

Be United in Christ, Giving Glory to God <Ro 15:7-13>

Prelude: From the beginning of <Romans 14>, we meditate on a lot of truths concerning unity and loving one another. Perhaps many will think that this is an insightful truth, or the practical truth of getting along with one another. But without Christ, true unity is impossible. This is because (1) the barrier and division between men come from the spirit within, and it occurs once men fell into sin and separated from God. Hence, only through Christ's born again, and having received a new heart, can this barrier be truly dissolved; (2) Christ's precious blood has repaid all our debts and cleansed our sin, absorbed our weaknesses. Hence, even though we are inadequate in the homework of loving men, a person whose spirit is always cleansed by Christ's precious blood will not remain in self-rebuke due to the weak heart to love, instead, he will continue to follow Christ and learn about the love of Christ; (3) Through Christ come the Holy Spirit who not only instructs us of God's Truth, He also gives us the power to love. Hence, a believer who truly depends on the Holy Spirit to love will not feel disheartened and powerless because of his limitation, instead, he will be full of anticipation because of his reliance on the Lord in his heart, as if he is hoping for the continuous new work of the Lord that enables him to love deeper, more thoroughly, and more selflessly. Actually, without Christ, we may easily see <Ro 14:1-15:13> message as a kind of moral ethics to get along with people, and try to reach it with our own capability. Yet this is not what the Bible means, and not God's original intention. God's original intention is to receive glory through Son (Christ). Therefore, in today's Scripture, the focus of loving brothers and accepting the weak is now turned to Christ. He is the mediator between God and us <Heb 9:15>, and reconciles them both (Gentiles and Jews) in one body to God through the cross, by it having put to death the enmity <Ep 2:16>. Actually, there is a very deep barrier between the Jews and Gentiles. To the Jews who possessed the revelation of God's law, and the Gentiles who always act as they please, there are barriers in many aspects such as faith, ethnicity, nature of living habits; but all these can receive reconciliation in Christ. What more is the distance between the strong and weak in a church. Hence, in loving and accepting the weak, God is not only pointing us towards a kind of harmonious living eventually, He will all the more point us towards Christ who is unique, whom we need. It is until men believe and surrender to Him can they accept God's love, and continue to receive insights and power to love the weak and powerless. With this, God can receive glory.

1. Be united in Christ, give glory to God <15:7-8>

1) Christ has accepted you. So accept one another in order to bring praise to God.

* The message that has been repeated since Romans 14 is the message to "accept another because of Christ". These lessons of loving others brought us to see man in relation to God, and not man in relation to other man. Often, when there are conflicts with others, we would argue that "the person has not reciprocated my kindness, why should I be kind to him?" Actually this is a thought that we must reject in Christ. Although in church, even in the world, there are many people who are not pleasant, but the Lord's heart in us has never asked us to repay evil with evil. Instead, when we see others' weaknesses and their pitiful state, we must first love them with mercy and acceptance. This does not mean we cannot have a position on what is right or wrong, but when we harbour the heart of the Lord, we can accept all kinds of weaknesses of others, and from there we can help them. At this point, the bible brings out an important connection. When we harbour such a heart, it brings praise to God. Actually, what is giving glory to God? We are made in God's image, and images are meant to reflect. Therefore, God's true name is glorified when His nature is manifested through our heart, speech and living. When we don't belittle our weaker brother, and accept him instead, we are reflecting God's love.

2) The union of Jews and Gentiles in Christ bring praise to God.

* When talking about how the weak and strong can be united in Christ, Paul did not over-elaborate on the sensitivities between them, instead, he turned to the topic of how Jews and Gentiles should be united in Christ. This is also one of the wisdoms that the Bible has given us. Disputable matters will surface all the time, if it is handled too delicately, it will only cause greater divisions. Therefore, Paul points the saints to salvation that brings about the unity of the nations. At this point, Paul used two angles to illustrate the unity that comes from the God's sovereign grace to all: ☹ For the Jews who are circumcised - Christ has become a servant of the Jews. He teaches us that God is true (sincere) . He shows us that God will keep the promises he made to the founders of our nation. This is liken to telling the Jews that they do not need to feel inadequate because of their weaknesses or limitations in their faith. They also do not be afraid to be rejected by God, because God is a faithful God that keeps His covenant; ☹ For the Gentiles who initially did not know God – The sacrifice of Christ reveals His mercy on them. They originally do not know God, and is outside of the covenant, but because of God's mercy, the salvation is upon them, and they can be part of God's family. This is liken to telling them that although they are clearer in receiving God's salvation, and have the faith that brings about freedom, they must not boast. Instead they must see that the blessings they enjoy today is all from God's mercy.

* These two angles ultimately points to God's supreme grace. When Christ's redemption and blessings come upon people, it is not because of the people's merits, but it is because of the God who is full of grace and mercy. This means that all who are of the flesh cannot boast. It calls the strong not to feel proud, and all the weak not to feel small, thereby removing all the judgments and belittling between the saints, ultimately giving God all the glory.

2. Exalting Christ Messiah and praise His redemptive work of the saints (Jews and Gentiles)

1) Four praises from the Old Testament scriptures

① Therefore I will give praise to You among the Gentiles, and I will sing to Your name. <2 Sam 22:50> <Ps 18:49> - Although David was crowned as king, he consciously praised the Lord among the Gentiles. The most authoritative king of Israel praised God in such way, surely, through him God was revealing the salvation He was extending to the Gentiles. From history, we often see how human cannot understand certain mysterious works of God (plan and works), but God actually revealed His hidden will through people whom God favors.

② Rejoice, O Gentiles, with His people; <Deu 32:43> - This word came from Moses, and it was about Moses gathering all Gentiles and God's people (Israelites) rejoicing together. Following it, "For He will avenge the blood of His servants, and will render vengeance on His adversaries..." " Lets ponder why would both Gentiles and Israelites rejoice together? Obviously, because of God, both Gentiles and Israelites were standing on the same platform, having the same enemy. Through this, we see the meticulous prophecy of God that one day, Israelities and Gentiles will become one family.

③ Praise the Lord all you Gentiles, and let all the peoples praise Him! 《Ps 117:1》 – Here, David once again called Gentiles and Israelites to praise the Lord together. Obviously, as revealed to the Israelites in Old Testament, God already had the redemptive plan of the Gentiles in His heart. Practically speaking, God's elect are present among the Gentiles, and the complete outcome will be revealed after Christ's death and resurrection.

④ There shall come the root of Jesse, and He who arises to rule over the Gentiles, in Him shall the Gentiles hope. <Is 11:10> - This came from prophet Isaiah. Jesse was King David's father, and David was greatest among all kings. Hence, Isaiah called Messiah the root of Jesse, and in Him shall the Gentiles hope. Try thinking, a tribe born in sinful nature, and not given any revelation, what were they hoping for? Perhaps parents, or money, education, health, love, status etc after growing up. But all these are limited, and will eventually cause people to be disappointed. Only Christ brings us the absolute redemption and hope.

* In these four Old Testament Scriptures: One came from Torah, one from the books of Prophet, and two came from Poetic writings. Christ is the main character of the Bible. He is the Messiah prophesized in the Old Testament (Torah, book of Prophet, historical book, poetic writing). Eternal redemption and permanent unity must come from Him. Besides, the scriptures here described God wanting to save the Gentiles, and thus it is also a revelation of the Gentiles and Israelites become one. This brings us to the contents of <Chapter 11>, that is when the full numbers of Gentiles and Israelites come in, that is the return of Christ, and this is what all saints should hope towards.

2) Paul's hope and blessings

* Paul said, "May the God of hope". From here, we can see that Paul is someone with God in his heart, and he always sees God. He often put God's work at the front, making it the starting point of all faith, love, and hope. Hence, when we have any spiritual gifts, we need to remember that this is from God's grace, not that we are excellent. Moreover, we need to know that this hope comes from Christ's redemption. When God's people live in darkness (Exodus, world), God saves them from the deepest darkness because He loves them. Try asking, is there still any thing that can make us hopeless today? Lets believe in the help of Holy Spirit, and bring in all peace and joy from God. If we are already in Christ, lets not feel helpless for that transient and momentary trouble, nor the things that are not occurring as we desire. We still need to look upon the abundance in Christ, always have hope that God will bless us in ways more than we can imagine.

3. Conclusion of <Ro 14:1-15:13>

1) Christ is our "Savior", our "Master", and also our final "Judge"

① **Through His death, Christ already accepted the weak brethren**, thus if we have differences in disputable matters, even if they are caused by the weak beliefs of brethren, we should still accept the brethren. This is not because the strong should give in to the weak, but because Christ is the Savior of the strong and also the Savior of the weak. <14:1,3; 15:7>

② **Christ died and returned to life so that he might be the Lord of both the dead and the living**. Hence, since Christ is our Master, all our deeds and conduct are before Him. Therefore, we have no right to comment too much on the sacrifice that our brethren have offered to the Lord, and we cannot judge whether they have done right or wrong toward the Lord. <14:6,9>

③ **Christ is our final Judge**, thus we will all stand before God's judgment seat. Because of this, even though we cannot distinguish every right and wrong, the Lord Himself will make the fairest judgment in His love and righteousness. Often, the Lord's judgment will not only be made on that final day, even when we need renewal or breakthrough in our lives on earth, the Lord will intervene in our lives through all kinds of ways. This is something we must firmly believe when we intercede for brethren, so that we will not have disagreements over disputable matters, but will pursue righteousness, peace and joy in the Holy Spirit. <14:10,17>

2) When the strong and the weak live together in the church, must especially remember "the principles of faith and love"

* The lesson on faith and love is the spiritual lesson which is learnt in the community of saints on earth, and after going to the heavenly home, the effects of these two qualities will be fully manifested (face-to-face contact with God, and the completely selfless love between brethren). Thus, before the actualisation of the eternal heavenly home, these are two qualities which we have to constantly learn and apply, especially in a church community with segregation of both the strong and the weak. Therefore, ① **we must acknowledge the principle of faith**. First, no matter what we do, we must be fully convinced in our minds <14:5>, then do not go beyond the boundaries of faith in disputable matters, so as not to go against the conscience <14:23>. Because other than the word of God, the Lord has also given us conscience, so that we know that we have to walk in a manner worthy of the Lord in our hearts; ② **we must acknowledge the principle of love**. No matter what we do, we must act in love <14:15>. In particular, when we discover that our brethren have weaknesses, we must not look down on them, and must not stumble them because of our freedom. Conversely, we should respect their conscience, so that we will not stumble them in what we do. <14:21>

* Baxter (1615 –1691) gave a wonderful conclusion in this area: **In essentials, unity; in non-essentials, liberty; in all things, charity.**

3) Only in Christ can we get true unity

① At this moment when human history is nearing its end, we have to realize that what God has been continuously revealing to mankind is human failures. Even though medical science is more advanced, it cannot catch up with new incurable diseases. As science and technology advances, military strength brings even more threats, terrorist attacks are more common; the more humans know, the more we cannot help but fear. Humans have been finding relief, great persons of this world also rise up one by one to solve the problems of this world, but eventually they are all proven to fail. Actually, in this process, God has been waiting for God's people to repent and turn to Christ.

② When we share messages concerning <Ro 14:1 –15:13>, we must be careful not to let pluralistic beliefs penetrate the Christian doctrine. Although God's works as well as the gifts and talents He placed on people are diversified, God absolutely does not give us a pluralistic faith. When mankind come to the end of 20th century, human thinking has already made pluralistic thinking absolute. Thus, mankind more and more cannot accept the absolute nature of the truth. One of the pluralistic thinking is that "all religions lead to the same road", thus the result of this is "the movement toward religious unity". Actually, when such kind of thinking already spread globally, church believers will gradually deviate from the fundamental doctrine, thus they will treat almost everything as disputable matters, and live as they please. In fact, in the Bible, God has already given believers the overarching principles of everything in our lives. If a believer follows the Lord piously, he will realize that he lives and acts more and more according to those principles.

③ Finally, the church must be careful of two kinds of split. The first kind is when believers cannot receive practical answers (perfect will in all things) from the church's archaic truths, thus believers (especially the younger generation) gradually leave the church, and as a result, the church becomes an aging one. The other kind of split happens when megachurches focus on preaching a truncated gospel, which brings people into gratifying their humanity and flesh, but never lead people into a faith which follows Christ. Both of these would result in church divisions, because they both lead believers further and further away from God. Such phenomenon clearly tells us that the church has to quickly restore the life, power and fruits brought by Christ message.

在基督里合一，使荣耀归于神《罗 15:7-13》

序论：从《罗 14》一开始，我们思想了很多有关合一与相爱方面的真理。可能很多人会认为这是非常有启发的道理，或是很实际的相处之道。但若没有基督，我们真切的合一是不可能的。这是因为 ① 人与人之间的隔膜与分歧是在灵里面的，是在人犯罪离开神的当儿发生的。所以唯有借着基督重生，得着一个新造的心，这隔膜才能真实的和解；② 基督的宝血还清我们的罪债，涂抹我们的罪污，担当我们的软弱。所以就算是我们在爱人的功课上还有不足之处，一个心灵常被基督宝血洗净的人不会因在爱心上软弱人受自责，乃是继续效法与学习基督的爱；③ 借着基督而来的就是圣灵，祂不但将神的真理指示我们，也赐我们爱人的能力。所以，一个真的靠圣灵爱人的信徒不是因自己的有限而感到灰心无能，相反的他会心里靠主而满有期待，像是期待主继续更新的作为，使他能爱的更深、更彻底、更无私。其实，若没有基督，我们会很容易将《罗 14:1-15:13》的信息视为一种与人相处的道德，而尽量靠自己的能耐来达成，这非圣经的意思，也不是神的本意。神的本意乃是要借着子（基督）得荣耀。所以，在今天的经文里，这整段爱弟兄与接纳软弱者的信息将关注转向基督。祂是我们与神之间的中保《来 9:15》，也借着祂的十字架灭了冤仇，使两下（犹太人与外邦人）归为一体《弗 2:16》。确实，犹太与外邦民族本有一个最深的隔膜。对一个拥有神律法的启示，和一个随心所欲的外邦族类，这里头具有信仰、民族、生活习惯性质的各方面隔膜，但这一切都在基督里能得着和解了，更何况是目前在教会里刚强与软弱之人的差距。所以，在这方面爱人与接纳软弱肢体的主题上，神最终不单是要将我们指向一种和睦共处的生活，更是要将我们指向基督的独一性与必需性。唯有当人信服祂，才能领会神的爱，能以继续得着启发与能力来爱那软弱无力的。以此，神也才能得着荣耀。

1. 在基督里合一，使荣耀归于神《15:7-8》

1) 要彼此接纳，如同基督接纳我们一样，使荣耀归于神

* 从《罗 14》一直反复的就是“因基督而彼此接纳”的信息。这里头将爱人的功课带到将神与人相比，不是拿人与人相比。往往，当我们与人有纠纷时，会强词夺理说：“那人又没有一善往来，为何我要善待他呢？”其实，这是我们在基督当要拒绝的信念了。纵然教会里，甚至在世界里有许多不是很可爱的人，但是主的心在我们里头并非是以恶报恶，乃是每当看到人的脆弱或可怜的光景，总是先以爱来怜悯与接纳。这并非说我们不需有是非对错的立场，乃是我们怀着主的心，能接纳人各种的软弱，然后从这里帮助软弱者。在此，圣经带出一句非常重要的连贯，就是当我们怀着这样的心，那就是将荣耀归给主了。其实，何谓荣耀神呢？我们是按着神的形象被造，形象本具有反射的功能。所以，神的名真的被荣耀是当祂的属性透过我们的心肠、言语、生活彰显出来，而在此当我们能不但不轻视反而接纳软弱弟兄，正是反射祂的慈爱了。

2) 基督带来了犹太人与外邦人的合一，使荣耀归于神

* 在谈到软弱者与坚固者在基督里合一之事，保罗不多以碰他们之间的敏感之处，反倒将主题转移到犹太人与外邦人在基督里当共有的合一，这也是圣经给予我们其中的一个智慧。因为疑惑之事层出不穷，若太过细密的处理，会引起更大的分歧。所以保罗在此还是将圣徒指向救恩所带来民族性的合一。在此处，保罗从两方面带出了一种从神主权性的恩典所临到众人的合一：① 对于受割礼的犹太人 - 基督为了神的真理（真诚）作了他们的执事，为要证实所应许列祖的话。这像是告诉犹太人说他们不需因目前自己还具有的任何软弱或信念的局限来感到不足，更不需害怕会被神拒绝，因为神是一个信实守约的上帝；② 对于原本就不认识神的外邦人 - 基督为他们的牺牲是要在他们身上显出神的怜悯。他们原来是不认识神，在神的约以外的族类，但因为神的怜悯，救恩临到了他们，使他们成为神家里的民族。这像是告诉他们纵然他们在领受神救赎的事上比犹太人清晰，也具有信心所给予他们的自由，但他们绝不能夸耀，反倒要看见自己今日蒙受的祝福全然是出自神的怜悯。

* 这两方面最终指向的就是神至高无上的恩典。基督的救赎与祝福临到人，不在于人的功德，乃在于那满有恩典与怜悯的上帝。这叫一切属血气的不能夸耀，叫那刚强的不能自傲，也叫那软弱者不能自卑，以至除灭圣徒之间的一切论断与轻视，将一切的荣耀归给神。

2. 高举基督弥赛亚与颂赞祂拯救圣民（犹太人与外邦人）的工作

1) 四段旧约经文的颂赞

① 因此，我要在外邦中称赞你，歌颂你的名。《撒下 22:50》《诗 18:49》 - 大卫虽然身为以色列的君王，却有意说要在外邦中称赞耶和华上帝。这以色列最有权柄的圣君如此称颂神，这必然是神透过他显示自己将来要在外邦中彰显救恩的一种启示。往往，我们在历史中常会看见纵然有些神的奥秘（计划与作为）是众人还未能理解，但神却是透过合神心意之人显露祂隐藏的心意。

② 你们外邦人当与主的百姓一同欢乐；《申 32:43》 - 这段话出自于摩西。这句话说到摩西召集外邦子民与神的子民（以色列民）一同欢乐。这经文的下文说到：“因神要伸祂仆人流血的冤，报应祂的敌人…”。试问外邦为何会与以色列以此一同欢乐呢？这明显是因为外邦与以色列民因神的缘故站在一样的阵线，有一样的敌人。借此，我们会看见神这微妙的预言说明外邦与以色列会有一天成为一家。

③ 外邦啊，你们当赞美主！万民哪，你们都当颂赞他！《诗 117:1》 - 在此，大卫又重复呼吁外邦与以色列民一同称颂耶和华。很明显的，正当神在旧约将祂的启示给予以色列民，神已经拥有拯救外邦人的计划在心中了。确实地说，外邦人当中已经拥有神的选民在其中，而这都会在基督受死复活之后显示出全备的结果。

④ 将来有耶西的根，就是那兴起要治理外邦的；外邦人要仰望他。《赛 11:10》 - 这段话来自先知以赛亚。耶西是大卫君王的父亲，而大卫是以色列众王当中最伟大的君王。所以，以赛亚将弥赛亚称为耶西的根，他也是外邦人当仰望的。

试想，一个生在罪性，没有得蒙启示的民族仰望的是什么呢？可能是父母，长大之后可能是钱财、学历、健康、爱情、地位等。但这一切都是有限的，也要最终使人失望，唯有基督带来给我们绝对的救赎与盼望。

* 在这四段旧约圣经里：一段选自律法书，一段选自先知书，两段选自君王诗歌。基督本是圣经的主角。祂就是那旧约圣经（律法书，先知书，历史书，诗歌书）所预言的弥赛亚。永恒的救赎与终久的合一都必须来自祂。另外，这些经文都描述到神要拯救外邦，也是外邦与以色列人民合一的启示。这不禁将我们带回到《11章》的内容，使我们联想到唯有外邦与以色列人数丰满，那就是基督的再临，也是我们众圣民所盼望的。

2) 保罗的盼望与祝福

* 保罗先说到：“使人有盼望的神”。从此句子，我们会看见保罗是一个心中有神，眼睛也是时常看见神的人。他常常将神的作为放在前头，以此为人身上一切信心、爱心、盼望的起点。所以，当我们有任何属灵的恩赐时，必要牢牢的认定这是来自神的恩典，并非自己的优越。另外，我们也当认识这盼望来自基督的救赎。当神的子民活在黑暗中（埃及，世界），神因爱他们，将他们从那最深渊的黑暗里拯救出来，试问今日还有哪一件事能使我们绝望呢？因此，让我们相信圣灵的帮助，以信心来引进那从神而来的一切平安喜乐。倘若我们今日已经在基督里，我们不要因那至暂至轻的苦楚与许多不顺心之事来感到无助。我们乃要仰望基督里头一切的丰盛，常常盼望神会赐福与我们，超过我们所求所想的。

3. 《罗 14:1 - 15:13》的总结

1) 基督是我们的【救主】，是我们的【主人】，也是我们最终的【审判者】

① **基督已经借着祂的受死接纳了软弱的弟兄**，所以我们若在疑惑之事有分歧，甚至是因着弟兄的软弱的信念带来的，我们也当接纳弟兄。这不是因为强者该让弱者，乃是因为基督是强者的救主，也是弱者的救主。《14:1, 3; 15:7》

② **基督死而复活为要做活人并死人的主**。因此，基督既是我们的主人，我们一切的行事为人也都在祂面前。由此看来，我们没有资格过度评论我们肢体向主所献的祭，也不能论断祂向主所行的是否是与非。《14:6, 9》

③ **基督是我们最终的审判者**，所以最后我们都要站在神的台前受审判。基于这点，纵然我们没有办法判明所有的是与非，主自己在祂的慈爱与公义里会带出最公正的判决。往往，主的判决也不单是在最后那天，就是在我们地上的人生需要更新或突破时，主会借着各种途径介入我们的生命。这也是我们在为我们的肢体祷告时当要确信的事，以至我们不在疑惑之事有分歧，乃追求公义、和平、圣灵的喜乐。《14:10, 17》

2) 当刚强者与软弱者在教会里相处时，特要记得【信心与爱心的原则】

* 信心与爱心的功课是在地上圣民的团体中学习的属灵功课，而回到天家之后这两样性质的果效是全然被实现出来（与神面对面的接触，与肢体全然无私的相爱）。所以，在永恒的天家还未实现出来时，这两样性质是我们不断要学习与运用的，特别是在有刚强与软弱者之分的教会团体里。所以在此处，① **我们要认定信心的原则**。首先，无论做什么要意见坚定《14:5》，然后在疑惑之事不要超出信心的范围行，以免侵犯良心《14:23》。因为除了神的道，主也给予我们良心，使我们知道行事为人总是当对得起心中的主；② **我们要认定爱心的原则**。无论做什么，都要按着爱人的道理行《14:15》。特别，当我们发现肢体有软弱之处，千万不要轻视他，也不要因我们的自由绊倒他们。相反的，我们当尊重他们的良心，以至我们所行的不会绊倒他们。《14:21》

* 巴克斯特（1615 - 1691）在这方面给了一个完美的总结说：**在基要的事上合一，在非基要的事上自由，在一切的事上爱。**

3) 唯有在基督里才能取得真正的合一

① 在人类历史走到尾端的这一刻时，我们要发现神继续向人类显明的就是人的失败。纵然医学更发达，但赶不上新的绝症。当科技越发达，军事力量带来的威胁更多，恐怖分子的袭击也更普遍；人懂得越多，不由自主更惧怕。人类一直在寻找解脱，这世界的伟人也一个个站起来要解决这世界的问题，但最后总是证明是失败的。其实，神是在这过程中是一直等待神的子民悔改，转向基督。

② 当我们在传讲有关《罗 14:1 - 15:13》这方面的信息时，我们要谨慎不让多元化的信念侵入基督教义。纵然神的作为与放在人身上的恩赐才是多元化的，但神绝没有给我们一个多元化的信仰。在人类来到二十世纪的尾端，人的思想已经将多元化思想绝对化了。在此，人似乎越来越不能接纳真理的绝对性。其中一种多元化思想就是“所有的宗教都通往一个道路”，所以带来的结果就是“宗教合一运动”。其实，当这样的思想已经遍满全球，教会信徒就会渐渐偏离基要教义，因此将几乎每件事都当做疑惑之事，随意而行。其实，神在圣经里已经将我们生活中凡事上的总原则给予信徒。倘若一个信徒敬虔跟从主，会发现自己越来越以那样的原则行事为人。

③ 最后，教会要谨慎两种的分裂。第一种就是信徒从教会那老掉牙的真理讲解得不着实际的答案（凡事上的美意）。因此，信徒（尤其年轻一代）渐渐离开教会，教会也就此老化。另外就是大教会专传讲欠缺的福音，将人带入体贴人性或肉体的信息，但却不将人带入一个跟从基督的信仰。这两者都是分裂教会的，因为使信徒离神越来越远。这样的现象清楚告诉我们教会该要迅速恢复基督信息所带来的生命、能力、果子。