

## 第二周

### 我们蒙称义的结果— 在作我们生命的基督里完满地享受神

诗歌：补 856

读经：罗五 1～11

#### 【周一】

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

一 我们信入基督时，就蒙神赦罪，（徒十 43，）神就能称义我们；（罗三 24，26；）这是借着使基督成为我们的义，并给我们穿上基督作义袍。（赛六一 10，路十五 22，耶二三 6，亚三 4。）

#### 【周二】

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

贰 我们蒙称义的结果，乃是在作我们生命的基督里完满地享受神——1～11 节：

## Week Two

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

Hymns: E1131

Scripture Reading: Rom. 5:1-11

#### § Day 1

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

A. When we believe into Christ, we receive God's forgiveness (Acts 10:43), and God can justify us (Rom. 3:24, 26) by making Christ our righteousness and by clothing us with Christ as our robe of righteousness (Isa. 61:10; Luke 15:22; Jer. 23:6; Zech. 3:4).

#### § Day 2

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

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

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

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

### 【周三】

1 我们也许遭受患难、贫穷和压抑，但我们无法否认神的爱在我们里面与我们同在；我们要留在生命（就是基督自己）这条线上，（约十四6上，）就需要保守自己在神的爱中，（犹20～21，）就是在神自己里面。（约壹四8，16。）

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

三 “我们…因信得进入现在所站的这恩典中；”(罗五2；) 我们既本于信得称义，并站在恩典的范围里，就“借着我们的主耶稣基督，对神有了和平”(1)：

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

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

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

### § Day 3

1. Although we may be afflicted, poor, and depressed, we cannot deny the presence of God's love within us; in order to stay on the line of life, which is Christ Himself (John 14:6a), we need to keep ourselves in the love of God (Jude 20-21), which is God Himself (1 John 4:8, 16).

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

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

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

2 我们一旦经过了称义的门，就需要走平安（和平）的路；（罗三 17；）我们将心思置于灵——借着顾到我们的灵，使用我们的灵，注意我们的灵，凭我们的灵与神的灵交通而接触神，以及在我们的灵里行事为人并生活——我们的心思就成为平安，让我们里面感觉安息、释放、明亮且舒适。（八 6。）

## 【周四】

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

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

## 【周五】

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

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

## § Day 4

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

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

## § Day 5

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

们自己，要讨人喜欢，乃是出于神，要讨神喜欢：

- 1 彼前一章七节说，我们信心所受的试验“比那经过火〔试炼和苦难的火〕的试验仍会毁坏之金子的试验，更为宝贵”；未经锻炼的金子受到锻炼之火的烧，就得着容易被人称许的品质——玛三 3。
- 2 主要我们付代价，经过火炼的试验，得着祂作金的信，使我们为着祂身体的建造能有分于真金，就是基督自己作为神圣的生命连同神圣的性情；如此我们才能成为纯金的灯台，好建造金的新耶路撒冷——启三 18，一 20，二 18，23，彼后一 4。
- 3 有些爱主的圣徒有一些生命和亮光，他们就因此以为自己适合为主作工；然而，他们未经锻炼，缺少蒙称许的品质；蒙称许的品质，是忍受患难和试验的结果；这品质使受服事的人感觉喜乐、甜美且舒适。
- 4 我们都必须祷告：“主，给我蒙称许的品质；”主就会兴起环境，这些环境会为我们产生蒙称许的品质；虽然我们是基督的奴仆，但我们缺少蒙称许的品质；这困扰神，破坏我们，也困扰圣徒们和神家里的人；我们凭自己的亮光和恩赐帮助圣徒，却因着缺少蒙称许的品质而伤了他们——太二四 45 ~ 51。

## 【周六】

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

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

themselves to please men but of God to please Him:

1. First Peter 1:7 says that the proving of our faith is “much more precious than of gold which perishes though it is proved by fire,” the fire of trials and sufferings; when gold that is raw suffers the burning of the purifying fire, it acquires a quality that is easily approved by everyone—Mal. 3:3.
2. The Lord wants us to pay the price to gain Him as the golden faith through the fiery trials so that we may participate in the real gold, which is Christ Himself as the divine life with the divine nature for the building up of His Body; thus, we can become a pure golden lampstand for the building of the golden New Jerusalem—Rev. 3:18; 1:20; 21:18, 23; 2 Pet. 1:4.
3. Some of the saints who love the Lord think that they are suitable to work for the Lord because they have a certain amount of life and light, but they are raw and lack the quality of approvedness, an approved quality resulting from the endurance of tribulation and testing; this quality makes the people who are being ministered to feel happy, sweet, and comfortable.
4. We all must pray, “Lord, grant me approvedness”; the Lord will then raise up the circumstances that will produce approvedness for us; although we are the slaves of Christ, we lack approvedness; this troubles God, damages us, and also bothers the saints and the household of God; by our light and our gift we help the saints, but by our lack of approvedness we hurt them—Matt. 24:45-51.

## § Day 6

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

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



- 2 那全般恩典的神曾在基督耶稣里召我们进入祂永远的荣耀；此时此地，我们正在享受住在我们的灵里的基督作我们荣耀的盼望——彼前五 10，帖前二 12，西一 27，腓三 21。
- 3 主借着天天圣别我们，正在领我们，祂许多的儿子，进荣耀里去，（来二 10～11，）并且我们借着使我们的信心一直转向主，观看那在耶稣基督面上之神的荣光，正天天被变化，从一种程度的荣耀，到另一种程度的荣耀。（林后三 16～18，四 6 下。）
- 四 我们在受苦中享受基督时，就在祂的生命里得救，为着完成神大能救恩的生机目标，就是产生并建造基督生机的身体，彰显于众地方召会，在其中我们享受主丰富的恩典，平安的神也要将撒但践踏在我们的脚下，为着祂荣耀的彰显，并展示祂的得胜——罗五 10，十二 5，十六 1，4～5，16，20。

2. The God of all grace has called us into His eternal glory in Christ Jesus; here and now we are enjoying Christ, who dwells in our spirit, as our hope of glory—1 Pet. 5:10; 1 Thes. 2:12; Col. 1:27; Phil. 3:21.
3. The Lord is leading us, His many sons, into glory by daily sanctifying us (Heb. 2:10-11), and we are daily being transformed from one degree of glory to another by keeping our hearts turned to the Lord to behold the glory of God in the face of Jesus Christ (2 Cor. 3:16-18; 4:6b).
- D. As we enjoy Christ in our sufferings, we are being saved in His life for accomplishing the organic goal of God's dynamic salvation, which is the producing and building up of the organic Body of Christ expressed in the local churches, where we enjoy the rich grace of the Lord and where the God of peace crushes Satan under our feet for His glorious expression and for the display of His victory—Rom. 5:10; 12:5; 16:1, 4-5, 16, 20.



## 第二周■周一

### 晨兴喂养

罗三 24 …因神的恩典，借着在基督耶稣里的救赎，就白白地得称义。

26 为着在今时显示祂的义，使祂能是义的，也能称那以信耶稣为本的人为义。

称义是神照着祂义的标准称许人的行动。祂的义是标准，我们的义不是。…神的义有多高？它是无限的！你能照着你自己的义得神称许么？这是不可能的。虽然你也许与每个人—你的父母、你的儿女和你的朋友—都是对的，但你的义绝不会在神面前称义你。你也许照着你义的标准称义自己，但那不能使你照着神的标准得祂称义。我们需要因信称义。在神面前因信称义，意思就是我们照着神义的标准得神称义。

神怎能这样作？祂能这样作，因为我们的称义是基于基督的救赎。基督的救赎应用到我们身上，我们就得称义。若没有这样的救赎，我们就不可能得神称义。救赎是称义的基础（罗马书生命读经，六〇至六一页）。

### 信息选读

研究圣经的人对“信耶稣基督”（直译，耶稣基督的信）（罗三 22）的解释有很大的难处。有些人说这辞的意思是我们相信耶稣基督的行动。有些人争辩说是指耶稣的信，就是耶稣的信成为我们的。我要这样说：真正的信是凭着主耶稣的信而相信祂。

## WEEK 2 — DAY 1

### Morning Nourishment

Rom. 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus.

26 With a view to the demonstrating of His righteousness in the present time, so that He might be righteous and the One who justifies him who is of the faith of Jesus.

Justification is God's action in approving people according to His standard of righteousness. His righteousness is the standard, not ours...How high is God's righteousness? It is unlimited! Can you be approved by God according to your own righteousness? This is impossible. Although you may be right with everyone—with your parents, your children, and your friends—your righteousness will never justify you before God. You may justify yourself according to your standard of righteousness, but that does not enable you to be justified by God according to His standard. We need justification by faith. Justification by faith before God means that we are approved by God according to the standard of His righteousness.

How can God do this? He can do it because our justification is based upon the redemption of Christ. When the redemption of Christ is applied to us, we are justified. If there were no such redemption, it would be impossible for us to be justified by God. Redemption is the basis of justification. (Life-study of Romans, p. 49)

### Today's Reading

Bible students have great difficulty with the phrase the faith of Jesus Christ (Rom. 3:22). Some say that it means our act of believing in Jesus Christ. Others argue that it refers to the faith of Jesus, that the faith of Jesus becomes ours. I would put it this way: genuine believing is to believe in the Lord Jesus by His faith. We believe in Jesus Christ by His faith, for we have

我们凭着耶稣基督的信相信祂，因我们没有自己的信。耶稣是我们信心的创始者与成终者（来十二2）。

神的义在律法以外，借着我们凭耶稣基督的信相信祂，已经显明出来。我们乃是凭着基督的信，不是凭着自己的信相信祂。基督是我们的信。绝不要说你信不来，因为你要信就能信。不要试着凭自己信，因为你越试，你所有的信就越少。只要说，“哦，主耶稣，我爱你。主耶稣，你真好。”你若这样作，立刻就会有信。我们凭着耶稣基督的信相信祂，而神的义本于这信显示与这信，就向一切信的人显示出来。

照着我们的经历，不是神先称许我们，乃是我们先称许神（罗三4）。…我们是悖逆的，并且说，“我不喜欢神。神不对。”在我们得救以前，我们都这样想。许多人顶撞神说，“神若是对的，为什么地上有这么多可怜的人？神若是对的，为什么国际间没有公理？”他们承认有神，但宣称祂不是义的。…神一直忍耐我们，为我们作许多事，直到祂最终使我们确信祂的义。谁先称义谁？我们先称义神。当神使我们确信祂的义，我们就称义祂，并悔改流泪说，“神，赦免我。我是罪恶、不洁的。我需要你的赦免。”

神因祂的恩典，借着在基督里的救赎，并借着我们信耶稣，已白白地称义我们（24、26）。基督既为我们的罪付了代价，并成就了完全的救赎，满足神一切的要求，神要成为义的，就必须称义我们。在神一面，称义是因祂的义；在我们一面，称义是因祂白白的恩典，并非因行律法。我们要因行律法得称义，就需要作工，但要因着在基督里的救赎称义，就不需要作工；称义乃是因祂的恩典白白赐给的。我们原不配得；但因着基督那满足神一切要求的救赎，神因祂的义，就必须称义我们（罗马书生命读经，六八至六九、七一至七四页）。

参读：罗马书生命读经，第五篇。

no faith of our own. Jesus is the Author and Perfector of our faith (Heb. 12:2)

...The righteousness of God has been manifested apart from the law by our believing in Jesus Christ by His faith. We believe in Christ by His faith, not by our own. Christ is our faith. Never say that you cannot believe, for you can believe if you want to. Do not try to believe by yourself, because the more you try, the less faith you have. Simply say, "O Lord Jesus, I love You...You are so good." If you do this, you will have faith immediately. We believe in Jesus Christ by His faith, and out of this faith and to this faith, the righteousness of God is revealed to all who believe.

According to our experience, it was not God who first approved us but we who approved God [Rom. 3:4]...We were rebellious and said, "I don't like God. God is not right." We all thought this way before we were saved. Many people speak against God, saying, "If God is right, why are there so many poor people on the earth? If God is right, why is there no justice among the nations?" They admit that there is God but claim that He is not righteous...God has been patient with us, doing many things for us until He finally convinced us of His righteousness. Who justified whom first? We first justified God. When we were convinced by God of His righteousness, we justified Him and wept in repentance, saying, "God, forgive me. I'm so sinful and unclean. I need Your forgiveness."

God has justified us freely by His grace through the redemption which is in Christ and through the faith of Jesus (vv. 24, 26). Since Christ has paid the price for our sins and has accomplished the full redemption to meet all of God's requirements, God, in order for Him to be just, must justify us. On God's side justification is by His righteousness; on our side justification is by His free grace as compared with justification by the works of the law. To be justified by the works of the law, we need to work, but to be justified by the redemption in Christ, there is no need of our work; it is freely given by His grace. We do not deserve it. But God is bound by His righteousness to justify us because of the redemption of Christ, which meets all His requirements. (Life-study of Romans, pp. 55, 57-59)

Further Reading: Life-study of Romans, msg. 5



## 第二周■周二

### 晨兴喂养

罗五 18 如此说来，借着一次的过犯，众人都被定罪，照样，借着一次的义行，众人也都被称义得生命了。

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

基督在十字架上受死的义行，结果乃是生命的称义。罗马五章二十一节…说，恩典借着义作王，乃是叫人得生命。（十八和二十一节）表明，生命的来到，乃是义的结果（见八 10）。

生命是神救恩的目标，因此称义乃是生命的称义。称义本身不是目的，乃是为着生命。我们借着称义，已经达到并符合神义的标准，所以现在神能将祂的生命分赐给我们。称义改变我们外面的地位，生命改变我们里面的性质。被称义得生命，表明生命乃是罗马五章的中心，并且生命生机的联结乃是称义的结果（圣经恢复本，罗五 18 注 2、18 注 3）。

### 信息选读

在罗马五章一至十一节，保罗说到六个特出的辞：爱、恩典、和平、盼望、生命和荣耀。神的爱已经借着圣灵，浇灌在我们心里（5）。我们得以进入现在所站的这恩典中（2）。我们既本于信得称义，就对神有了和平（1）。接着，我们因盼望而夸耀、欢乐（2）。十节告诉我们，我们要在祂的生命里得救。最终，我们盼望有分于神的荣耀（2）。这六项是神的称义部分的结果。…为着这一切事，你需要得称义。这一切都是我们的分，作神称义的结果。

## WEEK 2 — DAY 2

### Morning Nourishment

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

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

Christ's righteous act of dying on the cross resulted in justification of life. Romans 5:21 says that grace reigns through righteousness unto life...[Verses 18 and 21] show that life comes as the result of righteousness (see 8:10). (Rom. 5:18, footnote 1)

Life is the goal of God's salvation; thus, justification is "of life." Justification is not an end in itself; it is for life. Through justification we have come up to the standard of God's righteousness and correspond with it, so that now He can impart His life to us. Justification changes our outward position; life changes our inward disposition. Justification unto life indicates that life is the focus of Romans 5 and that the organic union of life is an issue of justification. (Rom. 5:18, footnote 2)

### Today's Reading

In Romans 5:1-11 Paul mentions six outstanding words: love, grace, peace, hope, life, and glory. The love of God has been poured out in our hearts through the Holy Spirit (v. 5). We have access into this grace in which we stand (v. 2). Since we have been justified out of faith, we have peace toward God (v. 1). Following this, we boast, exult, and glory because of the hope (v. 2). Verse 10 tells us that we will be saved in His life. Finally, we expect to share the glory of God (v. 2). These six items are part of the result of God's justification...For all these matters you need justification. All of them are our portion as the issue of God's justification.

随着这六个重要的辞，我们三个美妙的身位（虽然我不喜欢“身位”这辞，因为在关于神圣三一的教训里，这辞受到误解，但关于神格，在我们人的语言里没有更恰当的辞可用）。在五章一至十一节，我们看见三一神的三个身位。五节说到圣灵，告诉我们圣灵已将神的爱浇灌在我们心里。然后六节告诉我们，我们还软弱、不虔的时候，基督就为我们死了。最终，十一节说，现今我们在神里面夸耀。…我们在神里面喜乐、夸耀并欢乐，因为神是我们的享受。因此，五章揭示六件美妙的事物和三个美妙的身位。我们有爱、恩典、和平、盼望、生命和荣耀。因着神的称义，我们就有圣灵、基督和神作我们的享受。

原来，我们不但是罪人，也是神的仇敌。借着基督救赎的死，神已称义我们这些罪人，并使我们这些仇敌与祂自己和好了（1、10～11）。这发生在我们相信主耶稣的时候。我们凭信接受了神的称义与和好。这就开了路，将我们引进恩典的范围以享受神。…在恩典的范围里，我们所享受的第一件事乃是神的爱…（5）。在我们的基督徒生活中，许多时候我们需要鼓励和坚固。我们经历苦难的时期，也许有问题和疑惑。你可能说，“为什么我的基督徒生活中有这么多难处？为什么有这么多试炼和试验？”…虽然有这些疑惑，但我们无法否认神的爱在我们里面。从我们第一次呼求主耶稣的名那天起，神的爱就借着圣灵浇灌在我们心里了。这就是说，那灵启示、坚固并向我们保证神的爱。内住的圣灵似乎说，“不要疑惑。神爱你。你现在不领会为什么必须受苦，但有一天你会说，‘父，为着我所经过的难处和试炼，我感谢你。’”当你进入永世的门时，你会说，“为着一路上临到我的苦难和试验，赞美主。神用这些变化我。”（罗马书生命读经，一一七至一一九页）

参读：罗马书生命读经，第十一篇。

Along with these six significant words, we have three wonderful persons. (Although I do not like the term persons, because it has been inaccurately understood in the teachings on the Trinity, there is no term more adequate in our human language to use in relation to the Godhead.) In Romans 5:1-11 we see the three persons of the Triune God. Verse 5 speaks of the Holy Spirit, telling us that the Holy Spirit has poured out the love of God in our hearts. Then verse 6 tells us that while we were yet weak and ungodly, Christ died for us. Finally, verse 11 says that now we boast in God...We joy, boast, exult, and glory in God because He is our enjoyment. Thus, Romans 5 unveils six wonderful things and three wonderful persons. We have love, grace, peace, hope, life, and glory. As a result of God's justification, we have the Holy Spirit, Christ, and God as our enjoyment.

Originally, we were not only sinners but also enemies of God. Through the redeeming death of Christ, God has justified us, the sinners, and has reconciled us, His enemies, to Himself (vv. 1, 10-11). This transpired when we believed in the Lord Jesus. We have received God's justification and reconciliation by faith. This has opened the way and ushered us into the realm of grace for the enjoyment of God. In the realm of grace the first thing we enjoy is the love of God...(v. 5). Many times in our Christian life we need encouragement and confirmation. As we pass through periods of suffering, we may have questions and doubts. Perhaps you say, "Why are there so many troubles in my Christian life? Why are there so many trials and tests?"... Although these doubts arise, we cannot deny that the love of God is within us. From the day we first called on the Lord Jesus, the love of God has been poured out into our hearts through the Holy Spirit. This means that the Spirit reveals, confirms, and assures us with the love of God. The indwelling Holy Spirit seems to say, "Don't doubt. God loves you. You don't understand why you must suffer now, but one day you will say, 'Father, I thank You for the troubles and trials that I passed through.' " "When you enter the gate of eternity, you will say, "Praise the Lord for the sufferings and tests that fell upon me on my journey. God used them to transform me." (Life-study of Romans, pp. 99-101)

Further Reading: Life-study of Romans, msg. 11

## 第二周■周三

### 晨兴喂养

罗五5 盼望不至于蒙羞；因为神的爱已经借着所赐给我们的圣灵，浇灌在我们心里。

1～2 所以，我们既本于信得称义，就借着我们的主耶稣基督，对神有了和平。我们又借着祂，因信得进入现在所站的这恩典中，并且因盼望神的荣耀而夸耀。

哦，神的爱已经浇灌在我们心里！我们也许遭受患难、贫穷和压抑，但我们无法否认神的爱在我们里面与我们同在。我们能否认基督为我们死了么？基督为我们这样不虔的罪人死了。从前我们是仇敌，但基督在十字架上流血，使我们与神和好。这是何等的爱！神若将祂自己的儿子赐给我们，祂必不会作什么事伤害我们。神是主宰一切的，祂知道什么对我们最有益。选择是在于祂，不在于我们。无论我们的爱好如何，神为我们所计划的，将是我们的分。与我们有关的一切，我们的父都预备好了。我们只该祷告：“主，照你的意思行。我只要你所要的。我将一切完全交在你手中。”当我们重新领悟神是这样爱我们，而祂的爱已借着圣灵浇灌在我们心里时，我们对祂就有这样的反应（罗马书生命读经，一一九至一二〇页）。

### 信息选读

罗马五章二节说，“我们…因信得进入现在所站的这恩典中。”恩典是我们所站的范围，我们必须留在恩典所在之处。不要问我你该站在哪里，你必须站在恩典中。每当你觉得你在恩典的范围之外，就要立刻回来。你快要和妻子争吵，并觉得你是在

## WEEK 2 — DAY 3

### Morning Nourishment

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

1-2 Therefore having been justified out of faith, we have peace toward God through our Lord Jesus Christ, through whom also we have obtained access by faith into this grace in which we stand and boast because of the hope of the glory of God.

Oh, the love of God has been poured into our hearts! Although we may be afflicted, poor, and depressed, we cannot deny the presence of God's love within us. Can we deny that Christ died for us? Christ died for ungodly sinners such as we. Once we were enemies, but Christ shed His blood on the cross to reconcile us to God. What love is this! If God has given us His own Son, surely He will not do anything to hurt us. God is sovereign. He knows what is best for us. The choice is His, not ours. Regardless of our preference, what God has planned for us will be our portion. Everything related to us has been prepared by our Father. We should simply pray, "Lord, have Your way. I simply want what You want. I leave everything entirely in Your hands." This is our response to God when we realize afresh that He loves us so and that His love has been poured into our hearts through the Holy Spirit. (Life-study of Romans, p. 101)

### Today's Reading

Romans 5:2 says, "We have obtained access by faith into this grace in which we stand." Grace is the realm in which we stand. We must stay where the grace is. Do not ask me where you should stand. You must stand in grace. Whenever you sense that you are out of the realm of grace, return to it immediately. If you are about to quarrel with your wife and sense that you

恩典的范围之外时，就要停下你所作的，回到恩典的范围，并站在那里。

我们不需要作什么罪恶的事，就可能与恩典隔绝。我们只需要留在一地太久，就会觉得我们已从恩典的范围迁入另一领域。在这样的情形中，我们该作什么？我们该祷告：“主，赦免我，将我带回恩典的范围。”我们回到恩典范围的路，与我们原初进入恩典的路一样。我们借着本于信得称义，进入恩典的范围。我们只是向神承认我们的罪，接受主耶稣作我们的救主，应用祂的血，我们就得称义了。神的称义将我们带进我们所站的这恩典中。每当我们行为不当，并觉得我们在恩典之外，我们就必须重复同样的祷告：“神啊，赦免我，用宝血洁净我。”你若这样作，就会立即被带回恩典中。

我们既本于信得称义，并站在恩典的范围里，就借着我们的主耶稣基督，对神有了和平（1）。保罗不是说，我们与神有了和平，乃是对神有了和平。这意思是我们仍在向着神的路上；我们还没有走完我们的路。在属灵的世界里，我们先进门，然后走路。本于信得称义乃是开门，给我们入口进入宽广的享受境地。我们一旦经过了称义的门，就需要走平安（和平）的路。罪人没有平安；三章十七节说，我们作罪人的时候，平安的路，我们未曾知道。然而今天，我们走在平安的路上。

你若朝着某个方向行动，里面不觉得平安，你就该停下；总要随着平安而行。照着路加七章五十节，那有罪的女人一得救，主耶稣就叫她平平安安地走吧。…无论你往哪里去，你必须走平安的路。你若没有平安，就不要去。无论你作什么，要平平安安地作。你若没有平安，就不要行动。恩典是为着给我们站立，平安是为着给我们走路。你留在某地若没有恩典，就不要留在那里。你朝着某个方向若没有平安，就不要行走。要站在恩典中，行在平安里（罗马书生命读经，一二〇至一二一页）。

参读：罗马书生命读经，第九篇。

are out of the realm of grace, stop what you are doing, return to the realm of grace, and stand there.

We need not do anything sinful to be cut off from grace. We only need to stay in a place too long, and we will sense that we have moved from the realm of grace into another sphere. What should we do in such a case? We should pray, “Lord, forgive me. Bring me back to the realm of grace.” We return to the realm of grace by the same way through which we entered it originally. We entered the realm of grace through justification by faith. We simply confessed our sins to God, received the Lord Jesus as our Savior, and applied His blood, and we were justified. God’s justification brought us into this grace in which we stand. Whenever we act wrongly and sense that we are out of grace, we must repeat the same prayer: “O God, forgive me. Cleanse me with the precious blood.” If you do this, you will be brought back to grace instantly.

Since we have been justified out of faith and stand in the realm of grace, we have peace toward God through our Lord Jesus Christ (v. 1). Paul does not say that we have peace with God but peace toward God. This means that we are still on the way toward God. We have not finished our journey. In the spiritual world we first enter the gate and then walk along the way. Justification by faith is the opening of the gate, giving us an access, an entry, into a wide field of enjoyment. Once we have passed through the gate of justification, we need to walk the way of peace. Sinners have no peace. Romans 3:17 says that when we were sinners, we did not know the way of peace. Today, however, we are walking in the way of peace.

If you are moving in a certain direction and do not sense the peace within, you should stop. Always go along with the peace. According to Luke 7:50, the Lord Jesus told the sinful woman, once she had been saved, to go in peace... Wherever you go, you must take the way of peace. If you have no peace, do not go. Whatever you do, do it in peace. If you have no peace, do not act. Grace is for our stand, and peace is for our walk. If you do not have the grace to stay in a certain place, do not stay there. If you have no peace to take a certain direction, do not walk. Stand in grace and walk in peace. (Life-study of Romans, pp. 101-102)

Further Reading: Life-study of Romans, msg. 9



## 第二周■周四

### 晨兴喂养

罗五 3～4 不但如此，就是在患难中，我们也是夸耀，因为知道患难生忍耐，忍耐生老练，老练生盼望。

11 不但如此，我们…也就要借着祂〔我们的主耶稣基督〕，在神里面夸耀…。

在恩典的范围里，我们在神里面夸耀（罗五 11）。这里的夸耀，原文含欢乐意。…我们在神里面夸耀，在神里面欢乐。我们站在恩典的范围里，行走在平安的路上，就不断在我们的神里面夸耀、欢乐。这意思就是我们享受神。

我们天然的人需要圣别、变化并模成。所以，神带进某些患难和苦难，叫我们得益处。这清楚启示在罗马八章二十八至二十九节，那里告诉我们，神使万有互相效力，叫我们得益处，使我们模成祂儿子的形像。因此，患难和苦难是为着我们的变化。我们都宝贵平安、恩典和荣耀，但没有人喜欢患难（罗马书生命读经，一二一至一二二页）。

### 信息选读

患难实际上是恩典连同基督一切丰富的化身。这就如神在耶稣里成为肉体；表面上祂只是那人耶稣，实际上祂是神。表面上我们的环境是患难，实际上那是恩典。…〔罗马五章的〕爱、恩典、和平、盼望、生命和荣耀这六个项目，同着神格的三个身位，都超越患难。然而，患难是恩典的眷临。

我们若说我们宝贵恩典却不宝贵患难，这就好像说我们爱神却不爱耶稣。然而，拒绝耶稣就是拒绝

## WEEK 2 — DAY 4

### Morning Nourishment

Rom. 5:3-4 And not only so, but we also boast in our tribulations, knowing that tribulation produces endurance; and endurance, approvedness; and approvedness, hope.

11 And not only so, but also boasting in God through our Lord Jesus Christ...

In the realm of grace we boast in God (Rom. 5:11). The Greek word translated “boast” has at least three meanings: “boast,” “exult,” meaning to rejoice, and “glory.”...As we stand in the realm of grace and walk the way of peace, we constantly boast, exult, and glory in our God. This means that we enjoy God.

Our natural being needs to be sanctified, transformed, and conformed. Therefore, God brings in certain tribulations and sufferings for our good. This is clearly revealed in Romans 8:28-29, where we are told that God causes all things to work together for good that we might be conformed to the image of His Son. Hence, tribulation and suffering are for our transformation. We all appreciate peace, grace, and glory, but no one likes tribulation. (Life-study of Romans, pp. 102-103)

### Today's Reading

Tribulation is actually the incarnation of grace with all the riches of Christ. This is similar to the incarnation of God in Jesus. Apparently, He was simply the man Jesus; actually, He was God. Apparently, our environment is tribulation; actually, it is grace...The six items [in Romans 5] of love, grace, peace, hope, life, and glory, along with the three persons of the Godhead all supersede tribulation. Nevertheless, tribulation is a visitation of grace.

If we say that we appreciate grace but not tribulation, it is like saying that we love God but not Jesus. However, to reject Jesus is to reject God. Likewise,



神。同样，拒绝患难就是拒绝恩典。为什么神成为肉体？因为祂要临到我们。神成为肉体就是祂恩典的眷临。当然我们都爱神这样的眷临。我们若爱祂的眷临，就必须爱祂的成为肉体。恩典与患难是一样的；患难是眷临我们之恩典的化身。虽然我们爱神的恩典，但我们也必须亲吻患难，就是恩典的化身，恩典甜美的眷临。

许多人不喜欢十字架，因为它是苦难、患难。相反的，盖恩夫人却亲吻每个十字架，等候更多十字架来临，因为她领悟十字架将神带给她。…她欢迎十字架，因为她一有十字架，她就有神。患难是十字架，而恩典是神作我们的分，给我们享受。这恩典主要是以患难的形态眷临我们。

患难的经历产生忍耐（3）。这里的忍耐，意思是坚忍；坚忍是耐心加上受苦的产物。我们没有人生来就有忍耐，忍耐是借着忍受患难所产生的。…我们可以在生活的小事上经历这忍耐。有一件…小事我很讨厌，就是有人约会迟到。虽然这样的迟延对我是苦难，却帮助我得着忍耐（罗马书生命读经，一二二至一二四页）。

我们蒙救赎以后，被摆在生命漫长的过程中。有时候在这过程中并不舒适，但神知道我们所需要的一切，好叫祂在我们里面完成祂的过程。祂知道我们需要在什么地方召会聚会，哪些弟兄们应当在这处召会中带领。祂也知道哪一个人作我们的妻子或丈夫最好，以及我们该有几个孩子。不但如此，祂知道我们需要怎样的工作和怎样的雇主。祂知道我们一切的需要，以完成这生命的过程。生命的过程由罗马八章二十八节指明，这节说，“我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。”本节所提的“万有”包括万人、万事与万物（李常受文集一九七一年第三册，三五至三六页）。

参读：罗马书生命读经，第九篇。

to reject tribulation is to reject grace. Why was God incarnated? Because He wanted to come to us. The incarnation of God was His gracious visitation. Surely we all love such a visit from God. If we love His visit, we must love His incarnation. It is the same with grace and tribulation. Tribulation is the incarnation of grace visiting us. Although we love God's grace, we must also kiss the tribulation, which is the incarnation of grace, the sweet visitation of grace.

Many people dislike the cross because it is a suffering, a tribulation. Madame Guyon, on the contrary, kissed each cross, waiting for more to come, because she realized that the cross brought God to her...She welcomed the cross, for when she had the cross, she had God. Tribulation is a cross, and grace is God as our portion for our enjoyment. This grace mainly visits us in the form of tribulation.

The experience of tribulation produces endurance (v. 3). Endurance is more than patience; it is the product of patience plus suffering. None of us was born with endurance; it is produced by the suffering of tribulation. We may experience this endurance in the small things of life...[A] small thing I hate is when people are late for an appointment. Although such delays are a suffering to me, they help me gain endurance. (Life-study of Romans, pp. 103-104)

After being redeemed, we are put into a long process of life. Sometimes it is not comfortable being in this process, but God knows all that we need for Him to complete His process in us. He knows what local church we need to meet with and what brothers should take the lead in that church. He also knows which wife or husband is best for us and how many children we should have. Moreover, He knows what kind of job and what kind of employer we need. He knows all our needs for the carrying out of this life process. The process in life is indicated by Romans 8:28, which says, "We know that all things work together for good to those who love God, to those who are called according to His purpose." The "all things" mentioned in this verse include all persons, all matters, and all things. (CWWL, 1971, vol. 3, "Being Saved in Christ's Life and Walking according to the Spirit for the Building Up of the Body of Christ," pp. 28-29)

Further Reading: Life-study of Romans, msg. 9

## 第二周■周五

### 晨兴喂养

帖前二 4 但神怎样验中了我们，把福音托付我们，我们就照样讲，不是要讨人喜欢，乃是要讨那察验我们心的神喜欢。

彼前一 7 叫你们信心所受的试验，比那经过火的试验仍会毁坏之金子的试验，更为宝贵，可以在耶稣基督显现的时候，显为可得称赞、荣耀和尊贵的。

神的托付，是根据祂借试验我们而有的验中。神首先试验并验中使徒，然后把福音托付他们。因此，他们的讲说、他们福音的传扬，不是出于自己，要讨人喜欢，乃是出于神，要讨神喜欢（圣经恢复本，帖前二 4 注 1）。

〔试验是为着蒙称许。〕显为可得称赞…的，不是信心的本身，乃是信心所受的试炼、试验。…当然，信心得称许是来自正确的信心。…〔彼前一章七节〕所强调的不是…信心，乃是借着苦难在试炼之下对…信心的试验（彼前一 7 注 1）。

### 信息选读

忍耐生老练（罗五 4）。老练是一种蒙称许的品质或属性，是忍受并经历患难和试验的结果。…有时候，年轻弟兄很难得着别人的称许。他们需要忍耐，这忍耐产生容易被别人称许的品质。患难带进忍耐，忍耐产生蒙称许的品质。这里的老练，含经历的意思；然而这里所指的，主要不是经历本身，乃是借着受苦的经历所得着的属性或美德。你越受苦，就越有忍耐，也越产生蒙称许的美德。蒙称许不是我们天生就有的属性。

## WEEK 2 — DAY 5

### Morning Nourishment

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

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

God's entrusting depends on His approval, which comes out of His testing. The apostles were first tested and approved by God and then were entrusted by Him with the gospel. Hence, their speaking, the preaching of the gospel, was not of themselves to please men but of God to please Him. (1 Thes. 2:4, footnote 1)

[Proving is] testing for approval. It is the trying, the proving, of faith, not the faith itself, that may be found unto praise...Of course, the approval of faith comes out of the proper faith. The stress here is not on faith but on the proving of faith by trials that come through sufferings. (1 Pet. 1:7, footnote 1)

### Today's Reading

Endurance produces approvedness (Rom. 5:4). Approvedness is an approved quality resulting from the endurance of tribulation and testing...At times it is difficult for young brothers to have the approval of others. They need the endurance that produces a quality that is easily approved by others. Tribulation issues in endurance, and endurance brings forth the quality of approvedness. Some versions translate the Greek word here as "experience." This is correct, for approvedness includes experience. However, it is not primarily the experience itself but the attribute or virtue that is acquired through the experiences of suffering. The more you suffer, the more you have endurance, and the more the virtue of approvedness will be produced. Approvedness is not an attribute that we have by our natural birth.

想想未经锻炼之金子的例子。虽然它是真金，却未经锻炼，也不吸引人。它需要锻炼的火。金越受到火烧，就越产生蒙称许的品质。…可能许多年轻人就像未经锻炼的金子。他们不需要磨光或上色；他们需要焚烧。有些爱主的圣徒有一些生命和亮光，他们就因此以为自己适合为主作工；然而，他们缺少蒙称许的品质。一面，他们无论往哪里去，都能有果效；另一面，他们是未经锻炼的，缺少使人喜乐、甜美且舒适的美德。他们有蒙称许的反面，我们可称为不蒙称许。…我们若有蒙称许的美德，就不会成为别人的难处。我们都必须祷告：“主，给我蒙称许的品质。”…你若这样祷告，主会问：“你是认真的么？”你的答复若是肯定的，主就会兴起环境，这些环境会为你产生蒙称许的品质。例如，祂也许赐你最合式的妻子，最有益于在你里面产生这品质。大多数的妻子是绝佳的帮手，帮助神为祂的仆人产生蒙称许的品质。主的仆人多半需要这样的妻子。妻子不是帮助丈夫，乃是帮助神；妻子的性情帮助神在她们的丈夫里面产生蒙称许的品质。

神是主宰一切的。我们许多人领悟我们不但蒙召了，也被抓住了。我们必须作基督耶稣的奴仆—我们别无选择。…我必须作主的奴仆。虽然我们是基督的奴仆，但我们缺少蒙称许的品质。这困扰神，破坏我们，也困扰圣徒们和神家里的人。我们一面帮助他们，另一面却伤了他们。我们凭自己的亮光和恩赐帮助他们，却因着缺少蒙称许的品质而伤了他们。因此，我们需要忍耐所产生的老练、称许（罗马书生命读经，一二四至一二五页）。

参读：罗马书生命读经，第九篇。

Consider the example of raw gold. Although it is genuine gold, it is raw and unattractive. It needs the purifying fire. The more the gold suffers the burning of the fire, the more an approved quality will be produced...Perhaps many of the young people are like raw gold. They do not need polishing or painting; they need burning. Some of the saints who love the Lord have an amount of life and light. Because they have these things, they think that they are suitable to work for the Lord. However, they lack approvedness. On the one hand, they can be productive wherever they go; on the other hand, they are raw and lack the virtue that makes people happy, sweet, and comfortable. They have the opposite of approvedness, what we may call disapprovedness...If we have the virtue of approvedness, we will not be a problem to others. We all must pray, "Lord, grant me approvedness." If you pray in this way, the Lord will ask, "Do you really mean business?" If your answer is affirmative, the Lord will raise up the circumstances that will produce approvedness for you. For example, He may give you the most suitable wife, the wife most useful in producing this quality within you. Most wives are excellent helpers, assisting God in producing approvedness for His servants. Most of the Lord's servants need such a wife. The wife does not help the husband; she helps God. The disposition of the wives helps God to bring forth approvedness in their husbands.

God is sovereign. Many of us realize that we have not only been called but also caught. We must be a slave of Christ Jesus—we have no other choice... I must be the Lord's slave. Although we are the slaves of Christ, we lack approvedness. This troubles God and damages us. It also bothers the saints and the household of God. We help them on the one hand and hurt them on the other. By our light and our gift we help them; by our lack of approvedness we hurt them. Thus, we need the approvedness that comes out of endurance. (Life-study of Romans, pp. 104-105)

Further Reading: Life-study of Romans, msg. 9

## 第二周■周六

### 晨兴喂养

林后四 17 因为我们这短暂轻微的苦楚，要极尽超越地为我们成就永远重大的荣耀。

彼前五 10 但那全般恩典的神，就是那曾在基督耶稣里召你们进入祂永远荣耀的，等你们暂受苦难之后，必要亲自成全你们，坚固你们，加强你们，给你们立定根基。

〔在彼前五章十节，〕全般恩典是指在神的经纶里，按着在我们身上及里面神圣工作的许多步骤，供应给我们神圣生命多面全备供应的丰富。开头的一步是呼召我们，终结的一步是叫我们得荣耀，正如这里所说，召你们进入祂永远的荣耀。在这两步之间，是祂管教我们时爱的关切，以及祂在我们身上成全、坚固、加强并立基的工作。在这一切神圣的举动里，神圣生命全备的供应就作恩典在各样的经历中供应我们（圣经恢复本，彼前五 10 注 2）。

### 信息选读

在基督耶稣里〔彼前五 10〕，指明那全般恩典的神经过成为肉体、为人生活、钉十字架、复活并升天的过程，成就完备且完满的救赎，使祂能将祂所救赎的人带进与祂自己生机的联结里。这样他们就能有分于三一神的丰富作他们的享受。神圣工作的一切步骤都是在基督里，祂是三一神的具体化身，成了包罗万有赐生命的灵，作我们全备的生命供应。在这基督里，借着祂包罗万有的救赎，并基于祂一切的成就，神就能成为全般恩典的神，召我们得享祂永远的荣耀，并在那作稳固根基的三一神（一 2）里成全我们，坚固我们，加强我们，给我们立定根基，这样就使我们能达到祂荣耀的目

## WEEK 2 — DAY 6

### Morning Nourishment

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

1 Pet. 5:10 But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.

All grace [in 1 Peter 5:10] refers to the riches of the bountiful supply of the divine life in many aspects ministered to us in many steps of the divine operation on and in us in God's economy. The initial step is to call us, and the consummate step is to glorify us, as mentioned here in who has called you into His eternal glory. Between these two steps are God's loving care while He is disciplining us, and His perfecting, establishing, strengthening, and grounding work in us. In all these divine acts, the bountiful supply of the divine life is ministered to us as grace in varied experiences. (1 Pet. 5:10, footnote 2)

### Today's Reading

In Christ Jesus indicates that the God of all grace went through all the processes of incarnation, human living, crucifixion, resurrection, and ascension to accomplish the complete and full redemption that He may bring His redeemed people into an organic union with Himself. Thus they can participate in the riches of the Triune God as their enjoyment. All the steps of the divine operation are in Christ, who is the embodiment of the Triune God and who became the all-inclusive life-giving Spirit as the bountiful life supply to us. It is in this Christ, through His all-inclusive redemption and based on all His achievements, that God can be the God of all grace to call us into His eternal glory and to perfect, establish, strengthen, and ground us in the Triune God (1:1-2) as the solid foundation, thus enabling us to attain His glorious goal...

标。…祂在我们身上成全、坚固、加强并立基的工作…是何其超绝！这都是借祂全般的恩典，也就是真实的恩典（五 12）所成就的（圣经恢复本，彼前五 10 注 3）。

（罗马五章四节的）盼望是什么？就是盼望有一天我们都要被带进神的荣耀里（2）。虽然我们站在恩典中，行在平安里，但我们还未在荣耀里。然而有一天，我们要被带进荣耀里。…每当神得着彰显的时候，那就是荣耀。这很像电流在灯泡里的彰显。电的彰显就是电的荣耀。我们看不见电本身，但电在灯里的照耀就是电的彰显，荣耀。同样，荣耀就是得着彰显的神。

这荣耀将来临，没有什么能与其相比。好几处经文给我们看见，神要领许多儿子进荣耀里去（罗八 18，林后四 17，帖前二 12，来二 10，彼前五 10）。我们现今在这里，因盼望这要来的荣耀而享受神。我们享受祂的时候，盼望荣耀来临。

我们这样享受神，就要在祂的生命里得救（罗五 10）。…我们需要天天得救，脱离许多消极的事物。我们需要得救，脱离我们的脾气和我们的己。我们在苦难中享受神时，需要祂生命中的拯救。我们需要在祂的生命里得救，脱离缠累的罪，就是得释放脱离罪与死的律。我们需要在祂的生命里得救，脱离世俗，就是得着圣别。我们需要在祂的生命里得救，脱离我们天然的人，就是从我们天然的生命被变化。我们需要在祂的生命里得救，脱离自己的样子，就是模成神长子基督的形像。我们也需要在祂的生命里得救，脱离个人主义，就是与别人同被建造成为一个身体。这些是在基督的生命里得救，…这样在生命里得救，乃是我们神里面所得着主要的享受。

称义已将我们带进享受的范围。在这范围里，我们站在恩典中，行在平安里，在指望中受苦，并在患难中享受神。我们受苦并享受的时候，就在祂的生命里得救。这是称义的结果（罗马书生命读经，一二六至一二七页）。

参读：罗马书生命读经，第十一篇。

How excellent is His perfecting, establishing, strengthening, and grounding work in us! This is all accomplished through His “all grace,” which is the “true grace” (5:12). (1 Pet. 5:10, footnote 4)

What is this hope [Rom. 5:4]? It is the hope that one day we will all be brought into the glory of God (v. 2). Although we stand in grace and walk in peace, we are not yet in glory. But [one day]...we will be brought into glory...Whenever God is expressed, that is glory. It is very similar to the expression of the electrical current in a light bulb. The expression of electricity is the glory of electricity. We cannot see electricity itself, but the shining of electricity in the lights is the expression, the glory, of electricity. Likewise, glory is God expressed.

This glory is coming, and nothing can compare with it. Several verses show us that God will bring many sons into glory (8:18; 2 Cor. 4:17; 1 Thes. 2:12; Heb. 2:10; 1 Pet. 5:10). Here and now we enjoy God because of the hope of this coming glory. While we are enjoying Him, we hope for the glory to come.

As we enjoy God in this way, we are being saved in His life...(Rom. 5:10). Daily we need to be saved from so many negative things. We need to be saved from our temper and our self. As we enjoy God in our sufferings, we need the saving in His life. We need to be saved in His life from the besetting sin, that is, to be freed from the law of sin and death. We need to be saved in His life from being worldly, that is, to be sanctified. We need to be saved in His life from our natural being, that is, to be transformed from our natural life. We need to be saved in His life from being self-like, that is, to be conformed to the image of Christ, the firstborn Son of God. And we need to be saved in His life from being individualistic, that is, to be built up with others into one Body. These are the savings in the life of Christ...This kind of saving in life is the main enjoyment that we have in God.

Justification has brought us into the realm of enjoyment. In this realm we stand in grace, walk in peace, suffer in hope, and enjoy God in our tribulations. While we are suffering and enjoying, we are being saved in His life. This is the issue of justification. (Life-study of Romans, pp. 105-106)

Further Reading: Life-study of Romans, msg. 11



## 第二周诗歌

补 856

耶稣流宝血，成就平息

(英1131)

G 大调

4/4

1 1 1 1 1 | 6̣ 6̣ 6̣ 6̣ - | 7̣ 7̣ 1 2 7̣ |  
一 前 困 深 牢 中，全 然 无 望； 试 图 要 相 信，  
1 1 6̣ 5̣ - | 1 1 1 1 1 | 6̣ 6̣ 6̣ 6̣ 6̣ |  
仍 旧 徬 徨。 耶 稣 一 显 现，天 光 照 明 亮；  
0 7̣ 1 2 1 7̣ | 1 - 5̣ 1 | 7̣ 7̣ 1 2 1 7̣ | 1 - - - |  
大 爱 浇 灌 我 心， 神 今 住 我 心 房！  
4 4 4 4 4 | 3 3 2 1 - | 2 2 2 2 3 4 |  
(副) 耶 稣 流 宝 血，成 就 平 息； 不 再 有 定 罪，  
3 3 3 3 - | 4 4 4 4 4 | 3 3 2 1 1 |  
因 信 称 义。 我 今 归 与 神，因 救 赎 永 定；  
0 7̣ 1 2 1 7̣ | 1 - 5̣ 1 | 7̣ 7̣ 1 2 1 7̣ | 1 - - - ||  
借 着 耶 稣 基 督， 对 神 有 了 和 平！

二 生在亚当里， 奔向死亡；  
身心全受创， 病人膏肓。  
神差祂儿子， 了结老亚当；  
罪、死不再得逞， 祂死，我得释放！

三 今站恩典中， 喜乐欢畅；  
罪恶全消踪， 神在流淌。  
神长在我心， 我享恩无量—  
在生命里得救， 在生命中作王！

## WEEK 2 — HYMN

In a low dungeon, hope we had none  
Assurance and Joy of Salvation — Reconciled to God

1131

1. In a low dun - geon, hope we had none; Tried to believe, but faith did - n't come;  
God, our sky clearing, Jesus appearing, We by God were trans - fused! We by God were transfused!  
Pro - pi - ti - a - tion made by the blood, Je - sus' re - demp - tion bought us for God!  
No condemnation, justi - fi - cation! We have peace toward God! We have peace toward God!

2. Born into Adam, dying we were;  
We had a sickness no one could cure.  
God, His Son sending, old Adam ending;  
He is dead, we are free!  
He is dead, we are free!

3. Now we're rejoicing, standing in grace,  
Oh hallelujah! Sin is erased!  
God, in us flowing, in our hearts growing,  
We are saved in His life!  
We are saved in His life!

第二周 · 申言

申言稿: \_\_\_\_\_

[illegible]

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

[illegible]