第四週

彼得書信中的恩典

詩歌：298

讀經：彼前一 2 下，10，13，二 19 ～ 20，三 7，四 10，五 5，10，12，彼後一 2，三 18

【週一】

壹 恩典乃是復活的基督作爲賜生命的靈，將祂自己白白賜給我們，作我們的一切，並在我們裏面、爲着我們、且藉着我們作一切，給我們享受—約一 14，16 ～ 17，林後一 8 ～ 9，12，加二 20，參林前十五 10。

貳 繁增的恩典，乃是恩典在我們日常的生活裏，在我們對神和我們主耶穌充分的認識裏繁增；神在祂經綸中的恩典是豐富的、繁增的、洋溢的—彼前一 2 下，彼後一 2，約一 16，弗一 6 ～ 8，二 7，羅五 17，21，提前一 14，啓二二 21：

一 恩典是藉着我們的受苦、受限制和輭弱而繁增；恩典乃是基督作我們重擔的背負者；我們越有重擔，就越有機會經歷基督作恩典—林後十二 7 ～ 9，參一 12，15。

二 對主作恩典的享受，乃是與那些愛祂的人同在—弗六 24，約二一 15 ～ 17，彼前一 8。

Week Four

Grace in Peter's Epistles

Hymns: 395

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 the resurrected Christ as the life-giving Spirit giving Himself freely to us, being everything to us, and doing everything in us, for us, and through us for our enjoyment—John 1:14, 16-17; 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.

三對主作恩典連同祂神聖性情的享受，乃是藉着我們領受並住留在祂恩典的話裏；這話包含祂一切又寶貴又極大的應許—徒二十 32，彼後一 4，弗六 17 ～ 18。

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.

【週二】

§Day 2

叁 舊約的申言者豫言所要臨到我們的恩典—彼前一 10：

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

一舊約申言者裏面基督的靈，使他們清楚基督來作我們的恩典，乃是藉着祂的成肉體、祂在人性生活和釘十架裏的受苦，以及祂在復活、升天、第二次來、和掌權裏的榮耀，好將神完全的救恩應用於我們—5，9 ～ 10 節，參詩二二，賽五三，但九 26。

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. Psa. 22; Isa. 53; Dan. 9:26.

二雖然基督之靈的構成是時代的，是在新約時期藉着並用基督的死與復活所構成的，（約七 39，羅八 9 ～ 11，）其功效卻是永遠的，因爲祂是永遠的靈。（來九 14。）

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; Rom. 8:9-11), the function of the Spirit is eternal, because He is the eternal Spirit (Heb. 9:14).

三基督的靈在其永遠的功效上，是在舊約的申言者裏面，使他們清楚基督臨到新約的信徒，對他們成爲神完全救恩那全然豐用且無限的恩典，使他們得以進入國度時代主的快樂裏，這快樂就是他們魂的救恩—約一 17，來十 29 中，彼前一 9，太二五 21，23。

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; Heb. 10:29b; 1 Pet. 1:9; Matt. 25:21, 23.

四基督的靈將神完全的救恩作爲恩典應用於我們，乃是藉着兩種方法：舊約申言者的豫言和新約使徒的傳講—彼前一 10～12，參啓二 7 上。

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 Pet. 1:10-12; cf. Rev. 2:7a.

【週三】

§Day 3

肆 信徒所全然寄望的恩典，乃是耶穌基督顯現的時候，所要帶給他們的—彼前一 13：

一 耶穌基督顯現的時候，所要帶給我們的恩典，指魂的救恩，將是神完全救恩的完成—5，9～10 節：

1 在基督裏賜給我們的恩典，是在世界起始之前就賜給我們的—提後一 9，多二 11。

2 太初就有的神，在時間裏成了肉體，作爲恩典給人接受、擁有並享受—約一 1，14，16～17。

3 經過過程的三一神，終極完成爲包羅萬有、賜生命、並內住的那靈，已經成了恩典的靈，與我們的靈同在—林前十五 45 下，林後三 17，來十 29，加六 18，腓四 23。

二 日復一日，我們應當作敞開的器皿，一直接受恩典，並且全然、完全的寄望於這恩典—羅五 17，彼前一 13。

【週四】

伍 在彼前二章十九至二十節，『在神乃是甜美的〔直譯，恩典〕』，指神聖生命在我們裏面的推動，以及在我們生活中的彰顯，使我們的行事爲人，在人與神眼中，都是甜美、可蒙悅納的：

一 恩典乃是經過過程的三一神給我們享受，在我們與神親密的交通並我們對神的感覺中，成爲在我們裏面的推動，以及在我們外面的彰顯；我們都必須學習如何接受恩典，就是取用恩典、據有恩典、使用恩典並應用恩典—來十二 28。

IV. The grace on which the believers set their hope perfectly will be brought to them 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. 10:29b; 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.

二經過過程的三一神作爲我們所得着並享受的恩典，彰顯於我們聖別的生活與召會的聚會中，成爲別人看得見的—徒十一 23。

三我們已經蒙召在受苦中享受基督作恩典並彰顯祂，使我們照着那作我們模型之基督的神人生活，成爲祂的複製品，影印本—彼前二 20 ～ 21。

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.

【週五】

§Day 5

陸 生命之恩乃是所有信徒，不論剛強或輭弱，所承受的—三 7：

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

一生命之恩就是神在祂的神聖三一裏作我們的生命和生命的供應—父是生命的源頭，子是生命的流道，靈是生命的流出，同着子與父在我們裏面湧流，作我們的恩典—約壹五 11 ～ 12，約七 38 ～ 39，啓二二 1。

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—1 John 5:11-12; John 7:38-39; Rev. 22:1.

二我們是承受生命之恩的人，也是盛裝生命之恩的器皿—彼前三 7，弗一 14，林後四 7。

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.

柒 神諸般的恩典指明神種種恩典的豐富，由聖徒彼此供應—彼前四 10：

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:

一神諸般的恩典乃是生命豐富的供應，也就是三一神在多方面供應到我們裏面—林後十三 14，十二 9。

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.

二我們需要作神諸般恩典的好管家，講論作爲神諭言之恩典的話，並本於神所供應之恩典的力量和能力服事—彼前四 10 ～ 11，路四 22，弗三 2，四 29。

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.

【週六】

捌 神賜恩給謙卑的人，敵擋狂傲的人—彼前五5：

一在召會生活中，我們眾人彼此相待，都需要以謙卑束腰，使我們享受神作賜恩者—參約十三3～5。

二謙卑要救我們免去各種的毀壞，而邀來神的恩典；驕傲卻使我們成爲一個絕頂愚昧的人—雅四6，詩一三八6，箴二九23。

三我們必須甘願服在神管教之大能的手下而成爲謙卑、卑微的，並將我們的一生及其罣慮拋給神，因爲祂對我們有愛和信實的顧念—彼前五5～7，參詩五五22。

玖 『那全般恩典的神』—祂曾召信徒進入祂永遠的榮耀—藉着苦難成全他們，堅固他們，加強他們，給他們立定根基；這『全般〔的〕恩典』就是『神眞實的恩典』，信徒要進入這恩典，並在其中站住—彼前五10，12。

拾 神眞實的恩典乃是信徒當在其上長大的恩典，他們也當在我們的主和救主耶穌基督的知識上長大，使榮耀歸與祂，從現今直到永遠之日；這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—彼後三18。

§Day 6

VIII. God gives grace to the humble, but 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 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.

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; 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—2 Pet. 3:18.

第四週▪週一

晨興餧養

彼前一2『就是照着父神的先見被揀選，藉着那靈得聖別，以致順從耶穌基督，並蒙祂血所灑的人：願恩典與平安，繁增的歸與你們。』

彼後一2『願恩典與平安，因你們充分認識神和我們的主耶穌，繁增的歸與你們。』

彼得說到在信徒的日常生活裏，在他們對神和主耶穌的充分認識裏，繁增的恩典（彼前一2，彼後一2）。在對神和主的充分認識裏，一倍的恩典一再的繁增。…恩典是無限的，正如神是無限的一樣。當我們重生時，我們接受神進到我們裏面，但我們只有少量的神。逐漸的，經過多年後，當神在我們裏面擴增時，我們就要因神的度量而有分量。這乃是因爲神作恩典在我們裏面擴增了（李常受文集一九九四至一九九七年第一册，五〇八頁）。

信息選讀

神在祂經綸中的恩典是豐富的、是繁增的、又是洋溢的。…神恩典的豐富超越各樣的限制；這是神自己的豐富，作我們的享受。並且神的恩典，與耶穌基督恩典中的恩賜，乃是洋溢的臨到多人（羅五15下、20下）。…信徒對神經綸中之恩典的經歷，也是得神將各樣的恩典洋溢的加給〔參林後九8〕。…今天我們在這裏，神將祂各樣的恩典洋溢的加給我們。

我們時常享受神繁增的恩典。…這恩典不是死的，是活的，是繁增的，天天繁增加給我們的（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、四〇九頁）。

WEEK 4 — 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 again and again ...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 [cf. 2 Cor. 9:8]...Today we have God abundantly supplying us with all grace.

We are constantly enjoying God's multiplying grace...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)

保羅常常使用『願恩典與平安歸與你們』這樣的發表。然而，彼得兩次說到恩典與平安的繁增。在彼前一章二節他說，『願恩典與平安，繁增的歸與你們。』在彼後一章二節他說，『願恩典與平安，因你們充分認識神和我們的主耶穌，繁增的歸與你們。』彼得不但渴望恩典與聖徒們同在，也渴望恩典繁增的歸與他們。你曾想過恩典繁增是甚麼意思麼？你曾聽過一篇道或信息，告訴你恩典與平安能繁增麼？我們大多數人會覺得這辭令人困惑。彼得使用『繁增』這辭，又一次說出他的特別。在這事上，甚至保羅也不像彼得這樣特別，因爲保羅在他的書信裏從未說到恩典與平安得以繁增。

繁增這辭指明已經有了某樣東西，我們不需要另外加上同樣的東西，卻需要使我們所有的繁增。這就是說，我們已經有的恩典需要繁增。我們不需要另外的恩典。我們所需要的是使我們已經有的恩典繁增。

以繁增的恩典這思想爲基礎，彼得接着在彼前四章十節說到諸般的恩典：『各人要照所得的恩賜，將這恩賜彼此供應，作神諸般恩典的好管家。』我們都該作彼得所說諸般恩典的好管家，諸般的恩典就是在不同方面、不同種類的恩典。彼得在五章十節又題起恩典，他在那裏說到全般恩典的神。所以，彼得前書有四個關於恩典獨特的辭：生命的恩典（生命之恩）、繁增的恩典、諸般的恩典和全般的恩典。生命的恩典在我們裏面繁增，然後成爲諸般的恩典，至終成爲全般的恩典。結果，我們不只有來自一方的恩典，更有來自多方的恩典，例如，來自諸天，來自地，來自我們丈夫或妻子，以及來自我們兒女的恩典。我們的兒女越多，就會經歷恩典越多的方面。你若有四個兒女，就會享受四方面的恩典。但你若有更多的兒女，就會享受恩典更多的方面（彼得前書生命讀經，六至七頁）。

參讀：羅馬書的結晶，第十九至二十篇。

Paul often uses the expression “grace to you and peace.” Peter, however, twice speaks of grace and peace being multiplied. In 1 Peter 1:2 he says, “Grace to you and peace be multiplied,” and in 2 Peter 1:2, “Grace to you and peace be multiplied in the full knowledge of God and of Jesus our Lord.” 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? Have you ever heard of a sermon or message telling you that grace and peace can 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. The more children we have, the more aspects of grace we shall experience. 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, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” chs. 19-20

第四週▪週二

晨興餧養

彼前一 10 ～ 12『關於這救恩，那豫言你們要得恩典的眾申言者，已經詳細的尋求考察過，…豫先證明那要臨到基督的苦難，以及後來的榮耀，…他們供應這些事，…乃是爲你們；那些靠着從天上差來的聖靈，傳福音給你們的人，現在將這些事報給你們…。』

〔在彼前一章十節〕彼得…用舊約的申言者證實他關於新約救恩的教訓。…彼得指出，眾申言者豫言『你們要得恩典』。在這節，『恩典』是『救恩』的同義辭。在十三節，恩典也指神的救恩。約翰一章十四節說，話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典。這恩典就是神在子裏作我們的享受。在林前十五章十節保羅說，『然而因着神的恩，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。』保羅在本節三次所題到的恩，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，恩典乃是三一神成了我們的生命和一切（彼得前書生命讀經，七七至七八頁）。

信息選讀

彼前一章十節說到那些對於信徒魂的救恩，已經詳細尋求考察過的眾申言者，豫言信徒所要得的恩典。彼得在這裏所題的恩典，與約翰一章所題的恩典不同。約翰說，話成了肉體，豐豐滿滿的有恩典，並且這恩典是藉着耶穌基督來的（14、17）。恩典在耶穌成爲肉體時，藉着耶穌基督來了；但彼得說，

WEEK 4 — DAY 2

Morning Nourishment

1 Pet. 1:10-12 Concerning this salvation the prophets, who prophesied concerning the grace that was to come unto you, sought and searched diligently,... testifying beforehand of the sufferings of Christ and the glories after these...To you they ministered these things, which have now been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven...

[In] 1 Peter 1:10... Peter uses the Old Testament prophets to confirm his teaching concerning the New Testament salvation. Peter points out that the prophets prophesied concerning "the grace...unto you." In verse 10 grace is a synonym for salvation. In verse 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, "But 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...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 grace mentioned by Peter here is different from the 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,

有一個恩典還未臨到，然而將要臨到。這恩典在舊約沒有題起，但是眾申言者已經豫言過了；他們對於信徒魂的救恩（不是他們的體或靈的救恩），已經詳細的尋求考察過（彼前一９～10）。…彼得說到爲着信徒魂的救恩的恩典。彼得所教導的恩典，不是拯救我們的靈或我們的體的恩典，乃是拯救我們魂的恩典。主耶穌說，『人就是賺得全世界，賠上自己的魂生命，有甚麼益處？』（可八 36）一個人可以賺得全世界，而喪失他的魂。這給我們看見，魂需要得救。如果你爲着拯救你的魂，犧牲全世界，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、五八〇頁）。

在彼前一章十二節，…『這些事』指基督的苦難和榮耀。舊約的申言者乃是將基督的苦難和榮耀，供應給新約的信徒。…這些事已藉着傳福音的人報給我們。…申言者考察並豫言；使徒傳講。使徒的傳講乃是那靈在新約裏對神救恩的實際應用。…那靈藉着兩種方法：申言者的豫言和使徒的傳講，應用神完全的救恩。

在我的職事裏，…我信…那靈就將神完全的救恩應用於你們。…我乃是傳講基督、基督的死和基督各種的榮耀。每次傳講都是那靈的應用。…我最大的喜樂就是看見聖徒藉着那靈的應用接受基督。我尤其喜樂，看見在召會生活中長大的第二代。當我看見他們藉着這職事並靠着那靈，接受神救恩的應用時，我的心就跳躍。

不是只有使徒纔能傳講。只要你傳講基督，你就包括在那些靠着從天上差來的聖靈傳福音的人當中（彼得前書生命讀經，九二至九三頁）。

參讀：彼得前書生命讀經，第一至二、七至九篇。

but Peter says that there is a grace that is not yet but is to come. 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. The Lord Jesus said, "What does it profit a man to gain the whole world and forfeit his soul-life?" (Mark 8:36). A man can gain the whole world and lose his soul. 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" refer 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 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 ...The Spirit applies God's full salvation by two instrumentalities, the prophesying of the prophets and the preaching of the apostles.

In my ministry... 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.

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

第四週▪週三

晨興餧養

彼前一13『…全然寄望於耶穌基督顯現的時候，所帶給你們的恩。』

提後一9～10『神救了我們，以聖召召了我們，…乃是按祂自己的定旨和恩典；這恩典是歷世之前，在基督耶穌裏賜給我們的，但如今藉着我們救主基督耶穌的顯現，纔顯明出來…。』

彼前一章十三節說到信徒所全然寄望於的恩典。幾乎每一天我都禱告，盼望我的魂在主回來時能得救。…這是在來世魂的救恩，使那些進去享受主快樂的人，與祂一同坐席〔太二五20～30〕。這恩典要在主耶穌第二次來臨顯現時來到（李常受文集一九九四至一九九七年第一册，五八〇至五八一頁）。

保羅在提後一章九至十節告訴我們，神的恩典是歷世之前，在基督耶穌裏賜給我們的，如今藉着我們救主基督耶穌的顯現，已經顯明出來。恩典乃是神在祂生命裏所給我們的供應，使我們活出祂的定旨。在基督裏賜給我們的恩典，是在世界起始之前就賜給我們的。神的恩典是在永遠裏賜給我們的，但藉着我們的主第一次來，把死廢掉，將生命帶給我們（來九26），這恩典就顯明出來，並應用到我們身上。因爲這恩典是藉着基督的顯現，纔顯明出來，舊約的聖徒，像亞伯拉罕和大衛，就沒有經歷到。所命定要賜給我們的恩典，隨着主耶穌的顯現而來。這恩典不僅僅是一個福分，更是一個人位，就是三一神自己賜給我們，作我們的享受。主耶穌顯現時，這恩典就來了，現今與我們同在（新約總論第十二册，二三三至二三四頁）。

WEEK 4 — 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...

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. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 458-459)

In 2 Timothy 1:9 and 10 Paul tells us that the grace of God, which was given to us in Christ Jesus before the times of the ages, now has been manifested through the appearing of our Savior Christ Jesus. Grace is God's provision in life given to us so that we may live out His purpose. This grace given to us in Christ was bestowed on us before the world began. 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). Because this grace was manifested through the appearing of Christ, Old Testament saints such as Abraham and David did not experience it. 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. (The Conclusion of the New Testament, pp. 3675-3676)

信息選讀

在彼前一章十三節彼得也囑咐我們要全然寄望於恩典。這盼望指由重生所得活的盼望（3）。我們需要將我們活的盼望全然置於耶穌基督顯現的時候，所要帶給我們的恩。這恩…乃是指魂的救恩（5、9～10），將是神完全救恩的完成。恩典在主第一次來臨時已經帶給我們（約一17），這恩典要完成於主的再來。我們當寄望於這樣的恩典。

比較說來，今天我們所享受的主是一小部分。…今世是豫嘗的時代；但主耶穌回來時，我們就要全享。…要來的全享將是這獨一恩典的完成。

在彼前一章十三節末了，彼得說到耶穌基督的顯現。…現今，我們乃是在幔子之下享受主耶穌作豫嘗。但時候將到，幔子要被除去。

因爲我們同主在幔子之下，別人也許不能領會我們在作甚麼。我們也許想要告訴他們，我們在享受基督。然而，他們也許說，這是無稽之談。我們的享受是隱藏的，沒有同樣經歷的人無法知道這事。但有一天主耶穌要顯現。那時別人就能領會我們一直在享受主耶穌。這顯現將是要來的恩典，作三一神完全救恩的完成。

我們若沒有享受主耶穌作豫嘗，就不會盼望祂顯現作我們的全享。…我們享受豫嘗，就有這樣的盼望。我們需要全然寄望於耶穌基督顯現的時候，所帶給我們的恩（彼得前書生命讀經，一〇六至一〇八頁）。

參讀：彼得前書生命讀經，第十一篇；羅馬書的結晶，第二十二至二十四篇。

Today's Reading

In 1 Peter 1:13 Peter also charges us to set our hope completely on the grace. This hope is the living hope which has issued from regeneration (v. 3). We need to set our living hope completely on the grace that is being brought to us at the unveiling of Jesus Christ…This grace… refers to the salvation of the soul (vv. 5, 9-10), which will be the consummation of God's full salvation. The grace has been 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 …This age is an age of foretaste. But when the Lord Jesus comes back, we shall enjoy the 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 unveiled. Then others will be able to understand that we have been enjoying the Lord Jesus. This unveiling 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 shall not have the hope that He will be unveiled as our full taste …When we enjoy the foretaste, we have such a hope. We need to set our hope completely on the grace being brought to us at 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

第四週▪週四

晨興餧養

彼前二 19 ～ 21『人若因着對神的感覺而忍受憂愁，受冤屈之苦，就是甜美的。你們若因犯罪挨拳打而忍耐，有甚麼可誇耀的？但你們若因行善受苦而忍耐，這在神乃是甜美的。你們蒙召原是爲此，因基督也爲你們受過苦，給你們留下榜樣，叫你們跟隨祂的腳蹤行。』

在彼前二章十九至二十節…彼得說，若因着對神的感覺，我們願意忍受憂愁，受冤屈之苦，就是受冤屈對待之苦，這乃是甜美的。十九節的『甜美』，直譯，恩典；在此指神聖生命在我們裏面的推動，以及在我們生活中的彰顯，使我們的行事爲人，在人與神眼中，都是甜美、可蒙悅納的（20）（彼得前書生命讀經，二〇七頁）。

信息選讀

『因着對神的感覺』，這話也可譯作『爲着對神的良心』。對神的感覺，即與神關係的感覺；這指明一個信徒是活在與神親密的交通中，向神存着並持守無虧、清潔的良心（彼前三 16，提前一 5、19，三 9，提後一 3）。

照下文看，彼前二章十九節所說到的冤屈之苦，必是指不信的主人所加的苦待，他們因着信主之僕人身上基督徒的見證而反對、逼迫他們（三 14 ～ 18，四 12 ～ 16）。

基督徒的生活是行事爲人的問題。假定我們裏面沒有神聖的生命，這的確會使家庭生活非常艱難，尤其在與我們的姻親…的關係上。對夫妻而言，岳

WEEK 4 — DAY 4

Morning Nourishment

1 Pet. 2:19-21 ...This is grace, if anyone, because of a consciousness of God, bears sorrows by suffering unjustly. For what glory is it if, while sinning and being buffeted, you endure? But 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.

In 1 Peter 2:19 and 20...Peter is saying that if, because of a 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 verse 19 is charis, referring here to the motivation of the divine life within us and its expression in our life, becoming in our behavior gracious and acceptable in the eyes of both man and God (v. 20). (Life-study of 1 Peter, p. 173)

Today’s Reading

The words consciousness of God also mean conscience toward God. This 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 (3:16; 1 Tim. 1:5, 19; 3:9; 2 Tim. 1:3).

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 (1 Pet. 3:14-18; 4:12-16).

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 ... For both a husband and a wife, a

母和婆婆都會造成爲難的情況。…按人說，夫妻婚後不與岳母、婆婆同住較好。

這裏的點乃是，我們若是沒有神聖生命的人，無論我們多麼彼此相愛，在婚姻生活中仍會面臨難處。我們至少會有五個主要的難處：脾氣、個性、習慣、背景和我們領會事情的方式。無論夫妻多麼相像，他們之間的脾氣、個性、習慣、背景和領會仍會有所不同。丈夫會有他看事情的方式，妻子也會有她的。同樣，妻子會有她的習慣和個性，丈夫也會有他的。…即使夫妻彼此非常相愛，又都是文雅、受過教育的人，情況也是如此。至少有時候他們會發覺情況無法忍受，並會彼此爭吵。倘若岳母或婆婆這時候來訪，她會發覺情況全然不愉快、不可蒙悅納。她甚至不願看見這樣不甜美的情況。

但假定夫妻都有神聖的生命，並照着這生命而活。儘管在脾氣、個性、習慣、背景和領會上有不同，卻有恩典在裏面推動夫妻二人。不但如此，這恩典彰顯在他們的生活中。倘若岳母或婆婆親眼看見他們的生活方式，她會發覺那是甜美、愉快並可蒙悅納的。這就是恩典。

彼得…說，『這…乃是恩典。』（二19，直譯）然後他告訴我們，基督給我們留下榜樣。恩典與榜樣息息相關。任何人親眼看見三一神作爲恩典從信徒裏面彰顯出來，並承認這是恩典，就指明這人成了基督這榜樣的影印本。在冤屈之苦中彰顯三一神作恩典，就是成爲基督的複製品。因此，我們可以不說，『這是恩典』，而說，『這是基督的複製。』彰顯經過過程之三一神作恩典的生活，不單是恩典—這乃是基督的複製（彼得前書生命讀經，二〇七至二〇九、二一八頁）。

參讀：彼得前書生命讀經，第十九至二十篇。

mother-in-law can create a difficult situation ... 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 shall face problems in our married life, no matter how much we may love one another. We shall have at least five major problems: temper, disposition, habit, background, and our way of understanding things. 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... 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” [1 Pet. 2:19] . 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

第四週▪週五

晨興餧養

彼前三7『照樣，作丈夫的，要按情理與妻子同住，因爲她是比你輭弱的器皿，是女性；又要按她應得的分敬重她，因爲她是與你一同承受生命之恩的，好叫你們的禱告不受攔阻。』

四10『各人要照所得的恩賜，將這恩賜彼此供應，作神諸般恩典的好管家。』

在彼前三章七節彼得使用另一個獨特的辭—『生命之恩』。我們熟悉恩典和生命這二辭，卻不熟悉『生命之恩』這辭。…何等甜美的發表！然而，我們也許熟悉拯救之恩或赦罪之恩，而對生命之恩沒有印象（彼得前書生命讀經，五頁）。

彼得…說到生命之恩，是所有信徒，不論剛強或輭弱，所承受的（三7）。彼得教導信主的弟兄要愛他們的妻子，並要同情她們，因爲妻子是輭弱的器皿，是一同承受生命之恩的。…這生命乃是三一神自己作我們的生命，活在我們裏面，作我們的產業。

四章十節說到神諸般的恩典，指明神種種恩典的豐富，由聖徒們彼此供應。你供應我一種的恩典，我供應你另一種的恩典（李常受文集一九九四至一九九七年第一册，五〇八至五〇九頁）。

信息選讀

丈夫應當珍賞妻子的寶貴、貴重的價值，將妻子應得的敬重分給她這一同承受生命之恩的。…人（包括女人）是被造以盛裝神的器皿（羅九21、23），並且在基督裏的信徒又是盛裝基督這寶貝的器皿（林

WEEK 4 — DAY 5

Morning Nourishment

1 Pet. 3:7 Husbands, in like manner dwell together with them according to knowledge, as with the weaker, female vessel, assigning honor to them as also to fellow heirs of the grace of life, that your prayers may not be hindered.

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

In 1 Peter 3:7 Peter uses another unique expression—grace of life. We are familiar with the words grace and life, but not with the expression grace of life.. .What a sweet expression! We, however, may be familiar with the grace of salvation or the grace of forgiveness without ever having been impressed with the grace of life. (Life-study of 1 Peter, p. 4)

Peter... 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.

First Peter 4:10 speaks of the varied grace of God that 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

The husbands should appreciate the preciousness, the valuable worth, of the wives, and apportion it, assign it, as honor to them duly and reasonably as to the weaker, female vessel. Man, including woman, was made a vessel to contain God (Rom. 9:21, 23), and believers in Christ are vessels to contain

後四 7）。照着神創造的本性，女性在生理和心理上都比男性輭弱。…但她們仍是主的器皿，能作貴重的器皿（提後二 21），配得相當的敬重。…在彼前三章七節彼得說，丈夫和妻子是『一同承受生命之恩的』。生命之恩就是神在祂的神聖三一裏作我們的生命和生命的供應—父是生命的源頭，子是生命的流道，靈是生命的流出，同着子與父在我們裏面湧流，作對我們的恩典（約壹五 11 ～ 12，約七 38 ～ 39，啓二二 1）。所有信徒都是承受這恩典的人。

簡單的說，生命之恩就是經過過程的三一神成爲包羅萬有、賜生命、內住的靈。三一神現今在我們裏面作生命之恩。丈夫和妻子都是一同承受這生命之恩的。我們一同承受生命之恩。

這種承受是『不能朽壞、不能玷污、不能衰殘…的基業』的一部分（彼前一 4）。我們永遠基業的一切項目與神聖的生命有關，這生命是我們藉着重生所得着，並在我們整個基督徒的生活中所經歷並享受的。所有作丈夫、作妻子的需要看見，在他們的婚姻生活中，丈夫和妻子乃是一同承受這樣的基業，特別是承受生命之恩。

一位弟兄若未婚，就會缺少恩典的某一方面。已婚的弟兄會在某一方面經歷恩典。不但如此，一位弟兄的妻子若天然非常好，他也許就缺少恩典豐富的一面。但他的妻子若很難辦，甚至有些頑梗，他就會有機會享受恩典非常特殊、豐富的一面。恩典乃是照着我們的情況和環境而有所不同。例如，恩典會照着你有怎樣的妻子，是天然順從的，或是難辦的，而有所不同。你的妻子若很好，你的恩典就不會像有難辦的妻子那樣多。同樣，你若沒有兒女，就不會享受與兒女有關這一面的恩典。哦，我們都需要認識這諸般的恩典！（彼得前書生命讀經，二四九、二五二、七頁）。

參讀：彼得前書生命讀經，第二十二至二十三、二十七篇。

Christ as the treasure (2 Cor. 4:7). The female, according to nature in God's creation, is weaker than the male physically and psychologically...They are still vessels of the Lord and can be vessels unto honor (2 Tim. 2:21), deserving a certain honor. In 1 Peter 3:7 Peter says that husbands and wives are "fellow heirs of the grace of life." Grace of life is God as life and life supply to us in His Trinity—the Father as the source of life, the Son as the course of life, and the Spirit as the flow of life, flowing within us with the Son and the Father (1 John 5:11-12; John 7:38-39; Rev. 22:1). All believers are heirs of this grace.

In brief, the grace of life is the Triune God processed to become the all-inclusive, life-giving, indwelling Spirit. The Triune God is now within us as the grace of life. Both husbands and wives are joint-heirs of this grace of life. We inherit the grace of life together.

This inheritance is part of the "inheritance, incorruptible and undefiled and unfading" (1 Pet. 1:4). All the items of our eternal inheritance are related to the divine life which we received through regeneration and which we are experiencing and enjoying throughout our entire Christian life. All husbands and wives need to see that in their married life the husband and wife are co-heirs of such an inheritance, in particular, of the grace of life.

If a brother is unmarried, he will lack a particular aspect of grace. A married brother will experience grace in a particular aspect. Furthermore, if a brother's wife is naturally very good, he may be short of a rich aspect of grace. But if his wife is difficult and even somewhat stubborn, he will have the opportunity to enjoy a very specific and rich aspect of grace. 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! (Life-study of 1 Peter, pp. 208, 210-211, 5-6)

Further Reading: Life-study of 1 Peter, msgs. 22-23, 27

第四週▪週六

晨興餧養

彼前五5『照樣，年幼的，要服從年長的；你們眾人彼此相待，也都要以謙卑束腰，因爲神敵擋狂傲的人，賜恩給謙卑的人。』

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，等你們暫受苦難之後，必要親自成全你們，堅固你們，加強你們，給你們立定根基。』

在彼前五章五節彼得說，我們眾人彼此相待，該以謙卑束腰。在召會裏的每個人，包括長老，都該以謙卑束腰。在一章十三節彼得囑咐我們，要束上我們心思的腰，但這裏他指明我們全人都需要束緊。…這比喻顯然是出於彼得的印象，就是主如何以手巾束腰，降卑自己洗門徒的腳，特別是洗彼得的腳（約十三４～７）。

狂傲就是表現自己在別人之上。神敵擋高舉自己在別人之上，並且看自己比別人強的人。我們不該狂傲，並且表現自己在別人之上，卻該以謙卑的圍裙束腰。

彼得說，神不但敵擋狂傲的人，也賜恩給謙卑的人。嚴格的說，這恩典是指三一神自己作生命的供應，在謙卑的信徒裏面繁增。…我們必須甘願服在神大能的手下而成爲謙卑、卑微的（彼得前書生命讀經，三五六至三五八頁）。

信息選讀

在彼前五章七節彼得接着說，『你們要將一切的憂慮卸給神，因爲祂顧念你們。』這裏的卸字，意

WEEK 4 — DAY 6

Morning Nourishment

1 Pet. 5:5 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.

10 But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.

In 1 Peter 5:5 Peter says that all of us should gird ourselves with humility toward one another. Everyone in the church, including the elders, should gird himself with humility. In 1:13 Peter charges us to gird up the loins of our mind, but here he indicates that our entire being needs to be girded ... This figure comes 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).

To be proud is to show ourselves above others. 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.

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...We must be willing to be made humble, lowly, under the mighty hand of God. (Life-study of 1 Peter, pp. 297-299)

Today's Reading

In 1 Peter 5:7 Peter goes on to say, "Casting all your anxiety on Him because it matters to Him concerning you." The word casting here means

思是拋給神；即交託與神、讓給神。這動詞的時態指明一勞永逸的舉動。『一切的憂慮』這辭，指明我們一生全部的憂慮，我們整個人生及其一切憂慮，都該卸給主。

在逼迫中，信徒的苦難使他們擔憂罣慮。他們不僅需要成爲謙卑的，從狂傲、高傲被帶到低微，更要將他們的一生及其憂慮卸給神，因爲祂對他們不僅是大能、公義的，也是慈愛、信實的。

人際關係密切的人，通常會比獨居的人憂慮更多。…同樣，我們所有的財產或產業也許會造成憂慮。…我能從經歷中見證，我的東西越多，我的憂慮就越多，憂慮的『飛機』就更多在我頭上盤旋。…我們可以將一切的憂慮卸給主，因爲祂顧念我們。顧念，或，關心。管教並審判人的神對信徒，特別對受逼迫者有愛的關切，祂信實的顧念他們。他們能將憂慮卸給祂，特別是在受逼迫的時候（彼得前書生命讀經，三六〇至三六二頁）。

彼得說到全般的恩典；那曾召信徒進入祂永遠榮耀的神，要藉着他們的苦難，用這恩典成全他們，堅固他們，加強他們，給他們立定根基（彼前五10）。全般的恩典乃是成全的恩典、堅固的恩典、加強的恩典、立定根基的恩典。神藉着苦難的管道，用恩典成全、堅固、加強我們，並給我們立定根基。因着我的輭弱，幾乎每一天對我都是受苦的日子；但神藉着苦難成全、堅固、加強我，並給我立定根基。

有些所謂的恩典不是真實的，而是假的。十二節有神真實的恩典，就是十節的全般的恩典，是信徒應當進入並在其中站住的（李常受文集一九九四至一九九七年第一册，五〇九至五一〇頁）。

參讀：彼得前書生命讀經，第三十三至三十四篇；如何作同工與長老，並如何履行同工與長老的義務，第三至四章。

throwing upon, that is, committing to, giving up to. The verb denotes a once-for-all act. The words all your anxiety indicate that the whole lot of our anxiety throughout our entire life, our whole life with all its anxiety, should be cast on the Lord.

In persecution the believers' sufferings cause worry and anxiety to them. They need not only to be humbled, to be brought low from their pride, their haughtiness, but also to throw their life with its care upon God; for He is not only mighty and just, but also loving and faithful concerning them.

Those who are involved with people will usually have more anxiety than those who live alone ... Likewise, the property or possessions we have may cause anxiety... From experience I can testify that the more things I have, the more anxiety I have, the more the "airplanes" of anxiety circle above my head. The reason we may cast all our anxiety on the Lord is that "it matters to Him" concerning us. The words "it matters to Him concerning you" may also be rendered, "He cares for you." The disciplining and judging God has a loving concern for the believers, especially the persecuted ones. He cares for them faithfully. They can cast their care upon Him, especially in their persecution. (Life-study of 1 Peter, pp. 301-302)

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. 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

第四周诗歌

祂賜給無間

（英723）

F 大調　　3/4

3 | 3 5 4 | 3 2 3 | 4 6 7 | 2 1
一 重　擔 加 多, 祂 所 賜　恩 典 益　增 添;

3 | 3 2 6 | 5 3 1 | 6 7 1 | 2 —
勞　苦 加 重, 祂 力 量　益 顯 完　全。

5 | 1 3 6 | 5 3 1 | 6 2 1 | 7 6 5
患　難 越 烈, 祂 所 施　憐 憫 越　豐 盈;

5 | 6 7 1 | 2 3 4 | 3 3 2 | 1 — ‖
試　煉 越 頻, 祂 平 安　越 發 繁　增。

二　當我們的忍耐耗盡無以爲繼,
旅程尚未過半,已力竭精疲,
當我們已臨及山窮水盡之時,
我們父神全般供應纔開始。

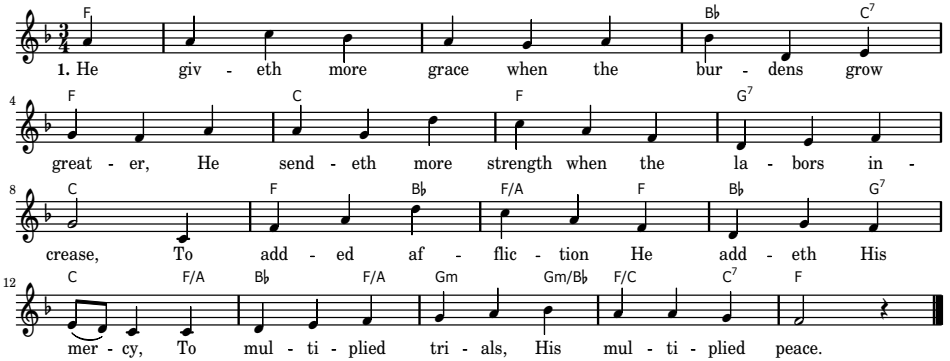
三　祂愛高深無限,祂恩闊長無邊,
祂力剛強不倦,超人所能言;
出自耶穌基督的豐富和無限,
祂賜給,又賜給,祂賜給無間。

WEEK 4 — HYMN

He giveth more grace when the burdens grow greater

Comfort in Trials — By Grace for Suffering

723



2. When we have exhausted our store of endurance,
When our strength has failed ere the day is half-done,
When we reach the end of our hoarded resources,
Our Father's full giving is only begun.

3. His love has no limit, His grace has no measure,
His power no boundary known unto men,
For out of His infinite riches in Jesus,
He giveth and giveth and giveth again.

第四週 • 申言

申言稿：

Composition for prophecy with main point and sub-points: