

与神和好（壹）

Reconciliation (I)

我们再看第十题，与神和好。“与神和好”，在希腊原文的意思，是“向神彻底的改变”。我们原来是和神出了事的，所以我们需要向神有一个彻底的改变。我们向神彻底的改变，就是我们与神和好。

Let us now look at the matter of being reconciled to God. According to the original Greek language, to be reconciled to God means that we have a complete change before God. *Since we had problems with God, we need to have a thorough change before God. This complete change before God is our reconciliation to God.*

请我们注意，圣经没有说神与我们和好，只说我们与神和好。因为神从来没有和我们出过事，所以祂不需要与我们和好；乃是祂和我们出了事，所以我们需要与祂和好。因此祂要救我们，就在祂的救恩里，特别为我们作事，好使我们与祂和好。

The Bible does not tell us that God is reconciled to us but that we are reconciled to Him. Since God never had problems with us, He does not need to be reconciled to us. We were the ones who had problems with Him and who need to be reconciled to Him. *In order for us to be reconciled to Him, He did something particular for us in His salvation.*

壹 与神和好的需要

I. The Necessity of Being Reconciled to God

（一）“你们从前与神隔绝，因着恶行，心里与祂为敌。”歌罗西一章二十一节，罗马五章十节。

1. “You, though once alienated and enemies in your mind because of your evil works, He now has reconciled” (Col. 1:21-22; see also Rom. 5:10).

人因着堕落，不只与神远离，并且与神隔绝，因着恶行，从心里与神为仇为敌。所以人不只需要悔改，归向神，不只需要蒙神赦罪，并且需要与神和好。

Because of the fall, man is not only far from God but also alienated from Him. He is even an enemy to God in his mind because of his wicked works. Therefore, man not only needs to repent, turn to God, and be forgiven by God, but he also needs to be reconciled to Him.

（二）“与神为仇，因为不服神的律法，也是不能服，而且…不能得神的喜欢。”罗马八章七至八节。

2. “Enmity against God; for it is not subject to the law of God, for neither can it be. And...cannot please God” (Rom. 8:7-8).

人既与神为仇为敌，就不服神的律法，并且就是要服神的律法，也是不能服；因为人因着背叛神，就有了背叛的天性，使人不能服神的律法；因此也就不能得神的喜欢。所以人不只是有罪，需要赦免，并且是不服神，也不能服神，不能与神和乐相安，所以也需要与神和好。

Since man is at enmity against God, he is not subject to the law of God; he cannot be subject to the law even if he so desires. When man rebelled against God, he inherited a rebellious nature that keeps him from being subject to the law of God. Man cannot please God. Man is sinful and needs forgiveness. He also cannot be subject to God in order to abide peacefully with God. Consequently, he needs to be reconciled to God.

（三）“不以认识神为美。”罗马一章二十八节原文。

3. “They did not approve of holding God in their full knowledge” (Rom. 1:28).

人与神隔绝到一个地步，甚至不以认识神为美。这话在原文也有“不赞成认识神”的意思。所以人不是不能认识神，乃是不赞成认识神，不以认识神为美。人是故意不认识神，故意将神摆在一边，故意不要神，所以人需要与神和好。

Man is alienated from God to such an extent that he does not approve of holding God in his knowledge. It is not that man cannot know God; rather, he does not approve of knowing Him. Since man deliberately refuses knowledge of God, sets Him aside, and rejects Him, man needs to be reconciled to Him.

（四）“眼中不怕神。”罗马三章十八节。

4. “There is no fear of God before their eyes” (Rom. 3:18).

人的心里既与神为仇，不肯服神，也不以认识神为美，人的眼中就不怕神。

Since man is at enmity against God in his heart and is unwilling to subject himself to God or approve of knowing God, **there is no fear of God before his eyes.**

（五）“怨恨神。”罗马一章三十节。

5. “Hateful to God” (Rom. 1:30).

人不但不怕神，反倒怨恨神。

Man not only has no fear of God, but **he is even hateful toward Him.**

（六）“亵渎神。”提前一章十三节。

6. “A blasphemer” (1 Tim. 1:13).

人不只怨恨神，并且进一步的亵渎神。怨恨是里面的心意，亵渎是外面的言行。人在里面的心思意念是怨恨神的，人在外面的言语行为是亵渎神的。人先是心里与神为仇，不以神为美，不赞成神，厌恶神，而后眼中不怕神，再后在心里怨恨神，以至在外面亵渎神。所以人真是需要与神和好。

Man not only hates God, but he goes a further step to **blaspheme God**. Hate is an inward feeling, whereas blasphemy involves outward words and actions. Man hates God in his thoughts inwardly and blasphemes God in his words and actions outwardly. He is at enmity with God in his heart, does not approve of Him or agree with Him, and even detests God. He has no fear of God before his eyes, then he hates God in his heart, and ultimately, he blasphemes God. Man truly needs to be reconciled to God.

（七）“愚顽人心里说，没有神。”诗篇十四篇一节。

7. “The fool has said in his heart, / There is no God” (Psa. 14:1).

人和神出事，到了一个极端的地步，甚至说没有神！这对于神，是何等的弃绝！是何等的亵渎！

Man has problems with God to such an extent that **he says that there is no God**. How much he has forsaken God! How blasphemous!

（八）“恶人…一切所想的，都以为没有神。”诗篇十篇四节。

8. “The wicked man...his thoughts are this: There is no God!” (Psa. 10:4).

人既说没有神，人一切所想所谋，就都以为没有神，以致横行无忌，为所欲为，作出种种顶撞神、轻蔑神、否认神的事。

Since man says that there is no God, he thinks and schemes as if there is no God, and **he is audacious in his desires, committing all manner of acts to oppose, despise, and deny God.**

（九）“没有寻找神的。”罗马三章十一节原文。

9. “There is none who seeks out God” (Rom. 3:11).

人既以为没有神，也就不寻找神，一直作一个无神的人，度着无神的人生，过着无神的生活。

Since man thinks there is no God, **he does not seek God**; he remains a godless person, spending his life in a godless existence with a godless living.

（十）“悖逆之子”——“可怒之子。”以弗所二章二至三节。

10. “Sons of disobedience...Children of wrath” (Eph. 2:2-3).

人因着前面所说的种种光景，在神面前就成为悖逆之子，背叛神，反抗神，所以在神眼中也就成了可怒之子。人和神的关系竟然到了这步田地！所以人真是需要与神和好！真是需要向神彻底的改变！

Because of the above conditions, **man is a son of disobedience before God, rebelling against God and resisting God**. He is a child of wrath in God's eyes. The relationship between God and man has fallen to such a state. How man needs to be reconciled to God! How he needs a thorough change before God!

贰 与神和好的成就

II. The Accomplishment of Being Reconciled to God

(一) “神藉着基督的肉身受死，叫你们与自己和好。”歌罗西一章二十二节。

1. “He now has reconciled in the body of His flesh through death” (Col. 1:22).

虽然是我们人和神出了事，需要与神和好，但我们人却没有想到与神和好，更没有找出一个办法，使自己与神和好。虽然神没有和我们人出过事，也不需要和我们人和好，但祂却想要我们人与祂和好，并且也为我们人作成一個挽回的方法，使我们与祂自己和好。这是因为祂爱我们，祂喜欢我们。

Although man has problems with God and needs to be reconciled to Him, man has given no thought to this matter, nor could he devise a way to be reconciled. But God, who has never had a problem with man and does not need to be reconciled to man, wants man to be reconciled to Him. **He made a way of restoration so that we might be reconciled to Him because He loves us.**

神要我们与祂和好，为我们作成的一个挽回方法，乃是主的救赎。祂是藉着主的肉身受死，叫我们与祂自己和好。我们罪得赦免是根据主的救赎，我们与神和好也是根据主的救赎。没有主的救赎，我们就没法与神和好。若不是主把我们的罪赎净，神也不能使我们与祂和好；就是我们转回，祂也不能悦纳我们。但主的救赎已经解决了我们和神之间的一切问题，消除了我们和神之间的一切间隔，使我们能转回与神和好，也使神能收纳喜悦我们。

In order for us to be reconciled to Him, God accomplished a way of restoration **through the Lord's redemption**. God reconciled us to Himself **through the Lord's death in the flesh**. Just as the forgiveness of our sins is based upon the Lord's redemption, so also is our reconciliation to God. Without the Lord's redemption there would be no way for us to be reconciled to God. If the Lord did not accomplish propitiation for our sins, God could not reconcile us to Himself; even if we were to turn to Him, He could not accept us. However, **the Lord's redemption solved every problem and removed every barrier between us and God so that we might return and be reconciled to Him and He might receive us gladly.**

(二) “既然藉着祂在十字架上所流的血，成就了和平，便藉着祂叫万有…都与自己和好了。”歌罗西一章二十节

2. “Through Him to reconcile all things to Himself, having made peace through the blood of His cross” (Col. 1:20).

神既然藉着主在十字架上流血，赎净了我们的罪，解决了我们和祂之间的一切问题，就为我们成就了和平，藉着主叫我们与祂自己和好。

Through the Lord's shedding of His blood on the cross, God made propitiation for our sins, solved all the problems between us and Him, made peace, and reconciled us to Himself.

神藉着主耶稣和祂的救赎，不是只叫我们人与祂和好，乃是叫我们人和万有都与祂自己和好了。这好比一个太太和丈夫离了婚，有一天她和丈夫和好了，她的孩子和父亲也和好了。人是万物的代表，万物是挂在人身上。神藉着主耶稣的十字架，叫和祂出了事的人类和万物，都与祂自己和好了。

Through the Lord Jesus and His redemption, God reconciled not only man but all things to Himself. This can be compared to a divorced wife who is also reconciled to her children when she is reconciled to her husband, their father. Man represents the whole creation, and all creation hangs on him. **God reconciled man and creation, both of which were at odds with Him, to Himself through the cross of the Lord Jesus.**

参读：圣经要道，第十题：与神和好

Reference: Crucial Truths in the Holy Scriptures, Vol. 1, Ch. 10 Reconciliation