

第七周

主与我们的灵同在，
作我们加力的恩典，
使我们能供应神
永远经纶的健康教训，
讲说生命之恩的健康话语，
为着生机的建造召会
作基督的身体

诗歌：376

读经：提后一 13～14，二 1，四 22，提前一 10，六 3，林后一 12，十二 9，启二二 21

【周一】

壹 主与我们的灵同在，使我们享受祂作我们加力的恩典，使我们能供应神永远经纶的健康教训，讲说生命之恩的健康话语，为着生机地建造召会作基督的身体——提后一 13～14，二 1，四 22，提前一 3～4，10，六 3，林后一 12，十二 9，弗四 16，启二二 21：

一 提摩太后书开始于将神所赐我们的灵如火挑旺起来，结束于主与我们的灵同在，成为我们加力的

Week Seven

**The Lord Being with Our Spirit
to Be Our Empowering Grace,
Enabling Us to Minister the Healthy Teaching
of God's Eternal Economy, Speaking with
Healthy Words of the Grace of Life
for the Organic Building Up of the Church
as the Body of Christ**

Hymns: 497

Scripture Reading: 2 Tim. 1:13-14; 2:1; 4:22; 1 Tim. 1:10; 6:3; 2 Cor. 1:12; 12:9; Rev. 22:21

§ Day 1

I. The Lord is with our spirit that we may enjoy Him as our empowering grace, which enables us to minister the healthy teaching of God's eternal economy, speaking with healthy words of the grace of life for the organic building up of the church as the Body of Christ—2 Tim. 1:13-14; 2:1; 4:22; 1 Tim. 1:3-4, 10; 6:3; 2 Cor. 1:12; 12:9; Eph. 4:16; Rev. 22:21:

A. Second Timothy begins with our God-given spirit fanned into flame and ends with the Lord being with our spirit to be our empowering grace as

恩典，作我们基督徒生活与召会生活那追测不尽之丰富的资本——6～7，四22，弗二7，三8。

二 提摩太后书开始于奇妙的基督作我们拯救的恩典，继续于祂作我们加力的恩典，结束于祂作我们常在的恩典——9～10，二1，四22。

【周二】

贰 “末后的亚当成了赐生命的灵，”（林前十五45，）“主就是那灵，”（林后三17，）“愿主与你的灵同在，”（提后四22，）“与主联合的，便是与主成为一灵”（林前六17）：

一 主作为那灵同我们的灵，二灵调和一起成为一灵，乃是重生之三部分信徒与终极完成之三一神属灵交通的关键——罗八16，约四24，罗一9。

二 主作为那灵同我们的灵，二灵一起工作如同一灵，乃是神生机救恩之各面的技巧、秘诀——八16，约三6，多三5，弗四23，林后三17～18。

【周三】

叁 恩典就是流通的三一神，将祂一切的所是制作、涌流、交通、输送、传输、并分赐到我们里面，给我们享受；整个召会生活都在于恩典，就是神圣三一在我们里面的流通——十三14，彼前五10，参来十二28上：

一 恩典在新约的头一事例，乃是神成为肉体的事例——约一14，16～17：

1 马利亚蒙神恩待，得神恩典，因为神眷临她，进到

the unsearchably rich capital of our Christian life and church life—1:6-7; 4:22; Eph. 2:7; 3:8.

B. Second Timothy begins with the wonderful Christ as our saving grace, continues with Him as our empowering grace, and ends with Him as our ever-present grace—1:9-10; 2:1; 4:22.

§ Day 2

II. “The last Adam became a life-giving Spirit” (1 Cor. 15:45), “the Lord is the Spirit” (2 Cor. 3:17), “the Lord be with your spirit” (2 Tim. 4:22), and “he who is joined to the Lord is one spirit” (1 Cor. 6:17):

A. The Lord as the Spirit with our spirit, the two spirits mingled together as one spirit, is the key to the spiritual fellowship of the regenerated tripartite believers with the consummated Triune God—Rom. 8:16; John 4:24; Rom. 1:9.

B. The Lord as the Spirit with our spirit, the two spirits working together as one spirit, is the skillfulness, the secret, of all the aspects of God’s organic salvation—8:16; John 3:6; Titus 3:5; Eph. 4:23; 2 Cor. 3:17-18.

§ Day 3

III. Grace is the circulating Triune God working, flowing, communicating, transporting, transmitting, and dispensing all that He is into us for our enjoyment; the entire church life depends on grace as the circulation of the Divine Trinity within us—13:14; 1 Pet. 5:10; cf. Heb. 12:28a:

A. The first case of grace in the New Testament is the case of God’s incarnation—John 1:14, 16-17:

1. Mary was graced by God and found grace with God because He came to visit

她里面，留在她里面，作她所怀这位奇妙人位的素质；这一位是神又是人，就是一位神人——路 28，30，35，太 18，20。

- 2 按这原则，恩典就是神眷临我们，停留在我们里面，生在我们里面，与我们是一，甚至成为我们——加 1:15-16，二 20，四 19，腓 1:21 上。

【周四】

二 恩典就是奇妙的基督作三一神具体化身的三方面：祂之所是、祂之所给、祂之为我们所作，给我们享受；基督能成为我们的一切，作为恩典，因为祂经过了过程，并终极完成为赐生命的灵，住在我们灵里——加 6:18，腓 4:23，门 25:

- 1 恩典就是奇妙基督的所是——约 1:14，17，八 58，罗 5:17，21，林前 15:10，参加 2:20。
- 2 恩典就是那赐给我们、分赐到我们里面之奇妙的基督，格外地增多，使我们在基督耶稣里有信，又有爱——提前 1:14:
 - a 我们如果短缺了什么，这个短缺就是我们的机会，让我们得着更多基督作恩典供应我们，满足我们应时的需要，使我们在祂里面得以长大——来 4:16，罗 5:17，林后 12:7-9，彼前 5:5。
 - b 当我们不能作什么，当我们不能行动，当我们没有力量时，那就是我们信靠神，并享受神作恩典供应的时候——歌 8:5-6，来 11:21，创 47:29，31。
- 3 恩典乃是奇妙的基督在我们里面为我们作每一件事：
 - a 恩典就是基督作我们的担负者——林前 15:10，58，林后 12:9，腓 4:6-7，赛 9:6。
 - b 那些等候永远之神的人（他们在生活、作为和活动

her, and He entered into her and stayed in her to be the very essence of her conceiving a wonderful person, who would be both God and man, a God-man—Luke 1:28, 30, 35; Matt. 1:18, 20.

2. In this principle, grace is God's visitation to stay in us, to be born in us, to be one with us, and even to become us—Gal. 1:15-16; 2:20; 4:19; Phil. 1:21a.

§ Day 4

B. Grace is the wonderful Christ as the embodiment of the Triune God in three aspects: what He is, what He gives, and what He does on our behalf for our enjoyment; Christ can be everything to us as grace because He has been processed and consummated to be the life-giving Spirit indwelling our spirit—Gal. 6:18; Phil. 4:23; Philem. 25:

1. Grace is the wonderful Christ in what He is—John 1:14, 17; 8:58; Rom. 5:17, 21; 1 Cor. 15:10; cf. Gal. 2:20.
2. Grace is the wonderful Christ given to us, dispensed into us, superabounding with faith and love in Christ Jesus—1 Tim. 1:14:
 - a. If we are short of something, this shortage is our opportunity to be supplied with more of Christ as grace to meet our timely need for our growth in Him—Heb. 4:16; Rom. 5:17; 2 Cor. 12:7-9; 1 Pet. 5:5.
 - b. When we cannot do anything, when we are not able to move, and when we have no strength, that is the time to trust in and enjoy the supply of God as grace—S. S. 8:5-6; Heb. 11:21; Gen. 47:29, 31.
3. Grace is the wonderful Christ doing everything in us on our behalf:
 - a. Grace is Christ as our burden-bearer—1 Cor. 15:10, 58; 2 Cor. 12:9; Phil. 4:6-7; Isa. 9:6.
 - b. Those who wait on the eternal God (who stop themselves with their

上停下自己，接受神在基督里作他们的生命、人位和顶替），要经历基督的复活大能作恩典，扶持、维持、加强、遮盖、保护他们—林后十二9，赛四十31，结一8，诗十七8，五七1，六三7，九一4。

- c 我们必须在基督耶稣里的恩典上得着加力，（提后二1，）作神诸般恩典的好管家，（彼前四10，弗三2，四29，）成为教师、（提后二2，）精兵、（3~4，）竞赛者、（5，）农夫、（6，）工人（15）和贵重的器皿。（21。）

【周五】

肆 要蒙保守在主的恢复里，我们必须借着那住在我们里面的圣灵，保守主健康话语美好的托付：

- 一 提后一章十三至十四节启示，这托付必是指主将神经纶健康的话储藏在我们里面的托付，包括主话语中生命的丰富；我们必须将主健康的话存入我们这人里面，就像我们将钱存入银行一样—提前六20，西三16，诗一一九72。
- 二 持守健康话语的规范，意思是凭着健康的话而活，在关乎神新约经纶之完全福音的话、以及包含并传输基督丰富之甜美的话上，得了喂养—提后一13，提前四6。
- 三 我们若是借着操练灵，在那灵里行动、举止、生活的人，凡存入我们这人里面的，都必借着住在我们里面的那灵蒙保守—提后一12，14，徒五20。

伍 要供应神永远经纶的健康教训，我们必须讲说健康的话，就是我们主耶稣基督的话，

living, doing, and activity, and receive God in Christ as their life, person, and replacement) will experience the resurrection power of Christ as grace to support, sustain, strengthen, cover, and protect them—2 Cor. 12:9; Isa. 40:31; Ezek. 1:8; Psa. 17:8; 57:1; 63:7; 91:4.

- c. We need to be empowered in the grace which is in Christ Jesus (2 Tim. 2:1) to be good stewards of the varied grace of God (1 Pet. 4:10; Eph. 3:2; 4:29) as teachers (2 Tim. 2:2), soldiers (vv. 3-4), contenders (v. 5), farmers (v. 6), workmen (v. 15), and vessels unto honor (v. 21).

§ Day 5

IV. In order to be preserved in the Lord's recovery, we must guard the good deposit of the Lord's healthy words through the Holy Spirit who dwells in us:

- A. Second Timothy 1:13-14 reveals that the deposit must refer to the deposit of the healthy words of God's economy, including the riches of life in the Lord's words, which He has stored in us; we have to deposit the Lord's healthy words into our being, like we deposit money in a bank—1 Tim. 6:20; Col. 3:16; Psa. 119:72.
- B. To hold a pattern of the healthy words means to live by the healthy words, being nourished with the words of the full gospel concerning God's New Testament economy and the sweet words that contain and convey the riches of Christ—2 Tim. 1:13; 1 Tim. 4:6.
- C. If we are persons acting, behaving, and having our life in the Spirit through the exercise of our spirit, all that has been deposited in our being will be guarded through the Spirit who is indwelling us—2 Tim. 1:12, 14; Acts 5:20.

V. In order to minister the healthy teaching of God's eternal economy, we must speak with healthy words, those of our

(提前六 3,) 也就是生命的话, (约六 63, 徒五 20,) 生命之恩的话(彼前三 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—7 节, 约壹五 11~12, 约七 38~39, 启二二 1。
- 二 “众人都称赞祂, 并希奇祂口中所出的恩言”—路四 22。
- 三 “我心里涌出美辞, 讲说我论到王的作品。我的舌头是快手的笔。你比世人更美, 你的嘴唇满溢恩典; 所以神赐福给你, 直到永远”—诗四五 1~2。

【周六】

- 四 “那为着你们所赐给我, 神恩典的管家职分”—弗三 2。
- 五 “败坏的话一句都不可出口, 只要按需要说建造人的好话, 好将恩典供给听见的人”—四 29。
- 六 “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”—彼前四 10。
- 七 我们需要将神恩典的话珍藏在心里, (诗一一九 11,) 因为从我们心里所充满的善, 我们口里说出神永远经纶中的善。(太十二 34 下~35。)
- 陆 “我们所夸的, 是我们的良心见证我们凭着神的单纯和纯诚, 在世为人, 不靠属肉体的智慧, 乃靠神的恩典, 对你们更是这

Lord Jesus Christ (1 Tim. 6:3), which are words of life (John 6:63; Acts 5:20), words of the grace of life (1 Pet. 3:7):

- A. The grace of life is God as life and life supply to us in His Trinity—the Father as the source of life, the Son as the course of life, and the Spirit as the flow of life, who flows within us, with the Son and the Father, as grace to us—v. 7; 1 John 5:11-12; John 7:38-39; Rev. 22:1.
- B. “All bore witness to Him and marveled at the words of grace proceeding out of His mouth”—Luke 4:22.
- C. “My heart overflows with a good matter; / I speak what I have composed concerning the King. / My tongue is the pen of a ready writer. / You are fairer than the sons of men; / Grace is poured upon Your lips; / Therefore God has blessed You forever”—Psa. 45:1-2.

§ Day 6

- D. “The stewardship of the grace of God...was given to me for you”—Eph. 3:2.
- E. “Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear”—4:29.
- F. “Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God”—1 Pet. 4:10.
- G. We need to treasure up God’s words of grace in our heart (Psa. 119:11), for out of the abundance of the good treasure of our heart, our mouth speaks the good things of God’s eternal economy (Matt. 12:34b-35).
- VI. “Our boasting is this, the testimony of our conscience, that in singleness and sincerity of God, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the**

样”——林后一 12:

一 凭着神的单纯、神的简单为人，意思是我们不信靠我们自己，或我们天然的能力，解决我们的困境；凭着神的纯诚行事为人，就是靠神的恩典行事为人。

二 恩典是神作我们的享受，我们需要不断地接受这恩典，甚至恩上加恩，好叫我们在受苦时经历复活——约一 16，林前十五 10，林后十二 9，罗五 17。

柒 主耶稣的恩必须在我们日常生活的每一方面，与我们每一个人同在，因为我们是圣徒；这恩典终极完成于新耶路撒冷，作神之喜悦的终极完成，就是神使祂自己与人联结调和，作祂荣耀的扩大和永远的彰显——启二二 21。

world, and more abundantly toward you”—2 Cor. 1:12:

A. To conduct ourselves in the singleness of God, the simplicity of God, means that we do not base our confidence on ourselves or on our natural human ability to work out a solution to our difficult situation; to conduct ourselves in the sincerity of God is to be in the grace of God.

B. Grace is God for our enjoyment, and we need to continually receive this grace, even grace upon grace, for our experience of resurrection in our sufferings—John 1:16; 1 Cor. 15:10; 2 Cor. 12:9; Rom. 5:17.

VII. The grace of the Lord Jesus must be with each one of us in every aspect of our daily life because we are saints; this grace consummates in the New Jerusalem as the consummation of God's good pleasure in joining and mingling Himself with man for His glorious enlargement and eternal expression—Rev. 22:21.

第七周 ■ 周一

晨兴喂养

提后一 6 “为这缘故，我提醒你，将那借我按手，在你里面神的恩赐，再如火挑旺起来。”

二 1 “所以，我的孩子，你要在基督耶稣里的恩典上得着加力。”

四 22 “愿主与你的灵同在。愿恩典与你们同在。”

提后四章二十二节：“愿主与你的灵同在。愿恩典与你们同在。”这一点以及将教导的灵如火挑旺起来（一 6）、在恩典上得着加力（二 1），必须联结、结合起来。本节结合上述两处经文，该两节经文的主要项目分别是我们的灵和恩典。

提摩太后书教导人如何对抗召会的堕落，有力地强调我们的灵。该书一开始就强调能力、爱并清明自守的灵已经赐给我们，借此我们能把神的恩赐，如火挑旺起来，并且按神的能力以及主分赐生命的恩典，与福音同受苦难（一 6～10）。到了结语，该书强调主与我们的灵同在，且以此祝福我们，使我们享受祂作恩典，以站住抵挡召会败落中那下坡的流，并借着祂内住的灵（一 14）和装备的话（三 16～17），完成神的经纶（李常受文集一九八五年第三册，七〇六至七〇七页）。

信息选读

在召会堕落加剧的艰难日子里，所需要的乃是神永远的恩典，这恩典是在永远里所赐给我们的（一 9），也是在今世供我们取用的。这在不能毁坏之生命里的恩典，一点不差就是那位是神圣生命的具体

WEEK 7 — DAY 1

Morning Nourishment

2 Tim. 1:6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

2:1 You therefore, my child, be empowered in the grace which is in Christ Jesus.

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

[Second Timothy 4:22 says], “The Lord be with your spirit. Grace be with you.” You have to join, or combine, this point with fanning the teaching spirit into flame (1:6) and being empowered in the grace (2:1). This verse combines those two verses. In these verses the main items are our spirit and grace.

Second Timothy, which gives instruction on how to confront the degradation of the church, strongly stresses our spirit. In the beginning it emphasizes that a strong, loving, and sound spirit has been given to us by which we can fan the gift of God into flame and suffer evil with the gospel according to the power of God and the Lord’s life-imparting grace (1:6-10). In the conclusion it blesses us with the emphasis of the Lord being with our spirit so that we may enjoy Him as grace to stand against the downward current of the church’s decline and to carry out God’s economy through His indwelling Spirit (v. 14) and equipping Word (3:16-17). (CWWL, 1985, vol. 3, “Elders’ Training, Book 6: The Crucial Points of the Truth in Paul’s Epistles,” p. 551)

Today's Reading

In the grievous days during the worsening degradation of the church, what is needed is the eternal grace of God, which was given to us in eternity (2 Tim. 1:9) and is appropriated by us in this age. This grace, which is in the indestructible life, is nothing less than Christ the Son of God, who is the very embodiment of

化身，且居住并活在我们灵里之神的儿子基督。我们必须运用我们的灵，以享受这位基督的丰富（弗三8）作够用的恩典（林后十二9）。这样，我们就可以活祂作我们的敬虔（提前四7～8），好建造召会作祂的见证，照着神的经纶担负一切神圣的实际（李常受文集一九八五年第三册，七〇七页）。

我们若不经历主与我们的灵同在（提后四22），而失去了恩典，那就是召会的堕落。…我们最高的享受，最高的经历，就是我们的主与我们的灵同在。创造天地的主，万有的主宰，今天竟与我们的灵同在，这是天大的事。主与我们同在，不是在我们的头脑、思想里；祂乃是那灵，与我们的灵同在。我三十多年前到美国来，带着一个专一的负担，就是要讲这二灵——那灵与人的灵。当初许多美国圣徒都说，他们从来不知道人有灵。…现在基督徒提到人的灵，是更普遍了。最近主又给我们看见，经历神生机救恩的秘诀，就在于“那灵自己同我们的灵”（罗八16）。今天基督是那灵，我们要经历、享受祂，就必须是在我们的灵里。我能见证，按我今天的年龄，若没有主与我的灵同在，我就无法担负主的恢复和众召会的重担。有人劝我不要活动那么多，但我感谢赞美主，是主作为那灵与我同在，叫我能这样活动。我一起床就说，“主啊，我与你一同起床。”我一下床就说，“主啊，我不光借着您走，更是和您一同走，是您搀着我走。”…感谢主，今天主就是那灵；我们能在灵里享受祂，这是极大的福气。这样享受主的灵在我们的灵里，就是有恩典与我们同在。把这个失去了，就是召会的堕落（李常受文集一九九四至一九九七年第五册，三一九至三二〇页）。

参读：如何作同工与长老，并如何履行同工与长老的义务，第三篇。

the divine life, dwelling and living in our spirit. We need to exercise this spirit to enjoy the riches of Christ (Eph. 3:8) as the sufficient grace (2 Cor. 12:9). Thus we may live Him as our godliness (1 Tim. 4:7-8) for the building up of the church as a testimony of Christ, bearing all the divine realities according to God's economy. (CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," pp. 551-552)

If we do not experience the Lord's being with our spirit [2 Tim. 4:22] and therefore lose the presence of grace, that is the degradation of the church... Our highest enjoyment and experience are that our Lord is with our spirit. The Lord, who is the Creator of heaven and earth, the sovereign Lord of all, is with our spirit...The Lord's being with us is not in our mind or our thoughts; He as the Spirit is with our spirit. Over thirty years ago I came to the United States with a specific burden, that is, to speak concerning the two spirits, the divine Spirit and our human spirit. In those days many American saints said that they never knew that man has a spirit...Now it is more common for Christians to refer to the human spirit. Recently, the Lord also has shown us that the secret of experiencing God's organic salvation lies in "the Spirit...with our spirit" (Rom. 8:16). Today Christ is the Spirit, and if we want to experience and enjoy Him, we must be in our spirit. I can testify that, according to my age, without the Spirit's being with my spirit, I could not bear the burden of the Lord's recovery and the churches. Some have advised me to not have so many activities, but I thank and praise the Lord that it is the Lord as the Spirit with me who enables me to have such activities. As soon as I rise from my bed, I say, "O Lord, I rise with You." The moment I touch the floor, I say, "O Lord, not only do I walk by You, but I walk with You. You are holding me while I am walking."...Thank the Lord, today the Lord is the Spirit, and we can enjoy Him in the spirit. This is an exceedingly great blessing. To enjoy the Lord's Spirit being in our spirit is to have grace with us. When this is lost, the degradation of the church is present. (CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," pp. 252-253)

Further Reading: CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," ch. 3

第七周 ■ 周二

晨兴喂养

林前十五 45 “经上也是这样记着：‘首先的人亚当成了活的魂’；末后的亚当成了赐生命的灵。”

六 17 “但与主联合的，便是与主成为一灵。”

罗八 4 “使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

我们必须看见，主耶稣作为生命进到我们里面；但祂是进到我们里面的哪一部分？提后四章二十二节说，“愿主与你的灵同在。”这是再清楚明确不过了。主耶稣今天就在我们的灵里。阿利路亚！基督今天就在我们的灵里。永远不要忘记，基督是在我们灵里的赐生命之灵（林前十五 45）。

林前六章十七节说，“但与主联合的，便是与主成为一灵。”因着基督今天是赐生命的灵，而我们有一个内里的部分，就是人的灵，所以这二灵就来在一起，调和成为一灵。凡与主联合的，便是与主成为一灵。现今我们有一个调和的灵。因着这二灵调和为一，所以很难讲这灵是圣灵还是人的灵。

罗马八章四节告诉我们，要照着灵而行。这是什么灵？我们不只该照着圣灵，也不只该照着人的灵，乃该照着调和的灵而行。现今圣灵与人的灵调和为一。在这地上，在这宇宙中，有一个中心点，在此基督这赐生命的灵与我们成为一。现今我们要照着这奇妙、调和的灵而行。基督乃是在我们灵里赐生命的灵（李常受文集一九六五年第三册，三一〇页）。

信息选读

WEEK 7 — DAY 2

Morning Nourishment

1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

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

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

We must see that the Lord Jesus as life comes into us, but into what part of us? Second Timothy 4:22 says, “The Lord be with your spirit.” Nothing could be more clear or more definite. The Lord Jesus today is in our spirit. Hallelujah! Christ today is in our spirit. Never forget that Christ is the life-giving Spirit (1 Cor. 15:45) in our spirit.

First Corinthians 6:17 says, “He who is joined to the Lord is one spirit.” Because Christ today is the life-giving Spirit, and we have an inner part, the human spirit, these two spirits come together and mingle and become one spirit. He who is joined to the Lord is one spirit. Now we have a mingled spirit. It is rather hard to say whether this is the Holy Spirit or the human spirit because the two spirits are mingled as one.

Romans 8:4 tells us to walk according to the spirit. What spirit is this? We should walk not only according to the Holy Spirit and not only according to the human spirit, but according to the mingled spirit. Now the Holy Spirit and the human spirit are mingled as one. Here on this earth, in this universe, there is a spot where Christ as the life-giving Spirit is one with us. Now we just walk according to this wonderful, mingled spirit. Christ is the life-giving Spirit within our spirit. (CWWL, 1965, vol. 3, “Our Human Spirit,” pp. 225-226)

Today's Reading

腓立比一章二十七节说，“在一个灵里站立得住，同魂与福音的信仰一齐努力。”在一个灵里是一件事，同魂是另一件事。首先，我们需要在一个灵里，其次我们都需要同魂。我们要一同站住为着召会生活，就需要在一个灵里；但如果一些弟兄们一起出去传福音，却不同魂，他们就会有許多麻烦。在校园里，有許多青年弟兄们实在是在灵里是一，为着召会生活坚定站住；但他们出去传福音时，有时却不同魂。我们不仅要在一个灵里，我们还要同魂。“在一个灵里”是为着站立，“同魂”是为着能行动、工作、一齐努力。

为着林前六章十七节赞美主。这节说，“但与主联合的，便是与主成为一灵。”主在我们的灵里，所以我们与主成为一灵。“末后的亚当成了赐生命的灵。”（十五45）“而且主就是那灵。”（林后三17）“愿主与你的灵同在。”（提后四22）“但与主联合的，便是与主成为一灵。”（林前六17）我喜欢这四节经节，我永远不会忘记它们。主是赐生命的灵，而我们有这奇妙的灵。今天我们与主成为一灵，因为这二灵调和成为一灵（李常受文集一九六五年第三册，三五七至三五八页）。

（在论到神生机救恩之秘诀的）信息里，我们用“秘诀”一辞，意指在作某些事情或制作某些东西上的技巧。保罗在腓立比四章十二节用到这辞：“我知道怎样处卑贱，也知道怎样处富余；或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀。”保罗学得面对各种情形的秘诀、技巧。神生机救恩八段的秘诀，就是那灵同我们的灵。这二灵一起作工，就是一切属灵事物，特别是神生机救恩之各面的技巧、秘诀（李常受文集一九九四至一九九七年第四册，二八五至二八六页）。

参读：神生机救恩的秘诀——“那灵自己同我们的灵”，第一章；我们人的灵，第一、六章。

Philippians 1:27 says to “stand firm in one spirit, with one soul striving together along with the faith of the gospel.” To be in one spirit is one thing. To be with one soul is another thing. First, we need to be in one spirit. Then we all need to be with one soul. To stand together for the church life we need to be in one spirit, but if some brothers went to preach the gospel together without being one soul, they would have a lot of trouble. So many young brothers on the campus are really one in the spirit, standing firm for the church life. But when they go to preach the gospel, sometimes they have a different soul. We need to be not only in one spirit but also with one soul. “In one spirit” is for the standing, and “with one soul” is for the acting, the working, the striving together.

Praise the Lord for 1 Corinthians 6:17: “He who is joined to the Lord is one spirit.” The Lord is within our spirit, so we are one spirit with the Lord. “The last Adam became a life-giving Spirit” (15:45). “The Lord is the Spirit” (2 Cor. 3:17). “The Lord be with your spirit” (2 Tim. 4:22). “He who is joined to the Lord is one spirit” (1 Cor. 6:17). I like these four verses, and I could never forget them. The Lord is the life-giving Spirit, and we have such a wonderful spirit. Today we are just one spirit with the Lord because these two spirits are mingled together as one spirit. (CWWL, 1965, vol. 3, “Our Human Spirit,” pp. 255-256)

The title of chapter 1 is “The Secret of Regeneration.” In these messages we are using the word secret as a noun meaning “skillfulness in doing things or in making things.” Paul used this word in Philippians 4:12: “I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.” Paul had learned the secret, the skillfulness, of facing every kind of situation. The secret of [the] eight sections of God’s organic salvation is the Spirit with our spirit. These two spirits working together is the skillfulness, the secret, of all spiritual things, especially of all the aspects of God’s organic salvation. (CWWL, 1994-1997, vol. 4, “The Secret of God’s Organic Salvation—the Spirit Himself with Our Spirit,” pp. 225-226)

Further Reading: CWWL, 1994-1997, vol. 4, “The Secret of God’s Organic Salvation—the Spirit Himself with Our Spirit,” ch. 1; CWWL, 1965, vol. 3, “Our Human Spirit,” chs. 1, 6

第七周 ■ 周三

晨兴喂养

路一 28 “天使进去，对她说，蒙大恩的女子，愿你喜乐！主与你同在了。”

30 “天使对她说，马利亚，不要怕，你在神面前已经蒙恩了。”

关于恩典的真理是非常重要的。…路加提到主成孕于马利亚里面时的恩典（路一 28、30）。…这里所说马利亚所蒙的“恩”，原文就是恩典一辞。

马利亚怀主耶稣，是一件大事，因为那是神在她里面成为肉体。这不仅是马利亚蒙神恩待；这乃是恩典的事。在圣经里，所提的头一件事例都成了原则；恩典在新约的头一件事例，乃是神成为肉体的事例。神曾经是在那不能靠近的光中（提前六 16）。在旧约里，祂曾出来访问人；但祂从未在访问时，与祂所访问的人住在一起。祂到亚伯拉罕那里，并且与他一同吃喝，然后离开了。祂到基甸那里，然后离开了。祂临到旧约中的一些人，但祂的来临仅是短暂的逗留（李常受文集一九九四至一九九七年第一册，五六四页）。

信息选读

（在新约里，）神的成为肉体与此不同。祂的成为肉体不只是祂到马利亚那里作客。反之，祂来留在马利亚里面，留在她肉身的腹中。马太一章二十节说，那生在马利亚里面的，乃是出于圣灵。神眷临马利亚，并且进到祂里面，又留在祂里面，作祂所怀这位奇妙人位的素质；这一位是神又是人，就是一位神人。成为肉体是一件大事。神来临到人，

WEEK 7 — DAY 3

Morning Nourishment

Luke 1:28 And he came to her and said, Rejoice, you who have been graced! The Lord is with you.

30 And the angel said to her, Do not be afraid, Mary, for you have found grace with God.

The truth concerning grace is very important...Luke refers to grace at the time of the Lord's conceiving in Mary [1:28, 30]...Most translations use the word favor instead of grace, but the word in the Greek text is grace.

Mary's conceiving of the Lord Jesus was great because that was God's incarnation within her. This was not just Mary's finding favor or being favored by God. This was a matter of grace. Whatever is mentioned as the first case in the Bible becomes the principle, and the first case in the New Testament of grace is the case of God's incarnation. At one time God was in an unapproachable place (1 Tim. 6:16). In the Old Testament He came out to visit people, but never in His visitation did He stay with the one who was visited by Him. He came to Abraham and feasted with him, but then He left. He came to Gideon and left. He came to a number of persons in the Old Testament, but His coming was merely a temporary visit. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 446)

Today's Reading

[In the New Testament God's] incarnation was different...His incarnation was not just His coming to visit Mary. Instead, He came to stay in Mary, to stay in her physical womb. Matthew 1:20 says that what was begotten in Mary was of the Holy Spirit. God came to visit Mary, and He entered into her and stayed in her to be the very essence of her conceiving of a wonderful person, who would be both God and man, a God-man. The incarnation was a great thing. God came to visit people, to enter into

进到里面，并且留在里面。这就是恩典。马利亚蒙了神的恩典，她在神面前得着恩典。

恩典就是神的眷临，为要留在人里面，生在人里面，并且与人成为一。我们不该忘记，马利亚在怀人救主的事上蒙神恩，乃是新约里头一次提到“恩典”这辞，所以这建立了一个原则。提后四章二十二节说，“愿主与你的灵同在。愿恩典与你们同在。”主来留在我们里面，生在我们里面，与我们是一，甚至成为我们；这就是恩典。我们必须记住这个关于恩典的定义；然后用这个定义，我们就能解释新约中每一处提到恩典的经节。

路加二章说，孩童耶稣在恩典上、在智慧上并在身量上都增长（52）。孩童耶稣在恩典上因神增长。…恩典就是神的眷临，为要留在人里面，生在人里面，并且与人成为一。毫无疑问的，耶稣是行为完全的孩童，但还不只这样，祂也在恩典上因神增长；这意思是说，神在祂里面长大。

马利亚所蒙的恩以及神所恩赐她的恩，引进并开始了新约里神的恩典（路一 28、30）。我们必须借着深入的交通研读这点。

主耶稣在恩典里长大（二 40）。这意思是说，祂在作恩典的神里面长大。祂作人的救主，在祂的职事里，将神作为恩典供应给人。所以祂自己作为孩童，乃是在恩典里，在神里长大。我们也许不知道在神里长大是什么意思。我们必须看见，神自己乃是一个构成；祂是由许多属性构成的。神是爱、光、圣、义等等，祂是千千万万美妙的项目。神所是的每一项，都是神的一项属性。我们的神自己是由许多属性构成的。我们在神里面长大，就是在神的属性里长大（李常受文集一九九四至一九九七年第一册，五六四至五六六页）。

参读：罗马书的结晶，第二十至二十四篇。

people, and to stay in people. This is grace. Mary was graced by God and found grace with God.

Grace is God's visitation to stay in man, to be born in man, and to be one with man. We should not forget that Mary's being graced by God in the conception of the Man-Savior is the first mention of the word grace in the New Testament, so this establishes a principle. Second Timothy 4:22 says, "The Lord be with your spirit. Grace be with you." The Lord came to stay in us, to be born in us, to be one with us, and even to become us. This is grace. We must keep this definition of grace in mind. Then with this definition we can interpret every verse where grace is mentioned in the New Testament.

Luke 2 says that the young boy Jesus advanced in wisdom and stature and in the grace manifested in Him before God and men (v. 52). Jesus, as a young boy, advanced in the grace... Grace is God's visitation to stay in man, to be born in man, and to be one with man. No doubt, Jesus was a boy who behaved perfectly, but that was not all. He also advanced in the grace that was manifested in Him before God and men. This means that God was growing in Him.

The grace that Mary found and with which God graced her was the initiation of God's grace in the New Testament (1:28, 30). We must study this point by fellowshiping deeply.

The Lord Jesus grew in grace (2:40). That means that He grew in God as grace. As the Savior of man, in His ministry, He ministered God as grace to people, so He Himself as a young man grew in grace, in God. We may wonder what growing in God means. We need to see that God Himself is a constitution. He is constituted with many attributes. God is love, light, holiness, righteousness, etc. He is myriads of wonderful items. Every item of what God is, is an attribute of God. Our God is constituted in Himself with many attributes. When we grow in God, we grow in God's attributes. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 446-448)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," chs. 20-24

第七周 ■ 周四

晨兴喂养

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

提前一 14 “并且我们主的恩是格外增多，使我在基督耶稣里有信，又有爱。”

如果没有神的恩典，我们没有人能在基督里有信和爱。我们能相信并且爱我们从来没有看见过的耶稣，这乃是奇迹。我们即使受到威胁和逼迫，以致殉道，仍然不能否认我们相信耶稣并且爱祂。这乃是格外增多之恩典的结果。一个罪人相信基督并且继续爱祂，这不是一件小事。许多聪慧的人，都被主格外增多的恩典说服、征服，至终被抓住了。达秘八十多岁时，有一天在旅馆过夜；睡前他说，“主耶稣，我爱你。”这故事几乎使我落泪。…爱耶稣乃是一个奇迹，爱耶稣乃是格外增多之恩典的神迹。

主那格外增多的恩典，叫使徒保罗在基督里有信，又有爱，使他得着大能并超绝的救恩，而得以成为最大的使徒之一（提前一 14）。按照保罗在新约里的历史，他原是大数的扫罗，一个很强、很有知识并且反对耶稣的人。有一天他从反对转变成相信并爱耶稣。这是因为主的恩典格外增多地临到他，使他成为使徒。…使徒乃是由主格外增多的恩典所产生的（李常受文集一九九四至一九九七年第一册，五五一页）。

信息选读

WEEK 7 — DAY 4

Morning Nourishment

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

1 Tim. 1:14 And the grace of our Lord superabounded with faith and love in Christ Jesus.

If there were no grace of God, none of us could have faith and love in Christ. It is a wonder that we can believe in Jesus and love Him whom we have never seen. If we were threatened and persecuted unto martyrdom, we still could not deny that we believe in Jesus and love Him. This is a result of superabounding grace. It is not a small thing for a sinner to believe in Christ and to continue in loving Him. Many clever and wise people have been convinced, subdued, and eventually caught by the Lord's superabounding grace. One day when John Nelson Darby was over eighty years old, he stayed overnight in a hotel. Before going to sleep, he said, "Lord Jesus, I still love You." This story nearly brought me to tears...To love Jesus is a wonder. To love Jesus is a miracle of the superabounding grace.

The Lord's grace superabounded with faith and love in Christ to the apostle Paul for his dynamic and excellent salvation that he might be one of the greatest apostles (1 Tim. 1:14). According to Paul's history in the New Testament, he was Saul of Tarsus, a strong and very knowledgeable person opposing Jesus. One day he changed from opposing to believing and loving. This was because the grace of the Lord superabounded to him to make him an apostle...An apostle is produced by the superabounding grace of the Lord. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 436)

Today's Reading

恩典的增多有两方面：就是在基督耶稣里有信，又有爱（提前一 14）。保罗曾是大数的扫罗，原先与基督耶稣无分无关；他甚至对主满了仇恨。但有一天他从主领受了怜悯和恩典，不只相信了耶稣，并且还爱祂。…这是极大的怜悯，也是真实的恩典。只相信主耶稣是不够的，我们也必须爱祂。我确信我们都曾感谢神，因着祂的怜悯和恩典，使我们相信主耶稣。但我们曾否祷告说，“父啊，我何等感谢你，因着你的恩，我能爱主耶稣”？我们不仅需要信，我们也需要爱。

整卷约翰福音给我们看见这两件事。我们在这卷福音书的头一部分，读到主耶稣（祂就是神自己）乃是太初就有的话。然后有一天祂成了肉体，成了一个人，住在我们中间，丰丰满满地有恩典，有实际。…在约翰福音里最重要的一个动词乃是“信”。话成了肉体，我们必须信入祂。信的意思就是接受。一章十二节说，“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。”我们是借着接受而信，也借着信而接受。我们信神所给的，并且借着信接受祂所给的。

但还不止于此。在约翰福音，主说过信之后，又要我们爱祂。祂告诉我们：“爱我的必蒙我父爱他，我也要爱他，并且要亲自向他显现。…人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”（十四 21、23）在这里，主耶稣不是说“信我的”。信主是一回事，爱主是另一回事。信是接受，但爱是享受你所接受的。所以在最后一章，主三次问彼得说，“你爱我…么？”借此，主给彼得看见，他既接受了主，就必须学习借着爱主而享受主（李常受文集一九七二年第一册，三〇三至三〇四页）。

参读：雅歌中所描绘的生命与建造，第二章；歌中的歌，一三八至一四一页。

Grace is abundant in two aspects: in faith and in love in Christ Jesus [1 Tim. 1:14]. Originally, Paul as Saul of Tarsus had nothing to do with Jesus Christ. He was even full of hatred toward the Lord. But one day he received mercy and grace from the Lord not only to believe in Jesus but also to love Him...This is the greatest mercy, and this is real grace. It is not enough just to believe in the Lord Jesus. We also must love Him. I am sure that we have all thanked God for His mercy and grace which have caused us to believe in the Lord Jesus. But have we ever prayed, “O Father, how I thank You that by Your grace I love the Lord Jesus”? Not only do we need faith but also love.

The entire Gospel of John shows us these two things. In the first part of the Gospel, we read that the Lord Jesus, who was God Himself, was the Word in the beginning. Then one day He became incarnated as a man to tabernacle among us, full of grace and reality...One of the most important verbs in the Gospel of John is believe. The Word became flesh, and we must believe in Him. To believe simply means to receive. John 1:12 says, “As many as received Him, to them He gave the authority to become children of God, to those who believe into His name.” We believe by receiving, and we receive by believing. We believe what God has given, and by believing we receive what He gives.

But this is not all. In the Gospel of John, after speaking of believing, the Lord Jesus appealed for our love. He told us, “He who loves Me will be loved by My Father, and I will love him and will manifest Myself to him...If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him” (14:21, 23). In these verses the Lord Jesus did not say, “He who believes in Me.” To believe in the Lord is one thing, but to love Him is another. To believe is to receive, but to love is to enjoy what you have received. So in the last chapter of John’s Gospel, the Lord asked Peter three times, “Do you love Me?” By this, the Lord was showing Peter that, as one who had received Him, he must learn to enjoy Him by loving Him. (CWWL, 1972, vol. 1, “Life and Building as Portrayed in the Song of Songs,” pp. 231-232)

Further Reading: CWWL, 1972, vol. 1, “Life and Building as Portrayed in the Song of Songs,” ch. 2; CWWN, vol. 23, “The Song of Songs,” sec. 6

第七周 ■ 周五

晨兴喂养

提后一 13 ~ 14 “你从我听的那健康话语的规范，要用基督耶稣里的信和爱持守着。你要借着那住在我们里面的圣灵，保守那美好的托付。”

诗四五 1 ~ 2 “我心里涌出美辞，讲说我论到王的作品。我的舌头是快手的笔。你比世人更美，你的嘴唇满溢恩典；所以神赐福给你，直到永远。”

（提后一章十四节里美好的托付）是主对我们的托付，与十二节我们对祂的托付成为对比。照前文十三节，这里的托付必是指主将祂健康的话储藏在我们里面的托付，包括主话语中生命的丰富（圣经恢复本，提后一 14 注 2）。

圣灵是住在我们的灵里（罗八 16）。因此，我们要借着圣灵保守那美好的托付，就需要运用我们的灵（提后一 14 注 1）。

今天世界的潮流完全是专注于如何致富，但我们该以另一种方式来生活，就是时时受健康的话的喂养。这样，我们就会在生活里持守健康的话作规范。…保罗在提摩太面前活这样的规范；因此，保罗嘱咐提摩太要持守这规范。所有的圣徒都该持守健康话语的规范（李常受文集一九八五年第三册，七〇二页）。

信息选读

提前六章二十至二十一节说到与提摩太同在的恩典，使他能保守所托付他的。提摩太接受了神恩典的托付，主要是借着保罗和他的教训。…现在提摩

WEEK 7 — DAY 5

Morning Nourishment

2 Tim. 1:13-14 Hold a pattern of the healthy words that you have heard from me, in the faith and love which are in Christ Jesus. Guard the good deposit through the Holy Spirit who dwells in us.

Psa. 45:1-2 My heart overflows with a good matter; I speak what I have composed concerning the King. My tongue is the pen of a ready writer. You are fairer than the sons of men; grace is poured upon Your lips; therefore God has blessed You forever.

[The good deposit in 2 Timothy 1:14] is the deposit the Lord entrusted to us, in contrast to the deposit we entrusted to Him, mentioned in verse 12. According to verse 13, the deposit in verse 14 must refer to the deposit of healthy words, including the riches of life in His word, which the Lord has stored in us. (2 Tim. 1:14, footnote 1)

The Holy Spirit dwells in our spirit (Rom. 8:16). Hence, for us to guard the good deposit through the Holy Spirit requires that we exercise our spirit. (2 Tim. 1:14, footnote 2)

Today's world situation is altogether concerning how to become rich, yet we should live in another way. This other way is to all the time be nourished with the healthy words. Then we will hold the healthy words in our living as a pattern...Paul lived such a pattern in front of Timothy. Therefore, Paul charged him to keep this pattern. All the saints should hold a pattern of the healthy words. (CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," p. 548)

Today's Reading

First Timothy 6:20 and 21 speak of the grace with Timothy that enabled him to guard the deposit. Timothy had received the deposit of God's grace, mainly through Paul and his teaching...Now Timothy needed to guard it by

太需要靠恩典保守所托付他的。

智慧派以为他们是智慧人，他们想要用反论，就是用对照和比较两件事来说服人。在保罗的时代，智慧派反论的教训很盛行。他们称那种教训为他们的知识，但保罗说那是冒称知识〔20〕，掳走一些信徒。这就是为什么保罗嘱咐提摩太要避免这种智慧派反论的知识，在信仰上不要偏离目标（李常受文集一九九四至一九九七年第一册，五五二页）。

提后二章一至二节说，“所以，我的孩子，你要在基督耶稣里的恩典上得着加力，你在许多见证人面前从我所听见的，要托付那忠信、能教导别人的人。”今天我们需要在恩典上得着加力，恩典就是所赐给我们，或分赐到我们里面经过过程的三一神，作我们的享受；我们也需要将我们所经历的健康话语，托付给那些忠信并能将同样的健康话语也教导别人的人。我们必须在这恩典上得着加力，不是要行神迹，乃是要将所享受的健康话语，托付给忠信的人，好产生许多称职的教师，他们的说话会针对败落，给召会注射预防剂（李常受文集一九八五年第三册，七〇二至七〇三页）。

人需要神。耶稣是一个完全装备好，被神浸透，并由神所构成的人。祂是实际的神，就是神自己。当祂来到你这里，那就是神的来到。当祂开口，恩典就从祂口中出来。这意思就是神出来了（李常受文集一九九四至一九九七年第一册，五六八页）。

诗篇四十五篇二节说，“你的嘴唇满溢恩典。”这指明恩典不断地出自祂的口。关于这点，路加四章二十二节告诉我们，人希奇主耶稣口中所出的恩言（诗篇生命读经，三〇六页）。

参读：长老训练第六册，第九章。

the grace.

The Gnostics thought they were men of wisdom. They tried to convince people by opposition, that is, by contrasting and comparing two things. At Paul's time the Gnostic teachings in the way of oppositions were prevailing. They called that their knowledge, but Paul said that it was falsely called knowledge. This took away some believers. This is why Paul charged Timothy to turn away from this knowledge of the Gnostics' oppositions, not misaiming concerning the faith. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 436-437)

Second Timothy 2:1 and 2 say, "You therefore, my child, be empowered in the grace which is in Christ Jesus; and the things which you have heard from me through many witnesses, these commit to faithful men, who will be competent to teach others also." Today we need to be empowered in grace, which is the processed Triune God given to us, or dispensed into us, for our enjoyment to commit the healthy words we have experienced to faithful men, who will be competent to teach the same healthy words to others also. We are to be empowered in this grace, not to do miracles but to commit the healthy words that we have enjoyed to faithful men to produce many competent teachers, whose speaking will inoculate the church against the decline. (CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," pp. 548-549)

Man needs God. Jesus is a man fully equipped, saturated, and constituted with God. He is the practical God, God Himself. When He comes to you, God comes. When He opens up His mouth, grace comes out of His mouth. This means that God comes out. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 449)

Psalms 45:2b says, "Grace is poured upon Your lips." This indicates that grace continually proceeds out of His mouth. Concerning this, Luke 4:22 tells us that the people marveled at the words of grace proceeding out of the mouth of the Lord Jesus. (Life-study of the Psalms, p. 252)

Further Reading: CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," ch. 9

第七周 ■ 周六

晨兴喂养

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

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

我们对神经纶中之恩典的经历，也是尽神所托付之神恩典的管家职分—将基督的丰富，就是神的恩典，分赐给神所拣选的人，以产生并建造召会。

不仅使徒这些管家的职分把恩典分赐与人，我们也应当在生活中说建造人的话，将恩典分给人（参弗四 29）。在以弗所四章二十八节保罗说，我们应当亲手作正经事，好有所分给需要的人。我们基督徒应当在生活中，在物质上和属灵上，都有所分给人的（李常受文集一九九一至一九九二年第二册，四一二页）。

信息选读

保罗在林后一章十二节说到神的单纯和纯诚。神的纯诚是一种神圣的美德，神之所是的美德。凭这样的美德为人，意即经历神自己。因此，凭这样的美德为人，等于…“靠神的恩典”。

神是智慧的，又是全能的。但一面来说，神也是单纯的，祂非常简单。当主耶稣在地上的时候，祂很有智慧；但祂也是简单而单纯的。我接触主耶稣的时候非常

WEEK 7 — DAY 6

Morning Nourishment

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

2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God,...in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

In our experience of the grace in God's economy, we carry out the stewardship of the grace of God entrusted by Him—dispensing the riches of Christ as the grace of God to His chosen people for the producing and building up of the church.

Not only the apostles as stewards dispensed grace into people, but we also, in our living, should speak words for building up and thus give grace to people [cf. Eph. 4:29]...In verse 28 Paul says that we should labor, working with our own hands in that which is respectable, that we may have something to share with him who has need. As Christians, we should have something in our living, both materially and spiritually, to minister to others. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," p. 314)

Today's Reading

In 2 Corinthians 1:12 Paul speaks of the singleness and sincerity of God. The sincerity of God is a divine virtue, a virtue of what God is. To conduct ourselves in such a virtue means to experience God Himself. Hence, to conduct ourselves in such a virtue is to be in the grace of God.

God is wise and almighty. But in a sense He is also single; He is very simple. When the Lord Jesus was on earth, He was wise; yet He was also simple and single. I very much enjoy having contact with the Lord Jesus because of His

有享受，因为祂是单纯而简单的。…当你跟某些弟兄谈话的时候，你发现他们非常复杂。但我们的神是简单的；每当我们与祂交谈，会发现祂并不复杂。当祂说是，祂就真是；当祂说不，就真的是不。照样，当祂说白色或黑色的时候，就是指白色或黑色，而不是指灰色。不论神在那一个时刻对我们有什么感觉，祂总是单纯的。祂对我们也许满意，也许不满意，但祂自己总是简单的。

只有单纯的人才是慷慨的人。…神对我们是丰富施与的，因为祂是单纯的。如果神不单纯，如果神对我们的想法复杂，想想看我们会有什么样的遭遇；祂也许就不管我们了。你愿意让神考量你的光景，细细地察验你么？你愿意神把你从头看到脚，考量你里里外外的所是么？如果神这样来察验我们，没有一个人能蒙神的恩眷。但是因着神的单纯和慷慨，我们就从祂领受了许多的福分。

保罗就像简单的神，哥林多人却极其复杂。…保罗的良心见证，他和他的同工们向着哥林多人的为人，乃是凭着神的单纯。因此，他们向着哥林多人是慷慨的，愿意把一切都给他们。保罗和他的同工们，向着那些信徒是慷慨且丰富施与的（哥林多后书生命读经，一四至一五页）。

恩典不仅是启示录的结束，也是整本圣经的结束。启示录二十二章二十一节说，“愿主耶稣的恩与众圣徒同在。阿们。”圣徒包括我们所有信入基督的人。…主的恩必须在我们日常生活的每一方面，与我们每一个人同在，因为我们是圣徒。这恩典终极完成于新耶路撒冷，作神之喜悦的终极完成，就是神使祂自己与人联结调和，作祂荣耀的扩大和永远的彰显（李常受文集一九九四至一九九七年第一册，五八五至五八六页）。

参读：神在祂经纶中的律法与恩典，第二至四篇；哥林多后书生命读经，第二篇；创世记生命读经，第一百零九篇。

singleness and simplicity. However, when you talk to certain brothers, you find that they are extremely complicated. But our God is simple. Whenever we talk to Him, we find that He is not full of complications. When He says yes, He means yes, and when He says no, He means no. Likewise, when He says white or black, He means white or black, not gray. No matter how God may feel about us at a particular time, He is always single. He may be unhappy with us or He may be happy, but He Himself is simple.

Only a person so single is a generous person...Our God is bountiful toward us because He is single. Imagine what would happen to us if God were not single and if He thought about us in a complicated way. Probably He would not care for us. Would you like God to consider your situation and examine you in detail? Would you like Him to look at you from head to toe and consider what you are inwardly and outwardly? None of us would be favored by God if He examined us in this way. But because of God's singleness and generosity, we have received blessing from Him.

Paul was like the simple God, but the Corinthians were extremely complicated...Paul's conscience testified that toward the Corinthians he and his co-workers conducted themselves in the singleness of God. Therefore, they could be generous toward the Corinthians and be willing to give them anything. Toward those believers Paul and his co-workers were generous and full of bounty. (Life-study of 2 Corinthians, 2nd ed., pp. 12-13)

Grace is not only the end of the book of Revelation but also the end of the entire Bible. Revelation 22:21 says, "The grace of the Lord Jesus be with all the saints. Amen." The saints include all of us who have believed into Christ...The grace of the Lord must be with each one of us in every aspect of our daily life because we are saints. This grace consummates in the New Jerusalem as the consummation of God's good pleasure in joining and mingling Himself with man for His glorious enlargement and eternal expression. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 462)

Further Reading: CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," chs. 2-4; Life-study of 2 Corinthians, msg. 2; Life-study of Genesis, msg. 109

第七周诗歌

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经历基督 — 作恩典

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降 E 大调

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3 - 5 2 | 1 - 6 - | 5 6 4 4 | 3 - - - |
 一 神 所 赐 恩 典， 最 高 的 定 义，
 3 - 3 #4 | 5 - i - | 7 6 3 #4 | 5 - - - |
 是 神 在 子 里 所 给 的 自 己；
 6 - 5 i | i - 7 - | 7 6 5 2 | 3 - - - |
 不 重 在 事 物， 赐 于 古 或 今，
 3 - 3 2 | 5 - 1 - | 3 2 6 7 | 1 - - - ||
 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 7 — HYMN

Grace in its highest definition is

Experience of Christ — As Grace

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

第七周申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]