

## 第六周

### 使徒行传中的恩典

诗歌：376

读经：约一 14、16～17，徒四 33，十一 23，  
十三 43，十四 3、26，十五 11、40，二十 32

#### 【周一】

壹 我们需要认识、经历并享受神的恩典——弗二 7，林前十五 10：

- 一 神的恩典有极重大的意义。
- 二 按新约看，恩典实际上是神之于我们的所是，作我们的享受——约一 16～17，林后十二 9。
- 三 新约启示，恩典主要不是神为我们作的工作；恩典乃是三一神自己分赐到我们这人里面，给我们经历，作我们的享受。
- 四 恩典是借着耶稣基督来的（约一 17）；这指明恩典是一个位。
- 五 恩典的人位化就是神自己；保罗领悟这点，他说，“这不是我，乃是神的恩与我同在”——林前十五 10。
- 六 神给我们享受时，那就是恩典。
- 七 恩典就是这位神在祂的儿子耶稣基督里，成为我们的分，使我们享受祂的一切所是。

## Week Six

### Grace in Acts

Hymns: 497

Scripture Reading: John 1:14, 16-17; Acts 4:33; 11:23; 13:43; 14:3, 26; 15:11, 40; 20:32

#### § Day 1

I. **We need to know, experience, and enjoy the grace of God—Eph. 2:7; 1 Cor. 15:10:**

- A. The grace of God is a matter of tremendous significance.
- B. According to the New Testament, grace is actually what God is to us for our enjoyment—John 1:16-17; 2 Cor. 12:9.
- C. The New Testament reveals that grace is mainly not the work God does for us; grace is the Triune God Himself dispensed into our being and experienced as our enjoyment.
- D. Grace came through Jesus Christ (John 1:17); this indicates that grace is a person.
- E. The personification of grace is God Himself; Paul realized this when he said, “Not I but the grace of God which is with me”—1 Cor. 15:10.
- F. When God is enjoyed by us, that is grace.
- G. Grace is God in His Son Jesus Christ to be our portion so that we may enjoy all that He is.

八 恩典不仅仅是基督自己，更是行动的基督、作工的基督、掌权的基督、使人信服的基督、征服一切的基督、施行拯救的基督和将人拔高的基督。

九 恩典有不同方面：

- 1 大恩—徒四 33。
- 2 看得见的恩典—十一 23。
- 3 恩典拯救我们—弗二 5，多二 11，提后一 9。
- 4 恩典使我们得着加力—二 1。
- 5 赐给人的恩典—加二 9。
- 6 真实（实际）的恩典—约一 14、16 ~ 17。
- 7 被托与神的恩典—徒十四 26。
- 8 尽功用的恩典—弗三 8。
- 9 恩典作应时的帮助—来四 16。
- 10 洋溢、作王的恩典—罗五 2、15、20 ~ 21。
- 11 因恩典得称义—三 24。
- 12 如何领受恩典—哀三 55。
- 13 照着恩典而有的恩赐—罗十二 6。
- 14 够用的恩典—林后十二 9。
- 15 主耶稣基督的恩—十三 14。
- 16 恩典与我们的灵同在一加六 18，林前十六 23，提后四 22。
- 17 “愿主耶稣的恩与众圣徒同在。阿们” —启二二 21。

## 【周二】

十 作为在基督里的信徒，我们需要经历新约所启

H. Grace is not merely Christ Himself; it is also Christ moving, Christ working, Christ reigning, Christ convincing, Christ subduing, Christ saving, and Christ uplifting.

I. There are different aspects of grace:

1. Great grace—Acts 4:33.
2. Visible grace—11:23.
3. Grace saving us—Eph. 2:5; Titus 2:11; 2 Tim. 1:9.
4. Grace empowering us—2:1.
5. Grace imparted—Gal. 2:9.
6. The real grace—John 1:14, 16-17.
7. Commended to the grace of God—Acts 14:26.
8. Grace to function—Eph. 3:8.
9. Grace for timely help—Heb. 4:16.
10. Abounding, reigning grace—Rom. 5:2, 15, 20-21.
11. Justified by His grace—3:24.
12. How to receive grace—Lam. 3:55.
13. Gifts according to the grace—Rom. 12:6.
14. Sufficient grace—2 Cor. 12:9.
15. The grace of the Lord Jesus Christ—13:14.
16. Grace with our spirit—Gal. 6:18; 1 Cor. 16:23; 2 Tim. 4:22.
17. “The grace of the Lord Jesus be with all the saints. Amen”—Rev. 22:21.

## § Day 2

J. As believers in Christ, we need to experience the grace of the Lord as

### 示之主的恩典：

- 1 借着主格外增多的恩典，得有信和爱—提前一 14。
- 2 得进入并站在神洋溢的恩典中—罗五 2 上。
- 3 在恩典中享受永远的安慰和美好的盼望—帖后二 16。
- 4 坦然无惧地来到施恩的宝座前，得恩典，作应时的帮助—来四 16。
- 5 领受神各样的恩典洋溢的供应—林后九 8。
- 6 时常享受神繁增的恩典—彼前一 2 下，彼后一 2，后二二 21。
- 7 借着谦卑，得享神更大的恩典—雅四 6，彼前五 5。

### 【周三】

- 8 经历主够用的恩典，就是基督覆庇的能力，在我们的软弱上显得完全—林后十二 9。
- 9 受苦后，蒙神全般的恩典成全、坚固、加强，并给我们立定根基—彼前五 10。
- 10 尽神所托付神恩典的管家职分—将基督的丰富，就是神的恩典，分赐与人—弗三 2、8。
- 11 在生活中说建造人的话，将恩典分给人—四 28 ~ 29。
- 12 借着受洋溢之恩，并洋溢之义的恩赐，在生命中作王—恩典作王叫人得永远的生命—罗五 17 下、21 下。
- 13 信徒众人蒙恩典，召会就得建立；信徒所蒙的恩典，是可以看出的一徒四 33，十一 23。

### 【周四】

### revealed in the New Testament:

1. Having faith and love through the Lord's superabounding grace—1 Tim. 1:14.
2. Having obtained access into and standing in God's abounding grace—Rom. 5:2a.
3. Enjoying eternal comfort and good hope in grace—2 Thes. 2:16.
4. Coming forward with boldness to the throne of grace to find grace for timely help—Heb. 4:16.
5. Receiving God's abounding supply of all grace—2 Cor. 9:8.
6. Constantly enjoying God's multiplying grace—1 Pet. 1:2b; 2 Pet. 1:2; Rev. 22:21.
7. Enjoying God's greater grace by being humble—James 4:6; 1 Pet. 5:5.

### § Day 3

8. Experiencing the perfecting of the Lord's sufficient grace, Christ's overshadowing power, in our weakness—2 Cor. 12:9.
9. Being perfected, established, strengthened, and grounded by God's all grace after having suffered—1 Pet. 5:10.
10. Carrying out the stewardship of the grace of God entrusted by Him—dispensing to people the riches of Christ as the grace of God—Eph. 3:2, 8.
11. In our living, speaking words for building up and thus giving grace to people—4:28-29.
12. Reigning in life by receiving the abundance of grace and of the gift of righteousness—grace reigning unto eternal life—Rom. 5:17b, 21b.
13. All the believers having grace upon them and the church being built up; the grace received by the believers being visible—Acts 4:33; 11:23.

### § Day 4

贰 我们需要看见使徒行传中的恩典—四 33, 十一 23, 十三 43, 十四 3、26, 十五 11、40, 二十 32:

一 “使徒大有能力, 见证主耶稣的复活, 众人也都蒙大恩”—四 33:

- 1 我们珍赏“众人也都蒙大恩”这句话。
- 2 这发生于五旬节的时候；成千的人被带到主面前—二 41, 四 4。
- 3 在这种情况下，人能领悟信徒蒙了大恩。
- 4 这恩一点不差就是那活的耶稣在行动、使人信服、征服一切、释放人、拔高人并超越一切。
- 5 “他〔巴拿巴〕到了，看见神的恩典”—十一 23 上。
- 6 当他看见恩典时，他“就欢乐，劝勉众人，要立定心志，一直与主同在”—23 节下。
- 7 巴拿巴所看见的恩典，必定是信徒所得着并享受的三一神，彰显于他们的得救、生命的改变、圣别的生活以及在聚会中所运用的恩赐，这些都是人所能见的。

二 “保罗、巴拿巴…对他们讲论，劝勉他们要一直留于神的恩中”—十三 43:

- 1 一直留于恩典中，含示我们已经接受这恩典。
- 2 我们既接受了神的恩，现在就需要一直留于其中：
  - a 实际上，信徒接受了三十四章所说那圣的，那可靠的。
  - b 然后这些圣的、可靠的事物就成了四十三章神的恩。
  - c 因此，神的恩复合了一切圣的、可靠的事物。

II. We need to see grace in Acts—4:33; 11:23; 13:43; 14:3, 26; 15:11, 40; 20:32:

A. “With great power the apostles gave testimony of the resurrection of the Lord Jesus, and great grace was upon them all”—4:33:

1. We appreciate the phrase great grace was upon them all.
2. This happened at the time of Pentecost; thousands of people were being brought to the Lord—2:41; 4:4.
3. This was a situation in which people could realize that great grace was upon the believers.
4. This grace was nothing less than the living Jesus moving, convincing, subduing, releasing, uplifting, and transcending.
5. “He [Barnabas] arrived and saw the grace of God”—11:23a.
6. When he saw the grace, he “rejoiced and encouraged them all to remain with the Lord with purpose of heart”—v. 23b.
7. The grace that was seen by Barnabas must have been the Triune God received and enjoyed by the believers and expressed in their salvation, change in life, holy living, and the gifts they exercised in their meetings, all of which could be seen by others.

B. “Paul and Barnabas ... spoke to them and urged them to continue in the grace of God”—13:43:

1. To continue in the grace implies that we have already received this grace.
2. Having received the grace of God, we now need to continue in it:
  - a. Actually, the believers received the holy and faithful things in verse 34.
  - b. Then these holy and faithful things became the grace of God in verse 43.
  - c. Hence, the grace of God is compounded of all the holy and faithful things.

## 【周五】

三 “二人住了多日，靠着主放胆讲论，…见证祂恩典的话”——十四 3:

- 1 我们需要看见三节“祂恩典的话”这辞的意义。
- 2 “祂恩典的话”一辞指明一些时代的要点；主恩典的话顶替了律法。
- 3 这辞有力地指明时代的改变，即神在祂经纶里之安排的变化。

四 “他们被托与神的恩典，去作他们现在所已经完成之工”——26 节:

- 1 恩典乃是三一神成了我们的生命和一切。
- 2 那推动保罗并在他里面运行的恩，乃是一个活的人位，复活的基督，父神的具体化身，成了包罗万有赐生命的灵，住在他里面，作他的一切——林前十五 10。

五 “我们信，我们得救乃是借着主耶稣的恩，和他们一样”——徒十五 11:

- 1 这恩包含主的人位，和祂救赎的工作——加二 21，罗三 24。
- 2 彼得和犹太信徒的得救是借着这恩，不是借着遵守摩西的律法。

## 【周六】

六 “保罗却拣选了西拉，也出去，蒙弟兄们把他交与主的恩典”——徒十五 40:

- 1 保罗被交与主的恩典。
- 2 保罗蒙弟兄们把他交与主的恩典，这指明他作

## § Day 5

C. “They spent a considerable amount of time speaking with boldness in the Lord, who testified to the word of His grace”—14:3:

1. We need to see the significance of the expression the word of His grace in verse 3.
2. The phrase the word of His grace denotes certain dispensational points; the word of the Lord's grace replaces the law.
3. This phrase is a strong indication of a change of dispensation, of a change of God's arrangement in His economy.

D. “They had been commended to the grace of God for the work which they fulfilled”—v. 26:

1. Grace is the Triune God becoming life and everything to us.
2. The grace that motivated Paul and operated in him was a living person, the resurrected Christ, the embodiment of God the Father who became the all-inclusive life-giving Spirit, who dwelt in him as his everything—1 Cor. 15:10.

E. “We believe that through the grace of the Lord Jesus we are saved in the same way also as they are”—Acts 15:11:

1. This grace comprises the Lord's person and His redemptive work—Gal. 2:21; Rom. 3:24.
2. Peter and the Jewish believers were saved by this grace, not by keeping the law of Moses.

## § Day 6

F. “Paul chose Silas and went out, having been commended to the grace of the Lord by the brothers”—Acts 15:40:

1. Paul was commended to the grace of the Lord.
2. The fact that Paul was commended to the grace of the Lord by the brothers

得对。

七 “我把你们交托神和祂恩典的话，这话能建造你们，叫你们在一切圣别的人中得着基业”——二十 32:

- 1 神丰盛恩典的话能建造圣徒。
- 2 神恩典的话的功用是叫我们在一切圣别的人中得着基业：
  - a 这基业乃是三一神自己并祂所有的、所作成的以及为祂赎民所要作的一切。
  - b 我们永远的基业，与我们重生所得，且在基督徒一生中不断经历并享受之神圣的生命有关。
  - c 有分于神的基业需要我们被圣别，被圣别需要神恩典的话。

indicates that he had taken the right way.

G. “I commit you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who have been sanctified”—20:32:

1. The word of God's abundant grace is able to build up the saints.
2. The word of God's grace functions to give us the inheritance among all those who have been sanctified:
  - a. This inheritance is the Triune God Himself with all that He has, all that He has done, and all that He will do for His redeemed people.
  - b. Our eternal inheritance is related to the divine life, which we have received through regeneration and which we are experiencing and enjoying through our entire Christian life.
  - c. To participate in God's inheritance requires us to be sanctified, and to be sanctified requires the word of God's grace.

## 第六周■周一

### 晨兴喂养

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

林前十五 10 然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。

神的恩是极其重大的事。…按新约看，恩典实际上是神之于我们的所是，作我们的享受（约一 16 ~ 17，林后十二 9）。…恩典主要不是神为我们作的工作；恩典乃是三一神自己分赐到我们这人里面，给我们经历，作我们的享受。简单地说，恩典就是三一神给我们经历并享受。

约翰一章十七节说，恩典是借着耶稣基督来的。…恩典的人位化就是神自己。保罗领悟这点，他说，“这不是我，乃是神的恩与我同在。”（林前十五 10）对保罗而言，恩典是活的人位。在保罗身上，这人位成了他借以劳苦的恩典。…神给我们享受时，那就是恩典。恩典就是这位神在祂的儿子耶稣基督里，成为我们的分，使我们享受祂的一切所是（新约总论第一册，一一九至一二〇页）。

### 信息选读

罗马五章十七节说，我们能凭恩典在生命中作王。在这些日子里，我们一直说到神人，说到在生命上并在性情上，而不在神格上成为神。作王就是成为神。…只有一位王。但我们是这一位王的儿女，也能在祂的生命中作王。因着我们像神一样作王，我们就借着在生命中作王，而在生命上并在性情上，但不在神格上成为神。

## WEEK 6 — DAY 1

### Morning Nourishment

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

1 Cor. 15:10 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, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

The grace of God is a matter of tremendous significance. According to the New Testament, grace is actually what God is to us for our enjoyment (John 1:16-17; 2 Cor. 12:9)...Grace is mainly not the work God does for us; grace is the Triune God Himself dispensed into our being and experienced as our enjoyment. In brief, grace is the Triune God experienced and enjoyed by us.

John 1:17 says that grace came through Jesus Christ...The personification of grace is God Himself. Paul realized this when he said, “Not I, but the grace of God which is with me” (1 Cor. 15:10). For Paul, grace was a living person. In Paul this person became the very grace by which he labored...When God is enjoyed by us, that is grace. Grace is the very God in His Son Jesus Christ to be our portion so that we may enjoy all He is. (The Conclusion of the New Testament, p. 102)

### Today's Reading

Romans 5:17 says that we can reign in life by grace. In these days we are speaking about being a God-man, about becoming God in life and in nature but not in the Godhead. To reign is to be God...There is only one King. But we as the children of this one King can also reign in His life. Since we reign as God does, by reigning in life we become the very God in life and in nature but not in the Godhead.

作王就是胜过、征服并管理撒但、世界、罪、肉体、自己以及周围一切的环境。保罗在罗马八章如此说，“谁能使我们与基督的爱隔绝？”（35）然后他说，“借着那爱我们的，在这一切的事上，我们已经得胜有余了。”（37）没有什么能使我们与基督的爱隔绝，因为我们在一切环境中，对一切问题，都是得胜有余的。

从小孩口中出来主要的话就是“不要！”我们若不能在神圣的生命里管理我们的儿女，怎能作王？我们作父母的信徒必须操练自己，学习如何在管理儿女的事上作王。我们必须有恩典来管理我们的儿女。我们也必须管理我们里面的罪，管理撒但，并管理世界。我们不该让世界的时髦胜过我们。反之，我们应当胜过一切，并且凭恩典在生命中作王。

在林后十二章九节我们看见，基督所给使徒保罗那够用的恩典，作为基督那在人的软弱上显得完全，并覆庇使徒的能力。神给使徒保罗许多高的启示，所以神关切他因得着这许多启示而骄傲。神甚至把他带到三层天，到乐园，听见不能言传的话语，是人不可说的（2～4）。所以神给他一根刺，就是撒但的使者，邪灵，时时攻击他（7）。保罗三次祷告，叫这刺挪去，但主不挪去。反之，祂对保罗说，“我的恩典够你用的。”（8～9）没有人能忍受这根刺，但主的恩典能。这全丰全足的恩典成了维持并扶持保罗的能力。这恩典也覆庇他，如同帐棚覆盖在他身上，保护他，遮盖他。因此，这全丰全足的恩典作两件事。首先，这恩典在积极一面扶持、维持并加强我们；这是攻势的。其次，这恩典遮盖并保护我们；这是守势的。这全丰全足的恩典就是基督，而基督乃是经过过程、终极完成的三一神，成为那灵。基督这末后的亚当成了赐生命的灵（林前十五45下）（李常受文集一九九四至一九九七年第一册，五一二至五一三、五二八至五二九页）。

参读：新约总论，第十篇。

To reign is to conquer, subdue, and rule over Satan, the world, sin, the flesh, ourselves, and all the environmental circumstances. In Romans 8 Paul says this: “Who shall separate us from the love of Christ?” (v. 35). Then he says, “We more than conquer through Him who loved us” (v. 37). Nothing can separate us from the love of Christ, because we are more than conquerors over all the troubles in our environment.

The main word that comes out of young children is “No!” 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.

In 2 Corinthians 12:9 we see the sufficient grace of Christ to the apostle Paul as the power of Christ that was perfected in weakness and that overshadowed the apostle. God gave the apostle Paul many high revelations, so God was concerned for him that he might be proud in receiving these many revelations. God had even brought him to the third heaven and to Paradise to hear unspeakable words, which it was not allowed for a man to speak (vv. 2-4). So God gave him a thorn, which was a messenger of Satan, an evil spirit, to buffet him all the time (v. 7). Paul prayed three times for the thorn to be removed, but the Lord would not remove it. Instead, He told Paul, “My grace is sufficient for you” (vv. 8-9). No one could bear such a thorn, but the Lord’s grace could. This all-sufficient grace became the power to sustain and support Paul. It also overshadowed him, tabernacled over him, to protect and cover him. Thus, the all-sufficient grace does two things. First, it supports, sustains, and strengthens us positively; this is offensive. Second, it covers and protects us; this is defensive. This all-sufficient grace is Christ, and Christ is the processed, consummated Triune God to be the Spirit. Christ as the last Adam became a life-giving Spirit (1 Cor. 15:45b). (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 406-407, 419-420)

Further Reading: The Conclusion of the New Testament, msg. 10

## 第六周■周二

### 晨兴喂养

提前一 14 并且我们主的恩是格外增多，使我在基督耶稣里有信，又有爱。

林后九 8 神能使各样的恩典向你们洋溢，使你们在凡事上常常十分充足，能洋溢出各样的善工。

恩典就是基督；基督徒一切属灵的经历都该是经历基督作恩典。我们对神经纶中之恩典的经历，第一是借着主格外增多的恩典，得有信和爱（提前一 14）。…信和爱乃是主恩典的产品。信是叫我们接受主，爱是叫我们享受所接受的主（李常受文集一九九一至一九九二年第二册，四〇五至四〇六页）。

### 信息选读

当主这无价之宝向我们一现，我们就逃不掉了。主实在太好了。祂真是美丽甘甜，无人可以比拟。…达秘…一生活到八十几岁，从来没有结婚。他到了八十岁以后，有一天独自出远门，住在旅馆里。当他孤单一人的时候，他里面有甜美的感觉，就跪下祷告说，“主耶稣啊，我仍然爱你。”…从一个老人的口中能说这话，证明主耶稣是何等甜美。…这就是主自己是恩典，进到里面，成了我们的信，也成了我们的爱。

信徒对神经纶中之恩典的经历，使我们得进入并站在神洋溢的恩典中（罗五 2 上）。今天我们不是在律法之下，我们今天是在神经纶的恩典里。这恩典就是神自己。…有的人说，“我靠着耶稣。”这是不对的。你说你是靠飞机从台北飞到洛杉矶，这个靠是靠不住的。你不是靠，你是进到飞机里。飞机在飞，你却安息，你在享受飞行的安息。挪亚得救是借着进入方舟，不是靠着方舟得救的。我们今

## WEEK 6 — DAY 2

### Morning Nourishment

1 Tim. 1:14 And the grace of our Lord superabounded with faith and love in Christ Jesus.

2 Cor. 9:8 And God is able to make all grace abound unto you, that, in everything always having all sufficiency, you may abound unto every good work.

Grace is Christ. All the spiritual experiences of a Christian should be experiences of Christ as grace. In our experience of the grace in God's economy, first, we have faith and love through the Lord's superabounding grace (1 Tim. 1:14)...Faith and love are products of the Lord's grace. Through faith we receive the Lord, and through love we enjoy the Lord whom we have received. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," p. 310)

### Today's Reading

When the Lord as the One of peerless worth appears to us, we simply cannot run away from Him. The Lord is too wonderful. He is so beautiful and sweet; He is incomparable...J. N. Darby...lived to be eighty years old and remained single his whole life. At the age of eighty, one day during his travels he was staying in a hotel alone. In his loneliness he had such a sweet feeling within that he knelt down and prayed, "O Lord Jesus, I still love You..."Such a word coming from an old man proves how sweet the Lord Jesus is...This is the Lord Himself as grace coming into us to become our faith and love.

The believers' experience of the grace in God's economy enables them to obtain access into and stand in God's grace (Rom. 5:2a). Today we are not under the law but under the grace in God's economy. This grace is God Himself...Some people say that they lean upon Jesus. This is wrong. If you fly from Taipei to the United States by leaning upon the airplane, this leaning is not dependable. You do not lean upon the airplane, but you enter into the airplane. You are resting while the airplane is flying; you enjoy the restfulness of flying. Noah was saved by entering into the ark, not by leaning upon the

天是站在这恩典里。这恩典就是基督，就是那赐生命的灵。

我们在这恩典中享受神永远的安慰和美好的盼望（帖后二 16）。神的安慰不是短暂瞬时的安慰，乃是永远的安慰。这永远的安慰就是永远的生命。…这安慰足以应付任何环境和景况。我们也在恩典中享受美好的盼望，就是在主回来时，我们要进到祂的荣耀中。

信徒对神经纶中之恩典的经历，也是坦然无惧来到施恩的宝座前，得恩典，作应时的帮助（来四 16）。那在天上坐在宝座上的基督，现今也在我们的灵里（罗八 10），这灵就是神居住的所在（弗二 22）。我们的灵既是神居住的所在，因此每当我们转到灵里，我们就能摸着天上的宝座；这宝座对我们乃是施恩的宝座。我们来到施恩的宝座前，就得着基督这恩典，作我们应时的帮助。

信徒对神经纶中之恩典的经历，也是领受神各样的恩典洋溢的供应（林后九 8）。…今天我们在这里，神将祂各样的恩典洋溢地加给我们。

我们时常享受神繁增的恩典（彼前一 2 下，彼后一 2，启二二 21）。彼得前后书都说到这个繁增的恩典。这恩典不是死的，是活的，是繁增的，天天繁增加给我们的。

信徒也借着谦卑，得享神更大的恩典（雅四 6，彼前五 5）。这恩典是有大小的。就着主自己说，是没有大小的，但就我们的经历来说有大小。我们谦卑、宽大，这恩典在我们里面就大一些。我们骄傲、狭小，这恩典在我们里面就小一点。我们得享神恩典的大小是在乎我们。我们宽大，恩典就大；我们狭小，恩典就小（李常受文集一九九一至一九九二年第二册，四〇六至四一〇页）。

参读：罗马书的结晶，第十九至二十四篇。

ark. Today we are standing in grace. This grace is Christ, the pneumatic Christ, the life-giving Spirit.

In this grace we enjoy God's eternal comfort and good hope (2 Thes. 2:16). God's comfort is not temporary and transitory comfort but eternal comfort. This eternal comfort is the eternal life...This comfort is sufficient for any kind of environment and situation. Furthermore, we enjoy good hope in grace. This means that at the Lord's coming, we will enter into His glory.

Furthermore, 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.

In their experience of the grace in God's economy, the believers also receive God's abounding supply of all grace [2 Cor. 9:8]...Today we have God abundantly supplying us with all grace.

We are constantly enjoying God's multiplying grace (1 Pet. 1:2b; 2 Pet. 1:2; Rev. 22:21). Peter speaks of this multiplying grace in his first and second Epistles. This grace is not dead but living and multiplying; it is being multiplied to us day by day.

The believers also enjoy God's greater grace by being humble (James 4:6; 1 Pet. 5:5). Grace has a measure. The Lord Himself is without measure, but our experience of Him has a measure. When we are humble and broad-minded, the grace in us is greater. When we are proud and narrow-minded, the grace in us is smaller. The measure of our enjoyment of God's grace depends on us. If we are broad, the grace is greater; if we are narrow, the grace is smaller. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," pp. 310-313)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," msgs. 19—24

## 第六周■周三

### 晨兴喂养

弗三2 谅必你们曾听见那为着你们所赐给我，神恩典的管家职分。

四 29 败坏的话一句都不可出口，只要按需要说建造人的好话，好将恩典供给听见的人。

信徒对神经纶中之恩典的经历，就是经历主够用的恩典，也就是基督覆庇的能力，在人的软弱上显得完全（林后十二9）。…一个软弱的人不能作了，主就来作。人一刚强，就不需要别人。你愿意刚强，还是愿意软弱？…你一刚强，主就没有地位，主就不能作，你就不能享安息。你一软弱，主就有地位，主就能作。主替你作，你就享受主作你的安息（李常受文集一九九一至一九九二年第二册，四一一页）。

### 信息选读

我们对神经纶中之恩典的经历，也是在受苦以后，蒙神全般的恩典来成全我们，坚固我们，加强我们，并为我们立定根基（彼前五10）。

我们对神经纶中之恩典的经历，也是尽神所托付神恩典的管家职分—将基督的丰富，就是神的恩典，分赐给神所拣选的人，以产生并建造召会（弗三2、8）。

不仅使徒这些管家的职分把恩典分赐与人，我们也应当在生活中说建造人的话，将恩典分给人

## WEEK 6 — DAY 3

### Morning Nourishment

Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you.

4:29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.

The believers' experience of the grace in God's economy is the experience of the perfecting of the Lord's sufficient grace, Christ's overshadowing power, in our weakness (2 Cor. 12:9)...When a person is weak and cannot do anything, the Lord comes to do everything for him. When someone is strong, he does not need others. Would you rather be strong or weak?...When you are strong, the Lord has no ground and cannot do anything for you; hence, you cannot enjoy rest. When you are weak, the Lord has the ground and can do things for you right away. When the Lord does everything for you, you enjoy the Lord as your rest. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," p. 313)

### Today's Reading

Our experience of the grace in God's economy is that after we have suffered, we are perfected, established, strengthened, and grounded by God's all grace (1 Pet. 5:10).

In our experience of the grace in God's economy, we carry out the stewardship of the grace of God entrusted by Him—dispensing the riches of Christ as the grace of God to His chosen people for the producing and building up of the church (Eph. 3:2, 8).

Not only the apostles as stewards dispensed grace into people, but we also, in our living, should speak words for building up and thus give

〔四 29〕。…在以弗所四章二十八节保罗说，我们应当亲手作正经事，好有所分给需要的人。我们基督徒应当在生活中，在物质上和属灵上，都有所分给人的。

我们借着受洋溢之恩，并洋溢之义的恩赐，在生命中作王。这就是恩典在生命中作王，叫人得永远的生命（罗五 17 下、21 下）。我们所得的生命，不仅拯救我们脱离一些事物，更使我们作王管理一切。我们已经在客观上接受了义，现今还需要不断地接受洋溢的恩典，使我们能在主观的生命中作王。…我们就能在生命里作王，一切都由我们支配，而不是听任一切摆布。这就是得胜，这就是恩典作王，叫人得永远的生命。

在召会生活中，信徒众人蒙恩典，召会就得建立。…看见恩典的人就认识基督，在他就没有什么可争的。…我们怎么站在恩典中？具体地说，就是回到我们的灵里。…我们一回到灵里，就站在恩典中。无论别人怎么批评，怎么论断，怎么争论，千万不要开口，不要理论，要学习回到灵里。一理论就起争论了，再一讲就发怨言。不要争论，不要发怨言，不要在头脑里，也不要情感里，要在灵里。一在灵里，你就在基督里，那就是站在恩典中。有的时候你祷读一节经文，唱一首诗，主的话会把你带到在基督里的恩典中。本来你满有理由，满有怨言，但你一回到灵里，你就站在恩典中。结果从你口里出来的，就是恩典。神在祂的经纶中，不是你作什么。神在祂的经纶中乃是要基督，就是三一神的化身，来作你化身的恩典。祂在我们里面活着，我们也在祂作恩典里活着。这样，神才能得着一个生机体（李常受文集一九九一至一九九二年第二册，四一一至四一四页）。

参读：圣经要道（卷四），第四十题。

grace to people [cf. Eph. 4:29]...In verse 28 Paul says that we should labor, working with our own hands in that which is respectable, that we may have something to share with him who has need. As Christians, we should have something in our living, both materially and spiritually, to minister to others.

We reign in life by receiving the abundance of grace and of the gift of righteousness. This is grace reigning in life unto eternal life (Rom. 5:17b, 21b). The life we have received does not merely save us from a few things; rather, it enthrones us as kings to reign over all things. We have received righteousness objectively, but we still need to continually receive the abundance of grace so that we can reign in life subjectively...We can reign in life so that everything is controlled by us instead of everything directing us. This is to overcome. This is grace reigning unto eternal life.

In the church life, when all the believers have grace upon them, the church will be built up...A person who has seen grace knows Christ and has nothing to argue about with others...How do we stand in grace? Practically, it means that we come back to our spirit...When we return to our spirit, we stand in grace. Regardless of how much others criticize you, judge you, or dispute with you, never open your mouth and never reason. Instead, learn to return to your spirit. Once you begin to reason, you will begin to debate; if you keep arguing, you will end up murmuring. Do not reason or murmur; do not stay in your mind or in your emotion but be in spirit. When you are in spirit, you are in Christ; that is to stand in grace. Sometimes when you pray-read a verse or sing a hymn, the Lord's word will bring you into the grace in Christ. You may be full of reasonings and murmurings, but when you turn back to your spirit, you stand in grace. As a result, what comes out of your mouth is grace. In His economy God does not require you to do anything. What God wants in His economy is for Christ, the embodiment of the Triune God, to become the embodied grace to you. He lives in us, and we live in Him as grace. In this way God can obtain His organism. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," pp. 314-316)

Further Reading: CWWL, 1932-1949, vol. 4, "Crucial Truths in the Holy Scriptures, volume 4," ch. 40

## 第六周■周四

### 晨兴喂养

徒四 33 使徒大有能力，见证主耶稣的复活，众人也都蒙大恩。

十一 23 他〔巴拿巴〕到了，看见神的恩典，就欢乐，劝勉众人，要立定心志，一直与主同在。

我们必须承认，在我们日常生活里，在谈话中，我们没有把多少恩典供应给别人。我们必须学习不说废话；反之，每句话都该供应神的恩典，作神完整救恩的一部分〔弗四 29〕。

彼前五章五节说，“神敌挡狂傲的人，赐恩给谦卑的人。”我们必须学习谦卑，不要狂傲。如果我们狂傲，神就弃绝我们。如果我们是谦卑的，神就要赐恩给我们（李常受文集一九九四至一九九七年第一册，五四一、五八二页）。

巴拿巴所看见的恩典，必定是信徒所得着并享受的三一神，彰显于他们的得救、生命的改变、圣别的生活以及在聚会中所运用的恩赐，这些都是人所能见的。巴拿巴劝勉信徒，“要立定心志，一直与主同在。”（徒十一 23）一直与主同在，意即坚定不移地忠于主，依附主，活在与主紧密的交通中（使徒行传生命读经，三一三至三一四页）。

### 信息选读

今天我们不是作单个的基督徒，因为不是只有你一个人蒙恩，乃是信徒众人都蒙大恩（徒四 33）。…我们已经与基督同钉十字架，现今基督在我们里面，不仅作我们的生命和生命的供应，还作我们的人位。我们与基督一同活着，二命一同生活，二性调成一性，二灵成为一灵。这样的生活，才是一个生机体，叫经过过程、

## WEEK 6 — DAY 4

### Morning Nourishment

Acts 4:33 And with great power the apostles gave testimony of the resurrection of the Lord Jesus, and great grace was upon them all.

11:23...When [Barnabas] arrived and saw the grace of God, [he] rejoiced and encouraged them all to remain with the Lord with purpose of heart.

We must admit that in our daily life we do not minister much grace to others in our speaking. We must learn not to speak wasted words. Instead, every word should minister the grace of God as a part of the entire salvation of God [cf. Eph. 4:29].

First Peter 5:5 says, “God resists the proud but gives grace to the humble.” We must learn to be humble and not proud. If we are proud, God will reject us. If we are humble, God will give us grace. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 428, 459)

Grace is the Triune God becoming life and everything to us. The grace that was seen by Barnabas must have been the Triune God received and enjoyed by the believers and expressed in their salvation, change in life, holy living, and the gifts they exercised in their meetings, all of which could be seen by others. Barnabas encouraged the believers “to remain with the Lord with purpose of heart” [Acts 11:23]. To remain is to be persistently faithful to the Lord, cleave to Him, and live in close fellowship with Him. (Life-study of Acts, p. 271)

### Today's Reading

It is not just one individual alone who receives grace, but all the believers receive great grace (Acts 4:33)...We have been crucified with Christ; now Christ is in us not only to be our life and life supply but also to be our person. Christ and we live together; two lives have one living, two natures are mingled into one nature, and two spirits become one spirit. Such a living is the organism for the processed and consummated Triune God to

终极完成的三一神，能生机地活在我们这班人中间，彰显祂自己。这乃是神经纶所要的（李常受文集一九九一至一九九二年第二册，四一四至四一五页）。

行传十三章四十三节说，“…犹太人和敬神入犹太教的人，多有跟从保罗、巴拿巴的，二人对他们讲论，劝勉他们要一直留于神的恩中。”就如二章十节，入犹太教的人是指改信犹太教的外邦人（六5）。保罗和巴拿巴劝勉那些跟从他们的犹太人和入犹太教的人，要一直留于神的恩中，这神的恩就是三一神自己，被信徒得着且享受，并且彰显于他们的得救、生命的改变和圣别的生活。

我们需要特别注意十三章四十三节“神的恩”一辞，甚至需要分析这恩典。…〔这〕节的恩典是由许多元素形成的复合物。这恩典复合了一切圣的、可靠的事物。…三十四节有复活的基督作那圣的，那可靠的。按照旧约的应许和预言，这些圣的、可靠的事物乃是怜悯。…这些怜悯是基督所是的不同方面。四十三节的说法由“那圣的，那可靠的”转为“神的恩”。神已经将复活的基督作那圣的，那可靠的赐给我们，我们也已经相信祂，接受这一切圣的、可靠的事物。但我们在日常生活中经历什么？我们乃是经历那复合、包罗万有的恩典，就是经过过程的三一神，经过成为肉体、为人生活、钉十字架和复活等过程的神。这是保罗劝信徒要一直留于神的恩中的原因。

一直留于恩典中，含示我们已经接受这恩典。我们既接受了神的恩，现在就需要一直留于其中。实际上，信徒接受了三十四节所说那圣的，那可靠的，然后这些圣的、可靠的事物就成了四十三节神的恩。因此，神的恩复合了一切圣的、可靠的事物（使徒行传生命读经，三七四至三七六页）。

参读：神在祂经纶中的律法与恩典，第二章。

live among us organically for His expression. This is God's intention in His economy. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," p. 316)

[Acts 13:43] says [that] "...many of the Jews and the devout proselytes followed Paul and Barnabas, who spoke to them and urged them to continue in the grace of God." As in 2:10, the devout proselytes were Gentiles who were converted to Judaism (6:5). The grace of God, in which the Jews and devout proselytes who followed Paul and Barnabas were exhorted to continue, is the Triune God received and enjoyed by the believers and expressed in their salvation, change in life, and holy living.

We need to pay particular attention to the word grace in 13:43. We even need to analyze this grace...The grace in 13:43 is a compound formed of a number of elements. This grace is compounded of all the holy and faithful things. In verse 34 we have the resurrected Christ as the holy and faithful things. According to both the promise and prophecy of the Old Testament, these holy and faithful things are mercies...These mercies are different aspects of what Christ is. In verse 43 the expression is changed from the holy things of David, the faithful things to grace. God has given us the resurrected Christ as the holy and faithful things, and we have believed in Him and have received all these holy and faithful things. But what do we experience in our daily life? We experience the compound, all-inclusive grace, which is the processed Triune God, the very God who went through the processes of incarnation, human living, crucifixion, and resurrection. This is the reason Paul urged the believers to continue in the grace of God.

To continue in the grace implies that we have already received this grace. Having received the grace of God, we now need to continue in it. Actually, the believers received the holy and faithful things spoken of in verse 34. Then these holy and faithful things became the grace of God in verse 43. Hence, the grace of God is compounded of all the holy and faithful things. (Life-study of Acts, p. 321)

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

## 第六周■周五

### 晨兴喂养

徒十四 3 二人住了多日，靠着主放胆讲论，主借着他们…见证祂恩典的话。

26 从那里坐船往安提阿去。当初他们被托与神的恩典，去作他们现在所已经完成之工的，就是在这地方。

〔行传十四章二十六节所说的〕恩典乃是复活的基督成了赐生命的灵（林前十五 45），在复活里将经过过程的三一神带到我们里面，作我们的生命和生命的供应，使我们能在复活里活着。因此，恩典就是三一神成了我们的生命和一切。大数的扫罗原是罪人中的罪魁（提前一 15～16），但因着这恩典成了最前面的使徒，比众使徒格外劳苦（林前十五 10）。他靠这恩典而有的职事和生活，对基督的复活乃是人无法否认的见证。那推动使徒并在他里面运行的恩典，…乃是一位活的人位，复活的基督，父神的具体化身，成了包罗万有赐生命的灵，住在使徒里面，作他的一切（使徒行传生命读经，三九八至三九九页）。

### 信息选读

〔行传十四章三节〕“祂恩典的话”一辞指明一些时代的要点。在会堂里，犹太人读旧约不是要认识主恩典的话。他们读圣经乃是要认识神律法的话，这话属于旧的时代安排，属于神经纶早先的神圣安排。但主恩典的话顶替了律法。…保罗向他们传讲基督作恩典。〔使徒〕借着见证生命的话和主恩典的话，造就初信的人。三节的“见证”一辞，含示恩典的话已经存在，并且已经被传讲。因为恩典的话已经被传讲，所以使徒为它作见证。

## WEEK 6 — DAY 5

### Morning Nourishment

Acts 14:3 Therefore they spent a considerable amount of time speaking with boldness in the Lord, who testified to the word of His grace...

26 And from there they sailed away to Antioch, where they had been commended to the grace of God for the work which they fulfilled.

This grace [mentioned in Acts 14:26] is the resurrected Christ becoming the life-giving Spirit (1 Cor. 15:45) 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. It was 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 (1 Cor. 15:10). His ministry and living by this grace were an undeniable testimony to Christ's resurrection. The grace that motivated him and operated in him...was 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. (Life-study of Acts, p. 340)

### Today's Reading

The phrase the word of His grace [in Acts 14:3] denotes certain dispensational points. In the synagogues the Jewish people did not read the Old Testament in order to know the word of the Lord's grace. Rather, they read the Scriptures in order to know the word of God's law, a word belonging to the old dispensation, to the former divine arrangement of God's economy. But the word of the Lord's grace replaces the law...Paul preached Christ as grace to them. [The apostles] edified the new believers by testifying the word of life and the word of the Lord's grace. The word testified in verse 3 implies that the word of grace already existed and that it had already been preached. Because the word of grace had been preached, testimony was borne to it.

犹太人没有找恩典的话，反而注意律法的话连同一切诫命。他们所有的是神律法的话，不是主恩典的话。但是主恩典的话已经存在旧约里，这叫使徒可以为它作见证。

我们来看在旧约里所看到主恩典的话的例子。创世记三章十五节：“我又要叫你和女人彼此为仇，你的后裔和女人的后裔也彼此为仇；女人的后裔要伤你的头，你要伤他的脚跟。”在这里我们看见，女人的后裔要伤蛇的头。这岂不是主恩典的话么？当然是。亚当和夏娃吃了善恶知识树的果子，就想要躲避神的面。耶和華的声音呼唤亚当说，“你在哪里？”（9）亚当和夏娃害怕，也许以为神要将他们处死。但耶和華没有说定罪或审判的话，反而说了恩典的话。在十五节，祂定罪蛇，却对亚当和夏娃说了恩典的话。亚当和夏娃听到…耶和華的话，必定非常喜乐。他们必定恨恶那蛇；现今耶和華告诉他们，女人的后裔要伤蛇的头。这必然是恩典的话。

“必有童女怀孕生子，她要给他起名叫以马内利。”〔赛七 14〕这是恩典的话。

历世历代以来，犹太人都在会堂里读旧约，但他们所听到的是神诫命的话，不是主恩典的话。然而，当主耶稣在路加四章宣扬新约的禧年时，祂从以赛亚书选了一段恩典的话。

我们需要看见行传十四章三节“祂恩典的话”一辞的意义。这辞有力地指明时代的改变，神在祂经纶里之安排的改变（使徒行传生命读经，三八二至三八四、三八六页）。

参读：使徒行传生命读经，第十七、三十三、三十八至四十、四十三、五十五篇；神的福音（卷一），第三篇。

Instead of finding the word of grace, the Jewish people paid attention to the word of the law with all the commandments. What they had was the word of God's law, not the word of the Lord's grace. Nevertheless, the word of the Lord's grace existed already in the Old Testament. This made it possible for the apostles to testify concerning it.

Let us consider some examples of the word of the Lord's grace found in the Old Testament. Consider Genesis 3:15: "I will put enmity / Between you and the woman / And between your seed and her seed; / He will bruise you on the head, / But you will bruise him on the heel." Here we see that the seed of the woman will bruise the serpent's head. Is this not a word of the Lord's grace? Certainly it is. After Adam and Eve had eaten of the fruit of the tree of the knowledge of good and evil, they tried to hide from God. The voice of the Lord sounded out to Adam and said, "Where are you?" (v. 9). Adam and Eve were frightened, perhaps thinking that God would sentence them to death. But instead of speaking a word of condemnation or judgment, the Lord spoke a word of grace. In Genesis 3:15 He condemned the serpent and gave Adam and Eve a word of grace. Adam and Eve must have been very happy when they heard the Lord's word in Genesis 3:15. They must have hated the serpent, and now the Lord was telling them that the seed of the woman would bruise the head of the serpent. This surely is a word of grace.

"Behold, the virgin will conceive and will bear a son, and she will call his name Immanuel" [Isa. 7:14]. This is a word of grace.

For generations the Jews read the Old Testament in the synagogues. But what they heard was the word of God's commandment, not the word of the Lord's grace. However, when the Lord Jesus proclaimed the New Testament jubilee in Luke 4, He selected a word of grace from the book of Isaiah.

We need to see the significance of the expression the word of His grace in Acts 14:3. This phrase is a strong indication of a change of dispensation, of a change of God's arrangement in His economy. (Life-study of Acts, pp. 326-329)

Further Reading: Life-study of Acts, msgs. 17, 33, 38—40, 43, 55; CWWN, vol. 28, "The Gospel of God (1)," ch. 3

## 第六周■周六

### 晨兴喂养

徒十五 40 保罗却拣选了西拉，也出去，蒙弟兄们把他交与主的恩典。

二十 32 如今我把你们交托神和他恩典的话，这话能建造你们，叫你们在一切圣别的人中得着基业。

〔保罗与西拉〕蒙弟兄们把他们交与主的恩典〔徒十五 40〕。…保罗第二次出外尽职的旅程，开始于此，结束于行传十八章二十二节。

〔在二十章三十二节，〕保罗把信徒交托神和他恩典的话。恩典乃是信徒所得着并享受的三一神。我相信保罗在以弗所那三年中，每天向圣徒讲说神恩典的话（使徒行传生命读经，四二七至四二八、五四八页）。

### 信息选读

我们能见证，靠着主的怜悯，生命读经的信息里有神恩典的话。…我要鼓励青年人花几年时间，被所有生命读经的信息来构成。…甚至年长的人仍然有时间被这些信息构成，然后有年日事奉主，在全地执行神新约的经纶。

在行传二十章三十二节，我们看见神恩典的话的功用。第一，这话能建造圣徒。建造圣徒需要在神圣的生命里长大，而在神圣的生命里长大需要神圣元素的滋养，并得着神圣知识的造就和装备。唯有借着神丰盛恩典的话，才能有这一切；这恩典乃是三一神自己，祂经过了成为肉体、为人生活、钉十

## WEEK 6 — DAY 6

### Morning Nourishment

Acts 15:40 But Paul chose Silas and went out, having been commended to the grace of the Lord by the brothers.

20:32 And now I commit you to God and to the word of His grace, which is able to build you up and to give you the inheritance among all those who have been sanctified.

[Paul and Silas were] commended to the grace of the Lord by the brothers [Acts 15:40]...This was the start of Paul's second ministry journey, which ended in 18:22.

[In Acts 20:32] Paul committed the believers to God and to the word of His grace. Grace is the Triune God received and enjoyed by the believers. I believe that during the three years Paul was in Ephesus, he daily spoke the word of God's grace to the saints. (Life-study of Acts, pp. 363, 465)

### Today's Reading

We can testify that, by the Lord's mercy, the word of God's grace can be found in the Life-study messages...I would encourage the young people to take the time over the next several years to become constituted of all the Life-study messages. Even those who are much older still have the time to be constituted of these messages and then have years to serve the Lord by carrying out God's New Testament economy throughout the earth.

In Acts 20:32 we see the function of the word of God's grace. First, this word is able to build up the saints. To build up the saints requires the growth in the divine life, and the growth in the divine life needs the nourishment of the divine element and the edification and equipment with the divine knowledge. All of these can be afforded only by the word of God's abundant grace, which is the Triune God Himself who went through all the processes of

字架、复活、升天等一切过程，就将自己赐给圣徒，作他们的享受。

第二，神恩典的话的功用是叫我们“在一切圣别的人中得着基业”。神圣的基业乃是三一神自己并祂所有的、所作成的、以及为祂赎民所要作的一切。这位三一神化身在包罗万有的基督里面（西二 9）；这基督是分给众圣徒的分，作他们的基业（一 12）。而赐给众圣徒的圣灵，乃是这神圣基业的预尝、凭质和保证（罗八 23，弗一 14）。我们今天在神新约的禧年里，就有分于并享受这基业作预尝；到来世和永远里还要完满地享受这基业（彼前一 4）。

我们永远的基业，与我们重生所得，且在基督徒一生中不断经历并享受之神圣的生命有关。…基业乃是一分正当且合法的产业，…我们不是作工来得基业，我们是领受基业。…我们在重生那一天，就得着权利有分于基业。这基业包括与永远生命有关的一切福分。…这基业是合法、正确且正当的，因为基督付出祂宝血的代价，受死为我们将这基业买来。我们可以每天有分于并享受这从今天直到永远都属于我们的基业。

按照保罗在行传二十章三十二节的话，基业乃是在圣别的人中间。有分于神的基业需要我们被圣别，被圣别需要神恩典的话。主耶稣在约翰十七章十七节祷告说，“求你用真理圣别他们，你的话就是真理。”圣别（弗五 26，帖前五 23），就是从世界和世界的霸占里分别出来，归给神和神的旨意；这不仅是地位上的圣别（太二三 17、19），也是性质上的圣别（罗六 19、22）。神活的话在信徒里面作工，把他们从一切属世的事物中分别出来。这就是在神的话里得以圣别，这话就是真理，实际（使徒行传生命读经，五四八至五五一页）。

参读：李常受文集一九七五至一九七六年第三册，一〇四至一〇八页。

incarnation, human living, crucifixion, resurrection, and ascension and who has been given to the saints for their enjoyment.

Second, the word of God's grace functions to give us "the inheritance among all those who have been sanctified." The divine inheritance is the Triune God Himself with all He has, all He has done, and all He will do for His redeemed people. This Triune God is embodied in the all-inclusive Christ (Col. 2:9), who is the portion allotted to the saints as their inheritance (1:12). The Holy Spirit, who has been given to the saints, is the foretaste, the pledge, and the guarantee of this divine inheritance (Rom. 8:23; Eph. 1:14), which we are sharing and enjoying today as the foretaste in God's New Testament jubilee, and which we will share and enjoy in full in the coming age and for eternity (1 Pet. 1:4).

Our eternal inheritance is related to the divine life, which we received through regeneration and which we are experiencing and enjoying throughout our entire Christian life. An inheritance is a proper and legal possession...We do not work for an inheritance; we receive it. On the day we were regenerated, we were given the right to share an inheritance. This inheritance includes all the blessings related to eternal life...This inheritance is legal, proper, and legitimate, for Christ died to purchase it for us, paying the price of His precious blood. Daily we may participate in and enjoy the inheritance that is ours today and for eternity.

According to Paul's word in Acts 20:32, the inheritance is among those who have been sanctified. To participate in God's inheritance requires us to be sanctified, and to be sanctified requires the word of God's grace. In John 17:17 the Lord Jesus prayed, "Sanctify them in the truth; Your word is truth." To be sanctified (Eph. 5:26; 1 Thes. 5:23) is to be separated from the world and its usurpation unto God and His purpose, not only positionally (Matt. 23:17, 19) but also dispositionally (Rom. 6:19, 22). God's living word works in the believers to separate them from anything worldly. This is to be sanctified in God's word, which is the truth, the reality. (Life-study of Acts, pp. 465-467)

Further Reading: CWWL, 1975-1976, vol. 3, pp. 99-102

## 第六周诗歌

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经历基督 — 作恩典

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降 E 大调

4/4

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

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

三 在使徒保罗，万事如粪土， 恩典之于他，只是神基督；  
乃借这恩典一他所经历主， 他为主劳苦，超过众使徒。

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

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

## WEEK 6 — HYMN

Grace in its highest definition is

Experience of Christ — As Grace

497

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

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

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

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

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

申言稿: \_\_\_\_\_

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***Composition for prophecy with main point and sub-points:***

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