

二〇二二年  
国际华语特会

在神经纶中神的恩典

晨兴圣言

**2022**

**International Chinese-speaking Conference**

**THE GRACE OF GOD IN THE ECONOMY OF GOD**

**Holy Word Morning Revival**

## 标语

- (一) 在我们灵里接受基督这恩典的灵，是一生之久、持续不断的事；日复一日，应当有一种美妙的神圣传输在进行，就是三一神全备地供应恩典的灵，我们不断地接受恩典的灵。
- (二) 新约信徒在神经纶中之恩典下的生活—一个经历经过过程并终极完成之三一神作恩典之整体的生活—终极完成于召会作为基督生机的身体。
- (三) 恩典乃是基督作我们重担的背负者，并且借着我们的受苦、受限制和软弱而繁增；我们越有重担，就越有机会经历基督作恩典。
- (四) 神经纶中恩典终极并完成的产品，乃是基督的身体作为神的诗章，成为新耶路撒冷，作神在新天新地中义的完成；神自己的丰富作我们的享受，超越各样的限制，并要公开显示出来，直到永远。

## Key Statements

- ① Receiving Christ as the Spirit of grace in our spirit is a lifelong, continuous matter; day by day a marvelous divine transmission should take place as the Triune God supplies the Spirit of grace bountifully, and we receive the Spirit of grace continually.
- ② The New Testament believers' living under the grace of God in the economy of God—a total living of experiencing the processed and consummated Triune God as grace—consummates in the church as the organic Body of Christ.
- ③ Grace is Christ as our Burden-bearer and is multiplied to us through our sufferings, limitations, and weaknesses; the more burdens we have, the more opportunities we have to experience Christ as grace.
- ④ The consummate and ultimate product of the grace of God in His economy is the Body of Christ as God's poem to be the New Jerusalem as the consummation of God's righteousness in the new heavens and new earth; the riches of God Himself for our enjoyment surpass every limit and will be publicly displayed for eternity.

## 篇题

- 第一周 新约里所启示神的恩典极重大的意义
- 第二周 经历神在祂经纶中的恩典
- 第三周 信徒经历神在祂经纶中的恩典，终极完成于召会作为基督生机的身体
- 第四周 彼得书信中的恩典
- 第五周 领受恩上加恩，好使恩典在我们里面登宝座，使我们在生命中作王，成为神的诗章—新耶路撒冷，作神经纶中恩典终极并完成的产品

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# 在神经纶中神的恩典

## 第一周

### 新约里所启示神的恩典 极重大的意义

诗歌：447, 43

读经：约一 14, 16 ~ 17, 来十 29, 彼前五 10,  
弗一 5 ~ 6, 二 7 ~ 8, 启二二 21

#### 【周一】

壹 神的恩典有极重大的意义—约一 14, 16 ~ 17, 弗二 7, 启二二 21:

一 恩典是神新约经纶中最大的真理和最高的启示—约一 14, 16 ~ 17, 来十 29, 林前十五 10, 腓四 23, 启二二 21。

二 我们若要领会新约里所启示神的恩是什么, 就需要对全本新约有清楚的看见。

贰 按新约看, 恩典实际上是神之于我们的所是, 作我们的享受—约一 16 ~ 17, 林后十二 9:

一 恩典不是道理上的神, 乃是我们经历中的神, 因为恩典就是神在基督里带着祂的一切所是, 作我们的享受; 这包括生命、力量、安慰、安息、

# THE GRACE OF GOD IN THE ECONOMY OF GOD

## Week One

### The Tremendous Significance of the Grace of God as Revealed in the New Testament

Hymns: 608

Scripture Reading: John 1:14, 16-17; Heb. 10:29; 1 Pet. 5:10; Eph. 1:5-6; 2:7-8; Rev. 22:21

#### §Day 1

I. **The grace of God is a matter of tremendous significance—John 1:14, 16-17; Eph. 2:7; Rev. 22:21:**

A. Grace is the greatest truth and the highest revelation in God's New Testament economy—John 1:14, 16-17; Heb. 10:29; 1 Cor. 15:10; Phil. 4:23; Rev. 22:21.

B. If we would understand what the grace of God is as revealed in the New Testament, we need a clear view of the New Testament as a whole.

II. **According to the New Testament, grace is actually what God is to us for our enjoyment—John 1:16-17; 2 Cor. 12:9:**

A. Grace is God not in doctrine but in our experience, for grace is God in Christ with all that He is for our enjoyment; this includes life, strength, comfort, rest, light, righteousness, holiness, power, and the other divine

亮光、公义、圣别、能力、和其他神圣的属性。

二恩典主要不是神为我们作的工作；恩典乃是三一神自己分赐到我们这人里面，给我们经历，作我们的享受—十三 14。

三新约乃是神恩典的历史，就是成为肉体的三一神在祂的神圣三一里经过过程并终极完成，在信徒里面并在信徒中间行动与生活—约一 14，16～17，启二二 21。

## 【周二】

叁 恩典就是三一神在祂父、子、灵三方面化身里的显明—林后十三 14，民六 22～27，诗三六 8～9：

一恩典乃是三一神在祂的成为肉体里，由作源头的父、作元素的子、以及作应用的那灵，分赐到信徒里面—林后十三 14：

1 恩典的源头、恩典的元素、和恩典的应用，属于神圣三一的三个身位，作我们的一切—太二八 19。

2 在神圣的分赐里，这恩典称为神的恩典、基督的恩典、和那灵所属的恩典—林前十五 10，林后一 12，八 1，9，九 14，十二 9，十三 14，来十 29。

## 【周三】

二恩典就是神的化身，成为一个神人，带着神性和人性，经过为人生活、死与复活，并且进入升天；如今，祂是住在我们里面赐生命的灵—林前十五 45 下，六 17。

attributes.

B. Grace is mainly not the work God does for us; grace is the Triune God Himself dispensed into our being and experienced by us for our enjoyment—13:14.

C. The New Testament is a history of the grace of God as the incarnation of the Triune God in His Divine Trinity processed and consummated and moving and living in and among the believers—John 1:14, 16-17; Rev. 22:21.

## §Day 2

**III. Grace is the manifestation of the Triune God in His embodiment in three aspects—the Father, the Son, and the Spirit—2 Cor. 13:14; Num. 6:22-27; Psa. 36:8-9:**

A. Grace is the Triune God in His incarnation to be dispensed into the believers by the Father as the source, by the Son as the element, and by the Spirit as the application—2 Cor. 13:14:

1. The source of grace, the element of grace, and the application of grace are of the three persons of the Divine Trinity to be our everything—Matt. 28:19.

2. In the divine dispensing, grace is called the grace of God, the grace of Christ, and the grace of which the Spirit is—1 Cor. 15:10; 2 Cor. 1:12; 8:1, 9; 9:14; 12:9; 13:14; Heb. 10:29.

## §Day 3

B. Grace is the embodiment of God, who became a God-man with divinity and humanity, passed through human living, died, resurrected, and entered into ascension; now He is the life-giving Spirit dwelling in us—1 Cor. 15:45b; 6:17.

三 恩典就是三一神为我们经过过程并终极完成，使我们能享受祂—约一 14, 16~17, 彼前五 10, 林后十三 14, 来十 29, 林前十五 10, 45 下, 启二二 21。

四 三一神若没有经过过程，就不能作我们的恩典—约一 14, 林前十五 45 下：

- 1 父化身在子里，子又实化为灵，这灵进到我们里面，来作恩典给我们享受—来十 29。
- 2 这位经过过程并终极完成的三一神，将祂自己分赐到我们里面，成为我们的分，作我们的恩典，使我们在祂神圣的三一里享受祂作一切—林后十三 14。

## 【周四】

肆 这恩典是我们的神与父“在那蒙爱者里面所恩赐我们的”—弗一 6 下：

一 神恩赐我们，意思就是祂把我们摆在恩典的地位上，使我们成为神赐恩并恩宠的对象，就是使我们得以享受神之于我们的一切所是—6 节下：

- 1 因着我们是在恩典的地位上，也是赐恩的对象，神就喜悦我们。
- 2 神的喜悦是在于我们，我们也在祂里面喜乐；至终，这里有相互的享受；我们享受祂，祂也享受我们。

二 那蒙爱者就是神的爱子，神所喜悦的一太三 17, 十七 5：

- 1 在那蒙爱者里，我们已蒙神恩赐，成为神所恩宠并喜欢的对象—弗一 6 下。
- 2 我们既是这样的对象，就在神的恩典里，在祂所喜悦的爱子里享受神，也给神享受；在祂的爱子里，

C. Grace is the Triune God processed and consummated for us so that we may enjoy Him—John 1:14, 16-17; 1 Pet. 5:10; 2 Cor. 13:14; Heb. 10:29; 1 Cor. 15:10, 45b; Rev. 22:21.

D. Without being processed, the Triune God could not be grace to us—John 1:14; 1 Cor. 15:45b:

1. The Father is embodied in the Son, the Son is realized as the Spirit, and the Spirit enters into us as grace for our enjoyment—Heb. 10:29.
2. The processed and consummated Triune God dispenses Himself into us to be our portion as grace so that we may enjoy Him as everything in His Divine Trinity—2 Cor. 13:14.

## §Day 4

IV. Our God and Father has “graced us in the Beloved”—Eph. 1:6b:

A. For God to grace us means that He has put us into the position of grace so that we may be the object of His grace and favor, that is, that we may enjoy all that God is to us—v. 6b:

1. Because we are in the position of grace and are the object of grace, God is pleased with us.
2. God's delight is in us, we are happy in Him, and eventually, there is mutual enjoyment; we enjoy Him, and He enjoys us.

B. The Beloved is God's beloved Son, in whom He delights—Matt. 3:17; 17:5:

1. In the Beloved we have been graced, made the object of God's favor and pleasure—Eph. 1:6b.
2. As such an object, we enjoy God, and God enjoys us in His grace in His Beloved, who is His delight; in His Beloved we too become His



## 【周五】

## §Day 5

伍 在以弗所二章八节保罗说，“你们得救是靠着恩典，借着信；这并不是出于你们，乃是神的恩赐”：

**V. In Ephesians 2:8 Paul says, “By grace you have been saved through faith, and this not of yourselves; it is the gift of God”:**

一 恩典指分赐到我们里面的神；所以，靠着恩典得救，意即得着经过过程的三一神分赐到我们里面而得救。

A. Grace is God dispensed into us; therefore, to be saved by grace means to be saved by having the processed Triune God dispensed into us.

二 以弗所书启示，拯救的恩典乃是神自己在基督里作到我们这人里面；因此，靠着恩典得救，实际的意思就是靠着三一神分赐到我们里面而得救。

B. Ephesians reveals that saving grace is God Himself in Christ wrought into our being; hence, to be saved by grace actually means to be saved by the dispensing of the Triune God into us.

三 经过过程的三一神分赐到我们里面，就在我们的经历中对我们成为拯救的恩典—林后十三 14。

C. When the processed Triune God is dispensed into us, He becomes saving grace to us in our experience—2 Cor. 13:14.

## 【周六】

## §Day 6

陆 神预定了我们得儿子的名分，“使祂恩典的荣耀得着称赞”—弗一 5～6 上：

**VI. God has predestinated us unto sonship to “the praise of the glory of His grace”—Eph. 1:5-6a:**

一 荣耀是彰显出来的神；（出四十 34；）“祂恩典的荣耀”指明神的恩典（神的自己作我们的享受）将祂彰显出来。

A. Glory is God expressed (Exo. 40:34); the glory of His grace indicates that God's grace, which is Himself as our enjoyment, expresses Him.

二 神预定我们得儿子的名分，是为了使祂在祂恩典里的彰显，就是祂恩典的荣耀，得着称赞—弗一 5～6 上。

B. God's predestinating us unto sonship is for the praise of His expression in His grace, that is, for the praise of the glory of His grace—Eph. 1:5-6a.

柒 神要“在要来的诸世代中，显示祂在基督耶稣里，向我们所施恩慈中恩典超越的丰富”—二 7：

**VII. God will “display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus”—2:7:**

一 因着神在基督耶稣里向我们所施的恩慈，神就

A. In His kindness toward us in Christ Jesus, God has saved us by His grace;



借着祂的恩典救了我们；神的恩典是在这样的恩慈中赐给我们的——7节，罗二4。

二神恩典的丰富就是神自己的丰富，分赐到我们里面，给我们经历和享受；神恩典的丰富超越各样的限制。

三在要来的诸世代中——在千年国和永世里——神要向全宇宙显示祂恩典超越的丰富——弗二7。

it is in such kindness that the grace of God is given to us—v. 7; Rom. 2:4.

B. The riches of God's grace are the riches of God Himself dispensed into us for our experience and enjoyment; the riches of God's grace surpass every limit.

C. In the ages to come—in the millennium and eternity—God will display the surpassing riches of His grace to the whole universe—Eph. 2:7.



# 第一周■周一

## 晨兴喂养

弗二7“好在要来的诸世代中，显示祂在基督耶稣里，向我们所施恩慈中恩典超越的丰富。”

林前十五10“然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”

神的恩是极其重大的事。…我们若要领会新约里所启示神的恩是什么，就需要对全本新约有清楚的看见（新约总论第一册，一一九页）。

新约是神恩典的历史，而恩典乃是化身的三一神。第一步，三一神借着由童女而生，成为一个在肉体里的人，作那来到人中间的恩典，为着完成救赎。第二步，末后的亚当，就是三一神的具体化身，借着祂的死与复活，成了赐生命的灵，作那进到人里面的恩典，为着将经过过程并终极完成的三一神分赐到信徒里面，作基督身体的源头、元素和素质，这基督的身体要终极完成于新耶路撒冷，在永世里作经过过程并终极完成之三一神荣耀的扩大和彰显（李常受文集一九九四至一九九七年第一册，五八八页）。

## 信息选读

我年轻时受教导，恩典的意思是我们不作什么，让神为我们作一切。按这教导，我们所作的任何事都是工作，不是恩典；而神为我们所作的，都是恩典。然而，按新约看，恩典实际上是神之于我们的

# WEEK 1 — DAY 1

## Morning Nourishment

Eph. 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

The grace of God is a matter of tremendous significance... If we would understand what the grace of God is as revealed in the New Testament, we need a clear view of the New Testament as a whole. (The Conclusion of the New Testament, p. 102)

The New Testament is a history of God's grace, and grace is the incarnated Triune God. In the first step the Triune God became a man in the flesh through His birth by a human virgin as grace coming to be among men for the accomplishment of redemption. In the second step the last Adam, as the embodiment of the Triune God, became the life-giving Spirit through His death and resurrection as grace entering into man for the impartation of the processed and consummated Triune God into the believers, to be the source, element, and essence of the Body of Christ, which will consummate in the New Jerusalem as the glorious enlargement and expression of the processed and consummated Triune God in eternity. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 463-464)

## Today's Reading

When I was young, I was taught that grace means that we do nothing and that God does everything for us. According to this teaching, anything we do is work, not grace, but whatever God does for us is grace. However, according to the New Testament, grace is actually what God is to us for our enjoyment

所是，作我们的享受（约一 16 ~ 17，林后十二 9）。

恩典实际上是神在基督里分赐到我们这人里面，在我们的经历中作我们的享受。恩典主要不是神为我们作的工作；恩典乃是三一神自己分赐到我们这人里面，给我们经历，作我们的享受。简单地说，恩典就是三一神给我们经历并享受。新约启示，恩典一点不差就是神在基督里分赐到我们这人里面，作我们的享受。

约翰一章十七节说，恩典是借着耶稣基督来的。这指明恩典多少像一个人位。恩典的人位化就是神自己。保罗领悟这点，他说，“这不是我，乃是神的恩与我同在。”（林前十五 10）对保罗而言，恩典是活的人位。在保罗身上，这人位成了他借以劳苦的恩典。因此，恩典就是神自己；是神之于我们的所是作我们的享受。神给我们享受时，那就是恩典。恩典就是这位神在祂的儿子耶稣基督里，成为我们的分，使我们享受祂的一切所是。

我们需要强调这事实，恩典乃是神作我们的享受。神成为我们的分，给我们享受，那就是恩典。不要认为恩典是少于神的什么。恩典一点不差就是三一神实际给我们享受，作我们的分。恩典不是道理上的神，乃是我们经历中的神，因为恩典就是神在基督里带着祂的一切所是，作我们的享受。这包括生命、力量、安慰、安息、亮光、公义、圣别、能力和其他神圣的属性。我们享受神并有分于祂，那就是恩典（新约总论第一册，一一九至一二〇页）。

神在完成祂永远经纶的事上，乃开始于祂成为肉体，来成了一个人，作信徒的恩典。因此，恩典乃是三一神在祂的成为肉体里，由作源头的父、作元素的子以及作应用的那灵（林后十三 14），分赐给信徒（李常受文集一九九四至一九九七年第一册，五〇七页）。

参读：新约总论，第十篇。

(John 1:16-17; 2 Cor. 12:9). Grace is actually God in Christ dispensed into our being for our enjoyment in our experience.

Grace is mainly not the work God does for us; grace is the Triune God Himself dispensed into our being and experienced as our enjoyment. In brief, grace is the Triune God experienced and enjoyed by us. The New Testament reveals that grace is nothing less than God in Christ dispensed into our being for our enjoyment.

John 1:17 says that grace came through Jesus Christ. This indicates that grace is somewhat like a person. The personification of grace is God Himself. Paul realized this when he said, "Not I, but the grace of God...with me" (1 Cor. 15:10). For Paul, grace was a living person. In Paul this person became the very grace by which he labored. Therefore, grace is God Himself; it is what God is to us for our enjoyment. When God is enjoyed by us, that is grace. Grace is the very God in His Son Jesus Christ to be our portion so that we may enjoy all He is.

We need to emphasize the fact that grace is God as our enjoyment. When God becomes our portion for us to enjoy, that is grace. Do not consider grace as something less than God. Grace is nothing less than the Triune God enjoyed by us in a practical way as our portion. Grace is God not in doctrine, but in our experience, for grace is God in Christ with all He is for our enjoyment. This includes life, strength, comfort, rest, light, righteousness, holiness, power, and the other divine attributes. When we enjoy God and participate in Him, that is grace. (The Conclusion of the New Testament, pp. 102-103)

In the accomplishment of His eternal economy, God commenced it in His incarnation by coming to be a man as the grace to the believers. God came in the way of incarnation to us as grace. Hence, grace is the Triune God in His incarnation to be dispensed to the believers by the Father as the source, by the Son as the element, and by the Spirit as the application (2 Cor. 13:14). (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 403)

Further Reading: The Conclusion of the New Testament, msg. 10

# 第一周■周二

## 晨兴喂养

林后一12“我们…在世为人，…乃靠神的恩典，对你们更是这样。”

十三14“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

来十29“…那…褻慢恩典之灵的，你们想，他该受怎样更重的刑罚？”

我们要找出新约里神的恩真实、正确的意义，这是很重要的（新约总论第一册，一一九页）。

恩典的源头、恩典的元素和恩典的应用，属于神圣三一的三个身位，作我们的一切。

在神这分赐里，这恩典称为神的恩典（林前十五10，林后一12，八1，九14）、基督的恩典（八9，十二9，十三14）和那灵所属的恩典（来十29）。在新约里，“神的恩典”、“神的爱”或“神的光”这样的辞可看作是同位语。换句话说，“神的爱”意思是：爱就是神。“神的光”意思是：光就是神。“神的恩典”指明恩典就是神，神就是恩典。因此，恩典就是三一神，以父为源头，以子为元素，以灵为应用（李常受文集一九九四至一九九七年第一册，五〇七页）。

## 信息选读

父是源头，子是元素，那灵是应用。源头就是恩典的来源，元素就是恩典本身，而应用是元素应用到我们身上。这些是我们必须学习并记住的辞。这样，当我们探访人的时候，我们就能与他们分享这

# WEEK 1 — DAY 2

## Morning Nourishment

2 Cor. 1:12 ...In the grace of God, we have conducted ourselves in the world, and...toward you.

13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Heb. 10:29 By how much do you think he will be thought worthy of worse punishment who...has insulted the Spirit of grace?

It is important for us to find out the genuine and proper meaning of the grace of God in the New Testament. (The Conclusion of the New Testament, p. 102)

The source of grace, the element of grace, and the application of grace are of the three persons of the Divine Trinity to be our everything.

[In the] dispensing of God, the grace is called the grace of God (1 Cor. 15:10; 2 Cor. 1:12; 8:1; 9:14), the grace of Christ (8:9; 12:9; 13:14), and the grace of which the Spirit is (Heb. 10:29). In the New Testament, phrases such as the grace of God, the love of God, or the light of God may be considered as appositional. In other words, the love of God means that the love is God. The light of God means that the light is God. The grace of God indicates that the grace is God and God is grace. Thus, grace is the Triune God by the Father as the source, by the Son as the element, and by the Spirit as the application. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 403)

## Today's Reading

The Father is the source, the Son is the element, and the Spirit is the application. The source is the very origin of grace, the element is the grace itself, and the application is the element applied to us. These are terms that we have to study and remember. Then when we visit people, we can

些。三一神就是我们的恩典，以父为源头，以子为元素，以那灵为应用。现今这恩典成了我们的。至终，这恩典成了我们。这恩典把我们作成神—在生命和性情上，但不在神格上（李常受文集一九九四至一九九七年第一册，五〇七页）。

神在祂经纶中的恩典乃是祂的化身。神成了肉体，使神进到人里，与人调和为一。

在信徒经历中之神经纶的恩典，就是经过过程的三一神。三一神若没有经过过程，就不能作恩典。神是独一的，却又是三一父、子、灵。子是父的化身和彰显，灵是子的实际和实化。父在子里得着彰显，被人看见；子成那灵，得以启示并实化。这位经过过程的三一神，将祂自己分赐到我们里面，成为我们的分，作我们的恩典，使我们在祂神圣的三一里，享受祂作我们的一切。

太初的神，在时间里成为肉体，作恩典给人接受、得着并享受（约一1、14、16~17）。三一神经过的第一道过程，也是最大的过程，就是成了肉体。太初的神，在时间里成为肉体，就是在人中间支搭帐幕。祂这样来到人中间，是丰丰满满地有恩典；从祂的丰满里我们都接受了。祂来是叫我们接受恩典，并且是恩上加恩的接受。祂来了，恩典也来了。律法是赐给我们的，恩典是借着耶稣基督来的。律法不会自己来，所以是赐给我们的。但恩典是随着耶稣来的。实在说，恩典就是耶稣。耶稣来了，恩典就来了。这就是三一神，有祂的神性调在人性里，成了一位神而人者。这一位就是恩典，是给我们接受、享受并经历，作我们供应的。这才是真正主的救恩（李常受文集一九九一至一九九二年第二册，四〇一、四二〇至四二一页）。

参读：神在祂经纶中的律法与恩典，第二至三篇。

share this with them. The very Triune God is grace to us by the Father as the source, by the Son as the element, and by the Spirit as the application. Now this grace becomes ours. Eventually, it becomes us. This grace makes us God in life and nature but not in the Godhead. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 403-404)

The grace of God in His economy is His embodiment. God became flesh that He may enter into man and be mingled with man as one.

The grace in God's economy in the believers' experience is the processed Triune God. Without being processed, the Triune God could not become grace. God is one, yet He is three—the Father, the Son, and the Spirit. The Son is the embodiment and expression of the Father, and the Spirit is the reality and realization of the Son. In the Son the Father is expressed and seen, and as the Spirit the Son is revealed and realized. This Triune God dispenses Himself into us to be our portion as grace to us that we may enjoy Him as our everything in His Divine Trinity.

God, who was in the beginning, became flesh in time as grace for man to receive, possess, and enjoy (John 1:1, 14, 16-17). The first step, which is also the greatest step, of the process that the Triune God passed through was incarnation. God, who was in the beginning, became flesh in time; that was His tabernacling among men. His coming among men in this way was full of grace, and of His fullness we have all received. He came that we might receive grace, even grace upon grace. When He came, grace also came. The law was given to us, but grace came through Jesus Christ. The law could not come by itself; hence, it was given to us, but grace came with Jesus. Actually, grace is Jesus. When Jesus came, grace came. This is the Triune God with His divinity mingled into humanity becoming a God-man. Such a One is grace for us to receive, enjoy, and experience as our supply. This is the real salvation of the Lord. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," pp. 307, 321)

Further Reading: CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," chs. 2-3



# 第一周■周三

## 晨兴喂养

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

提后四 22 “愿主与你的灵同在。愿恩典与你们同在。”

神成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典。这给我们看见，恩典就是神成肉体的那一位。神如果只在祂自己里面，就还不能成为恩典。神如果只是神而没有成肉体，没有成为人，就还不是恩典。所以在旧约里，恩典这辞很少用，因为那时神还没有成肉体，还没有成为恩典。可是到了新约，神成了肉体。祂一成为肉体，就成了恩典。

祂是神而人者，是神又是人，是人又是神，二者在祂成为一。这位神成为肉体的以马内利就是恩典，来给人享受（约一 1、14）。…神先是父化身成为子，子又实化成为赐生命的灵，这灵进到我们里面，来作我们享受的恩典。

恩典就是神的化身，成为一个神人，带着神性和人性，经过为人生活、死与复活，并且进入升天。如今，祂已经成了赐生命的灵，今天就在我们里面。所以…主与我们的灵同在，就是恩典与我们同在（提后四 22）。这位是恩典的主，要给我们接受，给我们享受，作我们的供应，作我们的经历（李常受文集一九九一至一九九二年第二册，三九二、四〇一至四〇二页）。

## 信息选读

# WEEK 1 — DAY 3

## Morning Nourishment

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.

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

God became flesh and tabernacled among us, full of grace. This shows that grace is the incarnated God. If God remained in Himself, He could not become grace. If God was merely God and was not incarnated to become a man, He could not be grace. Hence, in the Old Testament the word grace is used very little, because at that time God had not become flesh and could not become grace. In the New Testament, however, God became flesh, and when He became flesh, He became grace.

He is the God-man; He is God yet man, and man yet God. God and man became one in Him. This Emmanuel, the incarnated God, is grace for man's enjoyment (John 1:1, 14)... First, God as the Father was embodied in the Son, and then the Son was realized as the life-giving Spirit. This Spirit enters into us as grace for our enjoyment.

Grace is the embodiment of God, who became a God-man with divinity and humanity, passed through human living, died, resurrected, and entered into ascension. Now He has become the life-giving Spirit and is dwelling in us today. Therefore,... the Lord being with our spirit equals grace being with us [cf. 2 Tim. 4:22]. The Lord as grace is for us to receive and enjoy as our supply and experience. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," pp. 300, 307)

## Today's Reading



这成为肉体的神乃是三而一的一父、子、灵（太二八19）。父是源头，化身而显于子（约十四8~11）。父神是隐藏的，子神是显明在人中间的。…主耶稣在地上作了许多事，说了许多话。最终，祂被人出卖捉拿，钉死在十字架上。…祂死了，也埋葬了；到了第三天，祂就从死里复活。安息日的次日，…有两三个姊妹，到耶稣的坟墓那里去，发现耶稣复活了。耶稣在复活里向马利亚显现，对她说，“你往我弟兄那里去，告诉他们，我要升到我的父，也是你们的父那里，到我的神，也是你们的神那里。”（约二十17）当天晚上，祂又显给门徒们看，并且向他们吹一口气，说，“你们受圣灵。”（22）…祂成为肉体的时候，祂是神化身成为人。祂复活的时候，这位在肉体里的神又化身成为赐生命的灵。父是源头，化身而显于子；子实化为灵，而住到信徒里面（十四16~20）。这时，祂就够资格作我们的恩典。

灵在信徒里面，作生命和生命的供应，第一是作生命的活水给我们喝（七37~39），第二是作生命的粮给我们吃（六63），第三是作生命的气给我们呼吸（二十22），成为信徒所享受的神圣恩典。…这样一位经过过程而终极完成的三一神，就是在神新约的经纶中，一切信徒所享受的恩典，直到永远（启二二21）。

约翰福音乃是说到太初的话，在时间里成了肉体，使神性与人性相联相调，成为神而人者。这位神而人者不管是也不管非，不管善也不管恶，祂只管带来的恩典，要你接受。

基督作生命，基督作人位，祂活我也活，祂动我也动；不是我主动，乃是祂主动。我是祂的配偶，我是祂身体的一部分（李常受文集一九九一至一九九二年第二册，四二一至四二四、四二六、四二八页）。

参读：约翰福音生命读经，第三篇；加拉太书生命读经，第十一篇。

The incarnated God is triune—the Father, the Son, and the Spirit (Matt. 28:19). The Father as the source is embodied and expressed in the Son (John 14:8-11). God the Father is hidden, and God the Son is manifested among men. The Lord Jesus did many things and spoke many words on earth. Eventually, He was betrayed, arrested, and crucified on the cross...He died and was buried; on the third day He resurrected from the dead. On the day after the Sabbath... some sisters went to Jesus' tomb and were weeping there. Jesus appeared to them in resurrection, telling them, "Go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God" (John 20:17). In the evening of that day He again appeared to the disciples and breathed into them, saying, "Receive the Holy Spirit" (v. 22). In His incarnation He as God was transformed to become a man. In His resurrection He as God in the flesh was transformed again to become the life-giving Spirit. The Father as the source is embodied and expressed in the Son; the Son is realized as the Spirit and abides in the believers (14:16-20). Now He is qualified to be our grace. Such a transformed One is grace.

The Spirit is in the believers as their life and life supply—first, to be the living water of life for them to drink (7:37-39); second, to be the bread of life for them to eat (6:63); and third, to be the breath of life for them to breathe in (20:22). The Spirit also becomes the divine grace enjoyed by them. Such a processed and consummated Triune God is the grace enjoyed by all the believers in God's New Testament economy, even for eternity (Rev. 22:21).

The Gospel of John tells us that the Word, who was in the beginning, became flesh in time that divinity and humanity may be united and mingled together into a God-man. This God-man does not care about right or wrong or about good or evil. All He cares about is that you receive the grace that He brought.

Christ is my life and my person—He lives and I also live; He moves and I also move; it is not I but He who takes the initiative. I am His counterpart; I am a part of His Body. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," pp. 322-327)

Further Reading: Life-study of John, msg. 3; Life-study of Galatians, msg. 11

# 第一周■周四

## 晨兴喂养

弗一6“使祂恩典的荣耀得着称赞，这恩典是祂在那蒙爱者里面所恩赐我们的。”

太三17“看哪，又有声音从诸天之上出来，说，这是我的爱子，我所喜悦的。”

神的拣选和预定都与神的恩典有关。…以弗所一章六节…所启示的，乃是前一节经文所提预定得儿子名分的结果。这意思是说，神恩典的荣耀得着称赞，乃是祂儿子名分的结果（5）。神预定我们得祂儿子的名分，就是为了使祂在祂恩典里的彰显，就是祂恩典的荣耀，得着称赞。至终，宇宙中每一样正面的事物，都要为祂儿子的名分称赞神（罗八19），因而应验以弗所一章六节的话（新约总论第十一册，一〇八至一〇九页）。

## 信息选读

神来作我们所是的一切，以及来为我们所作的一切，都是神自己作为恩典，在祂的成为肉体里临及我们。约翰一章清楚启示这事，那里告诉我们，是话的神成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际，并且恩典和实际都是借着耶稣基督来的（14、16～17）。

恩典是神之于我们的所是，作我们的享受，而荣耀是彰显出来的神（出四十34）。“神恩典的荣耀”（弗一6）指明神的恩典（就是神自己作我们的享受）将祂彰显出来。神彰显于祂的恩典，祂的预定乃是为使这彰显得着称赞。我们接受恩典而享受神时，的确有这荣耀的感觉。恩典是神自己作我们的享受，荣耀是神得着显明，神恩典的荣耀就是神在我们对祂的享受中彰显出来了。

# WEEK 1 — DAY 4

## Morning Nourishment

Eph. 1:6 To the praise of the glory of His grace, with which He graced us in the Beloved.

Matt. 3:17 And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight.

God's choosing and predestination are related to the grace of God...What is revealed in Ephesians 1:6 is the issue of predestination unto sonship mentioned in the preceding verse. This means that the praise of the glory of God's grace is the result, the issue, of the sonship (v. 5). God's predestinating us unto sonship is for the praise of His expression in His grace, that is, for the praise of the glory of His grace. Eventually, every positive thing in the universe will praise God for sonship (Rom. 8:19), thus fulfilling what is spoken in this verse. (The Conclusion of the New Testament, pp. 3338-3339)

## Today's Reading

Whatever God came to be to us and to do for us is God Himself as grace coming to us in His incarnation. This is clearly revealed in John 1, which tells us that God as the Word became flesh and tabernacled among us, full of grace and reality, and that grace and reality came through Jesus Christ (vv. 14, 16-17).

Grace is what God is to us for our enjoyment, whereas glory is God expressed (Exo. 40:34). The glory of His grace [Eph. 1:6] indicates that God's grace, which is God Himself as our enjoyment, expresses Him. God is expressed in His grace, and His predestination is for the praise of this expression. As we receive grace and enjoy God, we have the sense of glory. Grace is God Himself as our enjoyment, glory is God manifested, and the glory of God's grace is God expressed in our enjoyment of Him.

以弗所一章六节说，这恩典是（神）在那蒙爱者里面所恩赐我们的。神恩赐我们，意思就是祂把我们摆在恩典的地位上，使我们成为神赐恩并恩宠的对象，就是使我们得以享受神的一切所是。因着我们是在恩典的地位上，也是赐恩的对象，神就喜悦我们；祂的喜悦是在于我们，我们享受祂，也成了祂的享受。因此，这里有相互的享受：我们享受祂，祂也享受我们。在恩典中，祂是我们的喜乐和满足，我们也是祂的喜乐和满足。

六节里那蒙爱者乃是基督，就是神的爱子，神所喜悦的（太三 17，十七 5）。因此，神恩赐我们，乃是使我们成为祂喜悦的对象。这全然是神所喜欢的。在基督里，神用各样的福分祝福了我们。在那蒙爱者里，我们已蒙神恩赐，成为神所恩宠并喜欢的对象。我们既是这样的对象，就在神的恩典里，在祂所喜悦的爱子里享受神，也给神享受。在祂的爱子里，我们也成了祂所喜悦的。

“在那蒙爱者里面”这句话，说出父神在我们身上有完全的喜悦、满足和享受，因为我们已成为祂赐恩和喜悦的对象。就这一面的意义说，我们都该珍赏自己，甚至重看自己，因为我们已被摆在恩典的地位上，是神喜悦的对象。我们对自己该有这样的看法，不是照着天然的光景，乃是照着我们已经蒙拣选、预定、重生、并赐恩的事实。神喜悦我们——不是在我们自己里，乃是在祂的爱子里。我们既成了神赐恩的对象，就在基督里得恩宠。

不仅如此，神丰富的恩典已为我们成功了救赎，并将赦免应用在我们身上（弗一 7）。神的恩典不仅是丰富的（7），也是洋溢的（8）。神恩典的丰富向我们洋溢，一面，是用全般的智慧，为着神在永远里的计划；另一面，是用全般的明达，为着神在时间里计划的执行。…神洋溢的恩典，成就了将万有在基督里归一于一个元首之下（10），使我们成为神的基业（11），并使我们够资格承受神一切的所是（14）（新约总论第十一册，一〇九至一一一页）。

参读：新约总论，第三百三十三篇。

Ephesians 1:6 says that God has graced us in the Beloved. For God to grace us means that He has put us into the position of grace that we may be the object of God's grace and favor; that is, that we may enjoy all that God is. Because we are in the position of grace and are the object of grace, God is pleased with us, His delight is in us, and we are enjoying Him and becoming His enjoyment. Hence, there is a mutual enjoyment: we enjoy Him, and He enjoys us. Here, in grace, He is our joy and satisfaction, and we are His joy and satisfaction.

The Beloved in verse 6 is Christ, God's beloved Son, in whom He delights (Matt. 3:17; 17:5). Hence, in gracing us God makes us an object in whom He delights. This is altogether a pleasure to God. In Christ we have been blessed by God with every blessing. In the Beloved we were graced, made the object of God's favor and pleasure. As such an object we enjoy God, and God enjoys us in His grace in His Beloved, who is His delight. In His Beloved we, too, become His delight.

The phrase in the Beloved conveys the full delight, satisfaction, and enjoyment God the Father has in us because we have been made the object of His grace and delight. In this sense we should all appreciate ourselves and even esteem ourselves highly because we have been positioned in grace and made the object of God's delight. We should have such a view about ourselves, not according to our natural state, but according to the fact that we have been chosen, predestinated, regenerated, and graced. God delights in us, not in ourselves, but in His Beloved. Having become the object of God's grace, we have been favored in Christ.

Moreover, God's rich grace has accomplished redemption for us and has applied forgiveness to us (Eph. 1:7). God's grace is not only rich (v. 7) but also abounding (v. 8). The riches of God's grace have been caused to abound to us, on the one hand, in all wisdom for God's plan in eternity and, on the other hand, in all prudence for God's execution of His plan in time. God's abounding grace...accomplishes the heading up of all things in Christ (v. 10), makes us an inheritance to God (v. 11), and qualifies us to inherit all that God is (v. 14). (The Conclusion of the New Testament, pp. 3339-3340)

Further Reading: The Conclusion of the New Testament, msg. 333

# 第一周■周五

## 晨兴喂养

弗二 4～5 “然而神富于怜悯，…叫我们一同与基督活过来（你们得救是靠着恩典）。”

8 “你们得救是靠着恩典，借着信；这并不是出于你们，乃是神的恩赐。”

约一 17 “因为律法是借着摩西赐的，恩典和实际都是借着耶稣基督来的。”

以弗所二章八节…说出神显示祂恩典（7）的理由。因为我们已经靠着祂的恩典得救，所以神可以显示这恩典。…在以弗所书，恩典指分赐到我们里面的神。所以，靠着恩典得救，意即得着经过过程的三一神分赐到我们里面而得救。多数基督徒都把恩典当作一样东西，而不是一个人位。对他们来说，恩典只是白白赐给他们的礼物。根据这个恩典的观念，我们是不配得神救恩的罪人，但是神却借着将祂逾格的恩典赐给我们，白白地救了我们。然而，这是对靠着恩典得救很肤浅的领会。

约翰一章十七节说，恩典是借着耶稣基督来的。这指明恩典有点像一个人。以弗所书启示，拯救的恩典乃是神自己在基督里作到我们这人里面。…靠着恩典得救，实际的意思就是靠着三一神分赐到我们里面而得救（以弗所书生命读经，二二二至二二三页）。

## 信息选读

许多基督徒认为，救恩仅仅是从可怜的光景中被救出来。根据这个领会，靠着恩典得救就是有一位富于怜悯的救主，降临到我们低下的光景中搭救我们。…（然而）根据以弗所书，救恩乃是成为肉体、钉十字架、复

# WEEK 1 — DAY 5

## Morning Nourishment

Eph. 2:4-5 But God, being rich in mercy,...made us alive together with Christ (by grace you have been saved).

8 For by grace you have been saved through faith, and this not of yourselves; it is the gift of God.

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

The word for at the beginning of Ephesians 2:8 gives the occasion for God to display His grace (v. 7). Because we have been saved by His grace, God may display it. In Ephesians grace denotes God dispensed into us. Therefore, to be saved by grace means to be saved by having God dispensed into us. Most Christians regard grace as a thing, not as a person. To them, grace is merely a gift freely given to them. According to this concept of grace, we were sinners who did not deserve God's salvation, but God saved us freely by giving us His unmerited favor. This, however, is a superficial understanding of what it means to be saved by grace.

John 1:17 says that grace came through Jesus Christ. This indicates that grace is somewhat like a person. Ephesians reveals that the saving grace is God Himself in Christ wrought into our being...To be saved by grace means to be saved by the dispensing of the Triune God into us. (Life-study of Ephesians, p. 183)

## Today's Reading

Many Christians consider salvation as merely being rescued from a pitiful situation. According to this understanding, to be saved by grace is to have the Savior, who is rich in mercy, reach down to us in our low estate and rescue us... [However], according to Ephesians, salvation is the transmission of

活、升天的基督传输到我们里面。当这个人位进到我們里面作恩典时，我们就得救了。我们一旦接受这神圣的传输，就活过来，复活了，并且一同与基督坐在诸天界里。因此，在以弗所书，恩典乃是基督自己这拯救的人位。…这是对靠着恩典得救更深的领会。

神要传输到我们里面作恩典，不是简单的事。祂必须经过成为肉体、钉十字架、复活和升天的过程。借着经过了这样的过程，现今祂能把祂自己传输到我们里面。当这位经过过程的神传输到我们里面时，祂就成了拯救的恩典。这恩典不仅是惊人的恩典，也是洋溢的恩典。恩典乃是传输到我们里面那经过过程的神。…经过过程并传输到我们里面的神，乃是拯救的恩典和洋溢的恩典。我们乃是靠着这位经过过程之神的传输而得救的。

这恩典有超越的丰富（二 7）。这恩典有许多方面，许多美德和属性，就如生命、光和能力。若没有生命、光和能力，神就无法拯救我们。比如，你若没有力量把一个掉在坑里的人拉上来，你怎能救他？不仅如此，你对他若没有爱，就不会费心去救他。为了要救我们，神需要爱和智慧；这些都是神拯救的恩典里超越的丰富。因着神在基督耶稣里向我们所施的恩慈，神就借着祂的恩典救了我们。在要来的诸世代中—在千年国和将来的永远里—神要公开地把这恩典显示给全宇宙看。

保罗在二章八节说，我们得救是靠着恩典，借着信。信是未见之事的质实（来十一 1）。我们是借着信，将基督为我们所成就的一切质实出来。因这质实的能力，我们靠着恩典得救了。神恩典的白白作为，借着我们质实的信，救了我们。…在我们得救那天，信就分赐给我们，我们就相信了。别人也许问说，我们从来没有见过耶稣基督，怎能信祂。我们虽然没有见过祂，却不能不信祂。这信不是出于我们自己，乃是传输到我们里面之恩典的一部分（以弗所书生命读经，二二三至二二五页）。

参读：以弗所书生命读经，第五、二十一篇。

the incarnated, crucified, resurrected, and ascended Christ into us. When this person comes into us as grace, we are saved. Once we receive such a divine transmission, we are made alive, raised up, and seated with Christ in the heavenlies. Therefore, in Ephesians grace is the saving person of Christ Himself...This is a deeper understanding of salvation by grace.

It was not a simple matter for God to be transmitted into us as grace. He had to be processed through incarnation, crucifixion, resurrection, and ascension. By being processed in this way, He is now able to transmit Himself into us. When the processed God is transmitted into us, He becomes the saving grace. This grace is not only the amazing grace; it is the abounding grace. Grace is the processed God transmitted into our being. God processed and transmitted into our being is the saving grace and the abounding grace. We have been saved by the transmission of this processed God.

This grace has surpassing riches [Eph. 2:7]. It has many aspects, virtues, and attributes, such as life, light, and power. Apart from life, light, and power, God cannot save us. For example, how can you rescue a person who has fallen into a pit if you do not have the strength to lift him out? Furthermore, if you do not have love for him, you will not bother to save him. In order to save us, God needed love and wisdom. These are some of the surpassing riches of God's saving grace. In His kindness toward us in Christ Jesus, God has saved us by His grace. In the ages to come—in the millennium and eternity future—God will display this grace publicly to the whole universe.

In verse 8 Paul says that by grace we have been saved through faith. Faith is the substantiating of invisible things. It is by faith that we substantiate all the things Christ has accomplished for us. Through such substantiating ability, we have been saved by grace. The free action of God's grace saved us through our substantiating faith. On the day we were saved, faith was imparted to us, and we believed. Others may ask how we can believe in Jesus Christ when we have never seen Him. Although we have not seen Him, we cannot help believing in Him. This faith is not of ourselves; it is part of the grace transmitted into us. (Life-study of Ephesians, pp. 183-185)

Further Reading: Life-study of Ephesians, msgs. 5, 21



# 第一周■周六

## 晨兴喂养

弗一5~6“按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己，使祂恩典的荣耀得着称赞，这恩典是祂在那蒙爱者里面所恩赐我们的。”

二7“好在要来的诸世代中，显示祂在基督耶稣里，向我们所施恩慈中恩典超越的丰富。”

现在我们要来看神恩典的荣耀是什么？…如果你仔细查读圣经中荣耀这个题目，你会发现荣耀就是彰显出来的神。每当神得着彰显，那就是荣耀。我们可以用电来说明。电是隐藏的，但是当电显为光的时候，那光就是电的荣耀。照样，当神隐藏时，我们看不见祂的荣耀。然而当祂彰显出来，祂的荣耀就看得见了。因此，荣耀就是彰显出来的神。…从来没有人看见神，但是我们见过祂独生子的荣耀。

神恩典的荣耀，就是祂的恩典将祂彰显出来，这恩典乃是神自己作我们的享受。神在祂的恩典里彰显出来，而祂的预定乃是为着这彰显得着称赞。当我们领受恩典并享受神时，我们有荣耀的感觉。…有时候在一个美好的聚会之后，我们充满了恩典，说，“太荣耀了！”这就是神在祂的恩典里彰显出来了（以弗所书生命读经，五八至五九页）。

## 信息选读

当我们看见自己已蒙拣选成为圣别，并预定要得儿子的名分，看见我们有儿子的灵、儿子的生命和儿子的地位，并看见我们要模成儿子的形像，得着儿子名分的完成，就是我们身体的得赎，并要承受

# WEEK 1 — DAY 6

## Morning Nourishment

Eph. 1:5-6 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, with which He graced us in the Beloved.

2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.

Now we need to consider what the glory of God's grace is ... If you carefully study the subject of glory in the Bible, you will find that glory is God expressed. Whenever God is manifested, that is glory. We may use electricity as an illustration. Electricity is hidden, but when it is expressed as light, that light is the glory of electricity. Likewise, when God is hidden, we cannot see His glory. But when He is expressed, His glory is made visible. Hence, glory is God expressed ... No man has ever seen God, but we have seen the glory of the only begotten Son.

The glory of God's grace is that His grace, which is Himself as our enjoyment, expresses Him. God is expressed in His grace, and His predestination is for the praise of this expression. As we receive grace and enjoy God, we have the sense of glory... Sometimes after an excellent meeting we are full of grace and say, "That was glorious!" This is God expressed in His grace. (Life-study of Ephesians, p. 49)

## Today's Reading

When we realize that we have been chosen to be holy and predestinated to sonship; that we have the Spirit of the Son, the life of the Son, and the position of the Son; and that we shall be conformed to the image of the Son, have the completion of sonship, the redemption of our

完满的儿子名分时，我们将会说，“何等荣耀！”我们需要一面祷告，一面思想这六个项目：儿子的灵、儿子的生命、儿子的地位、儿子的形像、儿子名分的完成以及儿子名分的承受。你若这样作，就会在荣耀里，也会为着儿子的名分赞美神。

什么是神恩典的荣耀得着称赞？你曾为着儿子的名分赞美（称赞）神么？我们这些神的儿子，对神的赞美并不多。通常我们只是感谢祂。当我们说“赞美主”，我们的意思常是“感谢主”。感谢神的意思是我们接受了某种恩惠而为此感谢神。但是不论我们是否从祂接受了任何恩惠，当我们赞美神时，我们主要是为着祂的所是或祂的所作赞美祂。在赞美神时，你需要忘掉自己，并从自己里面出来。当你真赞美神时，似乎你就不存在了。你只看见神，看见祂的所是和祂的所作。因此，你赞美祂并说出对祂的美言。

神预定我们得儿子的名分，乃是为了使祂在恩典里的彰显得着称赞。也许天使会首先为此赞美神。当天使为着我们的儿子名分赞美神时，鬼就会震惊说，“我们所霸占的那些罪人，竟成了神的儿子。”不仅天使要为着我们的儿子名分赞美神，宇宙中每样正面的事物都要赞美祂。这事要在神的众子显示出来的时候发生（罗八19）。…召会是在今世产生的，要来的诸世代是指千年国时代和将来的永远。显示神恩典的丰富，就是将其向全宇宙公开展示。神恩典的丰富超越各样的限制。这是神自己的丰富，作我们的享受。这些丰富要公开显示出来，直到永远。

以弗所二章七节说，神恩典超越的丰富，是在基督耶稣里向着我们所施的恩慈中。恩慈乃是一种仁慈的良善，出自怜悯和爱。神的恩典是在这样的恩慈中赐给我们的（以弗所书生命读经，五九至六一、二二一至二二二页）。

参读：神救恩的终结，第三篇；约翰福音中的生命与建造，第十篇。

body, and inherit the full sonship, we shall say, "What a glory!" We need to consider six items prayerfully: the Spirit of the Son, the life of the Son, the position of the Son, the image of the Son, the completion of sonship, and the inheritance of sonship. If you do this, you will be in glory and praise God for the sonship.

What is the praise of the glory of God's grace? Have you ever praised God for the sonship? We, the sons of God, do not praise God very much. Usually we simply thank Him. When we say, "Praise the Lord," we often mean, "Thank the Lord." To thank God means that we have received a certain benefit and thank God for it. But when we praise God, we praise Him primarily for what He is or what He does, no matter whether or not we have received any benefits from Him. In praising God you need to forget yourself and get outside of yourself. When you are truly praising God, it seems that you do not exist. You see only God, what He is, and what He does. Therefore, you praise Him and speak well concerning Him.

God's predestinating us to sonship is for the praise of His expression in His grace. Probably the angels will be the first to praise God for this. As the angels are praising God for our sonship, the demons may be shocked and say, "Those sinners who were usurped by us have become the sons of God." Not only will the angels praise God for our sonship, but also every positive thing in the universe will praise Him. This will take place at the time of the manifestation of the sons of God (Rom. 8:19). The church is produced in the present age; the ages which are coming are the ages of the millennium and eternity future. To display the riches of God's grace is to exhibit them to the whole universe publicly. The riches of God's grace surpass every limit. These are the riches of God Himself for our enjoyment. They will be publicly displayed for eternity.

Ephesians 2:7 says that the surpassing riches of God's grace are in kindness toward us in Christ Jesus. Kindness is a benevolent goodness which issues out of mercy and love. It is in such kindness that the grace of God is given to us. (Life-study of Ephesians, pp. 49-51, 182-183)

Further Reading: CWWL, 1972, vol. 3, "The Consummation of God's Salvation," ch. 3; CWWL, 1959, vol. 4, "Life and Building in the Gospel of John," ch. 10



# 第一周诗歌

# WEEK 1 — HYMN

376

## 经历基督 — 作恩典

10 10 10 10 (英 497)

降 E 大调

4/4

一 神 所 赐 恩 典， 最 高 的 定 义，  
 是 神 在 子 里 所 给 的 自 己；  
 不 重 在 事 物， 赐 于 古 或 今，  
 乃 是 神 自 己 作 我 的 永 分。

- 二 神成为肉身，来与人调和， 为给人接受，而将祂得着；  
 人借主从神所得的恩典， 就是主自己来住我心间。
- 三 在使徒保罗，万事如粪土， 恩典之于他，只是神基督；  
 乃借这恩典—他所经历主， 他为主劳苦，超过众使徒。
- 四 基督在我里，作我的能力， 乃是真恩典，够为我赖倚；  
 这够用恩典在我的灵里， 时常加我力，完成神旨意。
- 五 这恩典就是那活的基督 作我的一切，时将我眷顾。  
 主，愿我认识你这真恩典， 享你作恩典，一直地增添。

## Grace in its highest definition is

Experience of Christ — As Grace

497

2. God is incarnate in the flesh that we  
 Him may receive, experience ourself;  
 This is the grace which we receive of God,  
 Which comes thru Christ and which is Christ Himself.
3. Paul the Apostle counted all as dung,  
 'Twas only God in Christ he counted grace;  
 'Tis by this grace—the Lord experienced—  
 That he surpassed the others in the race.
4. It is this grace—Christ as our inward strength—  
 Which with His all-sufficiency doth fill;  
 It is this grace which in our spirit is,  
 There energizing, working out God's will.
5. This grace, which is the living Christ Himself,  
 Is what we need and must experience;  
 Lord, may we know this grace and by it live,  
 Thyself increasingly as grace to sense.



## 第二周

### 经历神在祂经纶中的恩典

诗歌：376

读经：弗一 10，三 9，提前一 4，加六 18，林前十五 10，彼后三 18 上

#### 【周一】

壹 神永远的经纶是要得着一班人，使三一神能将祂自己分赐到他们里面，作他们的生命和一切，好叫他们能与祂联结为一，被祂充满、占有，在地上与祂成为一个生机的实体，作基督的身体，召会，使祂得着团体的彰显—弗一 3～23：

一 神永远的经纶乃是整本圣经的中心线—10 节，三 9。

二 解经应该严格受这中心线管制，并在其光照之下—路二四 27，32，44。

三 我们该专注、强调并供应的一件事，就是神新约的经纶—提前一 4。

四 基督徒的生活乃是为着神经纶的生活—林后五 14～15。

#### 【周二、周三】

## Week Two

### Experiencing the Grace of God in the Economy of God

Hymns: 497

Scripture Reading: Eph. 1:10; 3:9; 1 Tim. 1:4; Gal. 6:18; 1 Cor. 15:10; 2 Pet. 3:18a

#### §Day 1

I. **God's eternal economy is to gain a group of people, that the Triune God may dispense Himself into them to be their life and everything so that they may be joined to Him as one, be filled and occupied with Him, and be one organic entity with Him on earth to be the Body of Christ, the church, for His corporate expression—Eph. 1:3-23:**

A. The eternal economy of God is the central line of the entire Scripture—v. 10; 3:9.

B. The interpretation of the Scriptures should be strictly governed by this central line under its enlightenment—Luke 24:27, 32, 44.

C. The one thing that should be focused on, emphasized, and ministered is the New Testament economy of God—1 Tim. 1:4.

D. The Christian life is a life that is for God's economy—2 Cor. 5:14-15.

#### §Day 2 & Day 3

## 贰 “愿我们主耶稣基督的恩与你们的灵同在”——加六 18:

一神经纶的标的乃是：基督今天乃是在我们灵里之神的恩典——18 节：

1 我们重生的灵有那灵内住其中，乃是神应许之福的中心点——约三 6，罗八 10，十五 29，弗一 3。

2 我们需要主的恩典，就是那包罗万有之灵全备的供应，与我们的灵同在——腓一 19，提后四 22。

二耶稣基督的恩，乃是具体化身在子里，又实化为赐生命的灵之三一神的全备供应，借着我们灵的运用，给我们享受——约一 14，林前十五 45 下，提后四 22，门 25：

1 恩典是父神具体化身在子里，子又实化为那灵，至终那灵就是恩典——来十 29。

2 这恩典，就是三一神的终极完成，现今住在我们的灵里——腓四 23。

3 我们的灵是我们可以经历恩典唯一的地方——提后四 22。

4 我们要领受并享受恩典，就需要转向我们的灵，并留在那里，以主为元首和君王，尊敬祂的地位，尊崇祂的权柄，并看见施恩的宝座是在我们的灵里——加六 18，来四 16。

三我们是神的儿女，应当成为在灵里接受并享受我们主的恩典的人——林后十三 14，门 25：

1 接受基督这恩典的灵是一生之久、持续不断的事——约一 16，后二二 21。

2 日复一日，应当有一种美妙的神圣传输在进行，就是神全备地供应恩典的灵，我们不断地接受恩典的

## II. “The grace of our Lord Jesus Christ be with your spirit”—Gal. 6:18:

A. The mark of God's economy is that Christ today is the grace of God in our spirit—v. 18:

1. Our regenerated spirit indwelt by the Spirit is the focus of God's promised blessing—John 3:6; Rom. 8:10; 15:29; Eph. 1:3.

2. We need the grace of the Lord, which is the bountiful supply of the all-inclusive Spirit, to be with our spirit—Phil. 1:19; 2 Tim. 4:22.

B. The grace of Jesus Christ is the bountiful supply of the Triune God (who is embodied in the Son and realized as the life-giving Spirit) enjoyed by us through the exercise of our human spirit—John 1:14; 1 Cor. 15:45b; 2 Tim. 4:22; Philem. 25:

1. Grace is God the Father embodied in the Son who is realized as the Spirit; ultimately, the Spirit is grace—Heb. 10:29.

2. This grace, the ultimate consummation of the Triune God, now dwells in our spirit—Phil. 4:23.

3. Our spirit is the only place where we can experience grace—2 Tim. 4:22.

4. In order to receive and enjoy grace, we need to turn to our spirit and remain there, recognizing the Lord as the Head and the King, respecting His position, honoring His authority, and seeing that the throne of grace is in our spirit—Gal. 6:18; Heb. 4:16.

C. As children of God, we should be those who receive and enjoy the grace of our Lord in our spirit—2 Cor. 13:14; Philem. 25:

1. The receiving of Christ as the Spirit of grace is a lifelong, continuous matter—John 1:16; Rev. 22:21.

2. Day by day a marvelous divine transmission should take place as God supplies the Spirit of grace bountifully, and we receive the Spirit of

灵—加三 2 ~ 5，约三 34。

- 3 我们向这属天的传输敞开自己，好领受包罗万有、赐生命的恩典之灵的供应，路乃是借着操练我们的灵来祷告并呼求主—帖前五 16 ~ 18，罗十 12 ~ 13。
- 4 我们接受并享受经过过程并终极完成之三一神作我们的恩典，就逐渐与祂生机地成为一；祂会成为我们的构成成分，我们会成为祂的彰显—林后一 12，十二 9。

## 【周四】

叁 “因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；…但这不是我，乃是神的恩与我同在” —林前十五 10：

一林前五章十节三次所提到的“恩”，乃是复活的基督成了赐生命的灵，（45，）在复活里将经过过程的三一神带到我们里面，作我们的生命和生命的供应，使我们能在复活里活着：

- 1 恩乃是三一神成了我们的生命和一切—约一 17，加二 21。
- 2 大数的扫罗原是罪人中的罪魁，（提前一 15 ~ 16，）因着这恩竟成了最前面的使徒，比众使徒格外劳苦。
- 3 保罗靠这恩而有的职事和生活，对基督的复活乃是无法否认的见证—林后一 12，十二 9。

二林前五章十节的“不是我，乃是神的恩”，等于加拉太二章二十节的“不再是我，乃是基督”；这表明基督自己就是神的恩—神自己借着使徒作工：

grace continually—Gal. 3:2-5; John 3:34.

3. The way to open ourselves to the heavenly transmission in order to receive the supply of the all-inclusive life-giving Spirit of grace is by exercising our spirit to pray and call on the Lord—1 Thes. 5:16-18; Rom. 10:12-13.
4. As we receive and enjoy the processed and consummated Triune God as our grace, we will gradually become one with Him organically; He will become our constituent, and we will become His expression—2 Cor. 1:12; 12:9.

## §Day 4

III. “By the grace of God I am what I am; and His grace unto me did not turn out to be in vain,...yet not I but the grace of God which is with me”—1 Cor. 15:10:

A. Grace, mentioned three times in 1 Corinthians 15:10, is the resurrected Christ becoming the life-giving Spirit (v. 45) to bring the processed Triune God in resurrection into us to be our life and life supply that we may live in resurrection:

1. Grace is the Triune God becoming life and everything to us—John 1:17; Gal. 2:21.
2. It is by this grace that Saul of Tarsus, the foremost of sinners (1 Tim. 1:15-16), became the foremost apostle, laboring more abundantly than all the apostles.
3. Paul's ministry and living by this grace are an undeniable testimony to Christ's resurrection—2 Cor. 1:12; 12:9.

B. Not I but the grace of God in 1 Corinthians 15:10 equals no longer I...but...Christ in Galatians 2:20; this shows that Christ Himself is the grace of God—God Himself working through the apostle:

## 【周五】

- 1 那推动使徒保罗并在他里面运行的恩，不是任何事物，乃是一个活的人位，复活的基督，父神的具体化身，成了包罗万有赐生命的灵，住在使徒里面，作他的一切。
- 2 这与保罗在腓立比四章十三节的宣告相合：“我在那加我能力者的里面，凡事都能作”：
  - a 在十三节里的“加我能力者”是指复活的基督，祂成了赐生命的灵。
  - b 保罗在这样一位基督里面得着加力，凡事都能作；这就是神的恩。

## 【周六】

肆 “你们…要在我们的主和救主耶稣基督的恩典…上长大”——彼后三 18 上：

- 一 恩典就是三一神在我们里面作我们的生命和生命的供应；在恩典上长大，就是在这生命供应内里的源头上长大——彼前五 10。
- 二 恩典乃是神经过成肉体、死、复活和升天的过程；这一切恩典的元素都在我们里面，与我们成为一——腓四 23：
  - 1 恩典乃是神自己作我们的生命，与我们成为一，拯救我们，安家在我们里面，并形成在我们里面；在恩典上长大，就是在神的增长上长大——西二 19。
  - 2 恩典就是神眷临我们，留在我们这里，并使祂自己与我们成为一；我们需要在这样的恩典里长大，使祂得荣耀，从现今直到永远之日——启二二 21。

## §Day 5

1. The grace that motivated the apostle Paul and operated in him was not some matter or some thing but a living person, the resurrected Christ, the embodiment of God the Father who became the all-inclusive life-giving Spirit, who dwelt in the apostle as his everything.
2. This corresponds to Paul's declaration in Philippians 4:13: "I am able to do all things in Him who empowers me":
  - a. In Philippians 4:13 Him refers to the resurrected Christ who became the life-giving Spirit.
  - b. In such a Christ, Paul was empowered to do all things; this is the grace of God.

## §Day 6

IV. “Grow in the grace...of our Lord and Savior Jesus Christ”—2 Pet. 3:18a:

- A. Grace is the Triune God being life and the life supply to us and in us; to grow in grace is to grow in this inward source of the supply of life—1 Pet. 5:10.
- B. Grace is God processed through incarnation, death, resurrection, and ascension; all these elements of grace are within us to be one with us—Phil. 4:23:
  1. Grace is God Himself as our life to be one with us, to save us, to make His home in us, and to be formed in us; to grow in grace is to grow in the increase of God—Col. 2:19.
  2. Grace is God's visitation to us to stay in us and make Himself one with us; we need to grow in such grace for His glory today and unto the day of eternity—Rev. 22:21.



## 第二周■周一

### 晨兴喂养

弗一 10 “为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下。”

三 9 “…将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。”

在神永远的计划里，祂要得着一班人，好把祂自己分赐到这班人里面，作他们的生命和一切，使他们能和祂联结为一，并且被祂充满、占有，在地上与祂成为一体，作基督的身体，就是召会，以彰显祂自己。今天，这个彰显在召会里是个开始，还要往前进到来世的千年国，直到永世的新耶路撒冷。为此，神创造了宇宙，在这宇宙间有大地，…地上有各种的生物，这一切都是为着神所造的人，能在其中存活。所以，人乃是神宇宙创造的中心（李常受文集一九八七年第三册，一七六页）。

### 信息选读

基督徒的生活…是基督徒在他们所在的地方，作为地方召会，团体地活基督并显大基督的生活，成为基督在地方上的彰显，作基督宇宙身体的一部分。…基督徒的生活不该只是个人的基督徒生活。

基督徒的生活不仅是过一种伦理的生活，有人性的美德，如同地上的盐和世上的光，为着荣耀神（太五 13～16）；更是过一种生活，就是基督自己，有祂神圣的属性，彰显在祂人性的美德里，成为祂生机身体的一部分，为着神永远经纶的宇宙性终极完成（弗三 8～11）。

## WEEK 2 — DAY 1

### Morning Nourishment

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

3:9 ...To enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

God's eternal economy is to gain a group of people that He may dispense Himself into them to be their life and everything so that they may be joined to Him as one, be filled and occupied with Him, and be one entity with Him on the earth to be the Body of Christ, the church, for His expression. This expression begins in the church today, proceeds to the millennial kingdom in the next age, and continues in the New Jerusalem in eternity. For this, God created the universe. In this universe there is the earth, ...and there are various living creatures upon the earth. All these things were created for the existence of the man whom God created. Hence, man is the center of God's created universe. (CWWL, 1987, vol. 3, p. 146)

### Today's Reading

The Christian life is the life in which the Christians live Christ and magnify Him corporately in their locality as a local church to be a local expression of Christ as a part of the universal Body of Christ...The Christian life should not be just an individual Christian life.

The Christian life is not just to live an ethical life with the human virtues, as the salt of the earth and the light of the world, for the glory of God (Matt. 5:13-16), but to live a life that is Christ Himself with His divine attributes expressed in His human virtues to be a part of His organic Body for the universal consummation of the eternal economy of God (Eph. 3:8-11).



在召会生活中，我们过的一种生活，就是基督自己，有祂神圣的属性彰显在祂人性的美德里。祂的属性是神圣的，但祂的美德是人性的。人性的美德显明神圣的属性，而神圣的属性乃是彰显在人性的美德里。这是为使成为祂生机身体的一部分。我们过的一种生活，就是基督自己，不只是为着个人的基督徒生活，更是为着身体的生活。我们作为基督生机身体的一部分而活，乃是为着神永远经纶的宇宙性终极完成。

我们看见，诗篇一篇不是说到神的经纶，只是说到个别敬虔之人的个人利益；但诗篇二篇完全是说到神的经纶。这篇诗说到神使基督成为祂的受膏者（2）。神设立基督作祂的王（6），承受万国并得着地，使祂在地上得着一个大国，为着神的经纶（8～11）。我们必须相信这样一位基督，以祂作我们的避难所。我们也必须爱祂，以嘴亲祂（12）。这与神的经纶有关。大多数基督徒所想的都是他们个人的利益。对他们而言，得救不过是上天堂或在火湖里沉沦的事；他们没有想到神的经纶。但诗篇二篇启示，基督完全是为着神的经纶。我们必须相信祂，投奔于祂；我们也必须爱祂，以嘴亲祂。

我们也必须承认，我们的考虑大部分是为着个人的利益。我们可能想，当基督回来时，我们是否会得着奖赏或受到惩罚。我们不太会想到神的经纶。整卷诗篇从头一点到最后一点，都启示基督完全是为着神的经纶。祂为我们死，以完成神的经纶；祂救我们，以完成神的经纶；祂也活在我们里面，使我们能为着神的经纶而活在祂里面。这就是为什么我们不仅是召会，就是基督的身体；我们也是基督的国，神的国。神的国乃是神经纶的完成。我们都必须看见，基督徒的生活乃是为着神经纶的生活（李常受文集一九九一至一九九二年第二册，四六四至四六六页）。

参读：跟上时代重建圣殿，第十三篇。

In the church life we live a life that is Christ Himself with His divine attributes expressed in His human virtues. His attributes are divine, but His virtues are human. The human virtues are to manifest the divine attributes, and the divine attributes are to be expressed in the human virtues. This is for us to be a part of His organic Body. We live a life that is Christ Himself, not just for the individual Christian life but for the Body life. We live as parts of His organic Body for the universal consummation of the eternal economy of God.

We have seen that Psalm 1 is not concerning God's economy. It concerns only the personal benefit of the individual godly man. But Psalm 2 is altogether concerning God's economy. This psalm says that God made Christ His Anointed (v. 2). God set up Christ as His King (v. 6) to inherit all the nations and to possess the earth to gain a great kingdom on the earth for God's economy (vv. 8-11). We have to believe in such a Christ, taking Him as our refuge. We also have to love Him, to kiss Him (v. 12). This concerns God's economy. All that most Christians think about is their personal benefit. To them salvation is only a matter of either going to heaven or perishing in the lake of fire. There is no consideration about God's economy. But Psalm 2 reveals that Christ is altogether for God's economy. We have to believe in Him, to take refuge in Him, and we have to love Him, to kiss Him.

We also have to admit that much of our consideration is for our personal benefit. We may consider whether we will receive a reward from Christ when He returns or will be punished by Him. We do not consider God's economy that much. The entire book of Psalms, from the first point to the last point, reveals that Christ is altogether for God's economy. He died for us in order to accomplish God's economy. He saves us in order to accomplish God's economy. He also lives in us that we may live in Him for God's economy. This is why we are not only the church, the Body of Christ, but also the kingdom of Christ, of God. The kingdom of God is the accomplishment of God's economy. We all have to realize that the Christian life is a life that is for God's economy. (CWWL, 1991-1992, vol. 2, "The Christian Life," pp. 348, 354-355)

Further Reading: CWWL, 1987, vol. 3, pp. 143-149

## 第二周■周二

### 晨兴喂养

来四 16 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

加六 18 “弟兄们，愿我们主耶稣基督的恩与你们的灵同在。阿们。”

约三 34 “神所差来的，就说神的话，因为祂赐那灵是没有量量的。”

信徒对神经纶中之恩典的经历，也是坦然无惧来到施恩的宝座前，得恩典，作应时的帮助（来四 16）。那在天上坐在宝座上的基督，现今也在我们的灵里（罗八 10），这灵就是神居住的所在（弗二 22）。我们的灵既是神居住的所在，因此每当我们转到灵里，我们就能摸着天上的宝座；这宝座对我们乃是施恩的宝座。我们来到施恩的宝座前，就得着基督这恩典，作我们应时的帮助（李常受文集一九九一至一九九二年第二册，四〇八至四〇九页）。

### 信息选读

基督创造新造，乃是借着祂的恩典与信徒的灵同在（加六 18）。…耶稣基督的恩，乃是三一神，具体化身在子里，又实化为赐生命之灵的全备供应，借着我们灵的运用，给我们享受。恩典是父神具体化身在子里，子又实化为那灵，至终那灵就是恩典（来十 29）。那灵，就是三一神的终极完成，现今住在我们的灵里。因此，我们的灵是我们可以经历恩典唯一的地方。我们要领受并享受恩典，就需要转向我们的灵，并留在那里，以主为元首和君王，尊敬祂的地位，尊崇祂的权柄。我们需要看见，施恩的宝座是在

## WEEK 2 — DAY 2

### Morning Nourishment

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

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

In their experience of the grace in God's economy, the believers come forward with boldness to the throne of grace to find grace for timely help (Heb. 4:16). The very Christ who is sitting on the throne in heaven is also now in our spirit, where the habitation of God is (Eph. 2:22). Since today our spirit is the place of God's habitation, whenever we turn to our spirit, we touch the throne in heaven, and this throne is the throne of grace to us. When we come forward to the throne of grace, we receive Christ as grace for our timely help. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," p. 312)

### Today's Reading

Christ created the new creation by His grace being with the believers' spirit [Gal. 6:18]... The grace of Jesus Christ is the bountiful supply of the Triune God (who is embodied in the Son and realized as the life-giving Spirit) enjoyed by us through the exercise of our human spirit. Grace is God the Father embodied in the Son who is realized as the Spirit. Ultimately, the Spirit is grace (Heb. 10:29). This Spirit, the ultimate consummation of the Triune God, now dwells in our spirit. Thus, our spirit is the only place where we can experience grace. In order to receive and enjoy grace, we need to turn to our spirit and remain there, recognizing the Lord as the Head and the King, respecting His position, and honoring His authority. We need to

我们的灵里（四 16）。每当我们转到灵里，呼求主名，来到施恩的宝座前，我们就该让主登宝座，在我们里面给祂元首权柄、王权和主权（西一 18，启四 2）。神的宝座是涌流之恩典的源头。…我们若让主耶稣在我们里面登宝座，那灵作为生命水的河，就会从施恩的宝座涌流出来供应我们，我们会领受恩典并享受恩典（来四 16，参启二二 1～2）。

我们需要成为在灵里接受并享受主恩典的人。接受基督这恩典的灵是一生之久、持续不断的事。日复一日，应当进行着一个美妙的神圣传输：神全备地供应恩典的灵，我们不断地接受恩典的灵（加三 2～5，约三 34）。我们向这属天的传输敞开自己，好领受包罗万有、赐生命之恩典的灵，路乃是借着操练我们的灵来祷告并呼求主（帖前五 16～18，罗十 12～13）。我们接受并享受三一神作我们的恩典，就逐渐与祂生机地成为一；祂成为我们的构成成分，我们成为祂的彰显（林后一 12，十二 9）。

神经纶的标的乃是：基督今天乃是在我们灵里之神的恩典。我们重生的灵有那灵内住其中，那灵乃是神应许之福的中心点。我们在我们重生的灵里，经历享受这灵作新约中心的福。因此，我们需要主的恩典，就是那包罗万有之灵全备的供应（腓一 19），与我们的灵同在。我们若不认识我们人的灵（这灵已经由圣灵重生），就无法享受基督作那包罗万有的灵。我们需要学习操练我们的灵，在灵里行事为人，好享受基督的恩典；这恩典就是基督自己作我们的享受。

基督是神经纶的中心，那灵是基督的实际。当基督借着那灵，实化在我们灵里，我们就成为新造。新造就是基督活在我们灵里。因此，为着过新造的生活，以成就神的定旨，我们的灵是极其重要的（新约总论第十一册，九七至九九页）。

参读：新约总论，第三百一十三、三百三十二、三百九十篇。

see that the throne of grace is in our spirit (4:16). Whenever we come to the throne of grace by turning to our spirit and calling on the name of the Lord, we should enthrone the Lord, giving Him the headship, the kingship, and the lordship within us (Col. 1:18; Rev. 4:2). God's throne is the source of the flowing grace... If we enthrone the Lord Jesus within us, the Spirit as the river of water of life will flow from the throne of grace to supply us and we will receive grace and enjoy grace (Heb. 4:16; cf. Rev. 22:1-2).

We need to be those who receive and enjoy the grace of the Lord in our spirit. The receiving of Christ as the Spirit of grace is a lifelong, continuous matter. Day by day a marvelous divine transmission should take place: God supplies the Spirit of grace bountifully, and we receive the Spirit of grace continually (Gal. 3:2-5; John 3:34). The way to open ourselves to the heavenly transmission in order to receive the supply of the all-inclusive life-giving Spirit of grace is by exercising our spirit to pray and call on the Lord (1 Thes. 5:16-18; Rom. 10:12-13). As we receive and enjoy the Triune God as our grace, we will gradually become one with Him organically; He will become our constituent, and we will become His expression (2 Cor. 1:12; 12:9).

The mark of God's economy is that Christ today is the grace of God in our spirit. Our regenerated spirit indwelt by the Spirit is the focus of God's promised blessing. It is in our spirit that we experience and enjoy the Spirit as the central blessing of the New Testament. Hence, we need the grace of the Lord, which is the bountiful supply of the all-inclusive Spirit (Phil. 1:19), to be with our spirit. If we do not know our human spirit, which has been regenerated by the Holy Spirit, we have no way to enjoy Christ as the all-inclusive Spirit. We need to learn to exercise our spirit and to walk in our spirit in order to enjoy the grace of Christ, which is Christ Himself for our enjoyment.

Christ is the center of God's economy, and the Spirit is the reality of Christ. When Christ is realized through the Spirit in our spirit, we become the new creation. The new creation is Christ living in our spirit. Hence, our spirit is vital for us to live the life of the new creation for the fulfilling of God's purpose. (The Conclusion of the New Testament, pp. 3328-3329)

Further Reading: The Conclusion of the New Testament, msgs. 313, 332, 390

## 第二周■周三

### 晨兴喂养

加三 5 “这样，那丰富供应你们那灵…的…”

2 “…你们接受了那灵，是本于行律法，还是本于听信仰？”

加拉太一、二章与启示有关，说到神的儿子启示在我们里面，以及基督在我们里面活着。但我们转到经历，如我们在三章二节所看见的，我们就领悟到，我们所接受的那位乃是那灵。那灵就是神的儿子基督的人位。

接受那灵不是一次永远的。这像呼吸一样，是一生之久的事。这就是保罗在五节用现在式的原因。…这里保罗不是说神曾经供应那灵，或说祂将要供应那灵，他乃是说神正在供应那灵。因为神不断供应那灵，我们就需要不断接受那灵（加拉太书生命读经，四五〇页）。

### 信息选读

基督的恩典乃是与我们的灵同在（加六 18）。然而，许多基督徒只知道圣灵，对人的灵却一无所知。为这缘故，每当他们在新约里看到灵字，就以为是指圣灵。他们不知道一个事实：除了神的灵以外，圣经还说到人的灵。新约里有三节提到这两个灵。约翰三章六节说，“从那灵生的，就是灵。”四章二十四节说，“神是灵；敬拜祂的，必须在灵和真实里敬拜。”罗马八章十六节说，“那灵自己同我们的灵见证。”

神的灵与我们的灵对神今天的经纶都很要紧。那灵就是三一神；祂经过了成为肉体、人性生活、钉十字架与复活的过程，成了赐生命的灵（林前十五 45）。

## WEEK 2 — DAY 3

### Morning Nourishment

Gal. 3:5 He therefore who bountifully supplies to you the Spirit...

2 ...Did you receive the Spirit out of the works of law or out of the hearing of faith?

Galatians 1 and 2 are concerned with revelation and speak of the Son of God revealed in us and Christ living in us. But when we turn to experience, as seen in 3:2, we realize that the One we receive is the Spirit. The Spirit is the very Person of Christ, the Son of God.

Receiving the Spirit does not take place once for all. Like breathing, it is a lifelong matter. This is the reason that in 3:5 Paul uses the present tense ... Here Paul does not say that God supplied the Spirit or that He shall supply the Spirit; he says that God is supplying the Spirit. Because God is continually supplying the Spirit, we need to receive the Spirit continually. (Life-study of Galatians, p. 367)

### Today's Reading

The grace of Christ is with our spirit (Gal. 6:18). However, many Christians know only of the Holy Spirit; they do not know anything of the human spirit. For this reason, whenever they see the word spirit in the New Testament, they assume that it refers to the Holy Spirit. They are ignorant of the fact that besides the Spirit of God, the Bible speaks of the human spirit. Three verses in the New Testament mention these two spirits. John 3:6 says, “That which is born of the Spirit is spirit”; 4:24, “God is Spirit, and those who worship Him must worship in spirit”; Romans 8:16, “The Spirit Himself witnesses with our spirit.”

The Spirit of God and our spirit are both crucial for God's economy today. The Spirit is the very Triune God who has passed through the process of incarnation, human living, crucifixion, and resurrection to become the life-

现今这赐生命的灵住在我们的灵里，同我们的灵见证我们是神的儿子。林前六章十七节告诉我们，与主联合的，便是与主成为一灵。这清楚指明二灵已成为一。

（加拉太六章十八节）的恩典就是基督自己作我们的享受。今天基督这灵是在我们灵里，给我们经历并享受。对基督的这享受，就是与我们的灵同在的恩典。

我们只要借着呼求主的名，就可在我们灵里享受主。你知道为什么我们呼求主就享受祂？我们这样享受主，因为我们借着呼求主，自然而然就运用了我们的灵。例如，即使我无意操练我的腿与脚，但每当我走路的时候，自然就操练了我的腿与脚。同样，每当我们从里面深处呼求主，自然而然就运用了我们的灵。无论何时何地，我们都可借着呼求主的名，享受基督的丰富。我们这样呼求主，就凭着灵而行。呼求主也击败我们里面消极的事物。

假定一位已婚的年轻姊妹有脾气的难处。她真渴望作个好妻子、好母亲，她厌恶自己的脾气。然而，她无法胜过脾气。多年前，我不知道如何劝告受脾气难处困扰的人，现在我知道解除这困扰最好的路就是运用灵呼求主的名。我们借着这样呼求主，就吸入征服我们脾气的属灵元素。在我五十多年的经历，并与组织的基督教不同的各面接触过以后，我得了结论：享受主最好的路乃是呼求祂。

我们若从呼吸“毕业”，我们就无法活下去。照样，我们若停止呼求主的名，在属灵上我们也无法活下去。…哦，我们何等需要呼求主耶稣，使我们享受祂作我们的恩典…。我鼓励你们借着呼求主耶稣，作属灵的呼吸（加拉太书生命读经，四七〇至四七三页）。

参读：神在祂经纶中的律法与恩典，第一至三篇。

giving Spirit (1 Cor. 15:45). This life-giving Spirit now dwells in our spirit and witnesses with our spirit that we are sons of God. First Corinthians 6:17 tells us that he who is joined unto the Lord is one spirit.

This is a clear indication that the two spirits have become one. Grace [in Galatians 6:18] is Christ Himself as our enjoyment. Today Christ as the Spirit is in our spirit for our experience and enjoyment. This enjoyment of Christ is the very grace that is with our spirit.

We may enjoy the Lord in our spirit simply by calling on His name. Do you know why we enjoy the Lord when we call on Him? We enjoy Him in this way because by calling on the Lord we automatically exercise our spirit. For example, even though I may not have the intention to exercise my legs and feet, I spontaneously exercise them whenever I walk. In like manner, whenever we call on the Lord from deep within, we automatically exercise our spirit. Anywhere and at any time we may enjoy the riches of Christ by calling on the Lord's name. By calling on the Lord in this way we walk by the Spirit. Calling on the Lord also defeats the negative things within us.

Suppose a young married sister has a problem with her temper. She earnestly desires to be a good wife and mother, and she loathes her temper. However, she has no way to overcome it. Years ago, I did not know how to advise someone plagued by the problem of temper. Now I know that the best cure for this plague is to call on the name of the Lord with the exercise of the spirit. By calling on the Lord in this way we breathe in a spiritual element which subdues our temper. After more than fifty years of experience and after having contacted many different aspects of organized Christianity, I have come to the conclusion that the best way to enjoy the Lord is to call on Him.

Just as we cannot stay alive if we “graduate” from breathing, so we cannot live spiritually if we stop calling on the name of the Lord ...Oh, how we need to call on the Lord Jesus that we may enjoy Him as our grace... I encourage you to breathe spiritually by calling on the Lord Jesus. (Life-study of Galatians, pp. 384-386)

Further Reading: CWWL, 1991-1992, vol. 2, “The Law and Grace of God in His Economy,” chs. 1-3



## 第二周■周四

### 晨兴喂养

林前十五 10 “…因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”

加二 20～21 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在…信里，与祂联结所活的，…我不废弃神的恩…”

恩典是哥林多前书的中心思想〔参一 4〕。…在一章九节保罗继续说，神已经召我们，进入了祂儿子我们主耶稣基督的交通。这意思是说，神已经呼召我们有分于子。与基督的交通、对祂的享受、有分于祂，就是恩典。…十五章十节…三次所提到的“恩”，乃是复活的基督成了赐生命的灵（45），在复活里将经过过程的三一神带到我们里面，作我们的生命和生命的供应，使我们能在复活里活着。因此，恩乃是三一神成了我们的生命和一切（新约总论第十册，一九三至一九四页）。

### 信息选读

若非三一神在基督里经过了过程，我们就不能享受祂作神的恩。若非复活的基督成了赐生命的灵，神的恩就无法临及我们，我们也不能有分于神的恩。因此，神的恩必定是复活的基督成了赐生命的灵，使我们分于祂。…对经过过程之三一神的享受就是恩典。…在创造里的神乃是为着让我们来敬拜，但是在复活里的神，不仅是为着敬拜，更是为着我们的享受。犹太人只知道如何敬拜神作创造者；然

## WEEK 2 — DAY 4

### Morning Nourishment

1 Cor. 15:10 ...By the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but... I labored more abundantly than all of them, yet not I but the grace of God which is with me.

Gal. 2:20-21 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith...I do not nullify the grace of God...

Grace is the central thought of 1 Corinthians [cf. 1:4]... In verse 9 Paul goes on to say that God has called us into the fellowship of His Son, Jesus Christ our Lord. This means that God has called us to participate in, or to partake of, the Son. The fellowship, the enjoyment, and the partaking of Christ are grace. Grace, mentioned three times in 1 Corinthians 15:10, is the resurrected Christ becoming the life-giving Spirit (v. 45) to bring the processed Triune God in resurrection into us to be our life and life supply that we may live in resurrection. Thus, grace is the Triune God becoming life and everything to us. (The Conclusion of the New Testament, p. 3173)

### Today's Reading

Apart from the Triune God being processed in Christ, He cannot be enjoyed by us as the grace of God. Apart from the resurrected Christ becoming the life-giving Spirit, the grace of God cannot reach us, and we cannot participate in it. Therefore, the grace of God must be the resurrected Christ becoming the life-giving Spirit for our participation in Him. The enjoyment of the processed Triune God is grace ...God in creation is for our worship, but God in resurrection is not only for our worship but also for our enjoyment. The Jews know how to worship God only as their

而，我们却享受我们的三一神是赐生命的灵。在复活里的神乃是为着享受的。

神若没有经过过程，祂还不是恩典。恩典乃是在复活里的三一神。保罗职事里的神不仅是创造的神，更是在复活里的神。复活包括成为肉体、人性生活、钉死十架等过程。三一神在基督里经过了这些过程之后，就进到复活里。因此，当我们说神是复活的神，就含示祂所经过的过程。基督经过成为肉体，经过三十三年半的人性生活，也经过了六小时之久的钉十字架。祂死了以后，被摆在坟墓里。然后祂进入阴间，游历了死亡的范围。在此之后，祂在复活里出来。现在祂不仅是创造的神，也是复活的神。这位经过过程的神，现今乃是我们的恩典。

作神恩典的基督现今是在复活里，祂乃是赐生命的灵，是经过过程之三一神的终极完成。既然祂在复活里，我们这些祂的信徒也应当在复活里，并活在复活里。复活的意思是所有老旧、天然的事物已被了结，而新的、属灵的事物有了新生的起头。这就是复活一天然的被了结，属灵的有新生的起头，将天然的变化成属灵的。在复活里，我们所活的不是天然的生命，乃是在旧性情上被了结，在新性情上有新生起头的生命，使我们成为基督的肢体。

大数的扫罗原是罪人中的罪魁（提前一 15 ~ 16），但因着这恩竟成了最前面的使徒，比众使徒格外劳苦。他靠这恩而有的职事和生活，对基督的复活乃是无法否认的见证。…在林前十五章十节，恩就是那在复活里，并且就是复活的基督。因着这恩，保罗成了他这个人，并且比众使徒格外劳苦。这节里的“不是我，乃是神的恩”，等于加拉太二章二十节所说的“不再是我，乃是基督”。这表明基督自己就是神的恩—神自己借着使徒作工（新约总论第十册，一九四至一九六页）。

参读：哥林多前书生命读经，第六十五篇。

Creator; however, we enjoy our Triune God as the life-giving Spirit. God in resurrection is for enjoyment.

The unprocessed God is not grace. Rather, grace is the Triune God in resurrection. The God in Paul's ministry is not merely the God of creation—He is God in resurrection. Resurrection involves the process of incarnation, human living, and crucifixion...Therefore, when we speak of God as the God of resurrection, we imply the process through which He has passed. Christ passed through incarnation, through thirty-three and a half years of human living, and through six hours of crucifixion. After He died, He was placed in a tomb. Then He went into Hades and had a tour of the realm of death. Following that, He came forth in resurrection. Now He is the God not only of creation but also of resurrection. This processed God is now our grace.

Christ, the grace of God, is now in resurrection as the life-giving Spirit, the consummation of the processed Triune God. Since He is in resurrection, we, His believers, should also be in resurrection and live in resurrection. Resurrection means that all the old, natural things have been terminated and that something new and spiritual has been germinated. This is resurrection—the termination of the natural and the germination of the spiritual, to transform the natural into the spiritual. In resurrection we do not live a natural life but a life that was terminated in the old nature and germinated in the new nature to make us members of Christ.

It is by this grace that Saul of Tarsus, the foremost of sinners (1 Tim. 1:15-16), became the foremost apostle, laboring more abundantly than all the apostles. His ministry and living by this grace are an undeniable testimony to Christ's resurrection. In 1 Corinthians 15:10 grace is the Christ who is in resurrection and who is resurrection. By this grace Paul could be what he was and labor more than all the other apostles. Not I but the grace of God which is with me in 1 Corinthians 15:10 equals no longer I...but...Christ who lives in me in Galatians 2:20. This shows that Christ Himself is the grace of God—God Himself working through the apostle. (The Conclusion of the New Testament, pp. 3173-3175)

Further Reading: Life-study of 1 Corinthians, msg. 65



## 第二周▪周五

### 晨兴喂养

林后一 12 “…我们凭着神的单纯和纯诚，在世为人，…靠神的恩典，对你们更是这样。”

提前一 15 ~ 16 “基督耶稣降世，为要拯救罪人，…在罪人中我是个罪魁。…我所以蒙了怜悯，是要叫耶稣基督在我…身上，显示祂一切的恒忍，给后来信靠祂得永远生命的人作榜样。”

所有看见过复活基督的门徒和使徒，不仅客观地看见了祂，更主观地经历了祂。借着他们看见基督，基督就进到他们里面，成了在他们里面主观的一位。这就是五旬节那日，他们有活力、有动力、有行动的原因。复活的基督就在他们里面。

那推动使徒（保罗）并在他里面运行的恩，不是任何事物，乃是一位活的人位，复活的基督，父神的具体化身，成了包罗万有赐生命的灵，住在使徒里面，作他的一切。这与保罗在腓立比四章十三节的宣告相合：“我在那加我能力者的里面，凡事都能作。”这里的“加我能力者”是指复活的基督，祂成了赐生命的灵。保罗在这样一位基督里面得着加力，凡事都能作；这就是神的恩（新约总论第十册，一九六页）。

### 信息选读

恩典是神的一些东西作到我们里面，在我们里面作工，并为我们作工。这不是外面的事。…在林前十五章十节，保罗不是告诉我们，因着神的恩，他有了他所有的；他甚至也不是说，因着神的恩，他作了他所作的。这不是作什么、得什么或行什么；这完全在于是什么。因此保罗说，“因着神的恩，我成了我今天这个人。”这意思是说，

## WEEK 2 — DAY 5

### Morning Nourishment

2 Cor. 1:12 ...In singleness and sincerity of God,...in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

1 Tim. 1:15-16 ...Christ Jesus came into the world to save sinners, of whom I am foremost...I was shown mercy, that in me...Jesus Christ might display all His long-suffering for a pattern to those who are to believe on Him unto eternal life.

All the disciples and apostles who saw the resurrected Christ not only saw Him objectively but also experienced Him subjectively. Through their seeing of Christ, He entered into them and became the subjective One in them. When the day of Pentecost came, this was the reason they were living, energetic, and operative. The resurrected Christ was in them.

The grace that motivated the apostle [Paul] and operated in him was not some matter or some thing but a living person, the resurrected Christ, the embodiment of God the Father who became the all-inclusive life-giving Spirit, who dwelt in the apostle as his everything. This corresponds to Paul's declaration in Philippians 4:13: "I am able to do all things in Him who empowers me." Here Him refers to the resurrected Christ who became the life-giving Spirit. In such a Christ, Paul was empowered to do all things. This is the grace of God. (The Conclusion of the New Testament, p. 3175)

### Today's Reading

Grace is something of God which is wrought into our being and which works in us and does things for us. It is nothing outward ... In 1 Corinthians 15:10 Paul does not tell us that by the grace of God he has what he has, or even that by the grace of God he does what he does. It is not a matter of doing, having, or working; it is absolutely a matter of being. Hence, Paul says, "By the grace of God I am what I am." This means that the grace of God

神的恩作到他里面，使他成了那样的人。恩典不在我们外面，也不在我们旁边。恩典乃是一位神圣的人物，就是神自己在基督里，作到我们里面，成为我们的构成成分。恩典乃是三一神作到我们里面，使我们成为我们所该是的，并且为我们生活、工作、行事，使我们能说，“因着神的恩，我成了我今天这个人。这不是我，乃是神的恩。”

保罗指出，凭着他自己，他什么也不是，绝不能成为使徒，也不能比众使徒更劳苦。但这不是他劳苦，乃是神的恩。那与保罗同在，并且使他能比别人格外劳苦的恩典，实际上就是神自己。神在保罗里面是永远的生命，作他的供应和支持，以完成祂新约的经纶。

历世纪以来，每一位有活力的主的奴仆，都有这位复活的基督活在他们里面。我们能见证，祂—神的恩—活在我们里面，使我们能作我们在自己里面绝不能作到的事。我们可能遭受逼迫和反对，也可能受许多苦；但是我们有复活的基督在我们里面。我们越遭受反对，就越有活力、越有活动。我们都必须宣告，在我们的劳苦中，那不是我们，乃是神的恩与我们同在。

作工的，不该是我们，而该是神的恩，就是那活在我们里面之复活的基督。我们需要从保罗身上学习，与那活在我们里面的一位配合。虽然我们在自己里面无法完成主的工作或背负众召会的担子，然而，当活在我们里面那经过过程并终极完成的一位来作这工，背负这担子时，这工就变得容易，担子也变得轻省。我们应该赞美主，我们只是享受祂在我们里面活着，享受祂的作工，并在祂里面喜乐。

恩典乃是成为肉体、钉十字架、复活的基督，成了赐生命的灵进到我们里面，住在我们里面，作我们的生命和生命的供应。这个惊人的恩典能使一个罪人成为最前面的使徒（新约总论第十册，一九六至一九八页）。

参读：加拉太书生命读经，第三十一篇。

had been wrought into his being, making him that kind of person. Grace is not outside of us or beside us. It is a divine person, God Himself in Christ, wrought into our being to be the constituent of our being. Grace is the Triune God wrought into our being to be what we should be and to live, work, and do things for us so that we may say, "I am what I am by the grace of God. It is not I, but the grace of God."

Paul indicates that by himself he was nothing and by himself could never be an apostle and that he labored more than the others, yet it was not he who labored—it was the grace of God. The grace which was with Paul and which enabled him to labor more than others was actually God Himself. God in Paul was eternal life as his supply and support for the carrying out of His New Testament economy.

Throughout the centuries, all the living servants of the Lord have had this resurrected Christ living in them. We can testify that He as the grace of God lives in us, enabling us to do what we could never do in ourselves. We may be persecuted and opposed, and we may suffer very much; however, we have the resurrected Christ in us. The more we are opposed, the more alive and active we become. We must all declare that in our labor it is not we but the grace of God with us.

We should not be the ones working; rather, the grace of God, the resurrected Christ who lives in us, should be the One working. We need to learn of Paul to coordinate with the One living in us. Although in ourselves we cannot carry out the Lord's work or bear the burden of the churches, the work is easy to do and the burden is easy to bear when it is the processed and consummated One living in us who does the work and bears the burden. We should praise the Lord that we can simply enjoy His living and His working and rejoice in Him.

Grace is the incarnated, crucified, resurrected Christ becoming the life-giving Spirit to enter into us, to indwell us, and to be our life and life supply. Such an amazing grace can make a sinner the foremost apostle. (The Conclusion of the New Testament, pp. 3175-3177)

Further Reading: Life-study of Galatians, msg. 31

## 第二周■周六

### 晨兴喂养

彼前五 10 “但那全般恩典的神，就是那曾在基督耶稣里召你们进入祂永远荣耀的…”。

西二 19 “…持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的生长而长大。”

启二二 21 “愿主耶稣的恩与众圣徒同在。阿们。”

我们来到最关键的一点。我们要来看在信徒经历中之神经纶的恩典。我们信徒每天的经历，都必须是恩典。若不是恩典，就不是我们的经历；若不是恩典，就不是基督徒的生活。基督徒的生活就是恩典的生活，就是恩典的经历。…这恩典就是神的化身，就是基督。所以信徒所经历的恩典，就是神的化身，基督（李常受文集一九九一至一九九二年第二册，四一九至四二〇页）。

### 信息选读

（在彼后三章十八节）彼得告诉我们，要在恩典上长大。这证明恩典不是物质的东西；恩典是活的，我们能在其上长大。…这恩典就是神圣的人位—那已分赐到我们里面，作我们的生命，给我们享受的三一神。这就是我们在其上长大的恩典。愿主使我们众人都在那是恩典的神圣人位上长大（李常受文集一九七三至一九七四年第一册，四九九页）。

在十八节，彼得告诉我们，要“在我们的主和救主耶稣基督的恩典和知识上长大”。这节启示基督作为我们长大的元素。十八节的“长大”指明彼得在这两封书信里所写的，乃是生命的事（彼前二 2，弗四 15，西二 19）。在恩典上长大，就是因着那由神圣的能力所供备永远生命

## WEEK 2 — DAY 6

### Morning Nourishment

1 Pet. 5:10 But the God of all grace, He who has called you into His eternal glory in Christ Jesus...

Col. 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Rev. 22:21 The grace of the Lord Jesus be with all the saints. Amen.

We come to the most crucial point, which is the grace in God's economy in the believers' experience. The everyday experience of the believers must be grace. If it is not grace, it is not the believers' experience; if it is not grace, it is not the Christian living. The Christian living must be the living of grace, the experience of grace ...Grace is God's embodiment—Christ. Hence, the grace experienced by the believers is Christ, the embodiment of God. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," p. 321)

### Today's Reading

Peter tells us to grow in grace [2 Pet. 3:18]. This proves that grace is not material things. Grace is something living, something in which we can grow... This grace is the divine person, the very Triune God who has been imparted into us as our life for our enjoyment. This is the grace in which we grow. May the Lord grant us all to grow in the divine person who is grace. (CWWL, 1973-1974, vol. 1, pp. 374-375)

In 2 Peter 3:18, Peter tells us to “grow in the grace and knowledge of our Lord and Savior Jesus Christ.” This verse reveals Christ as the element of our growth. The word grow in verse 18 indicates that what Peter wrote in his two Epistles is a matter of life (1 Pet. 2:2; Eph. 4:15; Col. 2:19). To grow in grace is to grow by the bountiful supply of eternal life provided by the

的全备供应而长大（彼后一3~4）；在主的知识上长大，就是因着认识基督的所是而长大。这就是借着享受恩典并认识真理而长大（约一14）。…恩典就是三一神作我们的生命和生命的供应。我们需要在这生命的供应、在这滋养上长大。所以，在恩典上长大，意思是在这生命供应内里的源头上长大。在彼得后书的开头，彼得说到恩典；（在这卷书）末了，他嘱咐我们要在这恩典上长大。

恩典乃是神自己带着神性经过成肉体、死、复活和升天的过程。这一切恩典的元素都在我们里面，与我们成为一。恩典乃是神自己作我们的生命，与我们成为一，拯救我们，安家在我们里面，并形成在我们里面。在恩典上长大，就是在神的成长上长大。恩典就是神眷临我们，留在我们这里，并使祂自己与我们成为一。我们需要在这样的恩典里长大，使祂得荣耀，从现今直到永远之日。彼后三章十八节是使徒彼得著作的结语，指明他所写的一切，乃是属于神的恩典、在神的恩典里、凭着神的恩典并借着神的恩典。

十八节告诉我们：“要在…恩典…上长大。”这指明长大乃是凭着彼得在彼前二章二节，并保罗在林前三章二节、六节所启示的喂养和浇灌。在恩典上长大，就是享受基督之于我们的一切，作我们的灵粮和活水而长大。基督之于我们的一切丰富，乃是叫我们在生命里长大。我们越享受基督的丰富（弗三8），就越在生命里长大（四15）。…（在彼后三章十八节）彼得…（也）鼓励我们要在我们的主和救主耶稣基督的知识上长大。对我们主的知识的领会等于真理，就是祂一切所是的实际，如约翰一章十四、十七节者。彼得嘱咐信徒不仅要在恩典上长大，也要在这真理上长大。对耶稣基督充分的认识，就是以更深刻、更完满的方式认识基督，能帮助我们长大并发展。信徒在恩典和对我们主和救主耶稣基督的知识上，都该长大而达到荣耀，从今时直到永远（新约总论第十三册，三〇四至三〇五页）。

参读：彼得后书生命读经，第十三篇。

divine power (2 Pet. 1:3-4), and to grow in the knowledge of the Lord is to grow by the realization of what Christ is. This is to grow by the enjoyment of grace and the realization of truth (John 1:14). Grace is the Triune God being life and the life supply to us. We need to grow in this life supply, in this nourishment. Therefore, to grow in grace means to grow in this inward source of the supply of life. At the beginning of this Epistle, Peter speaks of grace, and now at the end he charges us to grow in this grace.

Grace is God Himself with divinity processed through incarnation, death, resurrection, and ascension. All these elements of grace are within us to be one with us. Grace is God Himself as our life to be one with us, to save us, to make His home in us, and to be formed in us. To grow in grace is to grow in the increase of God. Grace is God's visitation to us to stay in us and make Himself one with us. We need to grow in such a grace for His glory today and unto the day of eternity. Second Peter 3:18 is the concluding word of the apostle Peter's writings, indicating that whatever he has written is of, in, by, and through the grace of God.

Verse 18 tells us to “grow in the grace.” This indicates that to grow is by the feeding and watering, as revealed by Peter in 1 Peter 2:2 and by Paul in 1 Corinthians 3:2 and 6. To grow in grace is to grow in the enjoyment of all that Christ is to us as our spiritual food and living water. All the riches of what Christ is to us are for our growth in life. The more we enjoy the riches of Christ (Eph. 3:8), the more we will grow in life (4:15). Peter... encourages us to grow in the knowledge of our Lord and Savior Jesus Christ. The realization of the knowledge of our Lord equals truth, the reality of all that He is, as in John 1:14 and 17. Peter charged the believers to grow not only in grace but also in this truth. The full knowledge of Jesus Christ, knowing Christ in a deeper and fuller way, helps us to grow and develop. Both in the grace and knowledge of our Lord and Savior Jesus Christ, the believers should grow unto His glory both now and unto the day of eternity. (The Conclusion of the New Testament, pp. 3947-3949)

Further Reading: Life-study of 2 Peter, msg. 13

## 第二周诗歌

248

### 得救的证实与快乐 — 借恩得救

6 6 8 6 副 (英 312)

D 大调

3/4

5 | 5̣ . #4̣ 6̣ 5̣ | 3 - 1 | 2̣ . 3̣ 4̣ 5̣ | 3 - 5 |

一 恩典代罪而兴，在我灵中执政，使

5 . 5̣ 4̣ 3̣ | 6̣ 7̣ 1̣ 6̣ | 5 . 1̣ 2̣ 3̣ | 1 - 0 |

我脱离罪的权能，脱离败坏天性。

1̣ . 1̣ 2̣ 7̣ | 1̣ - 0 | 6̣ . 1̣ 7̣ 6̣ | 5 - 0 |

(副) 恩典够我用！永不感力穷；

5 . 5̣ 4̣ 3̣ | 6̣ 7̣ 1̣ 6̣ | 5 . 1̣ 2̣ 3̣ | 1 - ||

基督活在我灵中，使我受恩重重。

二 恩典使我脚步 行在属天路途，

祂的恩典，应时、丰富， 从未将我迟误。

三 何能大于恩典！ 祂是神来人间，

祂是神在肉身显现， 是神在我里面。

(副) 我成何等人！ 是因蒙神恩；

神恩今显在我身， 作我神人永分。

## WEEK 2 — HYMN

### Grace! 'tis a charming sound

Assurance and Joy of Salvation — Saved by Grace

312

1. Grace! 'tis a charm-ing sound, Har-mon-ious to the  
ear; Heav'n with the ec-ho shall resound, And all the earth shall hear.

**Chorus**  
(C) All suf-fi-cient grace! Nev-er pow-er-less!  
It is Christ who lives in me, In His ex-haust-less-ness.

2. 'Twas grace that wrote my name

In life's eternal book;

'Twas grace that gave me to the Lamb,  
Who all my sorrows took.

3. Grace taught my wandering feet

To tread the pilgrim road;

And new supplies each hour I meet  
While pressing on to God.

4. Grace taught my heart to pray,

And made my eyes o'erflow;

'Tis grace which kept me to this day,  
And will not let me go.

5. Grace all the work shall crown

Through everlasting days;

It lays in love the topmost stone,  
And well deserves the praise.

6. Oh, let that grace inspire

My heart with strength divine;

May all my powers to Thee aspire,  
And all my days be Thine.





## 第三周

信徒经历神在祂经纶中的恩典，  
终极完成于召会  
作为基督生机的身体

诗歌：248

读经：约一 16，罗十二 6，林前一 2～4，林后十三 14，加六 18，弗四 7，29，腓四 23，启二二 21

### 【周一】

壹 新约信徒在神经纶中之恩典下的生活，乃是一个经历经过过程并终极完成之三一神作恩典之整体的生活—加六 18，来四 16，启二二 21：

一 基督徒的生活必须是恩典的生活，恩典的经历；我们基督徒的生活根本就是神来作我们恩典的生活—林后一 12。

二 整体的生活，意思是我们整个的生活乃是三一神经过过程作我们恩典的生活—十三 14。

三 复合的灵天天在我们里面运行，作膏油的涂抹，叫我们享受这经过过程的三一神作恩典—约壹二 20，27。

四 主耶稣基督的恩，那灵的恩，与我们已经得了

## Week Three

**The Believers' Experience of the Grace of God  
in the Economy of God Consummating  
in the Church as the Organic Body of Christ**

Hymns: 312

Scripture Reading: John 1:16; Rom. 12:6; 1 Cor. 1:2-4; 2 Cor. 13:14; Gal. 6:18; Eph. 4:7, 29; Phil. 4:23; Rev. 22:21

### §Day 1

**I. The New Testament believers' living under the grace in God's economy is a total living of experiencing the processed and consummated Triune God as grace—Gal. 6:18; Heb. 4:16; Rev. 22:21:**

A. The Christian living must be the living of grace, the experience of grace; our Christian life is essentially a life of having God as our grace—2 Cor. 1:12.

B. A total living means that our entire living is a living of the Triune God processed to be grace to us—13:14.

C. The compound Spirit is moving within us daily as the anointing so that we may enjoy the processed Triune God as grace—1 John 2:20, 27.

D. The grace of the Lord Jesus Christ, the Spirit of grace, is with our spirit,

重生作三一神居所和器皿的灵同在一来十 29 下，加六 18，腓四 23，门 25，提后四 22。

五我们是领受了恩典的人，恩典就是三一神，就是父在子里给了我们，也是子实化为那灵住在我们的灵中—林前十五 45 下，六 17。

六因为我们是圣徒，主的恩必须在我们日常生活的每一方面，与我们每一个人同在一腓四 23，弗四 7。

## 【周二】

贰 真正的召会乃是以神在基督耶稣里所赐给她的恩典为基础—林前一 2 ~ 4:

一神的恩典赐给召会，不是基于召会的属灵或光景。

二唯独神的恩典是召会的基础—十六 23。

三保罗在林前一章四节感谢神，乃是根据神在基督耶稣里所赐给召会之恩典的恩赐。

四召会站在恩典的基础上，为要领受进一步的恩典—启二二 21。

五我们领受了恩典作我们的基础，今天我们是站在恩典上，不是站在我们的属性、美德或优越上；因此，我们有资格领受更多的恩典，甚至恩上加恩—约一 16。

## 【周三】

叁 信徒在神的经纶中经历神恩典的终极完成，乃是召会作为基督生机的身体—林前十二 12 ~ 13, 27, 弗一 6 ~ 8, 22 ~ 23:

which has been regenerated to be the dwelling place and vessel of the Triune God—Heb. 10:29b; Gal. 6:18; Phil. 4:23; Philem. 25; 2 Tim. 4:22.

E. We are those who have received grace, which is the Triune God—the Father given to us in the Son, and the Son realized as the Spirit dwelling in our spirit—1 Cor. 15:45b; 6:17.

F. Because we are saints, the grace of the Lord must be with each one of us in every aspect of our daily life—Phil. 4:23; Eph. 4:7.

## §Day 2

II. A genuine church is based upon the grace given to it in Christ Jesus—1 Cor. 1:2-4:

A. The grace of God is not given to the church based upon the spirituality or condition of the church.

B. The grace of God alone is the base of the church—16:23.

C. Paul's thanks to God in 1 Corinthians 1:4 was based upon the gift of grace which was given to the church in Christ Jesus.

D. The church is standing on the base of grace in order that it may receive further grace—Rev. 22:21.

E. We have received grace as our base, and we are standing upon grace, not upon our attributes, virtues, or excellencies; therefore, we are qualified to receive more grace, even grace upon grace—John 1:16.

## §Day 3

III. The consummation of the believers' experience of the grace of God in His economy is the church as the organic Body of Christ—1 Cor. 12:12-13, 27; Eph. 1:6-8, 22-23:

一 恩典就是流通的三一神，将祂一切的所是分赐到我们里面，给我们享受；整个召会生活都在于恩典作神圣三一在我们里面的流通—彼前五 10，徒四 33，林后八 1，十三 14。

二 基督身体实际的生活和建造，乃是从内里享受神的恩典而产生的—林前一 9，林后十三 14。

三 基督生机身体的每一部分都是神在祂经纶中的恩典所产生的—罗十二 4～6 上。

## 【周四】

四 照着所赐给我们的恩典，我们在身体里得了不同的恩赐，这些恩赐是我们经历基督恩典的结果—6 节：

1 这恩典乃是神在基督里，作神圣的元素，进到我们里面作生命，成了我们的享受—约一 16，林后十三 14。

2 这恩典进到我们里面的时候，也带来某种属灵技能与才干的元素，随着生命在我们里面的增长，发展成为生命的恩赐，使我们可以在基督的身体里尽心用事奉神—罗十二 6～8。

3 在罗马十二章六节，恩赐是照着恩典而有不同；在以弗所四章七节，恩典是照着恩赐赐给的：

a 恩典就是神圣的生命，这生命产生并供应恩赐。

b 在罗马十二章，是恩典产生恩赐；因此，恩赐是照着恩典。

c 在以弗所四章，恩典是照着恩赐，照着恩赐的度量。

五 在召会作为基督生机的身体里，败坏的话一句都不可出口，“只要按需要说建造人的好话，好将恩典供给听见的人”—29 节：

A. Grace is the circulating Triune God dispensing all that He is into us for our enjoyment; the entire church life depends on grace as the circulation of the Divine Trinity within us—1 Pet. 5:10; Acts 4:33; 2 Cor. 8:1; 13:14.

B. The practical life and building up of the Body of Christ come forth out of the inward enjoyment of the grace of God—1 Cor. 1:9; 2 Cor. 13:14.

C. Every part of the organic Body of Christ is an issue of the grace of God in the economy of God—Rom. 12:4-6a.

## §Day 4

D. In the Body we have gifts that differ according to the grace given to us and that are a result of our experience of the grace of Christ—v. 6:

1. This grace is God in Christ as the divine element coming into our being to be our life for our enjoyment—John 1:16; 2 Cor. 13:14.

2. When this grace comes into us, it brings with it the element of certain spiritual skills and abilities, which, accompanying our growth in life, develop into the gifts in life so that we may function in the Body of Christ to serve God—Rom. 12:6-8.

3. In Romans 12:6 the gifts differ according to grace; in Ephesians 4:7 grace was given according to the gift:

a. Grace is the divine life that produces and supplies the gifts.

b. In Romans 12 it is the grace that produces the gift; thus, the gift is according to grace.

c. In Ephesians 4 the grace is according to the gift, according to the measure of the gift.

E. In the church as the organic Body of Christ, we should let no corrupt word proceed out of our mouth, “but only that which is good for building up, according to the need, that it may give grace to those who hear”—v. 29:

- 1 我们的话应当将恩典—基督作我们的享受和供应—载送给人—林后十三 14，罗十六 20，林前十六 23，加六 18。
- 2 建造人的话，总是将基督当作恩典供应听见的人—弗四 29。

## 【周五、周六】

肆 在以弗所三章二节使徒保罗说，恩典的管家职分为着身体的肢体赐给了他—五 30：

- 一在三章二节和九节，保罗用了一个希腊字，oikonomia，奥依克诺米亚；在九节，这字指神的经纶，在二节，这字指使徒管家的职分。
- 二神恩典的管家职分已经赐给我们，使我们生活事奉为着建造基督的身体—2～7 节：
  - 1 恩典的管家职分是为着将神的恩典分赐到神所拣选的人里面，以产生并建造召会作基督的身体—林前四 1～2。
  - 2 使徒的职事来自这管家的职分，他是神家中的管家，将基督这神的恩典供应神的家人—九 17。
  - 3 保罗的职事是将基督的丰富分赐给众信徒作恩典，给他们享受—弗三 8。
  - 4 神的经纶只在于神自己，但恩典的管家职分不仅赐给保罗一个人；这管家的职分已经赐给了所有的信徒。
  - 5 恩典的管家职分是普遍的；为着基督的身体，所有的圣徒都有照着神经纶之恩典的管家职分—2，9 节。

1. Our word spoken to others should convey grace, Christ as our enjoyment and supply—2 Cor. 13:14; Rom. 16:20; 1 Cor. 16:23; Gal. 6:18.
2. The word that builds up others always ministers Christ as grace to the hearer—Eph. 4:29.

## §Day 5 & Day 6

IV. In Ephesians 3:2 the apostle Paul says that the stewardship of grace was given to him for the members of the Body—5:30:

- A. In Ephesians 3:2 and 9 Paul uses the Greek word oikonomia; in verse 9 this word refers to God's economy, and in verse 2 it refers to the stewardship of the apostle.
- B. The stewardship of the grace of God has been given to us so that we may live and serve for the building up of the Body of Christ—vv. 2-7:
  1. The stewardship of the grace is for the dispensing of the grace of God into His chosen people for the producing and building up of the church as the Body of Christ—1 Cor. 4:1-2.
  2. Out of this stewardship comes the ministry of the apostle, who is a steward in God's house, ministering Christ as God's grace to God's household—9:17.
  3. Paul's ministry was to dispense the riches of Christ as grace to the believers for their enjoyment—Eph. 3:8.
  4. The economy of God is with God Himself, but the stewardship of grace was given not merely to Paul as one person; this stewardship has been given to all the believers.
  5. The stewardship of grace is universal; for the Body of Christ all the saints have the stewardship of grace according to God's economy—vv. 2, 9.



# 第三周■周一

## 晨兴喂养

启二二21“愿主耶稣的恩与众圣徒同在。阿们。”

林后一12“我们所夸的，是我们的良心见证我们凭着神的单纯和纯诚，在世为人，不靠属肉体的智慧，乃靠神的恩典，对你们更是这样。”

在启示录的开头，恩典与我们同在（一4），该书的末了也提到同样的恩典（二二21）。因此，恩典不仅是启示录的结束，也是整本圣经的结束。…许多读圣经的人知道并且会背诵圣经的头一句话，…但知道圣经末了一句话的人不多。“起初神创造诸天与地”（创一1），对我们是客观的。但是“愿主耶稣的恩与众圣徒同在”（启二二21），对我们乃是主观的。我们必须祷读圣经这句结束的话。主的恩必须在我们日常生活的每一方面，与我们每一个人同在，因为我们是圣徒。这恩典终极完成于新耶路撒冷，作神之喜悦的终极完成，就是神使祂自己与人联结调和，作祂荣耀的扩大和永远的彰显（李常受文集一九九四至一九九七年第一册，五八五至五八六页）。

## 信息选读

新约信徒在神经纶中之恩典下的生活，乃是一个经历经过过程之三一神作恩典之整体的生活。不是怎么作，不是怎么行，那不是整体的；整体的生活，就是我整个的生活，都是三一神经过过程在我里面作恩典的生活。…整体的生活，就是一天二十四小时，睡觉或醒着，我都是在那里以三一神作我的生命，作我的人位。我跟随祂行动，与祂同行动。二

# WEEK 3 — DAY 1

## Morning Nourishment

Rev. 22:21 The grace of the Lord Jesus be with all the saints. Amen.

2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

The grace is with us at the beginning of the book of Revelation, and this same grace is mentioned at the end of this book. Thus, grace is not only the end of the book of Revelation but also the end of the entire Bible. Many Bible readers know and can recite the first sentence of the Bible... But not many know the concluding word of the Bible. *In the beginning God created the heavens and the earth* is objective to us. But *the grace of the Lord Jesus be with all the saints* is subjective to us. We have to pray-read this concluding verse of the Bible. The grace of the Lord must be with each one of us in every aspect of our daily life because we are saints. This grace consummates in the New Jerusalem as the consummation of God's good pleasure in joining and mingling Himself with man for His glorious enlargement and eternal expression. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 462)

## Today's Reading

The New Testament believers' living under the grace in God's economy is a total living of experiencing the processed Triune God as grace. It is not a matter of what to do; that is not a total living. A total living means that my entire living is a living of the Triune God processed to be grace in me... A total living means that twenty-four hours a day, whether I am awake or asleep, I take the Triune God as my life and my person. I follow His move; I move with Him. Two spirits become one spirit, two lives live together, and two natures



灵成一灵，二命同生活，二性相调和。这个生活，就是经历三一神作恩典的整体生活。整体的生活不是是与非，不是对与错，不是善与恶，也不是各种的讲究，乃是一个活的人位的生活。这活的人位的生活，乃是经过过程之三一神与三部分变化之人调和一起的生活。这样，神就作了人的恩典，人就活在这恩典中，这就是新约里所讲的恩典。神在祂经纶中的恩典，就是那经过过程之三一神和我们联在一起而有的一个共同生活，以祂为生命，以祂为人位。祂主动，我们跟随，一同行动，活出一种光景，这就叫作生机体，以彰显神自己。

这经过过程之三一神，终极地成为那包罗万有、赐人生命、复合并内住的灵，成为恩典的灵（林前十五 45 下，林后三 17，启二二 17 上，来十 29）。

这恩典的灵，在新约时代，将三一神分赐给一切的信徒作恩典。这恩典的灵既是把三一神分赐到我们信徒里面，作我们的恩典，所以我们基督徒今天的生活，根本就是神来作我们的恩典。

信徒凭这灵，无论是在素质上，或在经纶上，也就是说，无论在生命上，或在行动上，生活工作，都是经历并享受那作三一神具体表现之是灵的基督作恩典（约一 14、16，启二二 21）。

出埃及三十章二十二至二十五节的圣膏油…是馨香的橄榄油，配上四种香料调在一起。…这预表复合的灵，有父在里面，子在里面，子包罗万有的死在里面，子的人生在里面，子的复活、升天也在里面。今天这复合的灵天天在我们里面运行，作膏油的涂抹，叫我们享受这经过过程的三一神作恩典。这就是我们今天基督徒该有的生活（李常受文集一九九一至一九九二年第二册，四二九至四三二页）。

参读：跟上时代重建圣殿，第十三篇。

are mingled together. This is the total living of experiencing the Triune God as grace. A total living is not the living concerning right and wrong, good and evil, or anything else, but the living of a living person. The living of this living person is the mingled living of the processed Triune God with the tripartite transformed man. Thus, God becomes our grace, and we live in this grace. This is the grace referred to in the New Testament. Our experience of the grace in God's economy is the mutual living of the processed Triune God and us joined together, taking Him as our life and person. He initiates, and we follow; He and we move together to live out a certain condition, which is called an organism, to express God Himself.

The processed Triune God, who has been consummated as the all-inclusive, life-giving, compound, and indwelling Spirit, becomes the Spirit of grace (1 Cor. 15:45b; 2 Cor. 3:17; Rev. 22:17a; Heb. 10:29).

In the New Testament age the Spirit of grace dispenses the Triune God into the believers as grace. Since the Spirit of grace dispenses the Triune God into us to be our grace, our Christian life is essentially a life of having God as our grace.

Both essentially and economically, that is, both in their living and in their moving, the believers' living and work by the Spirit is the experience and enjoyment of the pneumatic Christ, the embodiment of the Triune God, as grace (John 1:14, 16; Rev. 22:21).

The holy anointing oil in Exodus 30:22-25... is the fragrant olive oil compounded with four kinds of spices ...This is a type of the compound Spirit, in whom are the Father and the Son with His all-inclusive death, His human living, His resurrection, and His ascension. Now the compound Spirit is moving within us daily as the anointing that we may enjoy the processed Triune God as grace. This is the life that we Christians should have today. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," pp. 328-330)

Further Reading: CWWL, 1987, vol. 3, "Being Up to Date for the Rebuilding of the Temple," ch. 13

## 第三周■周二

### 晨兴喂养

林前一 2 ~ 4 “写信给在哥林多神的召会，就是给在基督耶稣里被圣别，蒙召的圣徒，同着所有在各处呼求我们主耶稣基督之名的人；…愿恩典与平安，从神我们的父，并主耶稣基督归与你们。我因神在基督耶稣里所赐给你们的恩典，常常为你们感谢我的神。”

“给…神的召会”（林前一 2 上）…指明召会不仅为神所有，也有神为其性质和素质，这是神圣的、一般的、宇宙的、永远的。…“在哥林多…的召会”（2 上）是在一个城里的召会，留在确定的地方，为着事务上的行政，以这地方为其地位、立场和行政区域。…召会留在那地，作基督在当地的见证，…宇宙之见证的一部分。宇宙的见证是由地方的见证组成并构成的（李常受文集一九九〇年第二册，四六七至四六八页）。

### 信息选读

召会是“在基督…里被圣别”的（林前一 2 中），已在基督里被圣别、成为圣别；基督就是经过过程之三一神在祂丰满里的具体化身，为召会的元素和范围。基督是经过过程的三一神在祂一切丰满里的具体化身。如今我们在这位基督里，我们有这位基督为我们的元素和范围。…祂又是召会的范围，领域。

召会由“蒙召的圣徒”（2 中）组成，乃是那从撒但的世界中被召出来之圣徒，被圣别之人的召会。我们已蒙神呼召，在基督…这奇妙人位里被圣别…；基督是我们里面的元素和我们外面的范围。

## WEEK 3 — DAY 2

### Morning Nourishment

1 Cor. 1:2-4 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...: Grace to you and peace from God our Father and the Lord Jesus Christ. I thank my God always concerning you based upon the grace of God which was given to you in Christ Jesus.

“To the church of God” [1 Cor. 1:2a]... indicates that the church is not only being possessed by God, but it has God as its nature and essence, which are divine, general, universal, and eternal. “The church ... in Corinth” (v. 2b) was a church in a city, remaining in a definite locality and taking it as its standing, ground, and jurisdiction for its administration in business affairs ...The church remained in that locality for a local testimony of Christ, ... a part of the universal testimony of Christ. The universal testimony is composed of and constituted with the local testimonies. (CWWL, 1990, vol. 2, “A Genuine Church,” p. 376)

### Today's Reading

The church is “sanctified in Christ” (1 Cor. 1:2c), having been sanctified, made holy, in Christ, who is the embodiment of the processed Triune God in His fullness, as its element and sphere. Christ is the embodiment of the processed Triune God in all His fullness. Now we are in this Christ, and we have this Christ as our element and sphere ...Christ is the element of the church. He is also the sphere, the realm, of the church.

The church is composed of the “called saints” (v. 2d)—the assembly of the saints, the sanctified ones, who have been called out of the satanic world. We have been called by God to be sanctified in Christ, ... a wonderful person, ... our element within and our sphere without.

真正召会的…（另一）种资格…（是）与在全球各处呼求主耶稣基督之名的众圣徒有关（2下）。

林前一章三节…指明真正的召会是在“恩典”（经过过程之三一神的具体化身作蒙祂呼召者的享受）与“平安”（经过过程之三一神作蒙祂呼召者享受祂为恩典的结果）的分赐之下。从父神这神圣三一的源头，从主耶稣基督这神圣三一之水流的流道，并从圣灵这神圣三一之水流的临到，恩典与平安得以分赐给召会。…（林后十三14）。…三一神对蒙祂呼召者乃是恩典与平安，作他们的享受。…神的恩典不是因召会的属灵或光景而赐给召会。唯独神的恩典是召会的基础。…保罗感谢神（林前一4），是因在基督耶稣里所赐给召会之恩典的恩赐。在新约里，“在基督里”一辞主要的是用来说到三一神（林后五19）和团体的信徒（林前一30）。因此，神所赐给信徒的恩典就是三一神自己。

召会站在恩典的基础上，为要领受进一步的恩典。我们领受了恩典作我们的基础，今天我们是站在恩典上，不是站在我们的属性、美德或优越上。因此，我们有资格领受更多的恩典，甚至恩上加恩。约翰一章十六节说，“从祂的丰满里我们都领受了，而且恩上加恩。”借着恩典我们有资格领受恩典加上恩典。我们必须感谢主，召会中有越多的“风暴”，就有越多恩典的“波涛”。每一风暴都带来另一恩典的“波涛”。不仅如此，这恩典带进平安。神在祂神圣的三一里，对我们不仅是恩典，也是平安。我们领受恩典以后，就有平安，我们也能说，“阿利路亚，阿们！”我们在平安中，因为我们享受了恩典；我们有恩典，因为我们领受了恩上加恩（李常受文集一九九〇年第二册，四六八至四七二页）。

参读：主恢复的简说，附录：一个真正的召会；哥林多前书生命读经，第二篇。

The fifth qualification [(v. 2e) is] that the church which is genuine is related with all the saints who call upon the name of the Lord Jesus Christ in every place around the globe.

Verse 3... indicates that the [genuine] church... is under the dispensing of “grace,” which is the embodiment of the processed Triune God for the enjoyment of His called ones, and “peace,” the processed Triune God as the issue of the enjoyment of Him as grace by His called ones. Grace and peace are dispensed to the church from God the Father as the source of the Divine Trinity, from the Lord Jesus Christ as the course of the flow of the Divine Trinity, and from the Holy Spirit as the reaching of the flow of the Divine Trinity...(2 Cor. 13:14)...The Triune God is the grace and peace to His called ones for their enjoyment. The grace of God is not given to the church based upon the spirituality or condition of the church [but upon] the grace of God alone... Paul’s thanks to God in 1 Corinthians 1:4 was based upon the gift of grace which was given to the church in Christ Jesus. In the New Testament the phrase in Christ is mainly used in relation to the Triune God (2 Cor. 5:19) and the believers corporately (1 Cor. 1:30). Therefore, the grace of God given to the believers is the Triune God Himself.

The church is standing on the base of grace in order that it may receive further grace. We have received grace as our base, and today we are standing upon grace, not upon our attributes, virtues, or excellencies. Therefore, we are qualified to receive more grace, even grace upon grace. John 1:16 says, “Of His fullness we have all received, and grace upon grace.” We are qualified by grace to receive grace upon grace. We have to thank the Lord that the more storms there are in the church, the more “waves” of grace there are. Every storm brings another “wave” of grace. Moreover, this grace issues in peace. In His Divine Trinity, God is not only grace but peace to us. After receiving grace, we are at peace, and we can say, “Hallelujah, Amen!” We are in the peace because we have enjoyed grace, and we have grace because we have received grace upon grace. (CWWL, 1990, vol. 2, “A Genuine Church,” pp. 376-379)

Further Reading: CWWL, 1990, vol. 2, “A Genuine Church,” pp. 373-382; Life-study of 1 Corinthians, msg. 2

## 第三周■周三

### 晨兴喂养

弗一 6～8 “使祂恩典的荣耀得着称赞，这恩典是祂在那蒙爱者里面所恩赐我们的；我们在这蒙爱者里面，借着祂的血，照着神恩典的丰富，得蒙救赎，就是过犯得以赦免，这恩典是神…向我们洋溢的。”

22～23 “…使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”

信徒在神经纶中经历神恩典的终极完成，乃是召会作为基督的身体（弗一 6～8、22～23）。基督的身体是怎样出来的？我们原来是堕落的罪人；基督来流血，把我们赎回到基督里。基督是我们得救的范围和成分（元素）。基督的宝血把我们赎回到祂自己这范围和成分里。我们在基督里，就享受祂的成分。祂的成分就把我们制作为神宝贵的产业。以弗所一章二十二至二十三节给我们看见，神在基督身上所运行的大能，使祂从死人中复活，超过世界，升到天上，坐在神的右边，并且践踏仇敌，将一切都服在祂的脚下，而作万有的头。这个大能乃是向着召会的，也就是传输到召会里的。…头有这个大能，身体也得着这个大能的传输。基督的身体就是这样产生出来的（李常受文集一九九一至一九九二年第二册，四三八至四三九页）。

### 信息选读

基督这生机身体的每一部分都是神经纶中的恩典所产生的。这恩典乃是对三一神一父、子、灵一作生命的享受，而神的生命是以父神为本质（substance），以子神为元素（element），以灵神为素质（essence）。

## WEEK 3 — DAY 3

### Morning Nourishment

Eph. 1:6-8 To the praise of the glory of His grace, with which He graced us in the Beloved; in whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace, which He caused to abound to us...

22-23 And He...gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

The consummation of the believers' experience of the grace of God in His economy is the church as the Body of Christ (Eph. 1:6-8, 22-23). How is the Body of Christ produced? We were fallen sinners, but Christ came and shed His blood to redeem us back into Himself. Christ is the sphere and element of our salvation. The precious blood of Christ redeemed us back into Himself as the sphere and element. In Christ we enjoy His element, and with His element we have been made God's precious possession. Ephesians 1:22-23 shows us that the power that God caused to operate in Christ raised Him from the dead so that He might transcend the world and ascend to the heavenlies, being seated at the right hand of God, crushing the enemy, having all things subjected under His feet, and thus being given to be the Head over all things. Such power is "to the church," that is, transmitted to the church... Since the Head has this power, the Body also receives the transmission of this power. It is in this way that the Body of Christ is produced. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," pp. 335-336)

### Today's Reading

Every part of the organic Body of Christ is an issue of the grace in the economy of God. Grace is the enjoyment of the Triune God—the Father, the Son, and the Spirit—as the enjoyment of life, and the life of God is with God the Father as the substance, God the Son as the element, and God the Spirit as the essence.

第一，基督生机的身体，是以父神在祂的性情中，为如纯金的本质（林前三 12，启二一 18 下）。金表征作源头之父的神圣性情及其一切属性。

第二，基督生机的身体，是以子神在祂的救赎中，为如珍珠的元素（林前三 12，启二一 21 上）。珍珠表征在得胜的死并分赐生命之复活里的子基督，及其一切美德和属性。

第三，基督生机的身体，是以灵神在祂的变化工作中，为如宝石的素质（林前三 12，启二一 18 上、19 ~ 20）。宝石表征那灵变化的工作，及其一切的属性。金、银、宝石，表征在三一神的美德和属性上，信徒对基督的各种享受和经历。这些宝贵的材料，都是我们在灵里借着圣灵，有分于并享受基督而产生的。只有这些材料才适合神的建造。

在使徒保罗，万事如粪土，恩典之于他，只是神基督；他乃是借着这恩典，就是他所经历的主，为主劳苦，超过众使徒。我们今天的生活，我们今天的工作，也该像保罗一样，以这一位经过过程、终极完成的三一神作恩典。…在这样的生活里，只以生命为原则。凡是出于生命的，神就要；不是生命的，神就不要。这生命就是这丰富的恩典，是以父神作本质，以子神作元素，以灵神作素质的；这生命也就是神来作我们的恩典。我们所该活的就是这样的生活。愿主怜悯我们，祝福我们，叫我们都过这样的生活，使我们在神的经纶中，至终能经历神恩典的终极完成（李常受文集一九九一至一九九二年第二册，四四三至四四四、四四九至四五〇页）。

参读：神在祂经纶中的律法与恩典，第四篇。

First, the organic Body of Christ takes God the Father in His nature as its substance, as pure gold (Rev. 21:18b; 1 Cor. 3:12). Gold signifies the divine nature of God the Father as the source with all its attributes.

Second, the organic Body of Christ takes God the Son in His redemption as its element, as pearls (Rev. 21:21a; cf. 1 Cor. 3:12). Pearls signify Christ the Son in His overcoming death and life-imparting resurrection with all the virtues and attributes.

Third, the organic Body of Christ takes God the Spirit in His transforming work as its essence, as precious stones (Rev. 21:18a, 19-20; 1 Cor. 3:12). Precious stones signify the transforming work of the Spirit with all its attributes. Gold, silver, and precious stones signify the believers' various enjoyments and experiences of Christ in the virtues and attributes of the Triune God. All these precious materials are the products of our participation in and enjoyment of Christ in our spirit through the Holy Spirit. Only these are good for God's building.

To the apostle Paul, all things were like refuse, and grace was God in Christ. It was by grace, the Lord whom he experienced, that he labored for the Lord more abundantly than all the apostles. Like Paul, we should take the processed and consummated Triune God as grace in our living and work today... In such a living we take only life as the principle. Whatever is of life, that is what God wants; whatever is not of life, that is what God rejects. This life is the rich grace with God the Father as the substance, God the Son as the element, and God the Spirit as the essence; this life is God coming to be our grace. This is the living that we should have. May the Lord be merciful to us and bless us that we may live such a life so that eventually we can experience the consummation of the grace of God in His economy. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," pp. 338-339, 343)

Further Reading: CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," ch. 4



## 第三周■周四

### 晨兴喂养

罗十二 6～7 “照着所赐给我们的恩典，我们得了不同的恩赐：或申言，就当照着信心的程度申言；或服事，就当忠于服事；或作教导的，就当忠于教导。”

弗四 29 “败坏的话一句都不可出口，只要按需要说建造人的好话，好将恩典供给听见的人。”

恩典就是神在基督里作我们的享受。这恩典，这神圣的元素，就是神圣的生命，进入我们这人里面，就带来某些属灵技能或才干，就是恩赐。…你享受神，将祂神圣的元素接受并吸收到你里面，从这神圣的元素就出来某种恩赐、技能或才干。这些恩赐照着我们所享受并吸收到我们这人里面的神圣元素而不同。

罗马十二章的恩赐是照着恩典。这就是说，恩赐是照着生命的度量而得的。你若享受神的生命到很高的程度，就会得着更高的恩赐。然而，你对神生命的享受若有限，你的恩赐也就有限，因为你恩赐的度量，受到你享受神圣生命在你里面作恩典的程度所限制。罗马十二章所列举的恩赐，不是忽然临到你的神奇恩赐。不，罗马十二章的恩赐好像我们人身体上肢体的才能。…六至八节里所包括的各项，是生命中恩典的恩赐。我们可列举其中七项：申言、服事、教导、劝勉、分授、带领以及怜悯人。我们需要记得，这七项的每一项，包括怜悯人，都是恩赐（罗马书生命读经，三六一至三六二页）。

### 信息选读

## WEEK 3 — DAY 4

### Morning Nourishment

Rom. 12:6-7 ...Having gifts that differ according to the grace given to us, whether prophecy,...according to the proportion of faith; or service, let us be faithful in that service; or he who teaches, in that teaching.

Eph. 4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.

Grace is simply God in Christ as our enjoyment. When this grace, this divine element, which is the divine life, comes into our being, it brings with it certain skills and abilities which are the gifts... As you enjoy God, receiving and assimilating His divine element into your being, out of this divine element proceeds some gift, skill, or ability. These gifts differ according to the divine element which we have enjoyed and which we have assimilated into our being.

The gifts in Romans 12 are according to grace. This means that the gifts are granted according to the measure of life. If you have enjoyed the life of God to a high degree, you will receive a higher gift. However, if your enjoyment of the life of God is limited, your gift also will be limited, for the measure of your gift is limited by the extent to which you have enjoyed the divine life as grace within you. The gifts enumerated in Romans 12 are not the miraculous gifts which come to you suddenly. No, the gifts in Romans 12 are like the abilities of the members of our human body... All of the items included in verses 6 through 8 are gifts of grace in life. We may list seven of them: prophecy, service, teaching, exhortation, giving, leading, and showing mercy. We need to remember that each of these seven items, including the showing of mercy, is a gift. (Life-study of Romans, pp. 305-306)

### Today's Reading

恩典是神圣的元素进到我们这人里面，作我们的生命，给我们享受。恩典不是外面的；恩典是神圣生命的元素作到我们这人里面，并给我们某种技能或才干。

生命中恩典的恩赐对身体生活的实行是必需的。…〔我们不可〕忽略生命中恩典的恩赐，而专注于神奇的恩赐，…〔因为〕神奇的恩赐使人趋向分裂，而生命中恩典的恩赐却建造人。保罗在身体生活上非常老练，他知道生命中恩典的恩赐对建造召会是必需的。所以在罗马十二章，他没有将神奇的恩赐列在为着召会生活必需的项目之中。…他告诉哥林多人要顾到召会的建造（林前十四12、26）。在罗马书里，保罗所关切的不是建造某一个人，乃是建造身体。因此，他没有将神奇的恩赐包括在这卷书里（罗马书生命读经，三六三、三六八页）。

以弗所四章二十九节说，“败坏的话一句都不可出口，只要按需要说建造人的好话，好将恩典供给听见的人。”败坏，直译，腐坏；表征有毒、难听、无价值的话。我们的言谈不该败坏别人，却要建造人。召会和召会的每个肢体都需要正确的建造。这建造主要是借着我们的说话得以成就的。凡从我们口里出来的，都该是为着建造召会和众圣徒的好话。

不仅如此，从我们口里出来的话，应该将恩典供给那些听见的人。恩典乃是神具体化在基督里作我们的享受和供应。我们的话应当把这恩典载送给人。建造人的话，总是将基督当作恩典供应听见的人。我们的言语该是交通神在基督里作享受，将基督分赐给别人，作他们生命的供应（以弗所书生命读经，四九五至四九六页）。

参读：罗马书生命读经，第二十六篇；以弗所书生命读经，第三十八、四十八至四十九篇；新约总论，第三百四十一篇。

Grace is the divine element coming into our being to be our life for our enjoyment. Grace is not outward; it is the element of the divine life that is wrought into our being inwardly and which gives us some skill or ability.

The gifts of grace in life are necessary for the practice of the Body life. [Do not] neglect the gifts of grace in life and concentrate on the miraculous gifts... [because] the miraculous gifts tend to divide, while the gifts of grace in life build up. Paul was very experienced in the Body life, and he knew that the gifts of grace in life are necessary for the building of the church. Therefore, in Romans 12 he did not list the miraculous gifts among the items necessary for the church life... He told the Corinthians to care for the building up of the church (1 Cor. 14:12, 26). In the book of Romans his concern was not the building up of a particular individual, but the building up of the Body. Thus, he did not include the miraculous gifts in this book. (Life-study of Romans, pp. 307, 311-312)

Ephesians 4:29 says, “Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.” The Greek word for corrupt signifies something that is noxious, offensive, or worthless. Our conversation should not corrupt others, but should build them up. The church and every member of the church need the proper building up. This building up is accomplished primarily by our speaking. What proceeds out of our mouth should be that which is good for the building up of the church and all the saints.

Furthermore, the word out of our mouth should give grace to those who hear. Grace is God embodied in Christ as our enjoyment and supply. Our word should convey this as grace to others. The word that builds up others always ministers grace to the hearers. Our word should communicate God in Christ as enjoyment, imparting Christ to others as their life supply. (Life-study of Ephesians, pp. 409-410)

Further Reading: Life-study of Romans, msg. 26; Life-study of Ephesians, msg. 38, 48-49; The Conclusion of the New Testament, msg. 341

## 第三周■周五

### 晨兴喂养

弗三 2 “谅必你们曾听见那为着你们所赐给我，神恩典的管家职分。”

8~9 “这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追溯不尽的丰富，当作福音传给外邦人，并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。”

神经纶的目的，是要将神自己分赐到祂所拣选的人里面，使祂自己与他们成为一。圣经启示，神住在祂所拣选的人里面，并且祂渴望使祂自己完全与他们成为一。

神经纶的目的，也是要将基督同祂一切的丰富，分赐到神所拣选的信徒里面，好构成基督的身体，就是召会，以彰显经过过程的三一神（弗三 8~10）。这是神圣启示的中心路线。

最后，神经纶的目的，是要将万有在基督里归一于一个元首之下（一 10）。…在召会里，基督正在使我们归一于一个元首之下，至终万有在新天新地里都要归一于一个元首之下。

在以弗所三章，保罗用了一个希腊字，oikonomia，奥依克诺米亚。这字有两个含义：第一，这字是指神的经纶；第二，这字是指使徒的管家职分。至终，神的经纶成了使徒的管家职分。神的经纶是在永远里所定的（9~11）。神恩典的使徒管家职分（原文为经纶），是在时间里赐给的，为要完成神在恩典里的永远经纶（2，林前九 17）。神的经纶只在于神自己，但使徒的管家职分不仅赐给保罗一个人；这管家的职分已经赐给了所有的信徒（李常受文集一九九一至一九九二年第一册，四五三至四五四页）。

## WEEK 3 — DAY 5

### Morning Nourishment

Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you.

8-9 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel and to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

The intention of God's economy is to dispense Himself into His chosen people, making Himself one with them. The Bible reveals that God dwells within His chosen people and that He desires to make Himself fully one with them.

God's intention in His economy is also to dispense Christ with all His riches into His believers, who were chosen by God for the constitution of the Body of Christ, the church, to express the processed Triune God (Eph. 3:8-10).

Finally, the intention of God's economy is to head up all things in Christ (1:10)... In the church Christ is heading us up so that eventually all things can be headed up in Christ in the new heaven and new earth.

In chapter 3 of Ephesians, Paul uses the Greek word oikonomia with two denotations. First, this word refers to God's economy. Second, it refers to the stewardship of the apostle. Eventually, God's economy becomes the stewardship of the apostle. God's economy was made in eternity (vv. 9-11). The apostle's stewardship (Gk., economy) of God's grace was given in time to carry out God's eternal economy in grace (v. 2; 1 Cor. 9:17). The economy of God is with God Himself, but the stewardship of the apostle was not merely given to Paul as one person. The stewardship has been given to all the believers. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," p. 353)

保罗在以弗所三章启示，神的经纶赐给了他作为管家的职分，但他这管家职分的接受者说，他比众圣徒中最小者还小（8）。

如果那比众圣徒中最小者还小的够资格得着管家职分，我们众人就都够资格。…因着我们是在保罗之后，我们承受了他并他以后其他的人所传给我们的一切。…就某一面的意义说，保罗是我们的起始，我们是他的完成。…神的经纶成了我们分赐神恩典的管家职分。基督的丰富乃是恩典。恩典的管家职分是在三章二节提到的，基督那追测不尽的丰富是在八节提及的，所以恩典的管家职分乃是那将基督追测不尽的丰富分配、分赐与众信徒作恩典，给他们享受的职事。

在已过的永远里，神…定了永远的经纶，要将基督的丰富分赐到神所拣选的人，就是信祂之人里面，使祂得着召会，就是身体，一个生机体，作祂的彰显。至终，借着这分赐，祂要将万有在基督里归一于一个元首之下。神为了完成祂的经纶，就将祂自己很细地分赐到我们里面。神将祂自己分赐到我们这些祂所拣选、救赎的人里面，这分赐要终极完成于新耶路撒冷（李常受文集一九九一至一九九二年第一册，四五四至四五五页）。

恩典的管家职分就是基督丰富的分赐。按以弗所三章的上下文，恩典是指基督的丰富。当基督的丰富被你享受时，这些丰富就成了恩典。保罗的职事，就是将基督的丰富当作恩典分赐给众信徒。飞机上的空中小姐是把食物分配给旅客，她并不是分配食谱。照样，使徒保罗乃是将基督的丰富分赐给圣徒。这是今天我们在这个职事里所作的。…每一位圣徒都能把基督灌输给别人。甚至一位高中的姊妹，也能把基督分赐到她的同学里面。这样把基督分赐到别人里面，就是照着神经纶的管家职分（以弗所书生命读经，二九五至二九六页）。

参读：以弗所书生命读经，第四十篇。

Paul reveals in Ephesians 3 that the economy of God was given to him as the stewardship, but as the receiver of the stewardship, he says that he was less than the least of all saints (v. 8).

If the least among the saints is qualified to receive the stewardship, all of us are qualified... Because we are later than Paul, we have inherited everything that he and others have passed on to us since his time... In a sense Paul was our initiation, and we are his consummation. The economy of God has become our stewardship to dispense the grace of God. The riches of Christ are the grace. The stewardship of grace is mentioned in 3:2, and the unsearchable riches of Christ are mentioned in verse 8, so the stewardship of grace is the ministry to distribute, to dispense, the unsearchable riches of Christ to the believers as grace for their enjoyment.

In eternity past God ... made an eternal economy to dispense the riches of Christ into God's chosen people, the believers, so that He could have a church, a Body, an organism for His expression. Eventually, by this dispensing, He will head up all things in Christ. For the accomplishment of His economy God dispenses Himself into us in a fine way. God's dispensing of Himself into us, His chosen and redeemed people, will consummate in the New Jerusalem. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," pp. 353-354)

The stewardship of the grace is the dispensing of the riches of Christ. According to the context of Ephesians 3, grace refers to the riches of Christ. When the riches of Christ are enjoyed by you, they become grace. Paul's ministry was to dispense the riches of Christ as grace to the believers. A stewardess on an airplane dispenses food to the passengers; she does not dispense information on how to cook. Likewise, the apostle Paul dispensed the riches of Christ to the saints. This is what we are doing in the ministry today... Every saint can infuse Christ into others. Even a young sister in high school can dispense Christ into her classmates. This dispensing of Christ into others is the stewardship according to God's economy. (Life-study of Ephesians, pp. 244-245)

Further Reading: Life-study of Ephesians, msg. 40



## 第三周■周六

### 晨兴喂养

林前十五 10 “…因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；…我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”

弗三 8 “这恩典赐给了我…，叫我将基督那追测不尽的丰富，当作福音传给外邦人。”

二 7 “好…显示祂在基督耶稣里，向我们所施恩慈中恩典超越的丰富。”

这恩典的管家职分乃是为着神的分赐。我们已经看见，神的心意乃是要把祂的丰富，实际上就是祂自己，分赐到祂所拣选的人里面。这些丰富分赐到我们里面之后，我们需要拿起负担，把这些丰富分赐到别人里面。对神来说，这些丰富是祂的经纶；对我们来说，这些丰富是管家职分。当这些丰富借着我们分赐到别人里面时，就成了神的分赐。当神的经纶达到我们，就成了我们的管家职分。当我们借着将基督分赐到人里面而执行管家的职分时，就成了神在他们里面的分赐。因此，我们有经纶、管家的职分和分赐（以弗所书生命读经，二九七页）。

### 信息选读

恩典的管家职分乃是神分赐到人里面，作他们的享受。分赐这恩典到别人里面，乃是我们照着神经纶的管家职分。我们既有分于神作我们的享受，就能将祂当作恩典分赐到别人里面。这就是恩典的分赐。

保罗在以弗所三章七节说他成为执事。新约里只有一个职事，就是管家的职分，也就是将神分赐到人里面。“执事”这辞与“管家”意义相符，因为管家的服

## WEEK 3 — DAY 6

### Morning Nourishment

1 Cor. 15:10 ...By the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but... I labored more abundantly than all of them, yet not I but the grace of God which is with me.

Eph. 3:8 To me...was this grace given to announce...the unsearchable riches of Christ as the gospel.

2:7 That He might display...the surpassing riches of His grace in kindness toward us in Christ Jesus.

This stewardship of the grace is for God's dispensation. We have seen that the desire of God's heart is to dispense His riches, which actually are Himself, into His chosen people. After these riches have been dispensed into us, we need to take up the burden to dispense them into others. With God, these riches are His economy; with us, they are the stewardship; and when they are dispensed by us into others, they are God's dispensation. When God's economy reaches us, it becomes our stewardship. When we carry out our stewardship by dispensing Christ into others, it becomes the dispensation of God into them. Hence, we have the economy, the stewardship, and the dispensation. (Life-study of Ephesians, pp. 245-246)

### Today's Reading

The stewardship of grace is the dispensing of God into people to be their enjoyment. Dispensing this grace into others is our stewardship according to God's economy. Because we partake of God as our enjoyment, we can dispense Him as grace into others. This is the dispensation of grace.

In Ephesians 3:7 Paul says that he became a minister. In the New Testament there is just one ministry, which is the stewardship, the dispensing of God into people. The word minister corresponds to the word



事就是把生活必需品分配给人。不仅供应神话语的弟兄，或照顾当地建造的长老是执事，每一位圣徒，每一位召会的肢体，都在这职事里有分。不要被传统观念欺骗，以为你不是执事。执事就是服事的人。福音的执事就是以福音服事人的人。一位年轻的姊妹若将基督服事给她的母亲，她就是在执行新约的职事。…年轻人，你们要到父母那里将基督服事给他们。我鼓励你们都去尽这职事。虽然在主的恢复里有千万的圣徒，但是职事只有一个，就是将基督的丰富分赐到人里面。为着这个荣耀的职事，阿利路亚！

我们的职事是照着神恩典的恩赐。说恩典是神作我们的享受，这意思就是，恩典是神作我们的生命和生命的供应（林前十五 10，林后十二 9）。这生命的供应在我们里面运行。借着这运行的生命，我们就有一种才能，那就是恩赐。所以保罗在以弗所三章七节说，他作执事乃是“照着神恩典的恩赐”。…这种才能就是恩赐，使我们成为执事，将基督分赐给人。…我们的职事乃是把基督那追测不尽的丰富，当作福音传给人。传福音不是陈明道理，也不是单单教导人神话语的字句。我们的福音乃是一个人位，带着祂一切的丰富。传这样的福音，就是把基督的丰富服事给人。…这职事是为着产生召会。使徒保罗作神管家的职事，乃是将基督那追测不尽的丰富，当作恩典分赐到信徒里面，借此产生召会。保罗的职事不仅是拯救罪人，更是为着产生召会，以完成神永远的定旨。这是 he 所得之恩典的管家职分的目标。

根据三章三节和五节，我们的职事乃是借着在灵里奥秘的启示。神的奥秘就是基督，基督的奥秘就是召会。只要我们看见基督是神的奥秘，召会是基督的奥秘，我们就有奥秘的启示在我们的灵里。这使我们能将基督服事给人（以弗所书生命读经，二九八至三〇一页）。

参读：以弗所书生命读经，第二十八篇。

steward, for a steward is one who serves by dispensing the necessities of life to others. Not only the brothers who minister the Word of God or the elders who care for the local building are ministers, but every saint, every member of the church, has a part in the ministry. Do not be cheated by the traditional concept and think that you are not a minister. A minister is simply one who serves. A minister of the gospel serves people with the gospel. If a young sister ministers Christ to her mother, she is carrying out the New Testament ministry...Young people, go to your parents and minister Christ to them. I encourage you all to fulfill this ministry. Although there may be thousands of saints in the Lord's recovery, there is just one ministry, the dispensing of the riches of Christ into others. Hallelujah for this glorious ministry!

Our ministry is according to the gift of the grace of God. To say that grace is God for our enjoyment means that grace is God as our life and life supply (1 Cor. 15:10; 2 Cor. 12:9). This life supply operates within us. By means of this operating life, we have a certain ability, which is the gift. Therefore, in Ephesians 3:7 Paul speaks of being a minister "according to the gift of the grace of God."...This ability is the gift that makes us ministers to impart Christ to others. Our ministry is to preach the unsearchable riches of Christ as the gospel. It is not to present doctrine nor simply to teach the Word in letters. Our gospel is a person with all His riches. To preach such a gospel is to minister the riches of Christ to others. This ministry is for producing the church. The ministry of the apostle Paul as God's steward was to bring forth the church by dispensing the unsearchable riches of Christ as grace into the believers. Paul's ministry was not only to save sinners, but to produce the church for the fulfillment of God's eternal purpose. This was the goal of his stewardship of grace.

According to 3:3 and 5, our ministry is by the revelation of the mystery in spirit. The mystery of God is Christ, and the mystery of Christ is the church. As long as we have seen Christ as the mystery of God and the church as the mystery of Christ, we have the revelation of the mystery in our spirit. This enables us to minister Christ to others. (Life-study of Ephesians, pp. 246-248)

Further Reading: Life-study of Ephesians, msg. 28

## 第三周诗歌

## WEEK 3 — HYMN

592

### 教会 — 基督的丰满

8 8 8 8 (英 820)

D 大调

4/4

D 1 3 · 4 5 · 5 | A7 D: 6 7 1 · 5 | i 5 A7 4 3 2 1 | 4 3 A 2 · 2 |

一 我们享受基督丰富, 就得成为祂的丰满; 分

E A D: A: 5 6 7 · 1 | 2 1 7 6 5 · 5 | 5 1 2 4 | 3 2 1 — ||

享一切祂之所是, 就能使祂得着彰显。

二 基督丰富是祂所是, 来作我们一切享受;  
基督丰满乃是教会, 因享基督而得成就。

三 迦南美地丰富出产, 乃是预表基督丰富;  
借这出产圣殿得成, 象征教会出于基督。

四 夏娃乃是亚当丰满, 预表教会之于基督;  
夏娃原是出于亚当, 基督也是教会出处。

五 丰富是我里面基督, 丰满是我外面教会;  
充满基督, 作祂表现, 得与基督同样宝贵。

### Riches of Christ we should enjoy

#### The Church — The Fulness of Christ

820

1. Rich - es of Christ we should en - joy And then His ful - ness  
we will be; Par - tak - ing of His ve - ry self, His tes - ti - mon - y men will see.

2. Riches of Christ are what He is  
To us who are His members true;  
His fulness is what we become  
As body doth to man accrue.
3. Riches of Christ are typified  
By Canaan's produce rich and sweet,  
With which the temple great was built,  
The Church's greatest type replete.
4. As Eve to Adam fulness was,  
So is the Church to Christ her Head;  
As Eve from Adam's being came,  
The Church by Christ's own life is bred.
5. Christ's riches are Himself within,  
His fulness is the Church without,  
As His expression, full of Him;  
The Church with Christ is built throughout.



## 第四周

### 彼得书信中的恩典

诗歌：298

读经：彼前一2下，10，13，二19～20，三7，  
四10，五5，10，12，彼后一2，三18

#### 【周一】

壹 恩典乃是复活的基督作为赐生命的灵，将祂自己白白赐给我们，作我们的一切，并在我们里面、为着我们、且借着我们作一切，给我们享受—约一14，16～17，林后一8～9，12，加二20，参林前十五10。

贰 繁增的恩典，乃是恩典在我们日常的生活里，在我们对神和我们主耶稣充分的认识里繁增；神在祂经纶中的恩典是丰富的、繁增的、洋溢的—彼前一2下，彼后一2，约一16，弗一6～8，二7，罗五17，21，提前一14，启二二21：

一 恩典是借着我们的受苦、受限制和软弱而繁增；恩典乃是基督作我们重担的背负者；我们越有重担，就越有机会经历基督作恩典—林后十二7～9，参一12，15。

二 对主作恩典的享受，乃是与那些爱祂的人同在一弗六24，约二一15～17，彼前一8。

## Week Four

### Grace in Peter's Epistles

Hymns: 395

Scripture Reading: 1 Pet. 1:2b, 10, 13; 2:19-20; 3:7; 4:10; 5:5, 10, 12; 2 Pet. 1:2; 3:18

#### §Day 1

**I. Grace is the resurrected Christ as the life-giving Spirit giving Himself freely to us, being everything to us, and doing everything in us, for us, and through us for our enjoyment—John 1:14, 16-17; 2 Cor. 1:8-9, 12; Gal. 2:20; cf. 1 Cor. 15:10.**

**II. The multiplication of grace is the grace that multiplies in our daily life in the full knowledge of God and of Jesus our Lord; the grace of God in His economy is rich, multiplying, and abounding—1 Pet. 1:2b; 2 Pet. 1:2; John 1:16; Eph. 1:6-8; 2:7; Rom. 5:17, 21; 1 Tim. 1:14; Rev. 22:21:**

A. Grace is multiplied to us through our sufferings, limitations, and weaknesses; grace is Christ as our Burden-bearer; the more burdens we have, the more opportunities we have to experience Christ as grace—2 Cor. 12:7-9; cf. 1:12, 15.

B. The enjoyment of the Lord as grace is with those who love Him—Eph. 6:24; John 21:15-17; 1 Pet. 1:8.

三对主作恩典连同祂神圣性情的享受，乃是借着我们领受并住留在祂恩典的话里；这话包含祂一切又宝贵又极大的应许——徒二十 32，彼后一 4，弗六 17～18。

## 【周二】

叁 旧约的申言者预言所要临到我们的恩典——彼前一 10：

一旧约申言者里面基督的灵，使他们清楚基督来作我们的恩典，乃是借着祂的成肉体、祂在人性生活和钉十字架里的受苦，以及祂在复活、升天、第二次来、和掌权里的荣耀，好将神完全的救恩应用于我们——5，9～10节，参诗二二，赛五三，但九 26。

二虽然基督之灵的构成是时代的，是在新约时期借着并用基督的死与复活所构成的，（约七 39，罗八 9～11，）其功效却是永远的，因为祂是永远的灵。（来九 14。）

三基督的灵在其永远的功效上，是在旧约的申言者里面，使他们清楚基督临到新约的信徒，对他们成为神完全救恩那全然够用且无限的恩典，使他们得以进入国度时代主的快乐里，这快乐就是他们魂的救恩——约一 17，来十 29 中，彼前一 9，太二五 21，23。

四基督的灵将神完全的救恩作为恩典应用于我们，乃是借着两种方法：旧约申言者的预言和新约使徒的传讲——彼前一 10～12，参启二 7 上。

## 【周三】

C. The enjoyment of the Lord as grace with His divine nature is by our receiving and abiding in the word of His grace, which includes all His precious and exceedingly great promises—Acts 20:32; 2 Pet. 1:4; Eph. 6:17-18.

## §Day 2

III. The prophets in the Old Testament prophesied concerning the grace that was to come unto us—1 Pet. 1:10:

A. The Spirit of Christ in the Old Testament prophets made them clear concerning Christ coming as grace to us through His incarnation, His sufferings in His human living and crucifixion, and His glories in His resurrection, ascension, second coming, and reigning for the application of God's full salvation to us—vv. 5, 9-10; cf. Psa. 22; Isa. 53; Dan. 9:26.

B. Although the Spirit of Christ was constituted dispensationally through and with Christ's death and resurrection in the New Testament time (John 7:39; Rom. 8:9-11), the function of the Spirit is eternal, because He is the eternal Spirit (Heb. 9:14).

C. The Spirit of Christ, in His eternal function, was in the Old Testament prophets, making them clear concerning Christ coming to the New Testament believers to be the all-sufficient and unlimited grace of God's full salvation to them for their entry into the joy of the Lord in the kingdom age, which is the salvation of their souls—John 1:17; Heb. 10:29b; 1 Pet. 1:9; Matt. 25:21, 23.

D. The Spirit of Christ applies God's full salvation as grace to us by two instrumentalities: the prophesying of the Old Testament prophets and the preaching of the New Testament apostles—1 Pet. 1:10-12; cf. Rev. 2:7a.

## §Day 3



肆 信徒所全然寄望的恩典，乃是耶稣基督显现的时候，所要带给他们的——彼前一 13:

一 耶稣基督显现的时候，所要带给我们的恩典，指魂的救恩，将是神完全救恩的完成——5, 9 ~ 10 节:

1 在基督里赐给我们的恩典，是在世界起始之前就赐给我们的一提后一 9，多二 11。

2 太初就有的神，在时间里成了肉体，作为恩典给人接受、拥有并享受——约一 1, 14, 16 ~ 17。

3 经过过程的三一神，终极完成成为包罗万有、赐生命、并内住的那灵，已经成了恩典的灵，与我们的灵同在一林前十五 45 下，林后三 17，来十 29，加六 18，腓四 23。

二 日复一日，我们应当作敞开的器皿，一直接受恩典，并且全然、完全地寄望于这恩典——罗五 17，彼前一 13。

## 【周四】

伍 在彼前二章十九至二十节，“在神乃是甜美的〔直译，恩典〕”，指神圣生命在我们里面的推动，以及在我们生活中的彰显，使我们的行事为人，在人与神眼中，都是甜美、可蒙悦纳的:

一 恩典乃是经过过程的三一神给我们享受，在我们与神亲密的交通并我们对神的感觉中，成为在我们里面的推动，以及在我们外面的彰显；我们都必须学习如何接受恩典，就是取用恩典、据有恩典、使用恩典并应用恩典——来十二 28。

**IV. The grace on which the believers set their hope perfectly will be brought to them at the revelation of Jesus Christ—1 Pet. 1:13:**

A. The grace being brought to us at the revelation of Jesus Christ refers to the salvation of the soul as the consummation of God's full salvation—vv. 5, 9-10:

1. The grace given to us in Christ was bestowed on us before the world began—2 Tim. 1:9; Titus 2:11.

2. God, who was in the beginning, became flesh in time as grace for man to receive, possess, and enjoy—John 1:1, 14, 16-17.

3. The processed Triune God, who has been consummated as the all-inclusive, life-giving, and indwelling Spirit, has become the Spirit of grace with our spirit—1 Cor. 15:45b; 2 Cor. 3:17; Heb. 10:29b; Gal. 6:18; Phil. 4:23.

B. Day by day we should be open vessels to be continual receivers of grace and set our hope wholly and perfectly on this grace—Rom. 5:17; 1 Pet. 1:13.

## §Day 4

**V. Grace with God in 1 Peter 2:19-20 refers to the motivation of the divine life within us and its expression in our living, which becomes in our behavior gracious and acceptable in the eyes of both man and God:**

A. Grace as the processed Triune God for our enjoyment becomes our inward motivation and outward expression in our intimate fellowship with God and our consciousness of God; we all have to learn how to have grace, which is to take grace, possess grace, use grace, and apply grace—Heb. 12:28.

二经过过程的三一神作为我们所得着并享受的恩典，彰显于我们圣别的生活与召会的聚会中，成为别人看得见的一徒十一 23。

三我们已经蒙召在受苦中享受基督作恩典并彰显祂，使我们照着那作我们模型之基督的神人生活，成为祂的复制品，影印本—彼前二 20 ~ 21。

## 【周五】

陆 生命之恩乃是所有信徒，不论刚强或软弱，所承受的—三 7:

一生命之恩就是神在祂的神圣三一里作我们的生命和生命的供应—父是生命的源头，子是生命的流道，灵是生命的流出，同着子与父在我们里面涌流，作我们的恩典—约壹五 11 ~ 12，约七 38 ~ 39，启二二 1。

二我们是承受生命之恩的人，也是盛装生命之恩的器皿—彼前三 7，弗一 14，林后四 7。

柒 神诸般的恩典指明神种种恩典的丰富，由圣徒彼此供应—彼前四 10:

一神诸般的恩典乃是生命丰富的供应，也就是三一神在多方面供应到我们里面—林后十三 14，十二 9。

二我们需要作神诸般恩典的好管家，讲论作为神谕言之恩典的话，并本于神所供应之恩典的力量和能力服事—彼前四 10 ~ 11，路四 22，弗三 2，四 29。

B. The processed Triune God as grace received and enjoyed by us becomes visibly expressed for others to see in our holy living and church meetings—Acts 11:23.

C. We have been called to enjoy and express Christ as grace in the midst of sufferings so that we may become a reproduction, a xerox copy, of Christ as our model, according to His God-man living—1 Pet. 2:20-21.

## §Day 5

**VI. The grace of life is the inheritance of all the believers, whether strong or weak—3:7:**

A. The grace of life is God as life and life supply to us in His Divine Trinity—the Father as the source of life, the Son as the course of life, and the Spirit as the flow of life, who flows within us, with the Son and the Father, as grace to us—1 John 5:11-12; John 7:38-39; Rev. 22:1.

B. We are heirs to inherit the grace of life and vessels to contain the grace of life—1 Pet. 3:7; Eph. 1:14; 2 Cor. 4:7.

**VII. The varied grace of God indicates the riches of the grace of God in its varieties ministered by the saints one to another—1 Pet. 4:10:**

A. The varied grace of God is the rich supply of life, which is the Triune God ministered into us in many aspects—2 Cor. 13:14; 12:9.

B. We need to be good stewards of the varied grace of God, speaking the words of grace as the oracles of God and ministering out of the strength and power of grace, which God supplies—1 Pet. 4:10-11; Luke 4:22; Eph. 3:2; 4:29.

捌 神赐恩给谦卑的人，敌挡狂傲的人—彼前五 5:

一在召会生活中，我们众人彼此相待，都需要以谦卑束腰，使我们享受神作赐恩者—参约十三 3~5。

二谦卑要救我们免去各种的毁坏，而邀来神的恩典；骄傲却使我们成为一个绝顶愚昧的人—雅四 6，诗一三八 6，箴二九 23。

三我们必须甘愿服在神管教之大能的手下而成为谦卑、卑微的，并将我们的一生及其挂虑抛给神，因为祂对我们有爱和信实的顾念—彼前五 5~7，参诗五五 22。

玖 “那全般恩典的神”—祂曾召信徒进入祂永远的荣耀—借着苦难成全他们，坚固他们，加强他们，给他们立定根基；这“全般〔的〕恩典”就是“神真实的恩典”，信徒要进入这恩典，并在其中站住—彼前五 10，12。

拾 神真实的恩典乃是信徒当在其上长大的恩典，他们也当在我们的主和救主耶稣基督的知识上长大，使荣耀归与祂，从现今直到永远之日；这是使徒彼得著作的结语，指明他所写的一切，乃是属于神的恩典、在神的恩典里、凭着神的恩典、并借着神的恩典—彼后三 18。

**VIII. God gives grace to the humble, but He resists the proud—1 Pet. 5:5:**

A. In the church life all of us need to gird ourselves with humility toward one another so that we may enjoy God as the Grace-giver—cf. John 13:3-5.

B. Humility saves us from all kinds of destruction and invites God's grace, whereas pride makes us a top fool—James 4:6; Psa. 138:6; Prov. 29:23.

C. We must be willing to be made humble, lowly, under the mighty hand of God in His discipline and to throw our life with its care upon God, because He cares for us lovingly and faithfully—1 Pet. 5:5-7; cf. Psa. 55:22.

**IX. “The God of all grace”—who has called the believers into His eternal glory—perfects, establishes, strengthens, and grounds them through their sufferings; this “all grace” is the “true grace of God,” into which the believers should enter and in which they stand—1 Pet. 5:10, 12.**

**X. The true grace of God is the grace in which, together with the knowledge of our Lord and Savior Jesus Christ, the believers should grow unto His glory both now and unto the day of eternity; this is the concluding word of the apostle Peter's writings, indicating that whatever he has written is of, in, by, and through the grace of God—2 Pet. 3:18.**



## 第四周■周一

### 晨兴喂养

彼前一 2 “就是照着父神的先见被拣选，借着那灵得圣别，以致顺从耶稣基督，并蒙祂血所洒的人：愿恩典与平安，繁增地归与你们。”

彼后一 2 “愿恩典与平安，因你们充分认识神和我们的主耶稣，繁增地归与你们。”

彼得说到在信徒的日常生活里，在他们对神和主耶稣的充分认识里，繁增的恩典（彼前一 2，彼后一 2）。在对神和主的充分认识里，一倍的恩典一再地繁增。…恩典是无限的，正如神是无限的一样。当我们重生时，我们接受神进到我们里面，但我们只有少量的神。逐渐的，经过多年后，当神在我们里面扩增时，我们就要因神的度量而有分量。这乃是因为神作恩典在我们里面扩增了（李常受文集一九九四至一九九七年第一册，五〇八页）。

### 信息选读

神在祂经纶中的恩典是丰富的、是繁增的、又是洋溢的。…神恩典的丰富超越各样的限制；这是神自己的丰富，作我们的享受。并且神的恩典，与耶稣基督恩典中的恩赐，乃是洋溢地临到多人（罗五 15 下、20 下）。…信徒对神经纶中之恩典的经历，也是得神将各样的恩典洋溢地加给（参林后九 8）。…今天我们在这里，神将祂各样的恩典洋溢地加给我们。

我们时常享受神繁增的恩典。…这恩典不是死的，是活的，是繁增的，天天繁增加给我们的（李常受文集一九九一至一九九二年第二册，四〇三至四〇四、四〇九页）。

## WEEK 4 — DAY 1

### Morning Nourishment

1 Pet. 1:2 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: Grace to you and peace be multiplied.

2 Pet. 1:2 Grace to you and peace be multiplied in the full knowledge of God and of Jesus our Lord.

Peter speaks of the grace that multiplies in the believers' daily life in the full knowledge of God and of Jesus their Lord (1 Pet. 1:2; 2 Pet. 1:2). In the full knowledge of God and the Lord, the onefold grace multiplies again and again ...Grace is unlimited just as God is unlimited. When we were regenerated, we received God into us, but we had only a small amount of God. Gradually, as God increases within us through the years, we will be weighty with the measure of God. This is because God as grace will be increased in us. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 404)

### Today's Reading

The grace of God in His economy is rich, multiplying, and abounding... The riches of God's grace surpass every limitation. These are the riches of God Himself for our enjoyment. Furthermore, the grace of God and the gift in grace of Jesus Christ have abounded to the many (Rom. 5:15b, 20b). In their experience of the grace in God's economy, the believers also receive God's abounding supply of all grace [cf. 2 Cor. 9:8]...Today we have God abundantly supplying us with all grace.

We are constantly enjoying God's multiplying grace...This grace is not dead but living and multiplying; it is being multiplied to us day by day. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," pp. 309, 312)



保罗常常使用“愿恩典与平安归与你们”这样的发表。然而，彼得两次说到恩典与平安的繁增。在彼前一章二节他说，“愿恩典与平安，繁增地归与你们。”在彼后一章二节他说，“愿恩典与平安，因你们充分认识神和我们的主耶稣，繁增地归与你们。”彼得不但渴望恩典与圣徒们同在，也渴望恩典繁增地归与他们。你曾想过恩典繁增是什么意思么？你曾听过一篇道或信息，告诉你恩典与平安能繁增么？我们大多数人会觉得这辞令人困惑。彼得使用“繁增”这辞，又一次说出他的特别。在这事上，甚至保罗也不像彼得这样特别，因为保罗在他的书信里从未说到恩典与平安得以繁增。

繁增这辞指明已经有了某样东西，我们不需要另外加上同样的东西，却需要使我们所有的繁增。这就是说，我们已经有的恩典需要繁增。我们不需要另外的恩典。我们所需要的是使我们已经有的恩典繁增。

以繁增的恩典这思想为基础，彼得接着在彼前四章十节说到诸般的恩典：“各人要照所得的恩赐，将这恩赐彼此供应，作神诸般恩典的好管家。”我们都该作彼得所说诸般恩典的好管家，诸般的恩典就是在不同方面、不同种类的恩典。彼得在五章十节又提起恩典，他在那里说到全般恩典的神。所以，彼得前书有四个关于恩典独特的辞：生命的恩典（生命之恩）、繁增的恩典、诸般的恩典和全般的恩典。生命的恩典在我们里面繁增，然后成为诸般的恩典，至终成为全般的恩典。结果，我们不只有来自一方的恩典，更有来自多方的恩典，例如，来自诸天，来自地，来自我们丈夫或妻子，以及来自我们儿女的恩典。我们的儿女越多，就会经历恩典越多的方面。你若有四个儿女，就会享受四方面的恩典。但你若有更多的儿女，就会享受恩典更多的方面（彼得前书生命读经，六至七页）。

参读：罗马书的结晶，第十九至二十篇。

Paul often uses the expression “grace to you and peace.” Peter, however, twice speaks of grace and peace being multiplied. In 1 Peter 1:2 he says, “Grace to you and peace be multiplied,” and in 2 Peter 1:2, “Grace to you and peace be multiplied in the full knowledge of God and of Jesus our Lord.” Peter desires not only that grace be with the saints, but that grace be multiplied to them. Have you ever thought about what it means for grace to be multiplied? Have you ever heard of a sermon or message telling you that grace and peace can be multiplied? Most of us may find this expression puzzling. Peter’s use of the word multiplied is another illustration of his particularity. In this matter, not even Paul was as particular as Peter, for he never spoke in his Epistles of grace and peace being multiplied.

The word multiplied indicates that a certain thing is present and that instead of having another of the same thing added, we need what we have to be multiplied. This means that we need the multiplication of the grace we already have. We do not need another grace. What we need is to have multiplied the grace we have already.

With the thought of multiplied grace as the base, Peter goes on to speak in 1 Peter 4:10 of varied grace: “Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.” We all should be good stewards of what Peter calls varied grace, grace in different aspects and of different categories. Peter mentions grace again in 5:10, where he speaks of the God of all grace. Therefore, in 1 Peter we have four unique expressions concerning grace: grace of life, multiplied grace, varied grace, and all grace. The grace of life is being multiplied in us. Then it becomes the varied grace and eventually, the all grace. As a result, we do not have grace just from one direction, but from many directions, for example, from the heavens and from the earth, from our husband or wife, and from our children. The more children we have, the more aspects of grace we shall experience. If you have four children, you will enjoy grace in four aspects. But if you have more children, you will enjoy more aspects of grace. (Life-study of 1 Peter, pp. 4-5)

Further Reading: CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” chs. 19-20

## 第四周■周二

### 晨兴喂养

彼前一 10 ~ 12 “关于这救恩，那预言你们要得恩典的众申言者，已经详细地寻求考察过，…预先证明那要临到基督的苦难，以及后来的荣耀，…他们供应这些事，…乃是为你们；那些靠着从天上差来的圣灵，传福音给你们的人，现在将这些事报给你们…”

（在彼前一章十节）彼得…用旧约的申言者证实他关于新约救恩的教训。…彼得指出，众申言者预言“你们要得恩典”。在这节，“恩典”是“救恩”的同义辞。在十三节，恩典也指神的救恩。约翰一章十四节说，话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典。这恩典就是神在子里作我们的享受。在林前十五章十节保罗说，“然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”保罗在本节三次所提到的恩，乃是复活的基督成了赐生命的灵（45），在复活里将经过过程的三一神带到我们里面，作我们的生命和生命的供应，使我们能在复活里活着。因此，恩典乃是三一神成了我们的生命和一切（彼得前书生命读经，七七至七八页）。

### 信息选读

彼前一章十节说到那些对于信徒魂的救恩，已经详细寻求考察过的众申言者，预言信徒所要得的恩典。彼得在这里所提的恩典，与约翰一章所提的恩典不同。约翰说，话成了肉体，丰丰满满地有恩典，并且这恩典是借着耶稣基督来的（14、17）。恩典在耶稣成为肉体时，借着耶稣基督来了；但彼得说，

## WEEK 4 — DAY 2

### Morning Nourishment

1 Pet. 1:10-12 Concerning this salvation the prophets, who prophesied concerning the grace that was to come unto you, sought and searched diligently,... testifying beforehand of the sufferings of Christ and the glories after these...To you they ministered these things, which have now been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven...

[In] 1 Peter 1:10... Peter uses the Old Testament prophets to confirm his teaching concerning the New Testament salvation. Peter points out that the prophets prophesied concerning “the grace...unto you.” In verse 10 grace is a synonym for salvation. In verse 13 grace also refers to God’s salvation. John 1:14 says that the Word became flesh and tabernacled among us, full of grace. This grace is God in the Son as our enjoyment. In 1 Corinthians 15:10 Paul says, “But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but... I labored more abundantly than all of them, yet not I but the grace of God...with me.” The grace to which Paul refers three times in this verse is the resurrected Christ becoming the life-giving Spirit to bring the processed God in resurrection into us to be our life and life supply that we may live in resurrection. Therefore, grace is the Triune God becoming life and everything to us. (Life-study of 1 Peter, p. 64)

### Today’s Reading

First Peter 1:10 speaks of the grace that was to come unto the believers, which was prophesied by the prophets, who sought and searched diligently concerning the salvation of the believers’ souls. The grace mentioned by Peter here is different from the grace mentioned in John 1. John says that the Word became flesh, full of grace, and that grace came through Jesus Christ (vv. 14,17). Grace came through Jesus Christ, with Jesus’ incarnation,

有一个恩典还未临到，然而将要临到。这恩典在旧约没有提起，但是众申言者已经预言过了；他们对于信徒魂的救恩（不是他们的体或灵的救恩），已经详细地寻求考察过（彼前一9~10）。…彼得说到为着信徒魂的救恩的恩典。彼得所教导的恩典，不是拯救我们的灵或我们的体的恩典，乃是拯救我们魂的恩典。主耶稣说，“人就是赚得全世界，赔上自己的魂生命，有什么益处？”（可八36）一个人可以赚得全世界，而丧失他的魂。这给我们看见，魂需要得救。如果你为着拯救你的魂，牺牲全世界，那是值得的（李常受文集一九九四至一九九七年第一册，五七八、五八〇页）。

在彼前一章十二节，…“这些事”指基督的苦难和荣耀。旧约的申言者乃是将基督的苦难和荣耀，供应给新约的信徒。…这些事已借着传福音的人报给我们。…申言者考察并预言；使徒传讲。使徒的传讲乃是那灵在新约里对神救恩的实际应用。…那灵借着两种方法：申言者的预言和使徒的传讲，应用神完全的救恩。

在我的职事里，…我信…那灵就将神完全的救恩应用于你们。…我乃是传讲基督、基督的死和基督各种的荣耀。每次传讲都是那灵的应用。…我最大的喜乐就是看见圣徒借着那灵的应用接受基督。我尤其喜乐，看见在召会生活中长大的第二代。当我看见他们借着这职事并靠着那灵，接受神救恩的应用时，我的心就跳跃。

不是只有使徒才能传讲。只要你传讲基督，你就包括在那些靠着从天上差来的圣灵传福音的人当中（彼得前书生命读经，九二至九三页）。

参读：彼得前书生命读经，第一至二、七至九篇。

but Peter says that there is a grace that is not yet but is to come. This grace was not mentioned in the Old Testament, but it was prophesied by the prophets, who sought and searched diligently concerning the salvation of the believers' souls (1 Pet. 1:9)... Peter speaks of the grace that was for the salvation of the believers' souls. What Peter teaches as grace is not the grace that saves our spirit or our body, but the grace that saves our soul. The Lord Jesus said, "What does it profit a man to gain the whole world and forfeit his soul-life?" (Mark 8:36). A man can gain the whole world and lose his soul. This shows that the soul needs to be saved. If, for the sake of saving your soul, you sacrifice the whole world, that is worthwhile. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 457-458)

In 1 Peter 1:12 ..."these things" refer to the sufferings of Christ and His glories. The Old Testament prophets ministered the sufferings and glories of Christ to the New Testament believers. These things have been announced to us through those who preached the gospel ...The prophets searched and prophesied; the apostles preached. The preaching of the apostles is the Spirit's practical application of God's salvation in the New Testament ...The Spirit applies God's full salvation by two instrumentalities, the prophesying of the prophets and the preaching of the apostles.

In my ministry... I believe that ...the Spirit is applying God's full salvation to you ... I simply preach Christ, the death of Christ, and the different glories of Christ. Each preaching is an application of the Spirit... My greatest joy is to see the saints receive Christ through the application of the Spirit. I am especially happy to see the second generation growing up in the church life. My heart leaps when I see that they are receiving the application of God's salvation through this ministry and by the Spirit.

The apostles are not the only ones who can preach. As long as you preach Christ, you are included among those who preach the gospel by the Holy Spirit sent from heaven. (Life-study of 1 Peter, pp. 76-77)

Further Reading: Life-study of 1 Peter, msgs. 1-2, 7-9

## 第四周■周三

### 晨兴喂养

彼前一 13 “…全然寄望于耶稣基督显现的时候，所带给你们的恩。”

提后一 9～10 “神救了我们，以圣召召了我们，…乃是按祂自己的定旨和恩典；这恩典是历世之前，在基督耶稣里赐给我们的，但如今借着我们救主基督耶稣的显现，才显明出来…”

彼前一章十三节说到信徒所全然寄望于的恩典。几乎每一天我都祷告，盼望我的魂在主回来时能得救。…这是在来世魂的救恩，使那些进去享受主快乐的人，与祂一同坐席（太二五 20～30）。这恩典要在主耶稣第二次来临显现时来到（李常受文集一九九四至一九九七年第一册，五八〇至五八一页）。

保罗在提后一章九至十节告诉我们，神的恩典是历世之前，在基督耶稣里赐给我们的，如今借着我们救主基督耶稣的显现，已经显明出来。恩典乃是神在祂生命里所给我们的供应，使我们活出祂的定旨。在基督里赐给我们的恩典，是在世界起始之前就赐给我们的。神的恩典是在永远里赐给我们的，但借着我们的主第一次来，把死废掉，将生命带给我们（来九 26），这恩典就显明出来，并应用到我们身上。因为这恩典是借着基督的显现，才显明出来，旧约的圣徒，像亚伯拉罕和大卫，就没有经历到。所命定要赐给我们的恩典，随着主耶稣的显现而来。这恩典不仅仅是一个福分，更是一个人位，就是三一神自己赐给我们，作我们的享受。主耶稣显现时，这恩典就来了，现今与我们同在（新约总论第十二册，二二三至二三四页）。

## WEEK 4 — DAY 3

### Morning Nourishment

1 Pet. 1:13 ...Set your hope perfectly on the grace being brought to you at the revelation of Jesus Christ.

2 Tim. 1:9-10 Who has saved us and called us with a holy calling,... according to His own purpose and grace, which was given to us in Christ Jesus before the times of the ages but now has been manifested through the appearing of our Savior Christ Jesus...

First Peter 1:13 speaks of the grace on which the believers set their hope perfectly. Nearly every day, I pray that my soul will be saved at the Lord's coming back...This is the saving of the soul in the next age for those who enter into the enjoyment of the Lord to feast with Him [Matt. 25:20-23]. This grace will come by the revelation of the Lord Jesus at His second coming. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 458-459)

In 2 Timothy 1:9 and 10 Paul tells us that the grace of God, which was given to us in Christ Jesus before the times of the ages, now has been manifested through the appearing of our Savior Christ Jesus. Grace is God's provision in life given to us so that we may live out His purpose. This grace given to us in Christ was bestowed on us before the world began. God's grace was given to us in eternity, but it was manifested and applied to us through our Lord's first coming, in which He nullified death and brought life to us (Heb. 9:26). Because this grace was manifested through the appearing of Christ, Old Testament saints such as Abraham and David did not experience it. The grace destined to be given to us came with the appearing of the Lord Jesus. This grace is not merely a blessing; it is a person, the Triune God Himself given to us to be our enjoyment. This grace came when the Lord Jesus appeared, and now it is with us today. (The Conclusion of the New Testament, pp. 3675-3676)



在彼前一章十三节彼得也嘱咐我们要全然寄望于恩典。这盼望指由重生所得活的盼望（3）。我们需要将我们活的盼望全然置于耶稣基督显现的时候，所要带给我们的恩。这恩…乃是指魂的救恩（5、9～10），将是神完全救恩的完成。恩典在主第一次来临时已经带给我们（约一 17），这恩典要完成于主的再来。我们当寄望于这样的恩典。

比较说来，今天我们所享受的主是一小部分。…今世是预尝的时代；但主耶稣回来时，我们就要全享。…要来的全享将是这独一无二恩典的完成。

在彼前一章十三节末了，彼得说到耶稣基督的显现。…现今，我们乃是在幔子之下享受主耶稣作预尝。但时候将到，幔子要被除去。

因为我们同主在幔子之下，别人也许不能领会我们在作什么。我们也许想要告诉他们，我们在享受基督。然而，他们也许说，这是无稽之谈。我们的享受是隐藏的，没有同样经历的人无法知道这事。但有一天主耶稣要显现。那时别人就能领会我们一直在享受主耶稣。这显现将是要来的恩典，作三一神完全救恩的完成。

我们若没有享受主耶稣作预尝，就不会盼望祂显现作我们的全享。…我们享受预尝，就有这样的盼望。我们需要全然寄望于耶稣基督显现的时候，所带给我们的恩（彼得前书生命读经，一〇六至一〇八页）。

参读：彼得前书生命读经，第十一篇；罗马书的结晶，第二十二至二十四篇。

In 1 Peter 1:13 Peter also charges us to set our hope completely on the grace. This hope is the living hope which has issued from regeneration (v. 3). We need to set our living hope completely on the grace that is being brought to us at the unveiling of Jesus Christ... This grace... refers to the salvation of the soul (vv. 5, 9-10), which will be the consummation of God's full salvation. The grace has been brought to us by the Lord's first coming (John 1:17). It will be consummated by His second coming. On such grace we should set our hope.

Whatever we enjoy of the Lord today is, comparatively speaking, a small portion ... This age is an age of foretaste. But when the Lord Jesus comes back, we shall enjoy the full taste... The coming full taste will be the consummation of this unique grace.

Toward the end of 1 Peter 1:13 Peter speaks of the revelation, the unveiling, of Jesus Christ ... At present, we are enjoying the Lord Jesus as a foretaste under the veil. But the time is coming when the veil will be taken away.

Because we are under a veil with the Lord, others may not be able to understand what we are doing. We may try to tell them that we are enjoying Christ. However, they may say that this is nonsense. Our enjoyment is concealed, and others who do not share the same experience cannot know anything about it. But one day the Lord Jesus will be unveiled. Then others will be able to understand that we have been enjoying the Lord Jesus. This unveiling will be the coming grace as the consummation of the full salvation of the Triune God.

If we are not enjoying the Lord Jesus as the foretaste, we shall not have the hope that He will be unveiled as our full taste ... When we enjoy the foretaste, we have such a hope. We need to set our hope completely on the grace being brought to us at the unveiling of Jesus Christ. (Life-study of 1 Peter, pp. 89-90)

Further Reading: Life-study of 1 Peter, msg. 11; CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," chs. 22-24



## 第四周■周四

### 晨兴喂养

彼前二 19 ~ 21 “人若因着对神的感觉而忍受忧愁，受冤屈之苦，就是甜美的。你们若因犯罪挨拳打而忍耐，有什么可夸耀的？但你们若因行善受苦而忍耐，这在神乃是甜美的。你们蒙召原是为以此，因基督也为你们受过苦，给你们留下榜样，叫你们跟随祂的脚踪行。”

在彼前二章十九至二十节…彼得说，若因着对神的感觉，我们愿意忍受忧愁，受冤屈之苦，就是受冤屈对待之苦，这乃是甜美的。十九节的“甜美”，直译，恩典；在此指神圣生命在我们里面的推动，以及在我们生活中的彰显，使我们的行事为人，在人与神眼中，都是甜美、可蒙悦纳的（20）（彼得前书生命读经，二〇七页）。

### 信息选读

“因着对神的感觉”，这话也可译作“为着对神的良心”。对神的感觉，即与神关系的感觉；这指明一个信徒是活在与神亲密的交通中，向神存着并持守无亏、清洁的良心（彼前三 16，提前一 5、19，三 9，提后一 3）。

照下文看，彼前二章十九节所说到的冤屈之苦，必是指不信的主人所加的苦待，他们因着信主之仆人身上基督徒的见证而反对、逼迫他们（三 14 ~ 18，四 12 ~ 16）。

基督徒的生活是行事为人的问题。假定我们里面没有神圣的生命，这的确会使家庭生活非常艰难，尤其在与我们的姻亲…的关系上。对夫妻而言，岳

## WEEK 4 — DAY 4

### Morning Nourishment

1 Pet. 2:19-21 ...This is grace, if anyone, because of a consciousness of God, bears sorrows by suffering unjustly. For what glory is it if, while sinning and being buffeted, you endure? But if, while doing good and suffering, you endure, this is grace with God. For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps.

In 1 Peter 2:19 and 20...Peter is saying that if, because of a consciousness of God, we are willing to bear sorrows and suffer unjustly, that is, suffer unjust treatment, this is grace. The Greek word rendered “grace” in verse 19 is charis, referring here to the motivation of the divine life within us and its expression in our life, becoming in our behavior gracious and acceptable in the eyes of both man and God (v. 20). (Life-study of 1 Peter, p. 173)

### Today's Reading

The words consciousness of God also mean conscience toward God. This is the consciousness of our relation to God. It indicates that a believer is living in an intimate fellowship with God, that he has and keeps a conscience toward God that is both good and pure (3:16; 1 Tim. 1:5, 19; 3:9; 2 Tim. 1:3).

According to the context, the unjust suffering spoken of in 1 Peter 2:19 must be the mistreatment inflicted by the unbelieving masters. These masters opposed and persecuted their believing servants because of their Christian testimony (1 Pet. 3:14-18; 4:12-16).

The Christian life is a matter of behavior. Suppose we did not have the divine life within us. This would certainly make family life very difficult, especially in relation to our in-laws ... For both a husband and a wife, a

母和婆婆都会造成为难的情况。…按人说，夫妻婚后不与岳母、婆婆同住较好。

这里的点乃是，我们若是没有神圣生命的人，无论我们多么彼此相爱，在婚姻生活中仍会面临难处。我们至少会有五个主要的难处：脾气、个性、习惯、背景和我们领会事情的方式。无论夫妻多么相像，他们之间的脾气、个性、习惯、背景和领会仍会有所不同。丈夫会有他看事情的方式，妻子也会有她的。同样，妻子会有她的习惯和个性，丈夫也会有他的。…即使夫妻彼此非常相爱，又都是文雅、受过教育的人，情况也是如此。至少有时候他们会发觉情况无法忍受，并会彼此争吵。倘若岳母或婆婆这时候来访，她会发觉情况全然不愉快、不可蒙悦纳。她甚至不愿看见这样不甜美的情况。

但假定夫妻都有神圣的生命，并照着这生命而活。尽管在脾气、个性、习惯、背景和领会上有不同，却有恩典在里面推动夫妻二人。不但如此，这恩典彰显在他们的生活中。倘若岳母或婆婆亲眼看见他们的生活方式，她会发觉那是甜美、愉快并可蒙悦纳的。这就是恩典。

彼得…说，“这…乃是恩典。”（二 19，直译）然后他告诉我们，基督给我们留下榜样。恩典与榜样息息相关。任何人亲眼看见三一神作为恩典从信徒里面彰显出来，并承认这是恩典，就指明这人成了基督这榜样的影印本。在冤屈之苦中彰显三一神作恩典，就是成为基督的复制品。因此，我们可以不说，“这是恩典”，而说，“这是基督的复制。”彰显经过过程之三一神作恩典的生活，不单是恩典—这乃是基督的复制（彼得前书生命读经，二〇七至二〇九、二一八页）。

参读：彼得前书生命读经，第十九至二十篇。

mother-in-law can create a difficult situation ... Humanly speaking, it is better that a married couple not have a mother-in-law live with them.

The point here is that if we are those without the divine life, we shall face problems in our married life, no matter how much we may love one another. We shall have at least five major problems: temper, disposition, habit, background, and our way of understanding things. No matter how much alike a husband and a wife may be, there will be differences between them regarding temper, disposition, habit, background, and understanding. The husband will have his way of viewing things, and the wife will have hers. Likewise, the wife will have her habits and disposition, and the husband will have his... This will be the situation, even if the husband and wife love each other very much and are refined, educated people. Sometimes at least they will find the situation intolerable and will quarrel with one another. If a mother-in-law is visiting at such a time, she will find the situation altogether unpleasant and unacceptable. She would not even want to observe such an ungracious situation.

But suppose a husband and wife both have the divine life and live according to this life. In spite of the differences in temper, disposition, habit, background, and understanding, grace inwardly motivates both the husband and the wife. Furthermore, this grace is expressed in their living. If the mother-in-law of either the husband or wife observes their way of living, she will find it gracious, pleasant, and acceptable. This is grace.

Peter... says, "This is grace" [1 Pet. 2:19]. Then he tells us that Christ has left us a model. The grace and the model are closely related. When anyone observes the expression of the Triune God as grace from within a believer and recognizes that this is grace, there is an indication that this one has become a xerox copy of Christ, the model. To express the Triune God as grace in the midst of unjust suffering is to become a reproduction of Christ. Therefore, instead of saying, "This is grace," it is possible to say, "This is a reproduction of Christ." The manner of life that expresses the processed Triune God as grace is not only grace—it is a reproduction of Christ. (Life-study of 1 Peter, pp. 173-174, 182)

Further Reading: Life-study of 1 Peter, msgs. 19-20

## 第四周■周五

### 晨兴喂养

彼前三7“照样，作丈夫的，要按情理与妻子同住，因为她是比你软弱的器皿，是女性；又要按她应得的敬重她，因为她是与你一同承受生命之恩的，好叫你们的祷告不受拦阻。”

四10“各人要照所得的恩赐，将这恩赐彼此供应，作神诸般恩典的好管家。”

在彼前三章七节彼得使用另一个独特的辞——“生命之恩”。我们熟悉恩典和生命这二辞，却不熟悉“生命之恩”这辞。…何等甜美的发表！然而，我们也许熟悉拯救之恩或赦罪之恩，而对生命之恩没有印象（彼得前书生命读经，五页）。

彼得…说到生命之恩，是所有信徒，不论刚强或软弱，所承受的（三7）。彼得教导信主的弟兄要爱他们的妻子，并要同情她们，因为妻子是软弱的器皿，是一同承受生命之恩的。…这生命乃是三一神自己作我们的生命，活在我们里面，作我们的产业。

四章十节说到神诸般的恩典，指明神种种恩典的丰富，由圣徒们彼此供应。你供应我一种的恩典，我供应你另一种的恩典（李常受文集一九九四至一九九七年第一册，五〇八至五〇九页）。

### 信息选读

丈夫应当珍赏妻子的宝贵、贵重的价值，将妻子应得的敬重分给她这一同承受生命之恩的。…人（包括女人）是被造以盛装神的器皿（罗九21、23），并且在基督里的信徒又是盛装基督这宝贝的器皿（林

## WEEK 4 — DAY 5

### Morning Nourishment

1 Pet. 3:7 Husbands, in like manner dwell together with them according to knowledge, as with the weaker, female vessel, assigning honor to them as also to fellow heirs of the grace of life, that your prayers may not be hindered.

4:10 Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God.

In 1 Peter 3:7 Peter uses another unique expression—grace of life. We are familiar with the words grace and life, but not with the expression grace of life.. What a sweet expression! We, however, may be familiar with the grace of salvation or the grace of forgiveness without ever having been impressed with the grace of life. (Life-study of 1 Peter, p. 4)

Peter... speaks of the grace of life that is the inheritance of all the believers, whether strong or weak (1 Pet. 3:7). Peter teaches the believing brothers to love and to sympathize with their wives because the wives as the weaker vessels are fellow heirs of the grace of life ...This life is the Triune God Himself as our life, living in us to be our inheritance.

First Peter 4:10 speaks of the varied grace of God that indicates the riches of the grace of God in its varieties ministered by the saints to one another. You minister to me one variety of grace, and I minister to you another variety. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” p. 404)

### Today's Reading

The husbands should appreciate the preciousness, the valuable worth, of the wives, and apportion it, assign it, as honor to them duly and reasonably as to the weaker, female vessel. Man, including woman, was made a vessel to contain God (Rom. 9:21, 23), and believers in Christ are vessels to contain

后四7)。照着神创造的本性，女性在生理和心理上都比男性软弱。…但她们仍是主的器皿，能作贵重的器皿（提后二21），配得相当的敬重。…在彼前三章七节彼得说，丈夫和妻子是“一同承受生命之恩的”。生命之恩就是神在祂的神圣三一里作我们的生命和生命的供应—父是生命的源头，子是生命的流道，灵是生命的流出，同着子与父在我们里面涌流，作对我们的恩典（约壹五11~12，约七38~39，启二二1）。所有信徒都是承受这恩典的人。

简单地说，生命之恩就是经过过程的三一神成为包罗万有、赐生命、内住的灵。三一神现今在我们里面作生命之恩。丈夫和妻子都是一同承受这生命之恩的。我们一同承受生命之恩。

这种承受是“不能朽坏、不能玷污、不能衰残…的基业”的一部分（彼前一4）。我们永远基业的一切项目与神圣的生命有关，这生命是我们借着重生所得着，并在我们整个基督徒的生活中所经历并享受的。所有作丈夫、作妻子的需要看见，在他们的婚姻生活中，丈夫和妻子乃是一同承受这样的基业，特别是承受生命之恩。

一位弟兄若未婚，就会缺少恩典的某一方面。已婚的弟兄会在某一方面经历恩典。不但如此，一位弟兄的妻子若天然非常好，他也许就缺少恩典丰富的一面。但他的妻子若很难办，甚至有些顽梗，他就会有机会享受恩典非常特殊、丰富的一面。恩典乃是照着我们的情况和环境而有所不同。例如，恩典会照着你有怎样的妻子，是天然顺从的，或是难办的，而有所不同。你的妻子若很好，你的恩典就不会像有难办的妻子那样多。同样，你若没有儿女，就不会享受与儿女有关这一面的恩典。哦，我们都需要认识这诸般的恩典！（彼得前书生命读经，二四九、二五二、七页）。

参读：彼得前书生命读经，第二十二至二十三、二十七篇。

Christ as the treasure (2 Cor. 4:7). The female, according to nature in God's creation, is weaker than the male physically and psychologically...They are still vessels of the Lord and can be vessels unto honor (2 Tim. 2:21), deserving a certain honor. In 1 Peter 3:7 Peter says that husbands and wives are "fellow heirs of the grace of life." Grace of life is God as life and life supply to us in His Trinity—the Father as the source of life, the Son as the course of life, and the Spirit as the flow of life, flowing within us with the Son and the Father (1 John 5:11-12; John 7:38-39; Rev. 22:1). All believers are heirs of this grace.

In brief, the grace of life is the Triune God processed to become the all-inclusive, life-giving, indwelling Spirit. The Triune God is now within us as the grace of life. Both husbands and wives are joint-heirs of this grace of life. We inherit the grace of life together.

This inheritance is part of the "inheritance, incorruptible and undefiled and unfading" (1 Pet. 1:4). All the items of our eternal inheritance are related to the divine life which we received through regeneration and which we are experiencing and enjoying throughout our entire Christian life. All husbands and wives need to see that in their married life the husband and wife are co-heirs of such an inheritance, in particular, of the grace of life.

If a brother is unmarried, he will lack a particular aspect of grace. A married brother will experience grace in a particular aspect. Furthermore, if a brother's wife is naturally very good, he may be short of a rich aspect of grace. But if his wife is difficult and even somewhat stubborn, he will have the opportunity to enjoy a very specific and rich aspect of grace. Grace varies according to our situation and environment. For example, it will vary according to the kind of wife you have, whether she is naturally submissive or difficult. If your wife is good, you will not have as much grace as if she were difficult. Likewise, if you do not have any children, you will not enjoy the aspect of grace related to children. Oh, we all need to know this varied grace! (Life-study of 1 Peter, pp. 208, 210-211, 5-6)

Further Reading: Life-study of 1 Peter, msgs. 22-23, 27



## 第四周■周六

### 晨兴喂养

彼前五 5 “照样，年幼的，要服从年长的；你们众人彼此相待，也都要以谦卑束腰，因为神敌挡狂傲的人，赐恩给谦卑的人。”

10 “但那全般恩典的神，就是那曾在基督耶稣里召你们进入祂永远荣耀的，等你们暂受苦难之后，必要亲自成全你们，坚固你们，加强你们，给你们立定根基。”

在彼前五章五节彼得说，我们众人彼此相待，该以谦卑束腰。在召会里的每个人，包括长老，都应该以谦卑束腰。在一章十三节彼得嘱咐我们，要束上我们心思的腰，但这里他指明我们全人都需要束紧。…这比喻显然是出于彼得的印象，就是主如何以手巾束腰，降卑自己洗门徒的脚，特别是洗彼得的脚（约十三 4～7）。

狂傲就是表现自己在别人之上。神敌挡高举自己在别人之上，并且看自己比别人强的人。我们不该狂傲，并且表现自己在别人之上，却该以谦卑的围裙束腰。

彼得说，神不但敌挡狂傲的人，也赐恩给谦卑的人。严格地说，这恩典是指三一神自己作生命的供应，在谦卑的信徒里面繁增。…我们必须甘愿服在神大能的手下而成为谦卑、卑微的（彼得前书生命读经，三五六至三五八页）。

### 信息选读

在彼前五章七节彼得接着说，“你们要将一切的忧虑卸给神，因为祂顾念你们。”这里的卸字，意

## WEEK 4 — DAY 6

### Morning Nourishment

1 Pet. 5:5 In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.

10 But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.

In 1 Peter 5:5 Peter says that all of us should gird ourselves with humility toward one another. Everyone in the church, including the elders, should gird himself with humility. In 1:13 Peter charges us to gird up the loins of our mind, but here he indicates that our entire being needs to be girded ... This figure comes evidently from Peter's impression of how the Lord girded Himself with a towel when He humbled Himself to wash the disciples' feet, especially Peter's (John 13:4-7).

To be proud is to show ourselves above others. God resists the one who lifts himself above others and regards himself as better than others. Instead of being proud and showing ourselves above others, we should gird ourselves with the apron of humility.

Peter says that God not only resists the proud, but gives grace to the humble. Strictly speaking, this grace refers to the Triune God Himself as the life supply being multiplied in the humble believer...We must be willing to be made humble, lowly, under the mighty hand of God. (Life-study of 1 Peter, pp. 297-299)

### Today's Reading

In 1 Peter 5:7 Peter goes on to say, “Casting all your anxiety on Him because it matters to Him concerning you.” The word casting here means



思是抛给神；即交托与神、让给神。这动词的时态指明一劳永逸的举动。“一切的忧虑”这辞，指明我们一生全部的忧虑，我们整个人生及其一切忧虑，都该卸给主。

在逼迫中，信徒的苦难使他们担忧挂虑。他们不仅需要成为谦卑的，从狂傲、高傲被带到低微，更要将他们的一生及其忧虑卸给神，因为祂对他们不仅是全能、公义的，也是慈爱、信实的。

人际关系密切的人，通常会比独居的人忧虑更多。…同样，我们所有的财产或产业也许会造成忧虑。…我能从经历中见证，我的东西越多，我的忧虑就越多，忧虑的“飞机”就更多在我头上盘旋。…我们可以将一切的忧虑卸给主，因为祂顾念我们。顾念，或，关心。管教并审判人的神对信徒，特别对受逼迫者有爱的关切，祂信实地顾念他们。他们能将忧虑卸给祂，特别是在受逼迫的时候（彼得前书生命读经，三六〇至三六二页）。

彼得说到全般的恩典；那曾召信徒进入祂永远荣耀的神，要借着他们的苦难，用这恩典成全他们，坚固他们，加强他们，给他们立定根基（彼前五10）。全般的恩典乃是成全的恩典、坚固的恩典、加强的恩典、立定根基的恩典。神借着苦难的管道，用恩典成全、坚固、加强我们，并给我们立定根基。因着我的软弱，几乎每一天对我都是受苦的日子；但神借着苦难成全、坚固、加强我，并给我立定根基。

有些所谓的恩典不是真实的，而是假的。十二节有神真实的恩典，就是十节的全般的恩典，是信徒应当进入并在其中站住的（李常受文集一九九四至一九九七年第一册，五〇九至五一〇页）。

参读：彼得前书生命读经，第三十三至三十四篇；如何作同工与长老，并如何履行同工与长老的义务，第三至四章。

throwing upon, that is, committing to, giving up to. The verb denotes a once-for-all act. The words all your anxiety indicate that the whole lot of our anxiety throughout our entire life, our whole life with all its anxiety, should be cast on the Lord.

In persecution the believers' sufferings cause worry and anxiety to them. They need not only to be humbled, to be brought low from their pride, their haughtiness, but also to throw their life with its care upon God; for He is not only mighty and just, but also loving and faithful concerning them.

Those who are involved with people will usually have more anxiety than those who live alone ... Likewise, the property or possessions we have may cause anxiety... From experience I can testify that the more things I have, the more anxiety I have, the more the "airplanes" of anxiety circle above my head. The reason we may cast all our anxiety on the Lord is that "it matters to Him" concerning us. The words "it matters to Him concerning you" may also be rendered, "He cares for you." The disciplining and judging God has a loving concern for the believers, especially the persecuted ones. He cares for them faithfully. They can cast their care upon Him, especially in their persecution. (Life-study of 1 Peter, pp. 301-302)

Peter speaks of the all grace by which God, who has called the believers into His eternal glory, perfects, establishes, strengthens, and grounds them through their sufferings (1 Pet. 5:10). The all grace is the perfecting grace, establishing grace, strengthening grace, and grounding grace. God perfects, establishes, strengthens, and grounds us by grace through the channel of sufferings. Because of my weakness, nearly every day is a suffering day for me. But God has perfected, established, strengthened, and grounded me through sufferings.

Some kinds of so-called grace are untrue; they are false. In 1 Peter 5:12 there is the true grace of God that is the all grace of God in verse 10, into which the believers should enter and in which they should stand. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 405)

Further Reading: Life-study of 1 Peter, msgs. 33-34; CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," chs. 3-4

## 第四周詩歌

### 祂賜給無間

(英723)

F 大調

3/4

3 | 3 5 4 | 3 2 3 | 4 6̣ 7̣ | 2 1  
 一 重 擔 加 多, 祂 所 賜 恩 典 益 增 添;  
 3 | 3 2 6 | 5 3 1 | 6̣ 7̣ 1 | 2 -  
 勞 苦 加 重, 祂 力 量 益 顯 完 全。  
 5̣ | 1 3 6 | 5 3 1 | 6̣ 2 1 | 7̣ 6̣ 5̣  
 患 難 越 烈, 祂 所 施 憐 憫 越 豐 盈;  
 5̣ | 6̣ 7̣ 1 | 2 3 4 | 3 3 2 | 1 - ||  
 試 煉 越 頻, 祂 平 安 越 發 繁 增。

二 當我們的忍耐耗盡無以為繼，  
 旅程尚未過半，已力竭精疲，  
 當我們已臨及山窮水盡之時，  
 我們父神全般供應纔開始。

三 祂愛高深無限，祂恩闊長無邊，  
 祂力剛強不倦，超人所能言；  
 出自耶穌基督的豐富和無限，  
 祂賜給，又賜給，祂賜給無間。

## WEEK 4 — HYMN

### He giveth more grace when the burdens grow greater Comfort in Trials — By Grace for Suffering

723

1. He giveth more grace when the burdens grow  
 great - er, He send - eth more strength when the la - bors in -  
 crease, To add - ed af - flic - tion He add - eth His  
 mer - cy, To mul - ti - plied tri - als, His mul - ti - plied peace.

2. When we have exhausted our store of endurance,  
 When our strength has failed ere the day is half-done,  
 When we reach the end of our hoarded resources,  
 Our Father's full giving is only begun.
3. His love has no limit, His grace has no measure,  
 His power no boundary known unto men,  
 For out of His infinite riches in Jesus,  
 He giveth and giveth and giveth again.



## 第五周

领受恩上加恩，好使恩典在我们里面  
登宝座，使我们在生命中作王，  
成为神的诗章—新耶路撒冷，  
作神经纶中恩典终极并完成的产品

诗歌：775

读经：罗五 17，21，约一 16，来四 16，创六 8，  
启二二 21

### 【周一】

壹 每一天，每时刻，我们都必须是领受主作  
恩上加恩，作洋溢之恩供我们享受的人，  
好使恩典在我们里面作王，使我们在生命  
中作王—约一 16，罗五 17，21：

一 “所以我们只管坦然无惧地来到施恩的宝座前，为  
要受怜悯，得恩典，作应时的帮助” —来四 16：

1 这里所说的宝座，毫无疑问，是指天上神的宝座；  
（启四 2；）神的宝座，对全宇宙是掌权的宝座，（但  
七 9，启五 1，）但对我们信徒，却成了施恩的宝座，  
由至圣所里的遮罪盖（施恩座）所表征；（出二五  
17，21，诗八十一；）这宝座就是神和羔羊的宝座。  
（启二二 1。）

## Week Five

**Receiving Grace upon Grace for Grace to Be Enthroned  
within Us So That We May Reign in Life to Become  
God's Poem, the New Jerusalem, as the Ultimate and  
Consummate Product of the Grace of God in His Economy**

Hymns: 976

Scripture Reading: Rom. 5:17, 21; John 1:16; Heb. 4:16; Gen. 6:8;  
Rev. 22:21

### §Day 1

**I. Day by day and moment by moment, we need to be those  
who receive the Lord as grace upon grace, as the abundance  
of grace, for our enjoyment so that grace may reign in us for  
us to reign in life—John 1:16; Rom. 5:17, 21:**

A. “Let us therefore come forward with boldness to the throne of grace that  
we may receive mercy and find grace for timely help”—Heb. 4:16:

1. Undoubtedly, the throne mentioned here is the throne of God, which  
is in heaven (Rev. 4:2); the throne of God is the throne of authority  
toward all the universe (Dan. 7:9; Rev. 5:1), but toward us, the  
believers, it becomes the throne of grace, signified by the expiation  
cover (the mercy seat) within the Holy of Holies (Exo. 25:17, 21; Psa.  
80:1); this throne is the throne of God and the Lamb (Rev. 22:1).

2 当我们还活在地上时，怎能来到天上神和羔羊（基督）的宝座前？秘诀在于希伯来四章十二节所说我们的灵；那在天上坐在宝座上的基督，（罗八 34，）现今也在我们里面，（10，）就是在我们的灵里，（提后四 22，）这灵就是神居所的所在。（弗二 22。）

3 伯特利是神的家，神的居所，也是天的门；在那里基督是梯子，把地联于天，并把天带到地；（创二八 12～17，约一 51；）我们的灵今天既是神居所的所在，这灵现今就是天的门，在这里基督是梯子，把我们在地上的人联于天，并把天带给我们；因此，每当我们转到灵里，就能进入天的门，借着基督作天梯，摸着天上施恩的宝座。

二主自己就是荣耀的宝座和施恩的宝座；（赛二二 23，来四 16；）当我们让恩典在我们里面作王，恩典就在我们里面登宝座，作神管治的同在，给我们享受，（结一 22，26，）使我们在生命中作王。（罗五 17，21。）

## 【周二】

贰 创世记的记载，主要的目的不是要表明堕落，乃是要表明神的恩典能为堕落的人作那么多：

一神给挪亚看见，他所活在其中之败坏时代的真实光景—创六 3，5，11，13，太二四 37～39，提后三 1～3：

1 人最终堕落到一个地步，全然成了肉体；（创六 3；）神最强硬、最邪恶的仇敌乃是我们的肉体；肉体是彻底并绝对地为神所恨恶。

2. How can we come to the throne of God and of the Lamb, Christ, in heaven while we still live on earth? The secret is our spirit, referred to in Hebrews 4:12; the very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (v. 10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22).

3. At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth (Gen. 28:12-17; John 1:51); since today our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us, the people on earth, to heaven, and brings heaven to us; hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder.

B. The Lord Himself is the throne of glory and the throne of grace (Isa. 22:23; Heb. 4:16); when we allow grace to reign in us, grace is enthroned within us as God's ruling presence for our enjoyment (Ezek. 1:22, 26) so that we may reign in life (Rom. 5:17, 21).

## §Day 2

II. The main purpose of the record of Genesis is not to show the fall but to show how much God's grace can do for fallen people:

A. God showed Noah the true situation of the corrupt age in which he lived—Gen. 6:3, 5, 11, 13; Matt. 24:37-39; 2 Tim. 3:1-3:

1. Man eventually fell to such an extent that he wholly became flesh (Gen. 6:3); the strongest and most evil enemy of God is our flesh; it is thoroughly and absolutely hated by God.



2 在旧约里，亚玛力人预表肉体，就是堕落旧人的总和；亚玛力人和以色列人的争战描绘信徒里面肉体 and 那灵之间的冲突一出十七 8 ~ 16，加五 16 ~ 17：

- a 神不断与亚玛力人争战，这启示神如何憎恶肉体，要将肉体除灭净尽一出十七 16，加五 17。
- b 肉体是无法改变或改进的；因此，我们必须记得这个事实：肉体是一直与我们在一起的一罗十三 14，加五 16。
- c 神恨恶肉体，就如祂恨恶撒但一样；祂要毁坏肉体，就如祂要毁坏撒但一样一出十七 16，申二五 17 ~ 19，撒上十五 2 ~ 3。
- d 我们借着代求的基督和争战的灵与亚玛力人争战；摩西在山顶举手，预表升天的基督在诸天之上代求；约书亚与亚玛力人争战，预表内住的灵与肉体争战一出十七 9，11，13，罗八 34，来七 25，加五 17。
- e 在与亚玛力人争战时，我们需要与主合作：借着祷告，好与代求的基督是一；（罗八 34；）并借着治死肉体，好与争战的灵是一；（路十八 1，帖前五 17，罗八 13，加五 16 ~ 17，24；）神定意不断与肉体争战，直到将肉体的名号（纪念）从天下全然涂抹。（出十七 14。）

### 【周三、周四】

二创世记六章八节说，“但挪亚在耶和华眼前蒙恩〔得恩典〕”：

- 1 肉体是撒但的杰作，是撒但、罪、和死的“聚会所”；恩典乃是神自己给我们享受，以帮助我们对付肉体

2. In the Old Testament Amalek typifies the flesh, which is the totality of the fallen old man; the fighting between Amalek and Israel depicts the conflict between the flesh and the Spirit within the believers—Exo. 17:8-16; Gal. 5:16-17:

- a. The fact that God has a continual war with Amalek reveals that God hates the flesh and desires to exterminate it—Exo. 17:16; Gal. 5:17.
- b. The flesh cannot be changed or improved; thus, we need to be mindful of the fact that the flesh is always with us—Rom. 13:14; Gal. 5:16.
- c. God hates the flesh in the same manner that He hates Satan, and He wants to destroy the flesh in the same manner that He wants to destroy Satan—Exo. 17:16; Deut. 25:17-19; 1 Sam. 15:2-3.
- d. We fight against Amalek by the interceding Christ and the fighting Spirit; Moses lifting up his hand on the mountaintop typifies the ascended Christ interceding in the heavens; Joshua fighting against Amalek typifies the indwelling Spirit fighting against the flesh—Exo. 17:9, 11, 13; Rom. 8:34; Heb. 7:25; Gal. 5:17.
- e. In the battle against Amalek, we need to cooperate with the Lord by praying in order to be one with the interceding Christ (Rom. 8:34) and by putting the flesh to death in order to be one with the fighting Spirit (Luke 18:1; 1 Thes. 5:17; Rom. 8:13; Gal. 5:16-17, 24); God has decided to war against the flesh continually until He utterly blots out the memory of it from under heaven (Exo. 17:14).

### §Day 3 & Day 4

B. Genesis 6:8 says, “But Noah found favor [grace] in the sight of Jehovah”:

- 1. The flesh is Satan's masterpiece, and it is the “meeting hall” of Satan, sin, and death; grace is God Himself enjoyed by us and helping us to

的情形。

- 2 肉体就是撒但的同在，而恩典乃是神的同在；为着对付撒但的同在，我们需要神的同在。
- 3 当撒但尽力把局面破坏之后，总有一些人在神眼前得恩典，成为转移那时代的人—参但一 8，九 23，十 11，19：
  - a 恩典乃是神自己，神的同在，给我们享受，作我们的一切，并在我们里面、借着我们、且为着我们作一切—约一 14，16～17，后二 21。
  - b 主耶稣基督的恩典作为三一神全备的供应，是我们借着操练我们人的灵所享受的一来十 29 下，加六 18，腓四 23，门 25，提后四 22。
  - c 神的话是恩典的话—徒二十 32，西三 16，参耶十五 16。

## 【周五】

- d 我们在一的立场上与圣徒一同聚集，就经历经过过程的三一神作生命的恩典—诗一三三 3，彼前三 7，徒四 33，十一 23。
- e 我们在苦难和试炼中，能经历主作我们加增并全丰全足的恩典—林后十二 9。
- f 我们需要在主恩典的能力里为主劳苦—林前十五 10，58，三 10，12 上。
- g 靠着恩典的能力，恩典的力量，以及恩典的生命，我们才能与神并与彼此都是对的；客观的义带进恩典，而恩典产生主观的义—来十一 7，罗五 17，21。

face the situation of the flesh.

2. The flesh is the very presence of Satan, and grace is the very presence of God; in order for us to face the presence of Satan, we need the presence of God.
3. When Satan has done his best to damage the situation, there have always been some who found grace in the eyes of God to become ones who turned the age—cf. Dan. 1:8; 9:23; 10:11, 19:
  - a. Grace is God Himself, the presence of God, enjoyed by us to be everything to us and to do everything in us, through us, and for us—John 1:14, 16-17; Rev. 22:21.
  - b. The grace of the Lord Jesus Christ as the bountiful supply of the Triune God is enjoyed by us through the exercise of our human spirit—Heb. 10:29b; Gal. 6:18; Phil. 4:23; Philem. 25; 2 Tim. 4:22.
  - c. God's word is the word of grace—Acts 20:32; Col. 3:16; cf. Jer. 15:16.

## §Day 5

- d. We experience the processed Triune God as the grace of life in meeting with the saints on the ground of oneness—Psa. 133:3; 1 Pet. 3:7; Acts 4:33; 11:23.
- e. We can experience the Lord as our increasing and all-sufficient grace in the midst of sufferings and trials—2 Cor. 12:9.
- f. We need to labor for the Lord in the power of His grace—1 Cor. 15:10, 58; 3:10, 12a.
- g. By the power of grace, the strength of grace, and the life of grace, we can be right with God and with one another; objective righteousness issues in grace, and grace produces subjective righteousness—Heb. 11:7; Rom. 5:17, 21.

三神给挪亚的是包罗万有的启示，建造方舟的启示，就是神要结束那败坏的世代，而带进一个新时代的路；他的工作乃是转移时代的工作—林前二 9，林后六 1，太十六 18，林前三 12：

1 方舟是基督的预表，（彼前三 20～21，）不仅预表个人的基督，也预表团体的基督，就是召会，也就是基督的身体和新人，要终极完成于新耶路撒冷。（太十六 18，林前十二 12，弗二 15～16，西三 10～11，启二一 2。）

2 建造方舟就是在我们的经历中，建造作为恩典的基督，为着建造团体的基督，召会，作基督的身体；（林前十二 12，弗四 11～16；）这乃是作成我们自己的救恩，使我们得以蒙拯救脱离神对这弯曲悖谬之世代的审判，并被引进新的时代，就是千年国的时代。（腓二 12～16，来十一 7，太二四 37～39，路十七 26～27。）

叁 神经纶中恩典终极并完成的产品，乃是基督的身体作为神的诗章，成为新耶路撒冷，作神在新天新地中义的完成；神自己的丰富作我们的享受，超越各样的限制，并要公开显示出来，直到永远—弗二 7～10，彼后三 13，启二二 21。

C. God gave Noah an all-inclusive revelation, the revelation to build the ark, which was the way that God would terminate the corrupted generation and bring in a new age; his work was a work that changed the age—1 Cor. 2:9; 2 Cor. 6:1; Matt. 16:18; 1 Cor. 3:12:

1. The ark is a type of Christ (1 Pet. 3:20-21), not only the individual Christ but also the corporate Christ, the church, which is the Body of Christ and the new man to consummate in the New Jerusalem (Matt. 16:18; 1 Cor. 12:12; Eph. 2:15-16; Col. 3:10-11; Rev. 21:2).

2. To build up the ark is to build up Christ as grace in our experience for the building up of the corporate Christ, the church, as the Body of Christ (1 Cor. 12:12; Eph. 4:11-16); this is to work out our own salvation so that we may be saved from God's judgment on this crooked and perverted generation and be ushered into a new age, the age of the millennium (Phil. 2:12-16; Heb. 11:7; Matt. 24:37-39; Luke 17:26-27).

**III. The consummate and ultimate product of the grace of God in His economy is the Body of Christ as God's poem to be the New Jerusalem as the consummation of God's righteousness in the new heavens and new earth; the riches of God Himself for our enjoyment surpass every limit and will be publicly displayed for eternity—Eph. 2:7-10; 2 Pet. 3:13; Rev. 22:21.**



# 第五周■周一

## 晨兴喂养

罗五 17 “...那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。”

21 “...恩典...借着义作王，叫人借着我们的主耶稣基督得永远的生命。”

来四 16 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

我年轻的时候几乎每天都祷告说，“主，我来到施恩的宝座前。在你的施恩宝座前，我得着恩典作我应时的帮助。主，我每分钟都需要你的恩典。我不仅每年、每周、每天、每小时需要你的恩典，更是每分钟都需要你的恩典。没有你的恩典，我简直什么也不能担当。”今天我仍然每分钟需要主的恩典。...所以我不断地告诉主：“主，我每分钟都需要你的恩典。我知道你是有恩典的，并且你为我预备了恩典。主，因为恩典需要我的合作，我跪在施恩的宝座前，要得恩典以应付我的需要。”很多时候我们简直无法忍受我们的环境，并且不能面对将要遭遇的事。然而，有一个地方叫作施恩的宝座。你坦然无惧地来到施恩的宝座前，就能受怜悯，得恩典，作应时的帮助（创世记生命读经，四五五至四五六页）。

## 信息选读

（希伯来四章十六节）所说的宝座，毫无疑问，是指天上神的宝座（启四 2）。神的宝座，对全宇宙是掌权的宝座（但七 9，启五 1），但对我们信徒，却成了施恩的宝座，由至圣所里的遮罪盖（施恩座）所表征（出二五 17、21）。这也是神和羔羊的宝座（启二二 1）。当我们还活在地上时，怎能来到天上

# WEEK 5 — DAY 1

## Morning Nourishment

Rom. 5:17 ...Those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

21 ...That...grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

When I was young, nearly every day in my prayers I would say, “Lord, I am coming to the throne of grace. At Your throne of grace I find grace for my timely need. Lord, I need Your grace every minute. I not only need Your grace every year, every week, every day, and every hour, but every minute. Without Your grace, I simply cannot bear anything.” Today I still need the Lord’s grace every minute... So, I keep on telling the Lord, “Lord, I need Your grace every minute. I know that You are gracious and that You have grace ready for me. Lord, since grace needs my cooperation, I kneel before the throne of grace to find grace to meet my need.” Many times we simply cannot stand our situation and we cannot face what is happening to us. However, there is a place called the throne of grace. Come boldly to the throne of grace that you may find mercy and grace for your time of need. (Life-study of Genesis, p. 375)

## Today’s Reading

Undoubtedly, the throne mentioned [in Hebrews 4:16] is the throne of God, which is in heaven (Rev. 4:2). The throne of God is the throne of authority toward all the universe (Dan. 7:9; Rev. 5:1). But toward us, the believers, it becomes the throne of grace, signified by the expiation cover (the mercy seat) within the Holy of Holies (Exo. 25:17, 21). This throne is the throne of both God and the Lamb (Rev. 22:1). How can we come to the throne



神和羔羊（基督）的宝座前？秘诀在于希伯来四章十二节所说我们的灵。那在天上坐在宝座上的基督（罗八34），现今也在我们里面（10），就是在我们的灵里（提后四22），这灵就是神居所的所在（弗二22）。伯特利是神的家，神的居所，也是天的门；在那里基督是梯子，把地联于天，并把天带到地（创二八12~17，约一51）。我们的灵今天既是神居所的所在，这灵就是天的门，在这里基督是梯子，把我们在地上的人联于天，并把天带给我们。因此，每当我们转到灵里，就能进入天的门，借着基督作天梯，摸着天上施恩的宝座（圣经恢复本，来四16注1）。

罗马五章十七节说，我们能凭恩典在生命中作王。

…作王就是胜过、征服并管理撒但、世界、罪、肉体、自己以及周围一切的环境。…人管理他们所养的狗也许很容易。狗很服从。但我们自己的儿女怎么样？…小孩还不会说很多话之前，就学会说不。…我们若不能在神圣的生命里管理我们的儿女，怎能作王？我们作父母的信徒必须操练自己，学习如何在管理儿女的事上作王。我们必须有恩典来管理我们的儿女。我们也必须管理我们里面的罪，管理撒但，并管理世界。我们不该让世界的时髦胜过我们。反之，我们应当胜过一切，并且凭恩典在生命中作王。

十七节说到我们凭恩典在生命中作王，而二十一节说到恩典作王，叫人得永远的生命。这意思是说，恩典作王管理我们，并管理一切，好使我们能享受永远的生命。“叫人…得”原文的意思是“为着”。恩典作王是为着永远的生命；这意思是说，我们能得着永远的生命，作我们的享受（李常受文集一九九四至一九九七年第一册，五一二至五一四页）。

参读：罗马书的结晶，第十九至二十、二十二至二十四篇；以西结书生命读经，第十一篇。

of God and the Lamb, Christ, in heaven while we still live on earth? The secret is our spirit, referred to in Hebrews 4:12. The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (Rom. 8:10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22). At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth (Gen. 28:12-17; John 1:51). Since today our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us, the people on earth, to heaven, and brings heaven to us. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder. (Heb. 4:16, footnote 1)

Romans 5:17 says that we can reign in life by grace.

To reign is to conquer, subdue, and rule over Satan, the world, sin, the flesh, ourselves, and all the environmental circumstances. It may be easy for people to rule over their dogs. Dogs can be very obedient. But what about our own children?...Children learn to say no before they say many other words ...How can we be kings when we cannot rule our children in the divine life? We believers who are parents must exercise ourselves to learn how to be kings in ruling our children. We must have grace to rule our children. We also have to rule over the sin within us, to rule over Satan, and to rule over the world. We should not let the world's fashion conquer us. Instead, we should conquer all things and reign in life by grace.

Romans 5:17 says that we reign by the grace in life, while verse 21 says that grace reigns unto eternal life. This means that grace reigns over us and over everything so that we can enjoy the eternal life. Unto means “for.” Grace reigns for the eternal life. This means that we may gain the eternal life for our enjoyment. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 406-407)

Further Reading: CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” chs. 19-20, 22-24; Life-study of Ezekiel, msg. 11

## 第五周▪周二

### 晨兴喂养

加五 16～17 “我说，你们当凭着灵而行，就绝不会满足肉体的情欲了。因为肉体纵任贪欲，抵抗那灵，那灵也抵抗肉体，二者彼此敌对，使你们不能作所愿意的。”

我们需要领会，创世记这卷书中所描绘的堕落乃是背景，为要衬托出一幅非常积极的图画，表明神对于堕落的人所作的。创世记的记载，主要的目的不是要表明堕落，乃是要表明神的恩典能为堕落的人作那么多。…在第一次堕落里，人没有运用他的灵；在第二次堕落里，人过度运用他的魂。…在第三次堕落里，人滥用堕落的身体而成了肉体（创六 3）。

圣经启示，神最强硬、最邪恶的仇敌乃是我们的肉体。…肉体是彻底并绝对地为神所恨恶。神绝不容忍肉体。在某种意义上，神可以容忍我们的错误和过犯，但祂绝不容忍肉体。任何出于我们肉体的事，对神都是一种侮辱。在第三次堕落的时候，整个人类成了肉体。因此，神进来告诉祂的仆人挪亚说，祂要毁灭整个世代（创世记生命读经，四五三、四四九至四五〇页）。

### 信息选读

（出埃及十七章中）亚玛力人和以色列人之间的战争，描绘信徒里面肉体 and 那灵之间的冲突（加五 17…）（圣经恢复本，出十七 8 注 1）。

摩西在山顶举手，预表升天的基督在诸天之上代求（罗八 34…）；约书亚预表基督作内住的灵，与肉体争战。…以色列人击败亚玛力人，是借着吗哪

## WEEK 5 — DAY 2

### Morning Nourishment

Gal. 5:16-17 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose each other that you would not do the things that you desire.

We need to realize that the falls portrayed in the book of Genesis are the background of a very positive picture which shows what God has done with the fallen human race. The main purpose of the record of Genesis is not to show the fall but to show how much God's grace can do for fallen people. In the first fall, man did not exercise his spirit. In the second fall, he overexercised his soul... In the third fall, man abused the fallen body and became flesh [Gen. 6:3].

The Bible reveals that the strongest and most evil enemy of God is our flesh ...The flesh is thoroughly and absolutely hated by God. God will not tolerate it. In a sense, God may tolerate our mistakes and transgressions, but He will never tolerate the flesh. Anything that issues out of our flesh is an insult to Him. At the time of the third fall, the entire human race became flesh. Thus, God stepped in and told His servant Noah that He was going to destroy that whole generation. (Life-study of Genesis, pp. 373, 369)

### Today's Reading

The fighting between Amalek and Israel [in Exodus 17] depicts the conflict between the flesh and the Spirit within the believers (Gal. 5:17...). (Exo. 17:8, footnote 1)

Moses lifting up his hand on the mountaintop typifies the ascended Christ interceding in the heavens (Rom. 8:34b...), and Joshua typifies Christ as the indwelling Spirit fighting against the flesh ... Amalek was defeated by Israel

（出十六）和活水的供应（十七 1～6），并借着摩西的举手，以及约书亚的争战。照样，我们胜过肉体，乃是借着吃喝基督作我们生命的供应，并借着与代求的基督一同祷告，以及与基督这争战的灵一同治死肉体（罗八 13…）（出十七 11 注 1）。

在山顶祷告时，摩西预表基督；但他的手发沉时，却代表我们。这表征当基督在天上祷告时，我们也需要在地上祷告（提前二 8）。因着肉体绝不会有所改变或改善，我们要胜过肉体，就需要不住的祷告，…将自己联于代求的基督。然而，我们祷告的手常常发沉。…石头（我们祷告生活的稳固根基）是指我们认识自己是软弱的，需要基督作我们的扶持，来维持我们的祷告（参约十五 5 下）。大祭司亚伦（出二八 1…）表征祭司职分；犹大支派的户珥（三一 2）表征君王职分（创四九 10）。祭司职分与至圣所有关，在我们的经历中至圣所总是与我们的灵相联（来十 19…）。因此，要维持我们的祷告，因而击败肉体，我们就需要祭司职分加强我们的灵。我们也需要在主的权柄，就是君王职分之下顺从主。不仅如此，户珥与帐幕的建造有关（出三一 2～5），而出埃及记的方向就是朝着这目标。这指明我们需要以召会的建造为我们祷告的目标（出十七 12 注 1）。

我们和亚玛力人争战，也是借着争战的灵治死肉体（罗八 13，加五 17、24）。罗马六章六节说，我们的旧人已经与基督同钉十字架。然而，在第八章十三节我们看见，我们还必须靠着那灵治死身体的行为。…基于我们的旧人已经钉死的事实，我们就有胆量和勇气来治死肉体。…按照十三节，当我们治死身体的行为，那灵便与我们同工。这意思是说，那灵能作多少，全在于我们愿意作多少（出埃及记生命读经，六三四至六三五页）。

参读：出埃及记生命读经，第四十六至四十八篇；以赛亚书生命读经，第四十二篇。

through the supply of the manna (Exo. 16) and the living water (17:1-6) and by the lifting up of Moses' hands and the fighting of Joshua. Likewise, we are victorious over the flesh by eating and drinking Christ as our life supply and by praying with the interceding Christ and putting the flesh to death with Christ as the fighting Spirit (Rom. 8:13...). (Exo. 17:11, footnote 1)

As the one praying on the mountaintop, Moses typifies Christ, but as the one whose hands became heavy, Moses represents us. This signifies that while Christ is praying in the heavens, we too need to pray on earth (1 Tim. 2:8). Because the flesh never changes or improves, in order to prevail against the flesh, we need to pray without ceasing..., joining ourselves to Christ in His intercession. However, often our praying hands become heavy...The stone, a solid base for our prayer life, refers to our realization that in ourselves we are weak and that in order to sustain our prayer, we need Christ to be our support (cf. John 15:5b). Aaron, the high priest (Exo. 28:1...), signifies the priesthood, and Hur, who was of the tribe of Judah (31:2), signifies the kingship (Gen. 49:10). The priesthood is related to the Holy of Holies, which in our experience is always related to our spirit (Heb. 10:19...). Hence, to sustain our prayer and to thus defeat the flesh, we need the priesthood to strengthen our spirit. We also need to be obedient to the Lord under His authority, the kingship. Furthermore, Hur is related to the building of the tabernacle (Exo. 31:2-5), and the direction of Exodus is toward this goal. This indicates that we need to take the building of the church as the goal of our prayer. (Exo. 17:12, footnote 1)

We also fight against Amalek by putting the flesh to death with the fighting Spirit (Rom. 8:13; Gal. 5:17, 24). Romans 6:6 says that our old man has been crucified with Christ. Nevertheless, in Romans 8:13, we see that we still must by the Spirit put to death the practices of the body... Based upon the fact that our old man has already been crucified, we have the boldness and encouragement to put the flesh to death. According to Romans 8:13, when we put to death the practices of the body, the Spirit works with us. This means that how much the Spirit works depends on how much we are willing to do. (Life-study of Exodus, p. 549)

Further Reading: Life-study of Exodus, msgs. 46-48; Life-study of Isaiah, msg. 42

## 第五周■周三

### 晨兴喂养

约一 17 “因为律法是借着摩西赐的，恩典和实际都是借着耶稣基督来的。”

启二二 21 “愿主耶稣的恩与众圣徒同在。阿们。”

挪亚生活在一个弯曲、悖谬并邪恶的世代中。虽然如此，他的父母和祖父母教导他有关神的事，他也领悟到需要神的恩典。

〔创世记六章〕三节指出，神是预备好要施恩给堕落的人，因为祂的灵与人相争，预备将恩典给需要的人。然而，这恩典需要人的合作。挪亚给了那必要的合作，就得了恩典。

恩典不仅是神所给我们客观的东西，恩典乃是神自己临到我们，为我们作事。你软弱么？神要来作你的力量，神那个来就是恩典。你不能面对你的处境么？那不该是个问题，因为神要与你站在一起，为着你并在你里面来面对这处境。这是恩典。你若细读创世记六章，会看见这里的恩典不是指神给挪亚许多东西，乃是指神临到挪亚，并与挪亚同在。神的同在乃是挪亚的力量和动力。挪亚不但在客观方面享受神给他的事物，他更享受神自己。在一个弯曲、悖谬和淫乱的世代，这世代的试诱没有人能抗拒，但挪亚在耶和华眼前蒙恩。神来加强挪亚，与挪亚站在一起并支持挪亚。那就是挪亚所得的恩典，也是我们今天所需要的恩典（创世记生命读经，四五七至四五八页）。

### 信息选读

## WEEK 5 — DAY 3

### Morning Nourishment

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

Rev. 22:21 The grace of the Lord Jesus be with all the saints. Amen.

Noah lived in a crooked, perverse, and evil generation. Nevertheless, his parents and grandparents taught him the things of God, and he realized that he needed God's grace.

[Genesis 6:3] indicates that God was prepared to give grace to fallen man, because His Spirit was striving with man, ready to give grace to the needy ones. However, this grace needed human cooperation. Noah gave the necessary cooperation and he found grace.

Grace is not merely something objective that is given to us by God. Grace is God Himself coming to us and doing things for us. Are you weak? God will come to be your strength, and that coming of God is grace. Are you unable to face your situation? That need not be a problem, because God will come to stand with you and face that situation for and in you. This is grace. If you read Genesis 6 carefully, you will see that grace here does not mean that God gave Noah many things. It means that God came to Noah and was with Noah. God's presence was Noah's strength and power. Noah not only enjoyed something given to him by God objectively, but he enjoyed God Himself. In the midst of a crooked, perverse, and adulterous generation, a generation whose temptations no one could withstand, Noah found grace in the eyes of the Lord. God came to strengthen Noah that He might stand with him and uphold him. That was the grace that Noah found, and that is the grace that we need today. (Life-study of Genesis, p. 376)

### Today's Reading

想想看现代社会的情形。我甚至不敢看报纸，它含有太多的试诱。…你在收音机中、工作中并学校里所听到的谈话，都是邪恶、败坏并属鬼的。要任何一个堕落的人在这样的环境中站住，都是困难的。这个时代真是弯曲、悖谬并淫乱，满了奸淫和邪荡。人们毫无羞耻地谈论不道德的事。谁能在这样一个世代站住呢？…我们里面都有堕落的性情，所有的人都有同样的邪恶性情。我们需要恩典。我们必须坦然无惧地来到施恩的宝座前，说，“主，我在这里，我需要你的恩典。我来不是求你给我好东西，我来是要得恩典以应付我的需要。主，没有你的同在，我不能去工作或上学…（或）去百货公司。主，我需要你与我站在一起。请你来，作我的力量。主，托住我，支持我。”

离婚这件事，对今天的年轻人是极大的试诱。试诱是在外面，情欲是在里面。…因为我们没有一个人能站立得住，我们就需要恩典作今天的挪亚。只有恩典能使你与你的妻子或丈夫成为一。只有恩典能帮助我们爱我们的妻子或丈夫，始终不变。没有恩典我们谁也不能这样作，因为试诱太多了。这时代的潮流和趋向太强了。人们似乎认为，你若不离婚，就不时髦。…我们何等需要恩典！我们需要神来作我们的力量和一切。这是恩典。这是挪亚所需要的，也是我们今天所需要的。挪亚得到了这恩典，我们也必须得到。因为挪亚得了恩典，所以他容易与神同行。

父母关心他们在学校的子女。今天在学校中，孩子们面临最大的试诱是吸毒问题。即使在小学里也有吸食海洛因的。真是可怜！年幼的孩子们不能抗拒这种试诱。他们需要恩典。没有一种瘾癖是你靠自己能胜过的。你需要来到施恩的宝座前得恩典。挪亚得了恩典，他就与神同行。恩典帮助他（创世记生命读经，四五八至四五九页）。

参读：李常受文集一九七三至一九七四年第一册，新约中的恩典，第一至二章。

Consider the situation in modern society. I do not even dare to look at a newspaper. It contains too many temptations... The talk you hear on the radio, at work, and at school is evil, corrupt, and devilish. It is hard for anyone as a fallen person to stand in such a situation. This age is truly crooked, perverse, and adulterous; it is full of fornication and immorality. People talk about immorality without one bit of shame. Who can stand in such a generation?... We all have a fallen nature within us, the same evil nature that all men have. We need grace. We must come to the throne of grace boldly and say, "Lord, I am here. I need Your grace. I am not coming to ask You to give me good things. I am coming to find grace to meet my need. Lord, I cannot go to work or to school... [or] to a department store without Your presence. Lord, I need You to stand with me. Come to be my strength. Lord, uphold me and sustain me."

The matter of divorce is a great temptation to the young people today. The temptations are without and the lusts are within ...Because none of us is able to stand, we need the grace to be today's Noah. Only grace can enable you to be one with your wife or husband. Only grace can help us to love our husbands or wives without change. None of us can do it without grace, for there is too much temptation. The tide, current, and trend of the age are too strong. People seem to think that if you are not divorced, you are not modern...How we need grace! We need God to come to us to be our strength and everything we need. This is grace. This is what Noah needed and what we also need today. Noah found it, and we also must find it. Because Noah found grace, it was easy for him to walk with God.

Parents are concerned about their children in school. The biggest temptation that the children face in the schools today is the matter of drugs. Even in the elementary schools there are heroin addicts. This is pitiful! The young children cannot stand against this kind of temptation. They need grace. There is no addiction that you can overcome by yourself. You need to come to the throne of grace and find grace. Noah found grace and he walked with God. Grace helped him to walk with God. (Life-study of Genesis, pp. 376-378)

Further Reading: The Stream Magazine, Book 2, vol. 12, no. 2, pp. 1233-1236, 1240-1247



## 第五周■周四

### 晨兴喂养

创六 8 “但挪亚在耶和华眼前蒙恩。”

约一 16 “从祂的丰满里我们都领受了，而且恩上加恩。”

撒但很乐意听到，神要把人从地上除灭，但挪亚却在耶和华眼前蒙恩。这转变了局面，改变了时代。阿利路亚，神没有被击败！在表面的失败中，借着 一个在耶和华眼前蒙恩的人得胜了。这是个转折点。如果你配着圣经读一读历史，你会看见在每一个时代，当撒但尽力把局面破坏到极点之后，总有一个人或少数人在神眼前蒙恩，成为转移那时代的人。你们记得以色列人的历史，虽然他们一再堕落，堕落到底，但是出来了一个少年人，名叫但以理，使仇敌大大的惊讶。…但以理书说，“但以理却…”（一 8）创世记六章八节说，“但挪亚…”。在人堕落到底的时候，总有一个“却”或“但”。

召会是由神的生命所产生，在这新约时代彰显神自己。…（然而）眼前的情况就足以告诉我们，召会是多么堕落，多么偏离神正确的目标。但不要灰心。虽然撒但尽力破坏，神仍然有方法达成祂原初的目的。在一切的失败之中，神今天兴起了众地方召会来改变时代（创世记生命读经，四七二至四七三页）。

### 信息选读

肉体是撒但的杰作。…撒但…就在我们的肉体中。肉体是撒但、罪和死的“聚会所”。这三个大仇敌不断地在我们肉体中聚集，他们的聚集永不会散。

## WEEK 5 — DAY 4

### Morning Nourishment

Gen. 6:8 But Noah found favor in the sight of Jehovah.

John 1:16 For of His fullness we have all received, and grace upon grace.

Satan was glad to hear that God was going to destroy man from the face of the earth, but Noah found grace in the eyes of the Lord. That turned the situation and changed the age. Hallelujah, God was not defeated! In the midst of apparent defeat, there was victory through a man who found grace in the eyes of the Lord. That was the turning point. If you read history along with the Bible, you will see that in every generation, when Satan has done his best to damage the situation to the uttermost, there has always been one man or a few people who found grace in the eyes of God and who became the ones who turned the age. Remember the history of Israel. Although they degraded lower and lower until they reached the bottom, there was, much to the surprise of the enemy, a young man named Daniel ...There in the book of Daniel it says, “But Daniel” [1:8]; here in Genesis 6:8 it says, “But Noah.” At the bottom of man’s fall, there is always a “but.”

The church was produced with God’s life to express Him in this New Testament age ...The present situation is sufficient to show us how much the church has fallen and deviated from God’s proper goal. But do not be disappointed. Though Satan has done his best, God still has a way to carry out His original purpose. Among all the defeats, God today has raised up local churches to change the age. (Life-study of Genesis, pp. 388-389)

### Today’s Reading

The flesh is Satan’s masterpiece...Satan is...in our flesh. The flesh is the meeting hall of Satan, sin, and death. These three great enemies continually meet together in the hall of our flesh, and their meeting is never dismissed.

恩典乃是神自己给我们享受，以帮助我们对付肉体的情形。…若不是为着肉体，神也许不需要给我们这么多的恩典。…根据希伯来四章十六节，我们可以得恩典来应付我们随时需要。什么元素使我们需要恩典呢？主要的是肉体。…当我经过了人生的各种经历，我就认识我们是多在肉体里。虽然我不喜欢在肉体里，但肉体却在这里。有一次我向主生气，对祂说，“主，你为什么不去除我的肉体？”后来祂给我看见，从某种意义上说，我需要肉体，因为肉体乃是逼我到施恩宝座前的因素。我对这肉体实在无计可施，我所能作的只有来到施恩的宝座前。虽然我们不能作什么，但我们却有一个地方可去，就是施恩的宝座。

肉体就是魔鬼的同在，而恩典乃是神的同在。为着对付撒但的同在，我们需要神的同在。…虽然肉体是撒但的同在，但我们有恩典来胜过他，抵挡他；这恩典就是神的同在。…你以为你能对付撒但么？忘了这种想法吧！…虽然撒但比我们大，但神比撒但更大。神是最大的。因撒但在这里与我们同在，我们需要神的同在。我们需要说，“主，你知道你的仇敌就在这里，你必须来和我站在一起抵挡他。”当神临到我们并与我们站在一起，那就是恩典。

神是主宰并智慧的。祂知道祂若除去肉体，可能我们很少会迫切寻求祂的恩典。在祂的主宰和智慧里，祂把肉体留在这里，祂知道就着某种意义上说，肉体对我们是有用的。肉体昼夜帮助我们转向施恩的宝座。当我们成熟被提时，我们能够转向肉体说，“小肉体，你的时间到了，你现在可以离开了。”在生命成熟以前，就某一面说我们需要肉体，不是来毁坏我们，乃是迫使我们来到施恩的宝座前（创世记生命读经，四六一至四六三页）。

参读：创世记生命读经，第二十七至二十九篇。

Grace is God Himself enjoyed by us and helping us to face the situation of the flesh ... If it were not for the flesh, probably God would not have to give us so much grace... According to Hebrews 4:16, we may find grace to meet our timely need. What element causes us to need grace? It is mainly the flesh ... As I passed through all the human experiences, I came to realize how much we are in the flesh. Although I do not like to be in the flesh, the flesh is here. Once I got mad at the Lord and said to Him, "Lord, why don't You take away my flesh?" Eventually He showed me that, in a sense, I needed the flesh, for the flesh is the very factor that compels me to come to the throne of grace. I cannot do anything with this flesh. All I can do is go to the throne of grace. Although there is nothing that we can do, yet there is somewhere that we can go—the throne of grace.

The flesh is the very presence of the devil, and grace is the very presence of God. In order for us to face the presence of Satan, we need the presence of God... Although the flesh is the presence of Satan, over and against it we have grace, which is the presence of God... Do you think that you can deal with [Satan]? Forget such thoughts... Although Satan is greater than we are, God is greater than Satan. God is the greatest. Since Satan is here with us, we need God to be present. We have to say, "Lord, You know Your enemy is right here. You have to come and stand with me against him." When God comes to us and stands with us, that is grace.

God is sovereign and wise. He knows that if He were to take away the flesh, probably very few of us would be desperate to seek His grace. In His sovereignty and wisdom, He leaves the flesh here, knowing that, in a sense, it is useful to us. Day and night the flesh helps us turn to the throne of grace. When we are matured, that is, when we are raptured, we will be able to turn to the flesh and say, "Little flesh, your time is over. You may leave now." Before the maturity of life, in a sense we need the flesh, not to damage us, but to force us to come to the throne of grace. (Life-study of Genesis, pp. 379-381)

Further Reading: Life-study of Genesis, msgs. 27-29

# 第五周■周五

## 晨兴喂养

诗一三三 3 “又好比黑门的甘露，降在锡安山；因为在那里有耶和华所命定的福，就是永远的生命。”

林后十二 9 “…我的恩典够你用的，因为我的能力，是在人的软弱上显得完全。所以我极其喜欢夸我的软弱，好叫基督的能力覆庇我。”

根据诗篇一百三十三篇三节，一…像甘露降在锡安山。膏油是在亚伦这个人的身上，但甘露是降在锡安这个地方。甘露表征生命的恩典（彼前三 7）。生命的恩典就是生命的供应。在召会生活中，我们不仅在膏油之下，我们也接受生命的供应，生命的恩典。当我们被膏油涂抹，我们也就蒙了恩典。

使徒保罗曾丰富地经历到主的恩典。他三次祷告，求主把那使他痛苦的“刺”除去。但主回答说，祂的恩典够他用的（林后十二 8～9 上）。主用这话指明，祂不去掉保罗的刺，却要供应保罗够用的恩典（李常受文集一九七九年第二册，三九三至三九四页）。

## 信息选读

（在召会中）我们经历经过过程之三一神膏油的涂抹，如同“油漆”。自然而然的，我们享受经过过程的神作恩典，作我们生命的供应，为着我们的享受。借着这恩典，我们能过一种生活，是世人所无法过的。弟兄们能爱他们的妻子到极点，姊妹们也能完全服从她们的丈夫。借着在锡安山上所接受的恩典，我们能活出这种生活来。

# WEEK 5 — DAY 5

## Morning Nourishment

Psa. 133:3 Like the dew of Hermon that came down upon the mountains of Zion. For there Jehovah commanded the blessing: life forever.

2 Cor. 12:9 ... My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

According to Psalm 133:3, the oneness is ... like the dew that descends upon the mountains of Zion. The anointing oil is upon the person, Aaron, but the dew is upon the place, Zion. The dew signifies the grace of life (1 Pet. 3:7). The grace of life is the supply of life. In the church life we are not only under the anointing; we also receive the supply, the grace, of life. As we are anointed, we are also graced.

The apostle Paul abundantly experienced the Lord's grace. Three times he prayed that the "thorn" that was afflicting him would be removed. The Lord replied that His grace was sufficient for Paul. By this word the Lord indicated that He would not take away the thorn, but He would supply Paul with His sufficient grace. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," pp. 299-300)

## Today's Reading

[In the church] we experience the anointing, the "painting," of the processed Triune God. Simultaneously, we enjoy the processed God as grace, as the life supply for our enjoyment. By this grace we can live a life that is impossible for people in the world to live. The brothers can love their wives to the uttermost, and the sisters can submit to their husbands in a full way. Such a living is possible through the grace we receive on the mountains of Zion.

召会乃是接受膏油的团体人，也是甘露降下的地方，我们绝不该轻看这事的重要性。如果在这两方面离开了召会，我们就不再分于膏油的涂抹，也与甘露的享受无分了。别的基督徒也许批评我们为召会生活作这样的见证。…这些信徒也许会说，只要他们祷告、读经，他们即使在召会生活之外也能充分的经历主。…不错，我们自己在家里能读经、祷告，我们如此作也能得到某种度量的恩典。但这样度量的恩典，绝对比不上我们在召会中所得到的那么甜美、丰富、有力、感人、充足。我能作见证，不管召会的聚会是高是低，是富是贫，只要来到聚会中，我都经历到膏油与甘露。我越多来到聚会中，就越蒙保守在主的恩典中。但那些脱离召会生活的人，就把自己从恩典的全备供应切断了。若不是主的怜悯，过一段时间，他们可能完全跑回世界去了。

只要参加聚会，我们就蒙保守，因为甘露仍然降在锡安山。因此，只要在聚会中，我们就在滋润的甘露之下（李常受文集一九七九年第二册，四〇八至四一〇页）。

我们乃是靠着恩典的能力，恩典的力量，以及恩典的生命，才能与神、与人，甚至与自己都是对的。恩典产生义。…所以罗马五章二十一节说，“恩典…借着义作王，叫人…得永远的生命。”因此，义和恩典总是联在一起。

我们是义的，不是因着自己，乃是因着恩典。…义不仅对挪亚成了夸耀，对神也是夸耀。神能向祂的仇敌夸耀。神能以挪亚的义向那弯曲悖谬的世代夸耀。挪亚的义加强了神的立场，来执行祂对那不敬虔世代的审判（创世记生命读经，四六三至四六四页）。

参读：一的真正立场，第六至七章。

We should never underestimate the importance of the church as a corporate person who receives the ointment and as the place under the descending dew. If we separate ourselves from the church in these two aspects, we have no further share in the anointing, and we are finished with the enjoyment of the dew. Other Christians may criticize us for bearing such a testimony concerning the church life...These believers may say that as long as they pray and read the Bible, they can experience the Lord in a full way outside the church life...Yes, we can pray and read the Word alone at home. When we do this, we receive a certain amount of grace. This measure of grace, however, is not as sweet, rich, powerful, inspiring, or sufficient as the grace we receive in the church. I can testify that, no matter whether the meetings of the church are high or low, rich or poor, I experience the ointment and the dew whenever I come to the meetings. The more I come to the meetings, the more I am preserved in the Lord's grace. Those, on the contrary, who separate themselves from the church life, cut themselves off from the full supply of grace. Apart from the Lord's mercy, they may find themselves wholly back in the world after a certain period of time.

Simply by attending the meetings, we are preserved, for the dew still descends upon the mountains of Zion. Thus, simply by being in the meetings, we are under the watering dew. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," pp. 310-311)

It is by the power of grace, the strength of grace, and the life of grace that we can be right with God, with one another, and even with ourselves. Grace produces righteousness ...Therefore, Romans 5:21 says that "grace might reign through righteousness unto eternal life." Thus, righteousness and grace always go together.

We are not righteous because of ourselves, but because of grace... Righteousness not only became a boast to Noah; it was also a boast to God. God was able to boast to His enemy. God could boast of Noah's righteousness to that crooked and perverse generation. Noah's righteousness strengthened God's standing to execute His judgment upon that ungodly generation. (Life-study of Genesis, p. 381)

Further Reading: CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," chs. 6-7



## 第五周▪周六

### 晨兴喂养

来十一7“挪亚因着信，既蒙神指示他未见的事，就为虔敬所动，预备了一只方舟，使他全家得救，借此就定了那世界的罪，并且承受了那照着信而得的义。”

腓二12“…你们既是常顺从的，…就当恐惧战兢，作成你们自己的救恩。”

神这经纶中之恩典的产品，乃是一首诗章（弗二10上）。神创造的诸天、地和人，不是神的诗章；但召会，基督的身体，乃是神的诗章。

神这经纶中之恩典的产品，乃是一首诗章，展示神这经纶中之恩典超越的丰富（7）。…这恩典是丰富、洋溢、繁殖而增多的（李常受文集一九九一至一九九二年第二册，四四八页）。

### 信息选读

〔挪亚〕所作、所进入的乃是神的救恩，就是方舟（创七7）。方舟预表实际的基督，现今的基督。…根据我们在挪亚身上所看见的，我们应当有一位现今的、实际的基督，是我们可以进入的，而不仅是一位历史上的基督，也不是一位遥不可及的基督。我们应当与神同工来建造我们的方舟—基督，我们在众地方召会中正在建造方舟。…我们是今日的挪亚，也应当建造基督。

今天我们已经得救了，但我们还需要建造基督。挪亚开始建造方舟以前就已经得救了。…到了神来嘱咐挪亚造方舟的时候，他已经与神同行，在那个时代他在神眼中乃是义人（六9）。…他既然得救了，

## WEEK 5 — DAY 6

### Morning Nourishment

Heb. 11:7 By faith Noah, having been divinely instructed concerning things not yet seen and being moved by pious fear, prepared an ark for the salvation of his house, through which he condemned the world, and became heir of the righteousness which is according to faith.

Phil. 2:12 ...As you have always obeyed,...work out your own salvation with fear and trembling.

The product of the grace in God's economy is a poem (Eph. 2:10a). The heavens, the earth, and man, which were created by God, are not God's poem. Rather, the church, the Body of Christ, is God's poem.

The product of the grace in God's economy is a poem to exhibit the surpassing riches of the grace in God's economy (v. 7)...Grace is rich, abounding, multiplying, and increasing. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," p. 342)

### Today's Reading

What [Noah] worked on and entered into was just God's salvation, the ark (Gen. 7:7). The ark was a type of the practical and present Christ...According to the picture that we see with Noah, we should have a present and practical Christ whom we can enter into, not just a historical Christ or a Christ of distance. And we should work together with God on Christ. Christ is our ark, and in the local churches we are building up this ark... As today's Noahs, we also should build up Christ.

Today we are saved, but we still need to work on Christ. Noah also was saved before he began working on the ark... By the time God came and charged Noah to build the ark, he was already walking with God and in the eyes of God was a righteous man in that age (6:9)... Since he was already



为什么还需要造方舟？因为他需要进一步蒙拯救脱离败坏的世界。

保罗在腓立比二章十二节告诉我们，我们需要顺从，恐惧战兢地作成我们自己的救恩。我们虽然得救了，但我们还需要作成我们的救恩。神的救恩不是那么短缺、简短或简单。神的救恩持续一段过程。我们必须进到神的救恩里，通过全程，从神救恩的这一头达到另一头。我们今天乃是在神救恩的通道上。…现在我们正在经过这个通道，我们的通过就是作成。当挪亚…越建造方舟，就越通过神的救恩。最后他进入他所作成的工（创七7）。…你们正在建造的基督，要成为你们将来的救恩。有一天在神主宰的权柄下，你要进入你所建造的基督里面。

你如果从周一到周六都爱主，与祂交通，凭祂活着，与祂同行，到了主日你必定会深深地感觉到你是在基督里。你会有一位实际、现今的基督，让你住在祂里面。但是另一面，你如果从周一到周六都不爱主，不与祂交通，不在祂里面活着，也不与祂同行，即使你今天想住在祂里面，你也会觉得祂不在了。在你的经历里，祂并没有与你同在。你在道理上有祂，但你在经历上并没有祂。你虽然渴慕住在祂里面，但你好像不知道祂在那里。这就是说，在已过这周里，你没有建造基督，你没有建造方舟。所以当洪水来的时候，你没有方舟可以进入。但是当你爱祂，与祂交通，凭祂活着，时时刻刻与祂同行，你就在你的经历中将祂建造起来。你就在你的经历中建造一位基督，使你可以进入其中，作为你的救恩（李常受文集一九八三年第二册，二二七至二三〇页）。

参读：神在祂经纶中的律法与恩典，第四篇；神圣三一的神圣分赐，第二至三章。

saved, why did he need to build the ark? He needed further salvation from the corrupted world.

Paul told us in Philippians 2:12 that we need to be obedient and to work out our own salvation with fear and trembling. Although we have been saved, we still need to work out our salvation. God's salvation is not so short or so brief or so simple. God's salvation has a long span. We have to enter into God's salvation and to go through from one end of God's salvation to the other end. Today we are in the passage of God's salvation... Now we are going through this passage, and our going through is our working...The more [Noah] built the ark, the more he passed through God's salvation. Eventually, he entered into what he worked out (Gen. 7:7)... [The] Christ whom we are building up will become our future salvation. One day under God's sovereignty we will enter into the very Christ whom we have built up.

If you spend from Monday through Saturday loving the Lord, fellowshiping with Him, living by Him, and walking together with Him, surely on the Lord's Day you would have the deep sensation that you are in Christ. You would have a practical and present Christ for you to abide in. But if, on the other hand, you spent from Monday through Saturday not loving the Lord and not fellowshiping with Him, not living in Him, and not walking with Him, even if you wanted to abide in Him today, you would feel that He is absent. In your experience He is not with you. You have Him in doctrine, but you do not have Him in experience. Although you might desire to abide in Him, it seems that you do not know where He is. This would mean that for the past week you did not build Christ. You did not work on the ark. So when the flood came, you had no ark to enter into. But when you love Him and fellowship with Him and live by Him and walk with Him day after day and hour after hour, you build Him up in your experience. You build up a Christ in your experience for you to enter into as your salvation. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 179-181)

Further Reading: CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," ch. 4; CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," chs. 2-3

# 第五周诗歌

# WEEK 5 — HYMN

557

## 祷告 — 在至圣所里

特 (英 770)

A 大调

4/4

A D A E7  
5̣ 5̣ 1̣·2̣ 3̣ — | 1̣ 2̣ 1̣·6̣ 5̣ — | 5̣ 5̣ 1̣·2̣ 3̣ 4̣·3̣ | 2̣ — 0 |

一 进入至圣所，摸主施恩座，恩惠临到如同江河；

A D A E7 A  
5̣ 5̣ 1̣·2̣ 3̣ — | 1̣ 2̣ 1̣·6̣ 5̣ — | 5̣ 5̣ 1̣·2̣ 3̣ 2̣·2̣ | 1̣ — 0 |

进入至圣所，摸主施恩座，恩惠临到如同江河。

D A E  
3̣·2̣ 2̣ 1̣· | 1̣·6̣ 6̣ 5̣· | 5̣ 5̣ 1̣·2̣ 3̣ 4̣·3̣ | 2̣ — 0 |

阿利路亚！阿利路亚！恩惠临到如同江河；

A F#m D G#° A E7 A  
3̣·2̣ 2̣ 1̣· | 1̣·6̣ 6̣ 5̣· | 5̣ 5̣ 1̣·2̣ 3̣ 2̣·2̣ | 1̣ — — ||

阿利路亚！阿利路亚！恩惠临到如同江河。

二 进入至圣所，幔内过生活，荣光照耀将我射过；

进入至圣所，幔内过生活，荣光照耀将我射过。

阿利路亚！阿利路亚！荣光照耀将我射过；

阿利路亚！阿利路亚！荣光照耀将我射过。

三 回到灵里面，祷告在主前，摸着生命活水泉源；

回到灵里面，祷告在主前，摸着生命活水泉源。

阿利路亚！阿利路亚！摸着生命活水泉源；

阿利路亚！阿利路亚！摸着生命活水泉源。

## In the holiest place

### Prayer — In the Holiest

770

1. In the ho - liest place, touch the throne of grace, Grace as a riv - er shall flow;  
In the ho - liest place, touch the throne of grace, Grace as a riv - er shall flow.

**Chorus**  
(C) Hal - le - lu - jah! Hal - le - lu - jah! Grace as a riv - er shall flow;  
Hal - le - lu - jah! Hal - le - lu - jah! Grace as a riv - er shall flow.

2. In the holiest place, live before His face,  
Light of glory thru me will shine;  
In the holiest place, live before His face,  
Light of glory thru me will shine.

Hallelujah! Hallelujah!  
Light of glory thru me will shine;  
Hallelujah! Hallelujah!  
Light of glory thru me will shine.

3. To the spirit turn, and the incense burn,  
Touch the living fountain of life;  
To the spirit turn, and the incense burn,  
Touch the living fountain of life.

Hallelujah! Hallelujah!  
Touch the living fountain of life;  
Hallelujah! Hallelujah!  
Touch the living fountain of life.

