

## 第十四周

### 基督作为释放者以及 使我们得胜有余的那一位

诗歌：诗 401

读经：罗八 2, 31 ~ 39

#### 【周一】

壹 我们可以凭生命之灵的律，经历、享受并彰显基督作为我们的释放者——罗八 2：

一 享受罗马八章生命之灵的律，将我们引进罗马十二章基督身体的实际里；当我们活在基督的身体里并为基督的身体而活，这律就在我们里面运行——八 2, 28 ~ 29, 十二 1 ~ 2, 11, 腓一 19。

二 每一种生命都有一个律，甚至都是一个律；神的生命是最高的生命，这生命的律是最高的律——参约一 4 ~ 5, 十二 24, 十四 6 上, 十 10 下, 林前十五 45 下。

三 三一神已经经过成为肉体、钉死、复活并升天的过程，成了生命之灵的律，装置在我们灵里作为“科学的”律，就是自动的原则；这是在神经纶里最大的发现，甚至是最大的恢复之一——罗八 2 ~ 3, 11, 34, 16。

四 生命之灵的律是神圣生命的自然能力，也是神圣

## Week Fourteen

### Christ as the Emancipator and as the One Who Makes Us More Than Conquerors

Hymns: E540

Scripture Reading: Rom. 8:2, 31-39

#### § Day 1

I. **We can experience, enjoy, and express Christ as our Emancipator by the law of the Spirit of life—Rom. 8:2:**

A. The enjoyment of the law of the Spirit of life in Romans 8 ushers us into the reality of the Body of Christ in Romans 12; this law operates within us as we live in the Body and for the Body—8:2, 28-29; 12:1-2, 11; Phil. 1:19.

B. Every life has a law and even is a law; God's life is the highest life, and the law of this life is the highest law—cf. John 1:4-5; 12:24; 14:6a; 10:10b; 1 Cor. 15:45b.

C. The Triune God has been processed through incarnation, crucifixion, resurrection, and ascension to become the law of the Spirit of life installed in our spirit as a "scientific" law, an automatic principle; this is one of the biggest discoveries, even recoveries, in God's economy—Rom. 8:2-3, 11, 34, 16.

D. The law of the Spirit of life is the spontaneous power of the divine life; it is

生命自然的特性和自有、自动的功能——2 节，腓二 13，结三六 26～27，箴三十 18～19，赛四十 28～31，来十二 2 上，腓四 13，西一 28～29。

五 当我们保持与主的接触，留在与主的接触中，生命之灵的律就自动自发、毫不费力地作工：

- 1 我们需要停止自己的挣扎和努力——加二 20 上，罗七 15～20：
  - a 我们若没有看见罪是一个律，以及我们的意志绝不能胜过这律，就会落在罗马七章的圈套里，绝不能达到罗马八章。
  - b 保罗一次又一次地立志，但结果只是一再地失败；人所能作的，顶多是下定决心——七 18。
  - c 罪在我们里面潜伏时，仅仅是罪，被我们为善的意愿唤起时，就变成“那恶”——“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”——21 节。
  - d 我们不该立志，而该将我们的心思置于灵，并照着灵而行——八 6，4，腓二 13。
- 2 我们需要借着祷告并有倚靠的灵，维持我们与生命之主和工作之主的交通，而与内住、装置好、自动、并在内里运行的神合作——帖前五 17，弗六 17～18。
- 3 我们需要顾到我们灵里生命的感觉，好留在生命的交通里，就是留在神圣生命的涌流里，使生命之灵的律得以运行——罗八 6，16，约壹一 2～3，6～7。

## 【周二】

六 基督身体生活和事奉的一切关键，乃是那在我

the natural characteristic and the innate, automatic function of the divine life—v. 2; Phil. 2:13; Ezek. 36:26-27; Prov. 30:18-19; Isa. 40:28-31; Heb. 12:2a; Phil. 4:13; Col. 1:28-29.

E. While we remain in the touch with the Lord, staying in contact with the Lord, the law of the Spirit of life works automatically, spontaneously, and effortlessly:

1. We need to cease from our own struggling and striving—Gal. 2:20a; Rom. 7:15-20:
  - a. If we have not seen that sin is a law and that our will can never overcome this law, we are trapped in Romans 7; we will never arrive at Romans 8.
  - b. Paul willed again and again, but the result was only repeated failure; the best that a man can do is to make resolutions—7:18.
  - c. When sin is dormant within us, it is merely sin, but when it is aroused in us by our willing to do the good, it becomes "the evil"—"I find then the law, with me who wills to do the good, because the evil is present with me"—v. 21.
  - d. Instead of willing, we should set our mind on the spirit and walk according to the spirit—8:6, 4; Phil. 2:13.
2. We need to cooperate with the indwelling, installed, automatic, and inner operating God by prayer and by having a spirit of dependence, thus maintaining our fellowship with the Lord of life and the Lord of work—1 Thes. 5:17; Eph. 6:17-18.
3. We need to care for the sense of life in our spirit to remain in the fellowship of life, the flowing of the divine life, for the operation of the law of the Spirit of life—Rom. 8:6, 16; 1 John 1:2-3, 6-7.

## § Day 2

F. The whole key to our living and serving in the Body of Christ is the law of

## 们里面运行的生命之灵的律：

- 1 生命之灵的律使我们在生命、性情和彰显上（但不在神格上）成为神，使我们成形，而有神长子的形像，成为祂团体的彰显——罗八 2，29。
- 2 生命之灵的律将我们构成为基督身体的肢体，有各种的功用——弗四 11 ~ 12，16。

## 【周三、周四】

七 我们可以与内里运行之三一神这生命之灵的律合作，借以下的路“打开”这律的“开关”：

- 1 我们需要照着灵而行，就是活在灵里——罗八 4，参诗二三 3：
  - a 经历基督的秘诀，乃是要在那加我们能力、使我们凡事都能作的一位里面，而在祂里面的秘诀乃是要在我们的灵里——腓四 12 ~ 13，23。
  - b 我们在实行上活在基督里面，乃是活在我们的灵里；在罗马书中，使徒保罗强调，我们所是的一切、（二 29，八 5 ~ 6，9，）所有的一切、（10，16，）和向神所作的一切，（一 9，七 6，八 4，13，十二 11，）都必须在我们的灵里：
    - (一) 我们要活在我们的灵里，就需要花时间观看主，祷告与主来往交通，沐浴在祂面光中，被祂的荣美浸透，并返照祂的面容——林后三 16，18，诗二七 4，参太六 6，十四 23，出三三 11 上，三四 4 注 1。
    - (二) 我们要活在我们的灵里，就需要不住地祷告——帖前五 17，参约二十 22，哀三 55 ~ 56，罗十 12 ~ 13。
    - (三) 我们要活在我们的灵里，就需要留在神圣生命的交通中，而在神圣的光中行——约壹一 2 ~ 3，6 ~ 7。

## the Spirit of life, which operates within us:

1. The law of the Spirit of life makes us God in life, nature, and expression but not in the Godhead, shaping us into the image of the firstborn Son of God so that we may become His corporate expression—Rom. 8:2, 29.
2. The law of the Spirit of life constitutes us the members of the Body of Christ with all kinds of functions—Eph. 4:11-12, 16.

## § Day 3 & Day 4

G. We can cooperate with the inner operating Triune God as the law of the Spirit of life by "switching on" this law in the following ways:

1. We need to walk according to the spirit—live in the spirit—Rom. 8:4, cf. Psalms 23:3:
  - a. The secret of experiencing Christ is to be in the One who empowers us to do all things, and the secret of being in Him is to be in our spirit—Phil. 4:12-13, 23.
  - b. The practicality of living in Christ is for us to live in our spirit; in the book of Romans the apostle Paul stresses that whatever we are (2:29; 8:5-6, 9), whatever we have (vv. 10, 16), and whatever we do toward God (1:9; 7:6; 8:4, 13; 12:11) must be in our spirit:
    - 1) In order to live in our spirit, we need to take time to behold the Lord, praying to fellowship with Jesus, to bathe in His countenance, to be saturated with His beauty, and to radiate His excellence—2 Cor. 3:16, 18; Psalms 27:4; cf. Matt. 6:6; 14:23; Exodus 33:11a; 34:4, footnote 2.
    - 2) In order to live in our spirit, we need to pray without ceasing—1 Thes. 5:17; cf. John 20:22; Lamentations 3:55-56; Romans 10:12-13.
    - 3) In order to live in our spirit, we need to remain in the fellowship of the divine life to walk in the divine light—1 John 1:2-3, 6-7.

2 我们可以思念那灵的事，就是将心思置于灵——罗八 5 ~ 6：

a 我们需要留意我们的灵，注意我们灵的感觉，不叫那灵忧愁，不销灭那灵——玛二 15 ~ 16，弗四 30，帖前五 19。

b 神的话是灵是生命，我们将心思置于神的话上，就能将心思置于灵——约六 63，赛五五 8 ~ 11。

c 将心思置于灵，思念那灵的事，也是与主是一，在基督耶稣的心肠里顾到召会同众圣徒——腓二 21，一 8。

3 我们可以靠着那灵治死身体的行为——罗八 13，亚四 6，加五 16：

a 我们必须让那灵居住并住留在我们里面的所是里——罗八 9，11。

b 我们需要留在召会生活中，在此平安的神要将撒但践踏在我们的脚下——十六 20，十二 1 ~ 2，11。

4 我们可以作为神的儿子被那灵引导——八 14：

a 被那灵引导，就是顾到内里的膏油涂抹，就是内住、复合之灵的运行和作工——约壹二 20，27。

b 被那灵引导，就是顾到我们灵里的安息，在基督凯旋的行列中作俘虏受帅领——林后二 12 ~ 14，七 5 ~ 6。

5 我们可以在儿子名分的灵里呼叫父——罗八 15，加四 6：

a 我们呼叫：“阿爸，父”时，（罗八 15，）那灵自己就同我们的灵见证我们是神的儿女。（16。）

b 呼叫：“阿爸，父！”表现我们与我们的神亲密关系的甜美——参太十八 3。

6 我们可以为着完满的儿子名分，就是我们的身体得

2. We can mind the things of the Spirit—setting our mind on the spirit—Rom. 8:5-6:

a. We need to take heed to our spirit, paying attention to the sense of our spirit, in order to not grieve the Spirit and not quench the Spirit—Mal. 2:15-16; Eph. 4:30; 1 Thes. 5:19.

b. We can set our mind on the spirit by setting our mind on God's words, which are spirit and life—John 6:63; Isa. 55:8-11.

c. To set our mind on the spirit, to mind the things of the Spirit, is also to be one with the Lord to care for the church with all the saints in the inward parts of Christ Jesus—Phil. 2:21; 1:8.

3. We can put to death by the Spirit the practices of our body—Rom. 8:13; Zech. 4:6; Gal. 5:16:

a. We must allow the Spirit to inhabit and reside in our inward being—Rom. 8:9, 11.

b. We need to remain in the church life, where the God of peace crushes Satan under our feet—16:20; 12:1-2, 11.

4. We can be led by the Spirit as the sons of God—8:14:

a. To be led by the Spirit is to take care of the inner anointing, the moving and working of the indwelling compound Spirit—1 John 2:20, 27.

b. To be led by the Spirit is to care for the rest in our spirit, being led as a captive in Christ's triumphal procession—2 Cor. 2:12-14; 7:5-6.

5. We can cry to the Father in the spirit of sonship—Rom. 8:15; Gal. 4:6:

a. When we cry "Abba, Father!" (Rom. 8:15), "the Spirit Himself witnesses with our spirit that we are children of God" (v. 16).

b. To cry "Abba, Father!" expresses the sweetness of our intimate relationship with our God—cf. Matt. 18:3.

6. We can groan in the interceding Spirit for our full sonship, which is the



赎，在代求的灵里叹息——罗八 23，26 ~ 27：

- a 在我们的叹息里，那灵也叹息，为我们代求。
- b 代求的灵为我们祷告，使我们模成神长子基督的形象——28 ~ 29 节。

## 【周五】

贰 我们可以经历、享受、并彰显基督作为使我们得胜有余的那一位——37 节：

一 我们可以爱神，并被基督的爱困迫、限制、推动、迫使、催逼并推进，而在一切的事上得胜有余——31 ~ 39 节：

- 1 借着爱神，我们就有分于包含在神里面的一切丰富——林前二 9 ~ 10，参提后三 2 ~ 4。
- 2 我们需要被基督的爱困迫，而以基督作我们的爱来爱神并爱众圣徒——林后五 14。

二 “神若帮助我们，谁能抵挡我们？”——罗八 31，耶三一 31 ~ 34，来八 8 ~ 10：

- 1 “我又要与他们立永远的约，必不转身离开他们，必善待他们，并且赐他们敬畏我的心，使他们不转身离开我。我必因他们喜乐，必善待他们，且要全心全魂，真真实实，将他们栽植在这地”——耶三二 40 ~ 41。
- 2 这永远的约就是新约；凭着这约，神必不转身离开我们，反要将我们栽植在我们的美地基督里，并且我们得以买回基督的各方面，也就是借着付代价，忘记背后，竭力追求基督，而赢得基督——40 ~ 44 节，腓三 8 ~ 14。

redemption of our body—Rom. 8:23, 26-27:

- a. In our groaning the Spirit groans also, interceding for us.
- b. The interceding Spirit prays for us so that we may be conformed to the image of Christ as the firstborn Son of God—vv. 28-29.

## § Day 5

II. We can experience, enjoy, and express Christ as the One who makes us more than conquerors—v. 37:

A. We can love God and be constrained, restricted, motivated, compelled, impelled, and propelled by the love of Christ to more than conquer in all things—vv. 31-39:

1. By loving God, we participate in all the riches contained in God—1 Cor. 2:9-10; cf. 2 Tim. 3:2-4.
2. We need to be constrained by the love of Christ to love God and the saints with Christ as our love—2 Cor. 5:14.

B. "If God is for us, who can be against us?"—Rom. 8:31; Jer. 31:31-34; Heb. 8:8-10:

1. "I will make an eternal covenant with them that I will not turn away from them, to do them good; and I will put My fear into their hearts, so that they will not turn away from Me. And I will rejoice over them to do them good, and I will plant them in this land in faithfulness with all My heart and with all My soul"—Jer. 32:40-41.
2. This eternal covenant is the new covenant; it is by this covenant that God will not turn away from us and will plant us in Christ, our good land, and Christ in all His aspects will be bought by us, that is, gained by us through our paying the price to forget the things that are behind and pursue Christ—vv. 40-44; Phil. 3:8-14.

三 神把万有和基督一同白白地赐给我们；一切人  
事物和境遇，都是我们这些爱祂之人的，为要  
成全我们——罗八 28, 32，林前三 21 ~ 22。

四 基督为我们死了，并且复活了，在神的右边为  
我们代求——罗八 34：

1 三十四节说基督在神的右边，但十节说祂现今在我  
们里面，就是在我们的灵里——提后四 22，参约一  
51，创二八 11 ~ 22。

2 在罗马八章三十四节，基督为我们代求；但在  
二十六节，那灵为我们代求：

a 为我们代求者，不是两位，乃是一位，就是主灵——  
林后三 18。

b 祂在两端为我们代求，一端是那灵在我们里面，可  
能是为我们发起代求；一端是主基督在神的右边，  
可能是为我们完成代求；主要的必是为着将我们模  
成祂的形像，并带进祂的荣耀。

## 【周六】

五 一切的苦难，包括患难、困苦、逼迫、饥饿、  
赤身、危险、刀剑，都不能使我们与基督的爱  
隔绝——罗八 35。

六 借着那爱我们的，在这一切的患难上，我们已  
经得胜有余了——37 节：

1 因着神对我们不变的爱，以及基督为我们成就的  
一切，患难逼迫不能压制或胜过我们；反而借着  
那爱我们的，在这一切的事上，我们已经得胜有  
余了。

2 神的爱是祂永远救恩的源头；这爱乃是在基督里，

C. God freely gives us all things with Christ; every thing, every person, and  
every situation are ours, the ones who love Him, for our perfecting—Rom.  
8:28, 32; 1 Cor. 3:21-22.

D. Christ, having died for us and having been raised, is interceding for us at  
the right hand of God—Rom. 8:34:

1. In verse 34 Christ is at the right hand of God, yet in verse 10 Christ is now in  
us, in our spirit—2 Tim. 4:22; cf. John 1:51; Gen. 28:11-22.

2. In Romans 8:34 it is Christ who intercedes for us, yet in verse 26 it is the  
Spirit who intercedes for us:

a. These are not two Intercessors but one, the Lord Spirit—2 Cor. 3:18.

b. He is interceding for us at two ends: at one end it is the Spirit in us, probably  
initiating the intercession for us; at the other end it is the Lord Christ at the  
right hand of God, probably completing the intercession for us, which must  
be mainly that we will be conformed to His image and brought into His glory.

## § Day 6

E. No suffering, including tribulation, anguish, persecution, famine,  
nakedness, peril, and sword, shall separate us from the love of Christ—  
Rom. 8:35.

F. In all the sufferings we more than conquer through Christ who loved us—  
v. 37:

1. Because of God's unchanging love for us and the fact that Christ has  
accomplished everything on our behalf, neither tribulation nor persecution  
can suppress or defeat us; rather, in all these things we more than conquer  
through Him who loved us.

2. The love of God is the source of His eternal salvation; this love, from which

由圣灵浇灌在我们心里的，什么都不能叫我们与神这爱隔绝——38 ~ 39 节，五 5，耶三一 3。

3 神的爱在神的救恩里，成了基督对我们的爱，经过基督的恩，为我们作了许多奇妙的事，直到在我们身上完成神完整的救恩——罗八 35，何十一 4。

4 这许多奇妙的事，惹起神的仇敌，用种种灾害攻击我们；但这些攻击，因着我们对神在基督里之爱的响应，都成了我们的益处；因此，我们在这一切的苦难灾害上，都是得胜有余了——罗八 35 ~ 37，28。

nothing can separate us, is in Christ and has been poured out in our hearts through the Holy Spirit—vv. 38-39; 5:5; Jer. 31:3.

3. In God's salvation the love of God has become the love of Christ, which does many marvelous things for us through the grace of Christ until God's complete salvation is accomplished in us—Rom. 8:35; Hosea 11:4.

4. These marvelous things provoke God's enemy to attack us with all kinds of calamities, but because of our response to the love of God in Christ, these attacks have become benefits to us; hence, we more than conquer in all our afflictions and calamities—Rom. 8:35-37, 28.





## 第十四周■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。”

16 “那灵自己同我们的灵见证我们是神的儿女。”

帖前五 17 “不住地祷告。”

罗马七章二十二节至八章四节启示基督乃是释放者，借着生命之灵的律，释放苦恼的人脱离罪与死的律。保罗在七章二十四节痛苦的呐喊：“我是个苦恼的人！谁要救我脱离那属这死的身体？”这问题的答案在二十五节和八章陈明出来。…保罗经历生命之灵的律释放他脱离罪与死的律，就不再有定罪了。

生命之灵有活的律；这活的律是一个活的人位，就是在基督里经过过程并住在我们里面的三一神。生命之灵的律就是在基督里的三一神，祂已经过成为肉体、钉十字架、复活、升天等过程，也已进入我们里面，不仅成为我们的生命，也作了我们的律。（2～3，10～11，34。）这活的人位作为生命之灵的律，在基督耶稣里释放了我们，使我们脱离了罪与死的律。（新约总论第十册，六五至六六页。）

### 信息选读

因着经过过程的神成了内住的灵，已安装到我们里面，祂在我们里面的运行就不是凭着活动，而是凭着律。你必须领悟，这乃是在神经纶中最大的发现，甚至可以说是最大的恢复之一。…历世纪以来，很少基督徒看见神在祂所拣选并救赎的子民里面运行，不是凭着活动，而是凭着律。几乎所有的基督

## WEEK 14 — 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.

16 The Spirit Himself witnesses with our spirit that we are children of God.

1 Thes. 5:17 Unceasingly pray.

Romans 7:22—8:4 reveals Christ as the Emancipator who by the law of the Spirit of life delivers the wretched man from the law of sin and of death. In 7:24, Paul cries pitifully, “Wretched man that I am! Who will deliver me from the body of this death?” The answer to Paul’s question is presented in 7:25 and chapter 8…Paul had no condemnation because he experienced freedom from the law of sin and of death by the law of the Spirit of life.

With the Spirit of life, there is a living law. This living law is a living person, the Triune God processed in Christ and dwelling within us. The law of the Spirit of life is the Triune God in Christ who has passed through the process of incarnation, crucifixion, resurrection, and ascension and who has entered into us and become not only our life but also our law (vv. 2-3, 10-11, 34). This living person as the law of the Spirit of life frees us from the law of sin and of death in Christ Jesus. (The Conclusion of the New Testament, pp. 3067-3068)

### Today's Reading

Since God as the processed God who became the indwelling Spirit has been installed into our being, He works within us not by activities but by law. You must realize that this is one of the biggest discoveries, even recoveries, in God’s economy…Through all the centuries few Christians have seen that God is working in His chosen and redeemed people not by activity but by law. Nearly all Christians pray that God would do something in them by

徒都祷告，求神凭着活动在他们里面作一些事。他们如果脾气坏，就祷告求主帮助他们胜过坏脾气。

我们都必须接触主，与主交通、摸着主。我们已往有时会碰巧接触到祂。无论如何，我们还是接触到祂，于是有些事发生了。历代以来，有这种经历的基督徒鼓励我们与神交通。然而问题是这样：当我们花一些时间享受神的同在，与神、且与这个律接触时，我们立即定意要作一些事，因此我们与主的接触就失去了。我们在祷告的时候是与主联结的，但是不祷告的时候就脱开了。你越与主接触，而不要求祂为你作什么，不定意为祂作什么，不试着要讨祂的喜悦，你里面就会有一种自动的运行来消除有罪的肉体。你里面消极的事物会被消减、被消除。不是你胜过什么或是你杀死什么，而是有自动的消杀。当你不断与主接触，生命之灵的律就运行。

真实的帮助、实际的帮助就是使圣徒与主接触，让自动的律能运行。当生命之灵的律在这样的人里面运行时，会减少他的问题、解决他的问题、并且杀死他的一些细菌。这是真正的帮助。…真正的帮助是叫我们进入与主的接触，使生命之灵自动的律在我们里面运行。实际上，你无法帮助别人。保罗栽种了，却不能赐人生命；亚波罗浇灌了，但是亚波罗不能使人生长，唯有神叫人生长。（林前三6。）…唯有自动运行的律才能杀死真实的根源。

我们需要祷告：“主，我来只是为接触你。我对你一无所求。我甚至不求你为我作什么。我只愿意与你不断地接触。我有一点负担为你的恢复、为你的权益祷告，然而我却不喜欢这样作。我只喜欢留在与你…的接触里。”你的经历会印证，你如果这样实行，就会经历许多的杀死、消减、加强、复活并兴起。…这是在你里面以科学的原理运行的律。（李常受文集一九八〇年第一册，四八六、四五七至四六〇页。）

参读：新约总论，第三百零一篇。

activity. If they have a bad temper, they pray that the Lord would help them to overcome it.

We all have to contact the Lord, to fellowship with Him, to touch Him. Sometimes in the past we may have touched Him in an accidental way. Still we touched Him, and something happened. Through the centuries Christians who have experienced these things have encouraged us to have a time with God. But the problem is this: when we get in touch with God and with this law by spending some time with God, right away we make up our mind to do things, and then we are out of the touch with the Lord. In our prayer time we are in, but out of our prayer time we are out. The more you are in touch with the Lord without asking Him to do something for you, without deciding to do something for Him, without attempting to please Him, there will be a kind of automatic working within you to eliminate the sinful flesh. The negative things within you will be reduced and eliminated. It is not that you overcome something or that you kill something, but there is an automatic killing. While you remain in the touch with the Lord, the law of the Spirit of life works.

The genuine help, the real help, is just to get the saints into the touch with the Lord that will let the automatic law work. As the law of the Spirit of life works in such a one, it will reduce his problem and solve his problem and kill some of his germs. This is the genuine help...The real help is to get into this touch with the Lord that will cause the automatic law of the Spirit of life to operate within us. Actually, you cannot help others. Paul planted, but he could not give life. Apollos watered, but Apollos could not give growth. Only God could give growth...Only the automatic working law can kill...the real germ.

We need to pray, “Lord, I just come to touch You. I have nothing to ask of You. I do not even like to ask You to do anything for me. I just like to remain in the touch with You...” Your experience will confirm that if you practice this, you will experience a lot of killing, a lot of reducing, a lot of strengthening, a lot of resurrecting, a lot of rising up...This is the law working in you scientifically. (CWWL, 1980, vol. 1, “Perfecting Training,” pp. 360, 338-340)

Further Reading: The Conclusion of the New Testament, msg. 301

## 第十四周■周二

### 晨兴喂养

罗八 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。”

弗四 16 “本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

新约的中心，乃是内里生命的律。（耶三一 33，参罗八 2。）…这律法不是外面的律法，乃是里面的律法。就其素质说，这律指神圣的生命，而神圣的生命一点不差就是赐生命的灵，包罗万有的基督，经过过程并终极完成的神；这三者乃是一。赐生命的灵是包罗万有之基督的实际和实化，而包罗万有的基督是终极完成之神的具体化身。因此，这内里的律，一直留在我们里面，提醒我们，经过过程并终极完成的三一神——灵、子、父——一直与我们同在。…这律是神圣的生命，而神圣的生命是经过过程并终极完成的三一神。…这是新约的中心、内容和实际。（耶利米书生命读经，二二二至二二三页。）

### 信息选读

内里的律会尽功用，这律的功用是指神圣的性能。在这律里有神圣的性能，而神圣的性能是全能的。这神圣的性能在我们里面能行作一切，为着完成神的定旨。…按其生命说，新约的律乃是三一神；按其功用说，新约的律乃是神圣的性能。

## WEEK 14 — DAY 2

### Morning Nourishment

Rom. 8:29 ...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. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

The center, the centrality, of the new covenant is the inner law of life [Jer. 31:33a, cf. Rom. 8:2]...This law is not an outward law but an inward law. In its essence, this law refers to the divine life, and the divine life is nothing less than the life-giving Spirit, the all-inclusive Christ, and the processed and consummated God. These three are one. The life-giving Spirit is the reality and realization of the all-inclusive Christ, and the all-inclusive Christ is the embodiment of the consummated God. Thus, this inner law, remaining in our being all the time, reminds us that the very processed and consummated Triune God—the Spirit, the Son, and the Father—is with us all the time...This law is the divine life, and the divine life is the processed and consummated Triune God...This is the center, the content, and the reality of the new covenant. (Life-study of Jeremiah, pp. 183-184)

### Today's Reading

This law functions. The function of the inner law refers to the divine capacity. In this law there is the divine capacity, and the divine capacity is almighty. This divine capacity can do everything in us for the fulfillment of God's purpose...According to its life, the law of the new covenant is the Triune God, and according to its function, it is the divine capacity.

内里生命之律的神圣性能活神。这性能也能使在基督里的信徒被神构成。因为信徒被神构成，他们这团体的人就是神的彰显。虽然信徒被神构成，他们与神仍有区别。神仍是有神格的神，而我们信徒是在生命和性情上，但不是在神格上，被作成与神一样。这就是说，除了神格以外，我们与神完全一样。既然我们在生命和性情上与神一样，我们就成为祂的扩增、扩大，作祂的丰满以彰显祂。这是内里生命之律的性能最高的一面。

这性能的另一面与基督的身体有关。除了使我们被神构成以外，内里之律的性能，也将我们构成基督的身体。（林前十二 13，弗五 30。）这就是说，神圣的生命有那使我们成为基督身体的性能。不仅如此，这性能有身体一切功用所具有的一切才能。我盼望我们对这内里生命之律是中心，并对其功用，都有深刻的印象。

神圣启示的中心线乃是揭示神的经纶同祂的分赐。神的分赐就是神将祂自己放在我们里面，作内里生命的律。一面，我们有神圣的生命，就是三一神。另一面，我们有神圣的性能。借这性能，我们有能力不仅认识神，并且活神，甚至被神构成。何等的性能！不仅如此，这性能能将我们构成基督身体的肢体，包括各种的功用：丰富供应的节（使徒、申言者、传福音者、牧人和教师）的功用，以及身体每一部分依其度量而尽的功用。（四 11，16。）就素质说，内里生命的律是神在基督里作为那灵；按功用说，这律有性能，使我们被神构成，并将我们构成基督身体的肢体，有各种的功用，各种的才能。我很喜乐，甚至很兴奋，看见这律运行在主恢复中的众圣徒里面。为着这美妙的生命之律，阿利路亚！（耶利米书生命读经，二二三至二二五页。）

参读：耶利米书生命读经，第二十六篇。

The divine capacity of the inner law of life can live God. This capacity can also cause the believers in Christ to be constituted with God. Because the believers are constituted with God, they as a corporate people are God's expression. Although the believers are constituted with God, there is still a distinction between them and God. God remains God with the Godhead, and we, the believers, are made the same as God in life and in nature but not in the Godhead. This means that except for the Godhead, we are exactly the same as God. Since we are the same as God in life and in nature, we become His increase, His enlargement, as His fullness to express Him. This is the highest aspect of the capacity of the inner law of life.

Another aspect of this capacity is related to the Body of Christ. In addition to causing us to be constituted with God, the capacity of the inner law constitutes us to be the Body of Christ (1 Cor. 12:13; Eph. 5:30). This means that the divine life has the capacity to make us the Body of Christ. Furthermore, this capacity has all the abilities of all the functions of the Body. I hope that we all will be deeply impressed with the centrality and function of the inner law of life.

The central line of the divine revelation is to unveil God's economy with His dispensing. God's dispensing is simply to put Himself into us as the inner law of life. On the one hand, we have the divine life, which is the Triune God. On the other hand, we have the divine capacity. By this capacity we have the ability not only to know God but also to live God and even to be constituted with God. What a capacity! Furthermore, this capacity can constitute us to be the members of the Body of Christ, including all kinds of functions: those of apostles, prophets, evangelists, and shepherds and teachers—the joints of the rich supply—and those of every part of the Body that functions in its measure (4:11, 16). In essence the inner law of life is God in Christ as the Spirit, and in function this law has the capacity to constitute us with God and to constitute us the members of the Body of Christ with all kinds of functions, all kinds of abilities. I am happy, and even excited, to see this law operating in the saints in the Lord's recovery. Hallelujah for this wonderful law of life! (Life-study of Jeremiah, pp. 184-185)

Further Reading: Life-study of Jeremiah, msg. 26



## 第十四周■周三

### 晨兴喂养

罗八4～6“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。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。因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

在〔物质的〕建筑物里面，…有〔许多〕系统〔如暖气、灯光、音响、影像等〕已经安装好了，就等我们把开关打开。…这〔说明〕生命之灵的律。…生命之灵的律，是个属灵的自然律。我们一履行这律的要求，这律就作工。这律有哪些要求呢？就是照着灵而行，将心思置于灵，治死身体的行为，被那灵引导，呼叫阿爸父，作见证，并叹息。我们把这七件事作了，内住就运行了；这就是生命之灵的律在作工。现在你读到罗马八章二节说，“生命之灵的律，在基督耶稣里已经释放了我，”就知道这个“我”不是普通的我，而是把开关打开的那个“我”。（李常受文集一九八〇年第一册，四二九页。）

### 信息选读

感谢保罗把〔罗马八章中〕这七件事以很好的次序摆出来。他首先说到“行”，〔4，〕“行”含意广泛，有生活、为人、行动、活动、行事各方面，凡日常生活的种种都在内。所以我们时时都需要照着灵而行。…许多基督徒只把这本圣经当作宗教的经典。…神并没有意思要把人变成宗教徒。神的心意乃是要使祂所拣选的人都成为祂的儿子。神使他们成为祂的儿子，为叫他们可以成为基督身体上的肢体。

## WEEK 14 — DAY 3

### Morning Nourishment

Rom. 8:4-6 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. 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. For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

In [a physical] building, many systems [e.g., heat, light, sound, video, etc.]...have been installed. Now they simply need our switching on... This illustrates the law of the Spirit of life...There is a spiritual law by nature. When we fulfill the requirement, this law works. What are the requirements? Walk according to the spirit; set your mind on the spiritual things; put to death all the practices of the body; be led and cry; witness and groan. When we would do all these [seven] things, the indwelling works. And that is the working of the law of the Spirit of life. Now you can see that when Romans 8:2 says, “The law of the Spirit of life has freed me in Christ Jesus,” it is not an ordinary “me” but a “me” under the switching. (CWWL, 1980, vol. 1, “Perfecting Training,” p. 318)

### Today's Reading

I am so thankful to Paul for putting these seven things [in Romans 8] in a very good sequence. First, he mentions walking [v. 4]. Walking is all-inclusive. It means to live, to have your being, to move, to act, to walk. This is your daily life. This is your living every hour. Walk according to the spirit...Most Christians simply use the Bible as a kind of religious book...God's economy has no intention to make us religious persons. God's intention is to make all His chosen people His sons. He makes them His sons so they can be members of the Body of Christ.



当我们照着灵而行，很自然就将心思置于灵，〔5～6，〕就会想到主，思念、默想属灵的事。圣经最能帮助我们将心思置于灵，而最好的方式就是祷读。我们一祷读圣经，心思就置于灵。

这时，你自然就会治死你身体的每一行为。〔13。〕当你照着灵而行，将心思置于灵，思念属灵的事时，只要身体的行为出现，你自然就会把它治死。…你一治死，生命就分赐进来了。

你自然就会被那灵引导。〔14。〕当你照着灵而行，将心思置于灵，治死身体的行为，你就会被那灵引导。你会在那灵的引导之下，内住的灵就要作工了。

你还要一直呼叫“主耶稣！”或“阿爸，父！”〔15。〕这都是很自然的事。你也会作见证。〔16。〕每当你开口说起灵的事时，那灵就同你作见证。每当你作见证，祂会与你合作，并且印证你的见证。

然后我们来到第七项，就是叹息。〔23。〕…现在乃是叹息的时候。我们真不知道要怎么说，但是一想到神在地上的权益，我们就很有感觉。哦，神的国度！哦，神的权益！神的见证！主的恢复！想到这些事，我们不知道怎么说，只有叹息。这叹息正是内住之灵的代求。这种叹息是说不出的，无法用言语清楚表达的；这种说不出的叹息正是那灵绝佳的代求。这是最好的代求，是能把神的经纶实现在地上最好的祷告。只要我们作了这七件事，生命之灵的律定规能把我们释放，生命之灵的律的确就会在我们里面作工。（李常受文集一九八〇年第一册，四三〇至四三三页。）

参读：成全训练，第二十六、三十一章。

As we walk according to the spirit, surely we would spontaneously set our mind on the spirit [vv. 5-6]. We would think about Him. We would meditate, we would muse, upon the spiritual things. We have the best help to set our mind on the spirit, that is, the Bible. And the best means is to pray-read. Whenever we pray-read the Bible, our mind is set on the spirit.

It will then be so spontaneous for you to put to death every practice of your body [v. 13]. When you walk according to the spirit and you set your mind on the spirit, minding the spiritual things, every time the practice of the body comes up, you will spontaneously kill it...When you kill it, life is imparted.

Spontaneously, you would be led by the Spirit [v. 14]. When you walk according to the spirit, set your mind on the spirit, and put to death the practices of the body, you are led. You are under the leading of the Spirit. The Spirit's indwelling works.

Then all the time you would cry either, "Lord Jesus!" or "Abba, Father!" [v. 15]. It would be a kind of spontaneous thing. Then you would witness [v. 16]. Whenever you would open your mouth to say something about the Spirit, the Spirit would witness with you. Whenever you witness, He cooperates with you and confirms your witnessing.

Then we would come to the seventh item, groaning [v. 23]...Today is the groaning time. We do not know what to say, but we have a certain kind of sensation within us concerning God's interest on the earth today. Oh, the kingdom of God! Oh, God's interest! God's testimony! The Lord's recovery! You do not know what to say concerning these matters. So you groan. Your groaning then is exactly the indwelling Spirit's interceding. It is not by a human word or a clear utterance. It is just a kind of unutterable groaning. Yet this unutterable groaning is the excellent interceding of the Spirit. This is the best intercession. This is the best prayer to carry out God's economy on the earth today. If we are such persons experiencing all these seven items, surely the law of the Spirit of life is setting us free. If we practice all these seven items, the law of the Spirit of life truly works in us. (CWWL, 1980, vol. 1, "Perfecting Training," pp. 318-320)

Further Reading: CWWL, 1980, vol. 1, "Perfecting Training," chs. 26, 31—32

## 第十四周■周四

### 晨兴喂养

罗八 13 ~ 16 “…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。因为凡被神的灵引导的，都是神的儿子。你们所受的…乃是儿子名分的灵，在这灵里，我们呼叫：阿爸，父。那灵自己同我们的灵见证我们是神的儿女。”

生命之灵的律如何释放人就是罗马八章的主题。但是，光从第二节你看不出这律是如何作工的。你还得往下看第三节，甚至看完整章，才能知道生命之灵的律如何运行。这律并没有释放每一个人。今天许多基督徒没有得释放。生命之灵的律所释放的对象，仅限于那些履行了八章中所有条件的信徒。（李常受文集一九八〇年第一册，四二四至四二五页。）

### 信息选读

（关于罗马八章中，我们人这面要作的事，）第一点就是我们必须照着灵而行。（4。）就我们人这方面说，这就是打开开关。我们照着灵而行，就把开关打开，生命之灵的律就作工了。生命之灵的律必须等我们照着灵而行才肯动工。第二点就是…“心思置于灵”。（6。）第三点是要治死身体的行为。（13。）第四点就是要被神的灵引导。（14。）按着我们的天然观念，我们总以为这一节是在讲属灵的引导；事实上，这一节是说到我们被引导。这一节不是说，“凡那灵所引导的。”…不是那灵来引导你，而是你被那灵引导。

第五点就是十五节所说的，你必须呼叫“阿爸，父”。这是你要作的事。你必须学习呼叫。我们有儿子名分的

## WEEK 14 — DAY 4

### Morning Nourishment

Rom. 8:13-16 ...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. For as many as are led by the Spirit of God, these are sons of God...You have received a spirit of sonship in which we cry, Abba, Father! The Spirit Himself witnesses with our spirit that we are children of God.

The subject of Romans 8 is the freeing of the law of the Spirit of life. But just by verse 2, you do not know how the law of the Spirit of life works. So from verse 3 onward, nearly the entire chapter is a definition of how the law of the Spirit of life operates. The law of the Spirit of life does not free everyone. Many Christians today have not been freed. The law of the Spirit of life only frees the believers who fulfill all the doings in this chapter. (CWWL, 1980, vol. 1, "Perfecting Training," p. 315)

### Today's Reading

The first point [of the doings on our side in Romans 8] is that we have to walk according to the spirit [v. 4]. This walking according to the spirit is on our side; actually, this is our switching on. When we walk according to the spirit, we switch on, and the law works. The law of the Spirit of life never works until we walk according to the spirit. The second point [is] that we need to mind the things of the Spirit [v. 5]. The third item of our doing in this chapter is to put to death the practices of our mortal body (v. 13). The fourth item is to be led by the Spirit of God (v. 14). According to our natural concept, we always consider that this is a verse concerning the spiritual leading. Actually, this is not a verse concerning the spiritual leading; it is a verse concerning our being led. It does not say, "As many as the Spirit leads."...It is not the Spirit leading you; it is you being led by Him.

In verse 15 is the fifth item; that is, you have to cry. That is your doing. You have to learn to cry. We have the spirit of sonship in which we cry,

灵，在这灵里我们呼叫“阿爸，父”。这样的呼叫就是把开关打开。每当你呼叫“阿爸，父”，你就把开关打开了。要学习呼叫；不是苦巴巴地呼叫，乃是很甜美、很亲切地呼叫。…要学习呼叫：“哦，主耶稣！哦，父啊！哦，阿爸，父！”今天的基督徒太沉默了，所以就发死了。…我们都要学着呼叫！你曾否想过，呼叫就是把开关打开？你在黑暗里么？要呼叫。你软弱么？要呼叫。你没有力量么？要呼叫。…单单思考如何面对某种情形，绝不会帮助你；你需要呼叫。

〔第六点，〕按十六节的说法，我们的灵比那灵更早。我们的灵作见证，那灵就同作见证。换句话说，你的灵若不作见证，那灵也就不作见证了。…这里所要着重的是我们的灵必须先作事，我们的灵必须采取主动。

〔第七点〕就是二十三节所说的叹息。你晓得叹息就是打开开关么？你有没有操练过？我们都必须学习叹息。这就是罗马八章中的七项：我们必须照着灵而行、将心思置于灵、治死身体的行为、被那灵引导、呼叫、作见证、最后就是叹息。你必须作这七件事，每天都操练这七件事。你若怕打扰别人，最好把门窗关上，在室内呼叫，在室内叹息。你就会经历什么是开关，怎么把开关打开。

“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。”（23。）一旦你晓得你的身体是罪和死的身体，你就会叹息，等候你的身体得赎。一旦你晓得你这个身体不能作什么来讨神喜悦，你就会叹息，等候得赎。你不能作什么来帮助你的身体；你的身体需要救赎。（李常受文集一九八〇年第一册，四二五至四二七、三七二页。）

参读：成全训练，第三十三至三十四、三十六章。

“Abba, Father!” To cry is to switch on. Whenever you cry, “O Father! Abba, Father!” that is to switch on. Learn to cry. This is not a bad cry; this is a good cry. This is a benign cry...Learn to cry, “O Lord Jesus! O Father! O Abba, Father!” Today’s Christians are dead because they are too silent... We all have to learn to cry. Have you ever considered that to cry is to switch on? Are you in darkness? Cry! Are you weak? Are you short of power? Cry!...Simply to think about the situation never helps you; you need to cry.

When verse 16 says that the Spirit witnesses with our spirit, it indicates that our spirit is witnessing already. When our spirit is witnessing, the Spirit witnesses with our spirit. In other words, if your spirit does not witness, neither does the Spirit witness...The main stress here is that our spirit has to work. Our spirit has to take the initiative.

Verse 23 gives the next item. Have you ever realized that to groan is to switch on? Do you practice this? We all have to learn to groan. These are the seven items of the doings that could be found from Romans 8. We have to walk according to the spirit, to mind the things of the Spirit, to put to death the practices of the mortal body, to be led, to cry, to witness, and finally, to groan. You have to do these seven things. Try to practice these every day. If you are afraid of offending someone, you had better close your doors and windows and then do the crying and the groaning. You will see what a switching on you will experience.

“We ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting son-ship, the redemption of our body” (v. 23). Once you realize that your body is a body of sin and death, you would groan, and you would earnestly expect for your body to be redeemed. Once you realize that you have a body that can do nothing to please God, you would groan, and you would expect to be redeemed. You can do nothing to help your body; your body needs redemption. (CWWL, 1980, vol. 1, “Perfecting Training,” pp. 315-316, 275-276)

Further Reading: CWWL, 1980, vol. 1, “Perfecting Training,” chs. 33—34, 36

## 第十四周■周五

### 晨兴喂养

罗八 31 ~ 32 “…神若帮助我们，谁能抵挡我们？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？”

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。”

在耶利米三十二章四十至四十四节，耶和华说，祂要与他们立永远的约，祂必不转身离开他们。祂必善待他们。祂要将他们栽植在圣地，在这地必有人置买田地。

这永远的约就是新约。（三一 31 ~ 34。）凭着这约，神必不转身离开我们，反要将我们栽植在我们的美地基督里，并且我们得以买回基督的各方面。买基督就是付代价，忘记背后，竭力追求基督，（腓三 13 ~ 14，）而赢得基督。（耶利米书生命读经，二三〇页。）

### 信息选读

林后五章十四节中基督困迫的爱，是借着祂在十字架上为我们受死，所显明出来的爱。“困迫”这辞，原文的意思是，从各面压逼…到一边，强加限制，在某种界限内限于一个目标，限于一条线和一个目的（如同在有墙的窄路上）。…使徒乃是这样的为基督的爱所困迫，而向祂活着。

今天我们也为基督对我们的爱所困迫。这爱的确限制我们，将我们局限于窄路上，朝向那独一的目标——基督自己。…我们这样受困迫，就受限制，如同走在有墙的窄路上，并且被迫往特定的方向去。虽然我们爱主，但我们未必一直愿意走祂的路。祂若不以墙围住我们，我们也许会逃离祂。但基督的爱困迫

## WEEK 14 — DAY 5

### Morning Nourishment

Rom. 8:31-32 ...If God is for us, who can be against us? 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?

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.

In Jeremiah 32:40-44 Jehovah said that He would make an eternal covenant with them that He will not turn away from them. He will do them good. He will plant them in the holy land, and fields will be bought there.

This eternal covenant is the new covenant (31:31-34). It is by this covenant that God will not turn away from us and will plant us in Christ, our good land, and Christ in all His aspects will be bought by us. To buy Christ is to pay a price to gain Christ by forgetting the things that are behind and pursuing Christ (Phil. 3:13-14). (Life-study of Jeremiah, p. 190)

### Today's Reading

The constraining love of Christ in 2 Corinthians 5:14 is the love which was manifested on the cross through His death for us. The Greek word rendered “constrains” means “to press on...from all sides, to hold...to one end, to forcibly limit, to confine to one object within certain bounds, to shut up to one line and purpose” (as in a narrow, walled road)...In such a way the apostles were constrained by the love of Christ to live to Him.

Today we also are constrained by Christ's love toward us. This love surely limits us, confines us to a narrow way, toward the unique goal—Christ Himself...When we are thus constrained, we are limited, as if walking on a narrow, walled road, and we are forced to go in a certain direction. Although we love the Lord, we are not always willing to take His way. Had we not been walled in by Him, we probably would have escaped from Him. But the love of

我们，从各面压逼我们，把我们逼向一个目标。

我们必须是一个被基督的爱冲激的人。保罗在林后五章十四至十五节告诉我们，基督受死的爱，像大水澎湃冲向我们，迫使我们情不自禁地向祂活着。被困迫就像被浪潮冲走。基督的爱像浪潮一样强烈，将你征服，将你冲走。我们必须被基督的爱冲没。我们需要被祂的爱困迫，以致别无选择。我们应当能说，“我没有别的路可走，我必须爱主，因为祂的爱困迫我。”

罗马八章三十二至三十九节，陈明基督是使我们得胜有余的那一位。…三十二节说，“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？”这节经文表明，神把万有和基督一同白白地赐给我们。

三十四节接着说，“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。”…基督为我们死了，并在复活之后，在神的右边为我们代求。本节说基督现今在神的右边，就是在天上。但十节说祂现今在我们里面，就是在我们的灵里。（提后四 22。）祂是那灵，（林后三 17，）无所不在；祂在神的右边，同时也在我们的灵里；在天上，同时也在地上。

在罗马八章三十四节，基督为我们代求；但在二十六节，那灵为我们代求。为我们代求者，不是两位，乃是一位，就是主灵。（林后三 18。）祂在两端为我们代求，一端是那灵在我们里面，可能是为我们发起代求；一端是主基督在神的右边，可能是为我们完成代求；主要的必是为着将我们模成祂的形像，并带进祂的荣耀。（新约总论第十册，二四〇至二四一、八四至八五页。）

参读：罗马书生命读经，第二十一、六十七篇。

Christ constrains us; it presses us from every side and holds us to one goal.

We must be persons carried away by the love of Christ. In 2 Corinthians 5:14-15 Paul indicates that Christ's loving death is like the rushing of great waters toward us, impelling us to live to Him beyond our own control. To be constrained is similar to being carried away by a tide of water. The love of Christ is as strong as a tide of water which overcomes us and carries us away. We need to be flooded by the love of Christ. We need to be constrained by His love so that we have no choice. We should be able to say, "I have no other way to go. I must love the Lord because His love has constrained me."

Romans 8:32-39 presents Christ as the One who makes us more than conquerors. Verse 32 says, "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?" This verse shows that God freely gives us all things with Christ.

Verse 34 goes on to say, "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."...Christ died for us and...after being raised, He is interceding for us at the right hand of God. This verse states that Christ today is at the right hand of God in the heavens; verse 10, however, states that He is now in us, in our spirit (2 Tim. 4:22). As the Spirit (2 Cor. 3:17), He is omnipresent, being both at the right hand of God and in our spirit, both in heaven and on earth.

In Romans 8:34 it is Christ who intercedes for us, yet in verse 26 it is the Spirit who intercedes for us. These are not two Intercessors but one, the Lord Spirit (2 Cor. 3:18). He is interceding for us at two ends. At one end it is the Spirit in us, probably initiating the intercession for us; at the other end it is the Lord Christ at the right hand of God, probably completing the intercession for us, which must be mainly that we will be conformed to His image and brought into His glory. (The Conclusion of the New Testament, pp. 3214-3215, 3082-3083)

Further Reading: Life-study of Romans, msgs. 21, 67



## 第十四周■周六

### 晨兴喂养

罗八 37 ~ 39 “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。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，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。”

保罗在罗马八章三十七节告诉我们，借着那爱我们的基督，我们在一切苦难上已经得胜有余了。因着神对我们不变的爱，以及基督为我们成就的一切，患难逼迫不能压制或胜过我们；反而借着那爱我们的，我们胜过且征服这一切而有余。（新约总论第十册，八五至八六页。）

### 信息选读

神的爱是祂永远救恩的源头。这爱乃是在基督里，由圣灵浇灌在我们心里的，（罗五 5，）什么都不能叫我们与神这爱隔绝。这爱在神的救恩里，成了基督对我们的爱，经过基督的恩，为我们作了许多奇妙的事，直到在我们身上完成神完整的救恩。这许多奇妙的事，惹起神的仇敌，用种种苦难灾害（八 35 ~ 36）攻击我们。但这些攻击，因着我们对神在基督里之爱的响应，都成了我们的益处。（28。）因此，我们在这一切苦难灾害上，都是得胜有余的。（37。）

我们是神所爱的，没有什么能使我们与祂的爱隔绝。神一旦爱我们，就以永远、不能隔绝的爱，永远爱我们。所以，神的救恩借着祂的爱得以稳固。

## WEEK 14 — DAY 6

### Morning Nourishment

Rom. 8:37-39 But in all these things we more than conquer through Him who loved us. For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers 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.

In Romans 8:37 Paul tells us that in all the sufferings we more than conquer through Christ who loved us. Because of God's unchanging love for us and the fact that Christ has accomplished everything on our behalf, neither tribulation nor persecution can suppress or defeat us; rather, in all these things we more than overcome and conquer through Him who loved us. (The Conclusion of the New Testament, pp. 3083-3084)

### Today's Reading

The love of God is the source of His eternal salvation. This love is in Christ and has been poured out in our hearts through the Holy Spirit (Rom. 5:5). Nothing can separate us from this love of God. In God's salvation this love to us has become the love of Christ, which does many marvelous things for us through the grace of Christ until God's complete salvation is accomplished in us. These marvelous things provoke God's enemy to attack us with all kinds of sufferings and calamities (8:35-36). However, because of our response to the love of God in Christ, these attacks have become benefits to us (v. 28). Hence, we more than conquer in all our afflictions and calamities (v. 37).

We are God's beloved ones, and nothing can separate us from His love. Once God loves us, He loves us forever with an eternal, inseparable love. Therefore, God's salvation is secured by His love. This means that our eternal

这就是说，我们永远的保障乃是神的爱。我们可得着保证，没有什么会使我们与神的爱隔绝，因为这爱不是源于我们，或在于我们，乃是源于神，并在于祂。这爱是神在永远里所起始的。

在罗马八章三十九节保罗指出，神那不能隔绝的爱，是在我们的主基督耶稣里的。神的爱若是在基督之外显出来，就会有难处，因为离了基督，甚至像发脾气这样的罪，也会使我们与神的爱隔绝。然而，神的爱不仅仅是神的爱本身，乃是在基督耶稣里的神的爱。因为神的爱是在基督耶稣里，我们就可得着保证，没有什么能使我们与这爱隔绝。

神在基督里的救恩已经把我们救到一个地步，一面在神的悦纳中，享受这救恩的源头，就是神在基督里，那任何人事物都不能隔绝的爱；一面在神的生命中，经过主灵的模成，而达到这救恩的终极目标，就是进入那神圣无比的荣耀里，与神同荣耀。（18，30。）

罗马书头八章启示基督有神圣的性情与永远的性，基督神圣的人位乃是在神格里。这几章也表明，这位有神格的基督成为人，作大卫的后裔，经过为人生活、受死、复活的过程，因而成功神的救赎并进入神的荣耀里；借着这些过程，祂终极完成为基督的灵，而这基督的灵就是神的灵、生命的灵、并这位美妙基督的实际与素质。祂作为基督的灵，就能够、也的确进到祂的信徒里面，作他们的生命、生命的供应和一切。总而言之，基督是神，成为肉体来作人；基督在祂的人性里，带着肉体经过了死与复活的过程，成为赐生命的灵，为要与我们成为一灵，使我们成为祂的一部分，作祂奇妙身体的众肢体。（新约总论第十册，八六至八八页。）

参读：新约总论，第三百零二篇。

security is the love of God. We may be assured that nothing will separate us from the love of God, because this love does not derive from us or depend on us but is derived from God and depends on Him. This love was initiated by God in eternity.

In Romans 8:39 Paul points out that the inseparable love of God is in Christ Jesus our Lord. If the love of God were shown apart from Christ, there would be problems, for apart from Christ, even a sin such as losing our temper would separate us from the love of God. However, the love of God is not only the love of God itself but the love of God which is in Christ Jesus. Because the love of God is in Christ Jesus, we may be assured that nothing can separate us from it.

God's salvation in Christ has saved us to the extent that, on the one hand, we are in God's acceptance enjoying the source of this salvation, which is God's love in Christ, from which we cannot be separated by any person, matter, or thing; and, on the other hand, we are in God's life being conformed by the Lord Spirit to reach the ultimate goal of this salvation, that is, to enter into the incomparable divine glory and be glorified together with God (vv. 18, 30).

The first eight chapters of Romans reveal that Christ has divinity and eternal deity and that the divine person of Christ is in the Godhead. These chapters also show that this Christ who has the Godhead became a man as the seed of David, that He passed through the processes of human living, death, and resurrection, thereby accomplishing God's redemption and entering into God's glory, and that through these processes He was eventually consummated to become the Spirit of Christ, who is the Spirit of God, the Spirit of life, and the reality, the essence, of this wonderful Christ. It is as the Spirit of Christ that He can, and does, enter into His believers to be their life, their life supply, and their everything. In summary, Christ as God was incarnated to be a man, and Christ in His humanity with flesh passed through the processes of death and resurrection to become the life-giving Spirit in order to be one spirit with us that we might be a part of His being as members of His wonderful Body. (The Conclusion of the New Testament, pp. 3084-3085)

Further Reading: The Conclusion of the New Testament, msg. 302

## 第二周诗歌

401

### 经历基督 — 作释放者

8 7 8 7 副 (英 540)

降 B 大调

3/4

一 我 今 得 着 何 等 自 由, 基 督 已 经 释 放 我!

罪 的 权 势、死 的 毒 钩, 从 我 身 上 全 脱 落!

(副) 基 督 使 我 得 胜 有 余, 仗 祂 十 架 我 夸 胜!

生 命 大 能、圣 灵 的 律, 使 我 刚 强 而 有 能!

- 二 基督使我脱离律法, 永远向着律法死;  
完全活在恩典之下, 不受律法的挟制。
- 三 基督已经定罪了罪, 除掉罪恶的权势;  
罪在我身再无地位, 我从罪里得开释。
- 四 基督已经将死废去, 显出不坏的生命;  
胜过死亡顽强禁拘, 彰显复活的大能。
- 五 基督已经毁坏撒但, 审判世界和邪灵;  
使我脱离黑暗、死权, 进入光明与生命。
- 六 基督赐我够用恩典, 用祂能力覆庇我;  
在我软弱显得完全, 使我喜欢夸软弱。

## WEEK 2 — HYMN

### What release the Savior gave me

Experience of Christ — As the Emancipator

540

1. What re-lease the Sav-ior gave me! Christ in-deed has set me free! All the pow'r of sin is brok-en, All death's sting is passed from me! (C) Christ has made me more than con-qu'ror, By His might - y vic - to - ry, Now His re - sur-rec-tion pow-er From my spir - it strength - ens me!

2. From the law Christ has delivered,  
To its claims I'm ever dead;  
Nevermore the law shall bind me,  
But by grace I'll live instead.
3. Christ has sin condemned at Calv'ry  
And its power done away;  
Now it has no ground within me,  
I am freed from all its sway.
4. Death by Him has been abolished,  
Incorrupted life is shown;  
Death's enthralling bonds are broken,  
Resurrection life is known.
5. Christ through death has crushed the devil,  
World and demons by His might,  
From the pow'r of darkness brought me  
To the realm of life and light.
6. All-sufficient grace He giveth,  
With His pow'r He covers me,  
Makes me glory in my weakness  
And in weakness strengthens me.

第二周 · 申言

申言稿: \_\_\_\_\_

[illegible]

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

[illegible]