

## LESSON THIRTY-NINE: PROPITIATION AND RECONCILIATION

In God's full salvation, there are the items of propitiation and reconciliation; that is, God propitiates for us who once had a problem with Him, and God reconciles to Himself us who were His enemies. When we believe into the Lord and are saved, we gain and enjoy these two items.

### I. PROPITIATION

1) "...His [God's] Son a propitiation concerning our sins" (1 John 4:10).

When we sinned against God, we became sinful before Him. This caused a problem to develop between God and us. For this reason, the Lord Jesus not only offered Himself as our sin offering on the cross (Isa. 53:10) to redeem us from our sins before God, but He also became our propitiation to appease the problem which we had with God.

#### A. The Significance of Propitiation

1) "He [Christ] is a propitiation concerning our sins" (1 John 2:2).

The word propitiation literally means a mediation between two parties in order to make them one. When party A develops a problem with party B, either offending party B or owing something to party B, then party B will make some demand on party A. If the demand is not met, the problem between the two parties will not be resolved, and the two will not be able to be reconciled. Thus, there is the need for propitiation. Our sins separate us from God and inhibit our fellowship with Him. They cause us to have a problem with God. Therefore, we need the Lord Jesus to be our propitiatory sacrifice to satisfy God's demand.

#### B. The Accomplishment of Propitiation

1) "He might...make propitiation for the sins of the people" (Heb. 2:17).

When the Lord Jesus accomplished redemption for us on the cross, He also accomplished propitiation for us. Since His suffering of death and shedding of blood dealt with the sins that caused our problem with God, they appeased the problem that was caused by sins. This enables God and us, us and God, to be mutually at peace.

#### C. The Application of Propitiation

1) "Whom [the redeeming Christ] God set forth a propitiation-cover [the lid of the ark] through faith in His blood, for the showing forth of His righteousness" (Rom. 3:25).

On the cross Christ accomplished propitiation for us through His redemption. He Himself became our

## 第三十九课：平息与和好

神完全的救恩里，也有平息与和好，就是基督为我们除罪，解决了我们与神之间的难处，并叫我们作他仇敌的人，与他和好。这也是我们在信主得救的时候，所得到而享受的。

### 壹 平息

(一)“他(神)的儿子，为我们的罪作了平息的祭物。”(约壹四 10)

我们犯罪违背神，叫我们在神面前有了罪，也叫我们和神出了事。所以主耶稣在十字架上，不只作我们的赎罪祭，(赛五三 10,) 赎了我们在神面前的罪，也作我们平息的祭物，平息我们与神所出的事。

#### 一 平息的意义

(一)“他(基督)为我们的罪，作了平息的祭物。”(约壹二 2)

平息原文的意思，是调停两造，使二者合一。当甲方与乙方出了问题，得罪了或亏负了乙方，于是乙方对他就有所要求。乙方的要求若不得满足，二者中间的问题就无法解决，他们就无法和好，所以就需平息。我们和神出的事，使我们不能和神交通，乃是我们的罪，我们的罪使我们在神面前出了问题。因此，我们需要主耶稣除去我们的罪，作我们平息的祭物，满足神的要求，平息我们和神之间的难处。

#### 二 平息的成就

(一)“他...为百姓的罪成就平息。”(来二 17)

主耶稣在十字架上，为我们成功了救赎，同时也成就了平息。他的受死流血，既为我们解决了那使我们与神出事的罪，也就平息了我们因着罪，与神所出的事，叫神与我们，我们与神，能和息相安。

#### 三 平息的施行

(一)“神摆出基督耶稣作平息座(约柜上的盖)，是凭着他的血，藉着人的信，为要...显示他的义。”(罗三 25)

基督在十字架上，藉着他的救赎，为我们成就平息，他自己就成了我们与神之间的平息物，就是平息的祭物，也就作了我们

propitiation, which is typified in the Old Testament by the lid of the ark in the Holy of Holies, the place where God showed mercy to man. Upon Christ as the propitiation-cover, God is able to apply the very propitiation accomplished by Christ to those who believe in Christ and draw near to God. This appeases the problem between Him and them which is caused by sin.

## II. RECONCILIATION

1) "God...reconciling the world to Himself" (2 Cor. 5:19).

Reconciliation to God closely follows propitiation and is brought to us by propitiation. The propitiation accomplished by the Lord Jesus through His redemption reconciles us to God.

### A. The Significance of Reconciliation

To be reconciled to God literally means to have a thorough change toward God. In man's fall, man rebelled against God, developed a problem with God, opposed God (Col. 1:21), and became God's enemy (Rom. 5:10). Therefore, man needs a thorough change toward God; that is, he needs to be reconciled to God through the redemption of Christ. It is not that God is reconciled to us, but that we are reconciled to God. Since God has never caused any problem with us, He does not need to be reconciled to us. Rather, it is we who have developed a problem with God and therefore need to be reconciled to Him.

### B. The Accomplishment of Reconciliation

1) "But all things are of God, who [God] has reconciled us to Himself through Christ and has given to us the ministry of reconciliation" (2 Cor. 5:18-19).

It is of God that we are reconciled to Him. God reconciles us to Himself through Christ and in Christ. Therefore, reconciliation is all God's doing.

2) God "through Him [Christ] to reconcile all things to Him, having made peace through the blood of His cross" (Col. 1:20).

Since God wants to reconcile us to Himself, He made peace for us through the blood shed by Christ on the cross, and then through Christ He reconciled us to Himself. Therefore, this sweet matter of our being reconciled to God was accomplished by God. It was accomplished by God through Christ shedding His blood on the cross. By shedding His blood on the cross, on the one hand, Christ made peace on our behalf to reconcile us to God, and on the other hand, He accomplished the same on God's behalf, since it is God who made peace for us through Christ.

### C. The Issue of Reconciliation

1) Having peace toward God—"We have peace toward

在神面前得享平息，并神向我们施恩的地方，就是旧约至圣所里约柜的盖，作神向人施恩的地方所预表的。神能在基督成为的这平息座上，向着每一个信基督，亲近神的人，施行基督为他们所成就的平息，平息了他们与他之间，因着罪所发生的难处。

## 贰 和好

(一) "神...叫世人与他自己和好。" (林后五 19)

与神和好是紧跟着平息的，是平息所带给我们的。主耶稣藉着赎罪所作成的平息，叫我们与神和好。

### 一 和好的意义

与神和好原文的意思，是向神彻底的改变。人因着堕落，背叛了神，和神出了事，与神为敌，(西一 21,)成了神的仇敌。(罗五 10。)所以需要藉着基督的救赎，向神彻底的改变，就是与神和好。这不是说神与我们和好，乃是说我们与神和好。因为神从来没有和我们出过事，所以他不需要与我们和好；乃是神和我们出了事，所以我们需要与他和好。

### 二 和好的成就

(一) "一切都是出于神，他(神)藉着基督使我们与他自己和好，...神在基督里，叫世人与他自己和好。" (林后五 18~19) 叫我们与神和好，乃是出于神。乃是神藉着基督，在基督里叫我们与他和好。所以都是神所作的。

(二) 神 "既藉着他(基督)在十字架上的血，成就了和平，便藉着他叫万有，...都与自己和好了。" (西一 20)

神要叫我们与他和好，就藉着基督在十字架所流的血，为我们成就了和平，便藉着基督叫我们与自己和好了。所以我们与神和好这件甜美的事，乃是神成就的，是神藉着基督在十字架上流血所成就的。基督在十字架上流血，一面是为我们成就了和平，叫我们与神和好，另一面是为神作了这事，因为是神藉着他为我们作的。

### 三 和好的结果

(一) 对神有和平—"藉着我们的主耶稣

**God through our Lord Jesus Christ” (Rom. 5:1). To have peace is to be at peace. We were once sinners, those who had problems with God. We had no peace with God and were not at peace with God. But now since we have been reconciled to God through the redemption and propitiation of Christ, we have peace toward God and enjoy peace together with Him.**

**2) Boasting in God—“We also are boasting in God through our Lord Jesus Christ, through whom we have now received the reconciliation” (Rom. 5:11). Literally, the word “boasting” here includes the meaning of rejoicing, exulting, extolling, and being filled with pride. Since we have been reconciled to God through the Lord Jesus Christ and have gained God, God Himself has become our eternal portion. We can enjoy Him, boasting, rejoicing, exulting, extolling, and being filled with pride in Him; that is, “we also boast in tribulations” (Rom. 5:3), and we “boast in hope of the glory of God” (Rom. 5:2).**

**3) Being saved in life—“Having been reconciled, we shall be saved in His life” (Rom. 5:10). By being reconciled to God, we are brought into the life of Christ. As a result, we can be saved in the life of Christ, that is, saved by the life of Christ from many negative things, to be delivered from our entangling sins, from the world and its usurpation, from our flesh, our temper, and our disposition, and from our self and our natural man.**

The above three items are the issues of our being reconciled to God.

#### **D. The Second Step of Reconciliation**

**1) “We beseech you [believers] on behalf of Christ, Be reconciled to God” (2 Cor. 5:20).**

In the preceding text of this verse, it says that God reconciled the world to Himself. We have seen this matter previously. In this verse, God tells the believers, who are already reconciled, to be further reconciled to Him. This indicates that there are two steps in our being fully reconciled to God. The first is that when we were sinners, we were reconciled to God, being delivered from sins and being justified by God. The second is that, while we are still living in the natural life after we are saved, we are reconciled to God, being delivered from the flesh to become the righteousness of God. For the first step of our reconciliation to God, Christ died on the cross to bear our sins (1 Pet. 2:24; 1 Cor. 15:3), so that our sins may be forgiven by God and that God may justify us because of Him. For the second step of our reconciliation to God, Christ was made sin and crucified for us on the cross (2 Cor. 5:21), that we may be delivered from the flesh and that God might make us His righteousness in Christ.

基督，对神有了和平。”（罗五 1。）有了和平，就是有了平安。我们本是罪人，与神出了事，与神之间是没有和平、平安的。但如今我们既藉着基督的救赎和平息，与神和好了，就对神有了和平，与神同享平安。

（二）在神里面夸耀—“我们现今既藉着我们的主耶稣基督，得与神和好，也就藉着他，以神为夸耀。”（罗五 11。）这里的夸耀，在原文也有喜乐、欢腾、夸口、自豪等意思。我们既藉着主耶稣基督与神和好了，得着了神，神自己也成了我们的永分。我们可以享受他，在他里面夸耀、喜乐、欢腾、夸口、自豪，“就是在患难中，我们也是夸耀，”“且因盼望神的荣耀而夸耀。”（罗五 3，2。）

（三）在生命里得救—“既已和好，就更要在他的生命里得救了。”（罗五 10。）与神和好，将我们带到基督的生命里，结果我们就能在基督的生命里得救，就是凭着基督的生命，从许多消极的事物中得救，脱离缠累我们的罪，脱离世界和它的霸占，脱离我们的肉体、脾气、个性，和我们的自己、天然。

以上三者，都是我们与神和好所得的结果。

#### **四 第二步的和好**

（一）“我们替基督求你们（信徒）：要与神和好。”（林后五 20）

在这经文的前文，是神叫世人与他和好，就是我们在前面所看过的。在这经文里，是神叫已经与他 and 好的信徒，进一步与他和好。这是说，我们与神完全的和好有两步。第一步，是我们作罪人的时候，与神和好，脱离罪，被神称义。第二步，是我们得救后，仍在天然的生命中活着的时候，与神和好，脱离肉体，成为神的义。为着我们与神第一步的和好，基督在十字架上为我们担罪而死，（彼前二 24，林前五 3，）使我们的罪蒙神赦免，好叫神因着他，称我们为义。为着我们与神第二步的和好，基督在十字架上为我们成罪被钉，（林后五 21，）使我们脱离了肉体，好叫神在他里面，把我们作成神的义。

## LESSON FORTY: SANCTIFICATION—THE SECOND STAGE

Sanctification is another important aspect of God's full salvation, and it becomes a facet of our experience in the enjoyment of God's full salvation.

### I. THE SIGNIFICANCE OF SANCTIFICATION

1) "...ye may put difference between holy and unholy" (Lev. 10:10).

The meaning of Sanctification, whether in the Hebrew of the Old Testament or in the Greek of the New Testament, is mainly separation. Thus, to be sanctified (to be made holy) in the Bible means to be separated from the ordinary and common things. Holiness is the state of God's nature, which is not only sinless and without evil, but also different from all and distinct from the common. Hence, whenever the Bible mentions God and the things concerning God or belonging to God, it describes them as holy. Any person, thing, or matter that is not rendered unto God or does not belong to God is common. Once it is rendered unto God and belongs to God, it is sanctified, separated.

### II. THE SECOND STAGE OF SANCTIFICATION

1) "But you were washed, but you were sanctified, but you were justified" (1 Cor. 6:11).

It has already been mentioned in Lesson Thirty-seven that, according to the revelation in the Bible, Sanctification in God's salvation is divided into three stages in us: the first is for our repentance, the second is for our justification, and the third is for our transformation. The verse quoted here refers to the second stage, after washing and before justification. Hence, this stage of sanctification follows the cleansing away of sins covered in Lesson Thirty-eight and ushers in justification, to be discussed in the next lesson. Before we can be sanctified, we must first be cleansed from our sins; likewise, before we can be justified, we must first be sanctified.

### III. POSITIONAL SANCTIFICATION

1) "Receive forgiveness of sins...among those who have been sanctified" (Acts 26:18).

In the second stage, the sanctification which we receive in God's full salvation is both positional and dispositional. Positional sanctification is a fact, a sanctified position, which we receive in Christ when we believe. The sanctification spoken of in this verse is such a positional sanctification.

#### A. Through the One Offering of Christ

1) "We have been sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10). This positional sanctification is accomplished through the

## 第四十课：圣别—第二阶段

在神完全的救恩里，还有圣别这重要的一面，成为我们得享神完全救恩的一面经历。

### 壹 圣别的意义

(一)“将圣的、俗的、…分别出来。”(利十10)

圣别的意思，无论在旧约希伯来文，或在新约希腊文，都是重在分别。所以圣别在圣经里的意思，乃是从普通的、凡俗的，分别出来。因此圣别也是神性情的光景，不仅是无罪恶、无邪恶的，更是与众不同、与俗有别的。所以圣经一题到神，和关于神、或属于神的事物，就说是圣别的。一切的人、事、物，没有归于神、属于神，就是俗的；一归于神、属于神，就是圣别的，就是分别出来的。

### 贰 圣别的第二段

(一)“你们已经洗净了自己，已经圣别了，已经称义了。”(林前六11)

在第三十七课，我们根据圣经的启示，已经说过，在神救恩里的圣别，在我们身上分为三段。第一段是叫我们能悔改，第二段是叫我们得称义，第三段是叫我们能变化。这里经文所说的，乃是第二段，在洗净之后，并称义之前。所以这段的圣别，是接着第三十八课所说的洗罪，并带进下一课所要说的称义。我们必须先得着洗罪，才能得圣别；我们也必须先圣别，才能得称义。

### 叁 在地位上

(一)“得蒙赦罪，并在一切圣别的人中…”(徒二六18)

我们在神完全的救恩里，所得到这第二段的圣别，分为地位上和性质上。地位上的圣别，是我们一信就在基督里得到的一个事实，一个圣别的地位。这里经文所说的圣别，就是这一种地位上的圣别。

#### 一 藉着基督一次献祭

(一)“我们…藉耶稣基督一次永远的献上身体，就得以圣别。”(来十10)  
这地位上的圣别，是藉基督一次永远的献

offering of the body of Christ once for all, as a sin offering, to set us apart.

### **B. Through the Blood of Jesus**

1) “...Jesus, that He might sanctify the people through His own blood” (Heb. 13:12).

This positional sanctification is obtained by us through Christ’s redeeming blood shed on the cross. Once we are bought back by the Lord’s blood, we are separated from the world, receiving a sanctified position and being made holy unto Him.

### **C. By Being Called**

1) “Who have been sanctified in Christ Jesus, called saints” (1 Cor. 1:2).

This positional sanctification is obtained by us as a result of our being called by God. When we are saved and called by God, we are separated by God to be saints. This is a matter of position. Of course, we also received God’s holy life when we were saved and regenerated, but this holy life was not yet lived out to become our experience of sanctification.

## **IV. DISPOSITIONAL SANCTIFICATION**

Dispositional sanctification is the sanctification lived out from within us as a result of the growth of the life that we received by believing into Christ.

### **A. Through the Sanctifier**

1) “For both He who sanctifies and those who are being sanctified are all out of one” (Heb. 2:11, lit.).

Christ is holy, and He is also the One who sanctifies us. Both He and we are out of God the Father. “Out of” indicates that this sanctification is out of the divine life of God the Father, which is both in His Son and in us. Christ and we have the same life (Col. 3:4) and the same nature. God in Christ dispenses His divine life and nature into us that we may be the partakers of His divine nature (2 Pet. 1:4), thus living out a sanctified life by His divine life with His holy nature in us. Therefore, this sanctification is the sanctification of God’s life and the sanctification we experience; it is mainly dispositional, not positional.

### **B. In the Name of the Lord Jesus Christ**

1) “You were sanctified...in the name of the Lord Jesus Christ” (1 Cor. 6:11).

The sanctification mentioned here is not the sanctification which we obtained objectively in our position through the Lord’s blood. Rather, it is experienced subjectively in our disposition in the Lord’s name. To be in the Lord’s name is to be in His person, that is, to be in the organic union with Him through faith. In reality, this is to be in Himself. When we were saved, calling on the Lord Jesus, we were immediately in His name, in His living person. We entered

上身体，作赎罪祭，将我们分别出来所成就的。

### **二 藉着耶稣的血**

(一) “耶稣为要藉自己的血圣别百姓。” (来十三 12)

这地位上的圣别，也是我们藉着基督在十字架上，所流赎罪的血得到的。我们一被主的血买回，就从世人分别出来，有了圣别的地位，归他为圣了。

### **三 因着蒙召**

(一) “在基督耶稣里被圣别，蒙召的圣徒。” (林前一 2)

这地位上的圣别，也是因着我们蒙了神的呼召得到的。我们得救，一蒙了神的呼召，就被神分别出来，成为圣徒。这是在地位上的事。当然我们一得救，蒙了重生，也得着了神圣别生命。但那圣别生命还没有活出来，成为我们圣别的经历。

### **肆 在性质上**

性质上的圣别，乃是我们因信入基督，得到他的生命，这生命在我们里面生长，从我们里面所活出来的圣别。

#### **一 藉着那使人圣别者**

(一) “那圣别人的，和那些被圣别的，都是出于一。” (来二 11)

基督是圣别的，也是使我们圣别的，他和我们都是出于父神。“出于”指明这圣别，乃是出于父神在他儿子们，并在我们里面那神圣的生命。基督和我们，我们和基督，是同生命，(西三 4,) 同性情。神在基督里，将他的生命和性情，分赐到我们里面，使我们分于他神圣的性情，(彼后一 4,) 而凭他在我们里面神圣的生命，带着他圣别的性情，活出圣别的生活。所以这圣别是神生命的圣别，是我们经历的圣别，不是重在地位上的，乃是重在性质上的。

#### **二 在主耶稣基督的名里**

(一) “在主耶稣基督的名里，…你们…已经圣别了。” (林前六 11)

这里的圣别，不是客观方面藉着主的血，在我们的地位上得到的，乃是主观方面，在主的名里，在我们的性质上经历的。在主的名里，就是在他的人位里，也就是在因信与他生机的联合里，实际上就是在他自己里面。当我们得救呼喊主耶稣的时候，我们就在他的名里，也就是在他活的人位里，与他有了生机的联合，有分于他神圣

into an organic union with Him, partook of His divine life and nature, and were sanctified dispositionally.

### C. In the Spirit of God—the Spirit

1) “You were sanctified...in the Spirit of our God” (1 Cor. 6:11).

We are sanctified dispositionally by being in the Spirit of God. This verse says that we were sanctified not only in the name of the Lord Jesus but also in the Spirit of God. The name of the Lord Jesus Christ is just His person, and His person is the Spirit. The Lord’s name and His Spirit are inseparable. When we call on the Lord’s name, the Lord reaches us with the Spirit. Since the Spirit is the Spirit of holiness (Rom. 1:4), when we are joined to the Lord, we experience the sanctifying work of the Spirit and are sanctified subjectively and dispositionally.

### V. THE WAY TO BE SANCTIFIED

1) By faith in Christ—“...among those who have been sanctified by faith in Me [Christ]” (Acts 26:18). To be sanctified and thus set apart unto God, we must first believe into Christ. Christ shed His blood for our redemption to purchase us (1 Cor. 6:20) that He may sanctify us (Heb. 13:12). If we desire to partake of this fact, we must believe into Him and be joined to Him. Once we believe into Him and are joined to Him, we are sanctified by His redemption, having the fact of sanctification and obtaining the position of sanctification.

2) By being in Christ—“...have been sanctified in Christ Jesus” (1 Cor. 1:2). Upon believing into Christ, we enter into Him to be joined to Him. Since He Himself is holy (Luke 1:35), once we are in Him and are joined to Him, we are set apart to be holy. Christ is the element and sphere in which we are separated, sanctified unto God.

The above two items are the ways for us to be sanctified.

### VI. THE MEANS OF SANCTIFICATION

1) Life—Christ—“Who [Christ] became...to us from God...sanctification” (1 Cor. 1:30). This verse points out that sanctification is simply Christ. Upon our believing into Him, Christ comes into us to be our life. This life is holy and can cause us to live out a holy life and be sanctified.

2) Light—the holy Word—“Sanctify them in the truth; Your word is truth” (John 17:17). In order to make us holy, God gives us life within and the holy Word without. The holy Word is the truth which is able to sanctify us. The life of God within us, with its holy nature, requires us to be holy; the holy Word of God, as our sanctifying light and guidance without, teaches us to be holy. These two correspond from within and without to sanctify us.

的生命和性情，得着了性质上的圣别。

### 三 在神的灵—那灵—里

(一)“在我们神的灵里，你们…已经圣别了。”(林前六 11)

我们得着性质上的圣别，也是因着在神的灵里。这里的经文说，我们不仅在主耶稣的名里，也在神的灵里，已经成为圣别。主耶稣基督的名，就是他的人位，而他的人位就是那灵。主的名和他的灵是不能分开的。我们呼喊主的名，主就以那灵临到我们。那灵乃是圣别的灵，(罗一 4,) 所以我们与主联合，也就经历了那灵圣别的工作，得着了主观、性质上的圣别。

### 伍 得圣别的途径

(一) 因信入基督—“因信入我(基督)，得…在一切圣别的人中…”(徒二六 18。)人要成为圣别，得以分别归神，首先必须信入基督。基督为我们赎罪流血，将我们买回，(林前六 20,) 把我们圣别。(来十三 12。)我们若要有分于这事实，就必须信入他，与他联合。我们一信入他，与他联合，就因着他的救赎成为圣别，有了圣别的事实，得到圣别的地位。

(二) 因着在基督里—“在基督耶稣里被圣别。”(林前一 2。)我们一信入基督，就进入他里面，与他联合。因着他自己是圣别的，(路一 35,) 我们一在他里面，与他联合，也就被分别出来，成为圣别的。基督乃是那分别我们，使我们圣别归神的素质与范围。以上二者，都是我们得圣别的途径。

### 陆 圣别的凭借

(一) 生命—基督—“这基督成了从神给我们的…圣别。”(林前一 30。)这说出圣别就是基督。基督在我们信入他的时候，就进入我们里面，作了我们的生命。这个生命是圣别的，能使我们活出圣别的生活，成为圣别。

(二) 亮光—圣言—“求你用真理圣别他们，你的话就是真理。”(约十七 17。)神为使我们圣别，就在我们里面赐我们生命，还在我们外面赐我们圣言。圣言就是真理，能圣别我们。神的生命在我们里面，有圣别的性情，要求我们圣别；神的圣言在我们外面，作我们圣别的亮光和指引，教导

**3) Power—the Holy Spirit—“...having been sanctified in the Holy Spirit” (Rom. 15:16). In order to make us holy, God also gives us the Holy Spirit to be our sanctifying power. These three—the life of Christ, the light of the holy Word, and the power of the Holy Spirit—work together to sanctify us.**

我们圣别。此二者是里外响应，圣别我们。  
(三)能力—圣灵—“在圣灵里得以圣别。”  
(罗十五 16。)为使我们成为圣别，神还给我们圣灵，作我们圣别的能力。基督的生命、圣言的亮光和圣灵的能力，三者合作，圣别我们。