第五周

神的旨意—要我们成为圣别

读经：来二 10 ～ 11，十二 10、14，弗一 4 ～ 5，五 26，帖前四 3 上，五 23 ～ 24，约十七 17

纲要

周一

壹 神的旨意乃是要我们被圣化；被圣化就是成为圣别，也就是分别归神并被神所浸透；神是那圣者，与一切凡俗的不同、有别—帖前四 3 上，彼前一 15 ～ 16，弗一 4 ～ 5，五 25 ～ 27。

贰 以弗所一章四至五节与希伯来二章十至十一节给我们看见，圣化是为着儿子的名分；事实上，神圣化我们，乃是“子化”我们：

一 在已过的永远里，我们蒙拣选，“成为圣别…得〔为着，或，结果是〕儿子的名分”—弗一 4 ～ 5，启二一 2、9 ～ 11。

二 复活的基督是我们救恩的元帅，借着圣化神许多的儿子，领他们进荣耀里去—来二 10 ～ 11。

周二

叁 圣经里的圣别有三方面：

Week Five

The Will of God—Our Sanctification

Scripture Reading: Heb. 2:10-11; 12:10, 14; Eph. 1:4-5; 5:26;1 Thes. 4:3a; 5:23-24; John 17:17

Outline

Day 1

I. The will of God is our sanctification; to be sanctified is to be made holy, which is to be separated unto God and saturated with God as the Holy One, the One who is different, distinct, from everything that is common—1 Thes. 4:3a; 1 Pet. 1:15-16; Eph. 1:4-5; 5:25-27.

II. Ephesians 1:4-5 and Hebrews 2:10-11 show that sanctification is for sonship; actually, sanctification is God's "sonizing":

A. We were chosen in eternity past "to be holy...unto [for, or, resulting in] sonship"—Eph. 1:4-5; Rev. 21:2, 9-11.

B. The resurrected Christ is the Captain of our salvation, leading many sons into glory by sanctifying them—Heb. 2:10-11.

Day 2

III. There are three aspects of sanctification in the Scriptures:

一 在蒙神拣选之人悔改并相信以前，有那灵寻找他们的圣别—彼前一 2。

二 在信徒相信时，有借基督之血地位上的圣别—来十三 12，九 13 ～ 14，十 29。

三 在信徒一生的基督徒生活中，有那灵性质上的圣别—帖前五 23 ～ 24，罗十五 16 下，六 19、22，参五 10，启二二 14，彼后一 4。

肆 为着神圣儿子名分之神圣的圣别，乃是神圣经纶的中心，也是新约里启示的中心思想：

一 神圣的圣别，在完成神圣的经纶上，是主持的线，为要神圣地使我们子化，使我们成为神的儿子，在生命和性情上与神一样，但无分于祂的神格，而使我们作神的彰显。

二 我们说圣别是主持线，因为神在我们身上的工作，每一步都是使我们成为圣别—约十七 17，弗五 26 ～ 27，林前六 11，十二 3 下，来十二 4 ～ 14，罗八 28 ～ 29，弗四 30，帖前五 19，启二 7 上，诗七三 16 ～ 17、25 ～ 26：

1 寻找的圣别，也就是初步的圣别，是为着叫我们悔改，把我们带回归神—彼前一 2，路十五 8 ～ 10、17 ～ 21，约十六 8 ～ 11。

2 救赎的圣别，也就是地位上的圣别，是借着基督的血，把我们从亚当迁到基督里—来十三 12。

3 重生的圣别，也就是在性情上圣别的开始，从我们的灵更新我们，使我们这些罪人成为神的儿子—有神圣生命和性情的新造—约一 12 ～ 13，林后五 17，加六 15。

A. There is the Spirit's sanctification in seeking the God-chosen people before they repent and believe—1 Pet. 1:2.

B. There is the positional sanctification by the blood of Christ at the time of the believers' believing—Heb. 13:12; 9:13-14; 10:29.

C. There is the Spirit's dispositional sanctification in the believers' full course of their Christian life—1 Thes. 5:23-24; Rom. 15:16b; 6:19, 22; cf. 5:10; Rev. 22:14; 2 Pet. 1:4.

IV. The divine sanctification for the divine sonship is the center of the divine economy and the central thought of the revelation in the New Testament:

A. The divine sanctification is the holding line in the carrying out of the divine economy 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 may be God's expression.

B. We say that sanctification is the holding line because every step of God's work with us is to make us holy— John 17:17; Eph. 5:26-27; 1 Cor. 6:11; 12:3b; Heb. 12:4-14; Rom. 8:28-29; Eph. 4:30; 1 Thes. 5:19; Rev. 2:7a; Psa. 73:16-17, 25-26:

1. The seeking sanctification, the initial sanctification, is unto repentance to bring us back to God—1 Pet. 1:2; Luke 15:8-10, 17-21; John 16:8-11.

2. The redeeming sanctification, the positional sanctification, is by the blood of Christ, to transfer us from Adam to Christ—Heb. 13:12.

3. The regenerating sanctification, the beginning of dispositional sanctification, renews us from our spirit to make us, the sinners, sons of God—a new creation with the divine life and nature— John 1:12-13; 2 Cor. 5:17; Gal. 6:15.

4 更新的圣别，也就是性情上圣别的继续，从我们的心思到我们魂的各部分，更新我们的魂，使我们的魂成为神新造的一部分—罗十二 2 下，六 4，七 6，弗四 23，结三六 26 ～ 27，林后四 16 ～ 18。

5 变化的圣别，也就是日常的圣别，新陈代谢地用基督的元素把我们重新构成，使我们成为新的构成，作基督生机身体的一部分—林前三 12，林后三 18。

6 模成的圣别，也就是成形的圣别，将我们形成荣耀之基督的形像，使我们成为基督的彰显—罗八 29。

7 得荣的圣别，也就是终极完成的圣别，借着把我们的身体改变形状，而救赎我们的身体，使我们在荣耀里完满地成为基督的彰显—腓三 21，罗八 23。

三 神圣的、性情上的圣别，乃是由基督作为那圣化人的灵，在我们的灵里所施行的—十五16，八4。

4. The renewing sanctification, the continuation of dispositional sanctification, renews our soul from our mind through all the parts of our soul to make our soul a part of God's new creation—Rom. 12:2b; 6:4; 7:6; Eph. 4:23; Ezek. 36:26-27; 2 Cor. 4:16-18.

5. The transforming sanctification, the daily sanctification, reconstitutes us with the element of Christ metabolically to make us a new constitution as a part of the organic Body of Christ—1 Cor. 3:12; 2 Cor. 3:18.

6. The conforming sanctification, the shaping sanctification, shapes us in the image of the glorious Christ to make us the expression of Christ—Rom. 8:29.

7. The glorifying sanctification, the consummating sanctification, redeems our body by transfiguring it to make us Christ's expression in full and in glory— Phil. 3:21; Rom. 8:23.

C. The divine, dispositional sanctification is carried out by Christ as the sanctifying Spirit in our spirit—15:16b; 8:4.

周三

Day 3

伍 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—帖前三 13：

V. In order to live a holy life for the church life, we need the Lord to establish our heart blameless in holiness—1 Thes. 3:13:

一 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。

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，这大能却受

A. 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).

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—

我们一颗小小之心的控制—箴四 23，太十二 33 ～ 37，参结三六 26 ～ 27。

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 18 ～ 23。

周四

四 按着一个人天然、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、分别归神、被神占有、被神据有并被神浸透的光景里，得坚固并得建立—多三 5，罗六 19、22，林后三 16 ～ 18，太五 8，诗五一 10 ～ 12。

八 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。

陆 “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

Prov. 4:23; Matt. 12:33-37; cf. Ezek. 36:26-27.

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. 13:18-23.

Day 4

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 and built up in the state of being holy, separated unto God, occupied by God, possessed by God, and saturated with God—Titus 3:5; Rom. 6:19, 22; 2 Cor. 3:16-18; Matt. 5:8; Psa. 51:10-12.

H. 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 we are becoming the holy city with the holiness of the divine nature—Rev. 21:2; 1 John 5:11-12; 2 Pet. 1:4.

VI. "The God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete,

们主耶稣基督来临的时候，得以完全，无可指摘。那召你们的是信实的，祂也必作成这事”—帖前五 23 ～ 24：

一 和平的神是那圣别人的，祂的圣别带来和平；当我们从里面被祂全然圣别时，就在凡事上与祂与人都有和平—23、13 节，帖后三 16。

二 神愿意，也必亲自这样圣别我们；只要我们肯追求祂这圣别，肯在这事上与祂合作，就能成为圣别，象祂圣别一样（彼前一 15 ～ 16）；非圣别没有人能见主（来十二 14）。

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

1 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。

2 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）。

3 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，使我们能在主来临时与祂相会。

4 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。

5 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—帖前五 12 ～ 24。

without blame, at the coming of our Lord Jesus Christ. Faithful is He who calls you, who also will do it"—1 Thes. 5:23-24:

A. The God of peace is the Sanctifier; His sanctification brings in peace; when we are wholly sanctified by Him from within, we have peace with Him and with man in every way—vv. 23, 13; 2 Thes. 3:16.

B. God desires to sanctify us, and He Himself will do it as long as we are willing to pursue Him as holiness and cooperate with Him; in this way we can be holy as He is holy (1 Pet. 1:15-16); without holiness we cannot see Him (Heb. 12:14).

C. 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. Through the fall our body was ruined, our soul was contaminated, and our spirit was deadened; in God's full salvation our entire being is saved and made complete and perfect.

2. 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).

3. Such a preservation by God and His thorough sanctification sustain us to live a holy life unto maturity so that we may meet the Lord in His coming.

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

5. 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—1 Thes. 5:12-24.

周五

柒 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—提前四 6～7：

一 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—提后一 6～7，参犹 19：

1 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—帖前五 16～18。

2 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。

3 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；我们所是的一切，所有的一切，和向神所作的一切，都必须在我们的灵里—约四 24，罗一 9，腓二 1。

二 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。

三 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。

四 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。

Day 5

VII. 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 Tim. 4:6-7:

A. 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—2 Tim. 1:6-7; cf. Jude 19:

1. 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—1 Thes. 5:16-18.

2. 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.

3. 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 toward God must be in our spirit— John 4:24; Rom. 1:9; Phil. 2:1.

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

C. 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.

D. 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.

周六

捌 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—参诗四三4，尼八10，约壹一4，耶十五16：

一 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），并且我们必须用我们的全人来爱主（可十二30）。

二 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；在光中我们被祂暴露时，我们需要承认我们的缺点、失误、失败、错误、恶行和罪—约壹一5～9：

1 我们要清除我们心思动脉的阻塞，就需要承认我们思想里以及我们思想方式上一切有罪的事物。

2 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 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—参启二4、6。

4 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。

Day 6

VIII. 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—cf. Psa. 43:4; Neh. 8:10; 1 John 1:4; Jer. 15:16:

A. 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), and we must love the Lord with our whole being (Mark 12:30).

B. 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:

1. 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.

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

3. 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; also, in many cases we hate what we should love, and we love what we should hate— cf. Rev. 2:4, 6.

4. 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.

玖 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，好完成神纯全的旨意—罗十二1～2，帖前四4，五18：

一 我们堕落的身体，就是肉体，乃是罪、死和撒但这三者的“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、17～25，八2～3，林前六15、19。

二 保守身体就是在我们的身体上荣耀神—20节。

三 保守身体就是在我们的身体上显大基督—腓一20。

四 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。

五 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，帖前四3～5。

六 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，启二一2。

IX. 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:

A. Our fallen body, the flesh, is the "meeting hall" of Satan, sin, and death, but by Christ's redemption and in the 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, 17-25; 8:2-3; 1 Cor. 6:15, 19.

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

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

D. 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.

E. 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; 1 Thes. 4:3-5.

F. 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.

第五周■周一

晨兴喂养

帖前四 3 “神的旨意就是要你们圣别，禁戒淫乱。”

弗一 4 “就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵。”

神的旨意乃是要祂所救赎的人，就是在基督里的信徒，照着祂圣别的性情过圣别的生活，从神以外的事物完全分别出来归给神。为此，神正在全然圣别我们。（帖前五 23。）（圣经恢复本，帖前四 3 注 1。）

圣别的意思不仅是成圣，分别归神，也是与一切凡俗的不同、有别。只有神与一切不同，与一切有别。因此，祂是圣别的，圣别是祂的性情。祂拣选我们，使我们也成为圣别。神使我们成为圣别的方法，乃是将祂自己这圣别者分赐到我们里面，使我们全人被祂圣别的性情充满并浸透。对我们这些神所拣选的人，成为圣别就是有分于神的性情，（彼后一 4，）并使我们全人被神自己所充满。…这使我们全人在神的性情和特性上圣别，象神自己一样。（弗一 4 注 6。）

信息选读

保罗在帖前四章…嘱咐圣徒要禁戒淫乱这种污秽人的罪。…保罗嘱咐圣徒怎样禁戒这罪？他嘱咐他们要用成为圣别的方式禁戒淫乱。他首先告诉他们，神的旨意是要我们圣别（或，圣化）。神的旨意是要我们在圣别上得以圣化、蒙保守、被护卫。禁戒淫乱最好的路，就是在神的圣别上得以圣化、蒙保守。

WEEK 5 — DAY 1

Morning Nourishment

1 Thes. 4:3 For this is the will of God, your sanctification: that you abstain from fornication.

Eph. 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love.

God’s will is that His redeemed people, the believers in Christ, live a life of holiness according to His holy nature, a life wholly separated unto Him from anything other than Him. For this He is sanctifying us wholly (1 Thes. 5:23). (1 Thes. 4:3, footnote 1)

Holy means not only sanctified, separated unto God, but also different, distinct, from everything that is common. Only God is different, distinct, from all things. Hence, He is holy; holiness is His nature. He chose us that we should be holy. He makes us holy by imparting Himself, the Holy One, into our being, that our whole being may be permeated and saturated with His holy nature. For us, God’s chosen ones, to be holy is to partake of God’s divine nature (2 Pet. 1:4) and to have our whole being permeated with God Himself....This makes our being holy in God’s nature and character, just like God Himself. (Eph. 1:4, footnote 3)

Today’s Reading

[In 1 Thessalonians 4:3 Paul charges] the saints to abstain from the defiling sin of fornication.... In what way does Paul charge the saints to abstain from this sin? He charges them in the way of sanctification. First he tells them that the will of God is our sanctification. The will of God is that we would be sanctified, kept, preserved, and guarded in sanctification. The best way to abstain from fornication is to be sanctified, preserved, in God’s holiness.

保罗在〔这里〕三次用到“圣别”这辞。他在三节说，神的旨意就是要我们圣别；四节说我们应当晓得，怎样用圣别和尊贵，持守自己的器皿，就是我们的身体；七节说，神本是在圣别中召了我们。按照四节所说，我们应当用圣别和尊贵持守自己的身体。圣别是在神面前，尊贵是在人面前。每个犯淫乱的人，都失去他在人面前的尊贵。在每一个社会里，犯淫乱的人总是受藐视的，他们失去在人面前的尊贵。因此，我们需要保守自己的身体不犯这种罪，而圣别乃是保守我们的路。

保罗在五章二十三节总结的话里论到圣别。…我们的全人—灵、魂、体—需要得着圣别。我们需要和平的神圣别我们，不仅在魂与身体里，也在灵里。

按照二十三节，我们对于得以全然圣别需要负一些责任。一面，神会全然圣别我们。另一面，我们的灵、与魂、与身子需要蒙保守。虽然神保守我们，但我们需要负一些责任来蒙保守。

我们可以将“蒙保守”看作是既主动又被动的动词。这意思是说，虽然我们是蒙保守的，但我们必须负起责任，主动地蒙保守。因此，“蒙保守”含示主动和被动的意思。…神的心意是要保守我们，但我们愿意蒙祂保守么？我们可以用给孩子吃药这件事为例，说明我们需要在蒙保守这件事上负责。有时候孩子需要吃药，但他可能不愿意吃。…有时候我们不与主合作来蒙保守，这就逼着主作一些事叫我们降服下来，或是限制我们，使我们接受那些为着我们圣别并蒙保守所需的事物。

在帖撒罗尼迦前书这卷论到为着召会生活之圣别生活的书信里，保罗告诉我们，我们全人不同的部分都需要蒙保守。我们的心需要圣别，我们的身体需要在圣别上得蒙保守；至终甚至我们的灵，我们全人最隐密的部分，也需要成为圣别。（帖撒罗尼迦前书生命读经，二二五至二二七页。）

参读：帖撒罗尼迦前书生命读经，第二十二篇。

In 4:3, 4, and 7 Paul uses the word sanctification three times. In verse 3 he says that the will of God is our sanctification; in verse 4, that we should know how to possess our vessel, our body, in sanctification and honor; and in verse 7, that God has called us in sanctification. According to 4:4, we should possess our body in sanctification and honor. Sanctification is before God, and honor is before man. Every fornicator loses his honor before man. In every society fornicators are despised; they have lost their honor before man. Therefore, we need to keep our body from such a sin, and the way to do so is in sanctification.

In 5:23 Paul gives a concluding word concerning sanctification….Our entire being—spirit, soul, and body—needs to be sanctified. We need to be sanctified by the God of peace not only in our soul and body, but also in our spirit.

According to 5:23, we bear some responsibility for being wholly sanctified. On the one hand, God will sanctify us wholly. On the other hand, our spirit, soul, and body need to be preserved. Although God preserves us, we need to bear a certain amount of responsibility to be preserved.

We may regard the words be preserved as an active-passive verb. This means that although we are being preserved, we need to take the responsibility, the initiative, to be preserved. Thus, be implies something active, and preserved implies something passive. God intends to preserve us, but are we willing to be preserved? We may use the matter of giving medicine to children as an illustration of our need to bear responsibility to be preserved. Sometimes a child may need medicine, but he may not be willing to take it…. Sometimes we do not cooperate with the Lord to be preserved. This forces Him to do certain things to subdue us or restrict us so that we may take in what is necessary to be sanctified and preserved.

In 1 Thessalonians, a book on a holy life for the church life, we are told that different parts of our being need to be preserved. Our heart needs to be sanctified, our body needs to be preserved in sanctification, and eventually even our spirit, the most hidden part of our being, also needs to be sanctified. (Life-study of 1 Thessalonians, pp. 189-191)

Further Reading: Life-study of 1 Thessalonians, msg. 22

第五周■周二

晨兴喂养

彼前一 2 “就是照着父神的先见被拣选，借着那灵得圣别，以致顺从耶稣基督，并蒙祂血所洒的人…。”

来二 11 “因那圣别人的，和那些被圣别的，都是出于一；因这缘故，祂称他们为弟兄，并不以为耻…。”

神在已过的永远里立了一个经纶，在那个经纶里祂定规要得着许多儿子。祂造人以后，人堕落了。然后灵神来圣别人。（彼前一 2。）我们失落在亚当里、在罪里、并在死里。…但那灵来把我们寻找出来，祂找着我们，…这是寻找的圣别，结果叫我们悔改，把我们带回归神。（路十五 17 ～ 21。）

救赎的圣别，地位上的圣别，是借着基督的血，（来十三 12，）把我们从亚当迁移到基督里。这改变了我们原来所在的地方。这是地位上的圣别，与我们的性质毫无关系。（那灵同我们的灵，一四二至一四三页。）

信息选读

我们的重生是一种圣别。重生是性情上之圣别的开始，从我们的灵更新我们。（林后五 17。）神从我们全人的最中心—我们的灵，更新我们。

更新的圣别，是从我们的心思到我们魂的各部分，更新我们的魂，（罗十二 2 下，弗四 23，）借此继续在性情上圣别我们。…我们的魂有三部分：心思、情感和意志。

WEEK 5 — DAY 2

Morning Nourishment

1 Pet. 1:2 Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto the obedience and sprinkling of the blood of Jesus Christ…

Heb. 2:11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers.

God in eternity past made an economy, and in that economy He decided to have many sons. After He created man, man became fallen. Then God the Spirit came to sanctify man (1 Pet. 1:2). We were lost in Adam, in sin, and in death…. But the Spirit came to seek us out, and He found us….This seeking sanctification resulted in our repentance to bring us back to God (Luke 15:17-21).

The redeeming sanctification, the positional sanctification, is through the blood of Christ (Heb. 13:12) to transfer us from Adam to Christ. This changed the place where we were. This is the positional sanctification, having nothing to do with our disposition. (CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” p. 222)

Today’s Reading

Our regeneration is a kind of sanctification. Regeneration is the beginning of the dispositional sanctification to renew us from our spirit (2 Cor. 5:17). God renewed us from the very center of our being, which is our spirit.

The renewing sanctification continues our dispositional sanctification by renewing our soul from our mind through all the parts of our soul (Rom. 12:2b; Eph. 4:23)….Our soul has three parts: the mind, emotion, and will.

以弗所四章二十三节说到我们在心思的灵里得以更新。这意思就是，我们重生的灵进到我们的心思里，使我们的魂全然被更新。这使我们的魂成为神新造的一部分。（加六15。）我们的灵已经成为神新造的一部分，但我们的魂还没有。借着更新，我们的魂将被作成神新造的一部分。

林后四章十六节说，我们外面的人，我们的旧人，天天在毁坏，我们里面的人，我们的新人，却日日在更新。…我们整个的环境，包括我们周围的人，乃是神用来更新我们的最好工具。祂时时以神圣的元素，在我们里面新陈代谢地变化我们。

变化的圣别乃是日常的圣别，新陈代谢地用基督的元素把我们重新构成，使我们成为新的构成，作基督生机身体的一部分。（林前三12。）这是一种重新构成，排除旧的东西，加入基督的元素作新的代替。模成的圣别就是成形的圣别，将我们形成荣耀之基督的形像。（林后三18。）…果树里面有生命成形的原则。每一种生命都有一种规律。…我们彰显基督，因为圣别人的灵已使我们成形。

得荣的圣别乃是完成的圣别，终极完成的圣别，借着把我们的身体改变形状，而救赎我们的身体。（腓三21。）我们卑贱并堕落的身体要蒙救赎，脱离疾病、软弱、死亡、情欲和罪恶，使我们在荣耀里完满地成为基督的彰显。（罗八23。）这时，神的救恩和神的圣别，为着完成神的经纶，就达到最高的层次。这是关于神圣圣别七个步骤的启示。…全然是作三一神具体化身的基督那终极完成、复合、赐生命、内住之灵的细致工作。（那灵同我们的灵，一四三至一四五页。）

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，第一至三章；罗马书中的生命救恩，第三篇。

Ephesians 4:23 speaks of our being renewed in the spirit of our mind. This means that our regenerated spirit has entered into our mind to make us renewed entirely in our soul. This makes our soul a part of God's new creation (Gal. 6:15). Our spirit has become a part of God's new creation but not our soul. Through the renewing, our soul will be made a part of God's new creation.

Second Corinthians 4:16 says that day by day our outer man, our old man, is decaying, and our inner man, our new man, is being renewed….Our entire environment, including the people around us, is the best instrument used by God to renew us. He is transforming us inwardly and metabolically with the divine element all the time.

The transforming sanctification is the daily sanctification, which reconstitutes us with the element of Christ metabolically to make us a new constitution as a part of the organic Body of Christ (1 Cor. 3:12). This is a kind of reconstitution, to discharge the old and to add in the new replacement of the element of Christ. The conforming sanctification is the shaping sanctification to shape us in the image of the glorious Christ (2 Cor. 3:18). A fruit tree has the shaping principle of life within it…. In every life there is a regulating law….We express Christ because we have been shaped by the sanctifying Spirit.

The glorifying sanctification is the consummating sanctification, the completing sanctification to redeem our body by transfiguring it (Phil. 3:21). Our vile and fallen body will be redeemed from sickness, from weakness, from death, and from lust and sinfulness to make us Christ's expression in full and in glory (Rom. 8:23). At this point God's salvation and God's sanctification to carry out God's economy have reached the highest level. This is the revelation of the divine sanctification in seven steps…. [It] is altogether the fine work of the consummated, compound, life-giving, and indwelling Spirit of Christ, the embodiment of the Triune God. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 222-224)

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; CWWL, 1990, vol. 2, "Salvation in Life in the Book of Romans," ch. 3

第五周■周三

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。”

弗五 27 “祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。”

我们虽然释放了许多论到心的信息，但我们并没有象强调灵那样地强调心这件事。现在我们要问，保罗在帖前三章十三节为什么不说主要坚固我们的灵或我们的魂，却说主要坚固我们的心。

我们的心是由我们魂的各部分—心思、情感、意志—加上我们灵的一部分—良心所组成。…我们的魂是我们的个格、我们的人位、我们的己。

我们人类有一个外面的器官—身体—来接触物质、看得见的世界。我们还有里面的器官—灵—来接触神和属灵的范围。介于这两种器官之间的魂，就是我们的人位，我们的己。（帖撒罗尼迦前书生命读经，二一四、二一六页。）

信息选读

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。照样，每当我们恨恶什么，乃是我们的心在恨恶。我们喜欢或讨厌什么，

WEEK 5 — DAY 3

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.

Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Although we have given a number of messages on the heart, we have not emphasized the matter of the heart as much as we have emphasized the spirit. Now we would ask why in 1 Thessalonians 3:13 Paul does not say that the Lord would establish our spirit or our soul, but our heart.

Our heart is a composition of all the parts of our soul—the mind, the emotion, and the will—plus one part of our spirit, the conscience….Our soul is our personality, our person, our self.

As human beings, we have an outward organ, the body, to contact the physical, visible world. We also have an inward organ, the spirit, to contact God and the spiritual realm. The soul, located between these two organs, is our person, our self. (Life-study of 1 Thessalonians, pp. 180-181)

Today’s Reading

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. Likewise, whenever we hate something, it is our heart that does the hating. Whenever we enjoy something or dislike something, it is our heart that enjoys or dislikes. Thus, our heart is

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

因着我们是堕落、罪恶的，所以我们心理的心是败坏且诡诈的。根据耶利米十七章九节所说，我们的心比万物都诡诈，无法医治。我们的心败坏、腐化到一个地步，已经无法医治。这就是所有亚当子孙心理之心的光景。…但是神在祂的救恩里应许赐给我们一个新心。以西结三十六章二十六节说，“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，赐给你们肉心。”这节里的新心，不是指另外一个心，乃是指更新的心。

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。也许你得救的时候，你的心转向神的光景非常强。但过一段时间以后，你的心也许有点离开神。你的心至少离开了一点。以后因着神的怜悯，你的心也许再次完全转向神。

我们的心得坚固，在圣别上无可指摘，其中所包括的，远超过我们的心仅仅转向主并向着主是清洁的。这乃是将我们转向主并向着主清洁的心，分别归主，被主占有，并被主浸透。这样的心不仅转向主，更有清洁的动机。这心分别出来归给主，完全被主占有，也彻底被主浸透。我们乃是在这样的光景里，心得着坚固。我们的心一旦得着坚固，就会定下来，不再动摇，不再善变。不仅如此，当我们的心有了这种光景时，我们就无可指摘。（帖撒罗尼迦前书生命读经，二一七至二二〇、二二三页。）

参读：帖撒罗尼迦前书生命读经，第二十一篇。

our representative, the acting commissioner or ambassador, of our inner being. The activities and movements of our physical body depend on our physical heart. In like manner, our daily living depends on our psychological heart. The way we act and behave depends on the kind of heart we have.

Because we are fallen and sinful, our psychological heart is corrupt and deceitful. According to Jeremiah 17:9, our heart is deceitful above all things and desperately wicked. A better translation of the Hebrew would say “incurable” instead of desperately wicked. Our heart is corrupt, rotten, to such an extent that it is incurable. This is the condition of the psychological heart of all descendants of Adam. But God in His salvation promises to give us a new heart. Ezekiel 36:26 says, “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.” The new heart in this verse does not refer to another heart; it refers to a renewed heart.

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. Perhaps when you were saved, your heart turned to God in a very strong way. But after a period of time, your heart may turn away from Him somewhat. To a certain extent at least, your heart may turn away. Then by God’s mercy your heart may turn fully to Him once again.

[In 1 Thessalonians 3:13] for our heart to be established blameless in holiness includes much more than simply for our heart to turn to the Lord and to be pure toward the Lord. This is to have our turned and pure heart separated unto the Lord, occupied by the Lord, and saturated with the Lord. Such a heart not only has turned to the Lord but it also has a pure motive. It is separated unto Him, fully occupied by Him, and thoroughly saturated with Him. It is here in such a state that our heart will be established. Once our heart has been established, it will be set, and it will be no longer movable or changeable. Furthermore, when our heart is in such a condition, it will become blameless. (Life-study of 1 Thessalonians, pp. 182-184, 186-187)

Further Reading: Life-study of 1 Thessalonians, msg. 21

第五周■周四

晨兴喂养

耶十七10“我耶和华是鉴察人心，试验人肺腑的…。”

帖前三13“好使你们的心，…在我们的神与父面前，得以坚固，在圣别上无可指摘。”

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。”

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…甚至〔在〕与主之间〔的关系上〕也是〔善变的〕。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

我们的心仍然需要得坚固。无论青年人与年长的都一样。…年长的人并不比青年人更稳定。事实上，按着一个人天然、属人的生命，没有一个人有坚定的心。…不会因着我们老了，就说我们的性情有了基本上的改变。…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。因为我们的心太容易改变了，所以它一点也不可靠。…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

WEEK 5 — DAY 4

Morning Nourishment

Jer. 17:10 I, Jehovah, search the heart and test the inward parts…

1 Thes. 3:13 So that He may establish your hearts blameless in holiness before our God and Father…

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.

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… 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

Our heart still needs to be established. This is true both of the young and of the old….Old people are not more steadfast than young people. Actually, there is no one who, according to his natural, human life, is steadfast in his heart…. Simply because we grow older does not mean that there is a basic change in our nature…. 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. 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

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地得坚固并建造。

照帖前三章十三节来看，主要我们的心得坚固，无可指摘。…我们的心有可指摘，因为我们的心刻变时翻。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。

根据五章二十三节，和平的神是那圣别人的，祂的圣别带来和平。当我们从里面被祂全然圣别时，就在凡事上与祂与人都有和平。…“全然”的意思是完全，彻底，…达到极点。神全然圣别我们，叫我们的全人—灵、魂、体，没有一部分是凡俗或世俗的。…“圣别”一辞在这里的意思是分开，使有区别；就是从凡俗或世俗的事物分别归神。

神不仅全然圣别我们，也保守我们的灵、魂、体得以完全。“全然”是指量一面；“完全”是指质一面。在量一面，神要全然圣别我们；在质一面，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”—祂的同在—里与祂相会。

保罗在帖前五章二十四节说，“那召你们的是信实的，祂也必作成这事。”信实的神召了我们，也必要全然圣别我们，并保守我们全人得以完全。这是保罗对信徒所说极有把握的话。（帖撒罗尼迦前书生命读经，二一〇至二一一、二〇〇至二〇一页。）

参读: 帖撒罗尼迦前书生命读经，第十九至二十篇。

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.

We have seen that according to 1 Thessalonians 3:13 the Lord seeks to establish our hearts blameless….Our heart is blamable because it is changeable. 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.

According to 5:23, the Sanctifier is the God of peace. His sanctification brings in peace. When we are wholly sanctified by Him from within, we have peace with Him in every way. The word sanctified here means to be set apart; it is to be separated unto God from things common or profane. The word wholly means entirely, thoroughly, to the consummation. God sanctifies us wholly, so that no part of our being, either of our spirit or soul or body, will be left common or profane.

God not only sanctifies us wholly, but also preserves our spirit, soul, and body complete. Wholly is quantitative; complete is qualitative. 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, His presence.

In 1 Thessalonians 5:24 Paul says, “Faithful is He who calls you, who also will do it.” The faithful God who has called us will also sanctify us wholly and preserve our entire being complete. This is Paul’s word of assurance to the believers. (Life-study of 1 Thessalonians, pp. 176, 168-169)

Further Reading: Life-study of 1 Thessalonians, msgs. 19-20

第五周■周五

晨兴喂养

帖前五 23 ～ 24 “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。那召你们的是信实的，祂也必作成这事。”

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。因此，我们的良心或是控告、定罪我们，或是宽恕、称义我们。保守我们灵的路，首先是要运用灵与神有交通。我们若不能这样运用我们的灵，我们的灵就会留在死沉的光景里。…我们基督徒每逢同来召会聚会时，都必须尽功用。我们需要祷告、赞美或作见证。这就是运用我们的灵，不让我们的灵静止不动，或是留在死沉的光景里。（帖撒罗尼迦前书生命读经，二四四至二四五页。）

信息选读

保守我们灵的第一条路，是正确的运用灵，以保守我们的灵是活的。帖前五章十六至十九节说，“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。”喜乐、祷告、谢恩就是运用我们的灵。当我们这样运用我们的灵，就能叫我们的灵活。运用灵，使我们的灵活，是保守灵的第一条路。…我们怎能把我们的灵

WEEK 5 — DAY 5

Morning Nourishment

1 Thes. 5:23-24 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. Faithful is He who calls you, who also will do it.

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 shall be condemned by our conscience. But if we are right, we shall be justified by our conscience. Our conscience, therefore, either accuses and condemns or excuses and justifies. The way to preserve our spirit is first to exercise it to have fellowship with God. If we fail to exercise our spirit in this way, we shall leave it in a deadened situation. Whenever we Christians come together in a church meeting, we need to function. We need to pray, praise, or give a word of testimony. This is to exercise our spirit and not allow it to remain dormant or in a deadened condition. (Life-study of 1 Thessalonians, pp. 204-205)

Today's Reading

The first way to preserve our spirit is to keep it living through proper exercise. First Thessalonians 5:16 through 19 says, “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.” 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. Exercising the spirit to keep it living is the first way to preserve it. How can we release our spirit from a situation of deadness? We can do it through exercising

从死沉的光景里释放出来？我们可以借着喜乐、祷告、谢恩，运用我们的灵，而使其得着释放。

因着堕落，我们的灵死了。因此，我们的灵必须胜过死这个难处。圣徒参加召会聚会时，常在死的光景里。他们…坐在椅子上，灵是发死的。但他们这个人其他的部分却可能非常活跃。譬如，他们的思想可能在批评别人作的见证；他们也许在想，有些见证并不真实，有些见证非常老旧。

不信者的灵完全是死的。在你四围的人，在学校、工作场所、或住家邻近地区的人当中，大多数人的灵里完全是死的。…你有没有从灵里死沉的光景里分别出来，成为圣别？…我们需要把我们的灵从死的光景中拉出来，在圣别我们的事上与三一神的工作合作。…我们既蒙了重生，就必须与众有别。我们要给人看见，我们的灵是活的，不是死沉的。因此，我们的灵应当喜乐、祷告，并且向主谢恩。

保守我们灵的另一条路，是在林后七章一节。保罗在这节说，“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。…我〔在上海〕学会，当我搭电车〔去会所〕时要闭起眼睛祷告；这就保守了我的灵。

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，二四五至二四八页。）

参读：帖撒罗尼迦前书生命读经，第十八、二十三篇；帖撒罗尼迦后书生命读经，第六篇。

our spirit by rejoicing, praying, and thanking.

Because of the fall, our spirit has been deadened. Our spirit, therefore, must overcome the problem of deadness. Many times the saints attend the church meetings in death… [and] sit in their chair with a deadened spirit. But other parts of their being may be very active. For example, in their thoughts they may criticize the testimonies given by others; they may think that some testimonies are not real and that others are full of oldness.

The spirit of an unbeliever is absolutely dead. Most of those around you at school, at work, or in your neighborhood are utterly dead in their spirit…. Have you been sanctified, separated, from a spirit-deadening situation? We need to pull our spirit out of death and cooperate with the operation of the Triune God in sanctifying us…. Because we have been regenerated, we need to be different. We need to show that our spirit is living, that it is not deadened. Thus, our spirit should rejoice, pray, and give thanks to the Lord.

Another way to preserve our spirit is found in 2 Corinthians 7:1. In this verse Paul says, “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…. [In Shanghai] I learned to close my eyes and pray when taking the ride [to the meeting hall] by streetcar. This preserved 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. 205-208)

Further Reading: Life-study of 1 Thessalonians, msgs. 18, 23; Life-study of 2 Thessalonians, msg. 6

第五周■周六

晨兴喂养

约壹一7，9“…我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。…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，洗净我们一切的不义。”

我们心理的心有三个主要的动脉，就是魂的三部分—心思、意志和情感。…除去心理之心三个主要动脉的阻塞之路，就是向主彻底的认罪。我从经历中学会，我们必须停留在主面前一段时间，承认我们的缺点、失误、失败、错误、恶行和罪。

我们要清除心思动脉的阻塞，就必须承认我们思想里以及我们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。

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。…我们特别会看见，自己是何等的背叛，我们不知道什么是服从主。我们需要一一承认我们意志里背叛的病菌。…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个动脉的阻塞。我们也需要清除情感这个动脉的阻塞。…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。…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。（帖撒罗尼迦前书生命读经，二五〇至二五二页。）

信息选读

WEEK 5 — DAY 6

Morning Nourishment

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin. (9) If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

Our psychological heart has three main arteries. These arteries... are also the three parts of the soul, ...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.

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 shall remove the blockage from this artery.

If we go to the Lord concerning our will, He will expose it in a thorough and detailed way....We shall realize that we are very rebellious, that we do not know what it means to be submissive to the Lord. One by one, we need to confess the germs of rebellion in our will....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.... We shall realize that in many cases we hate what we should love, and love what we should hate.... 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. (Life-study of 1 Thessalonians, pp. 209-211)

Today's Reading

我们若花够多的时间清除心理之心三个主要动脉的阻塞，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。

我们…也必须知道怎样保守我们的身体。…罗马六章六节说，我们的身体是“罪的身体”。不仅如此，我们已经把我们堕落身体的肢体献给罪、邪恶和不法。…我们若不跟随旧人，罪的身体就失效了。〔参罗六6。〕…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。…我们若要保守自己的身体，我们身上不论那个肢体，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，…就是用圣别和尊贵持守我们的器皿—我们的身体。〔帖前四3～4。〕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。…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。

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。…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。（帖撒罗尼迦前书生命读经，二五二至二五六页。）

参读：帖撒罗尼迦前书生命读经，第二十四篇；人的肉体与人的灵，第一章。

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

We must also know how to preserve our body. Sin has damaged and ruined our body.... Romans 6:6 says that our body is a “body of sin.” Furthermore, we have presented the members of our fallen body to sin, to evil, to lawlessness. If we do not follow the old man, the body of sin will be made of none effect [cf. Rom. 6:6] .... If we live according to the soul, we shall use our body to serve the old man. Therefore, to preserve our body first requires that we do not live according to our soul. 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... [charges us] to abstain from fornication ...to preserve our vessel, our body, in sanctification and honor [1 Thes. 4:3]. Therefore, in order to preserve our body, we should not present our members to anything sinful. 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.

In 5:12-24 we see the cooperation of the holy life with the divine operation....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.... 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 shall have a holy life for the church life. (Life-study of 1 Thessalonians, pp. 211-214)

Further Reading: Life-study of 1 Thessalonians, msg. 24; CWWL, 1975-1976, vol. 1, “The Flesh and the Spirit,” ch. 1

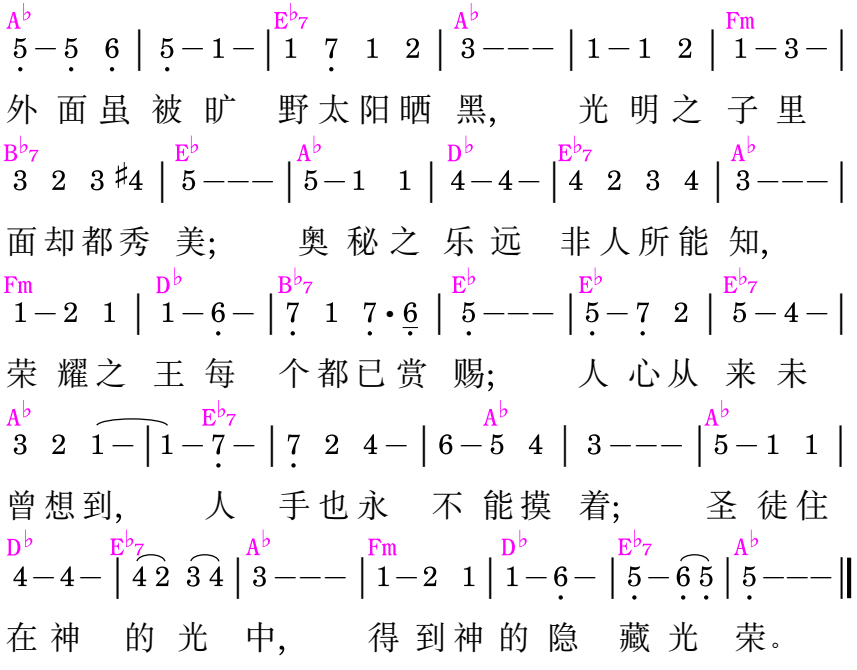
第五周诗歌

补440

经历基督 — —般

10 10 10 10 8 8 8 8（英 598）

降 A 大调　　4/4



二 在人看来,乃是亚当族类, 带着属地形状,病、苦缠累,
和那堕落罪人完全相象, 外面需要也和他们一样,
属地生活所有方式, 睡眠起居也都相似。
这是为使他们藐视 人眼所重虚容美姿。

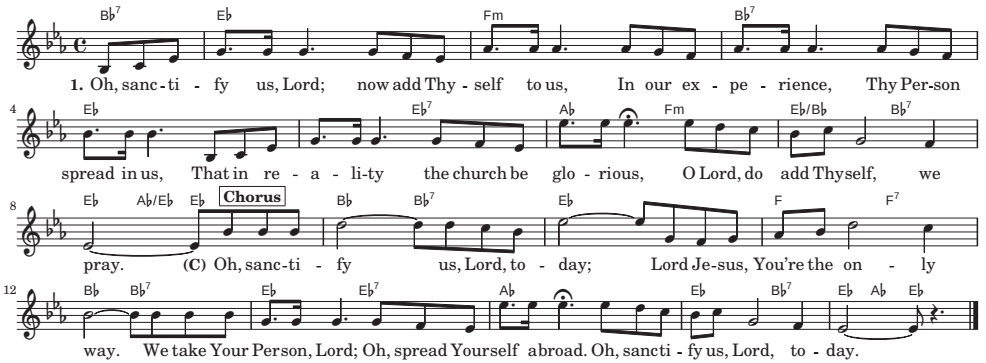
词接后面

WEEK 5 — HYMN

Oh, sanctify us, Lord; now add Thyself to us

Longings — For Sanctification

1135



2. Oh, purify us, Lord, by speaking in our heart;
Thy living, spoken word this washing will impart.
Increase Thy speaking, Lord, and cleanse our every part.
Oh, purify us, Lord, we pray.

Oh, purify us, Lord, today;
Wash all our natural life away.
Speak now Thy words in us,
And make us glorious.
O Lord, do speak in us today.

(to be continued on the next page)

三 他们里面却有神的生命，　　主的话语已将他们重生；
他们已被神圣爱火所焚，　　成为属新耶路撒冷的人；
他们都是光中圣徒，　　常将甜美诗词歌赋，
彼此颂扬最高之神，　　发出深处最妙之音。

四 他们行在地上，住在天上；　　无力，却能暗中将地执掌；
为难，深处却有神赐平安；　　贫穷，却有万有效力成全；
虽被打倒，不至死亡，　　心里作难，不至失望；
好象行在死荫之中，　　却是活着生命无穷。

五 将来基督一他们生命一显现，　　带着荣耀前来作王掌权，
他们久藏荣耀也要显出，　　同着基督要被众目所睹。
哦！光明者，兴起发光，　　你同基督要升天上，
隐藏之光要照远方，　　每一圣徒都象太阳。

3. O Lord, do nourish us; You are the food we need;
As we are eating You, we'll be transformed indeed;
We're fully satisfied as on Yourself we feed,
So nourish us, O Lord, we pray.

O Lord, do nourish us today
As all our self You wash away.
Not only purify,
But fill and satisfy;
O Lord, do nourish us today.

4. O Lord, do cherish us, as on Thyself we feed;
Warm us so tenderly and meet our every need.
Our hardness soften, Lord, till we are Yours indeed;
Oh, cherish us, dear Lord, we pray.

O Lord, do cherish us today,
Until our coldness flees away.
Oh, hold us close to Thee
And cherish tenderly;
O Lord, do cherish us today.

5. Lord, make us glorious, by all Your inner work,
Not glory for ourselves, but glory for the church;
That You may have Your Bride, thus ending all Your search.
O Lord, do work on us, we pray.

O Lord, do work on us today!
To form the church Your glorious way.
Oh, spread Yourself in us
Till we are glorious;
Oh, make us glorious, Lord, today.