

## 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预备与神圣的行政，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; Ps. 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；但因为他相信基督，爱基督，并跟随基督，他的事业也许亏损，他也许失去致富的机会。事实上，他甚至可能贫穷。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, msgs. 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]