

第五周

彼得书信中的恩典

诗歌：376

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

【周一】

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

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

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

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

Week Five

Grace in Peter's Epistles

Hymns: 497

Scripture Reading: 1 Pet. 1:2b, 10, 13; 2:19-20; 3:7; 4:10; 5:5, 10, 12; 2 Pet. 1:2; 3:18

§ Day 1

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

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

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

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

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

【周二】

叁 旧约的申言者预言所要临到我们的恩典——
彼前一 10：

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

【周三】

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

§ Day 2

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

- A. The Spirit of Christ in the Old Testament prophets made them clear
concerning Christ coming as grace to us through His incarnation,
His sufferings in His human living and crucifixion, and His glories
in His resurrection, ascension, second coming, and reigning for the
application of God's full salvation to us—vv. 5, 9-10; cf. Psalms 22; Isaiah 53;
Daniel 9:26.
- B. Although the Spirit of Christ was constituted dispensationally through
and with Christ's death and resurrection in the New Testament time (John
7:39; Romans 8:9-11), the function of the Spirit is eternal, because He is the
eternal Spirit (Hebrews 9:14).
- C. The Spirit of Christ, in His eternal function, was in the Old Testament
prophets, making them clear concerning Christ coming to the New
Testament believers to be the all-sufficient and unlimited grace of
God's full salvation to them for their entry into the joy of the Lord in the
kingdom age, which is the salvation of their souls—John 1:17; Hebrews 10:29;
1 Peter 1:9; Matthew 25:21, 23.
- D. The Spirit of Christ applies God's full salvation as grace to us by two
instrumentalities: the prophesying of the Old Testament prophets and the
preaching of the New Testament apostles—1 Peter 1:10-12; cf. Revelation 2:7a.

§ Day 3

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

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

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

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

【周四】

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

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

IV. The grace on which the believers set their hope perfectly will be brought to the believers at the revelation of Jesus Christ—1 Pet. 1:13:

A. The grace being brought to us at the revelation of Jesus Christ refers to the salvation of the soul as the consummation of God's full salvation—vv. 5, 9-10:

1. The grace given to us in Christ was bestowed on us before the world began—2 Tim. 1:9; Titus 2:11.
2. God, who was in the beginning, became flesh in time as grace for man to receive, possess, and enjoy—John 1:1, 14, 16-17.
3. The processed Triune God, who has been consummated as the all-inclusive, life-giving, and indwelling Spirit, has become the Spirit of grace with our spirit—1 Cor. 15:45b; 2 Cor. 3:17; Heb. 10:29; Gal. 6:18; Phil. 4:23.

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

§ Day 4

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

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

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

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

【周五】

陆 生命之恩乃是所有信徒，不论刚强或软弱，所承受的——三 7：

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

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

柒 神诸般的恩典指明神种种恩典的丰富，由圣徒彼此供应——彼前四 10：

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

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

捌 神赐恩给谦卑的人，敌挡狂傲的人——彼前五 5：

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

B. The processed Triune God as grace received and enjoyed by us becomes visibly expressed for others to see in our holy living and church meetings—Acts 11:23.

C. We have been called to enjoy and express Christ as grace in the midst of sufferings so that we may become a reproduction, a xerox copy, of Christ as our model, according to His God-man living—1 Pet. 2:20-21.

§ Day 5

VI. The grace of life is the inheritance of all the believers, whether strong or weak—3:7:

A. The grace of life is God as life and life supply to us in His Divine Trinity—the Father as the source of life, the Son as the course of life, and the Spirit as the flow of life, who flows within us, with the Son and the Father, as grace to us—John 7:38-39; Rev. 22:1.

B. We are heirs to inherit the grace of life and vessels to contain the grace of life—1 Pet. 3:7; Eph. 1:14; 2 Cor. 4:7.

VII. The varied grace of God indicates the riches of the grace of God in its varieties ministered by the saints one to another—1 Pet. 4:10:

A. The varied grace of God is the rich supply of life, which is the Triune God ministered into us in many aspects—2 Cor. 13:14; 12:9.

B. We need to be good stewards of the varied grace of God, speaking the words of grace as the oracles of God and ministering out of the strength and power of grace, which God supplies—1 Pet. 4:10-11; Luke 4:22; Eph. 3:2; 4:29.

VIII. God gives grace to the humble while He resists the proud—1 Pet. 5:5:

A. In the church life, all of us need to gird ourselves with humility toward one another so that we may enjoy God as the Grace-giver—cf. John

十三 3～5。

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

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

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

【周六】

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

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

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

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

13:3-5.

B. Humility saves us from all kinds of destruction and invites God's grace, whereas pride makes us a top fool—James 4:6; Psa. 138:6; Prov. 29:23.

C. We must be willing to be made humble, lowly, under the mighty hand of God in His discipline and to throw our life with its care upon God, because He cares for us lovingly and faithfully—1 Pet. 5:5-7; cf. Psa. 55:22.

IX. "The God of all grace"—who has called the believers into His eternal glory—perfects, establishes, strengthens, and grounds them through their sufferings; this "all grace" is the "true grace of God," into which the believers should enter and in which they stand—1 Pet. 5:10, 12.

§ Day 6

X. The true grace of God is the grace in which, together with the knowledge of our Lord and Savior Jesus Christ, the believers should grow unto His glory both now and unto the day of eternity—2 Pet. 3:18:

A. This is the concluding word of the apostle Peter's writings, indicating that whatever he has written is of, in, by, and through the grace of God.

B. The product of the grace in God's economy is the Body of Christ as God's poem to be the New Jerusalem as the consummation of God's righteousness in the new heavens and new earth—Eph. 2:7-10; 2 Pet. 3:13.

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

直到永远——弗二 7。

2:7.

第五周■周一

晨兴喂养

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

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

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

信息选读

神在祂经纶中的恩典是丰富的、是繁增的、又是洋溢的。…神恩典的丰富，超越各样的限制；这是神自己的丰富，作我们的享受。并且神的恩典，与耶稣基督恩典中的恩赐，乃是洋溢地临到多人。（罗五 15 下，20 下。）…信徒对神经纶中之恩典的经历，也是得神将各样的恩典洋溢的加给。林后九章八节说，“神能使各样的恩典向你们洋溢，使你们在凡事上常常十分充足，能洋溢出各样的善工。”今天我们在这里，神将祂各样的恩典洋溢的加给我们。

WEEK 5 — DAY 1

Morning Nourishment

1 Pet. 1:2 Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto the obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

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

Peter speaks of the grace that multiplies in the believers' daily life in the full knowledge of God and of Jesus their Lord (1 Pet. 1:2; 2 Pet. 1:2). In the full knowledge of God and the Lord, the onefold grace multiplies...When a believer becomes mature in the divine life, he will enjoy a multiplication manyfold. Grace is unlimited just as God is unlimited. When we were regenerated, we received God into us, but we had only a small amount of God. Gradually, as God increases within us through the years, we will be weighty with the measure of God. This is because God as grace will be increased in us. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 404)

Today's Reading

The grace of God in His economy is rich, multiplying, and abounding... The riches of God's grace surpass every limitation. These are the riches of God Himself for our enjoyment. Furthermore, the grace of God and the gift in grace of Jesus Christ have abounded to the many (Rom. 5:15b, 20b). In their experience of the grace in God's economy, the believers also receive God's abounding supply of all grace. Second Corinthians 9:8 says, "God is able to make all grace abound unto you, that, in everything always having all sufficiency, you may abound unto every good work." Today we have God abundantly supplying us with all grace.

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

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

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

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

We are constantly enjoying God's multiplying grace (1 Pet. 1:2b; 2 Pet. 1:2; Rev. 22:21). Peter speaks of this multiplying grace in his first and second Epistles. This grace is not dead but living and multiplying; it is being multiplied to us day by day. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," pp. 309, 312)

Paul often uses the expression grace to you and peace. Peter, however, twice speaks of grace and peace being multiplied [1 Pet. 1:2; 2 Pet. 1:2]...Peter desires not only that grace be with the saints but that grace be multiplied to them. Have you ever thought about what it means for grace to be multiplied?...Most of us may find this expression puzzling. Peter's use of the word multiplied is another illustration of his particularity. In this matter, not even Paul was as particular as Peter, for he never spoke in his Epistles of grace and peace being multiplied. The word multiplied indicates that a certain thing is present and that instead of having another of the same thing added, we need what we have to be multiplied. This means that we need the multiplication of the grace we already have. We do not need another grace. What we need is to have multiplied the grace we have already.

With the thought of multiplied grace as the base, Peter goes on to speak in 1 Peter 4:10 of varied grace: "Each one, as he has received a gift, ministering it among yourselves as good stewards of the varied grace of God." We all should be good stewards of what Peter calls varied grace, grace in different aspects and of different categories. Peter mentions grace again in 5:10, where he speaks of the God of all grace. Therefore, in 1 Peter we have four unique expressions concerning grace: grace of life, multiplied grace, varied grace, and all grace. The grace of life is being multiplied in us. Then it becomes the varied grace and eventually, the all grace. As a result, we do not have grace just from one direction but from many directions, for example, from the heavens and from the earth, from our husband or wife, and from our children...If you have four children, you will enjoy grace in four aspects. But if you have more children, you will enjoy more aspects of grace. (Life-study of 1 Peter, pp. 4-5)

Further Reading: CWWL, 1973-1974, vol. 1, pp. 367-375, 389-397; CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," chs. 19—20

第五周■周二

晨兴喂养

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

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

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

信息选读

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

WEEK 5 — DAY 2

Morning Nourishment

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

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

In 1 Peter 1:10...grace is a synonym for salvation. In 1:13 grace also refers to God's salvation. John 1:14 says that the Word became flesh and tabernacled among us, full of grace. This grace is God in the Son as our enjoyment. In 1 Corinthians 15:10 Paul says, "By the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me." The grace to which Paul refers three times in this verse is the resurrected Christ becoming the life-giving Spirit to bring the processed God in resurrection into us to be our life and life supply that we may live in resurrection. Therefore, grace is the Triune God becoming life and everything to us. (Life-study of 1 Peter, p. 64)

Today's Reading

First Peter 1:10 speaks of the grace that was to come unto the believers, which was prophesied by the prophets, who sought and searched diligently concerning the salvation of the believers' souls. The [aspect of] grace mentioned by Peter here is different from the [aspect of] grace mentioned in John 1. John says that the Word became flesh, full of grace, and that grace came through Jesus Christ (vv. 14, 17). Grace came through Jesus Christ, with Jesus' incarnation, but Peter says that there is a grace that is not yet but is to come.

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

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

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

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

参读：彼得前书生命读经，第一至二、七至九篇。

This grace was not mentioned in the Old Testament, but it was prophesied by the prophets, who sought and searched diligently concerning the salvation of the believers' souls (1 Pet. 1:9)...Peter speaks of the grace that was for the salvation of the believers' souls. What Peter teaches as grace is not the grace that saves our spirit or our body, but the grace that saves our soul...A man can gain the whole world and lose his soul [Mark 8:36]. This shows that the soul needs to be saved. If, for the sake of saving your soul, you sacrifice the whole world, that is worthwhile. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 457-458)

In 1 Peter 1:12...these things refers to the sufferings of Christ and His glories. The Old Testament prophets ministered the sufferings and glories of Christ to the New Testament believers. These things have been announced to us through those who preached the gospel. The ones who preached the gospel were the apostles of the New Testament. The prophets searched and prophesied; the apostles preached. The preaching of the apostles is the Spirit's practical application of God's salvation in the New Testament. Both the prophesying of the prophets and the preaching of the apostles were the application of the Spirit. This means that the Spirit applies God's full salvation by two instrumentalities, the prophesying of the prophets and the preaching of the apostles.

I believe that...the Spirit is applying God's full salvation to you...I simply preach Christ, the death of Christ, and the different glories of Christ. Each preaching is an application of the Spirit...My greatest joy is to see the saints receive Christ through the application of the Spirit. I am especially happy to see the second generation growing up in the church life. My heart leaps when I see that they are receiving the application of God's salvation through this ministry and by the Spirit.

I encourage you all to go forth and preach Christ. The apostles are not the only ones who can preach. As long as you preach Christ, you are included among those who preach the gospel by the Holy Spirit sent from heaven. (Life-study of 1 Peter, pp. 76-77)

Further Reading: Life-study of 1 Peter, msgs. 1—2, 7—9

第五周■周三

晨兴喂养

彼前一 13 “…全然寄望于耶稣基督显现的时候，所带给你们的恩。”

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

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

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

信息选读

WEEK 5 — DAY 3

Morning Nourishment

1 Pet. 1:13 ...Set your hope perfectly on the grace being brought to you at the revelation of Jesus Christ.

2 Tim. 1:9-10 Who has saved us and called us with a holy calling... according to His own purpose and grace, which was given to us in Christ Jesus before the times of the ages but now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life...

First Peter 1:13 speaks of the grace on which the believers set their hope perfectly. Nearly every day, I pray that my soul will be saved at the Lord's coming back...This is the saving of the soul in the next age for those who enter into the enjoyment of the Lord to feast with Him [Matt. 25:20-23]. This grace will come by the revelation of the Lord Jesus at His second coming. It was studied by the prophets in the Old Testament and is hoped for by us, the New Testament believers. Thank the Lord for such a grace. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 458-459)

Grace is God's provision in life given to us so that we may live out His purpose [2 Tim. 1:9-10]...God's grace was given to us in eternity, but it was manifested and applied to us through our Lord's first coming, in which He nullified death and brought life to us (Heb. 9:26)...The grace destined to be given to us came with the appearing of the Lord Jesus. This grace is not merely a blessing; it is a person, the Triune God Himself given to us to be our enjoyment. This grace came when the Lord Jesus appeared, and now it is with us today. (Conclusion of the New Testament, pp. 3675-3676)

Today's Reading

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

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

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

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

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

参读：彼得前书生命读经，第十一篇；罗马书的结晶，第二十二至二十四篇。

In 1 Peter 1:13 Peter...charges us to set our hope perfectly on the grace. This hope is the living hope obtained through regeneration (v. 3). We need to set our living hope perfectly on the grace that is being brought to us at the revelation of Jesus Christ. Surely this grace is not merely unmerited favor. It refers to the salvation of the soul (vv. 5, 9-10), which will be the consummation of God's full salvation. Grace was brought to us by the Lord's first coming (John 1:17). It will be consummated by His second coming. On such grace we should set our hope.

Whatever we enjoy of the Lord today is, comparatively speaking, a small portion. In the Bible this is called the foretaste; it is not yet the full taste. This age is an age of foretaste. But when the Lord Jesus comes back, we will enjoy the full taste. While we are enjoying the foretaste, we set our hope on the coming full taste...The coming full taste will be the consummation of this unique grace.

Toward the end of 1 Peter 1:13 Peter speaks of the revelation, [the unveiling] of Jesus Christ...At present, we are enjoying the Lord Jesus as a foretaste under the veil. But the time is coming when the veil will be taken away.

Because we are under a veil with the Lord, others may not be able to understand what we are doing. We may try to tell them that we are enjoying Christ. However, they may say that this is nonsense. Our enjoyment is concealed, and others who do not share the same experience cannot know anything about it. But one day the Lord Jesus will be revealed. Then others will be able to understand that we have been enjoying the Lord Jesus. This revelation will be the coming grace as the consummation of the full salvation of the Triune God.

If we are not enjoying the Lord Jesus as the foretaste, we will not have the hope that He will be revealed as our full taste...When we enjoy the foretaste, we have such a hope. We need to set our hope perfectly on the grace being brought to us at the revelation, the unveiling, of Jesus Christ. (Life-study of 1 Peter, pp. 89-90)

Further Reading: Life-study of 1 Peter, msg. 11; CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," chs. 22—24

第五周■周四

晨兴喂养

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

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

信息选读

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

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

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

WEEK 5 — DAY 4

Morning Nourishment

1 Pet. 2:19-21 For this is grace, if anyone, because of a consciousness of God, bears sorrows by suffering unjustly...If, while doing good and suffering, you endure, this is grace with God. For to this you were called, because Christ also suffered on your behalf, leaving you a model so that you may follow in His steps.

If, due to our consciousness of God, we are willing to bear sorrows and suffer unjustly, that is, suffer unjust treatment, this is grace. The Greek word rendered “grace” in 1 Peter 2:19 is charis, referring here to the motivation of the divine life within us and its expression in our living, which becomes in our behavior gracious and acceptable in the eyes of both man and God (v. 20). (Life-study of 1 Peter, pp. 172-173)

Today's Reading

A consciousness of God [1 Pet. 2:19] can also be rendered “for conscience toward God” and is the consciousness of our relation to God. It indicates that a believer is living in an intimate fellowship with God, that he has and keeps a conscience toward God that is both good and pure.

According to the context, the unjust suffering spoken of in 1 Peter 2:19 must be the mistreatment inflicted by the unbelieving masters. These masters opposed and persecuted their believing servants because of their Christian testimony (3:14-18; 4:12-16).

These verses speak about our behavior in our daily life as Christians. The Christian life is a matter of behavior. Suppose we did not have the divine life within us. This would certainly make family life very difficult, especially in relation to our in-laws, and particularly, to the mother-in-law...For both a husband and a wife, a mother-in-law can create a difficult situation. For this

况。为这缘故，按人说，夫妻婚后不与岳母、婆婆同住较好。

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

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

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

参读：彼得前书生命读经，第十九至二十篇。

reason, humanly speaking, it is better that a married couple not have a mother-in-law live with them.

The point here is that if we are those without the divine life, we will face problems in our married life, no matter how much we may love one another... No matter how much alike a husband and a wife may be, there will be differences between them regarding temper, disposition, habit, background, and understanding. The husband will have his way of viewing things, and the wife will have hers. Likewise, the wife will have her habits and disposition, and the husband will have his. Therefore, they will have difficulties with the five troubling factors of temper, disposition, habit, background, and way of understanding. This will be the situation even if the husband and wife love each other very much and are refined, educated people. Sometimes at least they will find the situation intolerable and will quarrel with one another. If a mother-in-law is visiting at such a time, she will find the situation altogether unpleasant and unacceptable. She would not even want to observe such an ungracious situation.

But suppose a husband and wife both have the divine life and live according to this life. In spite of the differences in temper, disposition, habit, background, and understanding, grace inwardly motivates both the husband and the wife. Furthermore, this grace is expressed in their living. If the mother-in-law of either the husband or wife observes their way of living, she will find it gracious, pleasant, and acceptable. This is grace.

Peter...says, "This is grace." Then he tells us that Christ has left us a model. The grace and the model are closely related. When anyone observes the expression of the Triune God as grace from within a believer and recognizes that this is grace, there is an indication that this one has become a xerox copy of Christ, the model. To express the Triune God as grace in the midst of unjust suffering is to become a reproduction of Christ. Therefore, instead of saying, "This is grace," it is possible to say, "This is a reproduction of Christ." The manner of life that expresses the processed Triune God as grace is not only grace—it is a reproduction of Christ. (Life-study of 1 Peter, pp. 173-174, 182)

Further Reading: Life-study of 1 Peter, msgs. 19—20

第五周■周五

晨兴喂养

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

四 10 “各人要照所得的恩赐，将这恩赐彼此供应，作神诸般恩典的好管家。”

五 5 “…神敌挡狂傲的人，赐恩给谦卑的人。”

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

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

信息选读

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

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

WEEK 5 — DAY 5

Morning Nourishment

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

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

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

Peter also speaks of the grace of life that is the inheritance of all the believers, whether strong or weak (1 Pet. 3:7). Peter teaches the believing brothers to love and to sympathize with their wives because the wives as the weaker vessels are fellow heirs of the grace of life...This life is the Triune God Himself as our life, living in us to be our inheritance.

The varied grace of God [1 Pet. 4:10]...indicates the riches of the grace of God in its varieties ministered by the saints to one another. You minister to me one variety of grace, and I minister to you another variety. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 404)

Today's Reading

Grace varies according to our situation and environment. For example, it will vary according to the kind of wife you have, whether she is naturally submissive or difficult. If your wife is good, you will not have as much grace as if she were difficult. Likewise, if you do not have any children, you will not enjoy the aspect of grace related to children. Oh, we all need to know this varied grace!

In 1 Peter 5:5 Peter says that all of us should gird ourselves with humility toward one another...God resists the one who lifts himself above others and regards himself as better than others. Instead of being proud and showing ourselves above others, we should gird ourselves with the apron of humility. (Life-study of 1 Peter, pp. 5-6, 295-296)

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

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

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

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

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

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

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

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

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

Peter speaks of the all grace by which God, who has called the believers into His eternal glory, perfects, establishes, strengthens, and grounds them through their sufferings (1 Pet. 5:10). The all grace is the perfecting grace, establishing grace, strengthening grace, and grounding grace. God perfects, establishes, strengthens, and grounds us by grace through the channel of sufferings. Because of my weakness, nearly every day is a suffering day for me. But God has perfected, established, strengthened, and grounded me through sufferings.

Some kinds of so-called grace are untrue; they are false. In 1 Peter 5:12 there is the true grace of God that is the all grace of God in verse 10, into which the believers should enter and in which they should stand. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 405)

Further Reading: Life-study of 1 Peter, msgs. 22—23, 27, 33—34; CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," chs. 3—4

第五周■周六

晨兴喂养

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

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

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

信息选读

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

WEEK 5 — DAY 6

Morning Nourishment

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

Eph. 2:7 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus.

Second Peter 3:18 says that we need to grow in grace. Grace is God Himself with divinity processed through incarnation, death, resurrection, and ascension. All these elements of grace are within us to be one with us. Grace is God Himself as our life to be one with us, to save us, to make His home in us, and to be formed in us. We need to grow in such a grace for His glory today and unto the day of eternity. Second Peter 3:18 is the concluding word of the apostle Peter's writings, indicating that whatever he has written is of, in, by, and through the grace of God. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 460)

Today's Reading

The consummation of the believers' experience of the grace of God in His economy is the church as the Body of Christ (Eph. 1:6-8, 22-23). How is the Body of Christ produced? We were fallen sinners, but Christ came and shed His blood to redeem us back into Himself. Christ is the sphere and element of our salvation. The precious blood of Christ redeemed us back into Himself as the sphere and element. In Christ we enjoy His element, and with His element we have been made God's precious possession. Ephesians 1:22-23 shows us that the power that God caused to operate in Christ raised Him from the dead so that He might transcend the world and ascend to the heavenlies, being seated at the right hand of God, crushing the enemy, having all things subjected under

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

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

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

参读：神在祂经纶中的律法与恩典，第二、四篇。

His feet, and thus being given to be the Head over all things. Such power is “to the church,” that is, transmitted to the church. The church as His Body receives the transmission of this power. Since the Head has this power, the Body also receives the transmission of this power. It is in this way that the Body of Christ is produced.

The product of the grace in God’s economy is a poem (2:10a). The heavens, the earth, and man, which were created by God, are not God’s poem. Rather, the church, the Body of Christ, is God’s poem. The product of the grace in God’s economy is a poem to exhibit the surpassing riches of the grace in God’s economy (v. 7)...Grace is rich, abounding, multiplying, and increasing. On the one hand, we are to exhibit the rich grace of God, and on the other hand, we are to carry out what God foreordained. These good works [v. 10] must be the doing of His will that we may live the church life and bear the testimony of Jesus Christ.

To the apostle Paul, all things were like refuse, and grace was God in Christ. It was by grace, the Lord whom he experienced, that he labored for the Lord more abundantly than all the apostles. Like Paul, we should take the processed and consummated Triune God as grace in our living and work today. Our total living should be like this, not just doing some proper things or good things. In such a total living, it is altogether not a matter of being right or wrong or of doing good or evil; it is altogether in the sphere of the processed Triune God. In such a living we take only life as the principle. Whatever is of life, that is what God wants; whatever is not of life, that is what God rejects. This life is the rich grace with God the Father as the substance, God the Son as the element, and God the Spirit as the essence; this life is God coming to be our grace. This is the living that we should have. May the Lord be merciful to us and bless us that we may live such a life so that eventually we can experience the consummation of the grace of God in His economy. (CWWL, 1991-1992, vol. 2, “The Law and Grace of God in His Economy,” pp. 335-336, 342-343)

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

第五周诗歌

经历基督 — 作恩典

376

10 10 10 10 (英 497)

降 E 大调

4/4

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

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

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

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

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

WEEK 5 — HYMN

Grace in its highest definition is

Experience of Christ — As Grace

497

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

2. God is incarnate in the flesh that we
 Him may receive, experience ourself;
 This is the grace which we receive of God,
 Which comes thru Christ and which is Christ Himself.

3. Paul the Apostle counted all as dung,
 'Twas only God in Christ he counted grace;
 'Tis by this grace—the Lord experienced—
 That he surpassed the others in the race.

4. It is this grace—Christ as our inward strength—
 Which with His all-sufficiency doth fill;
 It is this grace which in our spirit is,
 There energizing, working out God's will.

5. This grace, which is the living Christ Himself,
 Is what we need and must experience;
 Lord, may we know this grace and by it live,
 Thyself increasingly as grace to sense.

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

This image shows a single page from a notebook or ledger. It features approximately 20 evenly spaced horizontal black lines across its entire width, providing a guide for writing. The margins are consistent on all sides, and there are no other markings, text, or illustrations present.