

二〇二五年
国际华语相调特会

罗马书五至八章—
圣经的核仁

纲要附经文

**2025 INTERNATIONAL
CHINESE-SPEAKING CONFERENCE**

**Chapters 5 Through 8 of Romans—
The Kernel of the Bible**

Outline & Scriptures

标语

- (一) 罗马书五至八章可以称为圣经的核仁，具体而细微地包含圣经的整个主题；“生命”和“死”二辞从五章至八章形成两条对比线，显示人在三角关系中，介于神与撒但，生命与死之间。
- (二) 我们在受苦中享受基督时，就在祂的生命里得救，为着完成神大能救恩的生机目标，就是产生并建造基督生机的身体，彰显于众地方召会，在其中我们享受主丰富的恩典，平安的神也要将撒但践踏在我们的脚下，为着祂荣耀的彰显，并展示祂的得胜。
- (三) 当我们经历正确的受浸以后，就在基督复活的样式里，继续在祂里面，与祂联合生长；这就是在生命的新样中生活行动。
- (四) 罗马八章是论到包罗万有、赐生命的灵，作三一神的终极完成；这灵要使我们在生命、性情和彰显上，与基督一模一样。

Key Statements

- ① **Chapters 5 through 8 of Romans can be called the kernel of the Bible, showing its entire theme in a concrete and detailed way; the words life and death form two contrasting lines through chapters 5—8, showing that man is in a triangular situation between God and Satan, life and death.**
- ② **As we enjoy Christ in our sufferings, we are being saved in His life for accomplishing the organic goal of God's dynamic salvation, which is the producing and building up of the organic Body of Christ expressed in the local churches, where we enjoy the rich grace of the Lord and where the God of peace crushes Satan under our feet for His glorious expression and for the display of His victory.**
- ③ **After experiencing a proper baptism, we continue to grow in and with Christ in the likeness of His resurrection, that is, to walk in newness of life.**
- ④ **Romans 8 concerns the all-inclusive life-giving Spirit as the ultimate consummation of the Triune God; this Spirit will make us exactly the same as Christ in life, nature, and expression.**

二〇二五年國際華語特會標語歌

D大調

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① 羅馬書五至八章 可以稱為聖經的核仁，

具體而細微的包含 聖經的整個主題；“生
命”和“死”二辭 從 五章至八章 形成兩條
對比線，〔形成兩條對比線，〕顯示人在三角
〔三角〕關係中，介於神與撒但，生命與死之
間。〔顯示人在三角（三角）關係中，介於
神與撒但，生命與死之間。〕 ② 我們

在受苦中享受 基督時，就在祂的生命裏得救，為着
完成 神大能救恩的生機目標，就是產生
並建造 基督生機的身體，彰顯於眾地方召
會〔於眾地方召會〕，在其中我們享受
主豐富的恩典，平安的神也要將撒但踐踏
在我們的腳下，〔在其中我們享受 主豐富

3 5 | 1--1 | 4·4 4 5 6 | 5 5 3- | 4·4 4 5 6 |
 的恩典, 平安的神也要將撒但 踐踏在我們
 5 5 3- | 4·4 4 5 6 | 5 3 i- | 6 i i 7 i 2 |
 的腳下,) 爲着祂榮耀的彰顯, 並展示祂的得
 i ---- | i ---- | 1 5 1 2 5 2 | 3 -- 1 | 4 4 3 3 |
 勝。 ③ 當我們經歷正確的受浸

1 3 | 2 ---- | 1 5 1 2 5 4 | 3 -- 1 | 4 4 3 1 3 |
 以後, 就在基督復活〔復活的樣式
 2 -- 1 | 6·6 6 6 | 5-2- | 5·5 5 3 | 1 -- 1 1 |
 裏, 繼續在祂裏面, 與祂聯合生長; 這就
 6·6 6 6 6 | 5-2 4 | 3-4 5 | 2 -- 1 | 6·6 6 |
 是在生命的新樣中生活行動。〔繼續在祂
 6 | 5-2- | 5·5 5 3 | 1 -- 1 1 | 4·4 4 5 6 |
 裏面, 與祂聯合生長; 這就是在生命的
 5-1 1 | 4 3 1·2 | 1 ---- | 1 ---- | 1 5 1 2 5 2 |
 新樣中生活行動。〕 ④ 羅馬八章是論

3 -- 1 1 | 4 4 3 3 1 3 | 2 ---- | 1 5 1 2 5 4 |
 到包羅萬有, 賜生命的靈, 作三一神的終
 3 ---- | 4-3 1 3 | 2 -- 1 | i-i i | 7-6- | 5·5 |
 極〔終極〕完成; 這靈要使我們在生
 3 5 | 1 -- 1 | i-7 6 | 5 5 1- | 6-5 3 | 2 -- 1 |
 命、性情和彰顯上, 與基督一模一樣。〔這
 i-i i | 7-6- | 5·5 3 5 | 1 -- 1 | 4-5 6 |
 靈要使我們在生命、性情和彰顯上,
 5 5 3- | 4-5 6 | 5-i- | 6 i 7·i | i ---- ||
 與基督一模一樣(一模一樣。〕

罗马书五至八章— 圣经的核仁

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- 第一篇 罗马书五至八章中的生命线 & 死亡线
- 第二篇 我们蒙称义的结果—在作我们生命的基督里完满地享受神
- 第三篇 基督之死和复活的样式
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- 第五篇 内住的基督

Chapters 5 Through 8 Of Romans— The Kernel Of The Bible

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第一篇

罗马书五至八章中的 生命线 & 死亡线

读经：罗五 10, 12, 14, 17~18, 21, 六 4, 9, 16, 21~23, 七 5, 10, 13, 24, 八 2, 6, 10~11, 38

- 罗 5:10 因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。
- 罗 5:12 这就如罪是借着一人入了世界，死又是借着罪来的，于是死就遍及众人，因为众人都犯了罪。
- 罗 5:14 然而从亚当到摩西，死就作了王，连那些不照亚当过犯样式犯罪的，也在它的权下；亚当乃是那以后要来者的预像。
- 罗 5:17 若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更借着耶稣基督一人，在生命中作王了。
- 罗 5:18 如此说来，借着一次的过犯，众人都被定罪，照样，借着一次的义行，众人也都被称义得生命了。
- 罗 5:21 使罪怎样在死中作王，恩典也照样借着义作王，叫人借着我们的主耶稣基督得永远的生命。
- 罗 6:4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，像基督借着父的荣耀，从死人中复活一样。
- 罗 6:9 知道基督既从死人中复活，就不再死，死也不再作主管辖祂了。
- 罗 6:16 岂不晓得你们将自己献给谁作奴仆，以至于顺从，就作了你们所顺从者的奴仆么？或作罪的奴仆，以至于死，或作顺从的奴仆，以至于义。
- 罗 6:21 那时你们有什么果子？不过是你们现今所看为羞耻的事，那些事的结局就是死。
- 罗 6:22 但现今你们既从罪里得了释放，作了神的奴仆，就有圣别的果子，结局就是永远的生命。
- 罗 6:23 因为罪的工价乃是死，唯有神的恩赐，在我们的主基督耶稣里，乃是永远的生命。
- 罗 7:5 因为我们在肉体中的时候，那借着律法活动的罪欲，就在我们肢体中发动，以致结果子给死。

Message One

The Line of Life and the Line of Death in Chapters 5 through 8 of Romans

Scripture Reading: Rom. 5:10, 12, 14, 17-18, 21; 6:4, 9, 16, 21-23; 7:5, 10, 13, 24; 8:2, 6, 10-11, 38

- Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
- Rom. 5:12 Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned—
- Rom. 5:14 But death reigned from Adam until Moses, even over those who had not sinned after the likeness of Adam's transgression, who is a type of Him who was to come.
- Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
- Rom. 5:18 So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.
- Rom. 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.
- Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.
- Rom. 6:9 Knowing that Christ, having been raised from the dead, dies no more; death lords it over Him no more.
- Rom. 6:16 Do you not know that to whom you present yourselves as slaves for obedience, his slaves you are whom you obey, whether of sin unto death or of obedience unto righteousness?
- Rom. 6:21 What fruit then did you have at that time? Things of which you are now ashamed, for the end of those things is death.
- Rom. 6:22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.
- Rom. 6:23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.
- Rom. 7:5 For when we were in the flesh, the passions for sins, which acted through the law, operated in our members to bear fruit to death.

罗 7:10 那本来叫人得生命的诫命，反倒成了叫我死的。

罗 7:13 这样，那善的是叫我死么？绝对不是！然而罪为要显出真是罪，就借着那善的叫我死，使罪借着诫命成为极其罪恶的。

罗 7:24 我是个苦恼的人！谁要救我脱离那属这死的身體？

罗 8:2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。

罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。

罗 8:11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身體。

罗 8:38 因为我深信，无论是死，是生，是天使，是掌权的，是现今的事，是要来的事，是有能的。

Rom. 7:10 And the commandment, which was unto life, this very commandment was found to me to be unto death.

Rom. 7:13 Did then that which is good become death to me? Absolutely not! But sin did, that it might be shown to be sin by working out death in me through that which is good, that sin through the commandment might become exceedingly sinful.

Rom. 7:24 Wretched man that I am! Who will deliver me from the body of this death?

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Rom. 8:38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers

壹 罗马书五至八章可以称为圣经的核仁，具 I. Chapters 5 through 8 of Romans can be called the kernel of the Bible, showing its entire theme in a concrete and detailed way:

罗 5:1 所以，我们既本于信得称义，就借着我们的主耶稣基督，对神有了和平。

罗 5:2 我们又借着祂，因信得进入现在所站的这恩典中，并且因盼望神的荣耀而夸耀。

罗 5:3 不但如此，就是在患难中，我们也是夸耀，因为知道患难生忍耐，

罗 5:4 忍耐生老练，老练生盼望，

罗 5:5 盼望不至于蒙羞；因为神的爱已经借着所赐给我们的圣灵，浇灌在我们心里。

罗 5:6 因我们还软弱的时候，基督就照所定的时期为不虔者死了。

罗 5:7 为义人死，是少有的；为仁人死，或者有敢作的；

罗 5:8 唯有基督在我们还作罪人的时候，为我们死，神就在此将祂自己的爱向我们显明了。

罗 5:9 现在我们既因祂的血得称义，就更该借着祂得救脱离忿怒。

罗 5:10 因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。

罗 5:11 不但如此，我们现今既借着我们的主耶稣基督，得与神和好，也就要借着祂，在祂里面夸耀着，在祂的生命里得救了。

罗 5:12 这就如罪是借着一人入了世界，死又是借着罪来的，于是死就遍及众人，因为众人都犯了罪。

罗 5:13 没有律法之先，罪已经在世上；但没有律法，罪也不算在账上。

罗 5:14 然而从亚当到摩西，死就作了王，连那些不照亚当过犯样式犯罪

Rom 5:1 Therefore having been justified out of faith, we have peace toward God through our Lord Jesus Christ,

Rom 5:2 Through whom also we have obtained access by faith into this grace in which we stand and boast because of the hope of the glory of God.

Rom 5:3 And not only so, but we also boast in our tribulations, knowing that tribulation produces endurance;

Rom 5:4 And endurance, approvedness; and approvedness, hope;

Rom 5:5 And hope does not put us to shame, because the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us.

Rom 5:6 For while we were yet weak, in due time Christ died for the ungodly.

Rom 5:7 For scarcely for a righteous man will anyone die, though perhaps for the good man someone would even dare to die.

Rom 5:8 But God commends His own love to us in that while we were yet sinners, Christ died for us.

Rom 5:9 Much more then, having now been justified in His blood, we will be saved through Him from the wrath.

Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

Rom 5:11 And not only so, but also boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Rom 5:12 Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned—

Rom 5:13 For until the law sin was in the world, but sin is not charged to one's account when there is no law.

Rom 5:14 But death reigned from Adam until Moses, even over those who had not sinned after the

的，也在它的权下；亚当乃是那以后要来者的预像。

罗 5:15 只是过犯不如恩赐；若因一人的过犯，多人都死了，神的恩典，与耶稣基督一人恩典中白白的恩赐，就更加洋溢地临到多人。

罗 5:16 并且一人犯罪的结果，也不如白白的恩赐；因为审判是由于一次过犯而定罪，恩赐乃是由于许多过犯而称义。

罗 5:17 若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。

罗 5:18 如此说来，借着一次的过犯，众人都被定罪，照样，借着一次的义行，众人也都被称义得生命了。

罗 5:19 借着一人的悖逆，多人构成了罪人，照样，借着一人的顺从，多人也要构成义的了。

罗 5:20 律法插进来，是叫过犯增多，只是罪在哪里增多，恩典就更洋溢了，

罗 5:21 使罪怎样在死中作王，恩典也照样借着义作王，叫人借着我们的主耶稣基督得永远的生命。

罗 6:1 这样，我们可说什么？我们可以仍留在罪中，叫恩典增多么？

罗 6:2 绝对不可！我们这向罪死了的人，岂可仍在罪中活着？

罗 6:3 岂不知我们这浸入基督耶稣的人，是浸入祂的死么？

罗 6:4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，像基督借着父的荣耀，从死人中复活一样。

罗 6:5 我们若在祂死的样式里与祂联合生长，也必要在祂复活的样式里与祂联合生长；

罗 6:6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆，

罗 6:7 因为已死的人，是已经从罪开释了。

罗 6:8 我们若与基督同死，就信也必与祂同活，

罗 6:9 知道基督既从死人中复活，就不再死，死也不再作主管辖祂了。

罗 6:10 因为祂死，是一次永远地向罪死了；祂活，是向神活着。

罗 6:11 这样，你们在基督耶稣里，向罪也当算自己是死的，向神却当算自己是活的。

罗 6:12 所以不要让罪在你们必死的身体里作王，使你们顺从身体的私欲，

罗 6:13 也不要将你们的肢体献给罪作不义的兵器；倒要像从死人中活过来的人，将自己献给神，并将你们的肢体献给神作义的兵器。

罗 6:14 罪必不能作主管辖你们，因你们不在律法之下，乃在恩典之下。

罗 6:15 这却怎么样？因我们不在律法之下，乃在恩典之下，就可以犯罪么？绝对不可！

罗 6:16 岂不晓得你们将自己献给谁作奴仆，以至于顺从，就作了你们所顺从者的奴仆么？或作罪的奴仆，以至于死，或作顺从的奴仆，以至于义。

罗 6:17 感谢神，你们从前虽然作罪的奴仆，现今却从心里顺从了你们被交于其中之教训的规模。

罗 6:18 你们既从罪里得了释放，就作了义的奴仆。

likeness of Adam's transgression, who is a type of Him who was to come.

Rom 5:15 But it is not that as the offense was, so also the gracious gift is; for if by the offense of the one the many died, much more the grace of God and the free gift in grace of the one man Jesus Christ have abounded to the many.

Rom 5:16 And it is not that as through one who sinned, so also the free gift is; for the judgment was out of one offense unto condemnation, but the gracious gift is out of many offenses unto justification.

Rom 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Rom 5:18 So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.

Rom 5:19 For just as through the disobedience of one man the many were constituted sinners, so also through the obedience of the One the many will be constituted righteous.

Rom 5:20 And the law entered in alongside that the offense might abound; but where sin abounded, grace has superabounded,

Rom 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

Rom 6:1 What then shall we say? Should we continue in sin that grace may abound?

Rom 6:2 Absolutely not! We who have died to sin, how shall we still live in it?

Rom 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

Rom 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

Rom 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,

Rom 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Rom 6:7 For he who has died is justified from sin.

Rom 6:8 Now if we have died with Christ, we believe that we will also live with Him,

Rom 6:9 Knowing that Christ, having been raised from the dead, dies no more; death lords it over Him no more.

Rom 6:10 For the death which He died, He died to sin once for all; but the life which He lives, He lives to God.

Rom 6:11 So also you, reckon yourselves to be dead to sin, but living to God in Christ Jesus.

Rom 6:12 Do not let sin therefore reign in your mortal body so that you obey the body's lusts;

Rom 6:13 Neither present your members as weapons of unrighteousness to sin, but present yourselves to God as alive from the dead, and your members as weapons of righteousness to God.

Rom 6:14 For sin will not lord it over you, for you are not under the law but under grace.

Rom 6:15 What then? Should we sin, because we are not under the law but under grace? Absolutely not!

Rom 6:16 Do you not know that to whom you present yourselves as slaves for obedience, his slaves you are whom you obey, whether of sin unto death or of obedience unto righteousness?

Rom 6:17 But thanks be to God that though you were slaves of sin, you have obeyed from the heart the form of teaching into which you were delivered.

Rom 6:18 And having been freed from sin, you were enslaved to righteousness.

罗 6:19 我因你们肉体的软弱，就照着人的常情说，你们从前怎样将肢体献给不洁不法作奴仆，以至于不法，现今也要照样将肢体献给义作奴仆，以至于圣别。

罗 6:20 因为你们作罪之奴仆的时候，就不受义的约束。

罗 6:21 那时你们有什么果子？不过是你们现今所看为羞耻的事，那些事的结局就是死。

罗 6:22 但现今你们既从罪里得了释放，作了神的奴仆，就有圣别的果子，结局就是永远的生命。

罗 6:23 因为罪的工价乃是死，唯有神的恩赐，在我们的主基督耶稣里，乃是永远的生命。

罗 7:1 弟兄们，我现在对明白律法的人说，你们岂不知律法作主管辖人，是在他活着的时候么？

罗 7:2 女人有了丈夫，丈夫还活着，就受律法约束，归与丈夫；丈夫若死了，就脱离了丈夫的律法。

罗 7:3 所以，丈夫活着，她若归与别的男人，便叫淫妇；丈夫若死了，她就脱离了那律法，虽然归与别的男人，也不是淫妇。

罗 7:4 我的弟兄们，这样说来，你们借着基督的身体，向着律法也已经是死的了，叫你们归与别人，就是归与那从死人中复活的，使我们结果子给神。

罗 7:5 因为我们在肉体中的时候，那借着律法活动的罪欲，就在我们肢体中发动，以致结果子给死。

罗 7:6 但我们既然在捆我们的律法上死了，现今就脱离了律法，叫我们在灵的新样里服事，不在字句的旧样里。

罗 7:7 这样，我们可说什么？律法是罪么？绝对不是！只是非借律法，我就不知何为罪；非律法说，“不可起贪心，”我就不知何为贪心。

罗 7:8 然而罪借着诫命得着机会，叫诸般的贪心在我里面发动，因为没有律法，罪是死的。

罗 7:9 我以前没有律法是活着的，但是诫命来到，罪又活了，我就死了。

罗 7:10 那本来叫人得生命的诫命，反倒成了叫我死的；

罗 7:11 因为罪借着诫命得着机会，诱骗了我，并且借着诫命杀了我。

罗 7:12 这样看来，律法是圣的，诫命也是圣的、义的并善的。

罗 7:13 这样，那善的是叫我死么？绝对不是！然而罪为要显出真是罪，就借着那善的叫我死，使罪借着诫命成为极其罪恶的。

罗 7:14 我们原晓得律法是属灵的，但我是属肉的，是已经卖给罪了。

罗 7:15 因为我所行出来的，我不认可；我所愿意的，我并不作；我所恨恶的，我倒去作。

罗 7:16 若我所作的，是我不愿意的，我就同意律法是善的。

罗 7:17 其实，不是我行出来的，乃是住在我里面的罪行出来的。

罗 7:18 我知道住在我里面，就是我肉体之中，并没有善，因为立志为善由得我，只是行出来由不得我。

罗 7:19 因为我所愿意的善，我反不作；我所不愿意的恶，我倒去作。

罗 7:20 若我去作所不愿意的，就不是我行出来的，乃是住在我里面的罪行出来的。

Rom 6:19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now present your members as slaves to righteousness unto sanctification.

Rom 6:20 For when you were slaves of sin, you were free with regard to righteousness.

Rom 6:21 What fruit then did you have at that time? Things of which you are now ashamed, for the end of those things is death.

Rom 6:22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.

Rom 6:23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

Rom 7:1 Or are you ignorant, brothers (for I speak to those who know the law), that the law lords it over the man as long as he lives?

Rom 7:2 For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband.

Rom 7:3 So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.

Rom 7:4 So then, my brothers, you also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

Rom 7:5 For when we were in the flesh, the passions for sins, which acted through the law, operated in our members to bear fruit to death.

Rom 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

Rom 7:7 What then shall we say? Is the law sin? Absolutely not! But I did not know sin except through the law; for neither did I know coveting, except the law had said, "You shall not covet."

Rom 7:8 But sin, seizing the opportunity through the commandment, worked out in me coveting of every kind; for without the law sin is dead.

Rom 7:9 And I was alive without the law once; but when the commandment came, sin revived and I died.

Rom 7:10 And the commandment, which was unto life, this very commandment was found to me to be unto death.

Rom 7:11 For sin, seizing the opportunity through the commandment, deceived me and through it killed me.

Rom 7:12 So then the law is holy, and the commandment holy and righteous and good.

Rom 7:13 Did then that which is good become death to me? Absolutely not! But sin did, that it might be shown to be sin by working out death in me through that which is good, that sin through the commandment might become exceedingly sinful.

Rom 7:14 For we know that the law is spiritual; but I am fleshy, sold under sin.

Rom 7:15 For what I work out, I do not acknowledge; for what I will, this I do not practice; but what I hate, this I do.

Rom 7:16 But if what I do not will, this I do, I agree with the law that it is good.

Rom 7:17 Now then it is no longer I that work it out but sin that dwells in me.

Rom 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.

Rom 7:19 For I do not do the good which I will; but the evil which I do not will, this I practice.

Rom 7:20 But if what I do not will, this I do, it is no longer I that work it out but sin that dwells in me.

罗 7:21 于是我发现那律与我这愿意为善的人同在，就是那恶与我同在。
罗 7:22 因为按着里面的人，我是喜欢神的律，
罗 7:23 但我看出我肢体中另有个律，和我心思的律交战，借着那在我肢体中罪的律，把我掳去。
罗 7:24 我是个苦恼的人！谁要救我脱离那属这死的身体？
罗 7:25 感谢神，借着我们的主耶稣基督！这样看来，我自己用心思服事神的律，却用肉体服事罪的律。
罗 8:1 如此，现今那些在基督耶稣里的，就没有定罪了。
罗 8:2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。
罗 8:3 律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪，
罗 8:4 使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。
罗 8:5 因为照着肉体的人，思念肉体的事；照着灵的人，思念那灵的事。
罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。
罗 8:7 因为置于肉体的心思，是与神为仇，因它不服神的律法，也是不能服；
罗 8:8 而且在肉体里的人，不能得神的喜悦。
罗 8:9 但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。
罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。
罗 8:11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。
罗 8:12 弟兄们，这样，我们并不是欠肉体的债，去照肉体活着。
罗 8:13 因为你们若照肉体活着，必要死；但你们若靠着那灵治死身体的行为，必要活着。
罗 8:14 因为凡被神的灵引导的，都是神的儿子。
罗 8:15 你们所受的并非奴役的灵，仍旧害怕；所受的乃是儿子名分的灵，在这灵里，我们呼叫：阿爸，父。
罗 8:16 那灵自己同我们的灵见证我们是神的儿女。
罗 8:17 既是儿女，便是后嗣，就是神的后嗣，和基督同作后嗣，只要我们与祂一同受苦，好叫我们也与祂一同得荣耀。
罗 8:18 因为我算定今时的苦楚，不配与将来要显于我们的荣耀相比。
罗 8:19 受造之物正在专切期望着，热切等待神的众子显示出来。
罗 8:20 因为受造之物服在虚空之下，不是自己愿意的，乃是因那叫它服的，
罗 8:21 指望受造之物自己，也要从败坏的奴役得着释放，得享神儿女之荣耀的自由。
罗 8:22 我们知道一切受造之物一同叹息，一同受生产之苦，直到如今。
罗 8:23 不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。
罗 8:24 因为我们是盼望中得救的；只是所见的盼望不是盼望，谁还盼

Rom 7:21 I find then the law with me who wills to do the good, that is, the evil is present with me.
Rom 7:22 For I delight in the law of God according to the inner man,
Rom 7:23 But I see a different law in my members, warring against the law of my mind and making me a captive to the law of sin which is in my members.
Rom 7:24 Wretched man that I am! Who will deliver me from the body of this death?
Rom 7:25 Thanks be to God, through Jesus Christ our Lord! So then with the mind I myself serve the law of God, but with the flesh, the law of sin.
Rom 8:1 There is now then no condemnation to those who are in Christ Jesus.
Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.
Rom 8:5 For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit.
Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
Rom 8:7 Because the mind set on the flesh is enmity against God; for it is not subject to the law of God, for neither can it be.
Rom 8:8 And those who are in the flesh cannot please God.
Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
Rom 8:12 So then, brothers, we are debtors not to the flesh to live according to the flesh;
Rom 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.
Rom 8:14 For as many as are led by the Spirit of God, these are sons of God.
Rom 8:15 For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!
Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
Rom 8:17 And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with Him that we may also be glorified with Him.
Rom 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.
Rom 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
Rom 8:20 For the creation was made subject to vanity, not of its own will, but because of Him who subjected it,
Rom 8:21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.
Rom 8:22 For we know that the whole creation groans together and travails in pain together until now.
Rom 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
Rom 8:24 For we were saved in hope. But a hope that is seen is not hope, for who hopes for what he sees?

望他所见的？

- 罗 8:25 但我们若盼望所不见的，就必忍耐着热切等待。
- 罗 8:26 况且，那灵也照样帮同担负我们的软弱；我们本不晓得当怎样祷告，只是那灵亲自用说不出的叹息，为我们代求。
- 罗 8:27 那鉴察人心的，晓得那灵的意思，因为祂是照着神为圣徒代求。
- 罗 8:28 还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。
- 罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。
- 罗 8:30 祂所预定的人，又召他们来；所召来的人，又称他们为义；所称为义的人，又叫他们得荣耀。
- 罗 8:31 这样，对这些事，我们可说什么？神若帮助我们，谁能抵挡我们？
- 罗 8:32 神既不吝惜自己的儿子，为我们众人舍了，岂不也把万有和祂一同白白地赐给我们么？
- 罗 8:33 谁能控告神所拣选的人？有神称我们为义了。
- 罗 8:34 谁能定我们的罪？有基督耶稣已经死了，而且已经复活了，现今在神的右边，还为我们代求。
- 罗 8:35 谁能使我们与基督的爱隔绝？难道是患难么？是困苦么？是逼迫么？是饥饿么？是赤身么？是危险么？是刀剑么？
- 罗 8:36 如经上所记：“我们为你的缘故，终日被杀，人看我们如将宰的羊。”
- 罗 8:37 然而借着那爱我们的，在这一切的事上，我们已经得胜有余了。
- 罗 8:38 因为我深信，无论是死，是生，是天使，是掌权的，是现今的事，是要来的事，是有能的，
- 罗 8:39 是高，是深，或是别的受造之物，都不能叫我们与神的爱隔绝，这爱是在我们的主基督耶稣里的。

一 五至八章屡次提到这两个钥辞——“生命”和“死”；生命(五10, 17~18, 21, 六4, 22~23, 七10, 八2, 6, 10~11, 38)和死(五12, 14, 17, 21, 六9, 16, 21, 23, 七5, 10, 13, 24, 八2, 6, 10~11, 38)从五章至八章形成两条对比线——生命线与死亡线；这显示人在三角关系中，介于神与撒但，生命与死之间。

- 罗 5:10 因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。
- 罗 5:17 若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更借着耶稣基督一人，在生命中作王了。
- 罗 5:18 如此说来，借着一次的过犯，众人都被定罪，照样，借着一次的义行，众人也都被称义得生命了。
- 罗 5:21 使罪怎样在死中作王，恩典也照样借着义作王，叫人借着我们的主耶稣基督得永远的生命。
- 罗 6:4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中

- Rom 8:25 But if we hope for what we do not see, we eagerly await it through endurance.
- Rom 8:26 Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.
- Rom 8:27 But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.
- Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
- Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- Rom 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.
- Rom 8:31 What then shall we say to these things? If God is for us, who can be against us?
- Rom 8:32 Indeed, He who did not spare His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?
- Rom 8:33 Who shall bring a charge against God's chosen ones? It is God who justifies.
- Rom 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.
- Rom 8:35 Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?
- Rom 8:36 As it is written, "For Your sake we are being put to death all day long; we have been accounted as sheep for slaughter."
- Rom 8:37 But in all these things we more than conquer through Him who loved us.
- Rom 8:38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers
- Rom 8:39 Nor height nor depth nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.

A. These two key words—life and death—are mentioned repeatedly in Romans 5 through 8; life (5:10, 17-18, 21; 6:4, 22-23; 7:10; 8:2, 6, 10-11, 38) and death (5:12, 14, 17, 21; 6:9, 16, 21, 23; 7:5, 10, 13, 24; 8:2, 6, 10-11, 38) form two contrasting lines through chapters 5—8, the line of life and the line of death, showing that man is in a triangular situation between God and Satan, life and death.

- Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
- Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
- Rom. 5:18 So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.
- Rom. 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.
- Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just

生活行动，像基督借着父的荣耀，从死人中复活一样。

- 罗 6:22 但现今你们既从罪里得了释放，作了神的奴仆，就有圣别的果子，结局就是永远的生命。
- 罗 6:23 因为罪的工价乃是死，唯有神的恩赐，在我们的主基督耶稣里，乃是永远的生命。
- 罗 7:10 那本来叫人得生命的诫命，反倒成了叫我死的。
- 罗 8:2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。
- 罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。
- 罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。
- 罗 8:11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。
- 罗 8:38 因为我深信，无论是死，是生，是天使，是掌权的，是现今的事，是要来的事，是有能的。
- 罗 5:12 这就如罪是借着一人入了世界，死又是借着罪来的，于是死就遍及众人，因为众人都犯了罪。
- 罗 5:14 然而从亚当到摩西，死就作了王，连那些不照亚当过犯样式犯罪的，也在它的权下；亚当乃是那以后要来者的预像。
- 罗 5:17 若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。
- 罗 5:21 使罪怎样在死中作王，恩典也照样借着义作王，叫人借着我们的主耶稣基督得永远的生命。
- 罗 6:9 知道基督既从死人中复活，就不再死，死也不再作主管辖祂了。
- 罗 6:16 岂不晓得你们将自己献给谁作奴仆，以至于顺从，就作了你们所顺从者的奴仆么？或作罪的奴仆，以至于死，或作顺从的奴仆，以至于义。
- 罗 6:21 那时你们有什么果子？不过是你们现今所看为羞耻的事，那些事的结局就是死。
- 罗 6:23 因为罪的工价乃是死，唯有神的恩赐，在我们的主基督耶稣里，乃是永远的生命。
- 罗 7:5 因为我们在肉体中的时候，那借着律法活动的罪欲，就在我们肢体中发动，以致结果子给死。
- 罗 7:10 那本来叫人得生命的诫命，反倒成了叫我死的。
- 罗 7:13 这样，那善的是叫我死么？绝对不是！然而罪为要显出真是罪，就借着那善的叫我死，使罪借着诫命成为极其罪恶的。
- 罗 7:24 我是个苦恼的人！谁要救我脱离那属这死的身体？
- 罗 8:2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。
- 罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

- Rom. 6:22 But now, having been freed from sin and enslaved to God, you have your fruit unto sanctification, and the end, eternal life.
- Rom. 6:23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.
- Rom. 7:10 And the commandment, which was unto life, this very commandment was found to me to be unto death.
- Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- Rom. 8:38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers
- Rom. 5:12 Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned—
- Rom. 5:14 But death reigned from Adam until Moses, even over those who had not sinned after the likeness of Adam's transgression, who is a type of Him who was to come.
- Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
- Rom. 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.
- Rom. 6:9 Knowing that Christ, having been raised from the dead, dies no more; death lords it over Him no more.
- Rom. 6:16 Do you not know that to whom you present yourselves as slaves for obedience, his slaves you are whom you obey, whether of sin unto death or of obedience unto righteousness?
- Rom. 6:21 What fruit then did you have at that time? Things of which you are now ashamed, for the end of those things is death.
- Rom. 6:23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.
- Rom. 7:5 For when we were in the flesh, the passions for sins, which acted through the law, operated in our members to bear fruit to death.
- Rom. 7:10 And the commandment, which was unto life, this very commandment was found to me to be unto death.
- Rom. 7:13 Did then that which is good become death to me? Absolutely not! But sin did, that it might be shown to be sin by working out death in me through that which is good, that sin through the commandment might become exceedingly sinful.
- Rom. 7:24 Wretched man that I am! Who will deliver me from the body of this death?
- Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。

罗 8:11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。

罗 8:38 因为我深信，无论是死，是生，是天使，是掌权的，是现今的事，是要来的事，是有能的。

二 生命树与知识树(死亡树)带进两条线——生命线和死亡线，贯穿整本圣经，结束于启示录；生命开始于生命树，(创二9,)结束于新耶路撒冷这座生命水同着生命树、(启二二1~2、)生命光、(二一23, 二二5、)和生命荣耀 二一10~11, 23)的城；死开始于知识树，(创二17,)结束于火湖。(启二十10, 14。)

创 2:9 耶和華神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。

启 22:1 天使又指给我看，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。

启 22:2 在河这边与那边有生命树，生产十二样果子，每月都结出果子，树上的叶子乃为医治万民。

启 21:23 那城内不需要日月光照，因有神的荣耀光照，又有羔羊为城的灯。

启 22:5 不再有黑夜，他们也不需要灯光日光，因为主神要光照他们；他们要作王，直到永永远远。

启 21:10 我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。

启 21:11 城中有神的光荣；城的光辉如同极贵的宝石，好像碧玉，明如水晶。

创 2:17 只是善恶知识树上的果子，你不可吃，因为你吃的日子必定死。

启 20:10 那迷惑他们的魔鬼，被扔在硫磺火湖里，也就是兽和假申言者所在的地方；他们必昼夜受痛苦，直到永永远远。

启 20:14 死亡和阴间也被扔在火湖里，这火湖就是第二次的死。

三 吃生命树，就是享受基督作我们生命的供应，该是召会生活中首要的事；(创二9, 16, 启二7;)召会生活的内容在于享受基督；我们越享受基督，召会生活的内容就越丰富。

创 2:9 耶和華神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Rom. 8:38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers

B. The tree of life and the tree of knowledge (the tree of death) issue in two lines—the line of life and the line of death—that run through the entire Bible and end in the book of Revelation; life begins with the tree of life (Gen. 2:9) and ends with the New Jerusalem as the city of water of life with the tree of life (Rev. 22:1-2), the light of life (21:23; 22:5), and the glory of life (21:10-11, 23); death begins with the tree of knowledge (Gen. 2:17) and ends with the lake of fire (Rev. 20:10, 14).

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Rev. 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

Rev. 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

Rev. 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Gen. 2:17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

Rev. 20:10 And the devil, who deceived them, was cast into the lake of fire and brimstone, where also the beast and the false prophet were; and they will be tormented day and night forever and ever.

Rev. 20:14 And death and Hades were cast into the lake of fire. This is the second death, the lake of fire.

C. Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life (Gen. 2:9, 16; Rev. 2:7); the content of the church life depends on the enjoyment of Christ; the more we enjoy Him, the richer the content will be.

Gen. 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the

创 2:16 耶和華神吩咐那人說，園中各樣樹上的果子，你可以隨意吃。
启 2:7 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將神樂園中生命樹的果子賜給他吃。

四 但我們要享受基督，就必須用起初的愛愛祂；我們若離棄對主起初的愛，就要失去對基督的享受，並且會失去耶穌的見證；結果，燈台要從我們挪去——4～7 節。

启 2:4 然而有一件事我要責備你，就是你離棄了起初的愛。
启 2:5 所以要回想你是從哪里墜落的，並要悔改，行起初所行的。不然，我就要臨到你那里；你若不悔改，我就把你的燈台從原處挪去。
启 2:6 然而你有這件事，就是你恨惡尼哥拉黨的行為，這也是我所恨惡的。
启 2:7 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將神樂園中生命樹的果子賜給他吃。

五 恢復起初的愛，就是在凡事上以主耶穌為第一；我們若使基督成為我們生活中的一切，意思就是我們已經得勝，不再失去起初的愛——西一 18 下，約十四 21，23，詩九十 1，九一 1，腓三 13～14。

西 1:18 下 祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。

約 14:21 有了我的誠命又遵守的，這人就是愛我的；愛我的必蒙我父愛他，我也要愛他，並且要親自向他顯現。
約 14:23 耶穌回答說，人若愛我，就必遵守我的話，我父也必愛他，並且我們要到他那里去，同他安排住處。
詩 90:1 主啊，你世世代代作我們的居所。
詩 91:1 住在至高者隱密處的，必住在全能者的蔭下。
腓 3:13 弟兄們，我不是以為自己已經取得了，我只有的一件事，就是忘記背後，努力面前的，
腓 3:14 向着標竿竭力追求，要得神在基督耶穌里，召我向上去得的獎賞。

六 主向以弗所召會的說話，可歸納為四個關鍵辭；這四個辭的四個英文字都開始於字母“l”——愛(love)、生命(life)、光(light)、燈台(lampstand)；我們必須在各方面、在凡事上讓主耶穌居首位，以恢復起初的愛；這樣，我們就會享受祂作生命樹，而這生命立即成為生命的光；(約八 12；)然後我們就會在日常生活照耀，並團體地作為燈台照耀。(启二 1～7。)

約 8:12 於是耶穌又對眾人講論說，我是世界的光，跟從我的，就絕不在

knowledge of good and evil.

Gen. 2:16 And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,
Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

D. But to enjoy Christ requires us to love Him with the first love; if we leave our first love toward the Lord, we will miss the enjoyment of Christ and lose the testimony of Jesus; consequently, the lampstand will be removed from us—vv. 47.

Rev. 2:4 But I have one thing against you, that you have left your first love.
Rev. 2:5 Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent.
Rev. 2:6 But this you have, that you hate the works of the Nicolaitans, which I also hate.
Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

E. To recover the first love is to consider the Lord Jesus as the first in everything; if we make Christ everything in our life, this means that we have overcome the loss of the first love—Col. 1:18b; John 14:21, 23; Psalms 90:1; 91:1; Phil. 3:13-14.

Col. 1:18b ...He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
John 14:21 He who has My commandments and keeps them, he is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will manifest Myself to him.
John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.
Psa. 90:1 O Lord, You have been our dwelling place In all generations.
Psa. 91:1 He who dwells in the secret place of the Most High Will abide in the shadow of the Almighty.
Phil. 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,
Phil. 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

F. The Lord's speaking to the church in Ephesus can be summarized with four crucial words that begin with the letter l—love, life, light, and lampstand; we must give the Lord Jesus the preeminence in every way and in everything to recover the first love; then we will enjoy Him as the tree of life, and this life right away becomes the light of life (John 8:12); then we will be shining in our daily life and corporately as the lampstand (Rev. 2:1-7).

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall

黑暗里行，必要得着生命的光。

- 启 2:1 你要写信给在以弗所的召会的使者，说，那右手中握着七星，在七个金灯台中间行走的，这样说，
- 启 2:2 我知道你的行为、劳碌、忍耐，也知道你不能容忍恶人；你也曾试验那自称是使徒却不是使徒的，看出他们是假的；
- 启 2:3 你也有忍耐，曾为我的名忍受一切，并不乏倦。
- 启 2:4 然而有一件事我要责备你，就是你离弃了起初的爱。
- 启 2:5 所以要回想你是从哪里坠落的，并要悔改，行起初所行的。不然，我就要临到你那里；你若不悔改，我就把你的灯台从原处挪去。
- 启 2:6 然而你有这件事，就是你恨恶尼哥拉党的行为，这也是我所恨恶的。
- 启 2:7 那灵向众召会所说的话，凡有耳的，就当听。得胜的，我必将神乐园中生命树的果子赐给他吃。

七 恶人的邪恶光景，乃是他们没有就近主来吃主并享受主；（ 参赛五五 1～2， 6～7， 五七 20～21； ）他们作许多事，却不来接触主，取用祂，接受祂，尝祂并享受祂；在神眼中，没有比这更邪恶的事。（ 耶二 13。 ）

- 赛 55:1 喂！你们一切干渴的都当就近水来，没有银钱的也可以来；你们都来，买了吃；不用银钱，不用价值，也来买酒和奶。
- 赛 55:2 你们为何花钱买那不是食物的，用劳碌得来的买那不能使人饱足的呢？你们要留意听我的话，就能吃那美物，使你们的魂享肥甘得喜乐。
- 赛 55:6 当趁耶和華可寻找的时候寻找祂，相近的时候呼求祂。
- 赛 55:7 恶人当离弃自己的道路，作孽的人当弃绝自己的意念，归向耶和華，耶和華就必怜恤他；当归向我们的神，因为祂必广行赦免。
- 赛 57:20 唯独恶人，好像翻腾的海，不得平静，其中的水，常涌出污秽和淤泥来。
- 赛 57:21 我的神说，恶人必没有平安。
- 耶 2:13 因为我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子。

贰 今天信徒是一个小型的伊甸园，在他的灵里有神作生命树，在他的肉体里有撒但作知识树，而他的心思在这二者中间；我们若不在灵里，就在肉体里；我们没有第三个地方可去；这就是为何我们必须将心思置于灵——罗八 6：

罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

一 人的身体原来是纯净的，然而因着人的堕落，撒但将他自己注射到人里面，人的身体就成了肉体——创三 6， 罗七 18 上：

by no means walk in darkness, but shall have the light of life.

- Rev. 2:1 To the messenger of the church in Ephesus write: These things says He who holds the seven stars in His right hand, He who walks in the midst of the seven golden lampstands:
- Rev. 2:2 I know your works and your labor and your endurance and that you cannot bear evil men; and you have tried those who call themselves apostles and are not, and have found them to be false;
- Rev. 2:3 And you have endurance and have borne all things because of My name and have not grown weary.
- Rev. 2:4 But I have one thing against you, that you have left your first love.
- Rev. 2:5 Remember therefore where you have fallen from and repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent.
- Rev. 2:6 But this you have, that you hate the works of the Nicolaitans, which I also hate.
- Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

G. The evil condition of the wicked is that they do not come to the Lord to eat and enjoy the Lord (cf. Isa. 55:1-2, 6-7; 57:20-21); they do many things, but they do not come to contact the Lord, to take Him, to receive Him, to taste Him, and to enjoy Him; in the sight of God, nothing is more evil than this (Jer. 2:13).

- Isa. 55:1 Ho! Everyone who thirsts, come to the waters, And you who have no money; Come, buy and eat; Yes, come, buy wine and milk Without money and without price.
- Isa. 55:2 Why do you spend money for what is not bread, And the result of your labor for what does not satisfy? Hear Me attentively, and eat what is good, And let your soul delight itself in fatness.
- Isa. 55:6 Seek Jehovah while He may be found; Call upon Him while He is near.
- Isa. 55:7 Let the wicked forsake his way, And the evildoer, his thoughts; And let him return to Jehovah, and He will have compassion on him; And to our God, for He will pardon abundantly.
- Isa. 57:20 But the wicked are like the tossed sea, For it cannot be calm, And its waters toss up mire and mud.
- Isa. 57:21 There is no peace, says my God, for the wicked.
- Jer. 2:13 For My people have committed two evils: They have forsaken Me, The fountain of living waters, To hew out for themselves cisterns, Broken cisterns, Which hold no water.

II. **Today the believer is a miniature garden of Eden—God as the tree of life is in his spirit, Satan as the tree of knowledge is in his flesh, and his mind is in between; we are either in the spirit or in the flesh; there is no third place for us to be; this is why we must set our mind on the spirit—Rom. 8:6:**

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

A. Man's body was originally pure, but through man's fall Satan injected himself into man, and man's body has become the flesh—Gen. 3:6; Rom. 7:18a:

创 3:6 于是女人见那棵树的果子好作食物，也悦人的眼目，且是可喜爱的，能使人有智慧，就摘下果子来吃了，又给与她一起的丈夫，她丈夫也吃了。

罗 7:18 上 我知道住在我里面，就是我肉体之中，并没有善。

1 我们的身体是“罪的身体”，（六 6，）也是“那属这死的身体”；（七 24；）罪的身体，在犯罪得罪神的事上，是极为活跃有力的；但那属这死的身体，在行事讨神喜悦的事上，却是软弱无能的。（18。）

罗 6:6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆。

罗 7:24 我是个苦恼的人！谁要救我脱离那属这死的身体？

罗 7:18 我知道住在我里面，就是我肉体之中，并没有善，因为立志为善由得我，只是行出来由不得我。

2 只要我们仍然活着，直到我们得赎的日子之前，罪和死的身体总是与我们同在——参八 23。

罗 8:23 不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。

3 肉体是罪、死、和撒但的“聚会所”与复合品；肉体是没有盼望的，是绝不可能改良的——七 17 ~ 18，21，参约十七 15。

罗 7:17 其实，不是我行出来的，乃是住在我里面的罪行出来的。

罗 7:18 我知道住在我里面，就是我肉体之中，并没有善，因为立志为善由得我，只是行出来由不得我。

罗 7:21 于是我发现那律与我这愿意为善的人同在，就是那恶与我同在。

约 17:15 我不求你使他们离开世界，只求你保守他们脱离那恶者。

二 为着祂经纶的缘故，神在祂的智慧和主宰安排里，使用我们罪恶、丑陋的肉体，迫使我们转向我们的灵，使我们借着神在我们里面的增长，为着祂的建造更多得着那灵——西二 19，亚四 6:

西 2:19 本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。

亚 4:6 他（天使）回答我（撒迦利亚）说，这是耶和華给所罗巴伯的话，说，万军之耶和華说，不是倚靠权势，不是倚靠能力，乃是倚靠我的灵。

1 按法理说，撒但和我们的肉体已经在十字架上一次永远地被定罪，（罗八 3，约三 14，来二 14，林后五 21，）

Gen. 3:6 And when the woman saw that the tree was good for food and that it was a delight to the eyes and that the tree was to be desired to make oneself wise, she took of its fruit and ate; and she also gave some to her husband with her, and he ate.

Rom. 7:18a For I know that in me, that is, in my flesh, nothing good dwells;...

1. Our body is “the body of sin” (6:6) and “the body of this death” (7:24); the body of sin is very active and full of strength in sinning against God, but the body of this death is weak and powerless in acting to please God (v. 18).

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Rom. 7:24 Wretched man that I am! Who will deliver me from the body of this death?

Rom. 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.

2. As long as we are still living, until the day of our redemption, the body of sin and death is always with us—cf. 8:23.

Rom. 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

3. The flesh is the “meeting hall” and the compound of sin, death, and Satan; the flesh is a hopeless case and can never be improved—7:17-18, 21; cf. John 17:15.

Rom. 7:17 Now then it is no longer I that work it out but sin that dwells in me.

Rom. 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.

Rom. 7:21 I find then the law with me who wills to do the good, that is, the evil is present with me.

John 17:15 I do not ask that You would take them out of the world, but that You would keep them out of the hands of the evil one.

B. For the sake of His economy, God in His wisdom and sovereignty uses our sinful, ugly flesh to force us to turn to our spirit so that we may gain more of the Spirit for His building by the growth of God in us—Col. 2:19; Zech. 4:6:

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

Zech. 4:6 And he answered and spoke to me, saying, This is the word of Jehovah to Zerubbabel, saying, Not by might nor by power, but by My Spirit, says Jehovah of hosts.

1. Judicially speaking, both Satan and our flesh were condemned once for all on the cross (Rom. 8:3; John 3:14; Heb. 2:14; 2 Cor. 5:21), but God allowed the

但神容许肉体留在我们身上，为要帮助我们并迫使我们转向灵里的基督，并使我们不再信靠肉体。（腓三3。）

- 罗 8:3 律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。
- 约 3:14 摩西在旷野怎样举蛇，人子也必照样被举起来。
- 来 2:14 儿女既同有血肉之体，祂也照样亲自 有分于血肉之体，为要借着死，废除那掌死权的，就是魔鬼。
- 林后 5:21 神使那不知罪的，替我们成为罪，好叫我们在祂里面成为神的义。
- 腓 3:3 真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不依靠肉体的。

2 没有罪恶、丑陋的肉体所给的帮助，我们就不会那么迫切要得着主，或让祂作到我们里面——罗七 24 ~ 25，八 2，6，13。

- 罗 7:24 我是个苦恼的人！谁要救我脱离那属这死的身體？
- 罗 7:25 感谢神，借着我们的主耶稣基督！这样看来，我自己用心思服事神的律，却用肉体服事罪的律。
- 罗 8:2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。
- 罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。
- 罗 8:13 因为你们若照肉体活着，必要死；但你们若靠着那灵治死身体的行为，必要活着。

3 我们的目标或许是圣别、属灵或得胜，但神的目标是要将祂自己作到我们里面，使我们成为荣耀的；通常我们在困难的情形里，就向主更敞开，更愿意转向祂并让祂将自己作到我们里面——28 ~ 29 节，弗五 27。

- 罗 8:28 还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。
- 罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。
- 弗 5:27 祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。

4 我们若寻求祂，甚至肉体这罪恶的复合品也会帮助我们得着主；因为我们常常失败，我们就迫切地转向灵，这样，我们就更多得着那灵——参出二三 23，29 ~ 30，士二 21 ~ 三 4。

- 出 23:23 我的使者要在你前面行，领你到亚摩利人、赫人、比利洗人、迦

flesh to remain with us to help us and force us to turn to Christ in our spirit and have no more confidence in the flesh (Phil. 3:3).

- Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
- John 3:14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,
- Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
- 2 Cor. 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.
- Phil. 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,

2. Without the help rendered by the sinful, ugly flesh, we would not be as desperate to gain the Lord or to have Him wrought into us—Rom. 7:24-25; 8:2, 6, 13.

- Rom. 7:24 Wretched man that I am! Who will deliver me from the body of this death?
- Rom. 7:25 Thanks be to God, through Jesus Christ our Lord! So then with the mind I myself serve the law of God, but with the flesh, the law of sin.
- Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- Rom. 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

3. Our goal may be holiness or spirituality or victory, but God's goal is to work Himself into us to make us glorious; often when we are in a difficult situation, we are more open to the Lord and more willing to turn to Him and allow Him to work Himself into us—vv. 28-29; Eph. 5:27.

- Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
- Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

4. If we seek Him, even the sinful compound of the flesh will become a help to us in gaining the Lord; because we fail so often, we are desperate to turn to the spirit, and in this way we gain more of the Spirit—cf. Exo. 23:23, 29-30; Judg. 2:21—3:4.

- Exo. 23:23 For My Angel will go before you and bring you to the Amorites and the Hittites and the

南人、希未人、耶布斯人那里去，我必将他们剪除。
出 23:29 我不在一年之内将他们从你面前撵出去，免得地变荒凉，田野的兽多起来害你。
出 23:30 我要渐渐地将他们从你面前撵出去，直等你繁衍加多，承受那地为业。
士 2:21 所以约书亚死的时候所剩下的各族，我也必不再从他们面前赶出，
士 2:22 为要借着这剩下的各族，试验以色列人，看他们肯不肯谨守遵行我的道路，像他们列祖谨守遵行一样。
士 2:23 这样，耶和華留下各族，不将他们速速赶出，也没有交在约书亚的手中。
士 3:1 以下这些族是耶和華留下的，为要借着他们试验那未曾晓得迦南任何战事的以色列人，
士 3:2 好教导以色列人的后代，至少那些未曾晓得战事的，使他们晓得战事。
士 3:3 所留下的就是非利士人的五个首领，和一切迦南人，西顿人，并住利巴嫩山，从巴力黑们山直到哈马口的希未人。
士 3:4 这些族留下，为要试验以色列人，好知道他们肯不肯听从耶和華借摩西吩咐他们列祖的诫命。

5 我们的困难、打击、失败和失望，迫使我们明白肉体是毫无盼望的；肉体的用处只是在迫使我们转向灵里的基督，将我们逼到灵里，使我们迫切要进入灵里，并使我们儆醒留在灵里——太二六 41，弗六 17 ~ 18。

太 26:41 要儆醒祷告，免得入了试诱；你们的灵固然愿意，肉体却软弱了。
弗 6:17 还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；
弗 6:18 时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。

6 主不在意我们是否得胜，祂只在意一件事——我们将心思置于灵，借此得着基督作为那灵——腓三 8，林后三 17 ~ 18，罗八 6。

腓 3:8 不但如此，我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督。

林后 3:17 而且主就是那灵；主的灵在哪里，哪里就有自由。
林后 3:18 但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。

罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

叁 在罗马五章，我们在亚当里；在罗马六章，

Perizzites and the Canaanites, the Hivites and the Jebusites; and I will cut them off.
Exo. 23:29 I will not drive them out from before you in one year, lest the land become desolate and the animals of the field multiply against you.
Exo. 23:30 Little by little I will drive them out from before you, until you have become fruitful and inherit the land.
Judg. 2:21 I for My part will no longer dispossess from before them any of the nations that Joshua left when he died,
Judg. 2:22 In order to test Israel through them as to whether or not they will keep the way of Jehovah by walking in it, as their fathers kept [it.]
Judg. 2:23 So Jehovah left these nations, not dispossessing them quickly, and did not deliver them into the hand of Joshua.
Judg. 3:1 And these are the nations that Jehovah left in order that through them He might test Israel (that is, all who had not known all the battles of Canaan),
Judg. 3:2 But only so that the generations of the children of Israel might learn to know war, at least those who had not previously known the battles:
Judg. 3:3 The five lords of the Philistines and all the Canaanites and the Sidonians and the Hivites who dwelt on Mount Lebanon, from Mount Baal-hermon to the entrance of Hamath.
Judg. 3:4 And they were for the testing of Israel, to know whether they would listen to the commandments of Jehovah, which He commanded their fathers through Moses.

5. Our hardships, defeats, failures, and disappointments force us to realize that there is no hope in the flesh; the flesh is good only to force us to turn to Christ in our spirit, to press us into the spirit, to make us desperate to get into the spirit, and to keep us watchful to stay in the spirit—Matt. 26:41; Eph. 6:17-18.

Matt. 26:41 Watch and pray that you may not enter into temptation. The spirit is willing, but the flesh is weak.
Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,
Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

6. The Lord does not care for whether or not we have a victory; the Lord cares for only one thing—that we gain Christ as the Spirit by setting our mind on the spirit—Phil. 3:8; 2 Cor. 3:17-18; Rom. 8:6.

Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ
2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.
2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

III. In Romans 5 we are in Adam, in Romans 6 we are in Christ,

我们在基督里；在罗马七章，我们在肉体里；
在罗马八章，我们在灵里；五章里的亚当
在七章的肉体里才经历，六章里的基督在
八章的灵里才经历：

一 我们在基督里的信徒有事实上并地位上的迁移
借着基督的死，从亚当里迁出来，借着基督的
复活，迁到基督里——六 3 ~ 8:

罗 6:3 岂不知我们这浸入基督耶稣的人，是浸入祂的死么？

罗 6:4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中
生活行动，像基督借着父的荣耀，从死人中复活一样。

罗 6:5 我们若在祂死的样式里与祂联合生长，也必要在祂复活的样式里
与祂联合生长；

罗 6:6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们
不再作罪的奴仆，

罗 6:7 因为已死的人，是已经从罪开释了。

罗 6:8 我们若与基督同死，就信也必与祂同活。

1 在亚当里，我们承受了罪，将我们构成了罪人；（五
12 上，19 上；）我们承受了死，死一面使我们软弱，
叫我们不能行讨神喜悦的事，另一面作王辖管我们；
（12 下，14 上，17 上；）我们也承受了在律法之
下的定罪，以至于死。（16 上。）

罗 5:12 上 这就如罪是借着一人入了世界，…

罗 5:19 上 借着一人的悖逆，多人构成了罪人。

罗 5:12 下 …死又是借着罪来的，于是死就遍及众人，因为众人都犯了罪。

罗 5:14 上 然而从亚当到摩西，死就作了王，…

罗 5:17 上 若因一人的过犯，死就借着这一人作了王，…

罗 5:16 上 并且一人犯罪的结果，也不如白白的恩赐；因为审判是由于一次
过犯而定罪。

2 在基督里，我们得了以下各项为恩赐：义、生命、
在恩典下被称义得生命，在这生命中我们与恩典一
同作王，管理万有——17 节下，18 节下，21 节。

罗 5:17 下 …那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一

**in Romans 7 we are in the flesh, and in Romans 8 we are in
the spirit; the Adam in chapter 5 is experienced in the flesh
in chapter 7, and the Christ in chapter 6 is experienced in
the spirit in chapter 8:**

**A. We believers in Christ have a factual and positional transfer
out of Adam through Christ's death and into Christ through His
resurrection—6:3-8:**

Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized
into His death?

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just
as Christ was raised from the dead through the glory of the Father, so also we might walk in
newness of life.

Rom. 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in
the likeness of His resurrection,

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might
be annulled, that we should no longer serve sin as slaves;

Rom. 6:7 For he who has died is justified from sin.

Rom. 6:8 Now if we have died with Christ, we believe that we will also live with Him,

1. In Adam we inherited sin that constitutes us sinners (5:12a, 19a); we
inherited death that, on the one hand, weakens us, disabling us to do
things pleasing God, and that, on the other hand, reigns over us (vv. 12b,
14a, 17a); and we inherited condemnation under the law unto death (v.
16a).

Rom. 5:12a Therefore just as through one man sin entered into the world, and through sin, death; and
thus death passed on to all men because all have sinned—

Rom. 5:19a For just as through the disobedience of one man the many were constituted sinners,...

Rom. 5:12b Therefore just as through one man sin entered into the world, and through sin, death; and
thus death passed on to all men because all have sinned—

Rom. 5:14a But death reigned from Adam until Moses,...

Rom. 5:17 For if, by the offense of the one, death reigned through the one,...

Rom. 5:16a And it is not that as through one who sinned, so also the free gift is; for the judgment was out
of one offense unto condemnation,...

2. In Christ we have been gifted with righteousness, life, and justification
under grace unto life, in which we reign with grace over all things—vv. 17b,
18b, 21.

Rom. 5:17b—...much more those who receive the abundance of grace and of the gift of righteousness will

人，在生命中作王了。

罗 5:18 下 照样，借着一次的义行，众人也都被称义得生命了。

罗 5:21 使罪怎样在死中作王，恩典也照样借着义作王，叫人借着我们的主耶稣基督得永远的生命。

二 我们在基督里的信徒有实行上并经历上的迁移：借着我们与基督同钉十字架，从肉体（实行上并经历上的亚当）里迁出来；（六 6，加二 20；）借着我们与基督作为生命之灵的律联结，迁到那灵（实行上并经历上的基督）里。（罗八 2，16 上，林前六 17。）

罗 6:6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆，

加 2:20 我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

罗 8:2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。

罗 8:16 上 那灵自己同我们的灵…

林前 6:17 但与主联合的，便是与主成为一灵。

三 基督自己就是神的生命，永远的生命；（约十四 6 上，十一 25，约壹一 2；）祂来了，是要叫我们得生命，并且得的更丰盛；（约十 10 下；）祂完成释放生命的死，并进入分赐生命的复活，（十二 24，）成为赐生命的灵，（林前十五 45 下，）作生命之灵的律，（罗八 2，）赐生命给我们的灵、心思、和我们必死的身体，使我们得以被生命吞没，好供应生命给人。（十，6，11，林后五 4，约壹五 16 上，约六 63，徒五 20。）

约 14:6 上 耶稣说，我就是道路、实际、生命。

约 11:25 耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活。

约壹 1:2 这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们。

约 10:10 下 我（主）来了，是要叫羊（人）得生命，并且得的更丰盛。

约 12:24 我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。

林前 15:45 下 末后的亚当成了赐生命的灵。

罗 8:2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。

罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。

reign in life through the One, Jesus Christ.

Rom. 5:18b ...so also it was through one righteous act unto justification of life to all men.

Rom. 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

B. We believers in Christ have a practical and experiential transfer out of the flesh (the practical and experiential Adam) through our being crucified with Christ (6:6; Gal. 2:20) and into the Spirit (the practical and experiential Christ) through our organic union with Christ as the law of the Spirit of life (Rom. 8:2, 16a; 1 Cor. 6:17).

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Rom. 8:16a The Spirit Himself witnesses with our spirit...

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

C. Christ Himself is the life of God, the eternal life (John 14:6a; 11:25; 1 John 1:2); He came that we may have life and may have it abundantly (John 10:10b); He died a life-releasing death and entered into a life-dispensing resurrection (12:24) to become the life-giving Spirit (1 Cor. 15:45b) as the law of the Spirit of life (Rom. 8:2), giving life to our spirit, our mind, and our mortal bodies so that we might be those who are swallowed up by life to minister life to others (vv. 10, 6, 11; 2 Cor. 5:4; 1 John 5:16a; John 6:63; Acts 5:20).

John 14:6a Jesus said to him, I am the way and the reality and the life;...

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

1 John 1:2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);

John 10:10b ...I have come that they may have life and may have it abundantly.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

1 Cor. 15:45b ...the last Adam became a life-giving Spirit.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。
罗 8:11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身體。
林后 5:4 因为我们在这帐幕里的人，负重叹息，是因不愿脱下这个，乃愿穿上那个，好叫这必死的被生命吞灭了。
约壹 5:16 上人若看见他的弟兄犯了不至于死的罪，就当为他祈求，将生命赐给他，就是给那些犯了不至于死之罪的。
约 6:63 赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。
徒 5:20 你们去站在殿里，把这生命的话，都讲给百姓听。

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
2 Cor. 5:4 For also, we who are in this tabernacle groan, being burdened, in that we do not desire to be unclothed, but clothed upon, that what is mortal may be swallowed up by life.
1 John 5:16a If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death....
John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.
Acts 5:20 Go and stand in the temple and speak to the people all the words of this life.

肆 我们要留在生命线上，就必须走享受基督作生命树的路——见以下李弟兄极重要的交通：

IV. In order for us to stay on the line of life, we must take the way of enjoying Christ as the tree of life; see crucial fellowship from Brother Lee below:

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走享受基督作生命树的路—— 李弟兄极重要的交通

TAKING THE WAY OF ENJOYING CHRIST AS THE TREE OF LIFE— CRUCIAL FELLOWSHIP FROM BROTHER LEE

“一九四三年五月我…患了严重的肺病。…生命树的信息…是我在病中二年半所看见的。在那二年半里，我只看见一件事，就是我们在主的恢复里，在祂的工作里，所缺的就是生命。无论难处是在哪一面，都是由于缺少生命。为着这点，我非常懊悔，在主面前有许多的认罪，和彻底的悔改，并在祂面前有对付。…《生命树》的信息在南京救了许多人，也释放了许多人；这些人都是我们中间的弟兄姊妹。他们因着四年前上海召会的风波，多年瘴气下沉，什么都不能作，这样的信息，叫他们的灵得着了释放，心也得着开启。…感谢主，借着生命树的信息，也使上海召会得着了医治。…乃是这个生命树的信息，立定了一个基础，使上海召会得着复兴。”（历史与启示上册，一五六、一六〇至一六一、一六三、一六六至一六七页。）

“In May of 1943...I had contracted a serious case of tuberculosis...I saw the tree of life during the two and a half years of my illness. During those two and a half years I saw that in the Lord's recovery and in His work we lacked life. Every kind of problem, regardless of what it may be, is the result of a shortage of life. When I saw this, I was extremely remorseful, I confessed much and had a thorough repentance before the Lord, and I also had many dealings before Him...The messages on the tree of life saved many saints and also released many of the brothers and sisters in Nanking. Because of the four years of turmoil in the church in Shanghai, the saints had been disheartened and depressed for years and were unable to do anything. These messages released their spirit and enlightened their heart...I thank the Lord that through the messages on the tree of life, the church in Shanghai was healed...The messages on the tree of life laid a foundation for the revival of the church in Shanghai”—The History and Revelation of the Lord's Recovery, vol. 1, pp. 130, 133, 135, 138.

“我们若要实际地走上享受神的路，就得厉害地转一个观念。…我们若要进入享受神的实际，非得对这件事有厉害的看见不可。…直到将近四十岁时，我才蒙了主的眷顾，懂得这条享受神的路。因此，我非常懊丧，自己有二十年之久，大多的时间和精力都白白消耗了。那许多的祷告、读经，以

“If we want to take the way of enjoying God, we must have a change of concept...If we want to enter into the reality of the enjoyment of God, we must see a controlling vision...It was not until I was forty years of age that the Lord revealed to me the way of enjoying Him. I was disappointed that for twenty years most of my time and energy had been wasted. Most of my prayers were of no value, and the time that I had spent reading the Bible and other spiritual

及所读的属灵书报，几乎都没有什么价值。我才看见，我们从前不光是作工的路错了，连属灵追求的路也错了。

“我自己既走过那条错路，吃过大亏，就不愿意你们再重蹈覆辙；并且盼望你们能走上这条享受神的路。我要郑重地说，你们不该再走那条错路，乃要看见已往那种追求有问题。我们必须在观念上有个彻底的转变；换句话说，我们需要有一个非常厉害的异象，一个非常厉害的看见。”（生命树与善恶树的异象，六〇至六一页。）

books was also of no value. This is when I realized that our way of working was wrong and that our way of spiritual pursuit was also wrong.

“Because I suffered a great loss from taking the wrong way, I do not want others to repeat the same mistake. I hope that others can take the way of enjoying God. I implore the saints to no longer take the wrong way. We should consider our former way of pursuit. We must have a drastic change of concept. We need to have a controlling vision”—The Vision of the Tree of Life and the Tree of the Knowledge of Good and Evil, p. 51.

第二篇

我们蒙称义的结果—— 在作我们生命的基督里完满地享受神

读经：罗五 1 ~ 11

- 罗 5:1 所以，我们既本于信得称义，就借着我们的主耶稣基督，对神有了和平。
- 罗 5:2 我们又借着祂，因信得进入现在所站的这恩典中，并且因盼望神的荣耀而夸耀。
- 罗 5:3 不但如此，就是在患难中，我们也是夸耀，因为知道患难生忍耐，
- 罗 5:4 忍耐生老练，老练生盼望，
- 罗 5:5 盼望不至于蒙羞；因为神的爱已经借着所赐给我们的圣灵，浇灌在我们心里。
- 罗 5:6 因我们还软弱的时候，基督就照所定的时期为不虔者死了。
- 罗 5:7 为义人死，是少有的；为仁人死，或者有敢作的；
- 罗 5:8 唯有基督在我们还作罪人的时候，为我们死，神就在此将祂自己的爱向我们显明了。
- 罗 5:9 现在我们既因祂的血得称义，就更该借着祂得救脱离忿怒。
- 罗 5:10 因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。
- 罗 5:11 不但如此，我们现今既借着我们的主耶稣基督，得与神和好，也就要借着祂，在祂里面夸耀着，在祂的生命里得救了。

壹 称义是神照着祂义的标准称许我们的行动；信徒的义不是他们在自己里面所拥有的光景，乃是他们所联于的一个人位，就是活的基督自己：

一 我们信入基督时，就蒙神赦罪，（徒十 43，）

Message Two

The Result of Our Justification— the Full Enjoyment of God in Christ as Our Life

Scripture Reading: Rom. 5:1-11

- Rom 5:1 Therefore having been justified out of faith, we have peace toward God through our Lord Jesus Christ,
- Rom 5:2 Through whom also we have obtained access by faith into this grace in which we stand and boast because of the hope of the glory of God.
- Rom 5:3 And not only so, but we also boast in our tribulations, knowing that tribulation produces endurance;
- Rom 5:4 And endurance, approvedness; and approvedness, hope;
- Rom 5:5 And hope does not put us to shame, because the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us.
- Rom 5:6 For while we were yet weak, in due time Christ died for the ungodly.
- Rom 5:7 For scarcely for a righteous man will anyone die, though perhaps for the good man someone would even dare to die.
- Rom 5:8 But God commends His own love to us in that while we were yet sinners, Christ died for us.
- Rom 5:9 Much more then, having now been justified in His blood, we will be saved through Him from the wrath.
- Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
- Rom 5:11 And not only so, but also boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

I. **Justification is God's action in approving us according to His standard of righteousness; the believers' righteousness is not a condition that they possess in themselves but a person to whom they are joined, the living Christ Himself:**

A. When we believe into Christ, we receive God's forgiveness (Acts 10:43),

神就能称义我们；（罗三24，26；）这是借着使基督成为我们的义，并给我们穿上基督作义袍。（赛六一10，路十五22，耶二三6，亚三4。）

- 徒 10:43 众申言者也为祂作见证说，凡信入祂的人，必借着祂的名得蒙赦罪。
- 罗 3:24 但因神的恩典，借着在基督耶稣里的救赎，就白白地得称义。
- 罗 3:26 为着在今时显示祂的义，使祂能是义的，也能称那以信耶稣为本的人为义。
- 赛 61:10 我必因耶和華大大欢喜，我的魂必因我的神欢腾；因祂以拯救为衣给我穿上，以公义为袍给我披上，好像新郎戴上祭司的华冠，又像新妇佩戴她的饰物。
- 路 15:22 父亲却吩咐奴仆说，快把那上好的袍子拿出来给他穿，把戒指戴在他手上，把鞋穿在他脚上。
- 耶 23:6 在祂的日子，犹太必得救，以色列必安然居住；人要称呼祂的名为，耶和華我们的义。
- 亚 3:4 祂吩咐那些站在祂面前的说，你们要脱去他身上污秽的衣服。又对约书亚说，你看，我使你的罪孽离开你，给你穿上华美的衣袍。

二 生命是神救恩的目标，因此称义乃是“生命的”称义；我们借着称义，已经达到并符合神义的标准，所以现在神能将祂的生命分赐到我们里面——罗五18。

- 罗 5:18 如此说来，借着一次的过犯，众人都被定罪，照样，借着一次的义行，众人也都被称义得生命了。

贰 我们蒙称义的结果，乃是在作我们生命的基督里完满地享受神——1～11节：

- 罗 5:1 所以，我们既本于信得称义，就借着我们的主耶稣基督，对神有了和平。
- 罗 5:2 我们又借着祂，因信得进入现在所站的这恩典中，并且因盼望神的荣耀而夸耀。
- 罗 5:3 不但如此，就是在患难中，我们也是夸耀，因为知道患难生忍耐，
- 罗 5:4 忍耐生老练，老练生盼望，
- 罗 5:5 盼望不至于蒙羞；因为神的爱已经借着所赐给我们的圣灵，浇灌在我们心里。
- 罗 5:6 因我们还软弱的时候，基督就照所定的时期为不虔者死了。
- 罗 5:7 为义人死，是少有的；为仁人死，或者有敢作的；
- 罗 5:8 唯有基督在我们还作罪人的时候，为我们死，神就在此将祂自己的爱向我们显明了。

and God can justify us (Rom. 3:24, 26) by making Christ our righteousness and by clothing us with Christ as our robe of righteousness (Isa. 61:10; Luke 15:22; Jer. 23:6; Zech. 3:4).

- Acts 10:43 To this One all the prophets testify that through His name everyone who believes into Him will receive forgiveness of sins.
- Rom. 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;
- Rom. 3:26 With a view to the demonstrating of His righteousness in the present time, so that He might be righteous and the One who justifies him who is of the faith of Jesus.
- Isa. 61:10 I will rejoice greatly in Jehovah, My soul will exult in my God; For He has clothed me with the garments of salvation, He has wrapped me with the robe of righteousness; I am like a bridegroom who wears the headdress of the priest, And like a bride who adorns herself with her jewels.
- Luke 15:22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.
- Jer. 23:6 In His days Judah will be saved, And Israel will dwell securely; And this is His name by which He will be called: Jehovah our righteousness.
- Zech. 3:4 And He answered and spoke to those standing before Him, saying, Remove the filthy garments from him. Then He said to him, See, I hereby make your iniquity pass from you and clothe you with stately robes.

B. Life is the goal of God's salvation; thus, justification is “of life”; through justification we have come up to the standard of God's righteousness and correspond with it so that now He can impart His life into us—Rom. 5:18.

- Rom. 5:18 So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.

II. The result of our justification is the full enjoyment of God in Christ as our life—vv. 1-11:

- Rom 5:1 Therefore having been justified out of faith, we have peace toward God through our Lord Jesus Christ,
- Rom 5:2 Through whom also we have obtained access by faith into this grace in which we stand and boast because of the hope of the glory of God.
- Rom 5:3 And not only so, but we also boast in our tribulations, knowing that tribulation produces endurance;
- Rom 5:4 And endurance, approvedness; and approvedness, hope;
- Rom 5:5 And hope does not put us to shame, because the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us.
- Rom 5:6 For while we were yet weak, in due time Christ died for the ungodly.
- Rom 5:7 For scarcely for a righteous man will anyone die, though perhaps for the good man someone would even dare to die.
- Rom 5:8 But God commends His own love to us in that while we were yet sinners, Christ died for us.

罗 5:9 现在我们既因祂的血得称义，就更该借着祂得救脱离忿怒。

罗 5:10 因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更该在祂的生命里得救了。

罗 5:11 不但如此，我们现今既借着我们的主耶稣基督，得与神和好，也就要借着祂，在祂里面夸耀着，在祂的生命里得救了。

一 我们蒙称义的结果具体化于六件美妙的事物——爱、（ 5、 ）恩典、（ 2、 ）和平、（ 1、 ）盼望、（ 2、 ）生命（ 10 ）和荣耀（ 2 ）——作我们的享受；这些经文也启示三一神——圣灵、（ 5、 ）基督、（ 6、 ）和神（ 11 ）作我们的享受。

罗 5:5 盼望不至于蒙羞；因为神的爱已经借着所赐给我们的圣灵，浇灌在我们心里。

罗 5:2 我们又借着祂，因信得进入现在所站的这恩典中，并且因盼望神的荣耀而夸耀。

罗 5:1 所以，我们既本于信得称义，就借着我们的主耶稣基督，对神有了和平。

罗 5:10 因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更该在祂的生命里得救了。

罗 5:5 盼望不至于蒙羞；因为神的爱已经借着所赐给我们的圣灵，浇灌在我们心里。

罗 5:6 因我们还软弱的时候，基督就照所定的时期为不虔者死了。

罗 5:11 不但如此，我们现今既借着我们的主耶稣基督，得与神和好，也就要借着祂，在祂里面夸耀着，在祂的生命里得救了。

二 借着基督救赎的死，神称义了我们这些罪人，并使我们这些神的仇敌，与祂自己和好；（ 1， 10～11； ）不仅如此，“神的爱已经借着所赐给我们的圣灵，浇灌在我们心里”（ 5 ）：

罗 5:1 所以，我们既本于信得称义，就借着我们的主耶稣基督，对神有了和平。

罗 5:10 因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更该在祂的生命里得救了。

罗 5:11 不但如此，我们现今既借着我们的主耶稣基督，得与神和好，也就要借着祂，在祂里面夸耀着，在祂的生命里得救了。

罗 5:5 盼望不至于蒙羞；因为神的爱已经借着所赐给我们的圣灵，浇灌在我们心里。

1 我们也许遭受患难、贫穷和压抑，但我们无法否认神的爱在我们里面与我们同在；我们要留在生命（就是基督自己）这条线上，（约十四6上，）就需要

Rom 5:9 Much more then, having now been justified in His blood, we will be saved through Him from the wrath.

Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

Rom 5:11 And not only so, but also boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

A. The result of our justification is embodied in six wonderful things—love (v. 5), grace (v. 2), peace (v. 1), hope (v. 2), life (v. 10), and glory (v. 2)—for our enjoyment; these verses also reveal the Triune God—the Holy Spirit (v. 5), Christ (v. 6), and God (v. 11)—for our enjoyment.

Rom. 5:5 And hope does not put us to shame, because the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us.

Rom. 5:2 Through whom also we have obtained access by faith into this grace in which we stand and boast because of the hope of the glory of God.

Rom. 5:1 Therefore having been justified out of faith, we have peace toward God through our Lord Jesus Christ,

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

Rom. 5:5 And hope does not put us to shame, because the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us.

Rom. 5:6 For while we were yet weak, in due time Christ died for the ungodly.

Rom. 5:11 And not only so, but also boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

B. Through the redeeming death of Christ, God has justified us sinners and has reconciled us, His enemies, to Himself (vv. 1, 10-11); furthermore, “the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us” (v. 5):

Rom. 5:1 Therefore having been justified out of faith, we have peace toward God through our Lord Jesus Christ,

Rom 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

Rom 5:11 And not only so, but also boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Rom. 5:5 And hope does not put us to shame, because the love of God has been poured out in our hearts through the Holy Spirit, who has been given to us.

1. Although we may be afflicted, poor, and depressed, we cannot deny the presence of God's love within us; in order to stay on the line of life, which is Christ Himself (John 14:6a), we need to keep ourselves in the love of God (Jude

保守自己在神的爱中，（犹 20 ~ 21，）就是在神自己里面。（约壹四 8，16。）

约 14:6 上 耶稣说，我就是道路、实际、生命。

犹 20 亲爱的，你们却要在至圣的信仰上建造自己，在圣灵里祷告，

犹 21 保守自己在神的爱中，等候我们主耶稣基督的怜悯，以至于永远的生命。

约壹 4:8 不爱弟兄的，未曾认识神，因为神就是爱。

约壹 4:16 神在我们身上的爱，我们也知道也信。神就是爱，住在爱里面的，就住在神里面，神也住在他里面。

2 我们需要将神所赐我们爱的灵如火挑旺起来，使我们能有火热之爱的灵，好胜过今日召会的堕落；将我们的灵如火挑旺起来，就是建立不断操练灵的习惯，使我们一直留在与我们灵中作为那灵之主的接触里——提后一 6 ~ 7，四 22。

提后 1:6 为这缘故，我提醒你，将那借我按手，在你里面神的恩赐，再如火挑旺起来。

提后 1:7 因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。

提后 4:22 愿主与你的灵同在。愿恩典与你们同在。

三 “我们…因信得进入现在所站的这恩典中；”（罗 5:2）我们既本于信得称义，并站在恩典的范围里，就“借着我们的主耶稣基督，对神有了和平”（1）：

罗 5:2 我们又借着祂，因信得进入现在所站的这恩典中，并且因盼望神的荣耀而夸耀。

罗 5:1 所以，我们既本于信得称义，就借着我们的主耶稣基督，对神有了和平。

1 “对”神有了和平，这意思是我们本于信得称义而进入神的路还没有走完，我们仍在进入神的路上；按照路加七章，主耶稣告诉那位因着赦免多而“爱得多”（47 ~ 48）的有罪女人，要得救，就“往平安里走吧”。（50，直译。）

路 7:47 所以我告诉你，她许多的罪都赦免了，因为她爱得多；但那赦免少的，他爱得就少。

路 7:48 于是对那女人说，你的罪赦了。

路 7:50 但耶稣对那女人说，你的信救了你，平平安安地走吧！

2 我们一旦经过了称义的门，就需要走平安（和平）

20-21), which is God Himself (1 John 4:8, 16).

John 14:6a Jesus said to him, I am the way and the reality and the life;...

Jude 20 But you, beloved, building up yourselves upon your most holy faith, praying in the Holy Spirit,

Jude 21 Keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life.

1 John 4:8 He who does not love has not known God, because God is love.

1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

2. We need to fan our God-given spirit of love into flame so that we can have a burning spirit of love to overcome the degradation of today's church; to fan our spirit into flame is to build up the habit of exercising our spirit continually so that we may stay in contact with the Lord as the Spirit in our spirit—2 Tim. 1:6-7; 4:22.

2 Tim. 1:6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

2 Tim. 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

C. “We have obtained access by faith into this grace in which we stand” (Rom. 5:2); since we have been justified by faith and stand in the realm of grace, “we have peace toward God through our Lord Jesus Christ” (v. 1):

Rom 5:2 Through whom also we have obtained access by faith into this grace in which we stand and boast because of the hope of the glory of God.

Rom 5:1 Therefore having been justified out of faith, we have peace toward God through our Lord Jesus Christ,

1. Having peace “toward” God means that our journey into God through our being justified out of faith has not yet been completed, and we are still on the way into God; according to Luke 7, the Lord Jesus told the sinful woman, who “loved much” because she had been forgiven much (vv. 47-48) in order to be saved, to “go into peace” (v. 50, lit.).

Luke 7:47 For this reason I say to you, Her sins which are many are forgiven, because she loved much; but to whom little is forgiven, he loves little.

Luke 7:48 And He said to her, Your sins are forgiven.

Luke 7:50 But He said to the woman, Your faith has saved you. Go in peace.

2. Once we have passed through the gate of justification, we need to walk on the

的路；（罗三 17；）我们将心思置于灵——借着顾到我们的灵，使用我们的灵，注意我们的灵，凭我们的灵与神的灵交通而接触神，以及在我们的灵里行事为人并生活——我们的 心思就成为平安，让我们里面感觉安息、释放、明亮且舒适。（八 6。）

罗 3:17 平安的路，他们未曾知道。

罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

叁 在恩典的范围里，我们就有神作我们的夸耀和欢乐，使我们享受并欢乐；在神里面夸耀，也就是“在患难中…夸耀，因为知道患难生忍耐，忍耐生老练，老练生盼望”——五 3～4，11：

罗 5:3 不但如此，就是在患难中，我们也是夸耀，因为知道患难生忍耐，

罗 5:4 忍耐生老练，老练生盼望，

罗 5:11 不但如此，我们现今既借着我们的主耶稣基督，得与神和好，也就要借着祂，在神里面夸耀着，在祂的生命里得救了。

一 患难实际上是恩典的化身和恩典甜美的眷临；拒绝患难就是拒绝恩典；恩典乃是神作我们的分，给我们享受，这恩典主要是以患难的形态眷临我们，借此神使万有（一切人、事、情形、景况、环境）互相效力，叫我们得益处，就是叫我们更多得着基督，有祂作到我们里面，使我们新陈代谢地变化，且模成基督的形像，并使我们被带到完满的儿子名分里——林后十二 7～9，罗八 28～29。

林后 12:7 又恐怕我因所得启示的超越，就过于高抬自己，所以有一根刺，就是撒但的使者，加在我的肉体上，为要攻击我，免得我过于高抬自己。

林后 12:8 为这事，我三次求过主，叫这刺离开我。

林后 12:9 祂对我说，我的恩典够你用的，因为我的能力，是在人的软弱上显得完全。所以我极其喜欢夸我的软弱，好叫基督的能力覆庇我。

罗 8:28 还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂

way of peace (Rom. 3:17); when we set our mind on the spirit—by caring for our spirit, using our spirit, paying attention to our spirit, contacting God by our spirit in communion with the Spirit of God, and walking and living in our spirit—our mind becomes peace to give us an inner feeling of rest, release, brightness, and comfort (8:6).

Rom. 3:17 And the way of peace they have not known.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

III. In the realm of grace, we have God as our boast and exultation for our enjoyment and rejoicing; to boast in God is also to “boast in our tribulations, knowing that tribulation produces endurance; and endurance, approvedness; and approvedness, hope”—5:3-4, 11:

Rom 5:3 And not only so, but we also boast in our tribulations, knowing that tribulation produces endurance;

Rom 5:4 And endurance, approvedness; and approvedness, hope;

Rom. 5:11 And not only so, but also boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

A. Tribulation is actually the incarnation of grace and the sweet visitation of grace; to reject tribulation is to reject grace, which is God as our portion for our enjoyment; grace mainly visits us in the form of tribulation by which God causes all things (all persons, all matters, all situations, all circumstances, and all environments) to work together for good, which is our gaining more of Christ to have Him wrought into our being, so that we may be transformed metabolically and conformed to Christ's image and so that we may be brought into the full sonship—2 Cor. 12:7-9; Rom. 8:28-29.

2 Cor. 12:7 And because of the transcendence of the revelations, in order that I might not be exceedingly lifted up, there was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up.

2 Cor. 12:8 Concerning this I entreated the Lord three times that it might depart from me.

2 Cor. 12:9 And He has said to me, 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.

Rom. 8:28 And we know that all things work together for good to those who love God, to those who are

旨意被召的人。

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

二 患难带进忍耐，忍耐产生老练，就是经过试验的特性和蒙称许的价值；（腓二 19～22）保罗说，“神…验中了我们〔祂和他的同工们〕，把福音托付我们；”（帖前二 4；）神一直察验、察看并试验他们的心，好叫他们福音的讲说不是出于他们自己，要讨人喜欢，乃是出于神，要讨神喜欢：

腓 2:19 我在主耶稣里，盼望快打发提摩太到你们那里去，叫我知道关于你们的事，也可魂中快慰。

腓 2:20 因我没有人与我同魂，真正关心你们的事，

腓 2:21 因为众人都寻求自己的事，并不寻求基督耶稣的事。

腓 2:22 但你们知道提摩太蒙称许的明证，他为着福音与我一同事奉，像儿子待父亲一样。

帖前 2:4 但神怎样验中了我们，把福音托付我们，我们就照样讲，不是要讨人喜欢，乃是要讨那察验我们心的神喜欢。

1 彼前一章七节说，我们信心所受的试验“比那经过火〔试炼和苦难的火〕的试验仍会毁坏之金子的试验，更为宝贵”；未经锻炼的金子受到锻炼之火的烧，就得着容易被人称许的品质——玛三 3。

彼前 1:7 叫你们信心所受的试验，比那经过火的试验仍会毁坏之金子的试验，更为宝贵，可以在耶稣基督显现的时候，显为可得称赞、荣耀和尊贵的；

玛 3:3 祂必坐下如炼净银子的，必洁净利未人，熬炼他们像金银一样，他们就必在公义中献供物给耶和華。

2 主要我们付代价，经过火炼的试验，得着祂作金的信，使我们为着祂身体的建造能有分于真金，就是基督自己作为神圣的生命连同神圣的性情；如此我们才能成为纯金的灯台，好建造金的新耶路撒冷——启三 18，一 20，二 18，23，彼后 1 4。

启 3:18 我劝你向我买火炼的金子，叫你富足；又买白衣穿上，叫你赤身的羞耻不露出来；又买眼药擦你的眼睛，使你能看见。

启 1:20 论到你所看见在我右手中的七星，和七个金灯台的奥秘，那七星就是七个召会的使者，七灯台就是七个召会。

called according to His purpose.

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

B. Tribulation issues in endurance, and endurance produces approvedness, which is tested character and approved worth (Phil. 2:19-22); Paul says that he and his co-workers had been “approved by God to be entrusted with the gospel” (1 Thes. 2:4); God proved, examined, and tested their hearts continually so that their speaking of the gospel was not of themselves to please men but of God to please Him:

Phil 2:19 But I hope in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged by knowing the things concerning you.

Phil 2:20 For I have no one like-souled who will genuinely care for what concerns you;

Phil 2:21 For all seek their own things, not the things of Christ Jesus.

Phil 2:22 But you know his approvedness, that as a child with a father he has served with me unto the gospel.

1 Thes. 2:4 But even as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men but God, who proves our hearts.

1. First Peter 1:7 says that the proving of our faith is “much more precious than of gold which perishes though it is proved by fire,” the fire of trials and sufferings; when gold that is raw suffers the burning of the purifying fire, it acquires a quality that is easily approved by everyone—Mal. 3:3.

1 Pet. 1:7 So that the proving of your faith, much more precious than of gold which perishes though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ;

Mal. 3:3 And He will sit as a refiner and a purifier of silver, and He will purify the sons of Levi and purge them like gold and like silver, and they will offer to Jehovah a sacrifice in righteousness.

2. The Lord wants us to pay the price to gain Him as the golden faith through the fiery trials so that we may participate in the real gold, which is Christ Himself as the divine life with the divine nature for the building up of His Body; thus, we can become a pure golden lampstand for the building of the golden New Jerusalem—Rev. 3:18; 1:20; 21:18, 23; 2 Pet. 1:4.

Rev. 3:18 I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.

Rev. 1:20 The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches.

启 21:18 墙是用碧玉造的，城是纯金的，如同明净的玻璃。
启 21:23 那城内不需要日月光照，因有神的荣耀光照，又有羔羊为城的灯。

彼后 1:4 借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。

3 有些爱主的圣徒有一些生命和亮光，他们就因此以为自己适合为主作工；然而，他们未经锻炼，缺少蒙称许的品质；蒙称许的品质，是忍受患难和试验的结果；这品质使受服事的人感觉喜乐、甜美且舒适。

4 我们都必须祷告：“主，给我蒙称许的品质；”主就会兴起环境，这些环境会为我们产生蒙称许的品质；虽然我们是基督的奴仆，但我们缺少蒙称许的品质；这困扰神，破坏我们，也困扰圣徒们和神家里的人；我们凭自己的亮光和恩赐帮助圣徒，却因着缺少蒙称许的品质而伤了他们——太二四 45 ~ 51。

太 24:45 这样，谁是那忠信又精明的奴仆，为主人所派，管理他的家人，按时分粮给他们？

太 24:46 主人来到，看见他这样行，那奴仆就有福了。

太 24:47 我实在告诉你们，主人要派他管理一切的家业。

太 24:48 若是那恶仆心里说，我的主人必来得迟，

太 24:49 就动手打那些和他同作奴仆的，又和酒醉的人一同吃喝，

太 24:50 在想不到的日子，不知道的时辰，那奴仆的主人要来，

太 24:51 把他割断，定他和假冒为善的人同受处分；在那里必要哀哭切齿了。

三 随着这老练(或，蒙称许的品质)，我们有盼望，(罗五4,)并且我们因盼望神的荣耀而夸耀 2):

罗 5:4 忍耐生老练，老练生盼望。

罗 5:2 我们又借着祂，因信得进入现在所站的这恩典中，并且因盼望神的荣耀而夸耀。

1 虽然我们站在恩典中，行在平安里，但我们还未完全在荣耀(神自己得着彰显)里；“我们这短暂轻微的苦楚，要极尽超越地为我们成就永远重大的荣耀”——林后四 17。

Rev. 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

Rev. 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

3. Some of the saints who love the Lord think that they are suitable to work for the Lord because they have a certain amount of life and light, but they are raw and lack the quality of approvedness, an approved quality resulting from the endurance of tribulation and testing; this quality makes the people who are being ministered to feel happy, sweet, and comfortable.

4. We all must pray, “Lord, grant me approvedness”; the Lord will then raise up the circumstances that will produce approvedness for us; although we are the slaves of Christ, we lack approvedness; this troubles God, damages us, and also bothers the saints and the household of God; by our light and our gift we help the saints, but by our lack of approvedness we hurt them—Matt. 24:45-51.

Matt 24:45 Who then is the faithful and prudent slave, whom the master has set over his household to give them food at the proper time?

Matt 24:46 Blessed is that slave whom his master, when he comes, will find so doing.

Matt 24:47 Truly I say to you that he will set him over all his possessions.

Matt 24:48 But if that evil slave says in his heart, My master delays,

Matt 24:49 And begins to beat his fellow slaves and eats and drinks with the drunken,

Matt 24:50 The master of that slave will come on a day when he does not expect him and at an hour which he does not know,

Matt 24:51 And will cut him asunder and appoint his portion with the hypocrites. In that place there will be the weeping and the gnashing of teeth.

C. Along with approvedness, we have hope (Rom. 5:4), and we boast because of the hope of the glory of God (v. 2):

Rom. 5:4 And endurance, approvedness; and approvedness, hope;

Rom. 5:2 Through whom also we have obtained access by faith into this grace in which we stand and boast because of the hope of the glory of God.

1. Although we stand in grace and walk in peace, we are not yet fully in glory, which is God Himself expressed; “our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory”—2 Cor. 4:17.

林后 4:17 因为我们这短暂轻微的苦楚，要极尽超越地为我们成就永远重大的荣耀。

2 那全般恩典的神曾在基督耶稣里召我们进入祂永远的荣耀；此时此地，我们正在享受住在我们的灵里的基督作我们荣耀的盼望——彼前五 10，帖前二 12，西一 27，腓三 21。

彼前 5:10 但那全般恩典的神，就是那曾在基督耶稣里召你们进入祂永远荣耀的，等你们暂受苦难之后，必要亲自成全你们，坚固你们，加强你们，给你们立定根基。

帖前 2:12 要叫你们行事为人，配得过那召你们进入祂自己的国和荣耀的神。
西 1:27 神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望。

腓 3:21 祂要按着祂那甚至能叫万有归服自己的动力，将我们这卑贱的身体改变形状，使之同形于祂荣耀的身体。

3 主借着天天圣别我们，正在领我们，祂许多的儿子，进荣耀里去，（来二 10～11，）并且我们借着使我们的的心一直转向主，观看那在耶稣基督面上之神的荣光，正天天被变化，从一种程度的荣耀，到另一种程度的荣耀。（林后三 16～18，四 6 下。）

来 2:10 原来万有因祂而有，借祂而造的那位，为着要领许多的儿子进荣耀里去，就借着苦难成全他们救恩的创始者，这对祂本是合宜的。

来 2:11 因那圣别人的，和那些被圣别的，都是出于一；因这缘故，祂称他们为弟兄，并不以为耻。

林后 3:16 但他们的心几时转向主，帕子就几时除去了。

林后 3:17 而且主就是那灵；主的灵在哪里，哪里就有自由。

林后 3:18 但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。

林后 4:6 下为着光照人，使人认识那显在耶稣基督面上之神的荣耀。

四 我们在受苦中享受基督时，就在祂的生命里得救，为着完成神大能救恩的生机目标，就是产生并建造基督生机的身体，彰显于众地方召会，在其中我们享受主丰富的恩典，平安的神也要将撒但践踏在我们的脚下，为着祂荣耀的彰显，并展示祂的得胜——罗五 10，十二 5，十六 1，4～5，16，20。

罗 5:10 因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和

2 Cor. 4:17 For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory,

2. The God of all grace has called us into His eternal glory in Christ Jesus; here and now we are enjoying Christ, who dwells in our spirit, as our hope of glory—1 Pet. 5:10; 1 Thes. 2:12; Col. 1:27; Phil. 3:21.

1 Pet. 5:10 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.

1 Thes. 2:12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.
Col. 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

Phil. 3:21 Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.

3. The Lord is leading us, His many sons, into glory by daily sanctifying us (Heb. 2:10-11), and we are daily being transformed from one degree of glory to another by keeping our hearts turned to the Lord to behold the glory of God in the face of Jesus Christ (2 Cor. 3:16-18; 4:6b).

Heb. 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

Heb. 2:11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,

2 Cor. 3:16 But whenever their heart turns to the Lord, the veil is taken away.

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

2 Cor. 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

D. As we enjoy Christ in our sufferings, we are being saved in His life for accomplishing the organic goal of God's dynamic salvation, which is the producing and building up of the organic Body of Christ expressed in the local churches, where we enjoy the rich grace of the Lord and where the God of peace crushes Satan under our feet for His glorious expression and for the display of His victory—Rom. 5:10; 12:5; 16:1, 4-5, 16, 20.

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we

好，就更要在祂的生命里得救了。
罗 12:5 我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。
罗 16:1 我向你们推荐我们的姊妹非比，她是在坚革哩的召会的女执事。
罗 16:4 他们为我的性命，将自己的颈项置于度外，不但我感谢他们，就是外邦的众召会也感谢他们；
罗 16:5 又问在他们家中的召会安。问我所亲爱的以拜尼土安，他是亚西亚归基督初结的果子。
罗 16:16 你们要用圣别的亲嘴彼此问安。基督的众召会都问你们安。
罗 16:20 平安的神快要将撒但践踏在你们的脚下。愿我们主耶稣的恩，与你们同在。

will be saved in His life, having been reconciled,
Rom. 12:5 So we who are many are one Body in Christ, and individually members one of another.
Rom. 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,
Rom. 16:4 Who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles;
Rom. 16:5 And greet the church, which is in their house. Greet Epaenetus, my beloved, who is the firstfruits of Asia unto Christ.
Rom. 16:16 Greet one another with a holy kiss. All the churches of Christ greet you.
Rom. 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

第三篇

基督之死和复活的样式

读经：罗六 3～5，五 17，加三 27

罗 6:3 岂不知我们这浸入基督耶稣的人，是浸入祂的死么？

罗 6:4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，像基督借着父的荣耀，从死人中复活一样。

罗 6:5 我们若在祂死的样式里与祂联合生长，也必要在祂复活的样式里与祂联合生长。

罗 5:17 若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。

加 3:27 你们凡浸入基督的，都已经穿上了基督。

壹“我们这浸入基督耶稣的人，是浸入祂的死”——罗六 3:

罗 6:3 岂不知我们这浸入基督耶稣的人，是浸入祂的死么？

一 受浸不是一种形式或仪文，乃是我们与基督联合的表明——3 节。

罗 6:3 岂不知我们这浸入基督耶稣的人，是浸入祂的死么？

二 借着受浸，我们浸入基督，以祂为我们的范围，使我们在祂的死与复活里，与祂联合为一。

三 我们原是生在亚当，头一个人（林前十五 45, 47）的范围里；现今借着受浸，就被迁到基督，（一 30，加三 27，）第二个人（林前十五 47）

Message Three

The Likeness of the Death and Resurrection of Christ

Scripture Reading: Rom. 6:3-5; 5:17; Gal. 3:27

Rom 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

Rom 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

Rom 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Gal. 3:27 For as many of you as were baptized into Christ have put on Christ.

I. “All of us who have been baptized into Christ Jesus have been baptized into His death”—Rom. 6:3:

Rom 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

A. Baptism is not a form or a ritual; it signifies our identification with Christ—v. 3.

Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

B. Through baptism we are immersed into Christ, taking Him as our realm, that we may be united with Him as one in His death and resurrection.

C. We were born in the sphere of Adam, the first man (1 Cor. 15:45, 47), but through baptism we have been transferred into the sphere of Christ (1:30; Gal. 3:27), the second man (1 Cor. 15:47).

的范围里。

林前 15: 45 经上也是这样记着：“首先的人亚当成了活的魂；”末后的亚当成了赐生命的灵。

林前 15: 47 头一个人是出于地，乃属土；第二个人是出于天。

林前 1: 30 但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。

加 3: 27 你们凡浸入基督的，都已经穿上了基督。

四 我们浸入基督，也就浸入祂的死——罗六 3。

罗 6: 3 岂不知我们这浸入基督耶稣的人，是浸入祂的死么？

五 祂的死将我们从世界和撒但黑暗的权势分别出来，并且将我们天然的生命、旧性、自己、肉体，甚至我们整个的历史，一并了结。

贰 “所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，像基督借着父的荣耀，从死人中复活一样”——4 节：

罗 6: 4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，像基督借着父的荣耀，从死人中复活一样。

一 我们的旧人已经与基督同钉十字架，（6，）借着受浸，我们的旧人就与祂一同埋葬归入死。

罗 6: 6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆。

二 在天然方面，人先死后葬；但保罗指明，在属灵方面，我们先葬后死。

三 我们不是直接死的，乃是借着受浸归入基督的死。

四 基督与祂的死乃是联合为一的。

五 在基督以外，我们绝不能浸入祂的死，因为祂有效之死的成分，只存在祂这复活、包罗万有者的里面——参约五 29，十一 24～25，徒一 22，二 31。

约 5: 29 行善的归到生命的复活，作恶的归到审判的复活。

1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

1 Cor. 15:47 The first man is out of the earth, earthy; the second man is out of heaven.

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

Gal. 3:27 For as many of you as were baptized into Christ have put on Christ.

D. When we are baptized into Christ, we are baptized into His death—Rom. 6:3.

Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

E. His death has separated us from the world and the satanic power of darkness and has terminated our natural life, our old nature, our self, our flesh, and even our entire history.

II. “We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life”—v. 4:

Rom 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

A. Our old man has been crucified with Christ (v. 6), and it has been buried with Him through baptism into death.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

B. In the natural realm, a person first dies and then is buried, but Paul's word indicates that in the spiritual realm, we are first buried and then die.

C. We do not die directly; we enter into Christ's death through baptism.

D. Christ and His death are one.

E. Apart from Christ we could never be baptized into His death, for the element of His effective death is found only in Him, the resurrected, all-inclusive One—cf. John 5:29; 11:24-25; Acts 1:22; 2:31.

John 5:29 And will come forth: those who have done good, to the resurrection of life; and those who have

约 11:24 马大说，我知道在末日复活的时候，他必复活。
约 11:25 耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活。
徒 1:22 从约翰施浸起，直到主离开我们被接上升的日子，始终与我们作伴的那些人中，现在必须有一位与我们同作耶稣复活的见证人。
徒 2:31 就预先看明这事，讲论基督的复活说，祂不被撇在阴间，祂的肉身也不见朽坏。

六 罗马六章四节之“父的荣耀”，指神性的显耀。

罗 6:4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，像基督借着父的荣耀，从死人中复活一样。

七 我们受浸以后，就成了在复活里的新人——腓三10。

腓 3:10 使我认识基督、并祂复活的大能、以及同祂受苦的交感，模成祂的死。

八 复活不仅是将来的光景，也是现在的过程。

九 在生命的新样中生活行动，乃是今天在复活的范围里生活，并在生命中作王——罗六4，五17。

罗 6:4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，像基督借着父的荣耀，从死人中复活一样。

罗 5:17 若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。

十 这种生活对付我们里面属亚当的一切，直到我们完全变化，模成基督的形像——十二2，八29。

罗 12:2 不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

叁 “我们若在祂死的样式里与祂联合生长，也必要在祂复活的样式里与祂联合生长”——六5:

罗 6:5 我们若在祂死的样式里与祂联合生长，也必要在祂复活的样式里与祂联合生长。

一 “与祂联合生长”是生机的联结，在这联结里有生长发生，就是使一方有分于另一方的生命

practiced evil, to the resurrection of judgment.

John 11:24 Martha said to Him, I know that he will rise again in the resurrection in the last day.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

Acts 1:22 Beginning from the baptism of John until the day on which He was taken up from us, one of these should become a witness of His resurrection with us.

Acts 2:31 He, seeing this beforehand, spoke concerning the resurrection of the Christ, that neither was He abandoned to Hades, nor did His flesh see corruption.

F. The glory of the Father in Romans 6:4 refers to the manifestation of divinity.

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

G. After baptism we become a new person in resurrection—Phil. 3:10.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

H. Resurrection is not only a future state; it is also a present process.

I. To walk in newness of life means to live today in the realm of resurrection and to reign in life—Rom. 6:4; 5:17.

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

J. This kind of living deals with all that is of Adam in us until we are fully transformed and conformed to the image of Christ—12:2; 8:29.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

III. “If we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection”——6:5:

Rom 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,

A. Grown together with Him denotes an organic union in which growth takes place, so that one partakes of the life and characteristics of the

与特征——5节上。

罗 6:5 我们若在祂死的样式里与祂联合生长，也必要在祂复活的样式里与祂联合生长。

二 在这生机的联结里，凡基督所经历的，现今都成了我们的历史。

三 祂的死与复活，现今是我们的，因为我们在祂里面，已经在生机上与祂联结；这就是接枝——十一 24。

罗 11:24 你是从那天然的野橄榄树上砍下来的，尚且逆着性得接在栽种的橄榄树上，何况这些天然的枝子，岂不更要接在自己的橄榄树上么？

四 这接枝能排除我们一切消极的元素，使我们身上神所造的功能得以复活，拔高我们的功能，充实我们的功能，浸透我们全人，以变化我们。

五 基督之死的样式，就是罗马六章四节所说的浸；基督之复活的样式，就是四节所说生命的新样。

罗 6:4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，像基督借着父的荣耀，从死人中复活一样。

六 “在祂复活的样式里”（5）不是指将来客观的复活，乃是指现今生长的过程。

罗 6:5 我们若在祂死的样式里与祂联合生长，也必要在祂复活的样式里与祂联合生长。

七 在受浸时，我们在基督死的样式里与祂联合生长；现今借着祂的死，我们长到祂的复活里。

八 基督死的成分，如何只在祂里面，照样，基督复活的成分，也只在祂里面；祂自己就是复活——约十一 25。

约 11:25 耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活。

九 当我们经历正确的受浸以后，就在基督复活的样式里，继续在祂里面，与祂联合生长；这就是在生命的新样中生活行动——罗六 4。

other—v. 5a.

Rom. 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,

B. In the organic union with Christ, whatever Christ passed through has become our history.

C. His death and resurrection are now ours because we are in Him and are organically joined to Him; this is grafting—11:24.

Rom. 11:24 For if you were cut off from what is by nature a wild olive tree and were grafted contrary to nature into the cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree!

D. Such a grafting discharges all our negative elements, resurrects our God-created faculties, uplifts our faculties, enriches our faculties, and saturates our entire being to transform us.

E. The likeness of Christ's death is the baptism mentioned in Romans 6:4; the likeness of Christ's resurrection is the newness of life mentioned in verse 4.

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

F. In the likeness of His resurrection (v. 5) does not refer to a future, objective resurrection but to the present process of growth.

Rom. 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,

G. When we were baptized, we grew together with Christ in the likeness of His death; now, through His death we are growing into His resurrection.

H. Just as the element of Christ's death is found only in Him, so the element of Christ's resurrection is found only in Christ Himself; He Himself is resurrection—John 11:25.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

I. After experiencing a proper baptism, we continue to grow in and with Christ in the likeness of His resurrection, that is, to walk in newness of life—Rom. 6:4.

罗 6:4 所以我们借着浸入死，和他一同埋葬，好叫我们在生命的新样中生活行动，像基督借着父的荣耀，从死人中复活一样。

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

肆“凡浸入基督的”——加三 27:

加 3:27 你们凡浸入基督的，都已经穿上了基督。

IV. “Many...were baptized into Christ”—Gal. 3:27:

Gal. 3:27 For as many of you as were baptized into Christ have put on Christ.

一 受浸有四方面：浸入父、子、圣灵的名里，（太二八 19，）浸入基督里，（加三 27，）浸入基督的死里，（罗六 3，）并浸入基督的身体里。（林前十二 13。）

A. There are four aspects of baptism: baptized into the name of the Father, Son, and Spirit (Matt. 28:19), baptized into Christ (Gal. 3:27), baptized into the death of Christ (Rom. 6:3), and baptized into the Body of Christ (1 Cor. 12:13).

太 28:19 所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

加 3:27 你们凡浸入基督的，都已经穿上了基督。

Gal. 3:27 For as many of you as were baptized into Christ have put on Christ.

罗 6:3 岂不知我们这浸入基督耶稣的人，是浸入祂的死么？

Rom. 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

林前 12:13 因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。

1 Cor. 12:13 For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

二 施浸乃是带悔改的人脱离老旧的光景，进入新的境地；这是借着了结他们老旧的生命，并在基督里且以基督的新生命使他们有新生的起头——罗八 2，10。

B. Baptism brings the repentant people out of their old state into a new one by terminating their old life and germinating them with the new life of Christ and in Christ—Rom. 8:2, 10.

罗 8:2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

三 这浸有两面——看得见的一面和看不见的一面:

C. Baptism has two aspects—the visible aspect and the invisible aspect:

1 看得见的一面是借着水，看不见的一面是借着圣灵——徒二 38，41，十 44～48。

1. The visible aspect is by water, and the invisible aspect is by the Holy Spirit—Acts 2:38, 41; 10:44-48.

徒 2:38 彼得对他们说，你们要悔改，各人要靠耶稣基督的名受浸，叫你们的罪得赦，就必须领受所赐的圣灵。

Acts 2:38 And Peter said to them, Repent and each one of you be baptized upon the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

徒 2:41 于是领受他话的人，就受了浸，那一天约添了三千人。

Acts 2:41 Those then who received his word were baptized, and there were added on that day about three thousand souls.

徒 10:44 彼得还说这话的时候，圣灵降在一切听道的人身上。

Acts 10:44 While Peter was still speaking these words, the Holy Spirit fell upon all those hearing the word.

徒 10:45 那些奉割礼，和彼得同来的信徒，因圣灵的恩赐也浇灌在外邦人身上，就都惊奇；

Acts 10:45 And the believers who were of the circumcision, as many as had accompanied Peter, were amazed, because on the Gentiles also the gift of the Holy Spirit had been poured out;

徒 10:46 因为听见他们说方言，并尊神为大。

Acts 10:46 For they heard them speaking in tongues and magnifying God. Then Peter answered,

徒 10:47 于是彼得说，这些人既受了圣灵，与我们一样，谁能禁止他们在水里受浸？

Acts 10:47 Can anyone forbid the water so that these would not be baptized, who have received the Holy Spirit even as we?

徒 10:48 就吩咐他们在耶稣基督的名里受浸。他们又请彼得住了一些日子。

Acts 10:48 And he charged them to be baptized in the name of Jesus Christ. Then they asked him to remain for some days.

2 没有看不见之灵浸的一面，那看得见之水浸的一面就是徒然的；没有看得见之水浸的一面，那看不见之灵浸的一面就是抽象和无实行的；因此，两面都不可缺。

四 浸入三一神就是浸入基督——加三 27:

加 3:27 你们凡浸入基督的，都已经穿上了基督。

1 我们是神的儿子，因为我们在基督里；而我们在基督里，是因为我们已经浸入了基督——罗八 10，14，加三 26，四 7。

罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。

罗 8:14 因为凡被神的灵引导的，都是神的儿子。

加 3:26 因为你们众人借着相信基督耶稣，都是神的儿子。

加 4:7 这样，你不再是奴仆，乃是儿子了；既是儿子，也就借着神为后嗣。

2 浸入基督乃是得以在基督里的路——三 27。

加 3:27 你们凡浸入基督的，都已经穿上了基督。

3 因着我们已经浸入基督，我们现今享受与祂生机的联结，这能变化我们全人——罗十二 2。

罗 12:2 不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。

4 保罗在加拉太三章末了，用浸入基督以及穿上基督的话作总结，这是很有意义的——27 节。

加 3:27 你们凡浸入基督的，都已经穿上了基督。

5 保罗以论到受浸的话作为总结，指明我们唯有浸入基督，并且穿上基督，才能经历在这一章里所说的——27 节。

加 3:27 你们凡浸入基督的，都已经穿上了基督。

6 凡浸入基督的，都已经穿上了基督——27 节。

加 3:27 你们凡浸入基督的，都已经穿上了基督。

7 我们已经浸入基督，现今我们都有基督遮盖我们。

8 一面，我们在受浸时浸入了基督；另一面，我们在受浸时也穿上了基督。

9 我们许多人可以很强地作见证，我们已经浸入了基督，

2. Without the invisible aspect by the Spirit, the visible aspect by water is vain, and without the visible aspect by water, the invisible aspect by the Spirit is abstract and impractical; both are needed.

D. To be baptized into the Triune God is to be baptized into Christ—Gal. 3:27:

Gal. 3:27—For as many of you as were baptized into Christ have put on Christ.

1. We are sons of God because we are in Christ, and we are in Christ because we have been baptized into Christ—Rom. 8:10, 14; Gal. 3:26; 4:7.

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom. 8:14 For as many as are led by the Spirit of God, these are sons of God.

Gal. 3:26 For you are all sons of God through faith in Christ Jesus.

Gal. 4:7 So then you are no longer a slave but a son; and if a son, an heir also through God.

2. To be baptized into Christ is the way to be in Christ—3:27.

Gal. 3:27 For as many of you as were baptized into Christ have put on Christ.

3. Because we have been baptized into Christ, we now enjoy an organic union with Him, which is able to transform our whole being—Rom. 12:2.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

4. It is significant that at the end of chapter 3 of Galatians Paul concludes with a word about being baptized into Christ and putting on Christ—v. 27.

Gal. 3:27 For as many of you as were baptized into Christ have put on Christ.

5. The fact that Paul concludes with a word about baptism indicates that what is covered in this chapter can be experienced only if we have been baptized into Christ and have put on Christ—v. 27.

Gal. 3:27 For as many of you as were baptized into Christ have put on Christ.

6. As many as were baptized into Christ have put on Christ—v. 27.

Gal. 3:27 For as many of you as were baptized into Christ have put on Christ.

7. We have been baptized into Christ, and now we have Christ covering us.

8. On the one hand, in baptism we are immersed into Christ; on the other hand, in baptism we put on Christ.

9. Many of us can testify strongly that we have been baptized into Christ and

如今穿上祂作我们的衣服、我们的遮盖——27 节。

加 3:27 你们凡浸入基督的，都已经穿上了基督。

that we are wearing Him as our clothing, our covering—v. 27.

Gal. 3:27 For as many of you as were baptized into Christ have put on Christ.

第四篇 新丈夫

Message Four The New Husband

读经：罗七 2～6

- 罗 7:2 女人有了丈夫，丈夫还活着，就受律法约束，归与丈夫；丈夫若死了，就脱离了丈夫的律法。
- 罗 7:3 所以，丈夫活着，她若归与别的男人，便叫淫妇；丈夫若死了，她就脱离了那律法，虽然归与别的男人，也不是淫妇。
- 罗 7:4 我的弟兄们，这样说来，你们借着基督的身体，向着律法也已经是死的了，叫你们归与别人，就是归与那从死人中复活的，使我们结果子给神。
- 罗 7:5 因为我们在肉体中的时候，那借着律法活动的罪欲，就在我们肢体中发动，以致结果子给死。
- 罗 7:6 但我们既然在捆我们的律法上死了，现今就脱离了律法，叫我们在灵的新样里服事，不在字句的旧样里。

壹 基督是新丈夫——罗七 2～6:

- 罗 7:2 女人有了丈夫，丈夫还活着，就受律法约束，归与丈夫；丈夫若死了，就脱离了丈夫的律法。
- 罗 7:3 所以，丈夫活着，她若归与别的男人，便叫淫妇；丈夫若死了，她就脱离了那律法，虽然归与别的男人，也不是淫妇。
- 罗 7:4 我的弟兄们，这样说来，你们借着基督的身体，向着律法也已经是死的了，叫你们归与别人，就是归与那从死人中复活的，使我们结果子给神。
- 罗 7:5 因为我们在肉体中的时候，那借着律法活动的罪欲，就在我们肢体中发动，以致结果子给死。
- 罗 7:6 但我们既然在捆我们的律法上死了，现今就脱离了律法，叫我们在灵的新样里服事，不在字句的旧样里。

一 重生的人，无论男女信徒，都得着基督作他们的丈夫，都是祂妻子的一部分。

二 所有的真基督徒都有基督作他们的丈夫，但可

Scripture Reading: Rom. 7:2-6

- Rom 7:2 For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband.
- Rom 7:3 So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.
- Rom 7:4 So then, my brothers, you also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.
- Rom 7:5 For when we were in the flesh, the passions for sins, which acted through the law, operated in our members to bear fruit to death.
- Rom 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

I. Christ is the new Husband—Rom. 7:2-6:

- Rom 7:2 For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband.
- Rom 7:3 So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.
- Rom 7:4 So then, my brothers, you also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.
- Rom 7:5 For when we were in the flesh, the passions for sins, which acted through the law, operated in our members to bear fruit to death.
- Rom 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

A. As regenerated beings, both male and female believers have Christ as their Husband and are a part of His wife.

B. All genuine Christians have Christ as their Husband, yet it is pitiful that

悲的是，许多人并不知道基督是他们的丈夫。

贰 我们的旧人(旧丈夫)已经钉了十字架:

一 罗马七章二至四节上半给我们看见两个丈夫:

罗 7:2 女人有了丈夫，丈夫还活着，就受律法约束，归与丈夫；丈夫若死了，就脱离了丈夫的律法。

罗 7:3 所以，丈夫活着，她若归与别的男人，便叫淫妇；丈夫若死了，她就脱离了那律法，虽然归与别的男人，也不是淫妇。

罗 7:4上 我的弟兄们，这样说来，你们借着基督的身体，向着律法也已经是死的了，...

1 头一个丈夫(旧丈夫)，乃是指六章六节所说，已经与基督同钉十字架的旧人。

罗 6:6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆。

2 七章二至四节所提到的第二个丈夫(新丈夫)，乃是基督。

罗 7:2 女人有了丈夫，丈夫还活着，就受律法约束，归与丈夫；丈夫若死了，就脱离了丈夫的律法。

罗 7:3 所以，丈夫活着，她若归与别的男人，便叫淫妇；丈夫若死了，她就脱离了那律法，虽然归与别的男人，也不是淫妇。

罗 7:4 我的弟兄们，这样说来，你们借着基督的身体，向着律法也已经是死的了，叫你们归与别人，就是归与那从死人中复活的，使我们结果子给神。

二 我们的旧人，就是旧丈夫，既与基督同钉十字架，我们就脱离了他的律法，并且归与新丈夫，就是那永活者基督。

三 我们信徒有两个身分:

1 头一个是我们作为堕落旧人的旧身分，离弃了原初作妻子倚靠神的地位，擅自取了作丈夫，作头，向神独立的地位。

2 第二个是我们作为重生新人的新身分，恢复到我们原初作神真正妻子的正确地位，倚靠神，以祂为我们的头——赛五四5，林前十一3。

many do not know Him as their Husband.

II. Our old man, the old husband, has been crucified:

A. Verses 2 through 4a show two husbands:

Rom 7:2 For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband.

Rom 7:3 So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.

Rom 7:4a So then, my brothers, you also have been made dead to the law through the body of Christ...

1. The first husband, the old husband, is the old man mentioned in 6:6, who has been crucified with Christ.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

2. The second husband, the new husband, mentioned in 7:2-4, is Christ.

Rom 7:2 For the married woman is bound by the law to her husband while he is living; but if the husband dies, she is discharged from the law regarding the husband.

Rom 7:3 So then if, while the husband is living, she is joined to another man, she will be called an adulteress; but if the husband dies, she is free from the law, so that she is not an adulteress, though she is joined to another man.

Rom 7:4 So then, my brothers, you also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead, that we might bear fruit to God.

B. Since our old man, who was the old husband, has been crucified with Christ, we are freed from his law and are joined to the new Husband, Christ, the ever-living One.

C. As believers, we have two statuses:

1. The first is our old status as the fallen old man, who left the original position of a wife dependent on God and took the self-assuming position of a husband and head, independent of God.

2. The second is our new status as the regenerated new man, restored to our original and proper position as the genuine wife to God, depending on Him and taking Him as our Head—Isa. 54:5; 1 Cor. 11:3.

赛 54:5 因为造你的，是你的丈夫；万军之耶和华是祂的名。救赎你的，是以色列的圣者；祂必称为全地的神。

林前 11:3 我且愿意你们知道，基督是各人的头，男人是女人的头，神是基督的头。

3 我们因为已经钉了十字架，就不再有旧丈夫的身分。

4 现今我们只有正确妻子的新身分，以基督为我们的丈夫，不该再照着旧人活着，意即不该再以旧人为我们的丈夫。

四 因着律法本是为着并赐给旧丈夫(旧人)的，所以旧人的死也使我们借着基督的身体向律法死了。

叁 我们的旧人借着基督的身体，向着律法已经钉了十字架，使我们能归与另一个丈夫，就是那从死人中复活的基督——罗七 4 上：

罗 7:4 上 我的弟兄们，这样说来，你们借着基督的身体，向着律法也已经死了，叫你们归与别人，就是归与那从死人中复活的，…

一 这“归与”指明我们在作妻子的新身分里，在人位、名义、生命和存在上，与基督在祂的复活里有生机的联结；如今我们与我们的新丈夫基督成为婚配——林后十一 2。

林后 11:2 我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。

二 基督既是我们的丈夫，我们就必须倚靠祂，并以祂为头——弗五 23：

弗 5:23 因为丈夫是妻子的头，如同基督是召会的头；祂自己乃是身体的救主。

1 以基督为我们的丈夫，意思是了结我们一切的是、所有和所作，在一切事上信靠基督。

2 以基督为我们的丈夫，意思也是我们信入基督。

3 我们不该再靠自己活，乃该凭基督而活；我们必须让基督替我们活。

Isa. 54:5 For your Maker is your Husband; Jehovah of hosts is His name. And the Holy One of Israel is your Redeemer; He is called the God of all the earth.

1 Cor. 11:3 But I want you to know that Christ is the head of every man, and the man is the head of the woman, and God is the head of Christ.

3. We no longer have the status of the old husband, for we have been crucified.

4. We now have only the new status of a proper wife, in which we take Christ as our Husband, and we should no longer live according to the old man, that is, no longer take the old man as our husband.

D. Since the law was intended for and given to the old husband, the old man, the death of the old man also made us dead to the law through the body of Christ.

III. Our old man has been crucified to the law through the body of Christ so that we might marry another husband, Christ, who has been raised from the dead—Rom. 7:4a:

Rom. 7:4a So then, my brothers, you also have been made dead to the law through the body of Christ so that you might be joined to another, to Him who has been raised from the dead,...

A. This joining indicates that in our new status as a wife, we have an organic union in person, name, life, and existence with Christ in His resurrection; now we are married to Christ, our new Husband—2 Cor. 11:2.

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

B. Since Christ is our Husband, we must depend on Him and take Him as our Head—Eph. 5:23:

Eph. 5:23 For a husband is head of the wife as also Christ is Head of the church, He Himself being the Savior of the Body.

1. To take Christ as our Husband means to terminate all that we are, have, and do and to trust in Him for everything.

2. Taking Christ as our Husband also means that we believe into Christ.

3. No longer should we live by ourselves but by Christ; we must let Christ live for us.

4 我们不再是丈夫；我们作为旧人已经钉十字架，现今基督是我们的丈夫。

三 基督不仅是我们的头，祂也是我们的人位和生命——西三4。

西 3:4 基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。

四 一个人信入并浸入三一神里，他就与另一个人位有了关联；也就是说，他与另一个人——基督——成为婚配。

肆 作为妻子，我们结果子给神——罗七4下：

罗 7:4下 归与那从死人中复活的，使我们结果子给神。

一 我们在复活里并向神活着，就结果子给神。

二 身为重生的人，就是妻子，我们结果子给神；这意思是，我们所作的一切，现今都与神有关。

三 这里我们看见在死与神之间生动的对比。

四 “结果子给神”这话，意思乃是神作为果子产生出来了：

1 因此，我们一切的所是和所作，必须是活的神。

2 我们必须生出神来，作神的满溢；这样，我们就有活神作我们的果子，并且我们结果子给神。

伍 我们既然在捆我们的律法上死了，现今就脱离了律法；我们作为妻子和新人，就不再在律法之下了——6节：

罗 7:6 但我们既然在捆我们的律法上死了，现今就脱离了律法，叫我们在灵的新样里服事，不在字句的旧样里。

一 律法描述并说明神——利十九2。

利 19:2 你要对以色列人全会众说，你们要圣别，因为我耶和华你们的神是圣别的。

4. We are no longer the husband; we, as the old man, have been crucified, and Christ is now our Husband.

C. Christ is not only our Head—He is also our person and our life—Col. 3:4.

Col. 3:4—When Christ our life is manifested, then you also will be manifested with Him in glory.

D. When a person believes and is baptized into the Triune God, he becomes involved with another person; that is, he marries another person, Christ.

IV. As a wife, we bear fruit to God—Rom. 7:4b:

Rom. 7:4b ...to Him who has been raised from the dead, that we might bear fruit to God.

A. When we are in resurrection and live to God, we bear fruit to God.

B. As a regenerated person, as the wife, we bear fruit to God; this means that everything we do is now related to God.

C. Here we have a vivid contrast between death and God.

D. The phrase bear fruit to God means that God is brought forth as fruit:

1. Thus, all we are and do must be the living God.

2. We must bring forth God as an overflow of God; in this way we have the living God as our fruit, and we bear fruit to God.

V. We have died to the law in which we were held so that we might be discharged from it; we, as the wife and the new man, are no longer under law—v. 6:

Rom. 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

A. The law portrays God and defines Him—Lev. 19:2.

Lev. 19:2 Speak to all the assembly of the children of Israel, and say to them, You shall be holy, for I, Jehovah your God, am holy.

二 因此，律法向堕落的人就有许多的要求和规定，为要鉴定罪为罪，且叫人知罪——罗三 20，四 15，五 20。

罗 3:20 因为凡属肉体的人，都不能本于行律法在神面前得称义，因为律法本是叫人知罪。

罗 4:15 因为律法是惹动忿怒的；哪里没有律法，哪里就没有过犯。

罗 5:20 律法插进来，是叫过犯增多，只是罪在哪里增多，恩典就更洋溢了。

三 如此，人就被律法暴露并征服了——三 19。

罗 3:19 我们晓得律法上的话，都是对律法以下之人说的，好堵住各人的口，叫普世的人都伏在神的审判之下。

陆 我们作为妻子，也应当在灵的新样里服事主，而不在字句的旧样里——七 6:

罗 7:6 但我们既然在捆我们的律法上死了，现今就脱离了律法，叫我们在灵的新样里服事，不在字句的旧样里。

一 在六章四节，我们有生命的新样，为着我们的生活；在七章六节，我们有灵的新样，为着我们的服事：

罗 6:4 所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，像基督借着父的荣耀，从死人中复活一样。

罗 7:6 但我们既然在捆我们的律法上死了，现今就脱离了律法，叫我们在灵的新样里服事，不在字句的旧样里。

- 1 生命的新样来自与基督复活的联合，是为着我们日常的生活行动。
- 2 灵的新样来自脱离律法，归与复活的基督，是为着我们服事神。
- 3 灵的新样与生命的新样，都是旧人钉十字架的结果。

二 生命的新样和灵的新样都与那灵有关：

- 1 生命的新样与在复活里的基督自己相关，祂是赐生命的灵——林前十五 45 下。

林前 15:45 下 末后的亚当成了赐生命的灵。

- 2 “灵的新样”这辞中的“灵”指我们重生之人的灵，

B. Accordingly, it places many demands and requirements on fallen man, and in so doing, it identifies sins and leads man to the knowledge of sin—Rom. 3:20; 4:15; 5:20.

Rom. 3:20 Because out of the works of the law no flesh shall be justified before Him; for through the law is the clear knowledge of sin.

Rom. 4:15 For the law works out wrath; but where there is no law, neither is there transgression.

Rom. 5:20 And the law entered in alongside that the offense might abound; but where sin abounded, grace has superabounded,

C. In this way man is both exposed and subdued by the law—3:19.

Rom. 3:19 Now we know that whatever things the law says, it speaks to those who are under the law, that every mouth may be stopped and all the world may fall under the judgment of God;

VI. As the wife, we should also serve the Lord in newness of spirit, not in oldness of letter—7:6:

Rom. 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

A. In 6:4 we have the newness of life for our living, and in 7:6 we have the newness of spirit for our service:

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

Rom. 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

1. Newness of life issues from our being identified with Christ's resurrection and is for our walk in our daily life.
2. Newness of spirit issues from our being discharged from the law and being joined to the resurrected Christ and is for our service to God.
3. Both newness of spirit and newness of life are results of the crucifixion of the old man.

B. Both newness of life and newness of spirit are related to the Spirit:

1. The newness of life is related to Christ Himself in His resurrection, who is the life-giving Spirit—1 Cor. 15:45b.

1 Cor. 15:45b ...the last Adam became a life-giving spirit.

2. The spirit in the phrase newness of spirit refers to our regenerated human

有主，就是那灵，住在其中——提后四 22：

提后 4:22 愿主与你的灵同在。愿恩典与你们同在。

- a 我们可以在灵的新样里服事，因为神更新了我们的灵。
 - b 凡与我们重生之灵有关的，一切都是新的。
 - c 我们重生的灵是新样的源头，因为主、神的生命与圣灵，都在我们重生的灵里。
 - d 在我们重生的灵里，一切都是新的；在我们重生的灵里，没有别的，只有新样。
- 三 我们需要领悟我们作为新人，已经脱离了旧人的律法，并且归与我们的新丈夫，就是复活的基督，使我们结果子给神，并在灵的新样里服事主。

spirit, in which the Lord as the Spirit dwells—2 Tim. 4:22:

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

- a. We may serve in newness of spirit because God has renewed our spirit.
 - b. Everything that is related to our regenerated spirit is new.
 - c. Our regenerated spirit is a source of newness because the Lord, the life of God, and the Holy Spirit are there.
 - d. Everything in our regenerated spirit is new; in our regenerated spirit there is nothing but newness.
- C. We need to realize that we, as the new man, are freed from the old man's law and have been married to our new Husband, the resurrected Christ, that we might bear fruit to God and serve the Lord in newness of spirit.

第五篇

内住的基督

Message Five

The Indwelling Christ

读经：罗八 9～11，28～29

- 罗 8:9 但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。
- 罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。
- 罗 8:11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身體。
- 罗 8:28 还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。
- 罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

壹 罗马八章可视为全本圣经的焦点和宇宙的中心；因此，我们若经历这一章，我们就在宇宙的中心。

- 罗 8:1 如此，现今那些在基督耶稣里的，就没有定罪了。
- 罗 8:2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。
- 罗 8:3 律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪，
- 罗 8:4 使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。
- 罗 8:5 因为照着肉体的人，思念肉体的事；照着灵的人，思念那灵的事。
- 罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。
- 罗 8:7 因为置于肉体的心思，是与神为仇，因它不服神的律法，也是不能服；
- 罗 8:8 而且在肉体里的人，不能得神的喜悦。
- 罗 8:9 但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。

Scripture Reading: Rom. 8:9-11, 28-29

- Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
- Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
- Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

I. **Romans 8 may be considered the focus of the entire Bible and the center of the universe; thus, if we are experiencing Romans 8, we are in the center of the universe.**

- Rom 8:1 There is now then no condemnation to those who are in Christ Jesus.
- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
- Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.
- Rom 8:5 For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit.
- Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- Rom 8:7 Because the mind set on the flesh is enmity against God; for it is not subject to the law of God, for neither can it be.
- Rom 8:8 And those who are in the flesh cannot please God.
- Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。
罗 8:11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身體。
罗 8:12 弟兄们，这样，我们并不是欠肉体的债，去照肉体活着。
罗 8:13 因为你们若照肉体活着，必要死；但你们若靠着那灵治死身体的行为，必要活着。
罗 8:14 因为凡被神的灵引导的，都是神的儿子。
罗 8:15 你们所受的不是奴役的灵，仍旧害怕；所受的乃是儿子名分的灵，在这灵里，我们呼叫：阿爸，父。
罗 8:16 那灵自己同我们的灵见证我们是神的儿女。
罗 8:17 既是儿女，便是后嗣，就是神的后嗣，和基督同作后嗣，只要我们与祂一同受苦，好叫我们也与祂一同得荣耀。
罗 8:18 因为我算定今时的苦楚，不配与将来要显于我们的荣耀相比。

罗 8:19 受造之物正在专切期待着，热切等待神的众子显示出来。
罗 8:20 因为受造之物服在虚空之下，不是自己愿意的，乃是因那叫它服的，
罗 8:21 指望着受造之物自己，也要从败坏的奴役得着释放，得享神儿女之荣耀的自由。
罗 8:22 我们知道一切受造之物一同叹息，一同受生产之苦，直到如今。
罗 8:23 不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。
罗 8:24 因为我们是盼望中得救的；只是所见的盼望不是盼望，谁还盼望他所见的？
罗 8:25 但我们若盼望所不见的，就必忍耐着热切等待。
罗 8:26 况且，那灵也照样帮同担负我们的软弱；我们本不晓得当怎样祷告，只是那灵亲自用说不出的叹息，为我们代求。

罗 8:27 那监察人心的，晓得那灵的意思，因为祂是照着神为圣徒代求。

罗 8:28 还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。
罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。
罗 8:30 祂所预定的人，又召他们来；所召来的人，又称他们为义；所称为义的人，又叫他们得荣耀。
罗 8:31 这样，对这些事，我们可说什么？神若帮助我们，谁能抵挡我们？
罗 8:32 神既不吝惜自己的儿子，为我们众人舍了，岂不也把万有和祂一同白白地赐给我们么？
罗 8:33 谁能控告神所拣选的人？有神称我们为义了。
罗 8:34 谁能定我们的罪？有基督耶稣已经死了，而且已经复活了，现今在神的右边，还为我们代求。
罗 8:35 谁能使我们与基督的爱隔绝？难道是患难么？是困苦么？是逼迫么？是饥饿么？是赤身么？是危险么？是刀剑么？
罗 8:36 如经上所记：“我们为你的缘故，终日被杀，人看我们如将宰的

Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Rom 8:12 So then, brothers, we are debtors not to the flesh to live according to the flesh;
Rom 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.
Rom 8:14 For as many as are led by the Spirit of God, these are sons of God.
Rom 8:15 For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!
Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
Rom 8:17 And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with Him that we may also be glorified with Him.
Rom 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.
Rom 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
Rom 8:20 For the creation was made subject to vanity, not of its own will, but because of Him who subjected it,
Rom 8:21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.
Rom 8:22 For we know that the whole creation groans together and travails in pain together until now.
Rom 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
Rom 8:24 For we were saved in hope. But a hope that is seen is not hope, for who hopes for what he sees?
Rom 8:25 But if we hope for what we do not see, we eagerly await it through endurance.
Rom 8:26 Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.
Rom 8:27 But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.
Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
Rom 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.
Rom 8:31 What then shall we say to these things? If God is for us, who can be against us?
Rom 8:32 Indeed, He who did not spare His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?
Rom 8:33 Who shall bring a charge against God's chosen ones? It is God who justifies.
Rom 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.
Rom 8:35 Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?
Rom 8:36 As it is written, "For Your sake we are being put to death all day long; we have been accounted

羊。”

罗 8:37 然而借着那爱我们的，在这一切的事上，我们已经得胜有余了。

罗 8:38 因为我深信，无论是死，是生，是天使，是掌权的，是现今的事，是要来的事，是有能的，

罗 8:39 是高，是深，或是别的受造之物，都不能叫我们与神的爱隔绝，这爱是在我们的主基督耶稣里的。

贰 罗马八章不是道理性的一章，而是经历性的一章；不是讲神圣三一的道，而是说到基督徒生活经历中的神圣三一。

叁 罗马八章启示，经过过程的三一神作为生命之灵的律，将神圣的生命赐给信徒，为着他们的生活——2, 6, 10~11, 26~29 节。

罗 8:2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。

罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。

罗 8:11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。

罗 8:26 况且，那灵也照样帮同担负我们的软弱；我们本不晓得当怎样祷告，只是那灵亲自用说不出的叹息，为我们代求。

罗 8:27 那鉴察人心的，晓得那灵的意思，因为祂是照着神为圣徒代求。

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罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

肆 罗马八章是论到包罗万有、赐生命的灵，作三一神的终极完成；这灵要使我们在生命、性情和彰显上，与基督一模一样；这就是罗马八章。

伍 “神的灵若住在你们里面，你们就不在肉体里，乃在灵里了”——9 节上：

罗 8:9 上 但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；…

as sheep for slaughter.”

Rom 8:37 But in all these things we more than conquer through Him who loved us.

Rom 8:38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers

Rom 8:39 Nor height nor depth nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.

II. Romans 8 is not a doctrinal chapter but an experiential chapter; it speaks not about the doctrine of the Trinity but about the Trinity in the experience of the Christian life.

III. Romans 8 reveals that the processed Triune God as the law of the Spirit of life gives the divine life to the believers for their living—vv. 2, 6, 10-11, 26-29.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Rom 8:26 Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.

Rom 8:27 But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.

Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

IV. Romans 8 concerns the all-inclusive life-giving Spirit as the ultimate consummation of the Triune God; this Spirit will make us exactly the same as Christ in life, nature, and expression; this is Romans 8.

V. “You are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you”—v. 9a:

Rom 8:9a But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you....

一 这章向我们启示，三一神——父、(15、) 子、(3, 29, 32、) 灵、(9, 11, 13~14, 16, 23, 26,) 如何将祂自己作为生命，分赐到我们这三部分(灵、魂、体) 的人里、(2, 6, 10~11,) 使我们成为祂的众子、(14~15, 19, 23, 29, 17,) 好构成基督的身体。(十二4~5。)

- 罗 8:15 你们所受的不是奴役的灵，仍旧害怕；所受的乃是儿子名分的灵，在这灵里，我们呼叫：阿爸，父。
- 罗 8:3 律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定了罪。
- 罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。
- 罗 8:32 神既不吝惜自己的儿子，为我们众人舍了，岂不也把万有和祂一同白白地赐给我们么？
- 罗 8:9 但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。
- 罗 8:11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。
- 罗 8:13 因为你们若照肉体活着，必要死；但你们若靠着那灵治死身体的行为，必要活着。
- 罗 8:14 因为凡被神的灵引导的，都是神的儿子。
- 罗 8:16 那灵自己同我们的灵见证我们是神的儿女。
- 罗 8:23 不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。
- 罗 8:26 况且，那灵也照样帮同担负我们的软弱；我们本不晓得当怎样祷告，只是那灵亲自用说不出的叹息，为我们代求。
- 罗 8:2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。
- 罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。
- 罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。
- 罗 8:11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。
- 罗 8:14 因为凡被神的灵引导的，都是神的儿子。
- 罗 8:15 你们所受的不是奴役的灵，仍旧害怕；所受的乃是儿子名分的灵，在这灵里，我们呼叫：阿爸，父。
- 罗 8:19 受造之物正在专切期望着，热切等待神的众子显示出来。
- 罗 8:23 不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。
- 罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。
- 罗 8:17 既是儿女，便是后嗣，就是神的后嗣，和基督同作后嗣，只要我

A. This chapter unveils to us how the Triune God—the Father (v. 15), the Son (vv. 3, 29, 32), and the Spirit (vv. 9, 11, 13-14, 16, 23, 26)—dispenses Himself as life (vv. 2, 6, 10, 11) into us, the tripartite men—spirit, soul, and body—to make us His sons (vv. 14-15, 19, 23, 29, 17) for the constituting of the Body of Christ (12:4-5).

- Rom 8:15 For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!
- Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
- Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- Rom. 8:32 Indeed, He who did not spare His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?
- Rom. 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.
- Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- Rom 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.
- Rom 8:14 For as many as are led by the Spirit of God, these are sons of God.
- Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.
- Rom. 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.
- Rom. 8:26 Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.
- Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.
- Rom 8:14 For as many as are led by the Spirit of God, these are sons of God.
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- Rom. 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
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- Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;
- Rom. 8:17 And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if

们与祂一同受苦，好叫我们也与祂一同得荣耀。

罗 12:4 正如我们一个身体上有好些肢体，但肢体不都有一样的功用；

罗 12:5 我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。

二 我们若让三一神的灵在我们里面安家，我们在经历中就不再在肉体里，乃在灵里了。

三 若是这样，三一神这灵就能从我们的灵，（八10，）扩展到我们心思所代表的魂里，（6，）至终甚至赐生命给我们必死的身体。（11。）

罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。

罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

罗 8:11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。

陆 “然而人若没有基督的灵，就不是属基督的”——9节下：

罗 8:9下 …然而人若没有基督的灵，就不是属基督的。

一 这说明，我们之属于基督，乃是在于祂的灵。

二 若没有基督的灵，若基督不是这灵，我们就无法联属于祂。

三 但基督是这灵，（林后三17，）且是在我们的灵里，（提后四22，）与我们成为一灵。（林前六17。）

林后 3:17 而且主就是那灵；主的灵在哪里，哪里就有自由。

提后 4:22 愿主与你的灵同在。愿恩典与你们同在。

林前 6:17 但与主联合的，便是与主成为一灵。

四 神的灵与基督的灵，不是二灵，乃是一灵。

五 保罗交互使用这两个名称，指明罗马八章二节的内住生命之灵，乃是整个三一神那包罗万有、赐生命的灵。

罗 8:2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。

六 九节提到神、那灵和基督。

罗 8:9 但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然

indeed we suffer with Him that we may also be glorified with Him.

Rom 12:14 Bless those who persecute you; bless and do not curse.

Rom 12:15 Rejoice with those who rejoice; weep with those who weep.

B. If we allow the Spirit of the Triune God to make His home in us, then in our experience we are in the spirit and are no longer in the flesh.

C. If we are so, the Triune God as the Spirit will be able to spread from our spirit (8:10) into our soul, represented by our mind (v. 6), and eventually He will even give life to our mortal body (v. 11).

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

VI. “Yet if anyone does not have the Spirit of Christ, he is not of Him”—v. 9b:

Rom 8:9b ...Yet if anyone does not have the Spirit of Christ, he is not of Him.

A. This shows that our being of Christ depends on His Spirit.

B. If there were no Spirit of Christ, or if Christ were not the Spirit, there would be no way for us to be joined to Him and to belong in Him.

C. However, Christ is the Spirit (2 Cor. 3:17), and He is in our spirit (2 Tim. 4:22) and is one spirit with us (1 Cor. 6:17).

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

D. The Spirit of God and the Spirit of Christ are not two Spirits but one.

E. Paul uses these titles interchangeably, indicating that the indwelling Spirit of life in verse 2 of Romans 8 is the all-inclusive life-giving Spirit of the entire Triune God.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

F. God, the Spirit, and Christ are all mentioned in verse 9.

Rom. 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if

而人若没有基督的灵，就不是属基督的。

anyone does not have the Spirit of Christ, he is not of Him.

七 在我们里面没有三位，只有一位，就是三一神的三一灵——约四 24，林后三 17，罗八 11。

G. There are not three in us; there is only one, the triune Spirit of the Triune God—John 4:24; 2 Cor. 3:17; Rom. 8:11.

约 4:24 神是灵；敬拜祂的，必须在灵和真实里敬拜。

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

林后 3:17 而且主就是那灵；主的灵在哪里，哪里就有自由。

2 Cor. 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

罗 8:11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

柒 “但基督若在你们里面，身体固然因罪是死的，灵却因义是生命”——10 节：

VII. “But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness”—v. 10:

罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。

Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

一 “基督…在你们里面”是整卷罗马书的重点：

A. “Christ...in you” is the crucial point in the book of Romans:

1 在三章，基督在十字架上流血救赎我们。

1. In chapter 3 Christ is on the cross, shedding His blood for our redemption.

2 在四章，基督在复活里。

2. In chapter 4 Christ is in resurrection.

3 在六章，我们在基督里面。

3. In chapter 6 we are in Christ.

4 在八章，基督是那灵在我们里面。

4. In chapter 8 Christ is the Spirit in us.

二 我们还未信主时，里面的灵是死的，外面的身体是活的。

B. Before we believed in the Lord, our spirit within was dead and our body without was alive.

三 现今我们有基督在里面，外面的身体固然因罪是死的，里面的灵却因义是生命。

C. Now that we have Christ in us, though our body without is dead because of sin, our spirit within is life because of righteousness.

四 基督进到我们里面作生命，暴露我们身体死的光景。

D. Christ's coming into us as life exposes the death situation of our body.

五 在我们的灵里，是基督这灵作义，结果是生命；但在我们的肉体里，是撒但作罪，结果是死。

E. In our spirit is Christ the Spirit as righteousness, resulting in life; but in our flesh is Satan as sin, resulting in death.

六 因着人的堕落，罪带着死进入人的身体，使其在神的事上是死而无能的：

F. Through the fall of man, sin, bringing death with it, entered the human body, causing it to become dead and impotent in the things of God:

1 虽然神已经在肉体中定罪了罪，（3，）但这罪还没有从人堕落的身体连根拔除。

1. Although God condemned sin in the flesh (v. 3), this sin has not been uprooted or eradicated from man's fallen body.

罗 8:3 律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。

Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

2 因此，我们的身体仍是死的。

七 罗马十章十节的灵，指重生之人的灵，与堕落之人的身体相对。

罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。

八 因义是生命的这灵，指我们人的灵，不是指神的灵。

九 我们的灵不仅蒙了重生被点活，并且成了生命：

1 当我们相信基督，祂这神圣的生命之灵，就进到我们的灵里，与我们的灵调和。

2 这二灵因而成为一灵——林前六 17。

林前 6:17 但与主联合的，便是与主成为一灵。

十 在神的称义里，我们已经得着祂所赐给我们的义，就是三一神自己，进到我们的灵里——罗八 10：

罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。

1 这义带来生命——五 18，21。

罗 5:18 如此说来，借着一次的过犯，众人都被定罪，照样，借着一次的义行，众人也都被称义得生命了。

罗 5:21 使罪怎样在死中作王，恩典也照样借着义作王，叫人借着我们的主耶稣基督得永远的生命。

2 因此，我们的灵不仅是活的，而且是生命。

捌 “那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体”——八 11：

罗 8:11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。

一 在本节有完整的三一神——“那叫耶稣从死人中复活者”、“基督”、并“祂住在你们里面的灵”。

二 基督将自己分赐到信徒里面，由“赐生命给

2. Hence, our body is still dead.

G. The spirit in Romans 8:10 is the regenerated human spirit, in contrast to the fallen human body.

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

H. The spirit's being life because of righteousness refers to our human spirit, not to the Spirit of God.

I. Our spirit has not only been regenerated and made living; it has become life:

1. When we believed in Christ, He as the divine Spirit of life came into our spirit and mingled Himself with it.

2. The two spirits thereby have become one spirit—1 Cor. 6:17.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

J. In God's justification we have received righteousness, which is the Triune God Himself entering into our being, into our spirit—Rom. 8:10:

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

1. This righteousness results in life—5:18, 21.

Rom. 5:18 So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.

Rom. 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

2. Now our spirit is not merely living but is life.

VIII. “If the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you”——8:11:

Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

A. In this verse we have the entire Triune God—“the One who raised Jesus from the dead,” “Christ,” and “His Spirit who indwells you.”

B. Christ is dispensing Himself into the believers, as shown by the words

你们必死的身体”所表示，指明分赐不只发生在我们这人的中心，也达到圆周，达到我们全人。

三 “赐生命”不是指神医，乃是指我们让神的灵安家在我们里面，用神的生命浸透我们全人的结果。

四 这样，祂就将祂的生命赐给我们必死、渐死的身体，不仅医治身体，更叫身体活过来，以完成神的旨意。

give life to your mortal bodies, which indicate that the dispensing not only occurs at the center of our being but also reaches to the circumference, to our whole being.

C. Give life does not refer to divine healing but to the result of our allowing the Spirit of God to make His home in us and saturate our entire being with the divine life.

D. In this way He gives His life to our mortal, dying body, not merely to heal it but also that it may be enlivened to carry out His will.