第五週

領受恩上加恩，好使恩典在我們裏面登寶座，使我們在生命中作王，成爲神的詩章—新耶路撒冷，作神經綸中恩典終極並完成的產品

詩歌：775

讀經：羅五 17，21，約一 16，來四 16，創六 8，啓二二 21

【週一】

壹 每一天，每時刻，我們都必須是領受主作恩上加恩，作洋溢之恩供我們享受的人，好使恩典在我們裏面作王，使我們在生命中作王—約一 16，羅五 17，21：

一『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』—來四 16：

1 這裏所說的寶座，毫無疑問，是指天上神的寶座；（啓四 2；）神的寶座，對全宇宙是掌權的寶座，（但七 9，啓五 1，）但對我們信徒，卻成了施恩的寶座，由至聖所裏的遮罪蓋（施恩座）所表徵；（出二五 17，21，詩八十 1；）這寶座就是神和羔羊的寶座。（啓二二 1。）

Week Five

Receiving Grace upon Grace for Grace to Be Enthroned within Us So That We May Reign in Life to Become God's Poem, the New Jerusalem, as the Ultimate and Consummate Product of the Grace of God in His Economy

Hymns: 976

Scripture Reading: Rom. 5:17, 21; John 1:16; Heb. 4:16; Gen. 6:8; Rev. 22:21

§Day 1

I. Day by day and moment by moment, we need to be those who receive the Lord as grace upon grace, as the abundance of grace, for our enjoyment so that grace may reign in us for us to reign in life—John 1:16; Rom. 5:17, 21:

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

1. Undoubtedly, the throne mentioned here is the throne of God, which is in heaven (Rev. 4:2); the throne of God is the throne of authority toward all the universe (Dan. 7:9; Rev. 5:1), but toward us, the believers, it becomes the throne of grace, signified by the expiation cover (the mercy seat) within the Holy of Holies (Exo. 25:17, 21; Psa. 80:1); this throne is the throne of God and the Lamb (Rev. 22:1).

2 當我們還活在地上時，怎能來到天上神和羔羊（基督）的寶座前？祕訣在於希伯來四章十二節所說我們的靈；那在天上坐在寶座上的基督，（羅八 34，）現今也在我們裏面，（10，）就是在我們的靈裏，（提後四 22，）這靈就是神居所的所在。（弗二 22。）

3 伯特利是神的家，神的居所，也是天的門；在那裏基督是梯子，把地聯於天，並把天帶到地；（創二八 12 ～ 17，約一 51；）我們的靈今天既是神居所的所在，這靈現今就是天的門，在這裏基督是梯子，把我們在地上的人聯於天，並把天帶給我們；因此，每當我們轉到靈裏，就能進入天的門，藉着基督作天梯，摸着天上施恩的寶座。

二主自己就是榮耀的寶座和施恩的寶座；（賽二二 23，來四 16；）當我們讓恩典在我們裏面作王，恩典就在我們裏面登寶座，作神管治的同在，給我們享受，（結一 22，26，）使我們在生命中作王。（羅五 17，21。）

【週二】

貳 創世記的記載，主要的目的不是要表明墮落，乃是要表明神的恩典能爲墮落的人作那麼多：

一 神給挪亞看見，他所活在其中之敗壞時代的真實光景—創六 3，5，11，13，太二四 37 ～ 39，提後三 1 ～ 3：

1 人最終墮落到一個地步，全然成了肉體；（創六 3；）神最強硬、最邪惡的仇敵乃是我們的肉體；肉體是徹底並絕對的爲神所恨惡。

2. How can we come to the throne of God and of the Lamb, Christ, in heaven while we still live on earth? The secret is our spirit, referred to in Hebrews 4:12; the very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (v. 10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22).

3. At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth (Gen. 28:12-17; John 1:51); since today our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us, the people on earth, to heaven, and brings heaven to us; hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder.

B. The Lord Himself is the throne of glory and the throne of grace (Isa. 22:23; Heb. 4:16); when we allow grace to reign in us, grace is enthroned within us as God's ruling presence for our enjoyment (Ezek. 1:22, 26) so that we may reign in life (Rom. 5:17, 21).

§Day 2

II. The main purpose of the record of Genesis is not to show the fall but to show how much God's grace can do for fallen people:

A. God showed Noah the true situation of the corrupt age in which he lived—Gen. 6:3, 5, 11, 13; Matt. 24:37-39; 2 Tim. 3:1-3:

1. Man eventually fell to such an extent that he wholly became flesh (Gen. 6:3); the strongest and most evil enemy of God is our flesh; it is thoroughly and absolutely hated by God.

2 在舊約裏，亞瑪力人豫表肉體，就是墮落舊人的總和；亞瑪力人和以色列人的爭戰描繪信徒裏面肉體和那靈之間的衝突—出十七 8 ～ 16，加五 16 ～ 17：

a 神不斷與亞瑪力人爭戰，這啓示神如何憎惡肉體，要將肉體除滅淨盡—出十七 16，加五 17。

b 肉體是無法改變或改進的；因此，我們必須記得這個事實：肉體是一直與我們在一起的—羅十三 14，加五 16。

c 神恨惡肉體，就如祂恨惡撒但一樣；祂要毀壞肉體，就如祂要毀壞撒但一樣—出十七 16，申二五 17 ～ 19，撒上十五 2 ～ 3。

d 我們藉着代求的基督和爭戰的靈與亞瑪力人爭戰；摩西在山頂舉手，豫表升天的基督在諸天之上代求；約書亞與亞瑪力人爭戰，豫表內住的靈與肉體爭戰—出十七 9，11，13，羅八 34，來七 25，加五 17。

e 在與亞瑪力人爭戰時，我們需要與主合作：藉着禱告，好與代求的基督是一；（羅八 34；）並藉着治死肉體，好與爭戰的靈是一；（路十八 1，帖前五 17，羅八 13，加五 16 ～ 17，24；）神定意不斷與肉體爭戰，直到將肉體的名號（記念）從天下全然塗抹。（出十七 14。）

【週三、週四】

二 創世記六章八節說，『但挪亞在耶和華眼前蒙恩〔得恩典〕』：

1 肉體是撒但的傑作，是撒但、罪、和死的『聚會所』；恩典乃是神自己給我們享受，以幫助我們對付肉體

2. In the Old Testament Amalek typifies the flesh, which is the totality of the fallen old man; the fighting between Amalek and Israel depicts the conflict between the flesh and the Spirit within the believers—Exo. 17:8-16; Gal. 5:16-17:

a. The fact that God has a continual war with Amalek reveals that God hates the flesh and desires to exterminate it—Exo. 17:16; Gal. 5:17.

b. The flesh cannot be changed or improved; thus, we need to be mindful of the fact that the flesh is always with us—Rom. 13:14; Gal. 5:16.

c. God hates the flesh in the same manner that He hates Satan, and He wants to destroy the flesh in the same manner that He wants to destroy Satan—Exo. 17:16; Deut. 25:17-19; 1 Sam. 15:2-3.

d. We fight against Amalek by the interceding Christ and the fighting Spirit; Moses lifting up his hand on the mountaintop typifies the ascended Christ interceding in the heavens; Joshua fighting against Amalek typifies the indwelling Spirit fighting against the flesh—Exo. 17:9, 11, 13; Rom. 8:34; Heb. 7:25; Gal. 5:17.

e. In the battle against Amalek, we need to cooperate with the Lord by praying in order to be one with the interceding Christ (Rom. 8:34) and by putting the flesh to death in order to be one with the fighting Spirit (Luke 18:1; 1 Thes. 5:17; Rom. 8:13; Gal. 5:16-17, 24); God has decided to war against the flesh continually until He utterly blots out the memory of it from under heaven (Exo. 17:14).

§Day 3 & Day 4

B. Genesis 6:8 says, “But Noah found favor [grace] in the sight of Jehovah”:

1. The flesh is Satan's masterpiece, and it is the “meeting hall” of Satan, sin, and death; grace is God Himself enjoyed by us and helping us to

的情形。

2 肉體就是撒但的同在，而恩典乃是神的同在；爲着對付撒但的同在，我們需要神的同在。

3 當撒但盡力把局面破壞之後，總有一些人在神眼前得恩典，成爲轉移那時代的人—參但一 8，九 23，十 11，19：

a 恩典乃是神自己，神的同在，給我們享受，作我們的一切，並在我們裏面、藉着我們、且爲着我們作一切—約一 14，16 ～ 17，啓二二 21。

b 主耶穌基督的恩典作爲三一神全備的供應，是我們藉着操練我們人的靈所享受的—來十 29 下，加六 18，腓四 23，門 25，提後四 22。

c 神的話是恩典的話—徒二十 32，西三 16，參耶十五 16。

【週五】

d 我們在一的立場上與聖徒一同聚集，就經歷經過過程的三一神作生命的恩典—詩一三三 3，彼前三 7，徒四 33，十一 23。

e 我們在苦難和試煉中，能經歷主作我們加增並全豐全足的恩典—林後十二 9。

f 我們需要在主恩典的能力裏爲主勞苦—林前十五 10，58，三 10，12 上。

g 靠着恩典的能力，恩典的力量，以及恩典的生命，我們纔能與神並與彼此都是對的；客觀的義帶進恩典，而恩典產生主觀的義—來十一 7，羅五 17，21。

face the situation of the flesh.

2. The flesh is the very presence of Satan, and grace is the very presence of God; in order for us to face the presence of Satan, we need the presence of God.

3. When Satan has done his best to damage the situation, there have always been some who found grace in the eyes of God to become ones who turned the age—cf. Dan. 1:8; 9:23; 10:11, 19:

a. Grace is God Himself, the presence of God, enjoyed by us to be everything to us and to do everything in us, through us, and for us—John 1:14, 16-17; Rev. 22:21.

b. The grace of the Lord Jesus Christ as the bountiful supply of the Triune God is enjoyed by us through the exercise of our human spirit—Heb. 10:29b; Gal. 6:18; Phil. 4:23; Philem. 25; 2 Tim. 4:22.

c. God's word is the word of grace—Acts 20:32; Col. 3:16; cf. Jer. 15:16.

§Day 5

d. We experience the processed Triune God as the grace of life in meeting with the saints on the ground of oneness—Psa. 133:3; 1 Pet. 3:7; Acts 4:33; 11:23.

e. We can experience the Lord as our increasing and all-sufficient grace in the midst of sufferings and trials—2 Cor. 12:9.

f. We need to labor for the Lord in the power of His grace—1 Cor. 15:10, 58; 3:10, 12a.

g. By the power of grace, the strength of grace, and the life of grace, we can be right with God and with one another; objective righteousness issues in grace, and grace produces subjective righteousness—Heb. 11:7; Rom. 5:17, 21.

【週六】

三神給挪亞的是包羅萬有的啓示，建造方舟的啓示，就是神要結束那敗壞的世代，而帶進一個新時代的路；他的工作乃是轉移時代的工作—林前二9，林後六1，太十六18，林前三12：

1 方舟是基督的豫表，（彼前三20～21，）不僅豫表個人的基督，也豫表團體的基督，就是召會，也就是基督的身體和新人，要終極完成於新耶路撒冷。（太十六18，林前十二12，弗二15～16，西三10～11，啓二一2。）

2 建造方舟就是在我們的經歷中，建造作爲恩典的基督，爲着建造團體的基督，召會，作基督的身體；（林前十二12，弗四11～16；）這乃是作成我們自己的救恩，使我們得以蒙拯救脫離神對這彎曲悖謬之世代的審判，並被引進新的時代，就是千年國的時代。（腓二12～16，來十一7，太二四37～39，路十七26～27。）

叁 神經綸中恩典終極並完成的產品，乃是基督的身體作爲神的詩章，成爲新耶路撒冷，作神在新天新地中義的完成；神自己的豐富作我們的享受，超越各樣的限制，並要公開顯示出來，直到永遠—弗二7～10，彼後三13，啓二二21。

§Day 6

C. God gave Noah an all-inclusive revelation, the revelation to build the ark, which was the way that God would terminate the corrupted generation and bring in a new age; his work was a work that changed the age—1 Cor. 2:9; 2 Cor. 6:1; Matt. 16:18; 1 Cor. 3:12:

1. The ark is a type of Christ (1 Pet. 3:20-21), not only the individual Christ but also the corporate Christ, the church, which is the Body of Christ and the new man to consummate in the New Jerusalem (Matt. 16:18; 1 Cor. 12:12; Eph. 2:15-16; Col. 3:10-11; Rev. 21:2).

2. To build up the ark is to build up Christ as grace in our experience for the building up of the corporate Christ, the church, as the Body of Christ (1 Cor. 12:12; Eph. 4:11-16); this is to work out our own salvation so that we may be saved from God's judgment on this crooked and perverted generation and be ushered into a new age, the age of the millennium (Phil. 2:12-16; Heb. 11:7; Matt. 24:37-39; Luke 17:26-27).

III. The consummate and ultimate product of the grace of God in His 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; the riches of God Himself for our enjoyment surpass every limit and will be publicly displayed for eternity—Eph. 2:7-10; 2 Pet. 3:13; Rev. 22:21.

第五週▪週一

晨興餧養

羅五 17『…那些受洋溢之恩，並洋溢之義恩賜的，就更要藉着耶穌基督一人，在生命中作王了。』

21『…恩典…藉着義作王，叫人藉着我們的主耶穌基督得永遠的生命。』

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。』

我年輕的時候幾乎每天都禱告說，『主，我來到施恩的寶座前。在你的施恩寶座前，我得着恩典作我應時的幫助。主，我每分鐘都需要你的恩典。我不僅每年、每週、每天、每小時需要你的恩典，更是每分鐘都需要你的恩典。沒有你的恩典，我簡直甚麼也不能承當。』今天我仍然每分鐘需要主的恩典。…所以我不斷的告訴主：『主，我每分鐘都需要你的恩典。我知道你是有恩典的，並且你爲我豫備了恩典。主，因爲恩典需要我的合作，我跪在施恩的寶座前，要得恩典以應付我的需要。』很多時候我們簡直無法忍受我們的環境，並且不能面對將要遭遇的事。然而，有一個地方叫作施恩的寶座。你坦然無懼的來到施恩的寶座前，就能受憐憫，得恩典，作應時的幫助（創世記生命讀經，四五五至四五六頁）。

信息選讀

〔希伯來四章十六節〕所說的寶座，毫無疑問，是指天上神的寶座（啓四 2）。神的寶座，對全宇宙是掌權的寶座（但七 9，啓五 1），但對我們信徒，卻成了施恩的寶座，由至聖所裏的遮罪蓋（施恩座）所表徵（出二五 17、21）。這也是神和羔羊的寶座（啓二二 1）。當我們還活在地上時，怎能來到天上

WEEK 5 — DAY 1

Morning Nourishment

Rom. 5:17 ...Those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

21 ...That...grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

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.

When I was young, nearly every day in my prayers I would say, “Lord, I am coming to the throne of grace. At Your throne of grace I find grace for my timely need. Lord, I need Your grace every minute. I not only need Your grace every year, every week, every day, and every hour, but every minute. Without Your grace, I simply cannot bear anything.” Today I still need the Lord’s grace every minute... So, I keep on telling the Lord, “Lord, I need Your grace every minute. I know that You are gracious and that You have grace ready for me. Lord, since grace needs my cooperation, I kneel before the throne of grace to find grace to meet my need.” Many times we simply cannot stand our situation and we cannot face what is happening to us. However, there is a place called the throne of grace. Come boldly to the throne of grace that you may find mercy and grace for your time of need. (Life-study of Genesis, p. 375)

Today’s Reading

Undoubtedly, the throne mentioned [in Hebrews 4:16] is the throne of God, which is in heaven (Rev. 4:2). The throne of God is the throne of authority toward all the universe (Dan. 7:9; Rev. 5:1). But toward us, the believers, it becomes the throne of grace, signified by the expiation cover (the mercy seat) within the Holy of Holies (Exo. 25:17, 21). This throne is the throne of both God and the Lamb (Rev. 22:1). How can we come to the throne

神和羔羊（基督）的寶座前？祕訣在於希伯來四章十二節所說我們的靈。那在天上坐在寶座上的基督（羅八 34），現今也在我們裏面（10），就是在我們的靈裏（提後四 22），這靈就是神居所的所在（弗二 22）。伯特利是神的家，神的居所，也是天的門；在那裏基督是梯子，把地聯於天，並把天帶到地（創二八 12 ～ 17，約一 51）。我們的靈今天既是神居所的所在，這靈就是天的門，在這裏基督是梯子，把我們在地上的人聯於天，並把天帶給我們。因此，每當我們轉到靈裏，就能進入天的門，藉着基督作天梯，摸着天上施恩的寶座（聖經恢復本，來四 16 註 1）。

羅馬五章十七節說，我們能憑恩典在生命中作王。

…作王就是勝過、征服並管理撒但、世界、罪、肉體、自己以及周圍一切的環境。…人管理他們所養的狗也許很容易。狗很服從。但我們自己的兒女怎麼樣？…小孩還不會說很多話之前，就學會說不。…我們若不能在神聖的生命裏管理我們的兒女，怎能作王？我們作父母的信徒必須操練自己，學習如何在管理兒女的事上作王。我們必須有恩典來管理我們的兒女。我們也必須管理我們裏面的罪，管理撒但，並管理世界。我們不該讓世界的時髦勝過我們。反之，我們應當勝過一切，並且憑恩典在生命中作王。

十七節說到我們憑恩典在生命中作王，而二十一節說到恩典作王，叫人得永遠的生命。這意思是說，恩典作王管理我們，並管理一切，好使我們能享受永遠的生命。『叫人…得』原文的意思是『爲着』。恩典作王是爲着永遠的生命；這意思是說，我們能得着永遠的生命，作我們的享受（李常受文集一九九四至一九九七年第一册，五一二至五一四頁）。

參讀：羅馬書的結晶，第十九至二十、二十二至二十四篇；以西結書生命讀經，第十一篇。

of God and the Lamb, Christ, in heaven while we still live on earth? The secret is our spirit, referred to in Hebrews 4:12. The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (Rom. 8:10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22). At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth (Gen. 28:12-17; John 1:51). Since today our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us, the people on earth, to heaven, and brings heaven to us. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder. (Heb. 4:16, footnote 1)

Romans 5:17 says that we can reign in life by grace.

To reign is to conquer, subdue, and rule over Satan, the world, sin, the flesh, ourselves, and all the environmental circumstances. It may be easy for people to rule over their dogs. Dogs can be very obedient. But what about our own children?...Children learn to say no before they say many other words ...How can we be kings when we cannot rule our children in the divine life? We believers who are parents must exercise ourselves to learn how to be kings in ruling our children. We must have grace to rule our children. We also have to rule over the sin within us, to rule over Satan, and to rule over the world. We should not let the world's fashion conquer us. Instead, we should conquer all things and reign in life by grace.

Romans 5:17 says that we reign by the grace in life, while verse 21 says that grace reigns unto eternal life. This means that grace reigns over us and over everything so that we can enjoy the eternal life. Unto means "for." Grace reigns for the eternal life. This means that we may gain the eternal life for our enjoyment. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 406-407)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," chs. 19-20, 22-24; Life-study of Ezekiel, msg. 11

第五週▪週二

晨興餧養

加五 16～17『我說，你們當憑着靈而行，就絕不會滿足肉體的情慾了。因爲肉體縱任貪慾，抵抗那靈，那靈也抵抗肉體，二者彼此敵對，使你們不能作所願意的。』

我們需要領會，創世記這卷書中所描繪的墮落乃是背景，爲要襯托出一幅非常積極的圖畫，表明神對於墮落的人所作的。創世記的記載，主要的目的不是要表明墮落，乃是要表明神的恩典能爲墮落的人作那麼多。…在第一次墮落裏，人沒有運用他的靈；在第二次墮落裏，人過度運用他的魂。…在第三次墮落裏，人濫用墮落的身體而成了肉體〔創六 3〕。

聖經啓示，神最強硬、最邪惡的仇敵乃是我們的肉體。…肉體是徹底並絕對地爲神所恨惡。神絕不容忍肉體。在某種意義上，神可以容忍我們的錯誤和過犯，但祂絕不容忍肉體。任何出於我們肉體的事，對神都是一種侮辱。在第三次墮落的時候，整個人類成了肉體。因此，神進來告訴祂的僕人挪亞說，祂要毀滅整個世代（創世記生命讀經，四五三、四四九至四五〇頁）。

信息選讀

〔出埃及十七章中〕亞瑪力人和以色列人之間的爭戰，描繪信徒裏面肉體和那靈之間的衝突（加五 17…）（聖經恢復本，出十七 8 註 1）。

摩西在山頂舉手，豫表升天的基督在諸天之上代求（羅八 34…）；約書亞豫表基督作內住的靈，與肉體爭戰。…以色列人擊敗亞瑪力人，是藉着嗎哪

WEEK 5 — DAY 2

Morning Nourishment

Gal. 5:16-17 But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose each other that you would not do the things that you desire.

We need to realize that the falls portrayed in the book of Genesis are the background of a very positive picture which shows what God has done with the fallen human race. The main purpose of the record of Genesis is not to show the fall but to show how much God's grace can do for fallen people. In the first fall, man did not exercise his spirit. In the second fall, he overexercised his soul... In the third fall, man abused the fallen body and became flesh [Gen. 6:3] .

The Bible reveals that the strongest and most evil enemy of God is our flesh ...The flesh is thoroughly and absolutely hated by God. God will not tolerate it. In a sense, God may tolerate our mistakes and transgressions, but He will never tolerate the flesh. Anything that issues out of our flesh is an insult to Him. At the time of the third fall, the entire human race became flesh. Thus, God stepped in and told His servant Noah that He was going to destroy that whole generation. (Life-study of Genesis, pp. 373, 369)

Today's Reading

The fighting between Amalek and Israel [in Exodus 17] depicts the conflict between the flesh and the Spirit within the believers (Gal. 5:17...). (Exo. 17:8, footnote 1)

Moses lifting up his hand on the mountaintop typifies the ascended Christ interceding in the heavens (Rom. 8:34b...), and Joshua typifies Christ as the indwelling Spirit fighting against the flesh ... Amalek was defeated by Israel

（出十六）和活水的供應（十七 1 ～ 6），並藉着摩西的舉手，以及約書亞的爭戰。照樣，我們勝過肉體，乃是藉着喫喝基督作我們生命的供應，並藉着與代求的基督一同禱告，以及與基督這爭戰的靈一同治死肉體（羅八 13…）（出十七 11 註 1）。

在山頂禱告時，摩西豫表基督；但他的手發沉時，卻代表我們。這表徵當基督在天上禱告時，我們也需要在地上禱告（提前二 8）。因着肉體絕不會有所改變或改善，我們要勝過肉體，就需要不住的禱告，…將自己聯於代求的基督。然而，我們禱告的手常常發沉。…石頭（我們禱告生活的穩固根基）是指我們認識自己是輭弱的，需要基督作我們的扶持，來維持我們的禱告（參約十五 5 下）。大祭司亞倫（出二八 1…）表徵祭司職分；猶大支派的戶珥（三一 2）表徵君王職分（創四九 10）。祭司職分與至聖所有關，在我們的經歷中至聖所總是與我們的靈相聯（來十 19…）。因此，要維持我們的禱告，因而擊敗肉體，我們就需要祭司職分加強我們的靈。我們也需要在主的權柄，就是君王職分之下順從主。不僅如此，戶珥與帳幕的建造有關（出三一 2 ～ 5），而出埃及記的方向就是朝着這目標。這指明我們需要以召會的建造爲我們禱告的目標（出十七 12 註 1）。

我們和亞瑪力人爭戰，也是藉着爭戰的靈治死肉體（羅八 13，加五 17、24）。羅馬六章六節說，我們的舊人已經與基督同釘十字架。然而，在八章十三節我們看見，我們還必須靠着那靈治死身體的行爲。…基於我們的舊人已經釘死的事實，我們就有膽量和勇氣來治死肉體。…按照十三節，當我們治死身體的行爲，那靈便與我們同工。這意思是說，那靈能作多少，全在於我們願意作多少（出埃及記生命讀經，六三四至六三五頁）。

參讀：出埃及記生命讀經，第四十六至四十八篇；以賽亞書生命讀經，第四十二篇。

through the supply of the manna (Exo. 16) and the living water (17:1-6) and by the lifting up of Moses' hands and the fighting of Joshua. Likewise, we are victorious over the flesh by eating and drinking Christ as our life supply and by praying with the interceding Christ and putting the flesh to death with Christ as the fighting Spirit (Rom. 8:13…). (Exo. 17:11, footnote 1)

As the one praying on the mountaintop, Moses typifies Christ, but as the one whose hands became heavy, Moses represents us. This signifies that while Christ is praying in the heavens, we too need to pray on earth (1 Tim. 2:8). Because the flesh never changes or improves, in order to prevail against the flesh, we need to pray without ceasing..., joining ourselves to Christ in His intercession. However, often our praying hands become heavy...The stone, a solid base for our prayer life, refers to our realization that in ourselves we are weak and that in order to sustain our prayer, we need Christ to be our support (cf. John 15:5b). Aaron, the high priest (Exo. 28:1…), signifies the priesthood, and Hur, who was of the tribe of Judah (31:2), signifies the kingship (Gen. 49:10). The priesthood is related to the Holy of Holies, which in our experience is always related to our spirit (Heb. 10:19…). Hence, to sustain our prayer and to thus defeat the flesh, we need the priesthood to strengthen our spirit. We also need to be obedient to the Lord under His authority, the kingship. Furthermore, Hur is related to the building of the tabernacle (Exo. 31:2-5), and the direction of Exodus is toward this goal. This indicates that we need to take the building of the church as the goal of our prayer. (Exo. 17:12, footnote 1)

We also fight against Amalek by putting the flesh to death with the fighting Spirit (Rom. 8:13; Gal. 5:17, 24). Romans 6:6 says that our old man has been crucified with Christ. Nevertheless, in Romans 8:13, we see that we still must by the Spirit put to death the practices of the body... Based upon the fact that our old man has already been crucified, we have the boldness and encouragement to put the flesh to death. According to Romans 8:13, when we put to death the practices of the body, the Spirit works with us. This means that how much the Spirit works depends on how much we are willing to do. (Life-study of Exodus, p. 549)

Further Reading: Life-study of Exodus, msgs. 46-48; Life-study of Isaiah, msg. 42

第五週▪週三

晨興餧養

約一 17『因爲律法是藉着摩西賜的，恩典和實際都是藉着耶穌基督來的。』

啓二二 21『願主耶穌的恩與眾聖徒同在。阿們。』

挪亞生活在一個彎曲、悖謬並邪惡的世代中。雖然如此，他的父母和祖父母教導他有關神的事，他也領悟到需要神的恩典。

〔創世記六章〕三節指出，神是豫備好要施恩給墮落的人，因爲祂的靈與人相爭，豫備將恩典給需要的人。然而，這恩典需要人的合作。挪亞給了那必要的合作，就得了恩典。

恩典不僅是神所給我們客觀的東西，恩典乃是神自己臨到我們，爲我們作事。你輭弱麼？神要來作你的力量，神那個來就是恩典。你不能面對你的處境麼？那不該是個問題，因爲神要與你站在一起，爲着你並在你裏面來面對這處境。這是恩典。你若細讀創世記六章，會看見這裏的恩典不是指神給挪亞許多東西，乃是指神臨到挪亞，並與挪亞同在。神的同在乃是挪亞的力量和動力。挪亞不但在客觀方面享受神給他的事物，他更享受神自己。在一個彎曲、悖謬和淫亂的世代，這世代的試誘沒有人能抗拒，但挪亞在耶和華眼前蒙恩。神來加強挪亞，與挪亞站在一起並支持挪亞。那就是挪亞所得的恩典，也是我們今天所需要的恩典（創世記生命讀經，四五七至四五八頁）。

信息選讀

WEEK 5 — DAY 3

Morning Nourishment

John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.

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

Noah lived in a crooked, perverse, and evil generation. Nevertheless, his parents and grandparents taught him the things of God, and he realized that he needed God's grace.

[Genesis 6:3] indicates that God was prepared to give grace to fallen man, because His Spirit was striving with man, ready to give grace to the needy ones. However, this grace needed human cooperation. Noah gave the necessary cooperation and he found grace.

Grace is not merely something objective that is given to us by God. Grace is God Himself coming to us and doing things for us. Are you weak? God will come to be your strength, and that coming of God is grace. Are you unable to face your situation? That need not be a problem, because God will come to stand with you and face that situation for and in you. This is grace. If you read Genesis 6 carefully, you will see that grace here does not mean that God gave Noah many things. It means that God came to Noah and was with Noah. God's presence was Noah's strength and power. Noah not only enjoyed something given to him by God objectively, but he enjoyed God Himself. In the midst of a crooked, perverse, and adulterous generation, a generation whose temptations no one could withstand, Noah found grace in the eyes of the Lord. God came to strengthen Noah that He might stand with him and uphold him. That was the grace that Noah found, and that is the grace that we need today. (Life-study of Genesis, p. 376)

Today's Reading

想想看現代社會的情形。我甚至不敢看報紙，它含有太多的試誘。…你在收音機中、工作中並學校裏所聽到的談話，都是邪惡、敗壞並屬鬼的。要任何一個墮落的人在這樣的環境中站住，都是困難的。這個時代真是彎曲、悖謬並淫亂，滿了姦淫和邪蕩。人們毫無羞恥的談論不道德的事。誰能在這樣一個世代站住呢？…我們裏面都有墮落的性情，所有的人都有同樣的邪惡性情。我們需要恩典。我們必須坦然無懼的來到施恩的寶座前，說，『主，我在這裏，我需要你的恩典。我來不是求你給我好東西，我來是要得恩典以應付我的需要。主，沒有你的同在，我不能去工作或上學…〔或〕去百貨公司。主，我需要你與我站在一起。請你來，作我的力量。主，托住我，支持我。』

離婚這件事，對今天的年輕人是極大的試誘。試誘是在外面，情慾是在裏面。…因爲我們沒有一個人能站立得住，我們就需要恩典作今天的挪亞。只有恩典能使你與你的妻子或丈夫成爲一。只有恩典能幫助我們愛我們的妻子或丈夫，始終不變。沒有恩典我們誰也不能這樣作，因爲試誘太多了。這時代的潮流和趨向太強了。人們似乎認爲，你若不離婚，就不時髦。…我們何等需要恩典！我們需要神來作我們的力量和一切。這是恩典。這是挪亞所需要的，也是我們今天所需要的。挪亞得到了這恩典，我們也必須得到。因爲挪亞得了恩典，所以他容易與神同行。

父母關心他們在學校的子女。今天在學校中，孩子們面臨最大的試誘是吸毒問題。即使在小學裏也有吸食海洛因的。真是可憐！年幼的孩子們不能抗拒這種試誘。他們需要恩典。沒有一種癮癖是你靠自己能勝過的。你需要來到施恩的寶座前得恩典。挪亞得了恩典，他就與神同行。恩典幫助他與神同行（創世記生命讀經，四五八至四五九頁）。

參讀：李常受文集一九七三至一九七四年第一册，新約中的恩典，第一至二章。

Consider the situation in modern society. I do not even dare to look at a newspaper. It contains too many temptations… The talk you hear on the radio, at work, and at school is evil, corrupt, and devilish. It is hard for anyone as a fallen person to stand in such a situation. This age is truly crooked, perverse, and adulterous; it is full of fornication and immorality. People talk about immorality without one bit of shame. Who can stand in such a generation?… We all have a fallen nature within us, the same evil nature that all men have. We need grace. We must come to the throne of grace boldly and say, “Lord, I am here. I need Your grace. I am not coming to ask You to give me good things. I am coming to find grace to meet my need. Lord, I cannot go to work or to school… [or] to a department store without Your presence. Lord, I need You to stand with me. Come to be my strength. Lord, uphold me and sustain me.”

The matter of divorce is a great temptation to the young people today. The temptations are without and the lusts are within …Because none of us is able to stand, we need the grace to be today’s Noah. Only grace can enable you to be one with your wife or husband. Only grace can help us to love our husbands or wives without change. None of us can do it without grace, for there is too much temptation. The tide, current, and trend of the age are too strong. People seem to think that if you are not divorced, you are not modern…How we need grace! We need God to come to us to be our strength and everything we need. This is grace. This is what Noah needed and what we also need today. Noah found it, and we also must find it. Because Noah found grace, it was easy for him to walk with God.

Parents are concerned about their children in school. The biggest temptation that the children face in the schools today is the matter of drugs. Even in the elementary schools there are heroin addicts. This is pitiful! The young children cannot stand against this kind of temptation. They need grace. There is no addiction that you can overcome by yourself. You need to come to the throne of grace and find grace. Noah found grace and he walked with God. Grace helped him to walk with God. (Life-study of Genesis, pp. 376-378)

Further Reading: The Stream Magazine, Book 2, vol. 12, no. 2, pp. 1233-1236, 1240-1247

第五週▪週四

晨興餧養

創六 8『但挪亞在耶和華眼前蒙恩。』

約一 16『從祂的豐滿裏我們都領受了，而且恩上加恩。』

撒但很樂意聽到，神要把人從地上除滅，但挪亞卻在耶和華眼前蒙恩。這轉變了局面，改變了時代。阿利路亞，神沒有被擊敗！在表面的失敗中，藉着一個在耶和華眼前蒙恩的人得勝了。這是個轉捩點。如果你配着聖經讀一讀歷史，你會看見在每一個時代，當撒但盡力把局面破壞到極點之後，總有一個人或少數人在神眼前蒙恩，成爲轉移那時代的人。你們記得以色列人的歷史，雖然他們一再墮落，墮落到底，但是出來了一個少年人，名叫但以理，使仇敵大大的驚訝。…但以理書說，『但以理卻…。』〔一 8〕創世記六章八節說，『但挪亞…。』在人墮落到底的時候，總有一個『卻』或『但』。

召會是由神的生命所產生，在這新約時代彰顯神自己。…〔然而〕眼前的情況就足以告訴我們，召會是多麼墮落，多麼偏離神正確的目標。但不要灰心。雖然撒但盡力破壞，神仍然有方法達成祂原初的目的。在一切的失敗之中，神今天興起了眾地方召會來改變時代（創世記生命讀經，四七二至四七三頁）。

信息選讀

肉體是撒但的傑作。…撒但…就在我們的肉體中。肉體是撒但、罪和死的『聚會所』。這三個大仇敵不斷的在我們肉體中聚集，他們的聚集永不會散。

WEEK 5 — DAY 4

Morning Nourishment

Gen. 6:8 But Noah found favor in the sight of Jehovah.

John 1:16 For of His fullness we have all received, and grace upon grace.

Satan was glad to hear that God was going to destroy man from the face of the earth, but Noah found grace in the eyes of the Lord. That turned the situation and changed the age. Hallelujah, God was not defeated! In the midst of apparent defeat, there was victory through a man who found grace in the eyes of the Lord. That was the turning point. If you read history along with the Bible, you will see that in every generation, when Satan has done his best to damage the situation to the uttermost, there has always been one man or a few people who found grace in the eyes of God and who became the ones who turned the age. Remember the history of Israel. Although they degraded lower and lower until they reached the bottom, there was, much to the surprise of the enemy, a young man named Daniel …There in the book of Daniel it says, “But Daniel” [1:8]; here in Genesis 6:8 it says, “But Noah.” At the bottom of man’s fall, there is always a “but.”

The church was produced with God’s life to express Him in this New Testament age …The present situation is sufficient to show us how much the church has fallen and deviated from God’s proper goal. But do not be disappointed. Though Satan has done his best, God still has a way to carry out His original purpose. Among all the defeats, God today has raised up local churches to change the age. (Life-study of Genesis, pp. 388-389)

Today’s Reading

The flesh is Satan’s masterpiece…Satan is…in our flesh. The flesh is the meeting hall of Satan, sin, and death. These three great enemies continually meet together in the hall of our flesh, and their meeting is never dismissed.

恩典乃是神自己給我們享受，以幫助我們對付肉體的情形。…若不是爲着肉體，神也許不需要給我們這麼多的恩典。…根據希伯來四章十六節，我們可以得恩典來應付我們隨時的需要。甚麼元素使我們需要恩典呢？主要的是肉體。…當我經過了人生的各種經歷，我就認識我們是多在肉體裏。雖然我不喜歡在肉體裏，但肉體卻在這裏。有一次我向主生氣，對祂說，『主，你爲甚麼不除去我的肉體？』後來祂給我看見，從某種意義說，我需要肉體，因爲肉體乃是逼我到施恩寶座前的因素。我對這肉體實在無計可施，我所能作的只有來到施恩的寶座前。雖然我們不能作甚麼，但我們卻有一個地方可去，就是施恩的寶座。

肉體就是魔鬼的同在，而恩典乃是神的同在。爲着對付撒但的同在，我們需要神的同在。…雖然肉體是撒但的同在，但我們有恩典來勝過他，抵擋他；這恩典就是神的同在。…你以爲你能對付撒但麼？忘了這種想法罷！…雖然撒但比我們大，但神比撒但更大。神是最大的。因撒但在這裏與我們同在，我們需要神的同在。我們需要說，『主，你知道你的仇敵就在這裏，你必須來和我站在一起抵擋他。』當神臨到我們並與我們站在一起，那就是恩典。

神是主宰並智慧的。祂知道祂若除去肉體，可能我們很少會迫切尋求祂的恩典。在祂的主宰和智慧裏，祂把肉體留在這裏，祂知道就着某種意義說，肉體對我們是有用的。肉體晝夜幫助我們轉向施恩的寶座。當我們成熟被提時，我們能彀轉向肉體說，『小肉體，你的時間到了，你現在可以離開了。』在生命成熟以前，就某一面說我們需要肉體，不是來毀壞我們，乃是迫使我們來到施恩的寶座前（創世記生命讀經，四六一至四六三頁）。

參讀：創世記生命讀經，第二十七至二十九篇。

Grace is God Himself enjoyed by us and helping us to face the situation of the flesh … If it were not for the flesh, probably God would not have to give us so much grace… According to Hebrews 4:16, we may find grace to meet our timely need. What element causes us to need grace? It is mainly the flesh … As I passed through all the human experiences, I came to realize how much we are in the flesh. Although I do not like to be in the flesh, the flesh is here. Once I got mad at the Lord and said to Him, “Lord, why don’t You take away my flesh?” Eventually He showed me that, in a sense, I needed the flesh, for the flesh is the very factor that compels me to come to the throne of grace. I cannot do anything with this flesh. All I can do is go to the throne of grace. Although there is nothing that we can do, yet there is somewhere that we can go—the throne of grace.

The flesh is the very presence of the devil, and grace is the very presence of God. In order for us to face the presence of Satan, we need the presence of God… Although the flesh is the presence of Satan, over and against it we have grace, which is the presence of God… Do you think that you can deal with [Satan]? Forget such thoughts… Although Satan is greater than we are, God is greater than Satan. God is the greatest. Since Satan is here with us, we need God to be present. We have to say, “Lord, You know Your enemy is right here. You have to come and stand with me against him.” When God comes to us and stands with us, that is grace.

God is sovereign and wise. He knows that if He were to take away the flesh, probably very few of us would be desperate to seek His grace. In His sovereignty and wisdom, He leaves the flesh here, knowing that, in a sense, it is useful to us. Day and night the flesh helps us turn to the throne of grace. When we are matured, that is, when we are raptured, we will be able to turn to the flesh and say, “Little flesh, your time is over. You may leave now.” Before the maturity of life, in a sense we need the flesh, not to damage us, but to force us to come to the throne of grace. (Life-study of Genesis, pp. 379-381)

Further Reading: Life-study of Genesis, msgs. 27-29

第五週▪週五

晨興餧養

詩一三三3『又好比黑門的甘露，降在錫安山；因爲在那裏有耶和華所命定的福，就是永遠的生命。』

林後十二9『…我的恩典彀你用的，因爲我的能力，是在人的輭弱上顯得完全。所以我極其喜歡誇我的輭弱，好叫基督的能力覆庇我。』

根據詩篇一百三十三篇三節，一…像甘露降在錫安山。膏油是在亞倫這個人的身上，但甘露是降在錫安這個地方。甘露表徵生命的恩典（彼前三7）。生命的恩典就是生命的供應。在召會生活中，我們不僅在膏油之下，我們也接受生命的供應，生命的恩典。當我們被膏油塗抹，我們也就蒙了恩典。

使徒保羅曾豐富的經歷到主的恩典。他三次禱告，求主把那使他痛苦的『刺』除去。但主回答說，祂的恩典彀他用的〔林後十二8～9上〕。主用這話指明，祂不去掉保羅的刺，卻要供應保羅彀用的恩典（李常受文集一九七九年第二册，三九三至三九四頁）。

信息選讀

〔在召會中〕我們經歷經過過程之三一神膏油的塗抹，如同『油漆』。自然而然的，我們享受經過過程的神作恩典，作我們生命的供應，爲着我們的享受。藉着這恩典，我們能過一種生活，是世人所無法過的。弟兄們能愛他們的妻子到極點，姊妹們也能完全服從她們的丈夫。藉着在錫安山上所接受的恩典，我們能活出這種生活來。

WEEK 5 — DAY 5

Morning Nourishment

Psa. 133:3 Like the dew of Hermon that came down upon the mountains of Zion. For there Jehovah commanded the blessing: life forever.

2 Cor. 12:9 ... My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

According to Psalm 133:3, the oneness is ... like the dew that descends upon the mountains of Zion. The anointing oil is upon the person, Aaron, but the dew is upon the place, Zion. The dew signifies the grace of life (1 Pet. 3:7). The grace of life is the supply of life. In the church life we are not only under the anointing; we also receive the supply, the grace, of life. As we are anointed, we are also graced.

The apostle Paul abundantly experienced the Lord's grace. Three times he prayed that the "thorn" that was afflicting him would be removed. The Lord replied that His grace was sufficient for Paul. By this word the Lord indicated that He would not take away the thorn, but He would supply Paul with His sufficient grace. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," pp. 299-300)

Today's Reading

[In the church] we experience the anointing, the "painting," of the processed Triune God. Simultaneously, we enjoy the processed God as grace, as the life supply for our enjoyment. By this grace we can live a life that is impossible for people in the world to live. The brothers can love their wives to the uttermost, and the sisters can submit to their husbands in a full way. Such a living is possible through the grace we receive on the mountains of Zion.

召會乃是接受膏油的團體人，也是甘露降下的地方，我們絕不該輕看這事的重要性。如果我們在這兩方面離開了召會，我們就不再有分於膏油的塗抹，也與甘露的享受無分了。別的基督徒也許批評我們爲召會生活作這樣的見證。…這些信徒也許會說，只要他們禱告、讀經，他們即使在召會生活之外也能充分的經歷主。…不錯，我們自己在家裏能讀經、禱告，我們如此作也能得到某種度量的恩典。但這樣度量的恩典，絕對比不上我們在召會中所得到的那麼甜美、豐富、有力、感人、充足。我能作見證，不管召會的聚會是高是低，是富是貧，只要來到聚會中，我都經歷到膏油與甘露。我越多來到聚會中，就越蒙保守在主的恩典中。但那些脫離召會生活的人，就把自己從恩典的全備供應切斷了。若不是主的憐憫，過一段時間，他們可能完全跑回世界去了。

只要參加聚會，我們就蒙保守，因爲甘露仍然降在錫安山。因此，只要在聚會中，我們就在滋潤的甘露之下（李常受文集一九七九年第二册，四〇八至四一〇頁）。

我們乃是靠着恩典的能力，恩典的力量，以及恩典的生命，纔能與神、與人，甚至與自己都是對的。恩典產生義。…所以羅馬五章二十一節說，『恩典…藉着義作王，叫人…得永遠的生命。』因此，義和恩典總是聯在一起。

我們是義的，不是因着自己，乃是因着恩典。…義不僅對挪亞成了誇耀，對神也是誇耀。神能向祂的仇敵誇耀。神能以挪亞的義向那彎曲悖謬的世代誇耀。挪亞的義加強了神的立場，來執行祂對那不敬虔世代的審判（創世記生命讀經，四六三至四六四頁）。

參讀：一的真正立場，第六至七章。

We should never underestimate the importance of the church as a corporate person who receives the ointment and as the place under the descending dew. If we separate ourselves from the church in these two aspects, we have no further share in the anointing, and we are finished with the enjoyment of the dew. Other Christians may criticize us for bearing such a testimony concerning the church life…These believers may say that as long as they pray and read the Bible, they can experience the Lord in a full way outside the church life…Yes, we can pray and read the Word alone at home. When we do this, we receive a certain amount of grace. This measure of grace, however, is not as sweet, rich, powerful, inspiring, or sufficient as the grace we receive in the church. I can testify that, no matter whether the meetings of the church are high or low, rich or poor, I experience the ointment and the dew whenever I come to the meetings. The more I come to the meetings, the more I am preserved in the Lord's grace. Those, on the contrary, who separate themselves from the church life, cut themselves off from the full supply of grace. Apart from the Lord's mercy, they may find themselves wholly back in the world after a certain period of time.

Simply by attending the meetings, we are preserved, for the dew still descends upon the mountains of Zion. Thus, simply by being in the meetings, we are under the watering dew. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," pp. 310-311)

It is by the power of grace, the strength of grace, and the life of grace that we can be right with God, with one another, and even with ourselves. Grace produces righteousness …Therefore, Romans 5:21 says that "grace might reign through righteousness unto eternal life." Thus, righteousness and grace always go together.

We are not righteous because of ourselves, but because of grace… Righteousness not only became a boast to Noah; it was also a boast to God. God was able to boast to His enemy. God could boast of Noah's righteousness to that crooked and perverse generation. Noah's righteousness strengthened God's standing to execute His judgment upon that ungodly generation. (Life-study of Genesis, p. 381)

Further Reading: CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," chs. 6-7

第五週▪週六

晨興餧養

來十一7『挪亞因着信，既蒙神指示他未見的事，就爲虔敬所動，豫備了一隻方舟，使他全家得救，藉此就定了那世界的罪，並且承受了那照着信而得的義。』

腓二12『…你們既是常順從的，…就當恐懼戰兢，作成你們自己的救恩。』

神這經綸中之恩典的產品，乃是一首詩章（弗二10上）。神創造的諸天、地和人，不是神的詩章；但召會，基督的身體，乃是神的詩章。

神這經綸中之恩典的產品，乃是一首詩章，展示神這經綸中之恩典超越的豐富（7）。…這恩典是豐富、洋溢、繁殖而增多的（李常受文集一九九一至一九九二年第二册，四四八頁）。

信息選讀

〔挪亞〕所作、所進入的乃是神的救恩，就是方舟（創七7）。方舟豫表實際的基督，現今的基督。…根據我們在挪亞身上所看見的，我們應當有一位現今的、實際的基督，是我們可以進入的，而不僅是一位歷史上的基督，也不是一位遙不可及的基督。我們應當與神同工來建造我們的方舟—基督，我們在眾地方召會中正在建造方舟。…我們是今日的挪亞，也應當建造基督。

今天我們已經得救了，但我們還需要建造基督。挪亞開始建造方舟以前就已經得救了。…到了神來囑咐挪亞造方舟的時候，他已經與神同行，在那個時代他在神眼中乃是義人（六9）。…他既然得救了，

WEEK 5 — DAY 6

Morning Nourishment

Heb. 11:7 By faith Noah, having been divinely instructed concerning things not yet seen and being moved by pious fear, prepared an ark for the salvation of his house, through which he condemned the world, and became heir of the righteousness which is according to faith.

Phil. 2:12 ...As you have always obeyed,...work out your own salvation with fear and trembling.

The product of the grace in God's economy is a poem (Eph. 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. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," p. 342)

Today's Reading

What [Noah] worked on and entered into was just God's salvation, the ark (Gen. 7:7). The ark was a type of the practical and present Christ...According to the picture that we see with Noah, we should have a present and practical Christ whom we can enter into, not just a historical Christ or a Christ of distance. And we should work together with God on Christ. Christ is our ark, and in the local churches we are building up this ark... As today's Noahs, we also should build up Christ.

Today we are saved, but we still need to work on Christ. Noah also was saved before he began working on the ark... By the time God came and charged Noah to build the ark, he was already walking with God and in the eyes of God was a righteous man in that age (6:9)... Since he was already

爲甚麼還需要造方舟？因爲他需要進一步蒙拯救脫離敗壞的世界。

保羅在腓立比二章十二節告訴我們，我們需要順從，恐懼戰兢的作成我們自己的救恩。我們雖然得救了，但我們還需要作成我們的救恩。神的救恩不是那麼短缺、簡短或簡單。神的救恩持續一段過程。我們必須進到神的救恩裏，通過全程，從神救恩的這一頭達到另一頭。我們今天乃是在神救恩的通道上。…現在我們正在經過這個通道，我們的通過就是作成。當挪亞…越建造方舟，就越通過神的救恩。最後他進入他所作成的工（創七 7）。…你們正在建造的基督，要成爲你們將來的救恩。有一天在神主宰的權柄下，你要進入你所建造的基督裏面。

你如果從週一到週六都愛主，與祂交通，憑祂活着，與祂同行，到了主日你必定會深深的感覺到你是在基督裏。你會有一位實際、現今的基督，讓你住在祂裏面。但是另一面，你如果從週一到週六都不愛主，不與祂交通，不在祂裏面活着，也不與祂同行，即使你今天想住在祂裏面，你也會覺得祂不在了。在你的經歷裏，祂並沒有與你同在。你在道理上有祂，但你在經歷上並沒有祂。你雖然渴慕住在祂裏面，但你好像不知道祂在那裏。這就是說，在已過這周裏，你沒有建造基督，你沒有建造方舟。所以當洪水來的時候，你沒有方舟可以進入。但是當你愛祂，與祂交通，憑祂活着，時時刻刻與祂同行，你就在你的經歷中將祂建造起來。你就在你的經歷中建造一位基督，使你可以進入其中，作爲你的救恩（李常受文集一九八三年第二冊，二二七至二三〇頁）。

參讀：神在祂經綸中的律法與恩典，第四篇；神聖三一的神聖分賜，第二至三章。

saved, why did he need to build the ark? He needed further salvation from the corrupted world.

Paul told us in Philippians 2:12 that we need to be obedient and to work out our own salvation with fear and trembling. Although we have been saved, we still need to work out our salvation. God's salvation is not so short or so brief or so simple. God's salvation has a long span. We have to enter into God's salvation and to go through from one end of God's salvation to the other end. Today we are in the passage of God's salvation… Now we are going through this passage, and our going through is our working…The more [Noah] built the ark, the more he passed through God's salvation. Eventually, he entered into what he worked out (Gen. 7:7)… [The] Christ whom we are building up will become our future salvation. One day under God's sovereignty we will enter into the very Christ whom we have built up.

If you spend from Monday through Saturday loving the Lord, fellowshipping with Him, living by Him, and walking together with Him, surely on the Lord's Day you would have the deep sensation that you are in Christ. You would have a practical and present Christ for you to abide in. But if, on the other hand, you spent from Monday through Saturday not loving the Lord and not fellowshipping with Him, not living in Him, and not walking with Him, even if you wanted to abide in Him today, you would feel that He is absent. In your experience He is not with you. You have Him in doctrine, but you do not have Him in experience. Although you might desire to abide in Him, it seems that you do not know where He is. This would mean that for the past week you did not build Christ. You did not work on the ark. So when the flood came, you had no ark to enter into. But when you love Him and fellowship with Him and live by Him and walk with Him day after day and hour after hour, you build Him up in your experience. You build up a Christ in your experience for you to enter into as your salvation. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," pp. 179-181)

Further Reading: CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," ch. 4; CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," chs. 2-3

第五週詩歌

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禱 告－在至聖所裏

特（英 770）

A 大調　　4/4

A　D　A　E7
5 5 1·2 3 – | 1 2 1·6 5 – | 5 5 1·2 3 4·3 | 2 – – 0 |

一 進入至 聖所， 摸主施 恩座， 恩惠臨 到如同 江 河；

A　D　A　E7　A
5 5 1·2 3 – | 1 2 1·6 5 – | 5 5 1·2 3 2·2 | 1 – – 0 |

進入至 聖所， 摸主施 恩座， 恩惠臨 到如同 江 河。

D　A　E
3·2 2 1· | 1·6 6 5· | 5 5 1·2 3 4·3 | 2 – – 0 |

阿 利 路 亞！ 阿 利 路 亞！ 恩惠臨 到如同 江 河；

A　F♯m　D　G♯°　A　E7　A
3·2 2 1· | 1·6 6 5· | 5 5 1·2 3 2·2 | 1 – – 0 ‖

阿 利 路 亞！ 阿 利 路 亞！ 恩惠臨 到如同 江 河。

二 進入至聖所,幔內過生活， 榮光照耀將我射過;
進入至聖所,幔內過生活， 榮光照耀將我射過。
阿利路亞!阿利路亞! 榮光照耀將我射過;
阿利路亞!阿利路亞! 榮光照耀將我射過。

三 回到靈裏面,禱告在主前， 摸着生命活水泉源;
回到靈裏面,禱告在主前， 摸着生命活水泉源。
阿利路亞!阿利路亞! 摸着生命活水泉源;
阿利路亞!阿利路亞! 摸着生命活水泉源。

WEEK 5 — HYMN

In the holiest place

Prayer — In the Holiest

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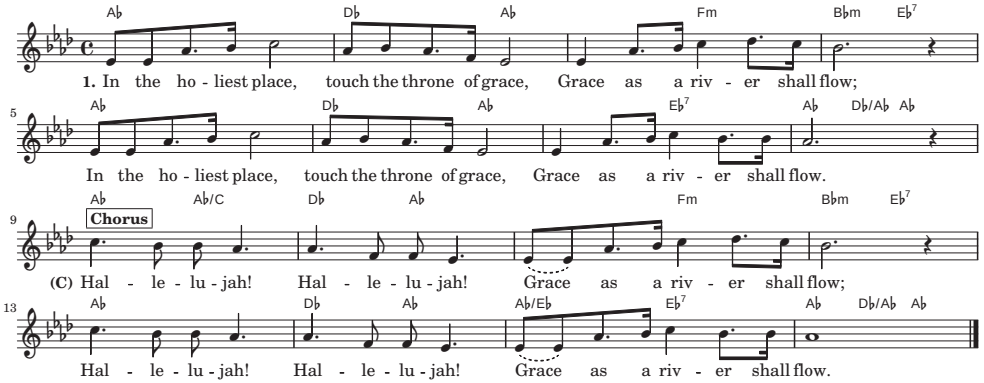

2. In the holiest place, live before His face,
Light of glory thru me will shine;
In the holiest place, live before His face,
Light of glory thru me will shine.

Hallelujah! Hallelujah!
Light of glory thru me will shine;
Hallelujah! Hallelujah!
Light of glory thru me will shine.

3. To the spirit turn, and the incense burn,
Touch the living fountain of life;
To the spirit turn, and the incense burn,
Touch the living fountain of life.

Hallelujah! Hallelujah!
Touch the living fountain of life;
Hallelujah! Hallelujah!
Touch the living fountain of life.

第五週 • 申言

申言稿：

Composition for prophecy with main point and sub-points: