

第二周

和好的职事

诗歌：416

读经：罗五 10，西一 20，林后五 18～20

- 罗 5:10 因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。
- 西 1:20 并且既借着祂在十字架上的血，成就了和平，便借着祂叫万有，无论是在地上的或是在诸天之上的，都与自己和好了。
- 林后 5:18 一切都是出于神，祂借着基督使我们与祂自己和好，又将这好的职事赐给我们；
- 林后 5:19 这就是神在基督里，叫世人与祂自己和好，不将他们的过犯算给他们，且将这和好的话语托付了我们。
- 林后 5:20 所以我们为基督作了大使，就好像神借我们劝你们一样；我们替基督求你们：要与神和好。

【周一】

壹 我们对和好有基本的领会，是有益的：

- 一 和好的需要—人与神为仇为敌—罗五 10，西一 21。
- 二 和好的意义—成就和平—20 节，林后五 18。
- 三 和好的凭借—基督—西一 20，林后五 18。
- 四 和好的手续—十字架—西一 20，弗二 16。
- 五 和好的包括—在诸天之上的和在地上的万有一—西一 20。
- 六 和好的范围—在一个身体里—弗二 16。
- 七 和好的事实—我们基于法理的救赎以及本于信得称义，在神面前所有的地位—罗五 10。

Week Two

The Ministry of Reconciliation

Hymns: E551

Scripture Reading: Rom. 5:10; Col. 1:20; 2 Cor. 5:18-20

- Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,
- Col. 1:20 And through Him to reconcile all things to Himself, having made peace through the blood of His cross—through Him, whether the things on the earth or the things in the heavens.
- 2 Cor. 5:18 But all things are out from God, who has reconciled us to Himself through Christ and has given to us the ministry of reconciliation;
- 2 Cor. 5:19 Namely, that God in Christ was reconciling the world to Himself, not accounting their offenses to them, and has put in us the word of reconciliation.
- 2 Cor. 5:20 On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God.

§ Day 1

I. It is helpful for us to have a basic understanding of reconciliation:

- A. The need of reconciliation—enmity, enemies—Rom. 5:10; Col. 1:21.
- B. The meaning of reconciliation—to make peace—v. 20; 2 Cor. 5:18.
- C. The instrument of reconciliation—Christ—Col. 1:20; 2 Cor. 5:18.
- D. The means of reconciliation—the cross—Col. 1:20; Eph. 2:16.
- E. The scope of reconciliation—all things in the heavens and on the earth—Col. 1:20.
- F. The sphere of reconciliation—in one Body—Eph. 2:16.
- G. The fact of reconciliation—our position before God based upon judicial redemption and justification by faith—Rom. 5:10.

八 和好的经历—在一位灵里，得以进到父面前—弗二 18。

贰 新约的众执事作基督的大使，完成和好的职事—林后五 18～20，六 1：

一 基督的大使是代表神这宇宙中最高权柄的人。

二 使徒们得着基督的授权，代表祂作和好的工作—五 18、20。

三 和好的职事不仅将罪人带回归神，更将信徒绝对地带进神里面，并使他们绝对地与祂是一。

四 人与神完全的和好需要有两步：

1 第一步是罪人脱离罪与神和好—19 节：

a 为这目的，基督为我们的罪死了，使我们蒙神赦免—林前十五 3。

b 基督在十字架上担当我们的罪，使我们的罪受神审判—彼前二 24。

2 第二步是活在天然生命中的信徒脱离肉体与神和好—林后五 20：

a 为这目的，基督替我们这个“人”死了，使我们能在复活的生命里向祂活着—14～15 节。

b 基督替我们成为罪，使罪被定罪并被除去—21 节，罗八 3。

【周二】

五 我们要完成和好的职事，就需要与钉十字架的基督合而为一—林后四 10～12，五 14，加二 20，五 24。

H. The experience of reconciliation—in one Spirit having access unto the Father—Eph. 2:18.

II. As ambassadors of Christ, the new covenant ministers carry out the ministry of reconciliation—2 Cor. 5:18-20; 6:1:

A. An ambassador of Christ is one who represents God, the highest authority in the universe.

B. The apostles were authorized by Christ to represent Him to do the work of reconciliation—5:18, 20.

C. The ministry of reconciliation is not only to bring sinners back to God but also to bring believers absolutely into God and to make them absolutely one with Him.

D. Two steps are required for men to be fully reconciled to God:

1. The first step is to reconcile sinners to God from sin—v. 19:

a. For this purpose Christ died for our sins that we might be forgiven—1 Cor. 15:3.

b. Christ bore our sins on the cross that they might be judged by God—1 Pet. 2:24.

2. The second step is to reconcile believers living in the natural life to God from the flesh—2 Cor. 5:20:

a. For this purpose Christ died for us, the persons, that we might live to Him in the resurrection life—vv. 14-15.

b. Christ was made sin on our behalf that sin might be judged and done away with—v. 21; Rom. 8:3.

§ Day 2

E. If we are to carry out the ministry of reconciliation, we need to be identified with the crucified Christ—2 Cor. 4:10-12; 5:14; Gal. 2:20; 5:24.

六 哥林多人还活在肉体里，就是活在魂里、活在外面的人里、活在天然的所是里——林前三 1，二 14：

- 1 肉体、天然人的幔子使他们与神有阻隔。
- 2 保罗作工，要将肉体这层阻隔的幔子割断，使哥林多的信徒能够进入至圣所——来十 19～20。

七 唯有当我们完全与神和好，我们才完全得救——林后六 1～2，罗五 10，来七 25。

八 我们能把人带到神面前并带进神里面的程度，总是由我们与神关系的远近来衡量；我们越在祂里面，就越能使人和好，进入祂里面——林后十二 12 上，五 20。

【周三、周四】

叁 和好的职事把我们带回归神到一个地步，我们能在基督里成为神的义——21 节：

- 一 我们不仅蒙神称义（加二 16）——我们实际上成了神的义。
- 二 当基督作我们的代替，死在十字架上时，神看祂不仅是担罪者，更是罪的本身；现今在复活里，基督进入我们里面作生命，这生命活在我们里面，将我们构成神的义。
- 三 基督作为代替，为我们被作成罪；现今我们由祂所构成，在祂里面成为神的义——林后五 21：
 - 1 “在祂里面”这辞，意思是与基督联合——不仅是在地位上的，也是在复活里生机上的。
 - 2 当基督死在十字架上，神为我们在肉体中定祂为罪（罗八 3，约三 14），使我们在祂的复活里与祂是一，

F. The Corinthians still lived in the flesh, that is, in the soul, the outer man, the natural being——1 Cor. 3:1; 2:14:

1. The veil of the flesh, the natural man, separated them from God.
2. Paul was working to cut asunder the separating veil of the flesh so that the believers at Corinth could enter into the Holy of Holies——Heb. 10:19-20.

G. Only when we have been fully reconciled to God are we fully saved——2 Cor. 6:1-2; Rom. 5:10; Heb. 7:25.

H. The extent to which we can bring others to God and into God is always measured by where we are with respect to God; the more we are in Him, the more we can reconcile others into Him——2 Cor. 12:12a; 5:20.

§ Day 3 & Day 4

III. The ministry of reconciliation brings us back to God to such an extent that we become the righteousness of God in Christ——v. 21:

- A. Not only are we justified by God (Gal. 2:16)——we actually become the righteousness of God.
- B. When Christ died on the cross as our Substitute, God considered Him not only the sin bearer but sin itself; now in resurrection Christ comes into us as life, and this life lives within us to constitute us into the righteousness of God.
- C. In substitution Christ was made sin for us; now in His constitution we become the righteousness of God in Him——2 Cor. 5:21:
 1. The phrase in Him means in union with Christ, not only positionally but also organically in resurrection.
 2. When Christ died on the cross, God condemned Him in the flesh as sin for us (Rom. 8:3; John 3:14) so that we might be one with Him in His resurrection

而成为神的义；因此，我们在与基督生机的联合里，被作成神的义。

四 在基督里成为神的义，乃是在我们的所是上与神是对的；这就是我们内里的所是成为透明的，明亮如水晶——一个符合神的心思和意志的内里所是一林后五 21。

五 哥林多后书启示信徒与神完全的和好，也启示基督是这 and 好的凭借。

【周五】

肆 这两步的和好，由帐幕的两层幔子清楚地描绘出来——出二六 31 ~ 37，来九 3：

一 两层幔子都表征独一的基督，就是为我们的罪而死，更是替我们而死的基督。

二 头一层幔子称为“帘子”——出二六 36 ~ 37：

1 罪人借着平息之血的和好被带到神这里，就经过这帘子进入圣所。

2 这预表 and 好的第一步。

三 还有第二层幔子（31 ~ 35，来九 3），将罪人与在至圣所里的神隔开：

1 这层幔子需要裂开，使罪人能被带到至圣所里的神这里——太二七 51，来十 19 ~ 20。

2 这预表 and 好的第二步。

【周六】

伍 与神完全和好会使我们的心宽宏——林后五 20，六 11 ~ 13：

to be God's righteousness; therefore, in the organic union with Christ we are made the righteousness of God.

D. To become the righteousness of God in Christ is a matter of being right with God in our being; this is to have an inner being that is transparent and crystal clear—an inner being in the mind and will of God—2 Cor. 5:21.

E. Second Corinthians reveals the complete reconciliation of the believers to God, and Christ as the means of reconciliation.

§ Day 5

IV. The two steps of reconciliation are clearly portrayed by the two veils of the tabernacle—Exo. 26:31-37; Heb. 9:3:

A. Both veils signify the unique Christ—the Christ who died for our sins and also for us.

B. The first veil is called “the screen”—Exo. 26:36-37:

1. A sinner who was brought to God through the reconciliation of the propitiating blood entered into the Holy Place by passing through the screen.

2. This typifies the first step of reconciliation.

C. The second veil (vv. 31-35; Heb. 9:3) still separated the sinner from God, who was in the Holy of Holies:

1. This veil needed to be rent so that the sinner might be brought to God in the Holy of Holies—Matt. 27:51; Heb. 10:19-20.

2. This typifies the second step of reconciliation.

§ Day 6

V. To be fully reconciled to God will cause us to be enlarged in our hearts—2 Cor. 5:20; 6:11-13:

- 一 我们的心有多宽宏，在于我们与神和好的程度。
- 二 狭窄的心是很强的标示，说出我们只是部分与神和好，我们得拯救的百分比还很低—2 节，罗五 10。
- 三 我们若能赦免别人，忘记别人得罪了我们，那就表示我们是宽宏的人，有宽广的心—太十八 21 ~ 35，弗五 21，西三 13。
- 四 我们需要对狭窄的心与宽广的心之间的对比有深刻的印象。

陆 和好的结果如下：

一 对神有和平：

- 1 我们与神和好的结果，首先就是使我们对神有了和平—罗五 1。
- 2 如今我们既与神和好，对神有了和平，就得以走在平安的路上；这是我们与神和好的一个成果。

二 在神里面夸耀：

- 1 我们与神和好的结果，也是使我们能在神里面夸耀—11 节。
- 2 我们既借着主耶稣基督，得与神和好，就在神里面夸耀、欢腾、引以为荣。
- 3 我们还能因盼望神的荣耀而夸耀—2 节。
- 4 这也是我们与神和好的一个成果。

三 在祂的生命里得救：

- 1 我们与神和好的结果，也是使我们在祂的生命里得救—10 节。
- 2 这种生命里的得救，也是我们与神和好的成果。

- A. How large our heart is depends on the degree of our reconciliation to God.
- B. Narrowness of heart is a strong indication that we have been reconciled to God only partially and that the percentage of our salvation is quite low—v. 2; Rom. 5:10.
- C. If we are able to forgive an offense and then forget it, that is a sign that we have become an enlarged person, a person with a large heart—Matt. 18:21-35; Eph. 5:21; Col. 3:13.
- D. We need to be impressed with the contrast between narrowness of heart and largeness of heart.

VI. These are the results of reconciliation:

A. Having peace toward God:

- 1. The first result of our reconciliation to God is that we may have peace toward God—Rom. 5:1.
- 2. Since we have been reconciled to God and have peace toward God, we are walking on the way of peace; this is an issue of our reconciliation to God.

B. Boasting in God:

- 1. As a result of our reconciliation to God, we can boast in God—v. 11.
- 2. Since we have been reconciled to God through the Lord Jesus Christ, we boast, exult, and glory in God.
- 3. We also boast in the hope of the glory of God—v. 2.
- 4. This also is an issue of our reconciliation to God.

C. Being saved in His life:

- 1. As a result of our reconciliation to God, we are being saved in His life—v. 10.
- 2. This salvation in life also is an issue of our reconciliation to God.

借着和好的职事，我们得以合并到经过过程并终极完成的三一神里，而在基督里成为神人二性宇宙的扩大合并；结果，我们成为神的圣所、祂的居所、祂的至圣所——新耶路撒冷——约十四 20、23，启二一 2、10、16。

VII. Through the ministry of reconciliation, we are incorporated into the processed and consummated Triune God to become, in Christ, an enlarged, universal, divine-human incorporation; as a result, we become God's sanctuary, His dwelling place, His Holy of Holies—the New Jerusalem—John 14:20, 23; Rev. 21:2, 10, 16.

第二周■周一

晨兴喂养

林后五 18～20 “一切都是出于神，祂借着基督使我们与祂自己和好，…且将这和好的话语托付了我们。所以我们为基督作了大使，就好像神借我们劝你们一样；我们替基督求你们：要与神和好。”

保罗在林后五章十八至二十节…说到和好的职事。…根据二十节，基督的大使与神是一；他们像神，并且如同神一样劝人。他们的话就是神的话，他们所作的就是神所作的。不仅如此，“替基督”的意思就是代表基督。…使徒们得着基督的授权，代表祂执行和好的工作。

保罗在二十节所写的话很不寻常。他说“我们…作了大使”，接着就说，“就好像神借我们劝你们一样。”保罗的意思是说，“我们是基督的大使，正在执行和好的工作。这就好像是神借我们劝你们一样。我们与基督是一，也与神是一。基督与我们是一，神也与我们是一。因此，神、基督以及我们使徒都是一。”在新约的职事里，神、基督以及众执事都是一。…神、基督、使徒们，在执行和好的职事上乃是一（哥林多后书生命读经，三七六至三七七页）。

信息选读

保罗在林后五章二十节有关与神和好的话，不是对罪人说的，乃是对哥林多信徒说的。这些信徒已经局部与神和好了，但是他们还没有完全与神和好。…保罗在林前一章提到他们是圣徒，是蒙神呼召进入祂儿子交通里的一班人；因此，他们必定多多少少与神和好了。

WEEK 2 — DAY 1

Morning Nourishment

2 Cor. 5:18-20 But all things are out from God, who has reconciled us to Himself through Christ and has given to us the ministry of reconciliation; namely, that God in Christ was reconciling the world to Himself...and has put in us the word of reconciliation. On behalf of Christ then we are ambassadors, as God entreats you through us; we beseech you on behalf of Christ, Be reconciled to God.

In 2 Corinthians 5:18-20 Paul [speaks] of the ministry of reconciliation... According to verse 20, the ambassadors of Christ are one with God; they are like God, and they entreat as God. Their word is God's word, and what they do is God's doing. Furthermore, the words on behalf of Christ mean "representing Christ."...The apostles were authorized by Christ to represent Him to do the work of reconciliation.

Paul's composition in 5:20 is unusual. After saying, "We are ambassadors," he says, "As God entreats you through us." Paul seems to be saying, "We are ambassadors of Christ, and we are doing a reconciling work. This is like God entreating you through us. We are one with Christ and one with God. Christ is one with us, and God also is one with us. Therefore, God, Christ, and we, the apostles, are all one." The ministry of the new covenant is a ministry in which God, Christ, and the ministers are one...God, Christ, and the apostles were one in carrying out the ministry of reconciliation. (Life-study of 2 Corinthians, pp. 317-318)

Today's Reading

Paul's word in 2 Corinthians 5:20 about being reconciled to God is not directed to sinners; it is directed to the believers in Corinth. These believers had already been reconciled to God partially. However, they had not been fully reconciled to Him...In 1 Corinthians 1 Paul refers to them as saints, as those who had been called by God into the fellowship of His Son. Therefore, they surely had been reconciled to God to some degree.

哥林多前后书给我们看见，哥林多信徒与神局部和好之后，仍旧活在肉体里、活在外面的人里。他们与神之间，有肉体、天然的人这层分隔的幔子。这层幔子并不等于圣所入口处的帘子，而是相当于会幕里面的幔子，就是隔开圣所与至圣所的幔子。哥林多信徒也许是在圣所里面，但他们不是在至圣所里面。这意思是说，他们与神所在的地方仍是隔离的。因此，他们并没有完全与神和好。

林后五章十九节是叫世人与神和好，二十节是叫已经与神和好的信徒，进一步与神和好。…第一步是罪人脱离罪与神和好；为这目的，基督为我们的罪死了（林前十五 3），使我们的罪蒙神赦免。这是基督的死客观的一面。在这一面，祂在十字架上担当我们的罪，使我们的罪受神审判。第二步是活在天然生命中的信徒脱离肉体与神和好。为这目的，基督替我们这个“人”死了，使我们能在复活的生命里向祂活着（林后五 14～15）。这是基督的死主观的一面。在这一面，祂替我们成为罪，受神审判，被神剪除，使我们能在祂里面成为神的义。借着祂死的这两面，祂就使神所拣选的人，完全与神和好了。

我们这些真信徒都能见证，我们是在祂里面。但我们在日常的生活中，是否实际地在基督里面？譬如，你开玩笑的时候是否在基督里？你开玩笑的时候，你确信你是在祂里面么？你必须承认，那时你是在基督以外。这里没有中间立场：我们若不是在基督里面，就是在基督之外。因为我们并不是一直实际地在基督里面，我们需要进一步地和好。我们需要和好，而被带回到基督里面（哥林多后书生命读经，三七八至三七九、四〇一页）。

参读：哥林多后书生命读经，第三十七篇。

The books of 1 and 2 Corinthians show that the believers at Corinth, after being reconciled to God partially, still lived in the flesh, in the outer man. Between them and God there was the separating veil of the flesh, of the natural man. This veil corresponds to the veil inside the tabernacle, the veil that separated the Holy Place from the Holy of Holies, not to the veil at the entrance to the Holy Place. The Corinthian believers may have been in the Holy Place, but they were not in the Holy of Holies. This means they were still separated from the place where God is. Therefore, they had not been reconciled to God in full.

In 2 Corinthians 5:19 it is the world that is to be reconciled to God. In verse 20 it is the believers, those who have already been reconciled to God, who are to be reconciled to Him further...The first step is to reconcile sinners to God from sin. For this purpose Christ died for our sins (1 Cor. 15:3) that they might be forgiven by God. This is the objective aspect of Christ's death. In this aspect He bore our sins on the cross that they might be judged by God upon Him for us. The second step is to reconcile believers living in the natural life to God from the flesh. For this purpose Christ died for us—the persons—that we might live to Him in the resurrection life (2 Cor. 5:14-15). This is the subjective aspect of Christ's death. In this aspect He was made sin for us to be judged and done away with by God that we might become the righteousness of God in Him. By the two aspects of His death He has fully reconciled God's chosen people to God.

As genuine believers, we can testify that we are in Him. But are we in Christ in a practical way in our daily living? For example, are you in Christ when you are joking? When you make a joke, do you have the assurance that you are in Him? You must admit that you are outside of Christ at such a time. There is no neutral ground: we are either in Christ or outside of Him. Because we are not always in Christ in a practical way, we need further reconciliation. We need to be reconciled back into Christ. (Life-study of 2 Corinthians, pp. 318-319, 339)

Further Reading: Life-study of 2 Corinthians, msg. 37

第二周■周二

晨兴喂养

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

五 24 “但那属基督耶稣的人，是已经把肉体连肉体的邪情私欲，都钉了十字架。”

哥林多人虽然已经得救，局部地与神和好，但是他们仍活在肉体里，也就是活在魂里，活在外面的人、天然的所是里。肉体、天然人的幔子仍然使他们与神有阻隔。这意思是说，他们天然的人是阻隔的幔子。因此，他们需要第二步的和好。保罗在林后五章…在哥林多人身上作工，要把肉体的幔子割开，将他们天然的生命钉十字架，销毁他们外面的人。使徒保罗在哥林多前后书所作的，乃是要将肉体这层阻隔的幔子割断，使哥林多信徒能进入至圣所（哥林多后书生命读经，三八〇页）。

信息选读

在圣所里有那灵的祝福、灯台与香坛。但在圣所里没有神直接的同在。我们若要得着神自己，就必须进一步地和好，进到至圣所里。我们必须接受和好的第二步，而被带进神的面光中。…这和好不仅带我们从罪里出来，也带我们从肉体、天然的人、天然的所是里出来。这样我们就被带来归向神，与神成为一。

使徒们不仅受托付完成和好的工作，和好的职事，他们也与神同工，把人带进神里面。他们知道，凭着自己他们无法把任何人带进神里面。他们没有这种能力，这种性能。他们需要与神同工。

WEEK 2 — DAY 2

Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

Although the Corinthians had been saved and reconciled to God halfway, they still lived in the flesh; that is, they lived in the soul, the outer man, the natural being. The veil of the flesh, of the natural man, still separated them from God. This means that their natural being was a separating veil. Therefore, they needed the second step of reconciliation. In 2 Corinthians 5 Paul was working... on the Corinthians to cut the veil of the flesh asunder, to crucify their natural life, to consume their outer man. What the apostle Paul was doing in 1 and 2 Corinthians was to cleave the separating veil of the flesh so that the believers at Corinth could enter into the Holy of Holies. (Life-study of 2 Corinthians, p. 320)

Today's Reading

In the Holy Place are the blessings of the Spirit, the lampstand, and the incense altar. But in the Holy Place there is not the direct presence of God. In order to have God Himself, we must be reconciled further and come into the Holy of Holies. We must take the second step of reconciliation to be brought into the presence of God... This reconciliation brings us not only out of sin but also out of the flesh, the natural man, the natural being. Then we are brought to God and become one with Him.

Not only were the apostles commissioned with the work, the ministry, of reconciliation, but in bringing others into God, they worked together with God. They knew that by themselves they could not bring anyone into God. They did not have this ability, this capacity. They needed to do this work with God.

为神作工和与神同工，其中有重大的分别。甚至在我们的为人生活中，与一个人同工和仅仅为那人作工也是不同的。…一个妻子可能很愿意为丈夫煮饭，但她不一定愿意与丈夫一同煮。…在为主作工时，可能也有同样的情形。我们常常喜欢为主作工，但不愿意与祂一同作工。…我们若这样作工，便不能使别人与主和好而进到主里面。由于我们在作工的时候，自己并没有实际地在主里面，我们就不能使人与主和好而进到主里面。我们唯有借着与主同工，才能使别人与主和好而进到祂里面。

与神同工，意即我们是在祂里面。当我们在祂里面时，我们才能把人带到祂里面。唯有在神里面的人，才能把人带到神里面。你若不在祂里面，你就必定不能把任何人带到祂里面。我们与神有多亲近，乃是我们工作果效的度量。我们若远离神，就无法带人亲近祂。…我们若与神是一，那么，我们就能把人带到我们所在的地方。因此，我们若要把人带到主里面，我们自己就必须先在祂里面。我们越在祂里面，就越能使人与主和好而进到主里面。但愿我们对这件事有深刻的印象！

保罗在林后六章二节…说，“因为祂说，‘在悦纳的时候，我应允了你；在拯救的日子，我济助了你。’看哪，现在正是最可蒙悦纳的时候；看哪，现在正是拯救的日子。”悦纳的时候，指我们与神和好、蒙祂悦纳的时候。照上下文，这节的拯救是指和好。和好实际上就是完全得救。

保罗在五章说到和好，在六章说到拯救。因此，六章二节所提到的拯救，实际上是指和好。唯有当我们这些信徒，就是在基督里得救的人，完全与神和好，我们才完全得救。若不到这个程度，我们只有局部的得救，还没有完全的得救（哥林多后书生命读经，三八〇至三八一、四〇三至四〇六页）。

参读：哥林多后书生命读经，第四十篇。

There is an important difference between working for God and working with Him. Even in our human living, working with another person is different from simply working for that person...A wife may enjoy cooking for her husband; however, she may not like to cook a meal with her husband...The same may be true of working for the Lord. Often we like to work for the Lord, but we do not want to work with Him...If we work in this way, we will not be able to reconcile others into the Lord. Because we are not in the Lord ourselves in a practical way in our work, we cannot reconcile anyone else into the Lord. Only by working with the Lord can we reconcile others into Him.

To work together with God means that we are in Him. When we are in Him, we can bring others into Him. Only a person who is in God can bring others into God. If you are not in Him, you certainly cannot bring anyone else into Him. Our closeness to God is the measure of the result of our work. If we are far away from God, we cannot bring others close to Him...If we are those who are one with God, then we can bring others to the very place where we are. Therefore, if we want to bring others into the Lord, we must first be in Him ourselves. The more we are in Him, the more we can reconcile others into Him. May this matter be deeply impressed upon us!

In 2 Corinthians 6:2 Paul goes on to say, “For He says, ‘In an acceptable time I listened to you, and in the day of salvation I helped you.’ Behold, now is the well-acceptable time; behold, now is the day of salvation.” The phrase well-acceptable time refers to the time of our being reconciled to God, when He well accepts us. Salvation in this verse, according to the context, refers to reconciliation. Reconciliation actually is full salvation.

In chapter 5 Paul speaks of reconciliation, and in chapter 6, of salvation. Hence, the salvation mentioned in 6:2 actually refers to reconciliation. Only when we the believers, the saved ones in Christ, have been fully reconciled to God are we fully saved. Until then, we are only partially saved; we have not yet been saved in full. (Life-study of 2 Corinthians, pp. 320-321, 340-342)

Further Reading: Life-study of 2 Corinthians, msg. 40

第二周■周三

晨兴喂养

林后五 21 “神使那不知罪的，替我们成为罪，好叫我们在祂里面成为神的义。”

罗八 3 “律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。”

在〔林后五章二十一节〕有神救恩的终极完成，就是神的义。

新约的职事乃是那灵与义的职事。这职事把生命的灵分赐到信徒里面，结果就产生一种光景、情形，圣经称之为义。我们得救以前，是在一种完全被神定罪的光景里。…但是我们得救以后，就被带进一种光景里，使我们能蒙神称义。这就是义。但我们若诚实，就会承认，一面我们是在义的光景里，但另一面，与我们生活有关的一些事仍然不是对的。这些事可能不像我们得救以前生活中曾犯过的粗鄙的罪。但这些事总是不对的。特别是我们与神之间仍有阻隔，这是我们天然的人、我们的己所造成的。这就是罪（哥林多后书生命读经，三八一页）。

信息选读

假设有一个人和他的妻子都没有得救。他们彼此处得不好，时常争吵。…但有一天丈夫得救了，并进入召会生活中。他开始改变，这种改变影响了他的妻子。末了，妻子也得救，进到召会生活中。她和丈夫一样，也开始改变。现在这个人和他的妻子就在圣经所称为义的光景里。但这个人（现在是主

WEEK 2 — DAY 3

Morning Nourishment

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

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

[In 2 Corinthians 5:21] we have the ultimate consummation of God's salvation—the righteousness of God.

The new covenant ministry is a ministry of the Spirit and of righteousness. This ministry imparts the Spirit of life into the believers. This issues in a state, a condition, that is called righteousness. Before we were saved, we were in a condition that was altogether condemned by God...But after we were saved, we were brought into a state where we could be justified by God. This is righteousness. However, if we are honest, we will admit that, on the one hand, we are in a righteous condition, but, on the other hand, certain things related to our living still are not right. These things may not be comparable to the gross sin that may have been in our living before we were saved. Nevertheless, there are matters that are not right. In particular, there is still the separation between us and God caused by our natural man, our self. This is sin. (Life-study of 2 Corinthians, p. 321)

Today's Reading

Suppose a certain man and his wife are not saved. They have difficulty getting along with each other and often fight...Suppose one day the husband gets saved and comes into the church life. He begins to change, and this change affects his wife. Eventually, she also gets saved and comes into the church life. Like her husband, she too begins to change. Now this man and wife are in a state that the Bible calls righteousness. However, the man, now a brother in

里的弟兄) 个性非常强。…不仅如此, 这位太太很古怪, 与人合不来, 常和别人唱反调。…这个人与妻子的和好, 并他们的义, 都不够彻底。

然而, 假如这一对弟兄姊妹听到一篇信息说, 我们需要进一步与神和好。作丈夫的开始定罪自己的个性, 作妻子的也定罪自己的乖僻, 两个人都定罪他们天然的生命。结果, 他们就有可能被带进至圣所里享受主。也许丈夫会说, “赞美主!” 妻子会回答说, “阿们!” …他们就会在一种称为神的义的情形里。

我们为什么说这义是神救恩的终极完成? 这种说法是根据彼后三章十三节, 那里说, 在新天新地, 有义居住在其中。有义居住在新天新地中, 指明一切都要完全被带回归神。一切都要服在元首之下, 建立得有秩有序。没有一件事是不对的, 没有一件事是乱了秩序的。在新天新地里一切都是对的, 都是令神满意的。神能看着全宇宙, 而称义一切事物。

可能你有把握说, 你是在基督里的新造, 但是你还不敢放胆宣告你是神的义。你没有这样的把握, 因为你像一只还没有完全从茧里出来的蝴蝶。唯有当我们的“茧”完全脱去的时候, 我们才能说我们是神的义。在那时以前, 我们只能说, 我们只有部分是神的义。我们需要十字架在我们身上进一步作工, 把我们余剩的茧销毁。至终, 最迟在新耶路撒冷里, 我们要完全成为神的义。那时, 神就能向祂的仇敌撒但夸口, 一切都是义的, 没有一件事是不对或不完美的, 一切都令神满意。因此, 神能称义新耶路撒冷里的一切事物(哥林多后书生命读经, 三八一至三八三页)。

参读: 哥林多后书生命读经, 第三十九篇。

the Lord, has a very strong disposition...Moreover, the wife is very peculiar and seldom agrees with others. Often she contradicts others...What this man and wife have is a halfway reconciliation and a halfway righteousness.

However, suppose this brother and sister hear a message on the need for further reconciliation. The husband begins to condemn his disposition, the wife condemns her peculiarity, and they both condemn their natural life. As a result, there is the possibility that they may be brought into the Holy of Holies to enjoy the Lord. Then the husband may say, “Praise the Lord!” and the wife may respond, “Amen!”...They will be in a condition that may be called the righteousness of God.

Why do we say that this righteousness is the ultimate consummation of God’s salvation? This claim is based on 2 Peter 3:13, which speaks of righteousness dwelling in the new heaven and new earth. The fact that righteousness will dwell in the new heaven and new earth indicates that everything will be brought back to God in full. Everything will be headed up and set in good order. Nothing will be wrong, and nothing will be out of order. Everything in the new heaven and the new earth will be right and satisfactory to God. God will be able to look at the entire universe and justify everything.

You may have the assurance to say that you are a new creation in Christ, [but] you may not have the boldness to declare that you are the righteousness of God. The reason you lack this boldness is that you are like a butterfly that has not fully emerged from its cocoon. Only when our “cocoon” has been fully done away can we say that we are the righteousness of God. Until then, we can say that we are only partially the righteousness of God. We need the cross to do a further work on us so that the remainder of our cocoon may be consumed. Eventually, at the latest in the New Jerusalem, we will fully be the righteousness of God. Then God will be able to boast to His enemy, Satan, that everything in the New Jerusalem is righteousness, that nothing is wrong or defective, that everything is satisfactory to God. Therefore, God will be able to justify everything in the New Jerusalem. (Life-study of 2 Corinthians, pp. 321-323)

Further Reading: Life-study of 2 Corinthians, msg. 39

第二周■周四

晨兴喂养

林后五 14 “原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了。”

三 8～9 “何况那灵的职事，岂不更带着荣光？若定罪的职事有荣光，那称义的职事，就越发充盈着荣光了。”

今天许多基督徒只知道基督为他们的罪而死（林前十五 3），却不知道基督为他们这些肉体、旧造（林后五 14）而死。…基督为使我们的罪蒙神赦免，就为我们的罪死了。然而这只是和好的起初阶段。基督在十字架上不仅为我们的罪死了，也为我们…死了。基督死在十字架上，使我们外面的人，天然的人被了结，好叫我们可以成为神的义。因此，基督为我们的罪死了，使我们蒙神赦免并称义；但基督为我们而死，使我们可以成为神的义。

新约的职事把我们带回来归给神，到一个地步，使我们能实际地成为神的义。我们不仅蒙神称义，甚至成了神的义（哥林多后书生命读经，三八四至三八五页）。

信息选读

新约的职事，也就是那灵与义的职事，要作出一种义的情形，先是在个人身上，其次在召会里，第三在千年国里。…虽然国度时代尚未来临，但我们能在召会生活和家庭生活中预尝国度的义。有时候，在某个地方召会的情形，可能使神称义其中的每一人、事、物。这样的召会就是神的义。这种情形也可能出现在我们的家庭生活中。我有几次看见在一

WEEK 2 — DAY 4

Morning Nourishment

2 Cor. 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died.

3:8-9 How shall the ministry of the Spirit not be more in glory? For if there is glory with the ministry of condemnation, much more the ministry of righteousness abounds with glory.

Many of today's Christians know only that Christ died for their sins [1 Cor. 15:3]. They do not realize that Christ died for them as the flesh, as the old creation [2 Cor. 5:14]...In order that our sins might be forgiven by God, Christ died for our sins. This, however, is simply the initial stage of reconciliation. Christ died on the cross not only for our sins, but...also for us...Christ died on the cross so that our outer man, our natural being, may be terminated in order that we may become the righteousness of God. Therefore, Christ died for our sins so that we may be forgiven and justified by God. But Christ died for us so that we may become the righteousness of God.

The new covenant ministry brings us back to God to such an extent that we actually become God's righteousness. Not only are we justified by God, but we even become the righteousness of God. (Life-study of 2 Corinthians, pp. 323-324)

Today's Reading

The ministry of the new covenant, a ministry of the Spirit and of righteousness, will work out a condition of righteousness first in individuals, second in the church, and third in the millennial kingdom...Although the age of the kingdom has not yet come, we can have a foretaste of the righteousness of the kingdom today in the church life and in our family life. Sometimes in a certain local church the condition may be such that everything, everyone, and every matter is justified by God. Such a church is the righteousness of God. This kind of

个家庭里，每个人都已经彻底得救，显出一种样样都对，一切都令神满意，且蒙神称义的光景。…新约职事的果子就是产生这种义。

我们经历那灵在我们里面生活并工作，结果我们就成为义的。我们里面的人自然而然的是透亮的，像水晶一样纯净，并且我们能知道神的心。我们无须努力，立即就知道主的心思，并且清楚地领会祂的意愿和工作。这样，我们所作的，乃是照着主的心思和意愿。这就是义。

许多基督徒有一种观念，以为我们作错事时，我们就与神不对了。这种义的观念太肤浅了。即使我们没有作错什么事，我们与神可能仍是不对，因为我们也许不在主的心思和意愿里。…我们可能没有照着主的心思，我们所作的也许不是祂的意愿。只要我们不行神的意愿，我们就是不对的。

假如有一个青年人在学校里没有作错什么事，但是他没有好好读书。不仅如此，他坐在那里上课的时候心不在焉。…从外面看来，他也许没有错；但从里面来看，他整个人都是错的。同样的原则，许多圣徒外面看来没有什么不对。事实上，他们整个人都不在主的意愿里。

你若得着赐生命之灵的灌注并浸透，你里面的人就会透亮。你会明白主的心思，你也会知道什么是主的意愿。你自自然然就会在祂的意愿里，行祂的意愿。结果，你与祂就是对的。不仅如此，你会知道当怎样待人，也会知道当怎样处理财物。这样，你就成为一个义的人，在大小事上都是对的，与神、与人、与自己都是对的。这是一个彰显神的人，因为他的义就是神的形像，就是神彰显出来（哥林多后书生命读经，三八三至三八四、二八六至二八七页）。

参读：出埃及记生命读经，第九十九至一百零三篇。

condition may also be present in our family life. In a few cases I have seen that in a family whose members have been thoroughly saved, there is a condition where nothing is wrong, but everything is satisfactory to God and justified by Him...The fruit of the new covenant ministry is to produce this kind of righteousness.

As a result of experiencing the Spirit living and working within us, we become righteous. Spontaneously, our inner being is transparent, crystal clear, and we know the heart of God...Without effort, we know the mind of the Lord and have a clear understanding concerning His will and work. Then what we do is according to the Lord's mind and will. This is righteousness.

Many Christians have the concept that when we do something wrong, we are not right with God. This concept of righteousness is too superficial. Even when we do not do anything wrong, we still may not be right with God, for our being may not be in the mind and will of the Lord...We may not be according to the Lord's mind, and what we are doing may not be His will. As long as we are not doing God's will, we are not right.

Suppose a young person at school does not do anything wrong. But he does not study properly. Furthermore, when he sits in class, he is absent-minded...Outwardly, he may not be wrong, but inwardly, his whole being is wrong. In the same principle, outwardly, many saints are not wrong in anything. Actually, their being is not in the will of the Lord.

If you are infused and saturated by the life-giving Spirit, your inner being will become transparent. Then you will know what is in the Lord's mind. You will also understand what the will of the Lord is. Spontaneously, you will be in His will and do His will. As a result, you become right with Him. Moreover, you will realize how you should act toward others and even how you should deal with your material possessions. Then you will become a righteous person, one who is right in small things as well as in great things, one who is right with God, with others, and with himself. This is a person who expresses God, for his righteousness is the image of God, God expressed. (Life-study of 2 Corinthians, pp. 323, 239-240)

Further Reading: Life-study of Exodus, msgs. 99—103

第二周■周五

晨兴喂养

来九 3 “第二幔子后，还有一层帐幕，叫作至圣所。”

十 19～20 “弟兄们，我们既因耶稣的血，得以坦然进入至圣所，是借着祂给我们开创了一条又新又活的路，从幔子经过，这幔子就是祂的肉体。”

两步的和好，由帐幕的两层幔子清楚地描绘出来。头一层幔子称为帘子（出二六 37）。罪人借着平息之血的和好被带到神这里，就经过这帘子进入圣所。这预表和好的第一步。但还有第二层幔子（31～35，来九 3），将他与在至圣所里的神隔开。这层幔子需要裂开，使他能被带到至圣所里的神这里。这是和好的第二步。哥林多的信徒已经与神和好，经过头一层幔子进入了圣所；但他们仍活在肉体里，还需要经过已经裂开的第二层幔子（太二七 51，来十 20），进入至圣所，在他们的灵里与神同活（林前六 17）。哥林多后书的目的就是要带他们到这里，使他们成为在灵里（林前二 15），在至圣所里的人。使徒说，“求你们：要与神和好”（林后五 20），就是这意思（哥林多后书生命读经，三七九页）。

信息选读

在旧约里，罪人要就近神，必须先来到祭坛，借着赎罪祭的血使罪得赦。他经历罪得赦免之后，才能进入圣所。这是和好的第一步，罪人借此开始与神和好。这是当时哥林多信徒的光景，也是今天大多数真基督徒的光景。他们已经借着十字架，局部地与神和好了；在十字架上，基督作了我们的赎罪

WEEK 2 — DAY 5

Morning Nourishment

Heb. 9:3 And after the second veil, a tabernacle, which is called the Holy of Holies.

10:19-20 Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus, which entrance He initiated for us as a new and living way through the veil, that is, His flesh.

[The] two steps of reconciliation are clearly portrayed by the two veils of the tabernacle. The first veil is called “the screen” (Exo. 26:37). A sinner who was brought to God through the reconciliation of the propitiating blood entered into the Holy Place by passing this screen. This typifies the first step of reconciliation. The second veil (vv. 31-35; Heb. 9:3) still separated him from God, who was in the Holy of Holies. This veil needed to be rent that the sinner might be brought to God in the Holy of Holies. This is the second step of reconciliation. The Corinthian believers had been reconciled to God, having passed through the first veil and having entered into the Holy Place. But they still lived in the flesh. They needed to pass the second veil, which had been rent already (Matt. 27:51; Heb. 10:20), to enter into the Holy of Holies to live with God in their spirit (1 Cor. 6:17). The goal of 2 Corinthians was to bring them there that they might be persons in the spirit (1 Cor. 2:15), in the Holy of Holies. This is what the apostle meant by saying, “Be reconciled to God.” (Life-study of 2 Corinthians, pp. 319-320)

Today's Reading

In the Old Testament, when a sinner came to God, he first had to come to the altar to have his sins forgiven through the blood of the sin offering. After experiencing the forgiveness of sins, he could enter the Holy Place. This is the first step of reconciliation, the step by which a sinner begins to be reconciled to God. This was the situation of the believers at Corinth, and it is also the situation of most genuine Christians today. They have been reconciled to God

祭而死，流出祂的血洗去我们的罪。我们相信祂的时候，神赦免了我们，我们就与神和好，被带回来归给祂。…然而，我们只是局部地与神和好，还不够彻底。

依照圣经，和好的含意远超过仅仅被带回归神。和好乃是被带到神里面。因此，照圣经来看，把人带到神那里，意思就是把他们带到神里面，使他们完全与神成为一。但是在许多基督教的教导中，与神是一这件事受到误解。…就着丈夫与妻子而言，有一种团体的一。但在圣经中，与神是一的意思是与祂调和。这就是在神里面，并且让神进到我们里面。圣经中的与神是一，是一种我们进到神里面、神进到我们里面的一。因此，主耶稣说，“你们要住在我里面，我也住在你们里面。”（约十五4）祂并没有说，“你们要与我同住，我就与你们同住。”有些基督徒竟然反对“借着与神调和而与神是一”这个合乎圣经的奇妙观念，这是何等可惜！

我们一直不断需要和好的职事，就是保罗受托付的职事，直到我们完全与主是一，完全在祂里面，并让祂完全在我们里面。保罗受了托付，要作一个工，把信徒完全且实际地带进神里面。我们一旦看见这一点，便有资格明白林后五章的末段和六章的前段。…与神和好就是被带进神里面，…和好的职事就是把人带进神里面的职事。

哥林多的信徒中间有许多难处，这一切难处表明，这些信徒并没有完全在神里面。…他们虽然得救，并从神而生，但他们并没有在祂里面生活。因此，他们在日常生活的许多事上，乃是在神以外。所以，保罗有负担把他们带进神里面。这就是使他們与神和好（哥林多后书生命读经，三七九至三八〇、四〇二至四〇三页）。

参读：哥林多后书生命读经，第十四、二十七篇。

in part through the cross upon which Christ died as our sin offering, where He shed His blood to wash away our sins. When we believed in Him, we were forgiven by God, reconciled to Him, and brought back to Him...However, we have been reconciled to God only partly, halfway.

The biblical understanding of reconciliation includes more than merely being brought back to God. It is to be brought back into Him. Therefore, according to the Bible, to bring others to God means to bring them into God and to make them absolutely one with Him. However, in much Christian teaching, the matter of oneness with God is wrongly understood...In the case of a husband and wife, there is a kind of corporate oneness. But in the Bible to be one with God means to be mingled with Him. It is to be in God and to allow God to come into us. Biblical oneness with God is a oneness in which we enter into God and God enters into us. Therefore, the Lord Jesus said, “Abide in Me and I in you” (John 15:4). He did not say, “Abide with Me and I with you.” What a shame that some Christians oppose this wonderful biblical concept of being one with God by being mingled with Him!

Until we are wholly one with the Lord, being in Him and allowing Him to be in us absolutely, we will continue to need the ministry of reconciliation, the ministry with which Paul was commissioned. Paul was commissioned with the work of bringing the believers into God in a way that was absolute and practical. Once we see this, we are qualified to understand the last part of chapter 5 and the first part of chapter 6 of 2 Corinthians. To be reconciled is to be brought into God and...the ministry of reconciliation is the ministry of bringing others into God.

There were many problems among the believers at Corinth. All those problems were signs that those believers were not absolutely in God... Although they had been saved and born of God, they were not living in Him. For this reason, concerning many items in their daily living, they were outside of God. Therefore, Paul was burdened to bring them into God. This was to reconcile them to God. (Life-study of 2 Corinthians, pp. 320, 339-340)

Further Reading: Life-study of 2 Corinthians, msgs. 14, 27

第二周■周六

晨兴喂养

林后六 11 ~ 13 “哥林多人哪，我们的口向你们是张开的，我们的心是宽宏的；在我们里面，你们并不受限制，你们乃是限制在自己的心肠里。但你们也要宽宏，作同样的报答，我像对孩子说的。”

我们若要与神完全和好，完全得救，我们就需要心宽宏。

已过五十年来，我认识了许多亲爱、宝贝的长老同工弟兄们，有很多位都非常严谨、梗直。…我多次想尽全力说服这些梗直的弟兄要有弹性。…然而有时这样一位梗直的弟兄会反应说，“不！那不合圣经。”这种态度明显指明，这样严谨、梗直的弟兄们，需要心宽宏。

当我们的心的宽宏时，我们不可松散，而该继续对自己严、对自己直。但我们不可把这个原则应用到别人身上。如果主在我们里面作了这样的工作，我们就是宽宏的了（哥林多后书生命读经，四三二至四三四页）。

信息选读

我们可能在自己的眼中很伟大，但我们的心的却极其狭窄。譬如，某人犯了错，我们可能从此不再与他交往，直到他悔改认错为止。这就是我们狭窄的记号。…我们的狭窄是很强的标示，我们只是部分与神和好，我们得拯救的百分比还很低。我们的心的究竟有多宽宏，在于我们与神和好的程度。

我参加结婚聚会的时候常被请求要说点话。我不太愿意在这种场合中说话。问题不是我无话可说，

WEEK 2 — DAY 6

Morning Nourishment

2 Cor. 6:11-13 Our mouth is opened to you, Corinthians; our heart is enlarged. You are not constricted in us, but you are constricted in your inward parts. But for a recompense in kind, I speak as to children, you also be enlarged.

If we would be fully reconciled to God, fully saved, we need to be enlarged in our heart.

In the past fifty years I have known many dear and precious brothers who were elders and co-workers. A good number of these brothers were very strict and straight...Many times we tried our best to convince these straight brothers to be more flexible...Nevertheless, sometimes a straight brother would respond by saying, "No! That is not the biblical way!" This attitude is a clear indication that those who are strict and straight in this way need to be enlarged.

When we become enlarged in our heart, we should not become loose. Rather, we should continue to be strict and straight concerning ourselves, but we should not apply this principle to others. If the Lord has done such a work in us, we have been enlarged. (Life-study of 2 Corinthians, pp. 361-363)

Today's Reading

We may be great in our own eyes, yet our heart may be extremely narrow. For example, our attitude may be that if a certain one makes a mistake, we should have nothing to do with him unless he repents. This is a sign of narrowness... Our narrowness is a strong indication that we have been reconciled to God only partially and that the percentage of our salvation is quite low. How large our heart is depends on the degree of our reconciliation to God.

Often when I attend a wedding meeting, I am urged to give a word. However, I am reluctant to speak at weddings. The problem is not that I

而是我真心想说的，在这种场合可能太直率、太坦诚了。我很不喜欢在婚礼中那些好听、取悦人的话，因为那些话太不合实际。倘若我要在结婚聚会中说话，我喜欢说真话，特别是说到夫妻之间彼此宽恕的困难。

一位弟兄一旦被他的妻子得罪了，他可能永不会忘记，也永不会原谅他的妻子。当然，很多妻子也是如此。我喜欢对刚结婚的弟兄姊妹这样说：“姊妹，要尽力不得罪你的丈夫，你若得罪他，他要好几年的时间才会原谅你。弟兄，不要以为你的妻子是天使；她绝对不是天使。不仅如此，你必须常常爱她。你对她的爱如果不表达出来，你可能会得罪她；她会很久忘不了你的过错。”我用这事作为另一个例子，说明心的狭窄。

所有已婚的弟兄姊妹，你们的心需要宽宏。弟兄们，你的妻子得罪过你么？我劝你忘掉吧。你若能赦免别人，忘记别人得罪了你，那就表示你是宽宏的人，是心胸宽大的人。

当你被别人得罪，你愿意赦免那人么？赦免事实上乃是忘记。也许我们应该说忘记代替赦免。这样，丈夫会对妻子说，“亲爱的，让我们都忘掉那次得罪对方的事吧。”忘记才是真正的赦免。

在你的家庭生活和召会生活中，你可能被得罪过许多次。你把所有被人得罪的事都记录下来么？你记得你的丈夫或妻子怎样得罪你么？或者记得某位长老怎样得罪你么？你记得圣徒们怎样得罪你么？我们需要赦免并忘掉所有得罪我们的事。…我们很难赦免并忘记，乃是因为我们的心还不够宽宏。因此，我们再次看见，我们的心需要宽宏。我们需要与神完全和好并且完全得救，好使我们的心的确是宽宏的（哥林多后书生命读经，四三四至四三六页）。

参读：哥林多后书生命读经，第四十二、四十六篇。

do not have anything to say. It is that what I really desire to say may be too frank and honest for the occasion. I strongly dislike the kind of nice, pleasant talk common at weddings, because it usually is far from the truth. If I were to speak at a wedding meeting, I would like to tell the truth, especially concerning the difficulty husbands and wives have in forgiving each other.

Once a certain brother has been offended by his wife, he may never forget that offense and never forgive his wife for causing it. Of course, many wives are the same way. What I would like to say to a newly married brother and sister is this: “Sister, try your best to avoid offending your husband. If you offend him, it may take him many years to forgive you. Brother, don’t think that your wife is an angel. She certainly is not an angel. Furthermore, you must love her always. If you fail to express your love for her, she may be offended and remember your failure for a long time.” I use this as another illustration of narrowness of heart.

All married brothers and sisters need to be enlarged in heart. Brothers, has your wife offended you? I urge you to forget it. If you are able to forgive an offense and forget it, that is a sign that you have become an enlarged person, a person with a large heart.

When you are offended by someone, are you willing to forgive that person? To forgive is actually to forget. Perhaps instead of talking about forgiving, we should speak of forgetting. Then a husband would say to his wife, “Dear, let us both forget that offense.” Forgetting is true forgiving.

Both in your family life and in the church life, you probably have been offended many times. Have you kept a record of all the offenses? Do you remember how your husband or wife offended you or how you were offended by a certain elder? Do you remember all the offenses caused by the saints? We need to forgive and forget all offenses...This difficulty with forgiving and forgetting is caused by a heart that has not been adequately enlarged. Thus, we see once again that we need our hearts to be enlarged. To be fully reconciled and saved will cause us to be truly enlarged in our hearts. (Life-study of 2 Corinthians, pp. 363-364)

Further Reading: Life-study of 2 Corinthians, msgs. 42, 46

第二周诗歌

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经历基督 — 与祂交通

C 大调

特副 (英 551)

4/4

一 我已相信真事实, 我已接受主的死,
 我已经过外院子, 阿利路亚, 赞美主!
 借主赎罪的宝血, 我得归神成圣洁,
 不再有分于罪孽, 阿利路亚, 赞美主!
 (副) 阿利路亚! 阿利路亚! 裂开幔子我已过,
 这里荣耀不败落! 阿利路亚! 阿利
 路亚! 我今在我王的面前过生活!

二 外层幔子我已过,
 神圣供应全得着,
 我今与神已和谐,
 神外世界永弃绝,

三 内层幔子我也过,
 来到神的施恩座,
 今在神前过生活,
 不再有己的间隔,

四 我今是神的祭司,
 身分地位何确实,
 我今是在灵里面,
 夜以继昼不间断,

进入头层的圣所,
 阿利路亚, 赞美主!
 经过祭坛全圣别,
 阿利路亚, 赞美主!

进入二层至圣所,
 阿利路亚, 赞美主!
 以神作我的居所,
 阿利路亚, 赞美主!

经过救赎才如此,
 阿利路亚, 赞美主!
 活在神的荣耀前,
 阿利路亚, 赞美主!

WEEK 2 — HYMN

I've believed the true report Experience of Christ — Fellowship with Him

551

2. I'm a king and priest to God,
 Hallelujah to the Lamb!
 By the cleansing of the blood,
 O glory be to God!
 By the Spirit's pow'r and light,
 I am living day and night,
 In the holiest place so bright,
 Hallelujah to the Lamb!

3. I have passed the outer veil,
 Hallelujah to the Lamb!
 Which did once God's light conceal,
 O glory be to God!
 But the blood has brought me in
 To God's holiness so clean,
 Where there's death to self and sin,
 Hallelujah to the Lamb!

4. I'm within the holiest pale,
 Hallelujah to the Lamb!
 I have passed the inner veil,
 O glory be to God!
 I am sanctified to God
 By the power of the blood,
 Now the Lord is my abode
 Hallelujah to the Lamb!

第二周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]