

出埃及记结晶读经（四）

第七篇

幔子、帘子以及和好的两面

读经：出二六 31 ~ 33, 36 ~ 37, 林后五 18 ~ 21

纲要

周一

壹 在帐幕里，有蓝色、紫色、朱红色线，和捻的细麻织的幔子，挂在四根包金的皂莢木柱子上——出二六 31 ~ 32 上：

一 幔子，表征基督的肉体，把圣所与至圣所隔开，也蒙盖见证的柜——来十 20，出二六 33，民四 5：

1 这表征因着人的肉体，神与堕落的人分隔了——创六 3，参三 22 ~ 24。

2 这幔子借着基督钉十字架裂开，表征罪的肉体借基督在十字架上的死被钉死了，因而打开一条又新又活的路，使罪人在至圣所里，在基督这平息盖上接触神——太二七 51，来十 19 ~ 20，罗三 25，参出二五 22。

二 柱子像竖板一样，是用皂莢木包金作的，立在表征基督救赎的银卯座上：

1 柱子表征信徒，他们刚强地作基督成为肉体 and 钉十字架的见证——加二 9，后三 12，提前三 15。

Crystallization-Study of Exodus (4)

Message Seven

The Veil, the Screen, and the Two Aspects of Reconciliation

Scripture Reading: Exo. 26:31-33, 36-37; 2 Cor. 5:18-21

Outline

Day 1

I. In the tabernacle a veil of blue, purple, and scarlet strands and fine twined linen was hung upon four pillars of acacia overlaid with gold—Exo. 26:31-32a:

A. The veil, signifying the flesh of Christ, separated the Holy Place from the Holy of Holies and also covered the Ark of the Testimony—Heb. 10:20; Exo. 26:33; Num. 4:5:

1. This signifies the separation between God and fallen man because of man's flesh—Gen. 6:3; cf. 3:22-24.

2. This veil was torn through Christ's crucifixion, signifying that the flesh of sin was crucified through Christ's death on the cross to open a new and living way for sinful man to contact God in Christ as the propitiation cover in the Holy of Holies—Matt. 27:51; Heb. 10:19-20; Rom. 3:25; cf. Exo. 25:22.

B. The pillars, like the boards, were made of acacia wood overlaid with gold and stood on silver sockets, which signify Christ's redemption:

1. The pillars signify believers who are strong to bear the testimony of Christ's incarnation and crucifixion—Gal. 2:9; Rev. 3:12; 1 Tim. 3:15.

- 2 幔子挂在柱子上，含示作幔子的基督与作柱子的信徒们联合为一。
- 3 这些在神居所里作柱子的信徒，不再活在肉体里，乃是见证他们肉体的幔子已经裂开，也就是他们自己已经被了结，他们的肉体已经与基督同钉十字架——加二 20，五 24。
- 4 柱子上裂开的幔子成了入口，让神的子民进入至圣所，完满地享受神。

贰 帘子是用蓝色、紫色、朱红色线，和捻的细麻织的，又用皂荚木包金为帘子作五根柱子——出二六 36～37 上：

- 一 帘子表征在祂完美人性里的基督，乃是把一切消极的人事物阻挡在神居所之外的一位，也是在神的审判之下为我们的罪死了的一位，使我们蒙神赦免，得以进入祂居住的圣所，开始享受神在基督里的一切丰富——林前十五 3，彼前二 24，三 18。
- 二 帐幕里的帘子和幔子，表征基督包罗万有之死的两方面：
 - 1 帘子指明基督为我们的罪死了，使我们的罪得赦免，并使我们蒙神称义。
 - 2 幔子指明基督为我们罪人死了，使我们的肉体，我们堕落的性情被撕裂，被钉死，好叫我们得以进入至圣所，享受神到极点——林后五 14～15，21。

周 二

三 帘子是作为帐幕的入口——出二六 36：

- 1 出埃及记的帐幕是可进入的。

2. The veil being attached to the pillars implies the identification, the oneness, of Christ as the veil with those believers who are pillars.
3. The pillars in God's dwelling place no longer live in the flesh but bear the testimony that the veil of their flesh has been torn, i.e., that they themselves have been terminated and their flesh has been crucified with Christ—Gal. 2:20; 5:24.
4. The riven veil on the pillars becomes an entrance for God's people to enter the Holy of Holies to have the full enjoyment of God.

II. A screen was made of blue, purple, and scarlet strands and fine twined linen, and for the screen five pillars were made of acacia overlaid with gold—Exo. 26:36-37a:

- A. *The screen signifies Christ in His perfect humanity as the One who keeps all negative persons and things outside God's dwelling place, and as the One who died for our sins under God's judgment so that we may be forgiven by God and may enter into the Holy Place of His dwelling to begin to enjoy all the riches of God in Christ—1 Cor. 15:3; 1 Pet. 2:24; 3:18.*
- B. *The screen and the veil in the tabernacle signify two aspects of the all-inclusive death of Christ:*
 1. The screen indicates that Christ died for our sins so that our sins may be forgiven and that we may be justified by God.
 2. The veil indicates that Christ died for us, the sinners, so that our flesh, our fallen nature, may be torn, crucified, that we may enter into the Holy of Holies to enjoy God to the uttermost—2 Cor. 5:14-15, 21.

Day 2

C. *The screen was for the entrance of the tent—Exo. 26:36:*

1. The tabernacle in Exodus was enterable.

- 2 神借着成为肉体，不仅成为人，也成了可进入的帐幕——约一 14。
- 3 在旧约里，祭司能进入帐幕，今天所有在基督里的信徒都是祭司，能进入神里面并住在祂里面——罗十五 16，彼前二 5，9，后一 6，约壹四 13，15。
- 4 成为肉体的神已经成了我们的居所，我们的家，作为享受之处——参诗九十 1，后二一 22。

四 如同联于幔子的四根柱子，联于帘子的五根柱子，表征较刚强的信徒与成为肉体并钉十字架的基督联合为一——出二六 32，37：

- 1 在帐幕入口的这些柱子乃是传福音者，他们向众人传布基督已经为他们的罪死了。
- 2 在帐幕里的柱子乃是更深经历基督的人，他们天天将自己联于裂开的幔子，就是联于那位在肉体里被了结的基督，作他们已经与基督同钉十字架的见证——加二 20。
- 3 这两种柱子提供入口，让罪人蒙拯救进入神的居所，然后被了结，使他们得以进入神的至圣所，在神的丰满里享受神自己。

五 在挂帘子的五根柱子之间，有进入帐幕的四个入口；在挂幔子的四根柱子之间，有进入至圣所的三个入口——出二六 32，37：

- 1 帘子有四个入口，这乃指明神的居所向着所有从地四方来的人，都是敞开的——后五 9。
- 2 幔子的三个入口，指明三一神自己是入口，使祂所救赎的子民，不仅进入祂的居所，也进到祂自己里面——弗二 18，路十五 3～32，参后二一 12～13。

2. By being incarnated, God not only became a man; He also became an enterable tabernacle——John 1:14.
3. In the Old Testament the priests could enter into the tabernacle, and today all the believers in Christ, as priests, can enter into God and dwell in Him——Rom. 15:16; 1 Pet. 2:5, 9; Rev. 1:6; 1 John 4:13, 15.

4. The incarnated God has become our dwelling place, our home, as a place of enjoyment——cf. Psalms 90:1; Revelation 21:22.

D. Like the four pillars attached to the veil, the five pillars attached to the screen signify stronger believers who are identified with the incarnated and crucified Christ——Exodus 26:32, 37:

1. These pillars at the entrance of the tabernacle are evangelists, who declare to all that Christ died for their sins.
2. The pillars within the tabernacle are those who experience Christ in a deeper way, who daily attach themselves to the torn veil, to the Christ who was terminated in His flesh, and bear the testimony that they have been crucified with Christ——Gal. 2:20.
3. These two kinds of pillars provide entrances for sinners to be saved into God's dwelling place and then to be terminated so that they may come into God's Holy of Holies to enjoy God Himself in His fullness.

E. Between the five pillars supporting the screen there were four entrances into the tabernacle, and between the four pillars supporting the veil there were three entrances into the Holy of Holies——Exodus 26:32, 37:

1. The fact that the screen has four entrances indicates that God's dwelling place is open to all people from the four corners of the earth——Revelation 5:9.
2. The three entrances in the veil indicate that the Triune God Himself is the entrance for His redeemed people to enter not only His dwelling place but also Himself——Eph. 2:18; Luke 15:3-32; cf. Revelation 21:12-13.

叁 帘子和幔子与保罗在林后五章十八至二十一节所说和好的两面有关：

周 三

- 一 保罗得着神的授权，代表祂执行和好的职事—18，20 节。
- 二 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—弗二 18。
- 三 我们需要和好的职事，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—约壹四 13。

周 四、周 五

- 四 我们与神完全的和好有两步—林后五 19 ~ 20：
 - 1 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。
 - 2 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，使我们的罪蒙神赦免—林前十五 3，路二四 46 ~ 47，约壹二 12。
 - b 我们原来不仅是罪人，也是神的仇敌；借着基督救赎的死，神称义了我们这些罪人，并使我们这些神的仇敌，与祂自己和好—罗五 10 上，西一 21 ~ 22。
 - c 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，替我们受了神的审判—彼前二 24，赛五三 11 ~ 12，来九 28，西一 22，罗八 3。

III. The screen and the veil are related to the two aspects of reconciliation spoken of by Paul in 2 Corinthians 5:18-21:

Day 3

- A. *Paul was authorized by God to represent Him to carry out the ministry of reconciliation—vv. 18, 20.*
- B. *The ministry of reconciliation is not merely to bring sinners back to God but, even the more, to bring believers absolutely into God—Eph. 2:18.*
- C. *Until we are wholly one with the Lord, being in Him and allowing Him to be in us absolutely, we will need the ministry of reconciliation—1 John 4:13.*

Day 4&Day 5

- D. *Two steps are required for us to be fully reconciled to God—2 Cor. 5:19-20:*
 - 1. In 2 Corinthians 5:19 it is the world that is reconciled to God, but in verse 20 it is the believers, who have already been reconciled to God and are to be reconciled further to God.
 - 2. The first step of reconciliation is to reconcile sinners to God from sin—v. 19:
 - a. For this purpose Christ died for our sins that they might be forgiven by God—1 Cor. 15:3; Luke 24:46-47; 1 John 2:12.
 - b. Originally, we were not only sinners but also enemies of God; through the redeeming death of Christ, God has justified us, the sinners, and reconciled us, His enemies, to Himself—Rom. 5:10a; Col. 1:21-22.
 - c. 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—1 Pet. 2:24; Isa. 53:11-12; Heb. 9:28; Col. 1:22; Rom. 8:3.

3 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 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—21 节。
- c 基督的死客观一面乃是担当我们的罪；在主观一面，祂乃是成为罪—彼前二 24，罗八 3，林后五 21。

周 六

- d 因着我们与神仍是隔开的，并且因着我们并非完全与神是一，全然与祂和谐，我们就需要和好的第二步。
- e 基督主观的死需要应用到我们的情况里和我们天然的生命上—罗六 6，八 13，加五 24，太十六 24：
 - (一) 这种应用基督主观的死，就将我们天然的生命钉在十字架上，使隔开我们与神内里同在的幔子裂开了。
 - (二) 为了使我们完全与神和好，父向我们暴露我们天然的生命，并揭示我们真实的情况—约壹一 5，7：
 - (1) 结果，我们就定罪自己天然的所是，并且主观地应用十字架；这种应用基督的死，就将我们天然的生命钉在十字架上。
 - (2) 当我们天然的人被除去时，我们就经历和好的第二步；在这一步，我们天然人的幔子裂开了，使我们能活在神的同在中。
 - (三) 第二步的和好不是一次永远的，乃是继续不断的。

3. The second step of reconciliation 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. 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—v. 21.
- c. In the objective aspect of His death Christ bore our sins; in the subjective aspect He became sin—1 Pet. 2:24; Rom. 8:3; 2 Cor. 5:21.

Day 6

- d. Because we are still separated from God and because we are not fully one with God and altogether in harmony with Him, we need the second step of reconciliation.
- e. The subjective aspect of the death of Christ needs to be applied to our situation and to our natural life—Rom. 6:6; 8:13; Gal. 5:24; Matt. 16:24:
 - 1) *This application of the subjective death of Christ crucifies our natural life, rending the veil that separates us from God's inner presence.*
 - 2) *In order that we may be reconciled to God in full, the Father exposes our natural life and unveils our real situation to us—1 John 1:5, 7:*
 - a) *As a result, we condemn our natural being and apply the cross subjectively, and this application of the death of Christ crucifies our natural life.*
 - b) *As our natural man is crossed out, we experience the second step of reconciliation; in this step the veil of our natural man is rent so that we may live in God's presence.*
 - 3) *Instead of taking place once for all, the second step of reconciliation is continuous.*

4 借着基督之死的这两面，祂就使神所拣选的人，完全与神和好了——罗五 10，林后五 19 ~ 20。

4. By the two aspects of His death, Christ fully reconciles God's chosen people to God——Rom. 5:10; 2 Cor. 5:19-20.

出二六 33 “要使幔子垂在扣钩下，把见证的柜抬进幔子内；这幔子要为你们将圣所和至圣所隔开。”

来十 20 “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。”

帐幕里有两幅幔子，或者说有两幅幕幔。第一层幔子在圣所的入口，叫作帘子；第二层幕幔把圣所和至圣所隔开，叫作幔子。出埃及二十六章首先说到内层的幔子，然后才说到帘子。三十一节说，“你要用蓝色、紫色、朱红色线，和捻的细麻织幔子，以巧匠的手工绣上基路伯。”这是隔开圣所和至圣所的幔子（33）。三十六至三十七节说，“你要拿蓝色、紫色、朱红色线，和捻的细麻，用绣花的手工织帐幕的门帘。要用皂荚木为帘子作五根柱子，用金包裹。”…这两层幔子表征基督包罗万有之死的两面（出埃及记生命读经，一三七一页）。

信息选读

幔子的材料、颜色和手工，与帐幕的头一层盖完全相同（出二六 1）。幔子（表征基督的肉体——来十 20）把圣所与至圣所隔开（出二六 33），也蒙盖见证的柜（民四 5）。这表征因着人的肉体，神与堕落的人分隔了（创六 3，参三 22～24 与注）。这幔子借着基督钉十字架裂开，表征罪的肉体借基督在十字架上的死被钉死了，因而打开一条又新又活的路，使罪人在至圣所里，在基督这平息盖上接

Exo. 26:33 “And you shall hang up the veil under the clasps and bring in the Ark of the Testimony there within the veil; and the veil shall make a separation for you between the Holy Place and the Holy of Holies.”

Heb. 10:20 “Which entrance He initiated for us as a new and living way through the veil, that is, His flesh.”

In the tabernacle there were two veils, or two curtains. The first veil, located at the entrance to the Holy Place, was called the screen; the second curtain, separating the Holy Place from the Holy of Holies, was called the veil. Chapter 26 of Exodus speaks first of the inner veil and then of the screen. Verse 31 says, “And you shall make a veil of blue and purple and scarlet strands and fine twined linen; it shall be made with cherubim, the work of a skillful workman.” This was the veil which made a separation between the Holy Place and the Holy of Holies (v. 33). Verses 36 and 37 say, “And you shall make a screen for the entrance of the tent, of blue and purple and scarlet strands and fine twined linen, the work of an embroiderer. And for the screen you shall make five pillars of acacia and overlay them with gold.”...These two veils signify two aspects of the all-inclusive death of Christ. (Life-study of Exodus, p. 1195)

Today's Reading

In material, color, and workmanship the veil was exactly the same as the first layer of the covering of the tabernacle (Exo. 26:1). The veil, signifying the flesh of Christ (Heb. 10:20), separated the Holy Place from the Holy of Holies (Exo. 26:33) and also covered the Ark of the Testimony (Num. 4:5). This signifies the separation between God and fallen man because of man's flesh (Gen. 6:3; cf. Gen. 3:22-24 and footnotes). This veil was torn through Christ's crucifixion, signifying that the flesh of sin was crucified through Christ's death on the cross to open a new and living way for sinful man to contact God on Christ as the

触神（太二七 51 与注 1，来十 19～20，罗三 25，参出二五 22）（圣经恢复本，出二六 31 注 1）。

柱子像竖板一样，是用皂荚木包金作的，立在表征基督救赎的银卯座上。因此，柱子表征信徒（加二 9，启三 12，提前三 15），他们刚强的作基督成为肉体 and 钉十字架的见证。幔子挂在柱子上，含示作幔子的基督与作柱子的信徒们联合为一。这些在神居所里作柱子的信徒，不再活在肉体里，乃是见证他们肉体的幔子已经裂开，也就是他们自己已经被了结，他们的肉体已经与基督同钉十字架（加二 20，五 24）。柱子上裂开的幔子成了入口，让神的子民进入至圣所，完满地享受神（出二六 32 注 1）。

织帐幕门帘的材料，与头一层盖及隔开圣所、至圣所的幔子材料相同（出二六 1、31）。帘子表征在祂完美人性里的基督，乃是把一切消极的人事阻挡在神居所之外的一位，也是在神的审判之下为我们的罪死了的一位（林前十五 3，彼前二 24，三 18），使我们蒙神赦免，得以进入祂居住的圣所，开始享受神在基督里的一切丰富。

帐幕里的帘子和幔子，表征基督包罗万有之死的两方面。帘子指明基督为我们的罪死了，使我们的罪得赦免，并使我们蒙神称义。幔子指明基督为我们罪人死了（林后五 14～15、21），使我们的肉体，我们堕落的性情被撕裂，被钉死，好叫我们得以进入至圣所，享受神到极点。这两层幔子，与保罗在林后五章十八至二十一节所说和好的两面有关（20 注 2）（出二六 36 注 2）。

参读：出埃及记生命读经，第九十九至一百篇。

propitiation cover in the Holy of Holies (Matt. 27:5 and footnote 1; Heb. 10:19-20; Rom. 3:25; cf. Exo. 25:22). (Exo. 26:31, footnote 1)

The pillars, like the boards, were made of acacia wood overlaid with gold and stood on silver sockets, which signify Christ's redemption. Hence, the pillars signify believers (Gal. 2:9; Rev. 3:12; 1 Tim. 3:15) who are strong to bear the testimony of Christ's incarnation and crucifixion. The veil being attached to the pillars implies the identification, the oneness, of Christ as the veil with those believers who are pillars. The pillars in God's dwelling place no longer live in the flesh but bear the testimony that the veil of their flesh has been torn, that is, that they themselves have been terminated and their flesh has been crucified with Christ (Gal. 2:20; 5:24). The riven veil on the pillars becomes an entrance for God's people to enter the Holy of Holies to have the full enjoyment of God. (Exo. 26:32, footnote 2)

The screen as the entrance to the tent was made of the same material as the first layer of the covering and the veil separating the Holy Place from the Holy of Holies (cf. Exo. 26:1, 31). The screen signifies Christ in His perfect humanity as the One who keeps all negative persons and things outside God's dwelling place, and as the One who died for our sins under God's judgment (1 Cor. 15:3; 1 Pet. 2:24; 3:18) so that we may be forgiven by God and may enter into the Holy Place of His dwelling to begin to enjoy all the riches of God in Christ.

The screen and the veil in the tabernacle signify two aspects of the all-inclusive death of Christ. The screen indicates that Christ died for our sins so that our sins may be forgiven and that we may be justified by God. The veil indicates that Christ died for us, the sinners (2 Cor. 5:14-15, 21), so that our flesh, our fallen nature, may be torn, crucified, that we may enter into the Holy of Holies to enjoy God to the uttermost. These two curtains are related to the two aspects of reconciliation spoken of by Paul in 2 Corinthians 5:18-21 (see footnote 2 on v. 20 there). (Exo. 26:36, footnote 1)

Further Reading: Life-study of Exodus, msgs. 99-100

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

弗二 18 “因为借着祂，我们两下在一位灵里，得以进到父面前。”

出埃及记的帐幕是可进入的。神借着成为肉体，不仅成为人，也成了可进入的帐幕（约一 14）。神起初的心意是所有以色列人都作祭司（出十九 6），都有权利进入帐幕，也就是进入神里面并住在神里面。在旧约里，祭司能进入帐幕，今天所有在基督里的信徒都是祭司（罗十五 16，彼前二 5、9，启一 6），能进入神里面并住在祂里面（约壹四 13、15）。成为肉体的神已经成了我们的居所，我们的家，作为享受之处（参诗九十 1，启二一 22）（圣经恢复本，出二六 36 注 1）。

信息选读

如同联于幔子的四根柱子（出二六 32），联于帘子的五根柱子，表征较刚强的信徒与成为肉体并钉十字架的基督联合为一（见 32 注 1 与注 2）。在帐幕入口的这些柱子乃是传福音者，他们向众人传布基督已经为他们的罪死了。在帐幕里的柱子乃是更深经历基督的人，他们天天将自己联于裂开的幔子，就是联于那位在肉体里被了结的基督，作他们已经与基督同钉十字架的见证（参加二 20）。这两种柱子提供入口，让罪人蒙拯救进入神的居所，然后被了结，使他们得以进入神的至圣所，在神的丰满里享受神自己。

John 1:14 “And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.”

Eph. 2:18 “For through Him we both have access in one Spirit unto the Father.”

The tabernacle in Exodus was enterable. By being incarnated, God not only became a man; He also became an enterable tabernacle (John 1:14). God's original intention was that all the children of Israel would be priests (Exo. 19:6) and have the right to enter into the tabernacle, that is, to enter into God and dwell in God. In the Old Testament the priests could enter into the tabernacle, and today all the believers in Christ, as priests (Rom. 15:16; 1 Pet. 2:5, 9; Rev. 1:6), can enter into God and dwell in Him (1 John 4:13, 15). The incarnated God has become our dwelling place, our home, as a place of enjoyment (cf. Psalms 90:1; Revelation 21:22). (Exo. 26:36, footnote 2)

Today's Reading

Like the four pillars attached to the veil (Exo. 26:32), the five pillars attached to the screen signify stronger believers who are identified with the incarnated and crucified Christ (see footnotes 2 and 3 on v. 32). These pillars at the entrance of the tabernacle are evangelists, who declare to all that Christ died for their sins. The pillars within the tabernacle are those who experience Christ in a deeper way, who daily attach themselves to the torn veil, to the very Christ who was terminated in His flesh, and bear the testimony that they have been crucified with Christ (cf. Gal. 2:20). These two kinds of pillars provide entrances for sinners to be saved into God's dwelling place and then to be terminated so that they may come into God's Holy of Holies to enjoy God Himself in His fullness.

在挂帘子的五根柱子之间，有进入帐幕的四个入口；在挂幔子的四根柱子之间，有进入至圣所的三个入口。门帘有四个入口，这乃指明神的居所向着所有从地四方来的人，都是敞开的（启五9）。幔子的三个入口，指明三一神自己是入口，使祂所救赎的子民，不仅进入祂的居所，也进到祂自己里面（圣经恢复本，出二六37注1）。

最近我看见，帐幕里的帘子和幔子，与保罗在林后五章所说和好的话有关。多年来我对这一章感到困惑，尤其不明白保罗为什么要求哥林多人与神和好。在这章圣经里，保罗的确不是对付不信的人，而是对付信徒；然而他结束这章的话，却与和好有关。为什么保罗要对信徒说到他的职事是和好的职事？哥林多的信徒不是已经与神和好了么？他们既然是真信徒，没有疑问，他们已经与神和好了。十九节说，“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。”在二十节保罗接着说，“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。”我们需要看见，保罗在这里说到和好有两面：一面与罪人有关，另一面与信徒有关。

我们若认识帐幕里幔子与帘子的意义，就能明白，在林后五章保罗是如何对付哥林多的信徒。哥林多人已经通过了帐幕入口的第一层幔子—帘子，但是他们还没有通过第二层幔子—内层的幔子，就是隔开圣所和至圣所的幔子。这就是说，他们还没有经历到我们与神之间和好的两面。…他们与神和好到了—一个程度，但是尚未达到进入至圣所丰满享受神的地步。为这缘故，他们需要进一步与神和好，就是保罗在二十节所说的和好（出埃及记生命读经，一三七二至一三七三页）。

参读：出埃及记生命读经，第一百零一至一百零二篇。

Between the five pillars supporting the screen there were four entrances into the tabernacle, and between the four pillars supporting the veil there were three entrances into the Holy of Holies. The fact that the screen has four entrances indicates that God's dwelling place is open to all people from the four corners of the earth (Rev. 5:9). The three entrances in the veil indicate that the Triune God Himself is the entrance for His redeemed people to enter not only His dwelling place but also Himself. Cf. Rev. 21:12-13 and footnote 1 on v. 13. (Exo. 26:37, footnote 1)

Recently I have seen that the screen and the veil in the tabernacle are related to Paul's word concerning reconciliation in 2 Corinthians 5. For many years I was puzzled by this chapter, especially by Paul's appeal to the Corinthians to be reconciled to God. In this chapter Paul is definitely dealing not with unbelievers, but with believers. Nevertheless, he concludes this chapter with a word about reconciliation. Why in speaking to believers does Paul refer to his ministry as a ministry of reconciliation? Had those in Corinth not already been reconciled to God? Since they were genuine believers, they no doubt had been reconciled. Second Corinthians 5:19 says, "God in Christ was reconciling the world to Himself, not accounting their offenses to them, and has put in us the word of reconciliation." Then in verse 20 Paul goes on to say, "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." We need to see that here Paul speaks of reconciliation in two ways, or in two aspects. One aspect is related to sinners; the other aspect, to believers.

If we know the significance of the veil and the screen in the tabernacle, we shall be able to understand how Paul deals with the Corinthian believers in 2 Corinthians 5. The Corinthians had passed through the first veil, the screen, at the entrance to the tabernacle. But they had not yet passed through the second veil, the inner veil, the veil separating the Holy Place from the Holy of Holies. This means that they had not experienced both aspects of the reconciliation between us and God....They had been reconciled to God to some extent, but not to the extent of being able to come into the Holy of Holies to enjoy God in full. For this reason, they needed a further reconciliation, the reconciliation Paul speaks of in 2 Corinthians 5:20. (Life-study of Exodus, pp. 1195-1196)

Further Reading: Life-study of Exodus, msgs. 101-102

林后五 18 “一切都是出于神，祂借着基督使我们与祂自己和好，又将这和解的职事赐给我们。”

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。”

哥林多的信徒都是在基督里的真弟兄，保罗一再这样称呼他们。然而，在林后五章二十节，保罗劝他们要与神和好。然后在二十一节他接着说，“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。”这比基督为我们的罪而死深多了。基督替我们成为罪，好叫我们成为神的义，不同于基督死了，使我们罪得赦免并蒙神称义（出埃及记生命读经，一三七三页）。

信息选读

我们若仔细读林后五章，就会看见，事实上和好有两面。在十九节保罗说，神在基督里，叫世人与祂自己和好。我们要注意，保罗说到世人与神和好时，没有告诉我们基督成为罪；相反的，他只说，神不将他们的过犯算给他们。保罗用“世人”这辞，就表示和好的这一面与罪人有关。但按照二十节，就连已经与神和解的信徒，仍需要和好。

今天基督教传道人大多只传讲和解的第一面，说到神不将罪人的过犯算给他们。很少人说到和解的第二面，就是基督成为罪，好叫我们在祂里面成为神的义。这一面比第一面深多了，是由帐幕第二层幔子所表征的。只有通过第二层幔子时，才能彻底与神和好，

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.”

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.”

The Corinthian believers were genuine brothers in Christ, and Paul repeatedly addressed them as such. Nevertheless, in 2 Corinthians 5:20 he beseeches them to be reconciled to God. Then in verse 21 he goes on to say, “Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.” This is deeper than Christ dying for our sins. For Christ to be made sin for us so that we may become the righteousness of God is different from Christ dying so that we may have our sins forgiven and be justified by God. (Life-study of Exodus, p. 1197)

Today's Reading

If we read 2 Corinthians 5 carefully, we shall see that there are in fact two aspects of reconciliation. In verse 19 Paul says that God was in Christ reconciling the world to Himself. Notice that concerning the reconciling of the world to God, Paul does not tell us that Christ was made sin. On the contrary, he simply says that God did not account their offenses to them. This aspect of reconciliation involves sinners, as indicated by Paul's use of the word world. But according to verse 20, even the reconciled ones, the believers, still need to be reconciled.

Most Christian preachers today speak only of the first aspect of reconciliation, the aspect of God not accounting sinners' offenses to them. Few, if any, speak of the second aspect of reconciliation, the aspect related to Christ becoming sin so that we may become the righteousness of God in Him. This aspect, which is much deeper than the first, is signified by the second veil in the tabernacle. Only when

并且完满地享受祂（出埃及记生命读经，一三七三至一三七四页）。

我们若要正确领会与神同工的意思，就需要回想保罗在林后五章结束时所说的话。保罗说过，神已经把和好的职事托付他，这职事就是叫人与神和好的工作。

许多年前，我对于和好的领会非常有限。我所领会的是这样：我们得救以前都是神的仇敌，我们与神之间没有和平。我们与神之间只有仇恨，没有和平。但我们悔改，相信了主耶稣，祂的血就洗净我们的罪，我们就得着神的赦免。结果我们蒙神称义，且与祂和好。我们既是这样与神和好，我们与神之间就不再有仇恨，反倒有和平。这种对于和好的了解，远够不上新约中和好的完全意义。这不是使徒保罗所尽和好职事的全部意义。

我曾经读过几本论到这个主题的书，但并没有一本书指出，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。因此，仅仅被带回归神还不够，我们也必须是在祂里面。

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，…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。

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（哥林多后书生命读经，三九九至四〇〇、四〇二页）。

参读：出埃及记生命读经，第一百零三篇；哥林多后书生命读经，第三十九篇。

we pass through this veil are we thoroughly reconciled to God and able to enjoy Him in full. (Life-study of Exodus, pp. 1197-1198)

If we would have a proper understanding of what it means to work together with God, we need to recall what Paul said at the end of 2 Corinthians 5. Paul has already said that he has been commissioned by God with the ministry of reconciliation, that is, with the work of reconciling others to God.

Many years ago, I had a very limited understanding of reconciliation. My understanding was that before we were saved, we were enemies of God, and there was no peace between us and God. Instead of peace, we were at enmity with God. But when we repented and believed in the Lord Jesus, His blood washed away our sins, and we received God's forgiveness. As a result, we were justified by God and reconciled to Him. Having been reconciled to God in this way, there was no longer enmity between us and God. Instead, we had peace with Him. This understanding of reconciliation falls far short of the full meaning of reconciliation in the New Testament. It is not the full significance of reconciliation as ministered by the apostle Paul.

I have read a number of books which refer to this subject, but none of them pointed out that the ministry of reconciliation is not merely to bring sinners back to God, but, even the more, to bring believers absolutely into God. Hence, it is not sufficient simply to be brought back to God; we must also be in Him.

The biblical understanding of reconciliation includes more than merely being brought back to God. It is to be brought back into Him. Therefore,...to bring others to God means to bring them into God and to make them absolutely one with Him.

Until we are wholly one with the Lord, being in Him and allowing Him to be in us absolutely, we shall 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. (Life-study of 2 Corinthians, pp. 342-344)

Further Reading: Life-study of Exodus, msg. 103; Life-study of 2 Corinthians, msg. 39

林后五 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。”

罗五 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。”

原来，我们不仅是罪人，也是神的仇敌。仇恨是人于神之间最大的难处。借着基督救赎的死，神称义了我们这些罪人，并使我们这些神的仇敌，与祂自己和好。我们相信主耶稣，就与神和好。借着信我们接受了神的称义，借着信我们也与神和好（新约总论第五册，三九二页）。

信息选读

我们信徒借着第一步与神和好，蒙了救赎。林后五章十九至二十节显示和好有两步。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。这清楚指明，我们与神完全的和好有两步。第一步是我们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，替我们受了神的审判。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（21），受神审判，被神剪除，使我们能在祂里面成为神的义。

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.”

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.”

Originally, we were not only sinners but also enemies of God. Enmity is the greatest problem between man and God. Through the redeeming death of Christ, God has justified us, the sinners, and has reconciled us, His enemies, to Himself. We were reconciled to God when we believed in the Lord Jesus. By faith we have received God’s justification and reconciliation. (The Conclusion of the New Testament, p. 1397)

Today’s Reading

As believers we have been redeemed by being reconciled to God in the first step. Second Corinthians 5:19 and 20 show that reconciliation has two steps. In verse 19 it is the world that is reconciled to God. In verse 20 it is the believers, who have already been reconciled to God, who are to be reconciled further to Him. This clearly indicates that there are two steps for us to be fully reconciled to God. In the first step we, as sinners, are reconciled 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 to be judged by God upon Him for us. The second step is that, as believers living in the natural life, we need to be reconciled to God from the flesh. For this purpose Christ died for us—the persons—that we may 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 (2 Cor. 5:21) to be judged and done away with by God so that we

借着主耶稣死的这两面，祂就使神所拣选的人，完全与神和好了。

这两步的和好，由会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）。罪人借着赎罪之血的和好被带到神这里，就经过这道帘子进入圣所。这预表和好的第一步。但还有第二层幔子（31 ~ 35，来九 3），将祂与至圣所里的神隔开。这层幔子需要裂开，使祂能被带到至圣所里的神这里。这是和好的第二步。许多信徒已经第一步与神和好，经过头一层幔子进入了圣所；但因为祂们仍活在肉体里，所以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）。这是第二步的和好。因着信徒需要第二步的和好，所以保罗在林后五章二十节说，“求你们：要与神和好。”

和好的第一步成就于我们相信主耶稣的时候。我们得赦免、被释放、被洗净、被圣别并得称义的时候，神就在地位上使我们与祂和好。然而，在性质上，我们仍在许多方面、在许多事上抵挡神。为这缘故，我们需要进一步的和好。

我们第一步与神和好，是为在神儿子的生命里得救：“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。”（罗五 10）第一步借着基督与神和好，已经成就了，但在基督的生命里得救，脱离许多消极的事，仍是天天的事。不错，我们已得赦免、被释放、被洗净、被圣别、得称义并第一步与神和好。然而，我们仍然需要在基督的生命里得救，脱离许多事物（新约总论第五册，三九二至三九四、三九六页）。

参读：新约总论，第一百二十八篇。

may become the righteousness of God in Him. By these two aspects of His death the Lord Jesus has fully reconciled God's chosen people to God.

These 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 was brought to God through the reconciliation of the atoning blood to enter into the Holy Place by passing the screen. This typifies the first step of reconciliation. The second veil (Exo. 26:31-35; Heb. 9:3) still separated him from God, who is in the Holy of Holies. This veil needed to be rent that he might be brought to God in the Holy of Holies. This is the second step of reconciliation. Many believers have been reconciled to God in the first step, having passed through the first veil and having entered into the Holy Place. But because they still live in the flesh, they need to pass the second veil, which has been rent already (Matt. 27:51; Heb. 10:20), to enter in through the Holy of Holies to live with God in their spirit (1 Cor. 6:17). This is reconciliation in the second step. Because of the need for believers to have the second step of reconciliation, Paul, in 2 Corinthians 5:20, says, "Be reconciled to God."

The first step of reconciliation was accomplished when we believed in the Lord Jesus. At the time we were forgiven, freed, washed, sanctified, and justified, God reconciled us to Him in position. However, in disposition we are still against God in many ways and in many things. For this reason, we need further reconciliation.

We have been reconciled to God in the first step in order to be saved in the life of God's Son. "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" (Rom. 5:10). Reconciliation to God through Christ in the first step has been accomplished already, but to be saved in Christ's life from so many negative things is still a daily matter. Yes, we have been forgiven, freed, washed, sanctified, justified, and reconciled to God in the first step. However, there are still many things from which we need to be saved in Christ's life. (The Conclusion of the New Testament, pp. 1397-1398, 1400)

Further Reading: The Conclusion of the New Testament, msg. 128

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。”

彼前二 24 “祂在木头上，在祂的身体里，亲自担当了我们的罪，使我们既然向罪死了，就得以向义活着；因祂受的鞭伤，你们便得了医治。”

我们若要经历和好的第一步，基督就必须为我们的罪而死。保罗在林前十五章三节宣告说，“基督…为我们的罪死了。”但是我们若要更进一步，甚至完全与神和好，还需要基督不仅为我们的罪而死，更为我们而死。基督为我们的罪而死是一回事，祂为我们而死是另一回事。基督为我们的罪而死，使我们的罪蒙神赦免，并被除去。基督也为我们而死，使我们得以被了结。基督为我们的罪而死，成就了第一步的和好；祂为我们而死，成就了第二步的和好（哥林多后书生命读经，一四九页）。

信息选读

当保罗说，“一人既替众人死”（林后五 14），他心中必是想到这第二步。照这节圣经看，基督不是为罪而死，乃是为人而死。基督的死客观一面包括祂为我们的罪而死；但是基督的死主观一面包括祂为我们而死。主观的这一面，使信徒完全与神和好。不仅如此，基督的死在客观一面乃是担当我们的罪；但在主观一面，祂乃是成为罪。今天基督徒中间有许多教训，告诉人基督为我们的罪死了，并且担当我们的罪，但是没有多少教训说到基督替我们成为罪。

既然我们这些堕落的人是罪，所以基督成为罪，实际上就是说基督成为我们。基督的死主观一面就是把

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.”

1 Pet. 2:24 “Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.”

For us to experience the first step of reconciliation, it was necessary for Christ to die for our sins. In 1 Corinthians 15:3 Paul declares, “Christ died for our sins.” But in order for us to be reconciled further, even fully, to God, it was necessary for Christ to die also for us, not only for our sins. For Christ to die for our sins is one thing, but for Him to die for us is something else. Christ died for our sins so that our sins may be forgiven by God and taken away. Christ also died for us so that we may be terminated. Christ’s dying for our sins accomplishes the first step of reconciliation, and His dying for us accomplishes the second step. (Life-study of 2 Corinthians, p. 129)

Today’s Reading

Paul has this second step in mind when he says, “One died for all” (2 Cor. 5:14). According to this verse, Christ died not for sins; He died for persons. The objective aspect of Christ’s death involves His dying for our sins. But the subjective aspect of Christ’s death involves His dying for us. This subjective aspect enables the believers to be reconciled to God in full. Furthermore, in the objective aspect of His death Christ bore our sins. However, in the subjective aspect He became sin. Today there is much teaching among Christians about Christ dying for our sins and bearing our sins, but not much is said about Christ being made sin on our behalf.

Since we, as fallen human beings, are sin, for Christ to be made sin actually means for Him to become us. The subjective aspect of the death of Christ puts us

我们治死。照罗马八章三节所说，神在肉体中定罪了罪。这意思是说，祂定罪了我们，祂定罪了天然的人。不仅如此，借着基督的死主观的一面，幔子，就是天然的人、天然的生命、肉体，就裂开了。当罪被定罪，幔子裂开的时候，我们就被了结了。结果，第二层幔子除去，我们就可以完全与神和好。因此，我们不该停留在圣所，而该往前进到至圣所里。此外，我们也不该再按着肉体认人，而该按着灵认人。

末了，已经被带回归神，在至圣所里的人，要享受基督到极致，甚至在基督里成为神的义。保罗在林后五章二十一节说到这事：“好叫我们在祂里面成为神的义。”义是从神为着祂的行政而来的（诗八九 14，九七 2，赛三二 1），就是基督成为我们的义（林前一 30），使我们在祂里面成为神的义（并非在神面前成为义的）。人，不仅是罪人，甚至就是罪，借着基督的救赎，竟成为神的义，与义的神和好，且成为新造，为着神永远的定旨，向祂活着。使徒受了托付，把这样一位基督，连同祂一切奇妙的成就所有的荣耀结果，供应祂的信徒，就是形成祂身体的众肢体。

神渴望在地上得着一班不仅是义的人；祂更要得着一班在神、魔鬼、天使以及鬼魔眼中，就是神的义的人。在神面前成为义的是一回事，而成为神的义又是另一回事。成为神的义是在基督里对三一神最高的享受。

在亚当里我们堕落得何等低下，我们成了罪。我们在神面前不仅是有罪的，甚至成为罪的本身。但我们既然已经完全被带回归神，现今就能在基督里享受祂到一个地步，在祂里面成为神的义。何等的救恩！何等的和好！有这种享受就是在神救恩的高峰，在我们锡安圣山的高峰上（哥林多后书生命读经，一四九至一五三页）。

参读：哥林多后书生命读经，第十四篇。

to death. According to Romans 8:3, God condemned sin in the flesh. This means that He condemned us; He condemned the natural man. Furthermore, the veil, the natural man, the natural life, the flesh, was cleft through the subjective aspect of Christ's death. When sin was condemned and when the veil was rent, we were terminated. As a result, the second veil was taken away and we may be fully reconciled to God. Therefore, we should not remain in the Holy Place; we should come forward into the Holy of Holies. Moreover, we should no longer know one another according to flesh, but we should know one another according to spirit.

Eventually, those who have been brought back to God in the Holy of Holies will enjoy Christ to the uttermost and even become the righteousness of God in Him. Paul speaks of this in 2 Corinthians 5:21 where he says, "That we might become the righteousness of God in Him." Righteousness issues from God for His administration (Psa. 89:14; 97:2; Isa. 32:1), which is Christ to be our righteousness (Phil. 3:9; 1 Cor. 1:30), making us God's righteousness in Him, not merely righteous before God. Through His redemption, man as a sinner, even as sin, is made God's righteousness, reconciled to the righteous God, and a new creation living to Him for God's eternal purpose. The apostles are commissioned to minister such a Christ, with all the glorious issues of His marvelous achievement, to His believers who are His members to form His Body.

God desires to have a people on earth who are not only righteous persons; He wants a people who, in the sight of God, the devil, the angels, and the demons, are the very righteousness of God. To be made righteous before God is one thing; to be God's righteousness is another thing. To become the righteousness of God is the highest enjoyment of the Triune God in Christ.

In Adam we fell so low that we became sin. Not only were we sinful before God—we became sin itself. But now in Christ, having been brought thoroughly back to God, we may enjoy Christ to such an extent that in Him we become God's righteousness. What a salvation! What a reconciliation! To have this enjoyment is to be on the peak of God's salvation, to be on the peak of our holy Zion. (Life-study of 2 Corinthians, pp. 129-132)

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

罗六 6 “知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆。”

加五 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。这就是把他们在基督里成熟的献上（西一 28）（圣经恢复本，林后五 20 注 2）。

信息选读

和好的第二步比第一步深多了，因为这一步不是发生在帐幕外面的外院子，乃是发生在帐幕里面的圣所中。这样的和好不是一次永远的，乃是继续不断的。你若想想你的经历，就会察觉无论你作寻求的基督徒多久，内心深处仍然觉得，因着某样东西，主要是因着你天然的生命、旧人和己，你与神的同在是隔开的。你也许非常善良、美好、虔诚、“圣别”、“属灵”，但你知道仍然有个东西将你与神的同在隔开。你并非完全与神是一，全然与祂和谐。因着你仍然与祂隔开，你就需要和好的第二步。你需要将基督主观的死应用到你的情况里。换句话说，主观的死需要应用到你天然的生命上。这种应用基督主观的死，就将你天然的生命钉在十字架上，使隔开你与神内里同在的幔子裂开了。

Morning Nourishment

Rom. 6:6 “Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves.”

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

The Corinthian believers had been reconciled to God, having passed through the first veil and having entered into the Holy Place. Yet 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 was what the apostle meant by saying, “Be reconciled to God” [2 Cor. 5:20]. This was to present them full-grown in Christ (Col. 1:28). (2 Cor. 5:20, footnote 2)

Today's Reading

The second step of reconciliation is much deeper than the first step, for it takes place not in the outer court outside the tabernacle but within the Holy Place inside the tabernacle. Instead of taking place once for all, this kind of reconciliation is continuous. If you consider your experience, you will realize that no matter how long you have been a seeking Christian, you still have the sense deep within that you are separated from God's presence by something, mainly by your natural life, your old man, your self. You may be very good, nice, pious, “holy,” and “spiritual,” yet you know that there is still something separating you from God's presence. You are not fully one with God, altogether in harmony with Him. Instead, because you are still separated from Him, you need the second step of reconciliation. You need the application of the subjective death of Christ to your situation. In other words, the subjective death of Christ needs to be applied to your natural life. This application of the subjective death of Christ crucifies your natural life, rending the veil that separates you from God's inner presence.

我们在寻求神的事上，若对祂真挚、诚实，就会察觉这是我们的情况。这就是我们常以认罪开始祷告的原因。我们也许说，“父，我承认我与你仍然是隔开的。就某种意义说，我是与你同在；但就更深的意义说，我还没有与你同在。我与你隔开，不是因着罪恶的事物，乃是因着我天然的生命。父，赦免我，怜悯我，使我能将基督主观的死应用到我里面的所是，到一个地步，我天然的生命完全钉在十字架上。”这就是在我们里面经历幔子的裂开，使我们经由天然生命裂开的幔子，得以与父神内里的同在和好。

为了使我们完全与神和好，父向我们暴露我们天然的生命，并揭示我们真实的情况。结果，我们就定罪自己天然的所是，并且主观地应用十字架。然后当我们天然的人被除去时，我们就经历和好的第二步。在这一步，我们天然人的幔子裂开了，使我们能活在神的同在中（新约总论第六册，二〇至二二页）。

我们感谢主，叫我们看见幔子与帘子，也看见我们的肉体需要裂开，好使我们能在至圣所里经历神。我们既然看见了这些事，就不能再满足于外院子或圣所。

我们若在至圣所里，也就不可能再退到别的地方去。我们再也不会满足于只活在圣所里。我们在至圣所里所看见的异象，会把我们监禁在至圣所里。

赞美主！祂给我们看见两层幔子——内层幔子和帘子，也向我们启示和好的两面。我们都需要经过两层幔子，经历和好的两面，好叫我们得以进入至圣所，享受主到极点（出埃及记生命读经，一三七九至一三八〇页）。

参读：新约总论，第一百四十六篇；哥林多后书生命读经，第三十七篇。

If we are sincere and honest with God in our seeking of Him, we shall realize that this is our situation. This is the reason that often we begin our prayer with confession. We may say, "Father, I confess that I am still separated from You. In a sense, I am with You, but in a deeper sense I am not with You. I am separated from You not by something sinful but by my natural life. Father, forgive me, and grant mercy to me that I may apply the subjective death of Christ to my inward being to such an extent that my natural life will be thoroughly crucified." This is to experience the rending of the veil within us so that, through the rent veil of the natural life, we may be reconciled to the inner presence of God the Father.

In order that we may be reconciled to God in full, the Father exposes our natural life and unveils our real situation to us. As a result, we condemn our natural being and apply the cross subjectively. Then as our natural man is crossed out, we experience the second step of reconciliation. In this step the veil of our natural man is rent so that we may live in God's presence. (The Conclusion of the New Testament, pp. 1586-1587)

We thank the Lord for what He has shown us concerning the veil and the screen and concerning the necessity to have the flesh rent so that we may experience God in the Holy of Holies. Having seen these things, we can no longer be content with the outer court or even the Holy Place.

If we are in the Holy of Holies, there will be no way for us to go elsewhere. We can never again be content to live in the Holy Place. The vision we see in the Holy of Holies will imprison us.

We praise the Lord for showing us the two veils, the inner veil and the screen, and for revealing the two aspects of reconciliation. We all need to pass through both veils and experience both aspects of reconciliation so that we may enter into the Holy of Holies to enjoy the Lord to the uttermost. (Life-study of Exodus, pp. 1201-1202)

Further Reading: The Conclusion of the New Testament, msg. 146; Life-study of 2 Corinthians, msg. 37

第七周诗歌

WEEK 7 — HYMN

Lo! in heaven Jesus sitting

Praise of the Lord — His Exaltation

132

115

赞美主 — 祂的高举

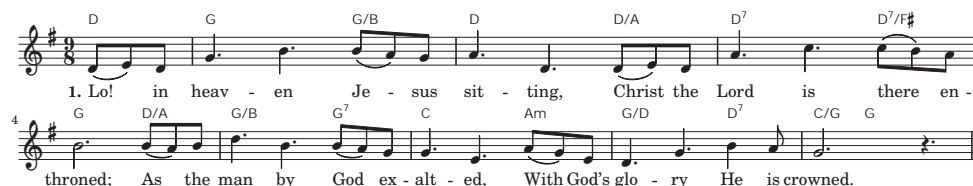
8 7 8 7 (英 132)

降 A 大调

9/4

5̣ 6̣ 5̣ | 1 - - 3 - - 3̣ 2̣ 1 | 2 - - 5̣ - - 5̣ 6̣ 5̣ |
 一 看 哪, 耶 稣 天 上 坐 着! 我 主
 2 - - 4 - - 4̣ 3̣ 2̣ | 3̣ - - 3̣ - - 3̣ 2̣ 3̣ | 5̣ - - 3̣ - - 3̣ 2̣ 1 |
 基 督 登 宝 座! 祂 是 那 人 神 所
 1 - - 6̣ - - 2̣ 1̣ 6̣ | 5̣ - - 1 - - 3̣ - 2̣ | 1 - - - - - ||
 高 举, 荣 耀、尊 贵 已 得 着。

二 祂曾穿上人的性情, 照神计划且死过,
 带着身体从死复活, 仍然是人升天坐。
 三 在祂里面神降为卑, 神来地上同人处;
 在祂里面人升为高, 人到天上同神住。
 四 祂是真神与人调和, 神在人里被宣告;
 祂是真人神联合, 人在神里得荣耀。
 五 从那升天得荣耶稣, 降下包罗万有灵;
 耶稣身位和祂工作, 全由这灵来证明。
 六 和那升天得荣耶稣, 今天教会能联合;
 借着这位耶稣的灵, 基督肢体能同活。
 七 看哪, 一人天上坐着! 万有之主在宝座!
 这是救主耶稣基督, 荣耀、尊贵永得着!



2. He hath put on human nature,
Died according to God's plan,
Resurrected with a body,
And ascended as a man.
3. God in Him on earth was humbled,
God with man was domiciled;
Man in Him in heav'n exalted,
Man with God is reconciled.
4. He as God with man is mingled,
God in man is testified;
He as man with God is blended,
Man in God is glorified.
5. From the Glorified in heaven
The inclusive Spirit came;
All of Jesus' work and Person
Doth this Spirit here proclaim.
6. With the Glorified in heaven
Is the Church identified;
By the Spirit of this Jesus
Are His members edified.
7. Lo! a man is now in heaven
As the Lord of all enthroned;
This is Jesus Christ our Savior,
With God's glory ever crowned!

第七周申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.