第四周

照着灵顾到别人
并领悟神的赦免
而过国度的生活

读经：太七 1 ～ 12，十八 1 ～ 35

纲要

周一

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

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

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

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

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

Week Four

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

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

Outline

Day 1

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

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

1. If we judge others with righteousness, we will be judged with righteousness by the Lord (v. 2); if we judge others with mercy, we will be judged with mercy by the Lord; mercy triumphs over judgment—James 2:13.

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

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

周二

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

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

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

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

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

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

周三

1 求是普通的祷告，寻找是专一的恳求，叩门是最接近、最情迫的要求。

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

Day 2

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

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

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

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

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

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

Day 3

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

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

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

4 我们必须学习借着十字架，凭着那灵作每一件事，好为着基督的身体将基督供应到别人里面—参代下一10。

周四

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

一 要过国度生活，我们必须降卑自己，变成像小孩子一样—太十八2～4。

二 要过国度生活，我们不该绊跌人，也不立下绊跌人的事—5～9节，参十一6。

三 要过国度生活，我们甚至不该轻看信主的一个小子—十八10～14。

四 要过国度生活，我们应该无限度地赦免弟兄—21～35节：

1 我们必须赦免得罪我们的弟兄，甚至七十个七次—21～22节。

2 我们必须赦免人，如同主赦免了我们一样：

a 我们欠主的，不可能还清—23～26节。

b 主在我们失败的基督徒生活中免了我们的债，好恢复我们与祂的交通—27节。

c 别人欠我们的，比起我们欠主的，是何等的少—28节。

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

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

Day 4

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

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

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

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

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

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

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

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

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

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

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

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

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

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

周五

Day 5

叁 我们必须看见并领悟在神的国里有五种赦免：

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

一 永远的赦免—这与生命有关：

1 我们得救的赦免，乃是永远的赦免。

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

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

二 假借的赦免—这与召会有关：

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

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

三 恢复的赦免—这与交通有关：

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

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

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

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

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

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

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

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

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

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

3 我们若是得罪了弟兄，也要到他们面前去承认—太五 23 ～ 24。

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

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

周六

四 政治的赦免—这与管教有关：

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

2 神政治的赦免与神管理、管治并对付我们的方式有关—加六 7。

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

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

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

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

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

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

Day 6

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

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

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

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

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

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

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

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

b 为这缘故，他虽然与神亲密，被视为神的同伴（出三三11），却失去了进入美地的权利。

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

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

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

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

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

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

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

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

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

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

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

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

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

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

五 国度的赦免—这与行政有关：

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

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

3 求主施恩，叫我们能作怜悯人的人，不以苛刻、尖酸刻薄的手段对待人，好叫我们在那日也可以得蒙神的怜悯—五 7，参提后一 16、18。

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

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

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

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

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

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

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

第四周 ■ 周一

晨兴喂养

太七1～2“不要审判，免得你们受审判；因为你们用什么审判审判人，也必受什么审判；你们用什么量器量给人，也必用什么量器量给你们。”

主在马太七章一至十二节的用意，…是鼓励我们忘掉自己，顾到别人。在前两章，主已经挖出我们的脾气、情欲、里面的所是、己、肉体和忧虑。现在祂带我们到一地步，我们必须学习顾到别人。当你审判别人时，必须照着你愿意别人怎样审判你来审判别人。这样考虑问题，就是顾到别人（马太福音生命读经，三一五页）。

信息选读

在马太七章一节主说，“不要审判，免得你们受审判。”审判，或译作，论断。国度子民在国度属天的管治之下，活在谦卑的灵里，总是审判（论断）自己，不审判别人。主说不要审判，免得我们受审判，这话似乎不是说顾到别人。可是当我们深入这话，我们看见它真实的意义就是顾到别人。

…二节说，“因为你们用什么审判审判人，也必受什么审判；你们用什么量器量给人，也必用什么量器量给你们。”在国度属天的管治之下，国度子民用什么审判人，也必受什么审判。他们若用公义审判别人，也要受主公义的审判；他们若用怜悯审判别人，也要受主怜悯的审判。怜悯原是向审判夸胜的（雅二13）。不要常常审判别人，因为你怎样审判别人，也必怎样受审判。你若顾到别人，就不会受别人审判。

‹‹ WEEK 4 — DAY 1 ››

Morning Nourishment

Matt. 7:1-2 Do not judge, that you be not judged. For with what judgment you judge, you shall be judged; and with what measure you measure, it shall be measured to you.

The Lord’s intention in Matthew 7:1-12...is to encourage us to forget ourselves and to take care of others. In the two previous chapters, the Lord has dug out our temper, our lusts, our inner being, the self, the flesh, and our anxiety. Now He brings us to the point where we must learn to take care of others. When you judge others, you must judge them according to how you want them to judge you. To consider the matter in this way is to take care of others. (Life-study of Matthew, p. 283)

Today’s Reading

In Matthew 7:1 the Lord said, “Do not judge, that you be not judged.” The kingdom people, living in a humble spirit under the heavenly ruling of the kingdom, always judge themselves, not others. The Lord’s word about not judging lest we be judged does not seem to be a word about taking care of others. However, when we probe into this word, we see that it actually means to take care of others.

Verse 2 says, “For with what judgment you judge, you shall be judged; and with what measure you measure, it shall be measured to you.” Under the heavenly ruling of the kingdom, the kingdom people will be judged with what they judge. If they judge others with righteousness, they will be judged by the Lord with righteousness. If they judge others with mercy, they will be judged by the Lord with mercy. Mercy triumphs over judgment (James 2:13). Do not judge others so much, for you will be judged in the same degree that you judge others. If you take care of others, you will not be judged by them.

我们对待别人，必须考虑他们，同情他们，怜悯他们。国度子民对待别人时，必须顾到别人。

〔马太七章一至十二节〕所隐藏的基本原则，就是我们必须忘掉自己，顾到别人。你知道你为什么批评别人，审判别人么？因为你太想到自己了。你忽略了别人的感觉，没有顾到他们。你只顾自己的感觉。因此，你审判并批评别人。所以我们若要不审判别人，就必须顾到别人。这要求我们忘掉自己，考虑别人。我们若以自己为中心，不顾别人的感觉，我们就会批评他们。但我们若顾到别人，就不会审判他们。

在马太七章三节主说，“再者，为什么看见你弟兄眼中的刺，却不想到自己眼中的梁木？”我们是国度的子民，在国度属天的管治之下，活在谦卑的灵里，每当我们看见弟兄眼中的刺，就必须想到自己眼中的梁木。我们弟兄眼中的刺，必须使我们想到自己眼中的梁木。

四节接着说，“或者，你怎能对你弟兄说，让我去掉你眼中的刺，而你自己眼中竟有梁木？”主在三至四节的话非常深。祂在这里的心意不是嘱咐我们顾到自己，乃是嘱咐我们顾到别人。

五节说，“你这假冒为善的人，先从你眼中去掉梁木，然后你才看得清楚，从你弟兄眼中去掉刺。”只要梁木还留在我们眼中，我们的眼光就模糊，不能看得清楚。我们指出弟兄的缺点时，必须领悟自己有更大的缺点。弟兄的缺点好比一根刺，我们的缺点好比一根梁木。因此，主的用意再次是要我们顾到别人。每当你要指出别人的缺点时，你也许顾到那个缺点，却没有顾到人。…你顾到弟兄，就不会只顾到他的缺点。反之，你会说，“他的缺点和我的比起来，不过是一根刺，我的缺点却是一根大梁木。因此，我乐于宽容他的缺点。”（马太福音生命读经，三一六至三一七、三一九至三二〇页）

参读：马太福音生命读经，第二十三篇。

For us to deal with others, we must consider them, sympathize with them, and be merciful toward them. The kingdom people must take care of others in their dealings with them.

The basic principle hidden [in Matthew 7:1-12] is that we must forget ourselves and take care of others. Do you know why you criticize others and judge them? It is because you think of yourself too much. You neglect the feelings of others and do not care for them. You care only for your feeling. Hence, you judge and criticize others. Therefore, if we would be kept from judging others, we must take care of them. This requires that we forget ourselves and consider others. If we center around ourselves and ignore the feelings of others, we shall criticize them. But if we take care of others, we shall not judge them.

In verse 3 the Lord says, “And why do you look at the splinter which is in your brother’s eye, but the beam in your eye you do not consider?” As the kingdom people, living in a humble spirit under the heavenly ruling of the kingdom, we must consider the log, the beam, in our own eye whenever we look at the splinter in our brother’s eye. The splinter in our brother’s eye must remind us that we have a beam in our own eye.

Verse 4 continues, “Or how can you say to your brother, Let me remove the splinter from your eye, and behold, the beam is in your eye?” The Lord’s word in verses 3 and 4 is very deep. His intention here is not to charge us to take care of ourselves; it is to charge us to take care of others.

Verse 5 says, “Hypocrite, first remove the beam from your eye, and then you will see clearly to remove the splinter from your brother’s eye.” As long as the beam remains in our eye, our sight is blurred, and we cannot see clearly. In pointing out a brother’s fault, we must realize that we have a greater fault. Our brother’s fault is likened to a splinter, and ours is likened to a beam....The Lord’s intention is that we take care of others. Whenever you try to point out someone else’s fault, you may care for the fault, but not for the person....If you care for the brother, you will not care only for his fault. Rather, you would say, “His fault is merely a splinter when compared to mine, which is a huge beam. Therefore, I am happy to overlook his fault.” (Life-study of Matthew, pp. 284, 286-287)

Further Reading: Life-study of Matthew, msg. 23

第四周 ■ 周二

晨兴喂养

太七6～8“不要把圣物给狗，也不要把你们的珍珠丢在猪前，免得它们用脚践踏珍珠，并且转过来撕裂你们。求，就给你们；寻找，就寻见；叩门，就给你们开门。因为凡求的，就得着；寻找的，就寻见；叩门的，就给他开门。”

〔在马太七章六节，〕“圣物”必是指客观的真理，那是属于神的；“你们的珍珠”必是指主观的经历，这是我们的。狗没有蹄，也不反刍；猪虽分蹄，却不反刍。因此，二者都是不洁净的（利十一27、7）。根据彼后二章十二节、十九至二十二节，腓立比三章二节所启示的，马太七章六节的“狗”和“猪”是指那些信奉宗教，却不洁净的人（马太福音生命读经，三二一页）。

信息选读

马太七章六节也与顾到别人有关。许多时候你看见某个真理、教训或亮光时，你就告诉别人，不管他们是“狗”，是“羊”，或是“狼”；你只顾自己兴奋的感觉。你也许说，“哦，我看见了关于召会生活的光！召会既荣耀又美妙！”你一兴奋，可能就把这点与不对的人分享。这就是把圣物给狗。当你要把圣物给别人时，你必须考虑到听话的人。你不该把圣物给狗，也不该把你的珍珠丢在猪前。当你和别人谈到圣物或真理，以及珍珠或经历时，你必须遵守顾到别人的原则。你必须断定别人能否接受你所要分享的。你也必须察知他能接受多少。换句话说，你和别人谈到属灵的事时，不要照着自

‹‹ WEEK 4 — DAY 2 ››

Morning Nourishment

Matt. 7:6-8 Do not give that which is holy to the dogs, neither cast your pearls before the hogs, lest they trample them with their feet, and turn and tear you. Ask and it shall be given to you; seek and you shall find; knock and it shall be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened.

[In Matthew 7:6] that which is holy must refer to the objective truth that belongs to God, and your pearls must refer to the subjective experiences which are ours. Dogs do not have hoofs nor do they chew the cud, and hogs divide the hoofs, but do not chew the cud. Thus, both are unclean (Lev. 11:4, 7). According to what is revealed in 2 Peter 2:12, 19-22, and Philippians 3:2, the dogs and the hogs here refer to people who are religious, but not clean. (Life-study of Matthew, p. 288)

Today's Reading

Matthew 7:6 is also related to the matter of taking care of others. Many times when you have seen a certain truth, doctrine, or light, you tell others about it with no regard to whether they are “dogs,” “lambs,” or “wolves.” You care only for your feeling of excitement. You may say, “Oh, I have seen the light concerning the church life! The church is glorious and wonderful!” In your excitement, you may share this with the wrong person. This is giving what is holy to the dogs. When you are about to give something holy to others, you must consider those you are speaking to. You should not give the holy things to dogs, nor cast your pearls before hogs. When you talk to others about the holy things, or the truths, and the pearls, or the experiences, you must observe the basic principle of taking care of others. You must determine whether or not people can receive what you intend to share. You must also perceive how much they can receive. In other words, when you talk to

己的感觉或愿望说；乃要照着他们能接受的度量对他们说。

你若顾到别人，就不会与每个人分享每件事，也不会向某些人作见证。这是国度子民待人的原则。…你待人会有智慧，考虑“狗”能接受什么，“猪”能领会什么。但你若兴奋到只顾自己，不顾别人，你就会陷入麻烦，甚至引起麻烦。过去我们有些青年人到别处去聚会，因为只顾自己的热心，就说了一些不智慧的话。他们是火热的，但因为他们没有顾到别人，徒然引起了麻烦。

国度子民必须是最有智慧的子民。每当我们接触别人时，我们应当晓得他们的热度，并且顾到他们的情形。我们应当行事得体，不该激怒狗咬我们，或者激怒猪攻击我们。他们可能会转过来撕裂我们。

七至八节…的意思是我们对待别人时，必须仰望天父。我们必须求祂，寻求祂，向祂叩门。很多时候我们没有这样作。但这些经文指明，我们在接触人，与人交往的时候，必须仰望主，说，“主，告诉我如何接触这些人。主，指示我如何对待他们。”有时候光求不够，我们必须寻找，甚至叩门。这指明接触人是严肃的事。绝不要以为这是微不足道的事。我们国度子民必须严肃的处理这事，绝不要轻率随便，或仅仅照着自己的感觉待人。我们对待别人，必须顾到别人。我们必须求一条路，寻找一条路，甚至为一条路叩属天的门。因此我们必须求、寻找、叩门；然后我们才会有正确的路接触人（马太福音生命读经，三二一至三二四页）。

参读：马太福音生命读经，第二十三篇。

others about spiritual things, do not speak according to your feelings or desires; rather, speak to them according to their capacity to receive what you have to say.

If you take care of others, you will not share everything with everybody, and there are some to whom you will not give your testimony. This is the principle of the kingdom people in dealing with others....You will be wise in dealing with them, considering what the “dogs” can take or what the “hogs” can understand. But if you are excited and care only for yourself and not for others, you will get into trouble or even cause trouble. In the past some of our young people have gone to other meetings, and, caring only for their zeal, they spoke out unwisely. They were on fire, but because they did not care for others, they only caused trouble.

The kingdom people must be the wisest of people. Whenever we contact others, we should know what their temperature is, and we should care for their situation. We should do things in a proper way and not provoke the dogs to bite us or the hogs to attack us. They may turn and tear us.

Verses 7 and 8 of Matthew 7...mean that we must look to the heavenly Father as we are dealing with others. We must ask Him, seek Him, and knock for Him. Many times we have failed to do this. But these verses indicate that at the very time we are contacting people and dealing with them, we must look to the Lord and say, “Lord, tell me how to contact these people. Lord, show me how to deal with them.” Sometimes simply asking will not be adequate. We must seek and even knock. This indicates that contacting people is a serious matter. Never think that it is an insignificant thing. We, the kingdom people, must approach it seriously, never doing it in a light or loose way or merely according to our feeling. Rather, we must do so by taking care of others. We must ask for a way, seek after a way, and even knock at the heavenly door for a way. Thus, we must ask, seek, and knock; then we shall have the proper way to contact people. (Life-study of Matthew, pp. 288-291)

Further Reading: Life-study of Matthew, msg. 23

第四周 ■ 周三

晨兴喂养

太七 11 “你们虽然不好，尚且知道把好东西给儿女，何况你们在诸天之上的父，岂不更把好东西给求祂的人么？”

路十一 13 “你们虽然不好，尚且知道把好东西给儿女，何况天上的父，岂不更将圣灵给求祂的人么？”

在马太七章中，接触人正确的路就是照着国度的原则。主在九至十节用了儿子求饼、求鱼的例子之后，接着在十一节就说，“你们虽然不好，尚且知道把好东西给儿女，何况你们在诸天之上的父，岂不更把好东西给求祂的人么？”因为马太福音是一卷论到国度的书，所以十一节的“好东西”无疑就是属于国度的东西。然而，和马太七章十一节平行的路加十一章十三节说，“你们虽然不好，尚且知道把好东西给儿女，何况天上的父，岂不更将圣灵给求祂的人么？”在路加十一章十三节，“好东西”换成了“圣灵”。我们若把这两节摆在一起，就看见国度子民接触人最好的路，乃是照着国度并照着圣灵。…我们与人交往时，必须求、寻找、叩门。最终，我们要照着国度并照着那灵，得着引导与人交往。因此，我们与别人接触的支配原则，乃是国度和那灵。我们与别人的接触若是基于这原则，我们就不会犯错。…〔也不会〕在接触人的事上…对任何人都没有益处（马太福音生命读经，三二四至三二五页）。

信息选读

‹‹ WEEK 4 — DAY 3 ››

Morning Nourishment

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

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

In Matthew 7, the proper way to contact people is according to the principle of the kingdom. In verse 11, after using the examples of a son asking for a loaf and a fish in verses 9 and 10, the Lord said, “If you then being evil know how to give good gifts to your children, how much more will your Father who is in the heavens give good things to those who ask Him!” Because Matthew is a book on the kingdom, no doubt the “good things” in verse 11 are the things of the kingdom. However, Luke 11:13, the sister verse of Matthew 7:11, says, “If you then being evil know how to give good gifts to your children, how much more will the Father who is from heaven give the Holy Spirit to those who ask Him!” In Luke 11:13 the “good things” are changed to “the Holy Spirit.” If we put these two verses together, we see that the best way for the kingdom people to contact others is according to the kingdom and according to the Holy Spirit....As we deal with others, we must ask, seek, and knock. Eventually, we shall receive the guidance to deal with people according to the kingdom and according to the Spirit. Thus, the controlling principle for our contact with others is the kingdom and the Spirit. If our contact with others is based upon this principle, we shall not make mistakes...[and not make contacts that are] not profitable to anyone. (Life-study of Matthew, p. 291)

Today’s Reading

我们都必须学习顾到别人，并且祷告说，“主，把路指示我。”首先你需要求。如果路没有开通，你就必须寻找。如果路还是不通，你就必须叩门。叩门的意思就是亲近你所寻找的那一位。你求的时候，也许还有距离；但你叩门的时候，就没有距离了，你直接在你所寻找的那一位面前。因此，你需要花时间寻找主。在接触别人时，我们需要求、寻找、叩门。这样，门就开了，接触人的正路就有了，我们的接触就有益处，并且我们蒙拯救免于犯错。

我们…需要对求、寻找、叩门，再说几句话。求是普通的祷告，寻找是专一的恳求，叩门是最接近、最情迫的要求。八节的求和得着，适于国度子民为着遵守国度新律法而有的祷告。他们为此而求，就必得着。寻找和寻见，适于六章三十三节。国度子民寻求父的国和祂的义，就必寻见。叩门和给他开门，适于七章十四节。国度子民叩门，窄门就要向他们开启（马太福音生命读经，三二六页）。

关于召会属灵、神圣的事，我们必须记住四个紧要的点。第一，我们必须经过十字架。我们本土的味道该被基督除去。美国人和中国人都要被除去。在召会中，天然的人没有地位，惟有基督是一切，又在一切之内（西三 11）。在十字架上，犹太人和外邦人都被除去了。第二，一切都该凭着那灵。第三，这是要将基督分赐给别人。第四，一切都是为着建造召会。换句话说，无论我们作什么，都该经过十字架，凭着那灵，将基督分赐给别人，以建造召会作基督的身体（神圣奥秘的范围，九六至九七页）。

参读：神圣奥秘的范围，第六章。

We all must learn to take care of others and to pray, “Lord, show me the way.” First you need to ask. If the way does not open up, then you must seek. If the way still does not open up, then you must knock. To knock means to come close to the One whom you are seeking. When you ask, there may still be a distance, but when you knock, there is no distance. Rather, you are directly in front of the One you are seeking. Thus, you need to spend time to seek the Lord. In contacting others, we need the asking, the seeking, and the knocking. Then the door will be opened, a straight way will be given to contact people, our contact will be profitable, and we shall be saved from making mistakes. We shall also know to beware of the dogs and the hogs. This is the significance of the insertion of verses 7 through 11 between verses 6 and 12 in Matthew 7.

We need to add a further word about asking, seeking, and knocking. To ask is to pray in a common way, to seek is to supplicate in a specific way, and to knock is to reach the door in the closest way. The matter of asking and receiving in verse 8 is good for the kingdom people’s prayer concerning their keeping of the new law of the kingdom. They ask for it and they will receive it. The matter of seeking and finding is good for 6:33. The kingdom people seek the Father’s kingdom and His righteousness and will find them. The matter of knocking and having the door opened is good for 7:14. The narrow gate will open to the kingdom people by their knocking. (Life-study of Matthew, pp. 292-293)

Concerning the spiritual and divine things for the church, we must keep in mind four crucial points. First, we must go through the cross. Our native flavor should be crossed out by Christ. Both the Americans and the Chinese should be crossed out. In the church there is room for no natural person, but Christ is all and in all (Col. 3:11). On the cross both the Jews and the Gentiles were crossed out. Second, everything should be by the Spirit. Third, this is to dispense Christ to others. Fourth, everything is for the building up of the church. In other words, whatever we do should be through the cross and by the Spirit to dispense Christ to others for the building up of the church as the Body of Christ. (CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” p. 157)

Further Reading: Life-study of Luke, msg. 27; CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” ch. 6

第四周 ■ 周四

晨兴喂养

太十八 3 “我实在告诉你们，你们若不回转，变成像小孩子一样，绝不能进诸天的国。”

21 ～ 22 “…彼得…对耶稣说，主啊，我的弟兄得罪我，我当赦免他几次？到七次么？耶稣对他说，我不是对你说到七次，乃是到七十个七次。”

马太十八章论到在诸天的国里应当怎样生活行动：马太十八章论到在诸天的国里应当怎样生活行动：㈠变成像小孩子一样（2 ～ 4）；㈡不绊跌人，也不立下绊跌人的事（5 ～ 9）；㈢不轻看信主的一个小子（10 ～ 14）；㈣听召会，不要被召会定罪（15 ～ 20）；㈤无限度地赦免弟兄（21 ～ 35）。这一切指明，我们要进入诸天的国，必须谦卑、不轻看任何信徒，却要爱弟兄、赦免弟兄（圣经恢复本，太十八 1 注 1）。

信息选读

我们都必须学习赦免人；我们没有人喜欢这么作。在我们内心深处，我们不愿赦免人。

根据圣经，赦免就是忘记。…要忘记人对我们的冒犯是何等的难！没有主的怜悯和恩典，我们甚至在永世里都会记得别人的冒犯。但神赦免时，祂就忘记了。希伯来十章十七节说，“我绝不再记念他们的罪和不法。”…我们在天上的父看我们如同未曾犯过罪，因为祂已经赦免并忘记我们的罪。但我们赦免某种冒犯，却常常提醒人。…真正的赦免是说，我们忘记人的冒犯。

〔在马太十八章二十二节，〕七十个七次，意思是我们必须不计其数地赦免人。不需要数算或记录你赦免人的次数。一次一次又一次，你需要赦免他们。

‹‹ WEEK 4 — DAY 4 ››

Morning Nourishment

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

21-22 ...Peter...said to Him, Lord, how often shall my brother sin against me and I forgive him? Up to seven times? Jesus said to him, I do not say to you, Up to seven times, but, Up to seventy times seven.

Matthew 18 deals with the way we should live and act in the kingdom of the heavens: (1) we should become like little children (vv. 2-4); (2) we should not stumble others or set up any stumbling block (vv. 5-9); (3) we should not despise even a little believer (vv. 10-14); (4) we should hear the church and not be condemned by it (vv. 15-20); and (5) we should forgive a brother without limit (vv. 21-35). All this indicates that to enter into the kingdom of the heavens we must be humble and not despise any believer, but love our brother and forgive our brother. (Matt. 18:1, footnote 1)

Today’s Reading

We all must learn to forgive others, something that none of us enjoys doing. Deep within our heart, we do not want to forgive others.

According to the Bible, to forgive is to forget....How difficult it is to forget an offense against us! Without the Lord’s mercy and grace, we would remember others’ offenses even in eternity. But when God forgives, He forgets. Hebrews 10:17 says, “And their sins and their lawlessnesses I shall by no means remember anymore.”...Our Father in heaven considers us as if we have never sinned, for He has forgiven and forgotten our sins. But when we forgive an offense, we often remind others of it....Genuine forgiveness means that we forget the offense.

[In Matthew 18:22] seventy times seven means that we must forgive others an unlimited number of times. There is no need to count or keep a record of the number of times you forgive others. Over and over and over, you need to forgive them.

在二十三至三十五节，主用一个比喻作例证。…算账是指主在今世对付我们，…叫我们领悟我们欠主多少，并且求祂赦免我们。照着二十四节，一个奴仆欠〔主人〕一万他连得银子，数目如此之大，指明欠债的人不可能把债务偿清。这是指我们得救后，得罪主所累积的重债。

那奴仆求〔主人〕宽容他，直到他把债务还清，“那奴仆的主人就动了慈心，把他释放，并且免了他的债。”（27）这是指在我们失败的基督徒生活中，我们的债得赦免，好恢复我们与主的交通。

二十八节说，“但那奴仆出来，遇见一个和他同作奴仆的，欠他一百银币，便揪住他，掐住他的喉咙，说，你所欠的，都要偿还。”…这节所说的一百银币，比一万他连得银子的多少万分之一还少，这是指我们得救作了主的奴仆之后，弟兄得罪我们的罪。弟兄欠我们的，比起我们欠主的是何等少！

然而，我们也许不愿赦免人。〔在〕二十九至三十节…主不是对付罪人，乃是对付信徒，得救的人。祂对付一个被得罪却不愿赦免人的弟兄。

三十一节说，“那些和他同作奴仆的，看见所发生的事，就甚忧愁，去把一切所发生的事，都完全告诉他们的主人。”我们若不赦免得罪我们的弟兄，这会使别的弟兄忧愁，将这事带到主面前。

三十四节…是指…我们若不赦免得罪我们的弟兄，就要受主管教，直到我们从心里赦免他；这乃是说，直到我们还清一切所欠的债，主才会赦免我们。…这含示我们今天若不从心里赦免弟兄，来世就不得进国度（马太福音生命读经，六七一至六七二、六八五至六八七页）。

参读：马太福音生命读经，第五十一至五十二篇。

In verses 23 through 35 the Lord gives a parable as an illustration....The settling of accounts...refers to the Lord’s dealing with us in this age...[to] cause us to realize how much we owe the Lord and to beg Him to forgive us. According to verse 24, one slave owed [a king] ten thousand talents, that is, about twelve million dollars. It was impossible for the debtor to pay off this debt. This refers to the heavy debt of our failures accumulated after we were saved.

After the slave begged the king to be patient with him until he repaid the debt, “the master of that slave was moved with compassion and released him and forgave him the loan” (v. 27). This refers to the forgiveness of our debts in our defeated Christian life for the restoration of our fellowship with the Lord.

Verse 28 says, “But that slave went out and found one of his fellow slaves who owed him a hundred denarii, and he took hold of him and began to choke him, saying, Repay me what you owe.”...The hundred denarii spoken of in this verse is less than a millionth part of ten thousand talents. This refers to a brother’s sin against us after we have been saved. How small is any brother’s debt to us compared to our debt to the Lord!

Nevertheless, we may not be willing to forgive. [In] verses 29 and 30...the Lord is dealing not with sinners, but with believers, with saved ones. He deals with a brother who has been offended, yet who is not willing to forgive.

Verse 31 says, “His fellow slaves, seeing what had taken place, were greatly grieved and came and explained fully to their master all that had taken place.” If we do not forgive the brother who sins against us, it will grieve the other brothers, and they may bring this matter to the Lord.

Verse 34...[indicates that] if we do not forgive the brother who sins against us, we shall be disciplined by the Lord until we forgive him from the heart, that is, until we have paid everything we owe,...[which] implies that if we do not forgive a brother from our heart today, we shall not be allowed to enter into the kingdom in the coming age. (Life-study of Matthew, pp. 604, 616-618)

Further Reading: Life-study of Matthew, msgs. 51-52

第四周 ■ 周五

晨兴喂养

罗四7“不法得赦免，罪得遮盖的人，是有福的。”

约二十22～23“说了这话，就向他们吹入一口气，说，你们受圣灵。你们赦免谁的罪，谁的罪就赦免了；你们留下谁的罪，谁的罪就留下了。”

以弗所四章说，神是因着耶稣基督饶恕了我们的罪（32）。在约翰二十章主说，祂的门徒有权柄赦免，就是“你们赦免谁的罪，谁的罪就赦免了”（23）。然后约壹一章九节说，我们基督徒若承认我们的罪，神必赦免。马太六章十四至十五节又说，我们若赦免别人，神必赦免我们；我们若不赦免，我们必不得赦免。雅各书五章十四至十五节也说，我们若犯了罪，请长老来为我们祷告，就必蒙赦免。我们若读这五处经节，就发现它们都说到赦免的问题，但它们说到五种不同的赦免，不只一种（倪柝声文集第二辑第二十六册，一八七页）。

信息选读

关于我们得救的赦免，可给它起一个名字，叫作神永远的赦免。这就是主耶稣在路加二十四章所说的赦免：“并且人要靠着祂的名，传悔改以得赦罪之道，从耶路撒冷起，直到万邦。”（47）这就是永远的赦免。罗马四章七节所说的赦免，也是永远的赦免。

这一类的赦免，所以称它作永远的赦免，乃是因为神一次赦免我们的罪，就把我们的罪永远赦免了！神把我们的罪扔在大海里，丢在深渊里，祂就不再看见，不再记念了。这就是我们得救的时候所得着的赦免。每一个人，当他一信主耶稣的时候，主耶稣就赦免他一切

‹‹ WEEK 4 — DAY 5 ››

Morning Nourishment

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

John 20:22-23 ...He breathed into them and said to them, Receive the Holy Spirit. Whose sins you forgive, they are forgiven them; and whose sins you retain, they are retained.

According to Ephesians 4:32, we were forgiven by God in Christ. According to John 20:23, the disciples have the authority to forgive: “Whose sins you forgive, they are forgiven.” According to 1 John 1:9, if we confess our sins, He will forgive us. According to Matthew 6:14-15, if we forgive others, God will forgive us, and if we do not forgive, we will not be forgiven. According to James 5:15, if we have sinned and we ask the elders to come and pray for us, we will be forgiven. By reading these five passages we note that they all speak of the matter of forgiveness. They also speak of five different kinds of forgiveness, not just one kind. (CWWN, vol. 46, p. 1277)

Today’s Reading

Let us call the forgiveness that comes with our salvation God’s eternal forgiveness. This is the forgiveness spoken of by the Lord Jesus in Luke 24:47: “That repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.” This is eternal forgiveness. The forgiveness spoken of in Romans 4:7 is eternal forgiveness as well.

This forgiveness is called eternal forgiveness because once God forgives our sins, He forgives them eternally. God casts our sins into the depths of the sea and the abyss. He no longer sees or remembers our sins. This is the forgiveness we obtained at the time we were saved. The moment we believe in the Lord Jesus, we are forgiven of all our sins; the Lord removes all of our

的罪，除去他一切的罪。他在神面前再没有留下一个罪了。这就叫作永远的赦免。

许多时候，是神自己对人说，“我赦免你！”也有许多时候，是神借着召会来宣告说，“神赦免了你的罪！”所以在圣经里，另外有一种赦免，我们称它作假借的赦免。约翰二十章二十二至二十三节：“说了这话，就向他们吹入一口气，说，你们受圣灵。你们赦免谁的罪，谁的罪就赦免了；你们留下谁的罪，谁的罪就留下了。”在这里主是将祂的圣灵赐给祂的召会，叫召会在地上代表祂，作祂的器皿来赦免人的罪。这就叫作假借的赦免。…是主向召会吹入一口气，说，“你们受圣灵！”受圣灵的结果，就是说，你们能够知道谁的罪要留下，谁的罪要赦免。你们能够在那里宣告：谁的罪留下，谁的罪赦免。召会所以有这一个权柄，是因为在圣灵的权柄底下。…所以这一种假借的赦免，乃是神借着召会作器皿来赦免人的。

你们看见有一个人是真信，你们就能对他说，“你今天接受了主，你可以感谢神，神已经赦免了你的罪！”…就是因为召会运用主所给她的权柄，…这乃是在圣灵的权柄底下说的。…这是圣经里第二种的赦免。神不是直接赦免人的罪，乃是假借召会的手来赦免人的罪。…永远的赦免是神直接赦免人的罪；…假借的赦免是神借着人的手来宣告说，谁的罪得赦免了（初信造就下册，一二八至一三一页）。

我成了基督徒以后，常常跌倒。我知道我不该如此，我却如此。我已往的罪得了赦免，我却又犯罪，…我得救，成了基督徒以后，若再犯罪，我就失去与神的交通。我仍是祂的儿子，但我不喜欢见祂的面。…身为基督徒，我不会失去我的生命，但我会失去与神的交通。…所以在约壹一章九节约翰说，“我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪。”…〔主的话〕说，我们若认自己的罪，我们必得赦免〔约壹一9〕。…这里的赦免是恢复我们的交通（倪柝声文集第二辑第二十六册，一八九至一九〇页）。

参读：倪柝声文集第二辑第二十六册，第一百九十三篇。

sins, and we are left with no trace of sin before God. This is called eternal forgiveness.

God often tells man directly, “I forgive you.” But often He declares His forgiveness through the church: “God has forgiven your sins.” Therefore, the Bible shows us another kind of forgiveness which we call instrumental forgiveness. John 20:22-23 says, “And when He had said this, He breathed into them and said to them, Receive the Holy Spirit. Whose sins you forgive, they are forgiven them; and whose sins you retain, they are retained.” In sending the Holy Spirit to His church, the Lord charged the church to be His representative on earth. The church has become His vessel. Forgiveness is now granted through the church. This is called instrumental forgiveness....After the church receives the Holy Spirit, it has the power to retain and forgive sins. The church can declare that the sins of certain ones are retained, while the sins of others are forgiven. The church has such authority because it is under the authority of the Holy Spirit....This is a kind of indirect forgiveness. In this forgiveness God forgives men through the church; the church acts as His channel.

If a person has truly believed, you may say to him, “You have accepted the Lord today. You can thank Him because He has forgiven you of your sins!”...This is an exercise of the authority that the church has received from the Lord....Such a statement must be made under the authority of the Holy Spirit....This is the second kind of forgiveness described in the Bible. In this forgiveness, God does not forgive directly; He does it through the church. Eternal forgiveness is God’s direct forgiveness of men. Instrumental forgiveness is God’s proclamation of forgiveness through man. (CWWN, vol. 50, “Messages for Building Up New Believers (3),” pp. 667-669)

After we have become a Christian, we often fall. We know that we should not and yet we do. The sins of the past have been forgiven and yet we sin again....If we sin after we have been saved, we lose our communion with God. We are still His sons, but we cannot look into His face....As a Christian we cannot lose our life, but we can lose fellowship with God....The Word says that if we confess our sins, we will be forgiven [1 John 1:9]....This forgiveness restores our fellowship. (CWWN, vol. 46, pp. 1278-1279)

Further Reading: CWWN, vol. 46, ch. 194

第四周 ■ 周六

晨兴喂养

太七 1～2“不要审判，免得你们受审判；因为你们用什么审判审判人，也必受什么审判；你们用什么量器量给人，也必用什么量器量给你们。”

在圣经里，还有一种的赦免，我们给它起一个名字，叫作政治的赦免。这一种赦免见于以下的圣经节：马太九章二节、五节、六节，雅各书五章十五节，马太六章十四节、十五节，十八章二十一至三十五节。这些地方，我们都称它作神政治的赦免。

你犯罪，你得罪神，每一次一认罪，神都赦免，但是你不能拦阻神来给你一个新的管教。神赦免你，你能够恢复和神的交通，但是神要把一个新的办法放在你身上。所以人在神面前，要学习知道：神管教的手，是不容易动的，也是不容易挪开的。…如果神不是有十分的把握说，祂的儿女行了，神政治的手是不容易挪开的。

政治的赦免，和永远的赦免，和假借的赦免，和交通的赦免，完全不同；政治的赦免是说，神怎样料理我们，神怎样管理我们，神怎样对付我们（初信造就下册，一三四、一三六至一三七页）。

信息选读

要明白政治赦免的意义，还得把旧约大卫〔和乌利亚妻子〕的例子拿来看。…大卫犯了两个罪，他犯了奸淫，杀了人。…大卫犯了这两个罪之后，…他觉得说，我所作的是何等的不好，是何等的污秽，是何等的得罪神！他是诚心地在神面前认罪。…大卫在诗篇五十一篇的认罪之后，就恢复了与神的交通。

神已经除掉了大卫的罪，可是神要叫乌利亚的妻子怀孕所生的儿子死掉，…神要叫刀剑永不离开大卫的家

‹‹ WEEK 4 — DAY 6 ››

Morning Nourishment

Matt. 7:1-2 Do not judge, that you be not judged. For with what judgment you judge, you shall be judged;...with what measure you measure, it shall be measured to you.

There is another kind of forgiveness in the Bible which we call governmental forgiveness....God's government is His way of doing things; it is His administration.

When we sin against God, God will forgive us when we confess our sins to Him. However, we cannot stop Him from using other methods to discipline us. God will forgive us, and our fellowship with Him can be restored, but He may change His way with us. A man must realize that God's governmental hand is not easily removed....God will remove His governmental hand only when He has full assurance that His children are doing the right things.

...Governmental forgiveness is absolutely different from eternal forgiveness, instrumental forgiveness, and forgiveness in fellowship. Governmental forgiveness is related to the way God manages, rules over, and deals with us. (CWWN, vol. 50, pp. 672-674)

Today's Reading

To understand the significance of governmental forgiveness,...consider the example of David...with Uriah's wife. David committed two sins: adultery and murder....David confessed his sins after his mistakes. He felt the shame, the defilement, and the offense that he had committed against God....His fellowship with God was restored after his confession in Psalm 51.

God had already put away David's sins, but He would cause the son born to Uriah's wife to die and the sword not to depart from his house [2 Sam. 12:10-

〔撒下十二10～14〕。…换一句话说，罪可以得着赦免，但管教并不马上离开。

我们的神是政治的神。一个人得罪了神，神不会立刻就动政治的手；许多时候，神不动，神让你去。但是神如果动了政治的手，…你在那里，只有学习服在神大能的手下。我们越服在祂大能的手下，越不抵挡，神政治的手越容易挪开。越是在那里不服，越是性急，在里面有话，在里面不平，…神政治的手越难挪开。…从摩西在米利巴击打磐石那一件事以后（民二十10～12），摩西和亚伦两个人都落在神政治的手下（初信造就下册，一四一至一四四页）。

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。为这缘故，他虽然与神亲密，被视为神的同伴（出三三11），却失去了进入美地的权利。

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（圣经恢复本，民二十12注1）。

要学习宽大，要常常学习作一个赦免别人的人。你老在那里抱怨别人的行为，老在那里说别人对你不好，请你记得，这一件事要叫你落在神的政治里！…你如果对人紧，神对你也紧。

你要学习温柔地、慈心地、宽大地对待弟兄。许多事情，让人去作，少说闲话，少去批评。人碰着困难的时候，是我们该帮助的时候，不是我们该批评的时候。

有许多弟兄，今天跌倒得不象样，没有别的，就是因为他们从前批评别人太厉害。他们今天许多的软弱，都是他们从前批评人的软弱。…所以对人要宽大，免得神政治的手落到我们身上来！愿意我们学习爱人，宽大地待人（初信造就下册，一五〇至一五二页）。

参读：初信造就，第四十篇。

14]....In other words, sins may be forgiven but the discipline does not go away immediately.

Our God is a God of government. He will not move His governmental hand immediately away from those who have sinned against Him. Often, God does not do anything; He lets us go. But as soon as He stretches forth His governmental hand,...the only thing we can do is to learn to humble ourselves under His mighty hand. The more we humble ourselves under His mighty hand and give up all resistance, the easier it is for God to lift His governmental hand. The more we refuse to humble ourselves, and the more angry, vocal, or indignant we become, the more difficult it is for God to lift His governmental hand. After Moses smote the rock in Meribah (Num. 20:10-12), both he and Aaron fell under God's governmental hand. (CWWN, vol. 50, "Messages for Building Up New Believers (3)," pp. 677-680)

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

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. (Num. 20:12, footnote 1)

Learn to be generous to others and learn always to forgive. If you keep complaining about the conduct of others and continue to count the ill treatment you receive from them, please bear in mind that this will bring you into God's governmental hand....If you are severe toward others, God will also be severe toward you.

You must learn to be kind, loving, and generous to your brothers. Give others liberty in many things. Stop all idle talk and criticism. When others are in trouble, it is the time for us to help them, not the time for us to criticize them.

There are many brothers who have fallen miserably today for one reason only—they have criticized others too severely in the past. Many of their weaknesses today are the very weaknesses they criticized in the past....We must be generous toward others if we want to avoid God's governmental hand! May we learn to love and forbear one another. (CWWN, vol. 50, pp. 684-686)

Further Reading: CWWN, vol. 50, ch. 40

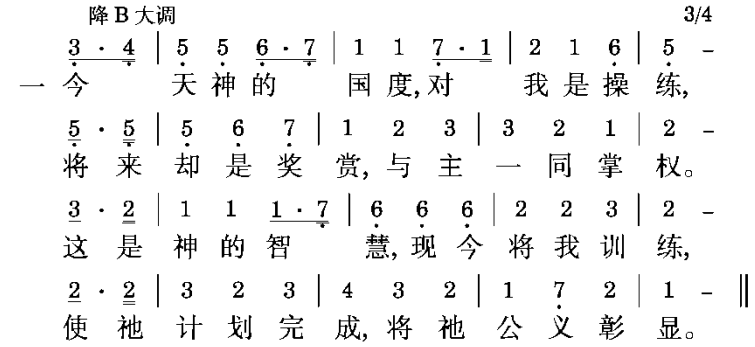
第四周诗歌

751

国　度 — 作操练与奖赏

11 12 12 12（英947）

降 B 大调　　3/4



二 我们为神所生,好为祂作王,
但是还需训练,才能像王一样,
好在祂的国中,胜任作王掌权,
使祂神圣王权,借我得着彰显。

三 今天我需学习服神的权柄,
甘愿受祂管治,严格对付言行。
如此祂的权柄,我就得以分享,
将来管理列国,与祂儿子同王。

四 严格对待自己,持守着公义,
对人宽大有恩,对神灵中欢喜;
一直都要活在国度实际里面,
为着国度实现,能得进入掌权。

五 如此,基督带着国度降临时,
要将祂的王权赐我作为赏赐;
如此,主要借我使祂公义彰显,
并将祂的智慧给众天使看见。

六 为着这个,使徒曾努力向前,
愿出任何代价,不甘落在后面;
也为这个,他劝我们忠诚向上,
好在将来得着国度作为奖赏。

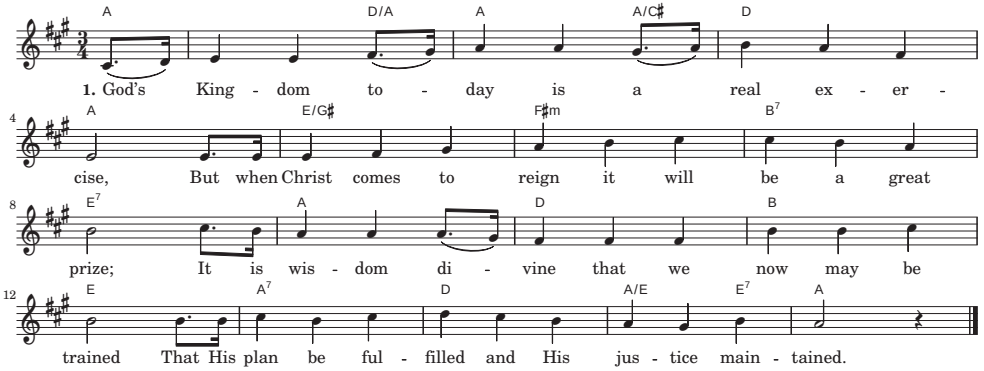
七 求主赐我恩典,为国度活着,
今天受你训练,将来你肯赏我;
求使国度实际,今天作我操练,
将来我的奖赏,乃是国度实现。

WEEK 4 — HYMN

God's Kingdom today is a real exercise

The Kingdom — As an Exercise and a Reward

947



2. God's children, we're born to be kings with His Son,
And we need to be trained that we may overcome
And to know how to rule in His kingdom as kings,
That His kingship thru us be expressed o'er all things.

3. Today we must learn to submit to His throne,
How to have a strict life and His government own;
His authority then we'll be able to share,
O'er the nations to rule with God's Son as the heir.

4. With a life strict to self we must righteousness hold,
Kind to others in peace, and with God joyful, bold;
In the Kingdom's reality e'er to remain,
For its manifestation prepared thus to reign.

5. Then Christ when He comes with the kingdom from God
Will to us grant His kingship to share as reward;
Thus the Lord will His righteousness thru us maintain
And His wisdom to heavenly powers make plain.

6. For this the Apostle pressed on at all cost,
For the Kingdom assured that he would not be lost;
'Tis for this he charged others, Be true to the Lord.
That the Kingdom might be unto them a reward.

7. O Lord, give us grace for Thy Kingdom to live,
To be trained that Thou may the reward to us give;
Make the Kingdom's reality our exercise,
That its manifestation may be our great prize.

第四周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: