

第七篇

完全与神和好并且心宽宏， 好在神的经纶里正确地代表神

读经：林后五 18～20，六 11～13，十 8，十二 15，十三 4，10

纲要

周一

壹 我们要在神的经纶里代表神，就需要完全与神和好—林后五 20：

一 和好的职事将我们完全、彻底、完满并圆满地带回归神—18 节：

- 1 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—19～20 节。
- 2 我们一直不断需要和好的职事，直到我们完全与主是一，完全在祂里面，并让祂绝对地在我们里面。

周二

二 我们与神完全的和好有两步—19～20 节：

- 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 和好的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 这是基督的死客观的一面；在这一面，祂在十字架

Message Seven

Being Fully Reconciled to God and Enlarged in Heart to Represent God Rightly in His Economy

Scripture Reading: 2 Cor. 5:18-20; 6:11-13; 10:8; 12:15; 13:4, 10

OUTLINE

Day 1

I. In order to represent God in His economy, we need to be fully reconciled to God—2 Cor. 5:20:

A. The ministry of reconciliation is to bring us back to God fully, thoroughly, completely, and entirely—v. 18:

1. The ministry of reconciliation is not merely to bring sinners back to God but, even the more, to bring believers absolutely into God—vv. 19-20.
2. 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.

Day 2

B. Two steps are required for us to be fully reconciled to God—vv. 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. This is the objective aspect of Christ's death; in this aspect He bore

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。

3 和好的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 因着我们仍然与神隔开，我们并非完全与神是一，全然与祂和谐，所以需要和好的第二步。

c 基督主观的死需要应用到我们的情况里，应用到我们天然的生命上—罗六 6，八 13，加五 24，太十六 24：

(→) 为了使我们完全与神和好，父暴露我们天然的生命，并向我们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，就钉死我们天然的生命。

(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。

(←) 和好的第二步不是一次永远的，乃是继续不断的。

4 借着祂死的这两面，基督就使神所拣选的人完全与神和好了一罗五 10，林后五 19～20。

周 三

贰 与神完全和好，使我们的内心宽宏—20 节，六 11～13：

our sins upon Himself on the cross that they might be judged by God for us—1 Pet. 2:24; Isa. 53:11-12; Heb. 9:28; Col. 1:22; Rom. 8:3.

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. 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.

c. 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) 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.

2) Instead of taking place once for all, the second step of reconciliation is continuous.

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.

Day 3

II. Being fully reconciled to God causes us to be enlarged in our heart—v. 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 心狭窄是很强的标示，我们只是部分与神和好，我们得拯救的百分比还很低—12 节，罗五 10。
- 三 我们应当严以待己，而不是对人；为此，我们需要宽宏；那些非常梗直的人，通常也是狭窄的；他们需要心宽宏—林后六 12～13。
- 四 智慧和广大的心是一件事的两面；智慧的秘诀乃是在于心地宽大—王上四 20，29：

周 四

叁 当我们完全与神和好并且心宽宏时，就能在神的经纶里正确地代表祂—林后五 20，十 8，十二 15，十三 4，10：

- 一 因着使徒保罗已经完全与神和好并且心宽宏，他就够资格作基督的大使代表神—五 20：
 - 1 基督的大使代表神这宇宙中最高的权柄：
 - a 神已将天上地上所有的权柄，都赐给了基督—太二八 18。
 - b 耶稣乃是基督—万有的主、万王之王、万主之主—最高的权柄—徒二 36，十 36，提前六 15，后十七 14，十九 16。
 - c 主需要一些够资格在地上代表祂的大使—太二八 19。
 - d 新约的执事是经授权得着属天权柄的人，代表最高的权柄—林后三 6，五 20：

- 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. 12; Rom. 5:10.
- C. In order to be strict with ourselves and not with others, we need to be enlarged; those who are constricted are usually narrow as well, and thus they need to have their heart enlarged—2 Cor. 6:12-13.
- D. Wisdom and largeness of heart are two aspects of one thing; the secret of wisdom is to have a large heart—1 Kings 4:20, 29.

Day 4

III. When we have been fully reconciled to God and have been enlarged in heart, we can represent God rightly in His economy—2 Cor. 5:20; 10:8; 12:15; 13:4, 10:

- A. Because the apostle Paul had been fully reconciled to God and enlarged in heart, he was qualified to be an ambassador of Christ, representing God—5:20:
 - 1. An ambassador of Christ is one who represents God, the highest authority in the universe:
 - a. God has given all authority in heaven and on earth to Christ—Matt. 28:18.
 - b. Jesus is the Christ—the Lord of all, the King of kings and the Lord of lords—the highest authority—Acts 2:36; 10:36; 1 Tim. 6:15; Rev. 17:14; 19:16.
 - c. The Lord needs some ambassadors on earth who are qualified to represent Him—Matt. 28:19.
 - d. A new covenant minister is one who has been authorized with the heavenly authority to represent the highest authority—2 Cor. 3:6; 5:20:

- (一) 使徒受到托付，代表基督完成神的定旨—太十 40，约十三 20，加四 14 下。
- (二) 基督身体上所有的肢体都是头的代表，就是祂的大使—徒九 6，10～17，二二 12～16。

周 五

- 2 保罗是基督的大使，乃是“代理的神”—林后—3～4，12，15～16，二 10，十 1，十一 2：
 - a 保罗与基督是一，作为代理的神，安慰信徒—3～4。
 - b 保罗凭着神的单纯行事为人，因为他效法神的单纯，并且活神—12 节。
 - c 保罗来到哥林多人那里，乃是作恩典之神的来到—15～16 节。
 - d 保罗在基督的人位里饶恕一件特殊的事—二 10。
 - e 保罗借着基督的温柔与和蔼劝信徒—十 1。
 - f 保罗以神的妒忌，妒忌圣徒—十一 2。
- 二 我们需要从摩西一次没有代表神学严肃的功课—民二十 2～13：
- 1 摩西击打磐石两下，又称百姓是背叛的人，就是没有在以色列人眼前尊神为圣—10～12 节：
 - a 尊神为圣，就是使祂成为圣别的，也就是使祂从一切假神分别出来；没有尊神为圣，就是使祂成为凡俗的—12 节。
 - b 摩西向百姓动怒，又错误地击打磐石两下，就是没有尊神为圣—10～11 节。

- 1) The apostles were commissioned to represent Christ to accomplish God's purpose—Matt. 10:40; John 13:20; Gal. 4:14b.
- 2) All the members of the Body are representatives of the Head, His ambassadors—Acts 9:6, 10-17; 22:12-16.

Day 5

- 2. As an ambassador of Christ, Paul was “the acting God”—2 Cor. 1:3-4, 12, 15-16; 2:10; 10:1; 11:2:
 - a. Paul was one with Christ to be the acting God in comforting the believers—1:3-4.
 - b. Paul conducted himself in the singleness of God, for he was an imitator of the simple God, and he lived God—v. 12.
 - c. Paul's coming to the Corinthians was the coming of God as grace—vv. 15-16.
 - d. Paul forgave a particular matter in the person of Christ—2:10.
 - e. Paul entreated the believers through the meekness and gentleness of Christ—10:1.
 - f. Paul was jealous over the saints with the jealousy of God—11:2.
- B. We need to learn a serious lesson from the one time that Moses failed to represent God—Num. 20:2-13:
- 1. In striking the rock twice and in calling the people rebels, Moses did not sanctify God in the sight of the people of Israel—vv. 10-12:
 - a. To sanctify God is to make Him holy, that is, separate from the false gods; to fail to sanctify God is to make Him common—v. 12.
 - b. In being angry with the people and in wrongly striking the rock twice, Moses failed to sanctify God—vv. 10-11.

- c 神没有动怒，摩西却动怒，没有在神圣别的性情上正确代表神；他击打磐石两下，没有遵守神在祂经纶里的话—10 ~ 12 节。
- d 摩西违犯了神的圣别性情和祂神圣的经纶；他定罪百姓是背叛的人，但他才是违背神话的人—10，24 节，二七 14。
- 2 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。
- 3 我们若在态度和行动上不尊神为圣，就是背叛祂并得罪祂。

周 六

三 正确代表神的人必须有以下资格：

- 1 他必须服权柄—太八 8 ~ 9。
- 2 他必须认识他自己并没有权柄—二八 18，林后十 8，十三 10。
- 3 他必须认识神和神的旨意—弗一 9，五 17。
- 4 他必须是否认己的人—太十六 24。
- 5 他必须与主是一，时刻活在与祂亲密的交通里—林前六 17，一 9，约壹一 3。
- 6 他必须不主观，不照着自己的感觉行事—林后三 5。
- 7 他必须对人亲切、有恩典—路六 35，参罗五 15 ~ 16，林前二 12。
- 8 他必须是在复活里的人，活在基督复活的生命里—林后一 9，四 14，民十七 1 ~ 10。
- 9 他在神面前必须站在卑微的地位上—十四 5，十六

- c. In being angry when God was not angry, Moses failed to represent God rightly in His holy nature, and in striking the rock twice, he did not keep God's word in His economy—vv. 10-12.
- d. Moses offended both God's holy nature and His divine economy; he condemned the people as rebels, but he was the one who rebelled against God's word—vv. 10, 24; 27:14.
- 2. 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.
- 3. If we do not sanctify God in our attitude and actions, we rebel against Him and offend Him.

Day 6

C. A person who represents God rightly must have the following qualifications:

- 1. He must submit to authority—Matt. 8:8-9.
- 2. He must realize that in himself he has no authority—28:18; 2 Cor. 10:8; 13:10.
- 3. He must know God and God's will—Eph. 1:9; 5:17.
- 4. He must be one who denies the self—Matt. 16:24.
- 5. He must be one with the Lord and live in constant and intimate fellowship with Him—1 Cor. 6:17; 1:9; 1 John 1:3.
- 6. He must not be subjective and not act according to his own feeling—2 Cor. 3:5.
- 7. He must be kind and gracious in dealing with others—Luke 6:35; cf. Rom. 5:15-16; 1 Cor. 2:12.
- 8. He must be a person in resurrection, living in the resurrection life of Christ—2 Cor. 1:9; 4:14; Num. 17:1-10.
- 9. He must take a lowly place before God—14:5; 16:3-4, 22, 45; Matt.

3 ~ 4, 22, 45, 太十一 29, 罗十二 16, 路十四 7 ~ 11, 彼前五 5 ~ 6。

10 他必须是受得起顶撞的一出十六 7, 民十四 2, 5, 9, 27, 太六 14 ~ 15, 林前四 6 ~ 13。

11 他必须自己觉得不行, 自以为不配一出三 11, 四 6 ~ 7, 10, 林后三 5, 林前十五 10。

12 他必须是正确代表神的人一出三二 11 ~ 12, 林后五 18, 20, 弗六 20。

11:29; Rom. 12:16; Luke 14:7-11; 1 Pet. 5:5-6.

10.He must be able to bear offenses—Exo. 16:7; Num. 14:2, 5, 9, 27; Matt. 6:14-15; 1 Cor. 4:6-13.

11.He must have a consciousness of his inability and unsuitability—Exo. 3:11; 4:6-7, 10; 2 Cor. 3:5; 1 Cor. 15:10.

12.He must be one who represents God properly—Exo. 32:11-12; 2 Cor. 5:18, 20; Eph. 6:20.

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，又将这和解的职事赐给我们；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，且将这和解的话语托付了我们。所以我们为基督作了大使，就好象神借我们劝你们一样；我们替基督求你们：要与神和好。”

作权柄的人必须代表神；无论是忿怒或是恩慈，都得随时象神。我们作错了，应该承认这是我自己作的，千万不可把神拉进来；若是将神拉进来，就是将审判拉到自己身上来。所以要谨慎，把神拖到我们的错误里是很严重的事（倪柝声文集第三辑第一册，二八二至二八三页）。

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。〔然而，〕这种对于和解的了解，…不是使徒保罗所尽和好职事的全部意义。

和解的职事不仅把罪人带回归神，更是把信徒完全带到神里面。因此，仅仅被带回归神还不够，我们也必须是在祂里面（哥林多后书生命读经，四〇〇页）。

信息选读

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？比如，…

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, not accounting their offenses to them, 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.

It is imperative that an authority represent God properly. Whether in wrath or in compassion, he should be like God all the time. If we are wrong, we should confess that we are wrong; we should never drag God into our mistake. If we do, we will bring judgment upon ourselves....It is a serious thing to drag God into our mistakes. (CWWN, vol. 47, "Authority and Submission," p. 254)

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....[However], this understanding of reconciliation...is not the full significance of reconciliation as ministered by the apostle Paul.

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. (Life-study of 2Corinthians, p. 342)

Today's Reading

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,...when you make a joke, do

你开玩笑的时候，你确信你是在祂里面么？…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，我们需要进一步的和好。我们需要和好，而被带回到基督里面。

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，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，…与祂调和。…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。”

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。

我请求你们不要坚持你们对于和好的老旧、有限的观念。…我要鼓励你们接受这个对和好全新且更完满的解释，而看见与神和好就是被带进神里面，并且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。他们在许多特别的事上没有在神里面。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，四〇一至四〇三页）。

参读：哥林多后书生命读经，第三十七、三十九篇；出埃及记生命读经，第一百至一百零二篇。

you have the assurance that you are in Him?...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.

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,...mingled with Him....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."

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. Once we see this, we are qualified to understand the last part of 2 Corinthians 5 and the first part of chapter 6....The conjunction "and" at the beginning of 6:1 indicates that chapter 6 is a continuation of the last part of chapter 5.

I urge you not to cling to your old, limited concept of reconciliation....I would encourage you to take in this new, fuller understanding of reconciliation and see that to be reconciled is to be brought into God and that 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. In many particular matters they were not 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 is to reconcile them to God. (Life-study of 2 Corinthians, pp. 343-345)

Further Reading: Life-study of 2 Corinthians, msgs. 37, 39; Life-study of Exodus, msgs.100-102

第七周●周二

晨兴喂养

林后五 14～15 “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；并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。”

在林后五章二十节…保罗所用“大使”一辞指明，使徒受到确定职事的托付，代表基督完成神的定旨。

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，人与神完全的和好有两步。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，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，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（哥林多后书生命读经，一四四至一四五页）。

信息选读

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

<< WEEK 7 — DAY 2 >>

Morning Nourishment

2 Cor. 5:14-15 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died; and He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

In 2 Corinthians 5:20...Paul's use of the word ambassadors indicates that the apostles are commissioned with a definite ministry; they represent Christ to accomplish God's purpose.

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 need to be reconciled to God further. This clearly indicates that there are two steps for men to be fully reconciled to God. The first step is as sinners to be reconciled to God from sin. For this purpose Christ died for our sins (1 Cor. 15:3) that they may 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 as believers living in the natural life 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 so that we might be judged and done away with by God in order that we may become the righteousness of God in Him. By the two aspects of His death, He has fully reconciled God's chosen people to God. (Life-study of 2 Corinthians, p. 126)

Today's Reading

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 this 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

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（哥林多后书生命读经，一四五至一四六页）。

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…你天然的生命上。这种应用…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。

为了使我们完全与神和好，父暴露我们天然的生命，并向我们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在中（新约总论第六册，二〇至二二页）。

参读：哥林多后书生命读经，第十四、四十六篇；新约总论，第一百四十六篇；雅歌结晶读经，第十至十二篇。

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. 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 has 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 this Epistle is to bring them here that they may be persons in the spirit (1 Cor. 2:14), in the Holy of Holies. (Life-study of 2 Corinthians, pp. 126-127)

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 natural life....This application...crucifies your natural life, rending the veil that separates you from God's inner presence.

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)

Further Reading: Life-study of 2 Corinthians, msgs. 14, 46; The Conclusion of the New Testament, msg. 146; CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," chs. 10-12

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。〔在林后六章十二至十三节，〕保罗恳求哥林多人要宽宏，…心宽宏需要三至十节所说适应一切之生命的各方面；需要十八个“在…上”或“以…”——在忍耐上、在患难上、在贫困上、在困苦上、在鞭打上、在监禁上、在扰乱上、在劳苦上、在不睡上、在不食上、以纯洁、以知识、以恒忍、以恩慈、以圣别的灵、以无伪的爱、以真实的话、以神的大能；也需要三对“借着”——借着在右在左义的兵器，借着荣耀和羞辱，借着恶名和美名。最后，还需要七对“似乎”——似乎是迷惑人的，却是真诚的；似乎不为人所知，却是人所共知的；似乎在死，看哪，我们却活着；似乎受管教，却不被治死；似乎忧愁，却常常喜乐；似乎贫穷，却叫许多人富足；似乎一无所有，却拥有万有。如果我们具备适应一切之生命的这一切特征——“在…上”或“以…”以及“借着”和“似乎”的各项，我们就必然是宽宏的（哥林多后书生命读经，四三三页）。

信息选读

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。对于马太十章十六节主所说，要“灵巧像蛇”，这些梗直的弟兄一点也不能“像蛇”。他们也不可能经历“似乎是迷惑人的，却是真诚的”〔林后六 8〕。这里“真诚的”，意思就是梗直。我所指的这些弟兄，不仅严谨，更

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 2 Corinthians 6:12-13] Paul appealed to the Corinthians to be enlarged....To be enlarged requires the aspects of the all-fitting life covered in verses 3 through 10. It requires the eighteen items beginning with “in”: in endurance, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, in pureness, in knowledge, in long-suffering, in kindness, in a holy spirit, in unfeigned love, in the word of truth, in the power of God. It also requires the three pairs starting with “through”: through the weapons of righteousness on the right hand and on the left, through glory and dishonor, through evil report and good report. Finally, it requires all the seven pairs beginning with “as”: as deceivers and yet true, as unknown and yet well known, as dying and yet behold we live, as being disciplined and yet not being put to death, as made sorrowful yet always rejoicing, as poor yet enriching many, as having nothing and yet possessing all things. If we have all these characteristics of the all-fitting life, all the items with “in,” “through,” and “as,” we have truly been enlarged. (Life-study of 2 Corinthians, pp. 367-368)

Today's Reading

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. Regarding the Lord's word in Matthew 10:16 to be “prudent as serpents,” these straight ones could not at all be “as serpents.” Neither could they be “as deceivers and yet true” [2 Cor. 6:8]. To be true here means to be straight. The brothers to whom I am referring were not only strict; they were extremely

是极其梗直。比如，这样的一位弟兄会说，“哦，那个人不应该留在召会里，把他赶出去！我们怎么可能接纳他？哦，那位姊妹真糟，该被定罪。”我多次想尽全力说服这些梗直的弟兄要有弹性。我们可能说，“这位是在主里的真弟兄，无可否认的，他在一些事情上犯了错，但我们还是要包容他，宽恕他，给他有机会改进。”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。

我们需要严、需要直。但我们应当严以待己，而不是对人。为此，我们需要宽宏。那些非常梗直的人，通常也是狭窄的。他们需要心宽宏。

当我们的 心宽宏时，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。

请再思想一下保罗在林后六章三至十节所提到的每一件事。我们若具备这些特征和资格，我们就会有宽宏的心。也许我们外面很微小，我们的心却如同海洋一般。但我们若没有这些资格，我们的心就非常小。我们可能在自己的眼中很伟大，但我们的心却极其狭窄。比如，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。这也表示我们不能使别人与神和好，因为我们自己还没有与神完全和好。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。我们的心究竟有多宽宏，在于我们与神和好的程度（哥林多后书生命读经，四三三至四三四页）。

参读：哥林多后书生命读经，第四十一至四十二篇。

straight. For example, one such brother might say, “Oh, that person shouldn’t be in the church. Cast him out! How can we possibly accept him? Oh, that sister is awful. She should be condemned.” Many times we tried our best to convince these straight brothers to be more flexible. We might say, “This one is a real brother in the Lord. No doubt, he is wrong in certain things. But we still must embrace him by forgiving him and by giving him an opportunity to improve.” 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.

We need to be straight and strict. However, we should be strict with ourselves, not with others. In order to be strict with ourselves and not with others, we need to be enlarged. Those who are very straight are usually narrow as well. They need to have their hearts 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.

I would ask you to consider once again all the matters covered by Paul in 2 Corinthians 6:3-10. If we have all these characteristics and qualifications, we shall have a large heart. We may be outwardly very small, but our heart will be like an ocean. But if we do not have these qualifications, we shall have a very small heart. 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. It is also an indication that we are not able to reconcile others to God, for we ourselves have not been fully reconciled to Him. 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. (Life-study of 2 Corinthians, pp. 368-369)

Further Reading: Life-study of 2 Corinthians, msgs. 41-42

第七周●周四

晨兴喂养

弗六 20 “（我为这奥秘作了带锁链的大使），使我在这奥秘上，照我所当讲的，放胆讲说。”

太二八 18～19 “耶稣进前来，对他们说，天上地上所有的权柄，都赐给我了。所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”

保罗和其他新约的执事们，就是那一班由经过过程的三一神所构成，并且生命成熟的人，必定是在至圣所里面。他们在灵里生活，并且成熟，预备好被提。他们唯一的目标就是向主活着，以讨主喜悦。他们既是这样的人，自然就能把人完全带回归神。…这些新约的执事够资格，将凡没有完全与神和好的人带回归神。

只要我们还没有完全被带回归神，我们就需要象使徒这样的人把我们带回归神。不在乎我们与神之间的距离是远是近，我们需要完全与神和好。新约的职事能将人完全、彻底地带回归神，使我们完全而圆满地与神和好（哥林多后书生命读经，一四一至一四二页）。

信息选读

在林后五章二十节和以弗所六章二十节，保罗都说，他和他的同工是基督的大使。大使乃是受特权所差，去接触某些人的。忠信的信徒受神—宇宙中最高的权柄—所差，去接触某些人。他们与神是一，在这地上代表神，完成神在基督里的定旨（新约总论第五册，一六九页）。

<< WEEK 7 — DAY 4 >>

Morning Nourishment

Eph. 6:20 For which I am an ambassador in a chain, that in it I would speak boldly, as I ought to speak.

Matt. 28:18-19 And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth. Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

Paul and the other ministers of the new covenant, those who had been constituted of the processed Triune God and who were mature in life, were no doubt in the Holy of Holies. They lived in the spirit, and they were ripe, ready to be raptured. Their only goal was to please the Lord by living to Him. Spontaneously, being such persons, they were able to bring others thoroughly back to God... These ministers of the new covenant were qualified to bring back to God anyone who had not been fully reconciled to Him.

As long as we have not been brought back to God fully, we need someone like the apostles to bring us back to Him. It does not matter whether the distance between us and God is great or small. We need to be reconciled to God entirely. The ministry of the new covenant is to bring people back to God in a full and thorough way; it is to reconcile us to God entirely and completely. (Life-study of 2 Corinthians, p. 123)

Today's Reading

In both 2 Corinthians 5:20 and Ephesians 6:20 Paul says that he and his co-workers were ambassadors of Christ. An ambassador is one sent by a particular authority to contact certain people. The faithful believers are ambassadors sent by God, the highest authority in the universe. They are one with God, representing God to carry out His purpose in Christ on this earth. (The Conclusion of the New Testament, pp. 1202-1203)

使徒保罗乃是基督的大使。大使是代表最高权柄的人。美国政府有许多大使，受差派到许多不同的国家去；这些大使代表美国政府。宇宙中最高的权柄乃是神，神已将天上地上所有的权柄，都赐给了基督（太二八18）。神设立基督作万王之王，万主之主（提前六15，启十七14）。今天耶稣乃是基督，万有之主，最高的权柄。这个最高的权柄，需要一些够资格在地上代表祂的大使。主的职事不是仅仅作传道人或教师，乃是由属天权柄授权，作代表全宇宙最高权柄的人。首先，我们需要被基督俘掳；至终，我们需要成为基督在地上的代表，作大使对付属地的国家。

有些基督徒将“基督大使”的头衔，印在他们的名片上。多年前我有一张名片，上面写着“基督的奴仆——李常受”。那时我不敢给自己冠上基督大使的头衔，但现在我更充分地认识，我们都必须成为基督在地上的大使。我们不仅是基督的俘虏；至终，我们必须成为基督的大使，在地上为着祂一切的权益代表祂。你也许认为这事太伟大了。也许有些姊妹想，她们只是软弱的器皿，她们不知道自己怎能成为基督的大使，在地上代表最高的权柄。不管你是弟兄或姊妹，我们众人都是基督身体的肢体。最高的权柄是作头的基督，我们这些身体的肢体，必须作头的代表。你作为头的代表，乃是大使。不要以为你微小，或太软弱。作大使不在于你微小或软弱。事实上，我们必须更软弱，就是在基督里软弱（林后十三4）（一个在灵里之人的自传，四八至四九页）。

参读：新约总论，第一百一十一篇；一个在灵里之人的自传，第六章。

The apostle Paul was an ambassador of Christ. An ambassador is one who represents the highest authority. The United States government has many ambassadors sent out to many different countries. These ambassadors represent the government of the United States. The highest authority in this universe is God, and God has given all authority in heaven and on earth to Christ (Matt. 28:18). God has appointed Christ to be the King of kings and the Lord of lords (1 Tim. 6:15; Rev. 17:14). Today Jesus is the Christ, the Lord of all, the highest authority. For this highest authority there is the need of some ambassadors on this earth who are qualified to represent Him. The Lord's ministry is not a matter of merely being a preacher or a teacher but of being one who is authorized with the heavenly authority, representing the highest authority in the whole universe. First, we need to be captured by Christ, and eventually, we need to become a representative of Christ on this earth to deal with the earthly nations as an ambassador.

Some Christians have the title “Ambassador of Christ” printed on their witnessing card along with their name. Many years ago I had a card that said “Bondslave of Christ—Witness Lee.” At that time I did not dare to entitle myself an ambassador of Christ, but now I have a fuller realization that we all have to be ambassadors of Christ on this earth. We are not only the captives of Christ. Eventually, we have to be the ambassadors of Christ representing Him on this earth for His interests. We may think that this is something too great, too big. Maybe some of the sisters would think that they are just the weak vessels. They may wonder how they could be the ambassadors of Christ, representing the highest authority on this earth. Regardless of whether we are a brother or a sister, all of us are members of the Body of Christ. The highest authority is Christ as the Head, and we as members of the Body have to be representatives of the Head. As representatives of the Head, we are ambassadors. We should not consider that we are little or that we are too weak. Being ambassadors is not a matter of whether we are little or weak. Actually, we have to be more weak, even weak in Christ (2 Cor. 13:4). (CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” pp. 171-172)

Further Reading: The Conclusion of the New Testament, msg. 111; An Autobiography of a Person in the Spirit, ch. 6

林后一 12 “我们所夸的，是我们的良心见证我们凭着神的单纯和纯诚，在世为人，不靠属肉体的智慧，乃靠神的恩典，对你们更是这样。”

二 10 “你们饶恕谁什么，我也饶恕；我若曾有所饶恕，我所已经饶恕的，是在基督的面前，为你们饶恕的。”

〔在林后二章十节，〕面，与四章六节者同；指眼睛周围的部分，其神色乃是内在思想和感觉的标示，将全人表明并陈明出来。这指明使徒是照着基督眼中所表露祂全人的标示，在祂面前生活行动的人。…因此〔保罗〕非常切身、柔细且热切地写了哥林多后书，安慰并鼓励他们，甚至本书可视为他的自传。在本书，我们看见一个活基督的人，照着他在前书所论到的基督，与祂有最亲近、最密切的接触，按着祂眼睛的标示而行动；也看见一个与基督是一，满有基督，并给基督浸透的人；他天然的生命被破碎，甚至被了结，他的意志柔软有弹性，情感热切而受约束，心思周到顾人，清明自守，并且他的灵向着信徒纯洁真实，叫他们得益处，使他们象他一样经历并享受基督，好建造基督的身体，完成神永远的定旨（圣经恢复本，林后二 10 注 3）。

信息选读

使徒所处的死境，逼着他们简单，也就是不依靠他们自己，或他们天然的能力，解决他们的困境。这是他们良心的见证，也是他们所深信的（林后一 15）（圣经恢复本，林后一 12 注 3）。

2 Cor. 1:12 For our boasting is this, the testimony of our conscience, that in singleness and sincerity of God,...in the grace of God, we have conducted ourselves in the world, and more abundantly toward you.

2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ.

[In 2 Corinthians 2:10, person literally means] “face” as in 4:6, [referring to] the part around the eyes; the look as the index of the inward thoughts and feelings, which shows forth and manifests the whole person. This indicates that the apostle was one who lived and acted in the presence of Christ, according to the index of His whole person, expressed in His eyes....[Paul] wrote this Epistle [of 2 Corinthians] to comfort and encourage the saints in a very personal, tender, and affectionate way, in such a way that this Epistle can be considered to some extent his autobiography. In it we see a person who lived Christ according to what he wrote concerning Him in his first Epistle, in the closest and most intimate contact with Him, acting according to the index of His eyes; a person who was one with Christ, full of Christ, and saturated with Christ; a person who was broken and even terminated in his natural life, softened and flexible in his will, affectionate yet restricted in his emotion, considerate and sober in his mind, and pure and genuine in his spirit toward the believers for their benefit, that they might experience and enjoy Christ as he did for the fulfillment of God’s eternal purpose in the building up of Christ’s Body. (2 Cor. 2:10, footnote 3)

Today’s Reading

The apostles’ situation of death forced them to be simple, that is, not to base their confidence on themselves or on their natural human ability to work out a solution to their difficult situation. This was the testimony of their conscience and was their confidence (2 Cor. 1:15). (2 Cor. 1:12, footnote 2)

圣经告诉我们，摩西“极其谦和，胜过地上的众人”（民十二3）。摩西是真正属神的人，他在神面前伏于地，不说一句话。他的确从神学了功课。然而，这样一个谦和的人却向以色列人动怒。神告诉他取杖吩咐磐石发出水来。摩西可以招聚会众到磐石面前，说，“赞美主！祂是美善且有恩典的。祂的确照顾我们。你们需要水，祂就供应你们水。我们只需要吩咐磐石，水就会流出来。”摩西若这样说话，事情会何等美好！然而，摩西在怒中对百姓说，“你们这些背叛的人。”〔二十10〕…然后他用杖击打磐石两下。他一下也不需要击打磐石，何况两下。在出埃及十七章那里，磐石已经被击打过了，神没有吩咐摩西再击打；神只是要摩西吩咐磐石。虽然摩西是神忠信的仆人，但在民数记二十章，他犯了一个错误，使他失去进入应许之美地的权利（民数记生命读经，二三五至二三六页）。

尊神为圣，就是使祂成为圣别的，也就是使祂从一切假神分别出来；没有尊神为圣，就是使祂成为凡俗的。摩西向百姓动怒（民二十10），又错误地击打磐石两下（11），就是没有尊神为圣。神没有动怒，摩西却动怒，没有在神圣别的性情上正确代表神；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。

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。不然，我们会在言语和行动上背叛祂并得罪祂（圣经恢复本，民二十12注1）。

参读：民数记生命读经，第二十九篇；倪柝声文集第三辑第一册，权柄与顺服（下编），第二至五篇。

The Bible tells us that Moses was “very meek, more than anyone else who was on the face of the earth” (Num. 12:3). A real man of God, Moses fell on his face before God, not saying anything. He had truly learned of God. Nevertheless, such a meek person became angry at the children of Israel. God had told him to take the rod and speak to the rock that it may yield its water. Moses could have gathered the congregation together before the rock and said, “Praise the Lord! He is good and He is gracious. He surely takes care of us. You need water, and He will supply water. We only need to speak to the rock, and the water will flow forth.” How wonderful it would have been if Moses had spoken in this way! However, in his anger Moses said to the people, “You rebels” [Num. 20:10]...Then he struck the rock twice with his rod [v. 11]. It was not necessary for him to strike the rock once, much less twice. The rock had already been struck in Exodus 17, and God did not tell Moses to strike it again. Rather, God told Moses simply to speak to the rock. Although Moses was a faithful servant of God, in Numbers 20 he made a mistake which caused him to lose his right to enter into the promised good land. (Life-study of Numbers, p. 211)

To sanctify God is to make Him holy, that is, separate from all the false gods; to fail to sanctify God is to make Him common. In being angry with the people (Num. 20:10) and in wrongly striking the rock twice (v. 11), Moses failed to sanctify God. 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.

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. Otherwise, in our words and deeds we will rebel against Him and offend Him. (Num. 20:12, footnote 1)

Further Reading: Life-study of Numbers, msg. 29; CWWN, vol. 47, “Authority and Submission,” chs. 13-16

太八8～9“百夫长回答说，主啊，我不配你到舍下来，只要你说一句话，我的仆人就必得医治。因为我也是一个在权柄之下的人，有兵在我以下；我对这个说，去，他就去；对那个说，来，他就来；对我的奴仆说，作这事，他就作。”

神的儿女总得学习认识权柄，并且寻找该顺服的权柄；…我们到一个地方，不是一坐下来就当家，不是立刻就要人顺服我。我们乃是要象那位百夫长一样，他对主耶稣说，“我也是一个在权柄之下的人，有兵在我以下”（太八9），他实在是个认识权柄的人；他能顺服权柄，也知道如何作代表权柄。我们说过，神乃是用权柄托住整个宇宙，维持整个宇宙；神也是用权柄生了祂的儿女（约一12），并且用权柄把祂的儿女联络起来。所以如果有人是单独的、自立的，不在神代表的权柄底下的，他就是神管理整个宇宙之制度的局外人，他不能与神别的儿女相合，这样，他便不能成功神在地上所要成就的工作（倪柝声文集第三辑第一册，二二七页）。

信息选读

长老…必须是不自高自大的人。如果一个人一有权柄，马上就骄傲，他就不配作长老。一个地方召会的长老，应该自己感觉好象没有权柄一样。长老如果自觉有权柄，他就不配作长老，不配处理召会的事。愚昧的人，小的人才会有骄傲，因他经不起神的荣耀，经不起神的托付和使用；这样的人一受托付，就落在网罗里。所以初信的人…不可作监督〔提前三6〕。

Matt. 8:8-9 But the centurion answered and said, Lord, I am not fit for You to enter under my roof; but only speak a word, and my servant will be healed. For I also am a man under authority, having soldiers under me. And I say to this one, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does it.

God's children must learn to know authority and find out to whom they should submit....As soon as we move to a place, we should not expect to be the master, asking others to submit to us. Instead, we should be like the centurion, who told the Lord Jesus, "For I also am a man under authority, having soldiers under me" (Matt. 8:9). Here was a man who truly knew authority. He could submit to authority; therefore, he was able to be a deputy authority himself. We have said that God upholds and maintains the whole universe with His authority. He also begets His children with His authority (John 1:12) and binds them together with His authority. Therefore, if a man is independent, individualistic, and free from any God-appointed deputy authority, he is an outsider as far as God's administration over the whole universe is concerned. He cannot get along with other children of God, and as such, he cannot accomplish God's work on earth today. (CWWN, vol. 47, "Authority and Submission," p. 207)

Today's Reading

An elder must not be an arrogant person. If a person becomes proud as soon as he assumes authority, he is not qualified to be an elder. An elder in a local church should feel as if he has no authority at all. If an elder is always conscious of his authority, he is not qualified to be an elder or to handle the affairs of the church. Only the foolish and the narrow-minded are proud. Such ones cannot stand the temptation of God's glory, and they cannot bear God's commission and assignment. Once such ones are entrusted with something, they fall into a snare. This is why a new convert cannot be an overseer (1 Tim. 3:6).

权柄是出于神的，我们不过是代表的；…权柄乃是神的，所以我们需要时刻活在交通中。…我们自己并没有权柄，不过是代表而已；因为权柄不是我们的，所以我们不能主观；因为权柄是神的，所以我们必须活在交通里，交通一断，权柄也断了。所以作权柄的人乃是站在一个地位上，是在不作不行、作又不行的情形里。…没有一个真认识神的人，喜欢作权柄；作代表的权柄乃是大事，是严肃的事。

所以我们要作代表权柄，就必须有属灵的条件，加上谦卑的条件。作权柄的条件，乃是根据自以为不配，自己觉得不行。我觉得有一句话不错：在新旧约圣经中我们看见，神所用的人，没有一个是骄傲的人。…我们必须觉得自己不行，因为神只用无用的奴仆。这不是我们客气，乃是真觉得我们是无用的奴仆。…我们总要站在奴仆的地位上（路十七 10）。神绝不把权柄交给自以为是、自以为行的人。我们要拒绝骄傲，学习谦卑温柔。

主说，“人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。”（可十 45）主来不是要作权柄，乃是要服事人。人越没有抱负，越卑微，在神面前就越有用。人越自命不凡，自觉与众不同，在神面前越是无用。…我们不要伸出肉体的手，来拿肉体的权柄。我们乃是作众人的仆人，等到有一天神将某项责任托给了我们，那时我们才能学习代表神。所以职事才是权柄的根据。有复活才有职事（倪柝声文集第三辑第一册，三三八至三三九、二四一、三二四至三二五页）。

参读：倪柝声文集第三辑第一册，权柄与顺服（下编），第一、六至九篇。

Authority is of God, and we are merely His deputies. All authority belongs to God....We need to live moment by moment in fellowship with Him....We are merely representatives. Authority does not belong to me; therefore, I cannot be subjective. I must live in fellowship. Once fellowship is cut off, authority is gone. Those who are in authority are placed in an awkward position—they cannot quit and they cannot relax....No one who truly knows God would like to be an authority. To be a deputy authority is a great matter; it is a serious thing.

In order to be a deputy authority, we must fulfill the condition of spirituality as well as the condition of humility. The qualification of an authority is based on one's consciousness of his inability and unsuitability. One thing is sure: None of the persons that God used in the Old and New Testaments were proud....We must be conscious of our unprofitableness all the time, because God can only use the unprofitable slaves. We are not saying this to be polite. We honestly should feel that we are unprofitable slaves....We should always stand in the position of a slave (Luke 17:10). God never entrusts His authority to the self-confident and self-assured. We have to reject pride and learn humility and meekness.

Finally the Lord said, “For even the Son of Man did not come to be served, but to serve and to give His life as a ransom for many” (Mark 10:45). The Lord did not come to be an authority but to serve. The less ambition a man has and the more he humbles himself before the Lord, the more useful he is in the eyes of the Lord. The more a man thinks highly of himself and the more he thinks he is different from others, the less he is useful in the hand of the Lord....We should not try to seize any fleshly authority with fleshly hands. We should be the servants of all. Then when God commits certain responsibilities to us, we will learn to represent Him. The basis of authority is ministry, and there is ministry only where there is resurrection. (CWWN, vol. 47, “Authority and Submission,” pp. 299-300, 218-219, 286-287)

Further Reading: Authority and Submission, chs. 12, 17-20

第七周诗歌

经历基督 — 与祂交通

416

特副 (英 551)

C 大调

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,	进入头层的圣所,
神圣供应全得着,	阿利路亚, 赞美主!
我今与神已和谐,	经过祭坛全圣别,
神外世界永弃绝,	阿利路亚, 赞美主!
三 内层幔子我也过,	进入二层至圣所,
来到神的施恩座,	阿利路亚, 赞美主!
今在神前过生活,	以神作我的居所,
不再有己的间隔,	阿利路亚, 赞美主!
四 我今是神的祭司,	经过救赎才如此,
身分地位何确实,	阿利路亚, 赞美主!
我今是在灵里面,	活在神的荣耀前,
夜以继昼不间断,	阿利路亚, 赞美主!

WEEK 7 — 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! | 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! |
|---|--|
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!

第七周申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]