

二〇二二年
國際華語特會

在神經綸中神的恩典

晨興聖言

2022

International Chinese-speaking Conference

THE GRACE OF GOD IN THE ECONOMY OF GOD

Holy Word Morning Revival

標語

- (一) 在我們靈裏接受基督這恩典的靈，是一生之久、持續不斷的事；日復一日，應當有一種美妙的神聖傳輸在進行，就是三一神全備的供應恩典的靈，我們不斷的接受恩典的靈。
- (二) 新約信徒在神經綸中之恩典下的生活——一個經歷經過過程並終極完成之三一神作恩典之整體的生活——終極完成於召會作為基督生機的身體。
- (三) 恩典乃是基督作我們重擔的背負者，並且藉着我們的受苦、受限制和軟弱而繁增；我們越有重擔，就越有機會經歷基督作恩典。
- (四) 神經綸中恩典終極並完成的產品，乃是基督的身體作為神的詩章，成為新耶路撒冷，作神在新天新地中義的完成；神自己的豐富作我們的享受，超越各樣的限制，並要公開顯示出來，直到永遠。

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.

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- 第二週 經歷神在祂經綸中的恩典
- 第三週 信徒經歷神在祂經綸中的恩典，終極完成於召會作為基督生機的身體
- 第四週 彼得書信中的恩典
- 第五週 領受恩上加恩，好使恩典在我們裏面登寶座，使我們在生命中作王，成為神的詩章—新耶路撒冷，作神經綸中恩典終極並完成的產品

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在神經綸中神的恩典

第一週

新約裏所啓示神的恩典 極重大的意義

詩歌：447, 43

讀經：約一 14, 16 ~ 17, 來十 29, 彼前五 10,
弗一 5 ~ 6, 二 7 ~ 8, 啓二 21

【週一】

壹 神的恩典有極重大的意義—約一 14, 16 ~ 17, 弗二 7, 啓二 21:

一 恩典是神新約經綸中最大的真理和最高的啓示—約一 14, 16 ~ 17, 來十 29, 林前十五 10, 腓四 23, 啓二 21。

二 我們若要領會新約裏所啓示神的恩是甚麼, 就需要對全本新約有清楚的看見。

貳 按新約看, 恩典實際上是神之於我們的所是, 作我們的享受—約一 16 ~ 17, 林後十二 9:

一 恩典不是道理上的神, 乃是我們經歷中的神, 因為恩典就是神在基督裏帶着祂的一切所是, 作我們的享受; 這包括生命、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、公義、聖別、能力、和其他神聖的屬性。

二恩典主要不是神為我們作的工作；恩典乃是三一神自己分賜到我們這人裏面，給我們經歷，作我們的享受—十三 14。

三新約乃是神恩典的歷史，就是成為肉體的三一神在祂的神聖三一裏經過過程並終極完成，在信徒裏面並在信徒中間行動與生活—約一 14，16～17，啓二二 21。

【週二】

叁 恩典就是三一神在祂父、子、靈三方面化身裏的顯明—林後十三 14，民六 22～27，詩三六 8～9：

一恩典乃是三一神在祂的成為肉體裏，由作源頭的父、作元素的子、以及作應用的那靈，分賜到信徒裏面—林後十三 14：

1 恩典的源頭、恩典的元素、和恩典的應用，屬於神聖三一的三個身位，作我們的一切—太二八 19。

2 在神聖的分賜裏，這恩典稱為神的恩典、基督的恩典、和那靈所屬的恩典—林前十五 10，林後一 12，八 1，9，九 14，十二 9，十三 14，來十 29。

【週三】

二 恩典就是神的化身，成為一個神人，帶着神性和人性，經過為人生活、死與復活，並且進入升天；如今，祂是住在我們裏面賜生命的靈—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 恩典就是三一神為我們經過過程並終極完成，使我們能享受祂——約一 14, 16 ~ 17, 彼前五 10, 林後十三 14, 來十 29, 林前十五 10, 45 下, 啓二二 21。

四 三一神若沒有經過過程，就不能作我們的恩典——約一 14, 林前十五 45 下：

- 1 父化身在子裏，子又實化為靈，這靈進到我們裏面，來作恩典給我們享受——來十 29。
- 2 這位經過過程並終極完成的三一神，將祂自己分賜到我們裏面，成為我們的分，作我們的恩典，使我們在祂神聖的三一裏享受祂作一切——林後十三 14。

【週四】

肆 這恩典是我們的神與父『在那蒙愛者裏面所恩賜我們的』——弗一 6 下：

一 神恩賜我們，意思就是祂把我們擺在恩典的地位上，使我們成為神賜恩並恩寵的對象，就是使我們得以享受神之於我們的一切所是——6 節下：

- 1 因着我們是在恩典的地位上，也是賜恩的對象，神就喜悅我們。
- 2 神的喜悅是在於我們，我們也在祂裏面喜樂；至終，這裏有相互的享受；我們享受祂，祂也享受我們。

二 那蒙愛者就是神的愛子，神所喜悅的——太三 17, 十七 5：

- 1 在那蒙愛者裏，我們已蒙神恩賜，成為神所恩寵並喜歡的對象——弗一 6 下。
- 2 我們既是這樣的對象，就在神的恩典裏，在祂所喜悅的愛子裏享受神，也給神享受；在祂的愛子裏，

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

【週五】

§Day 5

伍 在以弗所二章八節保羅說，『你們得救是靠着恩典，藉着信；這並不是出於你們，乃是神的恩賜』：

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 恩典指分賜到我們裏面的神；所以，靠着恩典得救，意即得着經過過程的三一神分賜到我們裏面而得救。

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 以弗所書啓示，拯救的恩典乃是神自己在基督裏作到我們這人裏面；因此，靠着恩典得救，實際的意思就是靠着三一神分賜到我們裏面而得救。

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 經過過程的三一神分賜到我們裏面，就在我們的經歷中對我們成爲拯救的恩典—林後十三 14。

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

【週六】

§Day 6

陸 神豫定了我們得兒子的名分，『使祂恩典的榮耀得着稱讚』—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 榮耀是彰顯出來的神；（出四十 34；）『祂恩典的榮耀』指明神的恩典（神的自己作我們的享受）將祂彰顯出來。

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 神豫定我們得兒子的名分，是爲了使祂在祂恩典裏的彰顯，就是祂恩典的榮耀，得着稱讚—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『在要來的諸世代中，顯示祂在基督耶穌裏，向我們所施恩慈中恩典超越的豐富』—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 因着神在基督耶穌裏向我們所施的恩慈，神就

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

藉着祂的恩典救了我們；神的恩典是在這樣的恩慈中賜給我們的—7節，羅二4。

二神恩典的豐富就是神自己的豐富，分賜到我們裏面，給我們經歷和享受；神恩典的豐富超越各樣的限制。

三在要來的諸世代中—在千年國和永世裏—神要向全宇宙顯示祂恩典超越的豐富—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.

第一週■週一

晨興餽養

弗二7『好在要來的諸世代中，顯示祂在基督耶穌裏，向我們所施恩慈中恩典超越的豐富。』

林前十五10『然而因着神的恩，我成了我今天這個人，並且神的恩臨到我，不是徒然的；反而我比眾使徒格外勞苦，但這不是我，乃是神的恩與我同在。』

神的恩是極其重大的事。…我們若要領會新約裏所啓示神的恩是甚麼，就需要對全本新約有清楚的看見（新約總論第一冊，一一九頁）。

新約是神恩典的歷史，而恩典乃是化身的三一神。第一步，三一神藉着由童女而生，成爲一個在肉體裏的人，作那來到人中間的恩典，爲着完成救贖。第二步，末後的亞當，就是三一神的具體化身，藉着祂的死與復活，成了賜生命的靈，作那進到人裏面的恩典，爲着將經過過程並終極完成的三一神分賜到信徒裏面，作基督身體的源頭、元素和素質，這基督的身體要終極完成於新耶路撒冷，在永世裏作經過過程並終極完成之三一神榮耀的擴大和彰顯（李常受文集一九九四至一九九七年第一冊，五八八頁）。

信息選讀

我年輕時受教導，恩典的意思是我們不作甚麼，讓神爲我們作一切。按這教導，我們所作的任何事都是工作，不是恩典；而神爲我們所作的，都是恩典。然而，按新約看，恩典實際上是神之於我們的

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，作我們的享受（約一 16 ~ 17，林後十二 9）。

恩典實際上是神在基督裏分賜到我們這人裏面，在我們的經歷中作我們的享受。恩典主要不是神為我們作的工作；恩典乃是三一神自己分賜到我們這人裏面，給我們經歷，作我們的享受。簡單的說，恩典就是三一神給我們經歷並享受。新約啓示，恩典一點不差就是神在基督裏分賜到我們這人裏面，作我們的享受。

約翰一章十七節說，恩典是藉着耶穌基督來的。這指明恩典多少像一個人位。恩典的人位化就是神自己。保羅領悟這點，他說，『這不是我，乃是神的恩與我同在。』（林前十五 10）對保羅而言，恩典是活的人位。在保羅身上，這人位成了他藉以勞苦的恩典。因此，恩典就是神自己；是神之於我們的所是作我們的享受。神給我們享受時，那就是恩典。恩典就是這位神在祂的兒子耶穌基督裏，成為我們的分，使我們享受祂的一切所是。

我們需要強調這事實，恩典乃是神作我們的享受。神成為我們的分，給我們享受，那就是恩典。不要認為恩典是少於神的甚麼。恩典一點不差就是三一神實際給我們享受，作我們的分。恩典不是道理上的神，乃是我們經歷中的神，因為恩典就是神在基督裏帶着祂的一切所是，作我們的享受。這包括生命、力量、安慰、安息、亮光、公義、聖別、能力和其他神聖的屬性。我們享受神並有分於祂，那就是恩典（新約總論第一冊，一一九至一二〇頁）。

神在完成祂永遠經綸的事上，乃開始於祂成為肉體，來成了一個人，作信徒的恩典。因此，恩典乃是三一神在祂的成為肉體裏，由作源頭的父、作元素的子以及作應用的那靈（林後十三 14），分賜給信徒（李常受文集一九九四至一九九七年第一冊，五〇七頁）。

參讀：新約總論，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

第一週■週二

晨興餽養

林後一 12『我們…在世為人，…乃靠神的恩典，對你們更是這樣。』

十三 14『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』

來十 29『…那…褻慢恩典之靈的，你們想，他該受怎樣更重的刑罰？』

我們找出新約裏神的恩真實、正確的意義，這是很重要的（新約總論第一冊，一一九頁）。

恩典的源頭、恩典的元素和恩典的應用，屬於神聖三一的三個身位，作我們的一切。

在神這分賜裏，這恩典稱為神的恩典（林前十五 10，林後一 12，八 1，九 14）、基督的恩典（八 9，十二 9，十三 14）和那靈所屬的恩典（來十 29）。在新約裏，『神的恩典』、『神的愛』或『神的光』這樣的辭可看作是同位語。換句話說，『神的愛』意思是：愛就是神。『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，以父為源頭，以子為元素，以靈為應用（李常受文集一九九四至一九九七年第一冊，五〇七頁）。

信息選讀

父是源頭，子是元素，那靈是應用。源頭就是恩典的來源，元素就是恩典本身，而應用是元素應用到我們身上。這些是我們必須學習並記住的辭。這樣，當我們探訪人的時候，我們就能與他們分享這

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。三一神就是我們的恩典，以父為源頭，以子為元素，以那靈為應用。現今這恩典成了我們的。至終，這恩典成了我們。這恩典把我們作成神—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冊，五〇七頁）。

神在祂經綸中的恩典乃是祂的化身。神成了肉體，使神進到人裏，與人調和為一。

在信徒經歷中之神經綸的恩典，就是經過過程的三一神。三一神若沒有經過過程，就不能作恩典。神是獨一的，卻又是三一父、子、靈。子是父的化身和彰顯，靈是子的實際和實化。父在子裏得着彰顯，被人看見；子成那靈，得以啓示並實化。這位經過過程的三一神，將祂自己分賜到我們裏面，成為我們的分，作我們的恩典，使我們在祂神聖的三一裏，享受祂作我們的一切。

太初的神，在時間裏成為肉體，作恩典給人接受、得着並享受（約一 1、14、16 ~ 17）。三一神經過的第一道過程，也是最大的過程，就是成了肉體。太初的神，在時間裏成為肉體，就是在人中間支搭帳幕。祂這樣來到人中間，是豐豐滿滿的有恩典；從祂的豐滿裏我們都接受了。祂來是叫我們接受恩典，並且是恩上加恩的接受。祂來了，恩典也來了。律法是賜給我們的，恩典是藉着耶穌基督來的。律法不會自己來，所以是賜給我們的。但恩典是隨着耶穌來的。實在說，恩典就是耶穌。耶穌來了，恩典就來了。這就是三一神，有祂的神性調在人性裏，成了一位神而人者。這一位就是恩典，是給我們接受、享受並經歷，作我們供應的。這纔是真正主的救恩（李常受文集一九九一至一九九二年第二冊，四〇一、四二〇至四二一頁）。

參讀：神在祂經綸中的律法與恩典，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

第一週■週三

晨興餽養

約一 14『話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。』

提後四 22『願主與你的靈同在。願恩典與你們同在。』

神成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典。這給我們看見，恩典就是神成肉體的那一位。神如果只在祂自己裏面，就還不能成爲恩典。神如果只是神而沒有成肉體，沒有成爲人，就還不是恩典。所以在舊約裏，恩典這辭很少用，因爲那時神還沒有成肉體，還沒有成爲恩典。可是到了新約，神成了肉體。祂一成爲肉體，就成了恩典。

祂是神而人者，是神又是人，是人又是神，二者在祂成爲一。這位神成爲肉體的以馬內利就是恩典，來給人享受（約一 1、14）。…神先是父化身成爲子，子又實化成爲賜生命的靈，這靈進到我們裏面，來作我們享受的恩典。

恩典就是神的化身，成爲一個神人，帶着神性和人性，經過爲人生活、死與復活，並且進入升天。如今，祂已經成了賜生命的靈，今天就在我們裏面。所以…主與我們的靈同在，就是恩典與我們同在（提後四 22）。這位是恩典的主，要給我們接受，給我們享受，作我們的供應，作我們的經歷（李常受文集一九九一至一九九二年第二冊，三九二、四〇一至四〇二頁）。

信息選讀

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

這成爲肉體的神乃是三而一的一父、子、靈（太二八19）。父是源頭，化身而顯於子（約十四8～11）。父神是隱藏的，子神是顯明在人中間的。…主耶穌在地上作了許多事，說了許多話。最終，祂被人出賣捉拿，釘死在十字架上。…祂死了，也埋葬了；到了第三天，祂就從死裏復活。安息日的次日，…有兩三個姊妹，到耶穌的墳墓那裏去，發現耶穌復活了。耶穌在復活裏向馬利亞顯現，對她說，『你往我弟兄那裏去，告訴他們說，我要升到我的父，也是你們的父那裏，到我的神，也是你們的神那裏。』（約二十17）當天晚上，祂又顯給門徒們看，並且向他們吹一口氣，說，『你們受聖靈。』（22）…祂成爲肉體的時候，祂是神化身成爲人。祂復活的時候，這位在肉體裏的神又化身成爲賜生命的靈。父是源頭，化身而顯於子；子實化爲靈，而住到信徒裏面（十四16～20）。這時，祂就設資格作我們的恩典。

靈在信徒裏面，作生命和生命的供應，第一是作生命的活水給我們喝（七37～39），第二是作生命的糧給我們喫（六63），第三是作生命的氣給我們呼吸（二十22），成爲信徒所享受的神聖恩典。…這樣一位經過過程而終極完成的三一神，就是在神新約的經綸中，一切信徒所享受的恩典，直到永遠（啓二二21）。

約翰福音乃是說到太初的話，在時間裏成了肉體，使神性與人性相聯相調，成爲神而人者。這位神而人者不管是也不管非，不管善也不管惡，祂只管帶來的恩典，要你接受。

基督作生命，基督作人位，祂活我也活，祂動我也動；不是我主動，乃是祂主動。我是祂的配偶，我是祂身體的一部分（李常受文集一九九一至一九九二年第二冊，四二一至四二四、四二六、四二八頁）。

參讀：約翰福音生命讀經，第三篇；加拉太書生命讀經，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

第一週■週四

晨興餽養

弗一6『使祂恩典的榮耀得着稱讚，這恩典是祂在那蒙愛者裏面所恩賜我們的。』

太三17『看哪，又有聲音從諸天之上出來，說，這是我的愛子，我所喜悅的。』

神的揀選和豫定都與神的恩典有關。…以弗所一章六節…所啓示的，乃是前一節經文所題豫定得兒子名分的結果。這意思是說，神恩典的榮耀得着稱讚，乃是祂兒子名分的結果（5）。神豫定我們得祂兒子的名分，就是爲了使祂在祂恩典裏的彰顯，就是祂恩典的榮耀，得着稱讚。至終，宇宙中每一樣正面的事物，都要爲神兒子的名分稱讚神（羅八19），因而應驗以弗所一章六節的話（新約總論第十一冊，一〇八至一〇九頁）。

信息選讀

神來作我們所是的一切，以及來爲我們所作的一切，都是神自己作爲恩典，在祂的成爲肉體裏臨及我們。約翰一章清楚啓示這事，那裏告訴我們，是話的神成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際，並且恩典和實際都是藉着耶穌基督來的（14、16～17）。

恩典是神之於我們的所是，作我們的享受，而榮耀是彰顯出來的神（出四十34）。『神恩典的榮耀』（弗一6）指明神的恩典（就是神自己作我們的享受）將祂彰顯出來。神彰顯於祂的恩典，祂的豫定乃是爲使這彰顯得着稱讚。我們接受恩典而享受神時，的確有這榮耀的感覺。恩典是神自己作我們的享受，榮耀是神得着顯明，神恩典的榮耀就是神在我們對祂的享受中彰顯出來了。

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.

以弗所一章六節說，這恩典是（神）在那蒙愛者裏面所恩賜我們的。神恩賜我們，意思就是祂把我們擺在恩典的地位上，使我們成為神賜恩並恩寵的對象，就是使我們得以享受神的一切所是。因着我們是在恩典的地位上，也是賜恩的對象，神就喜悅我們；祂的喜悅是在於我們，我們享受祂，也成了祂的享受。因此，這裏有相互的享受：我們享受祂，祂也享受我們。在恩典中，祂是我們的喜樂和滿足，我們也是祂的喜樂和滿足。

六節裏那蒙愛者乃是基督，就是神的愛子，神所喜悅的（太三 17，十七 5）。因此，神恩賜我們，乃是使我們成為祂喜悅的對象。這全然是神所喜歡的。在基督裏，神用各樣的福分祝福了我們。在那蒙愛者裏，我們已蒙神恩賜，成為神所恩寵並喜歡的對象。我們既是這樣的對象，就在神的恩典裏，在祂所喜悅的愛子裏享受神，也給神享受。在祂的愛子裏，我們也成了祂所喜悅的。

『在那蒙愛者裏面』這句話，說出父神在我們身上有完全的喜悅、滿足和享受，因為我們已成為祂賜恩和喜悅的對象。就這一面的意義說，我們都該珍賞自己，甚至重看自己，因為我們已被擺在恩典的地位上，是神喜悅的對象。我們對自己該有這樣的看法，不是照着我們天然的光景，乃是照着我們已蒙揀選、豫定、重生、並賜恩的事實。神喜悅我們——不是在我們自己裏，乃是在祂的愛子裏。我們既成了神賜恩的對象，就在基督裏得恩寵。

不僅如此，神豐富的恩典已為我們成功了救贖，並將赦免應用在我們身上（弗一 7）。神的恩典不僅是豐富的（7），也是洋溢的（8）。神恩典的豐富向我們洋溢，一面，是用全般的智慧，為着神在永遠裏的計畫；另一面，是用全般的明達，為着神在時間裏計畫的執行。…神洋溢的恩典，成就了將萬有在基督裏歸一於一個元首之下（10），使我們成為神的基業（11），並使我們有資格承受神一切的所是（14）（新約總論第十一冊，一〇九至一一一頁）。

參讀：新約總論，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

第一週■週五

晨興餽養

弗二 4～5『然而神富於憐憫，…叫我們一同與基督活過來（你們得救是靠着恩典）。』

8『你們得救是靠着恩典，藉着信；這並不是出於你們，乃是神的恩賜。』

約一 17『因為律法是藉着摩西賜的，恩典和實際都是藉着耶穌基督來的。』

以弗所二章八節…說出神顯示祂恩典（7）的理由。因為我們已經靠着祂的恩典得救，所以神可以顯示這恩典。…在以弗所書，恩典指分賜到我們裏面的神。所以，靠着恩典得救，意即得着經過過程的三一神分賜到我們裏面而得救。多數基督徒都把恩典當作一樣東西，而不是一個人位。對他們來說，恩典只是白白賜給他們的禮物。根據這個恩典的觀念，我們是不配得神救恩的罪人，但是神卻藉着將祂逾格的恩典賜給我們，白白的救了我們。然而，這是對靠着恩典得救很膚淺的領會。

約翰一章十七節說，恩典是藉着耶穌基督來的。這指明恩典有點像一個人。以弗所書啓示，拯救的恩典乃是神自己在基督裏作到我們這人裏面。…靠着恩典得救，實際的意思就是靠着三一神分賜到我們裏面而得救（以弗所書生命讀經，二二二至二二三頁）。

信息選讀

許多基督徒認為，救恩僅僅是從可憐的光景中被救出來。根據這個領會，靠着恩典得救就是有一位富於憐憫的救主，降臨到我們低下的光景中搭救我們。…（然而）根據以弗所書，救恩乃是成為肉體、釘十字架、復

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、升天的基督傳輸到我們裏面。當這個人位進到我們裏面作恩典時，我們就得救了。我們一旦接受這神聖的傳輸，就活過來，復活了，並且一同與基督坐在諸天界裏。因此，在以弗所書，恩典乃是基督自己這拯救的人位。…這是對靠着恩典得救更深的領會。

神要傳輸到我們裏面作恩典，不是簡單的事。祂必須經過成爲肉體、釘十字架、復活和升天的過程。藉着經過了這樣的過程，現今祂能把祂自己傳輸到我們裏面。當這位經過過程的神傳輸到我們裏面時，祂就成了拯救的恩典。這恩典不僅是驚人的恩典，也是洋溢的恩典。恩典乃是傳輸到我們裏面那經過過程的神。…經過過程並傳輸到我們裏面的神，乃是拯救的恩典和洋溢的恩典。我們乃是靠着這位經過過程之神的傳輸而得救的。

這恩典有超越的豐富（二 7）。這恩典有許多方面，許多美德和屬性，就如生命、光和能力。若沒有生命、光和能力，神就無法拯救我們。譬如，你若沒有力量把一個掉在坑裏的人拉上來，你怎能救他？不僅如此，你對他若沒有愛，就不會費心去救他。爲了要救我們，神需要愛和智慧；這些都是神拯救的恩典裏超越的豐富。因着神在基督耶穌裏向我們所施的恩慈，神就藉着祂的恩典救了我們。在要來的諸世代中—在千年國和將來的永遠裏—神要公開的把這恩典顯示給全宇宙看。

保羅在二章八節說，我們得救是靠着恩典，藉着信。信是未見之事的質實（來十一 1）。我們是藉着信，將基督爲我們所成就的一切質實出來。因這質實的能力，我們靠着恩典得救了。神恩典的白白作爲，藉着我們質實的信，救了我們。…在我們得救那天，信就分賜給我們，我們就相信了。別人也許問說，我們從來沒有見過耶穌基督，怎能信祂。我們雖然沒有見過祂，卻不能不信祂。這信不是出於我們自己，乃是傳輸到我們裏面之恩典的一部分（以弗所書生命讀經，二二三至二二五頁）。

參讀：以弗所書生命讀經，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

第一週■週六

晨興餽養

弗一5～6『按着祂意願所喜悅的，豫定了我們，藉着耶穌基督得兒子的名分，歸於祂自己，使祂恩典的榮耀得着稱讚，這恩典是祂在那蒙愛者裏面所恩賜我們的。』

二7『好在要來的諸世代中，顯示祂在基督耶穌裏，向我們所施恩慈中恩典超越的豐富。』

現在我們要來看神恩典的榮耀是甚麼？…如果你仔細查讀聖經中榮耀這個題目，你會發現榮耀就是彰顯出來的神。每當神得着彰顯，那就是榮耀。我們可以用電來說明。電是隱藏的，但是當電顯為光的時候，那光就是電的榮耀。照樣，當神隱藏時，我們看不見祂的榮耀。然而當祂彰顯出來，祂的榮耀就看得見了。因此，榮耀就是彰顯出來的神。…從來沒有人看見神，但是我們見過祂獨生子的榮耀。

神恩典的榮耀，就是祂的恩典將祂彰顯出來，這恩典乃是神自己作我們的享受。神在祂的恩典裏彰顯出來，而祂的豫定乃是為着這彰顯得着稱讚。當我們領受恩典並享受神時，我們有榮耀的感覺。…有時候在一個美好的聚會之後，我們充滿了恩典，說，『太榮耀了！』這就是神在祂的恩典裏彰顯出來了（以弗所書生命讀經，五八至五九頁）。

信息選讀

當我們看見自己已蒙揀選成為聖別，並豫定要得兒子的名分，看見我們有兒子的靈、兒子的生命和兒子的地位，並看見我們要模成兒子的形像，得着兒子名分的完成，就是我們身體的得贖，並要承受

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

完滿的兒子名分時，我們將會說，『何等榮耀！』我們需要一面禱告，一面思想這六個項目：兒子的靈、兒子的生命、兒子的地位、兒子的形像、兒子名分的完成以及兒子名分的承受。你若這樣作，就會在榮耀裏，也會為着兒子的名分讚美神。

甚麼是神恩典的榮耀得着稱讚？你曾為着兒子的名分讚美（稱讚）神麼？我們這些神的兒子，對神的讚美並不多。通常我們只是感謝祂。當我們說『讚美主』，我們的意思常是『感謝主』。感謝神的意思是我們接受了某種恩惠而為此感謝神。但是不論我們是否從祂接受了任何恩惠，當我們讚美神時，我們主要是為着祂的所是或祂的所作讚美祂。在讚美神時，你需要忘掉自己，並從自己裏面出來。當你真讚美神時，似乎你就不存在了。你只看見神，看見祂的所是和祂的所作。因此，你讚美祂並說出對祂的美言。

神豫定我們得兒子的名分，乃是為了使祂在恩典裏的彰顯得着稱讚。也許天使會首先為此讚美神。當天使為着我們的兒子名分讚美神時，鬼就會震驚說，『我們所霸佔的那些罪人，竟成了神的兒子。』不僅天使要為着我們的兒子名分讚美神，宇宙中每樣正面的事物都要讚美祂。這事要在神的眾子顯示出來的時候發生（羅八19）。…召會是在今世產生的，要來的諸世代是指千年國時代和將來的永遠。顯示神恩典的豐富，就是將其向全宇宙公開展示。神恩典的豐富超越各樣的限制。這是神自己的豐富，作我們的享受。這些豐富要公開顯示出來，直到永遠。

以弗所二章七節說，神恩典超越的豐富，是在基督耶穌裏向着我們所施的恩慈中。恩慈乃是一種仁慈的良善，出自憐憫和愛。神的恩典是在這樣的恩慈中賜給我們的（以弗所書生命讀經，五九至六一、二二一至二二二頁）。

參讀：神救恩的終結，第三篇；約翰福音中的生命與建造，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

第一週詩歌

WEEK 1 — HYMN

376

經歷基督—作恩典

10 10 10 10 (英 497)

降 E 大調

4/4

一 神 所 賜 恩 典， 最 高 的 定 義，
 是 神 在 子 裏 所 給 的 自 己；
 不 重 在 事 物， 賜 於 古 或 今，
 乃 是 神 自 己 作 我 的 永 分。

- 二 神成爲肉身，來與人調和， 爲給人接受，而將祂得着；
 人藉主從神所得的恩典， 就是主自己來住我心間。
- 三 在使徒保羅，萬事如糞土， 恩典之於他，只是神基督；
 乃藉這恩典—他所經歷主， 他爲主勞苦，超過眾使徒。
- 四 基督在我裏，作我的能力， 乃是真恩典，穀爲我賴倚；
 這穀用恩典在我的靈裏， 時常加我力，完成神旨意。
- 五 這恩典就是那活的基督 作我的一切，時將我眷顧。
 主，願我認識你真恩典， 享你作恩典，一直的增添。

Grace in its highest definition is

Experience of Christ — As Grace

497

1. Grace in its high - est de - fi - ni - tion is
 God in the Son to be en - joyed by us;
 It is not on - ly some - thing done or giv'n,
 But God Him - self, our por - tion glo - ri - ous.

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.

第二週

經歷神在祂經綸中的恩典

詩歌：376

讀經：弗一 10，三 9，提前一 4，加六 18，林前十五 10，彼後三 18 上

【週一】

壹 神永遠的經綸是要得着一班人，使三一神能將祂自己分賜到他們裏面，作他們的生命和一切，好叫他們能與祂聯結為一，被祂充滿、佔有，在地上與祂成爲一個生機的實體，作基督的身體，召會，使祂得着團體的彰顯—弗一 3～23：

一 神永遠的經綸乃是整本聖經的中心線—10 節，三 9。

二 解經應該嚴格受這中心線管制，並在其光照之下一路二四 27，32，44。

三 我們該專注、強調並供應的一件事，就是神新約的經綸—提前一 4。

四 基督徒的生活乃是爲着神經綸的生活—林後五 14～15。

【週二、週三】

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

貳 『願我們主耶穌基督的恩與你們的靈同在』—加六 18:

一神經綸的標的乃是：基督今天乃是在我們靈裏之神的恩典—18 節：

1 我們重生的靈有那靈內住其中，乃是神應許之福的中心點—約三 6，羅八 10，十五 29，弗一 3。

2 我們需要主的恩典，就是那包羅萬有之靈全備的供應，與我們的靈同在一排一 19，提後四 22。

二耶穌基督的恩，乃是具體化身在子裏，又實化為賜生命的靈之三一神的全備供應，藉着我們靈的運用，給我們享受—約一 14，林前十五 45 下，提後四 22，門 25：

1 恩典是父神具體化身在子裏，子又實化為那靈，至終那靈就是恩典—來十 29。

2 這恩典，就是三一神的終極完成，現今住在我們的靈裏—腓四 23。

3 我們的靈是我們可以經歷恩典惟一的地方—提後四 22。

4 我們要領受並享受恩典，就需要轉向我們的靈，並留在那裏，以主為元首和君王，尊敬祂的地位，尊崇祂的權柄，並看見施恩的寶座是在我們的靈裏—加六 18，來四 16。

三我們是神的兒女，應當成為在靈裏接受並享受我們主的恩典的人—林後十三 14，門 25：

1 接受基督這恩典的靈是一生之久、持續不斷的事—約一 16，啓二二 21。

2 日復一日，應當有一種美妙的神聖傳輸在進行，就是神全備的供應恩典的靈，我們不斷地接受恩典的

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

靈—加三 2 ~ 5，約三 34。

- 3 我們向這屬天的傳輸敞開自己，好領受包羅萬有、賜生命的恩典之靈的供應，路乃是藉着操練我們的靈來禱告並呼求主—帖前五 16 ~ 18，羅十 12 ~ 13。
- 4 我們接受並享受經過過程並終極完成之三一神作我們的恩典，就逐漸與祂生機的成爲一；祂會成爲我們的構成成分，我們會成爲祂的彰顯—林後一 12，十二 9。

【週四】

叁『因着神的恩，我成了我今天這個人，並且神的恩臨到我，不是徒然的；…但這不是我，乃是神的恩與我同在』—林前十五 10：

一林前十五章十節三次所題到的『恩』，乃是復活的基督成了賜生命的靈，（45，）在復活裏將經過過程的三一神帶到我們裏面，作我們的生命和生命的供應，使我們能在復活裏活着：

- 1 恩乃是三一神成了我們的生命和一切—約一 17，加二 21。
- 2 大數的掃羅原是罪人中的罪魁，（提前一 15 ~ 16，）因着這恩竟成了最前面的使徒，比眾使徒格外勞苦。
- 3 保羅靠這恩而有的職事和生活，對基督的復活乃是無法否認的見證—林後一 12，十二 9。

二林前十五章十節的『不是我，乃是神的恩』，等於加拉太二章二十節的『不再是我，乃是基督』；這表明基督自己就是神的恩—神自己藉着使徒作工：

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:

【週五】

- 1 那推動使徒保羅並在他裏面運行的恩，不是任何事物，乃是一個活的人位，復活的基督，父神的具體化身，成了包羅萬有賜生命的靈，住在使徒裏面，作他的一切。
- 2 這與保羅在腓立比四章十三節的宣告相合：『我在那加我能力者的裏面，凡事都能作』：
 - a 在十三節裏的『加我能力者』是指復活的基督，祂成了賜生命的靈。
 - b 保羅在這樣一位基督裏面得着加力，凡事都能作；這就是神的恩。

【週六】

肆 『你們…要在我們的主和救主耶穌基督的恩典…上長大』—彼後三 18 上：

- 一 恩典就是三一神在我們裏面作我們的生命和生命的供應；在恩典上長大，就是在這生命供應內裏的源頭上長大—彼前五 10。
- 二 恩典乃是神經過成肉體、死、復活和升天的過程；這一切恩典的元素都在我們裏面，與我們成爲一—腓四 23：
 - 1 恩典乃是神自己作我們的生命，與我們成爲一，拯救我們，安家在我們裏面，並成形在我們裏面；在恩典上長大，就是在神的增長上長大—西二 19。
 - 2 恩典就是神眷臨我們，留在我們這裏，並使祂自己與我們成爲一；我們需要在這樣的恩典裏長大，使祂得榮耀，從現今直到永遠之日—啓二二 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.

第二週■週一

晨興餽養

弗一 10『為着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下。』

三 9『…將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明。』

在神永遠的計畫裏，祂要得着一班人，好把祂自己分賜到這班人裏面，作他們的生命和一切，使他們能和祂聯結為一，並且被祂充滿、佔有，在地上與祂成為一體，作基督的身體，就是召會，以彰顯祂自己。今天，這個彰顯在召會裏是個開始，還要往前進到來世的千年國，直到永世的新耶路撒冷。為此，神創造了宇宙，在這宇宙間有大地，…地上有各種的生物，這一切都是為着神所造的人，能在其中存活。所以，人乃是神宇宙創造的中心（李常受文集一九八七年第三冊，一七六頁）。

信息選讀

基督徒的生活…是基督徒在他們所在的地方，作為地方召會，團體的活基督並顯大基督的生活，成為基督在地方上的彰顯，作基督宇宙身體的一部分。…基督徒的生活不該只是個人的基督徒生活。

基督徒的生活不僅是過一種倫理的生活，有人性的美德，如同地上的鹽和世上的光，為着榮耀神（太五 13～16）；更是過一種生活，就是基督自己，有祂神聖的屬性，彰顯在祂人性的美德裏，成為祂生機身體的一部分，為着神永遠經綸的宇宙性終極完成（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).

在召會生活中，我們過的一種生活，就是基督自己，有祂神聖的屬性彰顯在祂人性的美德裏。祂的屬性是神聖的，但祂的美德是人性的。人性的美德顯明神聖的屬性，而神聖的屬性乃是彰顯在人性美德裏。這是為使我們成為祂生機身體的一部分。我們過的一種生活，就是基督自己，不只是為着個人的基督徒生活，更是為着身體的生活。我們作為基督生機身體的一部分而活，乃是為着神永遠經綸的宇宙性終極完成。

我們看見，詩篇一篇不是說到神的經綸，只是說到個別敬虔之人的個人利益；但詩篇二篇完全是說到神的經綸。這篇詩說到神使基督成為祂的受膏者（2）。神設立基督作祂的王（6），承受萬國並得着地，使祂在地上得着一個大國，為着神的經綸（8～11）。我們必須相信這樣一位基督，以祂作我們的避難所。我們也必須愛祂，以嘴親祂（12）。這與神的經綸有關。大多數基督徒所想的都是他們個人的利益。對他們而言，得救不過是上天堂或在火湖裏沉淪的事；他們沒有想到神的經綸。但詩篇二篇啓示，基督完全是為着神的經綸。我們必須相信祂，投奔於祂；我們也必須愛祂，以嘴親祂。

我們也必須承認，我們的考慮大部分是為着個人的利益。我們可能想，當基督回來時，我們是否會得着獎賞或受到懲罰。我們不太會想到神的經綸。整卷詩篇從頭一點到最後一點，都啓示基督完全是為着神的經綸。祂為我們死，以完成神的經綸；祂救我們，以完成神的經綸；祂也活在我們裏面，使我們能為着神的經綸而活在祂裏面。這就是為甚麼我們不僅是召會，就是基督的身體；我們也是基督的國，神的國。神的國乃是神經綸的完成。我們都必須看見，基督徒的生活乃是為着神經綸的生活（李常受文集一九九一至一九九二年第二冊，四六四至四六六頁）。

參讀：跟上時代重建聖殿，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

第二週■週二

晨興餽養

來四 16『所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。』

加六 18『弟兄們，願我們主耶穌基督的恩與你們的靈同在。阿們。』

約三 34『神所差來的，就說神的話，因為祂賜那靈是沒有限量的。』

信徒對神經綸中之恩典的經歷，也是坦然無懼來到施恩的寶座前，得恩典，作應時的幫助（來四 16）。那在天上坐在寶座上的基督，現今也在我們的靈裏（羅八 10），這靈就是神居住的所在（弗二 22）。我們的靈既是神居住的所在，因此每當我們轉到靈裏，我們就能摸着天上的寶座；這寶座對我們乃是施恩的寶座。我們來到施恩的寶座前，就得着基督這恩典，作我們應時的幫助（李常受文集一九九一至一九九二年第二冊，四〇八至四〇九頁）。

信息選讀

基督創造新造，乃是藉着祂的恩典與信徒的靈同在（加六 18）。…耶穌基督的恩，乃是三一神，具體化身在子裏，又實化為賜生命之靈的全備供應，藉着我們靈的運用，給我們享受。恩典是父神具體化身在子裏，子又實化為那靈，至終那靈就是恩典（來十 29）。那靈，就是三一神的終極完成，現今住在我們的靈裏。因此，我們的靈是我們可以經歷恩典惟一地方。我們要領受並享受恩典，就需要轉向我們的靈，並留在那裏，以主為元首和君王，尊敬祂的地位，尊崇祂的權柄。我們需要看見，施恩的寶座是在

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

我們的靈裏（四 16）。每當我們轉到靈裏，呼求主名，來到施恩的寶座前，我們就該讓主登寶座，在我們裏面給祂元首權柄、王權和主權（西一 18，啓四 2）。神的寶座是湧流之恩典的源頭。…我們若讓主耶穌在我們裏面登寶座，那靈作為生命水的河，就會從施恩的寶座湧流出來供應我們，我們會領受恩典並享受恩典（來四 16，參啓二二 1～2）。

我們需要成為在靈裏接受並享受主恩典的人。接受基督這恩典的靈是一生之久、持續不斷的事。日復一日，應當進行着一個美妙的神聖傳輸：神全備的供應恩典的靈，我們不斷的接受恩典的靈（加三 2～5，約三 34）。我們向這屬天的傳輸敞開自己，好領受包羅萬有、賜生命之恩典的靈，路乃是藉着操練我們的靈來禱告並呼求主（帖前五 16～18，羅十 12～13）。我們接受並享受三一神作我們的恩典，就逐漸與祂生機的成為一；祂成為我們的構成成分，我們成為祂的彰顯（林後一 12，十二 9）。

神經綸的標的乃是：基督今天乃是在我們靈裏之神的恩典。我們重生的靈有那靈內住其中，那靈乃是神應許之福的中心點。我們在我們重生的靈裏，經歷享受這靈作新約中心的福。因此，我們需要主的恩典，就是那包羅萬有之靈全備的供應（腓一 19），與我們的靈同在。我們若不認識我們人的靈（這靈已經由聖靈重生），就無法享受基督作那包羅萬有的靈。我們需要學習操練我們的靈，在靈裏行事為人，好享受基督的恩典；這恩典就是基督自己作我們的享受。

基督是神經綸的中心，那靈是基督的實際。當基督藉着那靈，實化在我們靈裏，我們就成為新造。新造就是基督活在我們靈裏。因此，為着過新造的生活，以成就神的定旨，我們的靈是極其重要的（新約總論第十一冊，九七至九九頁）。

參讀：新約總論，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

第二週■週三

晨興餽養

加三 5『這樣，那豐富供應你們那靈…的…。』

2『…你們接受了那靈，是本於行律法，還是本於聽信仰？』

加拉太一、二章與啓示有關，說到神的兒子啓示在我們裏面，以及基督在我們裏面活着。但我們轉到經歷，如我們在三章二節所看見的，我們就領悟到，我們所接受的那位乃是那靈。那靈就是神的兒子基督的人位。

接受那靈不是一次永遠的。這像呼吸一樣，是一生之久的事。這就是保羅在五節用現在式的原因。…這裏保羅不是說神曾經供應那靈，或說祂將要供應那靈，他乃是說神正在供應那靈。因為神不斷供應那靈，我們就需要不斷接受那靈（加拉太書生命讀經，四五〇頁）。

信息選讀

基督的恩典乃是與我們的靈同在（加六 18）。然而，許多基督徒只知道聖靈，對人的靈卻一無所知。為這緣故，每當他們在新約裏看到靈字，就以爲是指聖靈。他們不知道一個事實：除了神的靈以外，聖經還說到人的靈。新約裏有三節題到這兩個靈。約翰三章六節說，『從那靈生的，就是靈。』四章二十四節說，『神是靈；敬拜祂的，必須在靈和真實裏敬拜。』羅馬八章十六節說，『那靈自己同我們的靈見證。』

神的靈與我們的靈對神今天的經綸都很要緊。那靈就是三一神；祂經過了成爲肉體、人性生活、釘十字架與復活的過程，成了賜生命的靈（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-

現今這賜生命的靈住在我們的靈裏，同我們的靈見證我們是神的兒子。林前六章十七節告訴我們，與主聯合的，便是與主成爲一靈。這清楚指明二靈已成爲一。

（加拉太六章十八節）的恩典就是基督自己作我們的享受。今天基督這靈是在我們靈裏，給我們經歷並享受。對基督的這享受，就是與我們的靈同在的恩典。

我們只要藉着呼求主的名，就可在我們靈裏享受主。你知道爲甚麼我們呼求主就享受祂？我們這樣享受主，因爲我們藉着呼求主，自然而然就運用了我們的靈。例如，即使我無意操練我的腿與腳，但每當我走路的時候，自然就操練了我的腿與腳。同樣，每當我們從裏面深處呼求主，自然而然就運用了我們的靈。無論何時何地，我們都可藉着呼求主的名，享受基督的豐富。我們這樣呼求主，就憑着靈而行。呼求主也擊敗我們裏面消極的事物。

假定一位已婚的年輕姊妹有脾氣的難處。她真渴望作個好妻子、好母親，她厭惡自己的脾氣。然而，她無法勝過脾氣。多年前，我不知道如何勸告受脾氣難處困擾的人，現在我知道解除這困擾最好的路就是運用靈呼求主的名。我們藉着這樣呼求主，就吸入征服我們脾氣的屬靈元素。在我五十多年的經歷，並與組織的基督教不同的各面接觸過以後，我得了結論：享受主最好的路乃是呼求祂。

我們若從呼吸『畢業』，我們就無法活下去。照樣，我們若停止呼求主的名，在屬靈上我們也無法活下去。…哦，我們何等需要呼求主耶穌，使我們享受祂作我們的恩典…。我鼓勵你們藉着呼求主耶穌，作屬靈的呼吸（加拉太書生命讀經，四七〇至四七三頁）。

參讀：神在祂經綸中的律法與恩典，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

第二週■週四

晨興餽養

林前十五 10『…因着神的恩，我成了我今天這個人，並且神的恩臨到我，不是徒然的；反而我比眾使徒格外勞苦，但這不是我，乃是神的恩與我同在。』

加二 20～21『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在…信裏，與祂聯結所活的，…我不廢棄神的恩…。』

恩典是哥林多前書的中心思想〔參一 4〕。…在一章九節保羅繼續說，神已經召我們，進入了祂兒子我們主耶穌基督的交通。這意思是說，神已經呼召我們有分於子。與基督的交通、對祂的享受、有分於祂，就是恩典。…十五章十節…三次所題到的『恩』，乃是復活的基督成了賜生命的靈（45），在復活裏將經過過程的三一神帶到我們裏面，作我們的生命和生命的供應，使我們能在復活裏活着。因此，恩乃是三一神成了我們的生命和一切（新約總論第十冊，一九三至一九四頁）。

信息選讀

若非三一神在基督裏經過了過程，我們就不能享受祂作神的恩。若非復活的基督成了賜生命的靈，神的恩就無法臨及我們，我們也不能有分於神的恩。因此，神的恩必定是復活的基督成了賜生命的靈，使我們有分於祂。…對經過過程之三一神的享受就是恩典。…在創造裏的神乃是為着讓我們來敬拜，但是在復活裏的神，不僅是為着敬拜，更是為着我們的享受。猶太人只知道如何敬拜神作創造者；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，我們卻享受我們的三一神是賜生命的靈。在復活裏的神乃是為着享受的。

神若沒有經過過程，祂還不是恩典。恩典乃是在復活裏的三一神。保羅職事裏的神不僅是創造的神，更是在復活裏的神。復活包括成為肉體、人性生活、釘死十架等過程。三一神在基督裏經過了這些過程之後，就進到復活裏。因此，當我們說神是復活的神，就含示祂所經過的過程。基督經過成為肉體，經過三十三年半的人性生活，也經過了六小時之久的釘十字架。祂死了以後，被擺在墳墓裏。然後祂進入陰間，遊歷了死亡的範圍。在此之後，祂在復活裏出來。現在祂不僅是創造的神，也是復活的神。這位經過過程的神，現今乃是我們的恩典。

作神恩典的基督現今是在復活裏，祂乃是賜生命的靈，是經過過程之三一神的終極完成。既然祂在復活裏，我們這些祂的信徒也應當在復活裏，並活在復活裏。復活的意思是所有老舊、天然的事物已被了結，而新的、屬靈的事物有了新生的起頭。這就是復活一天然的被了結，屬靈的有新生的起頭，將天然的變化成屬靈的。在復活裏，我們所活的不是天然的生命，乃是在舊性情上被了結，在新性情上有新生起頭的生命，使我們成為基督的肢體。

大數的掃羅原是罪人中的罪魁（提前一 15 ~ 16），但因着這恩竟成了最前面的使徒，比眾使徒格外勞苦。他靠這恩而有的職事和生活，對基督的復活乃是無法否認的見證。…在林前十五章十節，恩就是那在復活裏，並且就是復活的基督。因着這恩，保羅成了他這個人，並且比眾使徒格外勞苦。這節裏的『不是我，乃是神的恩』，等於加拉太二章二十節所說的『不再是我，乃是基督』。這表明基督自己就是神的恩—神自己藉着使徒作工（新約總論第十冊，一九四至一九六頁）。

參讀：哥林多前書生命讀經，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

第二週■週五

晨興餽養

林後一 12『…我們憑着神的單純和純誠，在世為人，…靠神的恩典，對你們更是這樣。』

提前一 15～16『基督耶穌降世，為要拯救罪人，…在罪人中我是個罪魁。…我所以蒙了憐憫，是要叫耶穌基督在我…身上，顯示祂一切的恆忍，給後來信靠祂得永遠生命的人作榜樣。』

所有看見過復活基督的門徒和使徒，不僅客觀的看見了祂，更主觀的經歷了祂。藉着他們看見基督，基督就進到他們裏面，成了在他們裏面主觀的一位。這就是五旬節那日，他們有活力、有動力、有行動的原因。復活的基督就在他們裏面。

那推動使徒（保羅）並在他裏面運行的恩，不是任何事物，乃是一位活的人位，復活的基督，父神的具體化身，成了包羅萬有賜生命的靈，住在使徒裏面，作他的一切。這與保羅在腓立比四章十三節的宣告相合：『我在那加我能力者的裏面，凡事都能作。』這裏的『加我能力者』是指復活的基督，祂成了賜生命的靈。保羅在這樣一位基督裏面得着加力，凡事都能作；這就是神的恩（新約總論第十冊，一九六頁）。

信息選讀

恩典是神的一些東西作到我們裏面，在我們裏面作工，並為我們作工。這不是外面的事。…在林前十五章十節，保羅不是告訴我們，因着神的恩，他有了他所有的；他甚至也不是說，因着神的恩，他作了他所作的。這不是作甚麼、得甚麼或行甚麼；這完全在於甚麼。因此保羅說，『因着神的恩，我成了我今天這個人。』這意思是說，

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

神的恩作到他裏面，使他成了那樣的人。恩典不在我們外面，也不在我們旁邊。恩典乃是一位神聖的人物，就是神自己在基督裏，作到我們裏面，成為我們的構成成分。恩典乃是三一神作到我們裏面，使我們成為我們所該是的，並且為我們生活、工作、行事，使我們能說，『因着神的恩，我成了我今天這個人。這不是我，乃是神的恩。』

保羅指出，憑着他自己，他甚麼也不是，絕不能成為使徒，也不能比眾使徒更勞苦。但這不是他勞苦，乃是神的恩。那與保羅同在，並且使他能比別人格外勞苦的恩典，實際上就是神自己。神在保羅裏面是永遠的生命，作他的供應和支持，以完成祂新約的經綸。

歷世紀以來，每一位有活力的主的奴僕，都有這位復活的基督活在他們裏面。我們能見證，祂—神的恩—活在我們裏面，使我們能作我們在自己裏面絕不能作到的事。我們可能遭受逼迫和反對，也可能受許多苦；但是我們有復活的基督在我們裏面。我們越遭受反對，就越有活力、越有活動。我們都必須宣告，在我們的勞苦中，那不是我們，乃是神的恩與我們同在。

作工的，不該是我們，而該是神的恩，就是那活在我們裏面之復活的基督。我們需要從保羅身上學習，與那活在我們裏面的一位配合。雖然我們在自己裏面無法完成主的工作或背負眾召會的擔子，然而，當活在我們裏面那經過過程並終極完成的一位來作這工，背負這擔子時，這工就變得容易，擔子也變得輕省。我們應該讚美主，我們只是享受祂在我們裏面活着，享受祂的作工，並在祂裏面喜樂。

恩典乃是成為肉體、釘十字架、復活的基督，成了賜生命的靈進到我們裏面，住在我們裏面，作我們的生命和生命的供應。這個驚人的恩典能使一個罪人成為最前面的使徒（新約總論第十冊，一九六至一九八頁）。

參讀：加拉太書生命讀經，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

第二週■週六

晨興餽養

彼前五 10『但那全般恩典的神，就是那曾在基督耶穌裏召你們進入祂永遠榮耀的…。』

西二 19『…持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。』

啓二二 21『願主耶穌的恩與眾聖徒同在。阿們。』

我們來到最關鍵的一點。我們要來看在信徒經歷中之神經綸的恩典。我們信徒每天的經歷，都必須是恩典。若不是恩典，就不是我們的經歷；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，就是恩典的經歷。…這恩典就是神的化身，就是基督。所以信徒所經歷的恩典，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冊，四一九至四二〇頁）。

信息選讀

（在彼後三章十八節）彼得告訴我們，要在恩典上長大。這證明恩典不是物質的東西；恩典是活的，我們能在其上長大。…這恩典就是神聖的人位—那已分賜到我們裏面，作我們的生命，給我們享受的三一神。這就是我們在其上長大的恩典。願主使我們眾人都在那是恩典的神聖人位上長大（李常受文集一九七三至一九七四年第一冊，四九九頁）。

在十八節，彼得告訴我們，要『在我們的主和救主耶穌基督的恩典和知識上長大』。這節啓示基督作為我們長大的元素。十八節的『長大』指明彼得在這兩封書信裏所寫的，乃是生命的事（彼前二 2，弗四 15，西二 19）。在恩典上長大，就是因着那由神聖的能力所供備永遠生命

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

的全備供應而長大（彼後一3~4）；在主知識上長大，就是因着認識基督的所是而長大。這就是藉着享受恩典並認識真理而長大（約一14）。…恩典就是三一神作我們的生命和生命的供應。我們需要在這生命的供應、在這滋養上長大。所以，在恩典上長大，意思是在這生命供應內裏的源頭上長大。在彼得後書的開頭，彼得說到恩典；（在這卷書）末了，他囑咐我們要在這恩典上長大。

恩典乃是神自己帶着神性經過成肉體、死、復活和升天的過程。這一切恩典的元素都在我們裏面，與我們成爲一。恩典乃是神自己作我們的生命，與我們成爲一，拯救我們，安家在我們裏面，並成形在我們裏面。在恩典上長大，就是在神的增長上長大。恩典就是神眷臨我們，留在我們這裏，並使祂自己與我們成爲一。我們需要在這樣的恩典裏長大，使祂得榮耀，從現今直到永遠之日。彼後三章十八節是使徒彼得著作的結語，指明他所寫的一切，乃是屬於神的恩典、在神的恩典裏、憑着神的恩典並藉着神的恩典。

十八節告訴我們：『要在…恩典…上長大。』這指明長大乃是憑着彼得在彼前二章二節，並保羅在林前三章二節、六節所啓示的餵養和澆灌。在恩典上長大，就是享受基督之於我們的一切，作我們的靈糧和活水而長大。基督之於我們的一切豐富，乃是叫我們在生命裏長大。我們越享受基督的豐富（弗三8），就越在生命裏長大（四15）。…（在彼後三章十八節）彼得…（也）鼓勵我們要在我們的主和救主耶穌基督的知識上長大。對我們主的知識的領會等於真理，就是祂一切所是的實際，如約翰一章十四、十七節者。彼得囑咐信徒不僅要在恩典上長大，也要在這真理上長大。對耶穌基督充分的認識，就是以更深刻、更完滿的方式認識基督，能幫助我們長大並發展。信徒在恩典和對我們主和救主耶穌基督的知識上，都該長大而達到榮耀，從今時直到永遠（新約總論第十三冊，三〇四至三〇五頁）。

參讀：彼得後書生命讀經，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

第二週詩歌

WEEK 2 — HYMN

248

得救的證實與快樂—藉恩得救

6 6 8 6 副 (英 312)

D 大調

3/4

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

一 恩 典 代 罪 而 興， 在 我 靈 中 執 政， 使

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

我 脫 離 罪 的 權 能， 脫 離 敗 壞 天 性。

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

(副) 恩 典 穀 我 用！ 永 不 感 力 窮；

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

基 督 活 在 我 靈 中， 使 我 受 恩 重 重。

二 恩典使我腳步 行在屬天路途，
祂的恩典，應時、豐富， 從未將我遲誤。

三 何能大於恩典！ 祂是神來人間，
祂是神在肉身顯現， 是神在我裏面。

(副) 我成何等人！ 是因蒙神恩；
神恩今顯在我身， 作我神人永分。

Grace! 'tis a charming sound

Assurance and Joy of Salvation — Saved by Grace

312

1. Grace! 'tis a charm-ing sound, Har-mon-i-ous to the
ear; Heav'n with the ec-ho shall resound, And all the earth shall hear.
It is Christ who lives in me, In His ex-haust-less-ness.

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.

第三週

信徒經歷神在祂經綸中的恩典，
終極完成於召會
作為基督生機的身體

詩歌：248

讀經：約一 16，羅十二 6，林前一 2～4，林後十三
14，加六 18，弗四 7，29，腓四 23，啓二二 21

【週一】

壹 新約信徒在神經綸中之恩典下的生活，乃
是一個經歷經過過程並終極完成之三一神
作恩典之整體的生活—加六 18，來四 16，
啓二二 21：

一 基督徒的生活必須是恩典的生活，恩典的經歷；
我們基督徒的生活根本就是神來作我們恩典的
生活—林後一 12。

二 整體的生活，意思是我們整個的生活乃是三一
神經過過程作我們恩典的生活—十三 14。

三 複合的靈天天在我們裏面運行，作膏油的塗抹，
叫我們享受這經過過程的三一神作恩典—約壹
二 20，27。

四 主耶穌基督的恩，那靈的恩，與我們已經得了

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靈同在一來十 29 下，加六 18，腓四 23，門 25，提後四 22。

五 我們是領受了恩典的人，恩典就是三一神，就是父在子裏給了我們，也是子實化為那靈住在我們的靈中—林前十五 45 下，六 17。

六 因為我們是聖徒，主的恩必須在我們日常生活的每一方面，與我們每一個人同在一腓四 23，弗四 7。

【週二】

貳 真正的召會乃是以神在基督耶穌裏所賜給她的恩典為基礎—林前一 2 ~ 4:

一 神的恩典賜給召會，不是基於召會的屬靈或光景。

二 惟獨神的恩典是召會的基礎—十六 23。

三 保羅在林前一章四節感謝神，乃是根據神在基督耶穌裏所賜給召會之恩典的恩賜。

四 召會站在恩典的基礎上，為要領受進一步的恩典—啓二二 21。

五 我們領受了恩典作我們的基礎，今天我們是站在恩典上，不是站在我們的屬性、美德或優越上；因此，我們有資格領受更多的恩典，甚至恩上加恩—約一 16。

【週三】

參 信徒在神的經綸中經歷神恩典的終極完成，乃是召會作為基督生機的身體—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，將祂一切的所是分賜到我們裏面，給我們享受；整個召會生活都在於恩典作神聖三一在我們裏面的流通—彼前五 10，徒四 33，林後八 1，十三 14。

二 基督身體實際的生活和建造，乃是從內裏享受神的恩典而產生的一林前一 9，林後十三 14。

三 基督生機身體的每一部分都是神在祂經綸中的恩典所產生的一羅十二 4～6 上。

【週四】

四 照着所賜給我們的恩典，我們在身體裏得了不同的恩賜，這些恩賜是我們經歷基督恩典的結果—6 節：

1 這恩典乃是神在基督裏，作神聖的元素，進到我們裏面作生命，成了我們的享受—約一 16，林後十三 14。

2 這恩典進到我們裏面的時候，也帶來某種屬靈技能與才幹的元素，隨着生命在我們裏面的增長，發展成爲生命的恩賜，使我們可以在基督的身體裏盡功用事奉神—羅十二 6～8。

3 在羅馬十二章六節，恩賜是照着恩典而有不同；在以弗所四章七節，恩典是照着恩賜賜給的：

a 恩典就是神聖的生命，這生命產生並供應恩賜。

b 在羅馬十二章，是恩典產生恩賜；因此，恩賜是照着恩典。

c 在以弗所四章，恩典是照着恩賜，照着恩賜的度量。

五 在召會作爲基督生機的身體裏，敗壞的話一句都不可出口，『只要按需要說建造人的好話，好將恩典供給聽見的人』—29 節：

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 我們的話應當將恩典—基督作我們的享受和供應—載送給人—林後十三 14，羅十六 20，林前十六 23，加六 18。
- 2 建造人的話，總是將基督當作恩典供應聽見的人—弗四 29。

【週五、週六】

肆 在以弗所三章二節使徒保羅說，恩典的管家職分爲着身體的肢體賜給了他—五 30：

- 一在三章二節和九節，保羅用了一個希臘字，oikonomia，奧依克諾米亞；在九節，這字指神的經綸，在二節，這字指使徒管家的職分。
- 二神恩典的管家職分已經賜給我們，使我們生活事奉爲着建造基督的身體—2～7 節：
 - 1 恩典的管家職分是爲着將神的恩典分賜到神所揀選的人裏面，以產生並建造召會作基督的身體—林前四 1～2。
 - 2 使徒的職事來自這管家的職分，他是神家中的管家，將基督這神的恩典供應神的家人—九 17。
 - 3 保羅的職事是將基督的豐富分賜給眾信徒作恩典，給他們享受—弗三 8。
 - 4 神的經綸只在於神自己，但恩典的管家職分不僅賜給保羅一個人；這管家的職分已經賜給了所有的信徒。
 - 5 恩典的管家職分是普遍的；爲着基督的身體，所有的聖徒都有照着神經綸之恩典的管家職分—2，9 節。

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.

第三週■週一

晨興餽養

啓二二 21『願主耶穌的恩與眾聖徒同在。阿們。』

林後一 12『我們所誇的，是我們的良心見證我們憑着神的單純和純誠，在世為人，不靠屬肉體的智慧，乃靠神的恩典，對你們更是這樣。』

在啓示錄的開頭，恩典與我們同在（一 4），該書的末了也題到同樣的恩典（二二 21）。因此，恩典不僅是啓示錄的結束，也是整本聖經的結束。…許多讀聖經的人知道並且會背誦聖經的頭一句話，…但知道聖經末了一句話的人不多。『起初神創造諸天與地』（創一 1），對我們是客觀的。但是『願主耶穌的恩與眾聖徒同在』（啓二二 21），對我們乃是主觀的。我們必須禱讀聖經這句結束的話。主的恩必須在我們日常生活的每一方面，與我們每一個人同在，因為我們是聖徒。這恩典終極完成於新耶路撒冷，作神之喜悅的終極完成，就是神使祂自己與人聯結調和，作祂榮耀的擴大和永遠的彰顯（李常受文集一九九四至一九九七年第一冊，五八五至五八六頁）。

信息選讀

新約信徒在神經綸中之恩典下的生活，乃是一個經歷經過過程之三一神作恩典之整體的生活。不是怎麼作，不是怎麼行，那不是整體的；整體的生活，就是我整個的生活，都是三一神經過過程在我裏面作恩典的生活。…整體的生活，就是一天二十四小時，睡覺或醒着，我都是在那裏以三一神作我的生命，作我的人位。我跟隨祂行動，與祂同行動。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

靈成一靈，二命同生活，二性相調和。這個生活，就是經歷三一神作恩典的整體生活。整體的生活不是是與非，不是對與錯，不是善與惡，也不是各種的講究，乃是一個活的人位的生活。這活的人位的生活，乃是經過過程之三一神與三部分變化之人調和一起的生活。這樣，神就作了人的恩典，人就活在這恩典中，這就是新約裏所講的恩典。神在祂經綸中的恩典，就是那經過過程之三一神和我們聯在一起而有的一个共同生活，以祂為生命，以祂為人位。祂主動，我們跟隨，一同行動，活出一種光景，這就叫作生機體，以彰顯神自己。

這經過過程之三一神，終極的成為那包羅萬有、賜人生命、複合併內住的靈，成為恩典的靈（林前十五 45 下，林後三 17，啓二二 17 上，來十 29）。

這恩典的靈，在新約時代，將三一神分賜給一切的信徒作恩典。這恩典的靈既是把三一神分賜到我們信徒裏面，作我們的恩典，所以我們基督徒今天的生活，根本就是神來作我們的恩典。

信徒憑這靈，無論是在素質上，或在經綸上，也就是說，無論在生命上，或在行動上，生活工作，都是經歷並享受那作三一神具體表現之是靈的基督作恩典（約一 14、16，啓二二 21）。

出埃及三十章二十二至二十五節的聖膏油…是馨香的橄欖油，配上四種香料調在一起。…這豫表複合的靈，有父在裏面，子在裏面，子包羅萬有的死在裏面，子的人生在裏面，子的復活、升天也在裏面。今天這複合的靈天天在我們裏面運行，作膏油的塗抹，叫我們享受這經過過程的三一神作恩典。這就是我們今天基督徒該有的生活（李常受文集一九九一至一九九二年第二冊，四二九至四三二頁）。

參讀：跟上時代重建聖殿，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

第三週■週二

晨興餽養

林前一 2 ~ 4 『寫信給在哥林多神的召會，就是給在基督耶穌裏被聖別，蒙召的聖徒，同着所有在各處呼求我們主耶穌基督之名的人；…願恩典與平安，從神我們的父，並主耶穌基督歸與你們。我因神在基督耶穌裏所賜給你們的恩典，常常為你們感謝我的神。』

『給…神的召會』（林前一 2 上）…指明召會不僅為神所有，也有神為其性質和素質，這是神聖的、一般的、宇宙的、永遠的。…『在哥林多…的召會』（2 上）是在一個城裏的召會，留在確定的地方，為着事務上的行政，以這地方為其地位、立場和行政區域。…召會留在那地，作基督在當地的見證，…宇宙之見證的一部分。宇宙的見證是由地方的見證組成並構成的（李常受文集一九九〇年第二冊，四六七至四六八頁）。

信息選讀

召會是『在基督…裏被聖別』的（林前一 2 中），已在基督裏被聖別、成為聖別；基督就是經過過程之三一神在祂豐滿裏的具體化身，為召會的元素和範圍。基督是經過過程的三一神在祂一切豐滿裏的具體化身。如今我們在這位基督裏，我們有這位基督為我們的元素和範圍。…祂又是召會的範圍，領域。

召會由『蒙召的聖徒』（2 中）組成，乃是那從撒但的世界中被召出來之聖徒，被聖別之人的召會。我們已蒙神呼召，在基督…這奇妙人位裏被聖別…；基督是我們裏面的元素和我們外面的範圍。

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.

真正召會的…（另一）種資格…（是）與在全球各處呼求主耶穌基督之名的眾聖徒有關（2下）。

林前一章三節…指明真正的召會是在『恩典』（經過過程之三一神的具體化身作蒙祂呼召者的享受）與『平安』（經過過程之三一神作蒙祂呼召者享受祂為恩典的結果）的分賜之下。從父神這神聖三一的源頭，從主耶穌基督這神聖三一之水流的流道，並從聖靈這神聖三一之水流的臨到，恩典與平安得以分賜給召會。…（林後十三14）。…三一神對蒙祂呼召者乃是恩典與平安，作他們的享受。…神的恩典不是因召會的屬靈或光景而賜給召會。惟獨神的恩典是召會的基礎。…保羅感謝神（林前一4），是因在基督耶穌裏所賜給召會之恩典的恩賜。在新約裏，『在基督裏』一辭主要的是用來說到三一神（林後五19）和團體的信徒（林前一30）。因此，神所賜給信徒的恩典就是三一神自己。

召會站在恩典的基礎上，為要領受進一步的恩典。我們領受了恩典作我們的基礎，今天我們是站在恩典上，不是站在我們的屬性、美德或優越上。因此，我們有資格領受更多的恩典，甚至恩上加恩。約翰一章十六節說，『從祂的豐滿裏我們都領受了，而且恩上加恩。』藉着恩典我們有資格領受恩典加上恩典。我們必須感謝主，召會中有越多的『風暴』，就有越多恩典的『波濤』。每一風暴都帶來另一恩典的『波濤』。不僅如此，這恩典帶進平安。神在祂神聖的三一裏，對我們不僅是恩典，也是平安。我們領受恩典以後，就有平安，我們也能說，『阿利路亞，阿們！』我們在平安中，因為我們享受了恩典；我們有恩典，因為我們領受了恩上加恩（李常受文集一九九〇年第二冊，四六八至四七二頁）。

參讀：主恢復的簡說，附錄：一個真正的召會；哥林多前書生命讀經，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

第三週■週三

晨興餽養

弗一 6～8『使祂恩典的榮耀得着稱讚，這恩典是祂在那蒙愛者裏面所恩賜我們的；我們在這蒙愛者裏面，藉着祂的血，照着神恩典的豐富，得蒙救贖，就是過犯得以赦免，這恩典是神…向我們洋溢的。』

22～23『…使祂向着召會作萬有的頭；召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

信徒在神經綸中經歷神恩典的終極完成，乃是召會作為基督的身體（弗一 6～8、22～23）。基督的身體是怎樣出來的？我們原來是墮落的罪人；基督來流血，把我們贖回到基督裏。基督是我們得救的範圍和成分（元素）。基督的寶血把我們贖回到祂自己這範圍和成分裏。我們在基督裏，就享受祂的成分。祂的成分就把我們製作為神寶貴的產業。以弗所一章二十二至二十三節給我們看見，神在基督身上所運行的大能，使祂從死人中復活，超過世界，升到天上，坐在神的右邊，並且踐踏仇敵，將一切都服在祂的腳下，而作萬有的頭。這個大能乃是向着召會的，也就是傳輸到召會裏的。…頭有這個大能，身體也得着這個大能的傳輸。基督的身體就是這樣產生出來的（李常受文集一九九一至一九九二年第二冊，四三八至四三九頁）。

信息選讀

基督這生機身體的每一部分都是神經綸中的恩典所產生的。這恩典乃是對三一神—父、子、靈—作生命的享受，而神的生命是以父神為本質（substance），以子神為元素（element），以靈神為素質（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，基督生機的身體，是以父神在祂的性情中，為如純金的本質（林前三 12，啓二一 18 下）。金表徵作源頭之父的神聖性情及其一切屬性。

第二，基督生機的身體，是以子神在祂的救贖中，為如珍珠的元素（林前三 12，啓二一 21 上）。珍珠表徵在得勝的死並分賜生命之復活裏的子基督，及其一切美德和屬性。

第三，基督生機的身體，是以靈神在祂的變換工作中，為如寶石的素質（林前三 12，啓二一 18 上、19 ~ 20）。寶石表徵那靈變化的工作，及其一切的屬性。金、銀、寶石，表徵在三神的美德和屬性上，信徒對基督的各種享受和經歷。這些寶貴的材料，都是我們在靈裏藉着聖靈，有分於並享受基督而產生的。只有這些材料纔適合神的建造。

在使徒保羅，萬事如糞土，恩典之於他，只是神基督；他乃是藉着這恩典，就是他所經歷的主，為主勞苦，超過眾使徒。我們今天的生活，我們今天的工作，也該像保羅一樣，以這一位經過過程、終極完成的三一神作恩典。…在這樣的生活裏，只以生命為原則。凡是出於生命的，神就要；不是生命的，神就不要。這生命就是這豐富的恩典，是以父神作本質，以子神作元素，以靈神作素質的；這生命也就是神來作我們的恩典。我們所該活的就是這樣的生活。願主憐憫我們，祝福我們，叫我們都過這樣的生活，使我們在神的經綸中，至終能經歷神恩典的終極完成（李常受文集一九九一至一九九二年第二冊，四四三至四四四、四四九至四五〇頁）。

參讀：神在祂經綸中的律法與恩典，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

第三週■週四

晨興餽養

羅十二 6～7『照着所賜給我們的恩典，我們得了不同的恩賜：或申言，就當照着信心的程度申言；或服事，就當忠於服事；或作教導的，就當忠於教導。』

弗四 29『敗壞的話一句都不可出口，只要按需要說建造人的好話，好將恩典供給聽見的人。』

恩典就是神在基督裏作我們的享受。這恩典，這神聖的元素，就是神聖的生命，進入我們這人裏面，就帶來某些屬靈技能或才幹，就是恩賜。…你享受神，將祂神聖的元素接受並吸收到你裏面，從這神聖的元素就出來某種恩賜、技能或才幹。這些恩賜照着我們所享受並吸收到我們這人裏面的神聖元素而不同。

羅馬十二章的恩賜是照着恩典。這就是說，恩賜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，就會得着更高的恩賜。然而，你對神生命的享受若有限，你的恩賜也就有限，因為你恩賜的度量，受到你享受神聖生命在你裏面作恩典的程度所限制。羅馬十二章所列舉的恩賜，不是忽然臨到你的神奇恩賜。不，羅馬十二章的恩賜好像我們人身體上肢體的才能。…六至八節裏所包括的各項，是生命中恩典的恩賜。我們可列舉其中七項：申言、服事、教導、勸勉、分授、帶領以及憐憫人。我們需要記得，這七項的每一項，包括憐憫人，都是恩賜（羅馬書生命讀經，三六一至三六二頁）。

信息選讀

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

恩典是神聖的元素進到我們這人裏面，作我們的生命，給我們享受。恩典不是外面的；恩典是神聖生命的元素作到我們這人裏面，並給我們某種技能或才幹。

生命中恩典的恩賜對身體生活的實行是必需的。…（我們不可）忽畧生命中恩典的恩賜，而專注於神奇的恩賜，…（因為）神奇的恩賜使人趨向分裂，而生命中恩典的恩賜卻建造人。保羅在身體生活上非常老練，他知道生命中恩典的恩賜對建造召會是必需的。所以在羅馬十二章，他沒有將神奇的恩賜列在為着召會生活必需的項目之中。…他告訴哥林多人要顧到召會的建造（林前十四12、26）。在羅馬書裏，保羅所關切的不是建造某一個人，乃是建造身體。因此，他沒有將神奇的恩賜包括在這卷書裏（羅馬書生命讀經，三六三、三六八頁）。

以弗所四章二十九節說，『敗壞的話一句都不可出口，只要按需要說建造人的好話，好將恩典供給聽見的人。』敗壞，直譯，腐壞；表徵有毒、難聽、無價值的話。我們的言談不該敗壞別人，卻要建造人。召會和召會的每個肢體都需要正確的建造。這建造主要是藉着我們的說話得以成就的。凡從我們口裏出來的，都該是為着建造召會和眾聖徒的好話。

不僅如此，從我們口裏出來的話，應該將恩典供給那些聽見的人。恩典乃是神具體化在基督裏作我們的享受和供應。我們的話應當把這恩典載送給人。建造人的話，總是將基督當作恩典供應聽見的人。我們的言語該是交通神在基督裏作享受，將基督分賜給別人，作他們生命的供應（以弗所書生命讀經，四九五至四九六頁）。

參讀：羅馬書生命讀經，第二十六篇；以弗所書生命讀經，第三十八、四十八至四十九篇；新約總論，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

第三週■週五

晨興餽養

弗三 2『諒必你們曾聽見那為着你們所賜給我，神恩典的管家職分。』

8～9『這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人，並將那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明。』

神經綸的目的，是要將神自己分賜到祂所揀選的人裏面，使祂自己與他們成爲一。聖經啓示，神住在祂所揀選的人裏面，並且祂渴望使祂自己完全與他們成爲一。

神經綸的目的，也是將基督同祂一切的豐富，分賜到神所揀選的信徒裏面，好構成基督的身體，就是召會，以彰顯經過過程的三一神（弗三 8～10）。這是神聖啓示的中心路線。

最後，神經綸的目的，是要將萬有在基督裏歸一於一個元首之下（一 10）。…在召會裏，基督正在使我們歸一於一個元首之下，至終萬有在新天新地裏都要歸一於一個元首之下。

在以弗所三章，保羅用了一個希臘字，oikonomia，奧依克諾米亞。這字有兩個含義：第一，這字是指神的經綸；第二，這字是指使徒的管家職分。至終，神的經綸成了使徒的管家職分。神的經綸是在永遠裏所定的（9～11）。神恩典的使徒管家職分（原文為經綸），是在時間裏賜給的，為要完成神在恩典裏的永遠經綸（2，林前九 17）。神的經綸只在於神自己，但使徒的管家職分不僅賜給保羅一個人；這管家的職分已經賜給了所有的信徒（李常受文集一九九一至一九九二年第一冊，四五三至四五四頁）。

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)

保羅在以弗所三章啓示，神的經綸賜給了他作為管家的職分，但他這管家職分的接受者說，他比眾聖徒中最小者還小（8）。

如果那比眾聖徒中最小者還小的穀資格得着管家職分，我們眾人就都穀資格。…因着我們是在保羅之後，我們承受了他並他以後其他的人所傳給我們的一切。…就某一面的意義說，保羅是我們的起始，我們是他的完成。…神的經綸成了我們分賜神恩典的管家職分。基督的豐富乃是恩典。恩典的管家職分是在三章二節題到的，基督那追測不盡的豐富是在八節題及的，所以恩典的管家職分乃是那將基督追測不盡的豐富分配、分賜與眾信徒作恩典，給他們享受的職事。

在已過的永遠裏，神…定了永遠的經綸，要將基督的豐富分賜到神所揀選的人，就是信祂之人裏面，使祂得着召會，就是身體，一個生機體，作祂的彰顯。至終，藉着這分賜，祂要將萬有在基督裏歸一於一個元首之下。神爲了完成祂的經綸，就將祂自己很細的分賜到我們裏面。神將祂自己分賜到我們這些祂所揀選、救贖的人裏面，這分賜要終極完成於新耶路撒冷（李常受文集一九九一至一九九二年第一冊，四五四至四五五頁）。

恩典的管家職分就是基督豐富的分賜。按以弗所三章的上下文，恩典是指基督的豐富。當基督的豐富被你享受時，這些豐富就成了恩典。保羅的職事，就是將基督的豐富當作恩典分賜給眾信徒。飛機上的空中小姐是把食物分配給旅客，她並不是分配食譜。照樣，使徒保羅乃是將基督的豐富分賜給聖徒。這是今天我們在這個職事裏所作的。…每一位聖徒都能把基督灌輸給別人。甚至一位高中的姊妹，也能把基督分賜到她的同學裏面。這樣把基督分賜到別人裏面，就是照着神經綸的管家職分（以弗所書生命讀經，二九五至二九六頁）。

參讀：以弗所書生命讀經，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

第三週■週六

晨興餽養

林前十五 10『…因着神的恩，我成了我今天這個人，並且神的恩臨到我，不是徒然的；…我比眾使徒格外勞苦，但這不是我，乃是神的恩與我同在。』

弗三 8『這恩典賜給了我…，叫我將基督那追測不盡的豐富，當作福音傳給外邦人。』

二 7『好…顯示祂在基督耶穌裏，向我們所施恩慈中恩典超越的豐富。』

這恩典的管家職分乃是為着神的分賜。我們已經看見，神的心意乃是要把祂的豐富，實際上就是祂自己，分賜到祂所揀選的人裏面。這些豐富分賜到我們裏面之後，我們需要拿起負擔，把這些豐富分賜到別人裏面。對神來說，這些豐富是祂的經綸；對我們來說，這些豐富是管家職分。當這些豐富藉着我們分賜到別人裏面時，就成了神的分賜。當神的經綸達到我們，就成了我們的管家職分。當我們藉着將基督分賜到人裏面而執行管家的職分時，就成了神在他們裏面的分賜。因此，我們有經綸、管家的職分和分賜（以弗所書生命讀經，二九七頁）。

信息選讀

恩典的管家職分乃是神分賜到人裏面，作他們的享受。分賜這恩典到別人裏面，乃是我們照着神經綸的管家職分。我們既有分於神作我們的享受，就能將祂當作恩典分賜到別人裏面。這就是恩典的分賜。

保羅在以弗所三章七節說他成為執事。新約裏只有一個職事，就是管家的職分，也就是將神分賜到人裏面。『執事』這辭與『管家』意義相符，因為管家的服

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給人。不僅供應神話語的弟兄，或照顧當地建造的長老是執事，每一位聖徒，每一位召會的肢體，都在這職事裏有分。不要被傳統觀念欺騙，以為你不是執事。執事就是服事的人。福音的執事就是以福音服事人的人。一位年輕的姊妹若將基督服事給她的母親，她就是在執行新約的職事。…年輕人，你們要到父母那裏將基督服事給他們。我鼓勵你們都去盡這職事。雖然在主的恢復裏有千萬的聖徒，但是職事只有一個，就是將基督的豐富分賜到人裏面。為着這個榮耀的職事，阿利路亞！

我們的職事是照着神恩典的恩賜。說恩典是神作我們的享受，這意思就是，恩典是神作我們的生命和生命的供應（林前十五 10，林後十二 9）。這生命的供應在我們裏面運行。藉着這運行的生命，我們就有一種才能，那就是恩賜。所以保羅在以弗所三章七節說，他作執事乃是『照着神恩典的恩賜』。…這種才能就是恩賜，使我們成為執事，將基督分賜給人。…我們的職事乃是把基督那追測不盡的豐富，當作福音傳給人。傳福音不是陳明道理，也不是單單教導人神話語的字句。我們的福音乃是一個人位，帶着祂一切的豐富。傳這樣的福音，就是把基督的豐富服事給人。…這職事是為着產生召會。使徒保羅作神管家的職事，乃是將基督那追測不盡的豐富，當作恩典分賜到信徒裏面，藉此產生召會。保羅的職事不僅是拯救罪人，更是為着產生召會，以完成神永遠的定旨。這是他所得之恩典的管家職分的目標。

根據三章三節和五節，我們的職事乃是藉着在靈裏奧祕的啓示。神的奧祕就是基督，基督的奧祕就是召會。只要我們看見基督是神的奧祕，召會是基督的奧祕，我們就有奧祕的啓示在我們的靈裏。這使我們能將基督服事給人（以弗所書生命讀經，二九八至三〇一頁）。

參讀：以弗所書生命讀經，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

第三週詩歌

WEEK 3 — HYMN

592

召會—基督的豐滿

8 8 8 8 (英 820)

D 大調

4/4

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

一 我們享受基督豐富, 就得成為祂的豐滿; 分

E A D A 5 6 7 · i̇ | 2̇ i̇ 7 6 5 · 5̣ | D A7 D Em7 5 i̇ 2 4 | D A7 D 3 2 1 - ||

享一切祂之所是, 就能使祂得着彰顯。

二 基督豐富是祂所是, 來作我們一切享受;
基督豐滿乃是召會, 因享基督而得成就。

三 迦南美地豐富出產, 乃是豫表基督豐富;
藉這出產聖殿得成, 象徵召會出於基督。

四 夏娃乃是亞當豐滿, 豫表召會之於基督;
夏娃原是出於亞當, 基督也是召會出處。

五 豐富是我裏面基督, 豐滿是我外面召會;
充滿基督, 作祂表現, 得與基督同樣寶貴。

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.

第四週

彼得書信中的恩典

詩歌：298

讀經：彼前一 2 下，10，13，二 19～20，三 7，
四 10，五 5，10，12，彼後一 2，三 18

【週一】

壹 恩典乃是復活的基督作為賜生命的靈，將祂自己白白賜給我們，作我們的一切，並在我們裏面、為着我們、且藉着我們作一切，給我們享受—約一 14，16～17，林後一 8～9，12，加二 20，參林前十五 10。

貳 繁增的恩典，乃是恩典在我們日常的生活裏，在我們對神和我們主耶穌充分的認識裏繁增；神在祂經綸中的恩典是豐富的、繁增的、洋溢的—彼前一 2 下，彼後一 2，約一 16，弗一 6～8，二 7，羅五 17，21，提前一 14，啓二 21：

一 恩典是藉着我們的受苦、受限制和軟弱而繁增；恩典乃是基督作我們重擔的背負者；我們越有重擔，就越有機會經歷基督作恩典—林後十二 7～9，參一 12，15。

二 對主作恩典的享受，乃是與那些愛祂的人同在一弗六 24，約二 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.

三對主作恩典連同祂神聖性情的享受，乃是藉着我們領受並住留在祂恩典的話裏；這話包含祂一切又寶貴又極大的應許—徒二十 32，彼後一 4，弗六 17～18。

【週二】

叁 舊約的申言者豫言所要臨到我們的恩典—彼前一 10：

一 舊約申言者裏面基督的靈，使他們清楚基督來作我們的恩典，乃是藉着祂的成肉體、祂在人性生活和釘十字架裏的受苦，以及祂在復活、升天、第二次來、和掌權裏的榮耀，好將神完全的救恩應用於我們—5，9～10 節，參詩二二，賽五三，但九 26。

二 雖然基督之靈的構成是時代的，是在新約時期藉着並用基督的死與復活所構成的，（約七 39，羅八 9～11，）其功效卻是永遠的，因為祂是永遠的靈。（來九 14。）

三 基督的靈在其永遠的功效上，是在舊約的申言者裏面，使他們清楚基督臨到新約的信徒，對他們成為神完全救恩那全然敷用且無限的恩典，使他們得以進入國度時代主的快樂裏，這快樂就是他們魂的救恩—約一 17，來十 29 中，彼前一 9，太二五 21，23。

四 基督的靈將神完全的救恩作為恩典應用於我們，乃是藉着兩種方法：舊約申言者的豫言和新約使徒的傳講—彼前一 10～12，參啓二 7 上。

【週三】

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，乃是耶穌基督顯現的時候，所要帶給他們的——彼前一 13:

一 耶穌基督顯現的時候，所要帶給我們的恩典，指魂的救恩，將是神完全救恩的完成——5, 9 ~ 10 節:

- 1 在基督裏賜給我們的恩典，是在世界起始之前就賜給我們的一提後一 9，多二 11。
- 2 太初就有的神，在時間裏成了肉體，作為恩典給人接受、擁有並享受——約一 1, 14, 16 ~ 17。
- 3 經過過程的三一神，終極完成為包羅萬有、賜生命、並內住的那靈，已經成了恩典的靈，與我們的靈同在一林前十五 45 下，林後三 17，來十 29，加六 18，腓四 23。

二 日復一日，我們應當作敞開的器皿，一直接受恩典，並且全然、完全的寄望於這恩典——羅五 17，彼前一 13。

【週四】

伍 在彼前二章十九至二十節，『在神乃是甜美的〔直譯，恩典〕』，指神聖生命在我們裏面的推動，以及在我們生活中的彰顯，使我們的行事為人，在人與神眼中，都是甜美、可蒙悅納的:

一 恩典乃是經過過程的三一神給我們享受，在我們與神親密的交通並我們對神的感覺中，成為在我們裏面的推動，以及在我們外面的彰顯；我們都必須學習如何接受恩典，就是取用恩典、據有恩典、使用恩典並應用恩典——來十二 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.

二經過過程的三一神作為我們所得着並享受的恩典，彰顯於我們聖別的生活與召會的聚會中，成為別人看得見的一徒十一 23。

三我們已經蒙召在受苦中享受基督作恩典並彰顯祂，使我們照着那作我們模型之基督的神人生活，成為祂的複製品，影印本—彼前二 20 ~ 21。

【週五】

陸 生命之恩乃是所有信徒，不論剛強或軟弱，所承受的—三 7:

一生命之恩就是神在祂的神聖三一裏作我們的生命和生命的供應—父是生命的源頭，子是生命的流道，靈是生命的流出，同着子與父在我們裏面湧流，作我們的恩典—約壹五 11 ~ 12，約七 38 ~ 39，啓二二 1。

二我們是承受生命之恩的人，也是盛裝生命之恩的器皿—彼前三 7，弗一 14，林後四 7。

柒 神諸般的恩典指明神種種恩典的豐富，由聖徒彼此供應—彼前四 10:

一神諸般的恩典乃是生命豐富的供應，也就是三一神在多方面供應到我們裏面—林後十三 14，十二 9。

二我們需要作神諸般恩典的好管家，講論作為神諭言之恩典的話，並本於神所供應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 神賜恩給謙卑的人，敵擋狂傲的人—彼前五 5:

一在召會生活中，我們眾人彼此相待，都需要以謙卑束腰，使我們享受神作賜恩者—參約十三 3~5。

二謙卑要救我們免去各種的毀壞，而邀來神的恩典；驕傲卻使我們成爲一個絕頂愚昧的人—雅四 6，詩一三八 6，箴二九 23。

三我們必須甘願服在神管教之大能的手下而成爲謙卑、卑微的，並將我們的一生及其罣慮拋給神，因爲祂對我們有愛和信實的顧念—彼前五 5~7，參詩五五 22。

玖 『那全般恩典的神』—祂曾召信徒進入祂永遠的榮耀—藉着苦難成全他們，堅固他們，加強他們，給他們立定根基；這『全般〔的〕恩典』就是『神真實的恩典』，信徒要進入這恩典，並在其中站住—彼前五 10, 12。

拾 神真實的恩典乃是信徒當在其上長大的恩典，他們也當在我們的主和救主耶穌基督的知識上長大，使榮耀歸與祂，從現今直到永遠之日；這是使徒彼得著作的結語，指明他所寫的一切，乃是屬於神的恩典、在神的恩典裏、憑着神的恩典、並藉着神的恩典—彼後三 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.

第四週■週一

晨興餽養

彼前一 2『就是照着父神的先見被揀選，藉着那靈得聖別，以致順從耶穌基督，並蒙祂血所灑的人：願恩典與平安，繁增的歸與你們。』

彼後一 2『願恩典與平安，因你們充分認識神和我們的主耶穌，繁增的歸與你們。』

彼得說到在信徒的日常生活裏，在他們對神和主耶穌的充分認識裏，繁增的恩典（彼前一 2，彼後一 2）。在對神和主的充分認識裏，一倍的恩典一再的繁增。…恩典是無限的，正如神是無限的一樣。當我們重生時，我們接受神進到我們裏面，但我們只有少量的神。逐漸的，經過多年後，當神在我們裏面擴增時，我們就要因神的度量而有分量。這乃是因為神作恩典在我們裏面擴增了（李常受文集一九九四至一九九七年第一冊，五〇八頁）。

信息選讀

神在祂經綸中的恩典是豐富的、是繁增的、又是洋溢的。…神恩典的豐富超越各樣的限制；這是神自己的豐富，作我們的享受。並且神的恩典，與耶穌基督恩典中的恩賜，乃是洋溢的臨到多人（羅五 15 下、20 下）。…信徒對神經綸中之恩典的經歷，也是得神將各樣的恩典洋溢的加給（參林後九 8）。…今天我們在這裏，神將祂各樣的恩典洋溢的加給我們。

我們時常享受神繁增的恩典。…這恩典不是死的，是活的，是繁增的，天天繁增加給我們的（李常受文集一九九一至一九九二年第二冊，四〇三至四〇四、四〇九頁）。

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)

保羅常常使用『願恩典與平安歸與你們』這樣的發表。然而，彼得兩次說到恩典與平安的繁增。在彼前一章二節他說，『願恩典與平安，繁增的歸與你們。』在彼後一章二節他說，『願恩典與平安，因你們充分認識神和我們的主耶穌，繁增的歸與你們。』彼得不但渴望恩典與聖徒們同在，也渴望恩典繁增的歸與他們。你曾想過恩典繁增是甚麼意思麼？你曾聽過一篇道或信息，告訴你恩典與平安能繁增麼？我們大多數人會覺得這辭令人困惑。彼得使用『繁增』這辭，又一次說出他的特別。在這事上，甚至保羅也不像彼得這樣特別，因為保羅在他的書信裏從未說到恩典與平安得以繁增。

繁增這辭指明已經有了某樣東西，我們不需要另外加上同樣的東西，卻需要使我們所有的繁增。這就是說，我們已經有的恩典需要繁增。我們不需要另外的恩典。我們所需要的是使我們已經有的恩典繁增。

以繁增的恩典這思想為基礎，彼得接着在彼前四章十節說到諸般的恩典：『各人要照所得的恩賜，將這恩賜彼此供應，作神諸般恩典的好管家。』我們都該作彼得所說諸般恩典的好管家，諸般的恩典就是在不同方面、不同種類的恩典。彼得在五章十節又題起恩典，他在那裏說到全般恩典的神。所以，彼得前書有四個關於恩典獨特的辭：生命的恩典（生命之恩）、繁增的恩典、諸般的恩典和全般的恩典。生命的恩典在我們裏面繁增，然後成為諸般的恩典，至終成為全般的恩典。結果，我們不只有來自一方的恩典，更有來自多方的恩典，例如，來自諸天，來自地，來自我們丈夫或妻子，以及來自我們兒女的恩典。我們的兒女越多，就會經歷恩典越多的方面。你若有四個兒女，就會享受四方面的恩典。但你若有更多的兒女，就會享受恩典更多的方面（彼得前書生命讀經，六至七頁）。

參讀：羅馬書的結晶，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

第四週■週二

晨興餽養

彼前一 10 ~ 12『關於這救恩，那豫言你們要得恩典的眾申言者，已經詳細的尋求考察過，…豫先證明那要臨到基督的苦難，以及後來的榮耀，…他們供應這些事，…乃是為你們；那些靠着從天上差來的聖靈，傳福音給你們的人，現在將這些事報給你們…。』

（在彼前一章十節）彼得…用舊約的申言者證實他關於新約救恩的教訓。…彼得指出，眾申言者豫言『你們要得恩典』。在這節，『恩典』是『救恩』的同義辭。在十三節，恩典也指神的救恩。約翰一章十四節說，話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典。這恩典就是神在子裏作我們的享受。在林前十五章十節保羅說，『然而因着神的恩，我成了我今天這個人，並且神的恩臨到我，不是徒然的；反而我比眾使徒格外勞苦，但這不是我，乃是神的恩與我同在。』保羅在本節三次所題到的恩，乃是復活的基督成了賜生命的靈（45），在復活裏將經過過程的三一神帶到我們裏面，作我們的生命和生命的供應，使我們能在復活裏活着。因此，恩典乃是三一神成了我們的生命和一切（彼得前書生命讀經，七七至七八頁）。

信息選讀

彼前一章十節說到那些對於信徒魂的救恩，已經詳細尋求考察過的眾申言者，豫言信徒所要得的恩典。彼得在這裏所題的恩典，與約翰一章所題的恩典不同。約翰說，話成了肉體，豐豐滿滿的有恩典，並且這恩典是藉着耶穌基督來的（14、17）。恩典在耶穌成為肉體時，藉着耶穌基督來了；但彼得說，

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,

有一個恩典還未臨到，然而將要臨到。這恩典在舊約沒有題起，但是眾申言者已經豫言過了；他們對於信徒魂的救恩（不是他們的體或靈的救恩），已經詳細的尋求考察過（彼前一9～10）。…彼得說到為着信徒魂的救恩的恩典。彼得所教導的恩典，不是拯救我們的靈或我們的體的恩典，乃是拯救我們魂的恩典。主耶穌說，『人就是賺得全世界，賠上自己的魂生命，有甚麼益處？』（可八36）一個人可以賺得全世界，而喪失他的魂。這給我們看見，魂需要得救。如果你為着拯救你的魂，犧牲全世界，那是值得的（李常受文集一九九四至一九九七年第一冊，五七八、五八〇頁）。

在彼前一章十二節，…『這些事』指基督的苦難和榮耀。舊約的申言者乃是將基督的苦難和榮耀，供應給新約的信徒。…這些事已藉着傳福音的人報給我們。…申言者考察並豫言；使徒傳講。使徒的傳講乃是那靈在新約裏對神救恩的實際應用。…那靈藉着兩種方法：申言者的豫言和使徒的傳講，應用神完全的救恩。

在我的職事裏，…我信…那靈就將神完全的救恩應用於你們。…我乃是傳講基督、基督的死和基督各種的榮耀。每次傳講都是那靈的應用。…我最大的喜樂就是看見聖徒藉着那靈的應用接受基督。我尤其喜樂，看見在召會生活中長大的第二代。當我看見他們藉着這職事並靠着那靈，接受神救恩的應用時，我的心就跳躍。

不是只有使徒纔能傳講。只要你傳講基督，你就包括在那些靠着從天上差來的聖靈傳福音的人當中（彼得前書生命讀經，九二至九三頁）。

參讀：彼得前書生命讀經，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

第四週■週三

晨興餽養

彼前一 13『…全然寄望於耶穌基督顯現的時候，所帶給你們的恩。』

提後一 9～10『神救了我們，以聖召召了我們，…乃是按祂自己的定旨和恩典；這恩典是歷世之前，在基督耶穌裏賜給我們的，但如今藉着我們救主基督耶穌的顯現，纔顯明出來…。』

彼前一章十三節說到信徒所全然寄望於的恩典。幾乎每一天我都禱告，盼望我的魂在主回來時能得救。…這是在來世魂的救恩，使那些進去享受主快樂的人，與祂一同坐席（太二五 20～30）。這恩典要在主耶穌第二次來臨顯現時來到（李常受文集一九九四至一九九七年第一冊，五八〇至五八一頁）。

保羅在提後一章九至十節告訴我們，神的恩典是歷世之前，在基督耶穌裏賜給我們的，如今藉着我們救主基督耶穌的顯現，已經顯明出來。恩典乃是神在祂生命裏所給我們的供應，使我們活出祂的定旨。在基督裏賜給我們的恩典，是在世界起始之前就賜給我們的。神的恩典是在永遠裏賜給我們的，但藉着我們的主第一次來，把死廢掉，將生命帶給我們（來九 26），這恩典就顯明出來，並應用到我們身上。因為這恩典是藉着基督的顯現，纔顯明出來，舊約的聖徒，像亞伯拉罕和大衛，就沒有經歷到。所命定要賜給我們的恩典，隨着主耶穌的顯現而來。這恩典不僅僅是一個福分，更是一個人位，就是三一神自己賜給我們，作我們的享受。主耶穌顯現時，這恩典就來了，現今與我們同在（新約總論第十二冊，二三三至二三四頁）。

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)

在彼前一章十三節彼得也囑咐我們要全然寄望於恩典。這盼望指由重生所得活的盼望（3）。我們需要將我們活的盼望全然置於耶穌基督顯現的時候，所要帶給我們的恩。這恩…乃是指魂的救恩（5、9～10），將是神完全救恩的完成。恩典在主第一次來臨時已經帶給我們（約一 17），這恩典要完成於主的再來。我們當寄望於這樣的恩典。

比較說來，今天我們所享受的主是一小部分。…今世是豫嘗的時代；但主耶穌回來時，我們就要全享。…要來的全享將是這獨一恩典的完成。

在彼前一章十三節末了，彼得說到耶穌基督的顯現。…現今，我們乃是在幔子之下享受主耶穌作豫嘗。但時候將到，幔子要被除去。

因為我們同主在幔子之下，別人也許不能領會我們在作甚麼。我們也許想要告訴他們，我們在享受基督。然而，他們也許說，這是無稽之談。我們的享受是隱藏的，沒有同樣經歷的人無法知道這事。但有一天主耶穌要顯現。那時別人就能領會我們一直在享受主耶穌。這顯現將是要來的恩典，作三一神完全救恩的完成。

我們若沒有享受主耶穌作豫嘗，就不會盼望祂顯現作我們的全享。…我們享受豫嘗，就有這樣的盼望。我們需要全然寄望於耶穌基督顯現的時候，所帶給我們的恩（彼得前書生命讀經，一〇六至一〇八頁）。

參讀：彼得前書生命讀經，第十一篇；羅馬書的結晶，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

第四週■週四

晨興餽養

彼前二 19 ~ 21『人若因着對神的感覺而忍受憂愁，受冤屈之苦，就是甜美的。你們若因犯罪挨拳打而忍耐，有甚麼可誇耀的？但你們若因行善受苦而忍耐，這在神乃是甜美的。你們蒙召原是爲此，因基督也爲你們受過苦，給你們留下榜樣，叫你們跟隨祂的腳蹤行。』

在彼前二章十九至二十節…彼得說，若因着對神的感覺，我們願意忍受憂愁，受冤屈之苦，就是受冤屈對待之苦，這乃是甜美的。十九節的『甜美』，直譯，恩典；在此指神聖生命在我們裏面的推動，以及在我們生活中的彰顯，使我們的行事爲人，在人與神眼中，都是甜美、可蒙悅納的（20）（彼得前書生命讀經，二〇七頁）。

信息選讀

『因着對神的感覺』，這話也可譯作『爲着對神的良心』。對神的感覺，即與神關係的感覺；這指明一個信徒是活在與神親密的交通中，向神存着並持守無虧、清潔的良心（彼前三 16，提前一 5、19，三 9，提後一 3）。

照下文看，彼前二章十九節所說到的冤屈之苦，必是指不信的主人所加的苦待，他們因着信主之僕人身上基督徒的見證而反對、逼迫他們（三 14 ~ 18，四 12 ~ 16）。

基督徒的生活是行事爲人的問題。假定我們裏面沒有神聖的生命，這的確會使家庭生活非常艱難，尤其在與我們的姻親…的關係上。對夫妻而言，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

母和婆婆都會造成爲難的情況。…按人說，夫妻婚後不與岳母、婆婆同住較好。

這裏的點乃是，我們若是沒有神聖生命的人，無論我們多麼彼此相愛，在婚姻生活中仍會面臨難處。我們至少會有五個主要的難處：脾氣、個性、習慣、背景和我們領會事情的方式。無論夫妻多麼相像，他們之間的脾氣、個性、習慣、背景和領會仍會有所不同。丈夫會有他看事情的方式，妻子也會有她的。同樣，妻子會有她的習慣和個性，丈夫也會有他的。…即使夫妻彼此非常相愛，又都是文雅、受過教育的人，情況也是如此。至少有時候他們會發覺情況無法忍受，並會彼此爭吵。倘若岳母或婆婆這時候來訪，她會發覺情況全然不愉快、不可蒙悅納。她甚至不願看見這樣不甜美的情況。

但假定夫妻都有神聖的生命，並照着這生命而活。儘管在脾氣、個性、習慣、背景和領會上有所不同，卻有恩典在裏面推動夫妻二人。不但如此，這恩典彰顯在他們的生活中。倘若岳母或婆婆親眼看見他們的生活方式，她會發覺那是甜美、愉快並可蒙悅納的。這就是恩典。

彼得…說，『這…乃是恩典。』（二 19，直譯）然後他告訴我們，基督給我們留下榜樣。恩典與榜樣息息相關。任何人親眼看見三一神作爲恩典從信徒裏面彰顯出來，並承認這是恩典，就指明這人成了基督這榜樣的影印本。在冤屈之苦中彰顯三一神作恩典，就是成爲基督的複製品。因此，我們可以說，『這是恩典』，而說，『這是基督的複製。』彰顯經過過程之三一神作恩典的生活，不單是恩典—這乃是基督的複製（彼得前書生命讀經，二〇七至二〇九、二一八頁）。

參讀：彼得前書生命讀經，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

第四週■週五

晨興餽養

彼前三 7『照樣，作丈夫的，要按情理與妻子同住，因為她是比你軟弱的器皿，是女性；又要按她應得的敬重她，因為她是與你一同承受生命之恩的，好叫你們的禱告不受攔阻。』

四 10『各人要照所得的恩賜，將這恩賜彼此供應，作神諸般恩典的好管家。』

在彼前三章七節彼得使用另一個獨特的辭—『生命之恩』。我們熟悉恩典和生命這二辭，卻不熟悉『生命之恩』這辭。…何等甜美的發表！然而，我們也許熟悉拯救之恩或赦罪之恩，而對生命之恩沒有印象（彼得前書生命讀經，五頁）。

彼得…說到生命之恩，是所有信徒，不論剛強或軟弱，所承受的（三 7）。彼得教導信主的弟兄要愛他們的妻子，並要同情她們，因為妻子是軟弱的器皿，是一同承受生命之恩的。…這生命乃是三一神自己作我們的生命，活在我們裏面，作我們的產業。

四章十節說到神諸般的恩典，指明神種種恩典的豐富，由聖徒們彼此供應。你供應我一種的恩典，我供應你另一種的恩典（李常受文集一九九四至一九九七年第一冊，五〇八至五〇九頁）。

信息選讀

丈夫應當珍賞妻子的寶貴、貴重的價值，將妻子應得的敬重分給她這一同承受生命之恩的。…人（包括女人）是被造以盛裝神的器皿（羅九 21、23），並且在基督裏的信徒又是盛裝基督這寶貝的器皿（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

後四7)。照着神創造的本性，女性在生理和心理上都比男性軟弱。…但她們仍是主的器皿，能作貴重的器皿（提後二21），配得相當的敬重。…在彼前三章七節彼得說，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聖三一裏作我們的生命和生命的供應—父是生命的源頭，子是生命的流道，靈是生命的流出，同着子與父在我們裏面湧流，作對我們的恩典（約壹五11～12，約七38～39，啓二二1）。所有信徒都是承受這恩典的人。

簡單的說，生命之恩就是經過過程的三一神成爲包羅萬有、賜生命、內住的靈。三一神現今在我們裏面作生命之恩。丈夫和妻子都是一同承受這生命之恩的。我們一同承受生命之恩。

這種承受是『不能朽壞、不能玷污、不能衰殘…的基業』的一部分（彼前一4）。我們永遠基業的一切項目與神聖的生命有關，這生命是我們藉着重生所得着，並在我們整個基督徒的生活中所經歷並享受的。所有作丈夫、作妻子的需要看見，在他們的婚姻生活中，丈夫和妻子乃是一同承受這樣的基業，特別是承受生命之恩。

一位弟兄若未婚，就會缺少恩典的某一方面。已婚的弟兄會在某一方面經歷恩典。不但如此，一位弟兄的妻子若天然非常好，他也許就缺少恩典豐富的一面。但他的妻子若很難辦，甚至有些頑梗，他就會有機會享受恩典非常特殊、豐富的一面。恩典乃是照着我們的情況和環境而有所不同。例如，恩典會照着你有怎樣的妻子，是天然順從的，或是難辦的，而有所不同。你的妻子若很好，你的恩典就不會像有難辦的妻子那樣多。同樣，你若沒有兒女，就不會享受與兒女有關這一面的恩典。哦，我們都需要認識這諸般的恩典！（彼得前書生命讀經，二四九、二五二、七頁）。

參讀：彼得前書生命讀經，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

第四週■週六

晨興餽養

彼前五5『照樣，年幼的，要服從年長的；你們眾人彼此相待，也都要以謙卑束腰，因為神敵擋狂傲的人，賜恩給謙卑的人。』

10『但那全般恩典的神，就是那曾在基督耶穌裏召你們進入祂永遠榮耀的，等你們暫受苦難之後，必要親自成全你們，堅固你們，加強你們，給你們立定根基。』

在彼前五章五節彼得說，我們眾人彼此相待，該以謙卑束腰。在召會裏的每個人，包括長老，都該以謙卑束腰。在一章十三節彼得囑咐我們，要束上我們心思的腰，但這裏他指明我們全人都需要束緊。…這比喻顯然是出於彼得的印象，就是主如何以手巾束腰，降卑自己洗門徒的腳，特別是洗彼得的腳（約十三4～7）。

狂傲就是表現自己在別人之上。神敵擋高舉自己在別人之上，並且看自己比別人強的人。我們不該狂傲，並且表現自己在別人之上，卻該以謙卑的圍裙束腰。

彼得說，神不但敵擋狂傲的人，也賜恩給謙卑的人。嚴格的說，這恩典是指三一神自己作生命的供應，在謙卑的信徒裏面繁增。…我們必須甘願服在神大能的手下而成爲謙卑、卑微的（彼得前書生命讀經，三五六至三五八頁）。

信息選讀

在彼前五章七節彼得接着說，『你們要將一切的憂慮卸給神，因為祂顧念你們。』這裏的卸字，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

思是拋給神；即交託與神、讓給神。這動詞的時態指明一勞永逸的舉動。『一切的憂慮』這辭，指明我們一生全部的憂慮，我們整個人生及其一切憂慮，都該卸給主。

在逼迫中，信徒的苦難使他們擔憂。他們不僅需要成爲謙卑的，從狂傲、高傲被帶到低微，更要將他們的一生及其憂慮卸給神，因爲祂對他們不僅是大能、公義的，也是慈愛、信實的。

人際關係密切的人，通常會比獨居的人憂慮更多。…同樣，我們所有的財產或產業也許會造成憂慮。…我能從經歷中見證，我的東西越多，我的憂慮就越多，憂慮的『飛機』就更多在我頭上盤旋。…我們可以將一切的憂慮卸給主，因爲祂顧念我們。顧念，或，關心。管教並審判人的神對信徒，特別對受逼迫者有愛的關切，祂信實的顧念他們。他們能將憂慮卸給祂，特別是在受逼迫的時候（彼得前書生命讀經，三六〇至三六二頁）。

彼得說到全般的恩典；那曾召信徒進入祂永遠榮耀的神，要藉着他們的苦難，用這恩典成全他們，堅固他們，加強他們，給他們立定根基（彼前五10）。全般的恩典乃是成全的恩典、堅固的恩典、加強的恩典、立定根基的恩典。神藉着苦難的管道，用恩典成全、堅固、加強我們，並給我們立定根基。因着我的軟弱，幾乎每一天對我都是受苦的日子；但神藉着苦難成全、堅固、加強我，並給我立定根基。

有些所謂的恩典不是真實的，而是假的。十二節有神真實的恩典，就是十節的全般的恩典，是信徒應當進入並在其中站住的（李常受文集一九九四至一九九七年第一冊，五〇九至五一〇頁）。

參讀：彼得前書生命讀經，第三十三至三十四篇；如何作同工與長老，並如何履行同工與長老的義務，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

第四周诗歌

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,
 旅程尙未過半,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.

第五週

領受恩上加恩，好使恩典在我們裏面
登寶座，使我們在生命中作王，
成爲神的詩章—新耶路撒冷，
作神經綸中恩典終極並完成的產品

詩歌： 775

讀經： 羅五 17, 21, 約一 16, 來四 16, 創六 8,
啓二二 21

【週一】

壹 每一天，每時刻，我們都必須是領受主作
恩上加恩，作洋溢之恩供我們享受的人，
好使恩典在我們裏面作王，使我們在生命
中作王—約一 16, 羅五 17, 21:

一『所以我們只管坦然無懼的來到施恩的寶座前，爲
要受憐憫，得恩典，作應時的幫助』—來四 16:

1 這裏所說的寶座，毫無疑問，是指天上神的寶座；
(啓四 2;) 神的寶座，對全宇宙是掌權的寶座，(但
七 9, 啓五 1,) 但對我們信徒，卻成了施恩的寶座，
由至聖所裏的遮罪蓋(施恩座)所表徵；(出二五
17, 21, 詩八十一;) 這寶座就是神和羔羊的寶座。
(啓二二 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 當我們還活在地上時，怎能來到天上神和羔羊（基督）的寶座前？祕訣在於希伯來四章十二節所說我們的靈；那在天上坐在寶座上的基督，（羅八 34，）現今也在我們裏面，（10，）就是在我們的靈裏，（提後四 22，）這靈就是神居所的所在。（弗二 22。）

3 伯特利是神的家，神的居所，也是天的門；在那裏基督是梯子，把地聯於天，並把天帶到地；（創二八 12～17，約一 51；）我們的靈今天既是神居所的所在，這靈現今就是天的門，在這裏基督是梯子，把我們在地上的人聯於天，並把天帶給我們；因此，每當我們轉到靈裏，就能進入天的門，藉着基督作天梯，摸着天上施恩的寶座。

二主自己就是榮耀的寶座和施恩的寶座；（賽二二 23，來四 16；）當我們讓恩典在我們裏面作王，恩典就在我們裏面登寶座，作神管治的同在，給我們享受，（結一 22，26，）使我們在生命中作王。（羅五 17，21。）

【週二】

貳 創世記的記載，主要的目的不是要表明墮落，乃是要表明神的恩典能為墮落的人作那麼多：

一神給挪亞看見，他所活在其中之敗壞時代的真實光景—創六 3，5，11，13，太二四 37～39，提後三 1～3：

1 人最終墮落到一個地步，全然成了肉體；（創六 3；）神最強硬、最邪惡的仇敵乃是我們的肉體；肉體是徹底並絕對的為神所恨惡。

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 在舊約裏，亞瑪力人豫表肉體，就是墮落舊人的總和；亞瑪力人和以色列人的爭戰描繪信徒裏面肉體和那靈之間的衝突一出十七 8 ~ 16，加五 16 ~ 17：

- a 神不斷與亞瑪力人爭戰，這啓示神如何憎惡肉體，要將肉體除滅淨盡一出十七 16，加五 17。
- b 肉體是無法改變或改進的；因此，我們必須記得這個事實：肉體是一直與我們在一起的一羅十三 14，加五 16。
- c 神恨惡肉體，就如祂恨惡撒但一樣；祂要毀壞肉體，就如祂要毀壞撒但一樣一出十七 16，申二五 17 ~ 19，撒上十五 2 ~ 3。
- d 我們藉着代求的基督和爭戰的靈與亞瑪力人爭戰；摩西在山頂舉手，豫表升天的基督在諸天之上代求；約書亞與亞瑪力人爭戰，豫表內住的靈與肉體爭戰一出十七 9，11，13，羅八 34，來七 25，加五 17。
- e 在與亞瑪力人爭戰時，我們需要與主合作：藉着禱告，好與代求的基督是一；（羅八 34；）並藉着治死肉體，好與爭戰的靈是一；（路十八 1，帖前五 17，羅八 13，加五 16 ~ 17，24；）神定意不斷與肉體爭戰，直到將肉體的名號（記念）從天下全然塗抹。（出十七 14。）

【週三、週四】

二創世記六章八節說，『但挪亞在耶和華眼前蒙恩〔得恩典〕』：

- 1 肉體是撒但的傑作，是撒但、罪、和死的『聚會所』；恩典乃是神自己給我們享受，以幫助我們對付肉體

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 肉體就是撒但的同在，而恩典乃是神的同在；為着對付撒但的同在，我們需要神的同在。
- 3 當撒但盡力把局面破壞之後，總有一些人在神眼前得恩典，成為轉移那時代的人—參但一 8，九 23，十 11，19：
 - a 恩典乃是神自己，神的同在，給我們享受，作我們的一切，並在我們裏面、藉着我們、且為着我們作一切—約一 14，16～17，啓二二 21。
 - b 主耶穌基督的恩典作為三一神全備的供應，是我們藉着操練我們人的靈所享受的一來十 29 下，加六 18，腓四 23，門 25，提後四 22。
 - c 神的話是恩典的話—徒二十 32，西三 16，參耶十五 16。

【週五】

- d 我們在一的立場上與聖徒一同聚集，就經歷經過過程的三一神作生命的恩典—詩一三三 3，彼前三 7，徒四 33，十一 23。
- e 我們在苦難和試煉中，能經歷主作我們加增並全豐全足的恩典—林後十二 9。
- f 我們需要在主恩典的能力裏為主勞苦—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，我們纔能與神並與彼此都是對的；客觀的義帶進恩典，而恩典產生主觀的義—來十一 7，羅五 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.

三神給挪亞的是包羅萬有的啓示，建造方舟的啓示，就是神要結束那敗壞的世代，而帶進一個新時代的路；他的工作乃是轉移時代的工作—林前二 9，林後六 1，太十六 18，林前三 12：

1 方舟是基督的豫表，（彼前三 20～21，）不僅豫表個人的基督，也豫表團體的基督，就是召會，也就是基督的身體和新人，要終極完成於新耶路撒冷。（太十六 18，林前十二 12，弗二 15～16，西三 10～11，啓二一 2。）

2 建造方舟就是在我們的經歷中，建造作為恩典的基督，為着建造團體的基督，召會，作基督的身體；（林前十二 12，弗四 11～16；）這乃是作成我們自己的救恩，使我們得以蒙拯救脫離神對這彎曲悖謬之世代的審判，並被引進新的時代，就是千年國的時代。（腓二 12～16，來十一 7，太二四 37～39，路十七 26～27。）

叁 神經綸中恩典終極並完成的產品，乃是基督的身體作為神的詩章，成為新耶路撒冷，作神在新天新地中義的完成；神自己的豐富作我們的享受，超越各樣的限制，並要公開顯示出來，直到永遠—弗二 7～10，彼後三 13，啓二二 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.

第五週■週一

晨興餽養

羅五 17『…那些受洋溢之恩，並洋溢之義恩賜的，就更要藉着耶穌基督一人，在生命中作王了。』

21『…恩典…藉着義作王，叫人藉着我們的主耶穌基督得永遠的生命。』

來四 16『所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。』

我年輕的時候幾乎每天都禱告說，『主，我來到施恩的寶座前。在你的施恩寶座前，我得着恩典作我應時的幫助。主，我每分鐘都需要你的恩典。我不僅每年、每週、每天、每小時需要你的恩典，更是每分鐘都需要你的恩典。沒有你的恩典，我簡直甚麼也不能承當。』今天我仍然每分鐘需要主的恩典。…所以我不斷的告訴主：『主，我每分鐘都需要你的恩典。我知道你是有恩典的，並且你為我豫備了恩典。主，因為恩典需要我的合作，我跪在施恩的寶座前，要得恩典以應付我的需要。』很多時候我們簡直無法忍受我們的環境，並且不能面對將要遭遇的事。然而，有一個地方叫作施恩的寶座。你坦然無懼的來到施恩的寶座前，就能受憐憫，得恩典，作應時的幫助（創世記生命讀經，四五五至四五六頁）。

信息選讀

（希伯來四章十六節）所說的寶座，毫無疑問，是指天上神的寶座（啟四 2）。神的寶座，對全宇宙是掌權的寶座（但七 9，啟五 1），但對我們信徒，卻成了施恩的寶座，由至聖所裏的遮罪蓋（施恩座）所表徵（出二五 17、21）。這也是神和羔羊的寶座（啟二二 1）。當我們還活在地上時，怎能來到天上

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）的寶座前？祕訣在於希伯來四章十二節所說我們的靈。那在天上坐在寶座上的基督（羅八 34），現今也在我們裏面（10），就是在我們的靈裏（提後四 22），這靈就是神居所的所在（弗二 22）。伯特利是神的家，神的居所，也是天的門；在那裏基督是梯子，把地聯於天，並把天帶到地（創二八 12～17，約一 51）。我們的靈今天既是神居所的所在，這靈就是天的門，在這裏基督是梯子，把我們在地上的人聯於天，並把天帶給我們。因此，每當我們轉到靈裏，就能進入天的門，藉着基督作天梯，摸着天上施恩的寶座（聖經恢復本，來四 16 註 1）。

羅馬五章十七節說，我們能憑恩典在生命中作王。

…作王就是勝過、征服並管理撒但、世界、罪、肉體、自己以及周圍一切的環境。…人管理他們所養的狗也許很容易。狗很服從。但我們自己的兒女怎麼樣？…小孩還不會說很多話之前，就學會說不。…我們若不能在神聖的生命裏管理我們的兒女，怎能作王？我們作父母的信徒必須操練自己，學習如何在管理兒女的事上作王。我們必須有恩典來管理我們的兒女。我們也必須管理我們裏面的罪，管理撒但，並管理世界。我們不該讓世界的時髦勝過我們。反之，我們應當勝過一切，並且憑恩典在生命中作王。

十七節說到我們憑恩典在生命中作王，而二十一節說到恩典作王，叫人得永遠的生命。這意思是說，恩典作王管理我們，並管理一切，好使我們能享受永遠的生命。『叫人…得』原文的意思是『為着』。恩典作王是為着永遠的生命；這意思是說，我們能得着永遠的生命，作我們的享受（李常受文集一九九四至一九九七年第一冊，五一二至五一四頁）。

參讀：羅馬書的結晶，第十九至二十、二十二至二十四篇；以西結書生命讀經，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

第五週■週二

晨興餽養

加五 16～17『我說，你們當憑着靈而行，就絕不會滿足肉體的情慾了。因為肉體縱任貪慾，抵抗那靈，那靈也抵抗肉體，二者彼此敵對，使你們不能作所願意的。』

我們需要領會，創世記這卷書中所描繪的墮落乃是背景，為要襯托出一幅非常積極的圖畫，表明神對於墮落的人所作的。創世記的記載，主要的目的不是要表明墮落，乃是要表明神的恩典能為墮落的人作那麼多。…在第一次墮落裏，人沒有運用他的靈；在第二次墮落裏，人過度運用他的魂。…在第三次墮落裏，人濫用墮落的身體而成了肉體（創六 3）。

聖經啓示，神最強硬、最邪惡的仇敵乃是我們的肉體。…肉體是徹底並絕對地為神所恨惡。神絕不容忍肉體。在某種意義上，神可以容忍我們的錯誤和過犯，但祂絕不容忍肉體。任何出於我們肉體的事，對神都是一種侮辱。在第三次墮落的時候，整個人類成了肉體。因此，神進來告訴祂的僕人挪亞說，祂要毀滅整個世代（創世記生命讀經，四五三、四四九至四五〇頁）。

信息選讀

（出埃及十七章中）亞瑪力人和以色列人之間的爭戰，描繪信徒裏面肉體和那靈之間的衝突（加五 17…）（聖經恢復本，出十七 8 註 1）。

摩西在山頂舉手，豫表升天的基督在諸天之上代求（羅八 34…）；約書亞豫表基督作內住的靈，與肉體爭戰。…以色列人擊敗亞瑪力人，是藉着嗎哪

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）和活水的供應（十七 1～6），並藉着摩西的舉手，以及約書亞的爭戰。照樣，我們勝過肉體，乃是藉着喫喝基督作我們生命的供應，並藉着與代求的基督一同禱告，以及與基督這爭戰的靈一同治死肉體（羅八 13…）（出十七 11 註 1）。

在山頂禱告時，摩西豫表基督；但他的手發沉時，卻代表我們。這表徵當基督在天上禱告時，我們也需要在地上禱告（提前二 8）。因着肉體絕不會有所改變或改善，我們要勝過肉體，就需要不住的禱告，…將自己聯於代求的基督。然而，我們禱告的手常常發沉。…石頭（我們禱告生活的穩固根基）是指我們認識自己是軟弱的，需要基督作我們的扶持，來維持我們的禱告（參約十五 5 下）。大祭司亞倫（出二八 1…）表徵祭司職分；猶大支派的戶珥（三一 2）表徵君王職分（創四九 10）。祭司職分與至聖所有關，在我們的經歷中至聖所總是與我們的靈相聯（來十 19…）。因此，要維持我們的禱告，因而擊敗肉體，我們就需要祭司職分加強我們的靈。我們也需要在主的權柄，就是君王職分之下順從主。不僅如此，戶珥與帳幕的建造有關（出三一 2～5），而出埃及記的方向就是朝着這目標。這指明我們需要以召會的建造為我們禱告的目標（出十七 12 註 1）。

我們和亞瑪力人爭戰，也是藉着爭戰的靈治死肉體（羅八 13，加五 17、24）。羅馬六章六節說，我們的舊人已經與基督同釘十字架。然而，在八章十三節我們看見，我們還必須靠着那靈治死身體的行為。…基於我們的舊人已經釘死的事實，我們就有膽量和勇氣來治死肉體。…按照十三節，當我們治死身體的行為，那靈便與我們同工。這意思是說，那靈能作多少，全在於我們願意作多少（出埃及記生命讀經，六三四至六三五頁）。

參讀：出埃及記生命讀經，第四十六至四十八篇；以賽亞書生命讀經，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

第五週■週三

晨興餽養

約一 17『因為律法是藉着摩西賜的，恩典和實際都是藉着耶穌基督來的。』

啓二二 21『願主耶穌的恩與眾聖徒同在。阿們。』

挪亞生活在一個彎曲、悖謬並邪惡的世代中。雖然如此，他的父母和祖父母教導他有關神的事，他也領悟到需要神的恩典。

〔創世記六章〕三節指出，神是豫備好要施恩給墮落的人，因為祂的靈與人相爭，豫備將恩典給需要的人。然而，這恩典需要人的合作。挪亞給了那必要的合作，就得了恩典。

恩典不僅是神所給我們客觀的東西，恩典乃是神自己臨到我們，為我們作事。你軟弱麼？神要來作你的力量，神那個來就是恩典。你不能面對你的處境麼？那不該是個問題，因為神要與你站在一起，為着你並在你裏面來面對這處境。這是恩典。你若細讀創世記六章，會看見這裏的恩典不是指神給挪亞許多東西，乃是指神臨到挪亞，並與挪亞同在。神的同在乃是挪亞的力量和動力。挪亞不但在客觀方面享受神給他的事物，他更享受神自己。在一個彎曲、悖謬和淫亂的世代，這世代的試誘沒有人能抗拒，但挪亞在耶和華眼前蒙恩。神來加強挪亞，與挪亞站在一起並支持挪亞。那就是挪亞所得的恩典，也是我們今天所需要的恩典（創世記生命讀經，四五七至四五八頁）。

信息選讀

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

想想看現代社會的情形。我甚至不敢看報紙，它含有太多的試誘。…你在收音機中、工作中並學校裏所聽到的談話，都是邪惡、敗壞並屬鬼的。要任何一個墮落的人在這樣的環境中站住，都是困難的。這個時代真是彎曲、悖謬並淫亂，滿了姦淫和邪蕩。人們毫無羞恥的談論不道德的事。誰能在這樣一個世代站住呢？…我們裏面都有墮落的性情，所有的人都有同樣的邪惡性情。我們需要恩典。我們必須坦然無懼的來到施恩的寶座前，說，『主，我在這裏，我需要你的恩典。我來不是求你給我好東西，我來是要得恩典以應付我的需要。主，沒有你的同在，我不能去工作或上學…（或）去百貨公司。主，我需要你與我站在一起。請你來，作我的力量。主，托住我，支持我。』

離婚這件事，對今天的年輕人是極大的試誘。試誘是在外面，情慾是在裏面。…因為我們沒有一個人能站立得住，我們就需要恩典作今天的挪亞。只有恩典能使你與你的妻子或丈夫成爲一。只有恩典能幫助我們愛我們的妻子或丈夫，始終不變。沒有恩典我們誰也不能這樣作，因為試誘太多了。這時代的潮流和趨向太強了。人們似乎認爲，你若不離婚，就不時髦。…我們何等需要恩典！我們需要神來作我们的力量和一切。這是恩典。這是挪亞所需要的，也是我們今天所需要的。挪亞得到了這恩典，我們也必須得到。因為挪亞得了恩典，所以他容易與神同行。

父母關心他們在學校的子女。今天在學校中，孩子們面臨最大的試誘是吸毒問題。即使在小學裏也有吸食海洛因的。真是可憐！年幼的孩子們不能抗拒這種試誘。他們需要恩典。沒有一種癮癖是你靠自己能勝過的。你需要來到施恩的寶座前得恩典。挪亞得了恩典，他就與神同行。恩典幫助他與神同行（創世記生命讀經，四五八至四五九頁）。

參讀：李常受文集一九七三至一九七四年第一冊，新約中的恩典，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

第五週■週四

晨興餽養

創六 8『但挪亞在耶和華眼前蒙恩。』

約一 16『從祂的豐滿裏我們都領受了，而且恩上加恩。』

撒但很樂意聽到，神要把人從地上除滅，但挪亞卻在耶和華眼前蒙恩。這轉變了局面，改變了時代。阿利路亞，神沒有被擊敗！在表面的失敗中，藉着一個在耶和華眼前蒙恩的人得勝了。這是個轉捩點。如果你配着聖經讀一讀歷史，你會看見在每一個時代，當撒但盡力把局面破壞到極點之後，總有一個人或少數人在神眼前蒙恩，成爲轉移那時代的人。你們記得以色列人的歷史，雖然他們一再墮落，墮落到底，但是出來了一個少年人，名叫但以理，使仇敵大大的驚訝。…但以理書說，『但以理卻…。』（一 8）創世記六章八節說，『但挪亞…。』在人墮落到底的時候，總有一個『卻』或『但』。

召會是由神的生命所產生，在這新約時代彰顯神自己。…（然而）眼前的情況就足以告訴我們，召會是多麼墮落，多麼偏離神正確的目標。但不要灰心。雖然撒但盡力破壞，神仍然有方法達成祂原初的目的。在一切的失敗之中，神今天興起了眾地方召會來改變時代（創世記生命讀經，四七二至四七三頁）。

信息選讀

肉體是撒但的傑作。…撒但…就在我們的肉體中。肉體是撒但、罪和死的『聚會所』。這三個大仇敵不斷的在我們肉體中聚集，他們的聚集永不會散。

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.

恩典乃是神自己給我們享受，以幫助我們對付肉體的情形。…若不是爲着肉體，神也許不需要給我們這麼多的恩典。…根據希伯來四章十六節，我們可以得恩典來應付我們隨時的需要。甚麼元素使我們需要恩典呢？主要的是肉體。…當我經過了人生的各種經歷，我就認識我們是多在肉體裏。雖然我不喜歡在肉體裏，但肉體卻在這裏。有一次我向主生氣，對祂說，『主，你爲甚麼不除去我的肉體？』後來祂給我看見，從某種意義說，我需要肉體，因爲肉體乃是逼我到施恩寶座前的因素。我對這肉體實在無計可施，我所能作的只有來到施恩的寶座前。雖然我們不能作甚麼，但我們卻有一個地方可去，就是施恩的寶座。

肉體就是魔鬼的同在，而恩典乃是神的同在。爲着對付撒但的同在，我們需要神的同在。…雖然肉體是撒但的同在，但我們有恩典來勝過他，抵擋他；這恩典就是神的同在。…你以爲你能對付撒但麼？忘了這種想法罷！…雖然撒但比我們大，但神比撒但更大。神是最大的。因撒但在這裏與我們同在，我們需要神的同在。我們需要說，『主，你知道你的仇敵就在這裏，你必須來和我站在一起抵擋他。』當神臨到我們並與我們站在一起，那就是恩典。

神是主宰並智慧的。祂知道祂若除去肉體，可能我們很少會迫切尋求祂的恩典。在祂的主宰和智慧裏，祂把肉體留在這裏，祂知道就着某種意義說，肉體對我們是有用的。肉體晝夜幫助我們轉向施恩的寶座。當我們成熟被提時，我們能毅轉向肉體說，『小肉體，你的時間到了，你現在可以離開了。』在生命成熟以前，就某一面說我們需要肉體，不是來毀壞我們，乃是迫使我們來到施恩的寶座前（創世記生命讀經，四六一至四六三頁）。

參讀：創世記生命讀經，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, msg. 27-29

第五週■週五

晨興餽養

詩一三三 3『又好比黑門的甘露，降在錫安山；因為在那裏有耶和華所命定的福，就是永遠的生命。』

林後十二 9『…我的恩典殼你用的，因為我的能力，是在人的軟弱上顯得完全。所以我極其喜歡誇我的軟弱，好叫基督的能力覆庇我。』

根據詩篇一百三十三篇三節，一…像甘露降在錫安山。膏油是在亞倫這個人的身上，但甘露是降在錫安這個地方。甘露表徵生命的恩典（彼前三 7）。生命的恩典就是生命的供應。在召會生活中，我們不僅在膏油之下，我們也接受生命的供應，生命的恩典。當我們被膏油塗抹，我們也就蒙了恩典。

使徒保羅曾豐富的經歷到主的恩典。他三次禱告，求主把那使他痛苦的『刺』除去。但主回答說，祂的恩典殼他用的（林後十二 8～9 上）。主用這話指明，祂不去掉保羅的刺，卻要供應保羅殼用的恩典（李常受文集一九七九年第二冊，三九三至三九四頁）。

信息選讀

（在召會中）我們經歷經過過程之三一神膏油的塗抹，如同『油漆』。自然而然的，我們享受經過過程的神作恩典，作我們生命的供應，為着我們的享受。藉着這恩典，我們能過一種生活，是世人所無法過的。弟兄們能愛他們的妻子到極點，姊妹們也能完全服從她們的丈夫。藉着在錫安山上所接受的恩典，我們能活出這種生活來。

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.

召會乃是接受膏油的團體人，也是甘露降下的地方，我們絕不該輕看這事的重要性。如果我們在這兩方面離開了召會，我們就不再有分於膏油的塗抹，也與甘露的享受無分了。別的基督徒也許批評我們為召會生活作這樣的見證。…這些信徒也許會說，只要他們禱告、讀經，他們即使在召會生活之外也能充分的經歷主。…不錯，我們自己在家裏能讀經、禱告，我們如此作也能得到某種度量的恩典。但這樣度量的恩典，絕對比不上我們在召會中所得到的那麼甜美、豐富、有力、感人、充足。我能作見證，不管召會的聚會是高是低，是富是貧，只要來到聚會中，我都經歷到膏油與甘露。我越多來到聚會中，就越蒙保守在主的恩典中。但那些脫離召會生活的人，就把自己從恩典的全備供應切斷了。若不是主的憐憫，過一段時間，他們可能完全跑回世界去了。

只要參加聚會，我們就蒙保守，因為甘露仍然降在錫安山。因此，只要在聚會中，我們就在滋潤的甘露之下（李常受文集一九七九年第二冊，四〇八至四一〇頁）。

我們乃是靠着恩典的能力，恩典的力量，以及恩典的生命，纔能與神、與人，甚至與自己都是對的。恩典產生義。…所以羅馬五章二十一節說，『恩典…藉着義作王，叫人…得永遠的生命。』因此，義和恩典總是聯在一起。

我們是義的，不是因着自己，乃是因着恩典。…義不僅對挪亞成了誇耀，對神也是誇耀。神能向祂的仇敵誇耀。神能以挪亞的義向那彎曲悖謬的世代誇耀。挪亞的義加強了神的立場，來執行祂對那不敬虔世代的審判（創世記生命讀經，四六三至四六四頁）。

參讀：一的真正立場，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

第五週■週六

晨興餽養

來十一7『挪亞因着信，既蒙神指示他未見的事，就為虔敬所動，豫備了一隻方舟，使他全家得救，藉此就定了那世界的罪，並且承受了那照着信而得的義。』

腓二12『…你們既是常順從的，…就當恐懼戰兢，作成你們自己的救恩。』

神這經綸中之恩典的產品，乃是一首詩章（弗二10上）。神創造的諸天、地和人，不是神的詩章；但召會，基督的身體，乃是神的詩章。

神這經綸中之恩典的產品，乃是一首詩章，展示神這經綸中之恩典超越的豐富（7）。…這恩典是豐富、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冊，四四八頁）。

信息選讀

〔挪亞〕所作、所進入的乃是神的救恩，就是方舟（創七7）。方舟豫表實際的基督，現今的基督。…根據我們在挪亞身上所看見的，我們應當有一位現今的、實際的基督，是我們可以進入的，而不僅是一位歷史上的基督，也不是一位遙不可及的基督。我們應當與神同工來建造我們的方舟—基督，我們在眾地方召會中正在建造方舟。…我們是今日的挪亞，也應當建造基督。

今天我們已經得救了，但我們還需要建造基督。挪亞開始建造方舟以前就已經得救了。…到了神來囑咐挪亞造方舟的時候，他已經與神同行，在那個時代他在神眼中乃是義人（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

為甚麼還需要造方舟？因為他需要進一步蒙拯救脫離敗壞的世界。

保羅在腓立比二章十二節告訴我們，我們需要順從，恐懼戰兢的作成我們自己的救恩。我們雖然得救了，但我們還需要作成我們的救恩。神的救恩不是那麼短缺、簡短或簡單。神的救恩持續一段過程。我們必須進到神的救恩裏，通過全程，從神救恩的這一頭達到另一頭。我們今天乃是在神救恩的通道上。…現在我們正在經過這個通道，我們的通過就是作成。當挪亞…越建造方舟，就越通過神的救恩。最後他進入他所作成的工（創七7）。…你們正在建造的基督，要成為你們將來的救恩。有一天在神主宰的權柄下，你要進入你所建造的基督裏面。

你如果從週一到週六都愛主，與祂交通，憑祂活着，與祂同行，到了主日你必定會深深的感覺到祂是在基督裏。你會有一位實際、現今的基督，讓你住在祂裏面。但是另一面，你如果從週一到週六都不愛主，不與祂交通，不在祂裏面活着，也不與祂同行，即使你今天想住在祂裏面，你也會覺得祂不在了。在你的經歷裏，祂並沒有與你同在。你在道理上有祂，但你在經歷上並沒有祂。你雖然渴慕住在祂裏面，但你好像不知道祂在那裏。這就是說，在已過這周裏，你沒有建造基督，你沒有建造方舟。所以當洪水來的時候，你沒有方舟可以進入。但是當你愛祂，與祂交通，憑祂活着，時時刻刻與祂同行，你就在你的經歷中將祂建造起來。你就在你的經歷中建造一位基督，使你可以進入其中，作為你的救恩（李常受文集一九八三年第二冊，二二七至二三〇頁）。

參讀：神在祂經綸中的律法與恩典，第四篇；神聖三一的神聖分賜，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

第五週詩歌

WEEK 5 — HYMN

557

禱告—在至聖所裏

特 (英 770)

A 大調

4/4

$\overset{A}{5}$ $\overset{5}{5}$ $\underline{1 \cdot 2}$ 3 - | $\overset{D}{1}$ $\underline{2}$ $\underline{1 \cdot 6}$ $\overset{A}{5}$ - | $\overset{5}{5}$ $\overset{5}{5}$ $\underline{1 \cdot 2}$ 3 $\underline{4 \cdot 3}$ | $\overset{E7}{2}$ - - 0 |

一 進入至聖所，摸主施恩座，恩惠臨到如同江河；

$\overset{A}{5}$ $\overset{5}{5}$ $\underline{1 \cdot 2}$ 3 - | $\overset{D}{1}$ $\underline{2}$ $\underline{1 \cdot 6}$ $\overset{A}{5}$ - | $\overset{5}{5}$ $\overset{5}{5}$ $\underline{1 \cdot 2}$ 3 $\underline{2 \cdot 2}$ | $\overset{A}{1}$ - - 0 |

進入至聖所，摸主施恩座，恩惠臨到如同江河。

3 · $\underline{2}$ $\underline{2}$ 1 · | $\overset{D}{1 \cdot 6}$ $\overset{A}{6}$ $\overset{5}{5}$ · | $\overset{5}{5}$ $\overset{5}{5}$ $\underline{1 \cdot 2}$ 3 $\underline{4 \cdot 3}$ | $\overset{E}{2}$ - - 0 |

阿利路亞！阿利路亞！恩惠臨到如同江河；

$\overset{A}{3}$ · $\overset{F\#m}{2}$ $\underline{2}$ 1 · | $\overset{D}{1 \cdot 6}$ $\overset{G\#}{6}$ $\overset{A}{5}$ · | $\overset{5}{5}$ $\overset{5}{5}$ $\underline{1 \cdot 2}$ 3 $\underline{2 \cdot 2}$ | $\overset{A}{1}$ - - 0 ||

阿利路亞！阿利路亞！恩惠臨到如同江河。

二 進入至聖所，幔內過生活， 榮光照耀將我射過；
 進入至聖所，幔內過生活， 榮光照耀將我射過。
 阿利路亞！阿利路亞！ 榮光照耀將我射過；
 阿利路亞！阿利路亞！ 榮光照耀將我射過。

三 回到靈裏面，禱告在主前， 摸着生命活水泉源；
 回到靈裏面，禱告在主前， 摸着生命活水泉源。
 阿利路亞！阿利路亞！ 摸着生命活水泉源；
 阿利路亞！阿利路亞！ 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.

