

二〇二四年
感恩节国际相调特会

为着神的经纶，
在神的行政下
过基督徒生活和召会生活

晨兴圣言

**2024 International Thanksgiving
Blending Conference**

**Living a Christian Life and Church Life
Under the Government of God
for the Economy of God**

Holy Word for Morning Revival

标语

- (一) 虽然彼得前后书的主题是神的行政，但我们需要看见，凡与神行政有关的事，都应当带我们回到这两卷书信的中心焦点和基本结构，就是三一神作我们完满的享受，以完成神的经纶。
- (二) 彼得著作的宝贵，在于他将基督徒生活与神的行政结合，启示出基督徒生活与神的行政乃是成对而并行的。
- (三) “那全般恩典的神”——祂曾召信徒进入祂永远的荣耀——借着苦难成全他们，坚固他们，加强他们，给他们立定根基；这“全般〔的〕恩典”就是“神真实的恩典”，信徒要进入这恩典，并在其中站住。
- (四) 我们这些在基督里的信徒，得以成为作我们榜样之基督的复制品，并且可以经历并享受基督作我们魂的牧人。

Key Statements

- ① **Although the subject of 1 and 2 Peter is God's government, we need to see that everything concerning God's government should bring us back to the central focus and basic structure of these Epistles—the Triune God as our full enjoyment to carry out the economy of God.**
- ② **The preciousness of Peter's writing is that he combines the Christian life and God's government, revealing that the Christian life and the government of God go together as a pair.**
- ③ **"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.**
- ④ **As believers in Christ, we may become a reproduction of Christ as our model, and we can experience and enjoy Christ as the Shepherd of our souls.**

为着神的经纶，
在神的行政下
过基督徒生活和召会生活

篇题

- 第一周 为着神的经纶之神的行政
第二周 在神的行政下过基督徒生活
第三周 彼得书信中的生命与建造
第四周 成为基督的复制品，并经历基督作我们
魂的牧人
第五周 彼得书信中的恩典
第六周 有分于神的性情，以及发展神圣的生命
和神圣的性情，以丰富地进入永远的国

**Living a Christian Life and Church Life
Under the Government of God
for the Economy of God**

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第一周

为着神的经纶之神的行政

诗歌：447

读经：彼前一 2～3, 5, 10～12, 20, 二 1～5, 9, 三 4, 四 14, 五 10, 彼后一 4, 三 13, 18

【周一】

壹 彼得书信的主题是神的行政连同神的审判：

- 一 神的审判是从天使开始，（彼后二 3～4，）经过旧约各世代的人。（5～9。）
- 二 在新约时代，审判是从神的家起首，（彼前一 17, 二 23, 四 6, 17,）一直持续到主的日子来到；（彼后三 10）这日子就是在千年国以前，审判犹太人、信徒和外邦人的日子。（12。）
- 三 千年国以后，一切的死者，包括人和鬼，都要受审判而灭亡，（彼前四 5, 彼后三 7,）诸天和地也都要烧尽。（10 下, 12。）
- 四 各种审判的结果都不一样；有些审判的结果是管教的对付，有些是时代的刑罚，有些是永远的沉沦——二 1 注 5 第二点。
- 五 无论如何，主神要借着这一切的审判，清理并洁净整个宇宙，使祂得着一个新天新地，成为

Week One

The Government of God for the Economy of God

Hymns: 608

Scripture Reading: 1 Pet. 1:2-3, 5, 10-12, 20; 2:1-5, 9; 3:4; 4:14; 5:10; 2 Pet. 1:4; 3:13, 18

§ Day 1

I. The subject of Peter's Epistles is the government of God with His judgment:

- A. God's judgment began from the angels (2 Pet. 2:3-4) and passed through the generations of man in the Old Testament (vv. 5-9).
- B. In the New Testament age it begins from the house of God (1 Pet. 1:17; 2:23; 4:6, 17) and continues until the coming of the day of the Lord (2 Pet. 3:10), which will be a day of judgment on the Jews, the believers, and the Gentiles before the millennium (v. 12).
- C. After the millennium all the dead, including men and demons, will be judged and will perish (1 Pet. 4:5; 2 Pet. 3:7), and the heavens and the earth will be consumed by fire (vv. 10b, 12).
- D. The results of the various judgments are not the same; some judgments result in a disciplinary dealing, some in a dispensational punishment, and some in eternal perdition—2:1, footnote 5, point 2.
- E. However, by all these judgments the Lord God will clear up and purify the entire universe that He may have a new heaven and a new earth for a new

充满祂义的新宇宙，（三13，）使祂喜悦。

六 神行政的审判也可见于但以理书：

- 1 因着尼布甲尼撒的“心高傲，灵也刚愎，甚至行事狂傲，就被革去王位，夺去荣耀”；（五20；）神说，等他“知道诸天掌权”，以后他的国必定归他。（四26，五21。）
- 2 他的子孙伯沙撒虽然知道这一切，却在神面前荒淫放荡，亵渎神的圣别，于是但以理对他说，“你…没有将尊荣归与那手中有你气息，管理你一切道路的神；”（22～23；）因此，他的国“分裂，归与玛代人和波斯人”。（28。）

【周二】

- 七 因此，彼得告诉我们，“当在你们寄居的时日中，凭着敬畏行事为人；”（彼前一17；）他也说我们需要“谦卑，服在神大能的手下，使祂到了时候，可以叫你们升高”；（五6；）甘愿让神使人降卑的手在祂的管教里叫我们卑微，乃是先决条件，让神那使人升高的手叫我们升高，并叫我们享受三一神自己作那在谦卑信徒里面繁增之生命的供应。（5，一2，四10。）
- 八 敬畏神就是尊崇神，在每件事上顾到并尊重神，（诗八611，赛十一2，箴一7，三5～10，）绝不要忘记祂是创造我们的奇妙之神；（赛四三7；）敬畏神使我们停止作恶；也会使我们感受别人的苦难，并向他们施怜悯，动怜恤。

【周三、周四】

贰 虽然彼得前后书的主题是神的行政，但这不是这两卷书信的中心焦点和基本结

universe filled with His righteousness (3:13) for His delight.

F. God's governmental judgment can also be seen in the book of Daniel:

1. Because Nebuchadnezzar's "heart was lifted up and his spirit became so arrogant that he conducted himself in pride, he was deposed from his royal throne, and his glory was taken away from him" (5:20); God said that his kingdom would be assured to him after he had "come to know that the heavens do rule" (4:26; 5:21).
2. Although his descendant Belshazzar knew all this, his debauchery before God was an insult to God's holiness, and Daniel told him that "the God in whose hand is your breath and to whom all your ways belong, you have not honored" (vv. 22-23); thus, his kingdom was "divided and given to the Medes and Persians" (v. 28).

§ Day 2

G. Thus, Peter tells us that we should "pass the time of your sojourning in fear" (1 Pet. 1:17); he also says that we need to "be humbled under the mighty hand of God that He may exalt you in due time" (5:6); to be willing to be made low by God's humbling hand in His discipline is a prerequisite to our being made high by God's exalting hand and to our enjoying the Triune God Himself as our life supply, which is multiplied in the humble believer (v. 5; 1:2; 4:10).

H. To fear the Lord is to revere Him and to consider and regard Him in everything (Psa. 86:11; Isa. 11:2; Prov. 1:7; 3:5-10), never forgetting that He is the wonderful God who has created us (Isa. 43:7); fearing the Lord stops us from doing evil; it also causes us to be touched by the sufferings of others and to show mercy and compassion to them.

§ Day 3 & Day 4

II. Although the subject of 1 and 2 Peter is God's government, this is not the central focus and basic structure of these

构；凡与神行政有关的事，都应当带我们回到这两卷书信的中心焦点和基本结构，就是三一神作我们完满的享受，以完成神的经纶：

- 一 彼得前后书的中心焦点和基本结构，乃是奋力活动的三一神在祂的经纶里作工，要把祂所拣选的人带进对三一神完满的享受里；我们人的灵作为心中隐藏的人，以及神的灵作为荣耀的灵和基督的灵，乃是在神圣性情里有分于神作我们之分的凭借——彼前一 2～3, 5, 11, 二 1～3, 5, 9, 三 4, 四 14, 五 10, 彼后 4。
- 二 彼得前后书的中心焦点和基本结构，乃是三一神在作工，要完成祂完整的救恩，使我们得重生、从祂的话得喂养、长大、被变化并被建造，而使祂得着一个居所，并使我们被荣化，以彰显祂——彼前一 23, 二 1～5, 9。

【周五】

- 三 彼得放胆承认，早期的使徒如约翰、保罗和他自己，虽然风格、辞句、发表、见地的角度、教训的陈明，各不相同，但他们都有分于同样唯一的职事，就是新约的职事——彼后 12～21, 三 2, 15～16, 林后 3 6, 8～9, 四 1。
- 四 这样一个职事的中心点，乃是将包罗万有的基督这三一神的具体化身供应给人；这三一神经过了成肉体、过人生、钉十字架、复活、升天等过程后，借着基督的救赎并凭着圣灵的运行，把祂自己分赐给祂的赎民，作他们唯一的生命之分，并生命的供应和一切，好照着父永远的定旨，建造召会作基督的身体，总结于三一神完满的彰显，就是三一神的

Epistles; everything concerning God's government should bring us back to the central focus and basic structure of these Epistles—the Triune God as our full enjoyment to carry out the economy of God:

- A. The central focus and basic structure of 1 and 2 Peter are the energizing Triune God operating in His economy to bring His chosen ones into the full enjoyment of the Triune God; our human spirit, as the hidden man of the heart, and God's Spirit, as the Spirit of glory and as the Spirit of Christ, are the means for us to partake of God, in His divine nature, as our portion—1 Pet. 1:2-3, 5, 11; 2:1-3, 5, 9; 3:4; 4:14; 5:10; 2 Pet. 1:4.
- B. The central focus and basic structure of 1 and 2 Peter are the Triune God operating to accomplish His complete salvation so that we may be regenerated, so that we may feed on His word, and so that we may grow, be transformed, and be built up in order that He may have a dwelling place and we may be glorified to express Him—1 Pet. 1:23; 2:1-5, 9.

§ Day 5

- C. Peter was bold in admitting that the early apostles, such as John, Paul, and himself (although their style, terminology, utterance, certain aspects of their views, and the way they presented their teachings differed), participated in the same, unique ministry, the ministry of the New Testament—2 Pet. 1:12-21; 3:2, 15-16; 2 Cor. 3:6, 8-9; 4:1.
- D. Such a ministry ministers to people, as its focus, the all-inclusive Christ as the embodiment of the Triune God, who, after passing through the processes of incarnation, human living, crucifixion, resurrection, and ascension, dispenses Himself through the redemption of Christ and by the operation of the Holy Spirit into His redeemed people as their unique portion of life and as their life supply and everything, for the building up of the church as the Body of Christ, which will consummate in the

丰满——徒二 36, 三 13, 15, 十 36, 彼前一 2 ~ 3, 18 ~ 19, 23, 二 2 ~ 5, 7, 9, 25, 三 7, 四 10, 17, 五 2, 4, 10, 彼后一 2 ~ 4, 三 18。

【周六】

叁 彼得在他仅有八章的两封书信里, 说到神的整个经纶, 从创世以前已过的永远, (彼前一 2, 20,) 说到将来永远的新天新地; (彼后三 13;) 他从以下四方面揭示, 众申言者所预言、众使徒所传讲(彼前一 10 ~ 12) 神经纶中重要的事:

一 从三一神一面说:

- 1 父神在永远里照着祂的先见拣选了一班人, (1 ~ 2, 二 9,) 并且呼召他们进入祂的荣耀。(彼后一 3。)
- 2 基督在创世以前, 是预先被神知道的, 却在这末后的时期才显现出来; (彼前一 20;) 祂已经凭祂的代死, (二 24, 三 18,) 借祂生命中的复活, 并大能里的升天, (一 3, 三 21 ~ 22,) 救赎并拯救了神所拣选的人。(一 18 ~ 19, 2。)
- 3 从天上差来的那灵, 已经圣别并洁净基督所救赎并拯救的人 (2, 12, 22, 四 14) ——天使也渴望详细察看这些事。(一 12。)
- 4 三一神的神能已将一切关于生命和敬虔的事赐给蒙救赎的人, (彼后一 3 ~ 4,) 要保守他们得着完全的救恩。(彼前一 5。)
- 5 神也借着祂一些不同的行政审判 (17, 二 23, 四 5 ~ 6, 17, 彼后二 3 ~ 4, 9, 三 7) 管教他们, (彼前五 6,) 又借着祂全般的恩典成全、坚固、加强他们, 给他们立定根基。(10。)

full expression, the fullness, of the Triune God, according to the eternal purpose of the Father—Acts 2:36; 3:13, 15; 10:36; 1 Pet. 1:2-3, 18-19, 23; 2:2-5, 7, 9, 25; 3:7; 4:10, 17; 5:2, 4, 10; 2 Pet. 1:2-4; 3:18.

§ Day 6

III. In his two Epistles, comprising only eight chapters, Peter covers the entire economy of God, from eternity past before the foundation of the world (1 Pet. 1:2, 20) to the new heavens and new earth in eternity future (2 Pet. 3:13); he unveils the crucial things related to God's economy, concerning which things the prophets prophesied and the apostles preached (1 Pet. 1:10-12) from four sides:

A. From the side of the Triune God:

1. God the Father chose a people in eternity according to His foreknowledge (vv. 1-2; 2:9) and called them into His glory (2 Pet. 1:3).
2. Christ, foreknown by God before the foundation of the world but manifested in the last times (1 Pet. 1:20), has redeemed and saved God's chosen people (vv. 18-19, 2) by His vicarious death (2:24; 3:18) through His resurrection in life and ascension in power (1:3; 3:21-22).
3. The Spirit, sent from heaven, has sanctified and purified those whom Christ has redeemed and saved (1:2, 12, 22; 4:14)—the angels long to look into these things (1:12).
4. The Triune God's divine power has provided the redeemed ones with all things that relate to life and godliness (2 Pet. 1:3-4) to guard them unto full salvation (1 Pet. 1:5).
5. God also disciplines them (5:6) by some of His varied governmental judgments (1:17; 2:23; 4:5-6, 17; 2 Pet. 2:3-4, 9; 3:7), and He will perfect, establish, strengthen, and ground them by His all grace (1 Pet. 5:10).

- 6 主对他们恒忍，使他们都有机会悔改得救——彼后三 9，15。
- 7 然后，基督要显现在荣耀里，给那些爱祂的人带来完全的救恩——彼前一 5，7～9，13，四 13，五 4。

二 从信徒一面说:

- 1 信徒是神的产业，为神拣选，（一 2，二 9，）蒙祂用祂的荣耀和美德所召，（9，三 9，彼后一 3，10，）为基督所救赎，（彼前一 18～19，）借神活的话由神重生，（3，23，）并借基督的复活得救。（三 21。）
- 2 他们现今蒙神的能力保守，（一 5，）得洁净以致彼此相爱，（22，）借着话奶的喂养而长大，（二 2，）在生命里发展属灵的美德，（彼后一 5～8，）被变化且被建造成为属灵的殿，就是圣别的祭司体系以事奉神。（彼前二 4～5，9。）
- 3 他们是神所拣选的族类，是君尊的祭司体系，是圣别的国度，是作神私有产业的奇特子民，以彰显祂的美德——9 节。
- 4 他们受神行政审判的管教，（一 17，二 19～21，三 9，14，17，四 6，12～19，五 6，9，）凭佳美的品行和敬虔，过圣别的生活，以荣耀神，（一 15，二 12，三 1～2，）在长老作榜样的牧养之下，（五 1～4，）作神诸般恩典的好管家服事人，叫神借着基督得荣耀，（四 10～11，）并且期待、催促主的来临，（一 13，彼后三 12，）叫他们得着丰富充足的供应，以进入主永远的国。（一 11。）
- 5 他们更期待永世里有神的义居住其中的新天新地，（三 13，）并且不断在我们的主和救主耶稣基督的恩典和知识上长大。（18。）

6. The Lord is long-suffering toward them that they all may have opportunity to repent unto salvation—2 Pet. 3:9, 15.
7. Then, Christ will appear in glory with His full salvation for His lovers—1 Pet. 1:5, 7-9, 13; 4:13; 5:4.

B. From the side of the believers:

1. The believers, as God's possession, were chosen by God (1:2; 2:9), called by His glory and virtue (v. 9; 3:9; 2 Pet. 1:3, 10), redeemed by Christ (1 Pet. 1:18-19), regenerated by God through His living word (vv. 3, 23), and saved through the resurrection of Christ (3:21).
2. They now are being guarded by the power of God (1:5), are being purified to love one another (v. 22), are growing by feeding on the milk of the word (2:2), are developing in life the spiritual virtues (2 Pet. 1:5-8), and are being transformed and built up into a spiritual house, a holy priesthood to serve God (1 Pet. 2:4-5, 9).
3. They are God's chosen race, royal priesthood, holy nation, and peculiar people for His private possession to express His virtues—v. 9.
4. They are being disciplined by His governmental judgment (1:17; 2:19-21; 3:9, 14, 17; 4:6, 12-19; 5:6, 9), are living a holy life in an excellent manner and in godliness to glorify Him (1:15; 2:12; 3:1-2), are ministering as good stewards of His varied grace for His glorification through Christ (4:10-11)—under the elders' exemplary shepherding (5:1-4)—and are expecting and hastening the coming of the Lord (1:13; 2 Pet. 3:12) in order to be richly supplied with an entrance into the eternal kingdom of the Lord (1:11).
5. Further, they are expecting the new heavens and new earth, in which righteousness dwells, in eternity (3:13), and they are growing continually in the grace and knowledge of our Lord and Savior Jesus Christ (v. 18).

三 从撒但一面说——撒但是信徒的对头，是魔鬼，如同吼叫的狮子，遍地游行，寻找可吞吃的人——彼前五 8。

四 从宇宙一面说：

- 1 堕落的天使被定罪，等候永远的审判；（彼后二 4；）上古不敬虔的世界被洪水毁灭；（五，三 6；）不敬虔的城被焚烧成灰；（二 6；）背道的假教师和异端讥诮者，以及过邪恶生活的人，都要受审判遭毁坏；（一，三，九～十，十二，三 3～4，7，彼前四 5；）诸天和地要被烧尽；（彼后三 7，十～十一；）并且所有的死人和鬼都要受审判。（彼前四 5。）
- 2 然后，那作新宇宙的新天新地就要来到，有神的义居住在其中，直到永远——彼后三 13，参赛一 26。

C. From the side of Satan—Satan is the believers' adversary, the devil, who as a roaring lion is walking about, seeking someone to devour—1 Pet. 5:8.

D. From the side of the universe:

1. The fallen angels were condemned and are awaiting eternal judgment (2 Pet. 2:4); the ancient ungodly world was destroyed by a flood (v. 5; 3:6); the ungodly cities were reduced to ashes (2:6); the false teachers and heretical mockers in the apostasy and mankind in his evil living will all be judged unto destruction (vv. 1, 3, 9-10, 12; 3:3-4, 7; 1 Pet. 4:5); the heavens and the earth will be burned up (2 Pet. 3:7, 10-11); and all the dead men and the demons will be judged (1 Pet. 4:5).
2. Then the new heavens and new earth will come as a new universe, in which God's righteousness will dwell for eternity—2 Pet. 3:13; cf. Isa. 1:26.

第一周■周一

晨兴喂养

彼前四 17“ 因为时候到了，审判要从神的家起首。若是先从我们起首，那不信从神福音的人，将有何等的结局？”

彼后三 12“ 期待并催促神的日子来临？因着那日子的来临，诸天被火烧就销化了，所有的元素都要被焚烧而融化。”

〔彼得〕这两封书信是论到神的行政，所以一再说到神与主的审判，（彼前二 23，四 5～6，17，彼后二 3～4，9，三 7，）作主要的项目之一。这审判是从天使开始，（二 3～4，）经过旧约各世代的人。（5～9。）然后，在新约时代，审判是从神的家起首，（彼前一 17，二 23，四 6，17，）一直持续到主的日子来到；（彼后三 10，）这日子就是在千年国以前，审判犹太人、信徒和外邦人的日子。千年国以后，一切的死者，包括人和鬼，都要受审判而灭亡，（彼前四 5，彼后三 7，）诸天和地也都要烧尽。（10 下，12。）…有些审判的结果是管教的对付，有些是时代的刑罚，有些是永远的沉沦。无论如何，主神要借着这一切的审判，清理并洁净整个宇宙，使祂得着一个新天新地，成为充满祂义的新宇宙，（13，）使祂喜悦。（彼得前书生命读经，一一一页。）

信息选读

在但以理〔对尼布甲尼撒之梦〕的讲解里，他解释说，…至高的神下命令，把尼布甲尼撒赶出离开人类，与野地的兽同住；他必吃草如牛，失去理性七个时期之久，直到他知道至高者才是人国的掌权

WEEK 1 — DAY 1

Morning Nourishment

1 Pet. 4:17 For it is time for the judgment to begin from the house of God; and if first from us, what will be the end of those who disobey the gospel of God?

2 Pet. 3:12 Expecting and hastening the coming of the day of God, on account of which the heavens, being on fire, will be dissolved, and the elements, burning with intense heat, are to be melted away?

Since Peter's Epistles are concerned with the government of God, the judgment of God and of the Lord is referred to repeatedly (1 Pet. 2:23; 4:5-6, 17; 2 Pet. 2:3-4, 9; 3:7) as one of the main items. God's judgment began from the angels (2:3-4) and passed through the generations of man in the Old Testament (vv. 5-9). Then in the New Testament age it begins from the house of God (1 Pet. 1:17; 2:23; 4:6, 17) and continues until the coming of the day of the Lord (2 Pet. 3:10), which will be a day of judgment on the Jews, the believers, and the Gentiles before the millennium. After the millennium all the dead, including men and demons, will be judged and will perish (1 Pet. 4:5; 2 Pet. 3:7), and the heavens and the earth will be consumed by fire (vv. 10b, 12)...Some judgments result in a disciplinary dealing, some in a dispensational punishment, and some in eternal perdition. However, by all these judgments the Lord God will clear up and purify the entire universe that He may have a new heaven and a new earth for a new universe filled with His righteousness (v. 13) for His delight. (Life-study of 1 Peter, p. 92)

Today's Reading

In his interpretation [of Nebuchadnezzar's dream], Daniel explained...that the Most High God had decreed that he would be driven out from among mankind, dwell with the beasts of the field, be made to eat grass as bulls, and lose his reasoning for a period of seven times, until he came to know that the Most High

者。(但四 23～25。)但以理四章二十六节接着说,“守望者既吩咐存留树根的不,等你知道诸天掌权,以后你的国必定归你。”

伯沙撒因着酒力的影响,吩咐人将他先祖尼布甲尼撒从耶路撒冷殿中所掠的金银器皿拿来,他与大臣、王后、妃嫔好用这些器皿饮酒,赞美那用金、银、铜、铁、木、石所造的神。(五 2～4。)他们把耶路撒冷圣殿中敬拜神所用的器皿拿来,用以拜偶像,那是亵渎神的圣别。

当他们在饮酒、赞美他们的神时,忽然有人手的指头显出来,在王宫里灯台对面的粉墙上写字。(5 上。)

但以理在读出并讲解那文字之前,先以四章所记载尼布甲尼撒的经历,来提醒伯沙撒。但以理认为发生在尼布甲尼撒身上的事,不仅是给尼布甲尼撒的功课,也是给他所有后裔的功课。…尼布甲尼撒曾受到神厉害地管教,他学到功课以后,就对神献上赞美。伯沙撒该从这功课有所学习,但他完全不在意这事。因此,但以理对他说,“伯沙撒啊,你是他的子孙,你虽知道这一切,你的心仍不谦卑,竟向天上的主自高,…没有将尊荣归与那手中有你气息,管理你一切道路的神…”。(五 22～24。)

伯沙撒没有想到会受到这样的责备。

在第五章二十五至二十八节,我们看见但以理讲解那文字。所写的文字是:“弥尼,弥尼,提客勒,乌法珥新。”(25。)但以理的讲解乃是这样:弥尼—神已经数算伯沙撒的国的年日,使其终止;提客勒—他被称在天平里,显出他的亏欠;毗勒斯—他的国分裂,归与玛代人和波斯人。(26～28。)(但以理书生命读经,四二、四六至四九页。)

参读:但以理书生命读经,第六至七篇。

is the Ruler over the kingdom of men (Dan. 4:24-25). Verse 26 goes on to say, “In that it was commanded that the stump of roots of the tree be left, your kingdom will be assured to you after you have come to know that the heavens do rule.”

Belshazzar, under the influence of the wine, commanded men to bring the gold and silver vessels that Nebuchadnezzar his forefather had taken out of the temple in Jerusalem, that he, his lords, his wives, and his concubines might drink from them and praise the gods of gold, silver, bronze, iron, wood, and stone (5:2-4). They took the vessels that were for God's worship in His holy temple at Jerusalem and used them in worshipping idols. That was an insult to God's holiness.

At the very moment that they were drinking wine and praising their gods, the fingers of a man's hand came forth and wrote opposite the lampstand upon the plaster of the wall of the king's palace (v. 5a).

Before reading the writing and interpreting it, Daniel reminded Belshazzar of the experience of Nebuchadnezzar recorded in chapter 4. Daniel regarded what happened to Nebuchadnezzar as a lesson not only for Nebuchadnezzar but also for all his descendants...Nebuchadnezzar had been severely disciplined by God and, after he had learned the lesson, offered praise to God. Belshazzar should have learned something from this lesson, but he did not care about it at all. Thus, Daniel said to him, “You his descendant, Belshazzar, have not humbled your heart, though you knew all this; but you have exalted yourself against the Lord of the heavens...The God in whose hand is your breath and to whom all your ways belong, you have not honored...” (5:22-24).

In verses 25 through 28 we see Daniel's interpretation of the writing. This is the writing that was inscribed: “MENE, MENE, TEKEL, UPHARSIN” (v. 25). This is Daniel's interpretation of the matter: MENE—God has numbered Belshazzar's kingdom and brought it to an end; TEKEL—he has been weighed in the scales and found to be lacking; and PERES—his kingdom has been divided and given to the Medes and the Persians (vv. 26-28). (Life-study of Daniel, pp. 35, 40-42)

Further Reading: Life-study of Daniel, msgs. 6—7

第一周■周二

晨兴喂养

彼前一 17“ 你们既称那不偏待人，按各人行为审判的为父，就当在你们寄居的时日中，凭着敬畏行事为人。”

赛四三 7“ 就是凡称为我名下的人，是我为自己的荣耀所创造、所塑造的，更是我所造作的。”

尼布甲尼撒的事例教导我们，我们需要小心，不思想自己的成就。尼布甲尼撒所建的王宫极其宏伟。当他在王宫顶上行走时，他（变得）骄傲。…这该警告我们，我们的成就可能使我们骄傲，这会引进神的审判。神在尼布甲尼撒身上的审判使他减为无有，所以他能论到主说，“地上所有的居民，都算为虚无；但在天上的万军和地上的居民中，祂照自己的意旨行事；无人能拦住祂的手，或对祂说，你作什么呢？”（但四 35。）在但以理四章三十七节，尼布甲尼撒继续说，“祂能使那行动骄傲的降为卑。”伯沙撒本该从尼布甲尼撒的经历学功课；然而，他没有学得功课，结果受了亏损。（但以理书生命读经，五一页。）

信息选读

我信当伯沙撒和他的大臣在荒淫放荡时，玛代的军队已经逼近那城。但以理讲解了那文字后不久，玛代的军队就进入城和王宫，杀了伯沙撒。因此，但以理五章三十一节总结说，“玛代人大利乌，约六十二岁，取了迦勒底国。”那就是巴比伦帝国的结束。

伯沙撒的光景应当给我们深刻的印象。我们都需要看见，我们若从神学到功课，就必须严肃地看重

WEEK 1 — DAY 2

Morning Nourishment

1 Pet. 1:17 And if you call as Father the One who without respect of persons judges according to each one's work, pass the time of your sojourning in fear.

Isa. 43:7 Everyone who is called by My name, whom I have created, formed, and even made for My glory.

The case of Nebuchadnezzar teaches us that we need to be careful and not consider what we have achieved. The palace built by Nebuchadnezzar was vast. When he took a walk on the roof of that palace, he became proud... This should warn us that our achievement may make us proud, and this may usher in God's judgment. God's judgment upon Nebuchadnezzar reduced him to nothing. This was the reason he could say of the Lord, "All the inhabitants of earth are considered as nothing, / But He does according to His will in the army of heaven / And among the inhabitants of the earth; / And there is no one who can resist His hand / Or say to Him, What are You doing?" (Dan. 4:35). In 4:37 concerning the Lord, Nebuchadnezzar went on to say, "He is able to abase those who walk in pride." Belshazzar should have learned the lesson from Nebuchadnezzar's experience; however, he did not learn the lesson and suffered as a result. (Life-study of Daniel, p. 43)

Today's Reading

I believe that while Belshazzar and his lords were engaging in debauchery, the Median army was approaching the city. Soon after Daniel interpreted the writing, the Median army entered the city and the palace and killed Belshazzar. Thus, Daniel 5:31 concludes, "Darius the Mede received the kingdom at about the age of sixty-two." That ended the Babylonian Empire.

Belshazzar's situation should make a deep impression on us. We all need to see that if we have received some lesson from God, we must regard that very

所学的。我们若轻看任何功课，就要受亏损。（但以理书生命读经，五〇至五一页。）

过正确为人生活的第一个原则是尊崇神。…尊崇神就是在每件事上顾到并尊重神，绝不忘记祂是创造我们的奇妙之神。我们要发脾气时，该尊崇神。尊崇神会使我们停止作恶。尊崇神也会使我们感受别人的苦难，并向他们施怜悯，动怜恤。

即使我生在基督教里，在我相信主以前，我也从不尊崇神。但从我得救那天起，我就开始尊崇神。在每件事上我都尊敬并尊重神。那在我的生活中引起很大的改变。

尊崇神就是敬畏神。敬畏耶和华是知识和智慧的开端；认识至圣者便是聪明。（箴一7，九10，十五33上。）知识、智慧和聪明都是从神而来。我们若敬畏祂，尊崇祂，这些就会成为我们的产业。我们若寻找智慧如寻找银子，搜求智慧如搜求隐藏的珍宝，我们就懂得敬畏耶和华，得以认识神。（二4～5。）敬畏耶和华就要恨恶邪恶。（八13。）敬畏耶和华使人日子加多；但恶人的年岁必被减少。（十27。）行动正直的，敬畏耶和华；行事乖僻的，却藐视祂。（十四2。）敬畏耶和华的，有坚固的倚靠，他的儿女也有避难所。敬畏耶和华是生命的泉源，可以使人离开死亡的网罗。（二六～二七。）少有财宝，敬畏耶和华，强如多有财宝，烦乱不安。（十五16。）我们若在敬畏耶和华上富足，就有平安。

敬畏耶和华是智慧的训诲，尊荣以前必有谦卑。（一六，三三。）因怜悯真实，罪孽得蒙遮盖；因敬畏耶和华，人就远离恶事。（一六六。）敬畏耶和华，使人得生命；他必安居知足，不遭祸患。（一九23。）（箴言生命读经，一一至一二、三三页。）

参读：箴言生命读经，第二至三篇。

seriously. If we disregard any lesson, we will suffer. (Life-study of Daniel, pp. 43-44)

The first principle for man to live a proper human life is revering God...To revere God is to consider and regard Him in everything, never forgetting that He is the wonderful God who has created us. When we are about to lose our temper, we should revere God. Revering God stops us from doing evil. Revering God also causes us to be touched by the sufferings of others and to show mercy and compassion to them.

Even though I was born into Christianity, before I believed in the Lord Jesus I never revered God. But from the day I got saved, I began to revere God. In everything I respected and regarded God. That caused a great change in my life.

To revere God is to fear God. The fear of Jehovah is the beginning of knowledge and wisdom, and the knowledge of the Holy One is understanding (Prov. 1:7; 9:10; 15:33a). Knowledge, wisdom, and understanding come from God. If we fear Him, revering Him, these will be our possession. If we seek wisdom like silver and search for her like hidden treasures, then we will understand the fear of Jehovah and find the knowledge of God (2:4-5). The fear of Jehovah is to hate evil (8:13). The fear of Jehovah prolongs days, but the years of the wicked will be shortened (10:27). He who walks in his uprightness fears Jehovah, but he who is perverse in his ways despises Him (14:2). In the fear of Jehovah is strong confidence, and his children will have a place of refuge. The fear of Jehovah is a fountain of life, that one may turn aside from the snares of death (vv. 26-27). Better is a little with the fear of Jehovah, than great treasure and turmoil with it (15:16). If we are rich in the fear of Jehovah, we will have peace.

The fear of Jehovah is the instruction of wisdom, and humility comes before honor (v. 33). By lovingkindness and truth iniquity is expiated, and by the fear of Jehovah men depart from evil (16:6). The fear of Jehovah leads to life, and he who has it will lodge in contentment; he will not be visited with evil (19:23). (Life-study of Proverbs, pp. 7-8, 24)

Further Reading: Life-study of Proverbs, msgs. 2—3

第一周■周三

晨兴喂养

彼前二 4～5“你们来到祂这为人所弃绝，却为神所拣选所宝贵的活石跟前，也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”

虽然彼得前后书的主题是神的行政，特别是祂在审判上所显示的行政，但这不是这两卷书的中心焦点。神圣的行政也不是彼得书信的基本结构。这些书信的中心焦点是什么？基本结构是什么？…实际上，彼得前书只有一章半在生命上是要紧的。（一 1～二 10。）…此外，我们也需要把彼得在五章十节的话看为重要的。彼得在这一节说，“但那全般恩典的神，就是那曾在基督耶稣里召你们进入祂永远荣耀的，等你们暂受苦难之后，必要亲自成全你们，坚固你们，加强你们，给你们立定根基。”…在彼得后书里，一章上半和末了一章最后一节在生命上是要紧的。在彼得前后书这些要紧的部分里，有这些书信的中心焦点。（犹大书生命读经，四七至四八页。）

信息选读

在彼前一章，我们看见三一神为着祂完全的救恩而有的工作。在二节我们看见父神的先见、那灵的圣别、以及耶稣基督的洒血。这节启示父的先见、子的救赎、和那灵的实施。这就是三一神的工作，为要成功神完全的救恩。在三节彼得说，父重生了我们，使我们有活的盼望。神完全的救恩由三种元素构成：父的重生、子的救赎、和那灵的实施。我们经历这救恩的时候，就有一种以圣别和爱为特征的生活。我们的生活方式是圣别的，并且我们爱弟

WEEK 1 — DAY 3

Morning Nourishment

1 Pet. 2:4-5 Coming to Him, a living stone, rejected by men but with God chosen and precious, you yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

Although the subject of 1 and 2 Peter is God's government, especially His government shown in His judgment, this is not the central focus of these books. Neither is the divine government the basic structure of the Epistles of Peter. What is the focus of these Epistles? What is their basic structure? In 1 Peter actually only one and a half chapters are crucial in relation to life [1:1—2:11]... In addition, we need to regard Peter's word in 5:10 as crucial. In this verse Peter says, "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 [2 Peter] the first half of the first chapter and the last verse of the last chapter are crucial in relation to life. In these vital portions of 1 and 2 Peter we have the central focus of these Epistles. (Life-study of Jude, p. 38)

Today's Reading

In chapter 1 of 1 Peter we see the operation of the Triune God for His full salvation. In verse 2 we see the foreknowledge of God the Father, the sanctification of the Spirit, and the sprinkling of the blood of Jesus Christ. This verse reveals the Father's foreknowledge, the Son's redemption, and the Spirit's application. This is the operation of the Triune God to carry out God's full salvation. In verse 3 Peter says that the Father has regenerated us unto a living hope. The full salvation of God is composed of three elements: the Father's regeneration, the Son's redemption, and the Spirit's application. When we experience this salvation, we have a life that is characterized by holiness and love. We are holy in our manner of life, and we

兄。所以，圣别和爱乃是神完全救恩的结果。不仅如此，这救恩里还有不能坏的种子，就是神活而常存的话。这就是彼前一章的简单概要。

现在，我们继续看彼前二章一至十一节。我们既蒙了重生，如今就是才生的婴孩，切慕那纯净的话奶，叫我们靠此长大，以致得救。（2。）我们在一章看见，我们蒙了重生，并且神完全的救恩乃是我们的分。如今我们需要有分于并享受这救恩。为此，我们需要从话奶得喂养。

借着从纯净的话奶得喂养并且长大以致得救，我们就会变化成为宝石。所以，彼得说到信徒是活石。（二5。）这些石头乃是为着建造属灵的殿，这殿就是圣别的祭司体系：“〔你们〕也就像活石，被建造成属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”（5。）一面，属灵的殿就是神的居所；另一面，这殿宣扬神的美德，彰显神的所是。

这属灵的殿当然是团体的。我们以团体的方式建造在一起，为要给神一个居所，并宣扬神的美德，就是彰显祂。

在彼得前书（一章和二章一至十一节）这两段里，包括五章十节在内，有这卷书的中心焦点。我们需要完全被这中心抓住。这样，当我们留意这卷书的其他事情时，就没有从这中心岔开的危机。

我们可以将彼得前书的中心焦点比作人体内的心脏。我们不该不惜损坏心脏来照顾身体其他的肢体。我们可以失去一个脚趾、一个手臂或一条腿，而仍然活着。但我们没有心脏，就活不成了。照样，我们需要顾到彼得前书的“心脏”，中心焦点。（犹大书生命读经，四八至五〇页。）

参读：犹大书生命读经，第四至五篇；在神圣三一里并同神圣三一活着，第四、六章。

love the brothers. Therefore, holiness and love are the issue of God's full salvation. Furthermore, in this salvation there is a seed, the incorruptible seed, which is the living and abiding word of God. This is a simple sketch of chapter 1 of 1 Peter.

Let us now go on to consider 1 Peter 2:1-11. Having been regenerated, we are now newborn babes longing for the guileless milk of the word in order that by it we may grow unto salvation (v. 2). In chapter 1 we see that we have been regenerated and that the full salvation of God is our portion. Now we need to partake of and enjoy this salvation. For this, we need to feed on the milk of the word.

By feeding on the guileless milk of the word and by growing unto salvation, we will be transformed into precious stones. Therefore, Peter refers to the believers as living stones (v. 5). These stones are for the building up of a spiritual house, and this house is a holy priesthood: "You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ" (v. 5). On the one hand, this spiritual house is God's dwelling place; on the other hand, it is something that tells forth the virtues of God, that expresses what God is.

This spiritual house, of course, is a corporate matter. We are being built up together in a corporate way to afford God a dwelling place and to tell out God's virtues, that is, to express Him.

In these two portions of 1 Peter, including 5:10, we have the central focus of this book. We need to be fully captured by this focus. Then we will not be in danger of being distracted from this focus as we pay attention to the other matters in this book.

We may compare the central focus of 1 Peter to the heart in the human body. We should not take care of the other members of the body at the cost of damaging our heart. We may lose a toe, an arm, or a leg and still live. But we cannot live without a heart. In a similar way, we need to care for the "heart," the central focus, of 1 Peter. (Life-study of Jude, pp. 38-40)

Further Reading: Life-study of Jude, msgs. 4—5; CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," chs. 4, 6

第一周■周四

晨兴喂养

彼前四 14“ 你们若在基督的名里受辱骂，便是有福的，因为荣耀的灵，就是神的灵，安息在你们身上。”

三 4“ 乃要重于那以温柔安静的灵为不朽坏之妆饰的心中隐藏的人，这在神面前是极有价值的。”

彼得在他的著作里所论到的头一个基本项目 乃是三一神。彼得指明我们所相信的神乃是三一神。在彼得前书开头的话里，我们能看见三一神：“ 就是照着父神的先见被拣选，借着那灵得圣别，以致顺从耶稣基督，并蒙祂血所洒的人。”（ 一 2。）这里有父神的先见、那灵的圣别、以及顺从耶稣基督并蒙祂血所洒。父神重生了我们，（ 3， ）基督用祂的宝血成功了救赎，而那灵将神完全的救恩实施在祂所拣选的人身上。这里我们看见三一神成功了完全的救恩。

彼得也向我们揭示，这三一神是我们的分。这事实由彼后一章四节里“ 有分于” 一辞所指明。按照这节，我们已得有分于神的性情。…神若不是我们的分，我们就无法有分于祂的性情。（ 犹大书生命读经，三二页。）

信息选读

彼得在他的著作中，也启示我们有分于三一神作我们之分的路。这条路与我们心中隐藏的人有关，这隐藏的人就是我们的灵。（ 彼前三 4。）论到我们的灵，保罗在他的书信中说得很多，但他没有用“ 心中隐藏的人” 一辞。这隐藏的人，就是我们人的灵，乃是我们享受三一神作我们之分的凭借。

WEEK 1 — DAY 4

Morning Nourishment

1 Pet. 4:14 If you are reproached in the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.

3:4 But the hidden man of the heart in the incorruptible adornment of a meek and quiet spirit, which is very costly in the sight of God.

The first basic matter covered by Peter in his writings is the Triune God. Peter indicates that the God in whom we believe is the Triune God. In the opening words of Peter's first Epistle, we can see the Triune God: "Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto the obedience and sprinkling of the blood of Jesus Christ" (1:2). Here we have the foreknowledge of God the Father, the sanctification of the Spirit, and the obedience and sprinkling of the blood of Jesus Christ. God the Father has regenerated us (v. 3), Christ has accomplished redemption with His precious blood, and the Spirit applies God's full salvation to His chosen people. Here we see the Triune God in the accomplishment of full salvation.

Peter also unveils to us the fact that this Triune God is our portion. This fact is indicated by the word partakers in 2 Peter 1:4. According to this verse, we have become partakers of the divine nature...If God were not our portion, we could not partake of His nature. (Life-study of Jude, p. 26)

Today's Reading

In his writings Peter also reveals the way for us to partake of the Triune God as our portion. The way involves the hidden man of the heart, and this hidden man is our spirit (1 Pet. 3:4). In his Epistles Paul has much to say concerning our spirit, but he does not use the expression the hidden man of the heart. This hidden man, our human spirit, is the means by which we enjoy the Triune God as our portion.

〔在彼前四章十四节〕这里原文直译是“荣耀的灵和神的灵”。荣耀的灵就是神的灵。彼得也说到基督的灵。（一11。）我们人的灵作为心中隐藏的人，以及神的灵作为荣耀的灵和基督的灵，乃是我们有分于神作我们之分的凭借。

彼得前后书的结构乃是一神，祂经过了种种过程，成为我们的分，使我们可以借着祂的灵，就是基督的灵和荣耀的灵，并借着运用我们的灵，来有分于祂并享受祂。…我们享受祂，乃是借着运用我们的灵，与神圣的灵合作并回应这灵。…我们研读彼得著作中其他各点的时候，若紧紧抓住基本思想和基本结构，就会得着丰富，且会非常丰富、完全并细致地经历三一神。

彼得和犹大都有力地指明，一神经过了一个过程，为要替我们作许多事并成为我们的一切，使我们能有分于祂作我们的享受。

〔彼得〕在第二封书信的开头论到神圣的供备。他告诉我们，神的神能已将一切关于生命和敬虔的事赐给我们，甚至分赐给我们，为要叫我们得有分于神的性情。不仅如此，按照彼后一章，神圣的供备不仅赐给我们神圣的生命，也赐给我们神圣的光。（19。）

彼得在他第二封书信的末了说，“你们却要在我们的主和救主耶稣基督的恩典和知识上长大。”（三18。）这里我们主的知识等于真理，就是祂一切所是的实际。…虽然彼得在他的书信里说到许多的事，但他著作的基本结构乃是一神成为我们的恩典，使我们能享受祂，在生命里长大，并借着在生命里长大而在三一神里得着成全、坚固、加强、并立定根基。（犹大书生命读经，三二至三五页。）

参读：神圣三一的神圣分赐，第九章。

Literally, the Greek [1 Peter 4:14] means “the Spirit of glory and that of God.” The Spirit of glory is the Spirit of God. Peter also speaks concerning the Spirit of Christ (1:11). Our human spirit as the hidden man of the heart and God’s Spirit as the Spirit of glory and as the Spirit of Christ are the means for us to partake of God as our portion.

The structure of 1 and 2 Peter is the Triune God, who has been processed to become our portion so that we may participate in Him, partake of Him, and enjoy Him through His Spirit, who is the Spirit of Christ and the Spirit of glory, and by the exercise of our spirit. We enjoy Him by exercising our spirit to cooperate with and respond to the divine Spirit...If we hold firmly to the basic thought and the basic structure as we study all the other points in the writings of Peter, we will be enriched, and we will experience the Triune God in a very rich, absolute, and detailed way.

Both Peter and Jude indicate strongly that the Triune God has passed through a process in order to do many things for us and to become everything to us that we may partake of Him for our enjoyment.

At the beginning of his second Epistle Peter speaks concerning the divine provision. He tells us that the divine power has granted to us and even imparted to us all things related to life and godliness in order that we may partake of the divine nature. Furthermore, according to chapter 1 of 2 Peter, the divine provision gives us not only the divine life but also the divine light (v. 19).

At the end of his second Epistle Peter says, “Grow in the grace and knowledge of our Lord and Savior Jesus Christ” (3:18). Here the knowledge of our Lord is equal to the truth, the reality of all that He is...Although Peter covers many matters in his Epistles, the basic structure of his writings is the Triune God becoming our grace that we may enjoy Him, grow in life, and through the growth in life be perfected, established, strengthened, and grounded in the Triune God. (Life-study of Jude, pp. 26-28)

Further Reading: CWWL, 1983, vol. 2, “The Divine Dispensing of the Divine Trinity,” ch. 9

第一周■周五

晨兴喂养

彼后三 15～16“并且要以我们主的恒忍为得救的机会，就像我们所亲爱的弟兄保罗，照着所赐给他的智慧，也写了信给你们；他在一切的信上也都是讲论这些事；信中有些是难以明白的，那无学识不坚固的人曲解，如曲解其余的经书一样，就自取毁坏。”

〔彼得前书〕的心脏乃是三一神的工作，为要完成祂的三重救恩，包括了重生、救赎和实施。我们借着重生已经成为神的儿女，如今就需要从祂的话得喂养，为要长大以致完全得救。这样，我们就会被变化，为要建造在一起，好给神一个居所，并成为祂的彰显。为着这个目的，全般恩典的神要成全我们，坚固我们，加强我们，给我们立定根基。（犹大书生命读经，五〇页。）

信息选读

我所关切的是，〔彼得前后书和犹大书〕中所说种种不同的事会把圣徒从这个基本结构岔开。我不是说，我们不该留意这些事。…这个基本结构就是三一神在工作，要完成三重的救恩，使我们得重生，从祂的话得喂养，并且长大、变化、建造，叫祂能得着一个居所，我们也能彰显祂。

这个基本思想在保罗的书信中也能看到。因这缘故，彼得说，“就像我们所亲爱的弟兄保罗，照着所赐给他的智慧，也写了信给你们；他在一切的信上也都是讲论这些事。”（彼后三 15～16。）保罗

WEEK 1 — DAY 5

Morning Nourishment

2 Pet. 3:15-16 And count the long-suffering of our Lord to be salvation, even as also our beloved brother Paul, according to the wisdom given to him, wrote to you, as also in all his letters, speaking in them concerning these things, in which some things are hard to understand, which the unlearned and unstable twist, as also the rest of the Scriptures, to their own destruction.

The heart of 1 Peter is the operation of the Triune God to carry out His threefold salvation, which includes regeneration, redemption, and application. We have become God's children through regeneration, and now we need to feed on His word in order to grow unto full salvation. Then we will be transformed in order to be built together to provide God a dwelling place and to be His expression. For this purpose, the God of all grace will perfect, establish, strengthen, and ground us. (Life-study of Jude, p. 40)

Today's Reading

My concern is that the saints may be distracted from this basic structure by the various matters covered in 1 and 2 Peter and Jude. I am not saying that we should not pay attention to these matters...This basic structure is the Triune God operating to accomplish a threefold salvation so that we may be regenerated, that we may feed on His word, and that we may grow, be transformed, and be built up in order that He may have a dwelling place and that we may express Him.

This basic thought can also be seen in the Epistles of Paul. For this reason Peter says, “Even as also our beloved brother Paul, according to the wisdom given to him, wrote to you, as also in all his letters, speaking in them concerning these things” (2 Pet. 3:15-16). Paul also reveals that we may feed on the Lord

也启示我们能从主得喂养并且长大，为要被建造成属灵的殿，使神能得着团体的彰显。所以，这两位使徒都传讲同样的事，但措辞多少有点不同。彼得和保罗都有同样的中心。我盼望我们…没有一人从新约所启示使徒职事的中心点和基本结构岔开。（犹太书生命读经，五一页。）

保罗在他的著作中也说到“这些事”，（只是没有说到新天新地，）因此，彼得提到保罗的著作以加强自己的著作，特别是关于神对信徒行政和管教的审判。…这种推荐是何等美丽、超绝！虽然哥林多人照自己分门别类的喜好，想要把彼得和保罗分开，（林前一11～12，）彼得却推荐保罗，说保罗和他一样，教导“这些事”；又说保罗的著作不该被曲解，乃该被重看，和其余的经书一样，该得着与旧约同样的尊重。他这样推荐保罗不是一件小事，因为在新约信仰上曾被保罗当面责备的，就是他。（加二11～21。）这指明彼得放胆承认，早期的使徒如约翰、保罗和他自己，虽然风格、辞句、发表、见地的角度、教训的陈明，各不相同，但他们都有分于同样唯一的职事，就是新约的职事；（林后三8～9，四1；）这样一个职事的中心点，乃是将包罗万有的基督这三一神的具体化身供应给人；这三一神经过了成肉体、过人生、钉十字架、复活、升天等过程后，借着基督的救赎并凭着圣灵的运行，把祂自己分赐给祂的赎民，作他们唯一的生命之分，并生命的供应和一切，好照着父永远的定旨，建造召会作基督的身体，总结于三一神完满的彰显，就是三一神的丰满。（彼得后书生命读经，一三六至一三七页。）

参读：彼得后书生命读经，第十三篇。

and grow in order to be built up into a spiritual house so that God may have a corporate expression. Therefore, these two apostles ministered the same thing, but with somewhat different terminology. Both Peter and Paul had the same focus. I hope that none of us...will be distracted from the central focus and the basic structure of the apostles' ministry revealed in the New Testament. (Life-study of Jude, pp. 40-41)

Paul in his writings also spoke concerning “these things” (except for the new heavens and new earth). Hence, Peter referred to Paul’s writings to strengthen his own writings, especially concerning God’s governmental and disciplinary judgment upon the believers...What beauty and excellency are in this commendation! Although the Corinthians attempted to divide Peter and Paul according to their own divisive preference (1 Cor. 1:11-12), Peter commended Paul, saying that both of them taught the same things, “these things,” and that Paul’s writings should not be twisted but should be regarded like “the rest of the Scriptures” and should receive the same respect as the Old Testament. For Peter to make such a commendation was not a small thing, for it was he who was rebuked to his face by Paul regarding the New Testament faith (Gal. 2:11-21). This indicates that Peter was bold in admitting that the early apostles, such as John, Paul, and himself, although their style, terminology, utterance, certain aspects of their views, and the way they presented their teachings differed, participated in the same unique ministry, the ministry of the New Testament (2 Cor. 3:8-9; 4:1). Such a ministry ministers to people, as its focus, the all-inclusive Christ as the embodiment of the Triune God, who, after passing through the process of incarnation, human living, crucifixion, resurrection, and ascension, dispenses Himself through the redemption of Christ and by the operation of the Holy Spirit into His redeemed people as their unique portion of life and as their life supply and everything, for the building up of the church as the Body of Christ, which will consummate in the full expression, the fullness, of the Triune God, according to the eternal purpose of the Father. (Life-study of 2 Peter, pp. 114-115)

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

第一周■周六

晨兴喂养

彼前一10～12“关于这救恩，…众申言者，已经详细地寻求考察过，就是考察在他们里面基督的灵，预先证明那要临到基督的苦难，以及后来的荣耀，所指明的是什么时候，并怎样的时候；他们得了启示，知道他们供应这些事，不是为自己，乃是为你；那些靠着从天上差来的圣灵，传福音给你们的人，现在将这些事报给你们…”。

在彼后三章十六节彼得说到“这些事”。彼得在他…的两封书信里，说到神的整个经纶，从创世以前已过的永远，…说到将来永远的新天新地。…他…揭示，众申言者所预言、众使徒所传讲…神经纶中重要的事。（彼得后书生命读经，一三三页。）

信息选读

（一）从三一神一面说：父神在永远里照着祂的先见拣选了一班人，…并且呼召他们进入祂的荣耀。…基督在创世以前，是预先被神知道的，却在这末后的时期才显现出来；…祂已经凭祂的代死，…借祂生命中的复活，并大能里的升天，…救赎并拯救了神所拣选的人。…从天上差来的那灵，已经圣别并洁净基督所救赎并拯救的人。…（天使也渴望详细察看这些事…。）三一神的神能已将一切关于生命和敬虔的事赐给他们，…要保守他们得着完全的救恩。…神也借着祂一些不同的行政审判…管教他们，…又借着祂全般的恩典成全、坚固、加强他们，给他们立定根基。…主对他们恒忍，使他们都有机会悔改得救。…然后，基督要显现在荣耀里，给那些爱祂的人带来完全的救恩。

WEEK 1 — DAY 6

Morning Nourishment

1 Pet. 1:10-12 Concerning this salvation the prophets...sought and searched diligently,...the Spirit of Christ in them...making clear, testifying beforehand of the sufferings of Christ and the glories after these. To them it was revealed that...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...

In 2 Peter 3:16 Peter speaks of “these things.” In his two Epistles...Peter covered the entire economy of God, from eternity past before the foundation of the world...to the new heavens and new earth in eternity future...He unveiled the crucial things related to God’s economy, concerning which things the prophets prophesied and the apostles preached..., from four sides. (Life-study of 2 Peter, p. 112)

Today’s Reading

(1) From the side of the Triune God: God the Father has chosen a people in eternity according to His foreknowledge...and called them into His glory... Christ, foreknown by God before the foundation of the world but manifested in the last times..., has redeemed and saved God’s chosen people...by His vicarious death...through His resurrection in life and ascension in power...The Spirit, sent from heaven, has sanctified and purified those whom Christ has redeemed and saved...(The angels long to look into these things...) The Triune God’s divine power has provided the redeemed ones with all things that relate to life and godliness...to guard them unto full salvation...God also disciplines them...by some of His varied governmental judgments..., and He will perfect, establish, strengthen, and ground them by His all grace...The Lord is long-suffering toward them that they all may have opportunity to repent unto salvation...Then Christ will appear in glory with His full salvation for His lovers.

(二)从信徒一面说:信徒是神的产业,为神拣选,…蒙祂用祂的荣耀和美德所召,…为基督所救赎,…借神活的话由神重生,…并借基督的复活得救。…他们现今蒙神的能力保守,(彼前1:5,)得洁净以致彼此相爱,(2:2,)借着话奶的喂养而长大,(二:2,)在生命里发展属灵的美德,…被变化且被建造成为属灵的殿,就是圣别的祭司体系以事奉神。…他们是神所拣选的族类,是君尊的祭司体系,是圣别的国度,是作神私有产业的奇特子民,以彰显祂的美德,…受神行政审判的管教,…凭佳美的品行和敬虔,过圣别的生活,以荣耀神,…在长老作榜样的牧养之下,…作神诸般恩典的好管家服事人,叫神借着基督得荣耀,…并且期待、催促主的来临,…叫他们得着丰富充足地供应,以进入主永远的国。…他们更期待永世里有神的义居住其中的新天新地,…并且不断在我们的主和救主耶稣基督的恩典和知识上长大。

(三)从撒但一面说:撒但是信徒的对头,是魔鬼,如同吼叫的狮子,遍地游行,寻找可吞吃的人。

(四)从宇宙一面说:堕落的天使被定罪,等候永远的审判;…上古不敬虔的世界被洪水毁灭;…不敬虔的城被焚烧成灰;…背道的假教师和异端的讥诮者,以及过邪恶生活的人,都要受审判遭毁坏;…诸天和地要被烧尽;…并且所有的死人和鬼都要受审判。…然后,那作新宇宙的新天新地就要来到,有神的义居住在其中,直到永远。(彼得后书生命读经,一三三至一三五页。)

参读:神新约的经纶,第十八章。

(2) From the side of the believers: The believers, as God's possession, were chosen by God..., called by His glory and virtue..., redeemed by Christ..., regenerated by God through His living word..., and saved through the resurrection of Christ...They are now being guarded by the power of God (1 Pet. 1:5), are being purified to love one another (v. 22), are growing by feeding on the milk of the word (2:2), are developing in life the spiritual virtues..., and are being transformed and built up into a spiritual house, a holy priesthood to serve God...They are God's chosen race, royal priesthood, holy nation, and peculiar people for His private possession to express His virtues...They are being disciplined by His governmental judgment..., are living a holy life in an excellent manner and in godliness to glorify Him..., are ministering as good stewards of His varied grace for His glorification through Christ...(under the elders' exemplary shepherding...), and are expecting and hastening the coming of the Lord...in order to be richly supplied with an entrance into the eternal kingdom of the Lord...Further, they are expecting the new heavens and new earth, in which righteousness dwells, in eternity..., and they are growing continually in the grace and knowledge of our Lord and Savior Jesus Christ (2 Pet. 3:18).

(3) From the side of Satan: Satan is the believers' adversary, the devil, who as a roaring lion is walking about, seeking someone to devour (1 Pet. 5:8).

(4) From the side of the universe: The fallen angels were condemned and are awaiting eternal judgment...; the ancient ungodly world was destroyed by a flood...; the ungodly cities were reduced to ashes...; the false teachers and heretical mockers in the apostasy and mankind in his evil living will all be judged unto destruction...; the heavens and the earth will be burned up...; and all the dead men and the demons will be judged...Then the new heavens and the new earth will come as a new universe, in which God's righteousness will dwell for eternity. (Life-study of 2 Peter, pp. 112-114)

Further Reading: CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 18

第一周诗歌

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经历神 — 借三身位

8 8 8 8 (英 609)

降 B 大调

3/4

一 哦神,赞美 你的 奥妙,竟然 能给我 摸到;
原在光中 人难 靠近,今在 灵里 与我 相亲。

二 你是圣父、圣子、圣灵, 三一之神作我生命;
在我里面将我供应, 使我有你神圣性情。

三 父在子里,子成为灵, 灵临到我如气似风;
父、子、圣灵,神圣、奥秘, 成为我的实际经历。

四 父的一切全归子有, 子的丰富全由灵受;
灵降我身并进我心, 使你成为我的福分。

五 父是源头,子是显出, 灵是你对我的进入;
父在子里显在人间, 子成为灵进我里面。

六 父愿子能凡事居首, 子愿凡事以父为头;
灵愿使子得着荣耀, 在我心中向我启晓。

七 灵是你的最终形态, 进入我灵受我敬拜;
我要享受你的丰富, 必须灵里与灵接触。

八 灵里敬拜,灵里交通, 灵里祷告、赞美、称颂,
我就摸着灵里圣灵, 享受你作一切供应。

WEEK 1 — HYMN

What mystery, the Father, Son, and Spirit

Experience of God — By the Trinity

608

1. What mys-te - ry, the Father, Son, and Spir - it, In per-son three, in substance all are
one. How glo - ri - ous, this God our be-ing en - ters To be our all, thru Spir-it in the

Chorus
Son! (C) The Tri-une God has now be-come our all! How won-der - ful! How glo - ri -
ous! This Gift di - vine we never can exhaust! How ex-cel-lent! How mar-vel-ous!

- How rich the source, the Father as the fountain,
And all this wealth He wants man to enjoy!
O blessed fact, this vast exhaustless portion
Is now for us forever to employ!
- How wonderful, the Son is God's expression
Come in the flesh to dwell with all mankind!
Redemption's work, how perfectly effective,
That sinners we with God might oneness find.
- The Spirit is the Son's transfiguration
Come into us as life the full supply.
Amazing fact, our spirit with the Spirit
Now mingles and in oneness joins thereby!
- How real it is that God is now the Spirit
For us to touch, experience day by day!
Astounding fact, with God we are one spirit,
And differ not in life in any way!

第一周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第二周

在神的行政下 过基督徒生活

诗歌：16

读经：彼前一 17，二 21 ~ 24，四 17 ~ 19，五 6

【周一】

壹 彼得前后书是说到神宇宙的行政：

- 一 彼得前书的主题是神行政下的基督徒生活，特别在神对祂所拣选之人的对付上，指出神的行政——一 2。
- 二 彼得后书的主题是神圣的供备与神圣的行政，指出神在管理我们时，供应我们所需要的一切——一 1 ~ 4，三 13。
- 三 神借着审判来管理；神的审判是为施行祂的行政——彼前一 17，四 17：
 - 1 彼得前后书是论到神的行政，所以一再说提到神与主的审判，作主要的项目之一——彼前二 23，四 5 ~ 6，17，彼后二 3 ~ 4，9，三 7。
 - 2 主神要借着各种不同的审判，清理并洁净整个宇宙，使祂得着一个新天新地，成为充满祂义的新宇宙，使祂喜悦——13 节。

Week Two

Living a Christian Life under the Government of God

Hymns: 21

Scripture Reading: 1 Pet. 1:17; 2:21-24; 4:17-19; 5:6

§ Day 1

I. The Epistles of 1 and 2 Peter are on the universal government of God:

- A. The subject of 1 Peter is the Christian life under the government of God, showing us the government of God especially in His dealings with His chosen people—1:2.
- B. The subject of 2 Peter is the divine provision and the divine government, showing us that as God is governing us, He supplies us with whatever we need—1:1-4; 3:13.
- C. God governs by judging; the judgment of God is for the carrying out of His government—1 Pet. 1:17; 4:17:
 1. Because 1 and 2 Peter are concerned with the government of God, in these Epistles the judgment of God and of the Lord is referred to repeatedly as one of the essential items—1 Pet. 2:23; 4:5-6, 17; 2 Pet. 2:3-4, 9; 3:7.
 2. Through various kinds of judgments, the Lord God will clear up the entire universe and purify it so that He may have a new heaven and a new earth for a new universe filled with His righteousness for His delight—v. 13.

【周二】

四 彼前一章十七节所说，父所施行的审判，不是将来的审判，乃是神现今、每天在行政上对付祂儿女所施行的审判：

- 1 父重生了我们，为要产生圣别的家庭——圣别的父同圣别的儿女——3，15，17 节。
- 2 我们既是圣别的儿女，就该照圣别的生活方式而行；（15～16；）不然，父神在祂的行政里就要成为审判者，对付我们的不圣。（四 15～17，来十二 9～10。）

五 神行政中管教的审判，要从神的家起首——彼前四 17：

- 1 神审判任何不符合祂行政的事物；所以，在今世我们这些神的儿女乃是在神每天的审判之下——17。

【周三】

- 2 神在祂行政管理的审判中，用火炼的试验对付信徒，这审判要从神自己的家起首——四 12，17。
- 3 这审判的目的，是要我们在灵里照着神活着——6 节。

贰 彼得著作的宝贵，在于他将基督徒生活与神的行政结合，启示出基督徒生活与神的行政乃是成对而并行的——彼前一 17，二 21，24，三 15，四 17，五 5～8：

- 一 在基督里，三一神经过了漫长的过程，成了赐生命的灵，住在我们里面；这是为着我们的基督徒生活——约一 14，十四 17，林前十五 45 下，六 17。
- 二 同时，三一神仍是宇宙的创造主及其管理者——

§ Day 2

D. The judgment in 1 Peter 1:17, which is carried out by the Father, is not the future judgment but is the present, daily judgment of God's governmental dealings with His children:

1. The Father has regenerated us to produce a holy family—a holy Father with holy children—vv. 3, 15, 17.
2. As holy children, we should walk in a holy manner of life (vv. 15-16); otherwise, in His government God the Father will become the Judge and will deal with our unholiness (4:15-17; Heb. 12:9-10).

E. The disciplinary judgment in the government of God begins from the house of God—1 Pet. 4:17:

1. God judges everything that does not match His government; therefore, in this age we, the children of God, are under the daily judgment of God—1:17.

§ Day 3

2. God uses fiery ordeals to deal with the believers in the judgment of His governmental administration, which begins from His own house—4:12, 17.
3. The purpose of this judgment is that we would live according to God in the spirit—v. 6.

II. **The preciousness of Peter's writings is that he combines the Christian life and God's government, revealing that the Christian life and the government of God go together as a pair—1 Pet. 1:17; 2:21, 24; 3:15; 4:17; 5:5-8:**

- A. The Triune God has passed through a long process in Christ and has become the life-giving Spirit to indwell us; this is for our Christian life—John 1:14; 14:17; 1 Cor. 15:45b; 6:17.
- B. At the same time, the Triune God is still the Creator of the universe and its

彼前四 19。

三 我们虽然从神而生，得着属灵的生命，成为新造，但我们仍在旧造里——约一 12～13，三 3，5～6，林后五 17：

- 1 为这缘故，我们需要神行政的对付——彼前一 17。
- 2 我们基督徒的生命要长大，就需要神行政的管教——二 2，四 17，彼后一 5～7。

【周四】

叁 主耶稣在地上时，过一种绝对在神行政下的为人生活，并且将一切与祂有关的事交给神的行政——约六 38，彼前二 21～23：

- 一 主总是把所受的一切羞辱和伤害，交给那位在祂的行政里按公义审判的公义之神，使自己服从祂；祂信靠这公义的一位，承认祂的行政——23 节。
- 二 神指教为人的基督时，基督借着与神接触，祂的心肠就与神是一，并且警戒祂——诗十六 7，赛五十 4。

肆 我们既是在基督里的信徒和神的儿女，就该过一种在神行政下的基督徒生活——约三 15，一 12～13，彼前四 13～19，五 6～8：

- 一 彼得的书信启示，基督使我们能接受神借着苦难所施行的行政对付——彼前一 6～8，二 3～4，19，21～25，三 18，22，四 1，15～16，五 8～9。
- 二 我们在寄居的时日中，该凭圣别的敬畏行事为

Ruler—1 Pet. 4:19.

C. Although we have been born of God to have a spiritual life and to be a new creation, we are still in the old creation—John 1:12-13; 3:3, 5-6; 2 Cor. 5:17:

1. For this reason, we need God's governmental dealings—1 Pet. 1:17.
2. In order for the Christian life to grow, we need the discipline of God's government—2:2; 4:17; 2 Pet. 1:5-7.

§ Day 4

III. When the Lord Jesus was on earth, He lived a human life that was absolutely under the government of God, and He committed everything related to Him to God's government—John 6:38; 1 Pet. 2:21-23:

- A. The Lord kept committing all His insults and injuries to Him who judges righteously in His government, the righteous God, to whom He submitted Himself; He put His trust in this righteous One, recognizing His government—v. 23.
- B. When God counseled Christ as a man, Christ's inward parts were one with God and instructed Him through His contact with God—Psa. 16:7; Isa. 50:4.

IV. As believers in Christ and children of God, we should live a Christian life under the government of God—John 3:15; 1:12-13; 1 Pet. 4:13-19; 5:6-8:

- A. The Epistles of Peter reveal the Christ who enables us to take God's governmental dealings administered through sufferings—1 Pet. 1:6-8; 2:3-4, 19, 21-25; 3:18, 22; 4:1, 15-16; 5:8-9.
- B. We should pass the time of our sojourning in holy fear, that is, in a

人，这种敬畏乃是一种健康、认真的谨慎，引导我们在一切行事为人上成为圣的——15, 17。

【周五】

三 我们该谦卑服在神那执行祂行政之大能的手下——五 6:

- 1 在六节，“神大能的手”是指神执行祂行政的手，特别见于祂的审判中——17，四 17。
- 2 谦卑服在神大能的手下，乃是让神把我们作成谦卑的；然而，我们必须与神的工作合作，甘愿在神大能的手下被祂作成谦卑、卑微的——五 6。

【周六】

四 我们该将我们的魂交与那信实的创造主——四 19:

- 1 神能保全我们的魂；祂慈爱信实地照顾，随同着祂在行政管理中的公平。
- 2 当神在祂的行政上审判我们时，祂仍在爱里信实地照顾我们；我们遭受祂管教的审判时，该把自己的魂交与我们创造主信实的照顾——太十 28，十一 28 ~ 29。

五 在基督的死里，我们已经向罪死了，使我们在基督的复活里，得以在神的行政下向义活着——彼前二 24:

- 1 神的行政乃是建立在公义上；（诗八九 14 上；）我们这些神的子民活在祂的行政之下，必须过公义的生活。
- 2 “向义活着”这辞与满足神行政的要求有关——彼前二 24：
 - a 我们已经得救，好使我们在神的行政下过正确的生活，就是过一种与神行政中义的要求相合的生活。

healthy, serious caution that leads us to be holy in all our manner of life—1:15, 17.

§ Day 5

C. We should be humbled under the mighty hand of God, which carries out the government of God—5:6:

1. In verse 6 the mighty hand of God refers to God's administrating hand seen especially in His judgment—1:17; 4:17.
2. To be humbled under God's mighty hand is to be made humble by God; however, we must cooperate with God's operation and be willing to be made humble, lowly, under His mighty hand—5:6.

§ Day 6

D. We should commit our souls to the faithful Creator—4:19:

1. God can preserve our soul, and His loving and faithful care accompanies His justice in His governmental administration.
2. While God judges us in His government, He cares for us faithfully in His love; as we are suffering His disciplinary judgment, we should commit our souls to the faithful care of our Creator—Matt. 10:28; 11:28-29.

E. In the death of Christ we have died to sins so that in the resurrection of Christ we might live to righteousness under God's government—1 Pet. 2:24:

1. God's government is established upon righteousness (Psa. 89:14a); as God's people living under His government, we must live a righteous life.
2. The expression live to righteousness is related to the fulfilling of God's governmental requirements—1 Pet. 2:24:
 - a. We were saved so that we might live rightly under the government of God, that is, in a way that matches the righteous requirements of His government.

b 我们在基督的死里，已经从罪分别出来，并在祂的复活里，已经被点活，使我们在基督徒的生活中，在神的行政下自然而然向义活着——罗六 8，10～11，18，弗二 6，约十四 19，提后二 11。

b. In Christ's death we have been separated from sins, and in His resurrection we have been enlivened so that in our Christian life we might live spontaneously to righteousness under the government of God—Rom. 6:8, 10-11, 18; Eph. 2:6; John 14:19; 2 Tim. 2:11.

第二周■周一

晨兴喂养

彼前四 17“ 因为时候到了，审判要从神的家起首。若是先从我们起首，那不信从神福音的人，将有何等的结局？”

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

彼得这两封书信的主题乃是神宇宙的行政。…如我们所知道的，马太福音说到国度。不要以为行政与国度是相同的。不，国度是一件事，行政是另一件事。国家有政府（行政）。然而，政府不是国家；政府乃是国家的行政中心。（彼得前书生命读经，一一页。）

信息选读

虽然马太福音陈明国度，那卷书里却找不着行政。神的行政是在彼得的著作里。马可福音陈明服事，路加福音陈明救恩，约翰福音陈明生命。因此，四福音里有国度、服事、救恩和生命，却没有神的行政。彼得在他的书信里给我们看见神宇宙的行政，借此补上这缺欠。

神借着审判来管理。这是神施行祂行政的路。我是年长的人，借着研读和观察，对世界历史有一点认识，我能见证我常在神面前低头敬拜。祂是管理者，祂借着审判来管理。神审判了希特勒、史达林、和其他作恶的人。一面，神多少容忍他们作一些事，来为祂的定旨效力，如希特勒屠杀犹太人，促使犹太人合一。然而，神也审判了这些作恶的人。

WEEK 2 — DAY 1

Morning Nourishment

1 Pet. 4:17 For it is time for the judgment to begin from the house of God; and if first from us, what will be the end of those who disobey the gospel of God?

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

In his two Epistles Peter is on the subject of God's universal government... As we know, Matthew is on the kingdom. Do not think that the government and the kingdom are identical. No, the kingdom is one thing, and the government is another. A country or nation has a government. The government, however, is not the nation; rather, the government is the administrative center of the nation. (Life-study of 1 Peter, p. 8)

Today's Reading

Although Matthew presents the kingdom, the government is not found in that book. The government of God is in the writings of Peter. Mark presents service; Luke, salvation; and John, life. Thus, in the four Gospels we have the kingdom, service, salvation, and life. But we do not have the divine government. In his Epistles Peter makes up this lack by showing us God's universal government.

God governs by judging. This is the way God carries out His government. As an elderly man who has some knowledge of world history both by study and observation, I can testify that I bow before God. He is the governing One, and He governs by judging. God has judged Hitler, Stalin, and other evildoers. On the one hand, to some extent, God tolerated them in doing certain things that served His purpose...Nevertheless, God judged them.

彼得前后书里有神审判的记载。神借着洪水审判地。后来祂审判所多玛和蛾摩拉。神审判的历史也包括在旷野对以色列人的审判。在以色列人飘流的年间，他们一再经历神的审判。除了约书亚和迦勒以外，所有出埃及的人，包括摩西、亚伦和米利暗，都在神的审判之下死在旷野。不但如此，圣经说，神使成千不顺从的人倒毙在旷野。那是神的审判。我们不该以为神只审判希特勒和史达林这样作恶的人。神也审判祂自己的子民。照着彼前四章十七节，神行政的审判要从祂自己的家起首。

神行政审判的目的…是要清理祂的宇宙。…神不愿居住或停留在不洁净的地方。因此，神在洁净、炼净宇宙。首先祂炼净我们，就是祂的家。我们现今是祂洁净工作的中心。有时候你岂不是对自己说，“为什么我越爱主耶稣，难处就越多？我的亲戚很发达；他们非常亨通。但我的情况似乎越来越糟。”有些圣徒的健康有问题；有些人对儿女失望。我们有难处，原因是神的审判从祂自己的家起首。你我都在神的审判之下。

彼得写这两封书信（尤其是第一封）的原因是，分散的犹太信徒在受逼迫。他们在经历火炼的试验。彼得将这逼迫比作熔炉的焚烧。因着信徒受困扰，并且可能在疑惑，彼得就写信教导他们，也安慰他们。在彼前五章十节他说，“但那全般恩典的神，就是那曾在基督耶稣里召你们进入祂永远荣耀的，等你们暂受苦难之后，必要亲自成全你们，坚固你们，加强你们，给你们立定根基。”这里彼得似乎在告诉信徒，他们不需要疑惑，因为神在成全他们。正如石头被切割，好适合摆在建筑物里；我们也需要被“切割”，好得着成全、坚固、加强，并立定根基。彼得写信安慰受苦、遭逼迫的圣徒，给他们看见，他们都在神的行政之下。神的行政乃是首先施行在祂自己的儿女身上。（彼得前书生命读经，一一至一三页。）

参读：彼得前书生命读经，第一篇。

In 1 and 2 Peter we have a record of God's judgment. God judged the earth by means of the flood, the deluge. Later, He judged Sodom and Gomorrah. The history of God's judgment also includes the judgment upon the children of Israel in the wilderness. During their years of wandering, the children of Israel experienced God's judgment again and again. With the exception of Joshua and Caleb, all of those who came out of Egypt, including Moses, Aaron, and Miriam, died in the wilderness under God's judgment. Furthermore, the Bible says that thousands of the disobedient ones were strewn by God in the wilderness. That was God's judgment. We should not think that God judges only evildoers such as Hitler and Stalin. God also judges His own people. According to 1 Peter 4:17, God's governing judgment begins from His own household.

The purpose of God's governing judgment [is] to clear up His universe...God will not live or dwell in a place that is unclean. Thus, God is cleansing, purifying, the universe. First, He purifies us, His household. We are now the center of His cleaning work. Do you not sometimes say to yourself, "Why is it that the more I love the Lord Jesus, the more difficulties I have? My relatives are flourishing; they are doing very well. But my situation seems to get worse and worse." Some saints have problems with their health; others are disappointed with their children. The reason we have difficulties is that God's judgment begins from His own household. You and I are under God's judgment.

The reason the two Epistles of Peter were written, especially the first, was that the dispersed Jewish believers were suffering persecution. They were undergoing a fiery trial. Peter compares this persecution to the burning of a furnace. Because the believers were troubled and perhaps doubting, Peter wrote to instruct them and also to comfort them. In 1 Peter 5:10 he says, "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." Here Peter seems to be telling the believers that there is no need for them to doubt, for God is perfecting them...Peter wrote to comfort the suffering, persecuted saints, showing them that all of them were under God's government. The exercise of God's government is first upon His own children. (Life-study of 1 Peter, pp. 9-11)

Further Reading: Life-study of 1 Peter, msg. 1

第二周■周二

晨兴喂养

彼前一 15～17“却要照着那呼召你们的圣者，在一切行事为人上，也成为圣的；因为经上记着：‘你们要圣别，因为我是圣别的。’你们既称那不偏待人，按各人行为审判的为父，就当在你们寄居的时日中，凭着敬畏行事为人。”

我们借着那灵的圣别，在一切行事为人上成为圣的。这是基于那把神圣别的性情带给我们，并产生圣别生活的重生。…我们自己需要成为圣的。这不仅仅是穿某种衣服或不化妆的事。那种圣的观念太表面。我们的所是，我们的性情，我们的全人，都应该成为圣的。这是叫我们在一切行事为人上成为圣的。…神的子民应当圣别，因为神自己是圣别的。

那呼召我们的圣者，就是父，祂重生了我们，为要产生圣别的家庭—圣别的父同圣别的儿女。我们既是圣别的儿女，就该照圣别的生活方式而行。…祂在我们里面用生命生了我们，使我们有祂圣别的性情；在我们外面用审判管教我们，使我们有分于祂的圣别。（来十二 9～10。）祂是照着我们的行为、工作审判我们，祂并不偏待人。…我们若称祂为父，也当敬畏祂是审判我们的，并凭着敬畏过圣别的生活。（彼得前书生命读经，一〇九至一一〇页。）

信息选读

在彼前一章十七节，彼得“不是说到那对人末后的审判；…这里所说的，乃是神在这世上每天对祂儿女所施行之行政的审判…”。（Darby，达秘。）这是神对自己家人的审判。（四 17。）

WEEK 2 — DAY 2

Morning Nourishment

1 Pet. 1:15-17 But according to the Holy One who called you, you yourselves also be holy in all your manner of life; because it is written, “You shall be holy because I am holy.” And if you call as Father the One who without respect of persons judges according to each one’s work, pass the time of your sojourning in fear.

We are holy in all our manner of life through the sanctification of the Spirit. This is based on regeneration, which brings us the holy nature of God and issues in a holy life. We ourselves need to be holy. This is not merely a matter of wearing a certain kind of clothing or of not wearing makeup. That concept of holiness is too outward. Our being, our disposition, our entire person, should be holy. This is for us to be holy in all our manner of life. God’s people should be holy because God Himself is holy.

The Holy One, who as the Father has called us, has regenerated us to produce a holy family—a holy Father with holy children. As holy children, we should walk in a holy manner of life…He begot us with life inwardly that we might have His holy nature. He disciplines us with judgment outwardly that we may partake of His holiness (Heb. 12:9-10). His judgment is according to our work, our conduct, without respect of persons…If we call Him our Father, we also should fear Him as our Judge and live a holy life in fear. (Life-study of 1 Peter, pp. 91-92)

Today’s Reading

In 1 Peter 1:17 Peter “is not speaking of the final judgment of the soul…The thing spoken of here is the daily judgment of God’s government in this world, exercised with regard to His children…” (Darby). This is God’s judgment on His own household (4:17).

在四章十七节彼得说，“因为时候到了，审判要从神的家起首。若是先从我们起首，那不信从神福音的人，将有何等的结局？”彼得前书特别在神对祂所拣选之人的对付上，指出神的行政。他们在火炼的逼迫中所经历的苦难，是神审判他们的凭借，使他们受管教、被炼净，从不信的人中圣别出来，不和他们有一样的定命。因此，这种管教的审判，要从神自己的家起首，不是一次两次就作完的，乃是一直不断的直到主来。

十七节的家也是家人的意思。这里是指由信徒组成的召会。（二 5，来三 6，提前三 15，弗二 19。）神从这家，就是祂自己的家起首，借着对自己儿女管教的审判，施行祂行政的管理，使祂有坚定的立场，在祂宇宙的国里，审判那些不信从祂福音，以及背叛祂行政的人。这是为了建立祂的国，乃是彼得后书所论到的。（一 11。）

彼前一章十七节所说的，是神在这世上每天对祂儿女所施行之行政的审判。…神每天的审判不是施行在堕落的罪人身上，乃是施行在神的儿女身上。…反对神话语里这种教导的人也许说，“我们是神恩典的儿女，怎么可能受神审判？神是我们的父，祂爱我们，并赐恩典给我们。祂怎能作审判我们的事？”…一面，神在祂的行政之下恩待我们，使我们过合乎祂义的生活；另一面，祂审判任何不符合祂行政的事物。所以，在今世我们信徒乃是在神每天的审判之下。

这样的审判是我们这些神的儿女在地上寄居的时日，施行在我们身上的。所以，这审判不是在将来，乃是我们今天所经历的审判。主在约翰五章二十二节的话指永远的审判，在白色宝座前对不信者的审判。但这里的审判是神现今在祂儿女（不是不信者）身上的审判。（彼得前书生命读经，一一一、三〇四、三一〇至三一、三二三至三二四页。）

参读：彼得前书生命读经，第十一、三十篇。

First Peter 4:17 says, “For it is time for the judgment to begin from the house of God; and if first from us, what will be the end of those who disobey the gospel of God?” This book shows the government of God especially in relation to His dealings with His chosen people. The sufferings they undergo in fiery persecution are used by Him as a means to judge them that they may be disciplined, purified, and separated from the unbelievers and not have the same destiny as they. Hence, such disciplinary judgment begins from His own household, and it is not exercised just once or twice but is being carried out continuously until the Lord’s coming.

[God’s] house, or household, refers to the church, composed of the believers (2:5; Heb. 3:6; 1 Tim. 3:15; Eph. 2:19). From this house, as His own house, God begins His governmental administration by God’s disciplinary judgment over His own children, that He may have strong ground to judge, in His universal kingdom, those who are disobedient to His gospel and rebellious toward His government. This is for the establishing of His kingdom, which is covered in the second book (2 Pet. 1:11).

What we have in 1 Peter 1:17 is the daily judgment of God’s government in the world, a judgment that is exercised with regard to His children...The daily judgment of God is not exercised upon fallen sinners; instead, it is exercised upon God’s children. Those who oppose this teaching from the Word may say, “How is it possible for us, God’s children in grace, to be judged by God? God is our Father, and He loves us and gives us grace. How could He do something to judge us?”...On the one hand, God is gracing us to live a life that suits His righteousness under His government. On the other hand, He judges anything that does not match His government. Therefore, in this age we the believers are under the daily judgment of God.

This kind of judgment is exercised upon us, the children of God, while we are passing the time of our sojourning on earth...The Lord’s word in John 5:22 refers to eternal judgment, to the judgment of unbelievers at the great white throne. But the judgment here is the present judgment of God upon His children, not on unbelievers. (Life-study of 1 Peter, pp. 92, 252, 257, 268)

Further Reading: Life-study of 1 Peter, msgs. 11, 30

第二周■周三

晨兴喂养

彼前四12~13“亲爱的，有火炼的试验临到你们，为要试炼你们，不要以为奇怪，似乎是遭遇非常的事，倒要照着你们有分于基督苦难的多少而欢乐，使你们在祂荣耀显现的时候，也可以喜乐欢腾。”

彼得前书是论到在神行政下基督徒生活的书。我们很容易留意基督徒的生活，而忽略神的行政。事实上，基督徒的生活与神的行政并行。三一神经过了漫长的过程，成了赐生命的灵，住在我们里面。这是为着我们的基督徒生活。同时，三一神仍是宇宙的创造主及其管理者。一面，我们重生得着属灵的生命，神圣的生命。另一面，我们仍在旧造里。为这缘故，我们需要神行政的对付。我们基督徒的生命要长大，就需要神行政的管教。（彼得前书生命读经，三三六页。）

信息选读

彼得著作的宝贵，在于他将基督徒生活与神的行政结合。…我们若仔细读彼得的两封书信，就会看见彼得在生命的事上相当深。…但彼得在他的著作中，同时严厉地说到神对祂重生子民行政的对付。所以，在彼得的书信里，我们需要看见基督徒的生活与神的行政，也需要看见二者如何并行。

在彼前四章十二节…火炼的试验，原文意焚烧，表征炼净金银之熔炉的焚烧。（箴二七21，诗六六10。）…彼得认为信徒所遭受的逼迫，乃是这样一个神用以炼净他们生命的熔炉。这是神在行政管理的审判中对付信徒的方式，这审判要从神自己的家

WEEK 2 — DAY 3

Morning Nourishment

1 Pet. 4:12-13 Beloved, do not think that the fiery ordeal among you, coming to you for a trial, is strange, as if it were a strange thing happening to you; but inasmuch as you share in the sufferings of Christ, rejoice, so that also at the revelation of His glory you may rejoice exultingly.

First Peter is a book on the Christian life under the government of God. It is easy for us to pay attention to the Christian life and to neglect God's government. Actually, the Christian life and the government of God go together. The Triune God has passed through a long process and has become the life-giving Spirit to indwell us. This is for our Christian life. At the same time, the Triune God is still the Creator of the universe and its ruler. On the one hand, we have been reborn to have a spiritual life, the divine life. On the other hand, we are still in the old creation. For this reason we need God's governmental dealings. In order for the Christian life to grow, we need the discipline of God's government. (Life-study of 1 Peter, p. 278)

Today's Reading

The preciousness of Peter's writings is that he combines the Christian life and God's government...If we would carefully read the two Epistles of Peter, we would see that Peter is quite deep in the matter of life...But at the same time, in his writings Peter gives a serious word regarding God's governmental dealings with His regenerated people. Therefore, in the Epistles of Peter we need to see the Christian life and God's government and also see how the two go together.

In 1 Peter 4:12...the Greek word for fiery ordeal, purosei, means "burning," signifying the burning of a smelting furnace for the purifying of gold and silver (Prov. 27:21; Psalms 66:10)...Peter considered the persecution that the believers suffered as such a burning furnace used by God to purify their life. This is God's way to deal with the believers in the judgment of His governmental

起首。（彼前四 17～19。）彼前四章十二节的奇怪，原文与四节所用的字相同。火炼的逼迫对信徒是平常的，他们不该以为奇怪或特异，而感到希奇、惊讶。这逼迫乃是一种试炼、考验。

彼得在十二节用焚烧的炉这隐喻指明，今天主用逼迫和试炼作焚烧的炉，乃是为着积极的目的。逼迫和试炼的积极目的，是要炼净我们的生命。我们可比作金银。然而，我们仍有一些渣滓。所以，我们需要炼净。…身为基督徒，我们该领悟，火炼的试验是平常的。…这样的事对我们不是奇怪、特异、外来的。…在今世受苦是我们的定命。当然，这不是我们永远的定命。神没有命定我们在永世里受苦，但祂的确命定我们在今世受苦。

在十三节彼得继续说，“倒要照着你们有分于基督苦难的多少而欢乐，使你们在祂荣耀显现的时候，也可以喜乐欢腾。”虽然逼迫是一种试炼，借着焚烧而炼净我们，但至终彼得说，借着经历这样火炼的试验，我们就有分于基督的苦难。…因为我们相信基督，爱基督，活基督，背负基督的见证，在这个世代中见证祂，世界就起来反对我们。这个世代是在那恶者手下，为这缘故，不信者逼迫相信基督并见证基督的人。在神看来，这样的苦难被视为基督的苦难。例如，某位弟兄也许有机会致富；但因为祂相信基督，爱基督，并跟随基督，祂的事业也许亏损，祂也许失去致富的机会。事实上，祂甚至可能贫穷。这样的贫穷是基督的苦难。那些为基督所受的苦难，被神算为基督的苦难。（彼得前书生命读经，三三六至三三七、二九七至二九九页。）

参读：彼得前书生命读经，第二十八、三十一篇。

administration, which begins from His own house (1 Pet. 4:17-19). The Greek word for strange in verse 12 is xenizo, the same as the word used in verse 4. Fiery persecution is common to the believers. They should not think it is strange or alien to them, and they should not be surprised and astonished by it. This persecution is a trial, a testing.

Peter's use of the metaphor of a burning furnace in verse 12 indicates that today the Lord is using persecutions and trials as a furnace to serve a positive purpose. The positive purpose served by persecution and trial is the purification of our life. We can be compared to gold and silver. However, we still have some amount of dross. Therefore, we need purification...As Christians, we should realize that fiery ordeals are common...Such things are not strange, alien, foreign, to us...It is our destiny to suffer in this age. Of course, this is not our eternal destiny. God has not destined us to suffer in eternity, but He surely has destined us to suffer in this age.

In verse 13 Peter continues, "But inasmuch as you share in the sufferings of Christ, rejoice, so that also at the revelation of His glory you may rejoice exultingly." Although persecution is a trial that purifies us through burning, eventually Peter says that by experiencing such a fiery ordeal, we share, participate, in the sufferings of Christ...Because we believe in Christ, love Christ, live Christ, bear testimony to Christ, witnessing of Him in this age, the world rises up against us. This age is under the hand of the evil one, and for this reason unbelieving ones persecute those who believe in Christ and witness of Him. In the sight of God this kind of suffering is regarded as the sufferings of Christ. For example, a certain brother may have had the opportunity to become rich. But because he believes in Christ, loves Christ, and follows Christ, his business may suffer, and he may lose the opportunity to become wealthy. Actually, he may even be in poverty. This kind of poverty is the suffering of Christ. Those sufferings that are for Christ are counted by God as the sufferings of Christ. (Life-study of 1 Peter, pp. 278-279, 247-248)

Further Reading: Life-study of 1 Peter, msgs. 28, 31

第二周■周四

晨兴喂养

彼前二 21 ~ 23“ 你们蒙召原是为这，因基督也为你们受过苦，给你们留下榜样，叫你们跟随祂的脚踪行；祂没有犯过罪，口里也找不到诡诈；祂被骂不还口，受苦不说威吓的话，只将一切交给那按公义审判的。”

在彼前二章二十三节…“ 一切” 指主所受一切的苦。主把所受的一切羞辱和伤害，交给那位在祂的行政里按公义审判的公义之神，使自己服从祂。这指明主在地上生活为人时，承认神的行政。

我们习惯说，我们将事情交给信实、怜悯或恩慈的主。你曾说，“ 我将一切交给那按公义审判的神” 么？…我们没有这样祷告，原因是我们的祷告、措辞、和发表还是太传统。这使我们不会去应用神纯正话语里的许多思想和发表。所以，我们读二十三节这样的经文，也许将其视为理所当然，而没有进入真正的意义。（彼得前书生命读经，二二〇至二二一页。）

信息选读

主耶稣在地上受苦时，将一切交给那按公义审判的一位。这简短的话不但指明主过一种作我们榜样的生活，也指明祂过一种绝对在神行政下的生活。祂自己始终在神的行政下，祂将一切与祂有关的事交给神的审判。

在彼前一章十七节彼得劝我们，在我们寄居的时日中，当凭着敬畏行事为人。这是一种圣别的敬畏，如在腓立比二章十二节的“ 恐惧” ；即健康、认真的

WEEK 2 — DAY 4

Morning Nourishment

1 Pet. 2:21-23 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; who committed no sin, nor was guile found in His mouth; who being reviled did not revile in return; suffering, He did not threaten but kept committing all to Him who judges righteously.

In 1 Peter 2:23...according to the usage of the verb kept committing in Greek, all needs to be inserted here as its object. This word refers to all the sufferings of the Lord. He kept committing all His insults and injuries to Him who judges righteously in His government, to the righteous God, to whom He submitted Himself. This indicates that the Lord recognized God's government while He was living a human life on earth.

We are accustomed to saying that we commit things to the Lord who is faithful or merciful or kind. Have you ever said, "I commit everything to God who judges righteously"?...The reason we do not pray like this is that our prayer, expression, and utterance are still too traditional. This keeps us from applying many of the thoughts and utterances in the pure Word. Therefore, in reading a verse such as 2:23, we may take it for granted and fail to get into the real meaning. (Life-study of 1 Peter, pp. 185-186)

Today's Reading

While the Lord Jesus was on earth suffering, He kept committing all to the One who judges righteously. This brief word indicates not only that the Lord lived a life that was a model for us but also that He lived a life absolutely under God's government. He Himself was always under the government of God, and He committed everything related to Him to God's judgment.

In 1 Peter 1:17 Peter urges us to pass the time of our sojourning in fear. This is a holy fear, as in Philippians 2:12. It refers to a healthy, serious caution that leads us to behave holily. The words pass the time include every

谨慎，好叫我们为人圣别。…“时日”包括我们日常生活的每一分钟。…几年前我访问拉斯维加斯的一些圣徒。其中有些人建议我去参观赌场，看看是怎么回事。我回答说，“不，我不会去。…因为你们邀请了我，现在我同你们在这里；但我不会去看赌场。”我若去这样的地方，那一天我就有一些时间不是凭着敬畏行事为人。…我们寄居的每一分钟，都必须在敬畏中。这与圣别的行事为人有关。在我们一切的行事为人上，我们需要成为圣的，与世界分别。

彼前一章十八至十九节解释，为什么我们应当在我们寄居的时日中，凭着敬畏行事为人：“知道你们得赎，脱离你们祖宗所传流虚妄的生活，不是用能坏的金银等物，乃是用基督的宝血，如同无瑕疵无玷污的羔羊之血。”为什么我们应当在我们寄居的时日中，凭着敬畏行事为人？因为我们知道，我们已蒙基督的宝血救赎。因为我们知道这点，现今我们就在我们寄居的时日中，凭着敬畏行事为人。这里的点乃是，圣别的行事为人应当是由基督宝贝、宝贵的救赎产生出来的。

保罗告诉我们，基督已救赎我们脱离罪的咒诅和现今邪恶的世代。然而，这里彼得告诉我们，基督已救赎我们脱离虚妄的生活。放纵属世的娱乐或购买属世的衣物，乃是虚妄的。虚妄的生活也可能与我们买东西的方式有关。有些姊妹非常喜欢买东西。每周她们都到百货公司去，即使不买什么，至少也到处看看。你们不知道你们是谁么？你们是王子、公主。你们是王的儿女，不该轻率地到百货公司去。反之，你们甚至在买东西时，也该是庄重、高贵的。我乃是用这点作为例子，来说明如何实际蒙救赎脱离虚妄的生活。（彼得前书生命读经，二二一、一一二至一一三页。）

参读：彼得前书生命读经，第十一、二十一篇。

minute of our daily life. Years ago I visited some saints in Las Vegas. Some of them suggested that I visit a gambling casino just to see what it was like. I replied, “No, I will not go...Because you have invited me, I am now here with you. But I will not go to see a gambling casino.” If I had gone to such a place, then a certain amount of time that day would not have been passed in fear. Every minute of our sojourning must be in fear. This is related to the holy manner of life. In all our manner of life we need to be holy, separated from the world.

First Peter 1:18 and 19 explain why we should pass the time of our sojourning in fear: “Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers, but with precious blood, as of a Lamb without blemish and without spot, the blood of Christ.” Why should we pass the time of our sojourning in fear? Because we know that we have been redeemed by the precious blood of Christ. It is because we know this that we now pass the time of our sojourning in fear. The point here is that the holy manner of life should issue out from the dear and precious redemption of Christ.

Paul tells us that Christ has redeemed us from the curse of sin and from this evil age. Peter, however, tells us that Christ has redeemed us from the vain manner of life. It is vain to indulge in worldly entertainments or to purchase worldly clothing. The vain manner of life may also be related to the way we do our shopping. Some sisters very much like to go shopping. Every week they go to the department store at least to look around, even if they do not buy anything. Do you not know who you are? You are sons and daughters of the King. As children of the King, you should not go to a department store in a light way. On the contrary, you should be stately and dignified even in your shopping. I use this as an illustration of being redeemed in a practical way from the vain manner of life. (Life-study of 1 Peter, pp. 186, 93-94)

Further Reading: Life-study of 1 Peter, msg. 11, 21

第二周■周五

晨兴喂养

彼前五 5～6“ 照样，年幼的，要服从年长的；你们众人彼此相待，也都要以谦卑束腰，因为神敌挡狂傲的人，赐恩给谦卑的人。所以你们要谦卑，服在神大能的手下，使祂到了时候，可以叫你们升高。”

在召会里的每个人，包括长老，都该以谦卑束腰。在彼前一章十三节彼得嘱咐我们，要束上我们心思的腰，但这里他指明我们全人都需要束紧。

这里的“束腰”，原文源自奴仆的围裙一辞，指服事时用以束紧宽松之外衣者，这里用作比喻，表征在服事时穿上谦卑为美德。这比喻显然是出于彼得的印象，就是主如何以手巾束腰，降卑自己洗门徒的脚，特别是洗彼得的脚。（约十三 4～7。）（彼得前书生命读经，三五六页。）

信息选读

彼得说，神不但敌挡狂傲的人，也赐恩给谦卑的人。严格地说，这恩典是指三一神自己作生命的供应，在谦卑的信徒里面繁增。…信徒已经得着起初的恩典，但这恩典需要在他们里面繁增，使他们有分于全般的恩典。神诸般的恩典就如彼前五章十节里全般的恩典，乃是生命丰富的供应，也就是三一神在多方面供应到我们里面。（林后十三 14，十二 9。）神将祂自己当作恩典，当作生命的供应赐给谦卑的信徒。

彼前五章五节的“谦卑”，原文也是卑微的意思，与马太十一章二十九节者同，那里主耶稣说，“我心里柔和谦卑。”…我们不该高举自己，却该一直使自己卑微。这样，我们就会在接受三一神作生命

WEEK 2 — DAY 5

Morning Nourishment

1 Pet. 5:5-6 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. Therefore be humbled under the mighty hand of God that He may exalt you in due time.

Everyone in the church, including the elders, should gird himself with humility. In 1 Peter 1:13 Peter charges us to gird up the loins of our mind, but here [in 5:5] he indicates that our entire being needs to be girded.

The Greek word for gird here is derived from a noun meaning “a slave’s apron”; such an apron girded up the slave’s loose garments in the service. It is used here as a figure of speech, signifying the putting on of humility as a virtue in service. This figure came 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). (Life-study of 1 Peter, p. 296)

Today’s Reading

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...The believers have received the initial grace, yet this grace needs to be multiplied in them that they may participate in all grace. The varied grace of God [1 Pet. 4:10], as the all grace in 5:10, is the rich supply of life, which is the Triune God ministered into us in many aspects (2 Cor. 13:14; 12:9). God gives Himself as grace, as life supply, to humble believers.

The Greek word for humble in 1 Peter 5:5 also means “lowly,” as in Matthew 11:29, where the Lord Jesus said, “I am meek and lowly in heart.”...Instead of uplifting ourselves, we should always keep ourselves low. Then we will be in a position to receive the Triune God as our life supply. We will receive the grace

供应的地位上；我们会得着神赐给谦卑信徒的恩典。

（彼前五章六节）的“要谦卑”，原文为被动式，指明神使我们谦卑，这主要的是借着逼迫的苦难。（10。）然而，这需要我们与神的工作合作；我们必须甘愿在神大能的手下被祂作成谦卑、卑微的。因此说“要谦卑”。“谦卑”是被动的，而“要”是主动的。当神行动，在我们身上工作时，我们需要采取主动，让祂在我们身上工作；采取主动是主动的，让祂工作是被动的。这就是我们甘愿服在神的手下，神的手是有大能为我们作成一切的。

神也许用逼迫使我们谦卑。…好事临到我们，我们也许就成为狂傲的。但苦难或逼迫也许帮助我们谦卑。例如，一位弟兄也许因失业而谦卑。一个学生也许因为得到的分数比他所期望的低而谦卑。

我们也可能在家庭生活中经历一些事情，叫我们谦卑。某位弟兄、姊妹的儿女若很杰出，作父母的也许就成为狂傲的。但儿女若给他们造成问题或难处，这就会使作父母的卑微。同样，一位青年弟兄的父亲若在工作上有非常高的地位，这位弟兄也许就很狂傲。…但假定他的父亲是看门的，所受的教育非常有限；这位青年弟兄知道他的父亲有这样卑微的地位，这也许使他卑微。

我们无法使自己谦卑。反之，我们需要神使我们谦卑。（6。）然而，神使我们谦卑，需要我们与神的工作合作。这就是说，我们必须甘愿在神大能的手下被祂作成谦卑、卑微的。

我们可以说，“要谦卑”是主动而被动的：“要”是主动的，指我们主动要谦卑，“谦卑”是被动的，指神的工作使我们谦卑。虽然神的手有大能，为我们作所需要的一切，但祂的手仍需要我们的合作。神的工作需要我们的合作。所以，我们需要谦卑。（彼得前书生命读经，三五七至三五九页。）

参读：彼得前书生命读经，第三十三篇。

that God gives to humble believers.

The words be humbled [1 Pet. 5:6] are passive voice, indicating being made humble by God, mainly through sufferings in persecutions (v. 10). This, however, requires that we cooperate with God's operation. We must be willing to be made humble, lowly, under the mighty hand of God. Hence, be humbled. We may say that humbled is passive, but be is active. While God is acting to operate on us, we need to take the initiative to be operated on by Him. To take the initiative is active; to be operated on is passive. This is our willingness to be under the hand of God, which is mighty to do everything for us.

Persecution may be used by God to humble us...When good things happen to us, we may become proud. But suffering or persecution may help us to be humble. For example, a brother may be humbled as a result of losing his job. A student may be humbled by receiving a lower grade than he expected.

We may also experience being humbled in our family life. If the children of a certain brother and sister are outstanding, the parents may become proud. But if the children cause them problems or difficulty, this will make the parents lowly. Likewise, if a young brother's father has a very high position in his work, this brother may be proud...But suppose his father is a janitor with a very limited education. Knowing that his father has such a lowly position may cause this young brother to be lowly.

We cannot make ourselves humble. Rather, we need to be made humble by God [v. 6]. Nevertheless, God's humbling of us requires our cooperation with God's operation. This means that we must be willing to be made humble, lowly, under the mighty hand of God.

We may say that be humbled is active-passive: be is active, pointing to our initiative to be humbled, and humbled is passive, pointing to God's operation to humble us. Although God's hand is mighty to do whatever is necessary for us, His hand still needs our cooperation. God's operation needs our cooperation. Therefore, we need to be humbled. (Life-study of 1 Peter, pp. 297-298)

Further Reading: Life-study of 1 Peter, msg. 33

第二周■周六

晨兴喂养

彼前四 19“ 所以那照神旨意受苦的人，也要在善行上，将他们的魂交与那信实的创造主。”

二 24“ 祂在木头上，在祂的身体里，亲自担当了我们的罪，使我们既然向罪死了，就得以向义活着…”

彼前四章十九节…这里神的旨意，乃是要我们，且已经派定我们，为基督的缘故受苦。

这里的交与，原文意交托；像存款一样托人看管。…信徒在身体上遭受逼迫，特别在殉道时，该将他们的魂像存款一样交与神，就是那信实的创造主，正如主将祂的灵交与父一样。（路二三 46。）逼迫只能伤害受苦信徒的身体，不能伤害他们的魂。（太十 28。）…他们该凭着他们信心的交托与主合作。（彼得前书生命读经，三一八页。）

信息选读

逼迫是在旧造里的苦难。神是我们的创造主，能保全祂为我们所造的魂。连我们的头发祂都数过了。（太十 30。）祂既慈爱又信实。祂慈爱信实的照顾，（彼前五 7，）随同着祂在行政管理中的公平。当祂在行政上审判我们这些家人时，祂的爱仍然信实地照顾我们。我们在身体上遭受祂公平管教的审判时，该把自己的魂交与祂信实的照顾。

向罪死了，（彼前二 24，）直译，脱开了罪。基督在十字架上，担当了我们的罪而死了，那死…了结我们，这了结能使我们远离罪。人要远离罪行或罪性，最好的路就是被治死。…彼得说到远离罪；

WEEK 2 — DAY 6

Morning Nourishment

1 Pet. 4:19 So then let those also who suffer according to the will of God commit their souls in well-doing to a faithful Creator.

2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness...

The will of God here in 1 Peter 4:19 is that He wants us to suffer for Christ's sake and has appointed us to this.

Literally commit here means “to give in charge as a deposit.”...When the believers suffer persecution in their body, especially as in martyrdom, they should commit their souls as a deposit to God, the faithful Creator, as the Lord committed His spirit to the Father (Luke 23:46). Persecution can damage only the bodies of the suffering believers, not their souls (Matt. 10:28)...They should cooperate with the Lord by their commitment in faith. (Life-study of 1 Peter, pp. 263-264)

Today's Reading

Persecution is a suffering in the old creation. God as our Creator can preserve our soul, which He created for us. He has even numbered our hairs (Matt. 10:30). He is loving and faithful. His loving and faithful care (1 Pet. 5:7) accompanies His justice in His governmental administration. While He is judging us, His household, in His government, His love cares for us faithfully. In suffering His just disciplinary judgment in our bodies, we should commit our souls to His faithful care.

Having died to sins [2:24] literally means “being away from sins.” When Christ bore up our sins on the cross and died, that death...terminated us, and this termination can keep us away from sin. The best way for people to be kept from sins or from sin is for them to be put to death...Peter speaks of being away from

保罗说到死了的人是已经从罪开释了。借着基督的死，我们就能远离罪，使我们得以向义活着。

十字架主观的方面，今天借着那灵就得以在我们的经历中持续进行。赐生命的灵在我们里面不断工作，在我们这人里面完成基督十字架主观的方面。我们天天经历基督的十字架内里的工作，我们天天得以活过来，使我们可以向义活着。所以，要胜过罪并不困难，因为借着基督的死，我们就远离了罪。祂的死在我们与罪之间画了分界线。我们远离了罪，现今乃是活的。…我们只要活，这生活总是倾向义的。这就是经历我们的救主天天拯救我们。

我们呼求主的名，并与祂有交通，赐生命的灵就在我们里面运行。我们自然而然就经历十字架主观的工作，使我们与罪分开，叫我们自动向义活着。

现在我们需要问，为什么彼得用“向义活着”（24）这辞。这与满足神行政的要求有关。事实上，神的行政只要求一件事—义。…在彼前二章二十三节我们看见，主耶稣一直将一切交给那按公义审判的一位。然后在二十四节彼得指明我们该向义活着。这里彼得的观念是行政的；义是神行政的事。我们已蒙我们的救主拯救，使我们过一种与神行政公义要求相配的生活。

神是公义的，祂的行政建立在公义上。诗篇八十九篇十四节说，公义是神宝座的根基。所以，我们这些神的子民活在祂的行政之下，必须有公义的生活。我们必须向义活着。但因着我们在自己里面无法过这样的生活，救主就拯救我们，好叫我们过义的生活，就是满足神行政公义要求的生活。（彼得前书生命读经，三一八至三一九、二二三至二二六页。）

参读：彼得前书生命读经，第二十一、二十九篇。

sins; Paul speaks of the one who has died being free from sin. Through Christ's death we can be kept away from sins so that we may live to righteousness.

The subjective aspect of the cross continues in our experience today by the Spirit. The life-giving Spirit is working within us continually to carry out the subjective aspect of Christ's cross in our being. Daily we are undergoing the inward working of the cross of Christ, and daily we are being made alive so that we may live to righteousness. Therefore, it is not difficult to overcome sins, because through Christ's death we are being kept away from sins. His death has drawn a separating line between us and sins. Being kept away from sins, now we are alive...We simply live, and this living always has an inclination toward righteousness. This is the experience of our Savior saving us daily.

When we call on the name of the Lord and have fellowship with Him, the life-giving Spirit operates within us. Spontaneously, we experience the subjective working of the cross to make a separation between us and sins so that we automatically live to righteousness.

Now we need to ask why Peter uses the expression live to righteousness [v. 24]. This is related to the fulfilling of God's governmental requirements. Actually, God's government requires just one thing—righteousness...In 1 Peter 2:23 we see that the Lord Jesus continually committed all to the One who judges righteously. Then in verse 24 Peter indicates that we should live to righteousness. Peter's concept here is governmental; righteousness is a matter of God's government. We have been saved by our Savior to live a life that matches the righteous requirements of God's government.

God is righteous, and His government is established upon righteousness. Psalm 89:14 says that righteousness is the foundation of God's throne. Therefore, as God's people living under His government, we must have a righteous life...But because in ourselves we are not able to live this kind of life, the Savior saves us to live a life of righteousness, a life that fulfills the righteous requirements of God's government. (Life-study of 1 Peter, pp. 264, 188-190)

Further Reading: Life-study of 1 Peter, msg. 21, 29

第二周诗歌

16

敬拜父 — 祂的公义

8 8 6 8 8 6 (英 21)

C 大调

3/2

1 — | $\overset{\text{C}}{3}$ $\overset{\text{C}}{3}$ $\overset{\text{G}}{3}$ — 2 — | $\overset{\text{C}}{5}$ $\overset{\text{G}}{5}$ $\overset{\text{C}}{5}$ — 5 — | $\overset{\text{F}}{\dot{1}}$ $\overset{\text{C}}{5}$ $\overset{\text{C}}{6}$ — 5 — | $\overset{\text{Am}}{6}$ $\overset{\text{G}}{3}$ $\overset{\text{G}}{2}$ —

一 我 们 赞 美 你 的 公 义, 你 的 正 义 我 们 称 奇,

$\overset{\text{C}}{1}$ — | $\overset{\text{G7}}{3}$ $\overset{\text{G7}}{6}$ $\overset{\text{G7}}{5}$ — 7 — | $\overset{\text{C}}{\dot{1}}$ — — — 5 — | $\dot{1}$ $\dot{1}$ $\dot{1}$ — $\dot{3}$ — | $\overset{\text{G}}{2}$ $\dot{1}$ $\dot{2}$ —

永 远 见 证 不 已。 你 是 审 判 全 地 的 主,

$\overset{\text{Em7}}{3}$ $\overset{\text{Am}}{2}$ | $\overset{\text{F}}{1}$ $\overset{\text{C}}{5}$ $\overset{\text{C}}{6}$ — 5 — | $\overset{\text{Am}}{6}$ $\overset{\text{G}}{3}$ $\overset{\text{C}}{2}$ — 1 — | $\overset{\text{G7}}{3}$ $\overset{\text{G7}}{6}$ $\overset{\text{G7}}{5}$ — 7 — | $\overset{\text{C}}{\dot{1}}$ — — — ||

在 你 不 义 谁 能 寻 出? 你 是 全 然 公 义!

- 二 公义是你宝座根基, 和平借此得以建立,
象你信实坚定!
借着你这无比公义, 基督恩典作王管理,
使我得享和平。
- 三 你的公义使你儿子 去到十架为我受死,
救赎借此成就;
当这救赎人肯信倚, 你的公义立刻称义,
使人得蒙拯救。
- 四 为着显明你的公义, 你曾宽容前一时期
众人所有过犯;
并为显明你的公义, 你也赦免这一时期
罪人所有罪愆。
- 五 一日你要审判万民, 将你公义显得完尽,
借着我主基督;
我们要靠你义站立, 无何能将我们摇移,
恩典因义显著。

WEEK 2 — HYMN

We praise Thee for Thy righteousness

Worship of the Father — His Righteousness

21

1. We praise Thee for Thy righteousness; Thy justice, Fa-ther, we confess, And ful-ly test - i - fy. Thou

art the judge of all mankind, In Thee in-just - ice none can find, Nor wrong to Thee ap - ply.

2. O holy Father, righteous One,
Thy righteousness upholds Thy throne,
'Tis a foundation sure.
'Tis through this righteousness of Thine
That reigns in Christ the grace divine,
And peace we thus secure.
3. Thy righteousness has caused Thy Son
To die for us that we be won,
Redemption thus was bought;
Thy righteousness has justified
When Christ's redemption was applied,
Salvation thus was wrought.
4. That Thou might show Thy righteousness,
With Thy forgiveness Thou didst bless
Men in the ancient age;
For Thee Thy righteousness to show,
Remission Thou dost now bestow
On sinners in this age.
5. All people Thou wilt judge one day,
Thy righteousness to all display
By Christ, Thy Son, our Lord;
Yet fast we'll stand, for none can move,
Thy righteousness we'll ever prove,
With grace Thou wilt afford.
6. With justice is Thy kingdom filled,
And peace upon it Thou dost build
With all in harmony;
In the new heaven and new earth
Thy righteousness will be their worth,
As promised, God, by Thee.

第二周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第三周

彼得书信中的生命与建造

诗歌：补 125

读经：彼前一 8，二 1～5，9，彼后一 3～4

【周一】

壹 彼得书信和整本圣经的中心思想，乃是生命与建造——彼前一 23，二 2～5，彼后一 3～4：

一 生命乃是三一神具体化身在基督里，实化为那灵，将祂自己分赐到我们里面，给我们享受；建造乃是召会，就是基督的身体，神属灵的殿，作神的扩大和扩展，使神得着团体的彰显——创二 8～9，22，太十六 18，西二 19，弗四 16。

二 基督作为生命的种子，乃是我们里面生命的能力，这能力已将一切关于生命和敬虔的事赐给我们，好借着生命的长大和发展，建造召会作生命的富余和生命的彰显——彼后一 3～4，参徒三 15，诗歌一五四首第四节。

【周二】

贰 神的目的是要得着用活石所建造之属灵的殿——彼前二 5：

Week Three

Life and Building in Peter's Epistles

Hymns: 1242

Scripture Reading: 1 Pet. 1:8; 2:1-5, 9; 2 Pet. 1:3-4

§ Day 1

I. **The central thought of Peter's Epistles and of the entire Scripture is life and building—1 Pet. 1:23; 2:2-5; 2 Pet. 1:3-4:**

A. Life is the Triune God embodied in Christ and realized as the Spirit dispensing Himself into us for our enjoyment, and building is the church, the Body of Christ, God's spiritual house, as the enlargement and expansion of God for the corporate expression of God—Gen. 2:8-9, 22; Matt. 16:18; Col. 2:19; Eph. 4:16.

B. Christ as the seed of life is the power of life within us that has granted to us all things which relate to life and godliness for the building up of the church as the rich surplus of life and the expression of life through the growth and development of life—2 Pet. 1:3-4; cf. Acts 3:15; Hymns, #203, stanza 4.

§ Day 2

II. **God's goal is to have a spiritual house built up with living stones—1 Pet. 2:5:**

- 一 作为我们的生命，基督是不能坏的种子；为着神的建造，祂是活石——一 23，二 4。
- 二 彼得在悔改信主时，主给他取了一个新名，就是彼得——石头；（约一 42；）当他得着关于基督的启示之后，主进一步启示祂是磐石——石头；（太十六 18；）这两件事给彼得深刻的印象，就是基督和祂的信徒都是为着神的建造的活石。（彼前二 4～8，徒四 11，赛二八 16，亚四 7。）
- 三 我们这些在基督里的信徒，借着重生和变化，已成为活石，作基督的复制；我们原是用泥土造的，（罗九 21，）但在重生时，得着了神圣生命的种子，而这种子在我们里面长大，就把我们变化为活石。（彼前二 5。）

【周三】

叁 神的建造是活的，所以是在长大；召会这神的家真实的建造，乃是借着信徒生命的长大——弗二 21：

- 一 我们要为着神的建造而在生命里长大，就必须爱主，留意我们的灵，切切保守我们的心，而留在生命的路径上——彼前一 8，二 2，5，三 4，15，箴四 18～23，申十 12，可十二 30。
- 二 我们若要基督的生命在我们里面不受拦阻，就必须经历十字架的破碎，就是基督在祂包罗万有之灵，即荣耀之灵里的治死，使我们里面的障碍能受对付并被除去，如下所述——彼前一 11，四 14，诗一三九 23～24：
- 1 作基督徒的意思是不以基督之外的任何事物为我们

- A. As life to us, Christ is the incorruptible seed; for God's building, He is the living stone—1:23; 2:4.
- B. At Peter's conversion the Lord gave him a new name, Peter—a stone (John 1:42); when Peter received the revelation concerning Christ, the Lord revealed further that He was the rock—a stone (Matt. 16:18); by these two incidents Peter received the impression that both Christ and His believers are living stones for God's building (1 Pet. 2:4-8; Acts 4:11; Isa. 28:16; Zech. 4:7).
- C. We, the believers in Christ, are living stones as the duplication of Christ through regeneration and transformation; we were created of clay (Rom. 9:21), but at regeneration we received the seed of the divine life, which by its growing in us transforms us into living stones (1 Pet. 2:5).

§ Day 3

III. Since God's building is living, it is growing; the actual building up of the church as the house of God is by the believers' growth in life—Eph. 2:21:

- A. In order to grow in life for God's building, we must love the Lord, take heed to our spirit, and guard our heart with all vigilance to stay on the pathway of life—1 Pet. 1:8; 2:2, 5; 3:4, 15; Prov. 4:18-23; Deut. 10:12; Mark 12:30.
- B. If we want Christ's life to be unhindered in us, we must experience the breaking of the cross, the killing death of Christ in the all-inclusive Spirit of Christ as the Spirit of glory, so that the following obstacles within us can be dealt with and removed—1 Pet. 1:11; 4:14; Psalms 139:23-24:
- 1. Being a Christian means not taking anything other than Christ as our aim; the

的目标；这事的障碍乃是不认识生命的道路，并且不以基督为我们的生命——太七 13 ~ 14，腓三 8 ~ 14，西三 4，罗八 28 ~ 29。

- 2 第二个障碍是假冒；人的属灵不是以外貌来断定，乃是以他如何对待基督来断定——太六 1 ~ 6，十五 7 ~ 8，约五 44，十二 42 ~ 43，参书七 21。
- 3 第三个障碍是悖逆；我们也许作事非常积极热心，却仍忽略活的基督，而将祂监禁在我们里面，并且不顺从祂——利十四 9，14 ~ 18，十一 1 ~ 2，46 ~ 47，罗十六 17，林前十五 33。
- 4 第四个障碍是我们天然的才干；我们身上的这些天然才干若没有破碎，就会成为基督生命的难处——二 14 ~ 15，三 12，16 ~ 17，犹 19，参利十 1 ~ 2。

【周四】

三 我们要为着神的建造而在生命里长大，就必须“脱去一切的恶毒、和一切的诡诈、并伪善、嫉妒、以及一切毁谤的话”——彼前二 1。

四 我们要为着神的建造而在生命里长大，就必须得着神纯净的话奶为滋养——2 节：

- 1 这纯净的奶是在神的话里传输出来，借我们理性心思的领会，且由我们心思机能的吸收，滋养我们里面的人——罗八 6，参申十一 18。
- 2 虽然话奶是经由心思滋养魂的，最终却滋养我们的灵，使我们属灵而不属魂，适合于为神建造属灵的殿——参林前二 15。
- 3 我们要享受话奶，在话里尝到神和祂的美善，就必须借着各样的祷告接受祂的话，并默想祂的话——

obstacle to this is not knowing the pathway of life and not taking Christ as our life—Matt. 7:13-14; Phil. 3:8-14; Col. 3:4; Rom. 8:28-29.

2. The second obstacle is hypocrisy; a person's spirituality is not determined by outward appearance but by how he takes care of Christ—Matt. 6:1-6; 15:7-8; John 5:44; 12:42-43; cf. Josh. 7:21.
3. The third obstacle is rebellion; we may be very active and zealous in doing things but still imprison and disobey the living Christ within us by ignoring Him—Lev. 14:9, 14-18; 11:1-2, 46-47; Rom. 16:17; 1 Cor. 15:33.
4. The fourth obstacle is our natural capabilities; if these natural capabilities remain unbroken in us, they will become a problem to Christ's life—2:14-15; 3:12, 16-17; Jude 19; cf. Lev. 10:1-2.

§ Day 4

C. In order to grow in life for God's building, we must put away "all malice and all guile and hypocrisies and envyings and all evil speakings"—1 Pet. 2:1.

D. In order to grow in life for God's building, we must be nourished with the guileless milk of God's word—v. 2:

1. The guileless milk is conveyed in the word of God to nourish our inner man through the understanding of our rational mind and is assimilated by our mental faculties—Rom. 8:6; cf. Deut. 11:18.
2. Although the nourishing milk of the word is for the soul through the mind, it eventually nourishes the spirit, making us not soulish but spiritual, suitable for being built up as a spiritual house of God—cf. 1 Cor. 2:15.
3. In order to enjoy the milk of the word, to taste God with His goodness in the word, we must receive His word by means of all prayer and

彼前二 3，弗六 17～18，诗一一九 15，23，48，78，99，148：

- a 默想话乃是借着仔细揣摩而品尝、享受它——彼前二 2～3，诗一一九 103。
- b 祷告、对自己说话和赞美主，也可包括在默想话中；默想话乃是“反刍”，就是借着反复思想来接受神的话——利十一 3。
- 4 我们借着享用基督作话中滋养的奶，得喂养而长大，达到完全的救恩，达到变化成熟而得荣；彼前二章二节的得救，是一件变化为着神建造的事。
- 5 我们享受“奶基督”而得滋养，使我们被祂这“石头基督”所变化，并被建造为“身体基督”，作神属灵的殿，成为圣别的祭司体系——2～5 节，林前十二 12～13。

【周五】

肆 圣别的祭司体系，也就是配搭的祭司团，乃是建造起来之属灵的殿；神要得着一个属灵的殿给祂居住，以及一个祭司团，一个团体的祭司体系，来事奉祂——彼前二 5，出十九 5～6：

- 一 我们“是蒙拣选的族类，是君尊的祭司体系，是圣别的国度，是买来作产业的子民”（彼前二 9）——蒙拣选的族类，指我们是源于神的；君尊的祭司体系，指我们是事奉神的；圣别的国度，指我们是为着神一同生活的团体；买来作产业的子民，指我们对神是宝贵的。
- 二 我们团体的祭司事奉，乃是宣扬那召我们出黑暗、入祂奇妙之光者的美德（9）作福音，使我们“借着耶稣基督献上神所悦纳的属灵祭物”；

muse on His word—1 Pet. 2:3; Eph. 6:17-18; Psalms 119:15, 23, 48, 78, 99, 148:

- a. To muse on the word is to taste and enjoy it through careful considering—1 Pet. 2:2-3; Psalm 119:103.
- b. Prayer, speaking to oneself, and praising the Lord may also be included in musing on the word; to muse on the word is to "chew the cud," to receive the word of God through much reconsideration—Lev. 11:3.
- 4. By feeding on Christ as the nourishing milk in the word, we grow unto full salvation, unto maturity through transformation for glorification; salvation in 1 Peter 2:2 is a matter of transformation for God's building.
- 5. We enjoy the "milk-Christ" to nourish us so that we may be transformed with Him as the "stone-Christ" and be built up as the "Body-Christ," as God's spiritual house into a holy priesthood—vv. 2-5; 1 Cor. 12:12-13.

§ Day 5

IV. The holy priesthood, the coordinated body of priests, is the built-up spiritual house; God wants a spiritual house for His dwelling and a priestly body, a corporate priesthood, for His service—1 Pet. 2:5; Exodus 19:5-6:

- A. We are "a chosen race, a royal priesthood, a holy nation, a people acquired for a possession" (1 Pet. 2:9)—chosen race denotes our descent from God; royal priesthood, our service to God; holy nation, our being a community for God; and people acquired for a possession, our preciousness to God.
- B. Our corporate priestly service is to tell out as the gospel the virtues of the One who has called us out of darkness into His marvelous light (v. 9) so that we may "offer up spiritual sacrifices acceptable to God through Jesus

(5 下;) 这些属灵的祭物乃是:

- 1 基督作旧约预表中一切祭物的实际, 如燔祭、素祭、平安祭、赎罪祭、赎愆祭等——利一~五。
- 2 我们借福音所救来作基督肢体的罪人——罗十五 16。
- 3 我们的身体、赞美、并为神所作的事——十二 1, 来十三 15 ~ 16, 腓四 18。

【周六】

三 我们向着主的一切祭司事奉, 都必须源自于祂这位“度量的神”, 而不是源自于我们自己; 我们的一切祭司事奉, 都必须照着祂的引导和约束, 让祂的死在我们里面运行, 使祂复活的生命能借着我们分赐给别人——林后十 13, 约十二 24, 二一 15 ~ 22, 撒下七 18, 25, 27, 路一 37 ~ 38, 诗歌六五〇首。

Christ" (v. 5b); these spiritual sacrifices are:

1. Christ as the reality of all the sacrifices of the Old Testament types, such as the burnt offering, meal offering, peace offering, sin offering, and trespass offering—Lev. 1—5.
2. The sinners saved by our gospel preaching, offered as members of Christ—Rom. 15:16.
3. Our body, our praises, and the things we do for God—12:1; Heb. 13:15-16; Phil. 4:18.

§ Day 6

C. All our priestly service to the Lord must originate from Him as "the God of measure" and not from ourselves; all our priestly service must be according to His leading and His limitation, as we allow His death to operate in us, so that His resurrection life can be imparted through us into others—2 Cor. 10:13; John 12:24; 21:15-22; 2 Sam. 7:18, 25, 27; Luke 1:37-38; Hymns, #907.

第三周■周一

晨兴喂养

彼后一 3～4“ 神的神能，借着 we 充分认识那用祂自己的荣耀和美德呼召我们的，已将一切关于生命和敬虔的事赐给我们。借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神性情。”

生命的事和生命的结果，就是建造。实际上这乃是全本新约的主题。生命就是三一神经过了漫长的过程，成了生命的灵。…建造就是召会，也就是基督的身体。这个建造乃是出于生命。召会是神圣生命的结果。

我们一旦接受了这个生命，这生命就开始在我们里面长大，浸透我们，变化我们，把我们建造在一起，成为神的居所。在今世，神的居所是召会；在永世，神的居所乃是新耶路撒冷。居所乃是神作我们生命的结果。祂的生命在我们里面长大的时候，我们就被变化；这个变化的目的乃是建造神的居所。长大、变化和建造是新约的重点。（李常受文集一九八〇年第二册，二六七至二六八页。）

神要我们彰显祂；…我们…不能用自己受造的生命彰显神。我们要彰显神，就必须有神的生命。这生命就是神圣的生命，永远的生命。实际上，这生命乃是具体化于基督，又实化为赐生命之灵的三一神。（申命记生命读经，一七六页。）

信息选读

神…已赐给我们奇妙、奥秘的神圣能力。神这神圣的能力经过创造、救赎和复活，成为赐生命的灵。

WEEK 3 — DAY 1

Morning Nourishment

2 Pet. 1:3-4 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue, through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

The matter of life and its issue, which is the building,...is actually the theme of the whole New Testament. Life is simply the Triune God, who, after passing through a lengthy process, became the Spirit of life...The building is the church, the Body of Christ. This building comes out of life. The church is the issue of the divine life.

Once we receive this life,...it begins to grow within us, to saturate us, to transform us, and to build us together as God's dwelling place. In this age His dwelling place is the church; in the eternal age it is the New Jerusalem. The dwelling place is the issue of God's being life to us. As His life within us grows, we are transformed; the purpose of this transformation is the building up of God's dwelling place. Growth, transformation, and building are the crucial points in the New Testament. (CWWL, 1980, vol. 2, "The Completing Ministry of Paul," p. 203)

God wants us to express Him...Our created life cannot express God. In order to express God, we must have the life of God. This life is the divine life, the eternal life. Actually, this life is the Triune God embodied in Christ, who is realized as the life-giving Spirit. (Life-study of Deuteronomy, p. 150)

Today's Reading

God has...given us the marvelous and mysterious divine power. God as the divine power passed through creation, redemption, and resurrection to become

(林前十五 45 下。) …创造中看得见的事物是借着神的神圣能力而产生。救赎也是借着神的神圣能力而成就。耶稣一人因着神圣的能力，就能替众人死，成就永远的救赎。(来九 12。) 今天祂是赐生命的灵，在复活里将自己给我们作神圣的能力。我们接受主耶稣，三一神在复活里就进入我们里面作生命。这…生命就是神圣的能力。

彼后一章三节的神圣能力，是神圣生命的能力，这神圣生命的能力，已将一切关于生命和敬虔的事赐给了我们。关于生命的事是无穷无尽的，包括生命的律、(罗八 2，来八 10、) 人性、智慧、欢乐、爱、喜乐、盼望、服从、良善、温柔、恩慈、恒忍与平安。神已把关于生命的一切赐给了我们。一种植物的种子，它里面生命的能力，包括那种植物的一切。在种子里生命的能力，包括植物的茎、枝、叶、花和果。在我们里面作种子之神圣生命的能力，其中有为着神圣生命长大所需要的一切东西。在神圣的能力里，有爱、忍耐、谦卑、恩慈、和恒忍这样的美德。神圣的能力、生命的能力，不但包括里面生命所需要的一切，也包括外面敬虔所需要的一切。

神所赐给我们的(另一)项大事，是又宝贵又极大的应许。彼后一章四节的应许，主要与我们属灵的生命有关。这些是为着里面生命和外面生命的彰显而有的应许。其中一个这样的应许是在以弗所三章二十节。…这个成就一切超过我们所求所想的应许，不是关于今生物质的事，乃是关于召会生活属灵的事。主要照着运行在我们里面，那内里作工的大能，为着召会生活，极其充盈地成就一切，超过我们所求所想的。还有一些又宝贵又极大的应许是在马太二十八章二十节，约翰六章五十七节，七章三十八至三十九节，十章二十八至二十九节，十四章十九至二十节、二十三节，十五章五节，和十六章十三至十五节。(李常受文集一九六九年第二册，六七四至六七五页。)

参读：圣经中关于生命的重要启示，第十六章。

the life-giving Spirit (1 Cor. 15:45b)...The visible things of the creation came into being through God's divine power. Redemption was also accomplished by God's divine power. The one man Jesus could die on behalf of all men to accomplish an eternal redemption (Heb. 9:12) because of the divine power. Today as the life-giving Spirit, He offers Himself to us as the divine power in resurrection. When we receive the Lord Jesus, the very Triune God enters into us as life in resurrection, [which] is the divine power.

The divine power in 2 Peter 1:3 is the power of the divine life, and this divine life power has given us all things that relate to life and godliness. The things that relate to life are inexhaustible. They include the law of life (Rom. 8:2; Heb. 8:10), humility, wisdom, rejoicing, love, joy, hope, submission, goodness, meekness, kindness, long-suffering, and peace. Everything related to life has been given to us. The life power within the seed of a certain plant includes everything related to the plant. The life power within the seed includes the stem, branches, leaves, blossoms, flowers, and fruit of the plant. Within the power of the divine life as the seed in us are all the things necessary for the growth of the divine life. In the divine power are virtues such as love, patience, humility, kindness, and long-suffering. The divine power, the power of life, includes all things needed not only for life inwardly but also for godliness outwardly.

[Another] category of great things given to us by God is the precious and exceedingly great promises. The promises in 2 Peter 1:4 are mainly related to our spiritual life. These are promises for the inner life and the outward expression of life. One such promise is in Ephesians 3:20... This promise to do above all that we ask or think is not concerning the material things of the present life but concerning the spiritual things for the church life. The Lord is going to do superabundantly above all that we ask or think for the church life, according to the inner working power that operates in us. Other precious and exceedingly great promises are in Matthew 28:20; John 6:57; 7:38-39; 10:28-29; 14:19-20, 23; 15:5; and 16:13-15. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," pp. 512-513)

Further Reading: CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 16

第三周■周二

晨兴喂养

彼前二 4～5“你们来到祂这为人所弃绝，却为神所拣选所宝贵的活石跟前，也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”

活石不仅有生命，也能在生命里长大。这活石就是为着神的建造的基督。（在彼前二章四至五节，）彼得将他的隐喻，由植物生命的种子（一 23～24）转换为矿物的石头。种子是为着生命的栽种；石头是为着建造。（二 5。）…为着作我们的生命，基督是种子；为着神的建造，祂是石头。我们接受祂作生命的种子后，就需要长大，好经历祂作活在我们里面的石头。这样，祂也要把我们作成因祂石头性情而变化的活石，在祂这根基和房角石（赛二八 16）上，与别人同被建造，成为属灵的殿。（圣经恢复本，彼前二 4 注 2。）

信息选读

我们这些在基督里的信徒，借着重生和变化，成了活石，像基督一样。我们原是用泥土造的，（罗九 21，）但在重生时，得着了神圣生命的种子，这种子在我们里面长大，就把我们变化为活石。彼得在悔改信主时，主给他取了一个新名，就是彼得—石头；（约一 42；）当他得着关于基督的启示之后，主进一步启示祂也是磐石—石头。（太十六 16～18。）…基督和祂的信徒都是为着神的建造的石头。

凭着我們天然的出生，我们是泥土，不是石头。…人是用地上的尘土造的。（创二 7。）罗马九章启示，我们是土造的器皿。那么，我们如何能成为石头？我们乃是借着变化的过程而成为石头。

WEEK 3 — DAY 2

Morning Nourishment

1 Pet. 2:4-5 Coming to Him, a living stone, rejected by men but with God chosen and precious, you yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

A living stone is one that not only possesses life but also grows in life. This is Christ for God's building. [In 1 Peter 2:4-5] Peter changed his metaphor from a seed, which is of the vegetable life (1:23-24), to a stone, which is of the minerals. The seed is for life-planting; the stone is for building (2:5)...As life to us, Christ is the seed; for God's building, He is the stone. After receiving Him as the seed of life, we need to grow that we may experience Him as the stone living in us. Thus He will make us also living stones, transformed with His stone nature, that we may be built together with others as a spiritual house upon Him as both the foundation and the cornerstone (Isa. 28:16). (1 Pet. 2:4, footnote 1)

Today's Reading

We, the believers in Christ, are living stones, like Christ, through regeneration and transformation. We were created of clay (Rom. 9:21). But at regeneration we received the seed of the divine life, which by its growing in us, transforms us into living stones. At Peter's conversion the Lord gave him a new name, Peter—a stone (John 1:42). When Peter received the revelation concerning Christ, the Lord revealed further that He also was the rock—a stone (Matt. 16:16-18)...Both Christ and His believers are stones for God's building.

By our natural birth we are clay, not stones...Man was made from the dust of the ground [Gen. 2:7]. Romans 9 reveals that we are vessels of clay. How, then, can we become stones? We become stones through the process of transformation.

彼得首次遇见主耶稣时，主将他的名字从西门改为彼得。约翰一章四十二节…说，“耶稣看着他说，你是约翰的儿子西门，你要称为矶法。（矶法翻出来，就是彼得。）”彼得的意思是“石头”。…主称彼得为石头，那就是说，他必会成为石头。无论主对我们说什么，都必成就。祂若说，“你是金子，”你就会成为金子。主知道祂将西门的名字改为彼得（即石头），他就会成为石头。

在约翰一章四十二节，主告诉彼得他是石头。后来在该撒利亚腓立比，主问：“你们说我是谁？”彼得从父得着启示，回答说，“你是基督，是活神的儿子。”对此主耶稣回答说，“我还告诉你，你是彼得，我要把我的召会建造在这磐石上…”（太十六18。）这里主指明祂是召会在其上建造的磐石，而彼得是石头。

毫无疑问，这两件事，记载在约翰一章的一件，和记载在马太十六章的另一件，深深印在彼得里面。他绝不能忘记那些事。彼得必是从这些经历，得着活石为着建造属灵的殿（就是召会）的观念。彼得写彼得前书这一段，是照着这些事给他的印象而写的。

彼前二章五节说，我们像活石，被建造成为属灵的殿。然而，我们都是泥土，我们如何能被建造？要被建造成为属灵的殿，我们需要成为石头。但我们如何能真正成为活石？我们乃是借着来到基督这活石跟前，（4，）而成为活石。…我们可用木化石作变化的例证。…水长期流过并流经木头。借着这水流，木头的本质就变成石头。一面，木头的元素被带走；另一面，石头的元素被带进来顶替木头的元素。这样，木头就成为石头。（彼得前书生命读经，一八〇至一八一页。）

参读：彼得前书生命读经，第十八篇。

When Peter first met the Lord Jesus, the Lord changed his name from Simon to Peter...John 1:42 says, "Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter)." Peter means "a stone"...When the Lord called him Peter, a stone, that meant that he would certainly become a stone. Whatever the Lord says to us will be fulfilled. If He says, "You are gold," then you will be golden. The Lord knew that when He changed Simon's name to Peter, a stone, he would become a stone.

In John 1:42 Peter was told that he was a stone. Then sometime later, in Caesarea Philippi, in answer to the Lord's question, "Who do you say that I am?" Peter, receiving the revelation from the Father, said, "You are the Christ, the Son of the living God." To this the Lord Jesus replied, "And I also say to you that you are Peter, and upon this rock I will build My church" (Matt. 16:18). Here the Lord indicated that He is the rock upon which the church is built and that Peter is a stone.

No doubt, these two incidents, the one recorded in John 1 and the other in Matthew 16, were deeply impressed into Peter's being. He could never forget those events. It must have been from these experiences that Peter obtained the concept of living stones for the building of the spiritual house, which is the church. When Peter wrote this portion of 1 Peter, he wrote it according to the impression these events made upon him.

First Peter 2:5 says that we, as living stones, are being built up as a spiritual house. However, we all are clay. How can we be built up? In order to be built up as a spiritual house, we need to become stones. But how can we actually become living stones? We become living stones by coming to Christ as the living stone (v. 4). We may use petrified wood as an illustration of transformation... Over a long period of time, water has been flowing over wood and through it. By means of this flow of water, the substance of the wood is changed into stone. On the one hand, the element of wood is carried away; on the other hand, the element of stone is brought in to replace the element of wood. In this way the wood becomes stone. (Life-study of 1 Peter, pp. 151-152)

Further Reading: Life-study of 1 Peter, msg. 18

第三周■周三

晨兴喂养

弗二 21“ 在祂里面，全房联结一起，长成在主里的圣殿。”

箴四 23“ 你要切切保守你心，因为生命的果效发之于心。”

这房是活的，（彼前二 5，）所以是在长大，长成圣殿。召会这神的家真实的建造，乃是借着信徒生命的长大。（圣经恢复本，弗二 21 注 4。）

许多人得救后，所以有生命上的难处，都是因为他们不认识生命的道路，不以基督作生命。（李常受文集一九五三年第一册，一七五页。）

信息选读

一棵光滑的石子，不仅没有棱边，也没有凸角。有人生来就是如此；在家里不碰撞哥哥，不碰撞弟弟，不碰撞父母，到办公室也不碰撞同事，不碰撞长官。无论人怎样碰他，他都是光光滑滑的。有一天，这样的人得救了，在召会里，他还是那样圆圆滑滑的基督徒。…许多弟兄姊妹就称赞说，这人真是属灵，在家从来不闹意见，在外从不惹是非，只看见他作事，从未看见他出意见，真是属灵，真是满有生命。…要知道，这是名副其实的假冒。若说这位弟兄如此是属灵的，是不是他得救前，就很“属灵”呢？没有这回事，一个人是否属灵，不在于外面的表现，乃在于他如何对待基督。…生命就是神自己，生命就是基督，生命就是圣灵。凡不是神、基督、圣灵的，就不是生命。所以，那些无论多么够得上道德标准，甚至超过道德标准的，都不一定是生命。

WEEK 3 — DAY 3

Morning Nourishment

Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord.

Prov. 4:23 Keep your heart with all vigilance, for from it are the issues of life.

Since the building is living (1 Pet. 2:5), it is growing. It grows into a holy temple. The actual building of the church as the house of God is by the believers' growth in life. (Eph. 2:21, footnote 4)

Many people have difficulty in their spiritual life after they are saved because they do not know the pathway of life, and they do not take Christ as their life. (CWWL, 1953, vol. 1, "Knowing Life and the Church," p. 135)

Today's Reading

A smooth stone does not have any sharp edges or protrusions. Some people are born this way; they never offend their siblings and parents at home, and they never offend their co-workers and superiors at work. Regardless of how people treat them, they are always smooth and even. When such a person is saved, he becomes a smooth Christian in the church...Many brothers and sisters praise him, saying, "This person is truly spiritual. He never argues at home or causes trouble outside. We see him doing many things, but he never gives his opinion. He is truly spiritual and full of life."...We need to realize that this is actually hypocrisy. If his behavior were truly spiritual, then it would mean that he was spiritual even before he was saved. This is not possible. A person's spirituality is not determined by outward appearance but by how he takes care of Christ...Life is God Himself, life is Christ, and life is the Holy Spirit. Anything that is not of God, Christ, or the Holy Spirit is not life. Hence, regardless of how much a person can meet—and even go beyond—the standard of morality, this is still not necessarily life.

基督在你里面运行，给你感动，给你感觉，叫你明明知道祂要你作什么，祂向你要求什么，要带领你什么，对付你什么，你却偏不顺服，一味地在那里违反你里面的感觉，不接受，也不肯出代价。你这样的反叛、顶撞，就是悖逆。

〔在〕探访福音朋友，与弟兄姊妹交通…那些行动中，我们虽然积极热心，却是把活的基督关在里面，既不理祂，也不睬祂。所以，实际上，我们是违背了那在我们里面活的基督。祂要我们这样作，我们却偏偏不这样作；我们不照着祂的意思作，明显就是背叛。

无论是我们的天然，或是天性，或是我们的己，都是一种难处，使神的生命在我们里面，不容易出来。然而，我们天然的干才、本领，更是一种厉害的拦阻，使神的生命不容易从我们里面出来。有许多弟兄姊妹，他们都非常爱主，也为主热心，实在是敬虔的。然而，在他们身上有一个最厉害的难处，就是他们的干才太大，本事太高，使得基督在他们身上没有地位，没有出路。

他们甚至以为〔自己的干才和本能〕是好的，是对召会有用的；他们以为，要事奉神，就需要这种干才和本能。他们不仅一点没有轻看这些干才，反而宝贝他们与生俱来的干才；这在他们身上牢不可破，以致成了基督生命的难处。

愿主怜悯我们，从这些简单的话里，能够看见在我们身上有多少难处，并且给神的生命多少的限制。要知道，在我们身上的难处不止于此。这些难处在我们身上，只有一条解决的路，就是经过十字架，让十字架来破碎。我们若要基督的生命在我们里面不受拦阻，就必须经历十字架的破碎，让这些难处受到对付，被除掉，让基督的生命能从我们里面活出来。（李常受文集一九五三年第一册，一七六至一七七、一七九至一八二页。）

参读：生命经历的实际功课，第十六章；生命的经历与长大，第二十一至二十四、二十七篇。

Christ operates and moves in us in order to make us clear about His will and requirements for us and about His leading and dealing with us. However, if we do not obey but go against the feeling within, not accepting His leading or paying the price, this unwillingness and opposition are rebellion.

We may be very active and zealous in doing [such things as visiting gospel friends and fellowshiping with the brothers and sisters] but still may imprison the living Christ within us by ignoring Him. Thus, we are actually disobeying the living Christ in us. He wants us to do things in a certain way, but we refuse to follow His way. Our unwillingness to do things according to His will is clearly rebellion.

Our natural being, disposition, and self are all problems that prevent God's life from coming out of us. However, the problem of our natural capability and ability is even more serious, and it is a strong obstacle that prevents God's life from flowing out of us. Many brothers and sisters truly love the Lord, are zealous for the Lord, and are very godly. Nevertheless, their greatest problem is the strength and greatness of their capabilities and abilities. Consequently, Christ has no ground or way in them.

They even think that [their capabilities and talent] are good and useful things to the church. They think that they need such [things] in order to serve God. They do not despise their natural capabilities; instead, they treasure them. If these capabilities remain unbroken in them, they will become a problem to Christ's life.

May the Lord have mercy on us so that we would be enlightened to see how many obstacles there are in us and how much these obstacles restrict God's life. Actually, the obstacles in us are not limited only to these things. Nevertheless, there is one solution to all these obstacles in us—we must pass through the cross and let the cross break us. If we want Christ's life to be unhindered in us, we must experience the breaking of the cross and allow these obstacles to be dealt with and removed. This will allow Christ's life to be lived out from us. (CWWL, 1953, vol. 1, "Knowing Life and the Church," pp. 136-140)

Further Reading: CWWL, 1964, vol. 4, "Practical Lessons on the Experience of Life," ch. 16; CWWL, 1989, vol. 3, "The Experience and Growth in Life," chs. 21—24, 27

第三周■周四

晨兴喂养

彼前二 1～2“所以要脱去一切的恶毒、和一切的诡诈、并伪善、嫉妒、以及一切毁谤的话，像才生的婴孩一样，切慕那纯净的话奶，叫你们靠此长大，以致得救。”

照着〔彼前二章一节所提到五件罪恶之事〕的顺序，恶毒是根，是源头，毁谤的话是表现。我们里面也许有恶毒为根，至终就会有毁谤的话作这恶毒的表现。从恶毒到毁谤的话，其间的发展包括诡诈、伪善和嫉妒，这三样乃是从恶毒到毁谤的话逐步往下的发展。…根是恶毒，发展包括诡诈、伪善和嫉妒，最终的表现是毁谤的话。

〔二节的〕话奶…乃是为着魂，就是里面的人。这奶是在神的话里传输出来，借我们理性心思的领会，且由我们心思机能的吸收，滋养我们里面的人。

包含在纯净话奶中的养分，就是〔对付〕诡诈的抗生素。…在二章一至二节，彼得指明我们这些才生的婴孩，需要脱去一切的诡诈，我们也需要切慕那纯净的话奶。脱去恶毒这邪恶的根，目的是使我们切慕、渴望话奶。…你若要对神的话有饥渴，你若要对神的话有渴，就需要恨恶你的恶毒，并且禁戒毁谤别人的话。（彼得前书生命读经，一四九至一五二页。）

信息选读

照着彼得在彼前二章二节的话，我们靠着纯净的话奶长大，以致得救。…在生命里长大的结果就是得救。这里的得救不是起初的救恩，乃是在生命里长大

WEEK 3 — DAY 4

Morning Nourishment

1 Pet. 2:1-2 Therefore putting away all malice and all guile and hypocrisies and envyings and all evil speakings, as newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation.

According to the sequence of [the five sinful matters in 1 Peter 2:1], malice is the root, the source, and evil speaking is the expression. We may have malice as a root within us. Then there will eventually be evil speaking as the expression of this malice. The development from malice to evil speaking includes guile, hypocrisies, and envyings, three downward steps from malice toward evil speaking...The root is malice, the development includes guile, hypocrisy, and envy, and the final expression is evil speaking.

The milk of the word [in verse 2] is...milk for the soul, the inner being. It is conveyed in the word of God to nourish our inner man through the understanding of our rational mind, and it is assimilated by our mental faculties.

The nourishment contained in the guileless milk of the word is an antibiotic for guile...In 2:1 and 2, Peter indicates that, as newborn babes, we need to practice putting away all guile, and we also need to desire the guileless milk of the word. The purpose of putting away the evil root of malice is that we may long for, desire, the milk of the word...If you want to hunger and thirst after God's word, that is, if you want to desire the drinking of the milk in the word, you need to hate your malice and abstain from speaking evil things about others. (Life-study of 1 Peter, pp. 125-127)

Today's Reading

According to Peter's word in 1 Peter 2:2, by the guileless milk of the word we may grow unto salvation...Growth in life results in salvation. Salvation here, as the result of growth in life, is not initial salvation. God's

的结果。神完满、全备的救恩从重生（包括称义）到得荣，（罗八30，）有一段很长的期间。我们重生时，得着了起初的救恩。然后需要借着享用基督作神话语中滋养的奶，得喂养而长大，达到完全的救恩，达到成熟而得荣。这救恩就是主耶稣显现时，所要显现与我们魂的救恩。（彼前一5，9～10，13。）然而，照上下文看，这里的以致得救是直接指彼前二章五节的被建造成为属灵的殿，成为圣别的祭司体系，献上属灵的祭物，以及九节的宣扬神的美德。

在三节彼得继续说，“你们若尝过主是美善的。”主是可尝的，祂的滋味又美又善。我们尝过祂，就会切慕祂话中滋养的奶。本节的“美善”一辞，意思也是可喜悦的，恩慈的。

在四节彼得从话奶跳到活石。在奶与石头之间似乎没有桥梁或别种的衔接。首先，彼得指明主是滋养的话奶。然后他接着说到主是活石。

这含示奶成为石头。如何能这样？对我们而言，这是不可能的，对主而言却不是不可能的，因为祂是包罗万有的。基督这包罗万有的一位是奶，也是石头。我们不能述尽说竭基督的所有方面。祂是奶，祂是粮，现今我们看见祂是石头。

我们需要更多经历基督作奶和石头。早晨我们该喝基督作话奶。然后一天之中，应当有变化的过程在我们里面进行。晚上我们该来到召会的聚会中，并与圣徒们交通。这就是建造。这里我们看见，早晨基督是奶，晚上祂成为石头。一天之中，这奶在我们里面作变化的工作，产生石头。（彼得前书生命读经，一五六至一六七、一六〇、一六五至一六六页。）

参读：彼得前书生命读经，第十五至十六篇；出埃及记生命读经，第五十七篇。

full and complete salvation has a long span—from regeneration, including justification, to glorification (Rom. 8:30). At regeneration we receive initial salvation. Then we need to grow by feeding on Christ as the nourishing milk in the word of God unto full salvation, unto maturity for glorification. This will be the salvation of our soul, which will be revealed to us at the revelation of the Lord Jesus (1 Pet. 1:5, 9-10, 13). However, according to the context, unto salvation in 2:2 refers directly to being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices in verse 5, and to tell out the virtues of Him in verse 9.

In verse 3 Peter continues, “If you have tasted that the Lord is good.” The Lord can be tasted, and His taste is pleasant and good. If we have tasted Him, we will long for the nourishing milk in His word. The Greek word rendered “good” in this verse also means “pleasant, kind.”

In 1 Peter 2:4 Peter makes a leap from the milk of the word to the living stone. There does not seem to be a bridge or any other kind of connection between the milk and the stone. First, Peter indicates that the Lord is the milk of the word for nourishment. Then he goes on to speak of Him as the living stone.

This implies that the milk becomes the stone. How can this be? With us, this is impossible, but it is not impossible with the Lord, because He is all-inclusive. As the all-inclusive One, Christ is milk, and He is also the stone. We are not able to exhaust all the aspects of Christ. He is the milk, He is the bread, and now we see that He is the stone.

We need more experience of Christ as the milk and the stone. In the morning we should drink Christ as milk from the Word. Then during the day the process of transformation should take place within us. In the evening we should come to the church meetings and fellowship with the saints. This is building. Here we see that in the morning Christ is milk, and in the evening He becomes the stone. During the day the milk does a transforming work within us to produce a stone. (Life-study of 1 Peter, pp. 131-132, 134, 138-139)

Further Reading: Life-study of 1 Peter, msgs. 15—16; Life-study of Exodus, msg. 57

第三周■周五

晨兴喂养

彼前二 5“〔你们〕也…被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”

9“…你们是蒙拣选的族类，是君尊的祭司体系，是圣别的国度，是买来作产业的子民，要叫你们宣扬那召你们出黑暗、入祂奇妙之光者的美德。”

在彼前二章五节…属灵的，指明神的生命生活并长大的性能；圣别的，指明神的性情分别并圣别的性能。神的殿主要的是借神的生命得维系，因此是属灵的；祭司的体系主要的是借神的性情得维系，因此是圣别的。

配搭的祭司团就是建造起来的属灵的殿。虽然彼得的两封书信不是写给召会的，他在彼前二章五节强调信徒的团体生活时，也未用到召会一辞，但他的确用“属灵的殿”和“圣别的祭司体系”这些辞，以指明召会的生活。不是个人的属灵生活，乃是团体的属灵生活，才能完成神的定旨，满足祂的心意。神要得着一个属灵的殿给祂居住，得着一个祭司团，一个祭司体系事奉祂。…这团体的事奉乃是出自属灵生命三个要紧的阶段：重生，（2上，）靠基督的滋养长大，（2下，）以及同被建造。（彼得前书生命读经，一八四至一八五页。）

信息选读

属灵的殿和圣别的祭司体系是同义辞。属灵的殿是作神的居所，圣别的祭司体系是为着事奉神。照着彼前二章五节，属灵的殿建造成为圣别的祭司体系，是为着特别的功用。…这里我们看见，耶稣基

WEEK 3 — DAY 5

Morning Nourishment

1 Pet. 2:5 You yourselves also...are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

9 ...You are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light.

In 1 Peter 2:5...spiritual denotes the capacity of the divine life to live and grow; holy, the capacity of the divine nature to separate and sanctify. The house of God subsists mainly by the divine life; hence, it is spiritual. The priesthood subsists mainly by the divine nature; hence, it is holy.

The coordinated body of priests is the built-up spiritual house. Although Peter did not address his two Epistles to the church or use the term church in verse 5 in stressing the corporate life of the believers, he did use the terms spiritual house and holy priesthood to indicate the church life. It is not the spiritual life lived in an individualistic way but the spiritual life lived in a corporate way that can fulfill God's purpose and satisfy His desire. He wants a spiritual house for His dwelling, a priestly body, a priesthood, for His service...This service issues from the three vital steps in the spiritual life: being born anew (1 Pet. 1:2), growing in life by being nourished with Christ, and being built up with the believers. (Life-study of 1 Peter, pp. 154-155)

Today's Reading

Spiritual house and holy priesthood are synonymous terms. The spiritual house is for God's dwelling, and the holy priesthood is for God's service. According to 1 Peter 2:5, the building up of a spiritual house into a holy priesthood is for a particular function...Here we see that Jesus Christ is the

督是属灵祭物借以献给神的管道。…不但如此，凡献给神的必须是出于基督的东西。

信徒在新约时代，照着神经纶所献的属灵祭物乃是：基督作旧约预表中一切祭物的实际，如燔祭、素祭、平安祭、赎罪祭、赎愆祭等；（利一～五；）我们借福音所救来作基督肢体的罪人；（罗十五16；）我们的身体、赞美、并为神所作的事。（十二1，来十三15～16，腓四18。）

在彼前二章九节…族类、祭司体系、国度和子民都是集合名词，指集体的信徒。作族类，信徒已经蒙拣选；作祭司体系，祭司团，我们是君尊的；作国度，我们是圣别的；作子民，我们是神的产业，是神特别买来并据有，作祂奇珍的产业。（多二14。）蒙拣选的族类，指我们是源于神的；君尊的祭司体系，指我们是事奉神的；圣别的国度，指我们是为着神一同生活的团体；买来作产业的子民，指我们对神是宝贵的。这些都有团体之意，因此我们需要建造在一起。

我们是蒙拣选的族类，起源于神。我们也是君尊的祭司体系。君尊，指我们祭司的身分是君尊的，就如麦基洗德所预表我们的大祭司，君王基督的身分。（来七1～2，26，创十四18。）我们也是圣别的国度，和买来作产业的子民。圣别，指国度的性质。“买来作产业的子民”一辞的希腊原文，等于希伯来文的一种说法，…含示一种奇珍。…在提多书二章十四节，保罗说到“成为独特的子民”。这是一种取自旧约的说法，（申七6，十四2，二六18，）指神自己所特有的子民，作祂的奇珍，（出十九5—和合本之子民，原文意奇特的所有物，奇珍，）祂自己的产业。首先我们是蒙拣选的族类，然后是君尊的祭司体系，圣别的国度，和买来作产业的子民。作为神的奇珍，我们是祂宝贵的子民。（彼得前书生命读经，一八五至一八七页。）

参读：彼得前书生命读经，第十七至十八篇。

channel through which the spiritual sacrifices are offered to God...Furthermore, what is offered to God must be something of Christ.

The spiritual sacrifices that the believers offer in the New Testament age according to God's economy are (1) Christ as the reality of all the sacrifices of the Old Testament types, such as the burnt offering, meal offering, peace offering, sin offering, and trespass offering (Lev. 1—5); (2) the sinners saved by our gospel preaching, offered as members of Christ (Rom. 15:16); and (3) our body, our praises, and the things that we do for God (Heb. 13:15-16; Phil. 4:18).

In 1 Peter 2:9...race, priesthood, nation, and people are all collective nouns, referring to the believers corporately. As a race, we, the believers, are chosen; as a priesthood, a body of priests, we are royal, kingly; as a nation, we are holy; as a people, we are God's possession, a possession particularly acquired and owned by God as His treasure. Chosen race denotes our lineage from God; royal priesthood, our service to God; holy nation, our being a community for God; and people acquired for a possession, our preciousness to God. These are all in a corporate sense. Hence, we need to be built together.

As a chosen race, we have our source in God. We are also a royal priesthood. Royal denotes the status of our priesthood, which is kingly, like that of Christ the King, our High Priest, typified by Melchizedek (Heb. 7:1-2, 26; Gen. 14:18). We are also a holy nation and a people acquired for a possession. Holy denotes the nature of the nation. The Greek words rendered “a people acquired for a possession” are an equivalent to a Hebrew expression [that]...implies a particular treasure...In Titus 2:14 Paul speaks of “a particular people as His unique possession.”...This is an expression borrowed from the Old Testament (Deut. 7:6; 14:2; 26:18), and it denotes a people privately possessed by God as His unique, peculiar treasure (Exo. 19:5), His own possession. First, we are a chosen race, then a royal priesthood, a holy nation, and a people acquired for a possession. As God's particular treasure, we are His people who are precious to Him. (Life-study of 1 Peter, pp. 155-156)

Further Reading: Life-study of 1 Peter, msgs. 17—18

第三周■周六

晨兴喂养

林后四 12“ 这样，死是在我们身上发动，生命却在你们身上发动。”

十 13“ 我们却不要过了度量夸口，只要照度量的神所分给我们尺度的度量夸口，这度量甚至远达你们。”

当我们在主死的杀死之下，祂复活的生命就借着我们分赐到别人里面。分赐生命到别人里面，总是我们接受十字架杀死的结果。（圣经恢复本，林后四 12 注 1。）

我们不该以为，保罗这么属灵，必定与我们完全不同。甚至他也必须学习受主的限制。譬如，保罗想去罗马，却没有料到他是带着锁链去的。不仅如此，他告诉罗马的信徒，他想从罗马经过，往西班牙去。（罗十五 24。）保罗从未去到西班牙，而是带着锁链到了罗马。这锁链就是主的度量、主的约束。神的度量不是让保罗自由地去罗马，乃是带他去罗马作囚犯。保罗的确去了罗马，但他是在罗马的监牢里。这样的坐牢就是约束。…神是主宰一切的，任何发生在保罗身上的事，都在神的主宰之下。这意思是说，保罗所受的捆绑和监禁，都是神主宰的约束。保罗愿意服在神的度量之下。他不挣扎，也不反抗这约束。（哥林多后书生命读经，五三一页。）

信息选读

主特别喜欢约束年轻人。如果年轻人无心事奉，主会挑旺他们事奉祂。但等他们被挑旺之后，祂又会限制他们。人天然的性情不喜欢这种限制。譬如，

WEEK 3 — DAY 6

Morning Nourishment

2 Cor. 4:12 So then death operates in us, but life in you.

10:13 But we will not boast beyond our measure but according to the measure of the rule which the God of measure has apportioned to us, to reach even as far as you.

When we are under the killing of the Lord's death, His resurrection life is imparted through us into others. The impartation of life into others is always the issue of our suffering the killing of the cross. (2 Cor. 4:12, footnote 1)

We should not think that Paul was so spiritual that he was altogether different from us. Even he had to learn to take the Lord's restriction. For example, Paul wanted to go to Rome, but he did not expect to go there in bonds. Furthermore, he told the believers at Rome that he expected to go to Spain by way of them (Rom. 15:24). Paul never went to Spain, and he arrived in Rome in bonds. Those bonds were the Lord's measure, His limitation. God did not measure out Rome to Paul in a free way. Instead, God led him there as a prisoner. Yes, Paul was in Rome, but he was there in prison. That imprisonment was a restriction...God is sovereign, and whatever happened to Paul was under God's sovereignty. This means that Paul's bonds and imprisonment were God's sovereign restriction. Paul was willing to be subject to God's measuring. He neither transgressed this restriction nor rebelled against it. (Life-study of 2 Corinthians, pp. 442-443)

Today's Reading

The Lord is especially interested in restricting the young people. If the young ones do not have a heart to serve the Lord, He will stir them up to serve Him. But once they have been stirred up, He will limit them. Human nature does not

在睡觉和活动上，我们也许不喜欢受限制。我们在属灵上沉睡时，神会来挑旺我们。但我们太活跃的时候，祂就约束我们。我知道有些年轻人因着神这样对待他们，而向神生气。一位年轻弟兄可能想在年轻人中间带头。如果他带头了，他可能又想在召会中作执事或长老。在这些事上，他可能巴望有快速的进展。但神的原则乃是先叫我们快起来，又使我们慢下去；先兴起我们来，又使我们降下。当我们下沉时，祂来扶持我们。但当我们上得太高，祂就把我们拉回来。…我们若肯接受神这样的上上下下，最终我们就能在祂的工作中有用处。

许多年轻人受不了神的上上下下。几番上上下下，他们就想逃了。他们的态度是：“如果神要我上，就让我上到诸天之上，留在那里直等主耶稣回来。如果神要我下，就把我留在底下。我不喜欢上上下下，下下上上。”这种不喜欢神的上上下下，是许多年轻人个性的表现。

神不要我们一直在上，或一直在下。甚至在自然界，日夜的转换也证实这事。…神创造我们，不会使我们的一日或一夜持续多年之久。这可能是照着我们的路，却不是照着神的路。

我鼓励青年圣徒特别要研读这一段话，(林后十7~18,) 从中学习如何在召会的事奉中行事，并如何在主的恢复里行动。青年人，你们必须知道自己的尺度、界限。这意思是说，你们必须知道神所量给你们的度量有多少，范围有多大。这样的约束和限制，对于我们的肉体是非常实际的对付。我们天然的人喜欢无拘无束。但神知道我们的难处，所以给我们一些限制和约束，好叫我们留在祂所分给我们的度量之内。(哥林多后书生命读经，五二九至五三〇、五三四页。)

参读：哥林多后书生命读经，第五十一篇；认识生命与召会，第十六篇。

like this kind of limitation. For example, both in our sleeping and in our activity, we may not like limitations. When, spiritually speaking, we are asleep, God will stir us up. But when we become too active, He will restrict us. I know some young people who have been offended because God has done this to them. A young brother may want to be a leader among the young people. If he becomes a leader, he may then want to be a deacon or an elder in the church. In these matters he may expect to make swift progress. God's way, however, is first to speed us up and then to slow us down, first to raise us up and then to lower us down. When we are down, He will lift us up. But when we get too far up, He will lower us down...If we can take God's ups and downs, we will eventually become useful in His work.

Many young people cannot tolerate God's ups and downs. After a few of these ups and downs, they want to quit. Their attitude may be, "If God wants me up, then let me go up to the heavens and stay there until the Lord Jesus comes back. But if God wants me down, let me stay down. But I don't like going up and down, down and up." This unhappiness with God's ups and downs is an expression of the disposition of many young people.

God does not want us to be always up or to be always down. Even in nature the alternating of day and night testifies of this...God did not create us so that we would have a day or night that would last for many years. This may be according to our way, but it is not according to God's way.

I encourage the young people especially to study this portion of the Word [2 Cor. 10:7-18] and learn from it how to conduct themselves in the church service and how to move in the Lord's recovery. Young people, you must know your rule, your limit. This means that you must know how much God has measured to you, how much He has apportioned to you. This restriction, this limitation, is a very practical dealing with our flesh. Our natural man wants to be without limitation. However, God knows our problem. Therefore, He sets up boundaries and restrictions so that we may stay within the measure that He has apportioned to us. (Life-study of 2 Corinthians, pp. 441, 444-445)

Further Reading: Life-study of 2 Corinthians, msg. 51; CWWL, 1953, vol. 1, "Knowing Life and the Church," chs. 3, 16

第三周诗歌

补125

主是生命种子

降B大调

4/4

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

一、主 是 生 命 种 子，已 经 撒 在 我 们 心 里，祂 要 发 苗 渐

1̣. 1̣ 7̣. 1̣ | 2̣. 2̣ 2̣. 3̣ 2̣. 5̣ | 3̣. 3̣ 3̣. 2̣ 1̣. 1̣ 7̣. 1̣ |

渐 长 大，长 成 祂 的 身 量。祂 不 需 要 规 条、仪 文，只

E^b B^b E^b F₇ G_m C₇ F

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

需 活 水 浇 灌；借 此，包 罗 万 有 生 命 就 要 逐

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

渐 成 长。何 等 奇 妙 的 种 子，就 是 耶 稣 我

F B^b E^b B^b F₇ B^b

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

主， 祂 撒 在 我 的 里 面，长 大 并 达 到 成 熟。

- 二、我们许多个别麦粒不能沾沾自喜， 所有麦粒必须一起接受捣碎磨细；
直到麦子磨成细面并作成一个饼， 所有圣徒相调为一，模成主的身体。
我们都须被磨细，直到失去自己， 所有个别麦粒都模成祂一个身体。
- 三、种子已种，麦子长成，细面是那成品， 我们乃是神的田地，在合一里长进。
所有生命的长大是为着建造召会， 让神和人得一居所不再无家可归。
生命是为着建造，神与人可安息， 在此神与祂子民大家都和睦同居。
- 四、神的建造乃在于精金、宝石和银子， 为着变化，细面需经多少压榨苦楚！
麦子不能停在细面阶段自满自足， 必须经过生命变化成为金银宝石。
细面须经历痛苦，才能变成宝石； 然后建造在一起，完全达到祂旨意。
- 五、生命变化完全成熟，结出一颗珍珠， 简单、珍贵、包罗万有，且是满有价值。
荣耀之主死而复活，经过生产之苦， 终于得着召会一新妇，叫祂心满意足。
珍珠是祂心所要，新妇是祂所悦； 这是祂心爱配偶，单一、纯净、又宝贝。
- 六、愿主保守我们灵里贫穷，清心向主； 使我们作好土，生命种子长大，丰富。
直到目标达到，同被建造，你能满足， 得着无价至宝一珍珠，就是你的新妇。
主，倒空我们的灵，使我们心纯净， 叫我们生命成熟成为你心爱新妇。

WEEK 3 — HYMN

The Lord, the seed of life, has sown

The Church — Building by the Growth in Life

1242

B^b B^b/D E^b B^b G_m C₇ F

1. The Lord, the seed of life, has sown Himself in-to our heart To grow up in - to full-ness and be-come His count-erpart. The

5 B^b B^b/D E^b B^b/D E^b B^b/D E^b

seed requires no rules or forms, for wa - ter is its need— By this the all - in-clu - sive seed will

B^b/F F₇ B^b B^b/D E^b G₇/D C C₇/E F F₇/A B^b B^b/D C_m/E^b C_m B^b/F F₇ B^b E^b/B^b B^b

8 Chorus

grow in us indeed! (C) The seed is simply Jesus! Oh, Je - sus lives in me! And by His growth this seed in us will reach matur-i - ty.

2. The growth of Christ, the seed, in us
Will soon produce the wheat,
The life within break forth—yet work
Divine is not complete;
For wheat alone can never be
The seed's expression true;
So all the grains must blend together
Into something new.

The seed is simply Jesus;
Now wheat is Jesus too!
The grains of wheat must blend
Together into something new.

3. The individual grains of wheat
No longer must be free,
But crushed together, ground to powder,
Every grain must be,
Until the wheat becomes the meal
From which the loaf is formed
Till all the saints will blend and to
His Body be conformed.

We all must take the grinding
until the Christ within
Can mold into His Body all the
individual grains.

4. The seed is planted, wheat is grown
And meal is the sum
Of all the growth upon God's farm,
Where Christians grow as one;
But all the growth in life is for
The building of the church,
That God and man may have a home
And both may end their search.

The farm is for the building,
for God and man a home,
Where both may dwell among
His people gathered into one.

5. God's building is produced by silver,
Precious stones, and gold—
From meal through transformation,
Pressure, heat, and pain untold.
The meal must not be satisfied
To stay as meal alone,

But must submit to transformation
Into precious stone.

The meal must pass through suffering
that precious stones be formed;
Then built into God's building, to His
purpose full conformed.

6. From fullest growth and transformation
Comes a pearl of worth;
This simple, precious, all-inclusive
Gem will then come forth.
Conceived in death and formed in life
By that all-glorious One,
The church, His Bride, the fruit of all
The work that He has done.

The pearl is what He's after,
the Bride to please His heart,
So single, pure and precious,
and His very counterpart.

7. The growth in life begins when planted
On God's farm we're found:
The growing seed becomes the wheat
From which the meal is ground.
But building work proceeds when meal
Submits to be transformed;
Then gold and silver, precious stones
For building will be formed.

The farm is for the building,
built up by precious stones,
From which the priceless pearl comes
forth to be His Bride, His own.

8. Lord, keep us poor in spirit,
Pure in heart that we may be
Good ground in which the seed of life
May grow abundantly,
Until the final stage is reached
And You are satisfied
And have Your priceless, chosen pearl,
Your joy complete, Your Bride.

Lord, keep us poor in spirit
and purified in heart,
That growing up in us You may
bring forth Your counterpart.

第三周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第四周

成为基督的复制品，
并经历基督
作我们魂的牧人

诗歌：补 33

读经：彼前二 21 ~ 23, 25, 太十一 28 ~ 30, 腓
一 27, 二 2

【周一】

壹 我们这些在基督里的信徒，得以成为作我们榜样之基督的复制品——彼前二 21:

一 主耶稣在神行政下的生活乃是榜样，叫我们借着成为祂的复制品，跟随祂的脚踪行——21 ~ 23 节，弗四 20 ~ 21。

二 彼前二章二十一节的“榜样”，原文指一种教写字所用的范本——给学生临摹习字的字帖，范本：

1 主耶稣已把祂的生活摆在我们面前，作我们临摹的范本，叫我们跟随祂的脚踪行——太十一 28 ~ 30。

2 神的心意不是要我们凭自己的努力效法基督；我们所需要的，不是效法，乃是复制——罗八 29，林后三 18。

三 我们需要借着与神圣生命之丰富有关的过程，而成

Week Four

**Becoming a Reproduction of Christ
and Experiencing Christ
as the Shepherd of Our Souls**

Hymns: 1170

Scripture Reading: 1 Pet. 2:21-23, 25; Matt. 11:28-30; Phil. 1:27; 2:2

§ Day 1

I. As believers in Christ, we may become a reproduction of Christ as our model—1 Pet. 2:21:

A. The living of the Lord Jesus under the government of God is a model so that we may follow in His steps by becoming His reproduction—vv. 21-23; Eph. 4:20-21.

B. The Greek word for model in 1 Peter 2:21 denotes a master copy used in the teaching of writing—a writing copy, an underwriting, for students to use in tracing letters as they learn to draw them:

1. The Lord Jesus has set His life before us as an underwriting for us to copy by tracing and following His steps—Matt. 11:28-30.

2. It is not God's intention that we try to imitate Christ by our own effort; what we need is not imitation but reproduction—Rom. 8:29; 2 Cor. 3:18.

C. We need to become Christ's reproduction, copies of Christ, by a process

为基督的复制品，基督的复本；当这过程完成时，我们就成为基督的复制品——约三 15，弗三 8。

四 影印本的制作，可用来说明彼得所说基督是我们的榜样，是什么意思。

【周二】

五 我们要成为作我们榜样之基督的复制品，就需要经历基督这活在我们里面、成形在我们里面、并安家在我们心里的一位——加二 20，四 19，弗三 16～17 上：

- 1 新约启示，基督与我们里面的人有深切的关系——加一 16，西三 10～11。
- 2 是灵的基督——基督作为赐生命的灵——活在我们里面——林前十五 45 下，加二 20：
 - a 神的经纶是“我”在基督的死里被钉十字架，并且基督在祂的复活里活在我们里面——约十四 19。
 - b 我们与主是一灵，与祂同有一生命，现今应当与祂同是一人位——林前六 17，西三 4，腓一 21 上。
 - c 基督既是那灵住在我们里面，我们就需要让祂活在我们里面——约十四 16～19，加二 20。

【周三】

- 3 让基督成形在我们里面，就是让基督在我们里面完全长大——四 19：
 - a 基督在我们悔改信主时，生在我们里面；然后在我们基督徒生活中，活在我们里面；最后，在我们成熟时，成形在我们里面——约一 12～13，三 15，加二 20，四 19。
 - b 让基督成形在我们里面，就是让包罗万有的灵占有

that involves the riches of the divine life; when this process is completed, we will become a reproduction of Christ—John 3:15; Eph. 3:8.

D. The making of xerox copies may be used to illustrate what Peter means by Christ being a model for us.

§ Day 2

E. In order to become a reproduction of Christ as our model, we need to experience Christ as the One living in us, being formed in us, and making His home in our hearts—Gal. 2:20; 4:19; Eph. 3:16-17a:

1. The New Testament reveals that Christ is deeply related to our inner being—Gal. 1:16; Col. 3:10-11.
2. The pneumatic Christ—Christ as the life-giving Spirit—is living in us—1 Cor. 15:45b; Gal. 2:20:
 - a. God's economy is that the "I" be crucified in Christ's death and that Christ live in us in His resurrection—John 14:19.
 - b. We are one spirit with the Lord, we have one life with Him, and we should now be one person with Him—1 Cor. 6:17; Col. 3:4; Phil. 1:21a.
 - c. Since Christ dwells in us as the Spirit, we need to let Him live in us—John 14:16-19; Gal. 2:20.

§ Day 3

3. To have Christ formed in us is to have Christ fully grown in us—4:19:
 - a. Christ was born into us at the time we repented and believed in Him, then He lives in us in our Christian life, and finally, He will be formed in us at our maturity—John 1:12-13; 3:15; Gal. 2:20; 4:19.
 - b. To have Christ formed in us is to allow the all-inclusive Spirit to

我们里面之人的每一部分，使基督在我们里面完全长大——西二 19，弗四 15 ~ 16。

- c 让基督成形在我们里面，含示我们在生机一面渐渐被基督所构成——西三 10 ~ 11。
- d 加拉太四章十九节的“成形”，与林后三章十八节的“形像”相呼应；基督要成形在我们里面，使我们得以按着祂的形像彰显祂。
- 4 那活在我们里面，并成形在我们里面的基督，正安家在我们心里——弗三 16 ~ 17 上。
- 5 当基督活在我们里面，成形在我们里面，并安家在我们心里，我们就成为基督的复制品，作神团体的彰显——罗八 29，十二 4 ~ 5，启二一 2。

【周四】

贰 当我们成为基督的复制品，我们就可以经历并享受基督作我们魂的牧人——彼前二 25，太十一 28 ~ 30，腓一 27，二 2:

一 是灵的基督作我们魂的牧人，监督我们内里的光景，照顾我们内里所是的情形:

- 1 基督生机的牧养主要的乃是照顾我们的魂——诗二三 3。
 - 2 基督是借着顾到我们魂的益处，并借着监督我们内里所是的光景，牧养我们——参来十三 17。
 - 3 这种牧养是内里、内在、生机的安慰。
- 二 因着我们的魂很复杂，所以我们需要那在我们的灵里是赐生命之灵的基督，在我们的魂里牧养我们，照顾我们的思想、情感和意志，并顾到我们的难处、需要

occupy every part of our inner being, to have Christ fully grown in us—Col. 2:19; Eph. 4:15-16.

- c. To have Christ formed in us implies that we are being constituted with Christ organically—Col. 3:10-11.
- d. Formed in Galatians 4:19 corresponds to image in 2 Corinthians 3:18; Christ will be formed in us so that we may express Him in His image.
- 4. The Christ who lives in us and who is being formed in us is making His home in our hearts—Eph. 3:16-17a.
- 5. As Christ lives in us, is formed in us, and makes His home in our hearts, we become a reproduction of Christ for the corporate expression of God—Rom. 8:29; 12:4-5; Rev. 21:2.

§ Day 4

II. **As we become a reproduction of Christ, we can experience and enjoy Christ as the Shepherd of our souls—1 Pet. 2:25; Matt. 11:28-30; Phil. 1:27; 2:2:**

A. As the Shepherd of our souls, the pneumatic Christ oversees our inward condition, caring for the situation of our inner being:

- 1. Christ's organic shepherding primarily takes care of our soul—Psa. 23:3.
- 2. Christ shepherds us by caring for the welfare of our soul and by exercising His oversight over the condition of our inner being—cf. Heb. 13:17.
- 3. This kind of shepherding is an inward, intrinsic, organic comforting.

B. Because our soul is very complicated, we need Christ, who is the life-giving Spirit in our spirit, to shepherd us in our soul, to take care of our mind, emotion, and will and our problems, needs, and wounds—John

和创伤——约十四 16 ~ 17, 林前十五 45 下, 六 17:

- 1 基督作为我们那是灵的牧人, 乃是从我们的灵里照顾我们。
- 2 祂的牧养开始于我们的灵, 扩展到我们魂的每一部分。
- 3 基督从我们的灵达到我们魂的所有部分, 并以柔细、生机、周全的方式照顾我们。

三 基督作我们魂的牧人, 使我们的魂苏醒——诗二三 3 上:

- 1 使我们的魂苏醒, 就是使我们复兴。
- 2 使我们的魂苏醒, 也包括更新与变化——罗十二 2, 林后三 18。

【周五】

四 主作我们魂的牧人, 使我们的魂得安息——太十一 28 ~ 30:

- 1 主呼召那些为了遵守律法而努力的人, 或为了工作成功而奋斗的人, 到祂这里来得安息——28 节。
- 2 这安息不仅是指从律法与宗教, 或工作与责任的劳苦并重担中得着释放, 也是指完全的平安和完满的满足。
- 3 负主的轭就是接受父的旨意——十二 50。
- 4 主过这样的生活, 受祂父旨意的约束并在意祂父的旨意; (约四 34, 五 30, 六 38;) 祂完全以父的旨意为满足, 并且心里有安息。
- 5 我们因着负主的轭并跟祂学而得着的安息, 是内里的安息, 使我们的魂得安息——太十一 29 ~ 30。

14:16-17; 1 Cor. 15:45b; 6:17:

1. As our pneumatic Shepherd, Christ takes care of us from within our spirit.
2. His shepherding begins from our spirit and spreads to every part of our soul.
3. From our spirit Christ reaches all the parts of our soul and takes care of us in a tender, organic, all-inclusive way.

C. As the Shepherd of our souls, Christ restores our soul—Psa. 23:3a:

1. For our soul to be restored means that we are revived.
2. Restoring our soul also includes renewing and transforming—Rom. 12:2; 2 Cor. 3:18.

§ Day 5

D. As the Shepherd of our souls, the Lord gives rest to our soul—Matt. 11:28-30:

1. The Lord calls those who are striving to keep the law or struggling to be successful in any work to come to Him for rest—v. 28.
2. This rest refers not only to being set free from the toil and burden under the law or religion or under any work or responsibility but also to perfect peace and full satisfaction.
3. To take the Lord's yoke is to take the will of the Father—12:50.
4. The Lord lived such a life, constrained by and caring for the will of His Father (John 4:34; 5:30; 6:38); He was fully satisfied with the Father's will and had rest in His heart.
5. The rest that we find by taking the Lord's yoke and learning from Him is an inward rest, a rest for our souls—Matt. 11:29-30.

【周六】

五 当主牧养我们的魂并使我们的魂苏醒时，我们不仅经历基督，也享受祂——腓二 2，三 1 上：

- 1 经历基督主要是在我们的灵里，而享受基督乃是在我们的魂里——一 27，二 2。
- 2 我们的魂若有难处，就可能经历基督却没有享受基督。
- 3 我们对基督的品尝，主要的是在于我们的魂；这就是为什么我们要享受基督，就需要主牧养我们魂的每一部分，特别是我们的心思。

§ Day 6

E. As the Lord shepherds our soul and restores our soul, we not only experience Christ but also enjoy Him—Phil. 2:2; 3:1a:

1. The experience of Christ is a matter primarily in our spirit, but the enjoyment of Christ is in our soul—1:27; 2:2.
2. If there is a problem with our soul, we may have the experience of Christ without the enjoyment of Christ.
3. Regarding Christ, our taste is mainly with our soul; this is the reason that in order to have the enjoyment of Christ, we need the Lord to shepherd every part of our soul, especially our mind.

第四周■周一

晨兴喂养

彼前二 21 ~ 23“ 你们蒙召原是为这，因基督也为你们受过苦，给你们留下榜样，叫你们跟随祂的脚踪行；祂没有犯过罪，口里也找不到诡诈；祂被骂不还口，受苦不说威吓的话，只将一切交给那按公义审判的。”

（ 彼前二章二十一节的）“ 榜样” 一辞已被一般的用法破坏。这辞原文的直译是，给学生临摹习字的字帖，范本。古时老师把字写在纸上作为范本。小孩子把另一张纸放在范本上，然后将范本上的字描到摹本上，以此来习字。…主耶稣已把祂的生活摆在我们面前，作我们临摹的范本，叫我们跟随祂的脚踪行。（ 新约总论第三册，七七页。）

信息选读

然而，神的用意不是要我们试着靠自己的努力来效法祂。我们从经历中知道，努力效法基督是不灵的。我们不能效法祂。我们所需要的不是效法，乃是复制。…在外面，基督是我们的榜样；在里面，基督是我们的人位，活在我们里面，成形在我们里面，并安家在我们里面。借着这过程，我们成为原作的复制品，就是作我们榜样之基督的复制品。

我们需要经历那包含神圣生命之丰富的过程，借此成为基督的复制品，基督的摹本。完成这过程，我们就成为基督的复制品。当三一神从信徒里面彰显出来的时候，就指明这样的信徒成了基督这榜样的复制品。那彰显经过过程之三一神的生活方式，乃是基督的复制品。

WEEK 4 — DAY 1

Morning Nourishment

1 Pet. 2:21-23 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; who committed no sin, nor was guile found in His mouth; who being reviled did not revile in return; suffering, He did not threaten but kept committing all to Him who judges righteously.

The word model [in 1 Peter 2:21] has been spoiled by common usage. Literally, the Greek word means a writing-copy, an underwriting for students to use in tracing letters as they learn to draw them. In ancient times teachers would write letters on writing material, and those letters became a master copy. Another piece of writing material was put upon the master copy. Then the children would practice writing by tracing the letters from the master copy onto their copy...The Lord Jesus has set His life before us as an underwriting for us to copy by tracing and following His steps. (The Conclusion of the New Testament, pp. 600-601)

Today's Reading

It is not God's intention, however, that we try to imitate Christ by our own effort. We know from experience that trying to imitate Christ does not work. We are not able to imitate Him. What we need is not imitation, but reproduction...Outwardly Christ is our model, and inwardly He is our person, living in us, being formed in us, and making His home in us. Through this process we become a reproduction of the original, a reproduction of Christ as our model.

We need to become Christ's reproduction, copies of Christ, by experiencing a process that involves the riches of the divine life. When this process is completed, we shall become a reproduction of Christ. When anyone observes the expression of the Triune God from within a believer, this indicates that such a believer has become a reproduction of Christ, the model. The manner of life that expresses the processed Triune God is a reproduction of Christ.

作为信徒的榜样，基督乃是原版，用来制造祂自己的复制品。要领会基督是我们的榜样，我们需要经历。我们从经历中知道，我们天天享受基督的时候，就是在经过属灵复制的过程，使我们成为基督活的摹本。

成为基督的复制品与努力效法祂大不相同。举例来说，人可以向猴子示范直立，猴子就效法人站起来。人行走，猴子也效法他，用两脚行走。但仿效完毕后，人离开了，猴子就回去用四脚行走。至少在某种程度上，那些教导信徒效法基督的教师，就像人训练猴子效法人一样。这样努力效法基督根本不灵。所以，我不鼓励你效法基督，我只向你指出祂的丰富。我要向你指出，祂是活在我们里面、成形在我们里面、并安家在我们里面的一位，使我们能经过过程，成为我们的榜样（基督）的复制品。（新约总论第三册，七七至七八页。）

我们读彼前二章十八至二十五节时，看见彼得在经历上非常丰富。在这段他说到恩典、范本、救主、牧人和监督。基督是我们里面的生命，祂也是给我们跟随的榜样。我们若凭着作我们里面生命的基督而活，就是凭着内住的基督自己而活，我们就会经历属灵影印的过程，成为基督的复制品。同时，我们会经历祂作拯救我们的救主，作带领并引导我们的牧人，并作照顾我们的监督。哦，彼得的经历是丰富的，他的写作是美妙的！愿我们都照着这些经文里所启示的，操练享受基督。愿我们都享受祂作恩典，作榜样，并作美妙的救主、牧人和监督。（彼得前书生命读经，二三一至二三二页。）

参读：新约总论，第五十六篇。

As a model to the believers, Christ is the original used for making a reproduction of Himself. In order to understand Christ as our model, we need experience. From experience we know that as we enjoy Christ day by day, we are undergoing the process of spiritual reproduction to make us living copies of Christ.

To become the reproduction of Christ is very different from trying to imitate Him. To illustrate, a man may set an example for a monkey to stand upright, and the monkey stands up, imitating the man. Then the man walks, and the monkey imitates him by walking on two feet. But after the imitation is finished, the man leaves, and the monkey goes back to walking on all fours. At least to a certain extent, those teachers who instruct believers to imitate Christ are like a man training a monkey to imitate a human being. Trying to imitate Christ in such a way simply does not work. Therefore, I do not encourage you to imitate Christ. Instead, I would point you to His riches. I would point you to Him as the One living in us, being formed in us, and making His home in us so that we may undergo the process of becoming the reproduction of Christ as our model. (The Conclusion of the New Testament, pp. 601-602)

As we read 1 Peter 2:18-25, we see that Peter was very rich in experience. In this portion he speaks of grace, the writing copy, the Savior, the Shepherd, and the Overseer. Christ is the life within us, and He is also the model for us to follow. If we live by Christ as our inward life, that is, by the indwelling Christ Himself, we will undergo the process of spiritual xeroxing to become a reproduction of Christ. At the same time, we will experience Him as the Savior saving us, as the Shepherd leading and guiding us, and as the Overseer caring for us...May we all practice to enjoy Christ according to what is revealed in these verses. May we all enjoy Him as grace, as the model, and as the wonderful Savior, Shepherd, and Overseer. (Life-study of 1 Peter, p. 194)

Further Reading: The Conclusion of the New Testament, msg. 56

第四周■周二

晨兴喂养

加二 20“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

约六 57“活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

现在我们来看，基督是活在信徒里面，使他们能活祂的一位，这是一件极其重大且要紧的事。基督不仅是我们的生命；祂乃是一个人在我们里面。所有的基督徒都需要领悟，我们有另一个人位——基督——活在我们里面。我们需要看见这异象：那在十字架上受死救赎我们的一位，现今活在我们里面。

一面，基督在三层天上；另一面，祂活在我们里面。基督成了赐生命的灵，为要使祂能活在我们里面。天上的基督若不是赐生命的灵，就不可能活在我们里面。…作为赐生命的灵，祂活在我们里面。现今我们不仅有基督作我们的生命，也有基督作我们的人位。因为祂活在我们里面，我们就该接受祂作我们的人位，并且活祂。

保罗在加拉太二章二十节说，“基督在我里面活着。”…基督在我们里面活，意思不是祂替我们活。保罗在二十节说，一面，“不再是我，”另一面，“基督在我里面活着。”“在我里面”这辞非常重要。是的，是基督活，但祂是在我们里面活。（新约总论第三册，六〇至六一页。）

信息选读

要领会基督怎样能在我们里面活，我们需要来看约翰十四章。主耶稣在死而复活以前对门徒说，“因为我活着，

WEEK 4 — DAY 2

Morning Nourishment

Gal. 2:20 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, the faith of the Son of God, who loved me and gave Himself up for me.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

We come now to the very important and vital matter of Christ being the One who lives within the believers so that they may live Him. Christ is not only our life; He as a person lives in us. All Christians need to realize that we have another person—Christ—living in us. We need to see the vision that the very One who died on the cross to redeem us is now living within us.

Christ, on the one hand, is in the third heavens. But on the other hand, He lives within us. Christ became the life-giving Spirit in order that He might live in us. Without being the life-giving Spirit, it would not be possible for the heavenly Christ to live in us...As the life-giving Spirit, He lives within us. Now we have Christ not only as our life but also as our person. Because He lives in us, we should take Him as our person and live Him.

In Galatians 2:20 Paul says, “Christ...lives in me.”...For Christ to live in us does not mean that He lives instead of us. In Galatians 2:20 Paul says, on the one hand, “no longer I,” and on the other hand, “Christ...lives in me.” The phrase in me is of great importance. Yes, it is Christ who lives, but He lives in us. (The Conclusion of the New Testament, pp. 587-588)

Today's Reading

In order to understand how Christ can live in us, we need to consider John 14. Before His death and resurrection, the Lord Jesus said to the

你们也要活着。”（19。）基督使我们与祂同活，借此在我们里面活着。基督不是单独活着；祂在我们里面活着，也与我们一同活着。祂借着使我们与祂同活而在我们里面活着。…我们并没有完全被排除，我们的生命没有被神圣的生命所替换。我们继续存在，但我们是与三一神一同存在。现今住在我们里面的三一神，使我们与基督同活。因此，基督借着我们与祂同活，而在我们里面活着。

主耶稣在六章五十七节说，“活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”子不凭自己活着。然而，这意思不是子被摆在一边，停止存在。子当然继续存在，但祂不活自己的生命，祂乃是活父的生命。子与父是这样地同有一个生命和一个生活。我们今天与基督的关系也是这样。我们与基督没有两个生命。我们只有一个生命和一个生活。我们凭祂活着，而祂在我们里面活着。我们若不活，祂就不活；祂若不活，我们就不能活。一面，我们被了结；另一面，我们继续存在，但我们不是在基督之外存在。基督活在我们里面，我们与祂同活。因此，我们与祂同有一个生命，同过一个生活。

在加拉太二章二十节保罗说到基督在我们里面活着的话，是确定而强调的。这里没有模棱两可。保罗清楚地讲，基督这一个人位，在我们里面活着。这位活在我们里面的基督，乃是那灵基督（the pneumatic Christ），是那灵的基督。既然祂这位灵住在我们里面，我们就需要学习怎样让祂活在我们里面，并学习怎样与祂同活。正常的信徒是与基督同有一个生命、一个生活的人。我们与祂是一灵，（林前六17，）我们与祂同有一个生命，现今我们该与祂同是一个人位。那些寻求主的人，迟早要晓得有一位神圣、属天、永远并属灵者，乃是一个人位活在他们里面。我们若看见这事，我们也会看见，祂怎样因父活着，现今我们也该接受祂作我们的人位，因祂活着。（新约总论第三册，六一至六二页。）

参读：新约总论，第五十五篇。

disciples, “Because I live, you also shall live” (v. 19). Christ lives in us by causing us to live with Him. Christ does not live alone; He lives in us and with us. He lives in us by enabling us to live with Him...We have not been altogether ruled out, and our life has not been exchanged for the divine life. We continue to exist, but we exist with the Triune God. The Triune God who now dwells within us causes us to live with Christ. Hence, Christ lives in us through our living with Him.

In John 6:57 the Lord Jesus said, “As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.” The Son did not live by Himself. However, this does not mean that the Son was set aside and ceased to exist. The Son, of course, continued to exist, but He did not live His own life. Instead, He lived the life of the Father. In this way the Son and the Father had one life and one living. It is the same in our relationship with Christ today. We and Christ do not have two lives. We have one life and one living. We live by Him, and He lives in us. If we do not live, He does not live; and if He does not live, we cannot live. On the one hand, we are terminated; on the other hand, we continue to exist, but we do not exist without Christ. Christ lives within us, and we live with Him. Therefore, we and He have one life and one living.

Paul’s word in Galatians 2:20 about Christ living in us is definite and emphatic. There is no ambiguity here. Paul clearly says that Christ, as a person, lives in us. This Christ who lives in us is the pneumatic Christ, the Christ who is the Spirit. Now that He dwells in us as the Spirit, we need to learn how to let Him live in us and how to live together with Him. A normal believer is a person who has one life and one living with Christ. We are one spirit with Him (1 Cor. 6:17), we have one life with Him, and now we should be one person with Him. Sooner or later, those who seek the Lord realize that Someone divine, heavenly, eternal, and spiritual lives in them as a person. If we see this, we shall also see that just as He lived because of the Father, we should now live because of Him, taking Him as our person. (The Conclusion of the New Testament, pp. 588-589)

Further Reading: The Conclusion of the New Testament, msg. 55

第四周■周三

晨兴喂养

加四 19“ 我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”

弗三 17“ 使基督借着信，安家在你心里，叫你们在爱里生根立基。”

当保罗初次向加拉太人传福音，使他们得着重生时，基督已经生在他们里面，但还没有成形在他们里面。然后使徒为他们再受生产之苦，使基督能成形在他们里面。（加四 19。）…他的传扬是把基督，活神的儿子，生在信徒里面。保罗的传扬强调基督为中心。按照加拉太书，基督已经启示在我们里面，（一 16，）现今活在我们里面，（二 20，）还要成形在我们里面。（四 19。）使基督成形在我们里面，就是使基督在我们里面完全长大。基督先是在我们悔改信主时，生在我们里面；然后是在我们基督徒的生活中，活在我们里面；还要在我们成熟时，成形在我们里面。

保罗说到基督成形在我们里面的话，含示我们正被基督所构成。使基督成形在我们里面是一件活的、生机的事。基督现今活在我们里面，使我们能被祂生机地构成。祂要以祂自己构成我们这个人——我们的思想、情感和意志。祂要构成我们魂的每一部分，使我们这人的每一部分有祂的形状，祂的形像。加拉太四章十九节的“成形”，与林后三章十八节的“形像”相呼应，那里保罗告诉我们，我们渐渐变化成为基督的形像。这形像是一种形状。基督必须成形在我们里面，使我们能借着在祂的形像里来彰显祂。（新约总论第三册，六四至六五页。）

信息选读

WEEK 4 — DAY 3

Morning Nourishment

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you.

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

Christ was born into the Galatian believers, but not formed in them when they were regenerated through Paul's preaching the gospel to them the first time. The apostle then travailed again that Christ might be formed in them [Gal. 4:19]...His preaching was to bring forth Christ, the Son of the living God, in the believers. Paul's preaching was emphatically Christ-centered. According to the book of Galatians, Christ has been revealed in us (1:16), He is now living in us (2:20), and He will be formed in us (4:19). To have Christ formed in us is to have Christ grown in us in full. First Christ was born into us at our conversion, now He lives in us in our Christian life, and He will be formed in us at our maturity.

Paul's word about Christ being formed in us implies that we are being constituted of Christ. To have Christ formed in us is a living, organic matter. Christ is now living in us so that we may be constituted of Him organically. He intends to constitute our being—our mind, emotion, and will—of Himself. He will constitute every part of our soul so that we may have His form, His image, in every part of our being. The word formed in Galatians 4:19 corresponds to the word image in 2 Corinthians 3:18, where Paul tells us that we are being transformed into Christ's image. This image is a form. Christ must be formed in us so that we may express Him by being in His image. (The Conclusion of the New Testament, p. 590)

Today's Reading

新约启示基督与我们这人有深切的关系。…基督带着祂的元素住在我们里面，乃是事实。祂这活的一位带着祂的元素，正生机地作到我们里面，把祂自己构成到我们这人里面，使我们有祂的形状，并彰显祂的形像。保罗受生产之苦，使基督能这样成形在信徒里面。

那活在我们里面并成形在我们里面的基督，现今正安家在我们心里。（弗三17。）…心是我们这人的中心。基督现今正在我们心里安家，就是使自己定居。所以，基督不仅在我们里面，也安家在我们里面。

我们的心是由魂的各部分—心思、情感、意志，加上灵的主要部分—良心—组成的。这些是我们人内里的各部分。借着重生，基督进到我们的灵里。（提后四22。）接着，我们该让祂扩展到我们心的每一部分。我们的心是我们内里各部分的总和，也是我们里面之人的中心；所以，当基督安家在我们心里，祂就掌管我们里面的全人，并用祂自己供应、加强我们内里的各部分。

基督渴望从我们的灵扩展到我们心的各部分。然而，我们也许未必愿意让祂扩展到我们的的心思、情感、或意志里。所以，保罗向父祷告，求祂借着祂的灵，用大能使我们得以加强到里面的人里，使基督能安家在我们心里。这指明借着这样得加强，我们就愿意让内住的基督扩展到我们这人的各部分，并掌管每一部分。这就是基督安家在我们心里。

我们得救的时候，基督进到我们的灵里。…我们得以加强到里面的人里，就开了门让基督在我们里面扩展，从我们的灵扩展到我们心思、情感、意志的每一部分。基督越在我们里面扩展，祂就越定居在我们里面，并安家在我们里面。这就是说，祂占有我们内里之人的每一部分，据有这些部分，并用祂自己浸透这些部分。结果，我们就被基督充满。（新约总论第三册，六六至六八页。）

参读：新约总论，第五十五篇。

The New Testament reveals that Christ is deeply related to our being...It is a fact that Christ with His element dwells within us. As the living One, He with His element is working within us organically, constituting Himself into our being so that we may have His form and express His image. Paul travailed that Christ might be formed in the believers in this way.

The Christ who lives in us and who is being formed in us is now making His home in our hearts [Eph. 3:17]...The heart is the center of our being. In our hearts Christ is now making His home, that is, settling Himself. Therefore, Christ is not only in us, but He is making His home in us.

Our heart is composed of the three parts of our soul—the mind, the emotion, and the will—plus our conscience, the main part of our spirit. Through regeneration, Christ came into our spirit (2 Tim. 4:22). Now we should allow Him to spread Himself into every part of our hearts. The heart is the totality of all our inward parts and the center of our inward being. Therefore, when Christ makes His home in our hearts, He controls our entire inward being and supplies and strengthens every inward part with Himself.

Christ desires to spread from our spirit to all the parts of our heart. We, however, may not always be willing for Him to spread into our mind, emotion, or will. Therefore, Paul prayed to the Father that He would strengthen us according to His power by His Spirit into our inner man so that Christ may make His home in our hearts. This indicates that by being strengthened in this way, we shall be willing to let the indwelling Christ spread into all the parts of our being and to take over each part. This is Christ making His home in our hearts.

When we were saved, Christ came into our spirit...As we are strengthened into the inner man, the door is opened for Christ to spread in us, to spread from our spirit to every part of our mind, emotion, and will. The more Christ spreads within us, the more He settles down in us and makes His home in us. This means that He occupies every part of our inner being, possessing all these parts and saturating them with Himself. As a result, we are filled with Christ. (The Conclusion of the New Testament, pp. 591-593)

Further Reading: The Conclusion of the New Testament, msg. 55

第四周■周四

晨兴喂养

彼前二 25“ 你们好像羊走迷了路，如今却归到你们魂的牧人和监督了。”

诗二三 3“ 祂使我的魂苏醒，为自己的名引导我走义路。”

基督在木头上受死，乃是作我们的救赎主，（彼前二 24，）现今祂在复活的生命里，在我们里面乃是作我们魂的牧人和监督，因此祂能指引我们，并以生命供应我们，使我们照着祂受苦的榜样跟随祂的脚踪行。（21。）照着彼前二章二十五节，基督是我们魂的牧人和监督。我们的魂是我们内里的所是一真人位。主是我们魂的牧人和监督，借着顾到我们里面各部分的益处，并监督我们真人位的光景，而照其需要牧养我们。（彼得前书生命读经，二二七页。）

在（诗篇二十三篇）基督牧养的第二阶段，祂使我们的魂苏醒（复兴并变化—罗十二 2，弗四 23），并引导我们（照着灵）走义路（以满足义的要求—罗八 4）。我们要成为义的，就是照着神公义严格的要求，在神面前与人事物都是对的，就需要魂得着复兴并变化，好使我们的心思、情感和意志是正确、平衡的。（圣经恢复本，诗二三 3 注 1。）

信息选读

我们的难处是我们好像羊走迷了路。但现今我们已经归到、转回我们魂的牧人和监督。我们不该以为彼得在彼前二章二十五节用魂作灵的同义辞。…牧人照顾羊群物质的需要，我们的牧人基督照顾我们魂的需要。…我们都有灵，而灵是我们里面的器官。但我

WEEK 4 — DAY 4

Morning Nourishment

1 Pet. 2:25 For you were like sheep being led astray, but you have now returned to the Shepherd and Overseer of your souls.

Psa. 23:3 He restores my soul; He guides me on the paths of righteousness for His name's sake.

Christ was our Redeemer in His death on the tree. Now He is our soul's Shepherd and Overseer in the resurrection life within us. Therefore, He is able to guide us and supply us with life that we may follow in His steps according to the model of His suffering (1 Pet. 2:21). According to verse 25, Christ is the Shepherd and Overseer of our souls. Our soul is our inner being, our real person. Our Lord, as the Shepherd and Overseer of our soul, shepherds us by caring for the welfare of our inner being and by exercising His oversight over the condition of our real person. (Life-study of 1 Peter, p. 190)

In the second stage of His shepherding, Christ restores (revives and transforms) our soul (Rom. 12:2; Eph. 4:23) and guides us (to walk according to the spirit) on the paths of righteousness (to fulfill the requirement of righteousness—Rom. 8:4). To be righteous, that is, to be right with persons, matters, and things before God according to His righteous and strict requirements, we need to be revived and transformed in our soul in order to be proper and balanced in our mind, emotion, and will. (Psa. 23:3, footnote 1)

Today's Reading

Our problem was that we were like sheep being led astray. But now we have returned, turned back, to the Shepherd and Overseer of our souls. We should not think that in 1 Peter 2:25 Peter uses soul as a synonym of spirit...A shepherd takes care of the physical needs of his flock, and Christ our Shepherd takes care of the needs of our soul...We all have a spirit, and the spirit is our

们这人是魂。所以，基督主要是借着照顾我们的魂而牧养我们。祂照顾我们的的心思、情感和意志。

我们也许以为我们的难处在于身体。毫无疑问，身体的确给我们许多难处。然而，我们真正的难处在魂里。我们的的心思、情感和意志都有难处。不信的人是在魂里游荡的人，他们没有牧人照顾他们。但我们不一样，我们有一位牧人照顾我们的魂。我们不但有主的生命在我们里面，我们也有祂作我们的牧人。祂现今在我们的魂里牧养我们。

我要请你们照着你们的经历来看主的牧养这件事。你是在灵里，还是在魂里经历主的安慰，并感觉祂的安慰？…你若说，祂的安慰是在灵里，你的回答就不是照着圣经。你进入主的恢复以前，也许不知道你有人的灵。但你进到召会生活中以后，就看见了关于人的灵的启示。但这启示现今对你也许成了一种新的传统。说基督的安慰在我们的灵里，乃是照着关于灵的新传统说话。许多时候我们说到转向灵，可能期望我们一转向灵，就会万事顺利。事实上，甚至我们转向灵以后，许多事可能也不顺利。彼得从经历知道，要说基督是我们魂的牧人。所以，彼得在二十五节没有告诉我们，基督是我们灵或我们身体的牧人；他清楚地说，基督是我们魂的牧人。

（彼得前书）是写给受许多逼迫之苦的犹太基督徒。表面看来，逼迫与我们外面的身体有关。事实上，逼迫是针对魂的。因为受苦的是我们的魂，所以我们的魂需要主的牧养。需要这种照顾的，不是我们的身体，主要地也不是我们的灵。需要主作牧人的，乃是我们的魂—我们的的心思、我们的情感、和我们的意志。（彼得前书生命读经，二二七至二二九页。）

参读：新约总论，第五十七篇。

inward organ. But our being is a soul. Therefore, Christ mainly shepherds us by taking care of our soul. He takes care of our mind, emotion, and will.

We may think that our problems are with the body. No doubt, the body does give us many problems. Nevertheless, our real problem is in our soul. Our mind, emotion, and will all have problems. Unbelievers are wanderers in the soul, and they do not have a shepherd to take care of them. But our situation is different in that we have a Shepherd who takes care of our soul. Not only do we have the Lord's life within us, but we also have Him as our Shepherd. He is now shepherding us in our soul.

I would ask you to consider this matter of the Lord's shepherding according to your experience. Do you experience the Lord's comfort and sense His comfort in your spirit or in your soul?...If you say that His comfort is in the spirit, your answer is not according to the Bible. Before you came into the Lord's recovery, you may not have known that you had a human spirit. But since you have been in the church life, you have seen the revelation concerning the human spirit. But this revelation may have now become to you a new kind of tradition. To say that Christ's comfort is in our spirit is to speak according to a new tradition concerning the spirit. Many times we speak of turning to the spirit, perhaps expecting that when we turn to the spirit, everything will be all right. Actually, even after we turn to the spirit, many things may not be all right. From experience Peter knew to say that Christ is the Shepherd of our souls. Therefore, Peter does not tell us in verse 25 that Christ is the Shepherd of our spirit or of our body; He clearly says that He is the Shepherd of our souls.

This Epistle was written to Jewish Christians who were suffering much persecution. Apparently, persecution is related to our body outwardly. Actually, persecution is aimed at the soul. Because it is our soul that suffers, it is our soul that needs the Lord's shepherding. It is not our body that needs this kind of care, nor is it mainly our spirit. It is our soul—our mind, our emotion, and our will—that needs the Lord as the Shepherd. (Life-study of 1 Peter, pp. 190-192)

Further Reading: The Conclusion of the New Testament, msg. 57

第四周■周五

晨兴喂养

太十一 28 ~ 30“ 凡劳苦担重担的，可以到我这里来，我必使你们得安息。我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息；因为我的轭是容易的，我的担子是轻省的。”

（马太十一章二十八节的劳苦）不仅是指为了遵守律法诫命和宗教规条而努力的劳苦，也是指为了工作成功而奋斗的劳苦。凡这样劳苦的，总是担重担的。主颂扬父，承认父的道路，并宣告神圣的经纶之后，便呼召这样的人到祂这里来得安息。…安息不仅是指从律法与宗教，或工作与责任的劳苦并重担中得着释放，也是指完全的平安和完满的满足。（圣经恢复本，太十一 28 注 1，注 2。）

负主的轭就是接受父的旨意。这不是受律法或宗教义务的规律或支配，也不是受任何工作的奴役，乃是受父旨意的约束。主过这样的生活，并不在意别的，只在意祂父的旨意。（约四 34，五 30，六 38。）祂将自己完全降服于父的旨意。（太二六 39，42。）因此，祂要我们跟祂学。（太十一 29 注 3。）

信息选读

柔和，或，温柔。意即不抵抗任何反对。谦卑，意即不重看自己。在一切的敌对中，主是柔和的；在一切的弃绝里，祂心里是谦卑的。祂将自己完全降服于父的旨意，不为自己作什么，也不盼望为自己得什么。因此，无论环境如何，祂心里都有安息；祂完全以父的旨意为满足。…负主的轭、跟主学，就叫我们的魂得安息。这是里面的安息，不是任何

WEEK 4 — DAY 5

Morning Nourishment

Matt. 11:28-30 Come to Me all who toil and are burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.

[Matthew 11:28] refers not only to the toil of striving to keep the commandments of the law and religious regulations but also to the toil of struggling to be successful in any work. Whoever toils thus is always heavily burdened. After the Lord extolled the Father, acknowledging the Father's way and declaring the divine economy, He called this kind of people to come to Him for rest. (Matt. 11:28, footnote 1) Rest refers not only to being set free from the toil and burden under the law or religion or under any work or responsibility, but also to perfect peace and full satisfaction. (Matt. 11:28, footnote 2)

To take the Lord's yoke is to take the will of the Father. It is not to be regulated or controlled by any obligation of the law or religion or to be enslaved by any work, but to be constrained by the will of the Father. The Lord lived such a life, caring for nothing but the will of His Father (John 4:34; 5:30; 6:38). He submitted Himself fully to the Father's will (Matt. 26:39, 42). Hence, He asks us to learn from Him. (Matt. 11:29, footnote 2)

Today's Reading

To be meek, or gentle, means not to resist opposition, and to be lowly means not to have self-esteem. Throughout all the opposition the Lord was meek, and throughout all the rejection He was lowly in heart. He submitted Himself fully to the will of His Father, not wanting to do anything for Himself or expecting to gain something for Himself. Hence, regardless of the situation He had rest in His heart; He was fully satisfied with His Father's will. (Matt. 11:29, footnote 3) The rest that we find by taking the Lord's yoke and learning from Him is for our

仅仅在本质上是外面的事物。(圣经恢复本，太十一 29 注 1，注 4。)

主的轭是父的旨意，祂的担子是将父旨意实行出来的工作。这样的轭是容易的，不是痛苦的；这样的担子是轻省的，不是沉重的。…(容易) 原文表明合用；因此是美好、亲切、柔和、温良、容易、愉快，与艰难、严酷、尖锐、痛苦相对。(太十一 30 注 1，注 2。)

在我们的经历中，有时候我们就是不知道要思考什么。…这指明我们的的心思需要主耶稣作牧人。…祂牧养的结果，就使我们的的心思受指引，摆在正路上。…我们的情感是复杂的，容易受搅扰。…所以，我们需要主耶稣在我们的情感里牧养我们。祂的牧养安慰我们的情感。…我们的意志也需要主的牧养。我们人常常发觉很难作正确的决定，有时候最难为的事就是作决定。不信的人没有人带领并引导他们作决定，但我们有牧人带领并引导我们。主的带领和引导主要与我们的意志有关。主是活的牧人，不断指引我们的意志。…主实在是我们魂的牧人。祂指引我们的的心思，安慰我们的情感，带领并引导我们的意志。

照着我的经历，带领与引导之间有所不同。带领与目的地有关。假定你从家里开车到一个城市，公路地图可以带领你到目的地。但一旦你到达那城市，你会需要一个向导，指引你到你去的准确地点。…(例如，) 一面，主带领祂的子民到圣地。但祂带领他们到了那里之后，就要引导他们到锡安山。

主是我们的牧人，首先带领我们，然后引导我们。祂带领我们到正确的地方，并且引导我们到准确的地点。这就是基督，我们的牧人。(彼得前书生命读经，二二九至二三〇页。)

参读：新约总论，第五十八篇。

souls. It is an inward rest; it is not anything merely outward in nature. (Matt. 11:29, footnote 4)

The Lord's yoke is the Father's will, and His burden is the work of carrying out the Father's will. Such a yoke is easy, not bitter, and such a burden is light, not heavy. (Matt. 11:30, footnote 1) The Greek word [translated "easy"] means "fit for use"; hence, good, kind, mild, gentle, easy, pleasant—in contrast to hard, harsh, sharp, bitter. (Matt. 11:30, footnote 2)

In our experience sometimes we just do not know...where to direct our thoughts. This is an indication that our mind needs the Lord Jesus as the Shepherd...As a result of His shepherding, our mind is directed and set in the right way. Our emotion, being complicated, is easily upset...Therefore, we need the Lord Jesus to shepherd us in our emotion. His shepherding comforts our emotion. Our will also needs the Lord's shepherding. As human beings, we often find it difficult to make the right decision. Sometimes the hardest thing to do is to make a decision. Unbelievers have no one to lead them and guide them in making decisions. But we have a Shepherd to lead us and guide us. The Lord's leading and guiding are primarily related to our will. As the living Shepherd, the Lord continually directs our will...The Lord is truly the Shepherd of our soul. He directs our mind, comforts our emotion, and leads and guides our will.

According to my experience, there is a difference between leading and guiding. Leading is related to a destination. Suppose you are driving from your home to a certain city. A road map may lead you to your destination. But once you arrive at that city, you will need a guide, someone to direct you to the exact place where you want to go...For instance, on the one hand, the Lord will lead His people to the Holy Land. But once He has led them there, He will guide them to Mount Zion.

As our Shepherd, the Lord leads us first and then guides us. He leads us to the right place, and He guides us to the exact spot. This is Christ, our Shepherd. (Life-study of 1 Peter, p. 192)

Further Reading: The Conclusion of the New Testament, msg. 58

第四周■周六

晨兴喂养

腓二 2“你们就要使我的喜乐满足，就是要思念相同的事，有相同的爱，魂里联结，思念同一件事。”

三 1“还有，我的弟兄们，你们要在主里喜乐。把同样的话写给你们，于我并不难，于你们却是妥当。”

腓立比人中间的不合，是由于他们没有在魂里联结，没有在他们的心思，就是他们魂的主要部分里，思念同一件事。…他们借着重生，有基督在他们的灵里；但他们还没有借着变化，有基督在他们的魂里。唯有让基督浸透并占有他们的全魂，他们才能在魂里成为一。（圣经恢复本，腓二 2 注 5。）

信息选读

多年来，我们说到经历基督和享受基督，但我们没有看见享受基督详细的路。所以，我有负担释放一些信息，说到享受基督的路。我们要享受基督，就需要对付我们魂的每一部分，特别是我们的心思。如果我们思想的方式受过对付，我们对基督就会有正确的品尝，我们就会经历祂，也会享受祂。我们不但吃，也享受我们所吃的。我们是否享受所吃的食物，完全在于我们的品尝。我们对基督的品尝，主要地是在于我们的魂。这就是为什么就着经历基督和享受基督而言，我们需要对付我们魂的各部分。（李常受文集一九七八年第一册，四四〇页。）

基督要作我们活的牧人，就需要（作为赐生命的灵）住在我们里面。…基督要作我们的牧人，祂就必须与我们同在，甚至在我们里面。许多时候祂与

WEEK 4 — DAY 6

Morning Nourishment

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

3:1 Finally, my brothers, rejoice in the Lord. To write the same things to you, for me it is not irksome, but for you it is safe.

The dissension among the Philippians was due to their not being joined in soul, to their not thinking the one thing in their mind, the leading part of their soul...They had Christ in their spirit through regeneration, but they did not have Christ in their soul through transformation. Only by having Christ saturate and occupy their entire soul could they be made one in soul. (Phil. 2:2, footnote 5)

Today's Reading

For years we have spoken about the experience of Christ and the enjoyment of Christ, but we have not seen the detailed way to enjoy Christ. Therefore, I have been burdened to give a number of messages on the way to enjoy Christ. In order to enjoy Him, we need to deal with every part of our soul, especially with our mind. If our way of thinking is dealt with, we will have the proper taste for Christ, and we will both experience Him and enjoy Him. We will not only eat but enjoy what we are eating. Whether or not we enjoy the food we eat depends upon our taste. Concerning Christ, our taste is mainly with our soul. This is the reason that concerning the experience of Christ and the enjoyment of Christ, we need to deal with the various parts of our soul. (CWWL, 1978, vol. 1, "The Experience of Christ," pp. 341-342)

In order to be our living Shepherd, it is necessary for Christ to dwell within us [as the life-giving Spirit]...For Christ to be our Shepherd, He must be with us, even in us. Many times He goes along with us in order to turn us back.

我们同行，为要使我们转回。想想看主如何在往以马忤斯的路上作那两个门徒的牧人。这两个门徒往一个方向走，但主与他们同行，为要使他们转往另一个方向。路加二十四章十五节说，“正谈话讨论的时候，耶稣亲自就近他们，和他们同行。”然后祂问他们谈论什么。就某种意义说，这两个门徒责备主，他们说，“独有你在耶路撒冷作客，不知道这几天在那里所发生的事么？”（18。）然后主问：“什么事？”（19。）同行一会儿以后，他们强留主同他们住下。（29。）然后，祂拿起饼来，祝福了，擘开，递给他们。“他们的眼睛开了，这才认出祂来。”（30～31。）这是主牧养的例子。

有时候主牧养我们，就像祂在往以马忤斯的路上牧养门徒一样。我们也可能对祂胡言乱语，或问祂荒谬的问题。我们甚至可能责备祂，祂也可能装作不知道我们在谈论什么。我们许多人能见证，经历过主耶稣这样牧养我们。

照着彼得在彼前二章二十五节的话，基督也是我们魂的监督。…新约启示监督就是长老，长老就是监督。在彼前五章一至三节彼得对长老说到牧养神的群羊。监督的功用是什么？监督原文的意思是指一个监督某种特别光景或情况的人。这辞似乎是指一个在我们以上，监督我们，并观察我们作为的人。然而，照着我们的经历，主作监督乃是照顾我们的一位。祂监督我们，意思是祂照顾我们。主作监督，不是管治我们或管辖我们；祂乃是照顾我们，像母亲照顾孩子一样。母亲监督孩子，目的是要照顾孩子。她要顾到他们每一需要。基督作我们的监督也是一样。（彼得前书生命读经，二三〇至二三一页。）

参读：彼得前书生命读经，第二十一篇。

Consider how the Lord was the Shepherd to the two disciples on the way to Emmaus. These disciples were going in one direction, but the Lord went with them in order to turn them to go in another direction. Luke 24:15 says, “While they were talking and discussing, Jesus Himself drew near and went with them.” Then He asked them what they were talking about. In a sense, these disciples rebuked the Lord when they said, “Do You alone dwell as a stranger in Jerusalem and not know the things which have taken place in it in these days?” (v. 18). Then the Lord asked, “What things?” (v. 19). After walking awhile together, they constrained the Lord to stay with them (v. 29). Then, as He took bread, blessed it, broke it, and gave it to them, “their eyes were opened, and they recognized Him” (vv. 30-31). This is an example of the Lord’s shepherding.

Sometimes the Lord shepherds us in the same way that He shepherded the disciples on the road to Emmaus. We also may speak to Him in a nonsensical way or ask Him nonsensical questions. We may even rebuke Him, and He may pretend not to know what we are talking about. Many of us can testify of having the Lord Jesus shepherd us in this way.

According to 1 Peter 2:25, Christ is also the Overseer of our souls. The New Testament reveals that an overseer is an elder and that an elder is an overseer. In 5:1-3 Peter gives a word to the elders concerning the shepherding of the flock of God. What is the function of an overseer? The Greek word for overseer means “one who oversees a particular condition or situation.” This word seems to indicate someone above us who takes oversight concerning us and watches what we are doing. However, according to our experience, the Lord as the Overseer is One who cares for us. For Him to oversee us means that He takes care of us. As the Overseer, the Lord does not govern us or rule over us. Rather, He cares for us as a mother cares for her child. A mother oversees her child with the purpose of caring for the child. She wants to take care of every need. The same is true of Christ as our Overseer. (Life-study of 1 Peter, pp. 192-194)

Further Reading: Life-study of 1 Peter, msg. 21

第四周诗歌

补33

主耶和华永是我牧者

1170 3/4

E E^b A^b B^b B^b₇

5 1 1 1 3 2 1 6 1 1 1 2 2 2 2 1 2

— 主 耶 和 华 永 是 我 牧 者, 使 我 躺 卧, 令 我 喜

E^b A^b E^b

3 3 5 1 1 1 3 2 1 6 4 4 4 3 2 1

乐; 祂 领 我 在 可 安 歇 水 边, 何 等 满 足,

B^b E^b

7 6 7 1 1 3 #2 3 2 1 3 3 2 1 3

何 等 甘 甜! (副) 我 一 生 一 世 必 有 恩 惠 慈

B^b B^b₇ E^b

5 6 5 1 3 3 3 2 2 2 2 1 2 3 #2 3 #2 1

爱 随 着 我, 必 有 恩 惠 慈 爱 随 着 我。

8 E^b

3 #2 3 2 1 3 3 2 1 3 5 6 5 1 3 3 3

我 一 生 一 世 必 有 恩 惠 慈 爱 随 着 我, 必 有

B^b E^b Fine E^b₇ A^b

2 2 2 2 3 2 1 1 1 1 1 1 1 7 6

恩 惠 慈 爱 随 着 我。 我 且 要 住 在 神 的 殿 中,

E^b Cm F B^b B^b₇ D.S.

5 6 5 3 1 1 1 1 1 1 1 6 7 1 7 6 5

直 到 永 远, 享 受 祂 为 我 摆 设 的 筵 席。

二 我的牧者是我青草地, 也是流水使我安息;
我在灵中享受祂丰富, 吃喝祂, 哦, 何等蒙福!

三 我的牧者使我魂苏醒, 行走义路随祂引领;
我虽行过死荫的幽谷, 有祂同在, 我能安渡。

四 祂在敌前为我设筵席, 在筵宴间击败仇敌;
丰厚膏油祂抹我头上, 我的福杯满溢流淌。

五 我今安住在我神殿里, 享受神的美善不已;
我的喜乐非口舌能述, 因主自己是我满足。

WEEK 4 — HYMN

The Lord is my Shepherd forever

Experience of Christ — As the Shepherd

1170

E^b E^b₇ A^b Fm⁷ B^b B^b/D E^b

1. The Lord is my Shepherd for - ev - er, He mak-eth me down to lie,

8 B^b₇ E^b E^b₇ A^b A^bm E^b/B^b B^b₇ E^b A^b/E^b

He leads me be - side the still wa - ters O how He does sat - is - fy!

16 E^b Chorus B^b/D Cm E^b/B^b Fm/A^b B^b₇ E^b

(C) Sure-ly goodness and mer-cy shall fol - low me All the days, all the days of my life;

24 B^b₇ E^b B^b/D Cm E^b/B^b Fm/A^b B^b₇ E^b

Sure-ly goodness and mer-cy shall fol - low me All the days, all the days of my life.

32 E^b₇/G A^b A^b/C E^b B^b/D Cm F⁷ B^b

And I shall dwell in the house of the Lord for - ev - er, And I shall feast at the ta-ble spread for me;

40 B^b₇ E^b B^b/D Cm E^b/B^b Fm/A^b B^b₇ E^b A^b/E^b E^b

Surely goodness and mercy shall fol - low me All the days, all the days of my life.

2. My Shepherd Himself is my pasture,
My Shepherd, the waters of rest;
I eat of His riches in spirit,
I drink, and O how I am blest!

3. My Shepherd my soul is restoring,
My will, and emotion, and mind;
And though through the valley I'm walking,
O what a Companion I find!

4. A table prepared by my Shepherd
I feast on and Satan destroy;
My head is anointed with oil,
My cup runneth over with joy!

5. And now in His house I am dwelling
Enjoying the goodness of God;
My pleasure is far beyond telling,
My pleasure is Jesus my Lord!

第四周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]

第五周

彼得书信中的恩典

诗歌：376

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

【周一】

壹 恩典乃是基督自己作我们的享受——恩典就是复活的基督作为赐生命的灵，将祂自己白白赐给我们，作我们的一切，并在我们里面、借着我们、且为我们作一切——约一 14，16～17，赛五五 1，林后一 8～9，12，加二 20，参林前十五 10。

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

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

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

Week Five

Grace in Peter's Epistles

Hymns: 497

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 Christ Himself as our enjoyment—grace is the resurrected Christ as the life-giving Spirit giving Himself freely to us, being everything to us, and doing everything in us, through us, and for us—John 1:14, 16-17; Isa. 55:1; 2 Cor. 1:8-9, 12; Gal. 2:20; cf. 1 Cor. 15:10.**

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

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

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

三 对主作恩典连同祂神圣性情的享受，乃是借着
我们领受并住留在祂恩典的话里；这话包含祂
一切又宝贵又极大的应许——徒二十 32，彼后
一 4，弗六 17～18。

【周二】

叁 旧约的申言者预言所要临到我们的恩典——
彼前一 10:

- 一 旧约申言者里面基督的灵，使他们清楚基督来
作我们的恩典，乃是借着祂的成肉体，祂在人
性生活和钉十字架里的受苦，以及祂在复活、升
天、第二次来、和掌权里的荣耀，好将神完全
的救恩应用于我们——5，9～10 节，参诗
二二，赛五三，但九 26。
- 二 虽然基督的灵，其构成是时代的，是在新约时
期借着并用基督的死与复活所构成的，（约七
39，罗八 9～11，）其功效却是永远的，因为
祂是永远的灵。（来九 14。）
- 三 基督的灵在其永远的功效上，是在旧约的申言
者里面，使他们清楚基督要临到新约的信徒，
对他们成为神完全救恩那全然够用且无限的恩
典，使他们得以进入主在国度时代的快乐里，
也就是他们魂的救恩——约一 17，来十 29，彼
前一 9，太二五 21，23。
- 四 基督的灵将神完全的救恩作为恩典应用于我们，
乃是借着两种方法：旧约申言者的预言和新约
使徒的传讲——彼前一 10～12，参启二 7 上。

【周三】

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

§ Day 2

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

- A. The Spirit of Christ in the Old Testament prophets made them clear
concerning Christ coming as grace to us through His incarnation,
His sufferings in His human living and crucifixion, and His glories
in His resurrection, ascension, second coming, and reigning for the
application of God's full salvation to us—vv. 5, 9-10; cf. Psalms 22; Isaiah 53;
Daniel 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; Romans 8:9-11), the function of the Spirit is eternal, because He is the
eternal Spirit (Hebrews 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; Hebrews 10:29;
1 Peter 1:9; Matthew 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 Peter 1:10-12; cf. Revelation 2:7a.

§ Day 3

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

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

- 1 在基督里赐给我们的恩典，是在世界起始之前就赐给我们的——提后一9，多二11。
- 2 太初就有的神，在时间里成了肉体，作为恩典给人接受、拥有并享受——约一1，14，16~17。
- 3 经过过程的三一神，终极完成成为包罗万有、赐生命、并内住的那灵，已经成了恩典的灵，与我们的灵同在——林前十五45下，林后三17，来十29，加六18，腓四23。

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

【周四】

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

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

IV. The grace on which the believers set their hope perfectly will be brought to the believers 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. 10:29; Gal. 6:18; Phil. 4:23.

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

§ Day 4

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

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

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

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

【周五】

陆 生命之恩乃是所有信徒，不论刚强或软弱，所承受的——三 7:

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

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

柒 神诸般的恩典指明神种种恩典的丰富，由圣徒彼此供应——彼前四 10:

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

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

捌 神赐恩给谦卑的人，敌挡狂傲的人——彼前五 5:

一 在召会生活中，我们众人彼此相待，都需要以谦卑束腰，使我们享受神作赐恩者——参约

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—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.

VIII. God gives grace to the humble while 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

十三 3～5。

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

三 我们必须愿意服在神管教之大能的手下而成为谦卑、低微的，并将我们的生活及其挂虑卸给神，因为祂对我们有爱和信实的顾念——彼前五 5～7，参诗五五 22。

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

【周六】

拾 神真实的恩典乃是信徒当在其上长大的恩典，他们也当在我们的主和救主耶稣基督的知识上长大，使荣耀归与祂，从现今直到永远之日——彼后三 18：

一 这是使徒彼得著作的结语，指明他所写的一切，乃是属于神的恩典、在神的恩典里、凭着神的恩典、并借着神的恩典。

二 神经纶中之恩典的产品，乃是基督的身体作为神的诗章，成为新耶路撒冷，作神在新天新地中义的完成——弗二 7～10，彼后三 13。

三 神恩典的丰富，就是神自己的丰富，作我们的享受，超越各样的限制，并要公开显示出来，

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.

§ Day 6

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—2 Pet. 3:18:

A. 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.

B. The product of the grace in God's 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—Eph. 2:7-10; 2 Pet. 3:13.

C. The riches of God's grace, the riches of God Himself for our enjoyment, surpass every limit and will be publicly displayed for eternity—Eph.

直到永远——弗二 7。

2:7.

第五周■周一

晨兴喂养

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

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

彼得说到在信徒的日常生活里，在他们对神和主耶稣的充分认识里，繁增的恩典。（彼前一 2，彼后一 2。）在对神和主的充分认识里，一倍的恩典一再地繁增。当一个信徒在神圣的生命里成熟时，他就要享受多倍的繁增。恩典是无限的，正如神是无限的一样。当我们重生时，我们接受神进到我们里面，但我们只有少量的神。逐渐地，经过多年后，当神在我们里面扩增时，我们就要因神的度量而有分量。这乃是因为神作恩典在我们里面扩增了。（李常受文集一九九四至一九九七年第一册，五〇八页。）

信息选读

神在祂经纶中的恩典是丰富的、是繁增的、又是洋溢的。…神恩典的丰富，超越各样的限制；这是神自己的丰富，作我们的享受。并且神的恩典，与耶稣基督恩典中的恩赐，乃是洋溢地临到多人。（罗 5 15 下，20 下。）…信徒对神经纶中之恩典的经历，也是得神将各样的恩典洋溢的加给。林后九章八节说，“神能使各样的恩典向你们洋溢，使你们在凡事上常常十分充足，能洋溢出各样的善工。”今天我们在这里，神将祂各样的恩典洋溢的加给我们。

WEEK 5 — 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...When a believer becomes mature in the divine life, he will enjoy a multiplication manyfold. 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. Second Corinthians 9:8 says, "God is able to make all grace abound unto you, that, in everything always having all sufficiency, you may abound unto every good work." Today we have God abundantly supplying us with all grace.

我们时常享受神繁增的恩典。(彼前一2下, 彼后一2, 启二二21。)彼得前后书都说到这个繁增的恩典。这恩典不是死的, 是活的, 是繁增的, 天天繁增加给我们的。(李常受文集一九九一至一九九二年第二册, 四〇三至四〇四、四〇九页。)

保罗常常使用“愿恩典与平安归与你们”这样的发表。然而, 彼得两次说到恩典与平安的繁增。(彼前一2, 彼后一2。)…彼得不但渴望恩典与圣徒们同在, 也渴望恩典繁增的归与他们。你曾想过恩典繁增是什么意思? …我们大多数人会觉得这辞令人困惑。彼得使用“繁增”这辞, 又一次说出他的特别。在这事上, 甚至保罗也不像彼得这样特别, 因为保罗在他的书信里从未说到恩典与平安得以繁增。…繁增这辞指明已经有了某样东西, 我们不需要另外加上同样的东西, 却需要使我们所有的繁增。这就是说, 我们已经有的恩典需要繁增。我们不需要另外的恩典。我们所需要的是使我们已经有的恩典繁增。

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

参读: 李常受文集一九七三至一九七四年第一册, 新约中的恩典, 第一、三章; 罗马书的结晶, 第十九至二十篇。

We are constantly enjoying God's multiplying grace (1 Pet. 1:2b; 2 Pet. 1:2; Rev. 22:21). Peter speaks of this multiplying grace in his first and second Epistles. 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)

Paul often uses the expression grace to you and peace. Peter, however, twice speaks of grace and peace being multiplied [1 Pet. 1:2; 2 Pet. 1:2]...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?...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...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, 1973-1974, vol. 1, pp. 367-375, 389-397; CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," chs. 19—20

第五周■周二

晨兴喂养

彼前一10～11“关于这救恩，那预言你们要得恩典的众申言者，已经详细地寻求考察过，就是考察在他们里面基督的灵，预先证明那要临到基督的苦难，以及后来的荣耀，所指明的是什么时候，并怎样的时候。”

〔在〕彼前一章十节…彼得和主耶稣一样，用旧约的申言者证实他关于新约救恩的教训。（路二四25～27，44～46。）

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

信息选读

彼前一章十节说到那些对于信徒魂的救恩，已经详细寻求考察过的众申言者，预言信徒所要得的恩典。彼得在这里所提（这一方面）的恩典，与约翰一章所提（那一方面）的恩典不同。约翰说，话成了肉体，丰丰满满地有恩典，并且这恩典是借着耶稣基督来的。（14，17。）恩典在耶稣成为肉体时，借着耶稣基督来了；但彼得说，有一个恩典还未临到，然而将要临到。

WEEK 5 — DAY 2

Morning Nourishment

1 Pet. 1:10-11 Concerning this salvation the prophets, who prophesied concerning the grace that was to come unto you, sought and searched diligently, searching into what time or what manner of time the Spirit of Christ in them was making clear, testifying beforehand of the sufferings of Christ and the glories after these.

[In] 1 Peter 1:10...Peter used the Old Testament prophets to confirm his teaching concerning the New Testament salvation. The Lord Jesus did the same thing (Luke 24:25-27, 44-46).

In 1 Peter 1:10...grace is a synonym for salvation. In 1:13 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, "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 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 [aspect of] grace mentioned by Peter here is different from the [aspect of] 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, but Peter says that there is a grace that is not yet but is to come.

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

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

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

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

参读：彼得前书生命读经，第一至二、七至九篇。

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...A man can gain the whole world and lose his soul [Mark 8:36]. 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 refers 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 ones who preached the gospel were the apostles of the New Testament. 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. Both the prophesying of the prophets and the preaching of the apostles were the application of the Spirit. This means that the Spirit applies God's full salvation by two instrumentalities, the prophesying of the prophets and the preaching of the apostles.

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.

I encourage you all to go forth and preach Christ. 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

第五周■周三

晨兴喂养

彼前一 13“ …全然寄望于耶稣基督显现的时候，所带给你们的恩。”

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

彼前一章十三节说到信徒所全然寄望于的恩典。几乎每一天我都祷告，盼望我的魂在主回来时能得救。…这是在来世魂的得救，使那些进去享受主快乐的人，与祂一同坐席。（太二五 20～23。）这恩典要在主耶稣第二次来临显现时来到。这是旧约众申言者所考察过，以及我们新约信徒所寄望于的。为着这恩典感谢主。（李常受文集一九九四至一九九七年第一册，五八〇至五八一页。）

恩典乃是神在祂生命里所给我们的供应，使我们活出祂的定旨。（提后一 9～10。）…神的恩典是在永远里赐给我们的，但借着我们的主第一次来，把死废掉，将生命带给我们，（来九 26，）这恩典就显明出来，并应用到我们身上。…所命定要赐给我们的恩典，随着主耶稣的显现而来。这恩典不仅仅是一个福分，更是一个人位，就是三一神自己赐给我们，作我们的享受。主耶稣显现时，这恩典就来了，现今与我们同在。（新约总论第十二册，二三三至二三四页。）

信息选读

WEEK 5 — 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, who nullified death and brought life...

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. It was studied by the prophets in the Old Testament and is hoped for by us, the New Testament believers. Thank the Lord for such a grace. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 458-459)

Grace is God's provision in life given to us so that we may live out His purpose [2 Tim. 1:9-10]...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)...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. (Conclusion of the New Testament, pp. 3675-3676)

Today's Reading

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

比较说来，今天我们所享受的主是一小部分。在圣经里这称为预尝，还不是全享。今世是预尝的世代；但主耶稣回来时，我们就要全享。我们享受预尝的时候，就寄望于要来的全享。…要来的全享将是这独一恩典的完成。

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

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

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

参读：彼得前书生命读经，第十一篇；罗马书的结晶，第二十二至二十四篇。

In 1 Peter 1:13 Peter...charges us to set our hope perfectly on the grace. This hope is the living hope obtained through regeneration (v. 3). We need to set our living hope perfectly on the grace that is being brought to us at the revelation of Jesus Christ. Surely this grace is not merely unmerited favor. It refers to the salvation of the soul (vv. 5, 9-10), which will be the consummation of God's full salvation. Grace was 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. In the Bible this is called the foretaste; it is not yet the full taste. This age is an age of foretaste. But when the Lord Jesus comes back, we will enjoy the full taste. While we are enjoying the foretaste, we set our hope on the coming 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 revealed. Then others will be able to understand that we have been enjoying the Lord Jesus. This revelation 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 will not have the hope that He will be revealed as our full taste...When we enjoy the foretaste, we have such a hope. We need to set our hope perfectly on the grace being brought to us at the revelation, 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

第五周■周四

晨兴喂养

彼前二 19～21“人若因着对神的感觉而忍受忧愁，受冤屈之苦，就是甜美的。…你们若因行善受苦而忍耐，这在神乃是甜美的。你们蒙召原是为这，因基督也为你们受过苦，给你们留下榜样，叫你们跟随祂的脚踪行。”

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

信息选读

因着对神的感觉，（彼前二 19，）这话也可译作：为着对神的良心。对神的感觉，即与神关系的感受；这指明一个信徒是活在与神亲密的交通中，向神存着并持守无亏、清洁的良心。

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

这些经文说到我们基督徒日常生活中的行事为人。基督徒的生活是行事为人的问题。假定我们里面没有神圣的生命，这的确会使家庭生活非常艰难，尤其在与我们的姻亲，特别是与岳母、婆婆的关系上。…对夫妻而言，岳母和婆婆都会造成为难的情

WEEK 5 — DAY 4

Morning Nourishment

1 Pet. 2:19-21 For this is grace, if anyone, because of a consciousness of God, bears sorrows by suffering unjustly...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.

If, due to our 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 1 Peter 2:19 is charis, referring here 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 (v. 20). (Life-study of 1 Peter, pp. 172-173)

Today's Reading

A consciousness of God [1 Pet. 2:19] can also be rendered “for conscience toward God” and 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.

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 (3:14-18; 4:12-16).

These verses speak about our behavior in our daily life as Christians. 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, and particularly, to the mother-in-law...For both a husband and a wife, a mother-in-law can create a difficult situation. For this

况。为这缘故，按人说，夫妻婚后不与岳母、婆婆同住较好。

这里的点乃是，我们若是没有神圣生命的人，无论我们多么彼此相爱，在婚姻生活中仍会面临难处。…无论夫妻多么相像，他们之间的脾气、个性、习惯、背景、和领会仍会有所不同。丈夫会有他看事情的方式，妻子也会有她的。同样，妻子会有她的习惯和个性，丈夫也会有他的。所以，因着脾气、个性、习惯、背景、和领会的方式这五个搅扰的因素，他们会有难处。即使夫妻彼此非常相爱，又都是文雅、受过教育的人，情况也是如此。至少有时候他们会发觉情况无法忍受，并会彼此争吵。倘若岳母或婆婆这时候来访，她会发觉情况全然不愉快、不可蒙悦纳。她甚至不愿看见这样不甜美的情况。

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

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

参读：彼得前书生命读经，第十九至二十篇。

reason, 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 will face problems in our married life, no matter how much we may love one another... 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. Therefore, they will have difficulties with the five troubling factors of temper, disposition, habit, background, and way of understanding. 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." 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

第五周■周五

晨兴喂养

彼前三 7“ …作丈夫的…要按她〔妻子〕应得的分敬重她，因为她是与你一同承受生命之恩的。”

四 10“ 各人要照所得的恩赐，将这恩赐彼此供应，作神诸般恩典的好管家。”

五 5“ …神敌挡狂傲的人，赐恩给谦卑的人。”

彼得也说到生命之恩，是所有信徒，不论刚强或软弱，所承受的。（彼前三 7。）彼得教导信主的弟兄要爱他们的妻子，并要同情她们，因为妻子是软弱的器皿，是一同承受生命之恩的。…这生命乃是三一神自己作我们的生命，活在我们里面，作我们的产业。

神诸般的恩典，〔四 10，〕指明神种种恩典的丰富，由圣徒们彼此供应。你供应我一种的恩典，我供应你另一种的恩典。（李常受文集一九九四至一九九七年第一册，五〇八至五〇九页。）

信息选读

恩典乃是照着我们的情况和环境而有所不同。例如，恩典会照着你有怎样的妻子，是天然顺从的，或是难办的，而有所不同。你的妻子若很好，你的恩典就不会像有难办的妻子那样多。同样，你若没有儿女，就不会享受与儿女有关这一面的恩典。哦，我们都需要认识这诸般的恩典！

在彼前五章五节彼得说，我们众人彼此相待，该以谦卑束腰。…神敌挡高举自己在别人之上，并且看自己比别人强的人。我们不该狂傲，并且表现自己在别人之上，却该以谦卑的围裙束腰。（彼得前书生命读经，七、三五六至三五七页。）

WEEK 5 — DAY 5

Morning Nourishment

1 Pet. 3:7 Husbands...assigning honor to them as also to fellow heirs of the grace of life...

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

5:5 ...God resists the proud but gives grace to the humble.

Peter also 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.

The varied grace of God [1 Pet. 4:10]...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

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!

In 1 Peter 5:5 Peter says that all of us should gird ourselves with humility toward one another...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. (Life-study of 1 Peter, pp. 5-6, 295-296)

骄傲乃是我们天生堕落性情的属性。神有祂的属性，我们也有我们的属性。我们这些堕落的人，第一个属性就是骄傲。有谁不骄傲？不骄傲就没有出息。有时老年人责备年轻人，说他们没有雄心傲气，所以没有什么出息。但是在主的工作上，我们要竭力提防骄傲。

主甚至对保罗也提防他过于高抬自己，所以让从撒但来的一根刺，加在他的肉体上。（林后十二 7。）保罗为这根刺曾三次求过主，叫这刺离开他。然而主对他说，“我的恩典够你用的。”（9。）主似乎对他说，“保罗，我不挪开这刺，因为我的恩典够你用，我要给你够用的恩典。”

骄傲是毁坏。你一骄傲，就把你的家庭毁坏了；你一骄傲，就把你的婚姻生活毁坏了；你一骄傲，也把你的职业毁坏了。一直要记住，谦卑要救你免去各种的毁坏，而为你邀来神的恩典。（雅四 6。）神敌挡骄傲的人，赐恩给谦卑的人。你若谦卑，恩典就来了。你若骄傲，恩典就走了；你就阻挡了恩典。（李常受文集一九九四至一九九七年第五册，三四二、三四四页。）

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

有些所谓的恩典不是真实的，而是假的。彼前五章十二节有神真实的恩典，就是十节的全般的恩典，是信徒应当进入并在其中站住的。（李常受文集一九九四至一九九七年第一册，五〇九至五一〇页。）

参读：彼得前书生命读经，第二十二至二十三、二十七、三十三至三十四篇；如何作同工与长老，并如何履行同工与长老的义务，第三至四篇。

Pride is an attribute of our fallen nature by birth. God has His attributes, and we have ours. We are fallen human beings, and as such, the first attribute we have is pride. Who is not proud? Whoever is not proud is good for nothing. In the Lord's work, however, we must try our best to guard against pride.

Even with Paul, the Lord was wary of an exceeding exaltation of himself, so He let him have a thorn in his flesh from Satan (2 Cor. 12:7). Concerning the thorn, Paul entreated the Lord three times that it might depart from him. Nevertheless, the Lord said to him, "My grace is sufficient for you" (v. 9). The Lord seemed to be saying, "Paul, I will not remove the thorn, because My grace is sufficient for you. I will give you sufficient grace."

Pride means destruction...Always remember that humility saves you from all kinds of destruction and invites God's grace for you. God resists the proud but gives grace to the humble (James 4:6). If you are humble, grace comes. If you are proud, grace goes away; you have hindered grace. (CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," pp. 271-273)

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. 22—23, 27, 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

第五周■周六

晨兴喂养

彼后三 18“ 你们却要在我们的主和救主耶稣基督的恩典和知识上长大。愿荣耀归与祂，从现今直到永远之日。阿们。”

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

彼后三章十八节说，我们需要在恩典上长大。恩典乃是神自己带着神性经过成肉体、死、复活和升天的过程。这一切恩典的元素都在我们里面，与我们成为一。恩典乃是神自己作我们的生命，与我们成为一，拯救我们，安家在我们里面，并成形在我们里面。我们需要在这样的恩典里长大，使祂得荣耀，从现今直到永远之日。彼后三章十八节是使徒彼得著作的结语，指明他所写的一切，乃是属于神的恩典、在神的恩典里、凭着神的恩典、并借着神的恩典。（李常受文集一九九四至一九九七年第一册，五八二至五八三页。）

信息选读

信徒在神经纶中经历神恩典的终极完成，就是召会作基督的身体。（弗一 6～8，22～23。）基督的身体是怎样出来的？我们原来是堕落的罪人；基督来流血，把我们赎回到基督里。基督是我们得救的范围和成分（元素）。基督的宝血把我们赎回到祂自己这范围和成分里。我们在基督里，就享受祂的成分。祂的成分就把我们制作为神宝贵的产业。以弗所一章二十二、二十三节给我们看见，神在基督身上所运行的大能，使祂从死人中复活，超过世界，升到天上，坐在神的右边，并且践踏仇敌，将

WEEK 5 — DAY 6

Morning Nourishment

2 Pet. 3:18 But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and unto the day of eternity. Amen.

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.

Second Peter 3:18 says that we need to grow in 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. 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. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 460)

Today's Reading

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

一切都服在祂的脚下，而作万有的头。这个大能乃是向着召会的，也就是传输到召会里的。召会是祂的身体，得着这个大能的传输。头有这个大能，身体也得着这个大能的传输。基督的身体就是这样产生出来的。

神…经纶中之恩典的产品，乃是一首诗章。（弗二10上。）神创造的诸天、地和人，不是神的诗章；但召会，基督的身体，乃是神的诗章。…神…经纶中之恩典的产品，乃是一首诗章，展示神这经纶中之恩典超越的丰富。（7。）…这恩典是丰富、洋溢、繁殖而增多的。…我们…一面展示神丰富的恩典，另一面完成神所预定的。这些善良事工（10）必是指实行神的旨意，过召会生活，并作耶稣基督的活见证。

在使徒保罗，万事如粪土，恩典之于他，只是神基督；他乃是借着这恩典，就是他所经历的主，为主劳苦，超过众使徒。我们今天的生活，我们今天的工作，也该像保罗一样，以这一位经过过程、终极完成的三一神作恩典。我们整体的生活该是这样，而不是仅仅作一点该作的事，或是仅仅作一些好的事。在这样整体的生活里，完全不在于是非、善恶和对错，乃是在经过过程之三一神的范围里。在这样的生活里，只以生命为原则。凡是出于生命的，神就要；不是生命的，神就不要。这生命就是这丰富的恩典，是以父神作本质，以子神作元素，以灵神作素质的；这生命也就是神来作我们的恩典。我们所该活的就是这样的生活。愿主怜悯我们，祝福我们，叫我们都过这样的生活，使我们在神的经纶中，至终能经历神恩典的终极完成。（李常受文集一九九一至一九九二年第二册，四三八至四三九、四四八至四五〇页。）

参读：神在祂经纶中的律法与恩典，第二、四篇。

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. The church as His Body receives the transmission of this power. 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.

The product of the grace in God’s economy is a poem (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. On the one hand, we are to exhibit the rich grace of God, and on the other hand, we are to carry out what God foreordained. These good works [v. 10] must be the doing of His will that we may live the church life and bear the testimony of Jesus Christ.

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. Our total living should be like this, not just doing some proper things or good things. In such a total living, it is altogether not a matter of being right or wrong or of doing good or evil; it is altogether in the sphere of the processed Triune God. 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. 335-336, 342-343)

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

第五周诗歌

经历基督 — 作恩典

376

10 10 10 10 (英 497)

降 E 大调

4/4

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

二 神成为肉身，来与人调和， 为给人接受，而将祂得着；
 人借主从神所得的恩典， 就是主自己来住我心间。

三 在使徒保罗，万事如粪土， 恩典之于他，只是神基督；
 乃借这恩典—他所经历主， 他为主劳苦，超过众使徒。

四 基督在我里，作我的能力， 乃是真恩典，够为我赖倚；
 这够用恩典在我的灵里， 时常加我力，完成神旨意。

五 这恩典就是那活的基督 作我的一切，时将我眷顾。
 主，愿我认识你这真恩典， 享你作恩典，一直地增添。

WEEK 5 — HYMN

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.

申言稿: _____

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Composition for prophecy with main point and sub-points:

[illegible]

第六周

有分于神的性情，以及发展
神圣的生命和神圣的性情，
以丰富地进入永远的国

诗歌：补 451

读经：彼后一 1, 3～11, 三 18

【周一】

壹 我们这些在基督里的信徒既接受同样宝贵的信，就应当有分于神的性情——彼后一 4:

- 一 神的性情是指神的所是，也就是神所是的丰富、元素和构成成分——约四 24, 约壹一 5, 四 8, 16。
- 二 神圣的生命和神圣的性情是分不开的；神圣的性情是神圣生命的本质，并且在神圣生命里面——一 1～2, 五 11～13。
- 三 我们既是神的儿女，就是神人，从神而生，拥有神的生命和性情，属于神的种类——三 1, 约一 12～13:
 - 1 我们重生时，有另一个性情分赐到我们里面；这就是神的性情，神圣的性情——彼后一 4。
 - 2 神圣的性情既是在神圣的生命里，我们重生所得的神

Week Six

**Partakers of the Divine Nature and the Development
of the Divine Life and the Divine Nature
for a Rich Entrance into the Eternal Kingdom**

Hymns: 1211

Scripture Reading: 2 Pet. 1:1, 3-11; 3:18

§ Day 1

I. As those who have received equally precious faith, we, the believers in Christ, should be partakers of the divine nature—2 Pet. 1:4:

- A. The divine nature refers to what God is, that is, the riches, the elements, and the constituents of God's being—John 4:24; 1 John 1:5; 4:8, 16.
- B. The divine life and the divine nature are inseparable; the divine nature is the substance of the divine life and is within the divine life—1:1-2; 5:11-13.
- C. As the children of God, we are God-men, born of God, possessing the life and nature of God, and belonging to the species of God—3:1; John 1:12-13:
 1. At our regeneration, another nature was imparted into us; this is the nature of God, the divine nature—2 Pet. 1:4.
 2. Because the divine nature is in the divine life, the divine life with which we

圣生命里就有神圣的性情——约三 3, 5 ~ 6, 15。

- 3 凡信入神儿子的人就由神而生，并有权利成为神的儿女；因此，信徒有权利有分于、享受神的性情——12 ~ 13。

四 神圣性情的有分者，就是得享神性情并有分于神性情的人——彼后一 4:

- 1 有分于神的性情，就是享受神的所是；有分于神的性情，就是有分于神所是的丰富、元素和构成成分——彼前一 8。
- 2 我们若要有分于神的性情，就需要凭神圣的生命而活，在这生命里有神圣的性情——约一 4, 十 10, 十一 25, 六 57 下。

【周二】

- 五 我们借着神又宝贵又极大的应许，得享神性情的丰富——林后十二 9, 太二八 20 下, 弗三 20。
- 六 有分于神的性情有个条件，就是我们要逃离世上从情欲来的败坏；我们需要活在逃离和有分、有分和逃离的循环里——彼后一 4。
- 七 我们若享受神，并有分于祂所是的丰富，就会被神的性情所构成，而在生命和性情上（但不在神格上）成为与神一式一样，并在我们一切的所是和所作上彰显祂——3 节。
- 八 当我们有分于神的性情，享受神一切所是时，神性情的丰富就要完满地发展，如彼后一章五至七节所描述的。

【周三】

were born again has the divine nature within it—John 3:3, 5-6, 15.

3. Whoever believes into the Son of God is born of God and has the right to become a child of God; thus, a believer has the right to partake of, to enjoy, the nature of God—1:12-13.

D. A partaker of the divine nature is one who enjoys the divine nature and participates in the divine nature—2 Pet. 1:4:

1. To partake of the divine nature is to enjoy what God is; to be a partaker of the divine nature is to be a partaker of the riches, the elements, and the constituents of God's being—1 Pet. 1:8.
2. If we would be partakers of the divine nature, we need to live by the divine life within which is the divine nature—John 1:4; 10:10; 11:25; 6:57b.

§ Day 2

- E. We enjoy the riches of the divine nature through God's precious and exceedingly great promises—2 Cor. 12:9; Matt. 28:20b; Eph. 3:20.
- F. Being a partaker of the divine nature has a condition—that we escape the corruption which is in the world by lust; we need to live in the cycle of escaping and partaking and of partaking and escaping—2 Pet. 1:4.
- G. If we enjoy God and partake of the riches of His being, we will be constituted with the divine nature, becoming the same as God in life and nature but not in the Godhead and expressing Him in all that we are and do—v. 3.
- H. As we partake of the divine nature, enjoying all that God is, the riches of the divine nature will be fully developed, as described in verses 5 through 7.

§ Day 3

贰 神圣的种子已经撒在我们里面，我们需要经历那包含在这神圣种子里之神圣生命和神圣性情的发展，使我们得以丰富地进入永远的国——1，4～11节：

一 我们已经分得同样宝贵的奇妙之信，这信乃是包罗一切的种子——1节：

1 一切神圣的丰富都在这种子里，但我们必须殷勤发展这些丰富；长大成熟就是发展我们所已经接受的——1～8节，三18。

2 借着发展这些美德，我们就在生命里长大，至终我们要达到成熟，满了基督，够资格并装备好，在要来的国里作王——弗四13～15，西二19，彼后一11。

3 我们需要有完全的发展和成熟，从信的种子，经过美德和知识的根，节制的干，以及忍耐和敬虔的枝子，到弟兄相爱和爱的花和果子——5～7节。

二 在信上供应美德，就是运用同样宝贵的信而发展美德，即神圣生命的能力所产生有活力的行动；我们需要运用这信，使神圣生命的美德在后续的步骤里得着发展，而达到成熟——5节上。

三 美德需要以对神和我们主耶稣的认识为充足的供应；在我们的美德上，我们需要发展的知识，包括对神和我们救主的认识，对圣经的认识，对什么是信的认识，以及对神圣的能力、荣耀、美德、性情和生命的认识——5节下。

四 节制就是在情感、喜好和习惯上管治并约束己；为着生命正确的长大，我们需要在知识上操练节制——6节上。

II. We need to experience the development of the divine life and the divine nature contained in the divine seed that has been sown into us so that we may have a rich entrance into the eternal kingdom—vv. 1, 4-11:

A. We have been allotted the wonderful equally precious faith, and this faith is an all-inclusive seed—v. 1:

1. All the divine riches are in this seed, but we must be diligent to develop them; to grow to maturity is to develop what we already have—vv. 1-8; 3:18.

2. By developing these virtues, we grow in life, and eventually we will reach maturity, be full of Christ, and be qualified and equipped to be kings in the coming kingdom—Eph. 4:13-15; Col. 2:19; 2 Pet. 1:11.

3. We need to have the full development and maturity from the seed of faith, through the roots of virtue and knowledge, the trunk of self-control, and the branches of endurance and godliness, to the blossom and fruit of brotherly love and love—vv. 5-7.

B. To supply virtue in faith is to develop virtue—the energy of the divine life issuing in vigorous action—in the exercise of the equally precious faith; this faith needs to be exercised so that the virtue of the divine life may be developed in the succeeding steps and reach maturity—v. 5a.

C. Virtue needs the bountiful supply of the knowledge of God and of Jesus our Lord; the knowledge that we should develop in our virtue includes the knowledge of God and of our Savior, the knowledge of God's economy, the knowledge of what faith is, and the knowledge of the divine power, glory, virtue, nature, and life—v. 5b.

D. Self-control is the exercise of control and restraint over one's self in its passions, desires, and habits; such self-control needs to be exercised in knowledge for the proper growth in life—v. 6a.

五 操练忍耐就是容忍别人与环境——6 节中。

六 敬虔指像神并彰显神的生活——6 节下。

【周四、周五】

七 弟兄相爱(philadelphia, 非拉铁非) 是弟兄的情爱, 就是一种以喜悦和快乐为特征的爱; 在敬虔, 就是彰显神的事上, 需要供应这爱, 使我们能维持弟兄的关系, 能对世人作见证, 并能结果子——7 节上, 彼前二 17, 三 8, 加六 10, 约十三 34~35, 十五 16~17。

八 在我们里面神圣性情终极的发展乃是爱——agape, 阿嘎沛, 此字原文在新约中用以指神圣的爱, 就是神在祂性情上的所是——彼后一 7 下, 约壹四 8, 16:

- 1 弟兄相爱需要进一步发展成为更高尚、更崇高的爱——彼后一 7 下。
- 2 当我们享受神的性情时, 我们需要让我们所分得之信的神圣种子得以发展, 直到完成于神圣、更高尚的爱——5~7 节。
- 3 我们有分于神的性情到极点, 就被神这爱充满, 我们就成为爱的人, 甚至就是爱本身——弗三 19。

【周六】

九 在神圣的生命里发展属灵的美德, 因而在神圣生命的成长里往前, 使神对我们的呼召和拣选坚定不移——彼后一 10。

十 我们应当殷勤追求神圣生命和神圣性情的长大并发展, 好丰富进入永远的国——10~11 节:

- 1 我们在神圣生命和神圣性情的发展里所享受全备的供应, (3~7,) 必充分地供应我们, 使我们丰富

E. To exercise endurance is to bear with others and with circumstances—v. 6b.

F. Godliness is a living that is like God and that expresses God—v. 6c.

§ Day 4 & Day 5

G. Brotherly love (philadelphia) is brotherly affection, a love characterized by delight and pleasure; in godliness, which is the expression of God, this love needs to be supplied for the brotherhood, for our testimony to the world, and for the bearing of fruit—v. 7a; 1 Pet. 2:17; 3:8; Gal. 6:10; John 13:34-35; 15:16-17.

H. The ultimate development of the divine nature within us is love—agape, the Greek word used in the New Testament for the divine love, which God is in His nature—2 Pet. 1:7b; 1 John 4:8, 16:

1. Our brotherly love needs to be developed further into a nobler and higher love—2 Pet. 1:7b.
2. In our enjoyment of the divine nature, we need to let the divine seed of the allotted faith develop to its consummation in the divine and nobler love—vv. 5-7.
3. When we partake of the divine nature to the uttermost, we are filled with God as love, and we become persons of love, even love itself—Eph. 3:19.

§ Day 6

I. To develop the spiritual virtues in the divine life and thus to advance in the growth of the divine life makes God's calling and selection of us firm—2 Pet. 1:10.

J. We should be diligent to pursue the growth and development of the divine life and divine nature for a rich entrance into the eternal kingdom—vv. 10-11:

1. The bountiful supply that we enjoy in the development of the divine life and divine nature (vv. 3-7) will bountifully supply us a rich entrance into the

地进入我们主永远的国。

- 2 这供应要叫我们凭神圣生命和神圣性情一切的丰富，作我们达到神辉煌荣耀的优越美德（能力），使我们能够并合格进入要来的国——3 节，彼前五 10。
- 3 表面看来，是我们进入永远的国；事实上，是借着我们在生命里的长大，并借着神圣生命在我们里面的发展，叫我们得着丰富的供应，而得以进入永远的国。

eternal kingdom of our Lord.

2. This supply will enable and qualify us to enter into the coming kingdom by all the riches of the divine life and divine nature as our excellent virtues (energy) unto the splendid glory of God—v. 3; 1 Pet. 5:10.
3. Apparently, it is we who enter into the eternal kingdom; actually, the entrance into the eternal kingdom is supplied to us richly through our growth in life and through the development of the divine life within us.

第六周■周一

晨兴喂养

约一 12～13“ 凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。这等人…乃是从神生的。”

彼后一 4“ 借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们…借着这些应许，得有分于神的性情。”

神的性情是指神的所是，就是神所是的丰富、元素和构成成分。（约四 24，约壹一 5，四 8，16。）神圣的性情，主要指神圣生命的构成，神的构成，乃是由那灵、爱、光所构成。…我们这些神的儿女乃是神人，从神而生，拥有神的生命和性情，属于神的种类。（三 1，约一 12～13。）我们重生时，有另一个性情分赐到我们里面；这是神的性情，神圣的性情。神圣的性情既是在神圣的生命里，我们重生所得的神圣生命里面就有神圣的性情。（三 3，5～6，15。）凡信入神儿子的人就由神而生，并有权利成为神的儿女；因此，信徒有权利有分于、享受神的性情。（一 12～13。）（新约总论第十三册，二八四至二八五页。）

信息选读

宇宙中最大的福分，就是我们能有分于神的性情。…我们正在有分于神所是的神圣元素。…我们若要成为有分于神圣性情的人，就需要凭神圣的生命而活，在这生命里有神圣的性情。（约一 4，十 10，十一 25，六 57 下。）我们乃是借着神的应许而活神圣的生命。为使我们能享受神一切的所是，神要照着祂的应许为

WEEK 6 — DAY 1

Morning Nourishment

John 1:12-13 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten...of God.

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature...

The divine nature refers to what God is, that is, the riches, the elements, and the constituents of God's being (John 4:24; 1 John 1:5; 4:8, 16). The divine nature, which mainly refers to the constitution of the divine life, the constitution of God, is constituted with Spirit, love, and light...As the children of God, we are God-men, born of God, possessing the life and nature of God, and belonging to the species of God (3:1; John 1:12-13). At our regeneration, another nature was imparted into us; this is the nature of God, the divine nature. Because the divine nature is in the divine life, the divine life with which we were born again has the divine nature within it (3:3, 5-6, 15). Whoever believes into the Son of God is born of God and has the right to become a child of God; thus, a believer has the right to partake of, to enjoy, the nature of God (1:12-13). (The Conclusion of the New Testament, pp. 3932-3933)

Today's Reading

The greatest blessing in the universe is that we can partake of God's nature...We are partaking of the divine elements of God's being...If we would be partakers of the divine nature, we need to live by the divine life within which is the divine nature (John 1:4; 10:10; 11:25; 6:57b). We live the divine life by God's promises. In order that we may enjoy all that He is, God will do many things for us according to His promises...Although we received the

我们作许多事。…虽然我们在相信的时候就得了神圣的生命，但我们必须不断享受神圣的性情。

我们既然有神圣的性情，就不需要外面的规条来调整我们的头发、衣服和行为。我们所作的任何调整，都该是照着里面的神圣性情。…每个新生婴儿都有人的性情。虽然婴孩没有任何外面规条的知识，他们仍然有人的性情规律他们所吃的东西。你不需要教导他们有关甜和苦的事，因为他们有人的性情连同人的口味。我们基督徒有…神圣的性情同神圣的口味。我们必须过一种和我们里面神圣性情相配的生活。

我们既有了神的生命，也就有神性情。生命是重在生活的本能，性情是重在生活的口味。我们喜欢属天，因为这就是神的性情，神的口味就是属天的。我们喜欢圣别，因为神的性情和口味就是圣别。我们一骄傲就觉得难过，谦卑了就觉得舒服，因为这就是神的性情和口味。我们占人的便宜就不好受，与人分享就十分快乐，因为这也是神的性情和口味。…若是我们领会到，我们里面神的性情有一个特别的口味，我们就知道，要脱开世界是多容易，要不爱罪恶是多容易。神在我们里面，不只是我们的生命，也作了我们的性情。祂是我们里面生活的本能，也成了我们生活的口味。祂的生命和性情都在我们里面，所以我们不爱世界，胜过罪恶，是轻而易举的。

我们里面神圣性情的范围得以扩大的路，就是接受基督的话，不但借着诵读，也借着祷告、歌唱、颂咏和感谢。（西三16。）基督的话若要丰丰富富地住在我们里面，我们就需要敞开我们的全人，并运用我们的灵。然后基督的话就会进到我们里面，挑旺我们，并与我们调和，使我们真正、实际地与主成为一。结果，神圣性情在我们里面的范围就得以扩大。（新约总论第十三册，二八六、二八八至二九一页。）

参读：彼得后书生命读经，第一至四篇。

divine life at the time we believed, the divine nature must be continually enjoyed by us.

Since we have the divine nature, we do not need outward regulations to adjust our hair, clothes, and behavior. Any adjustments that we make should be made according to the divine nature within...Every newborn child has the human nature. While little babies do not have any knowledge of outward regulations, they still have the human nature that regulates what they eat. You do not need to teach them about sweet and bitter because they have the human nature with its human taste...We [Christians] have the divine nature with a divine taste. We must live a life that matches the divine nature within us.

Since we have the life of God, we also have the nature of God. The emphasis on life is on the capacity to live, and the emphasis on nature is on the inclination of our living. We desire to be heavenly because the nature of God, the inclination of God, is heavenly. We desire to be holy because God's nature and inclination are holy. We feel uneasy when we are proud, and we feel comfortable when we are humble because this is the nature and inclination of God. We feel uneasy when we take advantage of others and very happy when we share with others, because this is God's nature and inclination...If we realize that the divine nature within us has a particular taste, we will see that it is easy to be freed from the world and not love sin and evil. God is in us not only as our life but also as our nature. Within us He is the capacity to live, and He has also become our taste in our living. His life and nature in us make it very easy for us not to love the world and to overcome sins and evil.

The way to enlarge the sphere of the divine nature within us is to take the word of Christ not only by reading but also by praying, singing, psalming, and thanking the Lord (Col. 3:16). If the word of Christ is to dwell in us richly, we need to open our entire being and exercise our spirit. Then the word of Christ will enter into us, stir us up, and become mingled with us, causing us to be one with the Lord in an actual and practical way. As a result, the sphere of the divine nature in us will be enlarged. (The Conclusion of the New Testament, pp. 3934-3937)

Further Reading: Life-study of 2 Peter, msgs. 1—4

第六周■周二

晨兴喂养

彼后一 3“ 神的神能， 借着我们充分认识那用祂自己的荣耀和美德呼召我们的， 已将一切关于生命和敬虔的事赐给我们。”

林后十二 9“ 祂对我说， 我的恩典够你用的， 因为我的能力， 是在人的软弱上显得完全。所以我极其喜欢夸我的软弱， 好叫基督的能力覆庇我。”

彼得…说， 神已用祂自己的荣耀和美德呼召我们。…神知道我们需要保证、鼓励和力量， 所以将又宝贵又极大的应许赐给我们。这些应许中的一个例子， 是主在林后十二章九节对保罗所说的话。…这应许赐给保罗， 使他能忍受肉体上的刺。要忍受“ 刺”， 我们需要主够用的恩典。这是个例子， 说明一个事实， 就是我们需要许多应许， 帮助我们达到神的荣耀和美德之目标。

我们无法凭自己达到神的荣耀和美德这高超的目标。为此， 我们需要主。因为我们不知道前途如何， 神就将宝贵的应许赐给我们。（彼得后书生命读经， 四八至四九页。）

信息选读

神将又宝贵又极大的应许赐给我们， 是为着一个特别的目的。祂的目的是要我们借着这些应许， 得有分于神的性情。借着又宝贵又极大的应许， 我们在基督里的信徒， 在与祂生机的联结里， 得有分于神的性情。在行传二、三章， 彼得和其他门徒必定有分于神的性情； 难怪别人看门徒， 就看见神的彰显。因为门徒享受神并有分于神， 他们就被神构成。

WEEK 6 — DAY 2

Morning Nourishment

2 Pet. 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue.

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.

Peter...says that God has called us by His own glory and virtue... Knowing our need for assurance, encouragement, and strength, God has given us precious and exceedingly great promises. An example of these promises is the Lord's word to Paul in 2 Corinthians 12:9...This promise was given to Paul to enable him to suffer the thorn in the flesh. In order to bear with a "thorn," we need the Lord's sufficient grace. This is an illustration of the fact that we need many promises to help us reach the goal of God's glory and virtue.

We cannot reach the high goal of God's glory and virtue by ourselves. For this, we need the Lord. Because we do not know what lies ahead of us, God has given us precious promises. (Life-study of 2 Peter, pp. 40-41)

Today's Reading

God has granted to us precious and exceedingly great promises for a specific purpose. His purpose is that through these promises we may become partakers of the divine nature [2 Pet. 1:4]. Through the precious and exceedingly great promises, we, the believers in Christ, have become partakers of His divine nature in an organic union with Him. In Acts 2 and 3 Peter and the other disciples surely were partaking of the divine nature. It is no wonder then that when others looked at the disciples, they saw the expression of God. Because the disciples enjoyed God and partook of God, they were constituted of God.

这也该是我们今天的经历。我们若享受神并有分于祂，我们就会被祂构成。当然，我们绝不会在达到神格或成为敬拜的对象这意义上成为神。然而，我们可以透彻地被神的性情构成。

我们都在肉身一面被我们所吃的食物构成。…同样，我们也许被神构成，以致在我们一切的所是所作上彰显神。我们甚至可能发出神圣的香气。我们若天天有分于神，至终就会不知不觉地有分于祂。别人接触我们，就会在我们身上看见三一神的彰显。

我的愿望是在主恢复里的众圣徒，都完全被神的性情浸透。我们越被神浸透，就越彰显祂。

有分于神的性情，就是有分于神之所是的元素、成分。我们有分于神，神所是的各方面就成为我们的享受。我们有分于祂的公义、圣别、恩慈、爱、怜恤，这就是享受神性情的构成成分。神将又宝贵又极大的应许赐给我们，目的是我们得有分于神的性情。

彼后一章四节说到有分于神的性情的条件：“既逃离世上从情欲来的败坏。”我们越逃离这败坏，就越享受神的性情。同样，我们越有分于神的性情，就越逃离世上从情欲来的败坏。这是个循环。…我能见证，因为这有分和逃离的循环在我里面有力、快速地作工，我就很难接受任何世界的败坏。我有分于神的性情，这神的性情加强我，使我远离败坏。然后我越远离世界的败坏，就越享受神性情的丰富。这是对神经纶的经历。一至四节实际上就是我们对神经纶的享受一幅完全的图画。（彼得后书生命读经，五一至五二页。）

参读：彼得后书生命读经，第五篇。

This should also be our experience today. If we enjoy God and partake of Him, we will be constituted of Him. Of course, we will never become God in the sense of attaining to the Godhead or becoming an object of worship. However, we may be thoroughly constituted of God's nature.

We all are constituted physically of the food we eat...In like manner, we may become so constituted of God that we express God in all that we are and do. We may even give off a divine fragrance. If we partake of God day by day, eventually, we will partake of Him unconsciously. When others contact us, they will see in us the expression of the Triune God.

My desire is that all the saints in the Lord's recovery would be fully saturated with the nature of God. The more we are saturated with God, the more we will express Him.

To be a partaker of the divine nature is to be a partaker of the elements, the ingredients, of God's being. When we partake of God, the aspects of what God is become our enjoyment. We partake of His righteousness, holiness, kindness, love, and compassion. This is to enjoy the constituents of the divine nature. God's purpose in giving us the precious and exceedingly great promises is that we may become partakers of the divine nature.

In 2 Peter 1:4 there is a condition for becoming partakers of the divine nature: it is "having escaped the corruption which is in the world by lust." The more we escape this corruption, the more we will enjoy the nature of God. Likewise, the more we partake of the divine nature, the more we will escape the corruption that is in the world by lust. This is a cycle...I can testify that because this cycle of partaking and escaping works within me in a strong, rapid way, it is difficult for me to take in any of the corruption of the world. I partake of the divine nature, and this divine nature strengthens me to stay away from corruption. Then the more I stay away from the corruption of the world, the more I enjoy the riches of the divine nature. This is the experience of God's economy. What we have in 1:1-4 is actually a full picture of our enjoyment of God's economy. (Life-study of 2 Peter, pp. 42-43)

Further Reading: Life-study of 2 Peter, msg. 5

第六周■周三

晨兴喂养

彼后一 5～6“ 正因这缘故，你们要分外殷勤，在你们的信上，充足地供应美德，在美德上供应知识，在知识上供应节制，在节制上供应忍耐，在忍耐上供应敬虔。”

分外殷勤，（彼后一 5，）直译，额外带进十分的殷勤。除了（随着）神所赐给我们又宝贵又极大的应许，我们还该额外带进十分的殷勤，与大能之神圣性情的加力合作，好完成神的应许。

彼后一章五至七节乃是三至四节里神圣的能力所赐给我们之事物的发展。在信上供应美德，就是运用信发展美德。同样的原则适用于其他各项。这里的“供应”一辞，实际上的意思就是发展。彼得的意思是叫我们要发展我们所已经有的。我们有信，现今在我们的信上，我们需要发展美德。（彼得后书生命读经，五三至五四页。）

信息选读

彼得在彼后一章五节所提的信，是神所分给我们同样宝贵的信，（1，）作新约生命之福共同的分，以开始我们基督徒的生活。我们需要运用这信，使神圣生命的美德在后续的步骤里得着发展，而达到成熟。彼后一章的信可比喻为种子。…彼前一章的种子是有基督在其中作生命的话。现今在彼后一章，这种子成为我们的信；毫无疑问，这就是同样宝贵的信。这宝贵的信与作种子的基督乃是一。

种子种在土里以后，就需要发展。信的种子的发展，原则是一样的。在我们的信上，我们需要发展美德。美德，直译，优越，指神圣生命的能力产生

WEEK 6 — DAY 3

Morning Nourishment

2 Pet. 1:5-6 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge; and in knowledge, self-control; and in self-control, endurance; and in endurance, godliness.

The Greek word rendered “adding” [2 Pet. 1:5] literally means “bringing in beside.” Beside, along with, the precious and exceedingly great promises given to us by God, we should bring in all diligence to cooperate with the enabling of the dynamic divine nature for the carrying out of God’s promises.

What the divine power has given us in 1:3 and 4 is developed in verses 5 through 7. To supply virtue in faith is to develop virtue in the exercise of faith. The same principle applies to all the other items. The word supply here actually means “develop.” Peter is telling us to develop what we already have. We have faith, and now in our faith we need to develop virtue. (Life-study of 2 Peter, p. 45)

Today’s Reading

The faith Peter mentions in 2 Peter 1:5 is the equally precious faith allotted to us by God (v. 1) as the common portion of the New Testament blessing of life for the initiation of the Christian life. This faith needs to be exercised that the virtue of the divine life may be developed in the succeeding steps and reach maturity. Faith in 2 Peter 1 may be compared to a seed...In chapter 1 of 1 Peter the seed is the word with Christ in it as life. Now in 2 Peter 1 this seed becomes our faith, which, no doubt, is the equally precious faith. This precious faith is one with Christ as the seed.

After a seed has been sown in the soil, it needs to be developed. The principle is the same with the development of the seed of faith. In our faith we need to develop virtue. Literally, the Greek word for virtue means “excellency.” It denotes

有活力的行动。若把信看作种子，美德就可视为出于这种子的根。

在一章五节彼得也叫我们要“在美德上供应知识”。美德，即有活力的行动，需要以对神和我们主耶稣的认识为充足供应，（2～3，8，）好叫我们享受后续的发展。这认识乃是有关一切关于神圣生命和敬虔的事，以及那有分于神性情之事的。（3～4。）在我们的美德上，我们所需要发展的知识，包括对神和我们救主的认识，对神经纶的认识，对什么是信的认识，以及对神圣的能力、荣耀、美德、性情和生命的认识。事实上，这就是对一切关于生命和敬虔之事的认识。…我信知识也是由信的种子发展出来的主根。有了美德和知识，我们就有种子的生长。

节制，〔6，〕或，自制，就是在情感、喜好和习惯上管治并约束己。…我们一旦得着知识，就很容易变得骄傲。为这缘故，我们需要在我们的知识上发展节制。节制含示约束。树生长时，根就往外伸展，但树干相当受约束地向上生长。

节制是对付自己，忍耐是容忍别人与环境。要过正确的基督徒生活，我们需要对我们周围的人忍耐，也需要对我们的景况和环境忍耐。

在我们的忍耐上，我们需要发展敬虔。敬虔指像神并彰显神的生活。我们管治我们的己并容忍别人与环境时，需要在我们属灵的生活中发展敬虔，使我们得以像神并彰显祂。倘若信是种子，美德和知识是根，节制是干，那么忍耐和敬虔就是枝子。这里我们看见相当完全的发展：由种子发出根、干和枝子。至终，在七节我们看见弟兄相爱和爱，作为花和果子。（彼得后书生命读经，五四至五六页。）

参读：彼得后书生命读经，第六篇。

the energy of the divine life, which issues in vigorous action. If faith is regarded as the seed, virtue may be considered a root that comes out of this seed.

In 1:5 Peter also tells us to supply “in virtue, knowledge.” Virtue, the vigorous action, needs the bountiful supply of the knowledge of God and of Jesus our Lord (vv. 2, 3, 8) regarding the all things that relate to the divine life and godliness and the partaking of the divine nature (vv. 3-4) for our enjoyment in the subsequent development. The knowledge that we should develop in our virtue includes the knowledge of God and of our Savior, the knowledge of God’s economy, the knowledge of what faith is, and the knowledge of the divine power, glory, virtue, nature, and life. Actually, this is the knowledge of all things related to life and godliness...I believe that knowledge also is a primary root that develops out of the seed of faith. With virtue and knowledge we have the growth of the seed.

Self-control [v. 6], or temperance, is the exercise of control and restraint over one’s self in its passions, desires, and habits. Once we have acquired knowledge, it is easy for us to become proud. For this reason we need to develop in our knowledge self-control. Self-control implies restriction. As a tree grows, the roots spread out, but the trunk grows upward in a rather restricted manner.

Self-control is to deal with ourselves; endurance is to bear with others and with circumstances. In order to live a proper Christian life, we need endurance toward those around us and also toward our environment and circumstances.

In our endurance we need to develop godliness. Godliness is a living that is like God and that expresses God. As we exercise control over our self and bear with others and with circumstances, godliness needs to be developed in our spiritual life, that we may be like God and express Him. If faith is the seed, virtue and knowledge the roots, and self-control the trunk, then endurance and godliness are the branches. Here we see a rather full development: out of the seed come the roots, the trunk, and the branches. Eventually, in verse 7 we see brotherly love and love as the blossom and the fruit. (Life-study of 2 Peter, pp. 45-47)

Further Reading: Life-study of 2 Peter, msg. 6

第六周■周四

晨兴喂养

彼后一 7“ 在敬虔上供应弟兄相爱， 在弟兄相爱上供应爱。”

彼前三 8“ 总之， 你们众人都要心思一致， 同情体恤， 弟兄相爱， 心存慈怜， 心思卑微。”

弟兄相爱，原文由“ 有情爱为着” 和“ 弟兄” 组成；所以是弟兄的情爱， 就是一种以喜悦和快乐为特征的爱。

彼后一章七节的爱， 原文在新约中用以指神圣的爱， 就是神在祂性情上的所是。（ 约壹四 8， 16。） 这比人的爱高尚， 妆饰基督徒生活的一切品质。…这比人的爱能力更强， 度量更广，（ 太五 44， 46， ） 信徒若凭着神圣的生命而活，（ 彼后一 3， ） 并有分于神的性情，（ 4， ） 就能被这爱浸透， 并将这爱完全彰显出来。这样的爱需要在弟兄相爱上得着发展， 以管治弟兄相爱， 并在其中流通， 好完全彰显是这爱的神。（ 彼得后书生命读经， 五六至五七页。）

信息选读

彼得在前书一章的思想是三一神完全的救恩产生圣别和弟兄相爱。圣别与敬虔有关。因此， 神完全救恩的结果是神的彰显和弟兄相爱。

在质上， 可能也在量上， 神圣的爱都超过人的爱。有时候， 我们也许用一点弟兄的爱， 狭窄、 有限的爱弟兄。在我们的爱里也许有偏爱， 我们也许爱某些弟兄过于别人。…因为彼得很老练， 并知道圣徒中间的情况， 所以不停在弟兄相爱， 而往前说到

WEEK 6 — DAY 4

Morning Nourishment

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

1 Pet. 3:8 And finally be all of the same mind, sympathetic, loving the brothers, tenderhearted, humble-minded.

The Greek word rendered “brotherly love” is philadelphia, composed of phileo, “to have affection for,” and adelphos, “a brother”; hence, brotherly affection, a love characterized by delight and pleasure.

The Greek word for love in 2 Peter 1:7 is agape, the word used in the New Testament for the divine love, which God is in His nature (1 John 4:8, 16). It is nobler than phileo, human love. It adorns all the qualities of the Christian life...It is stronger in ability and greater in capacity than human love (Matt. 5:44, 46), yet a believer who lives by the divine life (2 Pet. 1:3) and partakes of the divine nature (v. 4) can be saturated with it and express it in full. Such a love needs to be developed in brotherly love to govern it and flow in it for the full expression of God, who is this love. (Life-study of 2 Peter, pp. 47-48)

Today's Reading

Peter's thought in [1 Peter 1] is that the full salvation of the Triune God issues in holiness and brotherly love. Holiness is related to godliness. Hence, the issue of God's full salvation is the expression of God and the love for the brothers.

In quality and perhaps also in quantity, agape is greater than phileo. Sometimes we may love the brothers in a narrow, limited way with a certain amount of brotherly love. In our love we may have preferences and love certain brothers more than others...Because Peter was experienced and knew the situation among the saints, he did not stop with brotherly love but went on

爱，说到神圣的爱，就是父神用以爱全人类，爱信徒和罪人，那深刻、高尚的爱。

在马太五章四十四至四十七节主耶稣说，“但是我告诉你们，要爱你们的仇敌，为那逼迫你们的祷告，你们就可以作你们诸天之上父的儿子；因为祂叫祂的日头上升，照恶人，也照好人；降雨给义人，也给不义的人。你们若爱那爱你们的人，有什么赏赐？税吏不也是这样行么？…”正如神降雨给义人，也给不义的人，照样，我们应当不仅爱我们的弟兄，也爱我们的仇敌。人要爱自己的弟兄，不需要花许多力量或精力。但要爱我们的仇敌，的确需要特别的力量和精力。我们都需要有这高尚的爱。

在召会生活中，我们也许较喜欢某位我们认为好的弟兄而爱他，但我们也许不怎么欣赏另一位弟兄。我们也许对两位弟兄都有爱，但那爱是肤浅的。所以，我们需要更深刻、更高尚的爱。这爱是神圣的爱。我们有了这样的爱，就同样地爱众弟兄，无论他们是怎样的弟兄。

彼后一章五至七节有从信到爱的发展。这发展包括美德、知识、节制、忍耐和敬虔。至终，有完全的发展和成熟，从信的种子，经过美德和知识的根，节制的干，以及忍耐和敬虔的枝子，到弟兄相爱和爱的花和果子。

在八节彼得接着说，“因为这几样存在你们里面，且不断增多，就必将你们构成非闲懒不结果子的，以致充分地认识我们的主耶稣基督。”“这几样”，指五至七节所说，从信到爱的一切美德。信、美德、知识、节制、忍耐、敬虔、弟兄相爱和爱，都该存在我们里面。然而，这些只是神圣的能力所赐给我们一切事的几样。我们需要看见，所有这些事都包括在种子里面。这种子包含了根、干、枝子、花和果子。（彼得后书生命读经，五七至五九页。）

参读：彼得后书生命读经，第六篇。

to speak of love, of agape, the deep and noble love with which God the Father loves all mankind, both believers and sinners.

In Matthew 5:44-47 the Lord Jesus said, “I say to you, Love your enemies, and pray for those who persecute you, so that you may become sons of your Father who is in the heavens, because He causes His sun to rise on the evil and the good and sends rain on the just and the unjust. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same?…” As God sends rain upon both the just and the unjust, so we should love not only our brothers but also our enemies. It does not take much strength or energy for someone to love his own brother. But it does take a special strength and energy to love our enemies. We all need to have this noble love.

In the church life we may prefer a certain brother whom we regard as nice and love him, but we may not appreciate another brother as much. We may have love for both brothers, but that love is shallow. Therefore, we need a deeper, nobler love [agape]. When we have this kind of love, we love all the brothers the same, no matter what kind of brothers they may be.

In 2 Peter 1:5-7 we have the development from faith to love. This development includes virtue, knowledge, self-control, endurance, and godliness. Eventually, we have the full development and maturity from the seed of faith, through the roots of virtue and knowledge, the trunk of self-control, and the branches of endurance and godliness, to the blossom and the fruit of brotherly love and love.

In verse 8 Peter goes on to say, “For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.” The words these things refer to all the virtues covered in verses 5 through 7, from faith to love. Faith, virtue, knowledge, self-control, endurance, godliness, brotherly love, and love should all exist in us. Nevertheless, these are only some of the “all things” that have been granted to us by the divine power. We need to see that all these things are included in the seed. This seed contains the root, the trunk, the branches, the blossom, and the fruit. (Life-study of 2 Peter, pp. 48-49)

Further Reading: Life-study of 2 Peter, msg. 6

第六周■周五

晨兴喂养

约壹四 16“ 神在我们身上的爱，我们也知道也信。神就是爱，住在爱里面的，就住在神里面，神也住在他里面。”

太五 44～45“ …要爱你们的仇敌，为那逼迫你们的祷告，你们就可以作你们诸天之上父的儿子；因为祂叫祂的日头上升，照恶人，也照好人；降雨给义人，也给不义的人。”

在召会生活中，弟兄姊妹也许彼此相爱，但他们的爱也许相当肤浅。在他们的爱里，也许没有生命的供应，也没有能施医治的“ 抗生素”。这就是说，他们的爱缺少神圣的爱。但在彼得所说对弟兄的爱里，有另一种元素，这元素就是神圣的爱，这爱以智慧供应我们，使我们合式地爱弟兄。有时候我们愚昧的、以能惯坏别人的作法爱他们。我们没有智慧，以使他们能得着生命的供应并得滋养的作法爱他们。神的爱不但滋养人，也包含能施医治且预防疾病的属灵抗生素。我们若以神圣的爱爱弟兄，就会将这样的抗生素注入他们里面。例如，你也许晓得弟兄有某种缺欠或软弱。你知道教导或改正不会帮助弟兄。这位弟兄需要人以高尚的爱爱他。你若以这种爱爱他，他就会得着生命的供应，以及能杀死他里面“ 病菌” 的抗生素。在召会生活中，我们需要有辨识、不愚昧地彼此相爱。我们需要带着滋养弟兄并帮助他们得医治的崇高目的来爱他们。（彼得后书生命读经，七〇页。）

信息选读

WEEK 6 — DAY 5

Morning Nourishment

1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

Matt. 5:44-45 ...Love your enemies, and pray for those who persecute you, so that you may become sons of your Father who is in the heavens, because He causes His sun to rise on the evil and the good and sends rain on the just and the unjust.

The brothers and sisters in the church life may love one another, but their love may be rather superficial. In their love there may be no life supply and no “antibiotic” to foster healing. This means that their love is lacking in agape. But in Peter’s love for the brothers, there is another element, and this element is the divine love, a love that supplies us with wisdom to love the brothers in a proper way. Sometimes we love others foolishly, in a way that can spoil them. We do not have the wisdom to love them in a way that will enable them to receive the life supply and be nourished. God’s love is not only nourishing but also contains a spiritual antibiotic that fosters healing and prevents illness. If we love the brothers with divine love, we will infuse such an antibiotic into them. For example, you may realize that a brother has a certain shortage or weakness. You know that teaching or correction will not help the brother. This brother needs to be loved with a noble love. If you love him with this kind of love, he will receive the life supply and an antibiotic that can kill the “germs” within him. In the church life we need to love one another with discernment, not foolishly. We need to love the brothers with the high purpose of nourishing them and helping them to be healed. (Life-study of 2 Peter, p. 59)

Today’s Reading

马太五章四十五节告诉我们，神降雨给义人，也给不义的人。但祂这样作是有智慧的。…祂爱他们，但祂是有辨识地爱他们。同样，我们不该不爱圣徒。我们该爱众弟兄，但我们该有辨识的爱他们，…也总该照着度量或在界限之内。我们若过度爱某位弟兄，那爱也许就惯坏他。我们需要只爱他到某个地步就可以了。但另一位弟兄也许需要更大量的爱。这样爱别人，就是不仅仅以弟兄的情爱爱他们，更是以神圣的爱爱他们。

我们爱弟兄常在于我们情感的起伏。…有些弟兄的情绪高昂时，几乎会作任何事帮助你。但他们一旦情绪低落，就一点也不愿意帮助人。这种弟兄虽然爱圣徒，却是照着情感的起伏不定爱他们。那种爱不是神圣的爱。神圣的爱不在于我们情感的起伏。因为这爱起源于神圣的生命，它就不改变。我们需要学习以这神圣的爱爱弟兄，不以那在于我们情感起伏的爱爱弟兄。

神的爱是始终如一的。我们若以这爱爱别人，也会是始终如一的。每当有人接触我们的时候，我们的爱会是相同的。我们总会有辨识并照着别人的需要爱他们。我们也许晓得一位弟兄需要多少爱，所以我们会量出、分配出那么多的爱给他；但另一位弟兄也许需要不同分量的爱应付他的需要。这是一种高尚的爱。

我们在婚姻生活和家庭生活中需要有这神圣的爱。彼得嘱咐作丈夫的要按妻子应得的分敬重她。（彼前三 7。）这需要高尚的爱。

姊妹一般是用情感，没有辨识或不适度地爱丈夫。这样的姊妹高兴或情绪高昂时，就会因此爱丈夫。但她若不高兴或生气，就不会爱他。那种爱是情感的，不包含神圣之爱的元素。然而，一位在主里较为老练的姊妹，会始终如一地爱丈夫和儿女，但她的爱总是适度且有辨识的。这种爱必是高尚的爱。（彼得后书生命读经，七〇至七二页。）

参读：彼得后书生命读经，第七篇。

Matthew 5:45 tells us that God sends rain on both the just and the unjust. But He does this with wisdom...He loves them with discernment. Likewise, we should not withhold love from the saints. We should love all the brothers, but we should love them with discernment [and also] according to a measure or within a limitation. If we love a brother excessively, that love may spoil him. We need to love him only to a certain extent. But another brother may be in need of a greater measure of love. To love others in this way is to love them not merely with brotherly affection but also with agape.

Often our brotherly love is dependent on the tide of our emotions...When the emotional tide of some brothers is high, they will do almost anything to help you. But when the emotional tide is low, they are not willing to help at all...That kind of love is not agape. The divine love does not depend on our emotional tide. Because this love has its source in the divine life, it does not change. We need to learn to love the brothers with this divine love, not with the love that depends on the tide of our emotions.

God's love is consistent. If we love others with this love, we will also be consistent. Whenever someone contacts us, we will be the same with respect to our love. We will always love others with discernment and according to their need. We may realize that one brother needs a certain measure of love. Therefore, we will measure out, mete out, that much love to him. But another brother may need a different measure of love to meet his need. This is a noble kind of love.

We need to have this divine love in our married life and family life. Peter charges the husbands to assign honor to the wife (1 Pet. 3:7). This requires a noble love.

It is common for sisters to love their husbands emotionally and without discernment or measure. When such a sister is happy or high in her emotion, she will love her husband accordingly. But if she is unhappy or angry, she will not love him. That kind of love is emotional and does not contain the element of agape. However, another sister, with more experience in the Lord, will consistently love her husband and children but will always love with a measure and with discernment. This kind of love is surely a noble love. (Life-study of 2 Peter, pp. 59-61)

Further Reading: Life-study of 2 Peter, msg. 7

第六周■周六

晨兴喂养

彼后一 10～11“ 所以弟兄们，应当更加殷勤，使你们所蒙的呼召和拣选坚定不移；你们行这几样，就永不失脚。这样，你们就必得着丰富充足的供应，以进入我们主和救主耶稣基督永远的国。”

在彼后一章十节…这里的殷勤，即在神圣的生命里发展属灵的美德，在神圣生命的成长里往前。这使神对我们的呼召和拣选坚定不移。

我们若殷勤发展五至七节所提的美德，就会证实我们的呼召和拣选。…有些人也许怀疑神是否拣选了他们。他们疑惑这事，原因是他们缺少彼得所列举的美德。但我们若发展这些美德，并由这些美德构成，就会证实我们蒙了呼召和拣选。这就是使我们所蒙的呼召和拣选坚定不移。不但如此，我们行这几样，就永不失脚，因为我们已彻底被构成。（彼得后书生命读经，六三页。）

信息选读

我们在神圣生命和神圣性情的发展里所享受全备的供应，…必充分地供应我们，使我们丰富地进入我们主永远的国。这供应要叫我们凭神圣生命和神圣性情一切的丰富，作我们达到神辉煌荣耀的优越美德（能力），使我们能够并合格进入要来的国。这不是仅仅得救，乃是得救后又追求在神圣生命里长大成熟，而受到国度的赏赐。

彼后一章十一节永远的国，指所赐给我们主和救主耶稣基督之神的国，（但七 13～14，）就是要在祂回来时显现的。（路十九 11～12。）这国要作赏赐，赐给那些追求在祂生命里长大以致成熟，并发

WEEK 6 — DAY 6

Morning Nourishment

2 Pet. 1:10-11 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble. For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

In 2 Peter 1:10 ...to be diligent is to develop the spiritual virtues in the divine life, to advance in the growth of the divine life. This makes God's calling and selection of us firm.

If we are diligent to develop the virtues mentioned in verses 5 through 7, we will confirm, make sure, our calling and selection...Some may question whether God has chosen them. The reason they have doubt concerning this matter is that they lack the virtues listed by Peter. But if we develop these virtues and are constituted of them, we will have the confirmation that we have been called and selected. This is to make our calling and selection firm. Furthermore, in doing these things we will never stumble, because we have been thoroughly constituted. (Life-study of 2 Peter, pp. 52-53)

Today's Reading

The bountiful supply that we enjoy in the development of the divine life and divine nature...will enable and qualify us to enter into the coming kingdom by all the riches of the divine life and divine nature as our excellent virtues (energy) unto the splendid glory of God. This is not merely to be saved but, after being saved, to pursue the growth and maturity in the divine life and thereby receive the kingdom reward.

The eternal kingdom in 2 Peter 1:11 refers to the kingdom of God, which was given to our Lord and Savior Jesus Christ (Dan. 7:13-14), and which will be manifested at His coming back (Luke 19:11-12). It will be a reward to His faithful believers, who pursue the growth in His life unto maturity

展祂性情之美德的忠信信徒，使他们在千年国时能有分于祂在神荣耀里的君王职分。（提后二 12，启二十 4，6。）这样进入主永远的国，与进入神永远的荣耀有关；这荣耀就是祂在基督里呼召我们所到达的。（彼前五 10，帖前二 12。）

彼后一章十一节指明，我们可得着丰富充足的供应，以进入我们主的国。然而，好些基督徒不会这样进入，因为他们从未发展神圣的种子以致成熟，借此建立这入口。我们若不被神圣的美德构成，就不能建立这样的入口。但我们若有神圣生命的发展，并由神圣性情的元素构成，我们就会得着丰富充足的供应，以进入要来的国。

要在我们主和救主耶稣基督永远的国里作王，我们就需要在生命上成熟。我们基督徒命定要在主的国里作王。然而，人若缺少在神圣生命上的成熟，如何能在要来的国里作王？…即使主要叫不成熟的人登宝座作王，那人也会晓得，他无法尽君王职任。这指明甚至我们自己也知道，为着要作王，我们需要长大成熟。

照着彼得在一章五至十一节的话，长大成熟就是发展我们所已经接受的。我们已分得奇妙的同样宝贵之信，这信是包罗万有的种子。一切神圣的丰富都在这种子中，但我们必须殷勤，将这些丰富发展为美德。然后我们需要在我们的美德上发展知识；在知识上发展节制；在节制上发展忍耐；在忍耐上发展敬虔；在敬虔上发展弟兄相爱；并在弟兄相爱上发展爱。借着发展这些美德，我们就长大，至终我们要达到成熟。结果，我们要充满基督，用保罗的话说，就是达到基督丰满之身材的度量。（弗四 13。）这样，我们就会有资格并装备好，在要来的国里作王。（彼得后书生命读经，六四、七三至七四页。）

参读：彼得后书生命读经，第七篇。

and the development of the virtues of His nature that in the millennium they may participate in His kingship in God's glory (2 Tim. 2:12; Rev. 20:4, 6). To enter thus into the eternal kingdom of the Lord is related to entering into God's eternal glory, to which God has called us in Christ (1 Pet. 5:10; 1 Thes. 2:12).

Second Peter 1:11 indicates that we may have an entrance richly and bountifully supplied into the kingdom of our Lord. However, a good number of Christians will not have such an entrance, because they have never built up this entrance by developing the divine seed unto maturity. If we are not constituted of the divine virtues, we will not be able to build up such an entrance. But if we have the development of the divine life and are constituted of the elements of the divine nature, a rich and bountiful entrance into the coming kingdom will be supplied to us.

In order to be kings in the eternal kingdom of our Lord and Savior Jesus Christ, we need maturity in life. We Christians are destined to be kings in the Lord's kingdom. However, how can someone be a king in the coming kingdom if he lacks the maturity in the divine life?...Even if the Lord would want to enthrone as a king someone who is not mature, that person would realize that he is not able to exercise the kingship. This indicates that even we ourselves know that we need to grow to maturity in order to be kings.

According to Peter's word in 1:5-11, to grow to maturity is to develop what we have already received. We have been allotted the wonderful equally precious faith, and this faith is an all-inclusive seed. All the divine riches are in this seed, but we must be diligent to develop them into virtue. Then we need to develop in our virtue knowledge; in knowledge, self-control; in self-control, endurance; in endurance, godliness; in godliness, brotherly love; and in brotherly love, love. By developing these virtues we grow, and eventually, we will reach maturity. As a result, we will be full of Christ, and, in Paul's words, we will arrive at the measure of the stature of the fullness of Christ (Eph. 4:13). Then we will be qualified and equipped to be kings in the coming kingdom. (Life-study of 2 Peter, pp. 53-54, 61-62)

Further Reading: Life-study of 2 Peter, msg. 7

第六周诗歌

WEEK 6 — HYMN

补453

对主话说阿们

A 1219 4/4

3 4 5 6 7 1 1 2 3 3 4 3

一 我 生 活 有 何 等 奇 妙 的 大 改 变,

2 1 1 6 1 1 1 5 3 4 5 6 7 1

当 我 对 主 话 说“阿 们”; 主 生 命 何 丰 富,

1 2 3 3 4 3 3 3 2 2 4 4 2 5 5

在 我 里 时 加 添, 当 我 对 主 话 说“阿 们”。

5 3 3 2 3 3 1 3 2 1 1 6

(副) 对 主 话 我 要 说“阿 们”, 对 主 话 我

1 1 1 5 3 4 5 6 7 1 1 2

要 说“阿 们”; 如 此 让 主 安 家, 我 全

3 3 4 5 4 3 3 1 3 3 2 1

人 得 变 化—对 主 话 我 要 说“阿 们”。

- 二 神自己在我里成就我所不能, 五 爱弟兄,无虚假,相调中,益亲热,
 当我对主话说“阿们”; 当我对主话说“阿们”;
 这改变何真实,众人皆能印证, 为建造神居所,与众圣相结合,
 当我对主话说“阿们”。 当我对主话说“阿们”。
- 三 我流荡得止息,永不再走迷途, 六 我的主,我的爱,唯愿你快显现—
 当我对主话说“阿们”; 对你话我要说“阿们”;
 老爱好、旧思虑不觉间尽消除, 我朝夕所思慕,是见你,面对面—
 当我对主话说“阿们”。 对你话我要说“阿们”。
- 四 凭信心过生活,我已寻得秘诀: (副) 对你话我要说“阿们”,
 只要对主话说“阿们”; 对你话我要说“阿们”;
 主于我既真实又宝贵,胜一切— 你说,“我必快来!”我全心说“阿们”;
 只要对主话说“阿们”。 对你话我要说“阿们”。

What a wonderful change in my living is wrought

The Word of God — Saying Amen to the Word

1219

1. What a won - der - ful change in my liv - ing is wrought By say - ing A - men to God's

Word. More of Christ in - to me at each in - stance is brought By say - ing A - men to His

Word. (C) By say - ing A - men to His Word, By say - ing A - men to His

Word, Thus the Lord takes my heart, and transforms every part, By saying Amen to His Word.

2. What I never could do God is doing in me,
 By saying Amen to His Word.
 And the change is so real all the brothers can see,
 By saying Amen to God's Word.
3. I have ceased from my wandering and going astray
 By saying Amen to God's Word.
 And my old inclinations are passing away
 By saying Amen to His Word.
4. Now the secret of faith in the Lord I can see—
 It's saying Amen to His Word.
 He is more real and precious than all things to me
 By saying Amen to His Word.
5. Now my love for the brothers abounds more and more
 By saying Amen to God's Word.
 And I'm being related as never before
 By saying Amen to His Word.
6. Now my hope in the Lord's soon return groweth bright
 By saying Amen to His Word.
 I am ready to see Him, my Lord, my delight,
 By saying Amen to His Word.
 Lord Jesus, Amen to Your Word,
 Lord Jesus, Amen to Your Word.
 You are coming again—all my heart says Amen!
 Lord Jesus, Amen to Your Word!

申言稿: _____

Composition for prophecy with main point and sub-points:
