第二週

經歷神在祂經綸中的恩典

詩歌：376

讀經：弗一10，三9，提前一4，加六18，林前十五10，彼後三18上

【週一】

壹 神永遠的經綸是要得着一班人，使三一神能將祂自己分賜到他們裏面，作他們的生命和一切，好叫他們能與祂聯結爲一，被祂充滿、佔有，在地上與祂成爲一個生機的實體，作基督的身體，召會，使祂得着團體的彰顯—弗一3～23：

一神永遠的經綸乃是整本聖經的中心線—10節，三9。

二解經應該嚴格受這中心線管制，並在其光照之下—路二四27，32，44。

三我們該專注、強調並供應的一件事，就是神新約的經綸—提前一4。

四基督徒的生活乃是爲着神經綸的生活—林後五14～15。

【週二、週三】

Week Two

Experiencing the Grace of God in the Economy of God

Hymns: 497

Scripture Reading: Eph. 1:10; 3:9; 1 Tim. 1:4; Gal. 6:18; 1 Cor. 15:10; 2 Pet. 3:18a

§Day 1

I. God's eternal economy is to gain a group of people, that the Triune God may dispense Himself into them to be their life and everything so that they may be joined to Him as one, be filled and occupied with Him, and be one organic entity with Him on earth to be the Body of Christ, the church, for His corporate expression—Eph. 1:3-23:

A. The eternal economy of God is the central line of the entire Scripture—v. 10; 3:9.

B. The interpretation of the Scriptures should be strictly governed by this central line under its enlightenment—Luke 24:27, 32, 44.

C. The one thing that should be focused on, emphasized, and ministered is the New Testament economy of God—1 Tim. 1:4.

D. The Christian life is a life that is for God's economy—2 Cor. 5:14-15.

§Day 2 & Day 3

貳『願我們主耶穌基督的恩與你們的靈同在』—加六 18：

一神經綸的標的乃是：基督今天乃是在我們靈裏之神的恩典—18 節：

1 我們重生的靈有那靈內住其中，乃是神應許之福的中心點—約三 6，羅八 10，十五 29，弗一 3。

2 我們需要主的恩典，就是那包羅萬有之靈全備的供應，與我們的靈同在—腓一 19，提後四 22。

二耶穌基督的恩，乃是具體化身在子裏，又實化爲賜生命的靈之三一神的全備供應，藉着我們靈的運用，給我們享受—約一 14，林前十五 45 下，提後四 22，門 25：

1 恩典是父神具體化身在子裏，子又實化爲那靈，至終那靈就是恩典—來十 29。

2 這恩典，就是三一神的終極完成，現今住在我們的靈裏—腓四 23。

3 我們的靈是我們可以經歷恩典惟一的地方—提後四 22。

4 我們要領受並享受恩典，就需要轉向我們的靈，並留在那裏，以主爲元首和君王，尊敬祂的地位，尊崇祂的權柄，並看見施恩的寶座是在我們的靈裏—加六 18，來四 16。

三我們是神的兒女，應當成爲在靈裏接受並享受我們主的恩典的人—林後十三 14，門 25：

1 接受基督這恩典的靈是一生之久、持續不斷的事—約一 16，啓二二 21。

2 日復一日，應當有一種美妙的神聖傳輸在進行，就是神全備的供應恩典的靈，我們不斷的接受恩典的

II. "The grace of our Lord Jesus Christ be with your spirit"—Gal. 6:18:

A. The mark of God's economy is that Christ today is the grace of God in our spirit—v. 18:

1. Our regenerated spirit indwelt by the Spirit is the focus of God's promised blessing—John 3:6; Rom. 8:10; 15:29; Eph. 1:3.

2. We need the grace of the Lord, which is the bountiful supply of the all-inclusive Spirit, to be with our spirit—Phil. 1:19; 2 Tim. 4:22.

B. The grace of Jesus Christ is the bountiful supply of the Triune God (who is embodied in the Son and realized as the life-giving Spirit) enjoyed by us through the exercise of our human spirit—John 1:14; 1 Cor. 15:45b; 2 Tim. 4:22; Philem. 25:

1. Grace is God the Father embodied in the Son who is realized as the Spirit; ultimately, the Spirit is grace—Heb. 10:29.

2. This grace, the ultimate consummation of the Triune God, now dwells in our spirit—Phil. 4:23.

3. Our spirit is the only place where we can experience grace—2 Tim. 4:22.

4. In order to receive and enjoy grace, we need to turn to our spirit and remain there, recognizing the Lord as the Head and the King, respecting His position, honoring His authority, and seeing that the throne of grace is in our spirit—Gal. 6:18; Heb. 4:16.

C. As children of God, we should be those who receive and enjoy the grace of our Lord in our spirit—2 Cor. 13:14; Philem. 25:

1. The receiving of Christ as the Spirit of grace is a lifelong, continuous matter—John 1:16; Rev. 22:21.

2. Day by day a marvelous divine transmission should take place as God supplies the Spirit of grace bountifully, and we receive the Spirit of

靈一加三 2 ～ 5，約三 34。

3 我們向這屬天的傳輸敞開自己，好領受包羅萬有、賜生命的恩典之靈的供應，路乃是藉着操練我們的靈來禱告並呼求主一帖前五 16 ～ 18，羅十 12 ～ 13。

4 我們接受並享受經過過程並終極完成之三一神作我們的恩典，就逐漸與祂生機的成爲一；祂會成爲我們的構成成分，我們會成爲祂的彰顯一林後一 12，十二 9。

【週四】

叁『因着神的恩，我成了我今天這個人，並且神的恩臨到我，不是徒然的；…但這不是我，乃是神的恩與我同在』—林前十五 10：

一林前十五章十節三次所題到的『恩』，乃是復活的基督成了賜生命的靈，（45，）在復活裏將經過過程的三一神帶到我們裏面，作我們的生命和生命的供應，使我們能在復活裏活着：

1 恩乃是三一神成了我們的生命和一切一約一 17，加二 21。

2 大數的掃羅原是罪人中的罪魁，（提前一 15 ～ 16，）因着這恩竟成了最前面的使徒，比眾使徒格外勞苦。

3 保羅靠這恩而有的職事和生活，對基督的復活乃是無法否認的見證一林後一 12，十二 9。

二林前十五章十節的『不是我，乃是神的恩』，等於加拉太二章二十節的『不再是我，乃是基督』；這表明基督自己就是神的恩—神自己藉着使徒作工：

grace continually—Gal. 3:2-5; John 3:34.

3. The way to open ourselves to the heavenly transmission in order to receive the supply of the all-inclusive life-giving Spirit of grace is by exercising our spirit to pray and call on the Lord—1 Thes. 5:16-18; Rom. 10:12-13.

4. As we receive and enjoy the processed and consummated Triune God as our grace, we will gradually become one with Him organically; He will become our constituent, and we will become His expression—2 Cor. 1:12; 12:9.

§Day 4

III. "By the grace of God I am what I am; and His grace unto me did not turn out to be in vain,...yet not I but the grace of God which is with me"—1 Cor. 15:10:

A. Grace, mentioned three times in 1 Corinthians 15:10, is the resurrected Christ becoming the life-giving Spirit (v. 45) to bring the processed Triune God in resurrection into us to be our life and life supply that we may live in resurrection:

1. Grace is the Triune God becoming life and everything to us—John 1:17; Gal. 2:21.

2. It is by this grace that Saul of Tarsus, the foremost of sinners (1 Tim. 1:15-16), became the foremost apostle, laboring more abundantly than all the apostles.

3. Paul's ministry and living by this grace are an undeniable testimony to Christ's resurrection—2 Cor. 1:12; 12:9.

B. Not I but the grace of God in 1 Corinthians 15:10 equals no longer I...but...Christ in Galatians 2:20; this shows that Christ Himself is the grace of God—God Himself working through the apostle:

【週五】

1 那推動使徒保羅並在他裏面運行的恩，不是任何事物，乃是一個活的人位，復活的基督，父神的具體化身，成了包羅萬有賜生命的靈，住在使徒裏面，作他的一切。

2 這與保羅在腓立比四章十三節的宣告相合：『我在那加我能力者的裏面，凡事都能作』：

a 在十三節裏的『加我能力者』是指復活的基督，祂成了賜生命的靈。

b 保羅在這樣一位基督裏面得着加力，凡事都能作；這就是神的恩。

【週六】

肆 『你們…要在我們的主和救主耶穌基督的恩典…上長大』—彼後三 18 上：

一 恩典就是三一神在我們裏面作我們的生命和生命的供應；在恩典上長大，就是在這生命供應內裏的源頭上長大—彼前五 10。

二 恩典乃是神經過成肉體、死、復活和升天的過程；這一切恩典的元素都在我們裏面，與我們成爲一—腓四 23：

1 恩典乃是神自己作我們的生命，與我們成爲一，拯救我們，安家在我們裏面，並成形在我們裏面；在恩典上長大，就是在神的增長上長大—西二 19。

2 恩典就是神眷臨我們，留在我們這裏，並使祂自己與我們成爲一；我們需要在這樣的恩典裏長大，使祂得榮耀，從現今直到永遠之日—啓二二 21。

§Day 5

1. The grace that motivated the apostle Paul and operated in him was not some matter or some thing but a living person, the resurrected Christ, the embodiment of God the Father who became the all-inclusive life-giving Spirit, who dwelt in the apostle as his everything.

2. This corresponds to Paul's declaration in Philippians 4:13: "I am able to do all things in Him who empowers me":

a. In Philippians 4:13 Him refers to the resurrected Christ who became the life-giving Spirit.

b. In such a Christ, Paul was empowered to do all things; this is the grace of God.

§Day 6

IV. "Grow in the grace...of our Lord and Savior Jesus Christ"—2 Pet. 3:18a:

A. Grace is the Triune God being life and the life supply to us and in us; to grow in grace is to grow in this inward source of the supply of life—1 Pet. 5:10.

B. Grace is God processed through incarnation, death, resurrection, and ascension; all these elements of grace are within us to be one with us—Phil. 4:23:

1. 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; to grow in grace is to grow in the increase of God—Col. 2:19.

2. Grace is God's visitation to us to stay in us and make Himself one with us; we need to grow in such grace for His glory today and unto the day of eternity—Rev. 22:21.

第二週▪週一

晨興餧養

弗一10『爲着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下。』

三9『…將那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明。』

在神永遠的計畫裏，祂要得着一班人，好把祂自己分賜到這班人裏面，作他們的生命和一切，使他們能和祂聯結爲一，並且被祂充滿、佔有，在地上與祂成爲一體，作基督的身體，就是召會，以彰顯祂自己。今天，這個彰顯在召會裏是個開始，還要往前進到來世的千年國，直到永世的新耶路撒冷。爲此，神創造了宇宙，在這宇宙間有大地，…地上有各種的生物，這一切都是爲着神所造的人，能在其中存活。所以，人乃是神宇宙創造的中心（李常受文集一九八七年第三册，一七六頁）。

信息選讀

基督徒的生活…是基督徒在他們所在的地方，作爲地方召會，團體的活基督並顯大基督的生活，成爲基督在地方上的彰顯，作基督宇宙身體的一部分。…基督徒的生活不該只是個人的基督徒生活。

基督徒的生活不僅是過一種倫理的生活，有人性的美德，如同地上的鹽和世上的光，爲着榮耀神（太五13～16）；更是過一種生活，就是基督自己，有祂神聖的屬性，彰顯在祂人性的美德裏，成爲祂生機身體的一部分，爲着神永遠經綸的宇宙性終極完成（弗三8～11）。

WEEK 2 — DAY 1

Morning Nourishment

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

3:9 ...To enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

God's eternal economy is to gain a group of people that He may dispense Himself into them to be their life and everything so that they may be joined to Him as one, be filled and occupied with Him, and be one entity with Him on the earth to be the Body of Christ, the church, for His expression. This expression begins in the church today, proceeds to the millennial kingdom in the next age, and continues in the New Jerusalem in eternity. For this, God created the universe. In this universe there is the earth, ...and there are various living creatures upon the earth. All these things were created for the existence of the man whom God created. Hence, man is the center of God's created universe. (CWWL, 1987, vol. 3, p. 146)

Today's Reading

The Christian life is the life in which the Christians live Christ and magnify Him corporately in their locality as a local church to be a local expression of Christ as a part of the universal Body of Christ...The Christian life should not be just an individual Christian life.

The Christian life is not just to live an ethical life with the human virtues, as the salt of the earth and the light of the world, for the glory of God (Matt. 5:13-16), but to live a life that is Christ Himself with His divine attributes expressed in His human virtues to be a part of His organic Body for the universal consummation of the eternal economy of God (Eph. 3:8-11).

在召會生活中，我們過的一種生活，就是基督自己，有祂神聖的屬性彰顯在祂人性的美德裏。祂的屬性是神聖的，但祂的美德是人性的。人性的美德顯明神聖的屬性，而神聖的屬性乃是彰顯在人性的美德裏。這是爲使我們成爲祂生機身體的一部分。我們過的一種生活，就是基督自己，不只是爲着個人的基督徒生活，更是爲着身體的生活。我們作爲基督生機身體的一部分而活，乃是爲着神永遠經綸的宇宙性終極完成。

我們看見，詩篇一篇不是說到神的經綸，只是說到個別敬虔之人的個人利益；但詩篇二篇完全是說到神的經綸。這篇詩說到神使基督成爲祂的受膏者（2）。神設立基督作祂的王（6），承受萬國並得着地，使祂在地上得着一個大國，爲着神的經綸（8～11）。我們必須相信這樣一位基督，以祂作我們的避難所。我們也必須愛祂，以嘴親祂（12）。這與神的經綸有關。大多數基督徒所想的都是他們個人的利益。對他們而言，得救不過是上天堂或在火湖裏沉淪的事；他們沒有想到神的經綸。但詩篇二篇啓示，基督完全是爲着神的經綸。我們必須相信祂，投奔於祂；我們也必須愛祂，以嘴親祂。

我們也必須承認，我們的考慮大部分是爲着個人的利益。我們可能想，當基督回來時，我們是否會得着獎賞或受到懲罰。我們不太會想到神的經綸。整卷詩篇從頭一點到最後一點，都啓示基督完全是爲着神的經綸。祂爲我們死，以完成神的經綸；祂救我們，以完成神的經綸；祂也活在我們裏面，使我們能爲着神的經綸而活在祂裏面。這就是爲甚麼我們不僅是召會，就是基督的身體；我們也是基督的國，神的國。神的國乃是神經綸的完成。我們都必須看見，基督徒的生活乃是爲着神經綸的生活（李常受文集一九九一至一九九二年第二册，四六四至四六六頁）。

參讀：跟上時代重建聖殿，第十三篇。

In the church life we live a life that is Christ Himself with His divine attributes expressed in His human virtues. His attributes are divine, but His virtues are human. The human virtues are to manifest the divine attributes, and the divine attributes are to be expressed in the human virtues. This is for us to be a part of His organic Body. We live a life that is Christ Himself, not just for the individual Christian life but for the Body life. We live as parts of His organic Body for the universal consummation of the eternal economy of God.

We have seen that Psalm 1 is not concerning God's economy. It concerns only the personal benefit of the individual godly man. But Psalm 2 is altogether concerning God's economy. This psalm says that God made Christ His Anointed (v. 2). God set up Christ as His King (v. 6) to inherit all the nations and to possess the earth to gain a great kingdom on the earth for God's economy (vv. 8-11). We have to believe in such a Christ, taking Him as our refuge. We also have to love Him, to kiss Him (v. 12). This concerns God's economy. All that most Christians think about is their personal benefit. To them salvation is only a matter of either going to heaven or perishing in the lake of fire. There is no consideration about God's economy. But Psalm 2 reveals that Christ is altogether for God's economy. We have to believe in Him, to take refuge in Him, and we have to love Him, to kiss Him.

We also have to admit that much of our consideration is for our personal benefit. We may consider whether we will receive a reward from Christ when He returns or will be punished by Him. We do not consider God's economy that much. The entire book of Psalms, from the first point to the last point, reveals that Christ is altogether for God's economy. He died for us in order to accomplish God's economy. He saves us in order to accomplish God's economy. He also lives in us that we may live in Him for God's economy. This is why we are not only the church, the Body of Christ, but also the kingdom of Christ, of God. The kingdom of God is the accomplishment of God's economy. We all have to realize that the Christian life is a life that is for God's economy. (CWWL, 1991-1992, vol. 2, "The Christian Life," pp. 348, 354-355)

Further Reading: CWWL, 1987, vol. 3, pp. 143-149

第二週▪週二

晨興餧養

來四 16『所以我們只管坦然無懼的來到施恩的寶座前，爲要受憐憫，得恩典，作應時的幫助。』

加六 18『弟兄們，願我們主耶穌基督的恩與你們的靈同在。阿們。』

約三 34『神所差來的，就說神的話，因爲祂賜那靈是沒有限量的。』

信徒對神經綸中之恩典的經歷，也是坦然無懼來到施恩的寶座前，得恩典，作應時的幫助（來四 16）。那在天上坐在寶座上的基督，現今也在我們的靈裏（羅八 10），這靈就是神居住的所在（弗二 22）。我們的靈既是神居住的所在，因此每當我們轉到靈裏，我們就能摸着天上的寶座；這寶座對我們乃是施恩的寶座。我們來到施恩的寶座前，就得着基督這恩典，作我們應時的幫助（李常受文集一九九一至一九九二年第二册，四〇八至四〇九頁）。

信息選讀

基督創造新造，乃是藉着祂的恩典與信徒的靈同在〔加六 18〕。…耶穌基督的恩，乃是三一神，具體化身在子裏，又實化爲賜生命之靈的全備供應，藉着我們靈的運用，給我們享受。恩典是父神具體化身在子裏，子又實化爲那靈，至終那靈就是恩典（來十 29）。那靈，就是三一神的終極完成，現今住在我們的靈裏。因此，我們的靈是我們可以經歷恩典惟一的地方。我們要領受並享受恩典，就需要轉向我們的靈，並留在那裏，以主爲元首和君王，尊敬祂的地位，尊崇祂的權柄。我們需要看見，施恩的寶座是在

WEEK 2 — DAY 2

Morning Nourishment

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Gal. 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

John 3:34 For He whom God has sent speaks the words of God, for He gives the Spirit not by measure.

In their experience of the grace in God's economy, the believers come forward with boldness to the throne of grace to find grace for timely help (Heb. 4:16). The very Christ who is sitting on the throne in heaven is also now in our spirit, where the habitation of God is (Eph. 2:22). Since today our spirit is the place of God's habitation, whenever we turn to our spirit, we touch the throne in heaven, and this throne is the throne of grace to us. When we come forward to the throne of grace, we receive Christ as grace for our timely help. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," p. 312)

Today's Reading

Christ created the new creation by His grace being with the believers' spirit [Gal. 6:18]... The grace of Jesus Christ is the bountiful supply of the Triune God (who is embodied in the Son and realized as the life-giving Spirit) enjoyed by us through the exercise of our human spirit. Grace is God the Father embodied in the Son who is realized as the Spirit. Ultimately, the Spirit is grace (Heb. 10:29). This Spirit, the ultimate consummation of the Triune God, now dwells in our spirit. Thus, our spirit is the only place where we can experience grace. In order to receive and enjoy grace, we need to turn to our spirit and remain there, recognizing the Lord as the Head and the King, respecting His position, and honoring His authority. We need to

我們的靈裏（四16）。每當我們轉到靈裏，呼求主名，來到施恩的寶座前，我們就該讓主登寶座，在我們裏面給祂元首權柄、王權和主權（西一18，啓四2）。神的寶座是湧流之恩典的源頭。…我們若讓主耶穌在我們裏面登寶座，那靈作爲生命水的河，就會從施恩的寶座湧流出來供應我們，我們會領受恩典並享受恩典（來四16，參啓二二1～2）。

我們需要成爲在靈裏接受並享受主恩典的人。接受基督這恩典的靈是一生之久、持續不斷的事。日復一日，應當進行着一個美妙的神聖傳輸：神全備的供應恩典的靈，我們不斷的接受恩典的靈（加三2～5，約三34）。我們向這屬天的傳輸敞開自己，好領受包羅萬有、賜生命之恩典的靈，路乃是藉着操練我們的靈來禱告並呼求主（帖前五16～18，羅十12～13）。我們接受並享受三一神作我們的恩典，就逐漸與祂生機的成爲一；祂成爲我們的構成成分，我們成爲祂的彰顯（林後一12，十二9）。

神經綸的標的乃是：基督今天乃是在我們靈裏之神的恩典。我們重生的靈有那靈內住其中，那靈乃是神應許之福的中心點。我們在我們重生的靈裏，經歷享受這靈作新約中心的福。因此，我們需要主的恩典，就是那包羅萬有之靈全備的供應（腓一19），與我們的靈同在。我們若不認識我們人的靈（這靈已經由聖靈重生），就無法享受基督作那包羅萬有的靈。我們需要學習操練我們的靈，在靈裏行事爲人，好享受基督的恩典；這恩典就是基督自己作我們的享受。

基督是神經綸的中心，那靈是基督的實際。當基督藉着那靈，實化在我們靈裏，我們就成爲新造。新造就是基督活在我們靈裏。因此，爲着過新造的生活，以成就神的定旨，我們的靈是極其重要的（新約總論第十一册，九七至九九頁）。

參讀：新約總論，第三百一十三、三百三十二、三百九十篇。

see that the throne of grace is in our spirit (4:16). Whenever we come to the throne of grace by turning to our spirit and calling on the name of the Lord, we should enthrone the Lord, giving Him the headship, the kingship, and the lordship within us (Col. 1:18; Rev. 4:2). God's throne is the source of the flowing grace… If we enthrone the Lord Jesus within us, the Spirit as the river of water of life will flow from the throne of grace to supply us and we will receive grace and enjoy grace (Heb. 4:16; cf. Rev. 22:1-2).

We need to be those who receive and enjoy the grace of the Lord in our spirit. The receiving of Christ as the Spirit of grace is a lifelong, continuous matter. Day by day a marvelous divine transmission should take place: God supplies the Spirit of grace bountifully, and we receive the Spirit of grace continually (Gal. 3:2-5; John 3:34). The way to open ourselves to the heavenly transmission in order to receive the supply of the all-inclusive life-giving Spirit of grace is by exercising our spirit to pray and call on the Lord (1 Thes. 5:16-18; Rom. 10:12-13). As we receive and enjoy the Triune God as our grace, we will gradually become one with Him organically; He will become our constituent, and we will become His expression (2 Cor. 1:12; 12:9).

The mark of God's economy is that Christ today is the grace of God in our spirit. Our regenerated spirit indwelt by the Spirit is the focus of God's promised blessing. It is in our spirit that we experience and enjoy the Spirit as the central blessing of the New Testament. Hence, we need the grace of the Lord, which is the bountiful supply of the all-inclusive Spirit (Phil. 1:19), to be with our spirit. If we do not know our human spirit, which has been regenerated by the Holy Spirit, we have no way to enjoy Christ as the all-inclusive Spirit. We need to learn to exercise our spirit and to walk in our spirit in order to enjoy the grace of Christ, which is Christ Himself for our enjoyment.

Christ is the center of God's economy, and the Spirit is the reality of Christ. When Christ is realized through the Spirit in our spirit, we become the new creation. The new creation is Christ living in our spirit. Hence, our spirit is vital for us to live the life of the new creation for the fulfilling of God's purpose. (The Conclusion of the New Testament, pp. 3328-3329)

Further Reading: The Conclusion of the New Testament, msgs. 313, 332, 390

第二週▪週三

晨興餧養

加三5『這樣，那豐富供應你們那靈…的…。』

2『…你們接受了那靈，是本於行律法，還是本於聽信仰？』

加拉太一、二章與啓示有關，說到神的兒子啓示在我們裏面，以及基督在我們裏面活着。但我們轉到經歷，如我們在三章二節所看見的，我們就領悟到，我們所接受的那位乃是那靈。那靈就是神的兒子基督的人位。

接受那靈不是一次永遠的。這像呼吸一樣，是一生之久的事。這就是保羅在五節用現在式的原因。…這裏保羅不是說神曾經供應那靈，或說祂將要供應那靈，他乃是說神正在供應那靈。因爲神不斷供應那靈，我們就需要不斷接受那靈（加拉太書生命讀經，四五〇頁）。

信息選讀

基督的恩典乃是與我們的靈同在（加六18）。然而，許多基督徒只知道聖靈，對人的靈卻一無所知。爲這緣故，每當他們在新約裏看到靈字，就以爲是指聖靈。他們不知道一個事實：除了神的靈以外，聖經還說到人的靈。新約裏有三節題到這兩個靈。約翰三章六節說，『從那靈生的，就是靈。』四章二十四節說，『神是靈；敬拜祂的，必須在靈和真實裏敬拜。』羅馬八章十六節說，『那靈自己同我們的靈見證。』

神的靈與我們的靈對神今天的經綸都很要緊。那靈就是三一神；祂經過了成爲肉體、人性生活、釘十字架與復活的過程，成了賜生命的靈（林前十五45）。

WEEK 2 — DAY 3

Morning Nourishment

Gal. 3:5 He therefore who bountifully supplies to you the Spirit...

2 ...Did you receive the Spirit out of the works of law or out of the hearing of faith?

Galatians 1 and 2 are concerned with revelation and speak of the Son of God revealed in us and Christ living in us. But when we turn to experience, as seen in 3:2, we realize that the One we receive is the Spirit. The Spirit is the very Person of Christ, the Son of God.

Receiving the Spirit does not take place once for all. Like breathing, it is a lifelong matter. This is the reason that in 3:5 Paul uses the present tense ... Here Paul does not say that God supplied the Spirit or that He shall supply the Spirit; he says that God is supplying the Spirit. Because God is continually supplying the Spirit, we need to receive the Spirit continually. (Life-study of Galatians, p. 367)

Today's Reading

The grace of Christ is with our spirit (Gal. 6:18). However, many Christians know only of the Holy Spirit; they do not know anything of the human spirit. For this reason, whenever they see the word spirit in the New Testament, they assume that it refers to the Holy Spirit. They are ignorant of the fact that besides the Spirit of God, the Bible speaks of the human spirit. Three verses in the New Testament mention these two spirits. John 3:6 says, "That which is born of the Spirit is spirit"; 4:24, "God is Spirit, and those who worship Him must worship in spirit"; Romans 8:16, "The Spirit Himself witnesses with our spirit."

The Spirit of God and our spirit are both crucial for God's economy today. The Spirit is the very Triune God who has passed through the process of incarnation, human living, crucifixion, and resurrection to become the life-

現今這賜生命的靈住在我們的靈裏，同我們的靈見證我們是神的兒子。林前六章十七節告訴我們，與主聯合的，便是與主成爲一靈。這清楚指明二靈已成爲一。

〔加拉太六章十八節〕的恩典就是基督自己作我們的享受。今天基督這靈是在我們靈裏，給我們經歷並享受。對基督的這享受，就是與我們的靈同在的恩典。

我們只要藉着呼求主的名，就可在我們靈裏享受主。你知道爲甚麼我們呼求主就享受祂？我們這樣享受主，因爲我們藉着呼求主，自然而然就運用了我們的靈。例如，即使我無意操練我的腿與腳，但每當我走路的時候，自然就操練了我的腿與腳。同樣，每當我們從裏面深處呼求主，自然而然就運用了我們的靈。無論何時何地，我們都可藉着呼求主的名，享受基督的豐富。我們這樣呼求主，就憑着靈而行。呼求主也擊敗我們裏面消極的事物。

假定一位已婚的年輕姊妹有脾氣的難處。她真渴望作個好妻子、好母親，她厭惡自己的脾氣。然而，她無法勝過脾氣。多年前，我不知道如何勸告受脾氣難處困擾的人，現在我知道解除這困擾最好的路就是運用靈呼求主的名。我們藉着這樣呼求主，就吸入征服我們脾氣的屬靈元素。在我五十多年的經歷，並與組織的基督教不同的各面接觸過以後，我得了結論：享受主最好的路乃是呼求祂。

我們若從呼吸『畢業』，我們就無法活下去。照樣，我們若停止呼求主的名，在屬靈上我們也無法活下去。…哦，我們何等需要呼求主耶穌，使我們享受祂作我們的恩典…。我鼓勵你們藉着呼求主耶穌，作屬靈的呼吸（加拉太書生命讀經，四七〇至四七三頁）。

參讀：神在祂經綸中的律法與恩典，第一至三篇。

giving Spirit (1 Cor. 15:45). This life-giving Spirit now dwells in our spirit and witnesses with our spirit that we are sons of God. First Corinthians 6:17 tells us that he who is joined unto the Lord is one spirit.

This is a clear indication that the two spirits have become one. Grace [in Galatians 6:18] is Christ Himself as our enjoyment. Today Christ as the Spirit is in our spirit for our experience and enjoyment. This enjoyment of Christ is the very grace that is with our spirit.

We may enjoy the Lord in our spirit simply by calling on His name. Do you know why we enjoy the Lord when we call on Him? We enjoy Him in this way because by calling on the Lord we automatically exercise our spirit. For example, even though I may not have the intention to exercise my legs and feet, I spontaneously exercise them whenever I walk. In like manner, whenever we call on the Lord from deep within, we automatically exercise our spirit. Anywhere and at any time we may enjoy the riches of Christ by calling on the Lord's name. By calling on the Lord in this way we walk by the Spirit. Calling on the Lord also defeats the negative things within us.

Suppose a young married sister has a problem with her temper. She earnestly desires to be a good wife and mother, and she loathes her temper. However, she has no way to overcome it. Years ago, I did not know how to advise someone plagued by the problem of temper. Now I know that the best cure for this plague is to call on the name of the Lord with the exercise of the spirit. By calling on the Lord in this way we breathe in a spiritual element which subdues our temper. After more than fifty years of experience and after having contacted many different aspects of organized Christianity, I have come to the conclusion that the best way to enjoy the Lord is to call on Him.

Just as we cannot stay alive if we "graduate" from breathing, so we cannot live spiritually if we stop calling on the name of the Lord …Oh, how we need to call on the Lord Jesus that we may enjoy Him as our grace… I encourage you to breathe spiritually by calling on the Lord Jesus. (Life-study of Galatians, pp. 384-386)

Further Reading: CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," chs. 1-3

第二週▪週四

晨興餧養

林前十五 10『…因着神的恩，我成了我今天這個人，並且神的恩臨到我，不是徒然的；反而我比眾使徒格外勞苦，但這不是我，乃是神的恩與我同在。』

加二 20 ～ 21『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在…信裏，與祂聯結所活的，…我不廢棄神的恩…。』

恩典是哥林多前書的中心思想〔參一 4〕。…在一章九節保羅繼續說，神已經召我們，進入了祂兒子我們主耶穌基督的交通。這意思是說，神已經呼召我們有分於子。與基督的交通、對祂的享受、有分於祂，就是恩典。…十五章十節…三次所題到的『恩』，乃是復活的基督成了賜生命的靈（45），在復活裏將經過過程的三一神帶到我們裏面，作我們的生命和生命的供應，使我們能在復活裏活着。因此，恩乃是三一神成了我們的生命和一切（新約總論第十册，一九三至一九四頁）。

信息選讀

若非三一神在基督裏經過了過程，我們就不能享受祂作神的恩。若非復活的基督成了賜生命的靈，神的恩就無法臨及我們，我們也不能有分於神的恩。因此，神的恩必定是復活的基督成了賜生命的靈，使我們有分於祂。…對經過過程之三一神的享受就是恩典。…在創造裏的神乃是爲着讓我們來敬拜，但是在復活裏的神，不僅是爲着敬拜，更是爲着我們的享受。猶太人只知道如何敬拜神作創造者；然

WEEK 2 — DAY 4

Morning Nourishment

1 Cor. 15:10 ...By the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but... I labored more abundantly than all of them, yet not I but the grace of God which is with me.

Gal. 2:20-21 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith...I do not nullify the grace of God...

Grace is the central thought of 1 Corinthians [cf. 1:4]... In verse 9 Paul goes on to say that God has called us into the fellowship of His Son, Jesus Christ our Lord. This means that God has called us to participate in, or to partake of, the Son. The fellowship, the enjoyment, and the partaking of Christ are grace. Grace, mentioned three times in 1 Corinthians 15:10, is the resurrected Christ becoming the life-giving Spirit (v. 45) to bring the processed Triune God in resurrection into us to be our life and life supply that we may live in resurrection. Thus, grace is the Triune God becoming life and everything to us. (The Conclusion of the New Testament, p. 3173)

Today's Reading

Apart from the Triune God being processed in Christ, He cannot be enjoyed by us as the grace of God. Apart from the resurrected Christ becoming the life-giving Spirit, the grace of God cannot reach us, and we cannot participate in it. Therefore, the grace of God must be the resurrected Christ becoming the life-giving Spirit for our participation in Him. The enjoyment of the processed Triune God is grace ...God in creation is for our worship, but God in resurrection is not only for our worship but also for our enjoyment. The Jews know how to worship God only as their

而，我們卻享受我們的三一神是賜生命的靈。在復活裏的神乃是爲着享受的。

神若沒有經過過程，祂還不是恩典。恩典乃是在復活裏的三一神。保羅職事裏的神不僅是創造的神，更是在復活裏的神。復活包括成爲肉體、人性生活、釘死十架等過程。三一神在基督裏經過了這些過程之後，就進到復活裏。因此，當我們說神是復活的神，就含示祂所經過的過程。基督經過成爲肉體，經過三十三年半的人性生活，也經過了六小時之久的釘十字架。祂死了以後，被擺在墳墓裏。然後祂進入陰間，遊歷了死亡的範圍。在此之後，祂在復活裏出來。現在祂不僅是創造的神，也是復活的神。這位經過過程的神，現今乃是我們的恩典。

作神恩典的基督現今是在復活裏，祂乃是賜生命的靈，是經過過程之三一神的終極完成。既然祂在復活裏，我們這些祂的信徒也應當在復活裏，並活在復活裏。復活的意思是所有老舊、天然的事物已被了結，而新的、屬靈的事物有了新生的起頭。這就是復活—天然的被了結，屬靈的有新生的起頭，將天然的變化成屬靈的。在復活裏，我們所活的不是天然的生命，乃是在舊性情上被了結，在新性情上有新生起頭的生命，使我們成爲基督的肢體。

大數的掃羅原是罪人中的罪魁（提前一15～16），但因着這恩竟成了最前面的使徒，比眾使徒格外勞苦。他靠這恩而有的職事和生活，對基督的復活乃是無法否認的見證。…在林前十五章十節，恩就是那在復活裏，並且就是復活的基督。因着這恩，保羅成了他這個人，並且比眾使徒格外勞苦。這節裏的『不是我，乃是神的恩』，等於加拉太二章二十節所說的『不再是我，乃是基督』。這表明基督自己就是神的恩—神自己藉着使徒作工（新約總論第十册，一九四至一九六頁）。

參讀：哥林多前書生命讀經，第六十五篇。

Creator; however, we enjoy our Triune God as the life-giving Spirit. God in resurrection is for enjoyment.

The unprocessed God is not grace. Rather, grace is the Triune God in resurrection. The God in Paul's ministry is not merely the God of creation—He is God in resurrection. Resurrection involves the process of incarnation, human living, and crucifixion…Therefore, when we speak of God as the God of resurrection, we imply the process through which He has passed. Christ passed through incarnation, through thirty-three and a half years of human living, and through six hours of crucifixion. After He died, He was placed in a tomb. Then He went into Hades and had a tour of the realm of death. Following that, He came forth in resurrection. Now He is the God not only of creation but also of resurrection. This processed God is now our grace.

Christ, the grace of God, is now in resurrection as the life-giving Spirit, the consummation of the processed Triune God. Since He is in resurrection, we, His believers, should also be in resurrection and live in resurrection. Resurrection means that all the old, natural things have been terminated and that something new and spiritual has been germinated. This is resurrection—the termination of the natural and the germination of the spiritual, to transform the natural into the spiritual. In resurrection we do not live a natural life but a life that was terminated in the old nature and germinated in the new nature to make us members of Christ.

It is by this grace that Saul of Tarsus, the foremost of sinners (1 Tim. 1:15-16), became the foremost apostle, laboring more abundantly than all the apostles. His ministry and living by this grace are an undeniable testimony to Christ's resurrection. In 1 Corinthians 15:10 grace is the Christ who is in resurrection and who is resurrection. By this grace Paul could be what he was and labor more than all the other apostles. Not I but the grace of God which is with me in 1 Corinthians 15:10 equals no longer I…but…Christ who lives in me in Galatians 2:20. This shows that Christ Himself is the grace of God—God Himself working through the apostle. (The Conclusion of the New Testament, pp. 3173-3175)

Further Reading: Life-study of 1 Corinthians, msg. 65

第二週▪週五

晨興餧養

林後一 12『…我們憑着神的單純和純誠，在世爲人，…靠神的恩典，對你們更是這樣。』

提前一 15 ～ 16『基督耶穌降世，爲要拯救罪人，…在罪人中我是個罪魁。…我所以蒙了憐憫，是要叫耶穌基督在我…身上，顯示祂一切的恆忍，給後來信靠祂得永遠生命的人作榜樣。』

所有看見過復活基督的門徒和使徒，不僅客觀的看見了祂，更主觀的經歷了祂。藉着他們看見基督，基督就進到他們裏面，成了在他們裏面主觀的一位。這就是五旬節那日，他們有活力、有動力、有行動的原因。復活的基督就在他們裏面。

那推動使徒〔保羅〕並在他裏面運行的恩，不是任何事物，乃是一位活的人位，復活的基督，父神的具體化身，成了包羅萬有賜生命的靈，住在使徒裏面，作他的一切。這與保羅在腓立比四章十三節的宣告相合：『我在那加我能力者的裏面，凡事都能作。』這裏的『加我能力者』是指復活的基督，祂成了賜生命的靈。保羅在這樣一位基督裏面得着加力，凡事都能作；這就是神的恩（新約總論第十册，一九六頁）。

信息選讀

恩典是神的一些東西作到我們裏面，在我們裏面作工，並爲我們作工。這不是外面的事。…在林前十五章十節，保羅不是告訴我們，因着神的恩，他有了他所有的；他甚至也不是說，因着神的恩，他作了他所作的。這不是作甚麼、得甚麼或行甚麼；這完全在於是甚麼。因此保羅說，『因着神的恩，我成了我今天這個人。』這意思是說，

WEEK 2 — DAY 5

Morning Nourishment

2 Cor. 1:12 ...In singleness and sincerity of God,...in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

1 Tim. 1:15-16 ...Christ Jesus came into the world to save sinners, of whom I am foremost...I was shown mercy, that in me...Jesus Christ might display all His long-suffering for a pattern to those who are to believe on Him unto eternal life.

All the disciples and apostles who saw the resurrected Christ not only saw Him objectively but also experienced Him subjectively. Through their seeing of Christ, He entered into them and became the subjective One in them. When the day of Pentecost came, this was the reason they were living, energetic, and operative. The resurrected Christ was in them.

The grace that motivated the apostle [Paul] and operated in him was not some matter or some thing but a living person, the resurrected Christ, the embodiment of God the Father who became the all-inclusive life-giving Spirit, who dwelt in the apostle as his everything. This corresponds to Paul's declaration in Philippians 4:13: "I am able to do all things in Him who empowers me." Here Him refers to the resurrected Christ who became the life-giving Spirit. In such a Christ, Paul was empowered to do all things. This is the grace of God. (The Conclusion of the New Testament, p. 3175)

Today's Reading

Grace is something of God which is wrought into our being and which works in us and does things for us. It is nothing outward ... In 1 Corinthians 15:10 Paul does not tell us that by the grace of God he has what he has, or even that by the grace of God he does what he does. It is not a matter of doing, having, or working; it is absolutely a matter of being. Hence, Paul says, "By the grace of God I am what I am." This means that the grace of God

神的恩作到他裏面，使他成了那樣的人。恩典不在我們外面，也不在我們旁邊。恩典乃是一位神聖的人物，就是神自己在基督裏，作到我們裏面，成爲我們的構成成分。恩典乃是三一神作到我們裏面，使我們成爲我們所該是的，並且爲我們生活、工作、行事，使我們能說，『因着神的恩，我成了我今天這個人。這不是我，乃是神的恩。』

保羅指出，憑着他自己，他甚麼也不是，絕不能成爲使徒，也不能比眾使徒更勞苦。但這不是他勞苦，乃是神的恩。那與保羅同在，並且使他能比別人格外勞苦的恩典，實際上就是神自己。神在保羅裏面是永遠的生命，作他的供應和支持，以完成祂新約的經綸。

歷世紀以來，每一位有活力的主的奴僕，都有這位復活的基督活在他們裏面。我們能見證，祂—神的恩—活在我們裏面，使我們能作我們在自己裏面絕不能作到的事。我們可能遭受逼迫和反對，也可能受許多苦；但是我們有復活的基督在我們裏面。我們越遭受反對，就越有活力、越有活動。我們都必須宣告，在我們的勞苦中，那不是我們，乃是神的恩與我們同在。

作工的，不該是我們，而該是神的恩，就是那活在我們裏面之復活的基督。我們需要從保羅身上學習，與那活在我們裏面的一位配合。雖然我們在自己裏面無法完成主的工作或背負眾召會的擔子，然而，當活在我們裏面那經過過程並終極完成的一位來作這工，背負這擔子時，這工就變得容易，擔子也變得輕省。我們應該讚美主，我們只是享受祂在我們裏面活着，享受祂的作工，並在祂裏面喜樂。

恩典乃是成爲肉體、釘十字架、復活的基督，成了賜生命的靈進到我們裏面，住在我們裏面，作我們的生命和生命的供應。這個驚人的恩典能使一個罪人成爲最前面的使徒（新約總論第十册，一九六至一九八頁）。

參讀：加拉太書生命讀經，第三十一篇。

had been wrought into his being, making him that kind of person. Grace is not outside of us or beside us. It is a divine person, God Himself in Christ, wrought into our being to be the constituent of our being. Grace is the Triune God wrought into our being to be what we should be and to live, work, and do things for us so that we may say, "I am what I am by the grace of God. It is not I, but the grace of God."

Paul indicates that by himself he was nothing and by himself could never be an apostle and that he labored more than the others, yet it was not he who labored—it was the grace of God. The grace which was with Paul and which enabled him to labor more than others was actually God Himself. God in Paul was eternal life as his supply and support for the carrying out of His New Testament economy.

Throughout the centuries, all the living servants of the Lord have had this resurrected Christ living in them. We can testify that He as the grace of God lives in us, enabling us to do what we could never do in ourselves. We may be persecuted and opposed, and we may suffer very much; however, we have the resurrected Christ in us. The more we are opposed, the more alive and active we become. We must all declare that in our labor it is not we but the grace of God with us.

We should not be the ones working; rather, the grace of God, the resurrected Christ who lives in us, should be the One working. We need to learn of Paul to coordinate with the One living in us. Although in ourselves we cannot carry out the Lord's work or bear the burden of the churches, the work is easy to do and the burden is easy to bear when it is the processed and consummated One living in us who does the work and bears the burden. We should praise the Lord that we can simply enjoy His living and His working and rejoice in Him.

Grace is the incarnated, crucified, resurrected Christ becoming the life-giving Spirit to enter into us, to indwell us, and to be our life and life supply. Such an amazing grace can make a sinner the foremost apostle. (The Conclusion of the New Testament, pp. 3175-3177)

Further Reading: Life-study of Galatians, msg. 31

第二週▪週六

晨興餧養

彼前五 10『但那全般恩典的神，就是那曾在基督耶穌裏召你們進入祂永遠榮耀的…。』

西二 19『…持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。』

啓二二 21『願主耶穌的恩與眾聖徒同在。阿們。』

我們來到最關鍵的一點。我們要來看在信徒經歷中之神經綸的恩典。我們信徒每天的經歷，都必須是恩典。若不是恩典，就不是我們的經歷；若不是恩典，就不是基督徒的生活。基督徒的生活就是恩典的生活，就是恩典的經歷。…這恩典就是神的化身，就是基督。所以信徒所經歷的恩典，就是神的化身，基督（李常受文集一九九一至一九九二年第二册，四一九至四二〇頁）。

信息選讀

〔在彼後三章十八節〕彼得告訴我們，要在恩典上長大。這證明恩典不是物質的東西；恩典是活的，我們能在其上長大。…這恩典就是神聖的人位—那已分賜到我們裏面，作我們的生命，給我們享受的三一神。這就是我們在其上長大的恩典。願主使我們眾人都在那是恩典的神聖人位上長大（李常受文集一九七三至一九七四年第一册，四九九頁）。

在十八節，彼得告訴我們，要『在我們的主和救主耶穌基督的恩典和知識上長大』。這節啓示基督作爲我們長大的元素。十八節的『長大』指明彼得在這兩封書信裏所寫的，乃是生命的事（彼前二 2，弗四 15，西二 19）。在恩典上長大，就是因着那由神聖的能力所供備永遠生命

WEEK 2 — DAY 6

Morning Nourishment

1 Pet. 5:10 But the God of all grace, He who has called you into His eternal glory in Christ Jesus...

Col. 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Rev. 22:21 The grace of the Lord Jesus be with all the saints. Amen.

We come to the most crucial point, which is the grace in God's economy in the believers' experience. The everyday experience of the believers must be grace. If it is not grace, it is not the believers' experience; if it is not grace, it is not the Christian living. The Christian living must be the living of grace, the experience of grace ...Grace is God's embodiment—Christ. Hence, the grace experienced by the believers is Christ, the embodiment of God. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," p. 321)

Today's Reading

Peter tells us to grow in grace [2 Pet. 3:18]. This proves that grace is not material things. Grace is something living, something in which we can grow... This grace is the divine person, the very Triune God who has been imparted into us as our life for our enjoyment. This is the grace in which we grow. May the Lord grant us all to grow in the divine person who is grace. (CWWL, 1973-1974, vol. 1, pp. 374-375)

In 2 Peter 3:18, Peter tells us to "grow in the grace and knowledge of our Lord and Savior Jesus Christ." This verse reveals Christ as the element of our growth. The word grow in verse 18 indicates that what Peter wrote in his two Epistles is a matter of life (1 Pet. 2:2; Eph. 4:15; Col. 2:19). To grow in grace is to grow by the bountiful supply of eternal life provided by the

的全備供應而長大（彼後一3～4）；在主的知識上長大，就是因着認識基督的所是而長大。這就是藉着享受恩典並認識真理而長大（約一14）。…恩典就是三一神作我們的生命和生命的供應。我們需要在這生命的供應、在這滋養上長大。所以，在恩典上長大，意思是在這生命供應內裏的源頭上長大。在彼得後書的開頭，彼得說到恩典；〔在這卷書〕末了，他囑咐我們要在這恩典上長大。

恩典乃是神自己帶着神性經過成肉體、死、復活和升天的過程。這一切恩典的元素都在我們裏面，與我們成爲一。恩典乃是神自己作我們的生命，與我們成爲一，拯救我們，安家在我們裏面，並成形在我們裏面。在恩典上長大，就是在神的增長上長大。恩典就是神眷臨我們，留在我們這裏，並使祂自己與我們成爲一。我們需要在這樣的恩典裏長大，使祂得榮耀，從現今直到永遠之日。彼後三章十八節是使徒彼得著作的結語，指明他所寫的一切，乃是屬於神的恩典、在神的恩典裏、憑着神的恩典並藉着神的恩典。

十八節告訴我們：『要在…恩典…上長大。』這指明長大乃是憑着彼得在彼前二章二節，並保羅在林前三章二節、六節所啓示的餧養和澆灌。在恩典上長大，就是享受基督之於我們的一切，作我們的靈糧和活水而長大。基督之於我們的一切豐富，乃是叫我們在生命裏長大。我們越享受基督的豐富（弗三8），就越在生命裏長大（四15）。…〔在彼後三章十八節〕彼得…〔也〕鼓勵我們要在我們的主和救主耶穌基督的知識上長大。對我們主的知識的領會等於真理，就是祂一切所是的實際，如約翰一章十四、十七節者。彼得囑咐信徒不僅要在恩典上長大，也要在這真理上長大。對耶穌基督充分的認識，就是以更深刻、更完滿的方式認識基督，能幫助我們長大並發展。信徒在恩典和對我們主和救主耶穌基督的知識上，都該長大而達到榮耀，從今時直到永遠（新約總論第十三册，三〇四至三〇五頁）。

參讀：彼得後書生命讀經，第十三篇。

divine power (2 Pet. 1:3-4), and to grow in the knowledge of the Lord is to grow by the realization of what Christ is. This is to grow by the enjoyment of grace and the realization of truth (John 1:14). Grace is the Triune God being life and the life supply to us. We need to grow in this life supply, in this nourishment. Therefore, to grow in grace means to grow in this inward source of the supply of life. At the beginning of this Epistle, Peter speaks of grace, and now at the end he charges us to grow in this 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. To grow in grace is to grow in the increase of God. Grace is God's visitation to us to stay in us and make Himself one with 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.

Verse 18 tells us to "grow in the grace." This indicates that to grow is by the feeding and watering, as revealed by Peter in 1 Peter 2:2 and by Paul in 1 Corinthians 3:2 and 6. To grow in grace is to grow in the enjoyment of all that Christ is to us as our spiritual food and living water. All the riches of what Christ is to us are for our growth in life. The more we enjoy the riches of Christ (Eph. 3:8), the more we will grow in life (4:15). Peter... encourages us to grow in the knowledge of our Lord and Savior Jesus Christ. The realization of the knowledge of our Lord equals truth, the reality of all that He is, as in John 1:14 and 17. Peter charged the believers to grow not only in grace but also in this truth. The full knowledge of Jesus Christ, knowing Christ in a deeper and fuller way, helps us to grow and develop. Both in the grace and knowledge of our Lord and Savior Jesus Christ, the believers should grow unto His glory both now and unto the day of eternity. (The Conclusion of the New Testament, pp. 3947-3949)

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

第二週詩歌

248 得救的證實與快樂－藉恩得救

6 6 8 6 副（英 312）

D 大調 3/4

5 | D 5 · ♯4 6 5 | 3 — 1 | A 2 · 3 4 5 | D 3 — 5 |

一 恩 典 代 罪 而 興, 在 我 靈 中 執 政, 使

D 5 · 5 A7 4 3 | D 6 7 1 6 | D 5 · 1 A7 2 3 | D 1 — 0 |

我 脫 離 罪 的 權 能, 脫 離 敗 壞 天 性。

D 1 · 1 A7 2 7 | D 1 — 0 | G 6 · 1 7 6 | D 5 — 0 |

(副) 恩 典 彀 我 用! 永 不 感 力 窮;

D 5 · 5 4 3 | G 6 7 D 1 6 | D 5 · 1 A 2 3 | D 1 — ‖

基 督 活 在 我 靈 中, 使 我 受 恩 重 重。

二 恩典使我腳步 行在屬天路途,
祂的恩典,應時、豐富, 從未將我遲誤。

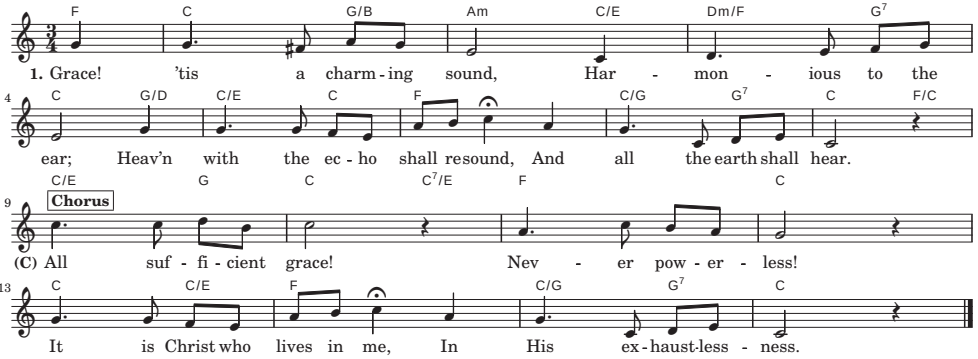
三 何能大於恩典! 祂是神來人間,
祂是神在肉身顯現, 是神在我裏面。
(副) 我成何等人! 是因蒙神恩;
神恩今顯在我身, 作我神人永分。

WEEK 2 — HYMN

Grace! 'tis a charming sound

Assurance and Joy of Salvation — Saved by Grace

312



2. 'Twas grace that wrote my name
In life's eternal book;
'Twas grace that gave me to the Lamb,
Who all my sorrows took.

3. Grace taught my wandering feet
To tread the pilgrim road;
And new supplies each hour I meet
While pressing on to God.

4. Grace taught my heart to pray,
And made my eyes o'erflow;
'Tis grace which kept me to this day,
And will not let me go.

5. Grace all the work shall crown
Through everlasting days;
It lays in love the topmost stone,
And well deserves the praise.

6. Oh, let that grace inspire
My heart with strength divine;
May all my powers to Thee aspire,
And all my days be Thine.

第二週 • 申言

申言稿：

Composition for prophecy with main point and sub-points: