第八周

三一神作生命
分赐到三部分的人里，
乃是根据祂的公义，
借着祂的圣别，而达到祂的荣耀

诗歌：764

读经：罗一 17，六 19、22，八 2、6、10～11、18、21，九 23，十一 36，十二 1～5，十六 27

罗 1:17 因为神的义在这福音上，本于信显示与信，如经上所记：“义人必本于信得生并活着。”

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 6:22 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 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 8:18 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 8:21 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 9:23 且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富；

罗 11:36 因为万有都是本于祂、借着祂并归于祂；愿荣耀归与祂，直到永远。阿们。

Week Eight

The Dispensing of the Triune God as Life into the Tripartite Man according to His Righteousness, through His Holiness, and unto His Glory

Hymns: E948

Scripture Reading: Rom. 1:17; 6:19, 22; 8:2, 6, 10-11, 18, 21; 9:23; 11:36; 12:1-5; 16:27

Rom. 1:17 For the righteousness of God is revealed in it out of faith to faith, as it is written, "But the righteous shall have life and live by faith."

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

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. 8:18 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. 8:21 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. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,

Rom. 11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

罗 12:1 所以弟兄们，我借着神的怜恤劝你们，将身体献上，当作圣别并讨神喜悦的活祭，这是你们合理的事奉。
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 12:3 我借着所赐给我的恩典，对你们各人说，不要看自己过于所当看的，乃要照着神所分给各人信心的度量，看得清明适度。

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。
罗 16:27 愿荣耀借着耶稣基督，归与这位独一、智慧的神，直到永永远远。阿们。

Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.
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. 12:3 For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.
Rom. 12:4 For just as in one body we have many members, and all the members do not have the same function,
Rom. 12:5 So we who are many are one body in Christ, and individually members one of another.

Rom. 16:27 To the only wise God through Jesus Christ, to Him be the glory forever and ever. Amen.

【周一】

壹 神永远的经纶，乃是要将祂自己作为生命之灵的律分赐到人里面，好使祂公义、圣别和荣耀的神圣属性，成为人的人性美德，使神得着团体的彰显，就是在众地方召会里基督身体的实际，终极完成新耶路撒冷，作为公义、圣别且荣耀的城—创二 9，约十 10 下，十四 6 上，林前十五 45 下，罗八 2，彼后三 13，启二一 2、9 ～ 11：

一 神的愿望就是把祂自己作到我们里面，到一个地步，祂成为我们，我们成为祂，我们与祂在生命、性情和形像上完全相像；这乃是祂经纶的登峰造极—约一 12 ～ 13，彼后一 4，林后三 18。

二 人是按着神的形像被造为活的器皿，以接受并盛装神作生命，使神得着生命的复制、复本—创一 26，二 7，罗九 21、23，林后四 7，约十二 24。

§ Day 1

I. God's eternal economy is to dispense Himself as the law of the Spirit of life into man so that His divine attributes of righteousness, holiness, and glory would become man's human virtues for God's corporate expression as the reality of the Body of Christ in the local churches to consummate the New Jerusalem as the city of righteousness, holiness, and glory—Gen. 2:9; John 10:10b; 14:6a; 1 Cor. 15:45b; Rom. 8:2; 2 Pet. 3:13; Rev. 21:2, 9-11:

A. God's desire is to work Himself into us to the extent that He becomes us and we become Him, that we and He become completely identical in life, nature, and image; this is the pinnacle of His economy—John 1:12-13; 2 Pet. 1:4; 2 Cor. 3:18.

B. Man was created in the image of God as a living vessel to receive and contain God as life for the reproduction, the duplication, of God in life—Gen. 1:26; 2:7; Rom. 9:21, 23; 2 Cor. 4:7; John 12:24.

【周二】

贰 基督死在十字架上，满足了神公义、圣别和荣耀的要求，然后祂复活成为分赐生命

§ Day 2

II. Christ died on the cross to satisfy the requirements of God's righteousness, holiness, and glory and was resurrected to

的灵作为生命树的实际，而成为我们的公义、圣别和荣耀—创三24，林前十五45下，一30，参弗五25～27：

一 三一神的生命分赐到我们三部分的人里面，使我们成为生命人，作神的儿子和基督的肢体，以构成基督的身体，作祂的彰显，因而完成神原初的心意—创二7、9，罗八14，十二5：

1 “生命〔原文，zoe，奏厄〕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”—八2。

2 “基督若在你们里面，身体固然因罪是死的，灵却因义是生命〔原文，zoe，奏厄〕”—10节。

3 “心思置于灵，乃是生命〔原文，zoe，奏厄〕平安”—6节。

4 “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〔原文，zoe，奏厄〕给你们必死的身体”—11节。

【周三】

二 围着神宝座的虹，其三种主要的颜色是蓝色（蓝宝石宝座的颜色，表征神的公义—结一26，诗八九14）、红色（圣别之火的颜色，表征神的圣别—结一4、13、27，来十二29）以及黄色（光耀的金银合金的颜色，表征神的荣耀—结一4、27，来一3）。

三 虹围着神的宝座，表征神是立约的神，是信实的神，在祂审判地时，要遵守祂的新约，将生命的新样分赐到祂所拣选的人里面，使他们成为新耶路撒冷—创九8～17，启四3，二一2，

become the life-dispensing Spirit as the reality of the tree of life to be our righteousness, holiness, and glory—Gen. 3:24; 1 Cor. 15:45b; 1:30; cf. Eph. 5:25-27:

A. The life of the Triune God dispensed into our tripartite being makes us men of life to be God’s sons and the members of Christ to constitute the Body of Christ for His expression, thus fulfilling God’s original intention—Gen. 2:7, 9; Rom. 8:14; 12:5:

1. “The law of the Spirit of life [Gk. zoe] has freed me in Christ Jesus from the law of sin and of death”—8:2.

2. “If Christ is in you, though the body is dead because of sin, the spirit is life [Gk. zoe] because of righteousness”—v. 10.

3. “The mind set on the spirit is life [Gk. zoe] and peace”—v. 6.

4. “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 [Gk. zoe] to your mortal bodies through His Spirit who indwells you”—v. 11.

§ Day 3

B. The three primary colors of the rainbow around God’s throne are blue (the color of the sapphire throne, which signifies God’s righteousness—Ezek. 1:26; Psa. 89:14), red (the color of the sanctifying fire, which signifies God’s holiness—Ezek. 1:4, 13, 27; Heb. 12:29), and yellow (the color of the glowing electrum, which signifies God’s glory—Ezek. 1:4, 27; Heb. 1:3).

C. The rainbow around God’s throne signifies that God is the covenanting God, the faithful God, who will keep His new covenant to impart the newness of life into His chosen ones to make them the New Jerusalem while executing His judgment upon the earth—Gen. 9:8-17; Rev. 4:3;

罗六 4，结一 26 ～ 28，三六 26 ～ 27：

1 虹是神信实守约的记号，不再有死的审判；我们必须活在新约之下，不信任何失败、软弱、黑暗或消极的事物；我们是有约的人，我们有一节应许的经文可以应付每一处境—哀三 22 ～ 23，罗八 1，林后十二 9，提后一 10，二 1，犹 24，约壹一 9，林前一 9。

2 我们在召会生活中可以放心，可以平安，因为不再有死亡了；我们越说“不再有”，就越领略我们没有死亡，没有失败，没有软弱，没有黑暗，因为我们是活在神的约之下，不是活在我们的感觉、我们的定罪或任何的环境之下。

3 我们借着神在约中大而宝贵的应许（彼后一 4），已得到了安全、保证和保护；神的约宣告说，每当乌云密布，我们必须将神的信实呼求出来，那也就是“将虹呼求出来”。

4 神对祂的话信实，祂的话就是遗命，就是约（林前一 9，约壹一 9）；召会人乃是在约之下的人；因此，实际上我们可以称为“约的召会”。

【周四】

四 这道虹属灵的实际应当显于今天的召会；我们需要给神完全的机会，使祂这圣别的火在我们里面作工，而让神以祂公义的同在充满我们，好叫祂借着我们配搭为团体的基督，使祂的荣耀得着辉煌的彰显—结一 5 ～ 14、26 ～ 28。

五 公义、圣别和荣耀的虹所表征的基督自己，乃是神赐给祂子民的约，使他们得以“基督化”，就是使他们在生命、性情和彰显上，但不在神格上，与祂一模一样—赛四二 6，来八 10 ～ 12。

21:2; Rom. 6:4; Ezek. 1:26-28; 36:26-27:

1. The rainbow is a sign of God’s faithfulness in keeping His covenant that there will be no more judgment of death; we must live under the new covenant and not believe in any failure, weakness, darkness, or negative thing; we are the covenanted people, who have a verse of promise to meet every situation—Lam. 3:22-23; Rom. 8:1; 2 Cor. 12:9; 2 Tim. 1:10; 2:1; Jude 24; 1 John 1:9; 1 Cor. 1:9.

2. We may be assured and at peace in the church life, for there is no more death; the more we say, “No more,” the more we realize that we have no death, no failure, no weakness, and no darkness because we are living under God’s covenant, not under our feelings, our convictions, or any environment.

3. We are secured, guaranteed, and protected by the great and precious promises in God’s covenant (2 Pet. 1:4); God’s covenant declares that whenever the sky is cloudy, we must call God’s faithfulness to come, which means that we “call out the rainbow.”

4. God is faithful to His Word, and His Word is the testament, the covenant (1 Cor. 1:9; 1 John 1:9); the church people are a people under the covenant; thus, we can actually be called “the church of the covenant.”

§ Day 4

D. The spiritual reality of this rainbow should be manifest in the church today; we need to allow God to fill us with His righteous presence by giving Him the full opportunity to work in us as the sanctifying fire for His radiant expression of glory through our coordination as the corporate Christ—Ezek. 1:5-14, 26-28.

E. Christ Himself, signified by the rainbow of righteousness, holiness, and glory, is the covenant of God given to His people for their “Christification,” which is to make them exactly the same as He is in life, nature, and expression but not in the Godhead—Isa. 42:6; Heb. 8:10-12.

六 基督是从神给我们的智慧，将祂自己传输到我们里面作为公义（使我们在灵里得重生）、圣别（使我们在魂里被变化）和救赎（使我们的身体得着荣耀）—林前一30，罗八10，十二2，八23，腓三21。

七 基督作为神万般的智慧传输到我们里面，使我们成为三一神的杰作，作祂一切所是的智慧展示，就是祂的诗章，彰显祂无穷的智慧和神圣的设计—林前一30，弗二10，三9～11。

八 在永远里，我们作为新耶路撒冷（这城的根基显出一道虹的样子—启二一19～20），将是一道虹，见证神是信实的，必要成就祂的新约，将我们作成公义、圣别和荣耀，与祂一模一样—10～11节。

F. Christ is wisdom to us from God, transmitting Himself into us as righteousness (that we might be reborn in our spirit), sanctification (that we might be transformed in our soul), and redemption (that we might be glorified in our body)—1 Cor. 1:30; Rom. 8:10; 12:2; 8:23; Phil. 3:21.

G. The transmission of Christ, as the multifarious wisdom of God, into our being makes us the masterpiece of the Triune God as the wise exhibition of all that He is, a poem expressing His infinite wisdom and divine design—1 Cor. 1:30; Eph. 2:10; 3:9-11.

H. In eternity as the New Jerusalem (a city whose foundations have the appearance of a rainbow—Rev. 21:19-20), we will be a rainbow to testify of God's faithfulness to carry out His new covenant in making us exactly the same as He is as righteousness, holiness, and glory—vv. 10-11.

【周五】

§ Day 5

叁 罗马书启示，每一个召会都必须有神的公义（神的手续）为基础，神的圣别（神的性情）为过程，以及神的荣耀（神的彰显）为目标，好把我们带进神的心，就是要借着众地方召会得着基督身体的实际—一17，八10，六19、22，八18、21，九23，十一36～十二5，十六27：

III. Romans reveals that in every church there must be the base of God's righteousness (God's procedure), the process of God's holiness (God's nature), and the goal of God's glory (God's expression) to bring us into the heart of God to have the reality of the Body of Christ through the local churches—1:17; 8:10; 6:19, 22; 8:18, 21; 9:23; 11:36—12:5; 16:27:

一 罗马书启示，神的帐幕乃是身体生活，实化于召会生活（十二～十六），以公义（三21～五11）、圣别（12～八13）和荣耀（14～39）为基本结构：

A. Romans reveals the tabernacle of God as the Body life realized in the church life (chs. 12—16) with the basic structure of righteousness (3:21—5:11), holiness (v. 12—8:13), and glory (vv. 14-39):

1 借着基督的救赎得称为义是在外院，圣别是在圣所，得荣是在至圣所。

1. Justification through Christ's redemption is in the outer court, sanctification is in the Holy Place, and glorification is in the Holy of Holies.

2 召会生活是三一神与蒙祂拣选之人的调和；他们被

2. The church life is the Triune God mingled with His chosen people, who are

称义、圣别、荣化，并建造在一起，成为帐幕，就是在众地方召会里基督身体的实际，终极完成于新耶路撒冷，神终极的帐幕—启二一 3。

3 三一神的分赐是根据祂的公义，借着祂的圣别，而达到祂的荣耀；三一神作为生命之分赐的最终目标，乃是荣耀，就是神在召会里并借着召会作为基督身体而有的彰显—罗五 17，六 19 ～ 23，八 18、21，十六 27，弗三 16 ～ 21。

二 基督的死是为着神的公义，基督的复活是为着神的圣别，而基督的升天是为着神的荣耀；当基督回来时，祂圣徒的得荣就要得着终极完成。

三 基督作我们的代替，为我们死在十字架上，以满足神公义的要求，使我们得称义，好叫祂能将自己作为生命分赐到我们里面—约十九 34，罗一 17，三 23 ～ 25，五 18，启二二 14：

1 一个正确的基督徒乃是已经与基督同死，并且天天照着这个事实行事为人的人；信徒若活在天然里，他就是不义的，但他若经历十字架的死，他就会在每一件事上，与每一个人，甚至在每一方面都是义的—加二 20，林后三 9。

2 唯有基督的死，以及我们与基督的同死，能满足神公义的要求，并给神有立场，公义地将祂自己作为神圣的生命分赐到我们全人里面，使我们被生命吞没，而成为生命的城—罗八 10、6、11，林后五 4。

3 新约执事的生活与事奉，乃是走义路，承认我们没有任何资格作神的仆人，我们是一个在肉体里的人，除了死与埋葬以外，一无用处，借此活出并真正彰显基督—太三 13 ～ 17，二一 32。

justified, sanctified, glorified, and built together to be the tabernacle, the reality of the Body of Christ in the local churches to consummate in the New Jerusalem, the ultimate tabernacle of God—Rev. 21:3.

3. The dispensing of the Triune God is according to His righteousness, through His holiness, and unto His glory; the ultimate goal of the dispensing of the Triune God as life is glory, the expression of God in and through the church as the Body of Christ—Rom. 5:17; 6:19-23; 8:18, 21; 16:27; Eph. 3:16-21.

B. Christ's death is for God's righteousness, Christ's resurrection is for God's holiness, and Christ's ascension is for God's glory; when Christ comes back, the glorification of His saints will be consummated.

C. As our Substitute, Christ died on the cross for us in order to fulfill God's righteous requirements for our justification so that He could dispense Himself as life into us—John 19:34; Rom. 1:17; 3:23-25; 5:18; Rev. 22:14:

1. A proper Christian is one who has died with Christ and who conducts himself daily according to this fact; if a believer lives in a natural way, he will be unrighteous, but if he experiences the death of the cross, he will be righteous in everything, with everyone, and in every way—Gal. 2:20; 2 Cor. 3:9.

2. Only the death of Christ and our death with Christ fulfill the requirements of God's righteousness and give God the ground to righteously dispense Himself as the divine life into our entire being so that we may be swallowed up by life to be the city of life—Rom. 8:10, 6, 11; 2 Cor. 5:4.

3. To live and serve as a minister of the new covenant is to take the way of righteousness, the living out and genuine expression of Christ, by recognizing that we do not have any qualification to be a servant of God, that as a man in the flesh we are good for nothing except death and burial—Matt. 3:13-17; 21:32.

【周六】

四 圣化乃是圣别的主观活动；这乃是活动中的圣别：

1 圣化乃是复活的基督作为“那灵那圣的”，就是在我们灵里那圣别的灵，将祂自己作为神的圣别性情，作到我们里面，使我们成为圣城—帖前五 23，罗六 19、22，十五 16，八 4。

2 神圣的圣别，在完成神圣的经纶上是主持线，就是神生机救恩的过程，作为神的行动，使人在生命和性情上成为神，但无分于神格—来二 10 ～ 11，弗一 4 ～ 5，启二一 2。

3 新约执事的生活与事奉，乃是在生命的新样中生活行动，并在灵的新样里服事，作神福音勤奋的祭司，将得救的罪人呈献给神，作为在圣灵里得以圣别，可蒙悦纳的供物—罗六 4，七 6，十五 16。

五 三一神之分赐的终极目标，是让神借着基督的身体得彰显，在召会里得着荣耀—弗三 20 ～ 21，罗八 19、21、28 ～ 30，十六 27：

1 约翰十七章里的一就是召会；当这个一借着全然否认己而完全实现时，子就在召会中荣耀父—1、21 ～ 23 节。

2 这指明哪里有正当的召会生活，父就在哪里得着荣耀，因为召会生活将父彰显出来。

3 新约执事的生活与事奉，乃是一切都为荣耀神而行，使基督被高举—罗十一 36，林前十 31，腓一 20，林后四 5。

六 三一神作生命的分赐，乃是根据祂的公义，借着祂的圣别，而达到祂的荣耀；这是为使我们成为新耶路撒冷，有基督作我们公义的稳固根

§ Day 6

D. Sanctification is the subjective activity of holiness; it is holiness in action:

1. Sanctification is the resurrected Christ as “the Spirit the Holy,” the sanctifying Spirit in our spirit, working Himself as God’s holy nature into our being to make us the holy city—1 Thes. 5:23; Rom. 6:19, 22; 15:16; 8:4.

2. The divine sanctification is the holding line in the carrying out of the divine economy, the process of God’s organic salvation as God’s move to deify man, making man God in life and in nature but not in the Godhead—Heb. 2:10-11; Eph. 1:4-5; Rev. 21:2.

3. To live and serve as a minister of the new covenant is to walk in newness of life and serve in newness of spirit as a laboring priest of the gospel of God in order to present the saved sinners to God as an acceptable offering sanctified in the Holy Spirit—Rom. 6:4; 7:6; 15:16.

E. The ultimate goal of the dispensing of the Triune God is that God would be expressed through the Body of Christ for His glory in the church—Eph. 3:20-21; Rom. 8:19, 21, 28-30; 16:27:

1. The oneness in John 17 is the church; when the oneness is realized in a thorough way, by the full denial of the self, the Son glorifies the Father in the church—vv. 1, 21-23.

2. This indicates that wherever there is the proper church life, there is the glorification of the Father, for the church life expresses the Father.

3. To live and serve as a minister of the new covenant is to do all to the glory of God for the exaltation of Christ—Rom. 11:36; 1 Cor. 10:31; Phil. 1:20; 2 Cor. 4:5.

F. The dispensing of the Triune God as life according to His righteousness, through His holiness, and unto His glory is for us to become the New Jerusalem with Christ as our solid foundation of righteousness, our pure

基，作我们圣别的纯净构成成分，并作我们荣耀的辉煌彰显—启二一 2、9 ～ 11。

七 因此，那灵就是经过过程并终极完成的神，新妇就是经过过程并终极完成的召会，二者在生命里联结为一，作永世里爱的对偶—二二 17 上，参林前六 17。

constituent of holiness, and our radiant expression of glory—Rev. 21:2, 9-11.

G. Thus, the Spirit, as the processed and consummated God, and the bride, as the processed and consummated church, are joined to become a loving pair of one entity in life for eternity—22:17a; cf. 1 Cor. 6:17.

第八周▪周一

晨兴喂养

罗八2“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。”

6“因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

“生命之灵”…这辞在全本圣经里只用过一次。罗马书直到八章二节才启示“生命之灵”这辞。然而，在八章以前，的确有好几次说到神圣、永远、非受造的生命。生命这辞在罗马书里首次出现在一章十七节；这节说，义人必本于信得生（生命）并活着。这里义人本于信所得的生命，是指神圣的生命。生命这辞在罗马书里第二次出现在二章七节，那里告诉我们：“凡恒心行善，寻求荣耀、尊贵和不朽坏的，就以永远的生命报应他们。”我们若不断寻求神，祂就会赐给我们永远的生命。五章十节说，我们要在祂的生命里得救；五章十七节告诉我们，我们受洋溢之恩，并洋溢之义的恩赐以后，就要在生命中作王。五章十八节提起称义得生命；五章二十一节说，恩典作王，叫人得永远的生命。六章四节告诉我们，要在生命的新样中生活行动。二十二至二十三节说，永远的生命是圣别的结局，并且神的恩赐，在我们的主基督耶稣里，乃是永远的生命。因此，罗马书前六章多次说到神圣的生命。生命是神救恩的目标。神救赎了我们，称义了我们，并使我们与祂和好了，使我们有分于这生命。一旦我们接受这生命，我们就应当在生命里得救，在生命中作王，在生命的新样中生活行动，并在生命里被圣别（罗马书生命读经，一九八至一九九页）。

信息选读

WEEK 8 — DAY 1

Morning Nourishment

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.

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

This term [the Spirit of life] is used only once in the entire Bible. In the book of Romans the term the Spirit of life is not revealed until 8:2. However, before chapter 8 we do have several references to the divine, eternal, uncreated life. The first occurrence of this word life in the book of Romans is in 1:17, which says that the righteous shall have life and live by faith. The word life in this verse denotes the divine life. The second occurrence of this word in Romans is in 2:7, where we are told that “to those who by endurance in good work seek glory and honor and incorruptibility, life eternal.” If we continually seek God, He will give us life eternal. Romans 5:10 says that we will be saved in His life, and 5:17 tells us that, after receiving the abundance of grace and of the gift of righteousness, we will reign in life. Romans 5:18 mentions justification of life, and 5:21 says that grace might reign unto eternal life. In 6:4 we are told to walk in newness of life. Romans 6:22-23 says that eternal life is the end of sanctification and that the gift of God is eternal life in Christ Jesus our Lord. Thus, in the first six chapters of Romans, there are many references to the divine life. Life is the goal of God’s salvation. God has redeemed us, justified us, and reconciled us so that we might share this life. Once we receive it, we should be saved in life, reign in life, walk in newness of life, and be sanctified in life. (Life-study of Romans, pp. 162-163)

Today's Reading

在罗马一至六章，保罗九次说到生命。如今，在八章二节，他忽然在“生命之灵”这辞里，将生命与那灵联在一起。…得生命的路是那灵，在祂的生命里得救的路是那灵，在生命中作王的路是那灵，在生命的新样中生活行动的路是那灵，在生命里圣别的路是那灵。那灵就是路。生命属于那灵，那灵是生命的，二者实际上乃是一。我们绝不能将生命与那灵分开，也不能将那灵与生命分开。主耶稣自己说，“赐人生命的乃是灵，…我对你们所说的话，就是灵，就是生命。”（约六63）在这话里，主耶稣将灵与生命联在一起。我们若有那灵，就有生命；我们若没有那灵，就没有生命。我们若在那灵里生活行动，就在生命里生活行动；但我们若不在那灵里生活行动，就不在生命的新样中生活行动。因此，经历神圣、永远、非受造之生命的路乃是那灵。

生命这辞在罗马八章用了四次。二节提到生命之灵的律。六节说，心思置于灵，乃是生命。九至十节告诉我们，基督若在我们里面，我们的灵就因义是生命。十一节说，内住的灵必赐生命给我们必死的身体。本章第一次提起生命乃与圣灵有关，第二次与我们的心思有关，第三次与我们的灵相联，第四次是我们身体的事。罗马八章揭示四重生命。首先生命是那灵。然后那灵进入我们灵里，使我们的灵成为生命。再后那灵又从我们的灵扩展到我们的心思里，使我们的心思成为生命。那灵甚至将这生命分赐到我们必死的身体里，使罪的身体成为生命的身体。我们有四重生命。这一切的中心是住在我们灵里的圣灵。这生命要从我们的灵扩展到我们的心思，遍及我们的全魂，甚至达到我们身体所有的肢体。至终，我们的全人要被生命充满，我们就会成为生命的人。你看见了这个么？我们可称此为四重生命。那灵是生命，我们的灵是生命，我们的心思是生命，甚至我们的身体也是生命的。因此，在罗马八章和前面各章之间的关联是生命加上那灵（罗马书生命读经，一九九至二〇一页）。

参读：罗马书生命读经，第十四篇。

In Romans 1 through 6 Paul refers to life nine times. Now, in Romans 8:2, he suddenly joins life with the Spirit in the phrase the Spirit of life. The way to have life is the Spirit. The way to be saved in His life is the Spirit. The way to reign in life is the Spirit. The way to walk in newness of life is the Spirit. The way to be sanctified in life is the Spirit. The Spirit is the way. Life belongs to the Spirit, and the Spirit is of life. These two are actually one. We can never separate life from the Spirit, nor the Spirit from life. The Lord Jesus Himself said, “It is the Spirit who gives life…the words which I have spoken to you are spirit and are life” (John 6:63). In this word the Lord Jesus connected the Spirit and life. If we have the Spirit, we have life; if we do not have the Spirit, we do not have life. If we walk by the Spirit, we walk in life, but if we do not walk by the Spirit, we do not walk in the newness of life. Thus, the way to experience the divine, eternal, uncreated life is the Spirit.

The word life is used four times in Romans 8. Verse 2 mentions the law of the Spirit of life. Romans 8:6 says that the mind set on the spirit is life. In Romans 8:10 we are told that if Christ is in us, our spirit is life because of righteousness. Romans 8:11 says the indwelling Spirit will give life to our mortal bodies. The first time life is mentioned in this chapter, it is connected to the Holy Spirit, the second time it is related to our mind, the third time it is associated with our spirit, and the fourth time it is a matter of our body. Romans 8 unveils a fourfold life. First, life is the Spirit. Then the Spirit comes into our spirit to make our spirit life. Then the Spirit spreads from our spirit into our mind to make our mind life. The Spirit even imparts this life into our mortal bodies to make the body of sin a body of life. We have a fourfold life. The focus of it all is the Holy Spirit indwelling our spirit. This life will spread from our spirit into our mind and throughout our whole soul, even reaching all the members of our body. Eventually, our whole being will be filled with life, and we will be a man of life. Have you ever seen this? We may call this the fourfold life. The Spirit is life, our spirit is life, our mind is life, and even our body is of life. Thus, the connection between Romans 8 and all the foregoing chapters is life plus the Spirit. (Life-study of Romans, pp. 163-164)

Further Reading: Life-study of Romans, msg. 14

第八周▪周二

晨兴喂养

罗八 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。”

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。”

在罗马书里，保罗首先说到定罪这个主题，然后往前说到称义、圣别和得荣。神对付我们时，总是顾到祂的三个神圣属性—祂的公义、圣别和荣耀。…公义与神的行动、作法、行为和活动有关；…圣别是神的性情；…荣耀是神自己得着彰显。…所以，在公义里我们看见神的作法，在圣别里我们看见神的性情，在荣耀里我们看见神得着彰显。罗马书的三段—称义、圣别和得荣—是照着神的这三个属性构成的：称义是照着神的公义，圣别（sanctification）是照着神的圣别（holiness），得荣是照着神的荣耀（罗马书生命读经，二四一页）。

信息选读

在神救恩的第一阶段，我们有分于神的公义。这是称义。…在第二阶段，我们在圣别的过程中，神在这过程中将祂神圣的性情作到我们里面。…虽然我们外面已得着并有分于神的公义，但神的圣别需要作到我们里面。神救恩的第二阶段，是祂将祂圣别的性情作到我们这人里面。

为了完成这事，神经过了过程，成了便利的生命之灵（罗八 2）。…在祂经过过程以前，祂能创造世界，但祂不能进入祂的造物里面。虽然祂能在我们以外作许多事，但祂不能进入我们里面，直到祂经过了成为肉

WEEK 8 — DAY 2

Morning Nourishment

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.

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

In the book of Romans Paul first covers the subject of condemnation and then proceeds to cover justification, sanctification, and glorification. As God deals with us, He always cares for three of His divine attributes—His righteousness, holiness, and glory...Righteousness is related to God's acts, to His ways, actions, and activities...Holiness is God's nature...Glory is God Himself expressed...Therefore, in righteousness we see God's ways, in holiness we see God's nature, and in glory we see God expressed. Three of the sections in Romans—justification, sanctification, and glorification—were composed according to these three attributes of God: justification according to God's righteousness, sanctification according to God's holiness, and glorification according to God's glory. (Life-study of Romans, p. 197)

Today's Reading

In the first stage of God's salvation [justification], we participate in the righteousness of God...In the second stage we are in the process of sanctification, a process in which God works His divine nature into us... Although we have obtained and participated in God's righteousness outwardly, God's holiness needs to be wrought into us inwardly. The second stage of God's salvation is that He works His holy nature into our being.

In order to accomplish this, God has been processed into the available Spirit of life (Rom. 8:2)...Before He was processed, He was able to create the world, but He was unable to enter into His creature. Although He could do many things outside of us, He could not come into us until He had passed

体、钉十字架和复活的完整过程。祂既经过过程，就成了便利的生命之灵，如今仍然是。现今祂像供人呼吸的空气一样（约二十 22），很容易进到我们里面。…基督这赐生命的灵在我们里面，我们的灵就因义是生命（罗八 10）。主借着重生，已使我们的灵成为生命。现今，祂是在我们灵里的生命之灵，正将祂自己从我们的灵扩展到我们的魂—我们的心思、情感和意志里。至终，祂甚至要扩展到我们必死的身体里。这样，神就以祂自己浸透我们；这浸透称为圣别。借着这浸透，神就将祂自己同祂圣别的性情作到我们全人里面，作到我们的灵、魂和体里面（帖前五 23）。因此，我们全人将完全被祂圣别的性情弥漫、圣别。现今我们正经过这圣别的过程，这是神救恩的第二阶段。

在下一阶段，我们要被提并得荣。那将是我们的身体得赎。得荣的意思是，我们卑贱的身体改变形状，成为荣耀的身体（腓三 21）。那时我们要完全并绝对被带进作我们荣耀的神自己里面。然后我们要完全得荣耀。

神救恩的第一阶段，称义，顾到我们的灵；第二阶段，圣别，主要是对付我们的魂，也有一点浸透我们的身体；第三阶段，得荣，与我们物质的身体有关。在罗马八章十节保罗说，基督若在我们里面，我们的灵就因义是生命，这意思是在神的称义里，我们得着了义。借着这义，我们的灵已活过来，并实际成为生命。然而，我们的魂里还没有神圣的生命。所以，我们需要借着将心思置于灵，与内住的基督合作，使生命之灵能以祂自己浸透我们的心思。这样，我们的心思就会成为生命。我们若继续合作，这浸透并扩展的一位，甚至要将祂自己从我们的灵扩展到我们必死的身体里。然后我们只需要等候我们的身体被带进祂荣耀里的时候，那将是我们的得荣（罗马书生命读经，二四二至二四三页）。

参读: 罗马书生命读经，第十七、三十二、六十篇。

through the complete process of incarnation, crucifixion, and resurrection. Since being processed, He has become and still is the available Spirit of life. Now, like the air for breathing (John 20:22), it is so easy for Him to enter into us…Since Christ, the life-giving Spirit, is in us, our spirit is life because of righteousness (Rom. 8:10). The Lord has made our spirit life by regeneration. Now, as the Spirit of life in our spirit, He is spreading Himself from our spirit into our soul—into our mind, emotion, and will. Eventually, He will even expand into our mortal body. In such a way God saturates us with Himself. This saturation is called sanctification. Through this saturation God works Himself with His holy nature into our entire being—into our spirit, soul, and body (1 Thes. 5:23). Thus, our whole being will be fully permeated, sanctified, with His holy nature. We are presently undergoing this process of sanctification, the second stage of God's salvation.

In the next stage we will be raptured and glorified. That will be the redemption of our body. Glorification means to transfigure our vile body into a glorious body (Phil. 3:21). At that time we will be completely and absolutely brought into God Himself as our glory. Then we will be fully glorified.

The first stage of God's salvation, justification, takes care of our spirit; the second stage, sanctification, mainly deals with our soul, with a slight amount of saturation in our body; and the third stage, glorification, concerns our physical body. In Romans 8:10 Paul says that if Christ is in us, our spirit is life because of righteousness, meaning that in God's justification we have gained righteousness. Through this righteousness our spirit has been made alive and actually becomes life. However, there is not yet the divine life in our soul. Therefore, we need to cooperate with the indwelling Christ by setting our mind upon the spirit, enabling the Spirit of life to saturate our mind with Himself. Then our mind will be life. If we continue to cooperate, this saturating and spreading One will spread Himself from our spirit even into our mortal body. Then we only need to wait for the time when our body will be brought into His glory. That will be our glorification. (Life-study of Romans, pp. 197-199)

Further Reading: Life-study of Romans, msgs. 17, 32, 60

第八周▪周三

晨兴喂养

结一 28“下雨的日子，云中虹的样子怎样，周围光辉的样子也是怎样。这就是耶和华荣耀的样式显出来的样子…。”

诗八九 14“公义和公平，是你宝座的根基；慈爱和真实，行在你面前。”

有了清明的天同着宝座，并经历一个人有金银合金与烈火的样子，结果就有一道虹的样子〔结一 28〕。…一道虹是围绕在坐宝座上之人的光辉。这光辉表征围绕于宝座上之主四围的辉煌和荣耀。

要明白虹的意义，我们需要记得挪亚时候的虹。当时洪水淹灭全地，只有八人逃脱了那个审判。在那之后，当人看见空中风暴的云，必定惊怕会被毁灭。因此神立了一个约，应许绝不再用洪水毁灭一切的活物，并且把虹放在云彩中，作这约的记号。“我把虹放在云彩中，这就作我与地立约的记号。我使云彩遮地的时候，必有虹现在云彩中；我便记念我与你们，和各样有血肉的活物所立的约，水就再不泛滥，毁灭一切有血肉的物了。虹必现在云彩中，我必观看，记念我与地上各样有血肉的活物所立的永约。”（创九 13～16）因此，虹乃是一个记号，表明神的信实，以及祂不用洪水毁灭堕落人类的应许（以西结书生命读经，一六五至一六六页）。

信息选读

WEEK 8 — DAY 3

Morning Nourishment

Ezek. 1:28 Like the appearance of the rainbow that is in the cloud on a day of rain, such was the appearance of the brightness all around. This was the appearance of the likeness of the glory of Jehovah…

Psa. 89:14 Righteousness and justice are the foundation of Your throne; lovingkindness and truth go before Your face.

As a result of having a clear sky with the throne and of experiencing a man who has the appearance of electrum and a consuming fire, we will have the appearance of a rainbow (Ezek. 1:28)…A rainbow is the brightness around the man who is sitting on the throne. This brightness signifies the splendor and glory around the Lord on the throne.

In order to understand the significance of the rainbow, we need to remember the rainbow at the time of Noah. A flood had destroyed the whole earth, and only eight people were spared from that judgment. After that, when people saw storm clouds in the sky, they might have been afraid of being destroyed. Therefore, God made a covenant in which He promised never again to destroy all living things by a flood, and He set the rainbow in the cloud as a sign of this covenant. “I set My bow in the clouds, and it shall be for a sign of a covenant between Me and the earth. And when I bring clouds over the earth, and the bow is seen in the clouds, I will remember My covenant which is between Me and you and every living animal of all flesh, and never again will the waters become a flood to destroy all flesh. And the bow will be in the clouds, and I will look upon it to remember the everlasting covenant between God and every living animal of all flesh that is upon the earth” (Gen. 9:13-16). The rainbow, therefore, was a sign of God’s faithfulness and promise not to destroy the fallen human race with a flood. (Life-study of Ezekiel, pp. 133-134)

Today's Reading

虹虽然有许多颜色，但只有红、黄、蓝三种主色。有了这三种颜色，就相映成了其他颜色，如橙、绿、紫等。…这三色照耀相映，就成了一道虹。

现在我们来看这三色的属灵意义。蓝表征宝座。根据诗篇八十九篇十四节，公义是神宝座的根基。这指明蓝色的宝座表征神的公义。火表征圣别、分开的火，和销毁的火。这意思是说，这里的红色是指神的圣别。黄色表征在光耀的金银合金里神的荣耀。

我们得救以前，神的公义、圣别和荣耀，把我们与神隔开。但主耶稣来死在十字架上，满足了神公义、圣别和荣耀的要求，然后祂复活了，如今祂乃是我们的公义、圣别和救赎（林前一30）。祂如今也是我们的荣耀。我们在自己里面，亏缺了神的荣耀（罗三23），落在神公义的审判之下，也被神的圣别隔开。但如今我们这些信徒是在基督里，得着祂成为我们的公义、圣别和荣耀。不仅如此，因着我们在基督里，我们甚至披戴基督作我们的公义、圣别和荣耀。因着我们在基督里，在神眼中我们看起来就是公义、圣别和荣耀。

我们必须这样经历基督，使别人在接触我们的时候，能感觉到公义、圣别和荣耀。这意思是说，他们应当能感觉得到，我们有清明的天，我们有宝座，我们也是公义且正确的，没有丝毫的随便或松懈。我们也该有金银合金，是发光、照耀并有分量的。这样，我们就有虹的样子，让天使、鬼魔和撒但都能看见。…我们原是堕落的，如今却得救了，成了神按信实必拯救我们的见证。每处地方召会都该有这样一道虹的见证（以西结书生命读经，一六六至一六七页）。

参读：以西结书生命读经，第十二篇。

In the rainbow there are several different colors, but the basic colors are only three—red, yellow, and blue. When these colors are shining and blending, they produce other colors, such as orange, green, and violet…By their shining and refracting, these three colors combine to make a rainbow.

Now we need to see the spiritual significance of these three colors. Blue signifies the throne. According to Psalm 89:14, the foundation of God's throne is righteousness. This indicates that the blue throne signifies the righteousness of God. Fire signifies the sanctifying, separating, and consuming fire. This means that red here refers to God's holiness. Yellow signifies God's glory in the glowing electrum.

Before we were saved, we were kept away from God by His righteousness, holiness, and glory. But the Lord Jesus came, died on the cross to satisfy the requirements of God's righteousness, holiness, and glory, and was resurrected, and He is now our righteousness, sanctification, and redemption (1 Cor. 1:30). He is also now our glory. In ourselves we are short of God's glory (Rom. 3:23), we are under God's righteous judgment, and we are kept away by God's holiness. But now, as believers, we are in Christ, and He has become our righteousness, holiness, and glory. Moreover, because we are in Christ, we even bear Christ as righteousness, holiness, and glory. Because we are in Christ, in the sight of God we look like righteousness, holiness, and glory.

We need to experience Christ in such a way that when others contact us, they can sense righteousness, holiness, and glory. This means that they should be able to sense that we have a clear sky, that we have a throne, and that we are righteous and proper, not careless or loose in any way. We should also have the electrum, glowing, shining, and weighty. Then we will have the appearance of a rainbow, and the angels, the demons, and Satan will be able to see it…As those who were fallen but who have now been saved, we have become a testimony of God's faithfulness in saving us. Every local church should bear the testimony of such a rainbow. (Life-study of Ezekiel, pp. 134-135)

Further Reading: Life-study of Ezekiel, msg. 12

第八周▪周四

晨兴喂养

创九 16“虹必现在云彩中，我必观看，记念我与地上各样有血肉的活物所立的永约。”

林前一 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。”

我们的基督徒生活以及召会生活，绝对是约的生活。…在新约圣经的每一节，我们看见神的应许。…我们都需要学习如何活在神的约下。我们不该被自己的定罪、感觉和环境等乌云所威胁或恐吓。我们乃是在神的约下，完全在祂的祝福下。不再有定罪，不再有审判，不再有咒诅。死已经被废去，在召会中我们不断地享受生命。一切都是生命。不要怕失去你的职业或健康。不要被黑暗或消极的事物所威胁。…我们必须站在约下，不信任何的失败、软弱、黑暗或消极的事物。我们的定命是在宝血所洒过的约下。阿利路亚，我们是约人！没有乌云，也没有洪水，只有生命；没有咒诅，只有祝福。召会生活就是这样的生活，召会人乃是在约下的人（创世记生命读经，五三三至五三四页）。

信息选读

新耶路撒冷也像一道虹。新耶路撒冷的根基有十二层，每一层是一种颜色（启二一 19 ～ 20）。…由〔这十二层根基〕我们看见，圣城新耶路撒冷仿佛一道虹。这虹表征城是建造在神的信实上，也得着神的信实为保证，祂必坚守祂的约。这虹也要永远宣告，当神照着祂的公义审判罪人时，祂没有灭

WEEK 8 — DAY 4

Morning Nourishment

Gen. 9:16 And the bow will be in the clouds, and I will look upon it to remember the everlasting covenant between God and every living animal of all flesh that is upon the earth.

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.

Our Christian life and church life are absolutely a covenant life...In verse after verse of the New Testament, we find God's promises...We all need to learn how to live under God's covenant. We should not be threatened or frightened by the clouds of our convictions, feelings, and environments. We are under God's covenant, fully under His blessing. There is no more condemnation, no more judgment, no more curse. Death has been abolished. In the church we continually enjoy life. Everything is life. Do not be frightened about losing your job or your health. Do not be threatened by any dark or negative thing...We must stand under the covenant and not believe in any failure, weakness, darkness, or negative thing. Our destiny is under the blood-sprinkled covenant. Hallelujah, we are the covenant people! There is no cloud and no flood—only life. There is no curse—only blessing. The church life is such a life, and the church people are a people under the covenant. (Life-study of Genesis, p. 437)

Today's Reading

The New Jerusalem has the appearance of a rainbow. The foundation stones of the New Jerusalem are of twelve layers, with each layer being a different color (Rev. 21:19-20)...From [these twelve layers] we see that the holy city, New Jerusalem, looks like a rainbow. This rainbow signifies that the city is built upon and secured by God's faithfulness in keeping His covenant. This rainbow will declare for eternity that when God judged sinners

尽所有的人，却从毁灭里救出许多人，叫这班人作祂信实的见证。

我们这些蒙神免去审判的人，就是这圣城。凭祂的公义、圣别和荣耀，我们有虹的样子，向全宇宙宣告神拯救的信实。…基督徒生活和召会生活的经历，要终极完成于这样一道虹。

当这道虹显出来时，神的心意就得着完成。历代以来，神照着祂公义的宝座、圣别的火并荣耀的性情，一直在审判堕落的人。然而，神也拯救一些人到一个地步，使他们成为光辉的虹，返照出祂的荣耀，并见证祂和祂的信实，直到永远。这一道虹显出来，指明天和地已经相通，神和人已经联结。在新耶路撒冷宝座的四围，有一班人因着神的信实得着了救恩，他们要永远的成为一道虹，返照出神的公义、圣别和荣耀。

虽然这虹要在永世里才显出来，但这道光辉的虹属灵的实际应当显在今天的召会中。在召会生活中，我们必须让神在我们里面作工，我们也必须接受恩典到一个地步，使每一件事都是纯净、公正并圣别的。这意思是说，神圣别的火必须烧掉一切与神不配的东西，使神的性情在弟兄姊妹的人性里并借着他们的人性，显为光耀的金子。这样，召会就充满了神的公义、圣别和荣耀。这三种特征要相联相映，形成一道光辉的彩虹，彰显神并为神作见证。

这对我们不该只是一个教训。这道虹的实际必须作到我们里面，使我们这些蒙神免去审判的人，有一道虹的样子，向整个宇宙作神的见证，并宣告神的信实。这意思是说，我们要披戴神的公义、圣别和荣耀（以西结书生命读经，一六七至一六九页）。

参读：创世记生命读经，第三十二篇。

according to His righteousness, He did not destroy everyone but saved many from destruction as a testimony of His faithfulness.

We, God's spared ones, will be this holy city. By His righteousness, holiness, and glory, we will have the appearance of a rainbow declaring to the whole universe God's saving faithfulness…The experience of the Christian life and of the church life will consummate in such a rainbow.

When this rainbow appears, God will have the fulfillment of His heart's desire. Throughout the ages, God has been judging fallen man according to His righteous throne, His holy fire, and His glorious nature. Nevertheless, God has saved some to such an extent that they have become a bright rainbow reflecting His glory and testifying of Him and His faithfulness forever. The appearing of this rainbow indicates that heaven and earth have been connected and that God and man have been joined. Around the throne in the New Jerusalem, there will be a group of people who have received salvation because of God's faithfulness, and for eternity they will be a rainbow reflecting the brightness of God's righteousness, holiness, and glory.

Although this rainbow will be manifested in eternity, the spiritual reality of this bright rainbow should be manifest in the church today. In the church life we need to allow God to work in us, and we need to receive grace to the extent that everything becomes pure, just, and holy. This means that God's holy fire must burn away everything that does not match God so that God's nature is manifested as bright gold in and through the humanity of the brothers and sisters. Then the church will be filled with God's righteousness, holiness, and glory. These three characteristics will combine and reflect one another to form a bright rainbow expressing God and testifying for Him.

This should not be merely a teaching to us. Rather, the reality of this rainbow must be wrought into us so that, as God's spared ones, we will bear the appearance of a rainbow, bearing God's testimony and declaring God's faithfulness to the entire universe. This means that we will bear God's righteousness, holiness, and glory (Life-study of Ezekiel, pp. 135-137)

Further Reading: Life-study of Genesis, msg. 32

第八周▪周五

晨兴喂养

罗六19“…现今也要照样将肢体献给义作奴仆，以至于圣别。”

八11“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。”

神的分赐是根据祂的公义，也就是以祂的公义为基础。不仅如此，神的分赐也是借着祂的圣别…。末了，这个分赐乃是达到神的荣耀。

罗马书可以分为几段。在引言（一1～17）和定罪（一18～三20）这两段之后，有称义（三21～五11）、圣别（五12～八13）和得荣（八14～39）等段落。这几段分别与神的公义、圣别和荣耀有关。因此，这三种神圣的属性和罗马书的结构有密切的关系（罗马书生命读经，七五〇、七五三页）。

信息选读

神的义要求我们必须因我们的罪而死。然而，我们一死，就灭亡了。因着神不愿我们灭亡，祂就预备了基督作我们的代替。…基督死在十字架上的目的，…乃是要满足神公义的要求，好使神能将祂自己分赐到我们里面。

在公义的父眼中，没有什么比我们死在十字架上更义的了。我们若死了，我们在各方面就都是义的。但是我们若拒绝死，我们…可能不正直地对待人，或不合式地处理财物。因此，我们要在神面前成为义的，就不仅需要洗净，还需要死。我们死的时候，自然也就被称义了。…信徒若活在天然里，他就是

WEEK 8 — DAY 5

Morning Nourishment

Rom. 6:19 ...So now present your members as slaves to righteousness unto sanctification.

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.

God's dispensing is according to His righteousness; that is, it is based upon His righteousness. Furthermore, it is through His holiness...Finally, this dispensing is unto God's glory.

Romans can be divided into several sections. After the introduction (1:1-17) and the section on condemnation (v. 18—3:20), there are sections on justification (v. 21—5:11), sanctification (v. 12—8:13), and glorification (vv. 14-39). These sections are related respectively to God's righteousness, holiness, and glory. Therefore, these three divine attributes are related to the very structure of the book of Romans. (Life-study of Romans, pp. 615, 617)

Today's Reading

God's righteousness required that we die because of our sin. However, if we had died, we would have perished. Because God does not want us to perish, He provided Christ as our Substitute...The purpose of Christ's death on the cross was...to fulfill God's righteous requirements so that He could dispense Himself into us.

In the eyes of the righteous Father, nothing is more righteous than for us to die on the cross. If we die, we are righteous in every way. However, if we refuse to die, we...may treat people unfairly, and we may fail to handle our material possessions properly. Therefore, to be righteous before God, we not only need to be washed—we also need to die. When we die, we are spontaneously justified...If a believer lives in a natural way, he will be

不义的。但他若经历十字架的死，他就会在每一件事上，与每一个人，甚至在每一方面都是义的。

〔基督〕死的时候，我们也…在祂里面死了。这个包罗万有的死，乃是为着满足神义的要求。因为神的义已经得着满足，神才能合乎义的将祂自己分赐到蒙祂救赎并钉十字架的人里面。

罗马六章十九节…指明义将我们引进圣别。三一神的分赐是借着祂的圣别进行的。…基督的死如何是为着义，照样，基督的复活是为着圣别。事实上，复活的基督就是我们里面圣别的元素。这个圣别使我们有新生的起头，重生我们，并且圣别我们；这完全是一件生命的事。

保罗在〔八章十一节〕里先说到耶稣，然后才说到基督。耶稣这名与祂的死有关，而基督这名与复活和生命的分赐有关。…耶稣的死是要满足神的公义，而基督的复活乃是为着神的圣别。公义是神的手续，作事的法则，而圣别是神的性情。…当神的义借着基督的死得维持时，神就有一个地位，能够借着基督的复活，将祂自己分赐到我们里面。复活的基督进到我们里面时，就将神的性情分赐到我们里面。…这个元素使我们有新生的起头，点活我们，然后又圣别我们。这就是圣别。圣别包括一段漫长的过程，开始于我们得救的时候，然后延续在我们基督徒的一生中。在这个过程里，我们被变化，甚至模成神长子的形像。

罗马书不仅论到公义与圣别这两种属性，也论到荣耀的属性。得荣开始于基督升天的时候，而完成于祂再来的时候。基督的升天乃是为着荣耀。因此，基督的死是为着神的公义，基督的复活是为着神的圣别，而基督的升天是为着神的荣耀。当基督回来时，祂圣徒的得荣就要得着终极完成（罗马书生命读经，七五五至七五九页）。

参读：罗马书生命读经，第六十一至六十二篇；生命树，第九至十章。

unrighteous. But if he experiences the death of the cross, he will be righteous in everything, with everyone, and in every way.

When [Christ] died…we [also] died in Him. This all-inclusive death was for the fulfillment of God's righteous requirements. Because God's righteousness has been satisfied, God is justified in dispensing Himself into His redeemed and crucified people.

[Romans 6:19] indicates that righteousness ushers us into holiness, into sanctification. The dispensing of the Triune God takes place through His holiness…Just as the death of Christ is for righteousness, so the resurrection of Christ is for holiness. In fact, the resurrected Christ is the very element of holiness within us. This holiness germinates us, generates us, and sanctifies us. This is wholly a matter of life.

In Romans 8:11 Paul first speaks of Jesus and then of Christ. The name Jesus is related to His death, and the title Christ is related to resurrection and the impartation of life. The death of Jesus was for the fulfillment of God's righteousness, but the resurrection of Christ was for God's holiness. Righteousness is God's procedure, His way of doing things, whereas holiness is God's nature…When God's righteousness is upheld through the death of Christ, God is in a position to impart Himself into us through the resurrection of Christ. As the resurrected Christ comes into us, He imparts God's nature into us…This element germinates us, enlivens us, and then sanctifies us. This is sanctification. Sanctification involves a long process that begins when we are saved and continues throughout our Christian life. In this process we are transformed and even conformed to the image of the firstborn Son of God.

Romans covers not only the attributes of righteousness and holiness but also the attribute of glory. Glorification began at the time of Christ's ascension, and it will consummate at His coming back. Christ's ascension is for glory. Therefore, Christ's death is for God's righteousness, His resurrection is for God's holiness, and His ascension is for God's glory. When Christ comes back, the glorification of His saints will be consummated. (Life-study of Romans, pp. 619-622)

Further Reading: Life-study of Romans, msgs. 61—62; CWWL, 1965, vol. 2, "The Tree of Life," chs. 9—10

第八周▪周六

晨兴喂养

罗十二5“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。”

十六27“愿荣耀借着耶稣基督，归与这位独一、智慧的神，直到永永远远。阿们。”

圣别基本上是个人的事，而得荣主要的是团体的事。假如在这一天中我向妻子发了脾气，这就破坏了我个人的圣别。虽然我向主认罪，也接受了祂的洁净，但在那天晚上的聚会中，可能众人都觉得荣耀，我却没有荣耀的感觉。…然而，我若终日留在与主的交通中，甚至在妻子为难我时也不例外；那么，那一天所发生的每一件事，就都对经历圣别的过程有所帮助。因此，在聚会中我就能感受到荣耀。这说明一个事实：我们越经历圣别，就越有分于得荣。

荣耀—神在召会中的彰显—乃是神分赐的目标。然而，圣别是过程，公义是托住的立场。因此，三一神的分赐乃是根据祂的公义，借着祂的圣别，而达到祂荣耀的目标（罗马书生命读经，七六五页）。

信息选读

旧约的帐幕给我们看见，三一神乃是给我们享受的。帐幕有三部分—外院、圣所和至圣所。在外院有神的公义，在圣所有神的圣别，在至圣所有神的荣耀。…在至圣所里乃是神的自己。见证的柜就是神的具体化身，柜内有隐藏的吗哪，表征基督是我们的享受。在神圣启示的结语里，新耶路撒冷称为神的帐幕（启二一2～3）。这帐幕是神在这宇宙中

WEEK 8 — DAY 6

Morning Nourishment

Rom. 12:5 So we who are many are one Body in Christ, and individually members one of another.

16:27 To the only wise God through Jesus Christ, to Him be the glory forever and ever. Amen.

Sanctification is primarily an individual matter, whereas glorification is mainly a corporate matter. Suppose I lose my temper with my wife during the day. This damages my personal sanctification. Although I confess to the Lord and receive His cleansing, I may have no sense of the glory in the meeting that night…However, suppose I stay in fellowship with the Lord all day, even when my wife gives me a difficult time. Everything that happens during the day only helps the process of sanctification. Therefore, in the meetings, I will be able to sense the glory. This illustrates the fact that the more sanctification we experience, the more we will participate in the glorification.

Glory, the expression of God in the church, is God's goal in His dispensing. However, sanctification is the process, and righteousness is the supporting ground. Therefore, the dispensing of the Triune God is according to His righteousness, through His holiness, and unto the goal of His glory. (Life-study of Romans, pp. 627-628)

Today's Reading

The tabernacle of the Old Testament shows us that the Triune God is for our enjoyment. There are three parts to the tabernacle—the outer court, the Holy Place, and the Holy of Holies. In the outer court is the righteousness of God, in the Holy Place is the holiness of God, and in the Holy of Holies is the glory of God…In the Holy of Holies is God Himself. The Ark of the Testimony is the very embodiment of God, and inside the Ark is the hidden manna, which signifies that God is our enjoyment. At the conclusion of the divine

一切工作的总结、终极和中心的结果。包含在这帐幕里的，有外院里的称义，圣所里的圣别，和至圣所里的得荣。

罗马书…包含称义、圣别、得荣的步骤，以履行神公义、圣别、荣耀的要求。第一步的称义…从一章一节至五章十一节…告诉我们，我们是有罪的，并且在神的定罪之下，但借着耶稣的血，我们已经得称为义。五章十二节至八章十三节说到圣别，八章十四至三十九节说到得荣。圣别的意思是与神调和。…神不仅称义我们，也将我们放在基督里面。神使我们与基督联合，将我们接枝在基督里面，也使我们与基督成为一。我们现今是在基督里面。…基督是灵，而这灵乃是生命之灵〔2〕。祂在你里面，你也在祂里面；你必须学习不凭你自己，乃凭祂并在祂里面活着。凭生命之灵，并在生命之灵里面活着，就是在圣别的过程之中。圣别的意思就是与神圣的性情调和。只有基督在祂神圣的性情里是圣的。八章十四至三十九节告诉我们，在我们称义并圣别之后，还要得荣耀。

九至十一章是一段括弧的话，说到神的拣选。十二至十六章启示身体生活。因此，整卷罗马书启示神的帐幕。借着基督的救赎得称为义是在外院，圣别是在圣所，得荣是在至圣所。召会生活是三一神与蒙祂拣选之人的调和。称义、圣别、得荣这三个阶段，具体表现了召会生活，也就是身体生活。召会生活乃是三一神（那作源头的神化身在基督里，且实化为那灵）与蒙祂拣选之人的调和。这些蒙拣选的人得称义、圣别、得荣并建造在一起，就形成帐幕，就是身体，召会。这真理是一切与神定旨有关之事的种子（李常受文集一九六五年第二册，二〇七至二〇九页）。

参读：关于主的恢复，第五篇；那灵同我们的灵，第二、十二篇。

revelation, the New Jerusalem is called the tabernacle of God (Rev. 21:2-3). This tabernacle is the total, ultimate, and central outcome of all the work of God in this universe.

The book of Romans…includes the steps of justification, sanctification, and glorification to meet the requirements of God's righteousness, holiness, and glory. The first step of justification…from Romans 1:1 to 5:11…tells us that we are sinful and under God's condemnation, but through the blood of Jesus, we have been justified. From 5:12 through 8:13 is sanctification, and 8:14-39 talks about glorification…To be sanctified means to be mingled with God…God has not only justified us but has also put us into Christ. God has identified us with Christ, has grafted us into Christ, and has made Christ one with us. We are now in Christ…Christ is the Spirit, and this Spirit is the Spirit of life [v. 2]. He is in you, you are in Him, and you have to learn to live not by yourself but by Him and in Him. To live by and in the Spirit of life is to be in the process of sanctification. Sanctification means to be mingled with the divine nature. Only Christ in His divine nature is holy. Romans 8:14-39 tells us that after we are justified and sanctified, we will be glorified.

Romans 9—11 is a parenthetical section that talks about God's selection. Chapters 12 through 16 reveal the Body life. Thus, the book of Romans reveals the tabernacle of God. Justification through Christ's redemption is in the outer court, sanctification is in the Holy Place, and glorification is in the Holy of Holies. The church life is the mingling of the Triune God with His chosen people. The three stages of justification, sanctification, and glorification embody the church life, the Body life. The church life is the Triune God (God as the source embodied in Christ and realized as the Spirit) mingled with His chosen people. These chosen people are justified, sanctified, glorified, and built together to form the tabernacle, the Body, the church. This truth is the seed of all things related to God's purpose. (CWWL, 1965, vol. 2, "The Tree of Life," pp. 157-159)

Further Reading: CWWL, 1983, vol. 2, "Concerning the Lord's Recovery," ch. 5; CWWL, 1993, vol. 2, "The Spirit with Our Spirit," chs. 2, 12

第八周诗歌

764 荣耀的盼望 — 基督在我里面

11 9 11 9 副（英 948）

降 B 大调　　4/4

B♭　　E♭　　F
5 · 5 6 · 5 3 1 | 2 · 1 6 · 7 1 — | 7 · 1 2 · 1

一 历 代 隐 藏 奥 秘, 向 我 已 显 明, 就 是 荣 耀

3 · 2 4 · 7 | B♭ 1 — — 0 | 5 · 5 6 · 5 3 1 | E♭ 2 · 1

基 督 — 神 实 际。 祂 是 神 的 化 身, 也 是

6 · 7 1 — | F7 7 · 1 2 · 1 3 · 2 4 · 7 | B♭ 1 — — 0 |

我 生 命, 更 是 我 的 荣 耀, 我 所 期。

3 3 F7 5 · 4 2 · 7 | B♭ 1 Gm 1 D 3 — | E♭ 6 6 2 · 3

(副) 荣 耀! 荣 耀! 基 督 在 心 房! 荣 耀! 荣 耀!

2 · 1 | F 7 C7 6 F 5 0 | B♭ 5 · 5 6 · 5 3 1 | E♭ 2 · 1

祂 是 我 盼 望! 现 今 在 我 里 面, 乃 是

6 · 7 1 — | F7 7 · 1 2 · 1 3 · 2 4 · 7 | B♭ 1 — — 0 ‖

一 奥 秘! 将 来 是 我 荣 耀, 我 所 期。

二 祂已将我重生, 在我的灵中; 现今在我魂里变化我;
还要改变我体, 和祂体相同, 使我完全与祂像符合。

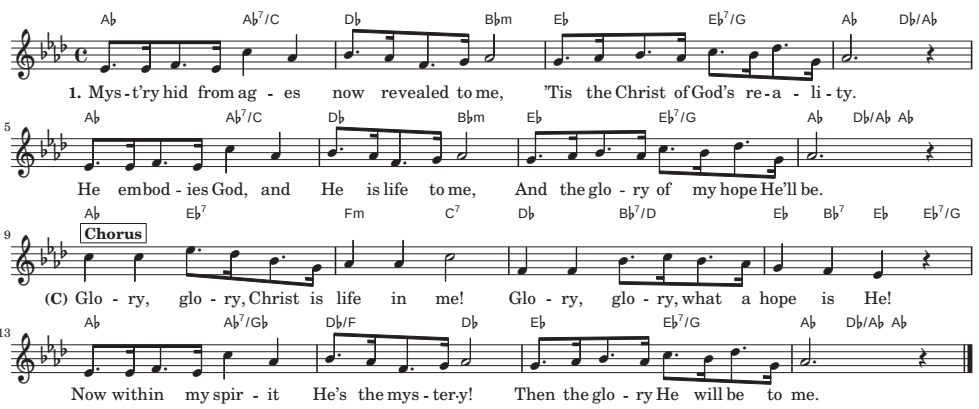
三 今在生命、性情, 祂与我合一; 将来我要在祂荣耀里;
与祂完全合一, 享受祂自己, 和祂全然相象, 毫无异!

WEEK 8 — HYMN

Myst'ry hid from ages now revealed to me

Hope of Glory — Christ in Me

948



2. In my spirit He regenerated me,
In my soul He's now transforming me.
He will change my body like unto His own,
Wholly making me the same as He.

3. Now in life and nature He is one with me
Then in Him, the glory, I will be;
I'll enjoy His presence for eternity
With Him in complete conformity.

第八周申言

申言稿：

Composition for prophecy with main point and sub-points: