

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，（诗八六 11，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。（一六6。）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。”（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，乃是为你们；那些靠着从天上差来的圣灵，传福音给你们的人，现在将这些事报给你们…”。

在彼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
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!

2. 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!

3. 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.

4. 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!

5. 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]