

## 第五周

使我们在圣别上无可指摘的原因，  
并使我们的灵、魂、体  
完全圣别的原因

诗歌：540

读经：帖前三 13，五 23 ~ 24

### 【周一】

壹 我们要为着召会生活过圣别的生活，就需要主使我们的心得以坚固，在圣别上无可指摘（在圣别上无可挑剔）——帖前三 13：

一 心是人里面诸部分的总汇，是人的总代表，是他的行动机关：

1 我们的心是由我们魂的各部分——心思、情感、意志（太九 4，来四 12，约十四 1，十六 22，徒十一 23）——加上我们灵的一部分——良心（来十 22，约壹三 20）——所组成。

2 我们的心及其在神前的光景，与我们的灵、魂、体在神前的光景，其间的关係是生机的、内在的、密不可分的：

a 当我们的心活跃时，运用灵才有用；人的心若是无所谓，灵就被关在里面，无法施展其能力——太五

## Week Five

### The Cause of Our Blamelessness in Holiness and the Cause of Our Complete Sanctification in Our Spirit, Soul, and Body

Hymns: 744

Scripture Reading: 1 Thes. 3:13; 5:23-24

#### § Day 1

I. In order to live a holy life for the church life, we need the Lord to establish our heart blameless in holiness (with no fault found in our holiness)—1 Thes. 3:13:

A. The heart is the conglomerate of man's inward parts, man's chief representative, his acting agent:

1. Our heart is a composition of all the parts of our soul—the mind, the emotion, and the will (Matt. 9:4; Heb. 4:12; John 14:1; 16:22; Acts 11:23)—plus one part of our spirit—the conscience (Heb. 10:22; 1 John 3:20).

2. Our heart and its condition before God are organically, intrinsically, and inseparably related to the condition of our spirit, soul, and body before God:

a. The exercise of the spirit works only when our heart is active; if man's heart is indifferent, the spirit is imprisoned within and is unable to

3, 8, 诗七八 8, 弗三 16 ~ 17。

b 魂是人位的本身，而心是采取行动的人位；心是我们全人行动的机关，行动的执行者。

c 我们物质身体的活动和行动依赖我们物质的心；照样，我们的日常生活，我们如何行事为人，乃在于我们有何种心理的心。

二 心是生命的进出口，是生命的“开关”；心不对了，灵里的生命就受了阻碍，生命的律也就不得自由运行，不能通行无阻，而达不到我们全人的各部分；生命虽然有大能，但这大能却受我们小小之心的控制——箴四 23, 太十二 33 ~ 37, 参结三六 26 ~ 27。

## 【周二】

三 神是不改变的一位，但按着我们天然的出生，我们的心在与人、与主之间的关系上是善变的——参提后四 10, 太十三 3 ~ 9, 18 ~ 23。

四 按照人天然、属人的生命，没有一个人有坚定的心；因为我们的心太容易改变了，所以它一点也不可靠——耶十七 9 ~ 10, 十三 23。

五 我们的心有可指摘，因为我们的心刻变时翻；不改变的心就是无可指摘的心——诗五七 7, 一〇八 1, 一一二 7。

六 在神的救恩里，心的更新是一次而永远的；但在我们的经历里，我们的心不断在更新，因为它是善变的——结三六 26, 林后四 16。

七 我们的心是善变的，所以需要被圣别的灵不断地更新，好使我们的心在圣别的光景里，就是在一种分别归神、被神占有、被神据有、并被神浸透的光景

show forth its capability—Matt. 5:3, 8; Psa. 78:8; Eph. 3:16-17.

b. The soul is the person himself, but the heart is the person in action; the heart is the acting agent, the acting commissioner, of our entire being.

c. The activities and movements of our physical body depend on our physical heart; in like manner, our daily living, the way we act and behave, depends on what kind of psychological heart we have.

B. The heart is the entrance and exit of life, the "switch" of life; if the heart is not right, life in the spirit is hindered, and the law of life cannot work freely and without obstruction to reach every part of our being; though life has great power, this great power is controlled by our small heart—Prov. 4:23; Matt. 12:33-37; cf. Ezek. 36:26-27.

## § Day 2

C. God is the unchanging One, but according to our natural birth our heart is changeable, both in our relationship with others and with the Lord—cf. 2 Tim. 4:10; Matt. 13:3-9, 18-23.

D. There is no one who, according to his natural, human life, is steadfast in his heart; because our heart changes so easily, it is not at all trustworthy—Jer. 17:9-10; 13:23.

E. Our heart is blamable because it is changeable; an unchanging heart is a blameless heart—Psa. 57:7; 108:1; 112:7.

F. In God's salvation the renewing of the heart is once for all; however, in our experience our heart is renewed continually because it is changeable—Ezek. 36:26; 2 Cor. 4:16.

G. Because our heart is changeable, it needs to be renewed continually by the sanctifying Spirit so that our heart can be established, built up, in the state of being holy, the state of being separated unto God, occupied by

里，得坚固、得建立——多三5，罗六19，22。

## 【周三】

八 我们要成为“那些被圣别的”，过为着召会生活的圣别生活，就必须对付我们的心，而与“那圣别人的”内里的运行合作——来二11，诗一三九23～24：

1 神要我们的心软——结三六26，太十三4，19，林后五14，参出三二9，耶四八11。

2 神要我们的心清——太五8，诗七三1，25，耶三二39，诗八六11下，提后二22，提前一5。

3 神要我们的心爱——诗四二1～2，歌一1～4，林后三16，帖后三5，补充本诗歌三三三首、三三五首，弗六24，约十五9～10，二一15～17，太二六6～13，约壹二5。

4 神要我们的心安——徒二四16，约壹三19～21，来十22，约壹一7，9，提前一5，腓四6～7，西三13～15。

九 当我们被圣别的灵不断更新，使我们的心得坚固，在圣别上无可指摘时，我们就渐渐成为新耶路撒冷，有神圣生命的新样，也渐渐成为圣城，有神圣性情的圣别——启二一2，约壹五11～12，彼后一4。

## 【周四】

贰 神不仅在祂法理的救赎里借着基督救赎的血使我们分别归祂，而在地位上成为圣别，也在祂生机的拯救里借着祂自己圣别的性情用祂自己浸透我们，而在性情上圣化我们——来十三12，十29，罗六19，22，弗五26，帖前五23～24：

God, possessed by God, and saturated with God—Titus 3:5; Rom. 6:19, 22.

## § Day 3

H. In order to be "those who are being sanctified" in living a holy life for the church life, we must cooperate with the inner operating of the One "who sanctifies" by dealing with our heart—Heb. 2:11; Psa. 139:23-24:

1. God wants our heart to be soft—Ezek. 36:26; Matt. 13:4, 19; 2 Cor. 5:14; cf. Exo. 32:9; Jer. 48:11.
2. God wants our heart to be pure—Matt. 5:8; Psa. 73:1, 25; Jer. 32:39; Psa. 86:11b; 2 Tim. 2:22; 1 Tim. 1:5.
3. God wants our heart to be loving—Psa. 42:1-2; S. S. 1:1-4; 2 Cor. 3:16; 2 Thes. 3:5; Hymns, #546, #547; Eph. 6:24; John 15:9-10; 21:15-17; Matt. 26:6-13; 1 John 2:5.
4. God wants our heart to be at peace—Acts 24:16; 1 John 3:19-21; Heb. 10:22; 1 John 1:7, 9; 1 Tim. 1:5; Phil. 4:6-7; Col. 3:13-15.

I. As our heart is being established blameless in holiness by the continual renewing of the sanctifying Spirit, we are becoming the New Jerusalem with the newness of the divine life and the holy city with the holiness of the divine nature—Rev. 21:2; 1 John 5:11-12; 2 Pet. 1:4.

## § Day 4

II. **God not only has made us holy in position by the redeeming blood of Christ to separate us unto Himself in His judicial redemption but also is sanctifying us in disposition by His own holy nature to saturate us with Himself in His organic salvation—Heb. 13:12; 10:29; Rom. 6:19, 22; Eph. 5:26; 1 Thes. 5:23-24:**

一 神在性情上圣化我们的灵、魂、体，乃是神圣的“子化”我们，使我们成为神的众子，叫我们在生命和性情上，但不在神格上，成为与祂一样，好使我们能作神的彰显——弗一4～5，来二10～11。

二 神这样圣别我们，就在我们灵、魂、体的素质里变化我们，使我们在性质上全然像祂；如此，祂就保守我们的灵、魂、体全然完全——帖前五23：

1 在量的一面，神要全然圣别我们；在质的一面，神要保守我们得以完全，就是要保守我们的灵、魂、体得以完美。

2 虽然神保守我们，但我们必须负起责任，采取主动，与神的运行合作，借着使我们的灵、魂、体被圣灵浸透而蒙保守——12～24节。

三 我们要与神合作，在圣别中保守我们的灵，就必须借着运用我们的灵，以保守我们的灵是活的：

1 我们要保守我们的灵，就必须运用我们的灵与神交通，以保守我们的灵是活的；我们若不这样运用我们的灵，就会把我们的灵留在死沉的光景里：

a 喜乐、祷告、谢恩就是运用我们的灵；要保守我们的灵，首先必须运用我们的灵，保守我们的灵是活的，并将我们的灵从死亡中拉出来——16～18节。

b 我们需要与那圣化人的神合作，使我们从灵里死沉的光景分别出来——参民六6～8，林后五4。

c 我们必须在我们的灵里，用我们的灵敬拜神、事奉神、并与神交通；我们向神所是的一切、所有的一切、和所作的一切，都必须在我们的灵里——约四24，罗一9，腓二1。

2 我们要保守我们的灵，就需要保守这灵脱离一切的玷污和污染——林后七1。

A. God's dispositional sanctification of our spirit, soul, and body is to "sonize" us divinely, making us sons of God that we may become the same as God in His life and in His nature but not in His Godhead so that we can be God's expression—Eph. 1:4-5; Heb. 2:10-11.

B. By sanctifying us, God transforms us in the essence of our spirit, soul, and body, making us wholly like Him in nature; in this way He preserves our spirit, soul, and body wholly complete—1 Thes. 5:23:

1. Quantitatively, God sanctifies us wholly; qualitatively, God preserves us complete—that is, He keeps our spirit, soul, and body perfect.

2. Although God preserves us, we need to take the responsibility, the initiative, to cooperate with His operation to be preserved by keeping our spirit, soul, and body in the saturating of the Holy Spirit—vv. 12-24.

C. In order to cooperate with God to preserve our spirit in sanctification, we must keep our spirit in a living condition by exercising our spirit:

1. In order to preserve our spirit, we must keep our spirit living by exercising it to have fellowship with God; if we fail to exercise our spirit in this way, we will leave it in a deadened situation:

a. To rejoice, pray, and give thanks are to exercise our spirit; to preserve our spirit is first of all to exercise our spirit to keep our spirit living and to pull it out of death—vv. 16-18.

b. We need to cooperate with the sanctifying God to be separated from a spirit-deadening situation—cf. Num. 6:6-8; 2 Cor. 5:4.

c. We must worship God, serve God, and fellowship with God in and with our spirit; whatever we are, whatever we have, and whatever we do must be in our spirit—John 4:24; Rom. 1:9; Phil. 2:1.

2. In order to preserve our spirit, we need to keep it from all defilement and contamination—2 Cor. 7:1.

3 我们要保守我们的灵，就必须操练自己，对神对人都存无亏的良心——徒二四 16，罗九 1，参八 16。

4 我们要保守我们的灵，就必须留意我们的灵，将心思置于灵，顾到我们灵里的安息——玛二 15 ~ 16，罗八 6，林后二 13。

## 【周五】

四 我们要与神合作，在圣别中保守我们的魂，就必须清理我们心理之心的三条主要“动脉”，就是我们魂的各部分——我们的心思、情感和意志——腓二 2, 5, 一 8, 二 13:

1 我们的魂要被圣别，我们的心思就必须被更新，成为基督的心思，（罗十二 2，）我们的情感必须被基督的爱摸着并浸透，（弗三 17, 19，）我们的意志必须被复活的基督征服并注入，（腓二 13，参歌四 4 上，七 4 上，）并且我们必须用全人来爱主。（可十二 30。）

2 除去心理之心三条主要动脉的阻塞之路，就是向主彻底认罪；我们需要停留在主面前一段时间，求主把我们完全带进光中；根据祂所暴露的，我们需要承认我们的缺点、失误、失败、错误、恶行和诸罪——约壹一 5 ~ 9：

a 我们要清除我们心思动脉的阻塞，就需要承认在我们思想里和我们的思想方式上一切有罪的事物。

b 我们要清除我们情感动脉的阻塞，就需要承认我们表达喜乐和忧伤的方式是天然的、甚至是属肉的，并且我们许多时候恨我们所该爱的，爱我们所该恨的。

c 我们要清除我们意志动脉的阻塞，就需要承认我们意志里背叛的病菌。

3. In order to preserve our spirit, we must exercise ourselves to have a conscience without offense toward God and men—Acts 24:16; Rom. 9:1; cf. 8:16.

4. In order to preserve our spirit, we must take heed to our spirit, setting our mind on the spirit and caring for the rest in our spirit—Mal. 2:15-16; Rom. 8:6; 2 Cor. 2:13.

## § Day 5

D. In order to cooperate with God to preserve our soul in sanctification, we must clear the three main "arteries" of our psychological heart, the parts of our soul—our mind, emotion, and will—Phil. 2:2, 5; 1:8; 2:13:

1. In order for our soul to be sanctified, our mind must be renewed to be the mind of Christ (Rom. 12:2), our emotion must be touched and saturated with the love of Christ (Eph. 3:17, 19), our will must be subdued by and infused with the resurrected Christ (Phil. 2:13; cf. S. S. 4:4a; 7:4a), and we must love the Lord with our whole being (Mark 12:30).

2. The way to unclog the three main arteries of our psychological heart is to make a thorough confession to the Lord; we need to stay with the Lord for a period of time, asking Him to bring us fully into the light, and in the light of what He exposes, we need to confess our defects, failures, defeats, mistakes, wrongdoings, and sins—1 John 1:5-9:

a. In order to unclog the artery of our mind, we need to confess everything that is sinful in our thoughts and in our way of thinking.

b. In order to unclog the artery of our emotion, we need to confess the natural and even fleshy way that we have expressed our joy and sorrow and also that, in many cases, we hate what we should love, and we love what we should hate.

c. In order to unclog the artery of our will, we need to confess the germs of rebellion in our will.

d 我们若花够多的时间清除心理之心三条主要动脉的阻塞，就会感觉到我们全人活了，并且光景非常健康。

## 【周六】

五 我们要与神合作，在圣别中保守我们的身体，就必须把我们的身体献给祂，使我们能为着召会生活过圣别的生活，实行身体生活，以完成神纯全的旨意——罗十二 1～2，帖前四 4，五 18：

1 我们堕落的身体，就是肉体，乃是撒但、罪和死的“聚会所”，但借着基督的救赎，并在作为父、子、灵“聚会所”的我们重生之灵里，我们的身体是基督的肢体和圣灵的殿——罗六 6，12，14，七 11，24，林前六 15，19。

2 保守身体就是在我们的身体上荣耀神——20 节。

3 保守身体就是在我们的身体上显大基督——腓一 20。

4 我们要保守身体，就必须不照我们的魂（旧人）生活；这样我们罪的身体就失业，被解雇——罗六 6。

5 我们要保守身体，就必须不将我们的身体献给任何有罪的事物，倒要献上自己作义的奴仆，并献上我们的肢体作义的兵器——13，18～19，22 节，但五 23：

a “神的旨意就是要你们圣别，禁戒淫乱；要你们各人晓得，怎样用圣别和尊贵，持守自己的器皿”——帖前四 3～4。

b 不认识神，乃是人放纵私欲邪情的基本原因——5 节。

6 我们要保守身体，就必须痛击己身，叫身为奴，以成就我们神圣的目的，就是成为圣城——林前九 27，启二 1～2。

d. If we take the time necessary to unclog the three main arteries of our psychological heart, we will have the sense that our entire being has become living and is in a very healthy condition.

## § Day 6

E. In order to cooperate with God to preserve our body in sanctification, we must present our body to Him so that we may live a holy life for the church life, practicing the Body life in order to carry out God's perfect will—Rom. 12:1-2; 1 Thes. 4:4; 5:18:

1. Our fallen body, the flesh, is the "meeting hall" of Satan, sin, and death, but by Christ's redemption and in our regenerated spirit as the "meeting hall" of the Father, the Son, and the Spirit, our body is a member of Christ and the temple of the Holy Spirit—Rom. 6:6, 12, 14; 7:11, 24; 1 Cor. 6:15, 19.

2. To preserve our body is to glorify God in our body—v. 20.

3. To preserve our body is to magnify Christ in our body—Phil. 1:20.

4. To preserve our body, we must not live according to our soul, the old man; then the body of sin will lose its job and become unemployed—Rom. 6:6.

5. To preserve our body, we must not present our body to anything that is sinful but instead present ourselves as slaves to righteousness and our members as weapons of righteousness—vv. 13, 18-19, 22; Dan. 5:23:

a. "This is the will of God, your sanctification: that you abstain from fornication; that each one of you know how to possess his own vessel in sanctification and honor"—1 Thes. 4:3-4.

b. That they do not know God is the basic reason that people indulge in the passion of lust—v. 5.

6. To preserve our body, we must buffet it and lead it as a slave to fulfill our holy purpose to become the holy city—1 Cor. 9:27; Rev. 21:2.

## 晨兴喂养

帖前三 13 “好使你们的心，当我们主耶稣同祂众圣徒来临的时候，在我们的神与父面前，得以坚固，在圣别上无可指摘。”

箴四 23 “你要切切保守你心，因为生命的果效发之于心。”

新约圣经强调纯洁的心。主耶稣说，“清心的人有福了，因为他们必看见神。”（太五 8。）保罗嘱咐提摩太，要同那清心呼求主的人竭力追求。（提后二 22。）不仅如此，大卫在诗篇五十一篇十节祷告说，求主在他里面造清洁的心。（然而，在帖前三章十三节，）保罗为什么不说是“在纯洁或清洁上无可指摘”，却说“在圣别上无可指摘”？原因是帖撒罗尼迦前书是一卷论到为着召会生活之圣别生活的书信。这封书信第一个段落（由一、二、三章组成）的结论是：主要使我们的心得坚固，在圣别上无可指摘。（帖撒罗尼迦前书生命读经，二〇八页。）

## 信息选读

诗篇七十八篇八节说，“不至像他们的祖宗，是顽梗悖逆、居心不正之辈，他们的灵向着神不忠信。”…心一不正，灵就不忠信。这节经文指明，心与灵的关系何等密切。

魂是人位的本身，而心是采取行动的人位。这意思是说，每当你行动的时候，是你借着你的心行动。因此，可以说我们的心是我们行动的代表。…当一位弟兄对他的妻子说，“亲爱的，我爱你，”这意思是说，他的心爱他的妻子。…我们喜欢或讨厌什么，也是我们的心在喜欢或在讨厌。因此，我们的心是我们的代表，是我们里面之所是行动的代表、执行者或大使。

## Morning Nourishment

1 Thes. 3:13 So that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus with all His saints.

Prov. 4:23 Keep your heart with all vigilance, for from it are the issues of life.

The New Testament emphasizes the matter of a pure heart. The Lord Jesus said, “Blessed are the pure in heart, for they shall see God” (Matt. 5:8). Paul exhorted Timothy to be with those who call on the Lord out of a pure heart (2 Tim. 2:22). Furthermore, in Psalm 51:10 David prayed that the Lord would create in him a clean heart. Why, then, [in 1 Thessalonians 3:13] does Paul not say “blameless in purity” or “in cleanliness” but instead says “blameless in holiness”? The reason is that the book of 1 Thessalonians is on a holy life for the church life. The conclusion of the first section of this Epistle, composed of chapters 1, 2, and 3, is that the Lord will establish our heart blameless in holiness. (Life-study of 1 Thessalonians, pp. 173-174)

## Today's Reading

Psalm 78:8 says, “That they might not be like their fathers, / A stubborn and rebellious generation, / A generation that did not set their heart right, / And whose spirit was not faithful to God.”...The spirit is not faithful whenever the heart is not set right. This verse indicates how close the heart is to the spirit.

The soul is the person himself, but the heart is the person in action. This means that whenever you act, you act by your heart. Therefore, we may say that our heart is our representative in action...When a brother says to his wife, “Dear, I love you,” this means that his heart loves her...Whenever we enjoy something or dislike something, it is our heart that enjoys or dislikes. Thus, our heart is our representative, the acting commissioner or ambassador, of our inner being.

因为心是我们的代表，所以所罗门在箴言四章二十三节说，“你要切切保守你心，因为生命的果效发之于心。”保守我们的心实际上就是护卫我们的心。保守的原文意思是护卫。我们应当护卫我们的心，胜过护卫一切，因为生命的果效发之于心。…心与生命的源头、生命的泉源、以及生命的流出都有关联。我们首先有源头，其次有泉源，然后有流出。

要作一个活的信徒，关系到我们的灵和心。…我们许多人能作见证，我们虽然运用我们的灵，但这还不能每次都有效地叫我们活。运用灵没有果效的原因，乃是心没有活动。这意思是说，心出了问题。也许心思没有更新、圣别、变化，也许没有被主浸透并被祂占有，却充满属世的事物。我们可以运用我们的灵说，“赞美主！”但这样用灵也许不能叫我们活。当我们的心活跃时，运用灵才有用。

我们的心若是沉睡不醒，运用我们的灵呼求主名就没有果效。…这就是为何我们必须彻底对付我们的心。这对付必须包括我们的心思、情感和意志。我们的心思必须是基督的心思，我们的情感必须被基督的爱浸透，我们的意志必须与祂的意志是一。我们心的光景若是这样，我们的心就是活跃的，并且是尽功用的。当我们的心一活跃，我们呼求主就会非常有果效。

我们需要祷告：“主，怜悯我。我要我的心思得着更新，我要我的情感充满你的爱，我要我的意志真实的与你的意志是一。”如果我们有这样的心，那作我们行动机关的心就会得坚固，在圣别上无可指摘，就是在成为圣别的光景里无可指摘。（帖撒罗尼迦前书生命读经，二一五至二一七、二三二至二三三页。）

参读：帖撒罗尼迦前书生命读经，第十八至二十四篇；为着建造基督的身体讲说基督，第三章。

Because the heart is our representative, Solomon says in Proverbs 4:23, “Keep your heart with all vigilance, / For from it are the issues of life.” To keep our heart is actually to guard it. The Hebrew word rendered “keep” means “guard.” We should guard our heart above all because from it are the issues of life...The heart is related to the sources of life, the springs of life, and the issues of life. First, we have the source, then the spring, and then the issue.

To be a living believer involves both our spirit and our heart...Many of us can testify that we have exercised our spirit, but still this did not always work to make us living. The reason the exercise of the spirit may not work is that the heart does not act. This means that there is something wrong in the heart. Perhaps the mind is not renewed, sanctified, transformed; it may not be saturated with the Lord and occupied by Him. Instead, it may be filled with worldly things. We may exercise our spirit and say, “Praise the Lord!” However, this exercise may not work to make us living. The exercise of the spirit works only when our heart is active.

If our heart is dormant or asleep, exercising our spirit to call on the name of the Lord will not be effective...This is the reason we need to deal thoroughly with our heart. This dealing must include our mind, emotion, and will. Our mind must be the mind of Christ, our emotion must be saturated with the love of Christ, and our will must be one with His will. If this is the condition of our heart, our heart will be active and functioning. Then if we call on the Lord when our heart is active, this calling will be very effective.

We need to pray, “Lord, have mercy on me. I want to have my mind renewed. I want to have my emotion filled with Your love. I want to have a will that is truly one with Your will.” If we have such a heart, then the heart as our acting agent will be established blameless in holiness, blameless in the state of being made holy. (Life-study of 1 Thessalonians, pp. 181-182, 194-195)

Further Reading: Life-study of 1 Thessalonians, msgs. 18—24; CWWL, 1988, vol. 1, “Speaking Christ for the Building Up of the Body of Christ,” ch. 3

## 晨兴喂养

结三六 26～27 “我也要赐给你们新心，将新灵放在你们里面；又从你们的肉体中除掉石心，赐给你们内心。我必将我的灵放在你们里面，使你们遵行我的律例，谨守遵行我的典章。”

诗五七 7 “神啊，我心坚定，我心坚定。我要唱诗，我要歌颂。”

大多数的基督徒没有坚固的心，他们的心刻变时翻，时常摇动。我们需要的是扎实坚固的心，不是容易改变的心。但按着我们天然的出生，我们的心是善变的。…譬如，一位弟兄早晨也许对妻子很好，但吃早餐的时候，也许有什么事叫他烦恼，就对妻子不好了。这是我们心善变的一个例证。

我们的心不仅在与人的关系上善变，甚至与主之间也是这样。神是不改变的一位，祂从来没有改变。我们是一班刻变时翻的人，我们的心极其善变。为这缘故，保罗关心帖撒罗尼迦初信者的心能否定下来，得着建造、坚固。（帖撒罗尼迦前书生命读经，二〇九至二一〇页。）

## 信息选读

帖前三章十三节一开始用了“好使”一辞；指明前面几节（特别是六至十二节）的结果。…保罗…所关心的，乃是帖撒罗尼迦人的信心和爱心。他盼望他们的信心得着补足，并且他们的爱心增多洋溢，好使主可以坚固他们的心。

## Morning Nourishment

Ezek. 36:26-27 I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes, and My ordinances you shall keep and do.

Psa. 57:7 My heart is steadfast, O God; my heart is steadfast. I will sing, indeed I will sing psalms.

Instead of having an established heart, most Christians have a changeable, movable heart. We need a heart that is solidly established, not a heart that is changeable. According to our natural birth, however, our heart is changeable... For example, in the morning a brother may be very kind to his wife. But during breakfast he may become bothered by something and treat her in an unkind way. This is an illustration of the changeableness of our heart.

Our heart is changeable not only in relation to other people but even in our relationship with the Lord. God is the unchanging One; He never changes. We are the ones who are changeable, and we are changeable in our heart. For this reason Paul was concerned that the hearts of the new believers at Thessalonica would be set, built up, and established. (Life-study of 1 Thessalonians, p. 175)

## Today's Reading

First Thessalonians 3:13 opens with the words so that. The Greek word here actually means “in order that”; that is, it indicates an issue, a result, of the foregoing verses, especially verses 6 through 12...Paul's concern is for the Thessalonians' faith and love. His desire is that their faith would be perfected and that their love would increase and abound in order that the Lord may establish their hearts.

我们人都是善变的；不会因着我们老了，就说我们的性情有了基本上的改变。譬如，玻璃是很容易破碎的；五十年之后，这块玻璃还是易碎的，年日并不会叫玻璃更坚固。人的生命也是这样。…因此，我劝你们，特别是那些不太年轻的人，不要相信你们的心。因为我们的内心太容易改变了，所以它一点也不可靠。

在我尽职的年日里，我遇见的人数以千计。…我一再看见人的心改变了。因为我们的心善变，所以我们基督徒的生活有一急切的需要，就是我们的心得着坚固。…虽然我们的心需要得坚固，但我们自己办不到，只有主才能坚固我们的心。因此，我们需要祂使我们的心扎实得坚固并建造。…你的心若在扎实的根基上得着固定、建造并坚固，你的心就会无可指摘。不改变的心就是无可指摘的心。

有时候我们批评别人刻变时翻，但我们自己也是善变的。…我们为了照顾初信者，也会警告他们不要信靠一些善变的人。但我们自己又怎样？我们难道不善变么？我必须承认我在天然的生命里是善变的。不仅如此，我所说的改变多半是消极的。许多年前，我在日记里记载了一些事情；譬如，我怎样在主面前彻底对付了某件事。但是许多年以后，我不敢看我写的那些话，因为在我作了这样的记录以后，我又有一些改变。

我们必须看见并承认，我们的心是善变的。因此，我们需要从主领受怜悯和恩典，使我们允许祂来坚固我们的心。祂正等待我们的允许，要在我们里面作工来坚固我们。当我们的心得了坚固，我们的心就无可指摘。  
(帖撒罗尼迦前书生命读经，二一〇至二一二页。)

参读：罗马书中所启示在基督的生命里得救，第一章；神新约的经纶，第二十七章。

As human beings, we all are changeable. Simply because we grow older does not mean that there is a basic change in our nature. For example, a piece of glass may be very fragile. After fifty years the glass will still be fragile. Age will not make it any stronger. The same is true in human life...I urge you, especially those who are not so young, not to have any confidence in your heart. Because our heart changes so easily, it is not at all trustworthy.

In my ministry I have met thousands of people...Time after time I have seen someone have a change of heart. Because our heart is changeable, a crucial need in our Christian life is the establishing of our heart. Although we need our heart to be established, we are not able to do this ourselves. Only the Lord can establish our heart. Therefore, we need Him to cause our heart to be solidly established and built up. If your heart is set, built up, and established upon a solid foundation, it will then become blameless. An unchanging heart is a blameless heart.

Sometimes we criticize others for being changeable when we ourselves are also changeable...In order to care for new believers, we may warn them not to trust certain people who are changeable. But how about ourselves? Are we not changeable? I must confess that in the natural life I am changeable. Further, most of the changes I am referring to are negative. Years ago I recorded certain things in my diary, for instance, a record of how I had dealt with a particular matter thoroughly before the Lord. But years later, I dare not read what I have written, for even after writing such a record, I experienced some change.

We need to realize and admit that our heart is changeable. Therefore, we need to receive the mercy and grace from the Lord that we may give Him the permission to establish our heart. He is waiting for our permission before He works within us to do the establishing. When our heart has been established, it will become blameless. (Life-study of 1 Thessalonians, pp. 175-177)

Further Reading: CWWL, 1990, vol. 2, "To Be Saved in the Life of Christ as Revealed in Romans," ch. 1; CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 27

太五8“清心的人有福了，因为他们必看见神。”

来十22“并且在心一面，我们已经被基督的血洒过，脱开了邪恶的良心，在身体一面，也已经用清水洗净了，就当存着真诚的心，以十分确信的信，前来进入至圣所。”

心与生命既有这样重要的关系，所以神为要叫祂的生命能从我们里面律出去，就不得不来对付我们的心。我们的心向着神总不外有四大问题，就是：不软，不清，不爱，不安。不软，是心志的问题；不清，不只是心思的问题，也是心情的问题；不爱，就只是心情的问题；而不安，乃是良心的问题。神来对付我们的心，就是来对付这四方面，叫我们的心能软，能清，能爱，能安。（李常受文集一九五三年第三册，一四七页。）

## 信息选读

第一，神是要我们的心软。心软就是心志向神是折服的，是柔顺的，没有强项，没有悖逆。神来对付我们的心，使我们的心能软，乃是除掉我们的石心，赐给我们肉心，（结三六26，）就是把我们刚硬的石心，软化成柔软的肉心。

神怎样使我们的心软？…神常是先用祂的爱来感动，若是爱感不动，就用祂的手借着环境来击打，直到我们的心软下来。我们的心一软下来，祂的生命就能在我们里面运行了。

Matt. 5:8 Blessed are the pure in heart, for they shall see God.

Heb. 10:22 Let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water.

Since the heart is so vitally related to life, God has no other alternative but to deal with our heart so that His life might be regulated out from us. Toward God, our heart has four great problems: hardness, impurity, unlovingness, and unpeacefulness. Hardness is a matter of the will, impurity is a matter not only of the mind but also of the emotion, unlovingness is a matter of the emotion, and unpeacefulness is a matter of the conscience. When God deals with our heart, He deals with these four aspects so that our heart may be soft, pure, loving, and at peace. (CWWL, 1953, vol. 3, "The Knowledge of Life," p. 110)

## Today's Reading

First, God wants our heart to be soft. To be soft means that the will of the heart toward God is submissive and yielding, not stiff-necked and rebellious. When God deals with our heart so that our heart is soft, He takes away the heart of stone out of our flesh and gives us a heart of flesh (Ezek. 36:26). This means that He softens our hard, stony heart so that it becomes a soft heart of flesh.

How does He soften our heart?...God often uses His love first to move us; if love cannot move us, He uses His hand through the environment to strike us until our heart is softened. Once our heart is softened, His life can work within us.

第二，神是要我们的心清。心清就是心思专一的思念神，也是心情向着神纯一不杂。…只爱神要神，除神以外，别无爱慕、倾向或想望。马太五章八节说，“清心的人…必看见神。”所以心若不清，就不得看见神。只要我们的心思有一点思念在神之外的事物，或是我们的心情有一点爱慕在神之外的东西，我们的心就不清了，我们灵里的生命也就因此受了阻碍。所以我们必须和那“清心呼求主的人”一同追求，（提后二22，）作一个清心爱主要神的人，才能让神的生命在我们里面自由运行。

第三，神是要我们的心爱。心爱就是心情爱神，要神，渴慕神，想望神，对神有爱情。…旧约的雅歌…说我们一个圣徒，爱主该像一个女子恋慕她的良人一样，是一往情深，比死更坚强的。（八6～7。）因为那卷书特别说到圣徒对主的爱情，所以也特别说出圣徒在主生命里的长进。到了新约，在约翰二十一章里，主曾三次问彼得说，“你爱我么？”也就是要带领他的心情能这样的爱主，叫他向着主作一个心爱的人。主所以这样作，乃是要彼得让主的生命有机会在他里面运行长大。…我们的心若这样的向着主有爱情，主的生命在我们里面才能得到亨通，为所欲为。

第四，神是要我们的心安。心安就是良心无亏，（徒二四16，）没有定罪指责，是妥贴安稳的。良心在我们里面，乃是代表神来管理我们。…我们必须把良心里一切的亏欠、定罪和指责，都对付清楚，使“我们在祂面前可以安心”。（约壹三19。）我们这样心安，神就能通过，神生命的律在我们里面才能继续运行。（李常受文集一九五三年第三册，一四七至一五〇页。）

参读：生命的认识，第十篇；神的经营，第七至八章。

Second, God wants our heart to be pure. A pure heart means a heart that sets its mind specifically on God. It is also a heart in which the emotion is exceedingly pure and simple toward God...It only loves God and wants God; besides God, it has no other love, inclination, or desire. Matthew 5:8 says, "The pure in heart...shall see God." Thus, if the heart is not pure, we cannot see God. If our thought is a little concerned with things outside of God, or if our emotion has a little love toward things outside of God, our heart is no longer pure; the life in our spirit is also hindered because of this. Therefore, we must pursue "with those who call on the Lord out of a pure heart" (2 Tim. 2:22), and be those who love the Lord and want God with a pure heart; then we can let the life of God work freely within us.

Third, God wants our heart to be loving. A loving heart means a heart in which the emotion loves God, wants God, thirsts after God, yearns for God, and has affection toward God...Song of Songs in the Old Testament...says that as the Lord's people, we should love the Lord as a woman loves her beloved. This love is so deep and unchanging and is as strong as death (8:6-7). Because this book speaks especially of our love toward the Lord, it also shows forth especially our growth in the life of the Lord. Then in the New Testament, in John 21, the Lord asked Peter three times, "Do you love Me?" This means that the Lord desired to lead the emotion of Peter to so love the Lord that he could be one who has a loving heart toward the Lord. The Lord did this because He wanted Peter to afford His life an opportunity to work and grow within him...If our heart has such love toward the Lord, the life of the Lord within us can move smoothly and do as it pleases.

Fourth, God wants our heart to be at peace. A heart at peace means a heart in which the conscience has no offense (Acts 24:16), no condemnation or reproach; it is safe and secure. The conscience within us represents God to govern us...We must deal clearly with all the offenses, condemnation, and reproach; so we "will persuade our heart before Him" (1 John 3:19). When our heart is thus at peace, God can pass through, and the law of the life of God can continue to work within us. (CWWL, 1953, vol. 3, "The Knowledge of Life," pp. 110-112)

Further Reading: CWWL, 1953, vol. 3, "The Knowledge of Life," ch. 10; CWWL, 1964, vol. 3, "The Economy of God," chs. 7—8

帖前五23“且愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。”

16～19“要常常喜乐，不住地祷告，凡事谢恩；因为这是神在基督耶稣里对你们的旨意。不要销灭那灵。”

神不仅全然圣别我们，也保守我们的灵、魂、体得以完全。…在量的一面，神要全然圣别我们；在质的一面，神要保守我们得以完全，就是要保守我们的灵、魂、体得以完美。因着堕落，我们的体受了败坏，魂受了玷污，灵也死了。在神完全的救恩里，我们的全人都要得救，成为完全、完美的。为此，神保守我们的灵脱离死的元素，（来九14，）保守我们的魂不再留在天然和老旧里，（太十六24～26，）并保守我们的体脱离罪的败坏。（帖前四4，罗六6。）神这样的保守，以及祂彻底的圣别，维持我们过圣别的生活，直到成熟，使我们能在主的“巴路西亚”里与祂相会。（帖撒罗尼迦前书生命读经，二四三至二四四页。）

## 信息选读

我们的灵是由良心、交通、直觉这三部分组成的。我们的灵主要是为着与神交通。我们与神有交通时，就接触祂。这样与神的接触，自然叫我们感觉到神，对神有知觉。直觉是指从神来的直接感觉和知觉；借着这直觉，就能知道我们是对还是错。我们若错了，就会被我们的良心定罪。但我们若是对的，就会被我们的良心称义。

1 Thes. 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

16-19 Always rejoice, unceasingly pray, in everything give thanks; for this is the will of God in Christ Jesus for you. Do not quench the Spirit.

God not only sanctifies us wholly but also preserves our spirit, soul, and body complete...In quantity God sanctifies us wholly; in quality God preserves us complete; that is, He keeps our spirit, soul, and body perfect. Through the fall our body has been ruined, our soul has been contaminated, and our spirit has been deadened. In God's full salvation our entire being is saved and made complete and perfect. For this, God is preserving our spirit from any deadening element (Heb. 9:14), our soul from remaining natural and old (Matt. 16:24-26), and our body from the ruin of sin (1 Thes. 4:4; Rom. 6:6). Such a preservation by God and His thorough sanctification sustain us to live a holy life unto maturity that we may meet the Lord in His parousia. (Life-study of 1 Thessalonians, p. 204)

## Today's Reading

Our spirit is composed of three parts: the conscience, the fellowship, and the intuition. Our spirit is mainly for us to have fellowship with God. When we have fellowship with God, we contact Him. This contact with God spontaneously gives us a sense of God, a consciousness of God. Intuition denotes the direct sense and consciousness that come from God. Through this intuition we can know whether we are right or wrong. If we are wrong, we will be condemned by our conscience. But if we are right, we will be justified by our conscience.

保守我们灵的第一条路，是正确地运用灵，以保守我们的灵是活的。（参帖前五16～19。）…喜乐、祷告、谢恩乃是运用我们的灵。当我们这样运用我们的灵，就能叫我们的灵活。

你知道保持缄默，乃是叫你的灵留在死沉的光景里么？你若让你的灵留在死的光景里，这意思就是说，你没有与圣别人的神合作，以保守你的灵。

保守我们灵的另一条路，是在林后七章一节。…这节说，“所以亲爱的，我们既有这些应许，就当洁净自己，除去肉身和灵一切的玷污，敬畏神，以成全圣别。”这节经文指明，我们应当禁戒肉身和灵一切的玷污。我们必须远离污染我们灵的一切事物。所以我们应当保守我们的眼睛不看恶事，譬如那些玷污人的图片。这样的图片不仅玷污我们的眼睛，也玷污我们的灵；这是我从经历中学知的。一九三三年我第一次访问上海。那时召会有两个会所，…两个会所相离甚远。…从西上海到北上海要花一个小时以上。我头几次搭电车时东张西望，看着大街上各种景观。等我到了会所时，我发现我的灵非常死沉。我注意看街上那许多东西，就叫我的灵死沉。从这件事我学会，当我搭电车时要闭起眼睛祷告；这就保守了我的灵。因为我学习这样保守我的灵，所以当我到达北上海的会所时，我的灵还是活的。我的确在我的灵里得以圣别。

你若因着看某些图片而被污染，你的灵就会被玷污、污染而死沉。结果，你必须先求主洁净你，除去一切玷污，否则你就不能祷告。我举出这事作例证，说明我们必须与圣别人的三一神合作，使我们的灵得蒙保守，远离死沉和污染。（帖撒罗尼迦前书生命读经，二四四至二四六、二四八页。）

参读：经过过程的神圣三一之分赐与超越基督之输供的结果，第一、三章。

The first way to preserve our spirit is to keep it living through proper exercise [cf. 1 Thes. 5:16-19]...To rejoice, pray, and give thanks are to exercise our spirit. When we exercise our spirit in this way, we cause it to be living.

Do you realize that to be quiet is to keep your spirit in a deadened condition? If you allow your spirit to remain in a situation of death, this means that you do not cooperate with the sanctifying God to preserve your spirit.

Another way to preserve our spirit is found in 2 Corinthians 7:1..."Therefore since we have these promises, beloved, let us cleanse ourselves from all defilement of flesh and of spirit, perfecting holiness in the fear of God." This verse indicates that we should abstain from all defilement of both flesh and spirit. We need to stay away from anything that contaminates our spirit. This is the reason we should keep our eyes from looking at evil things, such as defiling pictures. Such pictures defile not only our eyes; they also defile our spirit. This is something I have learned from experience. In 1933 I visited Shanghai the first time. The church had two meeting halls then,...quite far from each other...The ride from western Shanghai to northern Shanghai took more than an hour. The first few times I took this ride in the streetcar, I looked around at the various sights on the main street. But when I arrived at the meeting hall, I realized that my spirit was deadened. It had been deadened by my looking at so many things on the street. From this I learned to close my eyes and pray when taking the ride by streetcar. This preserved my spirit. Because I learned to preserve my spirit in this way, when I arrived at the meeting hall in northern Shanghai, my spirit was living. I had truly been sanctified in my spirit.

If you become contaminated by looking at certain kinds of pictures, your spirit will be defiled, contaminated, and deadened. As a result, you will not be able to pray unless you first ask the Lord to cleanse you from all defilement. I offer this as an illustration of our need to cooperate with the sanctifying Triune God to have our spirit preserved from deadness and contamination. (Life-study of 1 Thessalonians, pp. 204-205, 207)

Further Reading: CWWL, 1993, vol. 2, "The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ," chs. 1, 3

# 第五周■周五

## 晨兴喂养

罗十二2 “…借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。”

腓二13 “因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”

可十二30 “你要全心、全魂、全心思并全力，爱主你的神。”

我们心理的心有三条主要的动脉，就是魂的三部分——心思、意志和情感。…除去心理之心三条主要动脉的阻塞之路，就是向主彻底认罪。我从经历中学会，我们需要停留在主面前一段时间，承认我们的缺点、失误、失败、错误、恶行和诸罪。（帖撒罗尼迦前书生命读经，二五〇页。）

## 信息选读

我们可以从承认我们心思、思想里所有的罪与不洁开始。…我们的心思满了污秽。…我们要清除心思动脉的障碍物，就必须承认在我们思想里和我们的思想方式上一切有罪的事物。借着承认思想里一件件的罪，这动脉的阻塞就会除去。

当我们这样认罪时，我们可以向主承认自己对许多事的领会是多么天然。你也许不觉得你对许多事的领会很天然，所以你需要到主面前，对祂说，“主啊，光照我，暴露我的心思，暴露我所有的思想。主，把我的心思完全带进你的光中。”然后你应当照着主的光照和暴露，承认你思想上一件件的难处。譬如，…你对你的丈夫、妻子、孩子、以及家庭事

# WEEK 5 — DAY 5

## Morning Nourishment

Rom. 12:2 ...Be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Phil. 2:13 For it is God who operates in you both the willing and the working for His good pleasure.

Mark 12:30 And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength.

Our psychological heart has three main arteries. These arteries, which are also the three parts of the soul, are the mind, the will, and the emotion...The way to unclog the three main arteries of our psychological heart is to make a thorough confession to the Lord. From experience I have learned that we need to stay with the Lord for a period of time to confess our defects, failures, defeats, mistakes, wrongdoings, and sins. (Life-study of 1 Thessalonians, pp. 209-210)

## Today's Reading

We may begin by confessing all the sinfulness and uncleanness that is in our mind, in our thinking...Our mind is filled with dirt...In order to unclog the artery of our mind, we need to confess everything that is sinful in our thoughts and in our way of thinking. By confessing our thoughts one by one, we will remove the blockage from this artery.

As we are making confession in this way, we may confess to the Lord how natural our understanding is concerning many matters. Perhaps you do not feel that your understanding of so many things is natural. This is the reason you need to go to the Lord and say to Him, "Lord, enlighten me and expose my mind. Expose all my thoughts. Lord, bring my mind fully into Your light." Then you should follow the enlightenment and exposure to confess the problems in your thinking one by one. For example,...you may understand your spouse,

务的领会，也许都是天然的，一点不属灵。如果主在你里面暴露这一点，你应当马上承认说，“主，赦免我，我虽然爱你，但我对婚姻生活的领会完全是天然的。主，拯救我脱离这种天然的领会，把这种领会从我里面拿去。”…我们要有这种暴露与认罪，就需要有一段长的时间与主同在。

我们若针对我们的意志到主面前，主会彻底而详细地暴露我们的意志。我们好像在神圣的显微镜底下接受察验。…我们特别会看见，自己是何等的背叛，我们不知道什么是服从主。…主也许给你看见，几年前你在某一件事上作错了。也许祂又叫你看见，你错待了某一位弟兄或姊妹。每一次你都需要认罪。你应当因着在祂的光中被祂暴露而感谢祂。我们若承认主在我们意志里所暴露的一切，就能清除我们的意志这条动脉的阻塞。

我们也需要清除情感这条动脉的阻塞。当我们看见，我们情感的难处多么严重时，我们也许会极其难过。…我们会看见，许多时候我们恨我们所该爱的，爱我们所该恨的。当我们进到圣所的光中，就会看见我们全人最丑陋的一面就是我们的情感，因为我们运用情感不得当。我们的喜乐和忧伤可能全是天然的。当主暴露我们时，我们会对自己表达喜乐和忧伤的方式感到羞愧，因为那样的表现常是天然的、属肉体的、甚至是属肉的。

我们若花够多的时间清除心理之心三条主要动脉的阻塞，就会感觉到我们全人活了。我们的心思、意志和情感，都会非常健康。这些“沟渠”里面的“污秽”都被挖除了。（帖撒罗尼迦前书生命读经，二五〇至二五二页。）

参读：帖撒罗尼迦前书生命读经，第六篇；人的破碎与灵的出来，第七至八篇。

your children, and your family affairs in a natural way, not at all in a spiritual way. If the Lord exposes this in you, you should immediately confess and say, "Lord, forgive me. Although I love You, my understanding of married life is altogether natural. Lord, deliver me from this natural understanding and take it out of me."...For this kind of exposure and confession it may be necessary for us to stay with the Lord for a long time.

If we go to the Lord concerning our will, He will expose it in a thorough and detailed way. It may seem as if we are being examined under a divine microscope...In particular, we will realize that we are very rebellious, that we do not know what it means to be submissive to the Lord...The Lord may show you that, a few years ago, you were wrong in a particular matter. Then He may go on to show you how you were wrong with a certain brother or a certain sister. Each time you will need to confess. You should thank the Lord that you are under His light, under His exposure. By confessing all that the Lord exposes in our will, we unclog the artery of our will.

The artery of the emotion also needs to be unclogged. When we realize how serious is the problem we have with our emotion, we may be deeply sorrowful...We will realize that in many cases we hate what we should love and love what we should hate. When we come into the light of the sanctuary, we will see that the most ugly aspect of our being is our emotion, for we do not use it properly. Both our joyfulness and our sorrow may be altogether natural. As the Lord exposes us, we may feel ashamed of the way we have expressed joy and sorrow, for that expression often was natural, fleshly, even fleshy.

If we take the time necessary to unclog the three main arteries of our psychological heart, we will have the sense that our entire being has become living. Our mind, will, and emotion will all be in a very healthy condition. All the "dirt" in these "ditches" will then be dug away. (Life-study of 1 Thessalonians, pp. 210-211)

Further Reading: Life-study of 2 Thessalonians, msg. 6; CWWN, vol. 54, "The Breaking of the Outer Man and the Release of the Spirit," chs. 7—8

## 晨兴喂养

罗十二1“所以弟兄们，我借着神的怜恤劝你们，将身体献上，当作圣别并讨神喜悦的活祭，这是你们合理的事奉。”

帖前四3～4“神的旨意就是要你们圣别，禁戒淫乱；要你们各人晓得，怎样用圣别和尊贵，持守自己的器皿。”

我们不仅要知道怎样保守我们的灵与魂，也必须知道怎样保守我们的身体。罪已经破坏并败坏了我们的身体。…我们的身体是“罪的身体”。（罗六6。）

我们若要保守自己的身体，就应当过一种绝对不跟随旧人、不跟随我们魂的生活。罗马六章六节说，“…我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆。”（帖撒罗尼迦前书生命读经，二五三至二五四页。）

## 信息选读

我们若照着魂生活，就会用我们的身体服事旧人。因此，我们若要保守自己的身体，首先必须不照着我们的魂生活。

第二，我们若要保守自己的身体，我们身上不论哪个肢体，都不可献给任何有罪的事物。譬如，我们应当保守自己的眼睛远离邪恶的图片，保守我们的耳朵不听不洁的事。…我们必须保守我们的身体不看、不听那些污染并败坏身体的事物。这就是用圣别持守我们的身体。

保罗…嘱咐我们要禁戒淫乱，借此说明这样持守我们身体的重要性。（帖前四3。）禁戒淫乱就是用

## Morning Nourishment

Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

1 Thes. 4:3-4 For this is the will of God, your sanctification: that you abstain from fornication; that each one of you know how to possess his own vessel in sanctification and honor.

In addition to knowing how to preserve our spirit and our soul, we must also know how to preserve our body. Sin has damaged and ruined our body... Our body is a “body of sin” (Rom. 6:6).

If we would preserve our body, we should live a life that never follows the old man, that never follows our soul. Romans 6:6 says, “...Our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves.” (Life-study of 1 Thessalonians, p. 212)

## Today's Reading

If we live according to the soul, we will use our body to serve the old man. Therefore, to preserve our body first requires that we do not live according to our soul.

Second, to preserve our body requires that we not present any member of our body to anything that is sinful. For example, we should keep our eyes away from evil pictures and our ears from unclean things...We need to keep our body from seeing and hearing things that will contaminate and ruin it. This is to preserve our body in sanctification.

Paul illustrates the importance of preserving our body in this way by giving...the charge to abstain from fornication [1 Thes. 4:3]. To abstain from

圣别和尊贵持守我们的器皿——我们的身体。因此，我们为了要保守自己的身体，就不该把我们的肢体献给任何罪恶的事物。

今天世界满了玷污和污秽，这使我们很难持守自己的身体。…父母应当训练自己的孩子（甚至小学生也不例外），远离这些污秽人的元素。有些父母认为应当让儿女们接受试验，好培养抵抗力，他们都犯了严重的错误，将来会为此后悔。这样照顾子女的父母，种的是什么，收的也必定是什么。

你们不要以为，年纪大了就不需要护卫自己远离情欲和玷污。只要我们的身体还没有改变形状，还留在旧造里，我们就需要一直持守自己的身体。…在这玷污人、污秽人的世界中，我们最难作到的，就是持守自己的身体。我们需要谨慎，任何会玷污我们身体的东西，我们都不要看、不要听、也不要摸。

我们在帖前五章十二至二十四节看见，圣别的生活与神的工作合作。十二至二十二节给我们看见信徒的合作，活出属灵、圣别的生活。二十三至二十四节说到神的工作，圣别并保守信徒。神渴望全然圣别我们，并保守我们的灵、与魂、与身子得以完全。然而，我们必须与祂合作。合作的路就是常常喜乐，不住地祷告，凡事谢恩，不销灭那灵，在召会聚会中不藐视申言者的话。我们若这样的合作，我们的灵就会蒙保守，不至死沉；我们的魂会蒙保守，使心思、意志、情感不受污染；我们的身体也会蒙保守，不受这世代的污染。这样，我们就能实际地过为着召会生活的圣别生活。保罗写帖撒罗尼迦前书这卷给初信者的书，目的是要他们过这种为着召会生活的圣化且圣别的生活。（帖撒罗尼迦前书生命读经，二五四至二五六页。）

参读：那灵同我们的灵，第十二至十三篇；人的肉体与人的灵，第一章。

fornication is to preserve our vessel, our body, in sanctification and honor...In order to preserve our body, we should not present our members to anything sinful.

Today's world is full of contamination and defilement. This makes it very difficult for us to preserve our body...Parents need to train their children, even those in elementary school, to keep away from these contaminating elements. Any parent who thinks that children should be allowed to be tested in order to develop resistance is seriously mistaken and in the future will regret this course of action. The parents who follow this way in caring for their children surely will reap the harvest of what they have sown.

Do not think that as you grow older, you will not need to guard yourself from lust and defilement. As long as we have not been transfigured and still remain in the old creation, we need to preserve our body. The most difficult thing for us to do in this defiling, contaminating world is to preserve our body. We need to be careful not to look at anything, listen to anything, or touch anything that will defile our body.

In 1 Thessalonians 5:12-24 we see the cooperation of the holy life with the divine operation. In verses 12 through 22 we have the believers' cooperation in living a spiritual and separated life. In verses 23 and 24 we have God's operation in sanctifying and preserving the believers. God desires to sanctify us wholly and to preserve our spirit, soul, and body complete. However, we need to cooperate with Him. The way to cooperate is to rejoice, pray unceasingly, give thanks to Him in everything, not quench the Spirit, and not despise prophesying in the church meetings. If we cooperate in this way, our spirit will be preserved from deadness, our soul will be preserved from pollution in mind, will, and emotion, and our body will be preserved from the defilement of this age. Then in a practical way we will have a holy life for the church life. Paul's aim in writing 1 Thessalonians, a book for new believers, was that they would live such a sanctified and holy life for the church life. (Life-study of 1 Thessalonians, pp. 212-214)

Further Reading: CWWL, 1993, vol. 2, "The Spirit with Our Spirit," chs. 12—13; CWWL, 1975-1976, vol. 1, "The Flesh and the Spirit," ch. 1

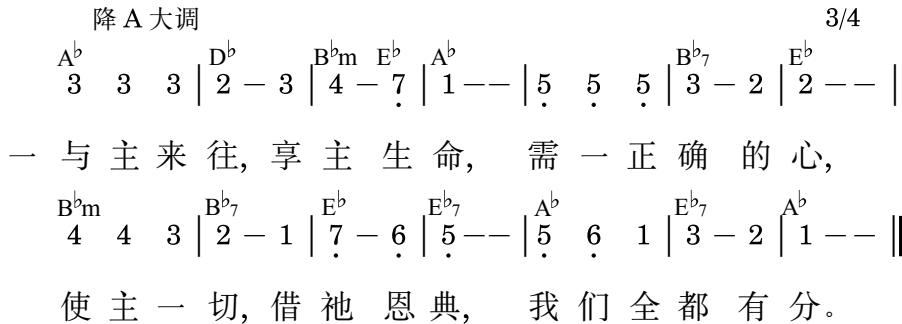
# 第五周诗歌

540

## 里面生命的各方面 — 正确的心

8 6 8 6 (英 744)

降 A 大调 3/4



与主来往，享主生命，需一正确的心，  
使主一切，借祂恩典，我们全都有分。

二 需要一心，凡事纯洁， 心思纯正、清明，  
使 I 明白主的心意， 常存恐惧、战兢。

三 需要一心，富有爱情， 情感满了爱火，  
对主热切，爱慕追求， 不为其他所夺。

四 需要一心，诚实、顺服， 意志降服归顺，  
要刚则刚，要柔则柔， 神旨惟从、惟遵。

五 需要一心，毫无责备， 良心清洁、无亏，  
凡事与神和谐相安， 借血脱尽定罪。

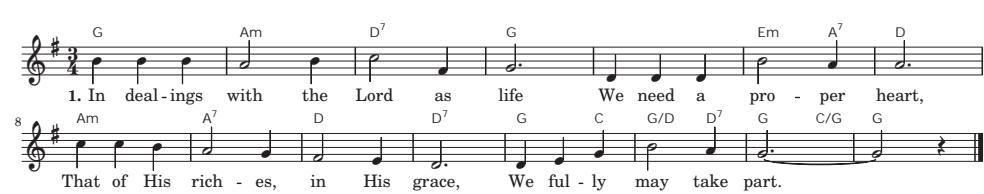
六 主，赐我们这样的心， 时刻将你思恋，  
使我得享你的丰富， 成为你的丰满。

# WEEK 5 — HYMN

## In dealings with the Lord as life

Various Aspects of the Inner Life — The Proper Heart

744



1. In deal - ings with the Lord as life We need a pro - per heart,  
That of His rich - es, in His grace, We ful - ly may take part.

2. We need a heart in all things pure,  
With mind both sound and clear,  
To understand His mind and heart  
In trembling and in fear.
3. We need a fervent, loving heart,  
A heart on fire with love,  
With an emotion filled with zeal  
For Him, all else above.
4. We need a true, obedient heart,  
With a submissive will,  
A will made pliable, yet strong,  
God's purpose to fulfill.
5. We need a heart condemning not,  
In all things right with God;  
A heart which has a conscience purged  
And covered with the blood.
6. Lord, grant us such a heart as this,  
Forever fixed on Thee,  
That of Thyself we may partake  
And Thy true fulness be.

第五周 · 申言

申言稿: \_\_\_\_\_

## ***Composition for prophecy with main point and sub-points:***