

第四篇

照着灵顾到别人 并领悟神的赦免 而过国度的生活

诗歌：747

读经：太七 1～12，十八 1～35

- 太 7:1 不要审判，免得你们受审判；
太 7:2 因为你们用什么审判审判人，也必受什么审判；你们用什么量器量给人，也必用什么量器量给你们。
太 7:3 再者，为什么看见你弟兄眼中的刺，却不想到自己眼中的梁木？
太 7:4 或者，你怎能对你弟兄说，让我去掉你眼中的刺，而你自己眼中竟有梁木？
太 7:5 你这假冒为善的人，先从你眼中去掉梁木，然后你才看得清楚，从你弟兄眼中去掉刺。
太 7:6 不要把圣物给狗，也不要你们的珍珠丢在猪前，免得它们用脚踏踏珍珠，并且转过来撕裂你们。
太 7:7 求，就给你们；寻找，就寻见；叩门，就给你们开门。
太 7:8 因为凡求的，就着；寻找的，就寻见；叩门的，就给他开门。
太 7:9 或者，你们中间有什么人，他的儿子向他求饼，反给他石头？
太 7:10 或求鱼，反给他蛇？
太 7:11 你们虽然不好，尚且知道把好东西给儿女，何况你们在诸天之上的父，岂不更把好东西给求祂的人么？
太 7:12 所以无论何事，你们愿意人怎样待你们，你们也要怎样待人；因为这就是律法和申言者的总纲。
太 18:1 当时，门徒到耶稣跟前来，说，谁在诸天的国里是最大的？
太 18:2 耶稣便叫一个小孩子来，站在他们中间，说，
太 18:3 我实在告诉你们，你们若不回转，变成像小孩子一样，绝不能进诸天的国。
太 18:4 所以凡降卑自己像这小孩子的，这人在诸天的国里就是最大的。
太 18:5 凡因我的名，接待一个这样小孩子的，就是接待我。
太 18:6 凡绊跌一个信入我的小子，倒不如把大磨石挂在他的脖子上，沉没在深海里。
太 18:7 世界因着绊跌人的事有祸了；绊跌人的事是免不了的，但那绊跌人的有祸了。

Message Four

Living the Kingdom Life by Taking Care of Others according to the Spirit and by Realizing God's Forgiveness

Hymns: 943

Scripture Reading: Matt. 7:1-12; 18:1-35

- Matt 7:1 Do not judge, that you be not judged.
Matt 7:2 For with what judgment you judge, you shall be judged; and with what measure you measure, it shall be measured to you.
Matt 7:3 And why do you look at the splinter which is in your brother's eye, but the beam in your eye you do not consider?
Matt 7:4 Or how can you say to your brother, Let me remove the splinter from your eye, and behold, the beam is in your eye?
Matt 7:5 Hypocrite, first remove the beam from your eye, and then you will see clearly to remove the splinter from your brother's eye.
Matt 7:6 Do not give that which is holy to the dogs, neither cast your pearls before the hogs, lest they trample them with their feet, and turn and tear you.
Matt 7:7 Ask and it shall be given to you; seek and you shall find; knock and it shall be opened to you.
Matt 7:8 For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened.
Matt 7:9 Or what man is there among you who, when his son asks him for a loaf, will give him a stone?
Matt 7:10 Or also when he asks for a fish, will give him a serpent?
Matt 7:11 If you then being evil know how to give good gifts to your children, how much more will your Father who is in the heavens give good things to those who ask Him!
Matt 7:12 Therefore all that you wish men would do to you, so also you do to them; for this is the law and the prophets.
Matt 18:1 In that hour the disciples came to Jesus, saying, Who then is greatest in the kingdom of the heavens?
Matt 18:2 And He called a little child to Him and stood him in their midst
Matt 18:3 And said, Truly I say to you, Unless you turn and become like little children, you shall by no means enter into the kingdom of the heavens.
Matt 18:4 He therefore who will humble himself like this little child, he is the greatest in the kingdom of the heavens.
Matt 18:5 And whoever receives one such little child because of My name, receives Me;
Matt 18:6 And whoever stumbles one of these little ones who believe into Me, it is more profitable for him that a great millstone be hung around his neck and he be drowned in the open sea.
Matt 18:7 Woe to the world because of stumbling blocks! For it is necessary for stumbling blocks to come, but woe to that man through whom the stumbling block comes.

太 18:8 若是你的手或你的脚绊跌你，就把它砍下来扔掉；你残废或瘸腿进入生命，比有两手两脚被扔在永火里更好。

太 18:9 若是你的眼绊跌你，就把它剜出来扔掉；你只有一只眼进入生命，比有两只眼被扔在火坑里更好。

太 18:10 你们要当心，不可轻看这小子中的一个。我告诉你们，他们的使者在诸天之上，常见我在诸天之上父的面。

太 18:11 因为人子来，是要拯救丧失的人。

太 18:12 你们怎么看？一个人若有一百只羊，其中一只走迷了路，他岂不把这九十九只撇在山上，去找那迷路的么？

太 18:13 若是找着了，我实在告诉你们，他为这一只欢喜，比为那没有迷路的九十九只欢喜还大。

太 18:14 照样，你们在诸天之上的父，也不愿这小子中丧失一个。

太 18:15 再者，若是你的弟兄犯罪得罪你，你要去，只在你和他之间指出他的过错。他若听你，你就得着了你的弟兄。

太 18:16 他若不听，你就另带一两个人同去，要凭两三个见证人的口，句句都可定准。

太 18:17 他若不听他们，就告诉召会；他若连召会也不听，就把他当作外邦人和税吏。

太 18:18 我实在告诉你们，凡你们在地上捆绑的，必是在诸天之上已经捆绑的；凡你们在地上释放的，必是在诸天之上已经释放的。

太 18:19 我又实在告诉你们，你们中间若有两个人在地上，在他们所求的任何事上和谐一致，他们无论求什么，都必从我在诸天之上的父，得着成全。

太 18:20 因为无论在那里，有两三个人被聚集到我的名里，那里就有我在他们中间。

太 18:21 那时，彼得进前来，对耶稣说，主啊，我的弟兄得罪我，我当赦免他几次？到七次么？

太 18:22 耶稣对他说，我不是对你说到七次，乃是到七十个七次。

太 18:23 因此，诸天的国好比一个作君王的人，要和他的奴仆算账。

太 18:24 才算的时候，有人带了一个欠一万他连得银子的来。

太 18:25 因为他没有什么可偿还的，主人吩咐把他和他的妻子儿女，并一切所有的都卖了来偿还。

太 18:26 那奴仆就俯伏拜他，说，宽容我，将来我都要还清。

太 18:27 那奴仆的主人就动了慈心，把他释放，并且免了他的债。

太 18:28 但那奴仆出来，遇见一个和他同作奴仆的，欠他一百银币，便揪住他，掐住他的喉咙，说，你所欠的，都要偿还。

太 18:29 那和他同作奴仆的，俯伏央求他说，宽容我，将来我必还你。

太 18:30 他却不肯，竟去把他下在监里，等他还清所欠的债。

太 18:31 那些和他同作奴仆的，看见所发生的事，就甚忧愁，去把一切所发生的事，都完全告诉他们的主人。

太 18:32 于是主人把他叫来，对他说，你这恶仆，因你央求我，我就把你一切所欠的都免了；

Matt 18:8 If your hand or your foot stumbles you, cut it off and cast it from you; it is better for you to enter into life maimed or lame than to have two hands or two feet and be cast into the eternal fire.

Matt 18:9 And if your eye stumbles you, pluck it out and cast it from you; it is better for you to enter into life with one eye than to have two eyes and be cast into the Gehenna of fire.

Matt 18:10 See that you do not despise one of these little ones, for I say to you that their angels in the heavens continually behold the face of My Father who is in the heavens.

Matt 18:11 For the Son of Man has come to save that which is lost.

Matt 18:12 What do you think? If any man has a hundred sheep and one of them goes astray, will he not leave the ninety-nine on the mountains and go and seek the one that has gone astray?

Matt 18:13 And if it so happens that he finds it, truly I say to you that he rejoices over it more than over the ninety-nine which have not gone astray.

Matt 18:14 In the same way, it is not the will of your Father who is in the heavens that one of these little ones perish.

Matt 18:15 Moreover if your brother sins against you, go, reprove him between you and him alone. If he hears you, you have gained your brother.

Matt 18:16 But if he does not hear you, take with you one or two more, that by the mouth of two or three witnesses every word may be established.

Matt 18:17 And if he refuses to hear them, tell it to the church; and if he refuses to hear the church also, let him be to you just like the Gentile and the tax collector.

Matt 18:18 Truly I say to you, Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven.

Matt 18:19 Again, truly I say to you that if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens.

Matt 18:20 For where there are two or three gathered into My name, there am I in their midst.

Matt 18:21 Then Peter came and said to Him, Lord, how often shall my brother sin against me and I forgive him? Up to seven times?

Matt 18:22 Jesus said to him, I do not say to you, Up to seven times, but, Up to seventy times seven.

Matt 18:23 For this reason the kingdom of the heavens has become like a king who desired to settle accounts with his slaves.

Matt 18:24 And when he began to settle them, one who owed him ten thousand talents was brought to him.

Matt 18:25 But since he did not have the means to repay, the master commanded him to be sold, as well as his wife and children and all that he had, and repayment to be made.

Matt 18:26 Then the slave fell down and worshipped him, saying, Be patient with me and I will repay you all.

Matt 18:27 And the master of that slave was moved with compassion and released him and forgave him the loan.

Matt 18:28 But that slave went out and found one of his fellow slaves who owed him a hundred denarii, and he took hold of him and began to choke him, saying, Repay me what you owe.

Matt 18:29 Then his fellow slave fell down and begged him, saying, Be patient with me and I will repay you.

Matt 18:30 But he would not; instead, he went away and threw him into prison until he would repay what was owed.

Matt 18:31 Then his fellow slaves, seeing what had taken place, were greatly grieved and came and explained fully to their master all that had taken place.

Matt 18:32 Then his master called him to him and said to him, Evil slave, all that debt I forgave you, because you begged me.

太 18:33 你岂不应当怜悯和你同作奴仆的，象我怜悯你么？

太 18:34 主人就大怒，把他交给掌刑的，直到他还清了一切所欠的债。

太 18:35 你们各人若不从心里赦免你的弟兄，我天父也要这样待你们了。

壹 马太七章一至十二节论到国度子民待人的原则，启示出国度子民身上属天的管治，要求他们照着灵顾到别人——参士九 8～9：

太 7:1 不要审判，免得你们受审判；

太 7:2 因为你们用什么审判审判人，也必受什么审判；你们用什么量器量给人，也必用什么量器量给你们。

太 7:3 再者，为什么看见你弟兄眼中的刺，却不想到自己眼中的梁木？

太 7:4 或者，你怎能对你弟兄说，让我去掉你眼中的刺，而你自已眼中竟有梁木？

太 7:5 你这假冒为善的人，先从你眼中去掉梁木，然后你才看得清楚，从你弟兄眼中去掉刺。

太 7:6 不要把圣物给狗，也不要你们的珍珠丢在猪前，免得它们用脚踏踏珍珠，并且转过来撕裂你们。

太 7:7 求，就给你们；寻找，就寻见；叩门，就给你们开门。

太 7:8 因为凡求的，就得着；寻找的，就寻见；叩门的，就给他开门。

太 7:9 或者，你们中间有什么人，他的儿子向他求饼，反给他石头？

太 7:10 或求鱼，反给他蛇？

太 7:11 你们虽然不好，尚且知道把好东西给儿女，何况你们在诸天之上的父，岂不更把好东西给求祂的人么？

太 7:12 所以无论何事，你们愿意人怎样待你们，你们也要怎样待人；因为这就是律法和申言者的总纲。

士 9:8 有一次，众树要去膏一树作他们的王，就去对橄榄树说，请你作我们的王。

士 9:9 橄榄树对他们说，我岂可停止生产我那尊重神和人的油，去飘颻在众树之上呢？

一 国度子民在国度属天的管治之下，活在谦卑的灵里，总是审判自己，不审判别人——太七 1：

太 7:1 不要审判，免得你们受审判；

- 1 我们若用公义审判别人，也要受主公义的审判（2）；我们若用怜悯审判别人，也要受主怜悯的审判；怜悯原是向审判夸胜的——雅二 13。

Matt 18:33 Should you not also have had mercy on your fellow slave even as I had mercy on you?

Matt 18:34 And his master became angry and delivered him to the torturers until he would repay all that was owed.

Matt 18:35 So also will My heavenly Father do to you if each of you does not forgive his brother from your hearts.

I. Matthew 7:1-12 concerns the principles of the kingdom people in dealing with others and reveals that the heavenly ruling over the kingdom people requires that they take care of others according to the spirit—cf. Judg. 9:8-9:

Matt 7:1 Do not judge, that you be not judged.

Matt 7:2 For with what judgment you judge, you shall be judged; and with what measure you measure, it shall be measured to you.

Matt 7:3 And why do you look at the splinter which is in your brother's eye, but the beam in your eye you do not consider?

Matt 7:4 Or how can you say to your brother, Let me remove the splinter from your eye, and behold, the beam is in your eye?

Matt 7:5 Hypocrite, first remove the beam from your eye, and then you will see clearly to remove the splinter from your brother's eye.

Matt 7:6 Do not give that which is holy to the dogs, neither cast your pearls before the hogs, lest they trample them with their feet, and turn and tear you.

Matt 7:7 Ask and it shall be given to you; seek and you shall find; knock and it shall be opened to you.

Matt 7:8 For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened.

Matt 7:9 Or what man is there among you who, when his son asks him for a loaf, will give him a stone?

Matt 7:10 Or also when he asks for a fish, will give him a serpent?

Matt 7:11 If you then being evil know how to give good gifts to your children, how much more will your Father who is in the heavens give good things to those who ask Him!

Matt 7:12 Therefore all that you wish men would do to you, so also you do to them; for this is the law and the prophets.

Judg 9:8 The trees once went forth to anoint a king over themselves. And they said to the olive tree, Reign over us.

Judg 9:9 But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?

A. The kingdom people, living in a humble spirit under the heavenly ruling of the kingdom, always judge themselves, not others——Matt. 7:1:

Matt 7:1 Do not judge, that you be not judged.

1. If we judge others with righteousness, we will be judged with righteousness by the Lord (v. 2); if we judge others with mercy, we will be judged with mercy by the Lord; mercy triumphs over

太 7:2 因为你们用什么审判审判人，也必受什么审判；你们用什么量器量给人，也必用什么量器量给你们。

雅 2:13 因为那不怜悯人的，也要受无怜悯的审判；怜悯原是向审判夸胜。

2 我们对待别人，必须弃绝自己而考虑他们，同情他们，怜悯他们；我们弟兄眼中的刺，必须使我们想到自己眼中的梁木——太七 3。

太 7:3 再者，为什么看见你弟兄眼中的刺，却不想到自己眼中的梁木？

3 只要梁木还留在我们眼中，我们的眼光就模糊，不能看得清楚——4 ~ 5 节。

太 7:4 或者，你怎能对你弟兄说，让我去掉你眼中的刺，而你自已眼中竟有梁木？

太 7:5 你这假冒为善的人，先从你眼中去掉梁木，然后你才看得清楚，从你弟兄眼中去掉刺。

二 我们不该把圣物给狗，或把我们的珍珠丢在猪前，免得它们用脚踏踏珍珠，并且转过来撕裂我们——6 节：

太 7:6 不要把圣物给狗，也不要你们的珍珠丢在猪前，免得它们用脚踏踏珍珠，并且转过来撕裂你们。

1 在马太七章六节，“圣物”必是指客观的真理，那是属于神的；“你们的珍珠”必是指主观的经历，这是我们的。

太 7:6 不要把圣物给狗，也不要你们的珍珠丢在猪前，免得它们用脚踏踏珍珠，并且转过来撕裂你们。

2 狗没有蹄，也不反刍；猪虽分蹄，却不反刍；因此，二者都是不洁净的——利十一 27、7，参徒十 1 ~ 15、28。

利 11:27 凡四足的走兽，用掌行走的，对你们是不洁净的；凡触着它们尸体的，必不洁净到晚上。

利 11:7 猪，因为分蹄，就是蹄裂两瓣，却不反刍，对你们就不洁净。

徒 10:1 在该撒利亚有一个人，名叫哥尼流，是那叫作义大利营的一个百夫长。

judgment—James 2:13.

Matt 7:2 For with what judgment you judge, you shall be judged; and with what measure you measure, it shall be measured to you.

James 2:13 For the judgment is without mercy to him who has shown no mercy; mercy triumphs over judgment.

2. For us to deal with others, we must reject ourselves and consider them, sympathize with them, and be merciful toward them; the splinter in our brother's eye must remind us of the beam in our own eye—Matt. 7:3.

Matt 7:3 And why do you look at the splinter which is in your brother's eye, but the beam in your eye you do not consider?

3. As long as the beam remains in our eye, our vision is blurred, and we cannot see clearly—vv. 4-5.

Matt 7:4 Or how can you say to your brother, Let me remove the splinter from your eye, and behold, the beam is in your eye?

Matt 7:5 Hypocrite, first remove the beam from your eye, and then you will see clearly to remove the splinter from your brother's eye.

B. We should not give that which is holy to the dogs or cast our pearls before the hogs, lest they trample them with their feet and turn and tear us—v. 6:

Matt 7:6 Do not give that which is holy to the dogs, neither cast your pearls before the hogs, lest they trample them with their feet, and turn and tear you.

1. In Matthew 7:6 that which is holy must refer to the objective truth, which belongs to God; your pearls must refer to the subjective experiences, which are ours.

Matt 7:6 Do not give that which is holy to the dogs, neither cast your pearls before the hogs, lest they trample them with their feet, and turn and tear you.

2. Dogs do not have hoofs, nor do they chew the cud; hogs have divided hoofs but do not chew the cud; thus, both are unclean—Lev. 11:27, 7; cf. Acts 10:1-15, 28.

Lev 11:27 And whatever goes on its paws, among all beasts that go on all fours, are unclean to you; whoever touches their carcass shall be unclean until the evening.

Lev 11:7 And the pig, for though it has a divided hoof, that is, it has its hoof split in two, it does not chew the cud; it is unclean to you.

Acts 10:1 Now there was in Caesarea a certain man named Cornelius, a centurion of what was called the Italian cohort,

徒 10:2 他是个虔敬人，同全家都敬畏神，多多周济百姓，常常祈求神。

徒 10:3 有一天，约在午后三时，他在异象中，清楚看见神的一位使者来到他那里，对他说，哥尼流。

徒 10:4 哥尼流定睛看他，惊怕说，主啊，什么事？天使对他说，你的祷告和你的周济，已经上达神面前，蒙记念了。

徒 10:5 现在你要打发人往约帕去，请那称呼彼得的西门来；

徒 10:6 这人在一个硝皮匠西门的家里作客，房子就在海边。

徒 10:7 向他说话的天使走了以后，哥尼流叫了两个家仆，和常伺候他的一个虔诚兵来，

徒 10:8 把这一切事都述说给他们听，就打发他们往约帕去。

徒 10:9 第二天，他们行路将近那城的时候，约在正午，彼得上房顶去祷告。

徒 10:10 他觉得很饿，就想要吃。人正预备饭的时候，彼得魂游象外，

徒 10:11 看见天开了，有一器皿降下，好象一块大布，系着四角，缒在地上，

徒 10:12 里面有地上各样四足的走兽和爬物，并天空的飞鸟。

徒 10:13 又有声音向他说，彼得，起来，宰了吃！

徒 10:14 彼得却说，主啊，绝对不可，因为一切凡俗并不洁之物，我从来没有吃过。

徒 10:15 第二次又有声音向他说，神所洁净的，你不可当作俗物。

徒 10:28 就对他们说，你们知道犹太人和别族的人亲近来往，本是不合律例的，但神已经指示我，不要说任何人是凡俗或不洁的；

3 根据彼后二章十二节、十九至二十二节，腓立比三章二节所启示的，马太七章六节的“狗”和“猪”是指那些信奉宗教，却不洁净的人。

彼后 2:12 但这些人好象没有理性的畜类，生来本性是为着被捉拿并毁坏的；他们毁谤所不晓得的事，正在败坏人的时候，自己必遭毁坏；

彼后 2:19 应许他们自由，自己却是败坏的奴仆，因为人被谁制伏，就是谁的奴仆。

彼后 2:20 倘若他们因认识主和救主耶稣基督，得以逃脱世上的污秽，却又在其中被缠住制伏，他们末后的景况，就比先前更不好了。

彼后 2:21 他们认识义路，竟转离所传授给他们神圣的诫命，倒不如不认识为妙。

彼后 2:22 俗语说得真对，狗所吐的，它转过来又吃；猪洗净了，又到泥里去滚。这话在他们身上发生了。

腓 3:2 你们要提防犬类，提防作恶的，提防妄自行割的。

太 7:6 不要把圣物给狗，也不要将你们的珍珠丢在猪前，免得它们用脚踏踏珍珠，并且转过来撕裂你们。

Acts 10:2 Devout and one who feared God with all his household, giving many alms to the people and beseeching God continually.

Acts 10:3 He saw clearly in a vision around the ninth hour of the day an angel of God coming in to him and saying to him, Cornelius.

Acts 10:4 And he looked intently at him and became terrified and said, What is it, Lord? And he said to him, Your prayers and your alms have ascended as a memorial before God.

Acts 10:5 And now send men to Joppa and send for a certain Simon, who is surnamed Peter;

Acts 10:6 This man is lodging with a certain Simon, a tanner, whose house is by the sea.

Acts 10:7 And when the angel who was speaking to him went away, he called two of his household servants and a devout soldier of those who waited on him;

Acts 10:8 And relating all things to them, he sent them to Joppa.

Acts 10:9 And on the next day as they were journeying and drawing near to the city, Peter went up on the housetop to pray around the sixth hour.

Acts 10:10 And he became very hungry and wanted to eat. And while they were preparing, a trance came upon him;

Acts 10:11 And he beheld heaven opened, and a certain vessel like a great sheet descending, being let down by four corners onto the earth,

Acts 10:12 In which were all the four-footed animals and reptiles of the earth and birds of heaven.

Acts 10:13 And a voice came to him: Rise up, Peter; slay and eat!

Acts 10:14 But Peter said, By no means, Lord, for I have never eaten anything common and unclean.

Acts 10:15 And a voice came to him again a second time: The things that God has cleansed, do not make common.

Acts 10:28 And he said to them, You understand that it is unlawful for a man who is a Jew to join himself to or come near one of another race; yet God has shown me that I should not call any man common or unclean.

3. According to the revelation in 2 Peter 2:12, 19-22, and Philippians 3:2, dogs and hogs in Matthew 7:6 refer to people who are religious but not clean.

2 Pet 2:12 But these, like animals without reason, born natural for capture and destruction, reviling in things of which they are ignorant, will also in their corrupting of others be destroyed;

2 Pet 2:19 Promising freedom to them, while they themselves are slaves of corruption; for by whom anyone has been defeated, by this one he has been enslaved.

2 Pet 2:20 For if, having escaped the defilements of the world by the knowledge of our Lord and Savior Jesus Christ but having again been entangled in these, they are defeated, the last state has become worse for them than the first.

2 Pet 2:21 For it would be better for them not to have known the way of righteousness than, knowing it, to turn back from the holy commandment delivered to them.

2 Pet 2:22 It has happened to them according to the true proverb: The dog has turned to its own vomit, and the washed sow to wallowing in the mud.

Phil 3:2 Beware of the dogs, beware of the evil workers, beware of the concision.

Matt 7:6 Do not give that which is holy to the dogs, neither cast your pearls before the hogs, lest they trample them with their feet, and turn and tear you.

4 当我们和别人谈到真理和对基督宝贵的经历时，我们必须察知并断定，他们是否有度量接受我们所要分享的。

三 当我们接触人，与人相处时，我们必须求、寻找、叩门，好得着正确的路接触他们—7~8节，提前五1~2：

太 7:7 求，就给你们；寻找，就寻见；叩门，就给你们开门。

太 7:8 因为凡求的，就得着；寻找的，就寻见；叩门的，就给他开门。

提前 5:1 不可严责老年人，只要劝他如同父亲，劝青年人如同弟兄，

提前 5:2 劝老年妇女如同母亲，用全般的纯洁，劝青年妇女如同姊妹。

1 求是普通的祷告，寻找是专一的恳求，叩门是最接近、最情迫的要求。

2 国度子民接触人最好的路，乃是照着国度并照着那灵—太七9~12，参路十一13。

太 7:9 或者，你们中间有什么人，他的儿子向他求饼，反给他石头？

太 7:10 或求鱼，反给他蛇？

太 7:11 你们虽然不好，尚且知道把好东西给儿女，何况你们在诸天之上的父，岂不更把好东西给求祂的人么？

太 7:12 所以无论何事，你们愿意人怎样待你们，你们也要怎样待人；因为这就是律法和申言者的总纲。

路 11:13 你们虽然不好，尚且知道把好东西给儿女，何况天上的父，岂不更将圣灵给求祂的人么？

3 我们需要将自己祷告到神里面，接受那化身在祂灵里的丰富，使我们自己和所有在我们照顾下的人，都得着喂养—1~13节。

路 11:1 耶稣在一个地方祷告，祷告完了，有一个门徒对祂说，主啊，教导我们祷告，象约翰教导他的门徒一样。

路 11:2 耶稣说，你们祷告的时候，要说，父啊，愿你的名被尊为圣，愿你的国来临。

路 11:3 我们日用的食物，天天赐给我们；

路 11:4 赦免我们的罪，因为我们也赦免凡亏欠我们的人；不叫我们陷入试诱。

路 11:5 耶稣又说，你们中间谁有一个朋友，半夜到他那里去，说，朋友，请借给我三个饼；

路 11:6 因为我有一个朋友行路来到我这里，我没有什么可以给他摆上。

4. When we talk to others about the truth or about our precious experience of Christ, we must perceive and determine whether or not they have the capacity to receive what we intend to share.

C. As we are contacting people and dealing with them, we must ask, seek, and knock for the proper way to contact them—vv. 7-8; 1 Tim. 5:1-2:

Matt 7:7 Ask and it shall be given to you; seek and you shall find; knock and it shall be opened to you.

Matt 7:8 For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened.

1 Tim 5:1 Do not upbraid an elderly man, but exhort him as a father, younger men as brothers,

1 Tim 5:2 Elderly women as mothers, younger women as sisters, in all purity.

1. To ask is to pray in a common way, to seek is to supplicate in a specific way, and to knock is to demand in the most intimate and most earnest way.

2. The best way for the kingdom people to contact others is according to the kingdom and according to the Spirit—Matt. 7:9-12; cf. Luke 11:13.

Matt 7:9 Or what man is there among you who, when his son asks him for a loaf, will give him a stone?

Matt 7:10 Or also when he asks for a fish, will give him a serpent?

Matt 7:11 If you then being evil know how to give good gifts to your children, how much more will your Father who is in the heavens give good things to those who ask Him!

Matt 7:12 Therefore all that you wish men would do to you, so also you do to them; for this is the law and the prophets.

Luke 11:13 If you then being evil know how to give good gifts to your children, how much more will the Father who is from heaven give the Holy Spirit to those who ask Him!

3. We need to pray ourselves into God so that we may receive the riches embodied in His Spirit to feed ourselves and all those under our care—vv. 1-13.

Luke 11:1 And while He was in a certain place praying, when He ceased, a certain one of His disciples said to Him, Lord, teach us to pray, even as John also taught his disciples.

Luke 11:2 And He said to them, When you pray, say, Father, Your name be sanctified; Your kingdom come.

Luke 11:3 Give us each day our daily bread.

Luke 11:4 And forgive us our sins, for we also forgive everyone indebted to us. And do not bring us into temptation.

Luke 11:5 And He said to them, Who among you will have a friend and will go to him at midnight and say to him, Friend, lend me three loaves,

Luke 11:6 Since a friend of mine has come to me from a journey and I have nothing to set before him;

路 11:7 那人在里面回答说，不要搅扰我，门已经关闭，孩子们也同我在床上了，我不能起来给你。
路 11:8 我告诉你们，虽不因他是朋友起来给他，但因他情辞迫切的直求，就必起来，照他所需用的给他。
路 11:9 我又告诉你们，求，就给你们；寻找，就寻见；叩门，就给你们开门。
路 11:10 因为凡求的，就得着；寻找的，就寻见；叩门的，就给他开门。
路 11:11 你们中间作父亲的，谁有儿子求鱼，反拿蛇当鱼给他？
路 11:12 或求鸡蛋，反给他蝎子？
路 11:13 你们虽然不好，尚且知道把好东西给儿女，何况天上的父，岂不更将圣灵给求祂的人么？

4 我们必须学习借着十字架，凭着那灵作每一件事，好为着基督的身体将基督供应到别人里面—参代下 10。

代下 1:10 求你赐我智慧和知识，我好在这民前出入；不然，谁能审断你这众多的民呢？

贰 我们要过国度生活，神人生活，召会生活，就必须谦卑，不轻看任何信徒，乃要爱我们的弟兄，赦免我们的弟兄—太十八 1 ~ 35，五 48，七 13 ~ 14，罗十四 17:

太十八 (1) 当时，门徒到耶稣跟前来，说，谁在诸天的国里是最大的？(2) 耶稣便叫一个小孩子来，站在他们中间，说，(3) 我实在告诉你们，你们若不回转，变成像小孩子一样，绝不能进诸天的国。(4) 所以凡降卑自己像这小孩子的，这人在诸天的国里就是最大的。(5) 凡因我的名，接待一个这样小孩子的，就是接待我。(6) 凡绊跌一个信入我的小子，倒不如把大磨石挂在他的脖子上，沉没在深海里。(7) 世界因着绊跌人的事有祸了；绊跌人的事是免不了的，但那绊跌人的有祸了。(8) 若是你的手或你的脚绊跌你，就把它砍下来扔掉；你残废或瘸腿进入生命，比有两手两脚被扔在永火里更好。(9) 若是你的眼绊跌你，就把它刺出来扔掉；你只有一只眼进入生命，比有两只眼被扔在火坑里更好。(10) 你们要当心，不可轻看这小子里的一个。我告诉你们，他们的使者在诸天之上，常见我在诸天之上父的面。(11) 因为人子来，是要拯救丧失的人。(12) 你们怎么看？一个人若有一百只羊，其中一只走迷了路，他岂不把这九十九只撇在山上，去找那迷路的么？(13) 若是找着了，我实在告诉你们，他为这一只欢喜，比为那没有迷路的九十九只欢喜还大。(14) 照样，你们在诸天之上的父，也不愿这小子里丧失一个。(15) 再者，若是你的弟兄犯罪得罪你，你要去，只在你和他之间指出他的过错。他若听你，你就得着了你的弟兄。(16) 他若

Luke 11:7 And that one, from inside, will answer and say, Do not trouble me; the door is already shut and my children are with me in bed; I cannot rise up and give you anything?
Luke 11:8 I say to you, Even though he will not rise up and give him anything because he is his friend, surely because of his shameless persistence he will rise and give him what he needs.
Luke 11:9 And I say to you, Ask and it shall be given to you; seek and you shall find; knock and it shall be opened to you.
Luke 11:10 For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened.
Luke 11:11 But what father among you whose son shall ask for a fish will instead of a fish hand him a snake?
Luke 11:12 Or if he shall also ask for an egg will hand him a scorpion?
Luke 11:13 If you then being evil know how to give good gifts to your children, how much more will the Father who is from heaven give the Holy Spirit to those who ask Him!

4. We must learn to do everything through the cross and by the Spirit in order to minister Christ into others for His Body—cf. 2 Chron. 1:10.

2 Chron 1:10 Now give me wisdom and knowledge, that I may go out and come in before this people; for who can judge this great people of Yours?

II. To live the kingdom life, the God-man life, the church life, we must be humble and not despise any believer but love our brother and forgive our brother—Matt. 18:1-35; 5:48; 7:13-14; Rom. 14:17:

Matt 18 (1) In that hour the disciples came to Jesus, saying, Who then is greatest in the kingdom of the heavens? (2) And He called a little child to Him and stood him in their midst (3) And said, Truly I say to you, Unless you turn and become like little children, you shall by no means enter into the kingdom of the heavens. (4) He therefore who will humble himself like this little child, he is the greatest in the kingdom of the heavens. (5) And whoever receives one such little child because of My name, receives Me; (6) And whoever stumbles one of these little ones who believe into Me, it is more profitable for him that a great millstone be hung around his neck and he be drowned in the open sea. (7) Woe to the world because of stumbling blocks! For it is necessary for stumbling blocks to come, but woe to that man through whom the stumbling block comes. (8) If your hand or your foot stumbles you, cut it off and cast it from you; it is better for you to enter into life maimed or lame than to have two hands or two feet and be cast into the eternal fire. (9) And if your eye stumbles you, pluck it out and cast it from you; it is better for you to enter into life with one eye than to have two eyes and be cast into the Gehenna of fire. (10) See that you do not despise one of these little ones, for I say to you that their angels in the heavens continually behold the face of My Father who is in the heavens. (11) For the Son of Man has come to save that which is lost. (12) What do you think? If any man has a hundred sheep and one of them goes astray, will he not leave the ninety-nine on the mountains and go and seek the one that has gone astray? (13) And if it so happens that he finds it, truly I say to you that he rejoices over it more than over the ninety-nine which have not gone astray. (14) In the same way, it is not the will of your Father who is in the heavens that one of these little ones perish. (15) Moreover if your brother sins against you, go, reprove him between you and

不听，你就另带一两个人同去，要凭两三个见证人的口，句句都可定准。(17) 他若不听他们，就告诉召会；他若连召会也不听，就把他当作外邦人和税吏。(18) 我实在告诉你们，凡你们在地上捆绑的，必是在诸天之上已经捆绑的；凡你们在地上释放的，必是在诸天之上已经释放的。(19) 我又实在告诉你们，你们中间若有两个人在地上，在他们所求的任何事上和谐一致，他们无论求什么，都必从我在诸天之上的父，得着成全。(20) 因为无论在那里，有两三个人被聚集到我的名里，那里就有我在他们中间。(21) 那时，彼得进前来，对耶稣说，主啊，我的弟兄得罪我，我当赦免他几次？到七次么？(22) 耶稣对他说，我不是对你说到七次，乃是到七十个七次。(23) 因此，诸天的国好比一个作君王的人，要和他的奴仆算账。(24) 才算的时候，有人带了一个欠一万他连得银子的来。(25) 因为他没有什么可偿还的，主人吩咐把他和他的妻子儿女，并一切所有的都卖了来偿还。(26) 那奴仆就俯伏拜他，说，宽容我，将来我都要还清。(27) 那奴仆的主人就动了慈心，把他释放，并且免了他的债。(28) 但那奴仆出来，遇见一个和他同作奴仆的，欠他一百银币，便揪住他，掐住他的喉咙，说，你所欠的，都要偿还。(29) 那和他同作奴仆的，俯伏央求他说，宽容我，将来我还你。(30) 他却不肯，竟去把他下在监里，等他还清所欠的债。(31) 那些和他同作奴仆的，看见所发生的事，就甚忧愁，去把一切所发生的事，都完全告诉他们的主人。(32) 于是主人把他叫来，对他说，你这恶仆，因你央求我，我就把你一切所欠的都免了；(33) 你岂不应当怜悯和你同作奴仆的，象我怜悯你么？(34) 主人就大怒，把他交给掌刑的，直到他还清了一切所欠的债。(35) 你们各人若不从心里赦免你的弟兄，我天父也要这样待你们了。

太 5:48 所以你们要完全，象你们的天父完全一样。

太 7:13 你们要进窄门；因为引到毁坏的，那门宽，那路阔，进去的人也多；

太 7:14 引到生命的，那门窄，那路狭，找着的人也少。

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 要过国度生活，我们必须降卑自己，变成像小孩子一样——太十八 2~4。

太 18:2 耶稣便叫一个小孩子来，站在他们中间，说，

太 18:3 我实在告诉你们，你们若不回转，变成像小孩子一样，绝不能进诸天的国。

太 18:4 所以凡降卑自己像这小孩子的，这人在诸天的国里就是最大的。

二 要过国度生活，我们不该绊跌人，也不立下绊跌人的事——5~9 节，参十一 6。

him alone. If he hears you, you have gained your brother. (16) But if he does not hear you, take with you one or two more, that by the mouth of two or three witnesses every word may be established. (17) And if he refuses to hear them, tell it to the church; and if he refuses to hear the church also, let him be to you just like the Gentile and the tax collector. (18) Truly I say to you, Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven. (19) Again, truly I say to you that if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens. (20) For where there are two or three gathered into My name, there am I in their midst. (21) Then Peter came and said to Him, Lord, how often shall my brother sin against me and I forgive him? Up to seven times? (22) Jesus said to him, I do not say to you, Up to seven times, but, Up to seventy times seven. (23) For this reason the kingdom of the heavens has become like a king who desired to settle accounts with his slaves. (24) And when he began to settle them, one who owed him ten thousand talents was brought to him. (25) But since he did not have the means to repay, the master commanded him to be sold, as well as his wife and children and all that he had, and repayment to be made. (26) Then the slave fell down and worshipped him, saying, Be patient with me and I will repay you all. (27) And the master of that slave was moved with compassion and released him and forgave him the loan. (28) But that slave went out and found one of his fellow slaves who owed him a hundred denarii, and he took hold of him and began to choke him, saying, Repay me what you owe. (29) Then his fellow slave fell down and begged him, saying, Be patient with me and I will repay you. (30) But he would not; instead, he went away and threw him into prison until he would repay what was owed. (31) Then his fellow slaves, seeing what had taken place, were greatly grieved and came and explained fully to their master all that had taken place. (32) Then his master called him to him and said to him, Evil slave, all that debt I forgave you, because you begged me. (33) Should you not also have had mercy on your fellow slave even as I had mercy on you? (34) And his master became angry and delivered him to the torturers until he would repay all that was owed. (35) So also will My heavenly Father do to you if each of you does not forgive his brother from your hearts.

Matt 5:48 You therefore shall be perfect as your heavenly Father is perfect.

Matt 7:13 Enter in through the narrow gate, for wide is the gate and broad is the way that leads to destruction, and many are those who enter through it.

Matt 7:14 Because narrow is the gate and constricted is the way that leads to life, and few are those who find it.

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

A. To live the kingdom life, we must humble ourselves and become like little children——Matt. 18:2-4.

Matt 18:2 And He called a little child to Him and stood him in their midst

Matt 18:3 And said, Truly I say to you, Unless you turn and become like little children, you shall by no means enter into the kingdom of the heavens.

Matt 18:4 He therefore who will humble himself like this little child, he is the greatest in the kingdom of the heavens.

B. To live the kingdom life, we should not stumble others or set up any stumbling block——vv. 5-9; cf. 11:6.

太 18:5 凡因我的名，接待一个这样小孩子的，就是接待我。
太 18:6 凡绊跌一个信入我的儿子的，倒不如把大磨石挂在他的脖子上，沉没在深海里。
太 18:7 世界因着绊跌人的事有祸了；绊跌人的事是免不了的，但那绊跌人的有祸了。
太 18:8 若是你的手或你的脚绊跌你，就把它砍下来扔掉；你残废或瘸腿进入生命，比有两手两脚被扔在永火里更好。
太 18:9 若是你的眼绊跌你，就把它剜出来扔掉；你只有一只眼进入生命，比有两只眼被扔在火坑里更好。
太 11:6 凡不因我绊跌的，就有福了。

三 要过国度生活，我们甚至不该轻看信主的一个小子——十八 10～14。

太 18:10 你们要当心，不可轻看这小子里的一个。我告诉你们，他们的使者在诸天之上，常见我在诸天之上父的面。
太 18:11 因为人子来，是要拯救丧失的人。
太 18:12 你们怎么看？一个人若有一百只羊，其中一只走失了路，他岂不把这九十九只撇在山上，去找那迷路的么？
太 18:13 若是找着了，我实在告诉你们，他为这一只欢喜，比那没有迷路的九十九只欢喜还大。
太 18:14 照样，你们在诸天之上的父，也不愿这小子里丧失一个。

四 要过国度生活，我们应该无限度地赦免弟兄——21～35 节：

太 18:21 那时，彼得进前来，对耶稣说，主啊，我的弟兄得罪我，我当赦免他几次？到七次么？
太 18:22 耶稣对他说，我不是对你说到七次，乃是到七十个七次。
太 18:23 因此，诸天的国好比一个作君王的人，要和他的奴仆算账。
太 18:24 才算的时候，有人带了一个欠一万他连得银子的来。
太 18:25 因为他没有什么可偿还的，主人吩咐把他和他的妻子儿女，并一切所有的都卖了来偿还。
太 18:26 那奴仆就俯伏拜他，说，宽容我，将来我都要还清。
太 18:27 那奴仆的主人就动了慈心，把他释放，并且免了他的债。
太 18:28 但那奴仆出来，遇见一个和他同作奴仆的，欠他一百银币，便揪住他，掐住他的喉咙，说，你所欠的，都要偿还。
太 18:29 那和他同作奴仆的，俯伏央求他说，宽容我，将来我必还你。
太 18:30 他却不肯，竟去把他下在监里，等他还清所欠的债。
太 18:31 那些和他同作奴仆的，看见所发生的事，就甚忧愁，去把一切所发生的事，都完全告诉他们的主人。

Matt 18:5 And whoever receives one such little child because of My name, receives Me;
Matt 18:6 And whoever stumbles one of these little ones who believe into Me, it is more profitable for him that a great millstone be hung around his neck and he be drowned in the open sea.
Matt 18:7 Woe to the world because of stumbling blocks! For it is necessary for stumbling blocks to come, but woe to that man through whom the stumbling block comes.
Matt 18:8 If your hand or your foot stumbles you, cut it off and cast it from you; it is better for you to enter into life maimed or lame than to have two hands or two feet and be cast into the eternal fire.
Matt 18:9 And if your eye stumbles you, pluck it out and cast it from you; it is better for you to enter into life with one eye than to have two eyes and be cast into the Gehenna of fire.
Matt 11:6 And blessed is he who is not stumbled because of Me.

C. To live the kingdom life, we should not despise even a little believer——18:10-14.

Matt 18:10 See that you do not despise one of these little ones, for I say to you that their angels in the heavens continually behold the face of My Father who is in the heavens.
Matt 18:11 For the Son of Man has come to save that which is lost.
Matt 18:12 What do you think? If any man has a hundred sheep and one of them goes astray, will he not leave the ninety-nine on the mountains and go and seek the one that has gone astray?
Matt 18:13 And if it so happens that he finds it, truly I say to you that he rejoices over it more than over the ninety-nine which have not gone astray.
Matt 18:14 In the same way, it is not the will of your Father who is in the heavens that one of these little ones perish.

D. To live the kingdom life, we should forgive our brother without limit——vv. 21-35:

Matt 18:21 Then Peter came and said to Him, Lord, how often shall my brother sin against me and I forgive him? Up to seven times?
Matt 18:22 Jesus said to him, I do not say to you, Up to seven times, but, Up to seventy times seven.
Matt 18:23 For this reason the kingdom of the heavens has become like a king who desired to settle accounts with his slaves.
Matt 18:24 And when he began to settle them, one who owed him ten thousand talents was brought to him.
Matt 18:25 But since he did not have the means to repay, the master commanded him to be sold, as well as his wife and children and all that he had, and repayment to be made.
Matt 18:26 Then the slave fell down and worshipped him, saying, Be patient with me and I will repay you all.
Matt 18:27 And the master of that slave was moved with compassion and released him and forgave him the loan.
Matt 18:28 But that slave went out and found one of his fellow slaves who owed him a hundred denarii, and he took hold of him and began to choke him, saying, Repay me what you owe.
Matt 18:29 Then his fellow slave fell down and begged him, saying, Be patient with me and I will repay you.
Matt 18:30 But he would not; instead, he went away and threw him into prison until he would repay what was owed.
Matt 18:31 Then his fellow slaves, seeing what had taken place, were greatly grieved and came and explained fully to their master all that had taken place.

太 18:32 于是主人把他叫来，对他说，你这恶仆，因你央求我，我就把你一切所欠的都免了；

太 18:33 你岂不应当怜悯和你同作奴仆的，象我怜悯你么？

太 18:34 主人就大怒，把他交给掌刑的，直到他还清了一切所欠的债。

太 18:35 你们各人若不从心里赦免你的弟兄，我天父也要这样待你们了。

1 我们必须赦免得罪我们的弟兄，甚至七十个七次— 21 ~ 22 节。

太 18:21 那时，彼得进前来，对耶稣说，主啊，我的弟兄得罪我，我当赦免他几次？到七次么？

太 18:22 耶稣对他说，我不是对你说到七次，乃是到七十个七次。

2 我们必须赦免人，如同主赦免了我们一样：

a 我们欠主的，不可能还清—23 ~ 26 节。

太 18:23 因此，诸天的国好比一个作君王的人，要和他的奴仆算账。

太 18:24 才算的时候，有人带了一个欠一万他连得银子的来。

太 18:25 因为他没有什么可偿还的，主人吩咐把他和他的妻子儿女，并一切所有的都卖了来偿还。

太 18:26 那奴仆就俯伏拜他，说，宽容我，将来我都要还清。

b 主在我们失败的基督徒生活中免了我们的债，好恢复我们与祂的交通—27 节。

太 18:27 那奴仆的主人就动了慈心，把他释放，并且免了他的债。

c 别人欠我们的，比起我们欠主的，是何等的少— 28 节。

太 18:28 但那奴仆出来，遇见一个和他同作奴仆的，欠他一百银币，便揪住他，掐住他的喉咙，说，你所欠的，都要偿还。

d 我们若不赦免得罪我们的弟兄，这会使别的弟兄忧愁，将这事带到主面前—28 ~ 31 节。

太 18:28 但那奴仆出来，遇见一个和他同作奴仆的，欠他一百银币，便揪住他，掐住他的喉咙，说，你所欠的，都要偿还。

太 18:29 那和他同作奴仆的，俯伏央求他说，宽容我，将来我必还你。

太 18:30 他却不肯，竟去把他下在监里，等他还清所欠的债。

太 18:31 那些和他同作奴仆的，看见所发生的事，就甚忧愁，去把一切所发生的事，都完全告诉他们的主人。

Matt 18:32 Then his master called him to him and said to him, Evil slave, all that debt I forgave you, because you begged me.

Matt 18:33 Should you not also have had mercy on your fellow slave even as I had mercy on you?

Matt 18:34 And his master became angry and delivered him to the torturers until he would repay all that was owed.

Matt 18:35 So also will My heavenly Father do to you if each of you does not forgive his brother from your hearts.

1. We must forgive the offending brother even seventy times seven times—vv. 21-22.

Matt 18:21 Then Peter came and said to Him, Lord, how often shall my brother sin against me and I forgive him? Up to seven times?

Matt 18:22 Jesus said to him, I do not say to you, Up to seven times, but, Up to seventy times seven.

2. We must forgive others as the Lord has forgiven us:

a. Our debt to the Lord is impossible to pay off—vv. 23-26.

Matt 18:23 For this reason the kingdom of the heavens has become like a king who desired to settle accounts with his slaves.

Matt 18:24 And when he began to settle them, one who owed him ten thousand talents was brought to him.

Matt 18:25 But since he did not have the means to repay, the master commanded him to be sold, as well as his wife and children and all that he had, and repayment to be made.

Matt 18:26 Then the slave fell down and worshipped him, saying, Be patient with me and I will repay you all.

b. The Lord forgave our debts in our defeated Christian life for the restoration of our fellowship with Him—v. 27.

Matt 18:27 And the master of that slave was moved with compassion and released him and forgave him the loan.

c. Another's debt to us is very small compared with our debt to the Lord—v. 28.

Matt 18:28 But that slave went out and found one of his fellow slaves who owed him a hundred denarii, and he took hold of him and began to choke him, saying, Repay me what you owe.

d. If we do not forgive the brother who sins against us, it will grieve the other brothers, and they may bring this matter to the Lord—vv. 28-31.

Matt 18:28 But that slave went out and found one of his fellow slaves who owed him a hundred denarii, and he took hold of him and began to choke him, saying, Repay me what you owe.

Matt 18:29 Then his fellow slave fell down and begged him, saying, Be patient with me and I will repay you.

Matt 18:30 But he would not; instead, he went away and threw him into prison until he would repay what was owed.

Matt 18:31 Then his fellow slaves, seeing what had taken place, were greatly grieved and came and explained fully to their master all that had taken place.

e 我们今天若不从心里赦免弟兄，来世就不得进国度—32 ~ 35 节，参可十一 25 ~ 26。

太 18:32 于是主人把他叫来，对他说，你这恶仆，因你央求我，我就把你一切所欠的都免了；

太 18:33 你岂不应当怜悯和你同作奴仆的，象我怜悯你么？

太 18:34 主人就大怒，把他交给掌刑的，直到他还清了一切所欠的债。

太 18:35 你们各人若不从心里赦免你的弟兄，我天父也要这样待你们了。

可 11:25 你们站着祷告的时候，若向什么人怀怨，要赦免他，好叫你们在诸天之上的父，也赦免你们的过犯。

可 11:26 你们若不赦免人，你们在诸天之上的父，也不赦免你们的过犯。

叁 我们必须看见并领悟在神的国里有五种赦免：

一 永远的赦免—这与生命有关：

1 我们得救的赦免，乃是永远的赦免。

2 我们一次得赦免，就永远得赦免；我们永远得着永远的生命，并且永远得称义—路二四 47，罗四 7 ~ 8，诗一〇三 12。

路 24:47 并且人要靠着祂的名，传悔改以得赦罪之道，从耶路撒冷起，直到万邦。

罗 4:7 “不法得赦免，罪得遮盖的人，是有福的。

罗 4:8 主绝不算为有罪的人，是有福的。”

诗 103:12 东离西有多远，祂叫我们的过犯，离我们也有多远。

3 当我们一信入主耶稣的时候，我们一切的罪就得蒙赦免；主除去我们一切的罪，我们在神面前没有留下罪的痕迹—徒十 43，来八 12。

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。

来 8:12 因为我要宽恕他们的不义，绝不再记念他们的罪。”

二 假借的赦免—这与召会有关：

e. If we do not forgive a brother from our heart today, we will not be allowed to enter into the kingdom in the coming age—vv. 32-35; cf. Mark 11:25-26.

Matt 18:32 Then his master called him to him and said to him, Evil slave, all that debt I forgave you, because you begged me.

Matt 18:33 Should you not also have had mercy on your fellow slave even as I had mercy on you?

Matt 18:34 And his master became angry and delivered him to the torturers until he would repay all that was owed.

Matt 18:35 So also will My heavenly Father do to you if each of you does not forgive his brother from your hearts.

Mark 11:25 And when you stand praying, forgive, if you have anything against anyone, so that your Father who is in the heavens may also forgive you your offenses.

Mark 11:26 But if you do not forgive, neither will your Father who is in the heavens forgive your offenses.

III. We must see and realize that in the kingdom of God there are five kinds of forgiveness:

A. There is eternal forgiveness—this relates to life:

1. The forgiveness that comes with our salvation is eternal forgiveness.

2. Once we are forgiven, we are forgiven forever; we receive eternal life forever, and we are justified forever—Luke 24:47; Rom. 4:7-8; Psa. 103:12.

Luke 24:47 And that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

Rom 4:7 “Blessed are they whose lawlessnesses have been forgiven, and whose sins have been covered over.

Rom 4:8 Blessed is the man to whom the Lord shall by no means account sin.”

Psa 103:12 As far as the east is from the west, / So far has He removed our transgressions from us.

3. The moment we believe into the Lord Jesus, we are forgiven of all our sins; the Lord removes all our sins, and we are left with no trace of sin before God—Acts 10:43; Heb. 8:12.

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

Heb 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore.”

B. There is instrumental forgiveness—this relates to the church:

1 主将圣灵赐给祂的召会，叫召会在地上代表祂；如今神乃是借着召会来赦免——约二十 22 ~ 23。

约 20:22 说了这话，就向他们吹入一口气，说，你们受圣灵。

约 20:23 你们赦免谁的罪，谁的罪就赦免了；你们留下谁的罪，谁的罪就留下了。

2 假借的赦免，是神借着人宣告赦免；一个人若刚得救，还不知道赦免的意义，这时最好有召会的代表站起来对他说，“你今天接受了主，你可以感谢主，因为祂已经赦免了你的罪！”

三 恢复的赦免——这与交通有关：

1 当我们在日常生活中犯了罪，良心就定罪我们，叫我们与神的交通受了拦阻——徒二四 16，提前一 5，三 9，提后一 3。

徒 24:16 我因此操练自己，对神对人常存无亏的良心。

提前 1:5 这嘱咐的目的乃是爱，这爱是出于清洁的心、无亏的良心、并无伪的信心。

提前 3:9 用清洁的良心持守信仰的奥秘。

提后 1:3 我感谢神，就是我接续祖先，用清洁的良心所事奉的神，昼夜祈求的时候，不住地提到你，

2 我们与神在生命上父子的关系无法改变，但罪会破坏我们与神的交通；我们必须向神承认自己的罪与过犯，然后才能在交通中得蒙赦免——约壹一 7、9，二 1 ~ 2。

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。

约壹 2:1 我的孩子们，我将这些事写给你们，是要叫你们不犯罪。若有人犯罪，我们有一位与父同在的辩护者，就是那义者耶稣基督；

约壹 2:2 祂为我们的罪，作了平息的祭物，不是单为我们的罪，也是为所有的世人。

1. In sending the Holy Spirit to His church, the Lord charged the church to be His representative on the earth; forgiveness is now granted through the church——John 20:22-23.

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

John 20:23 Whose sins you forgive, they are forgiven them; and whose sins you retain, they are retained.

2. Instrumental forgiveness is God's proclamation of forgiveness through man; if a person is newly saved but does not know the meaning of forgiveness, it is good for a representative of the church to stand up and say to him, “You have accepted the Lord today; you can thank Him because He has forgiven you of your sins!”

C. There is restorative forgiveness——this relates to fellowship:

1. When we sin in our daily life, our conscience condemns us, and our fellowship with God is interrupted——Acts 24:16; 1 Tim. 1:5; 3:9; 2 Tim. 1:3.

Acts 24:16 Because of this I also exercise myself to always have a conscience without offense toward God and men.

1 Tim 1:5 But the end of the charge is love out of a pure heart and out of a good conscience and out of unfeigned faith;

1 Tim 3:9 Holding the mystery of the faith in a pure conscience.

2 Tim 1:3 I thank God, whom I serve from my forefathers in a pure conscience, while unceasingly I have remembrance concerning you in my petitions night and day,

2. Our Father-son relationship with God in life can never be changed, but sin can damage our fellowship with God; we have to confess our sins and offenses to God before we can secure our forgiveness in fellowship——1 John 1:7, 9; 2:1-2.

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.

1 John 2:1 My little children, these things I write to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the Righteous;

1 John 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.

3 我们若是得罪了弟兄，也要到他们面前去承认——太五 23 ~ 24。

太 5:23 所以你在祭坛前献礼物，若想起你的弟兄向你怀怨，

太 5:24 就要把礼物留在坛前，先去与你的弟兄和好，然后来献礼物。

4 我们必须保守自己一直与神有交通；我们来到神面前，必须诚实地承认自己所作的是罪，求神赦免；我们若这样作，就会恢复与神的交通，心中满有救恩的喜乐——诗五一 12，箴十五 13 上，十七 22 上，十五 15 下。

诗 51:12 求你使我复得你救恩之乐，赐我乐意的灵扶持我。

箴 15:13 上 心中喜乐，使面容焕发；...

箴 17:22 上 喜乐的心乃是良药，...

箴 15:15 下 ...心中欢畅的，常享筵席。

5 基督徒生活的秘诀就是保守自己与神一直有交通；我们若失败了，就必须求神赦免，在神面前恢复甜美的交通——约壹一 9。

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。

四 政治的赦免——这与管教有关：

1 这种赦免与神的安排、主宰、管教以及祂的手有关；神的政治就是祂作事的办法，祂的管理。

2 神政治的赦免与神管理、管治并对付我们的方式有关——加六 7。

加 6:7 不要受迷惑，神是嗤慢不得的，因为人种的是什么，收的也是什么。

3 当我们犯罪得罪神，只要我们向祂认罪，祂都赦免；我们与祂的交通能得着恢复，但祂可能改变对待我们的方式。

3.If we have offended our brothers, we must confess to them as well——Matt. 5:23-24.

Matt 5:23 Therefore if you are offering your gift at the altar and there you remember that your brother has something against you,

Matt 5:24 Leave your gift there before the altar, and first go and be reconciled to your brother, and then come and offer your gift.

4. We have to maintain ourselves in constant fellowship with God; when we come to God, we have to acknowledge our sinful acts honestly and ask Him for forgiveness; if we do this, our fellowship with God will be restored, and our heart will be filled with the joy of salvation——Psa. 51:12; Prov. 15:13a; 17:22a; 15:15b.

Psa 51:12 Restore to me the gladness of Your salvation, / And sustain me with a willing spirit.

Prov 15:13a A joyful heart makes a cheerful countenance,...

Prov 17:22a A joyful heart is good medicine,...

Prov 15:15b ...But he who is of a cheerful heart has a continual feast.

5. The secret of the Christian life is maintaining ourselves in constant fellowship with God; if we fail, we must ask God for forgiveness, and we must recover the sweet fellowship that we had with God——1 John 1:9.

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.

D. There is governmental forgiveness——this relates to discipline:

1. This kind of forgiveness involves God's arrangement, sovereignty, discipline, and hand; God's government is His way of doing things; it is His administration.

2. God's governmental forgiveness is related to the way that God manages, rules over, and deals with us——Gal. 6:7.

Gal 6:7 Do not be deceived: God is not mocked; for whatever a man sows, this he will also reap.

3. When we sin against God, He will forgive us when we confess our sins to Him; our fellowship with Him can be restored, but He may change His way with us.

4 大卫认罪并承认自己的罪愆，好蒙神赦免（撒下十二 13，诗五一），但神要使乌利亚的妻子所生的孩子死去，并要叫刀剑不离开大卫的家（撒下十二 7～15）。

撒下 12:13 大卫对拿单说，我得罪耶和華了。拿单说，耶和華已经除掉你的罪，你必不至于死。

诗五一 大卫与拔示巴同房以后，申言者拿单来见他；那时他作了这诗，交与歌咏长。(1) 神啊，求你按你的慈爱恩待我，按你丰盛的怜恤涂抹我的过犯。(2) 求你将我的罪孽洗涤净尽，并洁净我的罪。(3) 因为我知道我的过犯，我的罪常在我面前。(4) 我向你犯罪，惟独得罪了你；我在你眼前行了这恶。因此你责备的时候，显为公义；判断的时候，显为清正。(5) 看哪，我是在罪孽里生的，我母亲在罪中怀了我。(6) 看哪，你所喜爱的，是内里真实；你在我隐密处，必使我认识智慧。(7) 求你用牛膝草洁除我的罪，我就洁净；求你洗涤我，我就比雪更白。(8) 求你使我得听欢喜快乐的声音，使你所压伤的骨头，可以踊跃。(9) 求你掩面不看我的罪，涂抹我一切的罪孽。(10) 神啊，求你为我造清洁的心，使我里面重新有正直的灵。(11) 不要丢弃我，使我离开你的面；不要从我取去你圣别的灵。(12) 求你使我复得你救恩之乐，赐我乐意的灵扶持我。(13) 我必将你的道路指教有过犯的人，罪人必回转归向你。(14) 神啊，拯救我的神啊，求你救我脱离流人血的罪；我的舌头就欢唱你的公义。(15) 主啊，求你使我嘴唇张开，我的口便传扬赞美你的话。(16) 你本不喜爱祭物；若喜爱，我就献上；燔祭你也不喜悦。(17) 神所要的祭，就是忧伤的灵；神啊，忧伤痛悔的心，你必不轻看。(18) 求你按你的美意善待锡安，建造耶路撒冷的城墙。(19) 那时，你必喜爱公义的祭、燔祭、并全牲的燔祭；那时，人必将公牛献在你坛上。

撒下 12:7 拿单对大卫说，你就是那人。耶和華以色列的神如此说，我膏你作以色列的王，救你脱离扫罗的手；

撒下 12:8 我将你主人的家业赐给你，将你主人的妻妾交在你怀里，又将以色列和犹大家赐给你；这若是太少，还可以多多地加给你。

撒下 12:9 你为什么藐视耶和華的话，行祂眼中看为恶的事？你用刀击杀赫人乌利亚，又娶了他的妻子作你的妻子；你是借亚扪人的刀杀了他。

撒下 12:10 你既藐视我，娶了赫人乌利亚的妻子为妻，故此刀剑必永不离开你的家。

撒下 12:11 耶和華如此说，看哪，我必从你家中兴起祸患攻击你；我必在你眼前把你的妻妾赐给你亲近的人，他必在日光之下与她们同寝。

撒下 12:12 你在暗中进行这事，我却要在全以色列面前，在日光之下施行报应。

撒下 12:13 大卫对拿单说，我得罪耶和華了。拿单说，耶和華已经除掉你的罪，你必不至于死。

4. David confessed his sins and admitted his guilt in order to be forgiven by God (2 Sam. 12:13; Ps. 51), but God would cause the son born to Uriah's wife to die and the sword to not depart from David's house (2 Sam. 12:7-15).

2 Sam 12:13 And David said to Nathan, I have sinned against Jehovah. And Nathan said to David, Jehovah has also put away your sin; you will not die.

Psa 51 To the choir director. A Psalm of David, when Nathan the prophet came to him, after he had gone in to Bath-sheba (1) Be gracious to me, O God, according to Your lovingkindness; / According to the greatness of Your compassions blot out my transgressions. (2) Wash me thoroughly from my iniquity, / And from my sin cleanse me. (3) For I do know my transgressions, / And my sin is before me continually. (4) Against You and You alone have I sinned, / And I have done what is evil in Your sight. / Therefore You are righteous when You speak; / You are clear when You judge. (5) Behold, I was brought forth in iniquity, / And in sin did my mother conceive me. (6) Behold, You delight in truth in the inward parts; / And in the hidden part You would make known wisdom to me. (7) Purge my sin with hyssop, and I will be clean; / Wash me, and I will be whiter than snow. (8) Let me hear gladness and joy, / That the bones which You have broken may exult. (9) Hide Your face from my sins, / And blot out all my iniquities. (10) Create in me a clean heart, O God, / And renew a steadfast spirit within me. (11) Do not cast me from Your presence, / And do not take the Spirit of Your holiness away from me. (12) Restore to me the gladness of Your salvation, / And sustain me with a willing spirit. (13) I will teach transgressors Your ways, / And sinners will turn back to You. (14) Deliver me from the guilt of bloodshed, O God, O God of my salvation; / And my tongue will ring forth Your righteousness. (15) O Lord, open my lips, / And my mouth will declare Your praise. (16) For You do not delight in sacrifice; / Otherwise I would offer it; / You take no pleasure in burnt offerings. (17) The sacrifices of God are a broken spirit; / A broken and a contrite heart, O God, You will not despise. (18) Do good in Your good pleasure unto Zion; / Build the walls of Jerusalem. (19) Then You will delight in the sacrifices of righteousness, / In burnt offerings and whole burnt offerings; / Then they will offer bulls upon Your altar.

2 Sam 12:7 Then Nathan said to David, You are the man. Thus says Jehovah the God of Israel, I anointed you king over Israel, and I delivered you from the hand of Saul;

2 Sam 12:8 And I gave you your master's house and your master's wives into your bosom, and I gave you the house of Israel and Judah; and if this were too little, I would have added to you such and such things.

2 Sam 12:9 Why have you despised the word of Jehovah by doing what is evil in His sight? You have struck down Uriah the Hittite with the sword and have taken his wife as your wife and have slain him with the sword of the children of Ammon.

2 Sam 12:10 Now therefore the sword will not depart from your house forever because you have despised Me and have taken the wife of Uriah the Hittite to be your wife.

2 Sam 12:11 Thus says Jehovah, I will now raise up trouble against you from within your house; and I will take your wives before your eyes and will give them to your companion, and he will lie with your wives in the sight of this sun.

2 Sam 12:12 For you did this secretly, but I will do this thing before all Israel and even before the sun.

2 Sam 12:13 And David said to Nathan, I have sinned against Jehovah. And Nathan said to David, Jehovah has also put away your sin; you will not die.

撒下 12:14 只是你因着行这事，叫耶和华的仇敌大得亵渎的机会，故此，你所得的儿子必定要死。

撒下 12:15 拿单就回家去了。耶和华击打乌利亚妻子给大卫所生的孩子，他就得了重病。

5 我们在神政治的管教下惟一能作的，就是学习谦卑地服在神大能的手下（彼前五 5 ~ 7）；我们越抗拒神政治的手，就越遭遇难处。

彼前 5:5 照样，年幼的，要服从年长的；你们众人彼此相待，也都要以谦卑束腰，因为神敌挡狂傲的人，赐恩给谦卑的人。

彼前 5:6 所以你们要谦卑，服在神大能的手下，使祂到了时候，可以叫你们升高。

彼前 5:7 你们要将一切的忧虑卸给神，因为祂顾念你们。

6 摩西在米利巴击打磐石之后（民二十 10 ~ 12、24，二七 14），就落在神政治的手下：

民 20:10 摩西、亚伦就招聚会众到磐石前；摩西对他们说，你们这些背叛的人听我说，我们要为你们使水从这磐石中流出来么？

民 20:11 摩西举手，用杖击打磐石两下，就有许多水流出来，会众和他们的牲畜都喝了。

民 20:12 耶和华对摩西、亚伦说，因为你们不信我，不在以色列人眼前尊我为圣，所以你们必不得领这会众进我所赐给他们的地去。

民 20:24 亚伦要归到他本民那里，他必不得进我所赐给以色列人的地，因为在米利巴水的事上，你们违背了我的话。

民 27:14 因为你们在寻的旷野，当会众争闹的时候，违背了我的话，没有在涌水之处，在会众眼前尊我为圣。（这水就是在寻的旷野，加低斯米利巴的水。）

a 神没有动怒，摩西却动了怒，没有在神的圣别性情上正确地代表神；他击打磐石两下，没有遵守神在祂经纶里的话；因此，摩西违犯了神的圣别性情和祂神圣的经纶。

b 为这缘故，他虽然与神亲密，被视为神的同伴（出 三三 11），却失去了进入美地的权利。

出 33:11 耶和华与摩西面对面说话，好象人与同伴说话一般。摩西回到营里去，但他的帮手，一个少年人，就是嫩的儿子约书亚，不离开会幕。

2 Sam 12:14 Nevertheless, because you have given the enemies of Jehovah much occasion to blaspheme Him because of this thing, the son who is born to you shall also surely die.

2 Sam 12:15 Then Nathan went to his house. And Jehovah struck the child whom Uriah's wife bore to David, and he was very sick.

5. When we are under God's governmental discipline, the only thing that we can do is learn to humble ourselves under His mighty hand (1 Pet. 5:5-7); the more we reject God's governmental hand, the more problems we will encounter.

1 Pet 5:5 In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.

1 Pet 5:6 Therefore be humbled under the mighty hand of God that He may exalt you in due time,

1 Pet 5:7 Casting all your anxiety on Him because it matters to Him concerning you.

6. After Moses struck the rock in Meribah (Num. 20:10-12, 24; 27:14), he fell under God's governmental hand:

Num 20:10 And Moses and Aaron gathered the congregation together before the rock, and he said to them, Listen now, you rebels: Shall we bring forth water for you out of this rock?

Num 20:11 Then Moses lifted up his hand and struck the rock with his rod twice; and abundant water came forth, and the assembly and their livestock drank.

Num 20:12 And Jehovah said to Moses and Aaron, Because you did not believe in Me, to sanctify Me in the sight of the children of Israel, therefore you shall not bring this congregation into the land which I have given them.

Num 20:24 Aaron shall be gathered to his people, for he shall not enter into the land which I have given to the children of Israel, because you rebelled against My word at the waters of Meribah.

Num 27:14 Because you rebelled against My word in the wilderness of Zin, in the strife of the assembly, and failed to sanctify Me at the waters before their eyes. (These are the waters of Meribah-kadesh, in the wilderness of Zin.)

a. In being angry when God was not angry, Moses did not represent God rightly in His holy nature, and in striking the rock twice, he did not keep God's word in His economy; thus, Moses offended both God's holy nature and His divine economy.

b. Because of this, even though he was intimate with God and may be considered a companion of God (Exo. 33:11), Moses lost the right to enter into the good land.

Exo 33:11 And Jehovah would speak to Moses face to face, just as a man speaks to his companion. And Moses would return to the camp, but his attendant Joshua the son of Nun, a young man, would not depart out of the tent.

c 在我们所说并所作一切关于神子民的事上，我们的态度必须按照神圣别的性情，我们的行动必须按照祂神圣的经纶；这就是尊祂为圣。

7 对于别人，我们要学习宽大，要学习常常赦免别人；我们若随便批评别人，轻易定罪别人，总是抱怨别人的行为，总是说别人对自己不好，这要叫我们落在神政治的手里；我们若对人紧，神对我们也紧——太六 15，十八 23 ~ 35：

太 6:15 你们若不赦免人的过犯，你们的父也必不赦免你们的过犯。

太 18:23 因此，诸天的国好比一个作君王的人，要和他的奴仆算账。

太 18:24 才算的时候，有人带了一个欠一万他连得银子的来。

太 18:25 因为他没有什么可偿还的，主人吩咐把他和他的妻子儿女，并一切所有的都卖了来偿还。

太 18:26 那奴仆就俯伏拜他，说，宽容我，将来我都要还清。

太 18:27 那奴仆的主人就动了慈心，把他释放，并且免了他的债。

太 18:28 但那奴仆出来，遇见一个和他同作奴仆的，欠他一百银币，便揪住他，掐住他的喉咙，说，你所欠的，都要偿还。

太 18:29 那和他同作奴仆的，俯伏央求他说，宽容我，将来我必还你。

太 18:30 他却不肯，竟去把他下在监里，等他还清所欠的债。

太 18:31 那些和他同作奴仆的，看见所发生的事，就甚忧愁，去把一切所发生的事，都完全告诉他们的主人。

太 18:32 于是主人把他叫来，对他说，你这恶仆，因你央求我，我就把你一切所欠的都免了；

太 18:33 你岂不应当怜悯和你同作奴仆的，象我怜悯你么？

太 18:34 主人就大怒，把他交给掌刑的，直到他还清了一切所欠的债。

太 18:35 你们各人若不从心里赦免你的弟兄，我天父也要这样待你们了。

a 我们必须学习敬畏、尊崇、尊重、尊荣并畏惧神——诗二 11 ~ 12，八六 11，林后五 10 ~ 11，赛十一 2。

诗 2:11 当存畏惧事奉耶和华，又当存战兢而欢乐。

诗 2:12 当以嘴亲子，恐怕祂发怒，你们便在路中灭亡，因为祂的怒气快要发作。凡投奔于祂的，都是有福的。

诗 86:11 耶和华啊，求你将你的道路指教我；我要行在你的真理中。求你使我专心敬畏你的名。

c. In all that we say and do concerning God's people, our attitude must be according to God's holy nature, and our actions must be according to His divine economy; this is to sanctify Him.

7. We must learn to be generous to others and learn always to forgive; if we criticize others lightly, condemn others easily, keep complaining about the conduct of others, and continue to count the ill-treatment that we receive from them, this will bring us under God's governmental hand; if we are severe toward others, God will also be severe toward us—Matt. 6:15; 18:23-35:

Matt 6:15 But if you do not forgive men their offenses, neither will your Father forgive your offenses.

Matt 18:23 For this reason the kingdom of the heavens has become like a king who desired to settle accounts with his slaves.

Matt 18:24 And when he began to settle them, one who owed him ten thousand talents was brought to him.

Matt 18:25 But since he did not have the means to repay, the master commanded him to be sold, as well as his wife and children and all that he had, and repayment to be made.

Matt 18:26 Then the slave fell down and worshipped him, saying, Be patient with me and I will repay you all.

Matt 18:27 And the master of that slave was moved with compassion and released him and forgave him the loan.

Matt 18:28 But that slave went out and found one of his fellow slaves who owed him a hundred denarii, and he took hold of him and began to choke him, saying, Repay me what you owe.

Matt 18:29 Then his fellow slave fell down and begged him, saying, Be patient with me and I will repay you.

Matt 18:30 But he would not; instead, he went away and threw him into prison until he would repay what was owed.

Matt 18:31 Then his fellow slaves, seeing what had taken place, were greatly grieved and came and explained fully to their master all that had taken place.

Matt 18:32 Then his master called him to him and said to him, Evil slave, all that debt I forgave you, because you begged me.

Matt 18:33 Should you not also have had mercy on your fellow slave even as I had mercy on you?

Matt 18:34 And his master became angry and delivered him to the torturers until he would repay all that was owed.

Matt 18:35 So also will My heavenly Father do to you if each of you does not forgive his brother from your hearts.

a. We have to learn to fear God, to revere God, to respect God, to honor God, to be in awe of God—Psa. 2:11-12; 86:11; 2 Cor. 5:10-11; Isa. 11:2.

Psa 2:11 Serve Jehovah with fear, / And rejoice with trembling.

Psa 2:12 Kiss the Son / Lest He be angry and you perish from the way; / For His anger may suddenly be kindled. / Blessed are all those who take refuge in Him.

Psa 86:11 Teach me, O Jehovah, Your way; / I will walk in Your truth. / Make my heart single in fearing Your name.

林后 5:10 因为我们众人，必要在基督的审判台前显露出来，叫各人按着本身所行的，或善或恶，受到应得的报应。

林后 5:11 所以我们既晓得主的可畏，就劝服人，但我们向神是显明的，只是我盼望在你们的良心里，也是显明的。

赛 11:2 耶和华的灵必安歇在他身上，就是智慧和聪明的灵，谋略和能力的灵，知识和敬畏耶和华的灵。

b 别人碰着困难，是我们该帮助的时候，不是我们该批评的时候—参创十四 14 ~ 16。

创 14:14 亚伯兰听见他侄儿被掳去，就率领他家里生养的精练壮丁三百一十八人，直追到但，

创 14:15 便在夜间，自己同仆人分队击败敌人，又追到大马色北边的何把，

创 14:16 将一切财物夺回来，连他侄儿罗得和他的财物，以及妇女、人民也都夺回来。

c 有许多弟兄，今天跌倒得不象样，没有别的，就是因为他们从前批评别人太厉害；他们今天许多的软弱，都是他们从前批评人的软弱。

d 我们对人要宽大，免得神政治的手落到我们身上来；愿意我们学习爱人，宽大的待人—弗四 32。

弗 4:32 你们要以恩慈相待，心存慈怜，彼此饶恕，正如神在基督里饶恕了你们一样。

五 国度的赦免—这与行政有关：

1 我们若待人太严厉或在今世有不赦免的灵，就会在国度时代受管教—路六 37 ~ 38，太十八 33 ~ 35。

路 6:37 你们不要审判，就绝不会受审判；你们不要定罪，就绝不会受定罪；你们要赦免人，就必蒙赦免。

路 6:38 你们要给人，就必有给你们，用十足的量器，连摇带按，上尖下流地倒在你们怀里；因为你们用什么量器量给人，也必用什么量器量给你们。

太 18:33 你岂不应当怜悯和你同作奴仆的，象我怜悯你么？

太 18:34 主人就大怒，把他交给掌刑的，直到他还清了一切所欠的债。

太 18:35 你们各人若不从心里赦免你的弟兄，我天父也要这样待你们了。

2 我们若苛刻地对待人，尖利地批评人，将来神要以同样的方式对待我们—七 1 ~ 2。

2 Cor 5:10 For we must all be manifested before the judgment seat of Christ, that each one may receive the things done through the body according to what he has practiced, whether good or bad.

2 Cor 5:11 Knowing therefore the fear of the Lord, we persuade men, but we are made manifest to God; yet I hope that we are made manifest also in your consciences.

Isa 11:2 And the Spirit of Jehovah will rest upon Him, / The Spirit of wisdom and understanding, / The Spirit of counsel and might, / The Spirit of the knowledge and fear of Jehovah.

b. When others are in trouble, it is the time for us to help them, not the time for us to criticize them—cf. Gen. 14:14-16.

Gen 14:14 And when Abram heard that his brother had been taken captive, he led out his trained men, born in his house, three hundred eighteen of them, and pursued as far as Dan.

Gen 14:15 And he divided his forces against them by night, he and his servants, and struck them and pursued them to Hobah, which is north of Damascus.

Gen 14:16 And he brought back all the possessions and also brought back Lot his brother and his possessions as well as the women and the people.

c. There are many brothers who have fallen miserably today for one reason only—they have criticized others too severely in the past; many of their weaknesses today are the very weaknesses that they criticized in the past.

d. We must be generous toward others if we want to avoid God's governmental hand; may we learn to love and forbear one another—Eph. 4:32.

Eph 4:32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave you.

E. There is kingdom forgiveness—this relates to administration:

1. If we treat people too harshly or have an unforgiving spirit in this age, we will be disciplined in the kingdom age—Luke 6:37-38; Matt. 18:33-35.

Luke 6:37 And do not judge, and you shall by no means be judged; and do not condemn, and you shall by no means be condemned; release, and you will be released;

Luke 6:38 Give, and it will be given to you; a good measure, pressed down, shaken together, and running over, they will give into your bosom. For with what measure you measure, it shall be measured to you in return.

Matt 18:33 Should you not also have had mercy on your fellow slave even as I had mercy on you?

Matt 18:34 And his master became angry and delivered him to the torturers until he would repay all that was owed.

Matt 18:35 So also will My heavenly Father do to you if each of you does not forgive his brother from your hearts.

2. If we treat others in a mean way and criticize others mercilessly, God will deal with us in the same way in the future—7:1-2.

太 7:1 不要审判，免得你们受审判；
太 7:2 因为你们用什么审判审判人，也必受什么审判；你们用什么量器量给人，也必用什么量器量给你们。

3 求主施恩，叫我们能作怜悯人的人，不以苛刻、尖酸刻薄的手段对待人，好叫我们在那日也可以得蒙神的怜悯—五 7，参提后—16、18。

太 5:7 怜悯人的人有福了，因为他们必蒙怜悯。
提后 1:16 愿主怜悯阿尼色弗一家，因他屡次使我舒畅，且不以我的锁链为耻；
提后 1:18 愿主使他在那日从主得着怜悯。他在以弗所怎样多方的服事我，你知道得最清楚。

职事信息摘录：

政治的赦免

在圣经里，还有一种的赦免，我们给它起一个名字，叫作政治的赦免。这一种赦免见于以下的圣经节：马太九章二节、五至六节，雅各书五章十五节，马太六章十四至十五节，十八章二十一至三十五节。这些地方，我们都称它作神政治的赦免。

什么是神政治的赦免

也许有人要问：什么是神政治的赦免？我常常这样的信：如果在我一信主之后，就知道神的政治，就能省去许多的麻烦，省去许多的难处。

我想可以（引用）一个小女孩（偷吃食物）的比喻（来说明）。本来她母亲每一次出门的时候，家里所有房间的门都是开着的，厨房的门、碗橱的门，都是开着的。碗橱里有许多吃的东西，都是不锁上的。就是这一次，她母亲回家后，发觉她的女儿把橱里的东西已经吃得差不多了。她母亲既然知道了，她没有法子，只好承认她的罪，来求母亲的赦免。母亲赦免了她，也和她亲嘴，说，我原谅你。这一件事是过去了，交通是恢复了。但是，母亲下一次出

Matt 7:1 Do not judge, that you be not judged.

Matt 7:2 For with what judgment you judge, you shall be judged; and with what measure you measure, it shall be measured to you.

3. May the Lord grant us the grace to be those who show mercy to others, who do not deal with others in meanness, sharpness, or severity, so that we can obtain mercy from God in that day—5:7; cf. 2 Tim. 1:16, 18.

Matt 5:7 Blessed are the merciful, for they shall be shown mercy.

2 Tim 1:16 May the Lord grant mercy to the house of Onesiphorus, for he often refreshed me and was not ashamed of my chain;

2 Tim 1:18 May the Lord grant him to find mercy from the Lord in that day. And in how many things he served me in Ephesus, you know best.

Excerpts from the Ministry:

GOVERNMENTAL FORGIVENESS

There is another kind of forgiveness in the Bible, which we call governmental forgiveness. We can understand this kind of forgiveness from the following verses: Matthew 6:14-15; 9:2, 5-6; 18:21-35; James 5:15. We call the forgiveness that is spoken of in all these verses governmental forgiveness.

What God's Governmental Forgiveness Is

Some may ask, “What is God’s governmental forgiveness?” I have often thought that if a person were made aware of God’s government immediately upon becoming a Christian, he would spare himself many troubles and problems.

Let me...use the illustration of [a] little girl [who steals food from her mother’s kitchen]. Before such an incident...occurred, her mother would have left the doors of the rooms in the house open whenever she left the house. She would have left the door to the kitchen open and the kitchen cabinet doors unlocked. Even though there may have been considerable food in the cabinets, she would have left the door open. On that particular day, when she comes back to the house, she may discover that her daughter has stolen food from the cabinets. Since the mother has found out, the daughter has no choice but to confess her sins and ask for forgiveness. The mother forgives her and kisses her. She says,

门的时候，却把所有的门都关起来。你看，办法改了！交通是一件事，政治又是一件事。

什么叫作政治？政治就是办法，用我们的话来说，神的政治，就是神的办法，神的管理。母亲能赦免这一个孩子的罪，对她说，你吃了，就算了。能赦免她的罪，能恢复交通。她看见母亲，也能照旧地很快乐，很亲密。但是下一次母亲出门的时候，碗橱要锁起来，厨房的门要锁起来。换一句话说，办法两样了。交通可以恢复，办法不那么容易恢复。因为母亲怕这一个孩子再那样作。母亲不给她自由了，母亲给她一个限制。办法改变了。请你们记得，神对待我们，也是一样的。交通的赦免是容易的。所有诚心认罪的人，肯承认得罪神的人，交通的恢复是容易的事。当他一承认罪的时候，神和他就恢复了交通。但是，也许神对他的办法，马上就要两样。神的管教，也许就在他身上；也许神就不让他再那样自由，不让他再那样随便。

等到有一天，神把这个管教的手拿去了，我们就称它作政治的赦免。等到有一天，母亲觉得说，这一个孩子靠得住了，厨房的门可以不锁了，这一个就叫作政治的赦免。

交通的赦免是一件事，政治的赦免又是一件事。比方：有一个父亲，有几个儿子，天天四点钟的时候，父亲放他们出去玩，六点回家吃饭。假定说，有一天他们出去和外面的小孩子打架。他们回了家，向父亲认罪，父亲就赦免了他们，第二天还是让他们出去玩。但是他们出去后，还是和外面的孩子打架。事情弄到这样，你想父亲要怎么作？他们能够天天来认罪，父亲也能够天天赦免他们，但是父亲要觉得说，我的办法不对，我的政治不对，天天这样放他们出去不对。父亲要说，因为你们天天出去打架，从明天起，都关在家里，不许出去。这就是父亲的手。你犯罪，你得罪神，每一次一认罪，神都赦免，但是你不能拦阻神来给你一个新的管教。

“I forgive you,” and the matter is over with and the fellowship restored. But from that time on, she begins to lock the doors whenever she leaves the house. She has changed her way! Fellowship is one thing, while government is another thing.

What is government? Government is the way of doing things. In our words, God's government is His way of doing things; it is His administration. The mother forgives her child's sin. She says, "Since you have eaten the food already, I will not pursue the matter any further." She forgives her daughter, and the fellowship is restored. When the daughter sees her mother, she can be as happy and intimate as before. But the next time the mother leaves the house, the cabinets and the door to the kitchen will be locked. In other words, the way of handling things will be different. Fellowship can be restored, but the way of doing things cannot be easily restored. The mother is afraid that her child will do the same thing again. She will no longer grant her daughter the kind of freedom she had before. She will put on some kind of restrictions. The way is changed. Please bear in mind that God treats us according to the same principle. Forgiveness in fellowship is easy. Fellowship is easily restored for those who confess with a true heart. Once they confess that they have sinned against God, God will recover the fellowship between Him and them. But God's way of dealing with these ones may immediately become different. God's discipline may be exercised upon them. He may no longer allow them to be as free or loose.

One day the disciplining hand of God may be lifted. At that time we will have governmental forgiveness. After a period of time, the mother may feel that her child can once again be trusted. She then leaves the kitchen door open once more. This is called governmental forgiveness.

Forgiveness of fellowship is one thing, while governmental forgiveness is another. A father may tell his sons to go outside to play at four o'clock and to come back for dinner at six o'clock. Suppose one day the children go out and fight with other children. When they come home, they confess their sin to their father. The father forgives them and lets them out again the next day, but they get into a fight with other children again. What should the father do? They may confess their sins day after day and the father may forgive them day after day, but the father will wonder whether his way of government is wrong. He may wonder if it is wrong to let them out every day. He may say, "Starting from tomorrow, you will stay at home and not go out, because you have been fighting outside." The father's hand has come in. When we sin against God, God will forgive us when we confess our sins to Him. However, we cannot stop Him from

神赦免你，你能够恢复和神的交通，但是神要把一个新的办法放在你身上。所以人在神面前，要学习知道：神管教的手，是不容易动的，也是不容易挪开的。你不容易叫神管治的手挪开。如果神不是有十分的把握说，祂的儿女行了，神政治的手是不容易挪开的。所以，请你们记得：作父亲的人，看见儿子这样一直出事情，就要把儿子关在家里，不给他们自由。关一天，关两天；关一周，关两周；关一个月，关两个月；总得等到父亲满意了，觉得说，我的儿子不会闯祸了，我的儿子不会和人相骂打架了。到了那一个时候，也许父亲就会对儿子说，这两个月，你们很不错，明天可以出去十分钟。政治的手，就起首挪开。看见么？这一个十分钟，我们称它作政治的赦免。政治起首改变；不过他是要看你出去这十分钟，到底对于外面的孩子怎样？如果不打架，也许后天可以给你出去个半钟头；再过一些时候，可以出去一个钟头；也许再过一个月、两个月，每天四点到六点可以照旧出去玩。到了那一天，可以说，政治的赦免完全给儿子们了！所以，弟兄们，什么叫作政治的赦免？政治的赦免，和永远的赦免，和假借的赦免，和交通的赦免，完全不同；政治的赦免是说，神怎样料理我们，神怎样管理我们，神怎样对付我们。

人种的是什么，收的也是什么

在圣经里，有许多地方的话，都是与这一个有关的。比方说，人种的是什么，收的也是什么（加六7）。这是神政治的手。一个父亲从来都是放松他的儿女惯了的，自然而然，将来他的儿女都不行。一个父亲，总是不管他自己的家，自然整个家都不行。这是必然的结局。一个人常常和人争，常常和人闹，常常和人意见不合，结果，当然一个朋友都没有。你看见说，人种的是什么，收的也是什么。这是神的政治，是神安排的一个律。这一个律，是没有法子更改的。所以神的儿女在神面前必须小心，不要惹动神政治的手；一惹动神政治的手，就不容易叫神挪去。

主治瘫子的病是一种政治的赦免

using other methods to discipline us. God will forgive us, and our fellowship with Him can be restored, but He may change His way with us. A man must realize that God's governmental hand is not easily removed. It is not easy for God to take away His governmental hand. God will remove His governmental hand only when He has full assurance that His children are doing the right things. When the father sees his children continuing to make trouble, he will tell them to stay at home and withhold their freedom. He will shut them up for days, weeks, or even months, until he is satisfied that they will no longer cause trouble, quarreling or fighting with people. At that time the father may say to his children, "You have behaved well during the past two months. You may go out for ten minutes tomorrow." The governmental hand is lifted. Have you seen this? We call these ten minutes a governmental forgiveness. The governmental way has changed. The father still has to observe how the children behave among others during those ten minutes. If the children do not engage in a fight, the father may allow them to go out again for half an hour the next day. After some time, he may extend the time to an hour. Perhaps after one or two months, they may play from four o'clock to six o'clock again. When that day comes, we can say that governmental forgiveness has been fully exercised in the children! Brothers, what does governmental forgiveness mean? Governmental forgiveness is absolutely different from eternal forgiveness, instrumental forgiveness, and forgiveness in fellowship. Governmental forgiveness is related to the way God manages, rules over, and deals with us.

What a Man Sows, That He Reaps

Many portions in the Bible point out similar things. For example, Galatians 6:7 says, "Whatever a man sows, this he will also reap." This speaks of God's governmental hand. If a father spoils his children, his children will not grow up in a proper way. A father who does not care for his own family will end up with a tragedy. This is the only possible result. A person who always argues and fights with others and who holds different opinions will have no friends. What a man sows, that he reaps. This is God's government, God's ordained law. No one can change such a law. God's children must be careful not to provoke His governmental hand. It is not easy for God to remove His hand once it is provoked.

The Lord's Healing of a Paralytic Being a Governmental Forgiveness

有人把一个瘫子抬到主面前，法利赛人也在那里，主耶稣对那瘫子说，“孩子，…你的罪赦了。”（太九2）我告诉你们，你们如果不知道什么叫作政治的赦免，你们对主耶稣这句话，的确很不容易懂。这一个瘫子并没有表示相信，是人把他抬到主的面前。主对他说，“孩子，…你的罪赦了。”这是不是说，这个瘫子一抬到主的面前，他的灵魂就得赦了呢？如果是这样，得救就变作非常容易，只要抬到主的面前，罪就得赦免了。不，这一定不是永远赦免的问题。这与假借的赦免无关，也与交通的赦免无关，这是另外一种的赦免。因为在这里，主是给我们看见两方面的事：一面是你的罪赦了，另一面是起来，拿你的卧榻回家去吧（6）。请你们记得，许多的疾病都是神政治的手。所以要叫这个瘫子得着医治，要叫他起来，还得先给他一个政治的赦免才可以。所以这一个赦免，乃是与神的政治发生关系；这一个赦免，乃是与疾病发生关系，而不光是与永生发生关系。因为在这里，人把这一个瘫子抬到主耶稣面前，主耶稣说，我赦免你！这一个赦免，明显是与瘫痪疾病发生关系。这一个人来到主耶稣面前，要得着医治，主耶稣没有说别的，就是说，你的罪能得着赦免。换一句话说，你的罪赦免了之后，你的病就好了。他的病是和罪有关系。主耶稣说这话，因为这一个人所以生病，是因他在神面前的罪。他有一个罪没有过去，所以他病；等这一个罪过去了，他的病也就过去了。这个，我们称它作政治的赦免。政治的赦免一来，疾病就得着医治。所以这一个病，明显地是有政治的得罪。他有一个得罪神政治的地方，所以他生病。今天主把这一个罪赦免了，他就可以起来，拿他的卧榻回家去。你看见这一个赦免，与其他的赦免不同，是拿着卧榻回家去的赦免。这就叫作政治的赦免。

召会长老抹油祷告 叫病人得着政治的赦免

雅各书五章十四至十五节说，“你们中间有病弱的么？他该请召会的长老来，在主的名里用油抹他，为他祷告。信心的祈祷要救那病人，主必叫他起来；他若犯了罪，也

A certain paralytic was carried to the Lord in the presence of the scribes. The Lord Jesus said to the paralytic, “Take courage, child; your sins are forgiven” (Matt. 9:2). If we do not understand governmental forgiveness, it will be hard to understand what the Lord Jesus was saying. The paralytic did not express his belief; it was others who bore him on a bed to the Lord. Yet the Lord said to him, “Take courage, child; your sins are forgiven.” Does this mean that the paralytic was saved when he was carried to the Lord? If he were, salvation would have been too easy. One would only have to be carried to the Lord, and his sins would be forgiven. No, this certainly does not refer to eternal forgiveness. It has nothing to do with instrumental forgiveness or even forgiveness in fellowship. This is another kind of forgiveness. The Lord shows us two things here. On the one hand, the paralytic’s sins were forgiven. On the other hand, he had to rise and pick up his mat and walk. Please bear in mind that many sicknesses are the result of God’s governmental hand. In order for the paralytic to be healed and to rise again, he first needed to receive governmental forgiveness. Such forgiveness is related to God’s government. It is related to sicknesses, not to eternal life. When others carried the paralytic to the Lord Jesus, His forgiveness clearly related to the sickness of paralysis. This man came to the Lord to be healed, and the Lord Jesus said that his sins were forgiven. In other words, his sickness would be healed once his sins were forgiven. His sickness was related to his sins. The Lord Jesus said such a word because the sickness was the result of the man’s sins before God. He was sick because he had not settled the issue of his sins yet. When this issue was settled, his sickness was gone. This is governmental forgiveness. Sickness goes away when governmental forgiveness comes. Such a sin clearly involved a governmental offense. The man was sick because he had done something that had offended God’s government. Once the Lord forgave him of his sins, he could rise, pick up his mat, and go home. This forgiveness is different from the other kinds of forgiveness. It is the forgiveness that enables one to pick up his mat and go home. This is governmental forgiveness.

The Elders of the Church Anointing the Sick and Praying for Them to Receive Governmental Forgiveness

James 5:14-15 says, “Is anyone among you ill? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the one who is sick, and the Lord will raise him up; and if

必蒙赦免。”这一个赦免，好象非常的特别。在这里有一个弟兄生病，就该把召会的长老请来，替他抹油祷告；出于信心的祈祷，主必定叫这一个人起来；他若犯了罪，也必定蒙赦免。我们已经看见，疾病有许多原因。有的疾病，不一定因有罪；但是有的疾病，是因为有罪。并且这一个罪，不是病人认罪得着赦免的，乃是因着召会长老的祷告而得着赦免的。为什么召会的长老来祷告抹油，能叫他的罪得着赦免呢？这一个罪，是什么罪呢？在永远的赦免里，不能用这一个办法；在假借的赦免里，也不能用这一个办法；就是交通的赦免，也不能用这一个办法。恐怕这一个，也是关于神的政治。假定说，有一个弟兄生病，乃是落到神政治的手底下。因为他有罪，因为他跌倒，所以神管教他。虽然他在神面前认罪，神赦免他，叫他与神有交通；但是那一个管教的手没有离开。要等到有一天，召会的长老来，替他求神说，弟兄们都赦免他的罪，弟兄们都盼望他能起来。召会盼望这一个弟兄能恢复生命的流通，所以我们将油抹在他身上，将元首的膏油流通到他身上。当召会替他这样作的时候，我们看见能把弟兄挽回过来。许多时候，他犯了罪，有得罪神政治的地方，神一把政治的手挪开，他外面的病就好了。神把政治的手挪开了，这个叫作“他若犯了罪，也必蒙赦免”。因为这一个与普通的罪不一样。我们读圣经，要看见雅各书五章是讲到神政治的手。你落到神政治的手里去，神就不让你过去，一直要等到得着了赦免，才让你过去。

大卫落在神政治的手下

要明白政治赦免的意义，还得把旧约大卫的例子拿来看。全部圣经，没有一个地方，讲到神政治的赦免，象大卫和乌利亚妻子的故事那样清楚。大卫犯了两个罪，他犯了奸淫，杀了人。犯奸淫，是得罪乌利亚的妻子；杀人，是得罪乌利亚。大卫犯了这两个罪之后，你们读诗篇五十一篇和其他的诗篇，就知道大卫在神面前是怎样的认罪。他觉得说，我所作的是何等的不好，是何等的污秽，是何等的得罪神！他是诚心地神面前认罪。这给我们清楚地看见，

he has committed sins, it will be forgiven him.” This seems to be a very special kind of forgiveness. Here was a brother who was sick. The elders of the church were invited to anoint him with oil and pray for him, and the prayer of faith would cause the sick to rise up. If he had committed any sin, it would be forgiven him. We have seen that sickness may be caused by many factors. Some sicknesses may not be the result of sin, but some are. The sin here is not forgiven through the confession of the sick one; it is forgiven through the prayer of the elders of the church. Why are his sins forgiven after the elders of the church pray for him and apply the anointing to him? What sins are spoken of in this verse? One cannot apply such a method to eternal forgiveness, instrumental forgiveness, or forgiveness in fellowship. I believe that this is related to God’s government. Suppose a brother is sick because of God’s governmental hand. He has sinned and has fallen, and God is disciplining him. Although he has confessed his sins and has been forgiven and restored to fellowship, God’s disciplining hand has not been lifted. He has to wait for the elders of the church to come to him and make petition on his behalf, saying, “The brothers have forgiven his sins. We expect to see him rise up again. The church would like to see such a brother being recovered to the flow of life. Therefore, we anoint his body with oil that the ointment of the Head may flow to him once more.” When the church does this to the sick one, he will be restored. In many cases, a person may have sinned and offended God’s government. As soon as God removes His governmental hand from such a person, his sickness will be healed. When God removes His governmental hand, we have the fulfillment of the word, “If he has committed sins, it will be forgiven him.” This sin is different from other ordinary sins. In our reading of the Bible, we must realize that James 5 is a chapter on governmental forgiveness. If we fall under God’s governmental hand, He will not let us go until we are fully forgiven.

David under God's Governmental Hand

To understand the significance of governmental forgiveness, we must consider the example of David in the Old Testament. No portion of the Bible speaks of God’s governmental forgiveness as clearly as the story of David with Uriah’s wife. David committed two sins: adultery and murder. His adultery was a sin against Uriah’s wife, and his murder was a sin against Uriah himself. If you read Psalm 51 and a few other psalms, you will see how David confessed his sins after his mistakes. He felt the shame, the defilement, and the offense that he had committed against God. He was sincere in his confession to God. This shows us clearly that his fellowship with God was restored

大卫在诗篇五十一篇的认罪之后，就恢复了与神的交通。这就等于约壹一章。

可是，神对大卫怎么说？神差遣拿单去告诉大卫。我要你们特别注意拿单所说的话。撒下十二章十三节：“大卫对拿单说，我得罪耶和华了。拿单说，耶和华已经除掉你的罪，你必不至于死。”大卫说，我得罪耶和华了。他认罪，他承认他犯了罪，他承认他污秽，他承认他得罪了耶和华。神借着拿单说，耶和华已经除掉你的罪，你必不至于死。明明他的罪得着了赦免，神已经除掉大卫的罪。可是神对大卫怎么说？第一，“只是你因着行这事，叫耶和华的仇敌大得亵渎的机会，故此，你所得的儿子必定要死。”（14）第二，“你既藐视我，娶了赫人乌利亚的妻子为妻，故此刀剑必永不离开你的家。”（10）第三，“耶和华如此说，看哪，我必从你家中兴起祸患攻击你；我必在你眼前把你的妻妾赐给与你亲近的人，他必在日光之下与她们同寝。你在暗中行这事，我却要在全以色列面前，在日光之下施行报应。”（11～12）神已经除掉了大卫的罪，可是神要叫乌利亚的妻子怀孕所生的儿子死掉；神已经除掉了大卫的罪，可是神要叫刀剑永不离开他的家；神已经除掉了大卫的罪，可是神让押沙龙造反，让押沙龙玷污他的妃嫔。所以，换一句话说，罪可以得着赦免，但管教并不马上离开。

我顶直地说，任何的罪，你到神面前去求赦免，神都赦免你；交通的恢复，是很快的事情。大卫可以很快地与神恢复交通，但是神的管教，一直要到大卫死了之后。神的管教在他身上的时候，神的政治就不离开他。所以，你们看见：接下去，就是孩子生病。大卫为此禁食，终夜躺在地上都没有用。神管教的手落到大卫的身上，这一个儿子就死了。接下去，长子暗嫩被杀了。接下去，押沙龙造反了。刀剑永不离开大卫的家！可是神还是对大卫说，我已经赦免你的罪！弟兄们，你所犯的一切罪，神能赦免你；但是在神赦免你之后，你总不能拦阻神，叫神不管教你，叫神政治的手不落在你身上。

学习服在神大能的手下

after his confession in Psalm 51. This restoration of fellowship is analogous to that which is spoken of in 1 John 1.

What did God say to David? He sent Nathan to speak to David. I want you to pay special attention to what Nathan said in 2 Samuel 12:13 after David said, "I have sinned against Jehovah." Nathan said to David, "Jehovah has also put away your sin; you will not die." David said, "I have sinned against Jehovah." He confessed his sins and admitted his guilt. He confessed that he was defiled and had sinned against Jehovah. In return God said through Nathan, "Jehovah has also put away your sin; you will not die." Clearly, David's sins were forgiven; God had put away his sins. What did God say to David after that? He said, "Nevertheless, because you have given the enemies of Jehovah much occasion to blaspheme Him because of this thing, the son who is born to you shall also surely die" (v. 14). He also said, "Now therefore the sword will not depart from your house forever because you have despised Me and have taken the wife of Uriah the Hittite to be your wife" (v. 10). Finally, He said, "I will now raise up trouble against you from within your house; and I will take your wives before your eyes and will give them to your companion, and he will lie with your wives in the sight of this sun. For you did this secretly, but I will do this thing before all Israel and even before the sun" (vv. 11-12). God had already put away David's sins, but He would cause the son born to Uriah's wife to die and the sword not to depart from his house. God had already put away David's sins, but He would allow Absalom to rebel and defile David's wives. In other words, sins may be forgiven, but the discipline does not go away immediately.

Let me say a frank word to you. You may go to God and ask for forgiveness for any sin, and God will forgive you. The restoring of fellowship can be quick. David restored his fellowship with God very quickly, but God's discipline continued even after his death. God's government would not depart from him as long as His discipline was upon him. Not long after this episode, his son became sick. Even though David fasted and laid on the floor the whole night, it was useless. God's disciplinary hand fell upon David, and his son died. Following this, his eldest son Amnon was murdered, and then Absalom rebelled. The sword never departed from David's house! Yet God said to David, "I have forgiven your sins"! Brothers, God may have forgiven your sins, but even though He has forgiven you, you cannot stop His chastisement on you and His governmental hand upon you.

Learning to Humble Oneself under God's Mighty Hand

我们的神是政治的神。一个人得罪了神，神不会立刻就动政治的手；许多时候，神不动，神让你去。但是神如果动了政治的手，你除了服在神大能的手下之外，你不能作别的事。你没有法子逃！神不象人马马虎虎的，神不能让你过去！与神失去交通的罪，很容易赦免，很容易恢复。但是，在环境里、在家庭里、在事业里、在个人的身体上，神所给你的管治，你不能动。你在那里，只有学习服在神大能的手下。我们越服在祂大能的手下，越不抵挡，神政治的手越容易挪开。越是在那里不服，越是性急，在里面有话，在里面不平，我告诉你，神政治的手越难挪开。这是一个很严重的事！前二十年你随着自己的意思作了一件事，到今天你还会碰着那一件事，你还要吃那一个果子，那一件事还要回头来找你。当你碰着那样的事的时候，你就得低下头来说，“主，这是我的错！”你要服在神的手下，不要抵挡；你越抵挡，神的手越重。因此我一直说，你们必须服在神大能的手下。你越拒绝神政治的手，越要出事情。一有神政治的手在你身上，你必须服下来，欢欢喜喜地说，“主，你所作的不错！我该得着这一个。”你必须服在那里，不但不想造反，并且没有不平，没有埋怨。

你如果不服，想要从神的手里逃出来，那是不容易的事。谁能逃脱神的手？你们要看见，是你从前所作的事，叫你今天落到这一个地步。比方说，有的弟兄从年幼就喜欢吃糖，吃糖太多，牙齿被虫蛀了。有一天觉得说，我吃糖太多，所以牙齿生病，就求神赦免你糊涂吃糖的罪。这一个罪很容易得到神的赦免。但这不是说，牙齿就不蛀了；牙齿还是蛀，因为这是神的政治。你吃糖，牙齿就得蛀。你认罪，交通可以恢复。但并不是说，你认了罪，就长出好的牙齿来。当你看见神的政治的时候，你要学习服在这一个下面。当然，象牙齿的蛀是不能恢复的。但有的事情，神政治的手可以挪去，可以恢复。

Our God is a God of government. He will not move His governmental hand immediately away from those who have sinned against Him. Often, God does not do anything; He lets you go. But as soon as He stretches forth His governmental hand, you can do nothing except humble yourself under His mighty hand. You have no escape! God is not like man; He is not sloppy and will not let you go! A sin which damages one's fellowship with God can easily be forgiven, and a person can easily be recovered. But no one can run away from God's discipline in the environment, the home, one's career, and his physical body. The only thing we can do is to learn to humble ourselves under His mighty hand. The more we humble ourselves under His mighty hand and give up all resistance, the easier it is for God to lift His governmental hand. The more we refuse to humble ourselves, and the more angry, vocal, or indignant we become, the more difficult it is for God to lift His governmental hand. This is a very serious matter! Twenty years ago we might have done something according to our own will. Today we still have to face the same thing. We still have to suffer the consequences. It will come back to haunt us. When such a thing catches up with us, we should bow our head and say, "Lord, it is all my fault!" We must humble ourselves under God's hand. Do not resist. The more we resist, the heavier God's hand will become. Let me repeat: Let us humble ourselves under God's mighty hand. The more we reject God's governmental hand, the more problems we will encounter. When God's governmental hand is upon us, we must humble ourselves and say, "Lord, You have done no wrong! I deserve this." We must humble ourselves. We must not only remove all rebellious thoughts but also take away all reasonings and murmurings.

It is not easy to be rebellious and to try to escape God's hand. Who can escape His hand? You must realize that you have fallen into your present state through what you did before. Suppose a brother loved sugar too much as a youth, and his teeth have decayed from the overconsumption of sweets. One day he feels that he has eaten too many sweets. These sweets have brought about his toothaches. He asks God to forgive his sin of indulgence in eating. God can easily forgive such a sin. But it does not mean that his teeth will recover from their decay. His teeth will still be bad; that is God's government. If you eat sweets, your teeth will decay. If you confess your weakness, the fellowship will be restored, but it does not mean that good teeth will grow back after your confession. Once you recognize God's government, you have to learn to humble yourself under it. One can never recover a tooth from decay, but there are matters concerning God's governmental hand that can be removed, and the person involved can be recovered.

落在神政治的手下是一件严重的事

我想可以引一段圣经的事来看，从摩西在米利巴击打磐石那件事以后（民二十 10～12），摩西和亚伦两个人都落在神政治的手下。亚伦失败了，神还让他作祭司，恢复他与神中间的交通。但是等他穿上祭司的衣服，神说，你要离开世界。摩西在磐石的旁边，没有尊耶和華為圣。神是要他吩咐磐石流出水来，摩西却用杖击打磐石，失去了体统，没有尊耶和華為圣。神的手加在他仆人身上，所以摩西就不能进入迦南。你看见这一个基本的原则么？这就是神的政治！你没有法子抓住神，你不能担保神还像从前那样地对待你。也许从今以后，神要改变你的路，你所看为最好的路，也要改变。

在圣经里，是充满了这样的事。比方说，当年以色列人到了巴兰旷野的加低斯（民十三～十四），有探子上去窥探那地。他们看见一挂葡萄要两个人抬，他们知道那地方果然是流奶与蜜之地。但是，因为看见在那地住的人是那么身量高大，看自己就如蚱蜢一样，他们就怕起来了，所以他们不肯进去。结果，除了约书亚和迦勒两个人进去之外，其余的都倒毙在旷野里。后来，他们认罪了，要进去；神也还是当他们是祂的子民，神还是恩待他们，但是他们对于迦南地没有分。神的政治改变了！所以，弟兄们，要学习一出来作基督徒的时候，就盼望说，神头一天给你安排的路，你末了一天还是走在上面。不要马马虎虎地生活。不要犯罪。请你们记得，就是你可以蒙怜悯，但是那一条路神把它改变了！神政治的手，是不肯放松的。

神政治的手，的确是相当严重！我认识一个弟兄，主呼召他出来作工，很清楚要他放下职业。他回到家里一看，舍不得，不肯丢。当然他盼望好好地作基督徒，只是不放下职业，也不要传福音。到后来，他有时软弱，也有时刚强。但是要他回来再走在这条路上，就再没有机会了！所以请你们记得，我们所怕的，就是神管教的手不知道什么时候下来！有的人，神让你去。你悖逆十次，都让你过

Falling under God's Governmental Hand Being a Serious Matter

Let us consider one portion of the Word. After Moses smote the rock in Meribah (Num. 20:10-12), both he and Aaron fell under God's governmental hand. After Aaron failed, God still allowed him to remain a priest and restored his fellowship with God. Even though he wore the priestly robe, God nevertheless told him that he would not be able to live. Moses also did not honor Jehovah as the Holy One when he was by the rock. God wanted him to command water to flow out from the rock, but he smote the rock with his rod and lost his composure. He did not honor Jehovah as the Holy One. God's hand was upon his servants, and Aaron and Moses could not enter Canaan. Do you see the basic principle here? This is God's government! We cannot pin down our God. We cannot guarantee that God will always treat us the same way as before. At a certain point, God may change His way with us. He may change even what we consider to be the best way.

The Bible is full of such stories. For example, when the Israelites reached Kadesh in the wilderness of Paran, spies went up to spy out the land (chs. 13—14). When they saw that it would take two people to carry a cluster of grapes, they realized that the land was a land flowing with milk and honey. But they became afraid and refused to enter into that land, because they saw that the people who dwelt in that land were of great stature. In their own sight the Israelites were as grasshoppers. As a result, all but two of them died in the wilderness. Joshua and Caleb were the only two persons who would go into the good land. Later, the people confessed their sins and wanted to go in. God still treated them as His people and was gracious to them. However, they could no longer have a part in the land of Canaan. God's government had changed! Brothers, the very day that you begin your Christian life, you should set a hope before you that you will stay on the course that God has measured to you, all the way to the end. Do not live loosely. Do not sin. Please bear in mind that even though God may be merciful, He can change His way! God's governmental hand will never let you go.

God's governmental hand is indeed a serious matter! I know of a brother who was clearly called by the Lord to set aside his career to serve the Lord. He went home for a visit but could not bring himself to quit his occupation. He wanted to be a good Christian, but he did not want to set aside his career or spend his life for the gospel. Since then he is sometimes weak and sometimes strong. But it is impossible for him to turn back to this way! Please bear in mind that our greatest fear is God's disciplining hand; we do not know when His hand will come upon us! God may let us go, even if we

去；但是到十一次，神不让你过去。有的人，悖逆一次，神就不让他过去。你没有法子知道！弟兄们，请你们记得，神的政治是我们不能支配的！祂要怎样，就是怎样。

我认识一位姊妹，她本要出来作工，好好地事奉主。后来她结婚了。这婚姻不是太好的。就是因为她这样一作，光就从她身上断掉了。你要她再回到这一条路上来，没有办法。神政治的手落在她的身上。到了今天，你怎么作，也没有法子把她转过来。光，变作不能看见，好象有一幅幔子挂在那里，怎么作都没有办法。

尽力学习顺服主并求主怜悯

所以，弟兄们，第一件事总是要尽力量学习顺服主。愿意神怜悯你，恩待你，保护你不落在神政治的手里。但是，如果你落在神政治的手里，千万不要急，千万不要抵挡，千万不要自己跑出来。总要看见这一个基本的原则，就是出任何的代价，都要顺服。当然这不是你所顺服的，你自己顺服不来；要求主怜悯你，求主叫你能顺服。只有主怜悯我们，才能过去。“主啊，你怜悯我，叫我能过去。”常常求主的怜悯，把你带过去，免得主政治的手落在你身上。假定说，神政治的手已经落在你的身上了，也许是主叫你生病，也许是主叫你遭遇了什么事情，也许是主叫你有了什么难处。请记住，你绝不能用你肉体的手来抵挡神的政治。一有神政治落到你身上，你就要服在神大能的手下。你要说，“主，这是你作的事！这是你的安排！我欢欢喜喜地服在这里，我肯，我接受！”当神政治的手落在约伯身上的时候（神政治的手可以不落到约伯身上），约伯在那里越接受，越好；他越说自己所行的义，他的情形就越不好。

感谢神！许多时候，神政治的手不是一直在人的身上。我个人相信，有的时候神政治的手落在一个人身上，召会的祷告很容易把它挪开。这就是雅各书五章宝贝的地方。雅各书五章是告诉我们，召会的长老能把神政治的手挪开。他说，出于信心的祈祷，能叫这个人起来。他若犯了罪，

rebel ten times, but He may not let us go the eleventh time. However, God will not let some people go the first time they rebel. We do not know when God will catch up with us! Brothers, please bear in mind that God's government is not something under our control! He does things according to His will.

I know of a sister who at one time wanted to consecrate herself to serve the Lord. Later she married, and her marriage was not a very good one. As soon as she made such a move, the light ceased to shine in her. There is no way to ask her to return to this way now. God's governmental hand is upon her. Today we cannot turn her back no matter how hard we try. Light is shut off from her; it is invisible. It is as if a veil is hanging in front of her. There is no way for her to see the light again.

Trying Our Best to Be Obedient to the Lord and to Ask for His Mercy

Therefore, brothers, the first thing we should do is to try our best to obey the Lord. May the Lord be merciful and gracious to us, and may He keep us from falling into His governmental hand. However, if we should fall into His governmental hand, we should not try to get out hastily. Do not resist, and do not flee. Do not give up on one basic principle—to obey God at any cost. I am not asking you to obey by yourself, because you cannot obey by yourself. We must ask the Lord to have mercy on us and to enable us to obey. Only when the Lord has mercy on us will we be able to get through in this matter. “Lord, have mercy on me, or I will not be able to get through in this.” We must always ask the Lord to grant us mercy to get through and to not fall into His governmental hand. If God's governmental hand is already upon us, and we are already sick or in the midst of some dire experiences or difficulties, we must remember to not resist God's government with our fleshly hand. As soon as His governmental hand is upon us, we should learn to humble ourselves under His mighty hand. We must say, “Lord, this is Your work! This is Your arrangement! I gladly yield myself to it. I am willing, and I accept it!” When God's governmental hand was upon Job (whom God could easily have spared), the more that Job accepted it, the better it was for him. The more he talked about his own righteousness, the worse his condition became.

Thank God! God's governmental hand often does not remain upon a person all the time. Personally, I believe that when God's governmental hand is upon a person, it can easily be removed by the prayer of the church. This is the precious lesson we find in James 5, which tells us that the elders of the church can lift God's governmental hand. James said that the prayer of faith can cause a person to rise up. If he has committed any

也可以蒙赦免。所以当弟兄摸着路的时候，召会如果替他祷告，许多时候，神会把政治的手、管教的手挪开。

我记得有一次碰着和教士，听她说一句话，非常好。有一个弟兄作了一件很不好的事，后来这个弟兄悔改了，来见和教士。和教士对他说，你现在悔改了，回来了，是不是？你要到神面前去，告诉神说，我本来是一个器皿，摆在窑匠的手里作，现在这一个器皿已经破了。你不要在那里逼着主说，主，我还要作一个器皿。你现在要谦卑地祷告说，主，你怜悯我，再给我作一个器皿！我永远不能勉强这一件事，主把我作成尊贵的器皿也好，主把我作成卑贱的器皿也好，都是对的。许多人总是想：一直是这一个器皿，要主把他变成更荣耀。有的时候，是从咒诅里拿出祝福来。不过有一件事，我告诉你们，我们都是经过许多对付的人。许多时候，我们都是落在神的手里，神政治的手常常在我们身上。我们要承认说，神借着政治的手，反而叫我们知道祂的旨意是如何。这是没有法子拐弯的，这只得服。象这样的事，我们一点没有办法，只有服祂！你越过越要学习知道，这是不能拐弯、不能逃避的。你得服在神的旨意之下。你要说，主！你替我安排的总是最好的，我的心服在你的面前！

这些事，是不能马虎、不能随便的。我认识一位姊妹，当她要 and 某一个人结婚时，她来找我。我说，按我看，你不应该这样作，因为这个人象是一个靠得住的基督徒。她说，她有把握。后来她就嫁了。过了七、八个月，她写一封很长的信给我，她说，我知道，我不对。我不听你的话，现在我知道大错了！怎么办？我回一封信给她，从今以后，只有一个办法，就是服在神大能的手下，你将来对我说，我也没有办法，任何的人都没有办法，你已经落在神政治的手里。当你落在神政治的手里的时候，你想在那里挣扎不服，你这一个器皿就会破，就再也没有前途。我很重地给她一封信说，你下一次再写信给我，都是错的。所以我们要记得，神的政治，是严肃到不能再严肃的事！

sin, his sin can be forgiven. If a brother is enlightened concerning this matter, and the church prays for him, very often God will lift His governmental and disciplining hand.

Once when I was talking to Miss M. E. Barber, she related an interesting story to me. A brother had done something terrible. Later, he repented and came to Miss Barber. She said to the man, "You have repented and have turned back, have you not? Now you must go to the Lord and tell Him, 'I was once a vessel in the hand of the potter. Now the vessel is broken.' Do not force the Lord to do anything by saying, 'Lord, You must make me another kind of vessel.' You must humble yourself and pray, 'Lord, be merciful to me. Let me be a vessel again! I can no longer insist on being a vessel by myself.' The Lord can make you a vessel unto honor, or He can make you a vessel unto dishonor." Many people still want to be the same kind of vessel. They insist that the Lord make them glorious all the time, but sometimes blessing can come out of a curse. However, I can tell you this: We have all passed through many dealings. I have fallen into God's hand many times; God's governmental hand has been upon me. We must admit that we often get to know God's will even more through His governmental hand. There is no way to dodge it; we can only humble ourselves. We can do nothing except humble ourselves. As time goes by, we will see that it is impossible to avoid or dodge any issue. We have to humble ourselves under God's will. We can only say, "Lord! What You have arranged for me is always the best. I can only humble my heart before You!"

We must not be careless or loose about these matters. I know of a sister who came to see me about marrying a certain man. I told her that as far as I knew, she should not marry him, because he did not seem to be a trustworthy Christian. She said that she was confident that the marriage would work. Seven or eight months after her marriage, she wrote a very long letter to me and said, "I know now I was wrong. I did not listen to your word. I know now that it was a great mistake! What should I do?" I replied, "From now on, you have only one way—humble yourself under God's mighty hand. Even though you tell me about your problem, I cannot help you. No one can help you. You have already fallen into God's governmental hand. If you struggle and rebel, your vessel will only break, and you will only sacrifice your own future." I warned her in a strong way in the letter that she should not even try to write another letter to me. We must remember that God's government is most serious!

我常常想，今天召会里的情形是怎样呢？就象我们跑到一个窑匠家里去，看见在他的空场上，都是些破碗、破缸、破瓶子，都是毁坏了的器皿。这就是今天基督徒的情形。这是非常严肃的事。我再说，我们要学习服在神大能的手下。

要敬畏神并对人宽大

还有两处的圣经节—马太六章十五节，十八章二十三至三十五节，都是一样地说到神政治的手。有一件事，也是特别要紧的，就是不要随便定别人的罪。这一件事，是非常的严肃！请你们记得，你在某件事上如果随便地说人，你要看见这一件事很容易就落在你身上。你在什么事情上不原谅人，不赦免人，这一件事就到你身上来！这自然地是神政治的手。主说，你如果不赦免人的罪，神也不赦免你的罪。这是指政治的赦免。这一个赦免，是另外一个问题。这里是讲“你们的父”，我们已经称他为父，可见那一个永远的问题老早解决了。可是，如果有一个弟兄得罪你，你不赦免他，神就不赦免你。政治的手，就落在你身上。所以，我告诉你们说，要学习作一个宽大赦免人的人！对于别人，要学习宽大，要常常学习作一个赦免别人的人。你老在那里抱怨别人的行为，老在那里说别人对你不好，请你记得，这一件事要叫你落在神的政治里！你不容易出来，神要把你挖得更深。你如果对人紧，神对你也紧。当那仆人出来，遇见欠他一百银币的那个同伴，就掐住他的喉咙。主人知道了就大怒，结果主人把他交给掌刑的，等他还清了一切所欠的债（太十八 23～35）。如果他不还清，就不得出来。神在那里管治他，神政治的手在他身上，他就不容易出来。

所以，不只在赦免的事情上要学习宽大，并且千万不要随便说人，随便批评人。请你们记得，许多时候，你们随便说人，随便批评人，结果你所说所批评的事，就要显明在你身上。那你怎么办？许多时候，我们看见有的弟兄，是那样严厉对待人的时候，我们看见管教就来了。也许很

A thought often comes to me: What can I compare the present condition of the church to? The church is like a potter's house with many broken vessels, broken tubs, and broken vases strewn everywhere. One finds broken vessels everywhere. This is the situation among Christians today. This is a very serious matter. I say again, we must learn to humble ourselves under God's mighty hand.

FEARING GOD AND BEING GENEROUS TO OTHERS

Two other portions of the Word speak about God's governmental hand: Matthew 6:15 and 18:23-35. One very important thing can be found in these verses—do not condemn others easily. This is a very serious matter! If you criticize others lightly, the same criticism will fall back upon you. In whatever matter you do not forgive or excuse others, the same matter will come back to haunt you! This surely has to do with God's governmental hand. The Lord said that if you do not forgive others of their sins, God will also not forgive you of your sins. This refers to governmental forgiveness. This forgiveness is different from other kinds of forgiveness. Matthew 18:35 uses the phrase My heavenly Father. The fact that a person can call God "Father" proves that the matter of eternal forgiveness with him has long been settled. If a brother offends such a one, and that one does not forgive his brother, God will not forgive him either. His governmental hand will come. Learn to be a generous and forgiving person! Learn to be generous to others, and learn always to forgive. If you keep complaining about the conduct of others and continue to count the ill treatment you receive from them, please bear in mind that this will bring you into God's governmental hand and it will not be easy to come out! God will put you deeper into the hole. If you are severe toward others, God will also be severe toward you. When the slave went out and found one of his fellow slaves who owed him a hundred denarii, he seized him and took him by the throat. When his master found out about this, he was unhappy with the slave. He delivered the slave to the torturers until the slave paid all that he owed (vv. 23-35). He would not be released until he paid all that he owed. God disciplined the unforgiving slave. God's governmental hand was upon him, and he could not easily get away.

We should not only be generous in forgiving others but also avoid criticizing or speaking about others in a light way. Please bear in mind that our criticism and careless comments about others often become a judgment upon ourselves. Then what will we do? When a brother deals harshly with others, we often find the Lord's discipline swiftly catching up with him. Perhaps he easily becomes sick. Sometimes a

快的他就病了。有的时候，你看见人家里的孩子出事情，你在旁边批评说，这一个人，老是有神的手在他身上。我告诉你，过些日子，你也会有同样的事情发生，那你怎么办？弟兄们，真是愿意我们学习作一个惧怕神的政治的人！我们要学习敬畏神。所以，说话要小心。因为许多的事，都是从说话不小心才临到你身上来的。

今天我又能告诉你们一句话，基督徒的一生，就是在那里学神的政治。我们活在地上作几十年的基督徒，就是在那里学，看神到底怎样管治我们。我们千万不要是一个作神儿女的人，却又象是没有人管的。请你们记得，没有一件事，是可以随便说的，是可以随便批评的。盼望我们能有一个习惯，不管闲事，也不说闲话，学习作一个敬畏神的人。惹动神管治的手到你身上来，这不是上算的事，这是一个极大的难处，而且是非常严肃的事！千万要小心，不要让别人的事落到我们身上来。我们所定罪的事，因着我们随便说，就临到我们的身上。种的是什麼，收的也是什麼。这一个，在神的儿女身上，是非常实在的。盼望我们要学习宽大，因为越宽大，越上算；你在神面前，越是宽大地对待人，神也越宽大地对待你。我要说，我知道这件事。你如果刻薄地对待弟兄，严格地对待弟兄，神在你身上，也要刻薄地对待你，严格地对待你。你要学习温柔地、慈心地、宽大地对待弟兄。许多事情，让人去作，少说闲话，少去批评。人碰着困难的时候，是我们该帮助的时候，不是我们该批评的时候。

请你们记得，犹太人在这末世的时候，人要刑罚他们，叫他们下监，叫他们没有衣服穿，叫他们没有东西吃。那些绵羊，是当他们下监的时候去看他们，当他们没有衣服穿的时候给他们穿，当他们没有东西吃的时候给他们吃；这一切反而给他们蒙恩的机会。你不能说，神断定犹太人要经过逼迫，要遭遇苦难，你就加进去，也叫他们遭遇苦难。神是叫他们遭遇苦难，但你总得作宽大的人。你不能说，神叫人经过逼迫，遭遇苦难，所以我也加进去叫他遭遇苦难。政治的管治，是神一边的事。神的儿女们在这世代里，总是要学习宽大慈心地对待人，在任何的情形里，都要作一个宽大待人的人。这样，你就能看见说，主在许多的事上，要让你过去。

person may make a remark about someone's troublesome children, saying, "See how God's hand is always on this person." But after some time, the same thing happens to the one who criticized. What do we do when this happens? Brothers, I hope that we will learn to fear God's governmental hand. We have to learn to fear God. We have to be careful with our words, for many things can happen to us as a result of our careless words.

I can tell you today that the Christian life is a life of learning God's government. As Christians, we may live many years on earth. During these years God puts us under His training and teaches us the lesson of His discipline. We must not call ourselves children of God yet refuse to yield ourselves to His discipline. Please bear in mind that no one should criticize or speak about anything in a light way. I hope we will pick up the habit of shunning idle things and idle talk. Learn to be godly persons. It is not wise to incur God's governmental judgment. It is very serious and sobering. We should be careful not to take other people's affairs upon ourselves. Whatever we lightly condemn about others will soon become a condemnation upon us. We reap what we sow. This is something very real among God's children. I hope that we will learn to be generous persons in the eyes of God. The wise ones are the generous ones. The more generous we are to others, the more generous God will be to us. I know what I am talking about. If we are mean and severe to our brothers, God will also be mean and severe to us. You must learn to be kind, loving, and generous to your brothers. Give others liberty in many things. Stop all idle talk and criticism. When others are in trouble, it is the time for us to help them, not the time for us to criticize them.

Please bear in mind that the Jews will be tormented and imprisoned during the end time. They will have no clothes and nothing to eat. The sheep will be the ones who will visit them in prison, who will give them clothes when they are naked, and who will give them food when they hunger. These charitable acts will give them the ground to receive grace. We must not say that since God has ordained that they go through persecution and suffering, we will do our part by adding suffering to them. God indeed has ordained the suffering, but we must be generous to them. We cannot say that we will add more sufferings to them because God has ordained their persecution and affliction. Governmental discipline is God's concern. God's children in this age must learn to always treat people generously and compassionately. If we do this, the Lord will forgive us in many things.

有许多弟兄，今天跌倒得不象样，没有别的，就是因为他们从前批评别人太厉害。他们今天许多的难处，都是他们从前批评人的。神不放松这样的事！所以对人要宽大，免得神政治的手落到我们身上来！愿意我们学习爱人，宽大地待人。总是在行为上，在一切事情上，求神怜悯我的愚昧，怜悯我的不行，不要让我落在神政治的手底下！这一个，我们要多多地仰望神的怜悯！我们要学习看见，我们是何等的需要神的智慧来活着！我们要对神说，我是愚昧的人，我所作的事是愚昧的，我总是不行的。你若把我摆在你政治的手里，我是过不去的。我要求你怜悯！你越是软、越是谦卑，你越是容易出来。你里面越骄傲、越刚硬、越觉得你行，你越不容易出来。所以要学习谦卑。

要自卑顺服，“到了时候” 神政治的手才能过去

如果我们落在神政治的手里，无论是小的事情，是大的事情，我们绝不应该悖逆。悖逆是愚昧的事！落在神的手里，只有一个原则，就是服在神大能的手下。你如果真的服在神大能的手下，你就要看见过了一点时候，等“时候到了”的时候，神就让你过去，神就放你过去。神觉得说，这一件事可以过去了。我盼望你们能注意“到了时候”这四个字。彼前五章六节：“所以你们要谦卑，服在神大能的手下，使祂到了时候，可以叫你们升高。”这里着重的点，是“到了时候”。你们看见说，到了时候，祂就要替你开一条出路；到了时候，祂要给你一条正直的路；到了时候，祂要释放你；到了时候，祂要叫你升高。

这里所说神大能的手，完全是指着管教说的。在这里不是保护的意思。如果是保护的意思，就要说永远的手臂。在这里，乃是我服在祂大能的手下，这是顺服的意思。这是神大能的手，你想要摇动是不可能的！你不能抵挡，总得学习服在祂大能的手下，说，“主！我肯听话，你随便把我摆在什么地位上，我都不抵挡，我接受，我乐意！你这样的对待我，我没有意见，我乐意听你的话！你要我在

There are many brothers who have fallen miserably today for one reason only—they have criticized others too severely in the past. Many of their weaknesses today are the very weaknesses they criticized in the past. God will not let such matters go easily! We must be generous toward others if we want to avoid God's governmental hand! May we learn to love and forbear one another. We must always ask God for mercy in dealing with our foolishness and weakness, both in our walk and in everything we do. We do not want to fall into His governmental hand! We must look to God's mercy again and again. We must learn to realize that we live by God's wisdom! We must say to God, "I am a foolish man. Everything I do results in nothing but foolishness. I can do nothing. If I fall into Your governmental hand, I will not be able to bear it. Be merciful to me!" The more pliable and humble we are, the easier it will be for us to be delivered from our afflictions. The more arrogant, stubborn, and self-assured we are, the harder it will be for us to come out of them. Therefore, we must learn to humble ourselves.

BEING HUMBLE AND OBEDIENT, AND "IN DUE TIME," GOD'S GOVERNMENTAL HAND BEING WITHDRAWN

Should we fall into God's governmental hand, for any reason great or small, the last thing we should do is rebel. Rebellion is foolishness! There is only one principle we can act upon when we fall into God's hand, that is, to humble ourselves under God's mighty hand. If we truly humble ourselves under God's mighty hand, He will relieve and release us "in due time." When God feels that events have run their course, He will let us go. I would like to draw attention to the words in due time. First Peter 5:6 says, "Therefore be humbled under the mighty hand of God that He may exalt you in due time." The emphasis here is in due time. God will open a way for us in due time. He will direct us to a straight path in due time. He will release us in due time, and He will exalt us in due time.

The mighty hand of God in this verse specifically refers to the matter of discipline. His hand here is not for protection. If it were for protection, the verse would say, "The eternal arm of God." Here we are the ones who humble ourselves under God's mighty hand. This implies obedience. Here is God's mighty hand. We cannot shake off such a hand! We cannot resist it. Instead, we must learn to humble ourselves under it by saying, "Lord! I am willing to obey. I will not resist You no matter where You put me. I accept everything, and I accept it willingly! I have nothing to say about the way You are

里面多少的时候，我愿意！”然后你要看见“到了时候”，不知道是多少时候，总是到了一个时候，主觉得你行了，也许主感动召会，有一个祷告，主就释放你出来。

盼望弟兄们，从起头就知道神的政治。因着许多人不知道什么叫作神的政治，所以出了许多难处。我盼望神的儿女，第一天、第一年，就能知道神的政治。这样，他们在所走的路上，就能非常正直地往前面去（倪柝声文集第三辑第四册，一三四至一五四页）。

treating me. I am willing to obey Your word! No matter how long You keep me in this condition, I am willing to obey!" Then we will see that there is a "due time." We do not know how long it will be. But at a certain time, the Lord will let us go, and He will move the church to pray for us and release us.

May we all know God's government from the very beginning. Many problems develop because men are ignorant of God's government. I hope that God's children will know His government from the first day, the first year, of their Christian life. If they do, they will be able to go on in a very proper way. (The Collected Works of Watchman Nee, vol. 50, "Governmental Forgiveness," pp. 672-687)