

## 第五篇

### 新妇的义

J. L. 诗歌：18, 英 1311

读经：启十九 7~9, 太五 20, 六 33, 二二 2, 林后五 21, 约壹一 7, 9, 启十五 3

- 启 19:7 我们要喜乐欢腾, 将荣耀归与祂; 因为羔羊婚娶的时候到了, 新妇也自己预备好了。
- 启 19:8 又赐她得穿明亮洁净的细麻衣, 这细麻衣就是圣徒所行的义。
- 启 19:9 天使对我说, 你要写上, 凡被请赴羔羊婚筵的有福了。又对我说, 这是神真实的话。
- 太 5:20 我告诉你们, 你们的义, 若不超过经学家和法利赛人的义, 绝不能进诸天的国。
- 太 6:33 但你们要先寻求祂的国和祂的义, 这一切就都要加给你们了。
- 太 22:2 诸天的国好比一个作王的人, 为他儿子摆设婚筵。
- 林后 5:21 神使那不知罪的, 替我们成为罪, 好叫我们在祂里面成为神的义。
- 约壹 1:7 但我们若在光中行, 如同神在光中, 就彼此有交通, 祂儿子耶稣的血也洗净我们一切的罪。
- 约壹 1:9 我们若认自己的罪, 神是信实的, 是公义的, 必要赦免我们的罪, 洗净我们一切的不义。
- 启 15:3 他们唱着神奴仆摩西的歌、和羔羊的歌, 说, 主神, 全能者, 你的作为大哉、奇哉! 万国之王, 你的道路义哉、诚哉!

壹 神的义就是神在祂公平和公义之行动上的所是—启十五 3, 罗一 16 下~17 上, 约三 16, 约壹一 9:

- 启 15:3 他们唱着神奴仆摩西的歌、和羔羊的歌, 说, 主神, 全能者, 你的作为大哉、奇哉! 万国之王, 你的道路义哉、诚哉!
- 罗 1:16 下 ...这福音本是神的大能, 要救一切信的人, 先是犹太人, 后是希利尼人。
- 罗 1:17 上 因为神的义在这福音上, 本于信显示与信。...

## Message Five

### The Righteousness of the Bride

J. L. Hymns: 20, 1311

Scripture Reading: Rev. 19:7-9; Matt. 5:20; 6:33; 22:2; 2 Cor. 5:21; 1 John 1:7, 9; Rev. 15:3

- Rev 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.
- Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.
- Rev 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.
- Matt. 5:20 For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.
- Matt. 6:33 But seek first His kingdom and His righteousness, and all these things will be added to you.
- Matt. 22:2 The kingdom of the heavens has become like a king who prepared a wedding feast for his son.
- 2 Cor. 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.
- 1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
- 1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.
- Rev. 15:3 And they sing the song of Moses, the slave of God, and the song of the Lamb, saying, Great and wonderful are Your works, Lord God the Almighty! Righteous and true are Your ways, O King of the nations!

I. **The righteousness of God is what God is in His action with respect to justice and righteousness—Rev. 15:3; Rom. 1:16b-17a; John 3:16; 1 John 1:9:**

- Rev. 15:3 And they sing the song of Moses, the slave of God, and the song of the Lamb, saying, Great and wonderful are Your works, Lord God the Almighty! Righteous and true are Your ways, O King of the nations!
- Rom. 1:16b ...the gospel, for it is the power of God unto salvation to everyone who believes, both to Jew first and to Greek.
- Rom. 1:17a For the righteousness of God is revealed in it out of faith to faith,...

约 3:16 神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。

约壹 1:9 我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。

一 我们对基督的经历寄托在神公义的根基上。

二 这根基就是神的公义，也就是神宝座不可动摇的根基—诗八九 14。

诗 89:14 公义和公平，是你宝座的根基；慈爱和真实，行在你面前。

贰 义有四方面的意义：

一 义就是按着神公义且严格的要求，在神面前与人事物都是对的一太五 20。

太 5:20 我告诉你们，你们的义，若不超过经学家和法利赛人的义，绝不能进诸天的国。

二 义乃是那作为那灵活在我们里面之基督外面的彰显—林后三 8~9：

林后 3:8 何况那灵的职事，岂不更带着荣光？

林后 3:9 若定罪职事的职事有荣光，那称义的职事，就越发充盈着荣光了。

1 这是作为神形像的义—弗四 24，西三 10。

弗 4:24 并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。

西 3:10 并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识。

2 义的职事就是主形像的职事—林后三 9。

林后 3:9 若定罪职事的职事有荣光，那称义的职事，就越发充盈着荣光了。

三 义是神国的事—太六 33，诗八九 14：

太 6:33 但你们要先寻求祂的国和祂的义，这一切就都要加给你们了。

诗 89:14 公义和公平，是你宝座的根基；慈爱和真实，行在你面前。

1 神的国就是义。

2 义与神的行政、管理和管治有关。

四 义是在我们的所是上与神是对的—林后五 21：

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

A. Our experience of Christ rests upon the foundation of God's righteousness.

B. The foundation is God's righteousness, the unshakable foundation of God's throne—Psa. 89:14.

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

II. There are four aspects of the definition of righteousness:

A. Righteousness is to be right with persons, things, and matters before God according to His righteous and strict requirements—Matt. 5:20.

Matt. 5:20 For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.

B. Righteousness is the outward expression of the Christ who lives in us as the Spirit—2 Cor. 3:8-9:

2 Cor. 3:8 How shall the ministry of the Spirit not be more in glory?

2 Cor. 3:9 For if there is glory with the ministry of condemnation, much more the ministry of righteousness abounds with glory.

1. This is righteousness as God's image—Eph. 4:24; Col. 3:10.

Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

Col. 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

2. The ministry of righteousness is a ministry of the Lord's image—2 Cor. 3:9.

2 Cor. 3:9 For if there is glory with the ministry of condemnation, much more the ministry of righteousness abounds with glory.

C. Righteousness is a matter of God's kingdom—Matt. 6:33; Psa. 89:14:

Matt. 6:33 But seek first His kingdom and His righteousness, and all these things will be added to you.

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

1. God's kingdom is righteousness.

2. Righteousness is related to God's government, administration, and rule.

D. Righteousness is a matter of our being right with God in our being—2 Cor. 5:21:

林后 5:21 神使那不知罪的，替我们成为罪，好叫我们在祂里面成为神的义。

1 在我们的所是上与神是对的，是指我们里面的人是透亮的，像水晶一样纯净，亦即里面的人是在神的心思和意愿里。

2 这就是我们在基督里成为神的义—21 节。

林后 5:21 神使那不知罪的，替我们成为罪，好叫我们在祂里面成为神的义。

### 叁 义与神外面的行动、作法、行为、和活动有关—启十五 3:

启 15:3 他们唱着神奴仆摩西的歌、和羔羊的歌，说，主神，全能者，你的作为大哉、奇哉！万国之王，你的道路义哉、诚哉！

#### 一 神所作的一切都是义的—罗一 16 ~ 17。

罗 1:16 我不以福音为耻；这福音本是神的大能，要救一切信的人，先是犹太人，后是希利尼人。

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。”

#### 二 凡神在祂公平和公义上的所是，就构成祂的义。

### 肆 神在祂儿子耶稣的血上是公义的—约壹一 7, 9:

约壹 1:7 但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。

约壹 1:9 我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。

#### 一 神在祂的话上是信实的，（10，）在祂儿子耶稣的血上又是公义的。

约壹 1:10 我们若说自己没有犯过罪，便是以神为说谎的，祂的话就不在我们里面了。

#### 二 祂的话，就是祂福音真理的话，（弗一 13，）告诉我们，祂要因着基督赦免我们的罪；（徒十 43；）基督的血已经满足了神公义的要求，使祂能赦免我们的罪。（太二六 28。）

弗 1:13 你们既听了真理的话，就是那叫你们得救的福音，也在祂里面信了，就在祂里面受了所应许的圣灵为印记。

2 Cor. 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

1. To be right with God in our being is to have an inner being that is transparent and crystal clear, an inner being that is in the mind and will of God.

2. This is a matter of our being the righteousness of God in Christ—v. 21.

2 Cor. 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

### III. Righteousness is related to God's outward acts, ways, actions, and activities—Rev. 15:3:

Rev. 15:3 And they sing the song of Moses, the slave of God, and the song of the Lamb, saying, Great and wonderful are Your works, Lord God the Almighty! Righteous and true are Your ways, O King of the nations!

#### A. Everything God does is righteous—Rom. 1:16-17.

Rom. 1:16 For I am not ashamed of the gospel, for it is the power of God unto salvation to everyone who believes, both to Jew first and to Greek.

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.”

#### B. Whatever God is in His justice and righteousness constitutes His righteousness.

### IV. God is righteous in the blood of Jesus His Son—1 John 1:7, 9:

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

#### A. God is faithful in His word (v. 10) and righteous in the blood of Jesus His Son.

1 John 1:10 If we say that we have not sinned, we make Him a liar, and His word is not in us.

#### B. His word is the word of the truth of His gospel (Eph. 1:13), which tells us that He will forgive us our sins because of Christ (Acts 10:43); the blood of Christ has fulfilled His righteous requirements that He might forgive us our sins (Matt. 26:28).

Eph. 1:13 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise,

徒 10:43 众申言者也为祂作见证说，凡信入祂的人，必借着祂的名得蒙赦罪。

太 26:28 因为这是我立约的血，为多人流出来，使罪得赦。

三 赦免我们，是释放我们，使我们脱离罪的亏欠；而洗净我们，是洗去我们不义的玷污。

## 伍 义与神的国有关—罗十四 17:

罗 14:17 因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。

一 召会生活乃是神的国，而神的国就是义。

二 神的宝座是以义为根基而建立的—诗八九 14。

诗 89:14 公义和公平，是你宝座的根基；慈爱和真实，行在你面前。

三 神的义在哪里，神的国也在哪里—赛三二 1，来一 8~9。

赛 32:1 看哪，必有一王凭公义作王，必有首领按公平掌权。

来 1:8 论到子却说，“神啊，你的宝座是永永远远的，你国的权杖是正直的权杖。

来 1:9 你爱公义，恨恶不法；所以神，就是你的神，用欢乐的油脂你，胜过膏你的同伙。”

四 在旧约里，义与国度常是同义辞。

五 凡是有义的地方，一切都正确地归一于一个元首之下；这就是国度。

六 义的第一个结果是神的形像；然后，义建立神的国：

1 罗马八章说到义和神的形像。

罗 8:1 如此，现今那些在基督耶稣里的，就没有定罪了。

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

罗 8:3 律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪，使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。

罗 8:5 因为照着肉体的人，思念肉体的事；照着灵的人，思念那灵的事。

罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

Acts 10:43 To this One all the prophets testify that through His name everyone who believes into Him will receive forgiveness of sins.

Matt. 26:28 For this is My blood of the covenant, which is being poured out for many for forgiveness of sins.

C. To forgive us is to release us from the offense of our sins, whereas to cleanse us is to wash us from the stain of our unrighteousness.

## V. Righteousness is related to the kingdom of God—Rom. 14:17:

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

A. The church life is the kingdom of God, and the kingdom of God is righteousness.

B. God's throne is established with righteousness as the foundation—Psa. 89:14.

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

C. Where God's righteousness is, there His kingdom is also—Isa. 32:1; Heb. 1:8-9.

Isa. 32:1 Indeed a King will reign according to righteousness, And the rulers will rule according to justice.

Heb. 1:8 But of the Son, "Your throne, O God, is forever and ever, and the scepter of uprightness is the scepter of Your kingdom.

Heb. 1:9 You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of exultant joy above Your partners";

D. In the Old Testament, righteousness is often synonymous with the kingdom.

E. Where there is righteousness, everything is headed up in a proper way; this is the kingdom.

F. Righteousness first issues in the image of God, and then righteousness establishes the kingdom of God:

1. In Romans 8 we have righteousness and God's image.

Rom 8:1 There is now then no condemnation to those who are in Christ Jesus.

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

Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

Rom 8:5 For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit.

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

罗 8:7 因为置于肉体的心思，是与神为仇，因它不服神的律法，也是不能服；  
罗 8:8 而且在肉体里的人，不能得神的喜悦。  
罗 8:9 但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。  
罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。  
罗 8:11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。  
罗 8:12 弟兄们，这样，我们并不是欠肉体的债，去照肉体活着。  
罗 8:13 因为你们若照肉体活着，必要死；但你们若靠着那灵治死身体的行为，必要活着。  
罗 8:14 因为凡被神的灵引导的，都是神的儿子。  
罗 8:15 你们所受的并非奴役的灵，仍旧害怕；所受的乃是儿子名分的灵，在这灵里，我们呼叫：阿爸，父。  
罗 8:16 那灵自己同我们的灵见证我们是神的儿女。  
罗 8:17 既是儿女，便是后嗣，就是神的后嗣，和基督同作后嗣，只要我们与祂一同受苦，好叫我们也与祂一同得荣耀。  
罗 8:18 因为我算定今时的苦楚，不配与将来要显于我们的荣耀相比。  
罗 8:19 受造之物正在专切期望着，热切等待神的众子显示出来。  
罗 8:20 因为受造之物服在虚空之下，不是自己愿意的，乃是因那叫它服的，  
罗 8:21 指望着受造之物自己，也要从败坏的奴役得着释放，得享神儿女之荣耀的自由。  
罗 8:22 我们知道一切受造之物一同叹息，一同受生产之苦，直到如今。  
罗 8:23 不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。  
罗 8:24 因为我们是在盼望中得救的；只是所见的盼望不是盼望，谁还盼望他所见的？  
罗 8:25 但我们若盼望所不见的，就必忍耐着热切等待。  
罗 8:26 况且，那灵也照样帮同担负我们的软弱；我们本不晓得当怎样祷告，只是那灵亲自用说不出的叹息，为我们代求。  
罗 8:27 那鉴察人心的，晓得那灵的意思，因为祂是照着神为圣徒代求。  
罗 8:28 还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。  
罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。  
罗 8:30 祂所预定的人，又召他们来；所召来的人，又称他们为义；所称为义的人，又叫他们得荣耀。  
罗 8:31 这样，对这些事，我们可说什么？神若帮助我们，谁能抵挡我们？  
罗 8:32 神既不吝惜自己的儿子，为我们众人舍了，岂不也把万有

Rom 8:7 Because the mind set on the flesh is enmity against God; for it is not subject to the law of God, for neither can it be.  
Rom 8:8 And those who are in the flesh cannot please God.  
Rom 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.  
Rom 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.  
Rom 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.  
Rom 8:12 So then, brothers, we are debtors not to the flesh to live according to the flesh;  
Rom 8:13 For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.  
Rom 8:14 For as many as are led by the Spirit of God, these are sons of God.  
Rom 8:15 For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!  
Rom 8:16 The Spirit Himself witnesses with our spirit that we are children of God.  
Rom 8:17 And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with Him that we may also be glorified with Him.  
Rom 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.  
Rom 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.  
Rom 8:20 For the creation was made subject to vanity, not of its own will, but because of Him who subjected it,  
Rom 8:21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.  
Rom 8:22 For we know that the whole creation groans together and travails in pain together until now.  
Rom 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.  
Rom 8:24 For we were saved in hope. But a hope that is seen is not hope, for who hopes for what he sees?  
Rom 8:25 But if we hope for what we do not see, we eagerly await it through endurance.  
Rom 8:26 Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.  
Rom 8:27 But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.  
Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.  
Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;  
Rom 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.  
Rom 8:31 What then shall we say to these things? If God is for us, who can be against us?  
Rom 8:32 Indeed, He who did not spare His own Son, but delivered Him up for us all, how shall He not

和他一同白白地赐给我们么？

- 罗 8:33 谁能控告神所拣选的人？有神称我们为义了。  
罗 8:34 谁能定我们的罪？有基督耶稣已经死了，而且已经复活了，现今在神的右边，还为我们代求。  
罗 8:35 谁能使我们与基督的爱隔绝？难道是患难么？是困苦么？是逼迫么？是饥饿么？是赤身么？是危险么？是刀剑么？  
罗 8:36 如经上所记：“我们为你的缘故，终日被杀，人看我们如将宰的羊。”  
罗 8:37 然而借着那爱我们的，在这一切的事上，我们已经得胜有余了。  
罗 8:38 因为我深信，无论是死，是生，是天使，是掌权的，是现今的事，是要来的事，是有能的，  
罗 8:39 是高，是深，或是别的受造之物，都不能叫我们与神的爱隔绝，这爱是在我们的主基督耶稣里的。

## 2 十四章说到义和神的国。

- 罗 14:1 信心软弱的，你们要接纳，但不是为判断所争论的事。  
罗 14:2 有人信百物都可吃，但那软弱的，只吃蔬菜。  
罗 14:3 吃的人不可轻视不吃的人，不吃的人也不可审判吃的人，因为神已经接纳他了。  
罗 14:4 你是谁，竟审判别人的家仆？他或站住或跌倒，自有他的主人在，而且他也必要站住，因为主能使他站住。  
罗 14:5 有人断定这日比那日强，有人断定日日都一样，只是各人自己的心思要坚信不移。  
罗 14:6 守日的人是向主守的，吃的人是向主吃的，因为他感谢神；不吃的人是向主不吃的，他也感谢神。  
罗 14:7 因为我们没有一个人向自己活，也没有一个人向自己死；  
罗 14:8 我们若活着，是向主活；若死了，是向主死。所以我们或活或死，总是主的人。  
罗 14:9 因此基督死了，又活了，为要作死人并活人的主。  
罗 14:10 你为什么审判你的弟兄？又为什么轻视你的弟兄？我们都要站在神的审判台前，  
罗 14:11 因为经上记着：“主说，我指着我的生存起誓，万膝必向我跪拜，万口也必向神公开承认。”  
罗 14:12 这样看来，我们各人必要将自己的事向神陈明。  
罗 14:13 所以我们不可再彼此审判，宁可这样断定：不给弟兄放下绊脚石或跌人之物。  
罗 14:14 我在主耶稣里确知深信，凡物本身没有不洁净的，唯独人算为不洁净的，在他就不洁净了。  
罗 14:15 你若因食物叫弟兄忧愁，就不再是照着爱而行。基督已经替他死了，你不可因你的食物败坏他。  
罗 14:16 所以，不可叫你们的善被人毁谤，  
罗 14:17 因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。  
罗 14:18 这样服事基督的，就为神所喜悦，又为人所称许。  
罗 14:19 所以我们务要追求和平的事，以及彼此建造的事。

also with Him freely give us all things?

- Rom 8:33 Who shall bring a charge against God's chosen ones? It is God who justifies.  
Rom 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.  
Rom 8:35 Who shall separate us from the love of Christ? Shall tribulation or anguish or persecution or famine or nakedness or peril or sword?  
Rom 8:36 As it is written, "For Your sake we are being put to death all day long; we have been accounted as sheep for slaughter."  
Rom 8:37 But in all these things we more than conquer through Him who loved us.  
Rom 8:38 For I am persuaded that neither death nor life nor angels nor principalities nor things present nor things to come nor powers  
Rom 8:39 Nor height nor depth nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.

## 2. In Romans 14 we have righteousness and God's kingdom.

- Rom 14:1 Now him who is weak in faith receive, but not for the purpose of passing judgment on his considerations.  
Rom 14:2 One believes that he may eat all things, but he who is weak eats vegetables.  
Rom 14:3 He who eats, let him not despise him who does not eat; and he who does not eat, let him not judge him who eats, for God has received him.  
Rom 14:4 Who are you who judge another's household servant? To his own master he stands or falls; and he will be made to stand, for the Lord is able to make him stand.  
Rom 14:5 One judges one day above another; another judges every day alike. Let each be fully persuaded in his own mind.  
Rom 14:6 He who regards that day, regards it to the Lord; and he who eats, eats to the Lord, for he gives thanks to God; and he who does not eat, does not eat to the Lord, and he gives thanks to God.  
Rom 14:7 For none of us lives to himself, and none dies to himself;  
Rom 14:8 For whether we live, we live to the Lord, and whether we die, we die to the Lord. Therefore whether we live or we die, we are the Lord's.  
Rom 14:9 For Christ died and lived again for this, that He might be Lord both of the dead and of the living.  
Rom 14:10 But you, why do you judge your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God,  
Rom 14:11 For it is written, "As I live, says the Lord, every knee shall bow to Me, and every tongue shall openly confess to God."  
Rom 14:12 So then each one of us will give an account concerning himself to God.  
Rom 14:13 Therefore let us judge one another no longer, but rather judge this: not to put a stumbling block or cause of falling before your brother.  
Rom 14:14 I know and am persuaded in the Lord Jesus that there is nothing unclean of itself, except to him who considers something to be unclean; to that man it is unclean.  
Rom 14:15 For if because of food your brother is wounded, you no longer walk according to love. Do not destroy by your food that man for whom Christ died.  
Rom 14:16 Therefore do not let your good be slandered;  
Rom 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.  
Rom 14:18 For he who serves Christ in this is well pleasing to God and approved by men.  
Rom 14:19 So then let us pursue the things of peace and the things for building up one another.

罗 14:20 不可因食物拆毁神的工程。凡物固然洁净，但人吃了，以致成了绊脚石，就是他的恶了。  
罗 14:21 无论是吃肉，是喝酒，或是什么别的绊跌你弟兄的事，一概不作才好。  
罗 14:22 你有信心，就当自己在神面前持守。人在自己所称许的事上，不审判自己，就有福了。  
罗 14:23 但那疑惑的人若吃了，就必被定罪，因为不是出于信心。凡不是出于信心的，都是罪。

### 3 形像与国度都是以义为基础。

## 七 有义居住在新天新地（彼后三 13）的意思是，一切都井然有序，归一于一个元首之下，并且都得以规正：

彼后 3:13 但我们照祂的应许，期待新天新地，有义居住在其中。

- 1 一切都要在正当的治理之下，接受管理、管制，因为那里有神的宝座、国度、神圣的行政。
- 2 结果乃是平安与喜乐。

## 陆 在启示录十九章七至八节我们看见新妇的义：

启 19:7 我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。  
启 19:8 又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。

### 一 基督成为信徒的义有两方面：

- 1 第一面是基督作信徒的义，使他们在悔改归向神并信入基督时，客观地在神面前得称义—罗三 24 ~ 26，徒十三 39，加三 24 下，27。

罗 3:24 但因神的恩典，借着在基督耶稣里的救赎，就白白地得称义。  
罗 3:25 神摆出基督耶稣作平息处，是凭着祂的血，借着人的信，为要在神以宽容越过人先时所犯的罪上，显示祂的义；  
罗 3:26 为着在今时显示祂的义，使祂能是义的，也能称那以信耶稣为本的人为义。  
徒 13:39 在一切你们靠摩西的律法不得称义的事上，靠这人，凡信的就都得称义了。  
加 3:24 下…（律法）带我们归于基督，好使我们本于信得称义。  
加 3:27 你们凡浸入基督的，都已经穿上了基督。

- 2 第二面是基督作信徒的义，从他们活出来作神的显

Rom 14:20 Do not break down the work of God for the sake of food. All things indeed are clean, but it is evil for a man to eat while stumbling others.  
Rom 14:21 It is good not to eat meat nor drink wine nor to do anything by which your brother stumbles.  
Rom 14:22 The faith which you have, have to yourself before God. Blessed is he who does not judge himself in what he approves;  
Rom 14:23 But he who doubts is condemned if he eats, because it is not out of faith; for all that is not out of faith is sin.

### 3. Both the image and the kingdom are based on righteousness.

## G. To say that righteousness will dwell in the new heavens and new earth (2 Pet. 3:13) means that everything will be in order, headed up, and regulated:

2 Pet. 3:13 But according to His promise we are expecting new heavens and a new earth, in which righteousness dwells.

1. Everything will be governed, controlled, and under the proper rule, for the throne of God, the kingdom, the divine administration, will be there.
2. The result will be peace and joy.

## VI. In Revelation 19:7-8 we see the righteousness of the bride:

Rev 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.  
Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

### A. There are two aspects of Christ being righteousness to the believers:

1. The first aspect is to be the believers' righteousness for them to be justified before God objectively at the time of their repenting unto God and believing into Christ—Rom. 3:24-26; Acts 13:39; Gal. 3:24b, 27.

Rom. 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;  
Rom. 3:25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,  
Rom. 3:26 With a view to the demonstrating of His righteousness in the present time, so that He might be righteous and the One who justifies him who is of the faith of Jesus.  
Acts 13:39 And from all the things from which you were not able to be justified by the law of Moses, in this One everyone who believes is justified.  
Gal. 3:24 So then the law has become our child-conductor unto Christ that we might be justified out of faith.  
Gal. 3:27 For as many of you as were baptized into Christ have put on Christ.

2. The second aspect is to be the believers' righteousness lived out of them

明；这位神就是在基督里赐给信徒的义，使他们主观地蒙神称义—罗四 25，彼前二 24 上，雅二 24，太五 20，启十九 8。

罗 4:25 耶稣被交给人是为我们的过犯，复活是为我们的称义。  
彼前 2:24 上 祂在木头上，在祂的身体里，亲自担当了我们的罪，使我们既然向罪死了，就得以向义活着。…  
雅 2:24 可见人得称义是本于行为，不是单本于信。  
太 5:20 我告诉你们，你们的义，若不超过经学家和法利赛人的义，绝不能进诸天的国。  
启 19:8 又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。

### 3 基督作我们客观的义，使我们在祂里面得神称义—罗三 24，28，四 25，五 1，9，16，18。

罗 3:24 但因神的恩典，借着在基督耶稣里的救赎，就白白地得称义。  
罗 3:28 因为我们算定了，人得称义是借着信，与行律法无关。  
罗 4:25 耶稣被交给人是为我们的过犯，复活是为我们的称义。  
罗 5:1 所以，我们既本于信得称义，就借着我们的主耶稣基督，对神有了和平。  
罗 5:9 现在我们既因祂的血得称义，就更要借着祂得救脱离忿怒。  
  
罗 5:16 并且一人犯罪的结果，也不如白白的恩赐；因为审判是由于一次过犯而定罪，恩赐乃是由于许多过犯而称义。  
罗 5:18 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。

### 4 基督作我们主观的义，住在我们里面，为我们过一种能得神称义，一直蒙神悦纳的生活—太五 6，20。

太 5:6 饥渴慕义的人有福了，因为他们必得饱足。  
太 5:20 我告诉你们，你们的义，若不超过经学家和法利赛人的义，绝不能进诸天的国。

## 二 基督从众圣徒活出，作他们主观的义，成为他们的婚筵礼服—启十九 8:

启 19:8 又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。

### 1 我们所接受，使我们得救的义是客观的，使我们满足公义之神的要求；而得胜圣徒的义是主观的，使他们满足得胜基督的要求—林前一 30，

as the manifestation of God, who is the righteousness in Christ given to the believers for them to be justified by God subjectively—Rom. 4:25; 1 Pet. 2:24a; James 2:24; Matt. 5:20; Rev. 19:8.

Rom. 4:25 Who was delivered for our offenses and was raised for our justification.  
1 Pet. 2:24a Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness;…  
James 2:24 You see that a man is justified by works and not by faith only.  
Matt. 5:20 For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.  
Rev. 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

### 3. As our objective righteousness, Christ is the One in whom we are justified by God—Rom. 3:24, 28; 4:25; 5:1, 9, 16, 18.

Rom. 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus;  
Rom. 3:28 For we account that a man is justified by faith apart from the works of the law.  
Rom. 4:25 Who was delivered for our offenses and was raised for our justification.  
Rom. 5:1 Therefore having been justified out of faith, we have peace toward God through our Lord Jesus Christ,  
Rom. 5:9 Much more then, having now been justified in His blood, we will be saved through Him from the wrath.  
Rom. 5:16 And it is not that as through one who sinned, so also the free gift is; for the judgment was out of one offense unto condemnation, but the gracious gift is out of many offenses unto justification.  
Rom. 5:18 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.

### 4. As our subjective righteousness, Christ is the One dwelling in us to live for us a life that can be justified by God and that is always acceptable to God—Matt. 5:6, 20.

Matt. 5:6 Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.  
Matt. 5:20 For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.

## B. Christ lived out of the saints as their subjective righteousness becomes their wedding garment—Rev. 19:8:

Rev. 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

### 1. The righteousness we received for our salvation is objective and enables us to meet the requirement of the righteous God, whereas the righteousnesses of the overcoming saints are subjective and enable them to meet the

### 腓三 9。

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

腓 3:9 并且给人看出我是在祂里面，不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义。

## 2 马太二十二章十一至十二节里的婚筵礼服，表征我们在日常生活中所活出来并借着我们得着彰显的基督，成为我们超凡的义—五 20，后三 4 ~ 5，18。

太 22:11 王进来观看坐席的，见那里有一个没有穿婚筵礼服的，

太 22:12 就对他讲，朋友，你没有穿婚筵的礼服，是怎么进到这里来的？那人无言可答。

太 5:20 我告诉你们，你们的义，若不超过经学家和法利赛人的义，绝不能进诸天的国。

启 3:4 然而在撒狄，你还有几名是未曾玷污自己衣服的，他们要穿白衣与我同行，因为他们是配得过的。

启 3:5 得胜的，必这样穿白衣；我也绝不从生命册上涂抹他的名，并且要在我父面前，和我父的众使者面前，承认他的名。

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

## 三 主的新妇，祂的妻子，“自己预备好了。又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义”—十九 7 下~ 8:

启 19:7 下 ...新妇也自己预备好了。

启 19:8 又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。

### 1 启示录十九章八节明白的将衣服联于义。

启 19:8 又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。

### 2 八节的“义”原文是复数，可译为“义行”。

启 19:8 又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。

### 3 这些义行，不是指基督作我们所接受，使我们得救的义—林前一 30。

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

## requirement of the overcoming Christ—1 Cor. 1:30; Phil. 3:9.

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,

Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,

## 2. The wedding garment in Matthew 22:11-12 signifies the Christ whom we live out and who is expressed through us in our daily living as our surpassing righteousness—5:20; Rev. 3:4-5, 18.

Matt. 22:11 But when the king came in to look at those reclining at table, he saw there a man who was not clothed with a wedding garment,

Matt. 22:12 And he said to him, Friend, how did you come in here without a wedding garment? And he was speechless.

Matt. 5:20 For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.

Rev. 3:4 But you have a few names in Sardis who have not defiled their garments, and they will walk with Me in white because they are worthy.

Rev. 3:5 He who overcomes will be clothed thus, in white garments, and I shall by no means erase his name out of the book of life, and I will confess his name before My Father and before His angels.

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

## C. The Lord's bride, His wife, “has made herself ready. And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints”—19:7b-8:

Rev 19:7 and His wife has made herself ready.

Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

### 1. Revelation 19:8 clearly associates clothing with righteousness.

Rev. 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

### 2. The word righteousnesses in verse 8 is plural and can be translated as “righteous acts.”

Rev. 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

### 3. The righteousnesses do not refer to Christ as our righteousness, whom we received for our salvation—1 Cor. 1:30.

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,

4 细麻衣指明我们得胜的生命，我们得胜的生活。

5 这细麻衣就是从我们里面活出来的基督。

#### 四 “凡被请赴羔羊婚筵的〔得胜圣徒〕有福了”——启十九 9:

启 19:9 天使对我说，你要写上，凡被请赴羔羊婚筵的有福了。又对我说，这是神真实的话。

1 这里羔羊的婚筵就是马太二十二章二节的婚筵。

太 22:2 诸天的国好比一个作王的人，为他儿子摆设婚筵。

2 被请赴基督的婚筵是有福的。

3 被请赴羔羊婚筵的得胜信徒，也是羔羊的新妇——启十九 7。

启 19:7 我们要喜喜欢欢，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。

4. The fine linen indicates our overcoming life, our overcoming living.

5. The fine linen is the Christ whom we live out of our being.

#### D. “Blessed are they [the overcoming saints] who are called to the marriage dinner of the Lamb”—Rev. 19:9:

Rev. 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

1. The marriage dinner of the Lamb here is the wedding feast in Matthew 22:2.

Matt. 22:2 The kingdom of the heavens has become like a king who prepared a wedding feast for his son.

2. To be called to the marriage dinner of Christ is to be blessed.

3. The overcoming believers, who will be called to the marriage dinner of the Lamb, will also be the bride of the Lamb—Rev. 19:7.

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.