

生命读经

Life-Study



帖撒罗尼迦前书■后书

1 & 2 Thessalonians

目录

Contents

■ 相关圣经恢复本经文及注解

■ Related Script and Footnotes

帖撒罗尼迦前书

1 Thessalonians

第一篇	为着召会生活之圣别生活的引言
第二篇	为着召会生活之圣别生活的特征
第三篇	活神与信心的工作
第四篇	一些基本的事
第五篇	三一神具体化于话里，以产生为着召会生活的圣别生活（一）
第六篇	三一神具体化于话里，以产生为着召会生活的圣别生活（二）
第七篇	在三一神里的召会（一）
第八篇	在三一神里的召会（二）
第九篇	召会成为三一神的具体化身（一）
第十篇	召会成为三一神的具体化身（二）
第十一篇	召会成为三一神的具体表现（三）
第十二篇	乳养之母与劝导之父的照顾
第十三篇	抚育的赏赐
第十四篇	为着信与爱和盼望的鼓励
第十五篇	为着召会生活之圣别生活的劝勉
第十六篇	基督徒生活的盼望

Msg. 1.	Introduction to a Holy Life for the Church Life
Msg. 2.	Characteristics of a Holy Life for the Church Life
Msg. 3.	The Living God and the Work of Faith
Msg. 4.	Some Basic Matters
Msg. 5.	The Triune God Embodied in the Word to Produce a Holy Life for the Church Life (1)
Msg. 6.	The Triune God Embodied in the Word to Produce a Holy Life for the Church Life (2)
Msg. 7.	The Church in the Triune God (1)
Msg. 8.	The Church in the Triune God (2)
Msg. 9.	The Church Becoming the Embodiment of the Triune God (1)
Msg. 10.	The Church Becoming the Embodiment of the Triune God (2)
Msg. 11.	The Church Becoming the Embodiment of the Triune God (3)
Msg. 12.	The Care of a Nursing Mother and an Exhorting Father
Msg. 13.	The Reward of Fostering
Msg. 14.	Encouragement for Faith, Love, and Hope
Msg. 15.	An Exhortation Concerning a Holy Life for the Church Life
Msg. 16.	The Hope of the Christian Life

第十七篇	儆醒与谨守
第十八篇	与神的工作合作（一）
第十九篇	与神的工作合作（二）
第二十篇	我们的心得坚固，在圣别上无可指摘（一）
第二十一篇	我们的心得坚固，在圣别上无可指摘（二）
第二十二篇	我们的心得坚固，在圣别上无可指摘（三） 以及我们的身体在圣别中得蒙保守清洁
第二十三篇	全然圣别我们，使我们的灵、与魂、与身子 得蒙保守，得以完全（一）
第二十四篇	全然圣别我们，使我们的灵、与魂、与身子 得蒙保守，得以完全（二）

帖撒罗尼迦后书

第一篇	鼓励的话
第二篇	改正对主来之日谬见的一段话（一）
第三篇	改正对主来之日谬见的一段话（二）
第四篇	进一步鼓励的话
第五篇	蒙神拣选，借着那灵的圣别而得救（一）
第六篇	蒙神拣选，借着那灵的圣别而得救（二）
第七篇	结语

■ 目录附纲要重点

Msg. 17. Watchfulness and Soberness
Msg. 18. Cooperation with the Divine Operation (1)
Msg. 19. Cooperation with the Divine Operation (2)
Msg. 20. Our Heart to be Established Blameless in Holiness (1)
Msg. 21. Our Heart to be Established Blameless in Holiness (2)
Msg. 22. Our Heart to be Established Blameless in Holiness (3) and Our Body to be Preserved Clean in Sanctification
Msg. 23. To Be Sanctified Wholly with Our Spirit, Soul, and Body Preserved Complete (1)
Msg. 24. To Be Sanctified Wholly with Our Spirit, Soul, and Body Preserved Complete (2)

2 Thessalonians

Msg. 1. A Word of Encouragement
Msg. 2. A Word of Correction of the Misconception Concerning the Day of the Lord's Coming (1)
Msg. 3. A Word of Correction of the Misconception Concerning the Day of the Lord's Coming (2)
Msg. 4. A Further Word of Encouragement
Msg. 5. Chosen by God Unto Salvation in Sanctification of the Spirit (1)
Msg. 6. Chosen by God Unto Salvation in Sanctification of the Spirit (2)
Msg. 7. A Concluding Word

■ Contents With Outline

相关圣经恢复本经文及注解

帖撒罗尼迦前书

第一篇	帖前一 1 至 3 及注
第二篇	帖前一 4 至 10 及注
第三篇	帖前一 1 至 10
第四篇	帖前一 1 至 10
第五篇	帖前一 1 至 10
第六篇	帖前一 1 至 10
第七篇	帖前一 1
第八篇	帖前一 1
第九篇	帖前一 1, 二 12, 三 12, 四 7, 五 23 至 24
第十篇	帖前一 1, 二 12, 三 12, 四 7, 五 23 至 24
第十一篇	帖前一 1, 二 12, 三 12, 四 7, 五 23 至 24
第十二篇	帖前二 1 至 12 及注
第十三篇	帖前二 13 至 20 及注
第十四篇	帖前三 1 至 13 及注
第十五篇	帖前四 1 至 12 及注
第十六篇	帖前四 13 至 18 及注
第十七篇	帖前五 1 至 11 及注
第十八篇	帖前五 12 至 22 及注
第十九篇	帖前五 23 至 28 及注
第二十篇	帖前三 6 上、10、12 至 13
第二十一篇	帖前三 6 上、10、12 至 13
第二十二篇	帖前三 13, 四 3 至 8
第二十三篇	帖前四 9、13, 五 8、16 至 24
第二十四篇	帖前四 9、13, 五 8、16 至 24

帖撒罗尼迦后书

第一篇	帖后一 1 至 12 及注
第二篇	帖后二 1 至 12 及注
第三篇	帖后二 1 至 12
第四篇	帖后二 13 至三 5 及注
第五篇	帖后一 3 至 5、10 至 11, 二 13 至 14、16
第六篇	帖后一 3 至 5、10 至 11, 二 13 至 14、16
第七篇	帖后三 6 至 18 及注

Related Script and Footnotes

1 Thessalonians

Msg. 1	1 Thes. 1:1-3 and footnotes
Msg. 2	1 Thes. 1:4-10 and footnotes
Msg. 3	1 Thes. 1:1-10
Msg. 4	1 Thes. 1:1-10
Msg. 5	1 Thes. 1:1-10
Msg. 6	1 Thes. 1:1-10
Msg. 7	1 Thes. 1:1
Msg. 8	1 Thes. 1:1
Msg. 9	1 Thes. 1:1; 2:12; 3:12; 4:7; 5:23-24
Msg. 10	1 Thes. 1:1; 2:12; 3:12; 4:7; 5:23-24
Msg. 11	1 Thes. 1:1; 2:12; 3:12; 4:7; 5:23-24
Msg. 12	1 Thes. 2:1-12 and footnotes
Msg. 13	1 Thes. 2:13-20 and footnotes
Msg. 14	1 Thes. 3:1-13 and footnotes
Msg. 15	1 Thes. 4:1-12 and footnotes
Msg. 16	1 Thes. 4:13-18 and footnotes
Msg. 17	1 Thes. 5:1-11 and footnotes
Msg. 18	1 Thes. 5:12-22 and footnotes
Msg. 19	1 Thes. 5:23-28 and footnotes
Msg. 20	1 Thes. 3:6a, 10, 12-13
Msg. 21	1 Thes. 3:6a, 10, 12-13
Msg. 22	1 Thes. 3:13; 4:3-8
Msg. 23	1 Thes. 4:9, 13; 5:8, 16-24
Msg. 24	1 Thes. 4:9, 13; 5:8, 16-24

2 Thessalonians

Msg. 1	2 Thes. 1:1-12 and footnotes
Msg. 2	2 Thes. 2:1-12 and footnotes
Msg. 3	2 Thes. 2:1-12
Msg. 4	2 Thes. 2:13—3:5 and footnotes
Msg. 5	2 Thes. 1:3-5, 10-11; 2:13-14, 16
Msg. 6	2 Thes. 1:3-5, 10-11; 2:13-14, 16
Msg. 7	2 Thes. 3:6-18 and footnotes

帖撒罗尼迦前书

第一篇

为着召会生活 之圣别生活的引言

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经文及注解：帖前一 1 至 3 及注

纲要：

- 写给初信者
- 生机的联结
- 与父神生命的关系
- 呼求主耶稣
- 在父神和主耶稣基督里的召会
- 信心的工作
- 爱心的劳苦
- 盼望的忍耐
- 基督徒生活的结构
- 为着召会生活之基督徒生活的终结

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读经：帖撒罗尼迦前书一章一至三节。

保罗写给帖撒罗尼迦人的两封书信，可能是保罗最早期的著作。帖撒罗尼迦是罗马帝国的一城，在亚该亚省以北的马其顿省内。使徒保罗在第二次尽职的旅程中，接受马其顿人的呼召之后，与他的同工西拉先去腓立比，接着就到帖撒罗尼迦。（徒十六 9～12，十七 1～4。）使徒在那里停留作工，时间很短，也许不满一个月。（十七 2。）

1 THESSALONIANS

Message 1

INTRODUCTION TO A HOLY LIFE FOR THE CHURCH LIFE

* * * *

Scripture and Footnotes: 1 Thes. 1:1-3 and footnotes

Outline:

- WRITTEN TO NEW BELIEVERS
- THE ORGANIC UNION
- A LIFE RELATIONSHIP WITH GOD THE FATHER
- CALLING ON THE LORD JESUS
- THE CHURCH IN GOD THE FATHER AND THE LORD JESUS CHRIST
- WORK OF FAITH
- LABOR OF LOVE
- ENDURANCE OF HOPE
- THE STRUCTURE OF THE CHRISTIAN LIFE
- THE CONSUMMATION OF THE CHRISTIAN LIFE FOR THE CHURCH LIFE

* * * *

Scripture Reading: 1 Thes. 1:1-3

The two Epistles of Paul to the Thessalonians may be considered the earliest of Paul's writings. Thessalonica was a city of the Roman Empire in the province of Macedonia, north of the province of Achaia. After the Macedonian call, which Paul received on his second journey of ministry, he and his co-worker Silvanus visited first Philippi and then Thessalonica (Acts 16:9-12; 17:1-4). The apostle stayed and worked there for only a short time, probably less than one month (Acts 17:2).

写给初信者

给帖撒罗尼迦人的两封书信，都是保罗早期在他第二次尽职的旅程中所写的。在这次外出的旅程中，保罗在帖撒罗尼迦停留不到一个月。根据使徒行传的记载，保罗去腓立比之后不久，就到帖撒罗尼迦作工三个安息日，大约三周的时间。给腓立比人的书信是一卷极好的书信，那是过了许久之后，保罗在监狱中写的。

毫无疑问，保罗写信给帖撒罗尼迦人的时候，帖撒罗尼迦召会还非常幼嫩。我不信保罗写这两封书信的时候，那里的信徒在召会生活里会超过一年的时间。因此我们在帖撒罗尼迦前后书看见的一些点，是保罗在其他书信中没有提到的。因为帖撒罗尼迦召会是这么幼嫩，所以保罗给帖撒罗尼迦人的书信，多少是针对孩童阶段的圣徒写的。保罗对帖撒罗尼迦人所说的一些话，与他对其他较老练的召会所说的不同。我们研读帖撒罗尼迦前后书，认识幼嫩召会的光景和情形，是很有价值的。我们读这两卷书，就能认识年幼的基督徒生活和幼嫩的召会生活。我们若记住这一面的背景，会对我们读这两卷书信很有帮助。

帖撒罗尼迦前后书不是写给老练的基督徒，乃是写给年幼的信徒，写给得救不到一年的人。他们从前多半是道地的外邦人。因此，保罗写信给他们的时候，必定把他们看作年幼的信徒。这两封书信非常宝贝，因为在有关年幼的基督徒生活和幼嫩的召会生活的事上，这两封书信提供给我们特别的帮助。

生机的联结

帖前一章一节说，“保罗、西拉和提摩太，写信给在父神和主耶稣基督里，帖撒罗尼迦人的召会：愿恩典与平安归与你们。”本书与后书都是写给在帖撒罗尼迦的地方召会，就是由该城所有在基督里的信徒所组成的。这样的地方召会是属于信徒的，也是在父神和主耶稣基督里的。这指明这样的地方召会是由父神所生，有祂的生命和性情，并在主耶稣基督一切的所是和所作里，与祂有生机的联结。因此，召会是属于人的，（如

WRITTEN TO NEW BELIEVERS

The two Epistles to the Thessalonians were written in the early days, while Paul was still on his second journey of ministry. In the course of this journey, Paul stayed in Thessalonica for less than a month. According to Acts, Paul worked there for three Sabbaths, for about three weeks, not long after his visit to Philippi. The Epistle to the Philippians, a wonderful book, was written much later, during Paul's imprisonment.

No doubt, when Paul wrote to the Thessalonians, the church in Thessalonica was still very young. I doubt that the believers there had been in the church life for even a full year when these two Epistles were written. Thus, in 1 and 2 Thessalonians we see certain points that are not covered in Paul's other Epistles. Because the church in Thessalonica was so young, Paul's Epistles to the Thessalonians are more or less to those in a childhood stage. Some of what Paul says to the Thessalonians is different from what he says to other churches that were more experienced. It is worthwhile for us to study 1 and 2 Thessalonians in order to know the situation and condition of a young church. By reading these two books we can know the young Christian life and the young church life. If we keep in mind this aspect of the background, we shall be helped in our reading of these Epistles.

The books of 1 and 2 Thessalonians were not written to experienced Christians. They were written to young believers, to those who had been saved for less than a year. Most of them had been typical Gentiles. Therefore, in writing to them, Paul surely viewed them as young believers. These Epistles are very precious, for they render us particular help concerning the young Christian life and church life.

THE ORGANIC UNION

First Thessalonians 1:1 says, "Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace." This Epistle and the second were both addressed to the local church in Thessalonica, composed of all the believers in Christ in that city. Such a local church is of the believers and is in God the Father and the Lord Jesus Christ. This indicates that such a local church is born of God the Father with His life and nature and is united with the Lord Jesus Christ organically in all He is and has done. Hence, it is of men (such as the

帖撒罗尼迦人，)但在生机上是在神里并在主里的。这种在神的生命和性情里生机的联结，乃是信徒为着召会生活，过圣别生活不可少的基础。这样的生活乃是这两封书信的主题。

保罗对帖撒罗尼迦人开头所说的话很平常。他不象在罗马一章一节那里说，他是“基督耶稣的奴仆…，蒙召的使徒，被分别出来归于神福音的”；也不象以弗所一章一节说，他是“凭神旨意，作基督耶稣使徒的”。罗马书与以弗所书的开头比帖撒罗尼迦前书复杂。因为这封书信是写给年幼信徒的，所以保罗在一章一节简单的说，“保罗、西拉和提摩太，写信给…帖撒罗尼迦人的召会。”

保罗的著作有一个特征，就是强调信徒与三一神生机的联结。事实上，强调与基督生机的联结是保罗著作中一个显著的特点。保罗在书信里一再说到了在基督里、在三一神里。一章一节虽然写得很简单，却提到生机的联结，这是保罗特有的写法。保罗在本节说到在父神和主耶稣基督里，帖撒罗尼迦人的召会。这里的介系词“在…里”非常重要，指出召会是在三一神里的。召会是由人所组成，但这些人一信徒一乃是在三一神里的。在帖撒罗尼迦的召会，一面是属于帖撒罗尼迦人的，另一面是在父神里的。

与父神生命的关系

保罗不是仅仅说召会在神里面，乃是说召会在父神里。除非神是我们的父，否则我们就不能在祂里面。我们不是在神里面被造的，但我们是在祂里面重生的。我们乃是在神之外被造的；这就是说，在神创造时，我们与祂没有什么生机的联结或生命的关系，只有受造之物与创造者之间的关系。创造的结果乃是我们成了神所造之物，而神是我们的创造主。因此，神与我们之间有创造的关系，却没有生命的关系。我们受造时，神的生命并没有进到我们天然的人里面。我们这些神所造的人，并没有神的生命。我们只有受造的生命，就是我们天然人的生命。

我们重生、由神而生的时候，我们与神的生命关系就开始了。这个重生把我们带进与三一神生机的联结里。我们重生的时候，得着了神的生命。现今神不仅是我们的创造

Thessalonians), yet in God and in the Lord organically. Such an organic union in the divine life and nature is the vital base for the believers to live a holy life for the church life, which is the theme of the two Epistles.

In his opening word to the Thessalonians Paul speaks in a plain manner. He does not say, as in Romans 1:1, that he is “a slave of Christ Jesus, a called apostle, separated to the gospel of God”; neither does he say, as in Ephesians 1:1, that he is an “apostle of Christ Jesus through the will of God.” The opening of Romans and Ephesians is more complicated than that of 1 Thessalonians. Because this Epistle was written to young believers, in 1:1 Paul simply says, “Paul and Silvanus and Timothy to the church of the Thessalonians.”

It is a particular characteristic of Paul’s writing to emphasize the organic union of the believers with the Triune God. In fact, the emphasis on the organic union with Christ is an outstanding feature of Paul’s writings. In his Epistles Paul again and again speaks of being in Christ, in the Triune God. Although 1:1 is written in a simple way, it nevertheless includes Paul’s characteristic reference to the organic union. In this verse Paul speaks of the church of the Thessalonians in God the Father and the Lord Jesus Christ. The preposition “in” here is very important; it indicates that the church is in the Triune God. The church is composed of human beings, but they, the believers, are in the Triune God. On the one hand, the church in Thessalonica was of the Thessalonians; on the other hand, this church was in God the Father.

A LIFE RELATIONSHIP WITH GOD THE FATHER

Paul does not merely say that the church is in God; he says that the church is in God the Father. Unless God is our Father, we cannot be in Him. We were not created in God; however, we were regenerated, born again, in Him. We were created outside of God. This means that in creation we did not have any organic union with God or any life relationship with Him. Instead, there was only the relationship between the creature and the Creator. As a result of creation, we are God’s creatures, and He is our Creator. Hence, there is a relationship of creation, but no relationship in life. God’s life was not created into our natural being. As God’s creatures, we did not have the life of God. We had only our created life, our natural human life.

When we were regenerated, born of God, our life relationship with God began. This rebirth brought us into the organic union with the Triune God. At the time of our regeneration, our rebirth, we obtained God’s life. Now God is not merely our Creator,

主、我们的神，祂也是生了我们的父。神不再仅仅是我们的创造主，祂也是生我们的那位，因为祂已经用祂的生命生了我们。因此，祂是我们的父神。

帖撒罗尼迦信徒借着重生成了神的儿子。按照罗马书，召会是由神的众子组成的。罪人不可能成为召会的组成分子。罪人可以成为属世组织的成员，却无法成为活神召会的组成分子。这样的召会只能由神的儿子所组成。

父已经预定我们作祂的儿子。以弗所一章五节说，神预定我们得儿子的名分。到了时候，神呼召我们，在我们里面感动我们；于是我们悔改，相信神的儿子耶稣基督，而接受了祂。我们一接受基督，就蒙了重生，成为神的儿子。现今我们既是神的儿子，就成了召会——基督身体——的组成分子。我们这些神的儿子既是基督的肢体，所以帖前一章一节说，召会不仅在父神里，也在主耶稣基督里。

呼求主耶稣

在一章一节，保罗在神之前插进父这个称呼，又在耶稣基督之前插进主这个称呼，是非常有意义的。只说神或耶稣基督还不够；我们需要说，神是我们的父，耶稣基督是我们的主。如果耶稣基督不是我们的主，我们与祂就没有实际的关系。但是当耶稣基督成为我们的主，这就表示我们在祂里面，与祂有生机的联结。

当我们呼求主耶稣的名，我们不该只说“耶稣”，我们该说“主耶稣”。呼求主的时候，如果只说“耶稣”，就有点无知。但主是富有怜悯的，祂同情我们。当我们呼求“耶稣”，而不是呼求“主耶稣”时，祂仍然会回应，因为祂知道我们实际上是呼求祂为主。但我们需要对呼求主有正确的认识。我们不要说，“耶稣，我爱你，”最好说，“主耶稣，我爱你。”这样呼求主太甜美了！

有些基督徒喜欢说，“赞美神！”但是新约所强调的是赞美父神。我们必须看见，今天对我们来说，神是我们的父，耶稣是我们的主。根据林前十二章三节，当我们说“主，耶

our God; He is our Father, the One who has begotten us. God is no longer merely our Creator—He is also our Begetter, for He has begotten us with His life. Therefore, He is God our Father.

Through regeneration the Thessalonian believers had become sons of God. According to the book of Romans, the church is a composition of sons of God. It is impossible for sinners to be components of the church. Sinners can be members of a secular organization, but they cannot be components of the church of the living God. Such a church is composed only of sons of God.

We have been predestinated by the Father to be His sons. As Ephesians 1:5 says, we have been predestinated unto sonship. At a certain time, God called us and moved us inwardly. Then we repented, believed in the Son of God, Jesus Christ, and received Him. By receiving Christ, we were reborn and became sons of God. Now that we are sons of God, we are the components of the church, the Body of Christ. Because we, as sons of God, are the members of Christ, 1:1 says not only that the church is in God the Father, but also that the church is in the Lord Jesus Christ.

CALLING ON THE LORD JESUS

It is very significant that in 1:1 Paul inserts the title Father after God and the title Lord before Jesus Christ. It is not sufficient to speak either of God or of Jesus Christ. Rather, we need to say that God is our Father and that Jesus Christ is our Lord. If Jesus Christ is not our Lord, then we have nothing to do with Him in a practical way. But when Jesus Christ becomes our Lord, this means that we are in Him, organically united to Him.

When we call on the name of the Lord Jesus, we should not just say “Jesus”; we should say, “Lord Jesus.” To call on Him only by saying “Jesus” is to call somewhat ignorantly. The Lord, however, is merciful, and He sympathizes with us. He still responds when we call “Jesus” instead of “Lord Jesus,” for He realizes that actually we are calling on Him as Lord. Nevertheless, we need the proper knowledge of calling on the Lord. Instead of saying, “Jesus, I love You,” it is better to say, “Lord Jesus, I love You.” How sweet it is to call on the Lord in this way!

Some Christians like to say, “Praise God!” But in the New Testament the emphasis is on praising God the Father. We need to realize that for us today God is our Father and Jesus is our Lord. According to 1 Corinthians 12:3, when we say,

稣”，我们就在灵里。这指明正确的呼求主耶稣，是那灵所尊重的。我们中间许多人能见证，当我们呼喊“主耶稣”时，我们感觉到那灵在我们里面的涂抹。当我们说“阿爸，父”时，也是这样。我们如果只呼求神（以罗欣），膏油的涂抹并不多。但是当我们呼喊“阿爸，父”，我们就经历膏油的涂抹。这不是用辞的问题，乃是我们经历中的实际。

在父神和主耶稣基督里的召会

我们要有深刻的印象，召会是在父神和主耶稣基督里的。说“主耶稣基督”含意很多。第一，这含示耶稣基督是我们的主。第二，这含示祂是我们的救主，因为耶稣这名的意思是耶和華救主。第三，这含示神的受膏者基督，正带我们进入神的丰富里，并且为神在我们身上成就一切。因此，说“主耶稣基督”，乃是说出包罗万有的一句话。

保罗说召会是在父神和主耶稣基督里的，这指明我们已经从神而生，并进入了与基督生机的联结。召会是什么？召会乃是一班由神而生，并进入了与基督生机联结的人。

信心的工作

保罗在帖前一章二至三节接着说，“我们为你们众人常常感谢神，在祷告中常提到你们；在我们的神与父面前，不住的記念你们信心的工作，爱心的劳苦，并对我们主耶稣基督之盼望的忍耐。”在这里我们看见，保罗为召会祷告的时候，为着三件事感谢神：信心的工作、爱心的劳苦、以及盼望的忍耐。这里的信心指明工作的性质和力量。我们的工作就是我们的信心。这意思是说，我们基督徒工作的性质和力量乃是信心。我们工作所用的力量和我们工作的性质，都应当是信心。我们基督徒工作的性质应当是本于信心，而不是本于人的知识、才能或能力。

爱心的劳苦

“Lord Jesus,” we are in the Spirit. This indicates that the Spirit honors the proper calling on the Lord Jesus. Many of us can testify that when we call, “Lord Jesus,” we sense the anointing of the Spirit within. The same is true of saying, “Abba, Father.” If we merely call on God, Elohim, we do not have much anointing. But when we cry, “Abba, Father,” we experience the anointing. This is not a matter of terminology; it is a reality in our experience.

THE CHURCH IN GOD THE FATHER AND THE LORD JESUS CHRIST

We need to be impressed with the fact that the church is in God the Father and the Lord Jesus Christ. To say “the Lord Jesus Christ” implies a great deal. First, it implies that Jesus Christ is our Lord. Second, it implies that He is our Savior, for the name Jesus means Jehovah the Savior. Third, it implies that Christ, God’s anointed One, is bringing us into the riches of God and is accomplishing everything with us for God. Therefore, to say “the Lord Jesus Christ” is to utter something all-inclusive.

When Paul says that the church is in God the Father and the Lord Jesus Christ, he indicates that we have been born of God and have been brought into the organic union with Christ. What is the church? The church is a group of human beings who have been born of God and who have been brought into the organic union with Christ.

WORK OF FAITH

In verses 2 and 3 Paul goes on to say, “We give thanks to God always concerning you all, making mention of you in our prayers, remembering unceasingly your work of faith, and labor of love, and endurance of hope of our Lord Jesus Christ, before our God and Father.” Here we see that when Paul prays for the church he gives thanks to God for three matters: for the work of faith, the labor of love, and the endurance of hope. Faith here indicates the nature and strength of the work. Our work is our faith. This means that the nature and strength of our Christian work is faith. The strength with which we work and the nature of our work should both be faith. Our Christian work should be of the nature of faith, not of the nature of human knowledge, ability, or power.

LABOR OF LOVE

我们必须明白工作与劳苦之间的不同。工作可能不是很深入、不是很困难的。但是劳苦比工作深入、艰难。当我们作一项不容易完成的工作时，那就是劳苦。这种劳苦应当本于爱心。爱心是我们基督徒劳苦的动机和特征。这意思是说，所彰显出来的乃是爱。我们基督徒的工作至终成了更深入、更艰难的劳苦。要这样劳苦，光有信心是不够的；我们还需要爱心，一种永不止息的爱。

养育孩子是爱心的劳苦很好的说明。作母亲的都知道，照顾孩子不仅是工作，更是劳苦。初为人母者在孩子出生以后，对婴孩会有温柔的爱心。短时间内她会愉快的作照顾孩子的工作。但最终那项工作成了劳苦，给她压力，使她筋疲力竭。但主在这位年轻母亲里面创造了母爱，来爱她的孩子，这实在太好了！如果没有这种爱心，她就不能年复一年的背负照顾孩子的担子。这种爱心促使她照顾自己的孩子。这爱也是她劳苦的特征和彰显。这说明我们在基督徒的生活中，首先有信心的工作，然后这工作成了爱心的劳苦。

盼望的忍耐

我们看过信心的工作和爱心的劳苦，接着要来看盼望的忍耐。盼望是忍耐的源头。所有作母亲的都知道，照顾孩子需要忍耐。作母亲的需要忍耐，以忍受随着养育孩子而来的困扰。

我们在召会生活中和家庭生活中都需要忍耐。我们必须受训练、受教育，先是学习工作，然后是劳苦，末了是忍耐。使徒乃是忍耐的人。只要他有忍耐，他就够资格作使徒。我们能在哥林多后书看见使徒保罗的忍耐，这种忍耐是我们工作的顶石。长老们，忍耐是长老职分的顶石。照样，在牧养人的工作上，忍耐是极重要的。我们若要成功的牧养圣徒，就必须操练忍耐。忍耐联于受苦，不联于享受。牧养总是包含某种程度的受苦。

在帖前一章三节，保罗说到对我们主耶稣基督之盼望的忍耐。这忍耐来自对主回来的盼望，或者说来自对回来之主的盼望。盼望是忍耐的源头。

We need to understand the difference between work and labor. Work may be something which is not very deep and which may not be very difficult. Labor, however, is both deeper and harder than work. When we are doing a work that is difficult to accomplish, that is a labor. This labor should be of love. Love is the motivation and the characteristic of our Christian labor. This means that love is the expression. Our Christian work eventually becomes a labor, something that is deeper and more difficult. For this labor, faith alone is not adequate; we also need love, a love that is lasting.

Raising children is a good illustration of a labor of love. Mothers know that caring for a child is a labor, not merely a work. After giving birth, a new mother will have a tender love for her infant. For a while she will work happily to care for the child. Eventually, however, that work will become a labor that presses and exhausts her. How good it is that the Lord has created within this young mother a mother's love for her child! Without such a love, she would not be able to bear the burden of caring for her child over the years. This love motivates her to care for her child. It is also the characteristic, the expression, of her labor. This illustrates that in the Christian life first we have a work of faith and then this work becomes a labor of love.

ENDURANCE OF HOPE

From the work of faith and the labor of love we go on to the endurance of hope. Hope is the source of endurance. All mothers know that caring for children requires endurance. It takes endurance for a mother to bear all the troubles that come with raising children.

In the church life as well as in the family life we all need endurance. We must be trained, educated, first to work, then to labor, and eventually to endure. An apostle is one who endures. As long as he has endurance, he is qualified to be an apostle. In 2 Corinthians we can see the endurance of the Apostle Paul. Such endurance is the topstone of our work. Elders, endurance is the topstone of the eldership. Likewise, in the work of shepherding others, endurance is crucial. If we would be successful in shepherding the saints, we must exercise endurance. Endurance involves suffering, not enjoyment. Shepherding always involves an amount of suffering.

In 1:3 Paul speaks of the endurance of hope of our Lord Jesus Christ. This endurance comes from the hope in the Lord's coming, or from the hope in the coming Lord. Hope is the source of endurance.

一章三节的信、爱、望，描述真基督徒生活的结构，是由这三个元素所构成。信，接受神圣的事物，（约一 12，）并质实属灵、未见的事。（来十一 1。）望，是收获并有分于信所质实的事物。（罗八 24～25。）爱，是享受信心所接受、质实，以及盼望所有分于的事物，为着滋养我们，建造别人，并彰显神。这样的生活不是源于信徒天然之人的才能，乃是源于他们所相信之神所是的注入。这种生活乃是借着他们（对那施爱的主，就是爱他们，为他们舍了自己的，并对主的肢体，就是祂在爱里借着死所救赎的，）牺牲的爱而有的。这种生活因着盼望的维持能力，得以持续不变：这盼望就是期盼他们所爱的主；祂曾应许要来接他们到祂自己那里。这样的生活，乃是本书信的内容。

我盼望我们从帖撒罗尼迦前后书，都能看见一些对年幼信徒有帮助的事。我们需要帮助初信者在信心、爱心、盼望上长大，特别是在信心的工作、爱心的劳苦、并盼望的忍耐上长大。

何等奇妙，帖撒罗尼迦的信徒因着使徒短短不到一个月的服事，就能过这样的生活！这鼓励我们凭充足信心的确据，将完全的福音传给道地的不信者，并将关于基督徒生命更深的真理，供应初信者。你传讲完全福音的时候，不要有一种观念，认为别人不会了解你所说的话。我们必须先替别人相信，然后他们自己就会相信。如果我们不相信自己所传讲的，别人也绝不会相信。因此，我们必须相信，那些听见我们所传讲的人会了解、接受并领受完全的福音。照样，我们必须进一步把基督徒生命更深的真理，供应初信者。但愿我们都学习传讲比我们认为别人所能了解更深的話。

这两封给幼稚的帖撒罗尼迦召会的书信，将为着正确召会生活的真基督徒生活，简要的启示出来。在主回来的光中，这是一种三面的生活：信心是开端、根基；爱心是过程、构成；盼望是总结、完成。信心是向着神，（帖前一 8，）爱心是向着圣徒，（三 12，四 9～10，）盼望是在于主来。（二 19。）前书是为着鼓励和安慰，后书是为着改正和平衡。信徒该在主回来的盼望中，凭着信心和爱心生活行动

The faith, the love, and the hope in 1:3 depict the structure of the genuine Christian life, constructed with these elements. Faith receives the divine things (John 1:12) and realizes the spiritual and unseen things (Heb. 11:1). Hope reaps and partakes of the things realized by faith (Rom. 8:24-25). Love enjoys the things received and realized by faith and partaken of by hope for nourishing ourselves, building up others, and expressing God. Such a life originates not from the ability of the believer's natural being, but from the infusion of what God is, in whom they believe. It is carried out by their sacrificial love toward their loving Lord, who loved them and gave Himself for them, and toward His members, whom He has redeemed through His death in love. This life lasts and stands unchanging by the sustaining power of the hope that looks for their beloved Lord, who promised that He would come to take them to Himself. Such a life is the content of this Epistle.

I hope that from 1 and 2 Thessalonians we shall all see something that is helpful to young believers. We need to help the new ones to grow in faith, in love, and in hope, in particular, in the work of faith, in the labor of love, and in the endurance of hope.

It is marvelous that the Thessalonian believers could live such a life through the apostle's short ministry of less than one month. This encourages us to preach, in full assurance of faith, the complete gospel to typical unbelievers and minister the deeper truths concerning the Christian life to new converts. Do not hold the concept that, as you preach the full gospel, others will not be able to understand what you are saying. First we must believe for others. Then they themselves will believe. If we do not believe what we are preaching, others will never believe it. Thus, we must believe that those who hear us will be able to understand, receive, and accept the full gospel. Likewise, we must go on to minister the deeper truths of the Christian life to new believers. May we all learn to preach something deeper than what we think others are able to understand.

In the two Epistles to the young church in Thessalonica, the genuine Christian life for the proper church life is revealed in a simple and brief way. It is a life of three dimensions in the light of the Lord's coming back: faith as the beginning, the foundation; love as the process, the structure; and hope as the consummation, the topstone. Faith is toward God (1:8); love is toward the saints (3:12; 4:9-10); and hope is in the Lord's coming (2:19). The first Epistle is for encouragement and comfort; the second is for correction and balance. The believers should live, walk, and work by faith and love in the

并工作；但我们不该有错误的观念，以为主要立刻回来，我们就不必作长远之计。

为着召会生活 之基督徒生活的终结

使徒保罗的这两封书信可视为：为着召会生活之基督徒生活的终结。这部分的著作，开始于罗马书，结束于这两封书信。这两封书信虽然是为着幼稚的基督徒生活和召会生活，但我们也可看这两封书信是为着召会生活之基督徒生活的终结。

根据新约著作的顺序来看，是先有罗马书，然后有哥林多前后书、加拉太书、以弗所书、腓立比书、歌罗西书、以及帖撒罗尼迦前后书。这九封书信可以看作一组。这一组九封书信的终结与结论，就是帖撒罗尼迦前后书。

我们在本篇信息中交通了两个基本的点：第一，召会是由一班在父神和主耶稣基督里的人组成的；他们有神的生命，且与基督有生机的联结。第二，召会生活是由信心的工作、爱心的劳苦、以及因盼望要来的主而有的忍耐所构成的基督徒生活。但愿我们都对这两点有深刻的印象。我们需要看见，召会是由一班在父神里并有生命的人所组成的；他们也是生机的在主耶稣基督里的。我们也需要看见，为着召会生活的基督徒生活，是由信心的工作、爱心的劳苦、因盼望而有的忍耐所构成的。我们在以后的几篇信息里，要更多来看信心的工作、爱心的劳苦、以及因盼望而有的忍耐。

hope of the Lord's coming back. But we should not have the wrong concept that the Lord will come immediately, so that we need not do anything for the long run.

THE CONSUMMATION OF THE CHRISTIAN LIFE FOR THE CHURCH LIFE

These two Epistles may be considered the consummation of the Christian life for the church life. They conclude the section of the Apostle Paul's writings that begins with the book of Romans. Although these two Epistles are for the young Christian life and church life, they may also be regarded as the consummation of the Christian life for the church life.

According to the sequence of the New Testament writings, we have Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, and 1 and 2 Thessalonians. These nine Epistles may be considered a group. The consummation and conclusion of this group of nine Epistles are 1 and 2 Thessalonians.

In this message we have covered two basic points: first, that the church is composed of human beings in God the Father and in the Lord Jesus Christ, those who have the life of God and who are in the organic union with Christ; second, that the church life is the Christian life constructed of the work of faith, the labor of love, and the endurance of hope in the coming Lord. May we all be deeply impressed with these two points. We need to see that the church is the composition of human beings who are in God the Father with life and who are organically in the Lord Jesus Christ. We also need to see that the Christian life for the church life is constructed of the work of faith, the labor of love, and the endurance of hope. In forthcoming messages we shall see more concerning this work of faith, labor of love, and endurance of hope.

帖撒罗尼迦前书

第二篇

为着召会生活之 圣别生活的特征

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经文及注解：帖前一 4 至 10 及注

纲要：

- 蒙神拣选
- 传福音在于能力和圣灵，并充足的确信
- 效法使徒，也效法了主
- 为着召会生活之圣别生活的起源
- 基督徒生活的三个特征
 - 离弃偶像转向神
 - 服事又活又真的神
 - 等候神的儿子

* * * *

读经：帖撒罗尼迦前书一章四至十节。

我们越读帖撒罗尼迦前书，就越看见这卷书实在是写给年幼信徒的。在这封书信里，保罗是对初信者说话。

蒙神拣选

保罗在一章四节说，“蒙神所爱的弟兄们，我们知道你们是蒙拣选的。”拣选指神在创立世界以前，为着祂永远的定旨而有的拣选。（弗一 4。）使徒知道，蒙神所爱的弟

1 THESSALONIANS

Message 2

CHARACTERISTICS OF A HOLY LIFE FOR THE CHURCH LIFE

* * * *

Scripture and Footnotes: 1 Thes. 1:4-10 and footnotes

Outline:

- SELECTED BY GOD
- PREACHING IN POWER, IN THE HOLY SPIRIT, AND IN MUCH ASSURANCE
- IMITATORS OF THE APOSTLES AND THE LORD
- THE ORIGINATION OF A HOLY LIFE FOR THE CHURCH LIFE
- THREE CHARACTERISTICS OF THE CHRISTIAN LIFE
 - Turning to God from Idols
 - Serving a Living and True God
 - Waiting for the Son of God

* * * *

Scripture Reading: 1 Thes. 1:4-10

The more we read the book of 1 Thessalonians, the more we realize that it truly was written to young believers. In this Epistle Paul is speaking to new believers.

SELECTED BY GOD

In 1:4 he says, “Knowing, brothers beloved by God, your selection.” Selection refers to God’s choosing before the foundation of the world for His eternal purpose (Eph. 1:4). The apostles knew that the brothers beloved by God were chosen in such a manner by

兄们是这样蒙神拣选的，为着成就祂的心愿。使徒也知道，帖撒罗尼迦人也在神的选民当中，是神所拣选的人。他们蒙拣选已经显明到一个地步，以致使徒能确信，帖撒罗尼迦信徒是蒙神拣选的。

帖撒罗尼迦人对福音的反应，显明他们是蒙神拣选的。我们怎么知道我们是蒙拣选的？从我们对福音的反应就可以知道了。一个人如果拒绝福音，那就是他没有蒙神拣选的记号。但如果他积极而乐意的接受福音，那样的接受就指明，他实在是神所拣选的。

神在永世里，在创立世界以前就拣选了我们。但祂在时间里，在传福音时临到了我们。现在就看我们的反应如何。我们的反应若是积极的，那就是个积极的记号，表明我们是蒙拣选的。我们的反应若是消极的，那就是个消极的记号，表明我们不是蒙拣选的。使徒们知道帖撒罗尼迦人是神所拣选的，因为他们的态度非常积极，欣然乐意的接受了福音。

毫无疑问的，保罗在帖前一章四节关于拣选的话，是针对年幼信徒说的。我们需要帮助新蒙恩的基督徒认识，他们已经蒙了神的拣选。我们得救的根基不是在今世才立定的，乃是在已过的永世里就立定了。神拯救我们是根据祂的拣选。不仅如此，因着有神的拣选为根基，那灵就感动我们相信基督。那灵这样的感动，乃是根据在永世里所立定拣选的根基。我们应当尽力帮助初信者知道，神的拣选是他们得救的永远根基。我们都需要看见，我们在已过的永世里蒙神所拣选，而我们今天在召会里乃是这永远拣选的记号。所以保罗在一章四节能说，“蒙神所爱的弟兄们，我们知道你们是蒙拣选的。”

传福音在于能力和圣灵， 并充足的确信

保罗在五节继续说，“因为我们的福音传到你们那里，不仅在于言语，也在于能力和圣灵，并充足的确信，正如你们知道，我们在你们中间，为你们的缘故是怎样为人。”使徒不仅传福音，也活福音。他们尽职传福音，不仅凭着

God for the fulfillment of His heart's desire. The apostles knew that the Thessalonians were included among God's selected people, His chosen ones. Their selection had been made manifest to such an extent that the apostles had the assurance that the Thessalonian believers had been selected by God.

The fact that the Thessalonians had been selected by God was manifested by their reaction to the gospel. How do we know that we have been selected? We know this by the way we respond to the gospel. If a person rejects the gospel, that is a sign that he has not been selected by God. But if he accepts the gospel willingly in a positive way, that acceptance is a sign, an indicator, that he surely has been selected by God.

God selected us in eternity, before the foundation of the world. But in time He comes to us in the preaching of the gospel. Now it is a matter of our reaction. If our reaction is positive, that is a positive sign, a sign that we have been selected. But if our reaction is negative, that is a negative sign, a sign that we have not been selected. The apostles knew that the Thessalonians had been selected by God because of their ready and willing acceptance of the gospel in a very positive way.

No doubt, Paul's word in 1:4 concerning selection is directed to young believers. New Christians need to be helped to know that they have been selected by God. The foundation of our salvation was not laid in this age; rather, it was laid in eternity past. Based upon His selection, God saves us. Furthermore, with God's selection as the foundation, the Spirit moves us to believe in Christ. The move of the Spirit in this way is based upon the foundation of selection laid in eternity. We should try to help new believers realize God's selection as the eternal foundation of their salvation. We all need to see that in eternity past we were selected by God and that our being in the church today is a sign of this eternal selection. Therefore, in 1:4 Paul could say, "Knowing, brothers beloved by God, your selection."

PREACHING IN POWER, IN THE HOLY SPIRIT, AND IN MUCH ASSURANCE

In verse 5 Paul continues, "Because our gospel did not come to you in word only, but also in power, and in the Holy Spirit, and in much assurance, even as you know what kind of men we were among you for your sake." The apostles not only preached the gospel; they lived it. Their ministering of the gospel was not only by word, but also by

言语，也凭着展示神能力的生活，就是在圣灵里，并在他们信心确据里的生活。他们乃是所传之福音的模型。

我们都应当懂得，我们的传福音必须是在能力和圣灵里，并在充分的确信里。我们传福音时，必须确信这是拯救人的福音。我们所传的福音，是能拯救人的。在罪人相信福音以前，我们自己必须先相信，我们必须相信福音能拯救罪人。我们传福音的时候，应当转眼不看那些反对我们所传信息的听众。注视他们会叫我们的信心减弱。我们不要注视反对者的脸色，而要注视福音。反对者脸上的表情是虚谎的。我们必须确信，我们所传的福音甚至能拯救这些反对者。

在五节里，能力、圣灵、和充足的确信，与“我们在你们中间，为你们的缘故是怎样为人”是相联的。在我们看来，保罗这里的写法好象不合逻辑。我们也许不明白本节这两段，怎能彼此相合。这节经文说出，我们若要在能力、圣灵、并充足的确信里传福音，就必须过一种生活，配得过这种福音的传扬。我们的生活方式必须配得过能力、圣灵和确信。

一个松散、不活基督的人，无法在能力、圣灵、和充足的确信里传福音。我们若要这样传福音，首先必须活基督，并且生活的方式必须配得过能力、圣灵和确信。换句话说，能力、圣灵和确信需要某一种的生活方式。如果我们没有正确的生活，我们传福音的时候，就不会有能力、圣灵和确信，因为我们的生活方式配不过这些特征。

效法使徒，也效法了主

保罗在六节接着说，“并且你们在大患难之中，带着圣灵的喜乐，领受了主的话，就效法我们，也效法了主。”传福音的人既是福音的模型，信徒就效法他们；这引导信徒跟从主，以主为模型。（太十一 29。）

帖撒罗尼迦的初信者首先效法使徒，后来也效法了主。这指明我们需要成为别人的榜样、模型。信徒不是先看见主，而是先看见我们，我们若不是正确的榜样或模型，别人就很难看见主。因为我们是主的代表，所以我们必须是

a life which displays the power of God, a life in the Holy Spirit and in the assurance of their faith. They were the model of the glad tidings they spread.

We all should learn that to preach the gospel we must preach in power, in the Holy Spirit, and in much assurance. As we preach the gospel, we need to have the assurance that it is a saving gospel. The gospel we preach is able to save others. Before sinners can believe in the gospel, we ourselves must believe it. We must believe that the gospel is able to save sinners. When we preach the gospel, we should look away from those in the audience who may be opposing our message. Looking at them may cause our faith to diminish. Instead of looking at the faces of opposers, look at the gospel. The expression on the faces of the opposing ones is a lie. We must have the assurance that the gospel we are preaching can save even these opposers.

In verse 5 power, the Holy Spirit, and much assurance are linked to the words “what kind of men we were among you for your sake.” It may seem to us that Paul’s writing here is not logical, and we may wonder how the two parts of this verse fit together. This verse reveals that if we would preach the gospel in power, in the Holy Spirit, and in much assurance, we must have a life to match this kind of gospel preaching. Our manner of life must match the power, the Holy Spirit, and the assurance.

A careless person, one who does not live Christ, cannot preach the gospel in power, in the Holy Spirit, and in much assurance. To preach the gospel in this way, we must first live Christ and have a manner of life to match the power, the Holy Spirit, and the assurance. In other words, the power, the Holy Spirit, and the assurance require a certain manner of life. If we do not have the proper living, we shall not have the power, the Holy Spirit, and the assurance in our gospel preaching, for our manner of life will not match these characteristics.

IMITATORS OF THE APOSTLES AND THE LORD

In verse 6 Paul goes on to say, “And you became imitators of us and of the Lord, having accepted the word in much affliction with joy of the Holy Spirit.” Since the preachers were the model of the gospel, the believers became their imitators. This then led the believers to follow the Lord, taking Him as their model (Matt. 11:29).

First the Thessalonians as new believers became imitators of the apostles, and then they became imitators of the Lord. This indicates that we need to be a pattern, a model, for others. The believers do not see the Lord first; they see us first. If we are not a proper pattern or model, it will be difficult for others to see the Lord. Because we are

正确的榜样。这样，别人就能因着效法我们而效法主。这意思是说，他们透过我们而效法主。

保罗在帖前一章七至八节说，“以致你们成了马其顿和亚该亚所有信徒的榜样。因为主的话从你们那里已经宣扬出来，不单在马其顿和亚该亚，就是在各处，你们向神的信心也都传开了，所以不用我们说什么。”这里我们看见，效法使徒的人，成了所有信徒的榜样。他们效法了榜样，然后就成为罗马帝国马其顿省和亚该亚省之信徒的榜样。

为着召会生活之圣别生活的起源

帖撒罗尼迦前书论到为着召会生活的圣别生活。一章二至三节说到这种生活的结构。这结构包括信心的工作、爱心的劳苦、以及盼望的忍耐。这意思是说，为着召会生活的圣别生活是由信心的工作、爱心的劳苦、和盼望的忍耐构成的。一章四至十节说出这种为着召会生活之圣别生活的起源。这种生活的起源是借着话语的传讲，以及领受所传讲的话。因此，我们需要在能力、圣灵、和充分的确信里，配着我们的生活方式，将神的话陈明给初信者，借此帮助他们。这样，初信者就会领受这些话，效法我们而效法主，因此成了其他信徒的榜样。这就是为着召会生活之圣别生活起源的方式。

基督徒生活的三个特征

九至十节给我们看见这种生活的细节：“因为他们自己正在传报关于我们的事，就是我们是怎样的进到了你们那里，你们又是怎样离弃了偶像转向神，来服事又活又真的神，并且等候祂的儿子从诸天降临，就是祂从死人中所复活，那拯救我们脱离要来忿怒的耶稣。”这两节经文里有为着召会生活之圣别生活内容的三个细节：离弃偶像转向神，服事又活又真的神，并且等候祂的儿子从诸天降临。离弃偶像转向神，服事又活又真的神，并且等候祂的儿子从诸天降临，这三件事从另一角度看，乃是基督徒生活三个基本的要素。离弃偶像转向神，不仅是离弃假神及其背后的魔鬼和鬼，也是离弃在神之外的一切事物。这是借着那因听见福音的话所注入初信者里面的信心。服事又活又真的神，就是服事那经过

the Lord's representatives, we need to be a proper pattern. Then others can imitate the Lord by imitating us. This means that through us they imitate Him.

In verses 7 and 8 Paul says, "So that you became a pattern to all those who believe in Macedonia and in Achaia. For from you the word of the Lord has sounded out, not only in Macedonia and Achaia, but in every place your faith toward God has gone out, so that we have no need to speak anything." Here we see that the imitators of the apostles became a pattern to all other believers. They imitated the pattern and then they became a pattern to the believers in the Roman provinces of Macedonia and Achaia.

THE ORIGATION OF A HOLY LIFE FOR THE CHURCH LIFE

The book of 1 Thessalonians is concerned with a holy life for the church life. In 1:1-3 we have the structure of this life. This structure includes the work of faith, the labor of love, and the endurance of hope. This means that a holy life for the church life is constructed of faith's work, love's labor, and hope's endurance. In 1:4-10 we have the origination of this holy life for the church life. This life originates through the preaching of the word and the acceptance of the word that is preached. Thus, we need to help new believers by presenting them the word of God in power, in the Holy Spirit, and in much assurance, matched by our manner of life. Then the new believers will accept this word and follow us to follow the Lord, thereby becoming a pattern for other believers. This is the way a holy life for the church life originates.

THREE CHARACTERISTICS OF THE CHRISTIAN LIFE

In verses 9 and 10 we have the details of such a life: "For they themselves report concerning us what manner of entrance we had to you, and how you turned to God from idols to serve a living and true God, and to wait for His Son from the heavens, whom He raised from among the dead—Jesus, who delivers us from the wrath which is coming." In these verses we have three details as the contents of a holy life for the church life: turning to God from idols, serving a living and true God, and waiting for His Son from the heavens. To turn to God from idols, to serve a living and true God, and to wait for His Son from the heavens are the three basic substances of the Christian life viewed from another angle. To turn to God from idols is not only to turn away from false gods, with the Devil and demons behind them, but also to turn away from all things other than God. This is by faith infused into the new converts through hearing the word of the gospel. To serve a living and true God is to serve the very God who is triune—the Father, the Son,

了过程，成为信徒的生命和生命的供应，给他们享受的三一神—父、子、灵。他们不仅该经历祂作敬拜的对象，更该经历祂作那活在他们里面，包罗万有的供应者。这是父借着子在灵里丰富供应的甜美味道，在他们里面产生的爱所作成的。等候神的儿子从诸天降临，就是期盼那已经经过成为肉体、为人生活、钉十字架、进入复活并升上诸天，还要回来接祂信徒到荣耀里的一位。这就是那加强信徒，使他们在信心上站立得稳的盼望。

离弃偶像转向神

基督徒生活的第一个特征，乃是离弃偶像转向神。有些人自称是无神论者。他们说，他们不信神，也不拜神。事实上，每一个人都是有所敬拜的。每个人都有灵，这乃是属灵的胃。我们生理的胃渴望食物，我们属灵的胃渴望神。如果我们不需要吃东西就能生存，我们就不会有生理的胃。我们的灵，我们属灵的胃，是为着敬拜神、接触神、接受神、盛装神的。我们生理的胃和属灵的胃都是神所造的。我们一天当中必须吃好几次，以满足我们生理的胃的饥饿。照样，每个人都有敬拜的对象，以满足他属灵的胃—灵一的饥饿。为这缘故，所有的人都敬拜一些东西。但我们敬拜的是假神还是真神，又另当别论。我们在这里要指出的是，每一个人（包括无神论者）都敬拜一些东西。不论我们吃的东西合式不合式，我们都吃进一些食物。同样的原则，每一个人都敬拜一些东西，即使有些人拜的是假神。

你知道无神论者敬拜什么？他们敬拜自己，因为他们是自己的神。保罗在腓立比三章十九节说到有一班人，他们的神就是自己的肚腹。还有些人崇拜教育、名声、地位，这些都是偶像。唯有神才是正确的敬拜对象，我们在神以外所崇拜的任何人事物，都是偶像。

我年轻的时候，我印象中的美国人是没有偶像的。中国有许多的偶像，而我的观念以为美国是一个没有偶像的地方。等到我年事稍长，来到美国以后，我才晓得美国到处都是偶像。中国的偶像是外面的，但美国的偶像是隐密的、隐藏的。美国有许多人热爱享乐和宴乐，这就是拜偶像。

and the Spirit—processed to be the believers' life and life supply for their enjoyment. They should experience Him not only as the object of worship, but also as the all-inclusive Supplier who lives in them. This is done by love produced within them by the sweet taste of the rich supply of the Father through the Son in the Spirit. To wait for the Son of God from the heavens is to look for the One who has passed through incarnation, human living, and crucifixion, has entered into resurrection and ascended to the heavens, and who will come back to receive His believers into glory. This is the hope that strengthens the believers to stand steadfastly in their faith.

Turning to God from Idols

The first characteristic of the Christian life is that we turn to God from idols. Some people claim to be atheists. They say that they do not believe in God or worship Him. Actually, every human being worships something. Everyone has a spirit, a spiritual stomach. In our physical stomach we are hungry for food, and in our spiritual stomach we are hungry for God. We would not have a physical stomach if it were not necessary for us to eat in order to live. Our spirit, our spiritual stomach, is for worshipping God, contacting Him, receiving Him, and containing Him. Both our physical stomach and our spiritual stomach were created by God. During the day we must eat a number of times to satisfy the hunger of our physical stomach. In the same way, everyone worships something in order to satisfy the hunger in his spiritual stomach, the spirit. For this reason, all people worship something. Whether we worship a false god or the true God is another question. The point we are making here is that everyone, including atheists, worships something. Whether the food we eat is proper or improper food, we all eat some kind of food. In the same principle, everyone worships something, even if it is a false god.

Do you know what atheists worship? They worship themselves, for they are their own god. In Philippians 3:19 Paul speaks of those whose god is their belly. Others worship education, fame, or position, all of which are idols. God alone is the proper object of worship. Any person, matter, or thing that we worship other than God is an idol.

In my youth I had the impression that Americans did not have any idols. There were many idols in China, but my concept was that the United States was a land free of idols. But when I came to this country as an older person, I realized that there are idols everywhere. The idols in China were outward, but the idols in the United States are hidden, concealed. In their intense love of pleasure and entertainment, many in

美国是娱乐的天地，这话是真的。许多人追求属世宴乐的时候，失去了节制，好象连自己的名字也都忘了。他们这样的追求娱乐，就成了拜偶像。主日这一天，是神命定要祂的子民敬拜祂的，但是大多数的人在每周的这一天作什么？他们或作这，或作那，都是在拜偶像。到底有多少人真正敬拜真神？没有疑问，今天拜偶像的人，比敬拜真神的人更多。

我们常常认为福音的目的是叫人离弃罪恶转向神。但保罗传福音也叫人离弃偶像转向神。叫人单单离弃罪恶转向神是不够的。我们传福音若只作到这一点，我们就传得软弱不足。厉害的传福音能叫人离弃罪恶，也离弃偶像。叫人离弃罪恶转向神还算容易，但叫人离弃偶像转向神就难多了。

你知道什么是基督徒生活的开端？基督徒生活的开端乃是在于离弃偶像转向神。我们离弃偶像的时候，也就离弃了罪，因为罪潜伏在偶像背后。在今天的娱乐和宴乐里，有许多罪恶。不拜偶像的人可能不犯罪。但人只要一拜偶像，就免不了会犯罪。

偶像实际上就是魔鬼的一部分。偶像就是鬼。每一个偶像背后至少有一个鬼。这意思是说，在今天的娱乐、宴乐、享乐的背后都有鬼。因此，基督徒的生活必须开始于离弃偶像转向神。

我们中间许多人还需要更进一步的离弃偶像转向神。你若想要在神自己以外得着什么，那个东西就是偶像。在神以外任何吸引我们注意的人事物，或打岔我们叫我们离开神的人事物，都是偶像。凡是这样受打岔的人，都需要离弃自己的偶像，而进一步的转向神。基督徒的生活必须以离弃偶像转向神为第一个特征。基督徒的生活，是没有偶像的生活。

服事又活又真的神

保罗在帖前一章九节也说到服事又活又真的神。服事，原文直译是作奴仆服事。又活又真的神，与又死又假的偶像相对。在这节经文里，先提到活，后提到真。服事真神

this country are worshipping idols. It is true to say that the United States is a land of entertainment. When many pursue certain forms of worldly amusement, they act without restraint, seeming even to forget their own names. In this way, their pursuit of entertainment becomes the worship of idols. The Lord's Day was ordained by God for His people to worship Him. But what do most people do on this day of the week? In one way or other, they worship idols. How many genuine worshippers are there of the true God? Surely many more people worship idols today than worship the true God.

We usually think that the goal of the gospel is to turn people from sin to God. But Paul's preaching of the gospel turned people also from idols to God. It is not sufficient merely to turn others to God from sin. If our preaching of the gospel only does this, our preaching is weak and inadequate. The stronger preaching of the gospel turns people both from sin and from idols. It is somewhat easy to turn others to God from sin, but it is much more difficult to turn them to God from idols.

Do you know what is the beginning of the Christian life? The beginning of the Christian life consists in turning to God from idols. When we turn from idols, we also turn from sin, for sin lurks behind idols. In today's entertainments and amusements there is a great deal of sin. Those who do not worship idols may not sin. But whenever someone is worshipping an idol, it is impossible for that person not to sin.

Idols are actually parts of the Devil. They are demons. Behind every idol there is at least one demon. This means that there are demons behind the scene of today's entertainments, amusements, and pleasures. Therefore, the Christian life must be a life that begins with turning to God from idols.

Many of us still need a further turn from certain idols unto God. If you want something other than God Himself, that thing is an idol. Anything other than God that draws our attention or anything that distracts us from God is an idol. Any who are distracted in this way need a further turn to God from their idols. The Christian life must have the turning to God from idols as its first characteristic. The Christian life is a life without idols.

Serving a Living and True God

In verse 9 Paul speaks also of serving a living and true God. Literally the Greek word rendered serve means to serve as a slave. The living and true God is in contrast to the dead and false idols. In this verse the word living is mentioned before the

相当容易，服事活神就不是那么容易。但我们必须服事活神。在我们日常的生活中，神对我们，并祂在我们里面，必须是又活又真的。祂在我们的言语、行为、以及日常生活的每一方面都该是活的。

我们怎能证明神是活的？乃是以我们的日常生活来证明。如果神不是活的，我们的日常生活就与现在的情形大不相同。我们现今的生活，见证我们所服事的神是活的。祂活在我们里面，管治我们、引导我们，并对付我们；祂不会放我们过去，反而在许多事上改正我们、调整我们。神管治我们、指引我们，甚至在诸如思想、动机等细微的事上也不例外；这就证明祂是活的。不仅如此，我们借着日常的生活行动，就能向我们的亲戚、邻居、朋友证明，我们的神是活的。

我们乃是在活神的管治、引导并改正之下过生活。然而偶像不会引导人或改正人。一个人可以在偶像前赌博、偷窃，而丝毫不会受到改正。但是我们在活神面前不能作这种事。比如，神若活在我们里面，就绝不会容许我们撒谎。我们的神若是活的，我们就不能在祂面前撒谎。服事活神，乃是基督徒生活的第二个特征。我们的生活必须见证，我们所敬拜、所服事的神活在我们日常生活的细节中。

多年前，我在马尼拉的时候，得知有些人偷了东西以后，还能立刻到教堂去敬拜。有些人为了偷窃悔改，但出了教堂又立刻偷窃；有些人甚至在教堂里抢别人的东西。这种人必定不是敬拜活神。相反的，他们所敬拜的神是没有生命的。

你的神如何？祂之于你是活神么？正当的基督徒生活应当见证，神是活的。有些事我们不作、不说，原因该是神在我们里面是活的。我们所敬拜并服事的神不仅活在诸天之上，也活在我们里面。我们已经离弃偶像转向神，来服事又活又真的神。当神在我们的经历中对我们是活的，祂必定也是真的。

等候神的儿子

word true. It is rather easy to serve a true God; it is not so easy to serve a living God. Nevertheless, we need to serve a living God. God must be living to us and in us in our daily life. He should be living in our speech, in our behavior, and in every aspect of our daily life.

How can we prove that God is living? We prove it by our daily life. If God were not living, our daily life would be very different from what it is. Our present living is a testimony that the God whom we serve is living. He is living in us, and He controls us, directs us, and deals with us. He will not let us go. Rather, in many matters He corrects us and adjusts us. The fact that God controls us and directs us, even in small things such as our thoughts and motives, is a proof that He is living. Furthermore, it is by our daily walk that we can prove to our relatives, neighbors, and friends that our God is living.

We live under the control, direction, and correction of a living God. An idol, however, does not direct or correct anyone. In the presence of an idol someone can gamble or steal without being corrected at all. But we cannot do such things before a living God. For example, if God is living in us, He would never allow us to tell a lie. If our God is living, we cannot lie in His presence. Serving a living God is the second characteristic of the Christian life. We must live a life which bears the testimony that the God we worship and serve is living in the details of our daily life.

Years ago, when I was in Manila, I learned that certain people could steal and then immediately go into a cathedral to worship. Some repented of their thefts and then immediately went out to steal once again. Some robbed others even in the cathedral. Surely such people do not worship a living God. On the contrary, the god they worship has no life.

What about your God? Is He a living God to you? The proper Christian life should bear a testimony that God is living. The reason we do not do or say certain things should be that God is living in us. The God whom we worship and serve is living not only in the heavens, but also in us. We have turned to God from idols to serve a living and true God. No doubt, when God is living to us in our experience, He is also true.

Waiting for the Son of God

我们基督徒生活的第三个特征，乃是等候神的儿子从诸天降临。我们这些基督徒必须活出一种生活，能向人宣告我们的盼望不在这地上，也不在今世。我们的盼望乃在于那要来的主；我们的前途在于祂。在这地上，我们没有任何的定命、目的地或前途。我们的前途、定命和目的地全集中于那要来的主。主是我们的盼望、我们的前途、和我们的目的地。我们要到主那里去，我们的定命是与祂相见。相反的，世人的生活所给人的印象是：他们的前途在地上，他们的盼望、定命和目的地都在现在。他们的前途完全与今世有关，但我们的前途却不是这样。因为我们正等候神的儿子从诸天降临，所以我们的前途全集中于祂。我们在这地上没有盼望，在今世没有定命。

真正的基督徒是没有任何偶像的，他们所过的生活见证他们的神是活的；他们的生活也宣告他们在这地上没有盼望，只盼望要来的那一位。我们不该在神以外有任何的事物，我们的神在我们的日常生活中应当是活的；我们也应当宣告，我们正等候神的儿子从诸天降临。我盼望所有服事新蒙恩和年幼信徒的人，能从帖撒罗尼迦前书就着这些事帮助他们。不仅如此，甚至我们中间在恢复里多年的人，也需要得帮助，补上他们在基督徒生活中的缺欠。有些人可能还不肯放弃一些偶像，一些神自己以外的东西。再者，我们的日常生活也许还不能见证我们所服事的神是活的，因为我们仍然可能没有祂的引导，不受管治或调整而作许多事。我们的光景若是这样，我们就作了消极的见证，给人看见我们的神，天天之于我们不是那么活。祂之于我们若是活的，我们必定会接受祂的管治与改正。我们的神若是活的，祂就会改正我们，不容我们在生活中松散。我们许多人或许也缺少等候的灵，就是等候主回来的灵。我们的生活可能没有宣告或见证，我们正等候主回来。我们的生活中可能缺少这种气氛。但愿我们都从帖撒罗尼迦前书中看见，为着召会生活的正常基督徒生活，乃是没有偶像的生活，是见证我们的神是活神的生活，也是等候主回来的生活。

A third characteristic of our Christian life is that we are waiting for God's Son from the heavens. As Christians, we must live a life that declares to others that our hope is not on this earth or in this age. Instead, our hope is in the coming Lord, and our future is in Him. On this earth we do not have any destiny, destination, or future. Our future, our destiny, and our destination are altogether focused on the Lord who is coming. He will be our hope, our future, and our destination. We are going to the Lord, and our destiny is to meet Him. Worldly people, on the contrary, have the kind of living that gives others the impression that their future is on earth and that their hope, destiny, and destination are all in the present. Although their future is thoroughly related to this age, our future is not. Because we are waiting for the Son of God from the heavens, our future is focused on Him. We have no hope on this earth and no destiny in this age.

Genuine Christians do not have any idols, they live a life that testifies that their God is living, and they declare by their living that they have no hope on this earth, but only in the coming One. We should not have anything other than God, our God should be living in our daily life, and we should declare that we are waiting for the coming of the Son of God from the heavens. I hope that those who are working with new converts and young believers will render them help concerning these things from 1 Thessalonians. Furthermore, even some of us who have been in the recovery for years still need to be helped to make up things lacking in the Christian life. Some of us may still be clinging to certain idols, to things other than God Himself. Moreover, our daily life may not testify that the God whom we serve is living, for we still may do many things without His direction, control, or adjustment. If this is our situation, then we have a negative testimony that our God is not very living to us day by day. If He is living to us, we shall surely be under His control and correction. If our God is living, He will correct us and not allow us to be careless in our living. Many of us may also lack a waiting spirit, a spirit waiting for the Lord's coming back. Our living may not declare or testify that we are waiting for the Lord's coming. We may lack this kind of atmosphere in our living. May we all see from 1 Thessalonians that a proper Christian life for the church life is a life without idols, a life that testifies that our God is living, and a life waiting for the Lord's coming back.

帖撒罗尼迦前书

第三篇

活神与信心的工作

* * * *

经文及注解：帖前一 1 至 10

纲要：

- 在三一神里的召会
- 圣别生活的结构
- 更深奥的辞句
- 神活在我们里面
- 客观与主观的信
- 带进生机的联结里
- 信心的工作
- 属灵的领会与神圣的启示

* * * *

读经：帖撒罗尼迦前书一章一至十节。

大体来说，基督徒对圣经的领会和解释都是天然的。他们读帖撒罗尼迦前后书的时候，可能就是这样。我们已经指出，这两封书信是保罗以初浅的方式写给初信者，就是在主里可能还不到一年的信徒的。我年幼的时候，就听说帖撒罗尼迦前后书非常宝贝，于是开始非常注意这两卷书。但我对这两封书信的领会，当时还是很天然的。我回顾已往，发觉那时我对这两卷书的解释非常天然。我们都需要看见，天然的领会神的话与属灵的领会是很不同的。

1 THESSALONIANS

Message 3

THE LIVING GOD AND THE WORK OF FAITH

* * * *

Scripture and Footnotes: 1 Thes. 1:1-10

Outline:

- THE CHURCH IN THE TRIUNE GOD
- THE STRUCTURE OF A HOLY LIFE
- MORE PROFOUND TERMS
- GOD LIVING IN US
- OBJECTIVE AND SUBJECTIVE FAITH
- BROUGHT INTO THE ORGANIC UNION
- FAITH WORKING
- SPIRITUAL UNDERSTANDING AND DIVINE REVELATION

* * * *

Scripture Reading: 1 Thes. 1:1-10

For the most part, Christians understand and interpret the Bible in a natural way. This may be the case in reading 1 and 2 Thessalonians. We have pointed out that these Epistles were written by Paul in an elementary way to new believers, to those who had been in the Lord probably for less than a year. When I was very young, I was told that the books to the Thessalonians are very precious, and I began to pay close attention to them. However, my understanding of these Epistles was natural. As I look back on the past, I realize that I interpreted these books in a very natural way. We all need to see the difference between understanding the Word in a natural way and understanding it in a spiritual way.

帖撒罗尼迦前后书虽然是写给初信者，但在这两卷书里用了许多深奥的辞句。前书与后书开头的话几乎完全一样：“保罗、西拉和提摩太，写信给在父神和主耶稣基督里，帖撒罗尼迦人的召会。”在保罗所写的许多书信当中，只有这两封书信有“在父神和主耶稣基督里的召会”这样的说法。我们不该将这样的辞句视为理所当然，而该寻求找出这话的意义。我们若这样查考，就会明白，在神里的召会这样的说法，是非常深奥的事。旧约里没有这种思想。神从来没有告诉祂的子民以色列人说，他们是在神里面。但是在新约里，有两封书信告诉我们，召会是在神里面。我们需要知道在神里的召会真实的含意。在神里的召会，真是一件大事！

保罗在哥林多前书里说到在哥林多的召会。他还说到在马其顿的众召会。但在帖撒罗尼迦前书与后书里，召会的所在地不是一个城市，乃是神自己。不仅如此，召会是在三一神里的。保罗说，“在父神和主耶稣基督里，”就指明这事。介系词“在…里”的受词有两个：父神和主耶稣基督。父与子是二，却又是一。召会在父神和主耶稣基督里，意思是说，召会乃是在三一神里。

新约所启示的神，不仅仅是创造者神，也是父神和我们的主耶稣基督。祂已经经过了成为肉体、人性生活、钉十字架、复活的过程。耶稣这名指明成为肉体，而基督这名称指明复活。神若没有成为肉体，怎么会是耶稣？祂若没有进入复活，怎么会是基督？经过成为肉体与复活的神，现今就在我们的灵里，作我们的生命。召会是在这样一位神，就是三一神里面的实体。

在帖撒罗尼迦的召会虽然是新成立的召会，但帖撒罗尼迦人必须晓得，召会是在神里的。在这幼嫩召会里的人，必须看见召会是在三一神里，就是在那是我们的父，又是我们的主的神里的。帖撒罗尼迦前后书不是写给个人的，乃是写给在三一神里的召会的。这是我们说到为着召会生活之圣别生活的原因。这两封书信是写给召会的，而召会是在经过过程的三一神里的。

Although 1 and 2 Thessalonians were written to new believers, in these books a number of profound terms are used. Both 1 and 2 Thessalonians begin in almost exactly the same way: “Paul and Sylvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ.” Of the many Epistles written by Paul, only these two have this expression, the church in God the Father and the Lord Jesus Christ. Instead of taking this expression for granted, we should seek to find out what it means. If we check in this way, we shall learn that it is a very profound matter to say that the church is in God. This thought cannot be found in the Old Testament. God never told His people, the children of Israel, that they were in God. But in the New Testament there are two Epistles that tell us that the church is in God. We need to learn the real significance of the church being in God. What a great matter that the church is in God!

In 1 Corinthians Paul says that the church is in Corinth. He also speaks of the churches in Macedonia. Both in 1 and 2 Thessalonians the location of the church is not a city—it is God. Furthermore, the church is in the Triune God. This is indicated by the fact that Paul says “in God the Father and the Lord Jesus Christ.” The object of the preposition “in” is both God the Father and the Lord Jesus Christ. The Father and the Son are two and yet are one. For the church to be in God the Father and the Lord Jesus Christ means that the church is in the Triune God.

The God revealed in the New Testament is not merely God the Creator; He is God the Father and our Lord Jesus Christ. He has passed through the process of incarnation, human living, crucifixion, and resurrection. The name Jesus indicates incarnation, and the title Christ, resurrection. If God had not become incarnate, how could He be Jesus? If He did not enter into resurrection, how could He be Christ? The God who has passed through incarnation and resurrection is now in our spirit to be our life. The church is an entity in such a God, even the Triune God.

Although the church in Thessalonica was a new church, the Thessalonians nevertheless had to realize that the church is in God. Those in this young church needed to see that the church is in the Triune God, in the very God who is our Father and our Lord. The books of 1 and 2 Thessalonians were written not to individuals, but to the church in the Triune God. This is the reason we speak of a holy life for the church life. These two Epistles are addressed to the church, and the church is in the processed Triune God.

保罗在帖前一章三节说，“在我们的神与父面前，不住的記念你们信心的工作，爱心的劳苦，并对我们主耶稣基督之盼望的忍耐。”信心的工作、爱心的劳苦、盼望的忍耐，都是重大且深奥的辞句。但我们可能以为自己当然了解信心的工作是什么。事实上，我们也许无法给信心下一个正确的定义。信心是什么？信心的工作又是什么？有人会说，“帖撒罗尼迦人相信神，因着他们的信心，他们就为神作工。这就是信心的工作。”然而，这是对信心工作的天然领会。信心的工作一辞实际的意义，与我们天然的领会不同。

我们在提摩太前书的训练中，唱了一首根据提前三章十五至十六节所写的歌：

召会是神的家，是活神的家，
召会是真理的柱石和根基；
大哉！敬虔奥秘，无人不以为然，
就是神在肉身显现，在肉身显现。（调用诗歌二二六首）

这些话连小孩子都能唱得雄壮清晰。但小孩子无法说明“召会是活神的家”、“召会是真理的柱石和根基”的意义。小孩子也说不出“敬虔奥秘”、“神在肉身显现”是什么。小孩子可能会唱这些深奥的话，却不明白其中的意义。原则上，我们读圣经时，也可能就是这样。我们会说这些话：“在父神和主耶稣基督里，帖撒罗尼迦人的召会，”却不明白其中的意义。照样，我们对于为着召会生活之圣别生活的结构，也许只有天然的领会；这结构是由信心的工作、爱心的劳苦、盼望的忍耐这三个元素构成的。我们对这些事的认识可能是天然的，并不是照着保罗使用这些辞句的方式。

保罗在帖前一章九至十节说，“因为他们自己正在传报关于我们的事，就是我们是怎样的进到了你们那里，你们又是怎样离弃了偶像转向神，来服事又活又真的神，并且等候祂的儿子从诸天降临，就是祂从死人中所复活，那拯

In 1:3 Paul says, “Remembering unceasingly your work of faith, and labor of love, and endurance of hope of our Lord Jesus Christ, before our God and Father.” The work of faith, the labor of love, and the endurance of hope are all great and profound terms. However, we may take for granted that we understand what the work of faith is. Actually, we may not be able to give an adequate definition of faith. What is faith, and what is the work of faith? Some would say, “The Thessalonians believed in God, and because of their faith they did a work for God. This is the work of faith.” However, this is a natural understanding of the work of faith. The actual meaning of this expression is different from what is in our natural way of understanding.

During the training on 1 Timothy we sang a chorus based on 1 Timothy 3:15 and 16:

The church is the house of the living God,
The church is the pillar and base of the truth;
And great is the mystery of godliness—
That God was manifested in the flesh.

Even a child can sing these words strongly and clearly. However, a child would not be able to tell you what it means to say that the church is the house of the living God or the pillar and base of the truth. Neither could a child say what is the mystery of godliness, God manifest in the flesh. A child may sing of such profound things without having any understanding of them. In principle, we may be exactly the same in our reading of the Bible. We may say the words “the church of the Thessalonians in God the Father and the Lord Jesus Christ” without having any understanding of what they mean. Likewise, we may have only a natural understanding of the structure of the holy life for the church life, a structure consisting of the three elements of the work of faith, the labor of love, and the endurance of hope. We may know these matters in a natural way, not according to the way Paul used them.

In 1:9 and 10 Paul says, “For they themselves report concerning us what manner of entrance we had to you, and how you turned to God from idols to serve a living and true God, and to wait for His Son from the heavens, whom He raised from among the dead—Jesus, who delivers us from the wrath which is coming.” We may

救我们脱离要来忿怒的耶稣。”我们也许认为自己知道离弃偶像、服事又活又真的神，以及等候祂的儿子从诸天降临的意义。事实上，我们可能不知道这些事的正确意义。

保罗在四章七节说，神本是在圣别中召了我们。我们也许认为自己懂得圣别这个辞。事实上，我们对于圣别的意义并不很了解。保罗在这里并不是说，神是在圣中召了我们；他乃是说，神是在圣别中召了我们。圣与圣别之间，有重要的区别。

帖前五章二十三节说，“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。”我们也许读了这节经文，却不明白“全然圣别你们”的真义。照样，我们也可能不明白我们的灵、与魂、与身子得蒙保守的意义。我们可能一再读这节经文，以为懂了，而事实上可能一点也不懂。

帖撒罗尼迦前书强调圣别。神召我们是要我们达到圣别，并且和平的神要全然圣别我们。这封书信强调为着召会生活的圣别生活。这是我们采用“为着召会生活的圣别生活”这句话的原因。

更深奥的辞句

帖撒罗尼迦后书也包含一些深奥的辞句。保罗在二章十三节说，“主所爱的弟兄们，我们应当常为你们感谢神，因为祂从起初拣选了你们，叫你们借着那灵的圣别，并你们对真理的信，可以得救。”神拣选了我们，叫我们借着那灵的圣别，可以得救；这样的话是重大、深奥的。得救是借着那灵的圣别。这样的话，在整本新约中只用过一次。

保罗在帖后二章十四节接着说，“神借着我们所传的福音，也呼召你们到这地步，好得着我们主耶稣基督的荣耀。”“得着荣耀”的说法也是独特的，在新约里只在这里用过一次。神借着福音呼召了我们，好得着我们主耶稣基督的荣耀。

think that we know what it means to turn from idols, to serve a living and true God, and to wait for His Son from the heavens. Actually, we may not know the proper meaning of these things.

In 4:7 Paul says that God has called us in sanctification. We also may assume that we understand the term sanctification. Actually, we do not have very much understanding of what sanctification is. Here Paul does not say that God has called us in holiness; he says that He has called us in sanctification. There is an important difference between holiness and sanctification.

First Thessalonians 5:23 says, “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 may read this verse without knowing the true significance of the words “sanctify you wholly.” In like manner, we may not know what it means for our spirit and soul and body to be preserved complete. We may read this verse again and again thinking that we understand it, when actually we may not understand it at all.

First Thessalonians emphasizes sanctification. God calls us unto sanctification, and the God of peace sanctifies us wholly. This Epistle emphasizes a sanctified life for the church life. This is the reason we adopt the expression “a holy life for the church life.”

MORE PROFOUND TERMS

Second Thessalonians also contains some profound terms. In 2:13 Paul says, “But we ought to thank God always concerning you, brothers beloved by the Lord, because God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth.” To say that God has chosen us unto salvation in sanctification of the Spirit is to utter something great and profound. Salvation is in sanctification of the Spirit. Such an expression is used only once in the entire New Testament.

In 2 Thessalonians 2:14 Paul goes on to say, “To which also He called you through our gospel unto the obtaining of the glory of our Lord Jesus Christ.” The expression “the obtaining of the glory” is also unique, used in the New Testament only here. Through the gospel God called us unto the obtaining of the glory of our Lord Jesus Christ.

我们在帖后二章十六节又读到另一句深奥的话：“但愿我们的主耶稣基督自己，和神我们的父，就是那爱我们，在恩典中将永远的安慰和美好的盼望赐给我们的。”保罗在这里说到在恩典中永远的安慰和美好的盼望，这几个辞在新约里也只用过一次。

神活在我们里面

在最近的一次聚会中，一位姊妹作见证说到活的神。她解释说，有一天深夜，她在一个陌生的地方，有一个与她同搭巴士的十几岁女孩，给了她很大的帮助。那位姊妹接着说，这证明神是活的，因为神预备了人在那种环境里帮助她。保罗在帖前一章九节说到离弃偶像转向神，来服事又活又真的神。你认为保罗这里对活神的观念，与这位作见证的姊妹是一样的么？保罗说服事活神的意思是什么？保罗说到活神，他的意思是指你有难处时，神会差遣人来帮助你么？如果你的观念是这样，就指明你对这事的领会是天然的。有许多实例给我们看见，活神并没有叫保罗远离烦扰和为难。照那位姊妹所作见证的观点来看，好象在保罗的经历里，神对他不是那样的活。我提起这个见证的目的是要指出，我们需要知道保罗说到服事又活又真的神的意义是什么。我们不该天然的来领会圣经；反之，我们必须照着神的启示领会圣经。

我们如果只读帖撒罗尼迦前书，也许不容易明白保罗对活神是怎样的领会。但是我们若读保罗所写的其他书信，就会看见，对他来说，活神乃是现今活在我们里面的神。我们服事的不是一位仅仅在诸天之上的神；我们服事的神乃是活在我们里面的那一位。因此，服事活神就是服事那现今活在你里面的神。在旧约里，以色列人服事在诸天之上的神。所罗门向天上的神祷告。甚至在所谓的主祷文里，主耶稣也说，“我们在诸天之上的父。”（太六9。）但现今在主钉十字架、复活以后，我们所服事的神就不仅是在诸天之上，因为祂现今活在我们里面。这很清楚的启示在保罗的书信里。（罗八10，西一27。）我们甚至有一首诗

In 2 Thessalonians 2:16 we read another profound expression: “Now our Lord Jesus Christ Himself, and God our Father, who has loved us and given us eternal encouragement and good hope in grace.” Here Paul speaks of eternal encouragement and good hope in grace. These terms are also used only once in the New Testament.

GOD LIVING IN US

Recently in a meeting a sister gave a testimony concerning the living God. She explained that she was in a strange place late at night and that a teenage girl, who had been riding on a bus with her, was very helpful to her. The sister went on to say that this proves that God is living, for He had prepared someone to help her in that situation. In 1:9 Paul speaks of turning to God from idols to serve a living and true God. Do you think that Paul's concept of the living God here is the same as that of the sister who gave this testimony? What does Paul mean by serving a living God? When Paul speaks of the living God, does he mean that God will send someone to help you when you are in trouble? If this is your concept, this indicates that you have a natural understanding of this matter. In many instances the living God did not keep Paul away from trouble and hardship. This would seem to indicate that in the sense of the testimony given by that sister, God was not very living to Paul in his experience. I mention this testimony in order to point out that we need to learn what Paul means when he speaks of serving a living and true God. We should not understand the Bible in a natural way. Rather, we must understand it according to God's revelation.

If we read only 1 Thessalonians, it may be difficult to find out what is Paul's understanding of the living God. But if we read the other books written by Paul, we shall see that for him the living God is the God who is now living in us. We are not serving a God who is merely in the heavens. The God we serve is the One who lives in us. Therefore, to serve a living God means to serve the God who is living in you right now. In the Old Testament the children of Israel served a God who was in the heavens. Solomon prayed to God in heaven. Even in what is called the Lord's prayer, the Lord Jesus says, “Our Father who is in the heavens,” (Matt. 6:9). But now, after the cross and the resurrection, the God whom we serve is no longer merely in the heavens, for He is now living in us. This is revealed clearly in Paul's Epistles (Rom. 8:10; Col. 1:27). We even have a song which says that our God is living and that He is living within us. When

歌说，我们的神是活的，祂就活在我们里面。保罗说我们服事活神，是指那活在我们里面，并与我们是一的神。

我们怎么知道我们的神是活神？我们所以知道，是因为祂活在我们里面的这个事实。假定有一位弟兄正要和他的妻子争吵，但他里面的活神不想争吵。因此，这位弟兄就不与妻子争论。这样，他就服事了这位活神；这位神不仅活在他里面，也与他同活。这个例证给我们看见，活神不仅是客观的活着，也是主观的活着。

有些见证只是客观的提到活神，并没有提到主观的一面，这叫我受搅扰。甚至一些在主里多年的人，仍然只见证他们服事的神是客观的活着。对这些圣徒来说，神似乎不是主观活着的一位。我们应当能见证，今天我们所服事的神就活在我们里面。我们所需要的，不是我们有难处的时候，神怎样差遣人来帮助我们这一类的见证。我们需要主观的见证，说到在我们日常生活里的活神。比如，也许有一位姊妹见证，她怎样受试探要给她丈夫不好看的脸色，但是因着她里面的活神不同意，她就没有这么作。这证明她的神是活的，并且活在她里面。偶像不会干涉要发脾气的人。但我们所服事的神是活的，祂在我们里面调整我们、改正我们。

客观与主观的信

现在我们要来看什么是信心，以及什么是信心的工作。保罗在帖前三章二节说，“打发我们的弟兄，在基督福音上作神同工的提摩太去，为着你们的信心，坚固并鼓励你们。”保罗在三章五节接着说，“所以，我再也不能忍受，就打发人去，要知道你们的信心如何，恐怕那试诱者试诱了你们，叫我们的劳苦归于徒然。”保罗在这两节经文都提到“你们的信心”。保罗非常关心帖撒罗尼迦人的信心。在圣经里，信不仅是主观的，指圣徒的相信；也是客观的，指他们所相信的事物。客观的信是指我们所称的信仰，就是我们所相信的事物。在帖撒罗尼迦前后书中的“信”，很难说是主观的还是客观的。大体而言“信”这辞是客观的，也是主观的。

Paul says that we serve a living God, he means the God who is living within us and who is one with us.

How do we know that our God is the living God? We know it by the fact that He is living in us. Suppose a brother is about to quarrel with his wife. However, the living God in him does not want to quarrel. Therefore, the brother does not proceed to argue with his wife. In this way he serves a God who is living, a God who not only lives in him, but who also lives with him. By this illustration we see that the living God is living not only objectively but also subjectively.

I am bothered by testimonies which refer to the living God only in an objective way and not in a subjective way. Even those who have been in the Lord for years still testify only that the God they serve is objectively living. It seems that He is not the subjectively living One to these saints. We should be able to testify that the God we are serving today is living within us. What we need is not a testimony about how God sent someone to help us in trouble. We need subjective testimonies concerning the living God in our daily life. For instance, a sister may testify of how she was tempted to look at her husband in a very unpleasant way. But because the living God in her did not agree, she did not show such an unpleasant expression toward her husband. This proves that her God is living and that He is living within her. An idol does not interfere with anyone who is about to lose his temper. But the God whom we serve is living, and He inwardly adjusts us and corrects us.

OBJECTIVE AND SUBJECTIVE FAITH

Let us now go on to consider what faith is and also what the work of faith is. In 3:2 Paul says, “And we sent Timothy, our brother and God’s fellow-worker in the gospel of Christ, to establish and encourage you for the sake of your faith.” In 3:5 Paul goes on to say, “Because of this, when I also could bear it no longer, I sent to know your faith, lest somehow the tempter had tempted you, and our labor would be in vain.” In both of these verses Paul refers to “your faith.” Paul was deeply concerned about the Thessalonians’ faith. In these verses faith is not only subjective, referring to the saints’ believing, but also objective, referring to what they believe in. Objective faith also refers to what we may call our belief. Belief denotes what we believe in. In 1 and 2 Thessalonians it is difficult to tell whether faith is objective or subjective. For the most part, as used in these two Epistles, faith is both objective and subjective.

信心与景象和看见都有关联。首先在我们面前有一幅景象、一个情景，然后我们有视力看见这个景象。自然而然的，我们就有了信心。这意思是说，当我们有了景象与看见，我们就不知不觉的有了信心。

假如你传福音给一班不信的人，你对他们所说的话不仅在于言语，也在于能力和圣灵，并充足的确信。你向他们讲福音的故事，述说神如何爱他们，如何差遣祂的儿子成为人，为他们死在十字架上。你说话的时候，不仅是在讲一个故事，乃是将一幅景象、一种景观呈现在人面前。你的听众就开始看见这幅景象。他们认识自己是罪人，又看见有一位神—耶稣基督，以及十字架。传福音的时候所描述的这幅景象就是神的启示。不信的人一看见这个启示，里面自然而然就产生了信心，于是就相信了。他们相信他们所看见的，这就是信心。然而，这样领会信心的基督徒并不多。

我们若要有更多的信心，更刚强、广大的信心，就需要更多的景象。更广阔的信心，乃在于更广阔的景象。扩大的景象叫我们有扩大的看见，扩大看见的结果乃是扩大的信心。因此，我们信心的程度在于我们的看见，而我们所看见的范围在于我们景象的度量。这就是为什么我们需要更认识圣言，听更多的信息。主的话和信息都会给我们更广阔的景象。这样，我们就会有更大的看见，因而产生更大的信心。

带进生机的联结里

这种信心一面将神带进我们里面，另一面将我们带进神里面。换句话说，这种信心总是产生生机的联结。

我们可以用摄影为例证，说明神怎样因着信进入我们里面，也使我们进入与祂生机的联结里。你用照相机拍照的时候，要按快门。这样，光就把一特定的景象带进照相机而传到底片上。这样，那个景物、景象就印在底片上。同样的原则，信心把神带进我们那好比底片的灵里。信心在我们里面产生以前，我们的灵是空白的。但是信心产生以后，神就进入我们的灵里。现在我们的灵不再是空白的；反之，神自己的一些东西已经印到我们灵里了。神被带到

Faith is related both to a view and to sight. First there is a view, a scene, before us, and then we have the sight to see this view. Spontaneously, we have faith. This means that when we have the view and the sight, we automatically have faith.

Suppose you are preaching the gospel to a group of unbelievers. What you speak to them is not only in word, but also in power, in the Holy Spirit, and in much assurance. You tell them the story of the gospel, relating how God loves them and how He sent His Son to be a man and to die on the cross for them. As you are speaking, you are not merely telling a story—you are presenting a view, a scene. Those to whom you are speaking begin to see this view. They realize something about being a sinner and see that there is a God, Jesus Christ, and the cross. This view portrayed in the preaching of the gospel is God's revelation. As soon as unbelievers see this revelation, spontaneously faith is produced in them, and they believe. They believe in what they see. This is faith. However, not many Christians understand faith in this way.

In order to have more faith, stronger, broader, and greater faith, we need more view. A broader faith depends on a broader view. An increased view gives us increased sight, and increased sight results in increased faith. Thus, the extent of our faith depends on our sight, and the scope of our sight depends on the measure of our view. This is why we need to know more of the Holy Word and hear more messages. Both the Word and messages help to give us a broader view. Then we shall have greater sight, which produces a greater faith.

BROUGHT INTO THE ORGANIC UNION

This kind of faith on the one hand brings God into us, and on the other hand it brings us into God. In other words, such faith always produces an organic union.

We may use photography as an illustration of how, through faith, God is brought into us, and we are brought into the organic union with Him. When you take a photograph with a camera, you press the shutter. Then light brings a particular scene into the camera to reach the film. In this way the scene, the view, is impressed onto the film. In the same principle, faith brings God into our spirit, which can be compared to the film. Before faith is produced in us, our spirit is blank. But after faith is produced, God is brought into our spirit. Now our spirit is no longer blank. Instead, something of God Himself has been impressed into our spirit. God is brought into

我们的灵里面，我们也被带到神里面。我们与神之间自然有了生机的联结。

信心的工作

从这种信心必定会产生出一种工作。真实的信心绝不是徒然的。真实的信心是活的，将神带进我们里面，也将我们带进神里面，而使神与我们成为一。这活的信以特别的方式工作。这就是保罗所说信心的工作的意思。

属灵的领会与神圣的启示

这些论到活神与信心工作的话语，会帮助你看见，对神话语天然的领会与属灵的领会是不同的。我们读帖撒罗尼迦前书这卷写给初信者的宝贵书信时，必须留意，不要天然的领会这封书信里的任何一段。我们对这卷书的领会若是天然的，我们读这卷书就会受阻碍。因此，我们需要祷告说，“主啊，我不要被天然的方式领会圣经的任何话语，尤其是帖撒罗尼迦前书的辞句。主，保守我一直在灵里，指示我这卷书里深奥辞句的真义。”

你若记住保罗在帖撒罗尼迦前书所用的一些重要辞句，对你会很有帮助。你特别要记住，召会是在父神和我们主耶稣基督里的。你也要牢记信心的工作，爱心的劳苦，盼望的忍耐，离弃偶像转向神，来服事又活又真的神，并且等候祂的儿子从天降临。你若牢记这些辞句，至终光就会来到，你逐渐就会有正确的属灵领会。否则，你会以天然的方式来领会帖前一章，完全不是照着神圣的启示来领会。我们有了正确的属灵领会，才能接受神圣的启示。帖前一章里的神圣启示，乃是随着对保罗著作属灵的领会而来的。

our spirit, and we are brought into God. Spontaneously, there is an organic union between us and God.

FAITH WORKING

To be sure, a certain kind of work will issue out of such faith. Genuine faith is never in vain. It is living. It brings God into us, it brings us into God, and it makes God and us one. This living faith works in a particular way. This is what Paul means by the work of faith.

SPIRITUAL UNDERSTANDING AND DIVINE REVELATION

This word concerning the living God and the work of faith may help you to see the difference between the natural way and the spiritual way of understanding the Word of God. In reading 1 Thessalonians, a precious book written to new believers, we must be on the alert not to understand any part of this Epistle in a natural way. If we have a natural understanding of this book, we shall be hindered in our reading of it. Therefore, we need to pray, “Lord, I don’t want to understand anything in the Bible, especially any terms in 1 Thessalonians, in a natural way. Lord, keep me always in the spirit, and show me the real significance of the profound terms in this book.”

It would be helpful if you keep in mind certain important terms used by Paul in 1 Thessalonians. In particular, remember that the church is in God the Father and our Lord Jesus Christ. Also remember the work of faith, the labor of love, the endurance of hope, and the turning to God from idols to serve a living and true God and to wait for His Son from the heavens. If you keep these terms in mind, eventually light will come and, gradually, you will have the proper spiritual understanding. Otherwise, you may understand the entire first chapter of 1 Thessalonians in a natural way, in a way that is absolutely not according to the divine revelation. Only when we have the proper spiritual understanding can we receive the divine revelation. The divine revelation in 1 Thessalonians 1 goes along with the spiritual understanding of Paul’s writing.

帖撒罗尼迦前书

第四篇

一些基本的事

* * * *

经文及注解：帖前一 1 至 10

纲要：

- 三一神
- 拣选、拯救和传输
- 三一神具体实化在话里
- 从神而生，被摆在基督里面
- 服事与等候
- 主的话和向神的信心

* * * *

读经：帖撒罗尼迦前书一章一至十节。

我们阅读或研究圣经中任何一段话语的时候，总是需要找出作者灵里有些什么。我们一旦知道作者的灵，就能晓得他的目的、心意、目标和宗旨。我们若要知道保罗写帖前一章时灵里的负担，就需要思考这一章里一些基本的事；这些事能从保罗使用的辞句，以及这一章的结构所指明。这意思是说，这里保罗的灵与他使用的一些基本辞句有关。任何一章圣经都是由特殊的辞句构成的，这些辞句说到一些基本的元素。我们现在要来看帖前一章一些基本的事，就是使徒保罗选用的一些辞句所表达的。

三一神

1 THESSALONIANS

Message 4

SOME BASIC MATTERS

* * * *

Scripture and Footnotes: 1 Thes. 1:1-10

Outline:

- THE TRIUNE GOD
- SELECTION, DELIVERANCE, AND TRANSMISSION
- THE TRIUNE GOD EMBODIED IN THE WORD
- BORN OF GOD AND PUT INTO CHRIST
- SERVING AND WAITING
- THE WORD OF THE LORD AND FAITH TOWARD GOD

* * * *

Scripture Reading: 1 Thes. 1:1-10

In reading or studying any part of the Bible, it is always necessary to find out what was in the spirit of the writer. Once we know the writer's spirit, we can learn his purpose, intention, goal, and aim. In order to learn what was the burden in Paul's spirit in 1 Thessalonians 1, we need to consider some basic matters in this chapter as indicated by the words Paul uses and by the way this chapter is constructed. This means that Paul's spirit here is related to certain basic words he uses. Any chapter of the Bible is constructed of specific words that refer to basic elements. Let us now consider some basic matters in 1 Thessalonians 1 expressed in the words chosen by the Apostle Paul.

THE TRIUNE GOD

帖前一章启示三一神。保罗首先提到父。他在一章一节说，召会是在父神里面；在三节他又提到“我们的神与父”。在十节保罗说到子：“并且等候祂的儿子从诸天降临。”不仅如此，保罗在五节提到圣灵；他说福音传到帖撒罗尼迦人那里是在于圣灵。他在六节又说，帖撒罗尼迦人带着圣灵的喜乐，领受了主的话。这章圣经里有三一神—父、子、圣灵。

在保罗的时代，“祂的儿子”这个辞会得罪所有典型的犹太人。这个辞之所以会触犯犹太人，是因为他们虽然相信真神，却不认识神有一个儿子。犹太人多多少少相信神有灵，但他们不明白灵与神自己的地位是平等的。他们只相信神有灵，而这灵是附属于神的。按照犹太人对于神的信仰来看，神是独一的，而这独一的神有灵。犹太人当然不相信神有儿子；他们也不相信神的儿子和神的灵是与神平等的。这完全与犹太人的观念相反。因此，保罗所说的父、神的儿子、圣灵，乃是说出一些非常基本的事。

保罗在一章不只说到神的儿子，也说到耶稣基督。神的儿子是耶稣，而这位耶稣乃是基督。耶稣这名基本上是指神儿子的人性说的，说出神的儿子是一个人。神的儿子借着成为肉体成为一个人，名叫耶稣。这名等于希伯来文的约书亚，意思是耶和华我们的救主，或耶和华我们的救恩。因此，耶稣这名含意非常丰富。

神的儿子耶稣与每个人一样，都有一段历史。我们知道祂生在犹太地，在那个地区生活了三十三年半，末了死在十字架上。现在我们说到耶稣的时候，需要回溯祂的历史，祂的传记。

主耶稣也是基督。大体上说，基督这名称是指主的历史中与复活有关的那一面说的，而耶稣这名是指主的历史中与成为肉体、人性生活有关的那一部分说的。基督这位复活者已经成了万有的主，万有的头。神已经使祂成为召会的元首。

In chapter one of 1 Thessalonians the Triune God is revealed. First, we have the Father. In 1:1 Paul says that the church is in God the Father, and in verse 3 he again refers to “our God and Father.” In verse 10 Paul speaks concerning the Son: “And to wait for His Son from the heavens.” Furthermore, Paul mentions the Holy Spirit in verse 5, where he says that the gospel came to the Thessalonians in the Holy Spirit, and also in verse 6, where he says that the Thessalonians accepted the word with joy of the Holy Spirit. In this chapter we have the Triune God—the Father, the Son, and the Holy Spirit.

At the time of Paul, any typical Jew would have been offended by the expression “His Son.” This was offensive to Jews because they believed in the true God, but did not realize that He has a Son. To a certain extent, the Jews believed that God has a Spirit. However, they did not have the understanding that the Spirit is the same in rank as God Himself. Rather, they believed only that God has a Spirit and that this Spirit is subordinate to Him. According to Jewish belief concerning God, God is unique and yet this unique God has a Spirit. The Jews certainly did not believe that God has a Son; neither did they believe that both the Son of God and the Spirit of God are on the same rank as God. This is altogether contrary to the Jewish concept. Hence, for Paul to speak of the Father, His Son, and the Holy Spirit is to utter something very basic.

In chapter one Paul not only speaks of the Son of God, but also speaks of Jesus Christ. The Son of God is Jesus, and this Jesus is Christ. The name Jesus refers basically to the manhood of the Son of God, to the Son of God as a man. Through incarnation the Son of God became a man named Jesus. This name is an equivalent to the Hebrew word for Joshua, a name which means either Jehovah our Savior or Jehovah our salvation. The name of Jesus, therefore, is rich in its implications.

Like everyone else, Jesus, the Son of God, has a history. We know that He was born in Jewish territory, lived in that region for thirty-three and a half years, and eventually died on the cross. Now when we speak of Jesus, we need to recall His history, His biography.

The Lord Jesus is also the Christ. For the most part, the title Christ denotes that aspect of the Lord’s history related to resurrection, whereas the name Jesus denotes that part of His history related to incarnation and human living. Christ, the resurrected One, has been made Lord of all and Head of all. God has made Him Head of the church.

我们若仔细读帖前一章，会看见这样短短的一章圣经中也指明，父所作成的，子正在作的，以及那灵已经作成并继续要作的。保罗在四节说到拣选：“蒙神所爱的弟兄们，我们知道你们是蒙拣选的。”谁拣选了我们？拣选必定不是子所成就的，父才是拣选我们的那一位。按照十节所说，子拯救了我们。这节经文说，子拯救我们脱离要来的忿怒。我愿意你们注意一个事实：这节经文所用“拯救”一辞是现在式，而所说的忿怒却是要来的事。拯救是现在正在发生的，而忿怒是要来的。这里的重点是子完成了拯救的工作。

拣选是出于父，拯救是出于子，而那灵的工作是什么？根据这章所说，那灵是为着繁增、为着分赐。保罗在五节向帖撒罗尼迦人指出，福音传到他们那里，不仅在于言语，也在于能力和圣灵。他在六节提醒他们，他们带着圣灵的喜乐，领受了主的话。这些经节指明，那灵是为着传输。

保罗写帖前一章的时候，他深处很注意三一神这件事。他的负担在于父的拣选，子的拯救，以及那灵的传输。看见这个对我们来说是非常重要的。

三一神具体化在话里

三一神借着主的话传达给我们、传输给我们。保罗在六节说到领受主的话，在八节说到宣扬主的话。毫无疑问，在保罗的观念里，今天三一神乃是完全具体化于主的话里。话可以比作盛装电的电池。电池怎样是电的具体化，在属灵的范围里，神的话——神圣的电池——也照样是三一神的具体化。父、子、灵都具体化于主的话里。因此，我们传扬主话的时候，就将神传输给人。三一神乃是借着话传输给人。

保罗大约有三周的时间与帖撒罗尼迦人在一起。在那三周里，我信保罗告诉帖撒罗尼迦人，神怎样在已过的永远里拣选了他们。他必定也告诉他们，有一天子神如何成了

If we read 1 Thessalonians 1 carefully, we shall see that even in such a short chapter there are indications of what the Father has done, of what the Son is doing, and of what the Spirit has done and continues to do. In verse 4 Paul speaks concerning selection: “Knowing, brothers beloved by God, your selection.” Who selected us? Surely selection was not accomplished by the Son. The Father is the One who selected us. According to verse 10, the Son delivers us. This verse says that the Son “delivers us from the wrath which is coming.” I would call your attention to the fact that in this verse the word “delivers” is in the present tense, whereas wrath is spoken of as something which is coming. The deliverance is taking place right now, but the wrath is coming. The point here is that the Son accomplishes the work of deliverance.

Selection is of the Father, and deliverance is of the Son, but what is the work of the Spirit? According to this chapter, the Spirit is for propagating, for imparting. In verse 5 Paul points out to the Thessalonians that the gospel came to them not only in word, but also in power and in the Holy Spirit. In verse 6 he reminds them that they accepted the word with joy of the Holy Spirit. These verses indicate that the Spirit is for transmission.

As Paul was writing 1 Thessalonians 1, deep within he was exercised concerning the Triune God. He was burdened concerning the Father’s selection, the Son’s deliverance, and the Spirit’s transmission. It is very important for us to see this.

THE TRIUNE GOD EMBODIED IN THE WORD

The Triune God is conveyed to us, transmitted to us, through the Word. In verse 6 Paul speaks of accepting the word, and in verse 8, of sounding out the word of the Lord. No doubt in Paul’s concept the Triune God today is fully embodied in the Word. The Word may be compared to a battery that contains electricity. As a battery is the embodiment of electricity, so in the spiritual realm the Word of God, a divine battery, is the embodiment of the Triune God. The Father, the Son, and the Spirit are all embodied in the Word. Thus, when we preach the Word, God is conveyed to others. Through the Word the Triune God is transmitted to others.

Paul had spent about three weeks with the Thessalonians. I believe that during those weeks Paul told the Thessalonians how God had selected them in eternity past. He must also have told them how one day God the Son became incarnate, how He was

肉体，祂如何生在马槽里，起名叫耶稣。保罗必定也告诉帖撒罗尼迦信徒，耶稣如何在地上生活、被钉十字架，又复活成为主，元首，基督；如今祂怎样在诸天之上，如何成了赐生命的灵。因此，保罗传讲父、子、圣灵。这是他的福音，也就是帖撒罗尼迦人所领受的话。

从神而生，被摆在基督里面

帖撒罗尼迦人领受了保罗传讲的话，就领受了三一神。他们所接受的话，就是对他们传讲的福音。借着领受这话，因而领受了三一神，就从神而生，并且被摆在基督里面。在消极一面，这是离弃偶像转向神。在积极一面，这是从神而生，也是信入神的儿子。这样，就产生了生机的联结，帖撒罗尼迦人从此就在父神和主耶稣基督里了。

在帖撒罗尼迦的初信者，都在三一神里面。他们既在父与子里面，就不再是异教徒或犹太人，而是圣徒。他们成了在父神和主耶稣基督里的圣徒。一章一节“在父神和主耶稣基督里”这句话，不仅指明召会的性质，也指明帖撒罗尼迦人的性质。这意思是说，不仅召会是在父神和主耶稣基督里面，那些成了信徒的帖撒罗尼迦人（他们不再是希利尼人或犹太人），也在父与主耶稣基督里面。

阿福德（Dean Alford）对于一章一节这一段话，有三点说明。第一，他说“在父神和主耶稣基督里”指明交流和有分。阿福德没有用生机的联结这个说法，但他说到交流，意思就是交通和一种的联合。他也说到信徒有分于神和基督。因着这样有分于神和基督，他们与神彼此就有了联结。第二，阿福德说，“在父神里”指明信徒不再是信奉异教的，因为他们信奉异教的时候并不在父神的里面。第三，他说，“在主耶稣基督里”指明信徒不再是属犹太的，因为犹太人不愿意接受主耶稣。因此，在父与主耶稣基督里的帖撒罗尼迦信徒不再是信奉异教的，也不再是属犹太的。

服事与等候

born in a manger and given the name Jesus. Surely Paul also told the Thessalonian believers how Jesus lived on earth, was crucified, and was resurrected to be the Lord, the Head, and the Christ, how He is now in the heavens, and how He has become the life-giving Spirit. Paul, therefore, preached the Father, the Son, and the Holy Spirit. This was his gospel, the word accepted by the Thessalonians.

BORN OF GOD AND PUT INTO CHRIST

When the Thessalonians accepted the word preached by Paul, they accepted the Triune God. The word they received was the gospel preached to them. By accepting this word and thereby accepting the Triune God, they were born of God and put into Christ. On the negative side, this was a turning to God from idols. On the positive side, it was being born of God and also believing into the Son of God. In this way an organic union took place, and the Thessalonians came to be in God the Father and in the Lord Jesus Christ.

The new believers at Thessalonica were all in the Triune God. Because they were in the Father and the Son, they were no longer heathen or Jews. They were saints. They had become saints in God the Father and the Lord Jesus Christ. In 1:1 the phrase “in God the Father and the Lord Jesus Christ” not only qualifies the church, but also qualifies the Thessalonians. This means not only that the church was in God the Father and the Lord Jesus Christ, but also that the Thessalonians, being no longer Greeks or Jews, but believers, were also in the Father and in the Lord Jesus Christ.

Dean Alford makes three points concerning this part of 1:1. First he says that the phrase “in God the Father and the Lord Jesus Christ” indicates communion and participation. Alford did not use the expression organic union, but he speaks of communion, which means fellowship and a kind of co-union. He also speaks of the believers participating in God and Christ. Because of this participation, they have a common union with God. Second, Alford says that the words “in God the Father” mark out the believers as being no longer heathen, for as heathen they were not in God the Father. Third, he says that “in the Lord Jesus Christ” indicates that the believers are no longer Jewish, for the Jews were not willing to accept the Lord Jesus. Hence, the believers at Thessalonica, being in the Father and the Lord Jesus Christ, were no longer heathen or Jewish.

SERVING AND WAITING

一章里有三一神，以及在神具体化的话里传扬三一神。这话就是信徒所领受的福音。帖撒罗尼迦人领受了话，就从神而生，并且与基督联结。因此，他们就成了在父神和主耶稣基督里的召会。然后他们作什么？他们服事活神。九节所用服事一辞是包罗一切的，包括我们日常生活里所作的一切事。神是活的，因为祂是真实的，不是虚假的。因此，保罗在一章九节说到服事又活又真的神。帖撒罗尼迦召会是由一班服事一位真实活神的信徒所组成的。这也正是我们今天所作的。我们服事活神的这个事实，证明我们是在父神里面。

不仅如此，保罗在十节指出，我们在等候神的儿子从诸天降临。我们服事活神，并且等候祂的儿子，就是神从死人中所复活的那位。神的儿子耶稣拯救我们脱离要来的忿怒。忿怒虽然将来才来到，但主现今一直在拯救我们，祂要拯救我们到底，直到有一天不再有忿怒。

服事活神指明我们是在父神里，而等候神的儿子指明我们是在我们的主耶稣基督里。因此，我们的服事与等候，标明我们是一班在父神和主耶稣基督里的人。我们若不在父里，就不会服事活神；我们若不在我们的主耶稣基督里，我们就不会等候祂。

我们思想一节、九节和十节，就看见这章的末了与开头是一致的。保罗在开始的时候说，召会是在父神和主耶稣基督里的。他在本章的末了说到服事活神，并等候神的儿子。这是为着召会生活的圣别生活，由信、爱、望所构成的生活。信心是工作，爱心是劳苦，盼望是忍耐。

主的话和向神的信心

我要请你们注意八节：“因为主的话从你们那里已经宣扬出来，不单在马其顿和亚该亚，就是在各处，你们向神的信心也都传开了，所以不用我们说什么。”请注意保罗在这里说，主的话从帖撒罗尼迦人那里已经宣扬出来，并且他们向神的信心在各处也都传开了。这指明主的话和向神的信心是同义辞。帖撒罗尼迦人听见了主的话。当他们

In chapter one we have the Triune God and the preaching of the Triune God in the word, His embodiment. This word is the gospel that is accepted by the believers. When the Thessalonians accepted the word, they were born of God and united to Christ. Therefore, they became the church in God the Father and the Lord Jesus Christ. Then what did they do? They served the living God. The word serve used in verse 9 is all-inclusive. It includes everything we do in our daily living. God is living because He is true, not false. Thus, in 1:9 Paul speaks of serving a living and true God. The church of the Thessalonians was made up of believers serving a living God who is true. This is also what we are doing today. The fact that we are serving a living God proves that we are in God the Father.

Furthermore, in verse 10 Paul points out that we are waiting for the Son of God from the heavens. We are serving the living God, and we are waiting for His Son, the One whom He raised from among the dead. Jesus, the Son of God, delivers us from the wrath which is to come. Although the wrath will come in the future, He is now delivering us, and He will deliver us to the uttermost, until there is no longer any wrath.

To serve a living God indicates that we are in God the Father, and to wait for the Son indicates that we are in our Lord Jesus Christ. Thus, our serving and our waiting mark us out as those who are in God the Father and in the Lord Jesus Christ. If we were not in the Father, we would not be serving a living God, and if we were not in Jesus Christ our Lord, we would not be waiting for Him.

As we consider verses 1, 9, and 10, we see that the end of this chapter corresponds to the beginning. In the beginning Paul says that the church is in God the Father and the Lord Jesus Christ. At the end of this chapter he speaks of serving the living God and waiting for the Son. This is the holy life for the church life, a life constructed of faith, love, and hope. Faith is working, love is laboring, and hope is enduring.

THE WORD OF THE LORD AND FAITH TOWARD GOD

I would call your attention to verse 8: “For from you the word of the Lord has sounded out, not only in Macedonia and Achaia, but in every place your faith toward God has gone out, so that we have no need to speak anything.” Notice here Paul says that from the Thessalonians the word of the Lord has sounded out and that in every place their faith toward God has gone out. This indicates that the word of the Lord and faith toward God are synonymous. The Thessalonians heard the word. When they

领受主话的时候，话就主观且客观的成了他们的信。我们曾经指出，客观的信是指我们所相信的内容，主观的信是指相信的行为。八节所说向神的信心，包括主观与客观这两面。

在你的经历里，主的话仅仅是话，或者也是信心？如果话对你来说是信心，这意思是说，话带给你一幅景象，而你已经看见了这幅景象。这样看见景象的结果，就叫你相信。于是话就成了你的信心。如今主的话已经宣扬出来；这话不仅是客观的话，也成了你主观的信心。因此，这话宣扬出来的时候，你的信心也就传开了。

为着召会生活的圣别生活有一个结构，信心就是这个结构的根基。在这根基上有建造，这就是爱心的劳苦。这建筑的顶石是盼望的忍耐。这样，我们就有了为着召会生活之圣别生活的完整结构：信心的工作、爱心的劳苦、盼望的忍耐。

我们如果看见帖前一章这些事——三一神、作为三一神具体化的话、在父与主耶稣基督里的标记，以及信心的工作、爱心的劳苦、盼望的忍耐，我们就会明白保罗写这一段话时，他灵里的负担。

accepted the word, it became their faith in both an objective and subjective way. As we have pointed out, objective faith denotes that in which we believe, and subjective faith denotes the action of believing. In verse 8 faith toward God includes both the subjective and objective aspects.

In your experience, is the word of the Lord simply the word, or is it also faith? If the word is faith to you, this means it has brought you a view, and you have seen this view. This seeing of the view results in your believing. In this way the word becomes your faith. Now when the word of the Lord is sounded out, it is not merely an objective word; it is also your subjective faith. Therefore, when such a word is sounded out, your faith goes out.

Faith is the foundation of the structure of a holy life for the church life. Upon this foundation a building is taking place. This is the labor of love. Then the topstone, the capstone, of this building will be the enduring hope. In this way we have the complete structure of a holy life for the church life: the work of faith, the labor of love, and the endurance of hope.

If we see the basic matters in chapter one of 1 Thessalonians—the Triune God, the word as the embodiment of the Triune God, the mark of being in the Father and the Lord Jesus Christ, and the work of faith, the labor of love, and the endurance of hope—then we shall know the burden in Paul’s spirit when he composed this portion of the Word.

帖撒罗尼迦前书

第五篇

三一神具体化于话里，
以产生为着召会生活的圣别生活（一）

* * * *

经文及注解：帖前一 1 至 10

纲要：

- 帖撒罗尼迦人的召会
- 圣别的人过圣别的生活
- 父、子、圣灵
- 在父神和主耶稣基督里的召会人
- 生命里的关系
- 在三一神里的召会

* * * *

读经：帖撒罗尼迦前书一章一至十节。

帖撒罗尼迦前后书论到召会生活，这种说法是准确的、正确的。虽然在这两封书信里找不到“召会生活”一辞，但这两卷书的开头都着重的说到召会。帖撒罗尼迦前书一开头就说，“保罗、西拉和提摩太，写信给在父神和主耶稣基督里，帖撒罗尼迦人的召会。”帖撒罗尼迦后书几乎以同样的话开头。唯一不同的是帖前一章一节说“父”，而帖后一章一节说“我们的父”。帖撒罗尼迦前后书，都是写给召会的。

帖撒罗尼迦人的召会

1 THESSALONIANS

Message 5

THE TRIUNE GOD EMBODIED IN THE WORD TO
PRODUCE A HOLY LIFE FOR THE CHURCH LIFE (1)

* * * *

Scripture and Footnotes: 1 Thes. 1:1-10

Outline:

- THE CHURCH OF THE THESSALONIANS
- HOLY PEOPLE LIVING A HOLY LIFE
- THE FATHER, THE SON, AND THE HOLY SPIRIT
- THE CHURCH PEOPLE IN GOD THE FATHER AND THE LORD JESUS CHRIST
- A RELATIONSHIP IN LIFE
- THE CHURCH IN THE TRIUNE GOD

* * * *

Scripture Reading: 1 Thes. 1:1-10

It is accurate and correct to say that the books of 1 and 2 Thessalonians are on the church life. Although the expression “the church life” cannot be found in these Epistles, the church is mentioned emphatically at the beginning of each book. First Thessalonians opens with these words: “Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ.” Second Thessalonians opens in almost exactly the same way. The only difference is that 1 Thessalonians 1:1 says “the Father” and 2 Thessalonians 1:1 says “our Father.” Both 1 and 2 Thessalonians were addressed to the church.

THE CHURCH OF THE THESSALONIANS

保罗写了十四封书信，每一封书信都以独特的方式开头，并且都配合那一封书信的内容。比如，罗马一章一节说，“基督耶稣的奴仆保罗，蒙召的使徒，被分别出来归于神福音的。”哥林多前书开头的話又稍有不同：“凭神旨意，蒙召作基督耶稣使徒的保罗。”（林前一1。）相对而言，帖撒罗尼迦前后书开头的話相当简单。保罗没有给自己加上什么称呼，他没有说自己是基督的奴仆或使徒。他只说，“保罗、西拉和提摩太，写信给在父神和主耶稣基督里，帖撒罗尼迦人的召会。”（帖前一1。）

“在父神和主耶稣基督里，帖撒罗尼迦人的召会”这样的话是独特的。一面，召会是属于一些人的；另一面，召会是在父神和主耶稣基督里的。这样说到召会，与林前一章二节的说法大不相同，他在那里是说，“写信给在哥林多神的召会，”这句话描绘召会是在某一地的。但保罗在帖撒罗尼迦前后书没有说到召会是在某一地，却说召会是属于一些人的，就是在神里的帖撒罗尼迦人的。在这两封书信里，召会是帖撒罗尼迦人的，也是在父神和主耶稣基督里的。

根据历史，帖撒罗尼迦是道德低落的地方。大体来说，那个城市里的人是不道德的。但是根据帖前一章一节所说，那城市的召会是“帖撒罗尼迦人的”。一个召会由一班住在帖撒罗尼迦那种城市的人所组成，这似乎是不可能的。

召会是在父神里，这样的话是非常正面的；但说召会是帖撒罗尼迦人的，这样的话就不是正面的。一章一节是说，在父神里帖撒罗尼迦人的召会。这里的介系词“在…里”和“…的”非常重要。在帖撒罗尼迦的召会是一班在邪恶之城里的人的。旧金山的邪恶、堕落举世闻名。但是，今天在旧金山有召会，就是在父神和主耶稣基督里，旧金山人的召会。

圣别的人过圣别的生活

我们已经指出，帖撒罗尼迦前后书乃是论到召会生活。我们从这两卷书的内容得知，召会生活在于圣别的生活！

Each of the fourteen Epistles written by Paul opens in a particular way. The beginning of every Epistle matches the contents of that particular Epistle. For example, Romans 1:1 says, “Paul, a slave of Christ Jesus, a called apostle, separated to the gospel of God.” First Corinthians begins in a somewhat different way: “Paul, a called apostle of Christ Jesus through the will of God” (1 Cor. 1:1). In contrast, the opening of both 1 and 2 Thessalonians is quite simple. Paul does not use any titles to refer to himself; he does not speak of himself as a slave of Christ or as an apostle. Instead, he simply says, “Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ.”

The expression, “the church of the Thessalonians in God the Father and the Lord Jesus Christ,” is unique. On the one hand, the church is of certain persons; on the other hand, it is in God the Father and the Lord Jesus Christ. This way of referring to the church is very different from that found in 1 Corinthians 1:2. There Paul says, “To the church of God which is in Corinth,” describing the church as being in a particular place. But in 1 and 2 Thessalonians Paul speaks of the church not as being in a certain place, but as being of certain persons, the Thessalonians, who are in God. In these Epistles the church is of the Thessalonians and in the Father and the Lord Jesus Christ.

According to history, Thessalonica was an immoral place. For the most part, the people of that city were not moral. Nevertheless, according to 1:1, the church in that city was “of the Thessalonians.” It does not seem possible that a church could be composed of people who lived in a city like Thessalonica.

It is very positive to say that the church is in God the Father, but it is not positive to say that the church is of the Thessalonians. In 1:1 we have the church of the Thessalonians in God. The prepositions “of” and “in” here are very important. The church in Thessalonica was of people from an evil city, but it was in God the Father. This is similar to speaking of the church in San Francisco as being the church of the San Franciscans in God the Father. San Francisco has a world-wide reputation for being an evil, immoral city. Nevertheless, there is a church in San Francisco today, the church of the San Franciscans in God the Father and the Lord Jesus Christ.

HOLY PEOPLE LIVING A HOLY LIFE

We have pointed out that the books of 1 and 2 Thessalonians are concerned with the church life. From the content of these books we know that the church life depends

虽然许多旧金山人是邪恶的，但是组成旧金山召会的一班旧金山人却是圣别的。赞美主！今天在旧金山人中间，有许多圣别的人过着圣别的生活！在洛杉矶的召会也是这样。主可以向鬼魔与邪恶的天使夸口说，在好莱坞所在的洛杉矶这样不道德的城市里，主得着了一个召会，由一班过着圣别生活的圣别之人所组成。我们今天在众地方召会中，都过着为着召会生活的圣别生活。

我们都需要看见，帖撒罗尼迦前后书是论到召会生活的。不久以前，当我研读这两封书信时，我仰望主叫我看见这两卷书的主题。最终，这两封书信给我印象最深的就是召会生活。我信那个印象是从主来的。表面上看，帖撒罗尼迦前后书与召会没有什么关系。但你若摸着这两卷书真理的深处，你就会看见，这两卷书实在是论到借着过圣别生活而有之召会生活的实行。现在我们必须接着来看，象帖撒罗尼迦这样不道德城市里的人，如何能成为一班圣别的人，为着召会生活过圣别的生活。我们若要了解这事，就需要问一个非常重要的问题：为着召会生活之圣别生活的源头是什么？

父、子、圣灵

本篇信息的题目是：“三一神具体化于话里，以产生为着召会生活的圣别生活。”喜欢思考的人也许会想这篇信息为什么要用“三一神”这个辞，因为帖前一章里并没有这个辞。不仅如此，这样仔细的读者可能也会想，我们怎能根据帖前一章，说三一神具体化于话里？这一章清楚提到话，但在哪里提到三一神，以及三一神具体化于话里？我们要仔细来看这件事。

帖前一章一节说到父神。在三节又有“在我们的神与父面前”这句话。在十节保罗说到子：“并且等候祂的儿子从诸天降临，就是祂从死人中所复活，那拯救我们脱离要来忿怒的耶稣。”保罗在这章圣经里两次提到圣灵。五节说，“因为我们的福音传到你们那里，不仅在于言语，也在于能力和圣灵，并充足的确信。”保罗在六节指出，帖撒罗尼迦人“在大患难之中，带着圣灵的喜乐，领受了主

on a holy life. Many San Franciscans may be evil, but those San Franciscans who compose the church in San Francisco are holy. Praise the Lord that among today's San Franciscans there are a number of holy people living a holy life! The same is true of the church in Los Angeles. The Lord can boast to the demons and the evil angels that in such an immoral city as Los Angeles, the home of Hollywood, the Lord has a church composed of holy people living a holy life. In the local churches today, we are living a holy life for the church life.

We all need to see that 1 and 2 Thessalonians are on the church life. Not long ago, while I was working on these two Epistles, I was looking to the Lord that he would show me the main subject of these books. Eventually, I became impressed with the matter of the church life in these Epistles. I believe that impression came from the Lord. Apparently 1 and 2 Thessalonians are not related to the church. However, if you touch the depths of the truth in these books, you will see that they truly are concerned with the practice of the church life through the living of a holy life. Now we must go on to see how it was possible for people from an immoral city such as Thessalonica to become a holy people living a holy life for the church life. If we would understand this, we need to ask a very important question: What is the source of a holy life for the church life?

THE FATHER, THE SON, AND THE HOLY SPIRIT

The title of this message is “The Triune God Embodied in the Word to Produce a Holy Life for the Church Life.” Those who are thoughtful may wonder why this title uses the term “The Triune God” when this expression is not found in 1 Thessalonians 1. Furthermore, such careful readers may wonder how we can speak, again from 1 Thessalonians 1, of the Triune God embodied in the Word. This chapter clearly mentions the word, but what about the Triune God and the embodiment of the Triune God in the Word? Let us consider this matter carefully.

First Thessalonians 1:1 speaks of God the Father. Moreover, in verse 3 we have the words “before our God and Father.” In verse 10 Paul speaks of the Son: “And to wait for His Son from the heavens, whom He raised from among the dead—Jesus, who delivers us from the wrath which is coming.” Twice in this chapter Paul refers to the Holy Spirit. Verse 5 says, “Because our gospel did not come to you in word only, but also in power, and in the Holy Spirit, and in much assurance.” In verse 6 Paul points out that the Thessalonians “accepted the word in much affliction with joy of the Holy Spirit.”

的话”。因此，这一章里有三一神，就是父神、子神和灵神。因此，在帖前一章说到三一神。

事实上，整本新约都与三一神有关。三一神是新约结构的元素。姊妹们做饭，要用各种食品作烹调的元素。照样，有些元素是书写新约所用的“成分”。帖前一章的元素是什么？最基本的元素就是三一神。肉类怎样是许多美国人饮食中的元素，三一神也照样是保罗属灵烹调里最重要的元素。因此，我们在帖前一章能清楚看见三一神，这是不足为奇的。保罗在这一章里，明确的说到父、子、灵。

帖前一章一节与帖后一章一节，都说到帖撒罗尼迦人的召会。这指明召会是由得救并重生的罪人所组成的。我们从历史得知，古时帖撒罗尼迦城所在的马其顿省内，以及哥林多城所在的亚该亚省内，各个城市都是邪恶、不道德的。那些城市的光景也许比今天的旧金山更坏。帖撒罗尼迦人特别没有好名声，反倒以罪恶、不洁、不道德闻名。但这些帖撒罗尼迦人当中有一些人，因相信基督而得救、重生，由神而生。结果，在那个邪恶的城市里，就产生了在父神和主耶稣基督里，帖撒罗尼迦人的召会。

我们读新约圣经的时候，很容易把在基督里、在主里、在神里这些辞句视为理所当然，而不多加注意。我们必须对“在父神和主耶稣基督里”这句话有深刻的印象。这句话太奇妙了！人在神里面，这实在是一件太大的事！假如有一些罪大恶极的人听到了福音，接受了主耶稣，因此得救了，他们就成了基督徒，现今在父神里。我们必须看见，这是一件意义重大的事。你知道我们这些信徒在哪里？我们乃是在父神和主耶稣基督里！

照一章一节来看，召会不仅在父神里，也在主耶稣基督里。召会有这样奇妙的所在地——在父和我们的主里。事实上，父神与耶稣基督乃是一。祂们是父和我们的主。父是三一神中的第一者，主耶稣基督——子——是第二者。然而，我们不该把父和子看作两个分开的身位。神是三一的，这就是说，神是三而一的。不错，父、子、圣灵是三；但祂

Therefore, in this chapter we have the Triune God, God the Father, God the Son, and God the Holy Spirit. Therefore, 1 Thessalonians 1 is a chapter on the Triune God.

Actually, the entire New Testament is related to the Triune God. The Triune God is the element for the construction of the New Testament. In preparing meals, sisters use various groceries as the elements of their cooking. Likewise, certain elements are the “ingredients” used in the composition of the New Testament. What are the elements found in 1 Thessalonians 1? The most basic element is the Triune God. Just as meat is an important element in the diet of many Americans, so the Triune God is the most important element in Paul’s spiritual cooking. Hence, it is not surprising that in 1 Thessalonians 1 we can clearly see the Triune God. In this chapter Paul explicitly speaks of the Father, the Son, and the Spirit.

Both 1 Thessalonians 1:1 and 2 Thessalonians 1:1 speak of the church of the Thessalonians. This indicates that the church is composed of saved and regenerated sinners. From history we know that the cities of ancient Macedonia, where Thessalonica was located, and Achaia, where Corinth was situated, were evil and immoral. Those cities may have been worse than today’s San Francisco. The Thessalonians in particular did not have a good name; instead, they had a reputation for sinfulness, uncleanness, and immorality. But some of these Thessalonians were saved and regenerated, born of God, through believing in Christ. As a result, in that evil city there came to be a church of the Thessalonians in God the Father and the Lord Jesus Christ.

In reading the New Testament, it is easy for us to take terms such as in Christ, in the Lord, and in God for granted and not pay much attention to them. We need to be deeply impressed by the expression “in God the Father and the Lord Jesus Christ.” The utterance is marvelous. It is a tremendous matter for people to be in God! Suppose some very sinful people hear the gospel, receive the Lord Jesus, and are saved. They become Christians and are now in God the Father. We need to realize that this is a matter of great significance. Do you know where we are as believers? We are in God the Father and in the Lord Jesus Christ!

According to 1:1, the church is not only in God the Father, but also in the Lord Jesus Christ. The church has such a marvelous location in the Father and in our Lord. Actually, God the Father and Jesus Christ are one. They are the Father and our Lord. The Father is the first of the Trinity, and the Lord Jesus Christ, the Son, is the second. However, we should not regard the Father and the Son as separate persons. God is triune, that is, He is three-one. Yes, the Father, the Son, and the Holy Spirit are three;

们又是一。这件事是人的头脑所领会不来的。哦，我们的神，三一神是奇妙的！帖前一章启示这位三一神。不仅如此，得救之人的召会乃是在这位奇妙的神里，祂是父，也是主耶稣基督。

在父神和主耶稣基督里的 召会人

我最近研读一章一节的时候，看见要说出在父神和主耶稣基督里，帖撒罗尼迦人的召会这样的话，是非常有分量而深奥的。我查阅阿福德的著作，看他对这一节圣经是怎么说的，我得了一些帮助。阿福德首先指出，这里的介系词“在…里”是指交流并有分。阿福德所说的“有分”，等于“生机的联结”。交流是指一种共同的联结。召会是由一班人组成的，这班人与神有共同的联结，并且有分于神。

不仅如此，阿福德还接着说，“在父神里”这句话是一个标记，指明在召会里的人不再是信奉异教的，也不再是外邦人。外邦人没有神，但召会是由一班在父神里的人所组成的。因此，在召会里的人不再是信奉异教的。

阿福德也说，“在主耶稣基督里”指明在召会里的人不再是属犹太的。犹太人不信耶稣基督，就象异教徒不信真神一样。信神和主耶稣基督的是哪些人？召会人就是这样的信徒。我们今天不是信奉异教的，也不是属犹太的；我们乃是在父神和主耶稣基督里的召会人。召会生活里有犹太教背景的人必须明白，他们不再是犹太人。召会是由一班既非外邦人，也非犹太人的信徒所组成的，因为我们现今都在父神和主耶稣基督里。

保罗在他别的书信说到基督的召会和神的召会。有些基督徒团体采用这些辞作他们宗派的名称。比如，今天有基督的召会、神召会，以及神的召会等名称。但是你知道有什么基督徒团体用“在神里的召会”这个名称么？必定没有这样一个团体。但是根据一章一节来看，召会在神里面乃是一个事实。

yet They are one. This is beyond the ability of the human mind to comprehend. Oh, our God, the Triune God, is wonderful! This Triune God is revealed in 1 Thessalonians 1. Furthermore, the church of the saved ones is in this wonderful God who is the Father and the Lord Jesus Christ.

THE CHURCH PEOPLE IN GOD THE FATHER AND THE LORD JESUS CHRIST

Recently, as I was studying 1:1, I realized that to speak of the church of the Thessalonians in God the Father and the Lord Jesus Christ is to utter something very weighty and deep. I consulted the writings of Dean Alford on this verse, and I was helped by what he had to say. First, Alford points out that the preposition “in” here denotes communion and participation in. What Alford means by participation is equal to the expression “organic union.” Communion denotes a common union. The church is a group of people who have a common union with God and who are participating in Him.

Furthermore, Alford goes on to say that the expression “in God the Father” is a mark, an indication, that those in the church are no longer heathen, no longer of the Gentiles. Gentiles do not have God, but the church is composed of a group of people who are in God the Father. Those in the church, therefore, are no longer heathen.

Alford also says that “in the Lord Jesus Christ” indicates that those in the church are no longer Jewish. Jews do not believe in Jesus Christ, just as the heathen do not believe in the true God. Who are those who believe in God and in the Lord Jesus Christ? The church people are such believers. Today we are neither heathen, nor Jewish; we are the church people in God the Father and the Lord Jesus Christ. Those in the church life with a background in Judaism must realize that they are no longer Jewish. The church is composed of those who are no longer Gentiles or Jews, for we all now are in God the Father and in the Lord Jesus Christ.

Elsewhere in his Epistles, Paul speaks of the churches of Christ and of the church of God. Certain Christian groups have adopted these expressions as denominational titles. For example, today we have the Church of Christ, the Assembly of God, and the Church of God. But do you know of any Christian group with the title “The Church in God”? Surely there is no such group. Nevertheless, according to 1:1, it is a fact that the church is in God.

召会是神的，与召会在神里，这二者何者更深奥？召会在神里，比召会仅仅是神的更深邃、更深奥。阿利路亚，召会乃是在神里面！召会不仅是神的，是基督的；召会也是在神里，在基督里的。我们要看见，我们所在地的召会是神的，也是在神里的；是基督的，也是在基督里的；这样的看见，对我们是极其重要的。

生命里的关系

我能见证，因着我看见了一章一节“在…里”这个介系词的意义，帖撒罗尼迦前书对我来说，就变得非常宝贵，非常可爱。这卷书启示我们，召会不仅是神的，是基督的，召会也是在父神和主耶稣基督里的。

召会不仅在神里，也在父里。这里的“父”字指明生命的关系。神不再只是我们的创造者，祂也是我们的父。神是召会人的父，因为我们都已经从神而生。我们已经从神而生，现今神乃是我们的父，这是何等奇妙的事实！

假定你的父亲是美国总统，你提到他的时候就可以说，“我的父亲总统。”这与只说到总统，有很大的不同。只说“我们的总统”，指明你可能是公民。但你若说“我的父亲总统”，这就指明总统是你的父亲，你与他有生命的关系。同样的原则，我们能说神是我们的父。神不再仅仅是我们的创造者，祂已成了我们的父，因为我们已经从神而生。不仅如此，耶稣基督也是我们的主。阿利路亚，我们有父，也有主！

在三一神里的召会

召会在父神和主耶稣基督里，与召会在两个分开的人位里，这两种说法是不同的。召会乃在一个奇妙的人位里，这一位乃是父与子。你认为今天召会一面是在父里，另一面又在主耶稣里么？换句话说，你认为召会，一个地方上独一的召会，是在两个分开的人位里么？我们对召会不该有这种想法。神是父和主耶稣基督，召会就是在这一位的里面。不要问我如何解释召会是在那位是父又是子的里面。这样的奥秘我无法解释。历世纪以来，基督教历史证明，

Which matter would you say is deeper, for the church to be of God, or for the church to be in God? For the church to be in God is deeper, more profound, than for the church to be merely of God. Hallelujah, the church is in God! The church is not only of God and of Christ; the church is also in God and in Christ. It is important for us to see that the church in our locality is of God and in God, of Christ and in Christ.

A RELATIONSHIP IN LIFE

I can testify that seeing the significance of the preposition “in” in 1:1 has caused the book of 1 Thessalonians to become very dear and lovable to me. In this book we have the revelation that the church is not only of God and of Christ, but also in God the Father and in the Lord Jesus Christ.

The church is not merely in God, but is in the Father. The word Father here indicates a relationship of life. God is no longer only our Creator; He is our Father. God is the Father of the church people, for we have all been born of Him. It is a wonderful fact that we have been born of God and that He is now our Father!

Suppose your father were the President of the United States. If such were the case, you could refer to him as “my father, the President.” This would be very different from merely speaking of the President. To refer to our President may indicate that you are a citizen. But if you could say, “my father, the President,” that would indicate that the President is your father and that you have a life relationship with him. In the same principle, we can speak of God as being our Father. No longer is God only our Creator. He has become our Father, for we have been born of Him. Furthermore, Jesus Christ is our Lord. Hallelujah, we have a Father and a Lord!

THE CHURCH IN THE TRIUNE GOD

To say that the church is in God the Father and in the Lord Jesus Christ is not the same as saying that the church is in two separate persons. No, the church is in the wonderful One who is the Father and the Son. Do you think that the church today on the one hand is in the Father and on the other hand in the Lord Jesus? In other words, do you think that the church, the unique church in a locality, is in two separate persons? We should not think of the church in this way. God is the Father and the Lord Jesus Christ, and the church is in this One. Do not ask me to explain how the church can be in the One who is both the Father and the Son. It is beyond my ability to explain such a

没有一个人能充分的解释三一神。但在一章一节里，我们看见一个启示，就是召会是在独一的神里这个奇妙的事实；这位神是我们的父和我们的主耶稣基督。阿利路亚！我们有这样一位奇妙的神，并且我们就在祂里面。

当保罗说到在父神和主耶稣基督里，帖撒罗尼迦人的召会，他其实是说，帖撒罗尼迦人的召会乃是在三一神里。保罗说到父和主耶稣基督，就指明或含示神是三一神。神若不是三一的，怎么会是父又是子？这是不可能的。不仅如此，当保罗提到父与基督时，也含示圣灵。我们曾经指出，保罗在本章别的经节明确的说到圣灵。因此，帖前一章清楚的给我们看见三一神一父、子、圣灵。帖前一章一节和帖后一章一节都启示，召会是由一班罪人所组成的，他们已经得救、蒙了重生，现今乃是在三一神里。这是何等奇妙的！

mystery. All the centuries of Christian history prove that no one can explain the Triune God adequately. But in 1:1 we have the revelation of the tremendous fact that the church is in the unique God and that this God is our Father and our Lord Jesus Christ. Hallelujah, we have such a wonderful God, and we are in Him!

When Paul speaks of the church of the Thessalonians in God the Father and the Lord Jesus Christ, he actually means that the church of the Thessalonians is in the Triune God. Paul's word concerning the Father and the Lord Jesus Christ indicates or implies that God is triune. If God were not triune, how could He be the Father and the Son? It would be impossible. Furthermore, Paul's reference to the Father and Christ also implies the Holy Spirit. As we have pointed out, elsewhere in this chapter Paul explicitly speaks of the Holy Spirit. Therefore, 1 Thessalonians 1 clearly shows the Triune God—the Father, the Son, and the Holy Spirit. Both 1 Thessalonians 1:1 and 2 Thessalonians 1:1 reveal that the church is composed of a group of sinners who have been saved and regenerated and who are now in the Triune God. How wonderful!

帖撒罗尼迦前书

第六篇

三一神具体化于话里，
以产生为着召会生活的圣别生活（二）

* * * *

经文及注解：帖前一 1 至 10

纲要：

- 主的话与向神的信心
- 保罗所传话语的内容
- 信的两方面
- 信心的工作
- 爱心的劳苦
- 盼望的忍耐

* * * *

读经：帖撒罗尼迦前书一章一至十节。

我们在前一篇信息里看见，帖前一章启示三一神。保罗在一节和三节说到父神，在十节说到子，在五节和六节说到圣灵。根据一章一节，帖撒罗尼迦人的召会乃是在父神和主耶稣基督里的。这指明召会是在三一神里。在本篇信息中，我们要从帖前一章继续来看，这位三一神是怎样供应给我们的。

主的话与向神的信心

保罗在五至六节说，“因为我们的福音传到你们那里，不仅在于言语，也在于能力和圣灵，并充足的确信，正如

1 THESSALONIANS

Message 6

THE TRIUNE GOD EMBODIED IN THE WORD TO
PRODUCE A HOLY LIFE FOR THE CHURCH LIFE (2)

* * * *

Scripture and Footnotes: 1 Thes. 1:1-10

Outline:

- THE WORD OF THE LORD AND FAITH TOWARD GOD
- THE CONTENT OF THE WORD PREACHED BY PAUL
- TWO ASPECTS OF FAITH
- THE WORK OF FAITH
- THE LABOR OF LOVE
- THE ENDURANCE OF HOPE

* * * *

Scripture Reading: 1 Thes. 1:1-10

In the foregoing message we saw that the Triune God is revealed in chapter one of 1 Thessalonians. In verses 1 and 3 Paul speaks of God the Father; in verse 10, of the Son; and in verses 5 and 6, of the Holy Spirit. According to 1:1, the church of the Thessalonians was in God the Father and the Lord Jesus Christ. This indicates that the church is in the Triune God. In this message we shall go on to consider, also from 1 Thessalonians 1, how this Triune God is ministered to us.

THE WORD OF THE LORD AND FAITH TOWARD GOD

In verses 5 and 6 Paul says, “Because our gospel did not come to you in word only, but also in power, and in the Holy Spirit, and in much assurance, even as you know

你们知道，我们在你们中间，为你们的缘故是怎样为人。并且你们在大患难之中，带着圣灵的喜乐，领受了主的话，就效法我们，也效法了主。”照这两节圣经来看，传福音就是传扬话。使徒们所传的福音就是帖撒罗尼迦人所领受的话。保罗在八节又接着说，“因为主的话从你们那里已经宣扬出来，不单在马其顿和亚该亚，就是在各处，你们向神的信心也都传开了，所以不用我们说什么。”帖撒罗尼迦人先是领受了主的话，然后把主的话宣扬出来。

八节里主的话与向神的信心是同义辞。这节经文说，主的话从帖撒罗尼迦人那里已经宣扬出来，他们向神的信心也都传开了。因此，宣扬出来的话就是传开的信心。

信心是什么？几乎没有人能说出一个令人满意的解释。我们很难说出信心是什么。但我们仔细的看这几节经文，就能对信心有正确的领会。

第一，信心乃是有话语传给我们。第二，信心包括我们领受这话，并将这话宣扬出去。这种话乃是信心。福音的话被人传讲、领受并宣扬。这样，话就成了我们里面的信心。传福音的人传讲的时候，话就是福音。但是我们领受话的时候，特别是当我们把话宣扬出去的时候，话就成了我们里面的信心。

假如传福音的人向不信者讲到人的堕落和神的拯救。传福音的人告诉不信者说，神在基督里成了肉体，为我们的罪钉了十字架，并且神叫祂从死人中复活，如今成了赐生命的灵，为要住在我们里面。当这个不信者领受并宣告福音的话，这话就成了信心。

保罗所传话语的内容

现在我们需要研读保罗所传讲话语的内容，也就是福音的内容。毫无疑问的，保罗所传讲的是三一神。他在四节说，“蒙神所爱的弟兄们，我们知道你们是蒙拣选的。”拣选是指父在已过的永远里所作的。那时神拣选了我们。保罗在十节说到子是那位拯救我们的；祂是救主、是拯救者。保罗在五节说，他们传福音是在于能力和圣灵；在六节我们看见，帖撒罗尼迦人带着圣灵的喜乐，领受了主的

what kind of men we were among you for your sake. And you became imitators of us and of the Lord, having accepted the word in much affliction with joy of the Holy Spirit.” According to these verses, to preach the gospel is to preach the word. The gospel preached by the apostles was the word accepted by the Thessalonians. In verse 8 Paul goes on to say, “For from you the word of the Lord has sounded out, not only in Macedonia and Achaia, but in every place your faith toward God has gone out, so that we have no need to speak anything.” First the Thessalonians accepted the word, and then they sounded it out.

In verse 8 the word of the Lord and faith toward God are synonymous. This verse says that from the Thessalonians the word of the Lord sounded out and that their faith toward God went out. Thus, the word that is sounded out is the faith that goes out.

What is faith? Hardly anyone can give a satisfactory definition. It is very difficult to say what faith is. However, by considering these verses carefully, we can have a proper understanding of faith.

First, faith is a matter of having the word preached to us. Next, faith includes our accepting of the word and our sounding it out. This kind of word is faith. The word of the gospel is preached, accepted, and declared. In this way the word becomes faith within us. In the speaking of the preacher, the word is the gospel. But when we accept the word, and especially when we sound out the word, it becomes faith within us.

Suppose a preacher of the gospel speaks to an unbeliever concerning man's fall and God's salvation. The one who preaches the gospel tells the unbeliever that in Christ God was incarnate, that He was crucified for our sins, that He was resurrected from among the dead, and that He has become the life-giving Spirit in order to dwell in us. When this unbeliever receives the word of the gospel and declares it, it becomes faith.

THE CONTENT OF THE WORD PREACHED BY PAUL

Now we need to study the content of the word, the gospel, preached by Paul. No doubt, Paul preached the Triune God. In verse 4 he says, “Knowing, brothers beloved by God, your selection.” Selection refers to the Father's work in eternity past. That was when God selected us. In verse 10 Paul speaks about the Son as the One who delivers us. The Son is the Savior, the Deliverer. In verse 5 Paul says that the gospel they preached came in power and in the Holy Spirit; and in verse 6 we see that the Thessalonians accepted the word with joy of the Holy Spirit. The fact that the gospel

话。福音的传扬在于圣灵，这个事实指出那灵是将神的成分传输到我们里面的一位。因此，父神拣选我们，子神成功救赎以拯救我们，而灵神将一切神圣的事物传输给我们。这是保罗所传福音话语的内容。这就是我说三一神具体化于话里的原因。

也许有一位弟兄释放了一篇简短的福音信息，告诉人说，神创造了人，后来人堕落了，基督就来为我们的罪死在十字架上，如今那灵要来重生我们。即使在这样简短的一篇信息里，也包括了父神、子神和灵神。这是正确福音的内容；这福音乃是神圣的话，将三一神具体化，并告诉我们父和子已经作成的工作，以及那灵正在进行的工作。当人相信这话，并领受这话时，这话就成了人里面的信心。

当三一神借着话供应给一个人，那个人领受了话，以致话在他里面成为信心的时候，你知道发生什么事么？在那时刻，这个人经历了新生。他从神而生了。我们原本都是罪人，却借着信成了神的儿子。借着信心，我们经历了新生。

信心不是努力去相信我们所信不来的事。你传福音的时候，不要勉强人去信，而要给人看见，三一神是最亲爱、最宝贝、最有价值的一位。别人听到你介绍这样富有吸引的一位，就会珍赏你所说的话，而领受你的话。他们领受的话就要成为他们的信心。这就是相信的意思。

信的两方面

信有两方面：客观的一面和主观的一面。我们领受神话语的时候，这话就成了我们客观的信仰，也成了我们主观的信心。客观的信仰是指我们所相信的事物，主观的信心是指我们相信的行动。我们借着这样的信蒙了重生、从神而生，我们与神之间就开始有了生命的关系。不仅如此，借着这样的信，我们被摆在基督里。我们从前是在基督以外，但我们如今借着信，得以在基督里。这意思是说，我们与基督之间有了生机的联结。这是基督徒生活的开始，这种生活乃是圣别

was preached in the Holy Spirit indicates that the Spirit is the One who transmits the things of God into us. Thus, God the Father selected us, God the Son accomplished redemption to deliver us, and God the Spirit transmits all the divine things to us. This is the content of the word preached by Paul as the gospel. This is the reason I say that the Triune God is embodied in the word.

A brother may give a short gospel message in which he says that God created man, that man has become fallen, that Christ has come to die on the cross for our sins, and that now the Spirit is seeking to regenerate us. Even in such a short message, God the Father, God the Son, and God the Spirit are all included. This is the content of the proper gospel, a gospel that is the divine word embodying the Triune God and telling us what the Father has done, what the Son has done, and what the Spirit is doing. When someone believes this word and accepts it, it becomes faith within him.

Do you realize what happens when the Triune God is ministered to a person through the word, and that person receives the word so that it becomes faith within him? At that moment such a person experiences a new birth. He is born of God. We all were sinners, but through faith we have become sons of God. Through faith we experience a new birth.

Faith is not a matter of trying to believe something that we are not able to believe. Whenever you preach the gospel, do not force anyone to believe. Instead, present the Triune God as the One most dear, precious, and valuable. When others hear the presentation of such an attractive One, they will appreciate what you are saying and receive your word. The word they accept will then become their faith. This is what it means to believe.

TWO ASPECTS OF FAITH

Faith has two aspects: the objective aspect and the subjective aspect. When we accept the word of God, it becomes both our objective faith and our subjective faith. Objective faith denotes the things we believe, and subjective faith refers to our action of believing. Through such a faith we are regenerated, born of God, and a relationship of life begins between us and God. Furthermore, through this kind of faith we are put into Christ. Formerly, we were outside of Christ. But now through faith we are in Christ. This means that there is an organic union between us and Christ. This is the beginning of the Christian life, and this life is a holy life that consummates in the church life. In

的生活，总结为召会生活。这样，三一神就传输到我们全人里面，使我们得有了新的生命，神圣的生命。因着这新的生命，我们与神有了生命的关系，与基督产生了生机的联结。借着这个关系和联结，我们就开始基督徒的生活；这种生活是圣别的生活，是为着召会生活的圣别生活。

信心的工作

现在我们已经把第一节看得相当完全了，接着要来看第三节。保罗在这里说，“在我们的神与父面前，不住的記念你们信心的工作，爱心的劳苦，并对我们主耶稣基督之盼望的忍耐。”保罗在这节经文里说到三件事：信心的工作，爱心的劳苦，以及盼望的忍耐。先是有信心的工作。信心是借着领受话而来的，这话乃是三一神的具体化。我们领受这话的时候，信心就在我们里面产生。我们已经看过，信是客观的，也是主观的。

在原文里，三节的“信心”之前有指定冠词。这指明本节乃是说到这信心的工作。这信心就是我们所领受神的话。这话传扬给我们，且被我们接受，就成了信心。因为这信心是活的，又是主动的，结果就产生信心的工作。

三节的“工作”这辞的原文，通常都译为行为。保罗在罗马三章二十节用过这辞：“因为凡属肉体的人，都不能本于行律法（或译作，律法的行为）在神面前得称义。”罗马三章二十节的“行”，主要是指我们的行为。保罗的意思是说，凡堕落的人，没有一个因他的行为，能在神面前称义。因此，该节的“行”不是指活动，也不是指我们所作的工作，乃是指我们行为中特殊的行动。这样，第三节的工作是什么意思？是指行为，还是指一种工作？这辞在原文里，实际上是指举动、动作、活动；包括我们一切的行动。我们的行动包括行动、行为等等。因此，信心的工作是指信心的一切举动和动作。

假如有一个传道人传福音给一个不信者，那个不信者领受了这话，他里面就产生了信心；借着这信他从神而生，并被摆在基督里面。他既有了信心，就必定有所行动。比

this way the Triune God is transmitted into our being so that we may have a new life, the divine life. With this new life we have a relationship of life with God and an organic union with Christ. By means of this relationship and union we begin our Christian life, a life of holiness, a holy life for the church life.

THE WORK OF FAITH

Now that we have considered verse 1 in a rather full way, let us go on to verse 3. Here Paul says, “Remembering unceasingly your work of faith, and labor of love, and endurance of hope of our Lord Jesus Christ, before our God and Father.” In this verse Paul speaks of three matters: the work of faith, the labor of love, and the endurance of hope. The work of faith comes first. Faith comes through our acceptance of the word that is the embodiment of the Triune God. When we accepted this word, faith was produced within us. We have seen that this faith is both objective and subjective.

In Greek there is a definite article in verse 3, the faith. This indicates that this verse speaks of the work of the faith. This faith is God’s word accepted by us. The word preached to us and received by us becomes faith. Because this faith is living and active, it results in the work of the faith.

The Greek word for work in verse 3 is *ergon*, a word usually rendered as work. Paul uses this word in Romans 3:20: “Because by the works of law no flesh shall be justified before Him.” In Romans 3:20 work mainly denotes our conduct, our behavior. Paul is saying that no fallen person can be justified before God by his conduct. Thus, in that verse work does not refer to an activity or a task that we do; it refers to particular deeds in our behavior. What, then, is the meaning of work in verse 3? Does it refer to deeds, or to some kind of task? Actually, in Greek this word denotes acts, actions, activities. It includes everything of our actions. Our actions involve deeds, conduct, and many other things as well. Therefore, the work of faith refers to all the acts, actions, of faith.

Suppose an evangelist preaches the gospel to an unbeliever. The unbeliever accepts the word, faith is produced in him, and through this faith he is born of God and put into Christ. Now that he has faith, certain actions are sure to follow. For example, he may

如，他会自然而然的宣告说，“哦，主耶稣，你真宝贵！”他回家以后会告诉妻子、儿女信主耶稣的事。这样宣报并传讲主，都是信心的工作。信心含示神、恩典、能力、亮光、和其他许多的项目。为这缘故，一位初信者向妻子传讲基督的时候，他里面的信心会光照他，叫他看见自己对妻子的态度。于是他会向主承认他的缺欠，为着某些事情向妻子道歉。这也是信心的工作。

帖前一章九节说，“因为他们自己正在传报关于我们的事，就是我们是怎样的进到了你们那里，你们又是怎样离弃了偶像转向神，来服事又活又真的神。”保罗在这里说到离弃偶像转向神，这是信心的第一个行动。凡是有信心的人，都会离弃偶像转向神。

信心的工作包括从我们活的信心所产生的一切行动。这包括我们与别人的关系，以及我们一切的行为。一个人得救以前，也许不善待人，并且在许多方面行为都是粗鄙的。但是一旦他在主里有了信心，这信心不会容许他这样待人不仁慈。不仅如此，他也很难再行事粗鄙了。我能从经历中这样见证。我从小就讨厌狗，有时候会虐待狗。但是我得救以后，里面的信心就不容许我再有那样的举动。这种行为上的改变是出自信心的行为。

有信心的人与没有信心的人大不相同。有些人在没有信心的时候，放纵自己作了许多罪恶的事。现今他们有了信心，就再也不能任凭自己胡作非为了；他们自然而然就禁戒不作那些事，这乃是信心的行为，信心的工作。还有些人得救以前不是好邻居，但他们得救以后有了信心，就非常仁慈、温和、慈爱而体贴。没有人教导他们要表现得不一样，这种改变是他们里面的信心产生出来的。这信心使他们能帮助别人，特别是帮助其他的信徒。这是信心工作的另一例证。

信心的工作是指真信徒合宜的行动。这不是作某种工作，也不是行什么善事帮助别人。不，这乃是我们信徒日常的行动，这种行动是信心的产物。这是保罗对信心工作的领会。保罗为帖撒罗尼迦人祷告的时候，记念他们信心的行为。

spontaneously declare, “O Lord Jesus, You are so precious!” Then he may go home and speak to his wife and children about believing in the Lord Jesus. Both the declaration concerning the Lord and the preaching of the Lord are works of faith. Faith implies God, grace, power, light, and many other items. For this reason, when a new believer preaches Christ to his wife, the faith within him may enlighten him concerning his attitude toward her. Then he will confess his shortcomings to the Lord and apologize to his wife concerning certain matters. This also is a work of faith.

First Thessalonians 1:9 says, “For they themselves report concerning us what manner of entrance we had to you, and how you turned to God from idols to serve a living and true God.” Here Paul speaks of turning to God from idols. This is the first action of faith. Anyone who has faith will turn to God from idols.

The work of faith includes all the actions that issue out of our living faith. This includes our relationship with others and all our behavior. Before a certain person was saved, he may have been unkind to others and harsh in many aspects of his behavior. But once he has faith in the Lord, this faith will not allow him to treat others in such an unkind way. Furthermore, it will be difficult for him to behave in a harsh way. I can testify of this from my experience. From my youth, I hated dogs and sometimes mistreated them. But after I was saved, the faith within me no longer allowed me to behave in that way. Such a change in behavior is an action that comes out of faith.

Those who have faith are very different from those who do not have faith. Before they had faith, some indulged in sinful things. Now that they have faith, they can no longer indulge in these things. Spontaneously, as an action, a work, of faith, they refrain from those things. Others before they were saved were not good neighbors. But after they were saved and came to have faith, they became very kind, gentle, loving, and considerate. No one taught them to be different. The change was produced by the faith within them. The faith caused them to be helpful to others, especially to other believers. This is another illustration of the work of the faith.

The work of faith denotes the proper actions of a genuine believer. It is not the performing of a certain task or the doing of certain good deeds to help others. No, it is our daily action as believers, the action that is a product of faith. This is Paul's understanding of the work of faith. As he was praying for the Thessalonians, he remembered their action of faith.

爱心的劳苦

按照三节来看，信心的工作之后就是爱心的劳苦。这种爱心的劳苦不仅仅是一种行动或是一种行为；这实在是一种劳苦，包含了努力、奋斗和工作。

我们已经指出，信心的工作开始于离弃偶像转向神。信心的工作必定包含这种转。因此，离弃偶像转向神与信心的工作有关。现在我们必须看见，服事活神与爱心的劳苦有关。我们劳苦服事我们的活神。我们服事这位活神，因为我们爱祂。加拉太五章六节说，信心是借着爱运行的。这爱首先与服事我们的活神有关。

我们里面的信心产生许多不同的行动。不仅如此，这信心是在爱里面运行的。我们这些信徒应当在爱里竭力服事我们的活神。我们的神是活的，祂是永活者。祂一直在说话，我们乃是服事祂。

服事神并不容易，而是一种劳苦。保罗甚至说，服事神是一种奋斗。因此，我们若要服事活神，就必须竭力。神在我们里面所说的一切话，祂指示我们的一切事，我们都需要跟从祂。这就是服事祂这位活神。这样的服事需要对祂有爱。我们首先应当爱神，这爱会叫我们劳苦服事祂。

盼望的忍耐

末了，保罗在帖前一章三节说到盼望的忍耐。毫无疑问，三节所说盼望的忍耐相当于十节所说等候神的儿子。我们若有盼望的忍耐，就会等候神的儿子从诸天降临。

现在我们能看见，基督徒的生活乃是为着召会生活的圣别生活，到底是什么意思。这种生活的起源乃是三一神。借着话语的传讲，以及我们对话语的领受，我们与父神有了生命的关系，与基督产生了生机的联结。这是借着信心来的。然后这信心就工作、行动，结果产生了许多事。这信心特别叫我们离弃一切事物转向神。不仅如此，我们在爱里劳苦、竭力、奋斗，来服事活神。同时，我们因着盼望所生的忍耐，就等候神的儿子回来。这实在是圣别的生活，是成圣而分别

THE LABOR OF LOVE

According to verse 3, the labor of love comes after the work of faith. This labor of love is truly a labor; it is not merely an action or some kind of conduct. It involves endeavoring, striving, working.

We have pointed out that the work of faith begins with turning to God from idols. The work of faith surely implies this kind of turning. Thus, the turning to God from idols is related to the work of faith. Now we must see that serving the living God is related to the labor of love. We are laboring to serve our God, who is living. We serve this living One because we love Him. Galatians 5:6 says that faith operates through love. This love is related first to serving our living God.

The faith within us produces many different kinds of actions. Moreover, this faith operates in love. In love, we as believers should endeavor to serve our living God. Our God is living. As the living One, He speaks all the time, and we serve Him.

It is not easy to serve God; rather, it is a labor. Paul even says that it is a struggle. Therefore, if we would serve the living God, we must struggle. Whatever God speaks in us and whatever He indicates to us, we need to follow Him. This is to serve Him as the living God. This service requires love toward Him. We should first love God, and this love will cause us to labor in serving Him.

THE ENDURANCE OF HOPE

Finally, in verse 3 Paul speaks of the endurance of hope. No doubt, the endurance of hope in verse 3 corresponds to the waiting for the Son of God in verse 10. If we have the endurance of hope, we shall wait for God's Son from the heavens.

Now we can see what is the Christian life as a holy life for the church life. This life originates with the Triune God. Through the preaching of the word and our acceptance of the word, we enter into a life relationship with God the Father and have an organic union with Christ. This comes through faith. Then this faith works, acts, and issues in many things. In particular, it causes us to turn to God from everything else. Furthermore, in love we labor, struggle, and strive to serve the living God. At the same time, with the endurance of hope we wait for the coming back of the Son of God. This surely is a holy life, a life that is sanctified and separated. According to chapter

的生活。根据四章七节，神已经在圣别中召了我们；根据五章二十三节所说，神现今一直在使我们全然圣别，为着过这一种生活，使我们能有正当的召会生活。

four, verse 7, God has called us in such a life, and according to chapter five, verse 23, God is now sanctifying us wholly for this kind of life so that we may have the proper church life.

帖撒罗尼迦前书

第七篇

在三一神里的召会（一）

* * * *

经文及注解：帖前一 1

纲要：

- 父、主、耶稣
- 含示那灵
- 在三一神里是生机的，也是在生命里的
- 为传统的观念所遮蔽
- 神与三一神的区别

* * * *

读经：帖撒罗尼迦前书一章一节，帖撒罗尼迦后书一章一节，马太福音二十八章十九节，使徒行传十九章五节，罗马书六章三节，加拉太书三章二十七节，启示录一章十一至十二节。

帖前一章一节与帖后一章一节都告诉我们，召会是在父神和主耶稣基督里的。我要请你们仔细思考这句话：“在父神和主耶稣基督里…的召会。”（帖前一 1。）假如保罗写得稍微简单一点，只说“在神和基督里的召会”，那么在我们看来，说在神和基督里的召会似乎就够了，不必说在父神和主耶稣基督里的召会。这样对召会较长的描述，包含三个名，是简短的说法所没有的，这三个名是父、主、耶稣。

父、主、耶稣

1 THESSALONIANS

Message 7

THE CHURCH IN THE TRIUNE GOD (1)

* * * *

Scripture and Footnotes: 1 Thes. 1:1

Outline:

- THE FATHER, THE LORD, AND JESUS
- THE SPIRIT IMPLIED
- IN THE TRIUNE GOD ORGANICALLY AND IN LIFE
- VEILED BY TRADITIONAL CONCEPTS
- THE DIFFERENCE BETWEEN GOD AND THE TRIUNE GOD

* * * *

Scripture Reading: 1 Thes. 1:1; 2 Thes. 1:1; Matt. 28:19; Acts 19:5; Rom. 6:3; Gal. 3:27; Rev. 1:11-12

Both 1 Thessalonians 1:1 and 2 Thessalonians 1:1 tell us that the church is in God the Father and the Lord Jesus Christ. I would ask you to carefully consider the expression “the church in God the Father and the Lord Jesus Christ.” Suppose Paul had written in a brief way and had simply said “the church in God and Christ.” It may seem to us that it is adequate to speak of the church in God and Christ instead of the church in God the Father and the Lord Jesus Christ. The longer description of the church contains three names not found in the shorter: the Father, the Lord, and Jesus.

THE FATHER, THE LORD, AND JESUS

我们读新约就会明白，关于神圣名称第一件基本的事，就是对父的名的启示。当主耶稣在肉身里来在地上生活的时候，祂所作的主要就是向祂的门徒启示父的名。比如，约翰十七章记载主耶稣向父祷告说，“你从世上赐给我的人，我已将你的名显明与他们。”（约十七 6。）主又对父说，“我已叫他们认识了你的名，并且还要叫他们认识。”（26。）认识父意义非常重大。认识神乃是大事，但认识父是更大的事。

我们要好好注意主这个名称，这也是很重要的。旧约把“主”用为神圣的名称。耶稣这人成为主，不是一件简单的事。照行传二章所说，基督复活、升天以后，已经被立为万有的主。这意思是说，有一个人，甚至是拿撒勒人，已经成为万有的主了。主这个称呼应用在主耶稣身上，含示成为肉体、人性生活、钉十字架、复活、升天等经历。耶稣这人乃是借着这样一个过程，被立为万有的主。

基督是神，祂成为肉体以前就已经是主了。祂是主，是创造者。但是今天耶稣这人经过成为肉体到升天的过程之后，已经被立为主了。主这个名称在新约里应用在基督身上，意义是非常丰富的。基督不仅是创造者，也是成为肉体、在地上生活三十三年半、钉十字架、复活并升天的一位。基督被钉十字架成功了救赎，了结了旧造，毁坏了撒但和死，废去了神与人、人与人之间一切的阻隔。阿利路亚！赞美基督钉十字架所成就的！基督的复活就象祂钉十字架一样的深奥。英文短诗“神经过过程”这首歌说，“钉死十架了万有，从死复活萌新芽。”（调用新编儿童诗歌三四页。）基督的钉十字架了结了旧造，然后祂的复活就使新造有新生的起头。如今这位经过成为肉体、钉十字架、复活、升天的耶稣基督，已经被立为万有的主了。这一切的过程，以及有关的一切事物，都含示在主这个名称里。

耶稣这名也是意义重大、含意丰富的。耶稣的意思是耶和華救主，或耶和華我們的救恩。耶和華要成為我們的救主和我們的救恩，就需要經過很長的过程。

By reading the New Testament we realize that the first basic matter concerning the divine titles is the revelation of the name of the Father. When the Lord Jesus came and lived on earth in the flesh, what He mainly did was reveal the name of the Father to His disciples. For example, in His prayer to the Father recorded in John 17, the Lord Jesus said, “I have manifested Your name to the men whom You gave Me out of the world” (v. 6). The Lord also said to the Father, “And I have made Your name known to them, and will make it known” (John 17:26). It is a matter of great significance to know the Father. It is a great thing to know God, but it is an even greater thing to know the Father.

It is also important that we pay adequate attention to the title Lord. In the Old Testament this was used as a divine title. It was not a simple matter for the man Jesus to become the Lord. According to Acts 2, after His resurrection and ascension, Christ was made Lord of all. This means that a man, even a Nazarene, has become Lord of all. As applied to the Lord Jesus, the title Lord implies incarnation, human living, crucifixion, resurrection, and ascension. It was through such a process that the man Jesus was made Lord of all.

Before the incarnation, Christ as God was already the Lord. However, He was the Lord, the Creator. But today, after a process going from incarnation to ascension, the man Jesus has been made Lord. As applied to Christ in the New Testament, this title is rich in meaning. Christ is not only the Creator, but the One who was incarnate, who lived on earth for thirty-three and a half years, who was crucified, who was resurrected, and who has ascended to the heavens. By His crucifixion Christ accomplished redemption, terminated the old creation, destroyed Satan and death, and abolished every separation between God and man and also all the separations between men. Hallelujah for what the crucifixion of Christ has accomplished! Like the crucifixion, Christ’s resurrection is profound. In the words of the song entitled, “God Is Processed,” crucifixion terminates, and resurrection germinates. After His crucifixion terminated the old creation, Christ’s resurrection germinated the new creation. Now, as the incarnated, crucified, resurrected, and ascended One, Jesus Christ has been made the Lord of all. All this process and everything related to it is implied in the title Lord.

The name Jesus also is significant and meaningful. Jesus means Jehovah the Savior, or Jehovah our salvation. In order for Jehovah to become our Savior and our salvation, it was necessary for Him to pass through a long process.

基督的意思是受膏者。主耶稣就是基督那受膏者，为神选立，以完成神永远的定旨。基督已经受膏，接受任命，并被选立以完成神的定旨。这位基督经过了祂过程中的种种步骤，履行了这个托付，完成了神的定旨。如今在复活和升天里，祂是我们的主耶稣基督。

神不仅是我们的创造者，祂也是我们的父。神是我们的父，含意比祂仅仅是我们的创造者更多。创造者神怎能成为我们的父？换句话说，我们这些神所造的怎能成为父神的儿女？神没有意思要成为我们的养父、我们的继父、或是我们的岳父。相反的，祂是我们生身的父。这意思是说，我们已经接受了神的生命。这件事乃是我们从神而生的时候发生的。

我们宣告我们已经从神而生，这不该只是道理。阿利路亚，我们在生命上是神的儿子！我们已经从神而生，如今我们在生命上是神的儿子，祂也真是我们的父。这件事太大了！

我们读圣经要非常仔细。我们若仔细读圣经，就会看见帖前一章一节与帖后一章一节非常相似，但并不完全一样。帖前一章一节说，“保罗、西拉和提摩太，写信给在父神和主耶稣基督里，帖撒罗尼迦人的召会：愿恩典与平安归与你们。”帖后一章一节说，“保罗、西拉和提摩太，写信给在神我们的父并主耶稣基督里，帖撒罗尼迦人的召会。”帖撒罗尼迦前书是说“父”，帖撒罗尼迦后书是说“我们的父”。此外，帖撒罗尼迦后书祝福的话“愿恩典与平安…归与你们”是在第二节，不在第一节。这指明保罗写帖撒罗尼迦后书开头的话，比帖撒罗尼迦前书开头的话还要强。保罗写信的时候，必定不会轻率。他不论写什么，都有确定的目的。

含示那灵

这两封书信都告诉我们，召会是由一班人（这里是指帖撒罗尼迦人）组成的。帖撒罗尼迦是个邪恶的城市，其中的人大体上说是不道德的。但是，一些原先不道德的人得救、重生，组成了他们那个地方在三一神里的召会。为这缘故，保罗说到在父神和主耶稣基督里，帖撒罗尼迦人的召会。保罗这样说，就指出了三一神。

Christ means the anointed One. As the Christ, the anointed One, the Lord Jesus is the One appointed by God to accomplish His eternal purpose. Christ has been anointed, commissioned, and appointed to fulfill God's purpose. Through the steps of His process, He, as the Christ, has fulfilled this commission and has accomplished God's purpose. Now in resurrection and ascension He is our Lord Jesus Christ.

God is not only our Creator; He is also our Father. For God to be our Father involves much more than His merely being our Creator. How was it possible for God the Creator to become our Father? In other words, how could we, creatures of God, become children of God the Father? God has no intention to become our Father by adoption, our stepfather, or our father-in-law. On the contrary, He is our Father-in-life. This means that we have received God's life. This took place when we were born of God.

It should be more than mere doctrine for us to declare that we have been born of God. Hallelujah, we are sons of God in life! Having been born of God, we are now God's sons in life, and He is truly our Father. What a great matter this is!

We need to be very careful in reading the Bible. If we read carefully, we shall realize that 1 Thessalonians 1:1 and 2 Thessalonians 1:1 are very similar, but are not exactly the same. First Thessalonians 1:1 says, "Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace." Second Thessalonians 1:1 says, "Paul and Silvanus and Timothy to the church of the Thessalonians in God our Father and the Lord Jesus Christ." The former speaks of "the Father"; the latter, of "our Father." Furthermore, in 2 Thessalonians the blessing, "Grace to you and peace," is found in verse 2 instead of verse 1. This indicates that Paul's opening word in 2 Thessalonians is a little stronger than the one in 1 Thessalonians. Certainly Paul was not careless in writing his Epistles. Everything he wrote was with a definite purpose.

THE SPIRIT IMPLIED

Both Epistles tell us that the church is composed of human beings, in this case, of Thessalonians. Thessalonica was an evil city, and for the most part those in that city were immoral people. Nevertheless, some who were once immoral were saved and regenerated and composed the church in their locality in the Triune God. For this reason, Paul speaks of the church of the Thessalonians in God the Father and the Lord Jesus Christ. By this expression Paul denotes the Triune God.

有人读到在三一神里，帖撒罗尼迦人的召会，可能会说，“你们宣称一章一节指明召会是在三一神里。这节经文的确提到父和子——主耶稣基督，但是并没有说那灵。这节经文如果说到三一神，那灵在哪里？”这里这个例子给我们看见，圣经上许多没有说的话，即使比不上说出来的话重要，至少也是同样重要。我们接触圣徒的时候，时常会有一些话不说，这些话也许比我们对他们说出来的话更重要。保罗为什么不提“在父神、主耶稣基督和圣灵里，帖撒罗尼迦人的召会”？至终我们会看见，保罗有很好的理由只提父和子基督，而不提那灵。

我们可以确定，帖前一章一节所说的神乃是三一神。我们如何知道？因为保罗首先提到父——三一神的第一者。只要有第一，就会有第二者子，也会有第三者那灵。保罗说到父的这个事实，有力的指明他所想的是三一神。不仅如此，“主耶稣基督”这话也含示那灵。“父神”与“主耶稣基督”都含示那灵。因此，一章一节含示那灵，是不言而喻的。

我们必须相信，一章一节所提到的神乃是三一神。我们在父神和主耶稣基督里，含示我们也在那灵里。因此，一章一节含示三一神。这节经文指明，召会是在三一神里的。

在三一神里是生机的，也是在生命里的

说召会是神的或是基督的相当简单。但宣告召会是在父神和主耶稣基督里，就深奥多了。比如，说我们是属于某一个人的，这是一回事；但说我们是在那个人里面，就完全是另一回事。对我们人来说，我们可能属于一个人，但我们不可能真在那个人里面。召会能在三一神里只有一条路，就是生机的、并出于生命的路。我们对生命的路了解得不够，但是神却非常了解。不仅如此，只有神能以生命的方式来作事。神以生机、生命的方式，使召会能在三一神里面。

如果召会仅仅是属于神的，神只要是我们的创造者就够了。但是召会要在神里面，神就必须成为我们的父，我们

When some read concerning the church of the Thessalonians in the Triune God, they may say, “You claim that 1:1 indicates that the church is in the Triune God. Yes, this verse mentions the Father and the Lord Jesus Christ, the Son, but nothing is said concerning the Spirit. If this verse speaks of the Triune God, where is the Spirit?” Here we have one of the many instances where what the Bible does not say is just as important as what it does say, if not more so. Often in our contact with the saints, we may refrain from saying something to them. This may be more important than what we do say to them. Why did Paul not say “the church of the Thessalonians in God the Father, the Lord Jesus Christ, and the Holy Spirit”? Eventually we shall see that there is a good reason for Paul to mention the Father and Christ the Son, but not the Spirit.

Be assured that the very God spoken of in 1:1 is the Triune God. We know this by the fact that Paul first mentions the Father, the first of the Trinity. Whenever we have the first, we also have the second, the Son, and also the third, the Spirit. The very fact that Paul speaks of the Father is a strong indication that he is thinking of the Triune God. Moreover, the expression “the Lord Jesus Christ” implies the Spirit. The expressions “God the Father” and “the Lord Jesus Christ” both imply the Spirit. Therefore, in 1:1 the Spirit is implied and understood.

We must believe that the God referred to in 1:1 is the Triune God. To be in God the Father and the Lord Jesus Christ implies that we are also in the Spirit. Hence, in 1:1 we have the Triune God implied. This verse indicates that the church is in the Triune God.

IN THE TRIUNE GOD ORGANICALLY AND IN LIFE

It is a rather simple matter to say that the church is of God or of Christ. But it is deeper and more profound to declare that the church is in God the Father and in the Lord Jesus Christ. For example, it is one thing to say that we are of a particular person. However, it is altogether another matter to claim to be in that person. Humanly speaking, it is possible to be of someone, but it is not possible to be literally in that one. Only in a way that is organic and of life can the church be in the Triune God. We do not adequately understand the way of life, but God does understand it in full. Furthermore, only God can do something in the way of life. In a way that is organic and of life, God has made it possible for the church to be in the Triune God.

For the church to be merely of God, it is sufficient that God be merely our Creator. But for the church to be in God, God must become our Father, and we need to have a

需要与神有生命的关系。照样，召会要在主耶稣基督里，基督之于我们就必须是主，是耶稣。

为传统的观念所遮蔽

你可能读过一章一节许多次，却没有看见召会是在三一神里。虽然这个事实启示在圣经里，但为什么没有多少基督徒看见这事？他们没有看见召会是在三一神里的原因，是因为他们被传统对召会的观念所遮蔽。信徒们也许对神的召会、基督的召会、神召会的这些辞，特别是用来作为今天公会名称的，都很熟悉。但是没有多少人知道召会乃是在三一神里。

我们要看见，新约并没有说召会是在神里，这一点是很重要的。帖前一章一节告诉我们，召会是在父神和主耶稣基督里的。这启示召会是在三一神里，这与召会只在神里的说法不同。按照圣经，我们找不到召会只在神里这一回事，但是却有在三一神里的召会。

神与三一神的区别

现在我们需要仔细来看神与三一神的区别。我们如果只说神，就是把神看作好象没有经过过程一样。但三一神是指经过过程的神。创世记一章一节说，“起初神创造天地。”我们在这一节里看不见经过过程的神，也就是说，我们看不见父、子、灵。但是新约却有三一神完满的启示。

新约里关于三一神的启示，第一个主要的步骤就是启示父的名。四福音给我们的启示，主要不是关于神，乃是关于父神。主耶稣花了许多时间与门徒在一起，向他们启示父的名。

新约当然也向我们启示耶稣是神的儿子。根据马太十六章，有一天主耶稣带着祂的门徒离开宗教气氛浓厚的耶路撒冷，到了靠近圣地北部边界，在该撒利亚腓立比境内的黑门山脚，不久祂就在这山上变化形像。（太十七1~2。）该撒利亚腓立比远离了圣城并圣殿，那里古老犹太的宗教

life relationship with Him. Likewise, for the church to be in the Lord Jesus Christ, Christ must be the Lord and Jesus to us.

VEILED BY TRADITIONAL CONCEPTS

Perhaps you have read 1:1 many times without realizing that the church is in the Triune God. Nevertheless, this fact is revealed in the Bible. Why is it, then, that not many Christians have seen it? The reason they do not see that the church is in the Triune God is that they are veiled by traditional concepts concerning the church. Believers may be familiar with expressions such as the church of God, the church of Christ, and the assembly of God, especially in the way they are employed today as denominational titles. But not many have realized that the church is in the Triune God.

It is important to realize that the New Testament does not say that the church is in God. First Thessalonians 1:1 tells us that the church is in God the Father and the Lord Jesus Christ. This is different from speaking of the church as merely in God, for it reveals that the church is in the Triune God. According to the Bible, there is no such thing as the church merely in God, but there is the church in the Triune God.

THE DIFFERENCE BETWEEN GOD AND THE TRIUNE GOD

Now we need to consider carefully the difference between God and the Triune God. To speak only of God is to regard Him as if He had not been processed. However, the Triune God denotes God in His process. Genesis 1:1 says, “In the beginning God created the heavens and the earth” (lit.). In this verse we cannot see the processed God; that is, we cannot see the Father, the Son, and the Spirit. But in the New Testament we have a full revelation of the Triune God.

In the New Testament the first main step regarding the revelation of the Triune God is the revelation of the name of the Father. In the four Gospels we have the revelation not mainly of God, but mainly of God the Father. The Lord Jesus spent much time with the disciples to reveal to them the name of the Father.

In the New Testament, of course, we also have the revelation that Jesus is the Son of God. One day, according to Matthew 16, the Lord Jesus led His disciples away from Jerusalem, with its religious atmosphere, to Caesarea Philippi, close to the northern border of the Holy Land, at the foot of Mount Hermon, on which He was soon to be transfigured (Matt. 17:1-2). Caesarea Philippi was far from the holy city with the holy temple, where

气氛充满每个人的思想。主特意将门徒带到一个气氛清明的地方，使他们的思想能脱离圣城和圣殿宗教环境的影响，并使祂能给他们一些关于祂自己新的启示。乃是在这里，祂是基督，是活神儿子的异象，赐给了彼得。

马太十六章十三节说，“耶稣到了该撒利亚腓立比的境内，就问祂的门徒说，人说人子是谁？”因着门徒都不清楚，就糊涂的回答。按照十四节所记，他们说，“有人说是施浸者约翰，另有人说是以利亚，还有人说是耶利米，或申言者中的一位。”然后主耶稣对他们说，“你们说我是谁？”（十六 15。）我们知道，彼得因着领受了从父来的启示，就回答主耶稣说，“你是基督，是活神的儿子。”（16。）因此，新约首先启示我们父的名，然后启示神的儿子。所以，新约启示的第一个名称是父，第二个名称是子。

我们从马太十六章来到约翰十四章，这里有那灵的启示。腓力对主耶稣说，“主啊，将父显给我们看，我们就知足了。”（约十四 8。）主回答说，“腓力，我与你们同在这样的长久，你还不认识我么？人看见了我，就是看见了父；…我在父里面，父在我里面，你不信么？”（9～10。）主耶稣在这里指明，祂在父里面，父在祂里面。这意思是说，祂与父不能分开，父与祂也不能分开。主这样说到自己与父之后，接着又说到实际的灵，就是另一位保惠师：“我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在，就是实际的灵。”（16～17。）因此那灵这另一位保惠师，乃是新约启示的第三个神圣的名称。所以我们有父、子、灵的启示。这就是三一神。

三一神的启示需要基督的成为肉体、主的人性生活，以及主的钉十字架和复活。基督复活以后，那灵来了。现在我们知道三一神是父、子、灵。

这位三一神是经过过程的神。祂经过了成为肉体、人性生活、钉十字架和复活的过程。祂钉十字架成功了救

the atmosphere of the old Jewish religion filled everyone's thought. The Lord purposely brought His disciples to a place with a clear atmosphere so that their thought could be released from the effects of the religious surroundings in the holy city and holy temple, and that He might reveal to them something new concerning Himself. It was there that the vision concerning Him as the Christ, the Son of the living God, was given to Peter.

Matthew 16:13 says, "Now when Jesus came into the district of Caesarea Philippi, He asked His disciples, saying, Who do men say that the Son of Man is?" Because the disciples were not clear, they began to answer in a nonsensical way. According to verse 14, they said, "Some, John the Baptist; and others, Elijah; and still others, Jeremiah, or one of the prophets." Then the Lord Jesus said to them, "But you, who do you say that I am?" (v. 15). As we know, Peter, receiving the revelation from the Father, answered and said to the Lord Jesus, "You are the Christ, the Son of the living God" (v. 16). Thus, in the New Testament we first have the revelation of the name of the Father and then the revelation of the Son of God. The first title revealed in the New Testament, therefore, is the Father; the second is that of the Son.

Going on from Matthew 16 to John 14, we have the revelation of the Spirit. When Philip said to the Lord Jesus, "Lord, show us the Father and it suffices us" (John 14:8), the Lord replied, "Am I so long a time with you, and you have not known Me, Philip? He who has seen Me has seen the Father...Do you not believe that I am in the Father, and the Father is in Me?" (vv. 9-10). Here the Lord Jesus indicates that He is in the Father and that the Father is in Him. This means that He cannot be separated from the Father nor the Father from Him. After speaking in this way concerning Himself and the Father, the Lord went on to speak of the Spirit of reality, another Comforter, "And I will ask the Father, and He will give you another Comforter, that He may be with you forever; even the Spirit of reality" (vv. 16-17). Thus, the Spirit, another Comforter, is the third divine title revealed in the New Testament. Therefore, we have the revelation of the Father, the Son, and the Spirit. This is the Triune God.

The revelation of the Triune God requires the incarnation of Christ, the Lord's human living, and His crucifixion and resurrection. After the resurrection of Christ, we have the coming of the Spirit. Now we know that the Triune God is the Father, the Son, and the Spirit.

This Triune God is the processed God. He has passed through the process of incarnation, human living, crucifixion, and resurrection. In crucifixion, He accomplished

赎，了结了旧造，毁坏了撒但和死亡。祂复活使新造有了新生的起头。现今祂是赐生命的灵，就是三一神的终极完成。召会是在这样一位三一神里面。召会是在经过过程的三一神里，而三一神乃是成了赐生命的灵，同着父和子的一位。

redemption, the termination of the old creation, and the destruction of Satan and death. In resurrection, He germinated the new creation. Now He is the life-giving Spirit as the ultimate consummation of the Triune God. The church is in such a Triune God. The church is in the processed Triune God, the One who has become the life-giving Spirit with the Father and the Son.

在三一神里的召会（二）

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经文及注解：帖前一 1

纲要：

- 父的愿望与计划
- 一切消极、天然、老旧事物的了结
- 新的开始
- 控制的异象
- 接触那灵

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读经：帖撒罗尼迦前书一章一节，帖撒罗尼迦后书一章一节，马太福音二十八章十九节，使徒行传十九章五节，罗马书六章三节，加拉太书三章二十七节，启示录一章十一至十二节。

我们已经看过，帖前一章一节指明召会是在三一神里。保罗在林后十三章十四节说到三一神：“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”这里有三一神三重的祝福，就是爱、恩和交通的祝福。这节经文所启示的三一神，乃是经过过程的神。今天召会就是在这位经过过程的三一神里，也就是在父、子、圣灵里。

父的愿望与计划

父神的愿望是什么？按照新约来看，父要得着许多的儿子，父所关心的是儿子的名分。为了要产生这些儿

THE CHURCH IN THE TRIUNE GOD (2)

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Scripture and Footnotes: 1 Thes. 1:1

Outline:

- THE FATHER'S DESIRE AND PLAN
- THE TERMINATION OF EVERYTHING NEGATIVE, NATURAL, AND OLD
- A NEW BEGINNING
- A CONTROLLING VISION
- CONTACTING THE SPIRIT

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Scripture Reading: 1 Thes. 1:1; 2 Thes. 1:1; Matt. 28:19; Acts 19:5; Rom. 6:3; Gal. 3:27; Rev. 1:11-12

We have seen that 1:1 indicates that the church is in the Triune God. Paul speaks of the Triune God in 2 Corinthians 13:14: "The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all." Here we have the threefold blessing of the Triune God, the blessing of love, grace, and fellowship. The Triune God revealed in this verse is the processed God. The very God in whom the church is today is the processed Triune God, the Father, the Son, and the Holy Spirit.

THE FATHER'S DESIRE AND PLAN

What is it that God the Father desires? According to the New Testament, the Father wants many sons. The Father's concern is with sonship. In order to produce these

子，神一直在生儿子。对祂而言，儿子的数目不需要受限制。祂的儿女越多越好。父要得着儿子，于是祂一直生儿子。

父神有一个确定的旨意，就是要产生众子。祂不是一位愚昧、没有定旨的父。祂乃是有定旨、有计划的。神的拣选和预定都是根据祂的定旨。神首先拣选我们，然后预定我们。这指明神是独一的发起者和起始者。因此，召会在父神里，含示召会乃是在神的定旨、计划、拣选和预定里。毫无疑问，召会也在神的呼召里。在父神里的召会，就是在那是发起者和起始者里的召会。

召会在父里面这种领会不仅是道理；这在我们实际的经历中与我们很有关系。今天基督徒中间有一个难处，就是他们有许多不同的目的和计划；有许多发起人和起始人。这是不对的。我们基督徒都只该有独一的目的，就是我们父的定旨。我们也该有父的独一计划。这意思是说，发起者和起始者只该有一位，就是父。我们不该发起或起始什么事。如果所有的基督徒都放弃他们自己的目的和计划，只有一位发起者和起源者，请想想看，会有怎样的光景出现。在我们众人当中会有何等的一！再没有任何分门别类的事了。

一切消极、天然、 老旧事物的了结

我们已经稍微看过，召会在父里的意义。现在我们要接着来看召会在主耶稣基督里的意义。在基督里是件大事。在基督里就没有罪、肉体、己、天然生命、旧造、死和撒但。我们若在基督里，一切消极的事物就都被了结。罪、死、己、肉体、撒但、旧造都已了结。对于在基督里的人来说，神以外的一切事物都已经了结了。

我们若看见在基督里所了结的是什么，就会知道一些所谓的召会，以某些名称标榜自己，乃是可耻的。比如，在中国有一个团体叫作美国长老教会。最近我在南加州看见一个标示牌写着：“橙县中国台湾人教会”。最近有一位弟兄告诉我，有一个叫作旧金山中华门诺教会的

sons, He has been begetting children. With Him, there need be no limit to the number of children. The more children He has, the better. The Father wants sons, and He is begetting them.

God the Father has a definite purpose in producing many sons. He is not a foolish father, one without a purpose. Rather, He has a purpose and a plan. God's selection and predestination are according to His purpose. First He selected us and then predestinated us. This indicates that God is the unique initiator and originator. Thus, for the church to be in God the Father implies that the church is in God's purpose, plan, selection, and predestination. No doubt, the church is also in God's calling. The church in God the Father is the church in the One who is the initiator and originator.

This understanding of the church in the Father is not merely a matter of doctrine; rather, it has much to do with us in our practical experience. A problem among Christians today is that they have many different purposes and plans. There are different initiators and originators. This is not right. We Christians all should have the unique purpose, the purpose of our Father. We should also have the unique plan of the Father. This means that only one—the Father—should be the initiator and originator. We should not originate anything or initiate anything. Imagine what would happen if all Christians gave up their own purposes and plans and had only one initiator and originator. What oneness there would be among us all! There would be no division whatever.

THE TERMINATION OF EVERYTHING NEGATIVE, NATURAL, AND OLD

We have seen a little of what it means for the church to be in the Father. Now let us go on to consider what it means for the church to be in the Lord Jesus Christ. It is a great matter to be in Christ. To be in Christ means that there is no sin, flesh, self, natural life, old creation, death, or Satan. If we are in Christ, everything negative has been terminated. Sin, death, the self, the flesh, Satan, and the old creation have all been terminated. For those who are in Christ everything other than God has been terminated.

If we realize what has been terminated in Christ, we shall know that it is shameful for so-called churches to designate themselves by certain names. For example, in China there was a group called the American Presbyterian Church. Recently in southern California I saw a sign which read "The Orange County Chinese Taiwanese Church." A brother recently told me about a group called the San Francisco Chinese Mennonite

团体。在召会里没有这类名称或称谓的地位。采用这类名称的人，指明他们既这样作，他们就不是在主耶稣基督里的召会。他们有名称，这个事实指明他们中间还有许多事物没有被了结。

召会在主耶稣基督里面；这含示对召会来说，一切天然、消极、属乎旧造的事物，都已经了结。这意思是说，在召会里没有中国人、美国人，没有日本人、韩国人，也没有法国人、德国人。这是召会在主耶稣基督里的意义。

我们在主恢复中的人说，我们实行召会生活。但每当我们这样声明的时候，我们必须查看，我们是否仍然固守自己的文化或个性。关于这事，我们有时候盼望别人同情我们。姊妹们有时候对我说，“李弟兄，不要忘记我们是姊妹。圣经说我们姊妹是较软弱的器皿。”但是在主耶稣基督里面没有软弱的器皿。因此，我们不该盼望人同情我们天然的个性。只要你盼望别人同情你，就指明在你的经历中，你并没有与基督同埋葬。若要召会实际的在主耶稣基督里，我们就都必须被了结并埋葬。我们必须死，然后摆在坟墓里。这就是在主耶稣基督里。

我这样说，岂不象是把主耶稣基督比喻作坟墓么？请看保罗在罗马六章三节所说的话：“岂不知我们这浸入基督耶稣的人，是浸入祂的死么？”这节经文清楚的说，浸入基督乃是浸入基督的死。这样，我们怎么能在基督里却不在祂的死里？在基督里就是被埋葬、被了结。你喜欢听这样的话么？不管我们喜不喜欢听，在基督里就是被了结，这是个事实。

在特会或训练这种特殊的期间，众圣徒从不同的城市或地区来在一起。表面看来，没有人说自己地方的好处。但我们里面深处，可能因着自己从某个地方来而感到骄傲。我们心里可能会说，“你们要知道我们是从某某地方来的，我们的地方是最好的。”这样想就是高抬自己。我们说我们是某个地方的，就把自己排除于主耶稣基督之外。召会必须单单是在父神和主耶稣基督里的。

Church. There is no room for any such names or designations in the church. Those who take a name such as these indicate by doing so that they are not the church in the Lord Jesus Christ. The fact that they have a name indicates that many things among them have not been terminated.

The church is in the Lord Jesus Christ. This implies that with respect to the church everything natural, everything negative, everything of the old creation, has been terminated. This means that in the church there are no Chinese or Americans, no Japanese or Koreans, no French or Germans. In the church there is room only for Jesus Christ the Lord. This is the significance of the church being in the Lord Jesus Christ.

We in the Lord's recovery claim to be practicing the church life. Whenever we make such a claim, however, we need to check to see whether we are still holding to our culture or disposition. Regarding this matter, sometimes we expect others to sympathize with us. On occasion sisters have said to me, "Brother Lee, don't forget that we are sisters. According to the Bible, we sisters are weaker vessels." But in the Lord Jesus Christ there are no weak vessels. Therefore, we should not expect anyone to sympathize with our natural disposition. As long as you want others to sympathize with you, that is an indication that in your experience you are not buried with Christ. For the church to be in the Lord Jesus Christ in a practical way, we all need to be terminated and buried. We need to die and then be placed in the tomb. This is to be in the Lord Jesus Christ.

When I say this, does it seem that I am comparing the Lord Jesus Christ to a tomb? Listen to what Paul says in Romans 6:3: "Are you ignorant that as many as have been baptized into Christ Jesus have been baptized into His death?" This verse clearly says that to be baptized into Christ is to be baptized into Christ's death. How, then, can we be in Christ without also being in His death? To be in Christ is to be buried, terminated. Do you like to hear such a word? Whether we like to hear it or not, it is the truth that to be in Christ is to be terminated.

During special times of conference or training, saints come together from different cities and regions. Outwardly, no one says anything in favor of his locality. But deep within we may be proud of coming from a certain place. In our heart we may say, "You have to realize that we are from such-and-such place. Our place is the best." To think in this way is to exalt ourselves. When we claim to be of a certain place, we are excluding ourselves from the Lord Jesus Christ. The church must be only in God the Father and the Lord Jesus Christ.

保罗用他那样的方式来写帖撒罗尼迦前书开头的话，是有很重要原因的。在保罗的时代，希利尼人大体来说是骄傲且邪恶的。他们有复杂的神话，骄傲的崇拜假神，他们非常迷信。因此，他们被他们的神话、迷信和哲学毁坏并败坏了。希腊哲学和埃及、巴比伦、波斯的哲学同样不纯正，其中包含了许多不洁的成分。就一面的意义说，他们的哲学助长了不道德和淫乱。

保罗说到在父神和主耶稣基督里，帖撒罗尼迦人的召会，他的意思是说，“亲爱的帖撒罗尼迦圣徒，你们仍然是帖撒罗尼迦人。但你们必须看见，现今你们既然相信了耶稣基督，就不一样了。你们不再是在神话或哲学里，乃是在父神里，因为你们已经重生，从神而生，并有了新的开始。你们也在主耶稣基督里，因为在祂里面，你们已经在十字架上被了结了。因此，你们不再是希利尼人，也不再是不道德的人。你们再也不该在哲学或神话里，却应当完全在父神里。你们知道你们怎么可能在父里么？你们能在祂里面，是因为你们已经从祂而生。因此，你们如今在生你们的父里面，就是在已经成为你们父的那位里面。不仅如此，你们也不在你们的哲学里，乃是在主耶稣基督里。你们既在父和主耶稣基督里，所以你们现在是圣别的子民，是分别出来的子民。从现在起，你们应当过一种完全从帖撒罗尼迦、希利尼、不道德、希腊神话和哲学中分别出来的生活。这种圣别的生活，这种分别出来的生活，乃是为着召会生活，因为召会乃是在父神和主耶稣基督里的。”

我们都要看见召会是在三一神里，这是非常重要的。因着我已经归化为美国公民，所以从一面来说，我多少已经美国化了。但事实上我并不把自己看作美国人或中国人，而是把自己看作一个在主耶稣基督里的人。不管我们属地的公民资格是什么样的身分，我们都需要看见，我们真正的地位乃是在父神和主耶稣基督里。我们在父和主耶稣基督里，含示我们已经得了新生，有了新的开始。我们有一个新的源头—父神。一切老旧的事物，消极的事物—罪、肉体、己、旧人、

There is an important reason why Paul opened the Epistle of 1 Thessalonians the way he did. In Paul's time, the Greeks for the most part were proud and evil. They had a complex mythology, and they proudly worshipped false gods. They were extremely superstitious. Thus, they were ruined and corrupted by their mythology, superstition, and philosophy. Like Egyptian, Babylonian, and Persian philosophy, Greek philosophy was not pure. On the contrary, it contained defiling elements. In a sense their philosophy promoted immorality and fornication.

When Paul speaks of the church of the Thessalonians in God the Father and in the Lord Jesus Christ, he was saying, "Dear saints in Thessalonica, you are still Thessalonians. But you must realize that now that you have believed in Jesus Christ, you are different. No longer are you in mythology or philosophy. Instead, you are in God the Father, for you have been regenerated, born of God, and have had a new beginning. You are also in the Lord Jesus Christ, since in Him you have been terminated on the cross. Therefore, you are no longer Greeks, and you are no longer immoral people. You should not be in philosophy or mythology any longer, but should be absolutely in God the Father. Do you know how it is possible for you to be in the Father? You can be in Him because you have been born of Him. Thus, now you are in the begetting God, the One who has become your Father. Furthermore, instead of being in your philosophy, you are in the Lord Jesus Christ. Being in the Father and the Lord Jesus Christ, you are now a holy people, a separated people. From now on, you should live a life that is absolutely separated from Thessalonica, from Greece, from immorality, and from Greek mythology and philosophy. This holy life, this separated life, is for the church life, because the church is in God the Father and the Lord Jesus Christ."

It is important for us all to see that the church is in the Triune God. Because I have been naturalized to be an American citizen, in a good sense I have been somewhat Americanized. Actually, however, I do not regard myself as an American or a Chinese, but as someone in the Lord Jesus Christ. Whatever our status is in regard to earthly citizenship, we all need to realize that our real position is that we are in God the Father and the Lord Jesus Christ. Being in the Father and the Lord Jesus Christ implies that we have had a new birth, a new beginning. We have a new source—God the Father. All the old things, the negative things—sin, the flesh, the self, the old man, the natural

天然的生命、撒但、死—都已经了结了。我们在主耶稣基督里，包含了这一切事物的了结。这意思是说，在主耶稣基督里，就没有罪、死或撒但。在祂里面没有世界、肉体、己或旧造。我们在父神里再生了一次，就是得了重生。我们在祂里面有新的源头和新的开始。在主耶稣基督里，旧造的一切事物对我们来说，都已了结。这乃是在父神和主耶稣基督里所启示的意义。今天召会就在三一神里。

控制的异象

看见召会是在三一神里，对于为着召会生活的圣别生活来说，是很基本的。我们若看见这点，就不会在意改良自己的行为或变得更有道德这类的教训。只要我们看见召会是在父神和主耶稣基督里的实体，我们就会明白，我们已经被神自己完全分别出来，并且现今被主耶稣基督所包含。这使我们成为圣别的人，过圣别、分别出来的生活。这种生活乃是为着召会的。我们看见这个，就能明白帖撒罗尼迦前书里面所写的是什么。

我有充分的把握，你们若看见这几篇信息论到在三一神里的召会所说的点，你们的观念和行动就不再一样了。这些信息传达一个异象，这异象会控制我们的思想、活动，以及我们整个的生活。我们若看见召会是在父神和主耶稣基督里的这个异象，自然就会明白，我们不该固守某些观念或作某些事，因为这些事是属世的、凡俗的、不圣的、也不是分别归神的。我们会明白，这类事物不是为着召会的，因为召会乃是在父神和主耶稣基督里的。

我能见证，我深爱保罗在帖前一章一节所说的话：“在父神和主耶稣基督里，帖撒罗尼迦人的召会。”召会是在父神和主耶稣基督里的一班人的，这真是奇妙！保罗在帖前一章一节和帖后一章一至二节，都说到在父神和主耶稣基督里的召会，接着就提到恩典与平安。恩典是三一神作我们的享受。我们在父和主耶稣基督里，就是在享受神一切事物的地方。

接触那灵

life, Satan, death—have been terminated. Our being in the Lord Jesus Christ involves a termination of all these things. This means that in the Lord Jesus Christ there is no sin, death, or Satan. In Him there is no world, flesh, self, or old creation. In God the Father we have been born again, regenerated. In Him we have a new source and a new beginning. In the Lord Jesus Christ we have the termination of everything of the old creation. This is the implication of being in God the Father and the Lord Jesus Christ. Here in the Triune God is where the church is today.

A CONTROLLING VISION

It is basic to living a holy life for the church life to see that the church is in the Triune God. If we see this, we shall not care for teachings about improving our behavior or becoming more ethical. As long as we see that the church is an entity in God the Father and the Lord Jesus Christ, we shall realize that we have been absolutely separated by God Himself and are now encompassed by the Lord Jesus Christ. This makes us a holy people living a holy, separated life. This life is for the church. When we see this, we can understand what is written in the book of 1 Thessalonians.

I have the full assurance that if you see what is covered in these messages on the church in the Triune God, you will be different both in your concept and in your activity. These messages convey a vision, a vision that will control our thinking, our activities, and our entire life. If we see the revelation that the church is in God the Father and the Lord Jesus Christ, we shall spontaneously realize that we should not hold to certain concepts or do certain things, for they are worldly, profane, unholy, not separated unto God. We shall realize that such things are not for the church which is in God the Father and the Lord Jesus Christ.

I can testify that I love Paul's expression in 1:1—"the church of the Thessalonians in God the Father and the Lord Jesus Christ." How marvelous that the church is of certain people in God the Father and the Lord Jesus Christ! Both in 1 Thessalonians 1:1 and in 2 Thessalonians 1:1 and 2, Paul mentions grace and peace after speaking of the church in God the Father and the Lord Jesus Christ. Grace is the Triune God to be our enjoyment. When we are in the Father and the Lord Jesus Christ, we are in the place to enjoy all the things of God.

CONTACTING THE SPIRIT

我们已经指出，父是计划并创始的那一位。祂是发起者，也是起始者。子神成就父神所定意、计划、发起、起始的一切事。但灵神的功能是什么？那灵既不是起始者，也不是成就者，乃是执行者。那灵不为自己作什么，也不单独作什么。那灵乃是执行、推行父所计划并起始，以及子所成就的一切，现今都在那灵里，也同着那灵。在我们的经历里，我们所接触的那一位乃是那灵。这一位灵就是子，在子里我们有父。因此我们可以说，父在子里，子如今乃是赐生命的灵，住在我们里面。我们所需要作的，就是停留在那灵里，并且照着灵而行。当我们照着灵而行，我们实际上乃是照着三一神而行。

那灵是经过过程之三一神的终极完成。那灵是三一神的应用，是三一神临到我们。经过过程的三一神怎样临到我们，并接触我们？祂乃是成了那灵，来临到我们并接触我们。经过过程的三一神如何能在我们的经历中应用到我们身上？祂乃是作为赐生命的灵应用在我们身上。那灵不仅是神的灵和基督的灵；那灵就是神，就是基督。今天在我们的经历中，三一神乃是那赐生命的灵。因此，当我们在父神和主耶稣基督里，我们就是在那灵里。因为一章一节含示那灵是不言而喻的，所以我们说，召会乃是在三一神里的。

We have pointed out that the Father is the One who plans and originates. He is the initiator and the originator. God the Son accomplishes everything that God the Father has purposed, planned, initiated, and originated. But what is the function of God the Spirit? The Spirit is neither the originator nor the accomplisher—He is the executor. The Spirit does not do anything for Himself or by Himself. Rather, He executes, carries out, what the Father has planned and originated and what the Son has accomplished. We all must see that everything the Father has planned and everything the Son has accomplished is now in the Spirit and with the Spirit. In our experience the One we contact is the Spirit. This Spirit is the Son, and in the Son we have the Father. For this reason we may say that the Father is in the Son and that the Son is now the life-giving Spirit dwelling in us. What we need to do is stay in the Spirit and walk according to the Spirit. When we walk according to the Spirit, we are actually walking according to the Triune God.

The Spirit is the ultimate consummation of the processed Triune God. The Spirit is the application, the reaching to us, of the Triune God. How does the processed Triune God reach us and contact us? He does this as the Spirit. How can the processed Triune God be applied to us in our experience? He is applied as the life-giving Spirit. The Spirit is not only the Spirit of God and the Spirit of Christ; He is the Spirit as God and as Christ. In our experience today, the Triune God is the very life-giving Spirit. Therefore, when we are in God the Father and the Lord Jesus Christ, we are in the Spirit. Because the Spirit is implied and understood in 1:1, we speak of the church being in the Triune God.

帖撒罗尼迦前书

第九篇

召会成为

三一神的具体化身（一）

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经文及注解：帖前一 1，二 12，三 12，四 7，五 23 至 24
纲要：

- 基督在宝座上，也在我们里面
- 了结与复活
- 受膏者与施膏者
- 复活的丰富
- 在复活的生命里长大

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读经：帖撒罗尼迦前书一章一节，二章十二节，三章十二节，四章七节，五章二十三至二十四节，帖撒罗尼迦后书一章三节，五节，十节，二章十三至十四节，十六节，歌罗西书三章十至十一节，启示录一章十一至十二节。

我们已经强调一个事实，就是保罗在帖前一章一节说，召会是在父神和主耶稣基督里。我们已经看过召会在父神里的意义，以及召会在主耶稣基督里的意义。然而，我们虽然强调过父、主和耶稣，但还没有把召会在基督里的意义解释得完全。

新约用到耶稣这名的时候，主要是指主在地上从成为肉体到复活的种种经历。耶稣是主的名字，与祂的人性有关。因此，这名是指祂一生的经历，以及祂复活以前

1 THESSALONIANS

Message 9

THE CHURCH BECOMING THE EMBODIMENT OF THE TRIUNE GOD (1)

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Scripture and Footnotes: 1 Thes. 1:1; 2:12; 3:12; 4:7; 5:23-24

Outline:

- CHRIST ON THE THRONE AND IN US
- TERMINATION AND RESURRECTION
- THE ANOINTED ONE AND THE ANOINTING ONE
- THE RICHES OF RESURRECTION
- GROWING IN RESURRECTION LIFE

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Scripture Reading: 1 Thes. 1:1; 2:12; 3:12; 4:7; 5:23-24; 2 Thes. 1:3, 5, 10; 2:13-14, 16; Col. 3:10-11; Rev. 1:11-12

We have emphasized the fact that in 1:1 Paul says that the church is in God the Father and the Lord Jesus Christ. We have considered what it means for the church to be in God the Father and also the significance of the church being in the Lord Jesus Christ. However, although we have emphasized the Father, the Lord, and Jesus, we have not explained fully what it means for the church to be in Christ.

When the name Jesus is used in the New Testament, it primarily refers to the Lord in His experiences on earth from His incarnation to His resurrection. Jesus is the name of the Lord with respect to His humanity. Hence, this name denotes His life experiences

所经过的事。基督是个神圣的名称，主要是指主复活以后的经历、地位、生命和行动。这名称是指主复活以后的所是。

主耶稣基督的一生可以分为两个段落：复活以前是一个段落，复活以后又是一个段落。因此，复活是主生活和经历的划分点，分界线。

我们可以把四福音看作主耶稣的传记。这几本传记说出祂一生从成为肉体到复活的故事。大体上说，这段时间是由耶稣这名所代表。我们若照圣经上耶稣这名的用法讲说耶稣，主要就是指祂成为肉体到复活之间的经历。主耶稣复活以后，祂的生命完全进到另一个境界。

然而，今天许多基督徒对耶稣与基督的领会不够清楚。有些信徒，特别是灵恩派的信徒，常说“赞美耶稣！”但按照圣经来看，最好是说“赞美主”。今天基督徒说“赞美主”，比二十年以前主的恢复在美国刚开始的时候普遍得多。这也许是由于主恢复的影响。不论如何，说“赞美主”比说“赞美耶稣”更为合式。

根据新约，主这名称应用于耶稣基督的一生，也应用于祂的职事。这意思是说，主这名称是个包罗万有的名称。但耶稣这名是就着人性来说到主，以及祂复活以前的人性生活。我们已经看过，基督是指在升天里复活的基督。

基督在宝座上，也在我们里面

今天许多基督徒所信的基督，乃是远在三层天上的基督。但我们的基督不仅是天上复活且升天的基督；祂也是已经降下并进入我们灵里的一位。阿利路亚，基督现今就在我们的灵里！

主耶稣在约翰十四章对祂的门徒说到祂的去和祂的来。主在一节说，“你们心里不要受搅扰，你们当信入神，也当信入我。”主在下一节经文说到在父的家里，有许多住处，祂要去为他们预备地方。祂在三节说，“我若去为你们预备了地方，就再来接你们到我那里，我在哪里，叫你们

and the things He passed through before His resurrection. Christ is a divine title that mainly denotes the Lord's experience, position, life, and actions after His resurrection. This title refers to what the Lord is after His resurrection.

The life of the Lord Jesus Christ may be divided into two sections: the section before His resurrection, and the section after His resurrection. Resurrection, therefore, is a dividing line, a boundary line, of the Lord's life and experience.

The four Gospels may be regarded as biographies of the Lord Jesus. These biographies tell His life story between His incarnation and resurrection. This period of time is, for the most part, represented by the name Jesus. If we speak of Jesus according to the biblical use of this name, we mainly refer to His experience between incarnation and resurrection. After resurrection the life of the Lord Jesus is altogether in another sphere.

Today, however, many Christians are not clear in their understanding concerning Jesus and Christ. Some believers, especially those in Pentecostalism, say “Praise Jesus!” According to the Bible, it is better to say “Praise the Lord.” It is much more common for Christians today to say “Praise the Lord” than it was twenty years ago, when the Lord's recovery came to this country. This may be due to the influence of the recovery. In any case, it is more fitting to say “Praise the Lord” than to say “Praise Jesus.”

According to the New Testament, the title Lord applies to the entire life and ministry of Jesus Christ. This means that the title Lord is an all-inclusive title. But the name Jesus refers to the Lord in His humanity and to His human life prior to resurrection. Christ, as we have seen, refers to the resurrected Christ in ascension.

CHRIST ON THE THRONE AND IN US

The Christ in whom many of today's Christians believe is a Christ far away in the third heaven. But our Christ is not only the resurrected and ascended Christ in heaven; He is also the One who has descended and entered into our spirit. Hallelujah, Christ is now in our spirit!

In John 14 the Lord Jesus spoke to His disciples regarding His going and His coming. In John 14:1 He said, “Let not your heart be troubled; believe in God, believe also in Me.” In the next verse the Lord spoke about the many abodes in the Father's house and about going to prepare a place for them. In verse 3 He said, “And if I go and prepare a place for you, I am coming again and will receive you to Myself, that where I am you

们也在哪里。”主耶稣在这里似乎是在说，“你们不要因着我要去而忧愁。表面上看来，我要离开你们，事实上，我的去是为着我的来。我去了以后还要再回来。”主耶稣并没有说祂要去天上，祂乃是上十字架，再到坟墓和阴间里；然后祂要在复活里回到门徒那里。

几乎所有的基督徒都以为，主在约翰十四章的话是指祂第二次的来。这样的领会并不准确。主耶稣在十八节对门徒说，“我不撇下你们为孤儿，我正往你们这里来。”约翰十四章主的来若是指祂第二次的来，门徒就真要成为孤儿了。今天主耶稣若只在诸天之上，我们就都是孤儿了。主说“我正往你们这里来”，乃是在说祂要在另一个形状里来。二十章十九至二十二节记载，在主复活的那一天，这个来得到应验。主耶稣复活以后，回到门徒那里，永远与他们同在，没有把他们撇下为孤儿。

约翰十四章的主来是指祂在另一个形状里来。主第一次来是在肉体的形状里。祂在约翰十四章对门徒说话的时候，还是在肉体的形状里。但祂在这一章似乎是在说，“我如今在肉体里，但我要上十字架，在那里被杀。然后我要埋在坟墓里。在那之后，我会从死人中复活，在另一个形状里再来。当我在那个形状里，我要回到你们这里来。”主的确在祂复活的那日，在这个形状里回来了。

约翰二十章描述主如何在复活那日来到门徒那里。十九节说，“那日（就是七日的第一日）晚上，门徒所在的地方，因怕犹太人，门都关了；耶稣来站在当中，对他们说，愿你们平安。”主的出现是奇妙超越，且是人无法领会的。犹太人反对门徒，尽所能的要毁灭他们。因此，门徒害怕，关起门来聚会。他们也许在唉声叹气，不知如何是好。突然主耶稣出现了，对他们说，“愿你们平安。”这位向他们显现的，不是在肉体里的耶稣，乃是主基督。

根据二十一节，主对他们说，“愿你们平安，父怎样差遣了我，我也照样差遣你们。”接着，二十二节给我们看见，主将圣气（pneuma，纽玛），就是圣灵，吹进门徒里

also may be.” Here the Lord Jesus seemed to be saying, “Do not be troubled by the fact that I am going. Apparently I am leaving you. But actually My going is for My coming. After I go, I shall come back again.” The Lord Jesus was not saying that He was going to heaven. Rather, He was going to the cross and then to the tomb and to Hades. Then in resurrection He would come back to the disciples.

Nearly all Christians take the Lord’s word in John 14 to refer to His second coming. This understanding is not accurate. In John 14:18 the Lord Jesus said to the disciples, “I will not leave you orphans; I am coming to you.” If the Lord’s coming in John 14 were His second coming, the disciples certainly would have been orphans. If the Lord Jesus were only in the heavens today, we all would be orphans. When the Lord said, “I am coming to you,” He was speaking of His coming in another form. This coming was fulfilled on the day of His resurrection in John 20:19-22. After His resurrection, the Lord Jesus came back to His disciples to be with them forever, so that they were not left orphans.

The Lord’s coming in John 14 refers to His coming in another form. The Lord first came in the form of the flesh. When He spoke to the disciples in John 14, He was still in that form. But in this chapter He seems to be saying, “I am now in the flesh. But I am going to the cross, where I shall be slain. Afterward, I shall be buried in a tomb. Then I shall rise up from among the dead and come again in another form. When I am in that form, I shall come back to you.” And the Lord did come back in this form on the day of His resurrection.

Chapter twenty of John describes how the Lord came to His disciples on the day of His resurrection. John 20:19 says, “When therefore it was evening on that day, the first day of the week, and when the doors were shut where the disciples were for fear of the Jews, Jesus came and stood in the midst and said to them, Peace be to you.” The Lord Jesus appeared in a splendid, excellent way, in a way beyond human ability to understand. The Jews were opposing the disciples and trying their best to destroy them. Therefore, the disciples were afraid and met behind closed doors. Perhaps they were groaning and wondering what to do. Suddenly the Lord Jesus appeared and said, “Peace be to you.” This One who appeared to them was not Jesus in the flesh—He was Christ the Lord.

According to verse 21, the Lord said to them, “Peace be to you; as the Father has sent Me, I also send you.” Then, as we see in verse 22, the Lord breathed into the disciples the holy pneuma, the Holy Spirit: “And when He had said this, He breathed

面：“说了这话，就向他们吹入一口气，说，你们受圣灵。”在复活里的主耶稣，如今乃是纽玛，是那灵。祂是在纽玛的形状里向门徒显现，告诉他们要受圣纽玛，圣气。纽玛一辞原意是灵与气。阿利路亚！在复活里的基督是气，是纽玛，是那灵！门徒接受祂这圣纽玛以后，祂就开始活在他们里面。

我们也已经接受主耶稣基督作圣气，圣纽玛，也就是赐生命的灵，现今祂实际的在我们里面。我信如果我们对我们里面有正确的领会，就会非常兴奋，甚至喜乐忘形。我们若对这事一点也不觉得兴奋，就说出我们对基督在我们里面还不够领会。

今天基督在哪里？答案是基督在天上的宝座上，也活在我们里面。哦，我们应当能刚强释放我们的灵，宣告说基督在我们里面。今天我们的基督乃是活在我们里面的那一位！真正说来，我们的基督与许多基督徒相信的基督不一样，因为他们的基督仅仅在天上，而我们的基督既在天上，又住在我们灵里。

有人定罪并诬告我传讲另一位基督。我所传讲的基督与圣经所启示的并没有不同。但就某种意义说，我所传讲的基督与许多基督徒所相信的基督有点不一样，因为我传讲的基督既在天上，又在我里面，而许多基督徒所有的基督仅仅在天上。他们今天不知享受内住的基督，却等着死后在天上与基督相会。我所传讲的基督是圣经里所启示的基督——祂是主耶稣基督，祂是包罗万有的主。祂是主，这意思是说，祂是耶稣，也是基督。

了结与复活

我们在前一篇信息里指出，在基督里就是在基督的死里，而基督的死了结了一切消极的事物：罪、世界、旧造、旧人、肉体、己和撒但。主耶稣钉十字架的时候，祂了结了这一切消极的事物。这包罗万有的了结产生了复活。圣经里面有一个强有力的原则：死把我们带进复活。没有死，就不可能有复活。

into them and said to them, Receive the Holy Spirit.” The Lord Jesus in His resurrection is now the pneuma, the Spirit. He appeared to the disciples in the form of pneuma, and He told them to receive the holy pneuma, the holy breath. In the Greek language the word pneuma means both Spirit and breath. Hallelujah, Christ in resurrection is the breath, the pneuma, the Spirit! After the disciples received Him as the holy pneuma, He began to live in them.

We also have received the Lord Jesus Christ as the holy breath, the holy pneuma, the life-giving Spirit, and now He is actually in us. I believe that if we have a proper realization of Christ in us, we shall be very excited, even beside ourselves with joy. The fact that we may not be at all excited about this may indicate that we do not realize that Christ is in us.

Where is Christ today? The answer is that Christ is on the throne in heaven and also living in us. Oh, we should be able to declare with a strong release of the spirit that Christ is in us. Our Christ today is the One who lives in us! In a very real sense, our Christ is different from the Christ in whom many Christians believe, for they have a Christ merely in heaven, but we have both the Christ in heaven and the Christ who dwells in our spirit.

I have been condemned and falsely accused of preaching another Christ. I do not preach a Christ different from the One revealed in the Bible. But, in a certain sense, I preach a Christ who is somewhat different from the One in whom many Christians believe, for the Christ I preach is both in the heavens and in me, whereas many Christians have a Christ only in heaven. Rather than enjoy the indwelling Christ today, they are waiting to die and to meet Christ in heaven. The Christ I preach is the Christ revealed in the Scriptures. He is the Lord Jesus Christ. He is the Lord in an all-inclusive sense. For Him to be the Lord means that He is both Jesus and Christ.

TERMINATION AND RESURRECTION

In the foregoing message we pointed out that to be in Christ is to be in His death, the death which terminates all negative things: sin, the world, the old creation, the old man, the flesh, the self, and Satan. When the Lord Jesus was crucified, He terminated all these negative things. This all-inclusive termination brings in resurrection. In the Bible there is a strong principle that death ushers us into resurrection. If there is no death, there can be no resurrection.

在复活里，耶稣乃是基督。阿利路亚，祂的钉十字架仍有功效！赞美祂，祂已经复活，并且在复活里成了基督。现今我们这些信徒乃是在基督里；我们与祂已经有了生机的联结。

有些基督教教师说到在耶稣里，这种说法是不准确的。我们能在基督里，但我们无法在耶稣里。当主还是在肉体里的耶稣时，没有一个人能在祂里面。但祂钉十字架，并且复活成了那灵以后，我们就能在祂里面。我们凭着那灵、同着那灵、借着那灵、并在那灵里，就得以在基督里。基督是属天、属灵的空气，我们现今乃是在祂里面。

受膏者与施膏者

基督（Christ）一辞是希腊文基利斯督（Christo）的英语化，等于希伯来文的弥赛亚，意即受膏者。主耶稣是弥赛亚，基督，受膏者，这意思是说，神的灵浇灌在祂身上。今天我们的基督不仅是受膏者，也是施膏者。祂自己成了赐生命的灵。在复活里，基督是受膏者，又因祂是膏我们的那灵，所以祂也是施膏者。

我们在经历中能知道，今天基督是施膏者。假如一个人遭遇患难，非常难过沮丧，觉得不值得活下去；后来他听了福音，知道神向着他的爱。他听到主耶稣如何为他死，并且复活了，现今等着他呼喊“哦，主耶稣”来接受祂。于是他说，“主耶稣，我感谢你。”他发觉他的悲伤不见了，他里面有被浇灌的感觉。这浇灌就是主的膏油涂抹，结果就是平安和安息，并且感觉到主爱他、眷顾他。这就是经历基督作施膏者。

我们呼求主名的时候，主的人位就到我们这里来。我们叫一个人的名字时，他会回应我们；照样，当我们呼求主耶稣的名，主自己就回应我们。主的名是耶稣基督，主的人位是那灵。为这缘故，当我们呼求主耶稣的名，来到我们这里的乃是那灵。

我们的观念也许以为主只是在三层天上。因此，我们呼求祂时，也许会希奇祂这么快就来了。事实上，祂是那灵，已经在我们里面了。我们也许想说，“主耶稣基督，你在

In resurrection Jesus is the Christ. Hallelujah, His crucifixion is still effective! Praise Him that He has been resurrected and that in resurrection He has become the Christ. Now as believers we are in Christ; we have entered into an organic union with Him.

Some Christian teachers speak of being in Jesus. This expression is not accurate. We can be in Christ, but we cannot be in Jesus. When the Lord was Jesus in the flesh, no one could be in Him. But after He was crucified and resurrected and had become the Spirit, we could be in Him. By the Spirit, with the Spirit, through the Spirit, and in the Spirit, we can be in Christ. Christ is the heavenly, spiritual air, and we are now in Him.

THE ANOINTED ONE AND THE ANOINTING ONE

The word Christ is an anglicized form of the Greek word *christos*. This Greek word is an equivalent to the Hebrew word for Messiah, meaning the anointed One. For the Lord Jesus to be the Messiah, the Christ, the anointed One, means that God's Spirit was poured upon Him. Today our Christ is not only the anointed One, but is also the anointing One. He Himself has become the life-giving Spirit. In resurrection Christ is both the anointed One and, as the anointing Spirit, the anointing One.

In experience we can know that Christ today is the anointing One. Suppose someone is suffering and is deeply sorrowful and depressed. According to his feeling, life is not worth living. Then he hears the gospel and learns of God's love for him. He hears how the Lord Jesus died for him, has been resurrected, and is waiting for him to receive Him by calling, "O Lord Jesus." Then he says, "Lord Jesus, I thank You." He finds that his sorrow has gone away. Within he has the sense of being watered. This watering is the Lord's anointing that results in peace, in rest, and in the sense of being loved by the Lord and being cared for by Him. This is the experience of Christ as the anointing One.

When we call on the Lord's name, the Person of the Lord comes to us. Just as a person responds when we call his name, so the Lord Jesus Himself responds when we call His name. The Lord's name is Jesus Christ, and His Person is the Spirit. For this reason, when we call on the name of the Lord Jesus, it is the Spirit who comes.

Our concept may be that the Lord is only in the third heaven. Therefore, when we call on Him, we may be surprised that He comes so quickly. Actually, as the Spirit He is already within us. Our intention may be to say, "Lord Jesus Christ, You are in heaven."

天上。”但是我们还没有说完主的名，主就回应了。主能这样快回应我们的呼求，是因为祂现今在复活里乃是赐生命的灵。

创世记一章说到神，四福音书说到耶稣在地上一生的记载。但是今天为着要给我们经历，主耶稣基督成了那灵。我们一开始呼求祂的名，祂就从我们里面临到我们。这就是在复活里的基督。

复活的丰富

召会乃是在父神和主耶稣基督里。在帖前一章一节，基督这名称是指复活里的一切丰富。主如果仅仅是耶稣而不是基督，我们就无法在祂里面。但因为祂是主耶稣基督，我们就在祂里面，并且现今就在祂里面。我们在哪里？我们乃是在主耶稣基督里面。耶稣这名字含示，我们在旧造里和堕落里的一切所是都已经了结；而基督这名称含示，我们再也不在自己、旧造、罪、死、世界和撒但里，而是在复活、那灵、义、圣、能力、力量和权能里。因着我们在基督里，我们甚至与祂同坐在宝座上。哦，在基督里何等美好！

在主耶稣基督里的意思，一面是我们被了结，不再在旧造里面；另一面是说，我们在基督里就是在复活里。在基督里就是在复活里、在那灵里、在能力里、在力量里、在权柄里。然而，因着传统基督教的影响，我们可能不认识在基督里的意义。结果，我们可能就对复活、力量和权柄缺少经历。

你知道因着你在基督里，你就在宝座上么？你不仅在能力、权能、力量和权柄里，你也在宝座上。基督复活以后，升到诸天之上登了宝座；我们既在祂里面，也就在宝座上。我们有时候需要对撒但说，“撒但，你难道没有看见我在何处？我在基督里，也在宝座上！”

宗教剥夺，甚至抢夺我们对在基督里所得着之事物的享受。宗教使我们在经历上既贫穷又可怜。因此，我们必须对这个事实有深刻的印象：在基督里就是在复活里、在那

But before we have finished saying the Lord's name, He has already responded. The Lord can respond so quickly to our calling on Him because in resurrection He is now the life-giving Spirit.

In Genesis 1 we have God, and in the four Gospels we have a record of the life of Jesus on earth. But today for our experience we have the Lord Jesus Christ as the Spirit. The moment we begin to call on His name, He comes to us from within us. This is Christ in resurrection.

THE RICHES OF RESURRECTION

The church is in God the Father and the Lord Jesus Christ. The title Christ in 1 Thessalonians 1:1 denotes all the riches of resurrection. If the Lord were only Jesus and not Christ, we could not be in Him. But because He is the Lord Jesus Christ, we can be in Him and we are in Him right now. Where are we? We are in the Lord Jesus Christ. The name Jesus implies that everything we are in the old creation and in the fall has been terminated, and the title Christ implies that we are no longer in ourselves, in the old creation, in sin and death, in the world, and in Satan. Instead, we are in resurrection, in the Spirit, and in righteousness, holiness, power, strength, and might. Because we are in Christ, we are even on the throne with Him. Oh, how marvelous it is to be in Christ.

To be in the Lord Jesus Christ means on the one hand that we are terminated and are no longer in the old creation. On the other hand, it means that by being in Christ we are in resurrection. To be in Christ is to be in resurrection, in the Spirit, in power, in strength, and in authority. However, because of the influence of traditional Christianity, we may not realize the significance of being in Christ. As a result, there may be a shortage of the experience of resurrection, strength, and authority.

Do you realize that because you are in Christ you are on the throne? Not only are you in power, might, strength, and authority, but you are also on the throne. After His resurrection Christ went to the heavens to be enthroned, and in Him we also are on the throne. Sometimes we need to say to Satan, "Satan, don't you see where I am? I am in Christ on the throne!"

Religion has deprived us, even robbed us, of the enjoyment of what we have in Christ. It has caused us in experience to be poor, pitiful. Therefore, we need to be impressed with the fact that to be in Christ is to be in resurrection, in the Spirit,

灵里、在能力里、在宝座上。在基督里的召会，就是在复活里、在权柄里、在宝座上的召会。

在复活的生命里长大

我们接着要来看，在基督里也是在国度和荣耀里；在此之前，我们要强调生命这个极其重要的事。在基督里乃是在生命里，就是在复活的生命里。我们若忽略生命，就会失去一切。离了生命，我们就没有路进入国度或荣耀。今天召会乃是在复活的生命里，这复活的生命正在为我们成就许多的事。

我观察我家花园里植物生长的情形，学知许多生命的事。一棵小小的植物如何在生命里长大，实在令我惊奇。这是我们如何在复活的生命里长大的图画、例证。因为我们在复活的生命里，所以我们里面有个东西在生长。生长一辞含示许多意义。生长包括变化、开花、结果、成熟。我花园里有一些植物，在还没有完全成长以前不大好看。但是它们长大之后，就有了变化，而变得美丽。这些植物开花结果而成熟。生长这件事，及其所含示的一切，也都包括在“召会在父神和主耶稣基督里”这思想里。

许多基督徒受了宗教的影响，受打岔而不在复活生命里长大，这实在可悲。他们不注意生命和生命的长大，却追求知识，想要改良自己。我们不需要努力改良自己，因为我们是在复活的生命里。这复活的生命就是复活的基督，而这位在复活里的基督乃是赐生命的灵。今天召会是在基督里，而基督在祂的复活里已经成了包罗万有、赐生命的灵。

in power, and on the throne. The church in Christ is the church in resurrection, in authority, and on the throne.

GROWING IN RESURRECTION LIFE

Before we go on to see that to be in Christ is also to be in the kingdom and glory, we need to emphasize the crucial matter of life. To be in Christ is to be in life, even in resurrection life. If we neglect life, we shall miss everything. Apart from life, there is no way to enter into the kingdom or the glory. The church today is in resurrection life, and this resurrection life is accomplishing many things for us.

I have learned much about life by observing how things grow in my garden at home. I am amazed how a tiny plant grows in life. This is a picture, an illustration, of how we are growing in resurrection life. Because we are in resurrection life, something within us is growing. The word growing implies a great deal. It includes transformation, blossoming, fruitfulness, and maturity. Some of the plants in my garden were rather uncomely before they had adequate growth. But by growing they have been transformed and have become beautiful. They have blossomed, they have borne fruit, and they have become mature. This matter of growth with all it implies is also included in the thought of the church being in God the Father and the Lord Jesus Christ.

It is indeed a tragedy that, under the influence of religion, so many Christians have been distracted from growing in resurrection life. Instead of paying attention to life and the growth of life, they pursue knowledge and try to improve themselves. There is no need for us to endeavor to improve ourselves, for we are in resurrection life. This resurrection life is the resurrected Christ, and this Christ in resurrection is the life-giving Spirit. The church today is in Christ, the One who in His resurrection has become the all-inclusive life-giving Spirit.

帖撒罗尼迦前书

第十篇

召会成为

三一神的具体化身（二）

* * * *

经文及注解：帖前一 1，二 12，三 12，四 7，五 23 至 24

纲要：

- 被带进父里面
- 复活的基督与那灵是一
- 照着灵而行
- 行事为人配得过神

* * * *

读经：帖撒罗尼迦前书一章一节，二章十二节，三章十二节，四章七节，五章二十三至二十四节，帖撒罗尼迦后书一章三节，五节，十节，二章十三至十四节，十六节，歌罗西书三章十至十一节，启示录一章十一至十二节。

根据帖前一章一节和帖后一章一节，召会乃是在父神和主耶稣基督里的。我们在前一篇信息指出，召会在基督里就是在复活的生命里。这复活的生命就是在复活里的基督自己成了赐生命的灵。我们所需要的不是自我改良，乃是这复活的生命在我们里面长大。

被带进父里面

约翰十四章进一步指明，我们这些信徒乃是在父神里。根据传统、宗教的领会，这一章圣经乃是说到天堂。然而，

1 THESSALONIANS

Message 10

THE CHURCH BECOMING THE EMBODIMENT OF THE TRIUNE GOD (2)

* * * *

Scripture and Footnotes: 1 Thes. 1:1; 2:12; 3:12; 4:7; 5:23-24

Outline:

- BROUGHT INTO THE FATHER
- THE RESURRECTED CHRIST IDENTICAL TO THE SPIRIT
- WALKING ACCORDING TO THE SPIRIT
- WALKING WORTHILY OF GOD

* * * *

Scripture Reading: 1 Thes. 1:1; 2:12; 3:12; 4:7; 5:23-24; 2 Thes. 1:3, 5, 10; 2:13-14, 16; Col. 3:10-11; Rev. 1:11-12

According to both 1 Thessalonians 1:1 and 2 Thessalonians 1:1, the church is in God the Father and the Lord Jesus Christ. In the foregoing message we pointed out that for the church to be in Christ is to be in resurrection life. This resurrection life is Christ Himself in resurrection as the life-giving Spirit. What we need is not self-improvement but the growth of this resurrection life within us.

BROUGHT INTO THE FATHER

In John 14 we have a further indication that we the believers are in God the Father. According to the traditional religious understanding, this chapter speaks of heavenly

约翰十四章不是说到天堂，乃是说到在一个神圣的人位里，就是在父神里的住处和居所。主耶稣在二至三节说，“在我父的家里，有许多住处；若是没有，我早已告诉你们了；我去是为你们预备地方。我若去为你们预备了地方，就再来接你们到我那里，我在哪里，叫你们也在哪里。”主耶稣乃是告诉祂的门徒，祂借着死与复活预备了一条路，把他们带进父里面。

主耶稣是在父里面。（约十四 10 ~ 11。）正如约翰十七章二十一节所启示的，祂要祂的门徒也在父里面。借着祂的死与复活，祂把门徒带进祂自己里面。因着祂在父里面，所以在祂里面的门徒也就在父里面。因此，主耶稣在哪里，门徒也在哪里。主耶稣在哪里？在父里面。因此，我们在主所在的地方，意思就是我们也在父里面。

有人相信约翰十四章二至三节的意思是说，主正在建筑天堂，当这项工程完工后，祂就要回来；这实在是迷信。有些基督教教师宣称，主耶稣还没有回来，指明天堂的工程尚未完成。我年幼的时候，一位基督教教师就是这样告诉我。有些人谈到天堂的时候会说，“这个天堂实在了不起！主耶稣已经在那里一千九百多年了，还没有完工。主说过，祂为我们预备好地方，就再来接我们到祂那里。祂还没有回来，所以我们知道祂还在建造天堂。”

一九五八年当我在英国的时候，我从圣经里蒙了光照，看见约翰十四章与天堂毫无关系。钦定英文译本在约翰十四章二节用了“天堂”一辞，乃是不正确的。这一节所说的不是天堂，乃是住处。在原文这辞是“居住”这个动词的名词形式。主耶稣在这里的意思是说，“我是你们的住处，你们要住在我里面。你们是我的住处，我要住在你们里面。我要去预备在父神里面的住处。父要接纳你们众人。但因着你们是犯罪和不义的，而祂是圣洁又公义的，除非我死在十字架上除去你们的罪，你们就不能进到祂里面。我的死会为你们打开一条进到父里面的路。我借着死与复活，为你们在父里面预备了地方以后，就要再来。”赞美主！从这一面说，主耶

mansions. However, what John 14 speaks about is not heavenly mansions; rather, it speaks of abodes, abiding places, in a divine Person, in God the Father. In verses 2 and 3 the Lord Jesus says, “In My Father’s house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I am coming again and will receive you to Myself, that where I am you also may be.” The Lord Jesus was telling His disciples that through His death and resurrection He would prepare the way to bring them into the Father.

The Lord Jesus is in the Father (John 14:10-11). He wanted His disciples also to be in the Father, as revealed in John 17:21. Through His death and resurrection, He brought His disciples into Himself. Since He is in the Father, they are also in the Father by being in Him. Hence, where the Lord Jesus is, there the disciples are also. Where is the Lord Jesus? He is in the Father. Therefore, for us to be where He is means that we also are in the Father.

It is actually superstitious to believe that John 14:2 and 3 mean that the Lord is building a heavenly mansion and that He will come back only after this work of building is complete. Some Christian teachers claim that the fact the Lord Jesus has not come back indicates that the building of the heavenly mansion is not yet finished. I was told this by a Christian teacher when I was very young. In their talk about the heavenly mansion, some have said, “How marvelous the heavenly mansion will be! The Lord Jesus has been there for more than nineteen hundred years, and still He hasn’t finished the building of this mansion. The Lord said that after He prepares a place for us, He will come back and receive us to Himself. We know from the fact that He has not yet come back that He is still building the heavenly mansion.”

While I was in England in 1958, I was enlightened to see from the Bible that John 14 has nothing to do with a heavenly mansion. The use of the word mansion in the King James translation of John 14:2 is not accurate. This verse speaks of abodes, not of mansions. The word used in Greek is a noun form of the verb abide. Here the Lord Jesus seems to be saying, “I am your abode, and you shall abide in Me. You are My abode, and I shall abide in you. I am going to prepare an abode in God the Father. The Father wants to receive you all. However, because you are sinful and unrighteous and He is holy and righteous, you cannot enter into Him unless I die on the cross to take away your sins. My death will open up the way for you to come into the Father. After I have prepared a place for you in the Father through My death and resurrection, I shall come again.” Praise the Lord that in this sense the Lord Jesus

稣已经回来了！祂已经回来，并且已经把我们带进父里面。现今我们这些召会的肢体能宣告说，我们是在父神里面。召会（包括我们众人）乃是在主耶稣所在的地方，也就是在父神的里面。阿利路亚，主耶稣基督在哪里，我们也在哪里！我们与主耶稣同在一个住处。太奇妙了！

当我开始教导说，约翰十四章所说的不是天堂，而是在父神里的住处，我就被人批评、定罪。有些人指控我把他们的天堂挪走了，并且抱怨说，他们再也不能在葬礼的时候告诉人，有天堂为着死了的信徒存留。

复活的基督与那灵是一

我根据圣经说，现今基督乃是赐生命的灵，这样也被人指控为教导异端。我们不该认为赐生命的灵是与主耶稣基督分开的另一个人位。主在肉身中的时候，乃是耶稣。但祂在复活里，已经成了赐生命的灵。不只我们看见这个事实，并且这样教导人，还有许多基督教作者也曾说，在基督徒的经历中，基督与那灵乃是一。我们很难在道理上或神学上解释三一神中的第二者一子，怎能与第三者一那灵是一。但在基督徒的经历中，复活的基督与那灵乃是一。林后三章十七节明确的说，“主就是那灵。”林前十五章四十五节也证实说，“末后的亚当成了赐生命的灵。”我说基督是那灵乃是根据圣经，但因着这样的教导，我却被定罪为异端。

圣经启示我们，复活的基督，就是在复活里的基督，乃是赐生命的灵。这能由我们的经历得着证实。我们有基督在我们里面，我们也有那灵在我们里面。但是在你的经历中，你里面有两位——基督与那灵，还是只有一位？虽然基督与那灵都在我们里面，但在经历中却是一位（不是两位）在我们里面，因为基督今天在复活里与那灵乃是一。

在复活里，住在我们里面的基督乃是奇妙的灵。这灵是生命、能力、圣别、爱、公义、权能、力量、智慧、恩典、慈仁、怜悯。哦，这灵是一切！这就是为什么我们说，这灵（就是神与基督）乃是包罗万有的。

has already returned! He has already come back, and He has brought us into the Father. Now as members of the church we can declare that we are in God the Father. The church, including all of us, is where the Lord Jesus is, that is, in God the Father. Hallelujah, where the Lord Jesus Christ is, there we are also! We are in the same abode as the Lord Jesus is. How wonderful!

When I began to teach that John 14 speaks not of heavenly mansions but of abodes in God the Father, I was criticized and condemned. Some accused me of taking away their heavenly mansion and complained that at a funeral they could no longer tell people that there is a heavenly mansion for the dead believers.

THE RESURRECTED CHRIST IDENTICAL TO THE SPIRIT

I have also been accused of teaching heresy for saying, according to the Bible, that Christ today is the life-giving Spirit. We should not regard the life-giving Spirit as a Person separate from the Lord Jesus Christ. When the Lord was in the flesh, He was Jesus. But in resurrection He has become the life-giving Spirit. We are not the only ones who have seen this fact and teach it. A number of other Christian writers have said that, in Christian experience, Christ is identical to the Spirit. In doctrine or in theology it is very difficult to explain how the second of the Trinity, the Son, can be identical to the third, the Spirit. Nevertheless, in Christian experience the resurrected Christ is identical to the Spirit. Second Corinthians 3:17 says explicitly, “The Lord is the Spirit.” First Corinthians 15:45, a confirming verse, says, “The last Adam became a life-giving Spirit.” Although it is according to the Bible to say that Christ is the Spirit, I have been condemned as heretical for teaching this.

The Bible reveals that the resurrected Christ, the very Christ in resurrection, is the life-giving Spirit. This can be confirmed by our experience. We have Christ within us, and we also have the Spirit within us. But in your experience do you have two in you, Christ and the Spirit, or do you have one? Although both Christ and the Spirit are in us, in experience we have one in us, not two, for Christ today in resurrection is identical to the Spirit.

In resurrection the Christ who dwells within us is a wonderful Spirit. This Spirit is life, power, holiness, love, righteousness, might, strength, wisdom, grace, kindness, mercy. Oh, this Spirit is everything! This is why we say that this Spirit, who is God and Christ, is all-inclusive.

我特别要指出，这灵包含基督之死的功效。这灵当然没有包含死，但这灵的确包含主耶稣钉十字架的功效。

照着灵而行

新约吩咐我们，要照着灵而行。比如，加拉太五章十六节说，“你们当凭着灵而行，就绝不会满足肉体的情欲了。”二十五节保罗说，“我们若凭着灵活着，也就当凭着灵而行。”罗马八章四节说到调和的灵，就是与我们重生之人的灵调和的那灵：“使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”因此，我们只该照着灵而行，不需要作别的什么事。

已婚的弟兄姊妹也许很关心怎样才能有美满的婚姻生活，或是怎样才能作合式的丈夫或妻子。如果一位弟兄问我怎样作个合式的丈夫，或怎样能有美满的婚姻生活，我的回答只有一个：照着灵而行。这句话不论弟兄或姊妹，作丈夫的或作妻子的都适用。今天有许多基督徒著书论到如何能有美满的家庭生活，或如何避免离婚。我们不需要读这些书。你想要作好丈夫、好妻子么？照着灵而行。你想要有美满的婚姻么？答案还是一样——照着灵而行。因为那灵是包罗万有的，所以我们照着灵而行就够了。

我们的难处是：我们并没有一直忠信的照着灵而行。每一天除了睡眠以外大约十六个小时里，你有多少时间是照着灵而行？我们每天只要有一个半小时照着灵而行，就是顶尖的圣徒了。甚至在召会聚会中，我们也可能不在灵里。比如，你唱诗可能不是照着灵，而是照着你的情感。你兴奋的时候，就照着你的情感有一种唱法。但在下一次聚会中，你的情感也许非常冰冷，什么也不能把你挑旺起来，因为你所在意的是你的情感，而不是那灵。你在聚会中冷冷冰冰，可能是由于有人得罪了你。因着你被得罪，你在会中就不让什么来激动你。你可能会低沉数日，直到又有什么事情发生，再次把你挑旺，或是叫你兴奋起来。于是你在聚会中又会大声赞美主。然而，在那种情形里，你的赞美不是照着灵，而是照着情感。

In particular I wish to point out that this Spirit contains the effectiveness of Christ's death. The Spirit certainly does not contain death, but it does include the effectiveness of the crucifixion of the Lord Jesus.

WALKING ACCORDING TO THE SPIRIT

In the New Testament we are commanded to walk according to the Spirit. For example, Galatians 5:16 says, "Walk by the Spirit and you shall by no means fulfill the lust of the flesh." In Galatians 5:25 Paul says, "If we live by the Spirit, let us also walk by the Spirit." Referring to the mingled spirit, the Spirit mingled with our regenerated human spirit, Romans 8:4 says, "That the righteous requirement of the law might be fulfilled in us, who do not walk according to flesh, but according to spirit." Therefore, we should simply walk according to the Spirit. There is no need for us to do anything else.

Married brothers and sisters may be concerned about how to have a good marriage or how to be a proper husband or wife. If a brother were to ask me how to be a proper husband or how to have a good married life, I would give just one answer: Walk according to the Spirit. This word applies to brothers and sisters, to husbands and wives. Today many books have been written by Christians on how to have a good family life or how to avoid divorce. There is no need for us to read those books. Do you want to be a good husband or wife? Walk according to Spirit. Do you want to have a good marriage? The answer is the same—walk according to Spirit. Because the Spirit is all-inclusive, it is sufficient for us to walk according to Spirit.

Our problem is that we are not faithful always to walk according to Spirit. Of the approximately sixteen waking hours of each day, how much do you walk according to Spirit? If daily we walk according to Spirit for even one hour and a half, we would be an outstanding saint. Even in the church meetings we may fail to be in the Spirit. For example, you may not sing according to Spirit. Instead, you may sing according to your emotion. If you are excited, you sing in a certain way according to your emotion. But perhaps at the next meeting, you may be very cold in your emotion. Nothing can stir you up because you care for your emotion, not for the Spirit. Your coldness in the meeting may be due to the fact that someone has offended you. Because you have been offended, you will not allow anything to stir you in the meeting. You may be low for several days, until something happens to stir you up again or to cause you to be excited. Then in the meeting you may praise the Lord in a loud way. However, in that kind of situation your praise is according to emotion, not according to Spirit.

我们都必须看见，召会乃是在父神和主耶稣基督里。我们已经指出，在耶稣基督里的意思就是说，一切消极的事物以及旧造的一切全都了结。这意思是说，我们天然的情感以及我们的己都当了结。你若是这样，就不会被人得罪。一个死人怎么会被什么人事物得罪？这是不可能的。你对死人不论说什么、作什么，都不会得罪他。在耶稣基督里就是被了结、被埋葬，因为在基督里就是在祂的死里。我们如果真是在父神和主耶稣基督里的召会，我们在聚会中，就不会照着情感尽功用，而是照着那灵尽功用。

我们已经看过，在基督里就是在属灵的气里，也就是在赐生命的灵里。我们若经历在这样属灵的气里，就不会被别人得罪。别人越为难我们，我们越能赞美主。这就是在基督这赐生命之灵里的召会。

复活的基督这赐生命之灵的实际，是远过于我们所能描述的。能力、力量、权能、权柄、宝座、圣别、义——这一切神圣的美德，都与这位复活的基督有关。因此，我们在祂里面的时候，我们就有了这一切的美德。我们有忍耐、恒忍、以及基督的一切所是。基督是一切神圣属性以及人性美德的实际。在实际的生活中，我们若在祂里面，我们就会谦卑、仁慈，并且满了忍耐。我们就是一班在复活里、在复活基督里的人。

行事为人配得过神

我们一直非常强调一个事实，就是照帖前一章一节所说，召会乃是在父神和主耶稣基督里的实体。现在我们要接着来看二章十二节：“要叫你们行事为人，配得过那召你们进入祂自己的国和荣耀的神。”行事为人配得过神是什么意思？行事为人配得过神，乃是过在主耶稣基督里的生活。帖前二章十二节是解释一章一节的。召会在父神和主耶稣基督里是什么意思？召会实际的在父神和主耶稣基督里，就是有一班人行事为人配得过神。

什么能与神相比？什么能与神相配？答案是：唯有神自己才能与神相比、与神相配。这指明行事为人配得过神，实际上就是活神。我们的日常生活实际上必须是神自己，

We all must see that the church is in God the Father and the Lord Jesus Christ. We have pointed out that to be in Jesus Christ means that everything negative and everything of the old creation has been terminated. This means that our natural emotion and our self should be terminated. If this is your situation, you will not be offended by others. How can a dead person be offended by anything or anyone? It is impossible. No matter what you may say or do to a dead person, he will not be offended. To be in Jesus Christ is to be terminated and buried, for to be in Christ is to be in His death. If we truly are the church in God the Father and the Lord Jesus Christ, we shall not function in the meeting according to our emotion, but we shall function according to the Spirit.

We have seen that to be in Christ is to be in the spiritual air, in the life-giving Spirit. If in our experience we are in this spiritual air, we shall not be offended by others. The more others give us a difficult time, the more we shall be able to praise the Lord. This is the church in Christ as the life-giving Spirit.

The reality of the resurrected Christ as the life-giving Spirit is far beyond our ability to describe. Power, strength, might, authority, the throne, holiness, righteousness—all the divine virtues are involved with this resurrected Christ. Thus, when we are in Him, we have all these virtues. We have patience, endurance, and all that Christ is. Christ is the reality of the divine attributes and the human virtues. If in our practical living we are in Him, we shall be humble, kind, and enduring. We shall be those in resurrection, in the resurrected Christ.

WALKING WORTHILY OF GOD

We have placed a strong emphasis on the fact that, according to 1:1, the church is an entity in God the Father and the Lord Jesus Christ. Now let us go on to consider 2:12: “That you should walk worthily of God, who calls you into His own kingdom and glory.” What does it mean to walk worthily of God? To walk worthily of God is to have a life in the Lord Jesus Christ. First Thessalonians 2:12 is an explanation of 1:1. What does it mean for the church to be in God the Father and the Lord Jesus Christ? For the church to be in God the Father and the Lord Jesus Christ in a practical way is for there to be a company of human beings who walk worthily of God.

What can compare with God? What can match Him? The answer to these questions is that only God Himself can compare with God or match Him. This indicates that to walk worthily of God actually means to live God. Our daily life must actually be

因为只有神才能配得过神、与神相配、与神相比。因此，我们必须在我们的生活中彰显神。

因为我们有神的生命，所以我们能活神。狗显然有狗的生命，所以过狗的生活。同样的原则，我们有神的生命，因此我们能活神。阿利路亚，神是我们的父，我们是祂的儿女！我们既是神的儿女，有祂的生命，所以我们能活祂。

一章一节说到召会乃是在父神里，但许多基督徒却说召会是在全能的神里。在基督教的礼拜中有一首常唱的诗歌，开头是说，“圣哉，圣哉，圣哉，全能的主神。”对你来说，神只是全能的神，或者祂也是你的父？因为我们已经从祂而生，所以现今神是我们的父。全能的神与你并没有生命的关系，你与祂也许没有什么关系。你可能离开了祂，不在祂里面。但是神若成为你的父，现在你与祂就有了生命的关系，你乃是在祂里面。

美国总统与你自己的父亲，两位当中你比较爱哪一位？总统可能非常富有，而你的父亲可能很贫穷，但是你当然爱你的父亲过于爱总统。就更深的意义说，我们爱父神远超过爱仅仅全能的神。阿利路亚，因为我们是神的儿女，所以我们能活神！我们都应当放胆宣告：“我有神的生命，所以我能活神。”

现在我们看见，行事为人配得过神是什么意思。唯有神才能配得过祂自己，唯有神才能与祂自己相配，或与祂自己相比。因此，行事为人配得过神就是活神。赞美主，我们有神的生命，并且能活神，使我们行事为人配得过神。

God Himself, since only God can be worthy of God, match God, or compare with God. Therefore, in our living we must express God.

Because we have God's life, we can live God. A dog obviously has a dog's life and therefore lives a dog. In the same principle, we have God's life and therefore we can live God. Hallelujah, God is our Father, and we are His children! As God's children with His life, it is possible for us to live Him.

Whereas 1:1 speaks of the church in God the Father, many Christians instead speak of the church in God the Almighty. In Christian services often that hymn is sung which begins, "Holy, holy, holy, Lord God Almighty." To you, is God only the Almighty, or is He also your Father? Because we have been born of Him, God is now our Father. As the Almighty, God does not have any life relationship with you, and you may not have anything to do with Him. You may be apart from Him and outside of Him. But if God has become your Father, you now have a life relationship with Him, and you are in Him.

Whom do you love more, the President of the United States, or your own father? The President may be wealthy, and your father may be poor, but certainly you love your father more than you love the President. In a far deeper way, we love God more as our Father than as merely the Almighty. Hallelujah, because we are children of God we can live God! We all should declare boldly, "Because I have God's life, I can live Him."

Now we see what it means to walk worthily of God. Only God can be worthy of Himself, and only God can match Himself or be compared with Himself. Therefore, to walk worthily of God is to live God. Praise the Lord that we have God's life and that we can walk worthily of Him by living Him!

帖撒罗尼迦前书

第十一篇

召会成为

三一神的具体表现（三）

* * * *

经文及注解：帖前一 1，二 12，三 12，四 7，五 23 至 24

纲要：

- 蒙召进入神的国和荣耀
- 爱增多洋溢
- 摆在“盒子”里归与神
- 在三一神里的召会其他的特征
- 新人
- 金灯台

* * * *

读经：帖撒罗尼迦前书一章一节，二章十二节，三章十二节，四章七节，五章二十三至二十四节，帖撒罗尼迦后书一章三节，五节，十节，二章十三至十四节，十六节，歌罗西书三章十至十一节，启示录一章十一至十二节。

蒙召进入神的国和荣耀

帖前二章十二节说，“要叫你们行事为人，配得过那召你们进入祂自己的国和荣耀的神。”我们在上一篇信息里看过，行事为人配得过神是什么意思。现在我们要进一步来看，蒙神呼召进入神的国和荣耀，实际上是什么意思。

1 THESSALONIANS

Message 11

THE CHURCH BECOMING THE EMBODIMENT OF THE TRIUNE GOD (3)

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Scripture and Footnotes: 1 Thes. 1:1; 2:12; 3:12; 4:7; 5:23-24

Outline:

- CALLED INTO GOD'S KINGDOM AND GLORY
- INCREASING AND ABOUNDING IN LOVE
- BOXED IN TO GOD
- FURTHER CHARACTERISTICS OF THE CHURCH IN THE TRIUNE GOD
- THE NEW MAN
- THE GOLDEN LAMPSTAND

* * * *

Scripture Reading: 1 Thes. 1:1; 2:12; 3:12; 4:7; 5:23-24; 2 Thes. 1:3, 5, 10; 2:13-14, 16; Col. 3:10-11; Rev. 1:11-12

CALLED INTO GOD'S KINGDOM AND GLORY

First Thessalonians 2:12 says, “That you should walk worthily of God, who calls you into His own kingdom and glory.” In the foregoing message we considered what it means to walk worthily of God. Let us go on to see what it means in a practical way to be called by God into His kingdom and glory.

许多基督徒，连我们也不例外，都把圣经里的事视为理所当然。比如，我们读到二章十二节，就理所当然的以为完全懂了。但我们对神的国和荣耀也许没有正确的领会。我当然不是说我已经完全领会二章十二节；但我从研读和经历中，的确有一些领会。我所要说关于二章十二节的国和荣耀的话，主要是根据我的属灵经历。

保罗在这一节经文里说，神召我们进入祂自己的国和荣耀。毫无疑问，神的国和荣耀是祂呼召的目标。不幸的是，基督徒以为神召我们进入天堂。神不是召我们进入天堂，乃是召我们进入祂的国和荣耀。

按照许多基督徒所了解的，现今这地不是神的国，但有一天主耶稣要回来，接管这地、治理这地。那个治理就是神的国。我们中间有许多人对于神的国可能就是抱持这种观念。我不是说这种领会完全不正确。但我必须说，这种领会不完全正确，并且实在太肤浅了。

神的国是什么？神的国就是神借着我们得着彰显。什么时候我们在日常的生活行动中把神彰显出来，那就是神的国。神自己从我们里面彰显出来就是神的国。假如有一位弟兄在办公室里上班。因着他是一位信徒，有些同事可能和他作对。他们不高兴有他在那里。但是他如果天天在办公室里彰显神，他的同事会发觉他与别人不大一样。他们会知道这位弟兄身上有点特别。这就是神的国，也就是神从那位弟兄里面彰显出来。一面，别人会反对我们、批评我们、不高兴我们；另一面，他们感觉到我们有一种无法形容的东西。这就是神的国，作祂借着我们所得着的彰显。如果所有的基督徒都彰显神，那该有多好！这彰显的确是神在地上的国。

我年轻信主的时候，是照着传统来领会二章十二节。我以为神召我只是要我将来进入祂的国和荣耀。我对于神的国和神荣耀的观念非常肤浅，并且完全是客观的。保罗对于神的国和神的荣耀不是这种看法。我们从二章十二节上下文可以看见，蒙召进入神的国和荣耀与行事为人配得过神有关。我们行事为人配得过神的时候，就有一种特殊的

Many Christians, including us, take things in the Bible for granted. For example, we may read 2:12 and take for granted that we understand it. However, we may not have a proper understanding of God's kingdom and glory. Of course, I do not claim to understand 2:12 in full. However, I do have some understanding from study and experience. What I wish to say concerning the kingdom and glory in 2:12 is mainly according to my spiritual experience.

In this verse Paul says that God has called us into His own kingdom and glory. No doubt, God's kingdom and glory are the goal of His calling. It is unfortunate that Christians think that God has called us into a heavenly mansion. God's calling is not to a heavenly mansion; it is to His kingdom and glory.

According to the understanding of many Christians, at present the earth is not God's kingdom, but one day the Lord Jesus will come back, take over the earth, and establish His rule upon it. That rule will be God's kingdom. Many of us have probably held such a concept concerning the kingdom of God. I do not say that this understanding is not accurate at all. However, I must say that it is not entirely accurate, and it is certainly much too superficial.

What is God's kingdom? The kingdom of God is God being manifested through us. Whenever we express God in our daily walk, that is the kingdom. The expression of God Himself from within us is the kingdom. Suppose a brother works in an office. Certain of his colleagues may oppose him because he is a believer. They may not be happy to have him there. But if he expresses God daily in the office, his fellow workers will realize that there is something unusual about him. They will know that with this brother there is something special. This is God's kingdom, God expressed from within that brother. On the one hand, others may oppose us, criticize us, and be unhappy with us. On the other hand, they sense something indescribable about us. This is God's kingdom as His manifestation through us. How marvelous it would be if all Christians expressed God! This expression truly would be the kingdom of God on earth.

When I was a young Christian, I understood 2:12 in the traditional way. I thought that God had called me merely to enter into His kingdom and glory in the future. My concept of the kingdom of God and the glory of God was very shallow and altogether too objective. Paul did not have such a view of God's kingdom and glory. From the context of 2:12 we can see that being called into God's kingdom and glory is related to walking worthily of God. When we walk worthily of God, there is with us a particular

气氛随着我们，这种气氛就是神的国。不仅如此，神的国在哪里，神的荣耀也在哪里。

神的国和神的荣耀可以彰显在我们的婚姻生活里。一位弟兄和他的妻子如果活神，他们的行事为人就配得过神。然后在他们的婚姻生活中就有一种气氛。别人进到这种气氛里的时候，自然而然就会感到敬意。这是神的国同着神的荣耀。今天基督徒的行事为人若配得过神，生活行动若彰显神，神的国就要来到；人就要在地上看见神的国。

我们已经多次指出，荣耀乃是神自己彰显出来。每当主从我们里面得着彰显，我们就在一种可以称为荣耀的光景里。如果一个人走进一位弟兄家里，而他正在和妻子争吵，就没有什么荣耀可言。但你如果去一位弟兄家，发觉他和妻子正在发光、照耀并涌流，你就会看见神的彰显、神的荣耀。

我们许多人能见证，当我们活神，行事为人配得过神，与神相配的时候，我们周围就有一种气氛；这种气氛一点不差就是神的国。自然而然的，主得着了彰显。这彰显就是神的荣耀。关于二章十二节里的国和荣耀，乃是一章一节进一步的说明；那里告诉我们，召会是在父神和主耶稣基督里。

爱增多洋溢

保罗在三章十二节说，“又愿主使你们彼此的爱并对众人的爱，都能增多洋溢，正如我们对你们一样。”在父神和主耶稣基督里的召会，应当是由一班彼此的爱并对众人的爱都增多洋溢的人所组成的。不论召会里有多少信徒（五十、五百或五千），所有的圣徒都应当彼此相爱。不仅如此，他们的爱应当增多洋溢。这种爱当然不是出于我们属人的性情。我们是堕落的人类，不可能有这种爱。但在父神和主耶稣基督里的召会，却是以这种增多洋溢的爱为特征的。我们若真是在父神和主耶稣基督里的召会，我们彼此的爱就会增多洋溢。

摆在“盒子”里归与神

kind of atmosphere, and this atmosphere is God's kingdom. Furthermore, where the kingdom of God is, there the glory of God is also.

It is possible for the kingdom of God and the glory of God to be manifested in our married life. If a brother and his wife live God, they will walk worthily of God. Then in their married life there will be a certain kind of atmosphere. When others come into this atmosphere, they will spontaneously have a sense of respect. This is the kingdom of God with God's glory. If today's Christians would walk worthily of God, would walk in a way that expresses Him, the kingdom would come. God's kingdom would then be seen on earth.

As we have pointed out a number of times, glory is God Himself expressed. Whenever the Lord is expressed from within us, we are in a situation that can be described as glorious. If someone would walk into a brother's home when he is arguing with his wife, there would not be any glory. However, if you visit a brother's house and find him and his wife glowing, shining, and flowing, you would see the expression of God, God's glory.

Many of us can testify that when we live God and walk worthily of God, matching Him, there is an atmosphere around us that is nothing less than God's kingdom. Spontaneously the Lord is expressed. This expression is God's glory. Concerning the kingdom and the glory in 2:12, we have a further explanation of 1:1, where we are told that the church is in God the Father and the Lord Jesus Christ.

INCREASING AND ABOUNDING IN LOVE

In 3:12 Paul says, "And the Lord cause you to increase and abound in love to one another and to all, even as we also to you." The church in God the Father and the Lord Jesus Christ should be composed of those who are increasing and abounding in love to one another and to all men. No matter how many believers there may be in the church—fifty, five hundred, or five thousand—all the saints should love one another. Furthermore, they should increase in this love and abound in it. This kind of love is surely not of our human nature. As fallen human beings, we are not capable of such love. But the church in God the Father and the Lord Jesus Christ is characterized by this increasing and abounding love. If we truly are a church in God the Father and the Lord Jesus Christ, the love we have for one another will increase and abound.

BOXED IN TO GOD

保罗在四章七节接着说，“神本是在圣别中召了我们，并不是要我们沾染污秽。”在父神和主耶稣基督里，就是在圣别里。圣别原文的意思是分别。唯有当我们在父神和主耶稣基督里的时候，我们才真是从神以外的一切事物中分别归神。我们若不在三一神里，我们就是凡俗的。我们还没有从世界里分别出来，还是与属世的人、事、物纠缠不清，混杂在一起。

我盼望特别对青年人说一些话。你们虽然年轻，却要知道，你们既是属主耶稣的人，你们就是召会的一部分，而召会乃是在三一神里的。我们若将神比喻为盒子，可以说神正把你装进盒子里归给祂自己。你们都需要更多装进盒子里面归给祂。神已经把你放进祂自己这个属灵、神圣、属天的盒子里。你在这盒子里，就被分别归神。换句话说，这样放在盒子里归与神，这样的分别，就是圣别。

神本是在圣别中召了你们。四章七节里的“在圣别中”，形容神的呼召。神是在圣别这个“盒子”里召了我们。现在我们需要看见，我们是一班分别归神的人，是一班放进盒子里归给神的人；我们没有权利从这盒子里跳出来。

保罗在五章二十三至二十四节说，“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。”和平的神全然圣别我们，意思就是说，祂要把我们全然放在盒子里。我们全人没有一部分会留在神这属灵的盒子外面。神这神圣的盒子并不小。相反的，祂是无限的大、无限的深。

如果一个青年人受试诱，要纵情于某一种属世的娱乐，这意思是说，他打算从这属天的盒子里出来。但有许多人见证，当他们想从这盒子出来，却发觉出不来；他们的手臂似乎无力爬出来。

从这几节圣经来看，神要把我们放进盒子里，使我们全然、完全归祂自己。你已经完全被神摆在盒子里了么？二十三节说，神要保守我们的灵、与魂、与身子，在我们主耶稣基督来临的时候，无可指摘。二十四节说，那召我

In 4:7 Paul goes on to say, “God has not called us for uncleanness but in sanctification.” To be in God the Father and the Lord Jesus Christ is to be in sanctification. The Greek word sanctification means separation. Only when we are in God the Father and in the Lord Jesus Christ are we truly separated unto God from everything other than God. If we are not in the Triune God, we are still common. Instead of being separated from the world, we are still involved, mixed up, with worldly people and worldly matters.

I wish to say a word especially to the young ones. Even though you are still young, you need to realize that as those who belong to the Lord Jesus, you are part of the church, and the church is in the Triune God. If we compare God to a box, we may say that God is boxing you in to Himself. You all need to be boxed in to Him more and more. God has placed you into Himself as a spiritual, divine, and heavenly box. Being in this box separates you to God. In other words, this being boxed in to God, this separation, is sanctification.

God has called you in sanctification. In 4:7 the phrase “in sanctification” modifies God’s calling. God has called us in the “box” of sanctification. Now we all need to see that we are those separated unto God, boxed in to Him. We have no right to leap out of this box.

In 5:23 and 24 Paul says, “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.” For the God of peace to sanctify us wholly means that He will completely box us in. No part of our being will be left out of God as the spiritual box. God as the divine box is not small. On the contrary, He is infinitely large and deep.

If a young person is tempted to indulge in a certain kind of worldly entertainment, this means that he is planning to come out of this heavenly box. However, many have testified that when they tried to get out of this box, they found that they were not able to do so. It seems that their arms were powerless to climb out.

According to these verses, God intends to box us in to Himself wholly, that is, entirely. Have you been completely boxed in by God? Verse 23 says that God will preserve our spirit and soul and body without blame at the coming of our Lord Jesus Christ. Verse 24 says that God, the One who calls us and who does the sanctifying,

们，并圣别我们、分别我们的神，是信实的。神要作工，把我们放进盒子里，直到我们完全从世界中分别出来。不论我们在哪里——学校、工作地点、家庭，或是与我们的邻居在一起，我们至终要完全被摆在盒子里归与神。青年人，如果有人邀请你去作什么属世的事，你可能需要说，“我不能有分于那件事，因为我已经摆在盒子里归与神了。因为我在属天的盒子里，所以我没有自由到那个地方去。”

在帖撒罗尼迦前书，我们看见召会在父神和主耶稣基督里的一些条件。如果我们要实际的，并在实行上成为这样的召会，我们的行事为人必须配得过神，并且答应祂的呼召，进入祂自己的国和荣耀。我们已经指出，我们不该认为神的国与荣耀只是将来才有，不能成为我们今天的经历。我们必须今天就在神的国和神的荣耀里；不仅如此，我们的爱必须增多洋溢，也必须被三一神全然圣别，就是完全被放在祂这“盒子”里。

在三一神里的召会 其他的特征

保罗在帖后一章三节说，“弟兄们，我们应当常为你们感谢神，这本是合宜的；因你们的信心格外增长，你们众人每一位彼此相爱的心也一直增加。”保罗在这节经文说到两件事：信心增长和爱心增加。信心的增长和爱心的增加，也是成为在父神和主耶稣基督里召会的条件和要求。

保罗在二章十三节继续说，“主所爱的弟兄们，我们应当常为你们感谢神，因为祂从起初拣选了你们，叫你们借着那灵的圣别，并你们对真理的信，可以得救。”借着那灵的圣别以致得救，是一件深奥的事。神从起初拣选了我们，叫我们借着圣别，可以得救。这与在父神和主耶稣基督里的生活有关，这也是作为在父神和主耶稣基督里之召会的条件。

十四节说，“神借着我们所传的福音，也呼召你们到这地步，好得着我们主耶稣基督的荣耀。”我们在此看见，

separating, work, is faithful. He will do the boxing-in work until we are completely separated from the world. Wherever we may be—at school, at work, at home, or with our neighbors—we shall eventually be fully boxed in to God. Young people, if you are invited to do something worldly, you may need to say, “I cannot participate in that, for I have been boxed in to God. Because I am in a heavenly box, I am not free to go to that place.”

In 1 Thessalonians we have seen certain qualifications of the church in God the Father and the Lord Jesus Christ. If we would be such a church in reality and in a practical way, we need to walk worthily of God and fulfill His calling into His own kingdom and glory. As we have pointed out, we should not regard the kingdom and the glory as only something for the future and not for our experience today. We need to be in the kingdom of God and the glory of God today. Furthermore, we need to increase and abound in love, and we need to be fully sanctified, entirely boxed in, by the Triune God.

FURTHER CHARACTERISTICS OF THE CHURCH IN THE TRIUNE GOD

In 2 Thessalonians 1:3 Paul says, “We ought to thank God always concerning you, brothers, even as it is fitting, because your faith grows exceedingly, and the love of each one of you all to one another is increasing.” In this verse Paul speaks of two matters: faith growing and love increasing. The growth of faith and the increase of love are also conditions, requirements, of being the church in God the Father and the Lord Jesus Christ.

In 2 Thessalonians 2:13 Paul continues, “But we ought to thank God always concerning you, brothers beloved by the Lord, because God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth.” The matter of salvation in sanctification of the Spirit is profound. God has chosen us from the beginning unto this salvation in sanctification. This is related to a life in God the Father and in the Lord Jesus Christ. This is also a qualification of being a church in God the Father and the Lord Jesus Christ.

Verse 14 says, “To which also He called you through our gospel unto the obtaining of the glory of our Lord Jesus Christ.” Here we see that God has called us unto the

神召我们，是要我们得着祂的荣耀。这又是在父神和主耶稣基督里之召会生活的一方面。

十六节说，“但愿我们的主耶稣基督自己，和神我们的父，就是那爱我们，在恩典中将永远的安慰和美好的盼望赐给我们的。”这是何等的深奥！神在恩典中，将永远的安慰和美好的盼望赐给我们。我们也许对这些事不甚了解，但我们已经得着了。我们得着的安慰是永远的，我们得着的盼望是美好的。神已经在恩典中赐给我们这安慰和这盼望。这太好了！这是在父神和主耶稣基督里之召会生活的一项激励。

我们不是没有激励的，我们也不是没有盼望的。绝不要说你沒有盼望，你反而应当宣告：“我满了盼望。我有美好的盼望，就是神在恩典中赐给我的盼望。不仅如此，随着这美好的盼望，我还有永远的安慰。”

新人

保罗在歌罗西三章十至十一节说到召会是新人：“并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”十节的形像是指基督，就是神所爱的，作神的彰显。（西一 15，来一 3。）这节经文所指神这位创造者，就是在基督里创造新人的那一位。（弗二 15。）召会是三一神的具体表现，至终具有神的形像。

金灯台

在圣经里，召会有许多不同的象征：神的家、神的国、神的居所、神的丰满、战士、新妇。在启示录里，召会由金灯台所象征。使徒约翰在启示录一章十二节说，“我转过身来，要看是谁发声与我说话；既转过来，就看见七个金灯台。”启示录一章二十节清楚的说，七灯台就是七个召会。

出埃及二十五章描述了金灯台，那灯台是基督的预表。基督是神的具体化身，而灯台是基督这具体化身的预表。

obtaining of His glory. Once again, this is an aspect of the life of the church in God the Father and the Lord Jesus Christ.

Second Thessalonians 2:16 says, “Now our Lord Jesus Christ Himself, and God our Father, who has loved us and given us eternal encouragement and good hope in grace.” How profound! God has given us eternal encouragement and good hope in grace. Although we may not understand these matters adequately, we have nonetheless received them. We have an encouragement that is eternal and a hope that is good. God has given us both this encouragement and this hope in grace. This is marvelous! It is an incentive to have the church life in God the Father and in the Lord Jesus Christ.

We are not without incentive, and we are not lacking in hope. Never say that you are hopeless. Instead, you should declare, “I am full of hope. I have a good hope, the hope God has given me in grace. Furthermore, with this good hope there is eternal encouragement.”

THE NEW MAN

In Colossians 3:10 and 11 Paul speaks of the church as the new man: “And having put on the new man, which is being renewed unto full knowledge according to the image of Him who created him; where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, freeman, but Christ is all and in all.” The word image in verse 10 refers to Christ, God’s Beloved, as the very expression of God (Col. 1:15; Heb. 1:3). The relative pronoun “who” in this verse refers to God the Creator, the One who created the new man in Christ (Eph. 2:15). As the embodiment of the Triune God, the church eventually will bear the image of God.

THE GOLDEN LAMPSTAND

In the Bible there are many different symbols of the church: the house of God, the kingdom of God, the habitation of God, the fullness of God, the warrior, the bride. In the book of Revelation the church is symbolized by a golden lampstand. In Revelation 1:12 the Apostle John says, “And I turned to see the voice that spoke with me; and having turned I saw seven golden lampstands.” Verse 20 of Revelation 1 says clearly, “The seven lampstands are seven churches.”

In Exodus 25 there is a description of a golden lampstand. That lampstand is a type of Christ. Christ is the embodiment of God, and the lampstand is a type of Christ as this

我们在别的信息中曾经指出，灯台表征三一神。灯台的本质、元素乃是金。在预表里，金表征神圣的性情，就是父神的性情。第二，灯台的金有确定的形状；这形状表征子神。父神是元素，子神是形状。末了，灯台的七灯表征神的七灵作神的彰显。因此，灯台给我们看见元素表征父神，形状化身子神，七灯表征神的灵作为彰显。因此，灯台是描述三一神具体化身在一个实体里。

出埃及二十五章的灯台是基督的预表，但在启示录一章的灯台则表征召会。每一个召会都是一个金灯台。这意思是说，召会是三一神的具体表现，因为召会是在三一神里的一个实体。你知道今天主正在作什么？祂在尽力铸造我们，变化我们，把我们一全召会一模成三一神的形像。众召会乃是这样成了金灯台，作三一神的具体表现。

我们何等有福，得以看见召会乃是三一神的具体表现！我们的耳朵是有福的，因为听见了这些话。已过许多信徒从未听见或看见这方面的真理。阿利路亚！我们是在召会里，而召会是在父神和主耶稣基督里。我们如今正在被变化成为三一神的形像，也正在被模成这形像，而实际的并在实行上成为三一神的具体表现，有父作我们的元素，子作我们的形状，那灵作我们的彰显，向宇宙照耀出三一神的荣光。这就是被三一神充满的召会。

embodiment. Elsewhere we have pointed out that the lampstand signifies the Triune God. The lampstand is gold in substance, in element. In typology gold signifies the divine nature, the nature of God the Father. Second, the gold of the lampstand is in a definite form. This form signifies God the Son. God the Father is the element, and God the Son is the form. Finally, the seven lamps of the lampstand signify the seven Spirits of God as God's expression. As we consider the lampstand, therefore, we see the element signifying God the Father, we see the form signifying God the Son, and we see the seven lamps signifying the Spirit of God as the expression. Hence, the lampstand portrays the Triune God embodied in a single entity.

In Exodus 25 the lampstand is a type of Christ, but in Revelation 1 the lampstand signifies the church. Every church is a golden lampstand. This means that the church is the embodiment of the Triune God, for the church is an entity in the Triune God. Do you realize what the Lord is doing today? He is seeking to mold us, transform us, and conform us, the entire church, into the image of the Triune God. In this way all the churches become golden lampstands as the embodiment of the Triune God.

How blessed we are to see that the church is the embodiment of the Triune God! Our ears are blessed to hear this word. Many believers in the past never heard or saw anything concerning this. Hallelujah, we are in the church which is in God the Father and the Lord Jesus Christ! Now we are being transformed into the image of the Triune God and conformed to this image to be in reality and practicality the embodiment of the Triune God, having the Father as our element, the Son as our form, and the Spirit as our expression, shining the glory of the Triune God to the universe. This is the church filled with the Triune God.

乳养之母 与劝导之父的照顾

* * * *

经文及注解：帖前二 1 至 12 及注

纲要：

- 正常的生活
- 为着召会生活之圣别生活的抚育
- 使徒进到他们那里
- 在极大的争战中讲说福音
- 诚实与忠信
- 被神验中
- 没有谄媚或掩饰
- 不求人的荣耀
- 不维护权柄
- 顾惜信徒
- 将自己的性命分给人
- 使徒的行事为人
- 劝勉孩子的父亲
- 行事为人配得过神
- 好榜样

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THE CARE OF A NURSING MOTHER AND AN EXHORTING FATHER

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Scripture and Footnotes: 1 Thes. 2:1-12 and footnotes

Outline:

- A NORMAL LIFE
- THE FOSTERING OF A HOLY LIFE FOR THE CHURCH LIFE
- THE APOSTLES' ENTRANCE
- SPEAKING THE GOSPEL IN MUCH STRUGGLE
- HONEST AND FAITHFUL
- APPROVED BY GOD
- NO FLATTERY OR PRETEXT
- NOT SEEKING GLORY FROM MEN
- NOT STANDING ON THEIR DIGNITY
- CHERISHING THE BELIEVERS
- IMPARTING THEIR OWN SOULS
- THE APOSTLES' CONDUCT
- A FATHER EXHORTING HIS CHILDREN
- WALKING WORTHILY OF GOD
- A GOOD PATTERN

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读经：帖撒罗尼迦前书二章一至十二节。

保罗在帖撒罗尼迦前书没有说到神迹。他没有说福音传到帖撒罗尼迦人那里，是在乎神迹、奇事和医治。我们若仔细读这卷书，就会看见保罗所强调的是日常生活。他在一章五节说，“你们知道，我们在你们中间，为你们的缘故是怎样为人。”保罗没有强调超然、神奇的事，却以他的生活作为传福音的因素。不仅如此，在基督徒的生活这一面，他强调三件事：离弃偶像转向神、服事活神、等候主耶稣回来。

正常的生活

历世纪以来，人的心思总是对奇异、神奇、超自然的事感兴趣。但神奇的事物持续不久；而借着正常生活所完成的工作，却能持续。

神的救恩使我们能过正常的生活。这是刚强的福音见证。基督徒应当过正常的生活，不是过神奇、超自然的生活。因此，为着召会生活的正当生活必须是一般的，也是规律的、正常的。这种生活的特点乃是离弃偶像转向神，服事活神，并等候主耶稣回来。过这种生活，意思就是说，地上没有什么霸占我们。我们从一切偶像，就是从神以外的一切事物得了释放，并且被活神自己占有。这位活神在我们的日常生活里被见证出来。我们所过的生活，见证我们所事奉的神是活的。不仅如此，我们的目标、盼望和期待，都与地上的事无关，乃是专注于主耶稣的回来。具有这三个特点的生活，乃是正当的基督徒生活，作为我们对神的见证。正当基督徒生活的这些方面，在帖前一章都提到了。

为着召会生活之圣别生活的抚育

帖前一章包括两个重点：为着召会生活之圣别生活的结构，以及为着召会生活之圣别生活的起源。这种生活的结构是由信心的工作、爱心的劳苦、以及盼望的忍耐所组成。这种生活的起源乃是福音的传扬，以及领受所传讲的话语，结果就是离弃偶像转向神，服事又活又真的神，并且等候

Scripture Reading: 1 Thes. 2:1-12

In the book of 1 Thessalonians Paul does not speak of miracles. He does not say that the gospel came to the Thessalonians in miracles, wonders, and healings. If we study this book carefully, we shall see that Paul's emphasis is on daily living. In 1:5 he says, "You know what kind of men we were among you for your sake." Instead of emphasizing the supernatural and the miraculous, Paul takes his living as a factor for the preaching of the gospel. Furthermore, with respect to Christian living, he stresses three matters: turning to God from idols, serving the living God, and waiting for the coming back of the Lord Jesus.

A NORMAL LIFE

Throughout the centuries the human mind has been interested in things that are fantastic, miraculous, and supernatural. However, miraculous things do not last. But a work that is carried out by a proper living will last.

God's salvation enables us to live a normal life. This is a strong testimony of the gospel. Christians should live a normal life, not a miraculous, supernatural life. Therefore, a proper life for the church life must be common, regular, and normal. Such a life is characterized by turning to God from idols, serving the living God, and waiting for the coming back of the Lord Jesus. To have this kind of life means that nothing on earth occupies us. We are free from all idols, from all things other than God, and we are occupied by the living God Himself. This living God is testified in our daily life. We have a life which testifies that the God whom we serve is living. Furthermore, our goal, hope, and expectation are not related to things on earth, but are focused on the coming back of the Lord Jesus. A life with these three characteristics is a proper Christian life as a testimony to our God. These aspects of a proper Christian life are all covered in chapter one.

THE FOSTERING OF A HOLY LIFE FOR THE CHURCH LIFE

The first chapter of 1 Thessalonians covers two main points: the structure of a holy life for the church life and the origin of a holy life for the church life. The structure is composed of the work of faith, the labor of love, and the endurance of hope. The origin of such a life is the preaching of the gospel and the acceptance of the word preached, an acceptance resulting in turning to God from idols, serving a living and true God, and

神的儿子。现在我们来查看第二章，说到为着召会生活之圣别生活的第三方面，就是抚育这一面。

帖前二章虽然没有抚育这个辞，但这一章圣经给我们看见抚育的事实。保罗在这里把使徒们比喻为乳养之母与劝导之父。这意思是说，使徒们是初信者的母亲和父亲，他们把信徒看作接受他们抚育照顾的孩子。作父母的怎样照顾自己的孩子，抚育他们长大，使徒们也怎样照顾初信者。因此，帖前二章给我们看见，为着召会生活之圣别生活的抚育。一至十二节给我们看见乳养之母与劝导之父的照顾，十三至二十节给我们看见，这样抚育信徒者所得的赏赐。使徒们这样照顾初信者，所以他们至终要从主得着赏赐。

帖前二章一至十二节必定是写给初信者的话。这几节里没有什么沉重高深的话，也没有什么深奥的道理。相反的，这些话好比是父母对年幼子女所说的话。我们要逐节来看这一段话，盼望对于怎样帮助初信者，能有深刻的印象。

使徒进到他们那里

一节说，“弟兄们，你们自己原晓得，我们进到你们那里，并不是徒然的。”使徒一再强调他们进到信徒那里，（帖前一 5，9，）这表明在使徒将福音注入初信者里面时，使徒的行事为人扮演了重要的角色。他们的行事为人不仅是他们所说的，更是他们所是的。

使徒这样带着福音进到帖撒罗尼迦人那里，帖撒罗尼迦人就信了。使徒进到他们那里，并不是徒然的。使徒是如何信主并跟从主的榜样。因为有许多人借着使徒信了主耶稣，所以不到一个月就兴起了一个召会。这样的结果，主要还不是因着传讲和教导，乃是借着使徒进到帖撒罗尼迦人那里的那种方式。

在极大的争战中讲说福音

waiting for the Son. Now in chapter two we come to the third aspect of a holy life for the church life, the aspect of fostering.

Although the word fostering cannot be found in 1 Thessalonians 2, the fact of fostering can be seen in this chapter. Here Paul likens the apostles both to a nursing mother and to an exhorting father. This means that the apostles were mothers and fathers to the new believers. They regarded the believers as children under their fostering care. Just as parents care for their children, fostering their growth, so the apostles cared for the new believers. Thus, in 1 Thessalonians 2 we see the fostering of a holy life for the church life. In verses 1 through 12 we have the care of a nursing mother and an exhorting father, and in verses 13 through 20 we see the reward given to those who foster believers in this way. Because the apostles rendered such a care to the new believers, the apostles will eventually receive a reward from the Lord.

First Thessalonians 2:1-12 surely is a word to new believers. In these verses we do not have much that is weighty or deep. Here we do not have profound doctrines. Instead, we have a word that can be compared to the way parents speak to young children. Let us consider this portion verse by verse so that we may be impressed how to help new believers.

THE APOSTLES' ENTRANCE

Verse 1 says, “For you yourselves know, brothers, our entrance to you, that it has not been in vain.” The apostle stresses repeatedly their entrance to the believers (1:5, 9). This shows that their manner of life played a great role in infusing the gospel into the new converts. It was not only what the apostles said, but also what they were.

The apostles came to the Thessalonians with the gospel in such a way that the Thessalonians were convinced. The apostles' entrance was not in vain. They were a pattern of how to believe in the Lord and follow Him. Because many came to believe in the Lord Jesus through the apostles, a church was raised up in less than a month. This happened not mainly as a result of preaching and teaching, but through the kind of entrance the apostles had among the Thessalonians.

SPEAKING THE GOSPEL IN MUCH STRUGGLE

二章二节继续说，“我们从前在腓立比受苦害，又被凌辱，就如你们所知道的，然而还是在我们的神里面放胆，在极大的争战中，对你们讲说了神的福音。”使徒们传福音的时候经历了神。他们在为福音的争战中享受神作他们的胆量。他们虽然受腓立比人的凌辱，然而还是放胆，这不是在他们自己里面，而是在神里面。苦难与逼迫不能打倒他们，因为他们与三一神有生机的联结。按照二节所说，他们在极大的争战中，讲说神的福音。这指明他们一面传福音一面争战，因为逼迫还没有过去。因此，他们一面争战，一面在神里面放胆，对帖撒罗尼迦人讲说福音。

诚实与忠信

保罗在三节说，“我们的劝勉不是出于错谬，不是出于污秽，也不是用诡诈。”错谬是指目标，污秽是指动机，诡诈是指手段。这三者都是属于且由于那狡猾、迷惑人的魔鬼。劝勉包括讲说、传扬、教导和恳求。保罗的劝勉没有错谬，没有污秽，也没有诡诈。使徒并不贪婪，也没有意思要从什么人得着好处。他们带着福音来到帖撒罗尼迦人那里，完全是诚实而忠信的。

被神验中

四节说，“但神怎样验中了我们，把福音托付我们，我们就照样讲，不是要讨人喜欢，乃是要讨那察验我们心的神喜欢。”神的托付，是根据祂借试验我们而有的验中。神首先试验并验中使徒，然后把福音托付他们。因此，他们的讲说、他们福音的传扬，不是出于自己，要讨人喜欢，乃是出于神，要讨神喜欢。祂一直察验、察看并试验他们的心。（诗二六 2，一三九 23～24。）

帖前二章四节的“验中”含示试验。神验中使徒以前，先试验他们。神根据这验中，把福音托付他们。神作这事非常谨慎，因为祂知道我们的心。

按我们的意见，神既然无所不知，就不需要试验我们。不错，在我们出生以前，祂已经知道我们会是哪一种人。

Verse 2 continues, “But having suffered before and having been outrageously treated, even as you know, in Philippi, we were bold in our God to speak to you the gospel of God in much struggle.” In the preaching of the gospel, the apostles experienced God. They enjoyed Him as their boldness in the struggle for the gospel. They were bold not in themselves, but in God, even after they had been outrageously treated by the Philippians. Suffering and persecution could not defeat them because they were in the organic union with the Triune God. According to verse 2, they spoke the gospel of God in much struggle. This indicates that while they were preaching, they were fighting, because persecution was still going on. Hence, they were struggling and speaking the gospel to the Thessalonians in the boldness of God.

HONEST AND FAITHFUL

In verse 3 Paul says, “For our entreaty was not of deception, nor of uncleanness, nor in guile.” Deception refers to the goal, uncleanness to the motive, and guile to the means. All three are of and by the subtle and deceiving Devil. The word entreaty includes speaking, preaching, teaching, instructing, and exhorting. Paul’s exhorting was free from deception, uncleanness, and guile. The apostles were not greedy, and they had no intention of making a gain of anyone. Their coming to the Thessalonians with the gospel was altogether honest and faithful.

APPROVED BY GOD

Verse 4 says, “But even as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men, but God, who proves our hearts.” God’s entrusting depends on His approval by His testing. The apostles were first tested and approved by God and then were entrusted by Him with the gospel. Hence, their speaking, the preaching of the gospel, was not of themselves to please men, but was of God to please Him. He proves, examines, and tests their hearts all the time (Psa. 26:2; 139:23-24).

The word “approved” in verse 4 implies being tested. God tested the apostles before He approved them. Based upon this approvedness, God entrusted them with the gospel. God did this in a careful way, for He knows our hearts.

According to our opinion, since God already knows everything, it is not necessary for Him to test us. Yes, before we were born, He already knew what kind

既是这样，神为什么试验我们？神的试验主要不是为着自己，乃是为着我们。神认识我们，但我们不认识自己。因为我们不够认识自己，所以我们以为自己是正直、诚实并忠信的。但我们受试验的时候，就会看见我们真正的所是，我们会发现，我们自己里面是不诚实、不忠信、也不可靠的。因此，神的试验向我们察验了我们自己。神这样察验我们之后，我们才能被验中。

我劝青年人不要信任自己，因为他们还没有受过试验。我确信神要用青年人，但是神要先试验他们，然后才用他们。神试验我们而验中我们以后，才能对我们有所托付。神的托付是根据祂验中了我们。但我们不能验中我们自己。唯有在神试验我们以后，祂才会验中我们。然后祂会把一些事托付我们，并开始使用我们。神乃是这样把福音托付使徒。因着使徒接受了福音的托付，所以他们的讲说不是要讨人喜欢，乃是要讨那察验我们心的神喜欢。他们的讲说是根据神的托付。神把福音托付了他们，所以他们的讲说是要讨神的喜欢。

第四节给我们看见，我们必须被神验中，然后神就对我们有所托付。此后我们还需要讲说，要讨那察验我们心的神喜欢。这指明我们需要经过试验、验中和托付，然后就会有可讲说、可教导的。

没有谄媚或掩饰

五节说，“因为我们从来没有用过谄媚的话，就如你们所知道的；也没有借掩饰而贪婪，这是神可以作见证的。”掩饰原文或作假装，遮掩。借掩饰而贪婪，就是混乱或搀混神的话，（林后二 17，四 2，）也是为利假装敬虔。（提前六 5，多一 11，彼后二 3。）

帖前二章五节说，使徒从来没有用过谄媚的话。我们都必须避免用谄媚的话，绝不以谄媚的态度对人说话。保罗在这一节里还说，使徒没有借掩饰、遮掩而贪婪。他们没有邪恶的动机，而用办法去遮掩。他们没有掩饰或假冒，所以他们不混乱或搀混神的话。搀混就是拿劣货与原来的

of person we would be. Why, then, does God test us? God's testing is not mainly for Himself; it is primarily for us. God knows us, but we do not know ourselves. Because we do not know ourselves adequately, we may think that we are upright, honest, and faithful. However, when we are put to the test, we shall see what we really are and discover that in ourselves we are not honest, faithful, or trustworthy. God's testing, therefore, proves us to ourselves. Only after God proves us in this way shall we have approvedness.

I would encourage the young people not to have confidence in themselves, for they have not yet been tested. I have the assurance that God will use the young people. But God's using of them will come after His testing of them. God cannot entrust anything to us until we have the approvedness that comes from His testing. God's entrusting is based on our approvedness. But we cannot approve ourselves. Only after God has tested us will He grant us approvedness. Then He will entrust something to us and begin to use us. It was in this way that God entrusted the apostles with the gospel. Because the apostles had been entrusted with the gospel, they spoke not as pleasing men, but as pleasing God, who proves our hearts. Their speaking was based on God's entrusting. Because He had entrusted them with the gospel, they spoke as pleasing God.

In verse 4 we see that we must be approved and then have something entrusted to us. Then we need to speak as pleasing God, the One who proves us. This indicates that we need to pass through testing, approving, and entrusting. Then we shall have something to preach and teach.

NO FLATTERY OR PRETEXT

Verse 5 says, "For neither at any time were we found with a word of flattery, even as you know, nor with a pretext for covetousness—God is witness." The Greek word rendered pretext also means pretense, cloak. To have any pretext for covetousness is to peddle or adulterate the word of God (2 Cor. 2:17; 4:2). It is also to pretend to be godly for gain (1 Tim. 6:5; Titus 1:11; 2 Pet. 2:3).

According to verse 5, the apostles were never found with a word of flattery. We all must avoid flattery, never speaking in a way to flatter others. In this verse Paul also says that the apostles did not have a pretext, a cloak, for covetousness. They did not have an evil motive that was covered in some way. Because they did not have any pretext or pretense, they did not peddle the word of God or adulterate it. To adulterate something

东西混在一起。比如，用铜与金混合，或用水与酒搀调，而将其当作纯品贩卖。历世纪以来，许多传道人和教师就是这样搀混神的话。他们在掩饰之下传讲，目的是要为自己得利。

五节教我们要学习不用谄媚的话，也不借掩饰而贪婪。在我们基督徒的工作中，不可给这类不洁的事物留地步。主的仆人不应当用谄媚的话，也不应当借某一种掩饰而贪婪。但愿主怜悯我们并纯净我们，救我们脱离这一切事。但愿我们能说，我们不用谄媚的话，也没有借掩饰而贪婪，这是神可以作见证的。

不求人的荣耀

保罗在六节接着说，“我们作基督的使徒，虽然有权利叫人尊重，却没有向你们，或向别人，寻求从人来的荣耀。”寻求从人来的荣耀，对每一个基督的工人都是真试诱，许多已被这事吞灭、破坏。

叫人尊重，原文或译作，维护权柄。有权利叫人尊重，直译，能成为重量；意即叫人受累。（参帖前二 9，林前九 4～12。）在基督徒的工作中维护权柄、尊严或权利，就破坏了工作。主耶稣在地上时放弃了祂的尊严，（约十三 4～5，）使徒也宁可不用他的权利。（林前九 12。）

表面看来，寻求从人来的荣耀不象贪婪那样邪恶。然而，这是更狡诈的。天使长的堕落是由于寻求荣耀。他成为神的对头，是因为他寻求荣耀。他虽然是带头的天使，有很高的地位，但他还寻求荣耀；那是他堕落的缘由。根据新约圣经，凡寻求从人来的荣耀，都是撒但的跟从者。寻求荣耀是撒但所布的陷阱，要叫基督的工人跌入其中。因此，所有基督的工人都当学习避开寻求荣耀这个陷阱，这是非常重要的。但是能逃避这陷阱的人不多。

我们能给主用多少，我们的用处会持续多久，乃在于我们是否寻求人的荣耀。我们若寻求荣耀，我们在主手中的用处就了了。为自己寻求荣耀，总会使一个人的用处报废。

is to mix it with an inferior material, for example, to mix gold with copper or wine with water, and then to sell it as if it were pure. Throughout the centuries, many preachers and teachers have adulterated the word of God in this way. They preached under a pretext in order to make gain for themselves.

From verse 5 we learn to avoid flattery and a pretext for covetousness. In our Christian work we must give no place to such unclean things. No servant of the Lord should use flattery or have some kind of pretext for covetousness. May the Lord have mercy on us and purify us from all these things. May we be able to say that God is our witness that we do not speak words of flattery or have any pretext for covetousness.

NOT SEEKING GLORY FROM MEN

In verse 6 Paul goes on to say, “Nor seeking glory of men, neither from you, nor from others, when we might have stood on our dignity as apostles of Christ.” To seek glory of men is a real temptation to every Christian worker. Many have been devoured and spoiled by this matter.

The Greek words rendered “stood on our dignity” also mean “asserted authority.” A literal translation would be “been able to be in weight,” that is, been burdensome (see v. 9; 1 Cor. 9:4-12). To assert authority, dignity, or right in Christian work also damages it. The Lord Jesus, while on earth, gave up His dignity (John 13:4-5), and the apostle would rather not use his right (1 Cor. 9:12).

Apparently seeking glory from men is not as evil as covetousness. However, it is more subtle. The fall of the archangel was due to the seeking of glory. He became God’s adversary because of his glory-seeking. Even though he was a leading angel with a very high position, he was still seeking glory. That was the cause of his fall. According to the New Testament, anyone who seeks glory of men is a follower of Satan. The seeking of glory is a trap spread by Satan to snare Christian workers. Therefore, it is very important that all Christian workers learn to avoid the snare of glory-seeking. However, not many have escaped this trap.

How much we shall be used by the Lord and how long our usefulness will last depends on whether we seek glory of men. If we seek glory, our usefulness in the hand of the Lord is finished. The seeking of glory for the self always kills one’s usefulness.

所以但愿我们众人，特别是青年人，接受警告，绝对不在主的工作中寻求荣耀。

不维护权柄

帖前二章六节清楚指明，使徒虽然是基督的使徒，却不维护权柄，不要求任何地位或尊严。他们必须忘记他们是使徒，而象奴仆般服事神的子民。他们不该提醒别人他们是基督的使徒，却要记得自己是服事信徒的弟兄。他们不该要求任何地位或尊严。

信徒与非信徒可能都认为带头的人、长老或使徒是尊贵的人。但是在地方召会中没有尊贵的人。我们不是尊贵的人，乃是彼此服事的奴仆。但是我认识一些人，他们没有地位、没有名声的时候，并不要求什么。然而，一旦他们有了地位，也许是在一个事奉小组里有了地位之后，就开始要求尊严。这是可耻的。我们应当向保罗学习，绝不要求尊严或维护权柄。

长老的妻子不应当因为自己是长老的妻子，而要求尊严。长老的妻子不是“第一夫人”。她只是一位服事召会的小姊妹。不仅如此，她的丈夫也不是尊贵的人，而是奴仆。他既是长老，就是被指派，象奴仆一样服事召会的人。我们都当有这种态度。

保罗说，“我们作基督的使徒，虽然有权利叫人尊重。”这话指明，甚至在召会初期，就已经有要求尊严的试诱。保罗那时代的人和今天的人一样。那时与现今没有两样，都有要求某种尊严或地位的试诱。但保罗不维护他使徒的权柄，而为自己求什么。保罗拒绝叫人尊重，或维护权柄；他是我们众人的好榜样。我们若效法这个榜样，就会把基督身体里，这种要求地位的致命病菌杀死。

顾惜信徒

保罗在七节说，“只在你们中间为人温和，如同乳母顾惜自己的孩子。”乳母，原文（有时）指母亲，因此指乳

Therefore, may we all, especially the young, be warned never to seek glory in the Lord's work.

NOT STANDING ON THEIR DIGNITY

Verse 6 indicates clearly that the apostles did not stand on their dignity as apostles of Christ. They did not assume any standing or dignity. They had to forget that they were apostles and serve God's people as slaves. They were not to remind others of the fact that they were apostles of Christ. Instead, they were to keep in mind that they were brothers serving believers. They were not to assume any standing or dignity.

Those who are believers and also those who are not believers may consider the leading ones, the elders, or the apostles as dignitaries. However, in the local churches there are no dignitaries. Instead of being dignitaries, we are slaves serving one another. Nevertheless, I know of certain ones who did not assume anything when they did not have a position or title. But as soon as they were given a position, perhaps in a service group, they began to assume dignity. This is shameful. We should learn of Paul never to stand on our dignity or assert authority.

A sister whose husband is an elder should not assume dignity because she is the wife of an elder. An elder's wife is not the "First Lady." She is simply a little sister serving the church. Furthermore, her husband is not a dignitary; he is a slave. As an elder, he has been appointed to serve the church as a slave. We all should have this attitude.

Paul's statement, "We might have stood on our dignity as apostles of Christ," indicates that even in the early days there was the temptation of assuming dignity. People were the same in Paul's time as they are today. Then as well as now, there was the temptation to assume some kind of dignity or standing. Paul, however, did not stand on his dignity as an apostle in order to claim something for himself. By refusing to stand on his dignity or assert authority Paul is a good pattern for us all. If we follow this pattern, we shall kill a deadly disease germ in the Body of Christ, the germ of assuming a position.

CHERISHING THE BELIEVERS

In verse 7 Paul says, "But we were gentle in your midst, as a nurse would cherish her own children." The Greek word rendered nurse, *trophos*, sometimes means a mother;

养的母亲。（参加四 19。）顾惜包括喂养；指明不仅喂养，更有亲切的照顾。

保罗虽然是弟兄，但他认为自己是乳养的母亲。他当然没有想到地位、尊严或权柄。作为乳母的思想，与尊严或地位的思想大不相同。乳母有什么地位可言？有什么地位、尊严或权柄是属于她的？她的尊严在于乳养并顾惜她的孩子，温柔的照顾他们。

顾惜是很可爱、极其温柔的辞。保罗认为自己不仅是服事人的，也是顾惜人的。他当然没有控制信徒。他不仅服事他们，更顾惜他们。他对他们的照顾满了温柔。

将自己的性命分给人

保罗在帖前二章八节继续说，“我们这样切慕你们，不但乐意将神的福音分给你们，连自己的性命也愿意分给你们，因你们是我们所爱的。”切慕，意热切喜爱、热切渴望，就象乳养的母亲热切关心她所喂养、顾惜的孩子。这就是使徒对初信的人所作的。

使徒不但将神的福音分给帖撒罗尼迦人，连他们自己的性命也分给他们。过洁净、正直的生活，如三至六节和十节所描绘的；并且爱初信者，甚至将我们的性命分给他们，如七至九节和十一节所描述的；这些乃是我们传福音时，将所传达的救恩注入别人里面的必要条件。

保罗在八节说到将自己的性命分给帖撒罗尼迦人，这话就好比他在林后十二章所说，他为信徒的缘故花上自己。保罗不仅愿意花费他所有的，也愿意花上他自己，就是他这个人。使徒乐意将他们的所是分赐到信徒里面，这好比乳养的母亲将她自己给她的孩子一样。

使徒的行事为人

帖前二章九节说，“弟兄们，你们原记得我们的劳碌辛苦；我们是昼夜作工，把神的福音传扬给你们，免得叫你

hence, it may denote a nursing mother (see Gal. 4:19). Cherishing includes nourishing. Therefore, this word not only includes nourishing but also includes tender care.

Even though Paul was a brother, he considered himself a nursing mother. Surely, he had no thought of position, dignity, or authority. The thought of being a nursing mother is very different from the thought of dignity or position. What position does a nursing mother have? What rank, dignity, or authority belongs to her? Her dignity consists in nourishing and cherishing her children, in taking care of them in a tender way.

The word cherish is lovely, a word of utmost tenderness. Paul regarded himself as a cherishing one, not merely as one who serves. He certainly did not control the believers. Neither did he merely serve them. Rather, he cherished them. His care for them was full of tenderness.

IMPARTING THEIR OWN SOULS

In verse 8 Paul continues, “Thus, yearning over you, we were well pleased to impart to you not only the gospel of God, but also our own souls, because you became beloved to us.” The word yearning indicates being affectionately fond of, affectionately desirous of, like a nursing mother affectionately interested in her child whom she nourishes and cherishes. This was what the apostles did with the new believers.

The apostles not only imparted the gospel of God to the Thessalonians; they also imparted their own souls. To live a clean and upright life as portrayed in verses 3 through 6 and 10, and to love the new converts, even by giving our own souls to them, as described in verses 7 through 9 and 11, are the prerequisites for infusing others with the salvation conveyed in the gospel we preach.

Paul’s word in verse 8 about imparting their own souls to the Thessalonians can be compared to his word in 2 Corinthians 12 about being spent for the sake of the believers. Paul was willing to spend not only what he had, but was willing to spend himself, his very being. The apostles were willing to impart what they were into the believers. This can be compared to a nursing mother giving herself to her child.

THE APOSTLES' CONDUCT

Verse 9 says, “For you remember, brothers, our labor and hardship: working night and day so as not to be burdensome to any of you, we proclaimed to you the gospel of

们任何人受累。”使徒们不愿帖撒罗尼迦人受累。因此，他们昼夜劳苦，要把神的福音传扬给他们。

保罗在十节继续说，“你们和神可以作见证，我们向你们信的人，是何等圣、义、无可指摘。”圣是向着神，义是向着人，无可指摘是对一切一神、人和撒但。保罗要这样行事为人，就必须严格管制自己。十节说出使徒是一班自制的人。

劝勉孩子的父亲

十一节说，“正如你们所知道的，我们怎样劝勉你们，抚慰你们，向你们作见证，待你们每一个人，好象父亲待自己的孩子一样。”使徒有力的强调他们的所是或为人，（帖前一5，）因为他们的所是开了一条路，将初信者带进神完全的救恩。保罗在二章十一节把自己比作父亲，劝勉自己的孩子。在顾惜信徒如同自己的孩子上，使徒看自己是乳养的母亲；在劝勉信徒上，他看自己是父亲。

行事为人配得过神

十二节说，“要叫你们行事为人，配得过那召你们进入祂自己的国和荣耀的神。”神的呼召是照着祂的拣选，也是随着祂的拣选。（一4。）信徒从前是拜偶像的人，（9，）在撒但的国里。（太十二26。）现今借着在基督里的救恩，他们蒙了呼召，并已信入神的国；这国乃是他们在神圣的管治下，带着进入神荣耀的指望，敬拜并享受神的范围。神的荣耀与祂的国并行。

保罗在帖前二章十二节劝勉信徒，要他们行事为人配得过神。如果他自己行事为人不配得过神，他怎能劝别人这样作？他在这事上也立了榜样，给信徒效法。

十二节指明，行事为人配得过神，与进入神的国并被引进神的荣耀有关。这里的思想相当深，与一至十一节的思想有明显的对比。这里有一件事，时常被基督徒所忽略。没有多少信徒受过教导，看见基督徒要有一种生活行动，使他们能进入神的国，并被引进神的荣耀。许多基督徒从

God.” The apostles did not want to be a burden on the Thessalonians. Therefore, they labored night and day in order to proclaim to them the gospel of God.

In verse 10 Paul continues, “You are witnesses, and God, how holily and righteously and blamelessly we conducted ourselves with you who believe.” Holily refers to conduct toward God, righteously to conduct toward men, and blamelessly to all—God, men, and Satan. In order to conduct himself in this way, Paul had to exercise strict control over himself. Verse 10 reveals that the apostles were those who practiced self-control.

A FATHER EXHORTING HIS CHILDREN

Verse 11 says, “Even as you know how we were to each one of you, as a father his own children, entreating you and consoling and testifying.” The apostle was strong in stressing what or how they were (1:5), for what they were opened the way to bring the new converts into God’s full salvation.

In verse 11 Paul likens himself to a father exhorting his children. In cherishing the believers as their own children, the apostles considered themselves as nourishing mothers. In exhorting them, they considered themselves fathers.

WALKING WORTHILY OF GOD

Verse 12 says, “That you should walk worthily of God, who calls you into His own kingdom and glory.” God’s calling is according to His selection, and it follows His selection (1:4). As worshippers of idols (1:9), the believers were in the kingdom of Satan (Matt. 12:26). Now, through the salvation in Christ, they are called and have believed into the kingdom of God, which is the sphere for them to worship and enjoy God under the divine ruling with a view of entering into God’s glory. God’s glory goes with His kingdom.

In verse 12 Paul exhorts the believers to walk worthily of God. If he himself had not walked worthily of God, how could he have exhorted others to do so? In this matter also, he set an example for the believers to follow.

Verse 12 indicates that walking worthily of God is related to entering into His kingdom and being ushered into His glory. The thought here, in contrast to that in verses 1 through 11, is quite deep. Here we have a matter often neglected by Christians. Not many believers are taught to have a Christian walk that will enable them to enter into the kingdom of God, a walk that will usher them into God’s glory. Many Christians

从来没有听过这样的话，但是这样的话却包括在保罗对年幼信徒的教导中。

好榜样

二章一至十二节给我们看见，我们该如何行事为人，作初信者的榜样。我们要成为正确的榜样，我们的动机就必须单纯，特别是在钱财的事上更是如此。这几节经文所写的许多话，都与钱财、贪婪、贪欲有关。我们若在钱财上不单纯，我们若不纯诚、不诚实、不忠信，就可能会成为混乱并搀混神话语的人。不仅如此，这动机会叫我们用谄媚的话，并且借掩饰而贪婪。这些都是严重的事。因此，我们若要成为年幼圣徒正确的榜样，我们的贪婪就必须受对付，钱财的事必须要在我们的脚下。我们绝不该说谄媚的话，不该借掩饰而贪婪，也不该为自己寻求荣耀。此外，我们不该想要讨人的喜欢，反而要尽全力讨神的喜欢。这样，别的信徒就有好榜样可以效法。

你若看今天信徒中间的光景，就看见许多基督徒没有方向感。他们没有方向，乃是因为没有正确的榜样。我们必须成为别人的榜样，并要象母亲一样抚育他们、顾惜他们，也要象父亲一样劝勉他们，要行事为人配得过神。我们曾在前面有一篇信息里指出，行事为人配得过神，实际上就是活神。只有活神的生活，才配得过神。我们活神的时候，行事为人就配得过神。这样的行事为人要引导我们进入神的国，并引我们进入神的荣耀里。这是神呼召的目标；神呼召我们，是要我们进入祂的国和荣耀。

have never heard such a word. Nevertheless, this is included as part of Paul's teaching to young believers.

A GOOD PATTERN

First Thessalonians 2:1-12 shows us how we should conduct ourselves as a pattern for new believers. In order to be a proper pattern, we need to be pure in our motives, especially concerning money. Much of what is written in these verses is related to money, greed, and covetousness. If we are not pure concerning money, if we are not sincere, honest, and faithful regarding it, we may be among those who adulterate the word of God and peddle it. Furthermore, this motive may cause us to use flattery and to have a pretext for covetousness. All these are serious matters. Therefore, if we would be a proper pattern for young saints, our greed must be dealt with, and money matters must be under our feet. We should never speak words of flattery, we should never have any pretext, and we should never seek glory for ourselves. Moreover, instead of trying to please man, we should do our best to please God. Then other believers will have a good pattern to follow.

If you consider the situation among believers today, you will realize that many Christians have no sense of direction. The reason for this lack of direction is that they do not have a proper pattern. We need to be a pattern to others and foster them, cherishing them as mothers and exhorting them as fathers to walk worthily of God. As we have pointed out in a foregoing message, to walk worthily of God is actually to live God. Only a life that lives God is worthy of God. When we live God, we walk worthily of Him. Such a walk will lead us into the kingdom and usher us into the glory of God. This is the goal of God's calling. God has called us to enter His kingdom and glory.

帖撒罗尼迦前书

第十三篇

抚育的赏赐

* * * *

经文及注解：帖前二 13 至 20 及注

纲要：

- 抚育的工作
- 借着效法而长大
- 提供榜样
- 神运行的话
- 效法众召会
- 预防注射
- 丧失众圣徒
- 被撒但拦阻
- 盼望、喜乐和冠冕
- 基督徒生活的目标
- 得赏赐

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读经：帖撒罗尼迦前书二章十三至二十节。

帖前一章给我们看见，为着召会生活之圣别生活的结构和起源；二章有这种生活的抚育。我们读二章的时候，可能觉得保罗过于强调使徒如何进到帖撒罗尼迦人那里，以及在他们中间的生活方式。我们也许认为保罗应当给与初信者更多的道理、教训和指导。然而保罗强调使徒的来到，他们的传扬并教导主的话，以及初信者如何领

1 THESSALONIANS

Message 13

THE REWARD OF FOSTERING

* * * *

Scripture and Footnotes: 1 Thes. 2:13-20 and footnotes

Outline:

- THE WORK OF FOSTERING
- GROWING BY IMITATING
- PRESENTING A PATTERN
- THE OPERATING WORD OF GOD
- IMITATORS OF THE CHURCHES
- INOCULATION
- BEREAVED OF THE SAINTS
- HINDERED BY SATAN
- HOPE, JOY, AND CROWN
- THE GOAL OF THE CHRISTIAN LIFE
- RECEIVING A REWARD

* * * *

Scripture Reading: 1 Thes. 2:13-20

In chapter one we have the structure and origin of a holy life for the church life. In chapter two we have the fostering of this life. When reading chapter two, we may have the feeling that Paul places too much emphasis on the apostles' entrance among the Thessalonians and the way they lived among them. We may think that Paul should have given the new believers more doctrine, teaching, and instructions. Instead, Paul emphasizes the apostles' coming, their preaching and teaching of the Word, and how

受这话。保罗强调的是使徒的行事为人，他们的生活和态度。保罗这样强调，原因是他想要乳养信徒，顾惜并抚育他们。保罗无意给他们许多知识，他没有负担教导他们许多事物。在二章的二十节经文里，实际上没有什么教训。虽然他在十二节说到神呼召信徒进入神自己的国和荣耀，但他没有进一步发挥或解释这些事。保罗乃是一节又一节的提到他的生活态度、传讲方式，以及他作为信徒的榜样。

抚育的工作

帖前二章给我们看见，年幼基督徒生活的抚育。保罗在这一章圣经里所作的，乃是乳养并顾惜信徒。根据他所写的，他行事为人就象乳养的母亲和劝勉的父亲。他一面是乳养的母亲，一面是劝勉的父亲。他所关心的，主要不是教导，而是完成抚育的工作，为要帮助年幼的圣徒长大。

大多数基督的工人缺少以下这种观念：他们的工作主要的不该是教导，而该是抚育。保罗认为他的工作是帮助信徒长大。为这缘故，他在林前三章说，他栽种了，亚波罗浇灌了，然后神叫人生长。这指明保罗对基督徒工作的观念，乃认为那是生命的工作。那不是在学校里的工作；相反的，是在农场上、果园里、花园里的工作。因此，这主要不是教导人或教育人的工作。但是今天大多数基督徒的工作，主要是为着教育，有几分为着造就。然而这种造就并不直接与生命有关，而是与伦理、道德、或性格的改良有关。这与保罗观念中基督徒的工作完全不同。

根据保罗在帖前二章所说，他把信徒看作一个大家庭里的成员。在一个家庭里当然需要一些教导；作母亲的和作父亲的都要教导自己的子女。不过，一个家庭里的中心点不在于教导子女，而在于顾惜、乳养、抚育子女，使他们长大。他们的长大主要不是在知识上长大，乃是在生命上长大。孩子在生命上长大，自然就接受了更多的教育。他们所得着的知识，总是与他们在生命上的长大并行的。他

the new believers accepted this word. Paul's emphasis is on the apostles' conduct, on their living and manner of life. The reason for this emphasis is that Paul wanted to nourish the believers, to cherish and foster them. It was not Paul's intention to give them a lot of knowledge. He did not have the burden to teach them so many things. In the twenty verses of chapter two there is actually very little teaching. In verse 12 he does say that God has called the believers into His kingdom and glory; however, he does not develop these matters or explain them. Rather, in verse after verse, Paul mentions his manner of life, his way of preaching, and his being a pattern to the believers.

THE WORK OF FOSTERING

What we have in chapter two of 1 Thessalonians is the fostering of the young Christian life. In this chapter Paul is nourishing and cherishing the believers. According to his writing, he behaves himself as a nursing mother and an exhorting father. On the one hand, he is a mother cherishing; on the other hand, he is a father exhorting. His main concern is not teaching, but the carrying out of a fostering work to help the young saints to grow.

Most Christian workers lack the concept that their work should not mainly be a work of teaching, but should be a work of fostering. Paul's concept concerning his work was one of helping believers to grow. For this reason, in 1 Corinthians 3 he says that he planted and Apollos watered, and then God gave the growth. This indicates that Paul's concept of Christian work is that it is a work of life. It is not work in a school; on the contrary, it is work on a farm, in an orchard, in a garden. Hence, it is not mainly a work of teaching others or educating them. But today the work of most Christians is mainly for education and somewhat for edification. This edification, however, is not directly related to life. Instead, it is related to ethics, morality, or the improvement of character. But with Paul the concept of Christian work was altogether different.

According to what he says in chapter two, Paul regards the believers as members of a large family. Of course, in a family there is the need for some amount of teaching. Both a mother and a father teach their children. However, in a family the focus is not on teaching the children, but is on raising them by cherishing, nourishing, and fostering them so that they may grow. Their growth is not mainly in knowledge; it is primarily a growth in life. As children grow in life, they spontaneously receive more education. The knowledge they acquire always goes along with their growth in life. They should not

们不应当过早得着各种知识。这意思是说，他们的知识不应当超过他们生命的成长。这是基督徒工作正确的观念。

我们在主恢复里的人，对这事观念必须改变。不要认为在主的恢复里，我们重看工作过于生命。不，我们需要专注于生命。召会是一个家，召会也好比农场或园子。家庭是孩子长大的地方，果园是树木长大结果子的地方。保罗在二章所关心的，是他孩子们的成长。他抚育年幼的信徒，使他们得以长大。我们也可以说他浇灌、乳养并顾惜幼嫩的植物，使他们在生命上长大。所以他不给信徒许多教训，却提供他们生活的榜样。这个正当生活的榜样，实际上就是保罗自己。

借着效法而长大

有些基督教教师说，信徒不该为自己作见证。根据这些教师的看法，作见证说到自己的经历就是传扬自己。因此，他们劝告别人不要说自己是如何悔改，如何信主，如何蒙恩得救。这些教师极力主张我们只应当传讲主耶稣，教导圣经，而绝不该说到我们自己的事。但保罗在帖前二章却说到自己。他作了刚强的见证，说到他在帖撒罗尼迦人中间的生活。他提醒他们，使徒是如何来到他们那里，以及使徒在他们中间的生活态度。保罗为什么强调这事？他强调这事，是要给年幼的圣徒看见正当生活的榜样。我盼望所有的长老和带头的，都从保罗这个实例看见，我们必须是众圣徒的榜样。在每一个地方召会里，必须有一些榜样、一些模型，让别人效法。

保罗在一章六节对帖撒罗尼迦人说，“你们…就效法我们，也效法了主。”效法与长大有关。事实上，效法在许多方面就是长大。在家庭里，孩子效法他们的父母兄弟。小孩子没有什么创作，而是效法别人。学习语言就是很好的例证；孩童学习父母所说的语言，与父母说同样的话，有同样的口音。孩子经由模仿，学习语言和口音，这说明一个事实，孩子是借着模仿他们的父母而长大。因此，在一个家庭里，模仿实际上就是长大。孩子在姿态、语言、甚至性格等许多事上，效法父母。父母是孩子的榜样、模型。父母如何，孩子也会如何。

be given knowledge prematurely. This means that their knowledge should not exceed their growth of life. This is the proper concept of Christian work.

Concerning this matter, we in the Lord's recovery must have a change in our concept. Do not think that in the recovery we regard work higher than life. No, we need to concentrate on life. The church is a family. The church may also be compared to a farm or a garden. A family is a place where children grow up, and an orchard is a place where trees grow and produce fruit. Paul's concern in chapter two is with the growth of his children. He is fostering the young believers so that they may grow. We may also say that he is watering, nourishing and cherishing the tender young plants so that they may grow in life. This is the reason that instead of giving the believers a great deal of teaching, he presents them a pattern of life. This pattern of a proper living is actually Paul himself.

GROWING BY IMITATING

Some Christian teachers say that a believer should not give a testimony concerning himself. According to these teachers, to testify of our experience is to preach ourselves. Therefore, they advise others not to speak of how they have repented, believed in the Lord, received grace, and have been saved. These teachers insist strongly that we should preach only the Lord Jesus and teach the Bible, but should never say anything about ourselves. In 1 Thessalonians 2, however, Paul certainly speaks about himself. He gives a strong testimony of his living among the Thessalonians. He reminds them of the apostles coming and of their manner of life among them. Why did Paul emphasize this? He emphasized it because he was presenting a pattern of a proper living to the young saints. I hope that all the elders and leading ones will see from Paul's example that we must be a pattern to the saints. In every local church there must be some patterns, some models, for others to follow.

In 1:6 Paul says to the Thessalonians, "You became imitators of us and of the Lord." Imitating is related to growing. In fact, in many ways to imitate is to grow. In a family children imitate their parents and older brothers and sisters. The little ones do not invent anything; instead, they imitate others. A very good illustration of this is in the use of language. A child learns the language spoken by his parents. He speaks the same language with the same accent. A child learns the language and the accent by imitation. This illustrates the fact that children grow by imitating their parents. Therefore, in a family to imitate actually means to grow. The children imitate their parents in many things—in gestures, in speech, and even in character. Parents are patterns, models, for their children. Whatever the parents are, the children will be also.

提供榜样

给与初信者和年幼信徒许多教导，不是照顾他们的正确之路；抚育他们的正确之路乃是给他们榜样看。你给他们榜样看，就是浇灌他们、供应他们、乳养他们、顾惜他们；这是抚育。你若觉得自己的经历有些欠缺，你可以将圣经里不同的人指给初信者看。比如，旧约的以诺、挪亚、亚伯拉罕和大卫，新约的彼得、约翰、保罗和提摩太等人。我们可以这样提出圣经人物的生活，来抚育年幼的信徒长大。

我们若给初信和年幼的圣徒太多教训，就会破坏他们。作母亲的都知道，抚育孩子最重要的就是合式的喂养。照顾孩子在于九分喂养和一分教导，这也应当是我们照顾召会里初信者的作法。我们必须学习有九分的喂养和一分的教导。喂养包括从圣经或召会历史中提出榜样。我们读历代圣徒的传记，就喂养了自己，也经历了抚育。这里的重点是说，喂养人和抚育人最好的路，是给他们一个正确的榜样。没有榜样，就不可能有抚育；有了榜样，我们才能喂养别人。

保罗在帖撒罗尼迦前书不是传讲自己，而是以他自己活基督的生活来喂养他属灵的儿女。这意思是说，保罗用他的生活方式来喂养他属灵的儿女。这是他强调他进到帖撒罗尼迦人那里、他的传扬、他对待神话语的方式、以及他生活态度的原因。

神运行的话

保罗在二章十三节说，“所以，我们也不住的感谢神，因为你们既接受了从我们所听见神的话，就不以为是人的话，乃以为是神的话而领受了；这话确是神的，也运行在你们信的人里面。”这节经文指明，使徒传讲的源头、起源乃是神，不是他们自己。帖撒罗尼迦人领受了他们的话，不以为是人的话，乃以为是神的话。我们在这里看见一个管治的原则：我们每次传讲或教导的时候，必须叫人对一个事实有深刻的印象，就是我们所说的话不是人的话，而实实在在是神的话。

PRESENTING A PATTERN

To give the new believers and young ones a lot of teaching is not the proper way to take care of them. The proper way to foster them is to show them a pattern. By showing them a pattern you water them, supply them, nourish them, and cherish them. This is fostering. If you find that your experience is somewhat lacking, point the new believers to different people in the Bible, for example, to ones such as Enoch, Noah, Abraham, and David in the Old Testament and Peter, John, Paul, and Timothy in the New Testament. We can present the lives of Bible characters in such a way as to foster the growth of the young ones.

If we give too much teaching to new ones and young ones, we shall damage them. Every mother knows that one of the most important matters in the raising of children is proper feeding. Caring for children is ninety percent a matter of feeding and ten percent a matter of teaching. This also should be our practice in caring for new believers in the church. We must learn to have ninety percent feeding and ten percent teaching. Feeding involves the presenting of patterns either from the Bible or from church history. By reading the biographies of saints throughout the ages, we nourish ourselves and experience a kind of fostering. The point here is that the best way to feed others and foster them is to give them a proper pattern. If there is no pattern, there can be no fostering. Only by having a pattern can we feed others.

In the book of 1 Thessalonians Paul was not preaching himself. Rather, he was feeding his spiritual children with his own living of Christ. This means that Paul's way of living was used to feed his spiritual children. This was the reason he emphasized his coming to the Thessalonians, his preaching, his way of handling the word of God, and his manner of living.

THE OPERATING WORD OF GOD

In 2:13 Paul says, "And therefore we also give thanks to God unceasingly that, having received the word of the report from us of God, you accepted it not as the word of men, but even as it truly is, the word of God, which also operates in you who believe." This verse indicates that the source, the origin, of the apostles' preaching was God and not themselves. The Thessalonians received their word not as the word of men, but as the word of God. Here we see a governing principle: whenever we preach or teach, we must impress others with the fact that what we are saying is not the word of man, but is truly the word of God.

保罗在十三节说，神的话运行在信的人里面。神的话既是活的、有功效的，（来四 12，）就运行在信的人里面。我们一旦接受并领受了话，这话就在我们里面运行。

效法众召会

保罗在帖前二章十四节继续说，“弟兄们，你们曾效法犹太地在基督耶稣里神的众召会；因为你们也受了自己同族人同样的苦害，正如他们从犹太人所受的一样。”使徒在众召会教导同样的事。（林前四 17，七 17，十一 16。）这指明众召会都该为耶稣作同样的见证；因此，众召会都是同样的灯台。（启一 9，20。）

帖撒罗尼迦召会效法了犹太地的众召会。帖撒罗尼迦的信徒必定听到了犹太地众召会的报导；帖撒罗尼迦人若没有听过犹太地众召会的事，怎能效法他们？他们必定听到众召会和众圣徒的一些事。这些报导抚育了帖撒罗尼迦的信徒，叫他们长大。我们再次看见，没有什么能象有关众圣徒或众召会的真实故事，那样抚育召会或圣徒。

保罗在帖前二章十四节指出，帖撒罗尼迦人受了自己同族人同样的苦害，正如犹太地的众召会从犹太人所受的一样。这是安慰、加强、抚育人的话。保罗写这封信的时候，在帖撒罗尼迦的召会正遭受苦害和逼迫。他们受逼迫的时候，听到在犹太地的众召会受了苦害。这报导的话加强、安慰并坚固他们，且有助于抚育他们，叫他们长大。

预防注射

十五节继续说，“这些犹太人杀了主耶稣和申言者，又驱逐了我们；他们不得神的喜悦，且与众人敌对。”保罗很有智慧的写了这一节。在这里他是给信徒们预防注射，防范热中犹太教者终于要来的侵害。保罗把有关热中犹太教者的健康警告，注射到帖撒罗尼迦圣徒里面；保罗在这里似乎是说，“弟兄们，不要以为犹太人的事物很美好。犹太人不是为着神的，他们与神不是一。他们杀了主耶稣，又驱逐了我们。帖撒罗尼迦人哪，要预备好，有一天热中

In verse 13 Paul says that the word of God operates in those who believe. Because the word of God is living and operative (Heb. 4:12), it operates in the believing ones. Once we receive and accept the word, it operates within us.

IMITATORS OF THE CHURCHES

In verse 14 Paul continues, “For you, brothers, became imitators of the churches of God which are in Judea in Christ Jesus; for you also suffered the same things of your own countrymen, even as they also of the Jews.” The apostle taught the same thing in all the churches (1 Cor. 4:17; 7:17; 11:16). This indicates that all the churches should bear the same testimony of Jesus. Hence, they all are lampstands of the same kind (Rev. 1:9, 20).

The church in Thessalonica imitated the churches in Judea. Certainly reports concerning the churches in Judea reached the believers in Thessalonica. How could the Thessalonians have imitated the churches in Judea if they had not heard anything concerning them? They must have heard about the churches and the saints. These reports fostered the growth of the Thessalonian believers. Once again we see that nothing can foster a church or a saint as much as a true story about other saints or churches.

In verse 14 Paul points out that the Thessalonians suffered the same things of their own countrymen as the churches in Judea suffered of the Jews. This is a comforting, strengthening, and fostering word. When Paul wrote, the church in Thessalonica was suffering and was being persecuted. In the midst of their persecution, they heard about the sufferings of those in Judea. This report strengthened, comforted, and established them. It helped to foster them in their growth.

INOCULATION

Verse 15 continues, “Who have both killed the Lord Jesus and the prophets, and drove us out, and are not pleasing to God, and are contrary to all men.” Paul was wise in writing this verse. Here he is inoculating the believers against the eventual coming of the Judaizers. Paul injected a healthy warning concerning the Judaizers into the Thessalonian saints. Here Paul seems to be saying, “Brothers, don’t regard Jewish things as marvelous. The Jews are not for God, and they are not one with God. They killed the Lord Jesus, and they also drove us out. Be prepared, Thessalonians, for one day the Judaizers will come to you to undermine what we have done. Don’t take their

犹太教的人会到你们这里来，逐渐破坏我们所作的。不要接受他们的话，因为他们是反对我们的。他们与众人敌对，不得神的喜悦。”这实在是最好的预防注射。

这种预防注射的话，也是保罗抚育圣徒的一部分工作。甚至预防注射，也包括在抚育里。父母照顾孩子，要尽力保护他们不生病。甚至我们照管花园，也要尽力保护植物不受病、虫侵害；以免疾病毁坏植物，昆虫吞吃它们，特别是吞吃幼嫩的部分。因此，我们要保护花园，就得用杀虫剂喷洒植物。我们可以说，在这节经文里，保罗乃是给帖撒罗尼迦信徒一种神圣的驱虫剂。他警告他们不要相信或信任犹太人。相反的，帖撒罗尼迦人要拒绝犹太人。

保罗在十六节继续这警告，说到犹太人“拦阻我们向外邦人讲道，使他们得救，以致常常充满自己的罪。忿怒临到他们身上，已经到了极处”。保罗指出，犹太人不要帖撒罗尼迦人听到使徒的话，使他们得救。这话是保罗所作预防注射的一部分。

丧失众圣徒

保罗在十七节接着说，“弟兄们，我们如同丧失亲人一般，暂时与你们分离，是面目的，不是心里的，我们越发急切，极其巴望要见你们的面。”这话含示，使徒们认为初信者对他们是既宝贵又亲爱的。保罗将他们与初信者的分离，比作丧失亲人，因见不到初信者而遭受损失。这节经文也给我们看见使徒对初信者的切慕。

保罗在十七节似乎是说，“弟兄们，我们丧失了你们。我们想要与你们同在，我们非常想念你们。但我们虽然面目丧失你们，心里却没有丧失你们。在我们心里，我们仍然与你们同在。我们极其巴望要见你们的面。”

保罗在十五至十七节的话满了情感。因为他满了情感，所以他能摸着别人的情感。保罗消极的说到犹太人的时候，是情感激动的。照样，他积极的说到使徒的时候，也是富有情感的。保罗表达他深刻的情感，叫信徒能爱使徒们，

word, for they are against us. They are contrary to all men, and they are not pleasing to God.” This surely was an excellent inoculation.

This inoculating word was also part of Paul’s fostering of the saints. Even inoculation is included in fostering. In caring for their children, parents seek to protect them from disease. Even in caring for a garden we try to protect the plants from disease or insects. Otherwise, disease may ruin the plants, and the insects may devour them, especially the tender parts. Therefore, in order to protect a garden, we may spray the plants with insecticide. We may say that in this verse Paul was giving the believers at Thessalonica a divine germ-repellent. He warned them not to have any confidence in the Jews or to give them any credit. On the contrary, the Thessalonians were to reject them.

Paul continues this warning in verse 16, where he says of the Jews, “Forbidding us to speak to the nations that they may be saved, that they may fill up their sins always. But wrath has come upon them to the end.” Paul points out that the Jews did not want the Thessalonians to hear the word of the apostles in order to be saved. This word is part of Paul’s inoculation.

BEREAVED OF THE SAINTS

In verse 17 Paul goes on to say, “But we, brothers, being bereaved of you for a little while in presence, not in heart, were more abundantly eager with much desire to see your face.” This word implies that the apostles considered the new converts precious and dear to them. Paul likened their departure from them to a bereavement, a loss they suffered from being separated from them and that caused them to miss them. In this verse we also see the apostles’ yearning over the new converts.

In verse 17 Paul seems to be saying, “Brothers, we have been bereaved of you. We wanted to stay with you, and we miss you very much. But although we are bereaved of you in presence, we are not bereaved of you in heart. In our heart we are still with you. We are very eager with much desire to see your face.”

Paul’s word in verses 15 through 17 is emotional. Because he was emotional, he could touch the emotion of others. When Paul spoke about the Jews negatively, he was emotional. Likewise, when he spoke about the apostles positively, he was also very emotional. Paul’s expression of deep emotion caused the believers to love the apostles

而拒绝热中犹太教的人。这也与抚育孩子有关，为要保护他们、养育他们，不叫他们被消极的事物破坏。

保罗实在知道如何抚育圣徒。他这样说到自己，是要抚育他们，并给他们预防注射。保罗抚育帖撒罗尼迦人时，向他们指出，那些反对并逼迫他们的犹太人必须加以拒绝，但来到他们那里作使徒的犹太人，却是可爱的。

被撒但拦阻

保罗在十八节说，“所以我们有意到你们那里，我保罗确曾一次两次要去，只是撒但拦阻了我们。”因为使徒在完成神的旨意，撒但就拦阻他们。保罗归罪于撒但。保罗这样作，是告诉帖撒罗尼迦人要拒绝热中犹太教的人，并恨恶撒但。使徒急切要见帖撒罗尼迦的信徒，但是他们被撒但拦阻。

盼望、喜乐和冠冕

保罗在十九至二十节总结说，“我们主耶稣来临的时候，我们在祂面前的盼望、喜乐、或所夸的冠冕是什么？不就是你们么？因为你们就是我们的荣耀、我们的喜乐。”十九节的来临，希腊文，**parousia**，巴路西亚，意同在。主的来临就是主的同在。这两封较早的书信，是在这光中写成的。前书每章都结束于主的回来。

二十节指明，使徒既是乳养信徒的母亲、劝勉信徒的父亲，（帖前二 7，11，）作他们儿女的信徒，就是他们的荣耀和喜乐。离了信徒，使徒就没有盼望、没有荣耀或可夸的冠冕。

保罗在这里似乎是在说，“你们是我们的盼望、喜乐和所夸的冠冕。弟兄们，我们在这里只是为着你们，而不是为着别的。我们若没有你们，就什么都没有了。你们是我们的盼望，正如你们的盼望是主回来一样。若没有你们，主回来的时候，我们就缺少喜乐和荣耀。我们需要你们！主耶稣回来的时候，你们是在祂面前的盼望、喜乐、冠冕和荣耀。”保罗再次表达他照顾孩子们的深切情感，他实在是劝勉孩子的父亲。保罗这位劝勉的父亲似乎在说，

and to shut out the Judaizers. This too is related to fostering children, to protecting them, to raising them without their being damaged by negative things.

Paul certainly knew how to foster the saints. He spoke about himself in such a way as to foster them and also to inoculate them. In fostering the Thessalonians, Paul pointed out to them that the Jews who opposed and persecuted needed to be shut out, but the Jews who came to them as apostles were lovable.

HINDERED BY SATAN

In verse 18 Paul says, “Wherefore we wanted to come to you, indeed, I Paul, both once and again, and Satan hindered us.” Because the apostles were carrying out the will of God, Satan frustrated them. Paul put the blame on Satan. In so doing he was telling the Thessalonians to shut out the Judaizers and to hate Satan. The apostles were eager to see the believers at Thessalonica, but they were hindered by Satan.

HOPE, JOY, AND CROWN

In verses 19 and 20 Paul concludes, “For what is our hope or joy or crown of boasting? Are not even you, before our Lord Jesus at His coming? For you are our glory and joy.” The Greek word rendered coming in verse 19 is *parousia*, a word that means presence. The Lord’s coming is His presence with us. In this light these two earlier Epistles were written. Every chapter of the first Epistle ends with the Lord’s coming back.

Verse 20 indicates that since the apostles were the believers’ nursing mother and exhorting father (vv. 7, 11), the believers, as their children, were their glory and joy. Apart from them, the apostles had no hope, glory, or crown of boasting.

Here Paul seems to be saying, “You are our hope, our joy, and our crown of boasting. Brothers, we are here only for you; we are not here for anything else. If we do not have you, we do not have anything. You are our hope, even as your hope is the Lord’s coming back. Without you, at the Lord’s coming back we shall be short of joy and glory. We need you! You are our hope, our joy, our crown, and our glory before the Lord Jesus at His coming.” Once again Paul expressed deep emotion in caring for his children. He certainly was a father exhorting his children. As such an exhorting father, it seems as if Paul was saying, “Children, we are here only for you. Without you, life is meaningless. If

“孩子们，我们在这里只是为着你们。没有你们，活着就没有意义。要不是为着你们，我们甚至不想活了。”父母说出这样的话，会深深的摸着人；这些话摸着儿女的心。

你的父母若写这样的话给你，你岂不深受感动么？如果说，没有你，生活就没有意义，他们在地活着只是为着你，你岂不受感动么？你听到或读到这些话时，你必定会流泪。这样的说话会抚育孩子，帮助他们长大。

保罗是个好父亲，知道怎样摸着儿女的心。你若能摸着别人的心，就会成功的抚育他们长大。抚育别人最好的路，就是深深的摸着他们的心。

基督徒生活的目标

我们再来看十二节。保罗在这里说，“要叫你们行事为人，配得过那召你们进入祂自己的国和荣耀的神。”这节经文指明，我们基督徒的生活是以国度为目标的生活。我们行事为人必须配得过那召我们进入祂自己的国和荣耀的神。这节经文清楚的告诉我们，基督徒生活有一个目标，这目标就是神的国。我们正向着这个目标，这个目的地行动。我们的目的地和我们的定命乃是进入神的国。国度是新约的主题，也是我们基督徒行事为人唯一的目标。

我们的目标不是天堂。根据新约圣经，国度是我们的目标。帖前二章十二节不是说神召我们进入天堂，乃是说神召我们的目标，是要我们进入祂的国。这国包括神的荣耀。我们进入了这国，就必定在荣耀里。神的国和神的荣耀，比所谓的天堂好太多了。

保罗在初信者身上的工作，乃是乳养、顾惜、抚育他们，使他们行事为人配得过神，可以进入神的国，并有分于神的荣耀。这是基督徒生活的目标。

得赏赐

保罗在十九和二十节指明，凡与主同工抚育信徒，使他们行事为人配得过神的，都要得赏赐。这赏赐就是我们抚育的信徒成了我们的冠冕、荣耀和喜乐。如果信徒在主回

it were not for you, we would not want even to live.” Such a word from parents is deeply touching; it touches the heart of the children.

Would you not be touched deeply if your parents wrote such a word to you? Would you not be touched if they said that without you life is meaningless, that they are living on earth only for you? No doubt, when you heard or read such a word, your tears would flow. This kind of speaking fosters children and helps them to grow.

As a good father, Paul knew how to touch the heart of his children. If you are able to touch the heart of others, you will be successful in fostering their growth. The best way to foster others is to touch their heart deeply.

THE GOAL OF THE CHRISTIAN LIFE

Let us look once again at verse 12. Here Paul says, “That you should walk worthily of God, who calls you into His own kingdom and glory.” This verse indicates that our Christian life is a life with the kingdom as its goal. We need to walk worthily of God, the One who calls us into His kingdom and glory. This verse tells us clearly that the Christian life has a goal and that this goal is the kingdom of God. We are moving toward this goal, this destination. Our destination, and also our destiny, is to enter God’s kingdom. The kingdom, a major subject in the New Testament, is the unique goal of our Christian walk.

Our goal is not heaven. According to the New Testament, the kingdom is our goal. First Thessalonians 2:12 does not say that God has called us to heaven, but says that He has called us with the goal of entering into His kingdom. This kingdom involves God’s glory. When we enter into the kingdom, we shall certainly be in glory. The kingdom of God with the glory of God is far more excellent than a so-called heavenly mansion.

Paul’s work with the new believers nourished them, cherished them, and fostered them to walk worthily of God so that they might enter into His kingdom and participate in His glory. This is the goal of the Christian life.

RECEIVING A REWARD

In verses 19 and 20 Paul indicates that those who work with the Lord in fostering the believers to walk worthily of God will receive a reward. This reward will be the believers we have fostered becoming our crown, glory, and joy. What a glory it would be

来的时候是成熟的，这对于抚育他们的基督工人，将是何等大的荣耀、冠冕和喜乐！但是相反的，如果没有一位信徒长大成熟，这就太羞耻了。

我们中间许多人，负责照顾年幼圣徒的工作。我们工作的结果，应当是这些信徒长大成熟。他们若合式的成熟，就会进入国度，有分于神的荣耀。这样的成熟，在主耶稣回来时就成了我们在祂面前的冠冕、喜乐和夸耀。然而，我们若在初信者身上作工，却始终没有果效，主回来的时候，我们的工作就没有结果，那就太羞愧了！主耶稣来的时候，我们工作的结果要显明出来。那个结果也就是我们的赏赐、冠冕和喜乐。

我们在彼前五章四节也看见同样的原则。彼得在这里说，长老要得着荣耀的冠冕为赏赐。然而，这个赏赐如何，就看他们尽长老职分的结果如何。如果他们尽长老职分的结果乃是使圣徒成熟，那个成熟就要成为长老的荣耀冠冕。那就是他们的赏赐。

帖前二章的话，对我们都是健康的话。我们从这章圣经学到，如何对年幼和初信的信徒作工，使他们得着抚育而长大成熟，并且当主来的时候，我们的工作在主面前就能有积极的结果。这结果就要成为我们的冠冕和荣耀，作为我们今天工作的赏赐。

to any Christian worker for the ones he has fostered to be matured at the Lord's coming back! What a crown and joy this would be to him! But on the contrary what a shame it would be if none of the believers had grown and matured.

Many of us are working with young saints. The result of our work should be the maturing of these believers. If they mature properly, they will be in the kingdom participating in God's glory. This maturity will then become our crown, joy, and boast before the Lord Jesus at His coming. Suppose, however, that we work continually with new believers, but to no avail. If this is the situation, at the Lord's coming back there will be no result of our work. What a shame that would be! When the Lord Jesus comes, the result of our work will be manifested. That result will also be our reward, our crown, our joy.

We see the same principle in 1 Peter 5:4. Here Peter says that the elders will be rewarded with a crown of glory. However, this reward will depend on the result of their eldership. If as a result of their eldership the saints mature, that maturity will become a crown of glory to the elders. That will then be their reward.

Chapter two of 1 Thessalonians is a healthy word for us all. From this chapter we learn how to work with the young ones and the new ones so that they may be fostered to grow into maturity and that there may be a positive result of our work before the Lord at His coming. This result will then be our crown and glory as the reward of our work today.

帖撒罗尼迦前书

第十四篇

为着信与爱和盼望的鼓励

* * * *

经文及注解：帖前三 1 至 13 及注

纲要：

- 坚固与鼓励
- 信的两方面
- 保罗所关心的
- 借着信徒们的信心得了安慰
- 补足缺欠
- 强调爱心
- 心得以坚固，在圣别上无可指摘
- 作初信者的工

* * * *

读经：帖撒罗尼迦前书三章一至十三节。

坚固与鼓励

帖前一章给我们看见，为着召会生活之圣别生活的结构与起源，二章说到这种生活的抚育。现在我们来看三章为着召会生活之圣别生活的坚固。我们已经看过，这圣别生活是由信与爱和盼望构成的。这种生活除了需要抚育以外，还需要得坚固。这种生活的坚固包括其结构主要的三方面，也就是包括了信心、爱心和盼望。

1 THESSALONIANS

Message 14

ENCOURAGEMENT FOR FAITH, LOVE, AND HOPE

* * * *

Scripture and Footnotes: 1 Thes. 3:1-13 and footnotes

Outline:

- ESTABLISHING AND ENCOURAGING
- TWO ASPECTS OF FAITH
- PAUL'S CONCERN
- ENCOURAGED THROUGH THE BELIEVERS' FAITH
- PERFECTING WHAT IS LACKING
- AN EMPHASIS ON LOVE
- HEARTS ESTABLISHED BLAMELESS IN HOLINESS
- WORKING WITH NEW BELIEVERS

* * * *

Scripture Reading: 1 Thes. 3:1-13

ESTABLISHING AND ENCOURAGING

In chapter one of 1 Thessalonians we have the structure and origin of a holy life for the church life, and in chapter two we have the fostering of this life. Now in chapter three we have the establishing of a holy life for the church life. We have seen that this holy life is constructed of faith, love, and hope. Along with fostering, this life needs to be established. Its establishment involves the three main aspects of its structure; that is, it involves faith, love, and hope.

保罗在三章所作的，就是坚固信徒的信与爱和盼望。我们应当记住，帖撒罗尼迦前书是写给初信者的一卷书。因此，这封书信所提的每件事，都是简要、不深奥的。这原则特别应用于三章。保罗写这一章圣经时，尽量避免用深奥的辞汇。他在这里所说的话，好比父亲对年幼孩子所说的话。保罗说话虽然简单，其中却包含许多重要的点。

保罗在三章一节说，“所以，我们既不能再忍受，就乐意独自留在雅典。”雅典是罗马帝国亚该亚省的主要城市，使徒保罗在那里将福音传给崇尚哲学的希腊人。（徒十七15～34。）

帖前三章一节的“既”字把我们引到前一章圣经，特别是二章十七至十八节。这两节圣经说，“弟兄们，我们如同丧失亲人一般，暂时与你们分离，是面目的，不是心里的，我们越发急切，极其巴望要见你们的面。所以我们有意到你们那里，我保罗确曾一次两次要去，只是撒但拦阻了我们。”使徒们在面目上丧失了帖撒罗尼迦的信徒，极其巴望要见他们。所以保罗在三章一节说，他不能再忍受这种情形。一节的“既”字，指明三章是二章十七、十八节的延续。保罗乐意独自留在雅典，并且如三章二节所说，打发提摩太到帖撒罗尼迦去。

二节继续说，“打发我们的弟兄，在基督福音上作神同工的提摩太去，为着你们的信心，坚固并鼓励你们。”同工一辞，有些古卷作，神的执事。神的执事就是神的同工。（林前三9，林后六1。）何等的权利！何等的福分！

提摩太被打发到帖撒罗尼迦去，为着他们的信心，鼓励他们。这指明帖前三章里的话与坚固和鼓励有关。保罗说到帖撒罗尼迦人的信心时，话题又回到一章里为着召会生活之圣别生活的结构。他在三章所关心的，乃是这种生活的坚固。

我们若在信心上坚固，就不会被患难摇动。保罗在三节说到这一点：“免得有人被诸般患难摇动。你们自己知道，我们受患难原是派定的。”我们若在信心上得了坚固，患难就要按着神在祂派定里的定旨，叫我们得益处。（罗八

In chapter three Paul is establishing the believers' faith, love, and hope. We should keep in mind that 1 Thessalonians is a book written to new believers. Therefore, everything in this Epistle is presented in a brief way, not in a profound way. This principle applies in particular to chapter three. In writing this chapter, Paul sought to avoid profound terms. His word here can be compared to that of a father given to young children. But although Paul speaks in a brief way, he covers a number of crucial points.

In 3:1 Paul says, "Wherefore, when we could bear it no longer, it seemed good for us to be left in Athens alone." Athens was the chief city of the province of Achaia of the Roman Empire. In this city the Apostle Paul preached the gospel to philosophical Greeks (Acts 17:15-34).

The word "wherefore" at the beginning of this verse refers us to the previous chapter, especially to verses 17 and 18. These verses say, "But we, brothers, being bereaved of you for a little while in presence, not in heart, were more abundantly eager with much desire to see your face. Wherefore we wanted to come to you, indeed, I Paul, both once and again, and Satan hindered us." The apostles had been bereaved of the Thessalonian believers in presence and were intensely eager to see them again. This was the reason Paul says in 3:1 that he could bear the situation no longer. The word "wherefore" in verse 1 indicates that chapter three is a continuation of 2:17 and 18. Paul was willing to remain in Athens alone and, as he says in verse 2, to send Timothy to Thessalonica.

Verse 2 continues, "And we sent Timothy, our brother and God's fellow-worker in the gospel of Christ, to establish and encourage you for the sake of your faith." Instead of fellow-worker, some manuscripts read "minister of God." The minister of God is God's fellow-worker (1 Cor. 3:9; 2 Cor. 6:1). What a privilege! What a blessing!

Timothy was sent to the Thessalonians to encourage them for the sake of their faith. This indicates that what is covered in chapter three is related to establishing and encouraging. In speaking of the Thessalonians' faith, Paul returns to the matter of the structure of a holy life for the church life covered in chapter one. His concern in chapter three is with the establishing of such a life.

If we are established in our faith, we shall not be shaken by affliction. Concerning this, Paul says in verse 3, "That no one be shaken by these afflictions; for you yourselves know that we are appointed for this." If we are established in the faith, afflictions will do good to us (Rom. 8:28) according to God's purpose in His appointment. Otherwise,

28。)不然，我们就会为那试诱者（帖前三5）借着患难所摇动。命定一辞，原文或作，预定、安放、安置。神已经预定，派定我们受患难。因此，患难是神派给我们的分，祂已经将我们安放，安置在患难的处境里。

信的两方面

我们要仔细来看帖前三章里信心的意义。在圣经里，信不仅是主观的，指圣徒的相信，如在五节、六节、十节者；也是客观的，指他们所相信的信仰，如在提前三章九节，四章一节，和提后四章六节者。信的这两方面彼此相关联。我们的相信（主观的信心），是出于我们所相信的事物，也是在于我们所相信的事物（客观的信仰）。

帖撒罗尼迦前书的“信”一辞不太容易了解，因为在新约里“信”（faith）有两方面，就是客观的一面和主观的一面。就着道理说，客观的一面在先，继而产生主观的一面。客观的信（信仰）是指我们所相信，而叫我们得救的事物，包括新约的内容。因此，新约的内容等于客观的信仰。提摩太前书极力强调这一方面的信。比如，提前一章十九节说到信仰。那一节里的信仰是客观的，指我们所相信的事物。然而，同一节也提到主观的信心：“持守信心和无亏的良心。”这主观的信心，是指我们相信的行动。

基督徒经常说到客观一面的信。有人会问你的信仰是什么，意思就是问你相信什么。这一面的信是客观的，不是我们相信的行动，乃是我们所相信的事物。这客观的信包含了神新约经纶的内容。

我们领受了客观信仰的话语，也就是神新约经纶的内容时，主观的信心就自然在我们里面产生。我们对客观信仰的反应就是相信。这意思是说，我们听到客观的信仰，主观的信心就在我们里面升起。这主观的信心就是我们相信的行动。

主观的信心不是一次永远发生的。相反的，从我们开始相信的时候起，相信的行动就一直在我们里面进行，因为基督徒的生活是信心的生活、相信的生活。我们天天都过着相信的生

we may be shaken by the tempter (1 Thes. 3:5) through the afflictions. The Greek word rendered “appointed” also means destined, set, located. God has destined, appointed, us to pass through afflictions. Hence, afflictions are God’s allotted portion to us, and He has set us, located us, in the situation of afflictions.

TWO ASPECTS OF FAITH

We need to consider carefully the meaning of faith in 1 Thessalonians 3. In verse 2 faith is not only subjective, referring to the saints’ believing, as in verses 5, 6, and 10, but also objective, referring to what they believe in, as in 1 Timothy 3:9; 4:1; and 2 Timothy 4:7. These two aspects of faith involve each other. Our believing (subjective faith) is out of the things we believe and in the things we believe (objective faith).

The word faith in 1 Thessalonians is somewhat difficult to understand. The reason for this difficulty is that in the New Testament there are two aspects of faith, the objective aspect and the subjective aspect. Doctrinally speaking, the objective aspect comes first and produces the subjective aspect. The objective faith denotes those things in which we believe for our salvation. It includes the content of the new covenant. Thus, the content of the new covenant is equal to the objective faith. This aspect of faith is emphasized strongly in a book like 1 Timothy. For example, 1 Timothy 1:19 speaks of the faith. The faith in that verse is objective and refers to the things we believe in. However, the same verse also mentions subjective faith when it speaks of “holding faith and a good conscience.” This subjective faith refers to our act of believing.

Christians often speak of the faith in an objective sense. Someone may ask what your faith is, meaning what you believe. This aspect of faith, the objective aspect, is not a matter of our action of believing, but a matter of what we believe. This objective faith includes the contents of God’s New Testament economy.

When we receive a word concerning the objective faith, the contents of God’s New Testament economy, spontaneously subjective faith is produced in us. We respond to the objective faith by believing. This means that we hear of the objective faith, and then subjective faith rises up in us. This subjective faith is our act of believing.

Subjective faith does not happen once for all. On the contrary, from the time we began to believe, the action of believing has been going within us, for the Christian life is a life of faith, a life of believing. Day by day we are living a believing life. We

活。我们的生活不是凭着所见的，乃是凭着我们所信的。正如保罗说的：“我们行事为人，是凭着信心，不是凭着眼见。”（林后五7。）我们的行事为人乃是凭着信心，不是凭着眼见。

我们在这几篇信息里所谈论的一切，都是信心的事。比如，歌罗西一章二十七节说，基督在我们里面成了荣耀的盼望。我们在信心里接受了这话。我们凭着信心相信祂要回来，也凭着信心等候冠冕。我们讲说这些事，全是凭着信心。因此，没有信心的人一点不懂得我们在说什么。我们的话在他们听来是迷信，是无稽之谈。他们既信不来，也无法接受。世人，不信的人，没有信心。结果，他们不了解我们所说的话和我们的生活方式。我们的生活完全是相信的生活。

客观一面的信仰是深奥的。我们不能说我们在客观信仰这一面已经完全了、全备了。神的经纶是深奥的。神经纶的内容乃是基督这包罗万有、延展无限的一位。神新约经纶的内容既是这样深奥而丰富，所以我们不敢说客观的信仰在我们中间已经完全了。我们必须看见，我们客观的信仰包含了包罗万有、延展无限的基督作神经纶的内容。我们对这内容的认识还不够，了解得还不完全。因此，我们还需要更多得着包罗万有的基督，更多得着作为我们客观信仰的基督。

赞美主！这客观的信仰产生主观的相信。我们接受基督的启示时，就不能不相信祂。当信仰自然的灌输到我们全人里面时，我们就不自觉的信了基督。不信的人无法相信基督竟然在我们里面，但是我们不能不相信基督在我们里面。祂在我们里面作我们的生命、我们的生命供应、并我们的一切。我们已经看见内住基督的异象，我们不能不相信祂真在我们里面。因为我们已经看见神经纶之内容的启示，所以我们不能不相信我们所看见的。相信的能力已经传输到我们里面，现今我们有了主观的信心，就是里面相信的行动。

保罗所关心的

保罗说要打发提摩太去，为着信徒的信心，坚固并鼓励他们；这里的信心是客观的，还是主观的？我们很难决定

do not live according to what we see; we live according to what we believe. As Paul says, “We walk by faith, not by appearance” (2 Cor. 5:7). Our walk is by faith, not by sight.

All the matters we are talking about in these messages are matters of faith. For example, Colossians 1:27 says that Christ is in us to be our hope of glory. We receive this word in faith. By faith we believe in His coming back, and by faith we await a crown. Our speaking concerning these things is altogether by faith. Therefore, those who do not have faith do not have any idea of what we are saying. To them, our word is either superstitious or nonsensical. They can neither believe it nor accept it. Worldly people, unbelievers, do not have faith. As a result, they cannot understand what we are saying or the way we are living. Our living is absolutely a life of believing.

The objective aspect of faith is profound. We cannot say that we are perfect or altogether complete with respect to the objective faith. God’s economy is profound. The content of His economy is Christ as the all-inclusive and all-extensive One. It is because God’s economy is so profound and rich in its content that we dare not say that the objective faith has been perfected among us. We need to see that our objective faith includes the all-inclusive and all-extensive Christ as the content of God’s economy. We do not yet know this content adequately or realize it fully. Thus, we still need to lay hold of more of the all-inclusive Christ, more of Christ as the content of our objective faith.

Praise the Lord that this objective faith produces subjective believing! When we receive a revelation concerning Christ, we cannot keep ourselves from believing in Him. Faith is spontaneously infused into our being, and we automatically believe in Christ. Unbelievers find it impossible to believe that Christ is in us. We, however, cannot help but believe that Christ lives in us. He is in us to be our life, our life supply, and our everything. We have seen a vision of the indwelling Christ, and we have no choice except to believe that He is actually in us. Because we have seen a revelation regarding the content of God’s economy, we cannot help believing in what we have seen. We have been infused with the ability to believe, and now we have subjective faith, the inward action of believing.

PAUL’S CONCERN

When Paul says that Timothy was sent to establish and encourage the believers for the sake of their faith, did he mean objective faith or subjective faith? It is not easy

帖前三章二节的信心是客观的，还是主观的。事实上，这节的信心同时指客观的一面和主观的一面，包括我们所相信的事物以及我们相信的行动。弟兄们打发提摩太去看帖撒罗尼迦信徒在信心的这两面进展如何，他们是否还持守着客观的信仰？他们的相信有多强？他们持守客观的信仰有多好？他们相信到什么程度？保罗所关心的就是要知道这事。他在二至三节中的意思是说，“弟兄们，我担心你们或许被诸般患难摇动。摇动就是失去信心，失去对客观信仰的看见，也失去相信的主观能力！我关心你们信心的这两方面。”

对服事初信者有负担的人，必须学习注意初信者的信心，关心他们信心主观和客观这两面的进展如何。他们的信心是增加，还是减少？他们相信的能力增长了么？我们照顾年幼信徒的时候，必须提出这类的问题。这样就有保罗那样对帖撒罗尼迦人信心的关切；保罗因这关切，打发提摩太去坚固并鼓励他们。

保罗在四节说，“我们在你们那里的时候，预先告诉你们，我们将会受患难，这果然发生了，你们也知道。”告诉一辞，原文用的是未完成式，指明重复的行为。保罗预先一再的告诉信徒，使徒将会受患难。这患难果然照着保罗的预测发生了。

保罗在五节接着说，“所以，我再也不能忍受，就打发人去，要知道你们的信心如何，恐怕那试诱者试诱了你们，叫我们的劳苦归于徒然。”这里的那诱惑者，就是那试诱夏娃，（创三1～6，提前二14，）狡猾的古蛇魔鬼。那狡猾之试诱者的目的，是要破坏神的同工所完成的福音工作。保罗担心患难、苦楚和逼迫会被那试诱者用来摇动帖撒罗尼迦人的信心，叫他们中间缺少信心。保罗因着不能再忍受不知道帖撒罗尼迦人信心的光景到底如何，就打发提摩太到帖撒罗尼迦人那里去，要知道他们的信心如何。

帖前三章五节的信心又是包括客观的信仰和主观的信心。保罗急切要知道帖撒罗尼迦人信心的这两方面。

to determine whether the faith in verse 2 is objective or subjective. Actually, faith in this verse denotes both the objective and subjective aspects of faith. It includes both what we believe and our action of believing. The brothers sent Timothy to see how the believers in Thessalonica were doing in these two aspects of faith. Were they still holding the objective faith, and how strongly did they believe in it? How well were they keeping the objective faith, and to what extent were they believing in it? Paul's concern was to know this. In verses 2 and 3 he seems to be saying, "Brothers, I am concerned that you may have been shaken through the afflictions. To be shaken is to lose faith. It is to lose the view of the objective faith and also to lose the subjective ability to believe! I am concerned about both aspects of your faith."

Those who are burdened to work with new believers must learn to watch over their faith and to care for how they are doing in both the subjective and objective aspects of faith. Is their faith increasing or decreasing? Are they growing in their ability to believe? We must ask questions such as these in caring for young believers. This is to have the concern Paul had for the faith of the Thessalonians in sending Timothy to establish and encourage them.

In verse 4 Paul says, "For even when we were with you, we told you beforehand that we are about to be afflicted, even as it also came to pass, and you know." The Greek word rendered "told" is in the imperfect tense, a tense indicating repeated action. Paul was continually telling the believers beforehand that the apostles would be afflicted. This affliction came according to Paul's prediction.

In verse 5 Paul goes on to say, "Because of this, when I also could bear it no longer, I sent to know your faith, lest somehow the tempter had tempted you, and our labor would be in vain." The tempter here is the subtle Devil, the old serpent, who tempted Eve (Gen. 3:1-6; 1 Tim. 2:14). The aim of this subtle tempter is to destroy the gospel work accomplished through God's fellow-workers. Paul was concerned that the afflictions, sufferings, and persecutions would be used by the tempter to shake the Thessalonians from their faith and to cause a loss of faith among them. Because he could no longer bear not knowing about their faith, Paul sent Timothy to them to know what was the situation with them regarding their faith.

Once again, the faith in verse 5 includes both objective faith and the subjective faith. Paul was eager to know both aspects of the Thessalonians' faith.

信是基督徒生活，也就是为着召会生活之圣别生活，基本结构的第一项。那些退后的人，包括许多离开召会生活的人，都经历了信心的丧失。他们也许没有完全失去信心，但他们至少丧失了一部分的信心。他们可能对于客观的信仰，也就是神新约经纶的内容不再有什么看见。当这些人在召会生活中的时候，实在有所看见。他们看见基督，看见召会，也看见神的经纶。他们看见神的恢复，以及三一神如何将祂自己分赐到我们里面。然而他们逐渐看不见这些事了。每当一个人看不见神经纶的内容时，主观的信心，就是他里面相信的行动，也就减少了。我们里面相信的能力，总是因着对神经纶有正确的看见，而有的产品、结果和果效。因此，看不见神的经纶是一件可怕的事。

在召会的聚会和职事的聚会里，我们好象是在看属天的电视，为要更多看见神的经纶。我们越看这属天的电视，就越相信。我们自然而然的相信我们所看见的。因此，我们离开聚会的时候，满了相信的能力。召会的聚会与职事的聚会，扩大了我们相信的能力。

优秀的基督工人，乃是不断将神圣的景观灌输给人的人，以帮助他们看见属天电视的奇妙景象，并在他们里面留下深刻的印象。当属天的景观传达、输送到我们里面，我们就有了相信的能力。借着相信，我们就与神圣的传输联上了。这传输就是属天电流的流动。借着相信，我们向这流“打开了开关”。

我们从五节知道，保罗担心那试诱者试诱了帖撒罗尼迦人，叫使徒们在他们中间的劳苦归于徒然。保罗知道，我们一旦失去了对神经纶之内容的看见，就会动摇，远离信心这条线。这样，我们所听到关乎神经纶的一切话，就都归于徒然。许多离开召会生活的人，他们的生活可以说明这个事实。他们的光景证实，当我们看不见神的经纶时，我们所听见的一切就都归于徒然。

借着信徒们的信心得了安慰

Faith is the first item in the basic structure of the Christian life, a holy life for the church life. Those who backslide, including many who leave the church life, experience some loss of faith. They may not lose their faith absolutely, but they may lose it at least in part. They may no longer have a view of the objective faith, of the contents of God's New Testament economy. While such ones were in the church life, they did have a view. They saw Christ, they saw the church, and they saw God's economy. They saw God's recovery and how the Triune God is dispensing Himself into us. However, they have gradually come to lose sight of these matters. Whenever someone loses sight of the contents of God's economy, the subjective faith, the believing action within him, also diminishes. The ability within us to believe is always a product, a result, an issue, of having a proper view of God's economy. Therefore, it is a dreadful matter to lose sight of God's economy.

In the meetings of the church and of the ministry, it is as if we are all watching a heavenly television to see more of God's economy. The more we see this heavenly television, the more we believe. We spontaneously believe in what we see. Therefore, we come away from meetings full of the ability to believe. The meetings of the church and the ministry enlarge our capacity to believe.

A good Christian worker is a person who continually infuses others with the divine view, helping them to see the marvelous scenes on the heavenly television and to be impressed by them. When the heavenly view is conveyed into us, transmitted into us, we have the ability to believe. By believing we are connected to a divine transmission. This transmission is the flowing of heavenly electricity. By believing we "switch on" to this flow.

We know from verse 5 that Paul was concerned that the tempter had tempted the Thessalonians and that the apostles' labor among them had been in vain. Paul knew that once we lose sight of the contents of God's economy, we shall be shaken and removed from the line of faith. Then whatever we have heard concerning God's economy will be in vain. This fact is illustrated in the lives of many who have left the church life. Their situation confirms that when we lose sight of God's economy, all that we heard becomes vain.

ENCOURAGED THROUGH THE BELIEVERS' FAITH

提摩太带着好消息回到保罗那里，告诉他说，他们在帖撒罗尼迦人中间的劳苦不是徒然的。保罗在六节提到这个报告：“但现在提摩太从你们那里来到我们这里，将你们信心和爱心的好消息报给我们，又说你们常常亲切的记念我们，渴慕见我们，如同我们渴慕见你们一样。”这关于帖撒罗尼迦人信心的好消息，叫保罗确信他们的劳苦不是徒然的。

使徒离开雅典之后，去了哥林多，（徒十七 15 ~ 16，十八 1，5，）在那里写了这封亲切的信给在帖撒罗尼迦亲爱的圣徒，为要鼓励他们。

保罗在帖前三章六节说到信心和爱心。爱心是信心的流出、结果。我们已经看过，信心是基础，爱心是建筑，盼望是顶石。保罗写坚固的话给帖撒罗尼迦人的时候，先说到信心，再逐渐把爱心带进来。因此，他在六节说到信徒的信心和爱心。

七节说，“所以弟兄们，我们在一切贫困和患难之中，借着你们的信心，就在你们身上得了安慰。”神的同工在信徒身上作工，将信徒当作担子背负；信徒健全的光景，对他们总是一种安慰。“贫困”一辞，原文或作艰难；指灾难过后导致的急需。灾难把人摆到一种困境里，迫切需要食物、饮水、衣着、居住等必需品的供应。使徒虽然有急需，有艰难，却借着帖撒罗尼迦人的信心得了安慰。这里，保罗再次说到信心。

保罗在八节接着说，“因为现今你们若在主里站立得住，我们就活了。”信徒在主里站立得住，就供应生命给使徒。在主里站立得住，与信心摇动（帖前三 3）相对。如果你工作对象的年幼信徒在主里站立得住，这样的站立必定会将生命供应给你。

补足缺欠

九至十节说，“我们在我们的神面前，因着你们甚是喜乐，为这一切的喜乐，能用何等的感谢，为你们报答神？我们昼夜格外恳切的祈求，要见你们的面，补足你们信心的缺欠。”补足你们信心的缺欠，或作，使你们的信心完全。补足，原文为林后十三章九节之“成全”的动词形式。帖撒罗尼迦的

Timothy returned to Paul with good news, telling him that their labor among the Thessalonians was not in vain. Paul refers to this report in verse 6: “But Timothy, having just come to us from you, and bringing good news to us of your faith and love, and that you have good remembrance of us always, longing to see us, even as we also you.” This good news concerning the Thessalonians’ faith assured Paul that their labor among them had not been in vain.

The apostle was in Corinth after leaving Athens (Acts 17:15-16; 18:1, 5). It was here that he wrote this loving letter to the dear saints in Thessalonica for their encouragement.

In verse 6 Paul speaks of both faith and love. Love is the outflow, the issue, of faith. We have seen that faith is the foundation, love is the building, and hope is the topstone. In writing an establishing word to the Thessalonians, Paul first covers faith and gradually brings in love. Therefore, in verse 6 he speaks of the believers’ faith and love.

Verse 7 says, “Because of this we were encouraged over you, brothers, in all our necessity and affliction, through your faith.” The sound condition of the believers is always an encouragement to God’s fellow-workers, who work with them and bear them as a burden. The Greek word rendered “necessity” can also be translated distress. It denotes an urgent need resulting from calamity. A calamity puts people into a position of having an urgent need for necessary supplies such as food, water, clothing, and housing. Even though the apostles were in necessity, in distress, they were encouraged over the Thessalonians through their faith. Once again Paul speaks concerning faith.

In verse 8 Paul goes on to say, “Because now we live if you stand firm in the Lord.” The believers’ firm standing in the Lord ministers life to the apostles. To stand firm in the Lord is in contrast to being shaken from the faith (v. 3). If the young believers you are working with stand firm in the Lord, that standing will certainly minister the life supply to you.

PERFECTING WHAT IS LACKING

Verses 9 and 10 say, “For what thanks can we return to God concerning you, for all the joy with which we rejoice because of you before our God, night and day beseeching exceedingly that we may see your face and perfect what is lacking in your faith?” The Greek word translated “perfect” in verse 10 also means complete. The same Greek word is used in 2 Corinthians 13:9. The believers at Thessalonica, being young in the

信徒在主里还幼稚，在他们新得的信心上仍有缺欠。使徒晓得这点，非常关爱他们，这就是他写本书信的原因。

保罗写帖撒罗尼迦前书时，帖撒罗尼迦的信徒作基督徒可能还不到一年。毫无疑问的，他们需要多而又多的看见神经纶的内容。照样，甚至我们中间许多在恢复里多年的人，可能对于包罗万有、延展无限、作神经纶内容的基督，还是缺少看见。这意思是说，我们在客观的信仰上仍有所缺欠。我们在客观的信仰上既有这样的缺欠，我们主观的信心必定也有所缺欠。因为我们看见的有限，我们相信的能力也有限。我们相信的能力在于我们的看见。我们在主恢复里的年日中，对于基督和神经纶的看见一直在开广。我们的看见既已开广，我们客观的信仰就得以增加，这导致相信能力的增加。

保罗昼夜恳切的祈求，盼望使徒们能见帖撒罗尼迦人的面，补足他们信心的缺欠。保罗在这几节经文里似乎是说，“你们帖撒罗尼迦人在主里的时间很短。你们客观的信仰和主观的相信都有所缺欠。许多事物还没有向你们开启，还没有给你们看见。我们巴望再去看望你们，要叫你们更多看见基督。这样，你们对于基督的看见就扩大了，你们客观的信仰开广了，你们主观的信心自然也就加增了。这是你们的需要，这也是我们祷告要再见你们的负担。”

强调爱心

在三章一至十节，保罗主要是论到信心，就是为着召会生活之圣别生活的结构的第一项。他从十一节开始强调爱心：“愿我们的神与父自己，和我们的主耶稣，修直我们到你们那里去的路。又愿主使你们彼此的爱并对众人的爱，都能增多洋溢，正如我们对你们一样。”十一至十二节主要是说到爱心。使徒首先关切幼稚信徒的信心；跟着信心的是爱，这爱出于信，且与信同工，（加五 6，提前一 14，）作为在生命里长大的标示。（帖前一 3。）帖撒罗尼迦人的爱需要增多、增长。因此，保罗首先要补足他们的信心，接着就要鼓励他们的爱心增多洋溢。他知道爱会从

Lord, were still lacking in their new faith. The apostle realized this with much loving concern for them. This is the reason he wrote this Epistle.

When Paul wrote the book of 1 Thessalonians, the believers at Thessalonica probably had been Christians for less than a year. To be sure, they needed to see much more concerning the contents of God's economy. Likewise, even many of us who have been in the recovery for years may still be lacking in our view of the all-inclusive and all-extensive Christ as the content of God's economy. This means that we still have a lack in the objective faith. Having such a lack in the objective faith, we also have a shortage in subjective faith. Because our seeing is limited, our believing ability is also limited. Our ability to believe depends on our seeing, on our view. During the time we have been in the recovery, our view concerning Christ and God's economy has been broadened. Since our view has been broadened, our objective faith has increased. This results in an increased ability to believe.

Night and day, exceedingly, Paul prayed that the apostles might see the Thessalonians face to face in order to perfect what was lacking in their faith. In these verses Paul seems to be saying, "You Thessalonians have been in the Lord only a short time. Surely there is a lack both in your objective faith and subjective believing. Many things have not yet been opened to you or shown to you. We would like to visit you again in order to show you more of Christ. Then, having a greater view of Christ, your objective faith will be broadened and, spontaneously, your subjective faith will be increased. This is your need, and this is our burden in praying to see you again."

AN EMPHASIS ON LOVE

In 3:1-10 Paul has mainly dealt with faith as the first item of the structure of a holy life for the church life. Beginning in verse 11 he emphasizes love: "Now our God and Father Himself, and our Lord Jesus, direct our way to you; and the Lord cause you to increase and abound in love to one another and to all, even as we also to you." Verses 11 and 12 are mainly on love. The apostle's concern for the young believers is first their faith. Following faith is love, which issues from faith and works together with faith (Gal. 5:6; 1 Tim. 1:14) as an indication of growth in life (1 Thes. 1:3). It was necessary for the Thessalonians' love to increase, to grow. Therefore, Paul first wanted to perfect their faith and then encourage them to increase and abound in love. He knew that love would flow out of their faith. Then they would have a living in love, a love to the saints in their

他们的信心涌流出来。这样，他们就会有在爱里的生活，这爱是向着当地圣徒的，也是向着在各地众信徒的。

三章十一节中的“修直”，原文为单数动词。这指明使徒认为父神与主耶稣是一。这样的一位，修直我们尽职的路，是何等的美好！使徒完成这一位的职事，以成就祂的定旨，他们的脚踪是何等佳美！

心得以坚固，在圣别上无可指摘

保罗在十三节总结说，“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。”信徒的心得以坚固，无可指摘，乃是出于信与爱，如前面各节所说的。这自然产生盼望，就是盼望我们所信、所爱，亲爱的主回来。因此，信、爱、望再次是本书信在结构上所含的因素。

我们的信心若得以补足，爱心若增多洋溢，结果就有盼望，好使我们的信心，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。这些圣徒指在基督里的信徒，包括旧约的圣徒。（但七 18，21 ~ 22，25，27，亚十四 5。）帖前三章十三节虽然没有用盼望一辞，却含示、指明了盼望的意思。因此，为着召会生活之圣别生活的坚固与其结构有关，这结构是由信、爱和盼望所组成的。

作初信者的工

保罗照顾初信者的路，与今天许多基督徒的路大不相同。保罗的路是叫初信者看见，他们已经从父神重生，与主耶稣基督有了生机的联结，因而有了圣别生活的结构。所有的真基督徒，无论年长的或年幼的，都有这种为着召会生活之圣别生活的结构。这种生活就是正确的基督徒生活。

许多基督徒没有过正确的基督徒生活。不仅如此，他们对于召会生活也一无所知。许多人甚至不知道过圣别生活是什么意思。圣别的生活乃是完全分别归神的生活。过圣别的生活乃是过一种绝对为着神、凭着神、与神同在，且在神里面的生活。

locality and to all believers everywhere.

In verse 11 the word “direct” in Greek is in the singular. This indicates that the apostle considers God the Father and the Lord Jesus as one. How good it is to have our way in the ministry directed by such a One! And how beautiful are the footsteps of the apostles in their carrying out of this One’s ministry for the fulfilling of His purpose!

HEARTS ESTABLISHED BLAMELESS IN HOLINESS

In verse 13 Paul concludes, “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.” The establishing of the believers’ hearts blameless issues from faith and love, as mentioned in the preceding verses. This spontaneously produces the hope of the coming back of our dear Lord, in whom we believe and whom we love. Hence, faith, love, and hope are again the implied factors in the construction of this Epistle.

If our faith is perfected and our love grows, increases, and abounds, the result will be a hope of having our hearts established blameless in holiness before our God and Father at the coming of the Lord Jesus with all His saints. These saints are the believers in Christ, including the Old Testament saints (Dan. 7:18, 21-22, 25, 27; Zech. 14:5). Although verse 13 does not use the word hope, hope is nonetheless implied or indicated. The establishing of a holy life for the church life is thus related to its structure composed of faith, love, and hope.

WORKING WITH NEW BELIEVERS

Paul’s way to take care of new believers is very different from that followed by many Christians today. His way is to show the new believers that they have been regenerated of God the Father and brought into an organic union with the Lord Jesus Christ and thereby have the structure of a holy life. All genuine Christians, whether old or young, have such a structure of a holy life for the church life. This life is the proper Christian life.

Many Christians do not have a proper Christian life. Furthermore, they do not have any idea concerning the church life. Many do not even know what it means to live a holy life. A holy life is a life entirely separated unto God, sanctified. To live a holy life is to have a life absolutely for God, by God, with God, and in God. This holy life is for

这种圣别的生活乃是为着召会生活的。为着召会生活的圣别生活，就是保罗在这封写给初信者的书信里所讲述的。

我们这些真基督徒里面都有这种生命。现在我们需要活这种生命。这种生活有一个结构，是由信、爱和盼望所组成的。我们服事初信弟兄姊妹的时候，应当抚育这种生活，应当乳养、抚育，使其长大。不仅如此，我们必须学习如何在信、爱、盼望这三面的结构上，坚固、加强并鼓励这种生活。

信心在于看见神新约经纶的内容。我们一旦有了这样的看见，就会相信我们所看见的。这信心是我们基督徒生活的根基。从我们的信心里，爱会涌流出来。我们在召会生活里乃是过爱心的生活。我们应当爱每一个人，就是与我们一同聚会的信徒、没有与我们一同聚会的信徒、以及没有信主的人。这爱心是我们信心的流出。不仅如此，我们会有满了盼望的生活。我们为基督活着，我们彰显祂，我们甚至是祂的身体。我们充满了盼望，等候祂的回来。我们的盼望、定命、目的地不在地上，而是完全集中于主耶稣的回来。

我们若看见为着召会生活之圣别生活的结构、起源、抚育和坚固，我们在初信者身上的工作就有了方向。我们会帮助他们认识，他们既是真基督徒，就已经有了为着召会生活之圣别生活的结构。然后，我们要抚育这种生活，坚固其信心、爱心和盼望。

the church life. The holy life for the church life is what Paul is covering in this Epistle addressed to new believers.

As real Christians, we all have this kind of life within us. Now we need to live it. This life has a structure composed of faith, love, and hope. Our work with new believers should foster this life; it should nourish and cherish it so that it may grow. Moreover, we must learn how to establish, strengthen, and encourage this life in its structure of faith, love, and hope.

Faith is a matter of seeing a view of the contents of God's New Testament economy. Once we have the view, we shall believe in what we see. This faith is the foundation of our Christian life. Out of our faith love will flow forth. In the church life we are living a life of love. We should love everyone: those believers who meet with us and those who do not and also the unbelievers. This love is the issue of our faith. Furthermore, we shall then have a life that is full of hope. We are living for Christ, we are expressing Him, and we are even His Body. As we wait for His coming back, we are filled with hope. Our hope, destiny, and destination are not on this earth. They are altogether focused on the coming back of the Lord Jesus.

If we see the structure, origin, fostering, and establishment of a holy life for the church life, we shall have a direction in our work with new believers. We shall help them to realize that, as genuine Christians, they already have the structure of a holy life for the church life. Then we shall foster this life and establish its faith, love, and hope.

为着召会生活之 圣别生活的劝勉

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经文及注解：帖前四 1 至 12 及注

纲要：

- 警告的话语
- 圣别对淫乱
- 弟兄的相爱
- 得体的行事
- 照顾初信者

* * * *

读经：帖撒罗尼迦前书四章一至十二节。

帖撒罗尼迦前书这封书信是写给初信者的，他们是一班在主里还不满一年的信徒。为这缘故，我们在这卷书的头三章里，找不到什么是可以与罗马书、以弗所书、或加拉太书的启示相比的。保罗与帖撒罗尼迦人相处了约一个月，他在那短短的时间里面，没有机会论到许多深奥的真理。为这缘故，他在帖前三章十节表示，他渴望到帖撒罗尼迦人那里去，补足他们信心的缺欠。毫无疑问，这些初信者对于罗马书、以弗所书、加拉太书中所启示之信（信仰）的许多方面都有缺欠。因此，保罗想要再去看望他们，好将信仰的内容供应给他们，使他们的信心增多并得着成全。

AN EXHORTATION CONCERNING A HOLY LIFE FOR THE CHURCH LIFE

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Scripture and Footnotes: 1 Thes. 4:1-12 and footnotes

Outline:

- A WORD OF WARNING
- SANCTIFICATION VERSUS FORNICATION
- BROTHERLY LOVE
- A BECOMING WALK
- CARING FOR NEW BELIEVERS

* * * *

Scripture Reading: 1 Thes. 4:1-12

The Epistle of 1 Thessalonians was written to new believers, to those who had been in the Lord less than a year. For this reason, in the first three chapters of this book, we cannot find anything to compare with what is revealed in Romans, Ephesians, or Galatians. Paul stayed with the Thessalonians for approximately a month. In that short period of time he did not have the opportunity to cover many deeper truths. For this reason, in 3:10 he expressed his desire to come to the Thessalonians and perfect what was lacking in their faith. To be sure, these new believers were lacking in many aspects of the faith revealed in Romans, Ephesians, and Galatians. Therefore, Paul wanted to visit them again so that he could minister to them the contents of the faith so that their faith would increase and be perfected.

我们都需要对神的经纶有广阔的看见。我们一旦有了这样的看见，自然就会相信我们所看见的。我们有所看见以后，就不得不相信了。相信是从这种属灵的看见来的。保罗的著作带我们去游历，给我们看见关于基督、祂的成就与得着、以及祂所达到的一切属天和属灵的事物。我们越看见这些，印象就越深刻，信心也就越增多。我们会发现，要我们不相信简直是不可能的。

我们已经强调一个事实，就是帖撒罗尼迦前书的话是对初信者说的。在青年人或初信者身上作工的人，可以从本卷书中得着指引与大纲，作为遵循。他们若遵循这个纲要和指引，就会为他们照顾初信者的工作立下美好的根基。

警告的话语

在本篇信息中，我们要来看帖前四章。一章有为着召会生活之圣别生活的结构与起源，二章说到这种生活的抚育，三章乃是坚固这种生活之基本结构的三个项目。保罗交通过这几件事之后，在四章针对破坏召会生活最严重的病菌一淫乱，为信徒们作了预防注射。

淫乱的源头是情欲。人若没有某种形态的社会生活，就绝不会有机会放纵这种情欲。社交生活是淫乱的温床；一个没有社交生活的人，不会有堕落到淫乱里的危险。你若独自一人生活，与别人没有什么接触，你就不太可能犯淫乱的罪。但召会生活是聚会生活，团体生活。换句话说，召会生活是社交生活。我们为着要过召会生活，就无法避免过团体生活，社交生活；这种生活使我们彼此之间，有相当多的接触。

从历史来看，在众召会里一再出现淫乱的难处。事实证明，特别是基督工人常坠入淫乱的陷阱，因为他们与别人的接触很多。不仅如此，淫乱一向是破坏灵恩派的因素。在某些地方，灵恩运动就是因着淫乱的罪而受了限制。

保罗在四章三节说，“神的旨意就是要你们圣别，禁戒淫乱。”神的旨意乃是要祂所救赎的人，就是在基督里的

We all need to have a broad view of God's economy. Once we see such a view, we shall spontaneously believe in what we see. We cannot help but believe after seeing a view. Believing comes from this kind of spiritual seeing. Paul's writings take us on a tour to show us heavenly, spiritual things concerning Christ, His achievements and attainments, and what He has obtained. The more we see concerning this, the more we shall be impressed, and the more faith we shall have. We shall find that it is simply impossible not to believe.

We have emphasized the fact that in 1 Thessalonians we have a word to beginners, to new believers. Those who are working with young people or with new believers can receive from this book both a direction and an outline to follow. If they follow this outline and direction, they will lay a good foundation in their work with new believers.

A WORD OF WARNING

In this message we come to chapter four of 1 Thessalonians. In chapter one we have the structure and origin of a holy life for the church life; in chapter two, the fostering of such a life; and in chapter three the establishing of the three items of the basic structure of this life. After covering these matters, in chapter four Paul injects an inoculation into the believers concerning the most serious germ that damages the church life, the germ of fornication.

Fornication has its source in lust. People would never have a chance to indulge themselves in this lust if they did not have some form of social life. Social life is a hotbed of fornication. A person who does not have a social life is not in danger of falling into fornication. If you live alone and have little contact with others, it is very unlikely that you will commit fornication. But the church life is a meeting life, a communal life. In other words, the church life is a social life. In order to have the church life, we cannot avoid having a communal life, a social life, in which we have considerable contact with one another.

According to history, the problem of fornication has come up over and over again in one church after another. The facts prove that Christian workers in particular are often snared by fornication because they have so much contact with others. Furthermore, fornication has been the factor in damage caused to those in the Pentecostal movement. In certain places this movement has been limited because of the sin of fornication.

In 4:3 Paul says, "For this is the will of God, your sanctification; that you abstain from fornication." God's will is that His redeemed people, the believers in Christ, should

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。）

在保罗的时代，无论在哥林多或帖撒罗尼迦，邪荡和淫行在异教里非常盛行，甚至受到异教敬拜的助长。人被造乃是为着彰显神，（创一 26，）就这定旨而言，没有一件事比淫乱更破坏人。这使人无法圣别，分别归神，并把人污染到极点，使人不能完成神圣别的定旨。因此，使徒厉害的嘱咐初得救的外邦信徒，要圣别归神，禁戒淫乱，免受其破坏和污染；淫乱在神眼中是最粗鄙的罪。

保罗在帖前四章，警告我们提防淫乱的事。他在哥林多前书也厉害的说到淫乱。因着在哥林多和帖撒罗尼迦有许多不道德的事，所以保罗领悟，他除了抚育并坚固在帖撒罗尼迦的圣徒之外，还需要警告他们提防淫乱的罪。现在我们能领会，为什么保罗认为在写给初信者的书信里需要说到淫乱这件事。他要那些在邪恶之城里的圣徒觉察危险。他们既是在这种地方的召会，就需要接受关于淫乱的警告。

保罗在林前十六章二十节说，“你们要用圣别的亲嘴彼此问安。”保罗没有禁止哥林多人彼此有接触，因为那样太不近人情了。然而保罗嘱咐他们要用圣别的亲嘴彼此问安。保罗写这些话，是针对哥林多情形的背景。同样的原则，帖前四章对付淫乱，是因帖撒罗尼迦的环境。一个幼嫩的召会在一种邪恶、不道德的环境里建立起来；保罗知道，那城里的召会很难避免淫乱这个难处，于是针对这件事提出警告。

今天我們也需要這項警告。歐美社會在男女社交的接觸上，幾乎没有什么限制。因着這種情形，人很容易墮落到淫亂里。召會要在這些地區存在，就需要接受關於淫亂的警告。

我們讀四章一至十二節，就看見保羅在這裡是用警告的語氣，與前三章的語氣不一樣。保羅完成了撫育並堅固為着召會生活之聖別生活的工作以後，語氣就改變了。他給我們的第一個警告是關於淫亂的。我們將會看見，保羅對淫亂提出警告的時候，帶進了聖別這奇妙的事。

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 thoroughly (5:23).

At Paul's time, both in Corinth and Thessalonica sensuality and immorality were rife in the pagan religions and even fostered by their pagan worship. Man was made for expressing God (Gen. 1:26). Nothing ruins man for this purpose more than fornication. This prevents man from being holy, separated unto God, and contaminates man to the uttermost in the fulfilling of God's holy purpose. Hence, the apostle strongly charges the newly converted Gentile believers, by sanctification unto God, to abstain from the damage and contamination of fornication, the most gross sin in the eyes of God.

Here in 1 Thessalonians 4 Paul gives us a warning concerning fornication. He also spoke strongly about fornication in 1 Corinthians. Because there was so much immorality in Corinth and Thessalonica, Paul realized that along with fostering and establishing the saints in Thessalonica, it was necessary for him to warn them about the sin of fornication. Now we can understand why in a book to new believers Paul thought it necessary to speak about fornication. He wanted the saints in that evil city to be aware of the danger. As the church in such a place, they needed a warning about fornication.

In 1 Corinthians 16:20 Paul says, "Greet one another with a holy kiss." Paul did not forbid the Corinthians to have contact with one another, for that would have been inhuman. However, Paul charged them to greet one another with a holy kiss. Such a word was written against the background of the situation in Corinth. In the same principle, fornication is dealt with in 1 Thessalonians 4 because of the environment of Thessalonica. A young church had been raised up in the midst of an evil, immoral environment. Knowing that it would be difficult for the church in that city to avoid problems with fornication, Paul issued a warning regarding it.

We also need this warning today. In the United States and Europe males and females have social contact with hardly any limitation. Because of this situation, it is easy for people to fall into fornication. In order for churches to exist in these regions, there is a need of a warning concerning fornication.

As we read 4:1-12, we see that Paul's tone here is one of warning. The tone is different from that found in the first three chapters. After Paul has completed his task of fostering and establishing a holy life for the church life, he changes his tone. The first warning he gives us concerns fornication. As we shall see, in his warning about fornication, Paul brings in the wonderful matter of sanctification.

保罗在四章一节说，“还有，弟兄们，我们在主耶稣里请求并劝勉你们，你们既然接受了我们的教训，知道当怎样行，并怎样讨神的喜悦，就要照你们现在所行的，更加充盈超越。”保罗在三节说，神的旨意是要我们圣别。这圣别与淫乱相对。我们要有讨神喜悦的行事为人，就需要被圣别。

没有一件事比淫乱更破坏信徒。根据保罗在林前六章的话，淫乱破坏人的身体。淫乱以外的罪还不会切身的破坏我们，但是淫乱破坏我们的身体，污染我们的全人，使我们全然不圣别。不仅如此，神的仇敌也利用淫乱，破坏神所造为要完成祂定旨的人。因此，我们必须彻底弃绝淫行。所以保罗在帖前四章一节说，“要…禁戒淫乱。”禁戒是很强的用辞，指明我们应当逃避淫乱。神的旨意是要我们完全分别出来归祂自己，全然圣别，以完成祂的定旨。这需要我们禁戒淫乱。

保罗在四至五节继续说，“要你们各人晓得，怎样用圣别和尊贵，持守自己的器皿，不放纵私欲的邪情，象那不认识神的外邦人。”持守自己的器皿就是保守、保全自己的器皿。对这里器皿的解释有两派：一派说器皿是人的身体，如在林后四章七节者；另一派说器皿是人的妻子，如在彼前三章七节者。本节和下节象这样的辞句：“你们各人”，“用圣别和尊贵”，特别是“不放纵私欲的邪情”，都表示第二派的解释不正确，头一派的解释正确。在这里，使徒认为人的身体是他的器皿，如大卫在撒上二十一章五节所认为的。在关于使用身体这样的事上，保罗和大卫都认为人的身体是器皿。用圣别和尊贵保守或保全人的器皿，不放纵私欲的邪情，乃是防止淫乱的保障。

圣别，重于指在神面前圣别的光景；尊贵，重于指在人面前可敬的地位。人为着神的定旨被造，有崇高的地位；而且婚姻是神为着人的繁衍所命定的，以成就神的定旨。因此，婚姻当受尊重。（来十三4。）禁戒淫乱，不仅是要在神面前留在圣别的光景中，也是要在人面前持守并保全尊贵的地位。一个人犯了淫乱，就被污染，他的圣别也被

In 4:1 Paul says, “For the rest therefore, brothers, we ask and entreat you in the Lord Jesus, that even as you received from us how you ought to walk and to please God, even as indeed you do walk, that you abound more.” In verse 3 Paul says that the will of God is our sanctification. This sanctification is versus fornication. In order to have a walk that pleases God, we need to be sanctified.

Nothing damages a believer as much as fornication. According to Paul’s word in 1 Corinthians 6, fornication ruins a person’s body. Other sins may not damage us subjectively, but fornication damages our body, contaminates our entire being, and makes us utterly unholy. Moreover, fornication is used by God’s enemy to spoil the man God created for the fulfillment of His purpose. Therefore, fornication must be altogether abandoned. This is the reason Paul says in 4:3, “Abstain from fornication.” The word “abstain” is strong, and it indicates that we should run away from fornication. God’s will is to have us fully separated unto Himself, wholly sanctified for the fulfillment of His purpose. This requires that we abstain from fornication.

In verses 4 and 5 Paul continues, “That each one of you know how to possess his own vessel in sanctification and honor, not in the passion of lust, even as also the nations who do not know God.” To possess one’s vessel is to keep it, to preserve it. There are two schools of interpretation of the word vessel here; one refers the vessel to man’s body, as in 2 Corinthians 4:7; the other to his wife, as in 1 Peter 3:7. The context in this verse and the following one, with phrases “each one of you,” “in sanctification and honor,” and especially “not in the passion of lust,” does not justify the interpretation of the second school, but that of the first. The apostle considers man’s body here as his vessel, just as David did in 1 Samuel 21:5. In the same matter concerning the use of the body, both Paul and David consider man’s body as his vessel. To keep or preserve man’s vessel in sanctification and honor, not in passion of lust, is the safeguard against committing fornication.

Sanctification refers more to a holy condition before God; honor, more to a respectable standing before man. Man was created for God’s purpose with a high standing, and marriage was ordained by God for the propagation of man to fulfill God’s purpose. Hence, marriage should be held in honor (Heb. 13:4). To abstain from fornication is not only to remain in a sanctified condition before God, but also to hold and keep a standing of honor before man. Whenever someone becomes involved

废除。再者，他在人面前也失去尊贵。甚至不信的人也不尊重淫乱的人。因此，我们必须晓得怎样持守、保守并保全自己的身体，而向着神是圣别的，在人面前是尊贵的。我们必须是一班圣别归神，并在人面前是尊贵的人。我们要成为这样的人，就必须完全禁戒淫乱，在这事上不给人猜疑的余地。根据帖前四章五节所说，我们该持守自己的身体，不放纵私欲的邪情，象那不认识神的外邦人。不认识神，乃是人放纵私欲邪情的基本原因。

保罗在六节接着说，“也不要在这事上越分，占他弟兄的便宜；因为关于这一切的事，主必报应，就如我们先前告诉过你们，又郑重见证过的。”越分，原意为越过（界限）、过分、违犯、超过。“越分，占他弟兄的便宜，”在此指与弟兄的妻子犯奸淫。占他弟兄的便宜，原文或译作，从他弟兄得利；因此是亏骗他的弟兄。保罗说，“在这事上，”是指三节所说淫乱的事。保罗在六节也说，这一切的事，主必报应；这一切的事就是越分，占人便宜等事。主是报应者、惩治者，审判淫乱的和奸淫的，给与制裁。

淫乱总是与越过婚姻关系的规律有关。男女之间的关系是神所命定的。婚姻是神所命定神圣的事，在神严格的规律之下。因此，男女之间的接触必须照着神的命定和规律，否则就可能违犯、越过并破坏神的规律。

保罗在七节说，“神本是在圣别中召了我们，并不是要我们沾染污秽。”本节按原文可直译为：神不是基于污秽，乃是在圣别中召我们。这节的“污秽”，是指在淫乱、奸淫等事上的污秽。有些教师认为，这里的污秽是指在商业上不当的得利。他们说，六节是说到在商业上占弟兄的便宜。但根据本段上下文，这说法是不能接受的；本段开始于三节，嘱咐人要禁戒淫乱；七节是这嘱咐的结语。

使徒禁戒淫乱的嘱咐，乃是基于圣别，（帖前四3，）借圣别得着加强，（4，）并在这里结束于圣别。因为淫乱是最污秽的事，败坏蒙神呼召之圣徒圣别的地位和品格。

in fornication, he is contaminated, and his sanctification is annulled. Moreover, he loses honor before man. Not even unbelievers honor those who commit fornication. Therefore, we must know how to possess, keep, preserve, our own body in sanctification toward God and in honor before man. We must be those who are sanctified unto God and those who have honor before man. In order to be such persons, we must absolutely abstain from fornication and not give ground for suspicion in this matter. According to verse 5, we should not possess our body in the passion of lust as the nations who do not know God. Not knowing God is the basic reason for indulgence in the passion of lust.

In verse 6 Paul goes on to say, “That no one overstep and take advantage of his brother in the matter, because the Lord is the avenger concerning all these things, even as we also said before to you and solemnly charged.” Literally, the Greek word rendered “overstep” means to overpass limits, that is, overreach, transgress, go beyond. “Overstep...his brother” refers to adultery with the brother’s wife. In Greek “take advantage of” also means make a gain of; hence, defraud. By “the matter” Paul means the matter of fornication, mentioned in verse 3. In verse 6 Paul also says that the Lord is the avenger concerning these things, things such as overstepping and taking advantage of others. The Lord judges the fornicators and adulterers as an avenger, as a punisher, meting out justice.

Fornication always involves overstepping the regulation of the marriage relationship. The relationship between male and female was ordained by God. Marriage is a holy matter that was ordained by God and is under His strict regulation. Therefore, the contact between male and female must be according to God’s ordination and regulation. Otherwise there may be some kind of transgression, overstepping, breaking of God’s regulation.

In verse 7 Paul says, “For God has not called us for uncleanness but in sanctification.” The Greek preposition translated “for” in this verse, epi, means upon, on condition of. Uncleanness in this verse denotes uncleanness in things like fornication and adultery. Some teachers say that verse 6 speaks of taking advantage of a brother in doing business. To refer uncleanness here to unfair gain in business is not acceptable according to the context of this section, which begins in verse 3 with the charge to abstain from fornication. Actually, verse 7 is the concluding word of this charge.

The apostle’s charge to abstain from fornication is based upon sanctification (v. 3), strengthened by sanctification (v. 4), and concluded here with sanctification, because fornication, as the most unclean thing, destroys the holy standing and character of God’s called saints.

神本是在圣别中召了我们，并不是要我们沾染污秽。这指明我们必须一直留在圣别中。神的呼召与污秽毫无关系。神的呼召是在圣别中，这圣别与淫乱相对。

八节说，“所以那弃绝的，不是弃绝人，乃是弃绝那位将祂的圣灵赐给你们的神。”本节是从三节开始的这一段的结语。这里的“弃绝”，是指弃绝前面经文中的嘱咐。这里保罗似乎是说，“我给了你们一项警告。你们如果弃绝，不是弃绝我，乃是弃绝那位将祂的圣灵赐给你们的神。”这里的圣灵，是指那圣别我们，使我们在神面前成为圣别（罗十五 16，彼前一 2，林前六 11）的圣者。

神的旨意、（帖前四 3、）神的呼召、（7、）以及神的灵，都是为着我们的圣别。神先有旨意，接着有呼召，然后赐下祂的圣灵。借着神的灵，我们就得以圣别，答应祂的呼召，成就祂的旨意。

神将祂的圣灵赐给我们，为要圣化我们，使我们成为圣别，将我们分别出来归神，以完成祂的定旨。因此，这圣灵一直在我们里面运行、作工、活动，为要完成一个定旨。我们若犯了淫乱，就是弃绝这位在我们里面运行，要使我们圣别归神的内住之灵。这是保罗在这里的意思，这节经文乃是论到圣别对淫乱这段话的结语。

但愿我们众人（尤其是青年人），对保罗警告的话有深刻的印象。我们所处的时代绝不比保罗的时代好。不仅如此，我们今天所住的城市，也不比哥林多或帖撒罗尼迦好。相反的，今天的时代和今天的城市都比从前更坏。因此，我们需要这个关于圣别与淫乱相对警告。

弟兄的相爱

九至十节保罗接着在弟兄相爱的事上劝勉信徒：“关于弟兄相爱，不用我写信给你们，因为你们自己蒙了神的教导，叫你们彼此相爱；其实，你们向全马其顿所有的弟兄，就是这样行。但弟兄们，我们劝你们要更加充盈超越。”弟兄相爱一辞，希腊文是 *philadelphia*，非拉铁非，由 *phileo*，非拉，爱，和 *adelphos*，阿

God has not called us on condition of uncleanness, but He has called us in sanctification. This indicates that we must always remain in sanctification. God's calling has nothing to do with uncleanness. His calling is in sanctification, and this sanctification is versus fornication.

Verse 8 says, "Consequently, he who rejects, rejects not man but God, who also gives His Holy Spirit to you." This verse is the conclusion of the section which begins in verse 3. The word "rejects" here refers to the charge given in the preceding verses. Here Paul seems to be saying, "I have given you a warning. If you reject it, you are not rejecting me, but you are rejecting God, the One who gave His Holy Spirit to you." Here the Holy Spirit is referred to as the Holy One who sanctifies us, making us holy before God (Rom. 15:16; 1 Pet. 1:2; 1 Cor. 6:11).

The will (v. 3), the call (v. 7), and the Spirit of God are all for our sanctification. God had His will first, then His call, and then the giving of His Holy Spirit. By His Spirit we may be sanctified to answer His call and fulfill His will.

God has given His Holy Spirit to us to sanctify us, to make us holy, to separate us unto God for His purpose. Thus, this Holy Spirit is moving, working, and acting within us constantly for a purpose. If we fall into fornication, we reject this indwelling Spirit who is working within us to sanctify us unto God. This is Paul's meaning here, in the verse that concludes a section on sanctification versus fornication.

May we all, especially the young people, be impressed with Paul's word of warning. The age in which we live certainly is no better than the age in which Paul lived. Furthermore, the cities where we live today are not better than Corinth or Thessalonica. On the contrary, both the age and the cities may be worse. Therefore, we need this warning concerning sanctification versus fornication.

BROTHERLY LOVE

In verses 9 and 10 Paul goes on to exhort the believers regarding brotherly love: "Now concerning brotherly love, you have no need for me to write to you, for you yourselves are taught of God to love one another; For indeed you do it unto all the brothers in the whole of Macedonia. But we entreat you, brothers, to abound more." The words "brotherly love" are a translation of the Greek word *philadelphia*, composed of

戴弗斯，弟兄所组成。保罗在这里重申他在三章十二节论到爱的话：“又愿主使你们彼此的爱并对众人的爱，都能增多洋溢，正如我们对你们一样。”这样强调爱，指明爱是基督徒生活中极重要的因素。根据加拉太五章十四节和罗马十三章十节，爱使律法得以成全。我们若爱别人，就必定不会犯淫乱，也不会偷窃或撒谎。

得体的行事

保罗在帖前四章十一至十二节说到得体的行事：“又要立定志向作安静人，办自己的事，亲手作工，正如我们曾嘱咐过你们的，叫你们对外人行事端正得体，自己也就没有什么缺乏了。”保罗在十一节说了一句很好的话：“要立定志向作安静人。”要一个爱讲话的人安静是很难的，这样的人若能安静半个小时就是得胜了。

最破坏召会生活的是淫乱，其次是嫉妒，再后是好管闲事。好管闲事的人什么都想过问，但他实际上是游手好闲、无所事事。因此，保罗嘱咐好管闲事的人要立定志向作安静人。这意思是说，他们应当立志叫自己静下来。我当然鼓励众圣徒要有更多的交通。但我鼓励好管闲事的人不该那么活跃，要安静些。他们不该想要作召会的询问台，不要兴致勃勃想知道别人的事；反而，就象保罗所说的，他们应当办自己的事。他们也许应当多花时间打扫屋子或整理自己的东西，他们应当避免那种破坏召会生活的好管闲事。

对别人的事太感兴趣的人应当立定志向作安静人，办自己的事。但我鼓励那些不太关心别人，却花太多时间顾自己事的人，要多花时间对别人有合式的照顾。在这件事上，因着我们生来性情就各有不同，所以我们需要平衡。

保罗在十二节嘱咐我们行事要得体。我们行事为人不当怪异、奇特。我们的行事为人在别人眼中应当非常得体。

今天青年人喜欢标新立异，有些人认为他们越特殊越好。他们与众不同就能引人注意。但我们行事为人的态度应当是正常、得体而平常的。然而，我们这样作并不是遵行什

phileo, to love, and *adelphos*, brother. Here Paul reiterates his word in 3:12 concerning love: “And the Lord cause you to increase and abound in love to one another and to all, even as we also to you.” This emphasis on love indicates that love is a vital factor in the Christian life. According to Galatians 5:14 and Romans 13:10, love is the fulfillment of the law. If we love others, certainly we shall not commit fornication, steal, or lie.

A BECOMING WALK

In 4:11 and 12 Paul speaks concerning a becoming walk: “And to be ambitious to be quiet, and to attend to your own affairs, and to work with your hands, even as we charged you; that you may walk becomingly toward those outside, and you may have need of nothing.” In verse 11 Paul gives us a good word: “Be ambitious to be quiet.” It is extremely difficult for a talkative person to be quiet. If such a person can be quiet for half an hour, that would be a victory.

The church life is damaged the most by fornication, then by jealousy, and after that by busybodies. A busybody wants to be everybody when actually he is nobody. Therefore, Paul charges the busybodies to be ambitious to be quiet. This means that they should have the ambition of calming themselves down. Certainly I would encourage the saints to have more fellowship. But those who are busybodies should be encouraged to be somewhat less active and to be more quiet. They should not seek to be the church information desk or be interested in knowing about others' affairs. Instead, as Paul says, they should attend to their own affairs. Perhaps they should spend more time cleaning house or arranging their things. They should avoid the kind of busyness that damages the church life.

Those who are too interested in others' affairs should be ambitious to be quiet and attend to their own affairs. But those who do not care for others and who spend too much time on their own affairs should be encouraged to spend more time caring for others in a proper way. In this matter, because we were born with different dispositions, we all need to be balanced.

In verse 12 Paul charges us to walk becomingly. We should not walk in a way that is strange or peculiar. In the eyes of others, our walk should be very becoming.

Today young people like to be peculiar. Some think that the more peculiar they are, the better it is. By being peculiar they attract the attention of others. We, however, should conduct ourselves in a way that is normal, becoming, and ordinary. However, in so doing

么规矩或条例。我信我们如果渴慕爱主、活主，并且照着祂的心意行事为人，我们的深处就会感觉有个要求，要我们在一切所行的事上都正常而得体；我们会盼望在如何开车、梳头发、穿着、以及别的事情上，都是得体的。

凡是举止怪异、引人注目的都是不得体的。我们行事为人、生活行动都应当得体。我们向着外人的生活行动，特别要得体。

照顾初信者

我们越读帖撒罗尼迦前书，越思想其内容，就越晓得这封书信是写给初信者的。帖撒罗尼迦前书与以弗所书完全不同。以弗所书包含许多深奥的辞，就如基督的奥秘、基督的身体、那在万有中充满万有者的丰满。相反的，帖撒罗尼迦前书没有使用深奥的辞汇，却有许多简单的警告。比如，帖撒罗尼迦前书告诉我们，神的定旨是要我们圣别，这是一种初浅的讲说。另一个例子就是保罗劝勉弟兄们，要彼此相爱；他告诉我们说，我们蒙了神的教导，叫我们彼此相爱，然后他又激励我们要在这爱上更加充盈超越。不仅如此，保罗也劝我们要立定志向作安静人，不要多管闲事，要亲手作工，办自己的事。这些话都是初浅的，却是非常实际的，我们需要这些话。

保罗在四章的劝勉，为什么只提到三件事？他为什么只说到圣别对淫乱，弟兄的相爱，以及得体的行事？答案是：我们若顾到圣别、弟兄的相爱、以及得体的行事，我们就完全了。因此，我们都需要注意圣别、对人的爱、以及合式得体的行事。

帖撒罗尼迦前书实在是写给初信者的书信。在这封书信里，保罗非常实际的顾到初信者。但这不是说初信者不需要罗马书、哥林多前后书、加拉太书、以弗所书、腓立比书、歌罗西书、希伯来书这类的书信。他们的确需要这些书信。但因着他们年幼，起头时需要一些简单而实际的话语。这是保罗这样写帖撒罗尼迦前书的原因。他知道信徒们在主里还不到一年，所以他写得非常实际。但愿我们都效法保罗的榜样，照他的方式，在年幼的圣徒与初信者身上作工。

we are not following any code or regulations. I believe that if we desire to love the Lord, to live Him, to walk according to His heart, deep within we shall sense something requiring us to be normal and becoming in all we do. In the way we drive, in the way we wear our hair, in the clothes we wear, and in all other things, we shall want to be becoming.

Anything that attracts the attention of others in a peculiar way is not becoming. We need to behave and walk becomingly. In particular, we must walk becomingly toward those outside, toward the outsiders.

CARING FOR NEW BELIEVERS

The more we read 1 Thessalonians and consider its contents, the more we realize that this Epistle was written to new believers. First Thessalonians is absolutely different from Ephesians. The book of Ephesians contains many profound terms: the mystery of Christ, the Body of Christ, the fullness of Him who fills all in all. By contrast, 1 Thessalonians does not use profound terms. Instead, there are a number of simple warnings. For example, we are told that it is God's will for us to be sanctified. This is an elementary way of speaking. Another example concerns Paul's exhortation to brotherly love. He tells us that we have been taught of God to love one another, and then he encourages us to abound in this love. Furthermore, Paul exhorts us to be ambitious to be quiet, not to be busybodies, to work with our hands, and to attend to our own affairs. Such words are elementary; however, they are very practical, and we need them.

Why in his exhortation in chapter four does Paul mention only three things? Why does he speak only of sanctification versus fornication, of brotherly love, and of a becoming walk? The answer to these questions is that if we take care of sanctification, brotherly love, and walking becomingly, we shall be perfect. Therefore, we all need to take care of our sanctification, of our love for others, and of having a proper and becoming walk.

First Thessalonians certainly is a book for new believers. In this Epistle Paul takes care of the beginners in a very practical way. This does not mean, however, that new believers do not need books such as Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, and Hebrews. They certainly have a need for these books. But because they are young, they first need something simple and practical. This is the reason Paul wrote 1 Thessalonians in the way he did. He knew that the believers had been in the Lord less than a year, and therefore he wrote them in a very practical way. May we all follow Paul's example and adopt his way to work with young saints and new believers.

* * * *

经文及注解：帖前四 13 至 18 及注

纲要：

- 复活与被提
- 乐园里已死的圣徒
- 活着的人被提
- 巴路西亚
- 初步的话

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读经：帖撒罗尼迦前书四章十三至十八节。

在帖前四章十三至十八节，保罗说了一些论到主再来和信徒被提初步的话。这里是安慰的话，笼统的说到在主回来时信徒的被提。关于这事，细节启示在新约别卷书，如马太福音和启示录。

保罗在帖前四章十三至十八节所描述的，乃是所有信徒普遍的盼望。这是为着召会生活之圣别生活的盼望。这种生活不是罪恶的，也不是属世的。相反的，这种生活是纯洁而圣别的。不仅如此，这种为着召会生活的圣别生活是有盼望的。

人类因着堕落而没有指望。不信的人唯一的期望就是死，死是他们的目的地。他们逐日的生活就是迈向死亡的生活，他们是在行往死亡的路上。因此，他们的前途就是死。

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Scripture and Footnotes: 1 Thes. 4:13-18 and footnotes

Outline:

- RESURRECTION AND RAPTURE
- THE DEAD SAINTS IN PARADISE
- THE RAPTURE OF THE LIVING
- THE PAROUSIA
- AN ELEMENTARY WORD

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Scripture Reading: 1 Thes. 4:13-18

In 4:13-18 Paul gives an elementary word concerning the Lord's coming and the rapture of the believers. Here, as a word of comfort, the rapture of believers at the Lord's coming is mentioned in a general way. Concerning this matter, details are revealed in other books of the New Testament, such as Matthew and Revelation.

What Paul describes in 4:13-18 is the general hope of all believers. This is the hope of a holy life for the church life. This kind of life is neither sinful nor worldly. On the contrary, it is pure and holy. Furthermore, this holy life for the church life has a hope.

Because of man's fall there is no hope for the fallen human race. The only expectation unbelievers have is death. Death is their destination. Day by day, they are living with a view toward their death, and they are on the way to death. Thus, death is their future.

保罗在以弗所二章十二节描述不信的人没有指望的光景：“那时，你们在基督以外，和以色列国民隔绝，在所应许的诸约上是局外人，在世上没有指望，没有神。”不信的人没有指望，因为他们没有神。因着他们在基督以外，他们的生活中没有神，所以他们没有指望，只有死在等着他们。每个人都知道这事，认为这是理所当然的。为这缘故，不信的人不喜欢想到他们的将来。事实上，他们的将来是不积极的；有死亡的黑暗笼罩他们的将来。

我们是信基督的人，我们的生活满了盼望。我们的盼望是主回来。不仅如此，我们的盼望还包括复活与被提。复活不仅是生命的事，更是生命胜过死亡的事。生命胜过死亡，那就是复活。被提甚至比复活更超越。一个人也许复活了，却不一定被提。

复活与被提

为着召会生活的圣别生活是有前途、有盼望的生活。这盼望不仅是主再来，乃是主带着复活与被提而来。主耶稣回来，要使复活与被提发生。我们刚才已经指出，复活与被提都是生命之外再加上的。今天生命是我们所拥有的。我们有生命，我们在生命里，我们也享受生命。但我们等候主来，祂来会将复活与被提带给我们。

复活当然是为着已经死了的人。今天我们过的是为着召会的圣别生活。如果主回来的日子耽延，我们至终都要“睡觉”，也就是肉身要死去。所有已死的信徒都在等候复活。我们若活到主耶稣回来，就不需要复活，但我们还需要被提。不仅如此，已死的圣徒需要复活，也需要被提。所有的信徒，不论死了的或活着的，都需要被提。因此，被提其实是我们在地上一生的结束。这意思是说，我们一生的结束不是死，也不是复活，乃是被提。

圣经里没有被提这个辞，却有被提的思想。基督教教师使用被提一辞的意思是被取去，就象以诺和以利亚被神取去那样。（创五 24，王下二 1，11。）马太二十四章四十至四十一节，路加十七章三十四至三十六节，二十一章

In Ephesians 2:12 Paul describes the hopeless situation of unbelievers: “You were at that time apart from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world.” Unbelievers have no hope because they do not have God. Because they are apart from Christ and their living is without God, they do not have any hope. The only thing that awaits them is death. Everyone realizes this and takes it for granted. For this reason, unbelievers do not like to think about their future. Actually, they do not have a positive future. In their future looms the darkness of death.

As those who believe in Christ, we have a life full of hope. Our hope is the Lord’s coming back. Furthermore, our hope includes resurrection and rapture. Resurrection is not only a matter of life, but a matter of life overcoming death. When life overcomes death, that is resurrection. Rapture is something that goes even beyond resurrection. A person may be resurrected and yet not be raptured.

RESURRECTION AND RAPTURE

The holy life for the church life is a life with a future, a life with hope. This hope is not merely the Lord’s coming; it is the Lord’s coming with resurrection and rapture. The coming back of the Lord Jesus will cause the resurrection and the rapture to occur. As we have just pointed out, resurrection and rapture are both in addition to life. Today life is our possession. We have life, we are in life, and we are enjoying life. However, we are awaiting the Lord’s coming, and His coming will bring resurrection and rapture.

Resurrection, of course, is for those who have died. Today we are living a holy life for the church. If the Lord delays His coming back, we all shall eventually “sleep,” that is, die physically. All the believers who have died are waiting for resurrection. If we live until the coming back of the Lord Jesus, we shall not need resurrection. However, we shall still need rapture. Furthermore, those who have died will need to be resurrected and raptured as well. All believers, the dead as well as the living, need rapture. Rapture, therefore, is actually the end of our life on earth. This means that the conclusion of our life is neither death nor resurrection—it is rapture.

In the Scriptures there is not such a word as rapture, but the thought of rapture is there. As used by Christian teachers, the word rapture means to be taken away, as what happened to Enoch and Elijah (Gen. 5:24; 2 Kings 2:1, 11). Matthew 24:40-41; Luke 17:34-36; 21:36; 1 Thessalonians 4:17; Revelation 3:10; 7:9; 11:12; 12:5; 14:1, 16; 15:2

三十六节，帖前四章十七节，启示录三章十节，七章九节，十一章十二节，十二章五节，十四章一节、十六节，十五章二节，都说到被提，就是把信徒取到诸天之上。

新约中被提是个重要的题目。保罗在帖前四章十三至十八节只是说了一些概略而初步的话。他告诉我们，活着的信徒和已经死了又复活的信徒，都要被提到空中，与主相会。保罗在这几节经文里，没有进一步解释细节。他在这里所说的话，好比小学老师教学生一些数学的基本原则。事实上被提并不简单。为这缘故，圣经教师为这事有许多的辩论。

保罗的意思是要初信的人，对基督徒生活的盼望有基本的概念。他要他们牢记一个事实：基督徒生活，就是为着召会生活的圣别生活，是有盼望的。因此，这种生活与堕落人类没有指望的生活完全不同。基督徒生活的盼望乃是主回来，而这盼望包括复活与被提。

保罗在十三节说，“关于睡了的人，弟兄们，我们不愿意你们无知无识，恐怕你们忧伤，象其余没有盼望的人一样。”睡了的人，是指死了的人。（帖前四 16，约十一 11～14，林前十一 30。）主和使徒都看信徒的死是睡了。保罗写这封书信的时候，可能有一些帖撒罗尼迦的信徒死了，否则保罗没有理由要写这件事。

保罗在帖前四章十四节继续说，“因为我们若信耶稣死而复活了，神也必照样将那些已经借着耶稣睡了的人与祂一同带来。”相信这里所描述的盼望，包括相信主的复活。不相信基督复活的人，不会相信这个盼望。但我们若相信这个盼望，就指明我们已经相信基督的复活。

有些人提到十四节会说，“圣徒死的时候就上天堂，当主耶稣回来时，要将他们从天上一起带来。”这样解释这节经文，就把上半节的话忽略了，那里告诉我们，耶稣死而复活了。这里当然是指耶稣的复活；如果死了的圣徒已经在天上，主来的时候要把他们从天上一起带来，那么死了的圣徒就不需要复活了。

all refer to rapture, to the taking up of the believers to the heavens.

In the New Testament the rapture is an important subject. In 4:13-18 Paul speaks of it only in a general, elementary way. He tells us that the living, together with those believers who have died and have been resurrected, will be caught up to a meeting of the Lord in the air. In these verses Paul does not go further to explain the details. What he says here can be compared to an elementary school teacher giving his students some basic principles of mathematics. Actually, the rapture is not a simple matter. For this reason, there has been much debate among Bible teachers concerning it.

Paul's intention is to give the new believers a basic concept of the hope of our Christian life. He wants to impress them with the fact that the Christian life, which is a holy life for the church life, has a hope. Therefore, this life is absolutely different from the hopeless life of fallen mankind. The hope of the Christian life is the Lord's coming back, and this hope includes resurrection and rapture.

In verse 13 Paul says, "But we do not want you to be ignorant, brothers, concerning those who are sleeping, that you may not sorrow even as also the rest who have no hope." The words "those who are sleeping" refer to the dead (v. 16; John 11:11-14; 1 Cor. 11:30). The death of believers is considered by both the Lord and the apostle as sleep. Perhaps by the time Paul wrote this Epistle some of the believers in Thessalonica had died. Otherwise, there would have been no reason for Paul to write about this matter.

In verse 14 Paul continues, "For if we believe that Jesus died and rose, so also those who are asleep will God, through Jesus, bring together with Him." To believe in the hope described here includes believing in the Lord's resurrection. Anyone who does not believe in Christ's resurrection will not believe in this hope. But if we believe in this hope, this indicates that we have already believed in Christ's resurrection.

Some may refer to verse 14 and say, "When the saints die, they go to heaven, and when the Lord Jesus comes back, He will bring them from heaven with Him." To interpret the verse in this way is to neglect the first half of the verse, where we are told that Jesus died and rose. This, of course, refers to His resurrection. If the dead saints are already in heaven, and if the Lord will bring them with Him from heaven when He comes, then the dead saints do not need resurrection.

十五至十六节会帮助你们了解我的意思：“我们现在凭着主的话，告诉你们这件事，就是我们这些活着还存留到主来临的人，绝不能在那已经睡了的人之先；因为主必亲自从天降临，有发令的呼叫，有天使长的声音，又有神的号声，那在基督里死了的人必先复活。”请注意十六节的复活一辞。死了的人若已经在天上，他们还需要复活么？他们若真是在天上，就不需要复活，也不需要被提到主那里去。他们只需要与主耶稣一同从天而降。十六节说，在基督里死了的人必要复活，这事实指明，他们必定不在天上，而在另一个地方。

十五节的“来临”，希腊文是 *parousia*，巴路西亚，意同在。十六节的“发令的呼叫”，或作发令的呼喊，此乃集合的信号。神的号声指末次的号筒，（林前十五 52，）为着聚集神所救赎的人。（参民十 2。）

保罗在帖前四章十七节接着说，“然后我们这些活着还存留的人，必同时与他们一起被提到云里，在空中与主相会；这样，我们就要和主常常同在。”照这节经文来看，死了与活着的信徒都要被提到主那里。死了的人必先复活，然后我们要与他们一起被提，在空中与主相会。

启示录十二章的男孩子，就是得胜者，要在这世代末了三年半的大灾难之前，被提到三层天神的宝座那里。（启十二 5～6，14。）这里大体的信徒，包括死而复活并活到那时的信徒，要在大灾期末了，主来临（巴路西亚）时，被提到空中。

乐园里已死的圣徒

我们中间有些人也许仍然有这种观念，就是死了的圣徒已经上了天堂，现今在天上与主耶稣同在。如果保罗在帖前四章的话只说到十四节，这种观念还可能成立。但保罗在十六节说，当主耶稣来的时候，死了的圣徒要复活。他们从哪里复活？从天上么？他们若已经在天上，还需要复活么？他们若已经与主同在三层天上，那他们还要复活到什么地方去？

Verses 15 and 16 will help you to understand what I mean: “For this we say to you by the word of the Lord, that we who are living, who remain unto the coming of the Lord, shall by no means precede those who have slept; because the Lord Himself, with a cry of command, with the voice of an archangel, and with a trumpet of God, will descend from heaven, and the dead in Christ shall rise first.” Please pay careful attention to the word “rise” in verse 16. If the dead are already in heaven, what need is there for them to rise? If they are truly in heaven, they do not need to rise. Furthermore, they do not need to be raptured or to be caught up to the Lord. Their only need would be to descend from heaven with the Lord Jesus. The fact that verse 16 says that the dead in Christ shall rise indicates that they must be in some place other than heaven.

In verse 15 the Greek word translated “coming” is *parousia*, presence. In verse 16 the Greek words rendered “cry of command” may also be translated shout of command, as a signal for assembling. The trumpet of God is the last trumpet (1 Cor. 15:52), a trumpet for assembling God’s redeemed people (see Num. 10:2).

In verse 17 Paul goes on to say, “Then we who are living, who remain, shall be caught up at the same time together with them in clouds into a meeting of the Lord in the air; and so we shall be always together with the Lord.” According to this verse, both the dead and the living believers will be caught up to the Lord. First the dead will be raised, and then together we shall be caught up to a meeting of the Lord in the air.

The man-child in Revelation 12, the overcomers, will be caught up, raptured, to the throne of God in the third heaven before the last three and a half years of the great tribulation (Rev. 12:5-6, 14). Here, the majority of believers will be raptured to the air at the time of the Lord’s coming.

THE DEAD SAINTS IN PARADISE

Some among us may still hold the concept that saints who have died have gone to heaven and are now there with the Lord Jesus. If Paul had not gone beyond what he says in verse 14, there might be ground for this concept. But in verse 16 Paul says that when the Lord Jesus comes, the dead saints will rise up. Where will they rise up from? From heaven? If they are already in heaven, what need will they have to rise up? And to what place would they rise if they are already in the third heaven with the Lord?

许多基督徒被裹着糖衣的宗教教训所欺骗。有一种教训是说，“哦，你不必为死去的母亲哀哭，因为她信了主耶稣，如今在天上与主耶稣同在。她在天堂里，比在你的家好多了。你为什么要哭？有一天你也要到天上与她在一起。”这种教导满了酵，是骗人的。我读圣经读了五十多年，从来没有发现一节圣经教导这样的事。这是迷信，来源出于异教或佛教，而被天主教所采纳。

根据圣经来看，死了的信徒是在乐园里，（路二 43，）就是阴间里快乐的部分。（十六 22 ~ 23，25 ~ 26。）阴间有两部分：快乐的部分和痛苦的部分。痛苦的部分与火湖不同。阴间不快乐的部分好比看守所之于监狱；看守所是暂时拘留罪犯的地方。但罪犯受审并判决以后，就给带出看守所，下到监狱里。罪人如今在阴间痛苦的部分，等候神白色大宝座前最终的审判。审判过后，罪人要被丢进火湖里，就是永远的监狱里。

死了的圣徒是在乐园里，当主耶稣来时，他们要复活。他们不是复活到天上，而是复活与活着的圣徒一起被提。所以帖前四章十六节说，那在基督里死了的人必先复活。然后根据十七节，那些活着还存留的人，必同时与他们一起被提，与主相会。这意思是说，所有的信徒，包括已死的或活着的，都要被提到空中。这种教训不是包裹的糖衣，也不含一点酵。相反的，这种教训乃是根据神纯正的话。

照神的话来看，当主耶稣从天降临的时候，死了的圣徒要复活。他们的灵与魂要从乐园里复活，他们的身体要从坟墓里出来，他们的灵与魂连同他们的身体就使他们完全了。然后，他们要与活着的信徒会合；这样，我们就都要一起被提，到主那里。

活着的人被提

保罗在十五节说，“我们这些活着还存留到主来临的人。”他在十七节也说，“我们这些活着还存留的人。”保罗为什么在十五节加上“还存留到主来临”这句话，又在十七节加

Many Christians have been cheated by sugar-coated religious teachings. One of these teachings says, “Oh, you don’t need to weep about your mother who has died. Because she believed in the Lord Jesus, she is now in heaven with Him. She is in a heavenly mansion, a home that is much better than yours. Why, then, should you weep? One day you will join her in heaven.” This kind of teaching is full of leaven and is very deceitful. I have studied the Bible for more than fifty years, and I have not found even one verse that teaches such a thing. This is a superstition that has its source in paganism, or in Buddhism, and was adopted by Catholicism.

According to the Bible, the dead believers are in Paradise (Luke 23:43), the comfortable section of Hades (Luke 16:22, 25-26). In Hades, there are two sections: a section of comfort and a section of torment. The section of suffering is different from the lake of fire. The unpleasant part of Hades may be compared to a jail in contrast to a prison. A jail is a place where criminals are held temporarily. But after a criminal has been tried and judged, he is taken from jail and put into prison. The sinners now in the section of torment in Hades are awaiting the final judgment, which will take place at the white throne of God. After that, the sinners will be cast into the lake of fire, the eternal prison.

The dead saints are in Paradise, and when the Lord Jesus comes, they will rise up. They will not rise up to heaven; rather, they will rise up and then be caught up together with the living saints. This is the reason verse 16 says that the dead in Christ will rise first. Then, according to verse 17, those who are living will be caught up at the same time with them to a meeting of the Lord. This means that all believers, the dead as well as the living, will be raptured to the air. This teaching is not sugar-coated, and it does not contain any leaven. On the contrary, it is according to the pure Word of God.

According to the Word of God, when the Lord Jesus descends from heaven, the dead saints will rise up. Their spirit and soul will rise out of Paradise, their body will rise up from the tomb, and their spirit and soul with the body will make them perfect. They will then join the believers who are living, and together we shall all be caught up to the Lord.

THE RAPTURE OF THE LIVING

In verse 15 Paul says, “We who are living, who remain unto the coming of the Lord.” In verse 17 he also says, “We who are living, who remain.” Why does Paul add the clause “who remain unto the coming of the Lord” in verse 15 and the clause “who remain” in

上“还存留的人”这句话？你若深入思想这事，就会看见这指明（至少是含示），有一些活着的人不存留了。有些活着的人不在了，这些活着却不存留的人就是得胜者。

得胜者被提，与那些活着还存留到主来临之信徒的被提不同。得胜者被提是在末了三年半大灾难以前。换句话说，得胜者是在大灾难以前被提。（启三 10。）但那些活着还存留的人，要在灾难末期被提，就是末次号筒吹响的时候。（林前十五 52。）这是帖前四章所说的被提。就时间而论，这两种被提是不同的：一种被提是在大灾难之前，另一种被提是在大灾难末期。不仅如此，二者的地点也不同。照启示录十二章来看，得胜者要被提到三层天神的宝座那里；但帖前四章给我们看见，那些活着还存留的人要被提到空中、到云里。

巴路西亚

我们已经指出，十五节的“来临”，希腊文是 **parousia**，巴路西亚，与马太二十四章三节者同字。基督的再来乃是与祂的信徒同在。这同在（巴路西亚）要开始于得胜者被提到宝座那里，延续到主来到空中，（启十 1，）结束于主来到地上。在主的巴路西亚期间，会有大体的信徒被提到空中、（帖前四 15～17、）基督的审判台、（林后五 10、）以及羔羊的婚娶。（启十九 7～9。）

巴路西亚是指主的同在，不是直接指主的来临。当然，祂的同在包括祂的来临。我如果离开家人，以后又与他们同在，我的同在就包括了我的来临。我的同在事实上就等于我的来临。为这缘故，巴路西亚一辞可以翻作来临。照原文翻作“同在”相当奇怪，这样翻译虽然有点奇怪，但说“与主同在”是没有错的。

根据新约，主的巴路西亚，也就是主的同在，会持续一段时间。巴路西亚一开始，接着也许就是大灾难。主的来临（巴路西亚）开始时，也许很接近大灾难的开始。现今主是在三层天上。当大灾难在地上开始时，主会离开天上

verse 17? If you consider this matter thoughtfully, you will realize that this indicates, or at least implies, that there are some living ones who do not remain. Some living ones are gone. These living ones who do not remain are overcomers.

There is a difference between the rapture of the overcomers and the rapture of those believers who are alive and remain until the Lord's coming. The rapture of the overcomers will take place before the last three and a half years, a period known as the great tribulation. In other words, the overcomers will be raptured before the tribulation (Rev. 3:10). But those who are alive and remain will be raptured at the end of the tribulation, that is, at the last trumpet (1 Cor. 15:52). This is the rapture mentioned in 1 Thessalonians 4. Regarding time, these two raptures are different: one takes place before the great tribulation, and the other, at the end of the tribulation. Furthermore, there is a difference regarding location. According to Revelation 12, the overcomers are raptured to the throne of God in the third heaven. But according to 1 Thessalonians 4, the rapture of those who are alive and remain will be to the clouds in the air.

THE PAROUSIA

We have pointed out that the Greek word for “coming” in verse 15 is **parousia**, the same word as used in Matthew 24:3. Christ's coming will be His presence with His believers. This **parousia** will begin from the time the overcomers are raptured to the throne, continue with His coming to the air (Rev. 10:1), and end with His coming to the earth. Within His **parousia**, there will be the rapture of the majority of the believers to the air (1 Thes. 4:15-17), the judgment seat of Christ (2 Cor. 5:10), and the marriage of the Lamb (Rev. 19:7-9).

Parousia denotes the Lord's presence; it does not directly denote His coming. Of course, His presence involves His coming. If I am away from my family and then am present with them again, my presence includes my coming. Actually, my presence equals my coming. For this reason, the word **parousia** may be translated coming. It would be rather awkward to literally render it as presence. But even though this translation may be awkward, it would be correct to say “unto the presence of the Lord.”

According to the New Testament, the Lord's **parousia**, His presence, will last a period of time. It may begin immediately before the start of the great tribulation. The Lord's coming (the **parousia**) will begin probably near the start of the tribulation. At present, the Lord is in the third heaven. When the great tribulation begins on earth,

的宝座，从宝座下来，藏在云里，来到空中。启示录十章一节说到一位“大力的天使，从天降下，披着云彩”。这位大力的天使就是基督，祂从三层天上隐密的降临到空中。主可能会隐藏在云里，停留在空中一段时间，也许是三年多。所以我们说，主的巴路西亚会持续一段时间。

主在空中时要作许多事：祂要提去复活的信徒以及活着的信徒，祂要在祂的审判台前审判所有得救的人。那时候祂要决定那哪些人要在千年国里与祂一同作王，而哪些人没有分。这个审判当然是发生在帖前四章所说的被提以后。这概要的说明，是根据神纯正的话，叫我们对主的再来有大体的概念。这概要的说明，不是根据奇特或传统的教训。

我们基督徒应当过一种为着召会生活的圣别生活。这生活有一个盼望，就是盼望我们今天所事奉的主要回来。祂回来时，已经死了的圣徒要从乐园、坟墓里起来，与那些活着还存留的圣徒一同被提。

初步的话

这些论到我们盼望的话，是写给一班死了亲友的信徒的，好安慰并鼓励他们。这是一些初步的话，说到主的回来，以及我们被提到祂那里。我们若要知道细节，就需要研读马太二十四和二十五章，整卷启示录，林前十五章，以及圣经中的其他部分，包括帖撒罗尼迦后书。我们一旦研读了这些有关的经节，就会看见，主的来临和我们的被提，并不象今天许多人所说的那么简单。其间的细节包括得胜的圣徒被提、基督审判台前的审判、国度的赏赐、以及国度的管教，这些事都与主的来临和我们的被提有关。

the Lord will leave the throne in heaven and descend from the throne, concealed in a cloud, to the sky. Revelation 10:1 speaks of a “strong Angel coming down out of heaven, clothed with a cloud.” This strong Angel is Christ, who descends secretly from the third heaven to the air. Probably the Lord will stay in the air concealed by the cloud for a period of time, possibly more than three years. This is the reason we say that the Lord’s parousia will last a certain length of time.

When the Lord is in the air, He will do a number of things. He will rapture both the resurrected and the living believers. He will judge all the saved ones at His judgment seat. At that time the decision will be made by Him concerning who will join Him in the millennial kingdom and who will not. This judgment will, of course, take place after the rapture mentioned in 1 Thessalonians 4. This sketch should give us a general idea of the Lord’s coming according to the pure Word. This sketch is not according to strange or traditional teachings.

As Christians, we should live a holy life for the church life. This life has a hope, the hope that the Lord whom we are serving today will come back. At His coming back, the saints who have died will rise up from Paradise and the tomb to be caught up with those who are alive and remain.

AN ELEMENTARY WORD

This word concerning our hope was written to the believers as a comfort and encouragement in the death of their relatives. It is an elementary word concerning the Lord’s coming back and our being caught up to Him. If we would know the details, we need to study Matthew 24 and 25, the whole book of Revelation, 1 Corinthians 15, and other portions of the Word, including 2 Thessalonians. Once we study all these portions of the Scriptures, we shall see that the matters of the Lord’s coming and our rapture are not as simple as what is presented by many today. The details include the rapture of the overcoming saints, the judgment at the judgment seat of Christ, the reward in the kingdom, and the discipline by the kingdom. All these things are involved in the Lord’s coming and our rapture.

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经文及注解：帖前五 1 至 11 及注

纲要：

- 时候与时期
- 主的日子
- 信、爱、望的保障
- 盼望主回来
- 儆醒的意义
- 脱离那要来之毁灭的救恩
- 谨守的意义
- 缺少儆醒谨守
- 穿戴军装
- 忽然的毁灭
- 与主同活

* * * *

读经：帖撒罗尼迦前书五章一至十一节。

保罗陈明为着召会生活之圣别生活的盼望之后，就立刻说到这种生活中的儆醒与谨守。我们有美好的盼望，就是盼望主耶稣回来，并且我们要被提到祂那里。我们有了这盼望，就需要儆醒谨守。我们盼望的时候，需要儆醒谨守。为这缘故，帖撒罗尼迦前书不是到四章就结束了。保罗在给初信者的这卷美妙书信里，又加上一些论到儆醒与谨守

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Scripture and Footnotes: 1 Thes. 5:1-11 and footnotes

Outline:

- TIMES AND SEASONS
- THE DAY OF THE LORD
- THE SAFEGUARD OF FAITH, LOVE, AND HOPE
- HOPE IN THE LORD'S COMING BACK
- THE MEANING OF WATCHFULNESS
- SALVATION FROM THE COMING DESTRUCTION
- THE MEANING OF SOBERNESS
- THE LACK OF WATCHFULNESS AND SOBERNESS
- PUTTING ON THE ARMOR
- SUDDEN DESTRUCTION
- LIVING TOGETHER WITH THE LORD

* * * *

Scripture Reading: 1 Thes. 5:1-11

Immediately after Paul presents the hope of a holy life for the church life, he covers the matter of the watchfulness and soberness of this life. We have a wonderful hope, a hope that the Lord Jesus will come back and that we shall be raptured to Him. Along with this hope, we need watchfulness and soberness. As we are hoping, we need to watch and be sober. For this reason, 1 Thessalonians does not end with chapter four. In this wonderful book for new believers, Paul adds yet a further word concerning

的话。我们应当再次跟随保罗的榜样行。我们不只应当激励初信者认识他们的盼望，还应当进一步告诉他们，有了这盼望，就要儆醒与谨守。他们不应当睡觉，也不应当醉酒或是麻木。

我信保罗写到四章末了时，有负担要说一些话，论到为着召会生活之圣别生活所需要的儆醒与谨守。这卷书若在四章结束，而没有五章一至十一节，有些信徒可能会产生误解。事实上，因着基督徒把四章十三至十八节和这封书信其他经节分开来看，所以他们心思里已经产生误解，甚至被麻醉。因此，我们把四章应用到我们光景里的时候，不应当忽略五章一至十一节。这意思是说，我们等候主回来的时候，需要儆醒，也需要谨守。

时候与时期

保罗在五章一至三节指出主的日子来临，好象夜间的贼一样。一节说，“弟兄们，关于时候与时期，不用写信给你们。”这里的时候与时期是指主的来临，二节“主的日子”证实这点。

主的日子

保罗在二节接着说，“因为你们自己明确晓得，主的日子来到，好象夜间的贼一样。”在前章，主的来临主要的为着安慰和鼓励；在本章，主的日子主要的是为着警戒，（帖前五 3～6，）因为圣经里说到主的日子，多半与主的审判有关。（林前一 8，三 13，五 5，林后一 14，提后四 8。）

主的日子来到，好象夜间的贼一样；这事实指明主来的日子是保密的，要忽然临到，无人预先晓得。（太二四 42～43，启三 3，十六 15。）保罗在帖前五章三节所说的话，加强了这个思想：“人正说平安稳妥的时候，毁灭忽然临到他们，如同产难临到怀胎的妇人一样，他们绝不能逃脱。”

信、爱、望的保障

watchfulness and soberness. Once again, we should follow Paul's pattern. We should not simply encourage new believers in their hope. We should also go on to tell them that along with this hope, they need to be watchful and sober. They should not be asleep, and they should not be drunk or in some kind of stupor.

As Paul was writing the last part of chapter four, I believe that he was burdened to speak a word on the watchfulness and soberness of a holy life for the church life. If this book concluded at the end of chapter four, and if we did not have 5:1-11, some believers may be misled. In fact, because they isolate 4:13-18 from the rest of this Epistle, Christians have been misled or even drugged in their mentality. Therefore, as we apply chapter four to our situation, we should not neglect 5:1-11. This means that as we wait for the Lord's coming back, we need to be watchful and also sober.

TIMES AND SEASONS

In 5:1-3 Paul indicates that the day of the Lord comes as a thief in the night. Verse 1 says, "But concerning the times and the seasons, brothers, you have no need for anything to be written to you." Times and seasons here refer to the Lord's coming. This is confirmed by the expression "the day of the Lord" in verse 2.

THE DAY OF THE LORD

In verse 2 Paul goes on to say, "For you yourselves know accurately that the day of the Lord so comes as a thief in the night." The coming of the Lord in the preceding chapter is mainly for comfort and encouragement. The day of the Lord in this chapter is mainly for warning (vv. 3-6), since it is mentioned in the Word mostly in relation to the Lord's judgment (1 Cor. 1:8; 3:13; 5:5; 2 Cor. 1:14; 2 Tim. 4:8).

The fact that the day of the Lord comes as a thief in the night indicates that its coming is kept secret and that it will come suddenly. It is not known beforehand by anyone (Matt. 24:42-43; Rev. 3:3; 16:15). This thought is strengthened by what Paul says in verse 3: "Whenever they say, Peace and security, then sudden destruction comes upon them, as birth pangs to a woman with child, and they shall by no means escape."

THE SAFEGUARD OF FAITH, LOVE, AND HOPE

四至十一节给我们看见信、爱、望的保障。保罗在四节提醒我们，不要在黑暗里，叫那日子临到我们象贼一样；他又在五节指出，我们都是光明之子和白昼之子，因此我们不是属黑夜的，也不是属黑暗的。接着他在六节劝戒我们要儆醒谨守：“所以我们不要睡觉，象其余的人一样，总要儆醒谨守。”这里的睡觉就是不儆醒。儆醒与下节的睡相对，谨守与醉相对。保罗在七节说，“因为睡了的人是在夜间睡，醉了的人是在夜间醉。”这里的醉意思是麻木。

基督徒都熟悉儆醒一辞。但我们可能不晓得这辞的真义。儆醒是什么意思？我们如果只说儆醒就是不睡，这样的回答就过于含糊。这种情形就如许多别的事情一样，我们自以为当然懂得圣经所说的话，而事实上却一点也不懂。关于谨守一辞的意思，也是一样。

儆醒与谨守关系到保障为着召会生活之圣别生活的三个基本结构：信、爱、望。八节指明这点：“但我们既是属于白昼，就当谨慎自守，穿上信和爱的胸甲，并戴上救恩之望的头盔。”胸甲和头盔，指明属灵的争战。胸甲属于信和爱，照着神的义，（弗六14，）遮盖并保护我们的心和灵；头盔是救恩的盼望，（17，）遮盖并保护我们的思想，心思。信、爱、望是真基督徒生活三个基本的构成成分，如帖前一章三节所描述的。信与我们的意志，心的一部分有关，（罗十9，）也与我们的良心，灵的一部分有关；（提前一19；）爱与我们的情感，心的另一部分有关；（太二二37；）望与我们的悟性，心思的功用有关。这些都需要保护，真基督徒的生活才得维持。这样的生活是儆醒谨守的。（帖前五6～7。）在本书信的开头，使徒赞赏信徒们信心的工作，爱心的劳苦，并对盼望的忍耐。（一3。）在本书信的结语这里，他劝勉信徒要为这些属灵的美德争战，使这些美德得着遮盖和保护。

盼望主回来

五章八节所说的盼望，乃是盼望我们的主回来，这要成为我们的救恩，救我们脱离那要来的毁灭，以及旧造败坏的奴役。（罗八21～25。）帖前五章八节与九节的救恩，

In verses 4 through 11 we see the safeguard of faith, love, and hope. In verse 4 Paul reminds us that we are not in darkness that the day should overtake us as a thief, and in verse 5 he points out that we are sons of light and of the day, and thus are not of the night nor of darkness. Then in verse 6 he exhorts us to watch and be sober: “So then, let us not sleep as the rest, but let us watch and be sober.” To sleep here is to be unwatchful. Watch is versus sleep (see v. 7), and sober is versus drunk. In verse 7 Paul says, “For those who sleep, sleep in the night, and those who are drunk, are drunk in the night.” Here to be drunk is to be in a stupor.

Christians are familiar with the word watchful. However, we probably do not know the real meaning of this word. What does it mean to be watchful? Our answer will be too vague if we merely say that to be watchful is not to sleep. In this case, as with many other things, we may take for granted that we understand what the Bible says, when actually we do not understand the matter at all. The same is true about what it means to be sober.

To be watchful and to be sober are related to safeguarding the three basic structures of the holy life for the church life: faith, love, and hope. Verse 8 indicates this: “But we who are of the day, let us be sober, putting on the breastplate of faith and love, and a helmet, the hope of salvation.” The words breastplate and helmet both indicate spiritual warfare. The breastplate is of faith and love, covering and protecting our heart and spirit according to God’s righteousness (Eph. 6:14). The helmet is the hope of salvation (Eph. 6:17), covering and protecting our mentality, the mind. Faith, love, and hope are the three basic structures of the genuine Christian life as depicted in 1 Thessalonians 1:3. Faith is related to our will—a part of our heart (Rom. 10:9)—and to our conscience—a part of our spirit (1 Tim. 1:19). Love is related to our emotion, another part of our heart (Matt. 22:37); and hope is related to our understanding—a function of our mind. All of these need to be protected that a genuine Christian life may be maintained. Such a life is watchful and sober. At the beginning of this Epistle, the apostle praised the believers’ work of faith, labor of love, and endurance of hope (1:3). Here, at the conclusion of the Epistle, he exhorts them to keep these spiritual virtues covered and protected by fighting for them.

HOPE IN THE LORD’S COMING BACK

The hope spoken of in verse 8 is the hope of our Lord’s coming back, which will be our salvation from both the coming destruction and from the slavery of corruption of the old creation (Rom. 8:21-25). Salvation in verses 8 and 9 is not salvation from

不是指借着主的死脱离永远沉沦的救恩，乃是指借着主的回来，脱离要来之毁灭（帖前五 3）的救恩。

根据八节所说，我们需要军装以保障我们的信、爱、望。我们若要保护为着召会生活之圣别生活基本结构的这几方面，就需要儆醒谨守。因此，当我们盼望主回来时，应当过着儆醒谨守的生活。

我们已经指出，保罗在四章以这个盼望安慰我们，告诉我们主来的时候我们要被提。我们在空中遇见主时，要狂喜不已。然而，这盼望还需有儆醒谨守的生活。我们需要儆醒谨守的生活，好等候主回来。换句话说，当我们盼望主回来时，我们需要儆醒的生活和谨守的生活。我们若儆醒谨守，就保护、保障了我们基督徒生活的基本结构。

儆醒的意义

现在我们来谈一件重要的事，就是要明白儆醒谨守的意义。这里的儆醒与争战有关。有些英文译本使用与争战有关的“警戒”一辞。作战的士兵需要儆醒、警戒。保罗在八节提到胸甲和头盔，证实儆醒与争战有关。胸甲与头盔不是普通的穿着，而是军装的一部分，是士兵们在争战中使用的。因此，保罗对儆醒谨守的观念与争战有关。保罗在这几节经文里乃是说到一种争战。

对于四章所启示主的回来以及被提的事，有许多包裹着糖衣的教训；但这些教训并没有预备信徒争战，反倒使他们沉醉麻木。我们必须看见，儆醒是指争战中正确的灵，这是很重要的。我们若把握这个思想，就能正确领会儆醒的意义。

儆醒乃是不停的争战。争战的士兵不只守望而已，守望不是儆醒。他们儆醒是因为他们争战。当他们不争战的时候，就不再儆醒了。照我们所领会的，以为儆醒只是注意一些事情。比如，我们走路时要当心脚步。但这里的意思不是这样。在这几节经文里，儆醒乃是记得我们正在打仗，

eternal perdition through the Lord's death, but salvation from the coming destruction through the Lord's coming back.

According to verse 8, we need armor to safeguard our faith, love, and hope. If we would protect these aspects of the basic structure of a holy life for the church life, we need to be watchful and sober. Therefore, being watchful and sober is part of the living we should have as we hope in the Lord's coming back.

We have pointed out that in chapter four Paul comforts us with this hope, telling us that at the Lord's coming we shall be raptured. We shall be transported into a state of ecstasy to meet with the Lord in the air. However, this hope requires a living of watchfulness and soberness. We need a life of watchfulness and soberness in order to wait for the Lord's coming. In other words, as we exercise our hope in the Lord's coming back, we need a watching life and a sober life. If we are watchful and sober, we shall protect, safeguard, the basic structure of our Christian life.

THE MEANING OF WATCHFULNESS

Now we come to the crucial matter of understanding what it means to be watchful and sober. Watchfulness here is related to a battle, a fighting. Some versions use the word vigilant, a word related to warfare. Soldiers in a battle need to be watchful, vigilant. The fact that watchfulness is related to fighting is confirmed by Paul's mention of the breastplate and helmet in verse 8. A breastplate and helmet are not ordinary items of dress. They are, of course, part of the armor used by soldiers in fighting. Paul's concept of being watchful and sober, therefore, is related to fighting, to warfare. In these verses Paul is talking about some kind of battle.

There are sugar-coated teachings about the Lord's coming and the rapture revealed in chapter four, but these teachings do not prepare believers for fighting. Instead, they cause them to be drugged and in a stupor. It is important for us to see that watchfulness refers to a proper spirit in fighting a battle. If we grasp this thought, we shall have in large measure the proper understanding of what it means to be watchful.

To be watchful is to continue fighting. Soldiers in a battle do not merely look around. That is not to be watchful. They are watchful because they are fighting. When they stop fighting, they are no longer watchful. According to our understanding, to be watchful is simply to look out for something, for example, to watch our step as we are walking. But this is not the meaning here. In these verses to be watchful is to remember that we are

我们一直在争战，并且四围都有仇敌。所以我们需要头盔和胸甲。

我们曾一再强调，帖撒罗尼迦前书是一封写给初信者的书信。这卷书包含许多论到基督徒生活的基本观念。在五章圣经中，每一章都说到一些基本的原则、一些基础的教训。但即使在这卷论到基础教训的书里，保罗也把属灵争战包括在其中。保罗没有明确的告诉信徒，他们是在战场上，需要争战。但他在五章一至十一节所说的话，含示属灵的争战。

脱离那要来之毁灭的救恩

第三节用了毁灭一辞：“人正说平安稳妥的时候，毁灭忽然临到他们，如同产难临到怀孕的妇人一样，他们绝不能逃脱。”这毁灭是什么？这毁灭与八至九节提到的救恩有关。这两节圣经里的救恩，不是指借着主的死脱离永远沉沦的救恩，乃是指借着主的回来，脱离要来之毁灭的救恩。堕落的人要永远灭亡，那是永远的沉沦。我们这些相信主耶稣的人已蒙拯救脱离永远的沉沦。我们已经得着了这一面的救恩，我们已蒙拯救脱离永远的沉沦，永不灭亡了。

圣经所说免于永远沉沦的救恩，乃是永远的救恩。我们一次得救，就永远得救。这与亚米尼亚派（Arminian）的神学教训不同。我们的救恩是不会失去的，乃是一次而永远的。但保罗在这里是说到另一面的救恩，就是脱离那要来之毁灭的救恩。

不仅如此，在罗马八章二十一至二十五节的光中，我们看见我们也要蒙拯救脱离旧造败坏的奴役。现今一切受造物，都在败坏的奴役之下。整个旧造都受败坏的奴役，一切的事物（包括我们物质的身体）都在渐渐毁坏。你知道老旧是什么意思？老旧乃是毁坏。我们都在逐渐毁坏的过程中。旧造败坏的奴役一直控制着我们，我们都服在其中。但是当主耶稣回来，我们被提时，我们就要蒙拯救脱离旧造败坏的奴役。因此，主的回来以及我们的被提，要拯救我们脱离两

in a battle, that we are fighting and are surrounded by enemies. This is the reason we need a helmet and also a breastplate.

Again and again we have emphasized the fact that 1 Thessalonians is an epistle written to new believers. This book contains many basic concepts regarding the Christian life. In each of the five chapters certain basic principles, certain elementary teachings, are covered. But even in a book concerned with elementary teachings, Paul includes the matter of spiritual warfare. Paul does not explicitly tell the believers that they are on a battlefield and need to fight. But what he says in 5:1-11 implies spiritual fighting.

SALVATION FROM THE COMING DESTRUCTION

In verse 3 the word destruction is used: “Whenever they say, Peace and security, then sudden destruction comes upon them, as birth pangs to a woman with child, and they shall by no means escape.” What is this destruction? It is related to the salvation mentioned in verses 8 and 9. Salvation in these verses is salvation from the coming destruction through the Lord’s coming back, not salvation from eternal perdition through the Lord’s death. Fallen man will perish for eternity. That is eternal perdition. We who have believed in the Lord Jesus will be saved from eternal perdition. We have already obtained salvation in this respect. We have been saved from eternal perdition, and we shall never perish.

Biblical salvation from eternal perdition is eternal salvation. Once we are saved, we are saved for eternity. Contrary to the teaching of the Arminian school of theology, we cannot lose our salvation. Salvation is once for all. But here Paul is speaking about salvation in another respect, that is, salvation from the coming destruction.

Furthermore, in the light of Romans 8:21-25, we shall also be saved from the slavery of corruption of the old creation. All created things are today subject to the slavery of corruption. The entire old creation is enslaved to corruption. Everything, including our physical body, is decaying. Do you know what it means to get old? To get old is to decay. We all are in the process of decaying. The slavery of corruption in the old creation is controlling us, and we are subject to it. But when the Lord Jesus comes and we are raptured, we shall be saved from the slavery of corruption of the old creation. Therefore, the Lord’s coming and our rapture will save us from two things: destruction

件事：毁灭、以及败坏的奴役。这就是八至九节所说的救恩；但其主要的意思乃是拯救我们脱离那要来的毁灭。

现在我们必须找出，这要来的毁灭是什么。这毁灭与神和撒但之间进行的争战有关。主快要回来的时候，毁灭会突然临到。那毁灭主要是从神来的，但有一部分是撒但造成的。神要审判这背叛的世界，而撒但要挣扎反抗。神与撒但之间这场激烈争战的结果，就是突然的毁灭。人正说“平安稳妥”的时候，这毁灭忽然临到了。

我们需要蒙拯救脱离这忽然的毁灭。蒙拯救的路在于儆醒谨守。神既是在争战，我们就必须与祂站在一边，为着祂的权益争战。祂在争战，我们也应当争战。

争战实际上就是儆醒。只有那些争战的人才是真正儆醒的。我们越争战，就越儆醒。只要你是在争战，你就不需要努力儆醒，因为你不知不觉就儆醒了。军队里的士兵有时候几天不睡觉，战争不容他们有睡觉的时间。这例子说明争战就是儆醒。基督徒的生活——为着召会生活的圣别生活，乃是争战的生活。我们都在战场上，我们需要儆醒、注意、警戒。

谨守的意义

谨守与儆醒有关。谨守是清楚我们争战的处境，对我们身在何处，以及仇敌在哪里，都有正确的认识。谨守是看清仇敌是如何攻击，我们又该如何还击。我们若谨守，就会清楚我们的方向。

谨守是清楚有关争战的一切事，知道仇敌在哪里，仇敌在作什么，以及仇敌是如何攻击，也是清楚如何保护自己，如何反击。谨守的人完全知道自己的处境。

缺少儆醒谨守

今天大多数基督徒并不这样谨守。结果，他们沉醉麻木，没有正确的方向感。所以与他们交通常常不太容易。你若

and the slavery of corruption. This is the salvation mentioned in verses 8 and 9. However, the primary meaning is the salvation from the coming destruction.

Now we must go on to find out what this coming destruction is. This destruction is related to the battle that is raging between God and Satan. Near to the time of the Lord's coming, destruction will take place suddenly. That destruction will come primarily from God, but a portion of it will be caused by Satan. God will judge this rebellious world, and Satan will fight back. The result of the intense battle raging between God and Satan will be sudden destruction. It will be when people say, "Peace and security," that this destruction will come suddenly.

We need to be saved from this sudden destruction. The way to be saved from it is to be watchful and sober. As God is fighting, we must take sides with Him and fight for His interests. Since He is fighting, we should be fighting also.

Actually, to fight is to be watchful. Only those who are fighting are truly watchful. The more we are fighting, the more watchful we shall be. As long as you are fighting, you need not try to be watchful, for you will be watchful automatically. Sometimes soldiers in an army go for days without sleep. The battle does not allow them time to sleep. This illustrates the fact that to fight is to be watchful. The Christian life, a holy life for the church life, is a life of fighting. We are on the battlefield, and we need to be alert, watchful, vigilant.

THE MEANING OF SOBERNESS

Soberness is related to watchfulness. To be sober is to be clear about the situation in which we are fighting. It is to have a proper understanding concerning where we are and where the enemy is. It is to see how the enemy is attacking and how we should fight back. If we are sober, we shall be clear about our direction.

To be sober is to be clear about everything related to the battle. It is to be clear about where the enemy is, what the enemy is doing, and how the enemy is attacking. It is also to be clear about how to protect ourselves and how to fight back. Those who are sober are fully clear about their situation.

THE LACK OF WATCHFULNESS AND SOBERNESS

Most of today's Christians do not have such a soberness. As a result, they are drugged, they are in a stupor, and they do not have the proper sense of direction. This

与他们一些人交通一件事，他们会与你争辩。你若与他们交通别的事，他们会定罪你，甚至毁谤你。

保罗在帖前五章六节说，“所以我们不要睡觉，象其余的人一样，总要做醒谨守。”这里的做醒与下节的睡相对，谨守与醉相对。我们说到主要来的盼望时，必须问自己是做醒的，还是在睡觉；是谨守的，还是醉了的。有人在汽车保险杠上贴着关于主再来的标语，指明许多基督徒是沉醉麻木的。他们对于主来临这件事，既不傲醒，也不谨守。所以我们需要傲醒。我们为主的权益争战么？我们傲醒么？我们谨守么？我们对自己的处境清楚么？我们必须问自己这类的问题。

我们已经强调，保罗是以初浅的方式写帖撒罗尼迦前书，说到一些基本的事。他说到主的回来，也说到我们被提到祂那里去。但他没有就此停笔，又写了第五章，说到傲醒谨守。

穿戴军装

我们若傲醒并谨守，就会穿戴军装。根据八节所说，我们应当穿上信和爱的胸甲，并戴上救恩之望的头盔。这胸甲保护我们的信和爱，头盔保障我们的盼望。因此，基督徒生活的基本结构—信、爱、望—就得着军装的保护。

我们若仔细读帖前五章，把该章和以弗所六章作个比较，就会看见帖撒罗尼迦前书是论到属灵争战的基本教训，但以弗所六章论到属灵争战的教训就深奥多了。所以我们看过帖前五章，还需要进一步来看以弗所六章。

我们已经很强的指出，正确的争战乃是要傲醒并谨守。这样的争战会保障我们基督徒的生活，保守并保护基督徒生活的基本结构。

一些从前同我们在主恢复里的人脱下了军装，因而使自己暴露出来，就遭到仇敌的攻击。他们没有遮盖、保护和保障，所以被仇敌击败。他们不是傲醒谨守的，乃是沉睡麻木的。

is the reason it is often difficult to have fellowship with them. If you fellowship with certain ones about a particular matter, they will argue with you. Should you try to fellowship about something else, they may condemn you or even slander you.

In verse 6 Paul says, “So then, let us not sleep as the rest, but let us watch and be sober.” The word watch here is versus sleep in the following verse, and sober is versus drunk. As we talk about the hope of the Lord’s coming, we need to consider ourselves and ask whether we are watchful or sleeping, whether we are sober or drunk. Certain slogans on bumper stickers concerning the Lord’s coming indicate that many Christians are drugged and in a stupor. With respect to the coming of the Lord, there is no watchfulness or soberness. We, therefore, need to be on the alert. Are we fighting for the Lord’s interests? Are we watchful? Are we sober and clear about our situation? We need to ask ourselves questions such as these.

We have emphasized the fact that Paul wrote the Epistle of 1 Thessalonians in an elementary way, talking about basic matters. He speaks concerning the Lord’s coming and our being caught up to Him. But instead of stopping there, he goes on in chapter five to speak of watchfulness and soberness.

PUTTING ON THE ARMOR

If we are watchful and sober, we shall put on the armor. According to verse 8, we should put on the breastplate of faith and love and also a helmet, the hope of salvation. This breastplate protects our faith and love; the helmet guards our hope. Hence, by the armor, the basic structures of the Christian life—faith, love, and hope—are protected.

If we read 1 Thessalonians 5 carefully and compare it with Ephesians 6, we shall see that in 1 Thessalonians we have an elementary teaching concerning spiritual warfare. In Ephesians 6, however, the teaching about spiritual warfare is much more advanced. Therefore, we need to go on from 1 Thessalonians 5 to Ephesians 6.

We have pointed out strongly that to fight properly is to be watchful and also sober. This fighting safeguards our Christian life; it preserves and protects the basic structure of the Christian life.

Some who formerly were with us in the Lord’s recovery put off the armor and thereby were exposed to the enemy’s attack. Because they had no covering, no protection, and no safeguard, they were defeated by the enemy. Instead of being watchful and sober, they were sleeping and in a stupor.

我们必须儆醒谨守。这意思是说，我们必须不断的争战。我们也需要穿上军装，以保障我们基督徒生活的结构。这样，当主耶稣来临时，我们就要蒙拯救脱离忽然的毁灭。

忽然的毁灭

有一天神要审判世界，而撒但想要毁灭世界。我们若仔细阅读启示录，就知道在末了三年半里，神的忿怒要向这邪恶、罪污、悖逆的世界发作，并要审判这世界。不仅如此，撒但也不要这世界再存留下去，他要竭力将其毁灭。结果就是忽然的毁灭。

保罗在帖前五章九至十节说，“因为神没有派定我们受忿怒，乃是派定我们借着我们的主耶稣基督得着救恩。祂为我们死，好叫我们无论醒着或睡着，都可与祂同活。”神既没有派定我们受忿怒，我们就该儆醒谨守并争战，与神合作，使我们借着主耶稣得着祂的救恩。我们已经指出，这节经文的救恩不是指永远的救恩，乃是指脱离那要来之毁灭的救恩，也是脱离旧造败坏之奴役的救恩。我们正在等候蒙拯救脱离毁灭和败坏的奴役。那时我们就要享受神众子荣耀的自由。

与主同活

保罗在十节说到与主同活。主为我们死，不仅叫我们得救，脱离永远的沉沦，更叫我们借着祂的复活，得以与祂同活，这种生活能救我们脱离那要来的毁灭。我们无论醒着或睡着，也就是说，我们无论活着或死了，都要与祂同活。一面主离开了我们，我们在等候祂的回来；另一面祂与我们同在，（太二八20，）我们可与祂同活。（罗六8。）

We need to be watchful and sober. This means that we need to keep on fighting. We also need to safeguard the structure of our Christian life by wearing the armor. Then when the Lord Jesus comes, we shall be saved from the sudden destruction.

SUDDEN DESTRUCTION

God will one day judge the world, and Satan will seek to destroy it. If we read the book of Revelation carefully, we shall see that during the last three and a half years, God will be angry with this evil, sinful, and rebellious world and judge it. Moreover, Satan will not want the world to exist any longer and will seek to destroy it. The result will be sudden destruction.

In verses 9 and 10 Paul says, “Because God did not appoint us to wrath, but to the gaining of salvation through our Lord Jesus Christ, who died for us that, whether we watch or sleep, we may live together with Him.” Since God did not appoint us to wrath, we should watch, be sober, and fight to cooperate with God that we may gain His salvation through the Lord Jesus. As we have pointed out, salvation in this verse is not eternal salvation; it is salvation from the coming destruction and also from the slavery of the corruption of the old creation. We are waiting for salvation from destruction and from the slavery of corruption. Then we shall enjoy the freedom of the glory of the sons of God.

LIVING TOGETHER WITH THE LORD

In verse 10 Paul speaks of living together with the Lord. The Lord died for us not only that we may be saved from eternal perdition, but also that we may live together with Him, through His resurrection, a life that can save us from the coming destruction. We may live together with Him whether we watch or sleep, that is, whether we live or die. On the one hand, the Lord is away from us and we are awaiting His coming back; on the other hand, He is with us (Matt. 28:20), and we can live together with Him (Rom. 6:8).

与神的工作合作（一）

* * * *

经文及注解：帖前五 12 至 22 及注

纲要：

- 敬重带领的人
- 要和睦
- 劝戒、鼓励、扶持、恒忍
- 喜乐、祷告、谢恩
- 不销灭那灵
- 不藐视申言者的话
- 各种的恶事要远离禁作

* * * *

读经：帖撒罗尼迦前书五章十二至二十八节。

帖前五章一开始，原文有转换语“然而”。这指明四章未了论到被提的部分，还需要加上一些话，说到另一件事。根据五章一节，加上的话与时候、时期有关。

我年轻信主时，听到主回来的信息就非常兴奋。初信者听到主回来的事就会兴奋，这是很平常的事。他们也许盼望主随时会回来。为这缘故，他们需要读保罗在五章这里所加上的话。

一节的“时候与时期”是指主的来临。这可由二节“主的日子”得着证实。主的日子来到，与我们所想像的不一样。事实上，这是个奥秘。主耶稣甚至说过，作为人，祂

COOPERATION WITH THE DIVINE OPERATION (1)

* * * *

Scripture and Footnotes: 1 Thes. 5:12-22 and footnotes

Outline:

- RESPECTING THE LEADING ONES
- TO BE AT PEACE
- ADMONISHING, ENCOURAGING, UPHOLDING, AND BEING LONGSUFFERING
- REJOICING, PRAYING, AND GIVING THANKS
- NOT QUENCHING THE SPIRIT
- NOT DESPISING PROPHECIES
- ABSTAINING FROM EVERY FORM OF EVIL

* * * *

Scripture Reading: 1 Thes. 5:12-28

Chapter five begins with the word “but.” This indicates that the last part of chapter four, which is concerned with the rapture, needs a further word about another matter. According to 5:1, this further word is related to the times and the seasons.

As a young believer, when I heard messages about the Lord’s coming, I was very excited. It is common for new believers to be excited when they hear about the Lord’s coming back. They may expect the Lord to come at any moment. For this reason, they need Paul’s further word in chapter five.

The “times and the seasons” in verse 1 refer to the Lord’s coming. This is confirmed by the expression “the day of the Lord” in the following verse. The coming of the day of the Lord is different from what we imagine. Actually, it is a mystery. The Lord Jesus

也不知道祂来的时候。主来的日期绝对是隐秘的，这是藏在父心里的奥秘，而这奥秘还没有启示出来。所以保罗在五章二节说，“主的日子来到，好象夜间的贼一样。”小偷绝对不会事先警告人，他要来偷东西。同样的原则，主的日子会忽然、出其不意的来到。因此，我们必须儆醒并谨守。因着我们无法推想主来的时候，所以必须儆醒并谨守。

保罗在五章一至十一节说到儆醒与谨守，然后在十二至二十四节转了话题，说到我们与神的工作合作。保罗在这些经文中，用初浅的方式说到许多事。

在新约圣经里，没有一卷书的结语象帖撒罗尼迦前书这样奇妙且包罗万有。保罗的结语包含许多重要的事，但保罗没有时间详细解说。所以他在这封书信末了的一段话里，把这些事一起列了出来。

敬重带领的人

十二至十三节说，“弟兄们，我们还请求你们，要敬重那些在你们中间劳苦，并在主里带领你们，劝戒你们的人，又因他们所作的工，在爱里格外尊重他们；你们也要彼此和睦。”敬重，意承认而后尊敬并重视。根据马太七章二十三节，主耶稣回来时，会对某些人说，“我从来不认识你们。”这句话的意思是不赞赏，或不敬重他们所作的工。同样的原则，帖前五章十二节的“敬重”，就是赞赏并尊敬那在我们中间劳苦，并在我们中间带领的人。保罗在这里也许是指在教导上劳苦，并在信徒中领头的长老。（提前五 17。）

带领，主要的不是管辖，乃是在行事上作榜样，使别人可以跟从。长老不仅该在教导上劳苦，也该在行事上作榜样。这榜样能成为他们劝戒人的立场。

帖撒罗尼迦召会虽然建立不到一年，保罗在那里作工也不过只有三个安息日，但有一些带领的人就被兴起来了；这实在是奇妙！在短短的时间内，召会建立了起来，同时

even said that, as a man, He did not know the time of His coming. The date of the Lord's coming is absolutely hidden as a mystery in the Father's heart, and this mystery has not been revealed. Therefore, in 5:2 Paul says that the day of the Lord "so comes as a thief in the night." To be sure, no thief would give an advance warning that he is coming to steal something. In the same principle, the day of the Lord will come suddenly and unexpectedly. Thus, we need to be watchful and sober. Because we have no way to figure out the time of the Lord's coming, we need to be watchful and sober.

After covering the matter of watchfulness and soberness in 5:1-11, Paul turns in 5:12-24 to our cooperation with the divine operation. In these verses Paul covers a number of items in an elementary way.

In the New Testament there is no book that ends in such a marvelous and all-inclusive way as 1 Thessalonians. Paul's concluding word includes a number of crucial things, which Paul did not have the time to cover in detail. Therefore, he listed them together in one section toward the end of this Epistle.

RESPECTING THE LEADING ONES

Verse 12 says, "Now we ask you, brothers, to know those who labor among you and take the lead among you in the Lord, and admonish you; and to regard them most highly in love because of their work. Be at peace among yourselves." The word "know" here means first to recognize and then render respect and regard. According to Matthew 7:23, when the Lord Jesus comes back, He will say to certain ones, "I never knew you." The expression, "I never knew you" means not to appreciate or respect what was done. In the same principle, in verse 12 the word "know" means to appreciate and respect those who labor among us and who take the lead among us. Here Paul probably refers to the elders who labor in teaching and take the lead among the believers (1 Tim. 5:17).

To take the lead is not mainly to rule, but to set an example in doing things first that others may follow. The elders should not only labor in teaching, but also do things as an example. The example may become a ground for their admonition.

It is indeed marvelous that, although the church in Thessalonica had been in existence less than a year and Paul had spent only three Sabbaths working there, some leading ones had been raised up. In a short period of time a church was established,

也产生了一些带领的人。保罗实在是一个合格而老练之基督的工人。

保罗在帖前五章十三节嘱咐我们，要因带领的人所作的工，在爱里格外尊重他们。这里的“尊重”，原文意是指使用心思经过推理而得的结论；因此是思想、考虑、评估、尊敬、重视。带领的人应当看自己是奴仆，服事圣徒。但信徒应当因他们所作的工，在爱里格外尊重他们。

保罗写这封书信的时候，思想一个接着一个而来。我们已经指出，前一个段落（帖前五 1～11）的主题是儆醒与谨守。基督徒的生活是为神的权益争战的生活，我们需要儆醒并警戒。然后保罗接着说，我们必须学习敬重、尊重召会中带领的人。儆醒、谨守、以及敬重带领的人，这三件事看起来好象没有什么逻辑上的关联，但三者彼此有很实际的关联。我们若在属灵的争战中保持警戒、满了儆醒，就必定会敬重带领的人。当过兵的人都知道，士兵必须敬重他们的指挥官。他们若不尊敬长官，率领的人，军队就不能好好的作战。士兵争战第一件要学习的，就是尊敬率领他的人。我相信这就是保罗的观念，说明他为何这时转到敬重带领的人。

要和睦

保罗在十三节这样劝勉：“你们也要彼此和睦。”敬重带领的人，并且彼此和睦，乃是地方召会正确的光景。如果地方召会中的圣徒不尊敬带领的人，就不会和睦。家庭生活的原则也是这样，子女若不尊敬自己的父母，怎么会和睦？在这样的光景里，一个家庭是不可能和睦的。照样，军队里的士兵若不尊敬长官，就不会和睦。

保罗在这几节经文里的思想，其先后顺序是很有意义的。第一，我们在属灵的争战中必须儆醒谨守。第二，我们必须格外尊重带领的人。这样，我们就会彼此和睦。

劝戒、鼓励、 扶持、恒忍

and some leading ones were produced. Paul surely was a qualified and skillful Christian worker.

In verse 13 Paul charges us to regard the leading ones most highly in love because of their work. The word “regard” here means to lead the mind through a reasoning process to a conclusion; hence, it is to think, consider, estimate, esteem, regard. The leading ones should regard themselves as slaves serving the saints. But the believers should regard them highly in love because of their work.

As Paul was writing this Epistle, one thought followed upon another. As we have pointed out, the subject of the preceding section (5:1-11) is watchfulness and soberness. The Christian life is a life of fighting for God’s interests, and we need to be watchful and alert. Then Paul goes on to say that we must learn to respect, honor, the leading ones in the church. It seems that the matters of watchfulness and soberness and respecting the leading ones have no logical connection. However, they are related in a very practical way. If we are on the alert, full of watchfulness in spiritual warfare, we shall surely honor the leading ones. Those who have had experience in military service know that soldiers must respect their commanding officers. If they have no respect for the officers, the leaders, the army will not be able to fight properly. The first thing a soldier must learn in order to fight is to respect the one leading him. I believe that this was Paul’s concept in turning to the matter of respecting the leading ones at this point.

TO BE AT PEACE

In verse 13 Paul gives this exhortation: “Be at peace among yourselves.” To regard the leading ones and to be at peace with one another is a proper condition of a local church. But if the saints in a local church do not respect the leading ones, there will be no peace. The same principle applies to the family life. If the children do not respect their parents, how can there be peace? In such a situation it will be impossible for a family to have peace. In like manner, there will not be peace in an army if the soldiers have no respect for the officers.

The sequence of Paul’s thoughts in these verses is significant. First, we need to be watchful and sober in fighting the spiritual warfare. Second, we must highly regard the leading ones. Then we shall be at peace among ourselves.

ADMONISHING, ENCOURAGING, UPHOLDING, AND BEING LONGSUFFERING

保罗在十四节接着说，“弟兄们，我们劝你们，要劝戒不守规矩的人，抚慰灰心的人，扶持软弱的人，又要对众人恒忍。”不守规矩的人，就是懒惰、爱管闲事、未受管教、不受约束、悖逆不服的人。他们我行我素、不守规矩，不顾召会生活中正确的次序。照十四节来看，不仅带领的人，连所有的弟兄都应当警戒不守规矩的人。这意思是说，众圣徒都必须尽功用牧养人并造就人。

保罗在十四节也鼓励我们要抚慰灰心的人。灰心的，直译，小魂的。即心思、意志和情感的度量，狭窄且脆弱的。小魂的人忍受苦难或艰难的度量非常有限。圣徒中间有一些人生来就是这样小魂，他们需要得着抚慰。

保罗在十四节也鼓励我们要扶持软弱的人。这里软弱的人，也许是指一般软弱的人，他们或是在灵、魂、体方面软弱，或是在信心上软弱。（罗十四1，十五1。）我们中间有一些软弱的圣徒，他们也许身体上软弱或是灵里软弱，也许是心里软弱或意志软弱。有些人在信心上软弱，或在祷告上软弱。我们要如何对待这些软弱的人？根据保罗的话，我们需要扶持他们。

保罗在帖前五章十四节嘱咐我们，要对众人恒忍。这含示在地方召会里，不仅不守规矩的人需要劝戒，灰心的人需要抚慰，软弱的人需要扶持，并且所有的肢体或多或少都有难处，需要我们对他们恒忍。

我们今天还在旧造里，并不是在新耶路撒冷。这是圣徒中间有许多难处的原因。根据我的经历，我们每一个人都可能成为别人的难处。我可能是你的难处，你可能是我的难处。一面，我们爱所有的圣徒；另一面，他们会给我们带来难处。因此，我们需要对众人恒忍。

我们不应当梦想召会是个乌托邦。相反的，召会生活中满了难处。一个信徒如果没有难处，他是不可能进到召会生活中的。没有难处的人不需要召会生活。就一面意义说，召会是个医院，满了生病的人。为这缘故，我们需要对众圣徒恒忍。

In verse 14 Paul continues, “And we entreat you, brothers, admonish the disorderly, console the fainthearted, uphold the weak, be longsuffering toward all.” Those who are disorderly are idle or busybodies; they are not disciplined, but are unruly and rebellious. Acting on their own, they are disorderly and do not care for the proper order in the church life. According to verse 14, all the brothers, not only the leading ones, should admonish the disorderly. This means that all the saints must function to shepherd others and edify them.

In verse 14 Paul also encourages us to console the fainthearted. Literally, the Greek word for fainthearted is “of little soul.” It refers to being narrow and weak in the capacity of mind, will, and emotion. Those who are little-souled have a very limited capacity to bear sufferings or difficulties. Among the saints there are some who are born with such a small soul. They need to be comforted, consoled.

In verse 14 Paul also encourages us to uphold the weak. The weak here probably refers to the weak ones in general, who are weak either in their spirit, soul, or body, or weak in faith (Rom. 14:1; 15:1). Some saints among us are weak. They may be weak in body or in spirit, weak in heart or in will. Some are weak in their faith or weak in praying. What shall we do with these weak ones? According to Paul’s word, we need to uphold them.

In verse 14 Paul exhorts us to be longsuffering toward all. This implies that in a local church, besides some being disorderly who need admonishing, some being of little soul who need consolation, and some being weak who need upholding, all the members may be a problem in some way and need our longsuffering toward them.

Today we are still in the old creation, not in the New Jerusalem. This is the reason there are many problems among the saints. According to my experience, every one of us can be a problem to others. I may be a problem to you, and you may be a problem to me. On the one hand, we may love all the saints; on the other hand, they may cause us problems. Therefore, we need to be longsuffering toward all.

We should not dream that the church will be a utopia. On the contrary, the church life is full of problems. If a believer does not have any problems, it is not likely that he will come into the church life. Those who have no problems have no need for the church life. In a sense, the church is a hospital filled with those who are sick. For this reason, we need to be longsuffering toward all the saints.

别人有难处来找你的时候，即使那些难处微不足道，你也不要觉得烦恼。特别是那些小魂的人，会带一些芝麻小事来找你。对于这样的人，连一根头发也是重担。他们带这样小的事来找你，你不要生气；反倒要帮助他们应付难处。然而，长老可能会因着一个人带着小问题来找他而生气。长老们哪，要学习恒忍，特别对软弱和小魂的人更是这样。凡盼望作长老的弟兄们，都必须恒忍。但保罗在十四节的话不仅是对长老说的，也是对众圣徒说的。

圣徒们曾多次来对我说，他们受不了当地的召会生活，想要搬到别的地方。我告诉他们，他们若搬到另一个地方，会发现新的地方光景更糟。他们跑了许多地方，末了可能还是喜欢一开始的那个地方。喜欢各处跑召会的人，常有这种经历。不要再想搬一个地方，以为那里召会的光景会比较好，要留在你原来的地方，对众人恒忍。因为没有一个是属天、一点难处都没有的，所以不仅是长老们，连众圣徒都需要恒忍。

保罗在十五节接着说，“你们要当心，谁都不可以恶报恶，却要在彼此相待，或对待众人上，常常竭力追求良善。”这意思是说，无论别人怎样待我们，即使是恶待，我们在对待他们上，也该竭力追求良善。但我们若没有恒忍，就会以恶报恶。

喜乐、祷告、谢恩

十六节说，“要常常喜乐。”这劝勉的话是基于十四至十五节所说的光景。喜乐包括呼求主的名。你在主里喜乐时，能不呼求祂么？我不相信这是可能的。我们在主里喜乐时，不能不呼喊祂的名字。因此，保罗嘱咐信徒要常常喜乐，其中含示了主的名。因此，我们喜乐的时候，乃是因主的名而喜乐。

保罗在十七节说，“不住的祷告。”这就是在我们的灵里，与神有不间断的交通。这需要用刚强的灵（弗六18）坚定持续。（罗十二12，西四2。）

Do not be bothered when others come to you with problems, even with problems that seem to be small and insignificant. In particular, those who are little-souled may come to you with minor problems. To such ones, even a hair is like a heavy weight. Instead of being angry at them for bringing such a small thing to you, help them to deal with their problems. However, an elder may be irritated by one who brings a little problem to him. Elders, learn to be longsuffering, especially toward the weak and those with a little soul. Any brother who expects to be an elder must be longsuffering. Paul's word in verse 14, however, is not limited to elders; it is a word for all the saints.

A number of times saints have come to me saying that they cannot tolerate the church life in their locality and want to move elsewhere. I told them that if they move to a different place, they will find the situation in the new place to be even worse. If they travel from place to place, eventually they will probably prefer the locality where they began. This is a common experience among church travelers. Instead of seeking to move to a different locality where you think the situation in the church will be better, remain where you are and be longsuffering toward all. Because no church is heavenly, free of problems, all the saints, and not only the elders, need longsuffering.

In verse 15 Paul goes on to say, “See that no one renders to anyone evil for evil, but always pursue what is good for one another and for all.” This means that regardless of how others treat us, even if their treatment is evil, we should pursue good for them. If we do not have longsuffering, however, we shall render evil for evil.

REJOICING, PRAYING, AND GIVING THANKS

Verse 16 says, “Always rejoice.” This exhortation is based upon the conditions mentioned in verses 14 and 15. Rejoicing includes calling on the name of the Lord. Can you rejoice in the Lord without calling on Him? I do not believe this to be possible. We simply cannot rejoice in the Lord without uttering His name. Hence, the name of the Lord is implied in Paul's charge to always rejoice. When we rejoice, therefore, we rejoice with the Lord's name.

In verse 17 Paul says, “Unceasingly pray.” This is to have uninterrupted fellowship with God in our spirit. It requires perseverance (Rom. 12:12; Col. 4:2) with a strong spirit (Eph. 6:18).

保罗在帖前五章十八节继续说，“凡事谢恩；因为这是神在基督耶稣里对你们的旨意。”我们该凡事谢恩；这是因为万有都互相效力，叫我们得益处，使我们得以变化，模成基督的形象。（罗八 28～29。）“因为这是神在基督耶稣里对你们的旨意”这句话是形容前述的三项。神要我们过喜乐、祷告、谢恩的生活。这样的生活对神是荣耀，对神的仇敌是羞辱。

帖前五章十六至十八节的顺序，是根据保罗的经历。保罗知道我们最先是喜乐，其次祷告，然后是感谢。你若想把顺序颠倒来实行，会发现保罗所排的顺序按照经历乃是对的。神在基督耶稣里对我们的旨意，乃是要我们喜乐、祷告、谢恩。

不销灭那灵

保罗在十九节接着说，“不要销灭那灵。”那灵使我们的灵火热，（罗十二 11，）并使我们的恩赐如火挑旺。（提后一 6。）所以我们不该销灭祂。

基督徒的生活是接受那灵感感动并挑旺的生活。我们必须终日有那灵的感动、挑旺，并在我们里面的运行、活动。因此，我们不可销灭那灵，反要挑旺里面的热火。“销灭”一辞含示火。那灵在我们里面是火热的，我们不当销灭这火，而应当挑旺这火。

不藐视申言者的话

保罗在帖前五章二十至二十一节说，“不要藐视申言者的话，但要凡事察验，善美的要持守。”这里的“藐视”，就是看为无有、轻看。二十节“申言者的话”，即申言，指由启示而来的申言，未必是预言。（见林前十四 1，3～4。）申言就是为主说话，并说出主。只有小部分的申言与预言有关。我们不当藐视这种说话。凡事察验，包括明辨申言者的话，（29，）辨别诸灵，（十二 10，）试证诸灵，（约壹四 1，）验证何为神的旨意，（罗十二 2，）并验证何为主所喜悦的。（弗五 10。）我们一面不当藐视申言者的话，另一面也不应当盲目的跟从。我们需要察验、试验这些事，然后要持守善美的。

In verse 18 Paul continues, “In everything give thanks; for this is the will of God in Christ Jesus for you.” We should give thanks in everything because all things work together for our good that we may be transformed and conformed to the image of Christ (Rom. 8:28-29). The clause “for this is the will of God in Christ Jesus for you” modifies all the three preceding items. God wants us to live a rejoicing, praying, and thanking life. Such a life is a glory to God and a shame to His enemy.

The sequence in verses 16 through 18 is according to Paul’s experience. Paul knew that first we rejoice, then pray, and then give thanks. If you try to practice these in the opposite order, you will find that Paul put them in the correct sequence according to experience. The will of God in Christ Jesus for us is that we rejoice, pray, and give thanks.

NOT QUENCHING THE SPIRIT

In verse 19 Paul goes on to say, “Do not quench the Spirit.” The Spirit makes our spirit burning (Rom. 12:11) and our gifts flaming (2 Tim. 1:6). So we should not quench Him.

The Christian life is a life inspired and stirred up by the Spirit. Throughout the day we must have the Spirit inspiring us, stirring us, and moving and acting within us. Thus, instead of quenching the Spirit, we need to fan the flame that is within us. The word “quench” implies fire. The Spirit is burning within us. We should not quench this fire, but instead we should fan it into flame.

NOT DESPISING PROPHECIES

In verses 20 and 21 Paul says, “Do not despise prophecies; but prove all things; hold fast what is good.” To despise here is to count as nothing, lightly esteem. The prophecies in verse 20 refer mainly to prophesying, to prophetic speech from a revelation. This does not need to be a prediction (see 1 Cor. 14:1, 3-4). To prophesy is to speak for the Lord and to speak forth the Lord. Only a small percentage of prophecy is related to prediction. We should not despise this kind of speaking. To prove all things includes to discern the prophecies (1 Cor. 14:29), to discern the spirits (1 Cor. 12:10), to test the spirits (1 John 4:1), to prove what is the will of God (Rom. 12:2), and to prove what is well-pleasing to the Lord (Eph. 5:10). On the one hand, we should not despise prophecies; on the other hand, we should not follow blindly. We need to prove things, to test them, and then hold fast what is good.

各种的恶事要远离禁作

帖前五章二十二节说，“各种的恶事要远离禁作。”钦定英文译本二十二节译为：“所有恶事的外表要远离禁作。”许多圣经教师使用这种译文，就误解了这节经文，以为这节经文吩咐我们，不仅要避免恶事，连恶事的外表也要避免，也就是避免一切有恶事嫌疑的事物。我们已往也受了这种领会的影响。但我们若仔细思想本节“种”这字的原文意义，就会对这节经文有正确的领会。种，原文意种类，指任何看见的事物，任何察觉的事物，因此是景象。不是指恶事的外表，乃是指恶事的种类、形状、样式、景象。信徒在信、爱、望里过圣别的生活，应当远离禁作各种各样的恶事。

ABSTAINING FROM EVERY FORM OF EVIL

Verse 22 says, “Abstain from every form of evil.” The King James Version of verse 22 says, “Abstain from all appearance of evil.” Using this translation, a number of Bible teachers have misunderstood this verse, thinking that it tells us to avoid not only evil but even the appearance of evil, anything that may be suspected of being evil. In the past, we also were influenced by this understanding. But if we consider the meaning of the Greek word rendered “form,” we shall have the proper understanding of this verse. Literally, the word is species, as subordinated to the genus; hence, kind. It denotes anything in view, anything in perception; hence, a sight. It does not refer to the appearance of evil, but the kind, the form, the shape, the sight, of evil. The believers who live a holy life in faith, love, and hope should abstain from evil in any form and of any kind.

与神的工作合作（二）

* * * *

经文及注解：帖前五 23 至 28 及注

纲要：

- 与神合作
- 得蒙保守
- 主的来临
- 全然圣别
- 本书信的结语

* * * *

读经：帖撒罗尼迦前书五章十二至二十八节。

保罗写帖前五章十二至二十二节的时候，心里还有许多话要对帖撒罗尼迦的初信者说。他还有许多事要教导他们。然而，因为他没有时间多写，就在这几节里把许多不同的项目都列在一起；这些事就如：要敬重带领的人，要和睦，要劝戒不守规矩的人，抚慰灰心的人，扶持软弱的人，对众人恒忍，不可以恶报恶，要常常喜乐，不住的祷告，凡事谢恩，不要消灭那灵，不要藐视申言者的话，要凡事察验，善美的要持守，各种的恶事要远离禁作。事实上，几乎每一项都需要一整章才能充分的发挥。

与神合作

保罗在二十三节接着说，“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

COOPERATION WITH THE DIVINE OPERATION (2)

* * * *

Scripture and Footnotes: 1 Thes. 5:23-28 and footnotes

Outline:

- COOPERATING WITH GOD
- BE PRESERVED
- THE COMING OF THE LORD
- SANCTIFIED WHOLLY
- THE CONCLUSION OF THE EPISTLE

* * * *

Scripture Reading: 1 Thes. 5:12-28

When Paul wrote verses 12 through 22 of chapter five, he had much on his heart that he still wanted to say to the new believers in Thessalonica. He had many things that he yet wanted to teach them. However, because he did not have the time to write further, he listed many different items together in these verses: honoring the leading ones, being at peace, admonishing the disorderly, consoling the fainthearted, upholding the weak, being longsuffering toward all, not rendering evil for evil, always rejoicing, praying unceasingly, giving thanks in everything, not quenching the Spirit, not despising prophecies, proving all things, holding fast what is good, abstaining from every form of evil. Actually, nearly every item requires a full chapter to be developed adequately.

COOPERATING WITH GOD

In verse 23 Paul goes on to say, “And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the

主耶稣基督来临的时候，得以完全，无可指摘。”“且”字将本节所说神亲自全然圣别我们的祝福，与前节要我们远离禁作各种恶事的嘱咐连接起来。一面我们远离禁作各种恶事，另一面神全然圣别我们。我们与神合作，叫我们过圣别的生活。

根据十六至二十二节，我们应当喜乐、祷告、谢恩，不要销灭那灵，不要藐视申言者的话，要凡事察验，善美的要持守，各种恶事要远离禁作。我们若留意这些事，和平的神就全然圣别我们。在此我们看见信徒与神的工作合作这件事。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。

我们若要过为着召会生活的圣别生活，就必须与神的工作合作。神现今住在我们里面。内住的三一神在我们里面一直在工作，所以我们不该销灭那灵。那灵实际上就是经过过程的三一神。那灵在我们里面的焚烧，就是三一神在我们里面的工作；我们需要与这工作合作。我们的合作就是留意十二至二十二节所提的一切事。我们这一面必须合作；神那一面一直在我们里面工作。和平的神要亲自全然圣别我们。三一神内住，而我们就是祂所内住的人。因此必须有两面：神的一面和我们的一面。祂工作，而我们与祂的工作合作。

保罗在二十三节表达出他的愿望和渴慕：愿和平的神全然圣别我们。这实际上是使徒的祷告。保罗祷告，求和平的神亲自全然圣别我们。我们也可以说，二十三节的上半是保罗祝福信徒的话，他愿和平的神使他们圣别。

保罗在这节的后半说，“愿你们的灵、与魂、与身子得蒙保守，…得以完全。”这节的上半说到神圣别我们，这是神采取主动。但这节的后半说到我们的灵、与魂、与身子得蒙保守，在这事上我们多少应当采取主动。

得蒙保守

coming of our Lord Jesus Christ.” “And” conjoins the blessing of God’s sanctifying of our entire being, given in this verse, with the charge of our abstaining from every kind of evil, given in the preceding verse. On the one hand, we abstain from every form of evil; on the other hand, God sanctifies us wholly. We cooperate with God for a holy living.

According to verses 16 through 22, we should rejoice, pray, give thanks, not quench the Spirit, not despise prophecies, prove all things, hold fast what is good, and abstain from every form of evil. If we take care of these things, the God of peace will sanctify us wholly. Here we see the matter of the believers’ cooperation 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.

If we would live a holy life for the church life, we must cooperate with God’s operation. God is now dwelling in us. The indwelling Triune God is operating within us all the time. This is the reason we should not quench the Spirit. Actually, the Spirit is the processed Triune God. The inward burning of the Spirit is the operation of the Triune God within us, an operation with which we need to cooperate. We cooperate by taking care of all the matters covered in verses 12 through 22. On our side, we need to cooperate. On God’s side, God is operating within us. The God of peace Himself will sanctify us wholly. The Triune God indwells, and we are the ones indwelt by Him. Hence, there must be two sides: God’s side and our side. He operates, and we cooperate with His operation.

In verse 23 Paul expresses his wish, his desire, that the God of peace would sanctify us wholly. Actually, this is the apostle’s prayer. Paul prays that the God of peace Himself sanctify us wholly. We may also say that the first part of verse 23 is Paul’s blessing, that he blesses the believers with a word concerning the God of peace sanctifying them.

In the second part of this verse Paul says, “May your spirit and soul and body be preserved complete.” In the first part of the verse, concerning God’s sanctifying us, it is God who takes the initiative. But in the second part of the verse, concerning our spirit, soul, and body being preserved, we are the ones who should somehow take the initiative.

BE PRESERVED

“得蒙保守”这个吩咐，可以看作是既主动又被动的动词。这意思是说，我们主动要得蒙保守。然而，神是保守我们的灵、与魂、与身子的那一位。因此，我们虽然采取主动，而事实上是神作工保守我们的全人。所以我们应当祷告说，“主啊，我渴望我的灵、与魂、与身子得蒙保守，但我作不来。主，我要主动的求你这样作。”

你愿意、渴慕你的全人得蒙保守得以完全么？我们若没有这种渴慕，就当求主怜悯我们，赐给我们这样的渴慕。但我们若已经有了这种渴慕，就需要主动的祷告，求主保守我们。

保罗写二十三节不是根据道理，乃是根据他的经历。我们很难说保罗在这节经文里的话是他的祷告，还是他的祝福。我们在这里确实看见了保罗的盼望、愿望。保罗盼望和平的神全然圣别信徒，又盼望信徒能渴望他们的灵、与魂、与身子得蒙保守得以完全，无可指摘。你们看见这节经文里有神的工作，也有我们的合作么？毫无疑问，使徒是代表神的。因此，保罗的盼望就是神的盼望。他的愿望就是神的愿望。这意思是说，神盼望、愿意全然圣别我们。但我们渴望我们的灵、与魂、与身子得蒙保守么？圣别我们的工作乃是神的工作，但渴望得蒙保守是我们的合作。我们有了神的愿望和我们的渴慕，就能与神的工作合作，祂要全然圣别我们，且要保守我们的全人。

主的来临

保罗在二十三节提到“我们主耶稣基督来临”。这话再次提醒我们，保罗在四章所写的话。保罗在五章二十三节似乎是说，“你们这些信徒对主耶稣要回来，感到兴奋么？你们等候祂来临么？你们若是兴奋并且等候，就需要实行我刚才所写的那些话，就是要得蒙圣别，使你们的灵、与魂、与身子得蒙保守。你们若不这样实行，就没有预备好迎接主回来。你们必须圣别，也必须蒙保守。这样你们就预备好了，也够资格迎接主耶稣回来。你们必须承认，你们现今还没有预备好主的来临。这意思是说，祂必须延迟祂的来临，直到信徒们都预备好。亲爱的圣徒，我劝你们

The command “be preserved” may be regarded as an active-passive verb. This means that we take the initiative to be preserved. However, God is the One who preserves our spirit, soul, and body. Therefore, we take the initiative, but God does the work of preserving our entire being. Therefore, we should pray, “Lord, I long to have my spirit, soul, and body preserved. However, I cannot do this work. I take the initiative, Lord, to ask You to do this.”

Do you have the desire, the aspiration, that your entire being would be preserved complete? If we do not have this desire, we should ask the Lord to have mercy on us and grant us such an aspiration. But if we already have this longing, we then need to take the initiative to pray that the Lord would preserve us.

Paul wrote verse 23 not according to doctrine, but according to his experience. It is difficult for us to say whether in this verse we have Paul’s prayer or his blessing. It is certain that here we see Paul’s desire, his wish. Paul desired that the God of peace would wholly sanctify the believers and that the believers would have an aspiration for their spirit, soul, and body to be preserved complete and without blame. Can you see in this verse God’s operation and our cooperation? No doubt, the apostle represents God. Thus, Paul’s wish is God’s wish. His desire is God’s desire. This means that God wishes, desires, to sanctify us wholly. But do we have the aspiration for our spirit, soul, and body to be preserved? The sanctifying work is God’s operation, but the aspiration to be preserved is our cooperation. When we have both God’s desire and our aspiration, we then have our cooperation with God’s operation to sanctify us wholly and to preserve our entire being.

THE COMING OF THE LORD

In verse 23 Paul refers to “the coming of our Lord Jesus Christ.” This is a further reminder of what Paul has written in chapter four. In verse 23 Paul seems to be saying, “Are you believers excited that the Lord Jesus will come back? Are you waiting for His coming? If you are excited and are waiting, you need to practice what I have just written concerning being sanctified and having your spirit, soul, and body preserved. If you do not practice this matter, you will not be ready for the Lord’s coming back. You must be sanctified and preserved. Then you will be ready, prepared, qualified, for the coming back of the Lord Jesus. You must admit that at present you are not ready for the Lord’s coming. This means that He must delay His coming until the believers are ready. Dear ones, I urge you to get ready for the Lord’s

要为主的来临有预备，要全然圣别，并使你们的灵、与魂、与身子得蒙保守，得以完全，无可指摘。”

全然圣别

根据二十三节，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，叫我们的全人一灵、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。

保罗说到我们的灵、与魂、与身子，这话有力的指明人有三部分：灵、魂与身体。灵是我们最深的部分，是里面的器官，有神的知觉，使我们能接触神。（约四 24，罗一 9。）魂是我们的自己，（比太十六 26，路九 25，）介于我们的灵与体之间，有自己的知觉，使我们有个格。体是我们外在的部分，是外在的器官，有世界的知觉，使我们能接触物质的世界。体包含魂，魂是装灵的器皿。那是灵的神住在灵里；我们的自己住在魂里；物质的感觉是在体里。神圣别我们，首先借重生得着我们的灵；（约三 5～6；）其次将祂自己这赐生命的灵，从我们的灵扩展到魂里，浸透并变化魂；（罗十二 2，林后三 18；）最终，经由我们的魂，赐生命给我们必死的身体，（罗八 11，13，）并且凭着祂生命的大能，将我们的身体改变形状。（腓三 21。）

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。）

coming by being sanctified wholly and by being preserved in your spirit, soul, and body complete and without blame.”

SANCTIFIED WHOLLY

According to verse 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.

Paul’s word concerning our spirit and soul and body strongly indicates that man is of three parts: spirit, soul, and body. The spirit is our inmost part, the inner organ, possessing God-consciousness, that we may contact God (John 4:24; Rom. 1:9). The soul is our very self (Matt. 16:25; Luke 9:25), a medium between our spirit and our body, possessing self-consciousness, that we may have our personality. The body is our external part, the outer organ, possessing world-consciousness, that we may contact the material world. The body contains the soul, and the soul is the vessel of the spirit. In the spirit of the regenerated ones, God as the Spirit dwells; in the soul, our self; and in the body, the physical senses. God sanctifies us first by taking possession of our spirit through regeneration (John 3:5-6); second, by spreading Himself as the life-giving Spirit from our spirit into our soul to saturate and transform it (Rom. 12:2; 2 Cor. 3:18); and last, by enlivening our mortal body through our soul (Rom. 8:11, 13) and transfiguring it by His life power (Phil. 3:21).

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

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”——祂的同在一里与祂相会。

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。

本书信的结语

二十五至二十八节是本书信的结语。二十五节说，“弟兄们，请为我们祷告。”保罗竟然请一班在主里不到一年的信徒为他祷告，这岂不是令人吃惊么？你会请求这样年幼的信徒为你祷告么？保罗在这一节里要初信者为他祷告，就好比作祖父的要求年幼的孙子为他祷告一样。但无论如何，保罗请求一班在主里还没有多久的初信者为使徒祷告。保罗知道，不论他们祷告的经历多么欠缺，他们祷告还是有帮助的。这给我们看见，我们不该藐视初信者和年幼的人。相反的，我们应当请求他们为我们祷告。

保罗在二十六至二十七节说，“你们要用圣别的亲嘴问众弟兄安。我指着主吩咐你们，要把这信念给众弟兄听。”有些古卷在众弟兄之前加上“圣别的”，意指本书信与信徒圣别的生活有关，因此使徒在结语的嘱咐里，就称信徒为圣别的众弟兄。

保罗结束的话这样说，“愿我们主耶稣基督的恩与你们同在。”恩典是神在子里作我们的享受。约翰一章十七节说，“因为律法是借着摩西赐的，恩典和实际都是借着耶稣基督来的。”律法是照着神的所是要求人，恩典却是以神的所是供应人，以应付神的要求。没有人能借着律法有分于神，恩典却叫人得以享受神。因此，恩典是神给人享受。

我们还可以从林前十五章十节来看恩典。保罗在这一节说，“然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”这节里的恩，乃是复活的基督成了赐生命的灵，在复活里将经过过程的三一神带

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 verse 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.

THE CONCLUSION OF THE EPISTLE

In verses 25 through 28 we have the conclusion of this Epistle. Verse 25 says, “Brothers, pray concerning us.” Is it not surprising that Paul would ask those who have been in the Lord less than a year to pray for him? Would you have asked such young believers to pray for you? Paul’s request in this verse for prayer can be compared to a grandfather asking his young grandchild to pray for him. Nevertheless, Paul asked new believers, those who had been in the Lord for only a short time, to pray for the apostles. Paul knew that, no matter how little was their experience in prayer, it still would be helpful for them to pray. By this we see that we should not despise the new ones or the young ones. On the contrary, we should ask them to pray for us.

In verses 26 and 27 Paul says, “Greet all the brothers with a holy kiss. I adjure you by the Lord that this letter be read to all the brothers.” Some manuscripts insert the word “holy” before brothers. This would mean that since this Epistle is concerned with the holy life of the believers, the apostle in his concluding charge calls the believers holy brothers.

Paul’s concluding word is this: “The grace of our Lord Jesus Christ be with you.” Grace is God in the Son as our enjoyment. According to John 1:17, “The law was given through Moses; grace and reality came through Jesus Christ.” The law makes demands on man according to what God is, but grace supplies man with what God is to meet what God demands. No man can partake of God through the law, but grace is the enjoyment of God for man. Thus, grace is God enjoyed by man.

In 1 Corinthians 15:10 we have a further word concerning grace. Here Paul says, “But by the grace of God I am what I am; and His grace unto me was not in vain, but I labored more abundantly than all of them, yet not I, but the grace of God with me.” Grace in this verse is the resurrected Christ becoming the life-giving Spirit to bring the processed God in resurrection into us to be our life and life supply that

到我们里面，作我们的生命和生命的供应，使我们能在复活里活着。因此，恩乃是三一神成了我们的生命和一切。

推动保罗并且在保罗里面运行的恩典，不是一件事情或一样东西，乃是一个活的人位，就是复活的基督，也就是父神的具体化身，成了包罗万有赐生命的灵，住在保罗里面作他的一切。我们唯有享受主作恩典，才能为着召会生活过圣别的生活，就是凭着主作生命的供应，而有真实、正确为着召会的生活。

we may live in resurrection. Therefore, grace is the Triune God becoming life and everything to us.

The grace that motivated Paul and operated in him was not a matter or a thing, but a living Person, the resurrected Christ, the embodiment of God the Father becoming the all-inclusive life-giving Spirit, who dwelt in Paul as his everything. It is only when we enjoy the Lord as grace that we can live a holy life for the church life, a life that is genuine and proper for the church by the Lord as the life supply.

我们的心得坚固， 在圣别上无可指摘（一）

* * * *

经文及注解：帖前三 6 上、10、12 至 13

纲要：

- 圣别与圣化
- 信心与爱心
- 刻变时翻的心
- 无可指摘的心

* * * *

读经：帖撒罗尼迦前书三章六节上，十节，十二至十三节，箴言四章二十三节，耶利米书十七章九节，诗篇七十三篇一节，七十八篇八节，以西结书三十六至三十七章，马太福音五章八节，十五章八节，十八至十九节，十二章三十四至三十五节，二十二章三十七节，使徒行传二十八章二十七节，哥林多后书三章十五至十六节，罗马书十章十节，希伯来书四章十二节，提摩太前书一章五节，提摩太后书二章二十二节。

在本篇信息中，我们要来看我们的心得坚固，在圣别上无可指摘的意义。帖前三章十三节说，“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。”这里三个重要的辞：心、圣别、无可指摘。我们的心得坚固，无可指摘是什么

OUR HEART TO BE ESTABLISHED BLAMELESS IN HOLINESS (1)

* * * *

Scripture and Footnotes: 1 Thes. 3:6a, 10, 12-13

Outline:

- HOLINESS AND SANCTIFICATION
- FAITH AND LOVE
- A CHANGEABLE HEART
- A BLAMELESS HEART

* * * *

Scripture Reading: 1 Thes. 3:6a, 10, 12-13; Prov. 4:23; Jer. 17:9; Psa. 73:1; 78:8; Ezek. 36:26; Matt. 5:8; 15:8, 18-19; 12:34-35; 22:37; Acts 28:27; 2 Cor. 3:15-16; Rom. 10:10; Heb. 4:12; 1 Tim. 1:5; 2 Tim. 2:22

In this message we shall consider what it means to have our heart established blameless in holiness. First Thessalonians 3:13 says, “That He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus Christ with all His saints.” Three important words here are heart, blameless, and holiness. What does it mean to have our heart established blameless? This

意思？这说法实在不平常。这样的坚固当然不是我们作成的，乃是主作的。

圣别与圣化

你对于“在圣别上无可指摘”这句话怎样领会？“在圣别上”不是形容“坚固”这个动词，而是形容“无可指摘”。保罗在这一节不是说主坚固我们的心成为圣别，乃是说主使我们的心无可指摘，使其在圣别上无可指摘。因此我们需要找出，我们的心得以在圣别上无可指摘的意义。

帖后二章十三节说，“主所爱的弟兄们，我们应当常为你们感谢神，因为祂从起初拣选了你们，叫你们借着那灵的圣别，并你们对真理的信，可以得救。”这里的圣别，或作圣化；这一节说到借着圣化而得救，但帖前三章十三节说到在圣别上无可指摘。圣别(holiness)与圣化(sanctification)不同。圣别与圣化当然都是指一种圣的元素。然而，圣别是指那种元素的本身，而圣化是指成为圣别的过程，也就是被圣化的过程。使我们圣别的过程一直在进行着，这个过程就是圣化。因此，在圣别上，乃是在那种元素上；而借着圣化，乃是在神圣别我们的过程里。

神的救恩是借着圣化。这意思是说，神的救恩包含一个持续不断的过程，神借着这个过程圣别我们。当这个过程进行的时候，我们享受神拯救的大能。圣是神圣别性情的元素。我们乃是在这种元素里，成为无可指摘。

我要再用泡茶这简单的事为例说明。茶是一种元素，“茶化”是泡茶的过程。假如你有一杯白开水，你若要把这杯水茶化，就需要放进一个茶包。茶包刚放进水里的时候，水好象没有什么两样，和白开水差不了多少。但是搅拌一段时间以后，水就茶化了；也就是说，茶加到水里，与水调和了。因此我们可以说，水是在茶化的过程中。末了，茶在水里，水也在茶里。这意思是说，茶的元素与水调和了。这种茶化的结果，就叫茶与水结合成为一种饮料。这种饮料实际上就是茶水。

certainly is an unusual expression. Of course, this establishing is not our work; it is the Lord's doing.

HOLINESS AND SANCTIFICATION

What is your understanding of the phrase “blameless in holiness”? The words “in holiness” do not qualify the verb “establish.” Rather, they qualify the word “blameless.” In this verse Paul is not saying that the Lord establishes our heart in holiness. Instead, he is saying that the Lord is making our heart blameless, and making it blameless in holiness. Thus, we need to find out what it means for our heart to be blameless in holiness.

Second Thessalonians 2:13 says, “But we ought to thank God always concerning you, brothers beloved by the Lord, because God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth.” This verse speaks of salvation in sanctification, and 1 Thessalonians 3:13, of being blameless in holiness. To be in holiness is different from being in sanctification. Of course, holiness and sanctification both refer to an element that is holy. However, holiness refers to the element itself, and sanctification refers to the process of being made holy, the process of being sanctified. A process is going on to make us holy; this process is sanctification. Therefore, to be in holiness is to be in the element, and to be in sanctification is to be in the process of being made holy.

God's salvation is in sanctification. This means that God's salvation involves a continuing process through which we are being made holy. As this process is taking place, we enjoy God's saving power. Holiness is the element of God's holy nature. It is in this element that we are to be blameless.

Once again I would like to take as an illustration the simple matter of making tea. Tea is an element, and “tea-ification” is the process of making tea. Suppose you have a cup of plain water. In order to tea-ify the water, you need to place a tea bag into it. When a tea bag is first put into water, the water may seem to remain the same. It seems to be little more than plain water. But after a period of time and some action of stirring, the water will become tea-ified; that is, tea is added to the water and mingled with it. Hence, we may say that the water is under the process of tea-ification. Eventually, the tea is in the water, and the water is in the tea. This means that the element of tea is mingled with the water. As a result of this tea-ification, the tea and water are blended together to make one beverage. Actually, this kind of drink is tea-water.

茶在水里是一回事，但水经过茶化的过程又是另一回事。同样，我们要在圣别的元素上无可指摘，也需要经历圣化的过程，好使我们天天，甚至时时刻刻都享受神的救恩。

信心与爱心

我们鸟瞰整卷帖撒罗尼迦前书，就看见头三章组成一个段落，末两章组成另一个段落。我们已经看过，这封书信有一个基本结构，包含三种元素：信心的工作、爱心的劳苦、和盼望的忍耐。保罗在一章三节说到这事：“在我们的神与父面前，不住的記念你们信心的工作，爱心的劳苦，并对我们主耶稣基督之盼望的忍耐。”保罗以这个结构为基础，在一章九至十节说，信徒离弃了偶像，来服事又活又真的神，并等候祂的儿子从诸天降临。二章给我们看见，为着召会生活之圣别生活的抚育。这种抚育是乳养的母亲和劝勉的父亲的工作。正确抚育的结果，叫我们行事为人配得过那召我们进入祂自己的国和荣耀的神。（帖前二 12。）我们行事为人若要象这样，我们的信心就需要补足，我们的爱心也需要增多洋溢。保罗在三章深深关切帖撒罗尼迦人的信心和爱心。照三章十节看，他渴望补足他们信心的缺欠。帖撒罗尼迦人有信心，这是不错的，但他们的信心需要补足。保罗渴望见他们，好补足他们信心的缺欠。他在三章十二节接着说，“又愿主使你们彼此的爱并对众人的爱，都能增多洋溢，正如我们对你们一样。”我们这些信徒的信心，都需要得着补足，我们的爱心也需要增多洋溢。

三章十三节给我们看见，我们的信心需要补足，爱心需要增多洋溢，是有特别原因的，就是叫主可以使我们的心得坚固，在圣别上无可指摘。我们的心得坚固，就是我们的信心得着补足，爱心增多洋溢的结果。主正在作建造的工作，这建造的工作乃是坚固我们的心。我们的心需要建造起来，得着坚固，无可指摘。往后我们要再解释十三节无可指摘的意思。

保罗在三章十三节说，主要使我们的心得坚固，在圣别上无可指摘。他并不是说我们的心得坚固，在纯洁、洁

For the tea to be in the water is one thing, but for the water to pass through the process of tea-ification is another. In like manner, we need to be blameless in the element of holiness, and we also need to undergo the process of sanctification so that we may enjoy God's salvation daily and even hourly.

FAITH AND LOVE

If we have a bird's-eye view of 1 Thessalonians, we shall see that the first three chapters make up one section, and the last two chapters make up another. We have seen that this Epistle has a basic structure containing three elements: the work of faith, the labor of love, and the endurance of hope. Paul speaks of this in 1:3: "Remembering unceasingly your work of faith, and labor of love, and endurance of hope of our Lord Jesus Christ, before our God and Father." With this structure as a basis, Paul says in 1:9 and 10 that the believers turned from idols to serve a living and true God and to wait for His Son from the heavens. In chapter two we have the fostering of a holy life for the church life. This fostering is the work of a cherishing mother and exhorting father. The result of the proper fostering is that we walk worthily of God, who calls us into His own kingdom and glory (2:12). In order to have such a walk, we need to be perfected in our faith, and we need to increase and abound in our love. In chapter three Paul is deeply concerned about the Thessalonians' faith and love. According to 3:10, his desire was to perfect anything that was lacking in their faith. Yes, the Thessalonians had faith, yet it needed perfecting. Paul longed to see them in order to perfect what was lacking in their faith. In 3:12 he goes on to say, "And the Lord cause you to increase and abound in love to one another and to all, even as we also to you." As believers, we all need to be perfected in faith and to increase and abound in love.

In verse 13 of chapter three we see the specific reason we need to be perfected in faith and to increase and abound in love: it is that the Lord may establish our hearts blameless in holiness. The establishing of our heart is the issue, the result, of the perfecting of our faith and of the increase and abounding of our love. The Lord is doing a work of building. This building work is to establish our heart. Our heart needs to be built up, to be established blameless. Later we shall seek to explain what the word blameless in verse 13 means.

In 3:13 Paul says that the Lord will establish our hearts blameless in holiness. He does not say that our heart will be established blameless in purity or in cleanness.

净上无可指摘。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。保罗为什么不提“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。

我相信我们都有信、爱和望。我们已经离弃偶像转向神，我们正服事活神，并等候主耶稣回来。因此，我们有信、爱和望，我们也有回转、服事和等候。但我们还需要在信心上得着补足。在帖撒罗尼迦前书，信心是指我们相信的能力，也是指我们所相信的事物。因此，信心是一件大事。客观的信仰（我们相信的事物）这一面范围很广，包括许多事物。我们多年来所释放的信息，说到信仰这个范围内许多不同的事物。这些信息给我们看见，基督徒的信仰所包含的内容极其的多，甚至包含了一神与得救、重生之人相调和这件事。

帖撒罗尼迦人借着保罗的传讲听到了福音，也就是说他们听到了信仰。帖撒罗尼迦人不仅听到信仰，他们也接受了。然而，因着保罗与他们在一起的时间很短（大约三周），所以他无法陈明新约信仰所有的内容。难怪他急切要去看望他们，面对面看见他们，好进一步对他们说到信仰，并在信心上补足他们。我们和帖撒罗尼迦人一样，我们的信心也需要补足。帖撒罗尼迦人有信心，也有爱心。我们这些在基督里的信徒，也彼此相爱。神圣的爱是无法测量、追测不尽的。因此，我们的爱心需要增多洋溢。

如果我们的信心得着补足，我们的爱心增多洋溢，那么我们的生活、日常的行事为人就会配得过神的呼召。我们若要有这种生活，主就必须把我们的信心定在固定的根基上。这就是使我们的心得坚固、得建造。

刻变时翻的心

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, does Paul not say blameless in purity or in cleanness, 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 one, two, and three, is that the Lord will establish our heart blameless in holiness.

I believe that we all have faith, love, and hope. We have turned to God from idols, we are serving the living God, and we are waiting for the coming back of the Lord Jesus. Therefore, we have faith, love, and hope, and we have the turning, the serving, and the waiting. But we still need to be perfected in our faith. In 1 Thessalonians faith refers to our believing ability and also to what we believe. Faith, therefore, is a great matter. The aspect of objective faith, the things we believe in, is a vast field including many things. The messages we have put out over the years have covered different matters in this field of faith. These messages show us how much the Christian faith, Christian belief, comprises. It even includes the matter of the mingling of the Triune God with saved and regenerated human beings.

Through the preaching of Paul, the Thessalonians heard the gospel. This means that they heard the faith. Not only did the Thessalonians hear the faith—they received it. However, because Paul was with them such a short time, approximately three weeks, he could not have presented all the contents of the New Testament faith. No wonder he was eager to visit them and see them face to face in order to speak further to them concerning the faith and to perfect them in the faith. Like the Thessalonians, we also need to have our faith perfected. The Thessalonians had faith and also had love. As believers in Christ, we also love one another. The divine love is without measure; it is immeasurable. Hence, we need to increase and abound in our love.

If we are perfected in our faith and if we increase and abound in our love, we shall have a living, a daily walk, that is worthy of God’s calling. If we would have this kind of living, the Lord must set our heart on a fixed foundation. This is to establish, to build up, our heart.

A CHANGEABLE HEART

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，我们的心是易变的。我们最善变的的就是心。比如，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。我们需要将六至十三节看作完整的段落。这样，我们就会看见，十三节是保罗这一段话的结语。保罗在这几节里所关心的，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。

我们的心仍然需要得坚固。无论青年人与年长的都一样。我知道青年人的经历，我也知道青年人是善变的。我记得多年前我还是青年人时的经历；青年人不够坚定。现在我是个老年人，我也能说到年长的经历；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。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。比如，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刚。人的生命也是这样。老年人和青年人的心都是善变的。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。

在我尽职的年日里，我遇见的人数以千计。多年来，我看见人的心是那样善变。我一再看见人的心改变了。因为我们的善变，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。

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. The most changeable thing about us is our heart. 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.

Verse 13 opens with the word “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. We need to read verses 6 through 13 as a complete section. Then we shall see that verse 13 is a conclusion of what Paul covers in this section. In these verses 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.

Our heart still needs to be established. This is true both of the young and of the old. I know the experiences of young people. I also know that young people are changeable. I can recall my experience as a young person many years ago. Young people are not steadfast. Now as an elderly man I can speak concerning those who are 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. 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. Both the old and the young are changeable in heart. Therefore, 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. Throughout the years I have seen the changeableness of the human heart. 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.

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的扎实的得坚固并建造。

无可指摘的心

我们已经看过，照十三节来看，主要我们的心得坚固，无可指摘。你知道我们的心为什么有可指摘么？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。

有时候我们批评别人刻变时翻，但我们自己也是善变的。比如，一位弟兄会告诉他的女儿不要信任某个青年人，因为他变化无常。我们作父母的会这样说，是为要保护自己的儿女。照样，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；比如，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，我又有了一些改变。

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。当我们的心得坚固，我们的心就无可指摘。

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.

A BLAMELESS HEART

We have seen that according to verse 13 the Lord seeks to establish our hearts blameless. Do you know why our heart is blamable, worthy of blame? 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.

Sometimes we criticize others for being changeable when we ourselves are also changeable. For example, a brother may tell his daughter not to trust in a particular young man because he is fickle and changeable. As parents we may speak this way in order to protect our children. Also, 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.

帖撒罗尼迦前书

第二十一篇

我们的心得坚固，
在圣别上无可指摘（二）

* * * *

经文及注解：帖前三 6 上、10、12 至 13

纲要：

- 心的地位
- 心的功用
- 更新的心
 - 转向神
 - 追求清洁
- 心得坚固，在圣别上无可指摘

* * * *

读经：帖撒罗尼迦前书三章六节上，十节，十二至十三节，箴言四章二十三节，耶利米书十七章九节，诗篇七十三篇一节，七十八篇八节，以西结书三十六章二十六节，马太福音五章八节，十五章八节，十八至十九节，十二章三十四至三十五节，二十二章三十七节，使徒行传二十八章二十七节，哥林多后书三章十五至十六节，罗马书十章十节，希伯来书四章十二节，提摩太前书一章五节，提摩太后书二章二十二节。

圣经告诉我们，人除了外面物质身体的肢体以外，还有里面的各部分。我们里面的各部分就是我们里面之人的各部分。按照圣经，人是由灵、魂、体组成的。身体—我们物质

1 THESSALONIANS

Message 21

OUR HEART TO BE ESTABLISHED
BLAMELESS IN HOLINESS (2)

* * * *

Scripture and Footnotes: 1 Thes. 3:6a, 10, 12-13

Outline:

- THE POSITION OF THE HEART
- THE FUNCTION OF THE HEART
- A RENEWED HEART
 - Turning to God
 - Seeking Purity
- A HEART ESTABLISHED BLAMELESS IN HOLINESS

* * * *

Scripture Reading: 1 Thes. 3:6a, 10, 12-13; Prov. 4:23; Jer. 17:9; Psa. 73:1; 78:8; Ezek. 36:26; Matt. 5:8; 15:8, 18-19; 12:34-35; 22:37; Acts 28:27; 2 Cor. 3:15-16; Rom. 10:10; Heb. 4:12; 1 Tim. 1:5; 2 Tim. 2:22

The Bible tells us that, as human beings, we have inward parts in addition to the outward members of our physical body. The inward parts are the parts of our inner being. According to the Bible, man is composed of spirit, soul, and body. The body, our physical

的所是，是看得见的；这是我们外面的人。但灵与魂——我们里面的所是，是看不见的；魂包括心思、情感和意志。圣经不仅说到我们这个人里面的这几部分，也说到心和良心。我们可以说，圣经是一本论到真正心理学的书，因为圣经完全的论到人里面的七部分：灵、魂、心、心思、意志、情感和良心。我们里面的这些部分，乃是我们里面所是的组成成分。

心的地位

在此我要提出两个问题来。第一，心在我们里面的地位如何？第二，心的功用如何？我们研读帖撒罗尼迦前书的时候，极其重要的就是找出这两个问题的答案。在这卷给初信者基础的书里，保罗在三章告诉他们，他们的信心需要补足，他们的爱心需要增多洋溢，使主可以坚固他们的心。保罗在三章十三节论到心的话，必然指明了一件极重要的事。保罗为什么不说主要坚固他们的良心，或说主要坚固他们的心思、意志或情感？保罗在这里说，主要坚固他们的心，这是非常重要的。

多年来，我们一再强调灵，一再强调回到我们灵里的重要性。我们虽然也释放了许多论到心的信息，但我们并没有象强调灵那样的强调心这件事。现在我们要问，保罗在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。

我们知道，我们这个人是由三个主要的部分——灵、魂、体——所组成的。但保罗在帖撒罗尼迦前书第一段落末了的三章十三节说，“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。”然而，在由四至五章组成的第二段末了，保罗却说，“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。”（帖前五 23。）保罗在这封书信的末了，为什么一点没有提到心？心怎么样了？心与我们这个人三个主要部分的关系又是如何？为了回答这个问题，我们来看几节指明心与灵、与魂有密切关系的经节。

being, is visible. This is our outer being. But the spirit and the soul, our inner being, are invisible. The soul includes the mind, the emotion, and the will. Along with all these inward parts of our being, the Bible also speaks of the heart and the conscience. We may say that the Bible is a book that deals with the genuine psychology, for it treats in a full way man's seven inward parts: the spirit, the soul, the heart, the mind, the will, the emotion, and the conscience. These inward parts are the components of our inward being.

THE POSITION OF THE HEART

At this point I would like to raise two questions. First, what is the position of the heart in our inner being? Second, what is the function of the heart? In our study of 1 Thessalonians it is important that we find the answer to these questions. In this basic book to new believers Paul tells them in chapter three that they need to be perfected in their faith, and they need their love to increase and abound so that the Lord may establish their hearts. Surely Paul's word concerning the heart in 3:13 indicates something crucial. Why does Paul not say that the Lord would establish their conscience, or that He would establish their mind, will, or emotion? It is very important that here Paul speaks of the Lord establishing the heart.

Throughout the years we have emphasized the spirit, and we have stressed the importance of turning to our spirit. 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 3:13 Paul does not say that the Lord would establish our spirit or our soul, but our heart.

We know that our being is composed of three main parts—the spirit, the soul, and the body. But in 3:13, the end of the first section of 1 Thessalonians, Paul says, “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.” However, at the end of the second section, composed of chapters four and five, Paul says, “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” (5:23). Why at the end of this Epistle does Paul mention nothing concerning the heart? What has become of it? What, then, is the relationship of the heart to the three main parts of our being? In order to answer this question, let us consider some verses that indicate the close relationship of the heart to the spirit and the soul.

希伯来四章十二节说，“因为神的话是活的，是有功效的，比一切两刃的剑更锋利，能以刺入、甚至剖开魂与灵，骨节与骨髓，连心中的思念和主意都能辨明。”这一节经文说到灵、魂和心。灵与魂一旦分开，我们就能辨明心中的思念和主意。思念当然是属于心思，而主意是属于意志。照这节圣经来看，思念和主意既然是属于心的，所以心思和意志就都与心有关。因此，心包括有思考功能的心思，和作决定的意志。这节经文指明，心与魂、与灵的关系非常密切。

诗篇七十八篇八节说，“不要象他们的祖宗，是顽梗悖逆、居心不正之辈，他们的灵向着神不诚实。”（另译。）这节经文给我们看见，当以色列人的祖宗顽梗悖逆的时候，他们居心不正，他们的灵不诚实。心一不正，灵就不诚实。这节经文指明，心与灵的关系何等密切。

马太五章三节说到灵，八节说到心。三节说，“灵里贫穷的人有福了，因为诸天的国是他们的。”八节说，“清心的人有福了，因为他们必看见神。”这两节经文给我们看见，我们必须灵里贫穷并心里纯净。这些经节都表明，我们的心非常接近我们的灵，也非常接近我们的魂。

已往我们曾多次指出，我们的心是我们魂的各部分—心思、情感、意志—加上我们灵的一部分—良心所组成。因此，心是由魂的各部分以及灵的一部分组成的。我们的魂是我们的个格、我们的人位、我们的己。英文里 **psychology**（心理）一辞，是从 **psuche**，朴宿克，希腊文里的“魂”转变来的。魂是所有心理事情的出发点。朴宿克（**psuche**）—魂，就是“我”，指我们这个人，也就是我们的个格。这就是为何圣经常常把多少人看成多少魂；例如圣经告诉我们，雅各家有七十个魂下埃及。（出一5。）这指明人就是魂，因为魂是人的位。

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。

Hebrews 4:12 says, “For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, both of joints and marrow, and able to discern the thoughts and intents of the heart.” This verse speaks of the spirit, the soul, and the heart. Once the soul is divided from the spirit, we are able to discern the thoughts and intents of the heart. The thoughts, of course, are of the mind, and the intents are of the will. According to this verse, the mind and the will are related to the heart, since the thoughts and intents are of the heart. The heart, therefore, includes the mind for thinking and the will for making decisions. This verse indicates that the heart is very close to the soul and the spirit.

Psalms 78:8 says, “And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God.” In this verse we see that when the forefathers of Israel were stubborn and rebellious, their heart was not set aright, and their spirit was not steadfast. The spirit is not steadfast whenever the heart is not set aright. This verse indicates how close the heart is to the spirit.

Matthew 5:3 speaks of the spirit, and 5:8, of the heart. Verse 3 says, “Blessed are the poor in spirit, for theirs is the kingdom of the heavens.” Verse 8 says, “Blessed are the pure in heart, for they shall see God.” From these verses we see that we need to be poor in spirit and pure in heart. All these verses indicate that our heart is very close to our spirit and also to our soul.

We have pointed out a number of times in the past that 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. Hence, the heart is a composition of all the parts of the soul and one part of the spirit. Our soul is our personality, our person, our self. The English word **psychology** is derived from **psuche**, the Greek word for soul. The soul is the base of all psychological matters. The **psuche**, the soul, is the “I”; it denotes our being as humans, that is, our personality. This is the reason that in the Bible the number of persons is often given as the number of souls. For example, we are told that seventy souls of the house of Jacob went down to Egypt (Exo. 1:5). This indicates that a person is a soul, for the soul is one’s person.

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.

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。我们里面的所是里有个代表我们的，就是我们的心。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，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。

因为心是我们的代表，所以所罗门在箴言四章二十三节说，“你要保守你心，胜过保守一切；因为一生的果效，是由心发出。”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，因为一生的果效，是由心发出。这里的“果效”含示源头、泉源和流出。因此，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。

我们日常生活所有的果效都是由心发出的。我们人类都有生命，这生命是借着我们的心行动的。我们用电和开关为例说明，我们可以说心是我们里面所是、我们属人生命的开关。电的流通怎样依赖开关；照样，我们的日常生活也依赖我们的心向什么东西打开，向什么东西关闭。我们的心是我们这个人的生命，我们日常生活和我们全人的开关。箴言四章二十三节的“一生”，含示生机的元素—生命的元素，也含示我们日常的生活行动，事实上就是我们整个人的生活。因此，这节经文里的“一生”是包罗一切的。我们人类都有人的一生，这人生有生机的元素，也有日常的生活。这生命的开关就是心。

假如一位弟兄正在读经，旁边有一只狗不停吠叫，很搅扰他。他被狗叫声吵烦了，就向狗吆喝。向狗吆喝的念头和定意的源头是在他的心里，也是从他的心发出、涌流出来的。当这位弟兄读经受到狗叫的搅扰时，他的心里有个东西催使他对狗喝斥。这样喝斥是从心的源头所发出的结果。这个例证说出心是我们全人行动的代表。

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. We have something in our inner being that represents us, and this representative is our heart. 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 our representative, the acting commissioner or ambassador, of our inner being.

Because the heart is our representative, Solomon says in Proverbs 4:23, “Keep thy heart with all diligence; for out of 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 out of it are the issues of life. “Issues” here implies sources and springs as well as issues. Thus, 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.

Out of the heart come all the issues of our daily life. As human beings, we have life, and this life acts through our heart. Using the illustration of electricity and a switch, we may say that the heart is the switch of our inner being, of our human life. As the flow of electricity depends on the switch, so our daily living is dependent on what our heart switches on and off. Our heart is the switch of our human life, of our daily life, of our being. The word “life” in Proverbs 4:23 implies an organic element, the element of life; it also implies our daily living and activities, in fact, our entire human life. Hence, the word life in this verse is inclusive. As human beings, we have a human life, and this human life has an organic element and also a daily living. The switch of this life is the heart.

Suppose as a brother is studying the Bible he is disturbed by the barking of a dog. Bothered by this sound, he shouts at the dog. The thought and intent of shouting at the dog has its source in his heart. It also springs from the heart and issues from it. As he is reading the Bible and is disturbed by the dog’s barking, something within this brother’s heart motivates him to shout at the dog. This shouting is an issue that springs out from the source of the heart. This is an illustration of the heart as the acting representative of our entire being.

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。

更新的心

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，坏到极处。“坏到极处”，按原文译为“无可救药”更好。我们的心败坏、腐化到一个地步，已经无可救药。这就是所有亚当子孙心理之心的光景。

转向神

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，“我也要赐给你们一个新心，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。”这一节里的新心，不是指另外一个心，乃是指更新的心。这更新的心第一个特征，就是转向神。我们的心转向神，是一个非常健康的标记，表明神已经更新了我们的心。败坏的心总是远离神的。我们的心若远离神，就指明我们的心还是败坏的。有些人也许会问，他们怎么知道他们的心是否已经得着更新。更新的心，其标记是转向神；败坏的心，其标记是远离神。因此，我们看我们的心是转向神还是远离神，就能知道我们的心是否已经更新。

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。借着与圣徒的交通，参加聚会，或是借着一些其他恩典的凭借，你的心可能再转向主。你的心远离主的时候，多多少少就败坏了。但是你的心一归向主，就得了更新。我们需要说，“主，我感谢你，因着你的怜悯，你眷临了我的心，叫我的心再转向你。”这样转向主，是更新的心第一个特征。

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.

A RENEWED HEART

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.

Turning to God

But God in His salvation promises to give us a new heart. Ezekiel 36:26 says, “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart 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. The first characteristic of this renewed heart is that it turns to God. The turning of our heart to God is a very healthy sign that He has renewed it. A corrupt heart is always away from God. If our heart is away from Him, that is an indication that our heart is still corrupt. Some may ask how they can know if their heart has been renewed. The sign of a renewed heart is that it turns toward God. The sign of a corrupt heart is that it turns away from Him. Therefore, we can know if our heart has been renewed by whether it is turned to God or away from Him.

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. Through fellowship with a saint, through coming to the meetings, or by some other gracious means, your heart may turn to the Lord once again. When your heart was turned away from Him, it became somewhat corrupt. But when your heart came back to the Lord, it was renewed. We need to say, “Lord, I thank You that in Your mercy You have visited my heart and turned it back to You.” This turning to the Lord is the first characteristic of a renewed heart.

更新的心第二个特征是追求清洁。提前一章五节说，爱是出于清洁的心。保罗在提后二章二十二节勉励提摩太，要“同那清心呼求主的人，竭力追求”。心追求清洁是什么意思？照圣经看，清洁的心就是动机单一的心。因此，清洁是动机的问题。我们行事若有双重动机，我们的心就不清洁。我们不论作什么，目的必须是单一的，动机必须是单一的，就是单单为着神自己。我们不该有其他的目的。我们爱神，并且因着我们爱祂，就为祂作一些事，而没有其他的动机。如果这是我们的光景，我们的心就是清洁的。

主耶稣在马太五章八节告诉我们：“清心的人有福了，因为他们必看见神。”清心是目的单一，只有一个目标，要完成神的定旨荣耀神。按照这节经文所说，清心的人必看见神。我们若要看清楚什么东西，就需要集中视力，这是在看东西这件事上纯一。照样，清心乃是有单一的目标。我们的目标、目的应当是神自己，我们不当有其他的动机。

我们若读圣经里所有论到“心”的经节，就会看见更新的心这两个特征一转向主和清洁，这乃是圣经里论到心的基本事项。我们若转向神，并追求清洁，就会有一条正确的路，打开我们心的“开关”向着神。我们的心转向神，并且我们的动机向着祂是清洁的，我们心的开关就开了，神圣的电就会在我们里面流通。不然，心的开关会关掉，神会从我们日常生活中实际的被切断，然后邪恶的事就从我们心里发出来。心是一切邪恶事物的源头、泉源和流出。根据马太十二章三十四至三十五节，善与恶都会从我们的心流出来：“因为心里所充满的，口里就说出来。善人从他所存的善，发出善来；恶人从他所存的恶，发出恶来。”不仅如此，主在马太十五章八节说到一班心远离神的人。主接着又在十八至十九节说，“唯独出口的，是从心里发出来的，那才污秽人。因为从心里发出恶念、凶杀、奸淫、淫乱、偷窃、假见证和谤讟。”这两节经文给我们看见，人生命的泉源是从心流出来的。

The second characteristic of a renewed heart is that it seeks purity. First Timothy 1:5 speaks of love out of a pure heart. In 2 Timothy 2:22 Paul encourages Timothy to be “with those who call on the Lord out of a pure heart.” What does it mean for the heart to seek purity? According to the Bible, to have a pure heart is to have a heart with a single motive. Purity, therefore, is a matter of motive. If we do something with a double motive, our heart is not pure. Whatever we do must be with a single purpose, a single motive, for God Himself. We should not have any other purpose. We love God, and because we love Him we do certain things for Him without any other motive. If this is our situation, then our heart is pure.

In Matthew 5:8 the Lord Jesus tells us, “Blessed are the pure in heart, for they shall see God.” To be pure in heart is to be single in purpose, to have the single goal of accomplishing God’s will for God’s glory. According to this verse, those who are pure in heart shall see God. In order to see something clearly, we need to focus on it. This is to be pure in our seeing. In like manner, to be pure in heart is to have a single aim. Our goal, our aim, should be God Himself, and we should not have any other motive.

If you read all the verses in the Bible concerning the heart, you will see that these two characteristics of a renewed heart—turning to the Lord and being pure—are the basic matters in the Bible with respect to the heart. If we turn to God and seek purity, we shall have the proper way to “switch on” our heart toward God. By turning our heart to Him and by being pure in our motive toward Him, the switch of our heart will be turned on and the divine electricity will flow within us. Otherwise, the switch of the heart will be turned off, and God will be cut off in a practical way from our daily living. Then evil things will come out of our heart. It is the source, the spring, and the issue of all manner of evil things. According to Matthew 12:34 and 35, both good and evil things may flow out of our heart: “For out of the abundance of the heart the mouth speaks. The good man out of the good treasure brings forth good things, and the evil man out of the evil treasure brings forth evil things.” Furthermore, in Matthew 15:8 the Lord speaks of those whose heart is far away from God. Then in verses 18 and 19 He goes on to say, “But the things which go out of the mouth come out of the heart, and those defile the man. For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witnessings, blasphemies.” From these verses we see that out of the heart flow the springs of human life.

转向神与向着神清洁，是管理我们心的两件事。诗篇七十三篇一节说到清心：“神实在恩待以色列那些清心的人。”我们已经指出，主耶稣和保罗怎样强调清洁的心重要性。我们的心需要转向神，也需要向着神是清洁的。

心得坚固，在圣别上无可指摘

现在我们可以来看，我们的心得坚固，在圣别上无可指摘的意义。我们的心不仅应当转向神并且清洁，也需要加进圣别的元素。圣别就是分别归神，并完全被神占有，被神浸透。我们的心成为圣别，就是分别归神，被神占有，被神拥有，并被神浸透。

我们可以再用泡茶为例说明。假如你有一杯白开水；这杯水不含有茶。但是当茶的元素加到水里，水就茶化了。这水就分别归茶，被茶拥有并占有，甚至被茶浸透。结果，这水就成了茶化的水。这水完全茶化以后，就在一种茶化的光景里。这说明我们的心得坚固，在圣别上无可指摘的意义。

有一种英文译本在帖前三章十三节是说，“在圣别的光景里。”圣别一辞表明一种情形，并不表明一个过程。过程要用圣化这辞指明。因此，这里说圣别是在圣别的光景里并没有错。

我们远离主的时候，我们的心也就离弃了祂。我们的心没有被主占有，却被别的许多事物霸占。不仅如此，我们的心必定没有被主浸透。因此，我们的心远离了主，没有被主占有，也没有被主浸透。但我们能赞美主，靠着祂的怜悯和恩典，我们现在已经上路，至终要完全分别归主，全然被主占有，彻底被祂浸透。当这过程完成时，我们的心就会在一种圣别的光景里。

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

Turning to God and being pure toward God are the two matters that govern our heart. Psalm 73:1 speaks of a clean heart: “Truly God is good to Israel, even to such as are of a clean heart.” We have already pointed out how both the Lord Jesus and Paul stressed the importance of a pure heart. We need a heart turned to God and a heart that is pure toward Him.

A HEART ESTABLISHED BLAMELESS IN HOLINESS

Now we are ready to see what it means for our heart to be established blameless in holiness. Not only should our heart turn to God and be pure, but it also needs the element of holiness added to it. To be holy is to be separated unto God and fully occupied by Him and saturated with Him. For our heart to be holy means that it is separated unto Him, occupied by Him, possessed by Him, and saturated with Him.

Once again we may use the illustration of making tea. Suppose you have a cup of plain water. This water does not contain any tea. But when the element of tea is added to the water, the water is tea-ified. The water is separated unto the tea, it is possessed and occupied by the tea, and it is even saturated with the tea. As a result, it becomes tea-ified water. After the water has been fully tea-ified, it is in a state of tea-ification, a state of having been tea-ified. This illustrates what it means for our heart to be established blameless in holiness.

One version of 3:13 says “in the state of being holy.” The word holiness indicates a state; it does not indicate a process. A process would be indicated by the word sanctification. Therefore, it is correct to speak of holiness here as the state of being made holy.

When we were away from the Lord, our heart also was turned away from Him. Instead of being occupied by the Lord, our heart was occupied by many other things. Furthermore, our heart certainly was not saturated with the Lord. Thus, our heart was away from the Lord, it was not occupied by the Lord, and it was not saturated with the Lord. However, we can praise the Lord that, through His mercy and grace, we are now on the way to being separated fully unto the Lord, to being occupied wholly by Him, and to being saturated thoroughly with Him. When this process has been completed, our heart will be in the state of being holy, in the state of holiness.

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

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，当我们的的心有了这种光景时，我们就无可指摘。

无可指摘与完美不同。完美的事物是没有瑕疵或缺点的，超过无可指摘。换句话说，无可指摘不如没有瑕疵那样好。保罗在三章十三节不是要求完美，乃是要求我们的心无可指摘。我们的心无可指摘的路，就是要被主坚固。我们的心若被主坚固，我们就是一班心分别出来归给主，被主占有，也被主浸透的人。这样，我们的心就在圣别上是笃定、坚固并被建造的。在这种圣别的光景里，圣化的情形里，我们的心就无可指摘了。

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.

To be blameless is not the same as to be perfect. When something is perfect, it is without blemish or defect. This goes beyond blamelessness. In other words, to be without blame is not as good as to be without blemish. In 3:13 Paul does not require perfection. Rather, he requires only that our heart be blameless. The way for our heart to be blameless is for it to be established by the Lord. If our heart is established by Him, we shall be those whose heart has been separated unto the Lord, occupied by Him, and saturated with Him. Then our heart will be set, established, built up, in holiness. Here, in this state of holiness, the state of being made holy, our heart will become blameless.

帖撒罗尼迦前书

第二十二篇

我们的心得坚固，
在圣别上无可指摘（三）
以及我们的身体
在圣别中得蒙保守清洁

* * * *

经文及注解：帖前三 13，四 3 至 8

纲要：

- 我们要成为圣别的责任
- 我们行动的机关
- 心是活跃的
- 更新的心思
- 情感被基督的爱摸着
- 用我们的全人来爱主
- 灵与心
- 用圣别和尊贵，持守我们的身体
- 为着召会生活的圣别生活

* * * *

读经：帖撒罗尼迦前书三章十三节，四章三至八节，希伯来书十二章十四节，罗马书十二章一至二节，以弗所书三章十七至十九节，马可福音十二章三十节，腓立比书二章五节。

1 THESSALONIANS

Message 22

**OUR HEART TO BE ESTABLISHED
BLAMELESS IN HOLINESS (3)
AND OUR BODY TO BE PRESERVED
CLEAN IN SANCTIFICATION**

* * * *

Scripture and Footnotes: 1 Thes. 3:13; 4:3-8

Outline:

- OUR RESPONSIBILITY IN BEING SANCTIFIED
- OUR ACTING AGENT
- ACTIVE IN HEART
- A RENEWED MIND
- AN EMOTION TOUCHED WITH THE LOVE OF CHRIST
- LOVING THE LORD WITH OUR WHOLE BEING
- THE SPIRIT AND THE HEART
- POSSESSING OUR BODY IN SANCTIFICATION AND HONOR
- A HOLY LIFE FOR THE CHURCH LIFE

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Scripture Reading: 1 Thes. 3:13; 4:3-8; Heb. 12:14; Rom. 12:1-2; Eph. 3:17-19; Mark 12:30; Phil. 2:5

我们读圣经时，需要摸着作者灵里的负担。确切的说，我们需要知道保罗写帖撒罗尼迦前书时灵里的负担。保罗是以祝福的话总结帖前三章：“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。”（帖前三 13。）保罗渴望读这封书信的人，心得坚固，在圣别上无可指摘。

保罗在四章接着嘱咐圣徒要禁戒淫乱这种污秽人的罪：“神的旨意就是要你们圣别，禁戒淫乱。”（四 3。）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。

保罗在四章三、四、七节三次用到“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。按照四章四节所说，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。

我们要成为圣别的责任

保罗在五章二十三节总结的话里论到圣别：“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。”在这里我们看见，我们的全人一灵、魂、体一需要得着圣别。我们需要和平的神圣别我们，不仅在魂与身体里，也在灵里。

按照五章二十三节，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。

In reading the Scriptures we need to touch the burden in the spirit of the writer. In particular, we need to know the burden in Paul's spirit when he was writing 1 Thessalonians. Paul concludes chapter three of 1 Thessalonians with a word of blessing: "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" (v. 13). Paul's desire was that the readers of this Epistle would be established in their hearts blameless in holiness.

In chapter four Paul goes on to charge the saints to abstain from the defiling sin of fornication: "For this is the will of God, your sanctification; that you abstain from 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.

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.

OUR RESPONSIBILITY IN BEING SANCTIFIED

In 5:23 Paul gives a concluding word concerning sanctification: "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." Here we see that 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.

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，主动的蒙保守。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。事实上，他的父母想尽办法要喂他，他还是反抗，甚至父母不得不把他压住。父母这样作，是要保守孩子的健康。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。

我们行动的机关

我们在前一篇信息里指出，我们的心是我们行动的代表。现在我愿意将这件事说得更为清楚。用“行动的机关”也许比“代表”更好。我们每一位都是存在体，是一个人。存在体是现代的说法，圣经称人为魂。这意思是说，我们每一个人是一个魂。魂这存在体有两个器官；里面的器官是灵，外面的器官是身体。我们借着身体的五官接触物质的世界。照样，我们借着灵这器官接触神，灵有其自己的感官。

我们能否接触某一样东西，在于我们是用什么器官。比如，你若闭眼，就什么也看不见。但你不能用眼睛实化声音；要听声，你必须用耳。无神论者没有运用他们的灵，所以他们说没有神。我们必须用灵，否则我们无法把神质实出来。约翰四章二十四节告诉我们，神是灵，敬拜祂的必须在灵里敬拜。我们若运用我们的灵，就立刻会感觉到确实有一位神。无神论者深处会对自己说，“如果真的有神，那你怎么办？”无神论者口里也许说没有神，但在他全人的深处，在他的灵里，他会感觉到有一位神。

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. In fact, he may resist the attempt of his parents to give it to him and even make it necessary for them to hold him down. Parents do this in order that the health of the child may be preserved. 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.

OUR ACTING AGENT

In the foregoing message we pointed out that our heart is our acting representative. Now I would like to make this matter a little more clear. Perhaps the term “acting agent” is better than representative. Every one of us is a being, a human being. The word “being” is a modern expression. The biblical term for a human being is “soul.” This means that each one of us is a soul. The soul, as a being, has two organs: the inward organ, the spirit, and the outward organ, the body. We contact the physical world through the five senses of our body. Likewise, through the spirit, an organ which has senses of its own, we contact God.

Whether or not we are able to contact a certain thing depends upon the organ we use. For example, if you close your eyes, you will not be able to see anything. However, you cannot use your eyes to substantiate sound. For this, you must use your ears. Because atheists do not exercise their spirit, they say there is no God. We cannot substantiate God unless we use our spirit. John 4:24 tells us that God is Spirit and that those who worship Him must worship Him in spirit. If we exercise our spirit, we shall immediately sense that there truly is a God. Deep within, an atheist may say to himself, “Suppose there is a God after all—what will you do?” With the mouth an atheist may say that there is no God, but in the depths of his being, in his spirit, he may sense that there is a God.

我们的魂必须有所行动。当我们的魂、我们这个人行动时，那就是心行动了。但是当我们一停顿，意思就是我们的心不活跃。

我们都有两个心：物质的心和心理的心。我们知道我们物质的心在哪里，但我们不知道我们心理的心在哪里。我们物质身体的行动或活动在于我们物质的心跳动。据医生说，只要心脏一停止跳动，我们物质的身体就死了。没有脉搏的人就是死人，因他的心跳停止了。这个例证指出，只要心脏一停止跳动，身体就死亡了。心理的心也是这样。

我们物质的心与心理的心都有动脉。心理之心的大动脉是心思、情感和意志。心脏病发作，常是由于动脉阻塞引起的。我最近读到一篇报导，医生剖验在越战死亡的青年人，发现他们虽然很年轻，但许多人的动脉都阻塞了。很多人知道动脉阻塞的危险，就注意饮食和运动，好使他们的血管清顺通畅。肉身之心的问题说明心理之心的问题。今天有数以百万计的基督徒，但这些基督徒当中有多少是真正活着的？大多数都不是活着的。他们不活的原因是他们心理之心的动脉阻塞了。这样的阻塞导致他们属灵的死亡。

我们都要问自己，我们在属灵上健康么？我们的肉身要健康，就需要有强壮的心。我们如果要有属灵的健康，也必须要有强壮的心。所有属灵的疾病都是出于心理的心。我们心理的心也许在不同方面出了毛病。我们在思想上、在爱恶上，或是在我们运用意志的方式上，可能都出了毛病。

如果我们心理的心是健康的，它在思想、爱恶、决断等方面就都非常活跃积极。我们的心是我们行动的机关。这意思是说，如果我们活跃积极，我们的心在心思、情感、意志上就必定是活跃积极的。但一个人的心若不活跃，我们会怀疑他在属灵上是否是活的。他若是活的，他心里为什么没有活动？他的心既是他行动的机关，他为什么不正

Our soul must act. When our soul, our being, acts, that is the heart. But when we keep ourselves at a standstill, this means that our heart does not act.

We all have two hearts: a physical heart and a psychological heart. We know where our physical heart is located, but we do not know the location of our psychological heart. The actions or activities of our physical body depend on the beating of our physical heart. According to medical doctors, the death of the physical body takes place when the heart stops beating. A person who does not have any pulse is dead, for his heart has stopped beating. The point of this illustration is that the death of the body takes place when the heart stops beating. This is also true of the psychological heart.

Both our physical heart and our psychological heart have arteries. The main arteries of the psychological heart are the mind, emotion, and will. Heart attacks are often due to the blockage of the arteries. Recently I read that doctors who examined the bodies of young men who died in the Vietnam War discovered that in many cases their arteries were blocked even though they were quite young. Realizing the danger of blocked arteries, many watch their diet and are careful to exercise in order to cleanse their blood vessels. The problem of the physical heart is an illustration of the problem of the psychological heart. Today there are millions of Christians. But how many of these Christians are truly living? Most of them are not living. The reason they are not living is that the arteries of their psychological heart have been blocked. This blockage has caused them to die spiritually.

We all need to ask ourselves if we are spiritually healthy. To be healthy physically we need a strong heart. We also need a strong heart if we are to be spiritually healthy. All spiritual diseases are of the psychological heart. Our psychological heart may be wrong in different ways. We may be wrong in our thinking, in our loving or hating, or in the way we use our will.

If our psychological heart is healthy, it will be very active in thinking, loving, hating, and deciding. Our heart is our acting agent. This means that if we are active, our heart will be active in mind, emotion, and will. However, if a person is not active in his heart, we may wonder if he is spiritually alive. If he is alive, why is there no activity in his heart? Why does his heart not function in a normal way, since it is his acting agent? I can testify that, even though I am elderly, I am very active in my heart. I am full of

常的尽功用？我能作见证，我虽然年纪老迈，但我的心非常活跃。我满了思想、感觉和意图。我的全人一灵、魂、身体一是活跃的。但这些活动的机关不是灵、魂或身体；行动的机关乃是心同三个大动脉—心思、情感、意志。

更新的心思

保罗在罗马十二章二节说到心思的更新。身体怎样代表我们外面的所是，心思也照样代表我们里面的所是。按照罗马十二章一节，我们需要将身体献上给神，当作祭物，我们的心思也需要更新。更新就是被神浸透。这就是圣别。更新事实上就是得以圣别，而得以圣别就是变化。我们的心思需要更新、圣别并变化。

情感被基督的爱摸着

保罗在以弗所三章十七节说，“使基督借着信，安家在你心里，叫你们在爱里生根立基。”爱是情感的事。按照这一节，基督安家在我们心里，我们自己也在祂的爱里生根立基。这指明我们的情感被祂的爱摸着，我们就在这爱里长大。我们的情感充满基督的爱，当然是圣别的一面。不仅如此，当我们在爱里生根立基时，我们就能“认识基督那超越知识的爱”。（弗三19。）这也与我们心的圣别有关，特别是与情感有关。我们的情感充满基督的爱，就是被基督所浸透。毫无疑问，这就是我们情感的圣别。

用我们的全人来爱主

马可十二章三十节说，“你要全心、全魂、全心思并全力，爱主你的神。”这里说到心、魂和心思，而魂是在心与心思之间。魂的三部分—心思、情感、意志—也是心的几个部分。但为什么在马可十二章三十节没有提到情感或意志？原因是情感和意志都包括在魂里。但为什么提到心思？这是因为心思是心与魂的主要部分。因此，我们需要用我们的全心、全魂和全心思，爱主我们的神。

thought, feeling, and intention. My entire being—spirit, soul, and body—is active. However, the agent of this activity is not the spirit, the soul, or the body; the acting agent is the heart with the three main arteries of mind, emotion, and will.

A RENEWED MIND

In Romans 12:2 Paul speaks of the renewing of the mind. As the body represents our outward being, so the mind represents our inward being. According to Romans 12:1, our body needs to be presented to God as a sacrifice, and our mind needs to be renewed. To be renewed is to be saturated with God. This is sanctification. To be renewed actually is to be sanctified, and to be sanctified is to be transformed. Our mind needs to be renewed, sanctified, transformed.

AN EMOTION TOUCHED WITH THE LOVE OF CHRIST

In Ephesians 3:17 Paul says, “That Christ may make His home in your hearts through faith, that you, having been rooted and grounded in love.” Love is a matter of the emotion. According to this verse, Christ makes His home in our hearts, and we ourselves become rooted and grounded in His love. This indicates that our emotion is touched by His love and that we grow in this love. To have our emotion filled with the love of Christ surely is an aspect of sanctification. Furthermore, when we are rooted and grounded in love, we can “know the knowledge-surpassing love of Christ” (Eph. 3:19). This is also related to the sanctification of our heart, in particular of the emotion. To have our emotion filled with the love of Christ is to be saturated with Christ. No doubt, this is the sanctification of our emotion.

LOVING THE LORD WITH OUR WHOLE BEING

Mark 12:30 says, “And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” Here we have the heart, the soul, and the mind, with the soul mentioned in between the heart and the mind. The three parts of the soul—the mind, the emotion, and the will—are also parts of the heart. But why in Mark 12:30 is there no mention of the emotion or the will? The reason is that the emotion and the will are included in the soul. But why, then, is the mind mentioned? The mind is mentioned because it is the leading part of both the heart and the soul. Therefore, we need to love the Lord our God with all our heart, with all our soul, and with all our mind.

马可十二章三十节也告诉我们，要全力爱主。这里的“力”是指我们物质的身体。因此，我们需要用我们所有全身的力量爱主，也要全心、全魂并全心思爱主。这指明我们的全人——我们里面的所是和我们外面的所是，都要被主我们的神占有并浸透。这就是圣别、圣化。

灵与心

我的负担是要指出，我们这些基督徒，在基督里的信徒，必须是活的。要作一个活的信徒，关系到我们的灵和心。就着道理而言，我们可以说，我们运用我们的灵就活了。但是就着实行而言，运用我们的灵好象常常行不通。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的叫我们活。运用灵没有果效的原因，乃是心没有活动。这意思就是说，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。当我们的灵活跃时，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。我们行动的机关——我们的心——若是沉睡的，这样的运用灵是行不通的。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。当我们的灵一活跃，我们呼求主就会非常有果效。

我们都需要仰望主怜悯我们。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。

用圣别和尊贵，持守我们的身体

Mark 12:30 also tells us to love the Lord with all our strength. The word “strength” here refers to our physical body. Therefore, we need to love the Lord with all our physical strength and with all our heart, soul, and mind. This indicates that our entire being, our inner being and our outer being, should be occupied with the Lord our God and saturated with Him. This is to be sanctified, made holy.

THE SPIRIT AND THE HEART

I am burdened to point out that, as Christians, believers in Christ, we must be living. To be a living believer involves both our spirit and our heart. Doctrinally, we may say that we can become living by exercising our spirit. But in practice often it seems that the exercise of our spirit does not work. 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 exercise cannot work if our acting agent, our heart, is dormant. 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 all need to look to the Lord to have mercy on us. 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.

POSSESSING OUR BODY IN SANCTIFICATION AND HONOR

保罗写帖前三章时，必定有意要从里面的所是一心，进一步说到外面的所是一身体。所以他嘱咐信徒们要禁戒淫乱，用圣别和尊贵，持守自己的身体。

淫乱是粗鄙的罪。按照圣经，撒但的目的是要利用罪玷污神为祂自己所创造的人。任何一种器皿脏了就污秽了。不仅如此，肮脏、污秽之器皿的功用就废掉了。比如，我们不会使用肮脏的杯子；我们用脏杯子以前，必须先把它洗干净。神造的人原是纯洁的器皿，但撒但将罪注射到人里面，目的是要污秽人，破坏人。最污秽人的罪就是淫乱。偷窃是罪恶、不洁的，但不象淫乱那样污秽人。淫乱破坏了神的目的，破坏了人的身体，也破坏了家庭和社会。没有什么象淫乱那样严重破坏人性。因此，保罗说到心一里面的所是一的圣别后，他没有忘记说到外面的所是。

淫乱总是出于善变的心、未得坚固的心。你的心若得了坚固，撒但就很难试诱你犯淫乱。但是善变、变化无常的人，很容易跌入淫乱的陷阱。

保罗写三章时，可能想到要接着写关于信徒外面的所是。他可能对自己说，“保罗，你现在说的与里面的所是有关。信是在于心，爱是在于情感，二者都与人里面的所是有关。但外面的身体又如何？”保罗是位优秀的著者，他写一件事就写得很透彻。因此，当他说到外在一面的圣别时，他所对付的是最污秽人的罪一淫乱。

务要禁戒淫乱。你若卷入淫乱，就给种种败坏开了大门。信徒和不信者，都被淫乱这粗鄙的罪所破坏。因此，保罗吩咐信徒要禁戒淫乱。他告诉他们，圣别是神的旨意。因为神的旨意是要保守我们一直在圣别中，所以我们应当禁戒一切不洁的事物，使身体得蒙保守。

在这一点上，我要对青年人说一些话。我们基督徒也许需要看报纸，好知道世界局势。我几乎天天看报，但有几页我从来不看，因为那些是污秽人的。你的心思一旦因着

As Paul was writing chapter three of 1 Thessalonians, he must have had the intention to go from the inner being, the heart, to the outer being, the body. This is the reason he gives the charge concerning abstaining from fornication and concerning possessing our body in sanctification and honor.

Fornication is a gross sin. According to the Bible, Satan's purpose is to use sin to defile the man God created for Himself. Any kind of vessel is defiled when it becomes dirty. Furthermore, the function of a dirty and defiled vessel is annulled. For example, we do not use a cup that is dirty. Before a dirty cup can be used, it must first be cleansed. God created man as a pure vessel, but Satan injected sin into man with the intention of defiling him and spoiling him. The most defiling sin is fornication. Stealing is sinful and unclean, but it is not as defiling as fornication. Fornication damages God's purpose, it damages the human body, and it damages the family and society. Nothing else damages humanity as seriously as fornication does. Therefore, after speaking concerning the sanctification of the heart, the inward being, Paul could not forget to speak concerning the outward being.

Fornication always comes from a changing heart, a heart that has not been established. If your heart has been established, it will be difficult for Satan to seduce you to commit fornication. But it is easy for those who are changeable and fickle to fall into the snare of fornication.

As Paul was writing chapter three, he probably had the thought of going on to write concerning the believers' outward being. He may have said to himself, "Paul, you are speaking concerning the inward being. Faith is a matter of the heart, and love is a matter of the emotion. Both are related to the inward being. But what about the body outwardly?" Paul was an excellent writer. When he writes about a matter, he writes about it to the uttermost. Thus, when he comes to the matter of outward sanctification, he deals with the most defiling sin, the sin of fornication.

Stay away from fornication. If you become involved in fornication, you will open the door wide to all kinds of corruption. Believers and unbelievers have been damaged by the gross sin of fornication. Therefore, Paul commands the believers to abstain from fornication. He tells them that sanctification is God's will. Because God's will is to keep us always in sanctification, we should abstain from everything that is unclean so that the body may be preserved.

At this point I would like to say a word to the young people. As Christians, we may need to read the newspapers to know the world situation. I read a newspaper nearly every day, but certain pages I would never read, for they are defiling. Once your mind

看了一张图片受了污染，你就很难把这种污染的元素挪去。不仅如此，有些谈话我们不应当听，也不应当接触不洁的事物。但最重要的是，我们应当禁戒淫乱。我们必须在神面前保守、护卫我们的器皿是圣别的。我们的器皿必须是圣别、分别出来的，并要被神浸透，我们也要在人面前用尊贵持守自己。

人受造原是尊贵的，因为人是照着神的形像造的。因此，我们要彰显神并代表神。神派给我们最尊贵的地位。婚姻是圣别而尊贵的事，为要完成神的定旨，所以圣经告诉我们要尊重婚姻。但淫乱破坏人类，使堕落到淫乱里的人失去尊贵。因此，我们必须用圣别和尊贵，保守我们的身体洁净。

为着召会生活的圣别生活

我信我们已经摸着了保罗写帖前三、四章时灵里的负担。他首先对付心所代表的里面所是，然后对付身体所代表的外面所是。就着里面说，我们的心必须得坚固，成为圣别；就着外面说，我们必须用圣别和尊贵持守自己的身体。这就是过圣别的生活，而这圣别的生活乃是为着召会生活。我们的心若得着坚固，在圣别上无可指摘，我们若用圣别和尊贵，保守我们的身体洁净；这样，我们就实际的过为着召会生活的圣别生活。

has been defiled by looking at a certain picture, it will be very difficult for you to remove this defiling element. Furthermore, we should not listen to certain kinds of conversations or touch things that are unclean. But most important we should abstain from fornication. We must keep, preserve, safeguard, our vessel clean in sanctification before God. It must be holy, separated, and saturated with God and also kept in honor before man.

Man was created by God with honor, for man was made in God's image. Therefore, we are to express God and represent Him. We have been assigned a most honorable position. Marriage is a holy and honorable matter, and it is for the fulfillment of God's purpose. This is the reason the Bible tells us to honor marriage. But fornication destroys mankind and causes the one who falls into it to lose his honor. Therefore, we must preserve our body clean in sanctification and honor.

A HOLY LIFE FOR THE CHURCH LIFE

I believe we have touched the burden in Paul's spirit as he was writing chapters three and four of 1 Thessalonians. First he dealt with the inward being represented by the heart and then with the outward being represented by the body. Inwardly, our heart must be established in holiness; outwardly, our body must be preserved in sanctification and honor. This is to have a holy life, and this holy life is for the church life. If we have a heart established blameless in holiness and a body preserved clean in sanctification and honor, then, in a practical way, we shall have a holy life for the church life.

全然圣别我们，使我们的灵、
与魂、与身子得蒙保守，得以完全（一）

* * * *

经文及注解：帖前四 9、13，五 8、16 至 24

纲要：

- 概览
- 三部分的人
- 读经时的缺欠
- 圣别与蒙保守
- 运用我们的灵接触神
- 保守我们的灵是活的
- 保守我们的灵不受玷污

* * * *

读经：帖撒罗尼迦前书四章九节，十三节，五章八节，十六至二十四节，哥林多后书七章一节，约翰一书一章六节，提摩太前书一章五节，罗马书六章六节，十九节，七章二十四节，第八章十至十一节，十二章一节，哥林多前书六章十三节下，十五节上，十九至二十节。

概览

保罗在帖前五章二十三节说，“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

**TO BE SANCTIFIED WHOLLY WITH OUR SPIRIT,
SOUL, AND BODY PRESERVED COMPLETE (1)**

* * * *

Scripture and Footnotes: 1 Thes. 4:9, 13; 5:8, 16-24

Outline:

- A BRIEF SURVEY
- A TRIPARTITE BEING
- A SHORTCOMING IN READING THE BIBLE
- SANCTIFIED AND PRESERVED
- EXERCISING OUR SPIRIT TO CONTACT GOD
- KEEPING OUR SPIRIT LIVING
- KEEPING OUR SPIRIT FROM DEFILEMENT

* * * *

Scripture Reading: 1 Thes. 4:9, 13; 5:8, 16-24; 2 Cor. 7:1; 1 John 1:6; 1 Tim. 1:5; Rom. 6:6, 19; 7:24; 8:10-11; 12:1; 1 Cor. 6:13b, 15a, 19-20

A BRIEF SURVEY

In 5:23 Paul says, “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.” In order to understand this verse, we need to have a brief

们若要了解这节经文，就需要简略的复习整卷帖撒罗尼迦前书。一章指明，为着召会生活的圣别生活是由信、爱和盼望所构成的。这种生活必定离弃偶像转向神，服事活神，并等候主来。这是一章启示的重点。二章告诉我们，使徒尽全力抚育这种生活，如同乳养的母亲和劝勉的父亲。他们顾到这种生活，并且培育这种生活，使其产生配得过神的国和荣耀的行事为人。

这种生活怎么能配得过神的国和神的荣耀？只有一条路，就是得以圣别。因此，三章说，这种生活需要补足信心，并使爱心增多洋溢，好叫主可以坚固我们的心（就是我们这个人行动的机关），使其在圣别上无可指摘。这就是坚固我们里面的人、我们的心、我们行动的机关。

保罗在四章接着指出，不仅我们里面的心应当得坚固，成为圣别；我们外面也需要用圣别（或，圣化—成为圣别的过程），持守自己的身体。不仅如此，物质的身体不仅需要神面前用圣别持守，也需要在人眼前用尊贵持守。保罗在这一章里还说到死了、睡了圣徒。他论这件事的时候牵涉到盼望。保罗在三章说，为着召会生活的圣别生活应当在信心上得以补足，爱心要增多洋溢；然后在四章他给我们看见，死了的圣徒复活乃与盼望有关。

保罗在五章八节说到信、爱和望这三件事：“但我们既是属于白昼，就当谨慎自守，穿上信和爱的胸甲，并戴上救恩之望的头盔。”在争战中，我们身体上两个顶重要的部分—头和胸—需要护卫。胸必须遮盖，头必须保护。因此，我们有信和爱的胸甲，遮盖我们的胸；也有救恩之望的头盔，遮盖我们的头。我们研读雅歌时曾指出，追求者的胸表征在基督里的信和爱。为这缘故，胸甲是属于信和爱的。我们的头，我们的心思，就是思想的器官连同其思想，需要受神救恩头盔的保护。因此，帖前五章给我们看见，当我们打属灵的仗时，我们需要神军装的遮盖，这包括信和爱的胸甲，以及救恩之望的头盔。五章把基督徒生活三个基本的元素—信、爱、望—都包括在内。

review of the entire book of 1 Thessalonians. Chapter one indicates that the holy life for the church life is constructed of faith, love, and hope. Such a life surely turns to God from idols, serves the living God, and waits for the coming of the Lord. This is the main point revealed in chapter one. Chapter two tells us that the apostles did their best as nursing mothers and exhorting fathers to foster such a life. They cared for this life and nourished it so that it would result in a walk worthy of God's kingdom and glory.

How can such a life become worthy of God's kingdom and God's glory? There is no way other than to be sanctified. Thus, chapter three says that this life needs to be perfected in faith and also needs to increase and abound in love in order that the Lord may establish our hearts, the acting agent of our being, blameless in holiness. This is the establishment of our inward being, of our heart, our acting agent.

In chapter four Paul goes on to point out that not only should our heart inwardly be established in holiness, but also that our body outwardly needs to be preserved in sanctification, the process of being made holy. Furthermore, the physical body needs to be preserved not only in sanctification before God, but also in honor in the sight of man. In this chapter Paul also speaks concerning the saints who have died, who are sleeping. He deals with this matter in the scope of hope. In chapter three Paul says that the holy life for the church life should be perfected in faith and should increase and abound in love, and then in chapter four he shows that the resurrection of the dead saints is a matter of hope.

In 5:8 Paul covers the three matters of faith, love, and hope: “But we who are of the day, let us be sober, putting on the breastplate of faith and love, and a helmet, the hope of salvation.” In warfare two crucial parts of our body—the head and the breast—need to be guarded. The breast must be covered, and the head must be protected. Hence, we have the breastplate of faith and love to cover our breast, and the helmet of the hope of salvation to cover our head. In our study of the Song of Songs we pointed out that the breasts of the seeking one signify faith and love in Christ. For this reason, the breastplate is of both faith and love. Our head, our mind, the thinking organ with its thoughts, needs to be protected by the helmet of God's salvation. Therefore, in chapter five we see that when we are fighting the spiritual warfare, we need to be covered by the armor of God that includes the breastplate of faith and love and the helmet of the hope of salvation. In chapter five the three basic elements of the Christian life—faith, love, and hope—are all included.

末了，保罗在五章二十三节说出他的渴慕，愿和平的神全然圣别我们，这不仅包括心与身体这两方面。我们里面有心，外面有身体。心与身体形成一个活的、有活动之人主要的结构。

我们这些活人里面有心，外面有身体。心是我们的引导者，因为心引导我们的行动、活动和动作。身体是我们外面行动的凭借、器官。因此，我们的心借着我们的身体行动，我们的身体在我们心的引导之下活动。这是三章论到心的圣别，以及四章论到身体圣别的原因。

这样，我们的灵与魂又如何？虽然魂的组成成分与心非常相象，但是魂与心之间仍然有所不同。论到我们这个人的组成，我们有灵、魂和身体。但是在我们的行动、生活上，我们有心和身体。因此，当我们说到我们的所是时，应当提到灵、与魂、与身体。但说到我们的生活、行动时，就应当提到心和身体。我们每天的生活关系到我们的心和我们的身体。为这缘故，保罗在帖撒罗尼迦前书里把我们的所是和我们怎样行动加以区别。在行动上，我们有心与身体。但就我们的全人而言，也就是论到我们的所是，我们有灵、魂与身体。

帖前三章说到我们里面的部分——我们心的圣别。四章说到我们外面的部分——我们身体的圣别。然后在五章，这卷书的结语里，圣别包括我们的全人。这是保罗说到和平的神全然圣别我们的原因。保罗说“全然”，是指我们整个灵、魂和身子。因此，他表达自己的渴望说，愿众圣徒的灵、魂、身子得蒙保守，得以完全。这就是全然圣别。

五章二十三节的副词“全然”指明量一面。这辞指向一个事实，就是我们全人的每一部分——灵、魂、身体——都需要圣别并蒙保守。不仅如此，“完全”这个形容词是指质一面。因此，保罗这个优秀的著者简要的指明，就量一面说，我们需要全然圣别；就质一面说，我们需要蒙保守，得以完全。我们需要蒙保守，不是部分的，或是肤浅的，乃是完整的，也就是完全而完美的蒙保守。我盼望帖撒罗尼迦前书的这个概览，会帮助你们了解，我们在本篇信息和下篇信息所要交通的。

Eventually, in 5:23, Paul expressed his desire that the God of peace would sanctify us wholly, not only in heart or in body. Inwardly we have a heart, and outwardly we have a body. The heart and the body form the main structure of a living, acting person.

As living persons, we have a heart within and a body without. The heart is the directing agent, for it directs our actions, activities, and motions. The body is the means, the organ, by which we act outwardly. Hence, through our body our heart moves, and our body acts under the direction of our heart. This is the reason chapter three deals with the sanctification of the heart and chapter four, with the sanctification of the body.

What, then, about our spirit and our soul? Even though the soul is very much like the heart in its components, there is still a difference between the soul and the heart. As far as the composition of our being is concerned, we have a spirit, a soul, and a body. But in our acting, our living, we have a heart and a body. Thus, when speaking of our being, we should refer to the spirit, the soul, and the body. But in speaking of our living and our actions, we should refer to the heart and the body. Our daily living is a matter of our heart and our body. For this reason Paul in 1 Thessalonians differentiates what we are from how we act. In action, we have a heart with a body. But in our being, that is, with respect to what we are, we have a spirit, a soul, and a body.

In chapter three of 1 Thessalonians sanctification is a matter of our inner part, our heart. In chapter four sanctification is a matter of our outward part, our body. Then in chapter five, as a conclusion of the book, sanctification includes our entire being. This is the reason Paul speaks of the God of peace sanctifying us wholly. By “wholly” Paul means our whole spirit and soul and body. Therefore, he expresses the desire that the saints’ spirit and soul and body would be preserved complete. This is to be sanctified wholly.

The adverb “wholly” in 5:23 indicates quantity. It points to the fact that every part of our being—spirit, soul, and body—needs to be sanctified and preserved. Furthermore, the adjective “complete” refers to quality. Thus, Paul, an excellent writer, indicates in a brief way that quantitatively we need to be sanctified wholly, and qualitatively we need to be preserved complete. We need to be preserved not partially or superficially but completely, even absolutely and perfectly. I hope that this brief survey of 1 Thessalonians will help you to understand what we shall cover in this message and in the message following.

三部分的人

神实在渴望全然圣别我们。祂要在我们全人的三部分里，保守我们——保守我们的灵、魂和身体。按照五章二十三节，我们这个人是由三部分构成的，也就是说我们有三部分：灵、魂和身体。

我年轻信主时就知道人有三部分这个真理，我也为这个真理争辩。在神学里，这叫作三分论（trichotomy）。还有一种二分论（dichotomy）的学派，教导人是由两部分——身体和魂——组成的。帖前五章二十三节有力的证明，二分论是不对的。在这一节经文里，灵与魂二字中间有连接词，魂与身子之间也有连接词。这指明灵、魂、身子是不同的、有区别的。然而有些圣经教师认为灵与魂是同义辞。这就好比将我们肉身上不同的肢体，比如胃和肝，说成是一样的。将魂与灵说成是同义辞，是非常严重的误解。

多年前，一位相信二分论的传教士去香港参加我在那里开的特会。在一次聚会后，他要求和我有些交通。他告诉我特会太好了，接着又说，“你教导说人是由三部分组成的，我不相信这个。人只有两部分——看得见的部分和看不见的部分。”我回答说，“弟兄，说人是三部分组成的，这并不是我的教导，这是圣经上的教导。帖前五章二十三节你怎么说？保罗在这节经文里说到灵、与魂、与身子，三个名词带着两个连接词，你怎么能说人只有两部分？”他回答说，“我知道这节经文，但我不相信灵与魂是两个不同的东西。”我再对他说，“弟兄，这意思是说你不敢相信圣经。”他表示他非常相信圣经，但不论我怎么说，他还是相信灵与魂是同义辞。那时我说，“你若认为灵与魂是同义辞，就好象说鼻与口是一样。你若这样相信，我就不与你争辩。但在我看来，口是口，鼻子是鼻子。你难道用鼻子说话，用口闻味么？”

我说这事，是要指出灵与魂之间有很大的区别。灵与魂不是同义辞，灵是灵，魂是魂。正如鼻与口是不同的器官，有不同的功能；照样，灵与魂也是不同的器官，有不同的

A TRIPARTITE BEING

God certainly aspires to sanctify us wholly. He wants to preserve us in the three parts of our being—to preserve our spirit, our soul, and our body. According to 5:23, we are tripartite beings; that is, we have three parts: spirit, soul, and body.

When I was a young Christian, I learned the truth concerning man's tripartite being, and I contended for this truth. In theology this is known as trichotomy. There is also the school of dichotomy, which teaches that man is of two parts, body and soul. First Thessalonians 5:23 proves strongly that the school of dichotomy is not correct. In this verse there is a conjunction between the words spirit and soul and also between the words soul and body. This indicates that the spirit, the soul, and the body are different and distinct. Nevertheless, some teachers of the Bible claim that the words spirit and soul are synonyms. This can be compared to saying that the different members of our physical body, for example, the stomach and the liver, are the same. It is a very serious misunderstanding to claim that the soul and the spirit are synonymous.

Years ago, a missionary who believed in dichotomy came to Hong Kong to attend a conference I was holding there. After one of the meetings, he asked for a time to have fellowship with me. He told me that the conference was wonderful. Then he went on to say, "You teach that man is of three parts. I don't believe this. Man has just two parts—the visible part and the invisible part." I replied, "Brother, to say that man is of three parts is not my teaching; it is the teaching in the Bible. What would you say about 1 Thessalonians 5:23? In this verse Paul speaks of the spirit and the soul and the body, three nouns with two conjunctions. How can you say that man is of only two parts?" He answered, "I know this verse, but I don't believe that the spirit and the soul are two different things." Then I said to him, "Brother, this means that you don't believe the Bible." He then claimed that he believed the Bible to the uttermost and that no matter what I would say, he would continue to believe that the spirit and the soul are synonyms. At that point I said, "If you think that the spirit and the soul are synonymous, this is like saying that the nose and the mouth are the same. If you want to believe this, I won't argue with you. But to me, the mouth is the mouth, and the nose is the nose. Do you say things with your nose, or do you smell things with your mouth?"

I relate this incident to point out that there is a big difference between the spirit and the soul. The spirit and the soul are not synonymous. Rather, the spirit is the spirit, and the soul is the soul. Just as the nose and the mouth are different organs with different functions, so the

功能。帖前五章二十三节说到灵、与魂、与身子，这清楚的指明我们是由三部分组成的。

身体得蒙保守的意义很容易了解。保罗在四章吩咐信徒要禁戒淫乱。禁戒淫乱就是用圣别持守我们的身体。但保守我们的魂和我们的灵是什么意思？我们必须能实际的解释，如何保守我们的灵和我们的魂。

读经时的缺欠

我们基督徒读圣经的方式有一个缺欠。这个缺欠就是我们把许多话都当作理所当然的，以为已经懂了。比如，我们读帖前五章二十三节时可能会说，“帖前五章二十三节所说的话我懂，这里告诉我们，我们的灵、与魂、与身子应当得蒙保守，得以完全。我们从这一节经文可以知道，我们不该相信以为人只有两部分的二分论，而该相信认为人是由三部分组成的三分论。因此，我相信人是三部分组成的。”这样虽然好，但还不够，因为这在实际上并没有多大帮助。我们不要认为这节经文是理所当然的，我们需要力求了解，如何保守我们的灵与魂。

你能否说出，有哪一本基督教的书籍解释如何保守我们的灵与魂？我不知道有没有基督教的著作论到这事。如果有这样的著作，我信在已过这五十年间，我们早已读到。我们曾经指出，有些圣经教师不信我们的灵与魂是不同的两个部分。他们怎能告诉我们如何保守我们的灵与魂？因此，我在本篇信息里的负担与保守灵与魂有关。

圣别与蒙保守

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

spirit and the soul are different organs and have different functions. First Thessalonians 5:23 speaks of the spirit and the soul and the body. This indicates clearly that we are of three parts.

It is easy to understand what it means for the body to be preserved. In chapter four Paul commands the believers to abstain from fornication. To abstain from fornication is to preserve our body in sanctification. But what does it mean to preserve our soul and our spirit? We need to be able to explain in a practical way how to preserve our spirit and our soul.

A SHORTCOMING IN READING THE BIBLE

We Christians have a shortcoming in the way we read the Bible. This shortcoming is that we take things for granted and assume we understand them. For example, in reading 5:23 we may say, “Oh, I know what 1 Thessalonians 5:23 says. It tells us that our spirit and soul and body should be preserved complete. From this verse we know that we should not believe in dichotomy, that man is of only two parts, but should believe in trichotomy, that man is of three parts. I, therefore, believe that man is of three parts.” This is good, but it is not adequate, because it does not render much help in a practical way. Instead of taking this verse for granted, we need to seek to understand how to preserve our spirit and our soul.

Can you give me the name of a Christian book that explains how to preserve our spirit and our soul? I do not know of any Christian writing that speaks concerning this matter. I believe that if there were such a writing, we would have learned of it during the course of the last fifty years. As we have pointed out, some Bible teachers do not believe that our spirit and soul are different parts. How could they tell us how to preserve our spirit and our soul? Therefore, my burden in this message is related to the preserving of the spirit and the soul.

SANCTIFIED AND PRESERVED

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

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。

运用我们的灵接触神

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。但我们若是真的, 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。但遗憾的是, 许多圣徒并没有这样运用他们的灵来保守灵。他们却让自己的灵静止不动, 好象将他们的灵留在坟墓里。

然而, 有一些弟兄尽功用的次数太多, 却没有基督真实的丰富, 而使聚会受到打岔。他们一再站起来说话, 却言之无物。我要劝这样的弟兄们静默一段时间, 直到他们有把握, 有一些基督的丰富真的成为他们的分。他们若站起来释放这些丰富, 众圣徒都会因他们喜乐, 因为他们的见证对人有帮助。

虽然有些圣徒尽功用太过, 其中缺少基督的丰富, 但大多数的圣徒却需要更多运用他们的灵来尽功用。

保守我们的灵是活的

帖前五章有一些经节帮助我们看见, 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。十六至十九

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.

EXERCISING OUR SPIRIT TO CONTACT GOD

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. But sorry to say, many saints do not preserve their spirit by exercising it in this way. Instead, they allow their spirit to remain dormant. It seems that they leave their spirit in a tomb.

However, there are some brothers who disturb the meeting by functioning too frequently without any real riches of Christ. Again and again they stand up to speak without having anything to say. I would encourage brothers such as these to be silent for a period of time until they have the assurance that some of the riches of Christ have truly become their portion. If they stand up to release these riches, all the saints will be happy with them because their testimony will be helpful.

Although some saints may function too much without the riches of Christ, the need of most of the saints is to function much more with the exercise of their spirit.

KEEPING OUR SPIRIT LIVING

Certain verses in chapter five of 1 Thessalonians help us to see that the first way to preserve our spirit is to keep it living through proper exercise. Verses 16 through 19

节说，“要常常喜乐，不住的祷告，凡事谢恩；因为这是在基督耶稣里对你们的旨意。不要销灭那灵。”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。运用灵，使我们的灵活，是保守灵的第一条路。

没有人喜欢肉身上有任何疾病。你若病了，当然不会想让你的身体一直病下去。相反的，你会尽一切可能，使你的身体从这种不健康的光景里出来。照样，我们不该把我们的灵留在死沉的光景里。我们该竭力使我们的灵从那种光景里释放出来。

我们怎能把我们的灵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。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。

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。他们在聚会中坐在椅子上，灵是发死的。但他们这个人其他的部分却可能非常活跃。比如，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。这些圣徒批评别人，却不保守自己的灵。他们不保守自己的灵，而让他们的灵留在死沉的光景里。

我要极力强调这个事实：要保守我们的灵，首先必须运用灵，好将灵从死亡中拉出来。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。你许多的亲戚，也许最亲近的家人，灵里也是死的。你有没有从灵里死沉的光景里分别出来，成为圣别？许多圣徒没有这样分别出来。这是他们在聚会中从来不祷告、不赞美的原因。他们不喜乐，也不谢恩。他们不运用灵赞美主，宁可让灵留在死沉的光景里，好保留自己的面子。有些人可能对自己说，“我是个有教养的人。我必须叫别人知道我是文雅的、受过高等教育的。因此，我在聚会中要很有教养的静坐着。让那些青年人和没有受过很好教育的人在聚会中喊叫赞美吧，

say, “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.

No one likes to have any kind of illness or disease in his physical body. If you become ill, you certainly will not want your body to remain in a sick condition. On the contrary, you will do everything possible to bring your body out of such an unhealthy situation. Likewise, we should not leave our spirit in a deadened condition. We should struggle to have our spirit freed from that kind of condition.

How can we release our spirit from a situation of deadness? We can do it through exercising our spirit by rejoicing, praying, and thanking. 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.

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. When they attend the meeting, they 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. Although these saints criticize others, they do not preserve their own spirit. Instead of preserving their spirit, they allow it to remain in a deadened condition.

I wish to emphasize strongly the fact that to preserve our spirit is first of all to exercise it in order to pull it out of death. 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. Many of your relatives, perhaps members of your immediate family, are also dead in the spirit. Have you been sanctified, separated, from a spirit-deadening situation? Many saints have not been separated in this way. This is the reason they never pray or praise the Lord in the meetings. They do not rejoice or give thanks. Instead of praising the Lord with the exercise of the spirit, they prefer to save their face by leaving their spirit in a deadened condition. Some may say to themselves, “I am a cultured person. I must cause others to realize that I am refined and have a high education. Thus, I shall sit quietly in the meeting in a cultured way. Let the young people and those who are not well educated shout praises in the meetings. I don’t

我可不要那么作。”你的态度若是这样，你的灵就是死沉的。不仅如此，就你灵的光景而论，你并没有圣别。你是凡俗的，因为你与那些灵里死沉的人为伴。

这种让我们的灵留在死里的习惯，甚至侵入了在主恢复里召会的聚会中。我不是要鼓励人在聚会中不受约束。我的重点乃是：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。神要将我们众人从那些灵里死沉的人中间分别出来。我们既蒙了重生，就必须与众不同。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。

保守我们的灵不受玷污

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。所以我们应当保守我们的眼睛不看恶事，比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，一个在上海西面，一个在北面；两个会所相离甚远。在交通方面，我们常利用电车，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。

care to behave in such a way.” If this is your attitude, your spirit will remain deadened. Furthermore, as far as the condition of your spirit is concerned, you are not sanctified. You are common, for you keep company with those who are dead in the spirit.

This habit of allowing our spirit to remain in death has even invaded the church meetings in the recovery. I am not encouraging anyone to behave in an unruly manner in the meetings. My point is that we need to pull our spirit out of death and cooperate with the operation of the Triune God in sanctifying us. He wants to separate all of us from those whose spirits are deadened. 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.

KEEPING OUR SPIRIT FROM DEFILEMENT

Another way to preserve our spirit is found in 2 Corinthians 7:1. In this verse Paul says, “Having these promises, beloved, let us cleanse ourselves from all defilement of flesh and 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, one in western Shanghai and the other in northern Shanghai, quite far from each other. For transportation we often used the streetcar. The ride from western Shanghai to northern Shanghai took more than an hour. The first few times I took this ride in the street car 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 street car. 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.

全然圣别我们，使我们的灵、
与魂、与身子得蒙保守，得以完全（二）

* * * *

经文及注解：帖前四 9、13，五 8、16 至 24

纲要：

- 清理我们心理之心的动脉
 - 关于心思
 - 关于意志
 - 关于情感
- 保守我们的身体
- 我们与神的工作合作

* * * *

读经：帖撒罗尼迦前书四章九节，十三节，五章八节，十六至二十四节，哥林多后书七章一节，约翰一书一章六节，提摩太前书一章五节，罗马书六章六节，十九节，七章二十四节，第八章十至十一节，十二章一节，哥林多前书六章十三节下，十五节上，十九至二十节。

保罗在帖前五章二十三节说，“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。”我在前一篇信息曾指出，保守我们灵的路，首先就是要运用我们的灵与神交通。按照五章十六至十八节，我们必须喜乐、祷告并谢恩。我们若这样行，我们的灵就会从发死的光景出来，而活过来。其

TO BE SANCTIFIED WHOLLY WITH OUR SPIRIT,
SOUL, AND BODY PRESERVED COMPLETE (2)

* * * *

Scripture and Footnotes: 1 Thes. 4:9, 13; 5:8, 16-24

Outline:

- CLEARING THE ARTERIES OF OUR PSYCHOLOGICAL HEART
 - Concerning the Mind
 - Concerning the Will
 - Concerning the Emotion
- PRESERVING OUR BODY
- OUR COOPERATION WITH GOD'S OPERATION

* * * *

Scripture Reading: 1 Thes. 4:9, 13; 5:8, 16-24; 2 Cor. 7:1; 1 John 1:6; 1 Tim. 1:5; Rom. 6:6, 19; 7:24; 8:10-11; 12:1; 1 Cor. 6:13b, 15a, 19-20

In 1 Thessalonians 5:23 Paul says, “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.” In the foregoing message we pointed out that the way to preserve our spirit is first to exercise it to have fellowship with God. According to 5:16-18, we need to rejoice, pray, and give thanks. If we do this, our spirit will be pulled out of a condition of deadness and will be living. Second, we preserve our

次，我们要保守我们的灵不受一切的玷污和污染。在本篇信息中，我们要接着来看，怎样保守我们的魂和我们的体。

清理我们心理之心的动脉

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。我们要知道怎样实际的除去这些动脉的阻塞，是很重要的。为了要除去我们物质之心动脉的阻塞，医生会开一些药方，但有许多时候需要动手术才能除去。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、失败、错误、恶行和罪。

关于心思

我们可以从承认我们心思、思想里所有的罪与不洁开始。我们心思的动脉就好比沟渠，被脏东西所堵塞，需要挖掘清理，水才能流通。我们的心思满了污秽，结果这个动脉就阻塞了。我们要清除心思动脉的障碍物，就必须承认我们思想里以及我们思维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。比如，主也许给你看见，在你的婚姻生活和家庭生活中，你的领会非常的天然。你对你的丈夫、妻子、孩子、以及家庭事务的领会，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。”这个例子说明，我们对于我们的心思，该有这种的认罪。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。

spirit by keeping it from all defilement and contamination. In this message we shall go on to consider how to preserve our soul and our body.

CLEARING THE ARTERIES OF OUR PSYCHOLOGICAL HEART

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. It is important to know how in a practical way to have these arteries unclogged. For the unclogging of the arteries of our physical heart, doctors may prescribe medication. But in many cases surgery is required to remove the blockage. 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.

Concerning the Mind

We may begin by confessing all the sinfulness and uncleanness that is in our mind, in our thinking. The artery of our mind can be compared to a ditch that is clogged with dirt and needs to be dug out so that water can flow through it. Our mind is filled with dirt. As a result, this artery is clogged. 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.

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, the Lord may show you that in your married life and family life your understanding is very natural. You may understand your spouse, 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.” This is an illustration of the kind of confession we need to make concerning our mind. For this kind of exposure and confession it may be necessary for us to stay with the Lord for a long time.

关于意志

至于我们的意志又如何？我们若针对我们的意志到主面前，主会彻底而详细的暴露我们的意志。我们好象在圣灵的显微镜底下接受察验，因为我们意志里的病菌，要一一被带到光中。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。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个动脉的阻塞。

关于情感

我们也需要清除情感这个动脉的阻塞。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。我们会感到失望，对我们的情感这样的光景觉得十分羞惭。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。难怪我们心理的心不能正确的尽功用。

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。

没有人能替你作这项清除的工作。我可以与你谈论这事，但你必须亲自去作。因此，你需要天天到主面前，求祂暴露你心思、意志、情感里一切不正确的事物。然后，在祂所暴露的光中，你需要认罪。

你也许不觉得你的思想、决断或情感有什么不对。这就是你需要到主面前求祂光照的原因。举例说，有时我们的

Concerning the Will

What, then, about our will? 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, for one by one there will be brought to light all the germs in our will. In particular, 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. 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.

Concerning the Emotion

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 may despair and feel utterly ashamed of the condition of our emotion. We shall 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 shall 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. No wonder our psychological heart does not function normally.

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. All the “dirt” in these “ditches” will then be dug away.

No one can do this unclogging for you. I can speak to you concerning it, but you must do it yourself. Thus, you need to go to the Lord day by day and ask Him to expose everything wrong in your mind, will, and emotion. Then in the light of what He exposes, you need to confess.

Perhaps you do not feel that you are wrong in your thoughts, in your decisions, or in your emotion. This is the reason you need to go to the Lord for His enlightening. As an

身体出了毛病，我们却不知道。甚至医生发现我们的毛病，开了合式的药方以后，我们还不觉得需要药物的治疗。但我们吃了药，药起了作用，洁净并医治了我们的身体，我们就会相信医生的劝告没有错。照样，尽管我们不觉得我们的 心思、情感、意志有什么不对，我们还是需要到主面前，服用祂给我们的“药物”。我们若吃了这药物，我们心理之心的动脉就会保持清洁而没有阻塞。

保守我们的身体

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。为这缘故，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。罗马六章十九节说，“你们从前怎样将肢体献给不洁不法作奴仆，以至于不法。”比如，一个人赌博的时候，就把他的手献给罪和不洁的事了。

保罗接着在罗马七章二十四节说，我们的身体是属死的身體：“我是个苦恼的人！谁要救我脱离那属这死的身體？”保罗又在罗马八章十节指出，灵因义是生命，但“身体…因罪是死的。”

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，“知道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。”我们若不跟随旧人，罪的身体就失效了。这意思是说，罪的身体无事可作而失业了。但我们若照着魂生活，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。比如，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。收音机广播的许多节目，都是玷污人的。许多圣徒曾经作见证，他们受不了学校或工作场所里的一些谈话，因为那些话太邪恶了。许多属世的人说罪恶的话，丝毫没有羞耻

illustration, sometimes we may have a physical problem that we are not aware of. Even after the doctor discovers our problem and prescribes the proper medication, we may not feel the medication is necessary. However, when we take the medication and it does its work to cleanse and heal our bodies, we shall be convinced that the doctor's advice was right. In like manner, even though we may not feel that we are wrong in our mind, emotion, and will, we need to go to the Lord and take the “medication” He gives us. If we take it, the arteries of the psychological heart will be kept clean and unclogged.

PRESERVING OUR BODY

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. For this reason, 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. Romans 6:19 says, “You presented your members as slaves to uncleanness and lawlessness unto lawlessness.” For instance, in gambling a person presents his hands to things that are sinful and unclean.

In Romans 7:24 Paul goes on to say that our body is a body of death: “Wretched man that I am! Who will deliver me from the body of this death?” Then in Romans 8:10 Paul points out that although the spirit is life because of righteousness, “the body is dead because of sin.”

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, “Knowing this, that our old man has been crucified with Him that the body of sin might be made of none effect, that we should no longer serve sin as slaves.” If we do not follow the old man, the body of sin will be made of none effect. This means that the body of sin will lose its job and become unemployed. But 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.

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. Many things that are broadcast over the radio are defiling. A number of saints have testified that they cannot bear to listen to certain talk among those at school or at work because that talk is so evil. Many people of the world are able to speak concerning sinful things without any sense of shame. Thus, we need

的感觉。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。

保罗在帖前四章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。禁戒淫乱就是用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。不论我们到哪里，都有玷污人的元素。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，种的是什麼，收的也必定是什麼。

我这个老人能见证说，我们必须持守自己的身体。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。

持守我们的身体，事实上非常困难。保守我们的灵与魂，比持守我们的身体容易。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。

我们与神的工作合作

我们在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，不住的祷告，凡事谢恩，不消灭那灵，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，我们就能实际的过为着召会生活的圣别生

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 in chapter four the charge to abstain from fornication. To abstain from fornication is to preserve our vessel, our body, in sanctification and honor. Therefore, 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. Wherever we go there are defiling elements. 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.

As an elderly person, I can testify that we need to preserve our body. 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.

To preserve our body is actually very difficult. It is much easier to preserve our spirit and our soul than 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.

OUR COOPERATION WITH GOD'S OPERATION

In 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 shall have a holy life for the church

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。

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.

帖撒罗尼迦后书

第一篇

鼓励的话

* * * *

经文及注解：帖后一 1 至 12 及注

纲要：

- 鼓励与改正
- 信心、爱心和盼望
- 为国度受苦
- 基督徒生活的目标
- 神的审判
- 在主显现的时候得安息
- 报应
- 永远的沉沦
- 基督要在圣徒身上得荣耀
- 配得过所蒙的召
- 主的名在我们身上得荣耀

* * * *

读经：帖撒罗尼迦后书一章一至十二节。

帖撒罗尼迦后书开头的话与帖撒罗尼迦前书非常相象。保罗在帖后一章一至二节说，“保罗、西拉和提摩太，写信给在神我们的父并主耶稣基督里，帖撒罗尼迦人的召会：愿恩典与平安，从神我们的父，并主耶稣基督归与你们。”这封书信和保罗给帖撒罗尼迦人的第一封书信，都是写给在帖撒罗尼迦地方的召会。帖撒罗尼迦是罗马帝国的一城，在亚该

2 THESSALONIANS

Message 1

A WORD OF ENCOURAGEMENT

* * * *

Scripture and Footnotes: 2 Thes. 1:1-12 and footnotes

Outline:

- ENCOURAGEMENT AND CORRECTION
- FAITH, LOVE, AND HOPE
- SUFFERING FOR THE KINGDOM
- THE GOAL OF THE CHRISTIAN LIFE
- GOD'S JUDGMENT
- RESTING AT THE UNVEILING OF THE LORD
- DEALING OUT VENGEANCE
- ETERNAL DESTRUCTION
- CHRIST GLORIFIED IN THE SAINTS
- WORTHY OF THE CALLING
- THE NAME OF THE LORD GLORIFIED IN US

* * * *

Scripture Reading: 2 Thes. 1:1-12

The opening of 2 Thessalonians is very much like that of 1 Thessalonians. In 1:1 and 2 Paul says, “Paul and Silvanus and Timothy to the church of the Thessalonians in God our Father and the Lord Jesus Christ: Grace to you and peace from God our Father and the Lord Jesus Christ.” This Epistle and the First Epistle of Paul to the Thessalonians were both addressed to the local church in Thessalonica, a city of the Roman Empire in the province of Macedonia, north of the province of Achaia. This

亚省以北的马其顿省内。这个召会是由该城所有在基督里的信徒所组成的。这样的地方召会是属于信徒的，也是在父神和主耶稣基督里的。这指明这样的地方召会是由父神所生，有祂的生命和性情，并在主耶稣基督一切的所是和所作里，与祂有生机的联结。因此，召会是属于人的，（如帖撒罗尼迦人，）但在生机上是在神里并在主里的。这种在神的生命和性情里生机的联结，乃是信徒为着召会生活，过圣别生活不可少的基础。这样的生活乃是这两封书信的主题。

鼓励与改正

帖撒罗尼迦后书是一卷鼓励与改正的书。在帖撒罗尼迦那些在基督里年幼的信徒，需要进一步得着鼓励；他们也需要一些改正。保罗在前书里鼓励这些信徒，而在后书里，他又对他们进一步说一些鼓励的话。他一面鼓励他们，一面在一些事上改正他们。

事实上，帖撒罗尼迦后书说到改正比鼓励更多。保罗是智慧、温和又慈仁的。因此，他不是直接把改正的话说出来；他乃是先鼓励信徒，然后再改正他们。我们若仔细读这封书信，就会看见改正的话是随着鼓励的话。然后有进一步鼓励的话，接着又是一些改正的话。所以这卷书除了引言和结语之外，主要是由两段鼓励的话和两段改正的话所组成。在本篇信息中，我们要来看保罗对帖撒罗尼迦信徒所说第一段鼓励的话。

信心、爱心和盼望

保罗在一章三节说，“弟兄们，我们应当常为你们感谢神，这本是合宜的；因你们的信心格外增长，你们众人每一位彼此相爱的心也一直增加。”我们强调一个事实，就是真基督徒生活的结构，是由信、爱、望所构成的。这样的生活不是源于信徒天然人的才能，乃是源于他们所相信

church was composed of all the believers in Christ in that city. Such a local church is of the believers and is in God the Father and the Lord Jesus Christ. This indicates that such a local church is born of God the Father with His life and nature and is united with the Lord Jesus Christ organically in all He is and has done. On the one hand, it is of human beings, in this case the Thessalonians; on the other hand, it is in God and in the Lord Jesus Christ. The organic union in the divine life and nature is the vital base for the believers to live a holy life for the church life, which is the theme of the two Epistles to the Thessalonians.

In chapter one of 1 Thessalonians we see the structure of a holy life for the church life. This structure is composed of faith, love, and hope. As we shall see, 2 Thessalonians also has the same structure.

ENCOURAGEMENT AND CORRECTION

Second Thessalonians is a book of encouragement and correction. The young believers in Christ at Thessalonica needed further encouragement; they also needed some correction. Paul encouraged these believers in his first Epistle. Nevertheless, in the second Epistle he gives them a further word of encouragement. While he is encouraging them, he also corrects them in certain matters.

Actually, 2 Thessalonians is more a book of correction than a book of encouragement. Paul was wise, gentle, and kind. Therefore, he does not directly give a word of correction. Rather, first he encourages the believers and then goes on to correct them. If we read this Epistle carefully, we shall see that a word of encouragement is followed by a word of correction. Then there is some further word of encouragement and after that another word of correction. This book, therefore, is composed of two sections of encouragement and two of correction, in addition to the introduction and the conclusion. In this message let us consider Paul's first word of encouragement to the believers at Thessalonica.

FAITH, LOVE, AND HOPE

In 1:3 Paul says, “We ought to thank God always concerning you, brothers, even as it is fitting, because your faith grows exceedingly, and the love of each one of you all to one another is increasing.” We have emphasized the fact that the basic structure of the genuine Christian life is constituted of faith, love, and hope. Such a life does not originate from the ability of the believers' natural being; it originates

之神所是的注入。这种生活乃是借着他们（对那施爱的主，就是爱他们，为他们舍了自己的，并对主的肢体，就是祂在爱里借着死所救赎的，）牺牲的爱而有的。这种生活因着盼望的维持能力，得以持续不变：这盼望就是期盼他们所爱的主；祂曾应许要来接他们到祂自己那里。这样的生活，乃是帖撒罗尼迦前后书的内容。

保罗在帖后一章三节提到帖撒罗尼迦人的信心和爱心。在前书，信心和爱心可视为信徒为着召会之生活的构成成分；在后书这里，信心和爱心在他们基督徒的生活里，一直增长并增加。

保罗在一章四节接着说，“以致我们在神的众召会中，亲自以你们为夸口，因为你们在所忍受的一切逼迫与患难中，仍有忍耐和信心。”这里所说的忍耐，是由对主回来的盼望所产生并支持的。（帖前一3。）这种因盼望而有的忍耐，总是伴随着信心。因此，帖后一章四节这里说“忍耐和信心”。在逼迫与患难中，二者都是需要的。

为国度受苦

保罗在五节接着说，“这正是神公义审判的明证，叫你们可算配得神的国，你们的确是为这国受苦。”神的审判，在众人身上是公义且公平的，这审判要在将来完成。（罗二5～9，启二十11～15。）神在今世如何对待不同的人，乃是祂在将来施行公义审判的指明、表征和证明。

信徒已经蒙召进入神的国和荣耀。（帖前二12。）要进入这国，我们必须经历患难。（徒十四22。）因此，逼迫与患难乃是神公义审判的明证，表明我们可算配得神的国。

基督徒生活的目标

国度是基督徒生活的目标。我们今天活在召会生活里，乃是有目标的，就是我们有一天要进入神的国。新约强调十字架、召会和国度。十字架产生召会，召会引进国度。我们活在召会生活里，目标乃是要进入神的国。

from the infusion of what God is into the believers. It is carried out by their sacrificial love toward their Lord, who loved them and gave Himself for them, and toward His members, whom He has redeemed through His death in love. This life lasts and stands unchanging by the sustaining power of the hope that looks for their beloved Lord, who promised that He would come to take them to Himself. Such a life is the content of 1 and 2 Thessalonians.

In 1:3 Paul mentions the Thessalonians' faith and love. In the first Epistle faith and love are regarded as part of the structure of the believers' life for the church. Here, in the second Epistle, faith and love are growing and increasing in their Christian life.

In verse 4 Paul continues, "So that we ourselves boast in you in the churches of God for your endurance and faith in all your persecutions and the afflictions which you are bearing." The endurance spoken of here issued from the hope of the Lord's coming back and was supported by this hope. Such endurance of hope is always accompanied by faith. Hence, it says here "your endurance and faith." Both are needed in persecutions and afflictions.

SUFFERING FOR THE KINGDOM

In verse 5 Paul goes on to say, "A plain indication of the righteous judgment of God, that you may be accounted worthy of the kingdom of God, for which also you are suffering." God's judgment is righteous and just upon all men. It will be finalized in the future (Rom. 2:5-9; Rev. 20:11-15). How God deals in this age with different people is an indication, a token, a proof, of the future execution of His righteous judgment.

The believers have been called into the kingdom of God and glory (1 Thes. 2:12). To enter into this kingdom we need to pass through sufferings (Acts 14:22). Hence, the persecutions and afflictions are a plain indication of God's righteous judgment that we may be accounted worthy of the kingdom.

THE GOAL OF THE CHRISTIAN LIFE

The kingdom is the goal of the Christian life. Today we are living in the church life with the goal that one day we shall enter into the kingdom of God. The New Testament emphasizes the cross, the church, and the kingdom. The cross produces the church, and the church ushers in the kingdom. As we are living in the church life, our goal is to enter into God's kingdom.

许多基督徒忽略了这个目标。你若问一些基督徒，他们基督徒生活的目标是什么，他们可能会说，他们的目标是上天堂。这种回答太差了。召会生活不是要把信徒引进天堂，乃是要把我们带进国度。事实上，召会生活乃是国度的先驱，国度初步的阶段。因此，就着真实的意义说，新约圣经把召会生活看作是国度。罗马十四章十七节说，“神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。”因为罗马十四章是说到召会生活，所以这节经文里神的国表征召会生活。根据保罗的领会，召会生活就是国度。今天召会生活当然尚未达到完满的国度，而是发展阶段、初步阶段的国度。我们是在国度的初步阶段里，以完满的国度为我们的目标；我们正在由初步的阶段往前到完满的阶段。这样领会召会生活的正确目标乃是对的。

许多基督徒（包括我们在内）对于新约真实的启示，领会得很迟钝。因这缘故，虽然读圣经的人有许多，却什么也看不见。他们的光景就好比以色列人，保罗说他们每逢诵读旧约的时候，帕子还留在他们心上。（林后三 14 ~ 15。）他们被帕子遮蔽，所以读圣经的时候，什么也看不见。因着许多基督徒被帕子遮蔽，他们就不明白保罗所说神呼召我们进入祂的国度和荣耀的意思。有些基督徒把国度解释成天堂。根据他们的领会，进入国度就是上天堂。他们对国度有这种观念，乃是因为他们被帕子遮蔽。他们读圣经，却没有看见神的启示。

因着主的怜悯，至少祂把我们眼睛上的帕子除去了许多。我们对神的启示确实有些看见，也不再会受欺骗。我们知道上天堂不是我们的目标；圣经里没有启示这回事。神的目标乃是要我们过召会生活，这会引导我们进入国度。这意思是说，我们应当过一种初期阶段的国度生活，这会引导我们进入国度完满的实现。

保罗在帖后一章五节说到“可算配得神的国”。这含示有些信徒可能不算配得国度。我们若要算为配得国度，我们的信心就需要增长，我们的爱心需要增加，我们的忍耐需要维持。我们为着召会生活，需要过一种由基本结构所组成的生

This goal is neglected by many Christians. If you were to ask certain Christians what the goal of their Christian life is, they would probably say that their goal is to go to heaven. This kind of answer is very poor. The church life does not usher the believers into heaven; it ushers us into the kingdom. Actually, the church life is preliminary to the kingdom. It is a preliminary stage of the kingdom. This is the reason that, in a very real sense, the New Testament considers the church life to be the kingdom. Romans 14:17 says, “For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.” Because Romans 14 speaks concerning the church life, the kingdom of God in this verse signifies the church life. According to Paul’s understanding, the church life is the kingdom. Of course, the church life today is not the kingdom in full. Rather, it is the kingdom in a developmental stage, a preliminary stage. We are in this preliminary stage of the kingdom with the kingdom in full as our goal. We are proceeding from the preliminary stage to the stage of fullness. This is the correct understanding of the proper goal of the church life.

Many Christians, including us, are dull in understanding the genuine revelation of the New Testament. For this reason, though many read the Bible, they do not see anything. Their situation can be compared to that of the Israelites, who, in the words of Paul, have a veil upon them whenever they read the Old Testament (2 Cor. 3:14-15). Because they are veiled, they do not see anything when they read the Bible. Because many Christians are veiled, they do not understand what Paul means when he says that God has called us into His kingdom and glory. Some Christians interpret the kingdom to mean a heavenly mansion. According to their understanding, to enter into the kingdom is to go to heaven. They hold this concept of the kingdom because they are veiled. They read the Bible, but they do not see God’s revelation.

In His mercy, the Lord has removed at least a great part of the veil from our eyes. We surely have seen something of God’s revelation, and we shall not be cheated any longer. We know that to go to heaven is not our goal. There is not such a thing revealed in the Bible. God’s goal is that we live a church life that will usher us into the kingdom. This means that we should live a life in the preliminary stage of the kingdom that will lead us into the full manifestation of the kingdom.

In 1:5 Paul speaks of being “accounted worthy of the kingdom of God.” This implies that some believers may not be accounted worthy of the kingdom. In order to be accounted worthy of the kingdom, we need our faith to grow, our love to increase, and our endurance to be maintained. For the church life we need to have a life composed

活；这基本的结构包括增长的信心、增加的爱心、以及持续的忍耐。我们如果过这样的生活，就可算配得神的国。

保罗在五节也告诉帖撒罗尼迦人，他们要为国度受苦。这话与行传十四章二十二节相符合，那里说，“我们进入神的国，必须经历许多患难。”保罗劝勉圣徒要忍受苦难，因为我们需要受苦，好进入神的国。

神的审判

保罗在帖后一章六至七节说，“因为在神这是公义的，就是…将患难报应那加患难给你们的人。”这里指明神正在审判，将来也要审判。我们不该认为神今天不审判。有时候我们的神好象不采取行动。为这缘故，无神论者也许会说，“神在哪里？据我们看来，宇宙之间好象没有神。若是真有神，祂必定在睡觉或是退休了。”不，神现今正在审判。

五十多年前，我花很多时间研读圣经里的预言。我特别注意犹太人归回故土，以及以色列复国的预言。当我研读世界历史，又观察世界局势，我不明白许多世纪以来分散在世界各地的犹太人，怎么可能回到他们的故土，重新组成一个国家。然而在一九四八年，以色列国重建了，甚至为联合国所承认。从那时起，特别是从一九六七年以来，中东一直是世界局势的中心点。我实在非常高兴，看见论到以色列国的预言得了应验。神正在应验预言。不仅如此，祂也在积极执行祂的审判。因此，我们不要受任何反对的搅扰；我们需要与神站在一起，祂正审判那加患难给祂百姓的人。就如保罗在一章七节所说，神将患难报应那加患难给祂子民的人，在神这是公义的。

在主显现的时候得安息

六节、八节说，“…在主耶稣从天上，同祂有能力的天使，在火焰中显现…的时候，…使你们这受患难的人，与我们同享安息。”“安息”原文或作释放，舒适，安歇，自由。信徒在今世为主受逼迫和困扰，到主回来时就要从苦难得释放，进入主的安息，享受安息的自由。

of the basic structure that includes a growing faith, an increasing love, and a lasting endurance. If we have such a life, we shall be accounted worthy of the kingdom of God.

In verse 5 Paul also tells the Thessalonians that they are suffering for the kingdom. This word corresponds to that in Acts 14:22, which says, “We must through much tribulation enter into the kingdom of God.” Paul admonished the saints to bear suffering because we need to suffer in order to enter into the kingdom of God.

GOD'S JUDGMENT

In verse 6 Paul says, “Since it is just with God to repay with affliction those afflicting you.” This verse indicates that God is judging and that He will judge in the future. We should not think that God is not judging today. There may be times when it seems that our God is not active. For this reason, atheists may say, “Where is God? It seems to us that there is no God in this universe. If there is a God, then He must be sleeping or retired.” No, God is now judging.

More than fifty years ago, I devoted much time to the study of the prophecies in the Bible. In particular, I paid attention to the prophecies concerning the return of the Jews to their own land and to the re-formation of the nation of Israel. As I studied world history and observed the world situation, I wondered how it would be possible for the Jews, who have been scattered over the earth for centuries, to return to their own land and once again be formed into a nation. However, in 1948 the nation of Israel was formed and was even recognized by the United Nations. From that time onward, and especially since 1967, the Middle East has been the focal point of the world situation. How happy I have been to see the fulfillment of prophecies concerning the nation of Israel! God is fulfilling prophecy. Furthermore, He is actively carrying out His judgments. Therefore, instead of being troubled by any kind of opposition, we need to stand with God, with the One who judges those who afflict His people. As Paul says in 1:6, it is just with God to repay with affliction those who afflict His people.

RESTING AT THE UNVEILING OF THE LORD

Verse 7 says, “And to you who are being afflicted, rest, with us at the unveiling of the Lord Jesus from heaven with the angels of His power, in flaming fire.” The Greek word translated “rest” also means relief, ease, repose, liberty. In this age the believers suffer persecutions and troubles for the Lord. At the Lord’s coming back they will be relieved of their sufferings and enter into the Lord’s rest and enjoy its liberty.

保罗在六节说到主耶稣的显现。今天主在这里，但祂是隐蔽的。祂的回来就是祂的显现。虽然宇宙度量宽广，无可测量，但对主来说，没有距离这回事，祂是无所不在的。有一天祂来的时候，要显现出来，每一个人都要看见祂。

我们感谢主，我们不是近视的。因着祂的恩典，我们有见识和先见。我们能看透幔子。不信的人不知道幔子后面是什么，但我们这些信徒知道，主耶稣有一天要显现。

当主耶稣同祂有能力的天使从天上显现时，我们要得着安息。我们得安息的时候还没有到。当主来临并显现时，我们就要得着安息。

报应

保罗在六节下半说，“要报应那不认识神，和那不顺从我们主耶稣基督福音之人。”这节经文包含两种情形和两个阶段，说到神报应那不认识神，和那不顺从基督福音的人。有些人不认识神，有些人不顺从福音。

不认识神是无可推诿的。有些人会说，“从来没有传福音给我，我生前没有听过福音。”这样讲理由的人，对不认识神乃是无可推诿的。照圣经所说，神借着受造之物，给人晓得。（罗一 20。）不仅如此，神也是人的良心所知道的。人借着受造之物，凭着良心，就能认识神。我们的良心告诉我们有神。为这缘故，没有人能说他无路可以认识神。凡不认识神的人，都要受惩罚。听了福音却不接受、不顺从的人，也要受惩罚。因此，神要报应两种人——不认识神的人和不顺从福音的人。

永远的沉沦

帖后一章十节继续说，“那些不顺从祂福音的人要受刑罚，就是永远沉沦，离开主的面，并离开祂力量的荣耀。”不认识神和不顺从福音的人，要受刑罚，就是永远沉沦。这乃是永远灭亡。

In this verse Paul speaks of the unveiling of the Lord Jesus. The Lord is here today; however, He is veiled. His coming back will be His unveiling. Although the universe is immeasurably vast in its dimensions, with the Lord there is no such thing as distance. He is everywhere. One day, at His coming, He will be unveiled, and everyone will see Him.

We thank the Lord that we are not shortsighted. Through His grace, we have both insight and foresight. We are able to see through the veil. Unbelievers, however, do not know what is behind the veil. But we, the believers, know that the Lord Jesus will be unveiled.

At the unveiling of the Lord Jesus from heaven with the angels of His power, we shall rest. The time has not yet come for us to rest. Our rest will be at the Lord's coming, at His unveiling.

DEALING OUT VENGEANCE

In verse 8 Paul continues, “Dealing out vengeance to those who do not know God and to those who do not obey the gospel of our Lord Jesus Christ.” This verse covers two conditions and two stages. It speaks of God's dealing out vengeance to those who do not know God and to those who do not obey the gospel of Christ. Certain people do not know God; others do not obey the gospel.

There is no excuse for not knowing God. Some may say, “The gospel was never preached to me. I lived before the gospel was preached.” Those who reason in this way will not be able to excuse themselves for not knowing God. According to the Bible, God is made known through His creation (Rom. 1:20). Furthermore, God is made known to man's conscience. Man can know God through creation and by means of his conscience. Our conscience tells us that there is a God. For this reason, no one can say that he does not have a way to know God. Anyone who does not know God will suffer punishment. Those who heard the gospel but did not accept it and obey it will also be punished. Therefore, God will deal out vengeance to two categories of people—to those who do not know God and to those who do not obey the gospel.

ETERNAL DESTRUCTION

Verse 9 continues, “Who shall pay the penalty of eternal destruction from the presence of the Lord and from the glory of His strength.” Those who do not know God and those who do not obey the gospel will pay the penalty of eternal destruction. This is eternal perdition.

保罗在九节说到基督要来，在祂圣徒身上得荣耀：“在那日，当主来，在祂圣徒身上得荣耀，并在一切信的人身上显为希奇的时候，（你们也在其中，因为你们信了我们对你们所作的见证。）”主是荣耀的主，（林前二 8，）祂已经在复活和升天里得着了荣耀。（约十七 1，路二四 26，来二 9。）现今祂在我们里面乃是荣耀的盼望，（西一 27，）好将我们带进荣耀。（来二 10。）祂回来时，一面要从诸天带着荣耀而来，（启十 1，太二五 31，）另一面要在祂圣徒身上得着荣耀，就是祂的荣耀要从祂的肢体里面显明出来，使他们卑贱的身体改变形状，进入祂的荣耀，同形于祂荣耀的身体。因此，祂在我们信徒身上要为不信的人所希奇、赞叹、惊讶。

我们从歌罗西一章二十七节知道，我们有基督在我们里面作荣耀的盼望。这位内住的基督是要来的荣耀。基督要从天而降，但祂也要从我们里面出来。因此，主一面是从天来到地上，一面是从我们里面出来。基督从我们里面出来，就是祂在我们里面得着荣耀。基督现今在我们里面是荣耀。但这位荣耀的基督隐藏在我们里面，还没有显明出来。当基督回来时，我们里面荣耀的基督要在我们里面得荣耀。这意思是说，祂要从我们里面出来，要从我们里面显明出来。因此，祂来将是一件希奇的事。所以保罗说，当基督来时，要在祂圣徒身上得荣耀，并在一切信的人身上显为希奇。

我们信徒也许都有把握，知道有基督在我们里面，并且这位基督乃是荣耀的基督。然而，我们那些未信主的亲戚、朋友和邻舍，并不知道基督在我们里面。但是等到基督来临时，祂不仅从天上来，也要从我们里面显明出来，以致那些不信主的亲戚、邻舍、朋友都要希奇。

不信的人要希奇那位在我们身上得荣耀的基督。有人也许会说，“你不是我的女婿么？你怎么了？”那位弟兄或许会回答说，“我多次向你作见证，基督在我里面活着。但你不相信，反而讥诮我、藐视我。现在你觉得希奇，因为我的基督已经在荣耀里从我里面显明出来。”有一天，我们会有这样的光景。

In verse 10 Paul speaks of Christ coming to be glorified in His saints: “Whenever He comes to be glorified in His saints, and to be marveled at in all those who have believed (because our testimony to you was believed) in that day.” The Lord is the Lord of glory (1 Cor. 2:8). He has been glorified in His resurrection and ascension (John 17:1; Luke 24:26; Heb. 2:9). Now He is in us as the hope of glory (Col. 1:27) to bring us into glory (Heb. 2:10). At His coming back, on the one hand, He will come from the heavens with glory (Rev. 10:1; Matt. 25:31), and on the other hand, He will be glorified in His saints. For Him to be glorified in His saints means that His glory will be manifested from within His members. It will transfigure their body of humiliation into His glory like His glorified body. He will be marveled at, admired, wondered at, in us, His believers, by the unbelievers.

From Colossians 1:27 we know that we have Christ in us as our hope of glory. This indwelling Christ is the coming glory. Christ will come from the heavens, but He will also come out from within us. Therefore, the coming of the Lord is both from the heavens to the earth and also from within us. For Christ to come from within us is for Him to be glorified in us. Christ is now within us as glory. But this Christ of glory is concealed in us; He has not yet been manifested. At His coming back, the Christ of glory within us will be glorified in us. This means that He will come out of us and will be made manifest from within us. Thus, His coming will be a marvel. This is the reason that Paul says that when Christ comes, He will be glorified in His saints and marveled at in all those who believe.

As believers, we all may have the assurance that we have Christ in us and that this Christ is the Christ of glory. However, our unbelieving relatives, friends, and neighbors do not know that we have Christ in us. But when Christ comes, not only from the heavens but also from within us to be manifested, then our unbelieving relatives, neighbors, and friends will marvel.

The Christ who is glorified in us will be marveled at by unbelievers. Someone may say, “Aren’t you my son-in-law? What has happened to you?” Then that one may respond, “I testified to you a number of times about Christ living in me. But instead of believing me, you mocked me and despised me. But now you marvel because my Christ has come out from within me to be manifested in glory.” One day this will be our situation.

我们有基督在我们里面，并且我们正在被基督充满的过程中。但我们的基督是隐藏的，甚至对我们也是隐蔽的。当荣耀的基督从我们里面出来、显明出来，别人会因我们感到希奇。

有时候甚至我们也很难相信，荣耀的基督现今在我们里面。按道理说，我们相信基督在我们里面，但我们也许还有些怀疑。我从前怀疑基督是否真在我里面。我对自己说，“基督真在你里面作荣耀的盼望么？看看你自己多么可怜。你几年前好象比现在更好。”你可能也怀疑过基督是否在你里面。但是总有一天，你里面的基督，隐藏的基督，要显明出来。那个显明其实就是基督在我们身上得了荣耀。当祂从我们里面出来时，所有不信的人都要希奇祂。

配得过所蒙的召

帖后一章十一节说，“因此，我们也常为你们祷告，愿我们的神算你们配得过所蒙的召，又用大能成就你们所喜悦的一切良善，和信心的工作。”召我们进天堂不是神的呼召；神乃是呼召我们进入祂的国度和荣耀。

喜悦，或作喜欢。使徒祷告，愿神成就帖撒罗尼迦人所喜悦、喜欢的良善。

主的名在我们身上得荣耀

保罗在十二节总结说，“照着我们的神并主耶稣基督的恩，使我们主耶稣的名在你们身上得荣耀，你们也在祂里面得荣耀。”我们的神并主耶稣基督的恩，就是主自己在我们里面作生命和生命的供应，使我们过一种生活，叫主得荣耀，也叫我们在祂里面得荣耀。

保罗在十二节说到主耶稣的名在我们身上得荣耀，我们也在祂里面得荣耀。这样的得荣耀，乃是照着我们的神并主耶稣基督的恩。这恩远超过白白而得的好处。恩典乃是经过过程的三一神，成了包罗万有赐生命的灵，给我们享受。我们乃是照着这样的恩，使主耶稣的名在我们身上得荣耀，我们也在祂里面得荣耀。当我们享受这恩典时，就会使主耶稣在我们身上得荣耀，我们也在祂里面得荣耀。

We have Christ in us, and we are in the process of being filled with Christ. But our Christ is veiled, even to us. When the Christ of glory comes out from within us and is manifested, others will marvel at us.

Sometimes even we may find it hard to believe that the glorious Christ is within us right now. Doctrinally, we may believe that Christ is in us. However, we may have some doubts. In the past I wondered if I really had Christ in me. I said to myself, “Is Christ really in you as the hope of glory? Look at how poor you are. It seems that you were better years ago than you are today.” Perhaps you also have doubted that Christ is in you. But the day will come when the Christ in you, the hidden Christ, will be made manifest. That manifestation will actually be the glorification of Christ in us. When He comes out from within us, He will be marveled at by all the unbelievers.

WORTHY OF THE CALLING

Verse 11 says, “For which also we pray always concerning you, that our God may count you worthy of the calling, and may fulfill every good pleasure of goodness and work of faith in power.” To call us into the heavens is not God’s calling; it is to call us into His kingdom and glory.

The Greek word rendered “good pleasure” also means delight. The apostles prayed that God would fulfill the delight, the good pleasure, of the Thessalonians in goodness.

THE NAME OF THE LORD GLORIFIED IN US

In verse 12 Paul concludes, “So that the name of our Lord Jesus may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.” The grace of our God and the Lord Jesus Christ is the Lord Himself within us as our life and life supply that we may live a life that will glorify the Lord and be glorified in Him.

In verse 12 Paul speaks of the name of the Lord Jesus being glorified in us and of our being glorified in Him. Such a glorification will be according to the grace of our God and the Lord Jesus Christ. This grace is something far more than unmerited favor. Grace is the processed Triune God becoming the all-inclusive life-giving Spirit for our enjoyment. It is according to such a grace that the name of the Lord Jesus will be glorified in us and that we shall be glorified in Him. As we enjoy this grace, it will cause the Lord Jesus to be glorified in us and us to be glorified in Him.

我们读帖后一章这些经节时，看见这实在是一段鼓励的话。一章一至十二节乃是鼓励的话，论到为着召会生活之圣别生活的基本结构。我们得着对我们信心、爱心和盼望的鼓励。

When we read these verses in chapter one of 2 Thessalonians, we see that they are truly a word of encouragement. In 1:1-12 we have encouragement concerning the basic structure of a holy life for the church life. We have encouragement for our faith, love, and hope.

帖撒罗尼迦后书

第二篇

改正对主来之日 谬见的一段话（一）

* * * *

经文及注解：帖后二 1 至 12 及注

纲要：

- 关于主来的三派教训
- 主的来临与我们的被提
- 不要摇动，也不要惊慌
- 背道与那不法的人
- 敌基督在神的殿里
- 那不法的奥秘
- 撒但的运行
- 不领受对真理的爱

* * * *

读经：帖撒罗尼迦后书二章一至十二节。

在本篇信息中，我们要来看帖后二章一至十二节。保罗在这里对帖撒罗尼迦人说了一段话，改正对于主要来日子的错误观念。因为保罗所改正的错误观念，在今天许多基督徒中间很普遍，所以今天我們也需要他改正的话，就算不超过当初帖撒罗尼迦人的需要，至少也和他们一样需要。在我们逐节来看二章一至十二节以前，我愿意简略的说到关于主来的教训不同的派别。

2 THESSALONIANS

Message 2

A WORD OF CORRECTION OF THE MISCONCEPTION CONCERNING THE DAY OF THE LORD'S COMING (1)

* * * *

Scripture and Footnotes: 2 Thes. 2:1-12 and footnotes

Outline:

- THREE SCHOOLS OF TEACHING CONCERNING THE LORD'S COMING
- THE LORD'S COMING AND OUR RAPTURE
- NOT SHAKEN OR ALARMED
- THE APOSTASY AND THE MAN OF LAWLESSNESS
- ANTICHRIST IN THE TEMPLE OF GOD
- THE MYSTERY OF LAWLESSNESS
- THE OPERATION OF SATAN
- NOT RECEIVING THE LOVE OF THE TRUTH

* * * *

Scripture Reading: 2 Thes. 2:1-12

In this message we shall consider 2:1-12. Here Paul gives the Thessalonians a word of correction of the misconception concerning the day of the Lord's coming. Because the misconception corrected by Paul is common among many Christians today, Paul's correcting word is needed as much today as when it was first written, if not more so. Before we consider 2:1-12 verse by verse, I would like to speak briefly about the different schools of teaching regarding the Lord's coming.

除了确定是异端的一些教训以外，在基要派信徒中间有三种主要的派别，论到主的来临与信徒被提。其中一派称为灾前派。这一派教导人说，主耶稣会在大灾难之前来临。在研究预言这事上，“大灾难”是个特别的辞，指召会时代末了的一段时间。在召会时代末了，有为时七年的一段时间，就是但以理九章所预言七十个七的末七。但以理九章说到关于以色列历史的七十个七年。先有七个七，再有六十二个七，隔了很长一段时间后有个末七，就是末了的七年。

在这七年快要开始以前，敌基督这大有能力的人要兴起来。帖后二章这里称敌基督为不法的人。根据预言，这大有能力的人要复兴罗马帝国，成为那个帝国末了一位该撒。然后敌基督这不法的人，要与犹太人立约，达成协议。这个协议原要维持七年。由于敌基督太有能力，所以犹太人惧怕他；他们怕敌基督会因他们宗教的实行逼迫他们。为这缘故，犹太人与他立约，在那协议里，敌基督应允他们有敬拜的自由。犹太人会非常满意这个协议，很欢喜有敬拜他们祖宗之神的自由。但是三年半之后，就是在召会时代的末七之半，那不法的人要违背他与犹太人的协议，开始逼迫他们。

末七可以分作两段，各长三年半。第二段三年半的时间，在圣经也称为四十二个月，或一千二百六十天。（启十一2～3，十三5。）从我们对圣经的研读，我们能有力而确定的说，这末了的三年半就是大灾难的期间。这意思是说，大灾难将是末七之后半，为期三年半，或说是四十二个月，或一千二百六十天。

许多人教导说，主要在大灾难以前来临。但是当他们说到灾难的时候，通常把末了的七年全算在内。根据他们的领会，但以理书七十个七的末七，完全是大灾难的期间。

THREE SCHOOLS OF TEACHING CONCERNING THE LORD'S COMING

Apart from teachings that are definitely heretical, there are among fundamental believers three main schools concerning the Lord's coming and the rapture of the believers. One of these schools is called the pre-tribulation school. This is the teaching that the coming of the Lord Jesus will take place before the great tribulation. The word "tribulation" is a special term in the study of prophecy. It denotes a period of time at the end of the church age. At the end of the church age there will be a period of seven years, the last of the seventy weeks prophesied in Daniel 9. Daniel 9 speaks of seventy weeks of years concerning the history of Israel. First we have seven weeks, then sixty-two weeks, and finally, after a long interval, the last week, the last seven years.

Just before the beginning of these seven years, a powerful man will rise up—the Antichrist. Here in 2 Thessalonians 2 Antichrist is called the man of lawlessness. According to prophecy, this powerful person will restore the Roman Empire and will become the last Caesar of that empire. Then Antichrist, the man of lawlessness, will make a covenant, an agreement, with the Jews. This agreement will be intended to last for seven years. Because Antichrist will be so powerful, the Jews will be afraid of him; they will fear that he will persecute them in the practice of their religion. For this reason, the Jews will make an agreement with him, and in that agreement he will promise them freedom of worship. The Jews will be very pleased with this agreement, happy to have the freedom to worship the God of their fathers. However, after three and a half years, in the middle of the last seven years of the church age, the man of lawlessness will break his agreement with the Jews and begin to persecute them.

The last seven years may be divided into two periods, each three and a half years in length. In the Bible the second period of three and a half years is also called forty-two months, or 1,260 days (Rev. 11:2-3; 13:5). From our study of the Bible we can say strongly and definitely that these last three and a half years will be the time of the great tribulation. This means that the great tribulation will be the second half of the last week; it will last three and a half years, or forty-two months, or 1,260 days.

Many teach that the Lord's coming will take place before the great tribulation. However, when they speak of the tribulation, they usually mean the entire last seven years. According to their understanding, the whole of the last week of Daniel's seventy

他们教导说，基督要在大灾难这段时间以前，也就是在这时代末了的七年以前，回来提接信徒。因此，这一派的教训叫作灾前派。

第二种派别是灾后派。这一派教导说，基督要在大灾难以后来。教导基督在大灾难以后回来的人，引用许多圣经节作他们教导的有力根据。这一派人士教导说，基督要在大灾难的末了才会来。因此他们的教训叫作灾后派。

第三派教训以圣经教师彭伯（Pember）、郭维德（Govett）、潘汤（Panton）为代表，他们对主回来的教导，比灾前派或灾后派都更为详尽。第三派的人说，灾前派或灾后派都不完全正确，这两派都只对了一部分。头两派的教训就好比一幅只标出主要街道的城市图，第三派的教训却好比一幅不仅标出主要街道，也标出小街道、小巷弄的市区地图。所以第三派人士的教导更详尽、更精确。

根据第三派的说法，基督的巴路西亚（同在）可能开始于比末七后半稍早一点的时候，大约持续到这段时间的末了。基督要离开三层天的宝座，降临到空中，隐藏在云里，大约在那里停留三年半。在这段时间内会发生许多事。启示录十二章的男孩子，要在敌基督刚开始逼迫各种宗教（包括犹太教和天主教）之前被提；敌基督也要高举自己在一切受敬拜者以上。男孩子不是被提到空中，乃是被提到神的宝座那里。不仅如此，根据启示录十四章，十四万四千人也要在这段时间里，作为初熟的果子，在末七的后半以前被提。我们不要误会，以为十四章的十四万四千人与十二章的男孩子是同一班人。这是两班不同的得胜者。男孩子与十四万四千人要被提到神宝座那里。然后主耶稣的巴路西亚就开始；祂要从神宝座那里降临到空中。男孩子与十四万四千人似乎必定是与祂一同降临。到了末七之末，主耶稣要来到地上。帖后二章八节提到这一点：“那时这不法者必显露出来，主耶稣要用祂口中的气除灭他，并用祂来临的显现废掉他。”来临的原文是 **parousia**，巴路西

weeks will be the period of the great tribulation. They teach that Christ will come back to rapture the believers before this time of tribulation, that is, before the last seven years of this age. For this reason, this school of teaching is called the pre-tribulation school.

A second school is the school of post-tribulation. This is the teaching that Christ's coming will be after the great tribulation. Those who teach that the coming of Christ will be after the tribulation use many verses from the Bible as a strong basis for their teaching. Those of this school teach that Christ will come back at the very end of the tribulation. Therefore, their teaching is called the post-tribulation school.

A third school of teaching, represented by Bible teachers such as Pember, Govett, and Panton, teaches in a more detailed way concerning the Lord's coming back than those in either the pre-tribulation or post-tribulation schools. Those in this third school say that neither the pre-tribulation school nor the post-tribulation school is fully correct. Rather, each of these schools is only partially correct. The teaching of the first two schools can be compared to a city map that shows only main streets, whereas the teaching of the third school can be compared to a city map that shows not only main streets but also small streets, lanes, and alleys. Therefore, the teaching of those in the third school is more detailed and more accurate.

According to the third school, Christ's parousia (presence) will probably begin a little before the middle of the last seven years and will last nearly to the end of this period. Christ will leave the throne in the third heaven and descend to the air concealed in a cloud and remain there for about three and a half years. During this period of time, a number of things will happen. The man-child in Revelation 12 will be raptured just before Antichrist begins to persecute every kind of religion, including Judaism and Catholicism, and he will exalt himself above every object of worship. The man-child will be raptured not to the air but to the throne of God. Furthermore, according to Revelation 14, the one hundred forty-four thousand will also be raptured during this time as the firstfruit, before the second half of the last seven years. We should not make the mistake of regarding the one hundred forty-four thousand in Revelation 14 as identical to the man-child in Revelation 12. These are two different groups of overcomers. The man-child and the one hundred forty-four thousand will be raptured to the throne of God. Then the Lord Jesus will begin His parousia; He will descend from the throne of God to the air. It seems certain that the man-child and the one hundred forty-four thousand will descend with Him. Then at the end of the last seven years, the Lord Jesus will come to earth. Second Thessalonians 2:8 refers to this: "And then the lawless one shall be revealed (whom the Lord Jesus will slay by the breath of His mouth and bring to nothing by the appearance of His coming)." The Greek word rendered

亚，意同在。主巴路西亚的显现是在末七年的末了，在敌基督那不法者显露出来以后。

主的来临与我们的被提

现在我们要一节一节来看二章一至十二节。保罗在一节说，“弟兄们，关于我们主耶稣基督的来临，和我们聚集到祂那里。”来临的希腊文是 **parousia**，巴路西亚，与八节者同。这节经文说到两件事：主的巴路西亚（同在），和我们聚集到祂那里（被提）。

主的巴路西亚要开始于得胜者被提到天上神宝座那里，（启十二 5～6，）在大灾难（就是这世代末了的三年半，也就是但以理九章二十七节的末七后半一太二四 21 与注，启十一 2 与注 4）的末了要来到空中，（启十 1 与注 2，）持续一时，而后结束于“祂巴路西亚的显现”。（帖后二 8，太二四 30 与注 5。）在主巴路西亚停留于空中时，大体的信徒要被提，在空中与主相会。（帖前四 17。）照上下文，帖后二章二节“主的日子”，就是指主巴路西亚（来临）的日子，在这日子大体的信徒要被提。三节确定的告诉我们，在这日子之前，敌基督要显露出来，在大灾难中扮演极重要的角色。（帖后二 4，启十三 1～8，12～15。）这清楚且明确的启示，主到空中的来临（巴路西亚）和大体信徒的被提，不会发生在大灾难之前。

不要摇动，也不要惊慌

帖后二章二节说，“我们求你们，无论有灵、或言语、或冒我们名的书信，说主的日子已经来到，你们的心思都不要贸然摇动，你们也不要惊慌。”你们的心思都不要贸然摇动，直译，你们都不要从心思贸然摇动；意“从稳定而判断清明的心思”（Darby，达秘）摇动。保罗要帖撒罗尼迦的信徒不要因着主的来临与我们的被提而心思摇动或惊慌。灵，指一种说话的灵，假冒并宣称有神圣启示的权柄。也许有人宣称他有灵，可以讲说主来临的事。保罗警告信徒不要贸然的听这种人。他也警告他们不要因着“言语、或冒我们名的书信”而摇动。这指明有人冒用使徒保

“coming” is parousia, presence. The appearing of the Lord’s parousia will be at the end of the last seven years, after Antichrist, the lawless one, has been revealed.

THE LORD’S COMING AND OUR RAPTURE

Let us now consider 2:1-12 verse by verse. In verse 1 Paul says, “Now we ask you, brothers, with regard to the coming of our Lord Jesus Christ and our gathering together to Him.” As in verse 8, the Greek word for coming here is parousia. Two matters are covered in this verse: the Lord’s parousia (presence) and our gathering together (rapture) to Him.

The Lord’s parousia will last for a period of time. It will begin with His coming from the heavens to the air (Rev. 10:1) at the time of the great tribulation, which will occur in the last three and a half years of this age, the second half of the last week of Daniel 9:27 (Matt. 24:21; Rev. 11:2), and it will end with its appearing, “the appearing of His parousia” (2 Thes. 2:8; Matt. 24:30). During the Lord’s parousia, the majority of believers will be raptured to meet the Lord in the air (1 Thes. 4:17). “The day of the Lord” in 2 Thessalonians 2:2 refers, according to the context, to the period of time of the Lord’s parousia (coming), in which the rapture of the majority of the believers will take place. Verse 3 tells us definitely that before this period of time Antichrist will be revealed to play the greatest role in the great tribulation (v. 4; Rev. 13:1-8, 12-15). This reveals clearly and definitely that the Lord’s coming (parousia) and the rapture of the majority of believers cannot take place before the great tribulation.

NOT SHAKEN OR ALARMED

Verse 2 says, “That you be not quickly shaken in mind nor alarmed, neither by spirit, nor by word, nor by a letter as by us, as that the day of the Lord is present.” According to Darby, “in mind” (lit. from the mind) denotes “a steady and soberly judging mind.” Paul did not want the believers at Thessalonica to be shaken in mind or alarmed with respect to the Lord’s coming and our rapture. The phrase “by spirit” refers to the pretending of a speaking spirit that claims to have the authority of divine revelation. Someone may claim that he has the spirit to speak concerning the Lord’s coming. Paul warns the believers not to hastily listen to such a one. He also warns them not to be shaken “by word, nor by a letter as by us.” This may indicate that someone pretended to write a letter using the name of the Apostle Paul. Here

罗的名字写信。保罗在这里的意思是说，“弟兄们，无论有灵、或言语、或冒我们名的书信，说主的日子已经来到，你们不要听他们。不要摇动，也不要惊慌。”

背道与那不法的人

第三节说，“不要让任何人用任何方法诱骗你们；因为那日子以前，必有背道的事先来，并有那不法的人，就是灭亡之子，显露出来。”诱骗，原文或译作迷惑。不仅给人虚谎的印象，实际上更将人引入歧途。

第三节的那日子，是指主来临的日子。要先有背道的事，这日子才会来临。这背道的事，就是从圣经所启示神经纶的正路背离。圣经很强的预言，主回来以前，在祂的子民中间有很重大背道的事，就是从神经纶的路上背离。甚至今天在一些基督徒中间，也有一种离开新约正路的倾向。

第三节也指明，主的日子来到以前，必有那不法的人显露出来。这不法的人就是敌基督，如在但以理七章二十至二十一节、二十四至二十六节，九章二十七节，十一章三十六至三十七节，启示录十三章一至八节、十二至十八节，和十九章十九至二十节所预言的。他就是那不法的人，更改律法，异常的毁灭且败坏多人，亵渎神并诱骗人。因此，主要将他彻底毁灭，他就成了灭亡之子。

帖后二章第三节有力的指明，主不会在大灾难之前回来。在主来临以前，必定先有背道的事，并有那不法的人显露出来。这意思是说，主来临以前，必有一件事——背道，和一个人——敌基督——先出现。

保罗告诉帖撒罗尼迦人，主来临的日子以前，必有背道的事先来，并有那不法的人显露出来，所以无论任何事，或任何人宣称主的日子已经来到，他们都不要摇动。背道的事必定发生，敌基督必定显露出来。敌基督在大灾难期间，要完全显露出来。这指明主回来是在大灾难之后，而不是在大灾难之前。跟从灾后派的人，用帖后二章第三节说基督的来临是在大灾难以后。

Paul seems to be saying, “Brothers, if anyone by spirit, by word, or by a letter as from us, says that the day of the Lord is present, you should not listen to him. Do not be shaken, and do not be alarmed.”

THE APOSTASY AND THE MAN OF LAWLESSNESS

Verse 3 says, “Let no one deceive you in any way; because it will not come unless the apostasy comes first and the man of lawlessness is revealed, the son of destruction.” The Greek word translated “deceived” may also be rendered “beguiled,” not only making a false impression, but actually leading astray.

In verse 3 the pronoun “it” refers to the day of the Lord’s coming. This day will not come unless the apostasy comes first. This apostasy will be a falling away from the straight way of God’s economy as revealed in the Scriptures. There is a strong prophecy in the Bible that before the Lord’s coming back there will be a great apostasy among His people, a falling away from the path of God’s economy. Even today there is a tendency among some Christians to leave the straight way of the New Testament.

Verse 3 also indicates that the day of the Lord will not come before the man of lawlessness is revealed. This man of lawlessness is the Antichrist, as prophesied in Daniel 7:20-21, 24-26; 8:9-12, 23-25; 9:27; 11:36-37; Revelation 13:1-8, 12-18; 19:19-20. He will be the man of lawlessness, casting down the truth to the ground, changing laws, destroying and corrupting many to an extraordinary degree, blaspheming God, and deceiving men. Hence, the Lord will utterly destroy him, and he will become the son of destruction.

Verse 3 indicates strongly that the Lord’s coming back will not precede the tribulation. Before the Lord’s coming there will first be the apostasy and also the revealing of the man of lawlessness. This means that prior to the Lord’s coming one matter—the apostasy—and one person—Antichrist—must appear first.

Paul told the Thessalonians that since the apostasy and the revealing of the man of lawlessness must come before the day of the Lord’s coming, they should not be shaken by anything or anyone that would claim that the day of the Lord has already come. The apostasy must take place, and the Antichrist must be revealed. Antichrist will be fully revealed during the great tribulation. This indicates that the Lord’s coming back will be after the tribulation, not before it. Second Thessalonians 2:3 is a verse used by those who follow the school of post-tribulation to say that the coming of Christ will be after the tribulation.

在弟兄会中间，灾前派领头的教师是达秘（J. N. Darby）。达秘是一位优秀的圣经教师，我们从他学习了许多，但我们并不采信他关于灾前被提的教训。灾后派比较正确。关于主来临这事，达秘的教训里有太多臆测。比如，他说在启示录四章约翰被提，乃是召会在大灾难以前被提的预表。根据达秘的观念，大灾难在启示录四章就开始了。达秘宣称在启示录四章里，约翰是召会的代表，他被提就指明召会在大灾难以前被提。达秘在这事上推论、猜测得太多了。

牛顿（Benjamin Newton）不同意达秘的解释。他把帖后二章指出来；保罗在这章圣经清楚的说，主来临以前必有背道的事先来，并有那不法的人，就是敌基督显露出来。我们曾经指出，这意思是说，主回来乃是在大灾难以后。

坚守灾前派和跟从灾后派的人，都没有看见有关主的巴路西亚完全的真理。看见巴路西亚某一方面的人教导，主在大灾难以前来临；但看见另一方面的人教导，主在大灾难以后来临。我们乃是全面来看巴路西亚，所以我们不赞同灾前派，也不赞同灾后派。

敌基督在神的殿里

保罗在四节进一步描述敌基督：“他是那敌对、且高抬自己超过一切称为神，或受人敬拜者的，甚至坐在神的殿里，展示自己，说他就是神。”这应验但以理十一章三十六至三十七节关于敌基督的预言。这要发生在但以理九章二十七节所预言的末七后半。

帖后二章四节提到之神的殿，就是马太二十四章十五节的“圣地”，指明在主回来以前，神的殿要重建。远在十九世纪以前，圣殿已经毁坏了。但帖后二章四节说，敌基督要坐在神的殿里。因此，殿必须重建。以色列已经复国，耶路撒冷也已经归还以色列人，但圣殿还没有重建。有些犹太人深受圣殿重建之事的激动。有一天这殿要重建，并且根据但以理书的预言，敌基督要坐在神的殿里。

Among the Brethren, the leading teacher of the school of pre-tribulation was J. N. Darby. Darby was an excellent teacher of the Word, and we have learned much from him. However, we do not follow him in his teaching concerning pre-tribulation. The school of post-tribulation is more accurate. Concerning the Lord's coming, there is too much guesswork in Darby's teaching. For instance, he says that in Revelation 4 John was raptured and that this rapture was a type of the rapture of the church before the tribulation. According to Darby's concept, the tribulation begins in Revelation 4. Darby claims that in Revelation 4 John was a representative of the church and that his rapture indicates the rapture of the church before the tribulation. In this matter Darby infers, or guesses, too much.

Benjamin Newton disagreed with Darby's interpretation. He pointed to the second chapter of 2 Thessalonians, where Paul says clearly that the Lord's coming will not take place unless the apostasy comes first and the man of lawlessness, that is, Antichrist, is revealed. As we have pointed out, this means that the Lord's coming back will be after the tribulation.

Neither those who hold to the pre-tribulation school nor those who follow the post-tribulation school have seen the full truth concerning the Lord's parousia. Those who see one aspect of the parousia teach the pre-tribulation coming, but those who see another aspect teach the post-tribulation coming. We consider the parousia as a whole and therefore do not stand with either the pre-tribulation or the post-tribulation school.

ANTICHRIST IN THE TEMPLE OF GOD

In verse 4 Paul gives a further description of Antichrist: "Who opposes and exalts himself above all that is called God or an object of worship, so that he seats himself in the temple of God, proclaiming himself that he is God." This fulfills the prophecy concerning Antichrist in Daniel 11:36 and 37. This will take place in the midst of the last week, as prophesied in Daniel 9:27.

The temple of God mentioned in verse 4 is "the holy place" in Matthew 24:15. Verse 4 indicates that the temple of God will be rebuilt before the Lord comes back. The temple was destroyed more than nineteen centuries ago. But this verse says that Antichrist will seat himself in the temple of God. Therefore, the temple must be rebuilt. The nation of Israel has been formed again, and the city of Jerusalem has been returned to Israel. However, the temple has not yet been built. Some Jews are deeply stirred concerning the rebuilding of the temple. One day, this temple will be rebuilt, and, according to the prophecy of Daniel, Antichrist will seat himself in it.

保罗在帖后二章五节说，“我还在你们那里的时候，曾一再把这些事告诉你们，你们不记得么？”虽然保罗和帖撒罗尼迦人在一起只有三周的时间，却已经把这些事告诉他们了。

那不法的奥秘

保罗在六节接着说，“现在你们也知道，那抑制他，使他到了自己的时候，才可以显露出来的是什么。”这节经文指明，某种能力拦阻那不法之人一敌基督一的显露。“自己的时候”是指神所规定的时候，就是但以理九章二十七节，七章二十四至二十六节，启示录十三章一至八节所预言，七十个七的末七。

保罗在帖后二章七节继续说，“因为那不法的奥秘已经发动，只等那现在的抑制者被除去。”不法，标出敌基督的特征；这不法在今世已经奥秘的发动。这就是今天在列国和人类社会中所运行之不法的奥秘。甚至就在今天，不法也有大行其道的趋势。

敌基督是不法的集大成，若非不法，没有一个人能有无限的权力。合法的人不会有无限的权力，因为他受法律的限制。那些不法的人，不受法律的限制，为所欲为，有可能变得非常有权力。希特勒就是这样一个人，他是一个不法的例子。

照着神主宰的权柄，“只等那现在的抑制者被除去。”这意思也许是说，那抑制的因素要被挪开。虽然不法的奥秘已经发动，但这不法现今被抑制、约束。但是有一天，这位抑制者要被除去。我们必须从圣经的预言认识，有一天抑制的因素要被除去，敌基督就不再受约束。

在美国这样的民主国家里，即使总统也要受法律的限制，他没有自由可以为所欲为。但如果法律的限制除去了，有权力的人就可能成为不法，任意而为。在这种情形下，国家的统治者可能变得异乎寻常的有权力。今天不法正在发动，但抑制的因素仍然存在。因着这个抑制的因素，没有人能任意不法，而变得非常有权力。但是当抑制的因素除

In verse 5 Paul says, “Do you not remember that, when I was yet with you, I said these things to you?” Although Paul had been with the Thessalonians for only three weeks, he had spoken to them concerning these things.

THE MYSTERY OF LAWLESSNESS

In verse 6 Paul goes on to say, “And now you know that which restrains, that he might be revealed in his own time.” This verse indicates that some power hinders the revelation of the man of lawlessness, Antichrist. The words “in his own time” denote the time appointed by God, which will be the last of the seventy weeks, as prophesied in Daniel 9:27; 7:24-26; and Revelation 13:1-8.

In verse 7 Paul continues, “For the mystery of lawlessness is already operating; only there is one who restrains now until he comes out of the midst.” The lawlessness that will characterize Antichrist is already operating in this age mysteriously. It is the mystery of lawlessness working today among the nations and in human society. Even now there is a tendency for lawlessness to be prevailing.

Antichrist will be the totality of lawlessness. No one can have unlimited power unless he is lawless. A lawful person cannot have unlimited power, because he is limited by the law. Those who are lawless, who are not limited by the law, but do whatever they please, may become very powerful. Hitler, an example of lawlessness, was such a one.

According to God’s sovereignty, “there is one who restrains now until he comes out of the midst.” This probably means that the restraining factor will be taken out of the way. Although the mystery of lawlessness is already operating, this lawlessness is at the present time restrained, restricted. But one day this restrainer will be taken away. We need to realize from the prophecy of the Bible that one day the restraining factor will be removed, and then Antichrist will be unrestricted.

In a democratic country such as the United States, even the President is limited by laws. He is not free to do whatever he pleases. But if the limitation of law were to be removed, the one in power could become lawless and do whatever he wants. In such a case, the ruler of a country could become extraordinarily powerful. Today lawlessness is operating, but the restraining factor still exists. Because of this restraining factor, no one can be lawless and become so powerful. But when the restraining factor is

去以后，有人会兴起来成为不法，而任意妄为。这样，他就会变得超乎寻常的有权力。那不法的人就是敌基督。

八节说，“那时这不法者必显露出来，主耶稣要用祂口中的气除灭他，并用祂来临的显现废掉他。”这要在启示录十九章十九至二十节得着应验。这节经文指明主的来临（巴路西亚），在公开显现以前是隐密的。这也指明主的来临持续一段时间，先是隐密的，然后显与众人。

撒但的运行

保罗在帖后二章九节说，“这不法者的来临，是照着撒但的运行，行各样的异能、神迹、和虚谎的奇事。”这节经文启示，敌基督的来临，是照着撒但的运行。敌基督极其不法，因为他是在撒但的运行之下。由于撒但的推动，他会变得非常有权力。撒但的运行带来各样的异能、神迹和虚谎的奇事。撒但诱骗人的运行，完全是虚谎的，（帖后二 9～10，）正如他是说谎的，也是说谎者的父。（约八 44。）启示录十三章给我们看见撒但的运行。那时，人要被虚谎的神迹和奇事所欺骗。其中有一个神迹就是偶像—敌基督那没有生命的像一会说话。

不领受对真理的爱

帖后二章十节继续说，“并且在那灭亡的人身上，行各样不义的欺骗；因他们不领受对真理的爱，使他们得救。”有极多的人会跟随敌基督。他们接受他的欺骗，因他们不领受对真理的爱，使他们得救。保罗在十一节接着说，“所以，神就使错谬运行在他们里面，叫他们信从虚谎。”因为灭亡的人不领受对真理的爱，就是神要赐给他们，使他们得救的，所以神就使那活动有力、迷惑人的错谬，运行在他们里面，叫他们信从虚谎。

保罗在十二节总结说，“使一切不信真理，倒喜悦不义的人，都被判罪。”信徒喜悦良善；（帖后一 11；）弃绝神真理，灭亡的人，（10，）倒喜悦不义，犯罪是他们所喜欢的。（罗一 32。）

removed, someone will rise up to be lawless and do whatever he desires. Then he will become extraordinarily powerful. That man of lawlessness will be Antichrist.

Verse 8 says, “And then the lawless one shall be revealed (whom the Lord Jesus will slay by the breath of His mouth and bring to nothing by the appearing of His coming).” This will be fulfilled in Revelation 19:19-20. This verse indicates that the Lord’s coming (parousia) is hidden before it appears openly. This also indicates that the Lord’s coming involves a period of time. It will remain in secret, and then it will appear to the public.

THE OPERATION OF SATAN

In verse 9 Paul says, “The coming of whom is according to the operation of Satan, with all power and signs and wonders of a lie.” This verse reveals that the coming of Antichrist is according to the operation of Satan. The reason Antichrist will be so lawless is that he will be under Satan’s operation. Due to the motivation of Satan, he will become extremely powerful. The operation of Satan is with power and signs and wonders of a lie. The entire operation of Satan to deceive people (vv. 9-10) is in its totality a lie, just as he is a liar and the father of it (John 8:44).

This operation of Satan is seen in Revelation 13. At that time, people will be deceived by lying signs and wonders. One of these signs will be that an idol, the lifeless image of Antichrist, will be able to speak.

NOT RECEIVING THE LOVE OF THE TRUTH

Verse 10 continues, “And with all deceit of unrighteousness among those who are perishing, because they did not receive the love of the truth that they might be saved.” A large number of people will follow Antichrist. They will accept his deceit because they do not receive the love of the truth in order to be saved. In verse 11 Paul goes on to say, “And because of this, God sends to them an operation of error that they might believe the lie.” Because the perishing ones did not receive the love of the truth, which God intended to give them that they might be saved, God sends to them an operation of error, an active power of misleading, that they might believe the lie.

In verse 12 Paul concludes, “That all might be judged who have not believed the truth, but have had pleasure in unrighteousness.” The believers have the pleasure of goodness (1:11); the perishing sinners who reject the truth of God have pleasure in unrighteousness. To sin is a delight to them (Rom. 1:32).

我们都需要清楚主来临的事，不要因着有关主来临的怪异教训而摇动或惊慌。今天有些教训说，基督徒不会经过大灾难，而要在灾难之前被提。这种包裹糖衣的教训是不正确的。不要听这一类关乎主的来临，和我们聚集到祂那里的教训。帖后二章一至十二节的话虽然简短，却非常健全而清楚。我鼓励你们读马太福音和启示录的生命读经，好明了更多的细节。

我们不仅应当明了主来临的事，也需要过一种符合主要求的生活，使我们可以配算是在男孩子里面，或是在十四万四千人当中，或是马太二十四章那一班活着被提的人。儆醒且预备好的信徒，要在灾难前被提。但那些不儆醒、没有预备好的信徒，却要经过灾难。

We all need to be clear regarding the Lord's coming and not be shaken or alarmed by strange teachings concerning it. Today some teach that Christians will not pass through the tribulation, but will be raptured before the tribulation. This candy-coated teaching is not accurate. Do not listen to such teachings concerning the Lord's coming and our being gathered unto Him. The word in 2:1-12 is brief, but it is very sound and clear. I would encourage you to read the Life-studies on Matthew and Revelation for more details.

We should not simply know about the Lord's coming. We need to live a life to match the Lord's requirements so that we may be counted worthy to be in the man-child, or to be among the one hundred forty-four thousand, or to be the living ones who are raptured according to Matthew 24. Those believers who are watchful and ready will be raptured before the tribulation. However, those who are not watchful and ready will pass through the tribulation.

帖撒罗尼迦后书

第三篇

改正对主来之日 谬见的一段话（二）

* * * *

经文及注解：帖后二 1 至 12

纲要：

- 七十个七
 - 为以色列民和耶路撒冷已经定了
 - 直到有受膏君的时候
 - 必有一王要来
 - 召会时代是插进来的一段时间
 - 第七十个七、千年国和永世
 - 毁约
- 主从宝座降临空中
- 收割庄稼

* * * *

读经：帖撒罗尼迦后书二章一至十二节，但以理书九章二十四至二十七节。

我们在前一篇信息里看过关于主耶稣的来临（祂的巴路西亚），以及我们聚集到祂那里（我们被提）之教训的三个主要派别。这些派别是灾前派、灾后派、以及详尽考量整个巴路西亚的一派。我们也看见保罗在帖后二章一至十二节说了一段话，改正对主来之日的谬见。

2 THESSALONIANS

Message 3

A WORD OF CORRECTION OF THE MISCONCEPTION CONCERNING THE DAY OF THE LORD'S COMING (2)

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Scripture and Footnotes: 2 Thes. 2:1-12

Outline:

- THE SEVENTY WEEKS
 - Determined upon Israel and Jerusalem
 - Unto Messiah the Prince
 - The Prince That Shall Come
 - The Church Age as an Insertion
 - The Seventieth Week, the Millennium, and Eternity
 - The Breaking of the Covenant
- THE LORD'S DESCENT FROM THE THRONE TO THE AIR
- THE REAPING OF THE HARVEST

* * * *

Scripture Reading: 2 Thes. 2:1-12; Dan. 9:24-27

In the foregoing message we considered the three main schools of teaching concerning the coming of the Lord Jesus, His parousia, and our gathering together, our rapture, to Him. These are the schools of pre-tribulation, post-tribulation, and the school that considers the entire parousia in detail. We also saw that in 2:1-12 Paul gives a word of correction of the misconception concerning the day of the Lord's coming.

保罗在二章一节说到我们主耶稣基督的来临，和我们聚集到祂那里。保罗在二章二至三节告诉信徒，无论有灵、或言语、或冒使徒之名的书信，说主的日子已经来到，他们的心思都不要贸然摇动，也不要惊慌。他也嘱咐他们，不要让任何人诱骗他们。保罗接着又说，主的日子来到以前，必有背道的事先来，并有那不法的人，就是敌基督，在他自己的时候显露出来。现今那不法的奥秘虽然已经发动，只是还有抑制的因素，但有一天这因素要被除去；那时这不法者必显露出来。然而，主耶稣要用祂口中的气除灭他，并用祂来临（巴路西亚一帖后二 8）的显现废掉他。这不法者的来临，是照着撒但的运行，行各样的异能、神迹、和虚谎的奇事，并且在那灭亡的人身上，行各样不义的欺骗；因他们不领受对真理的爱，使他们得救。所以，神就使错谬运行在他们里面，叫他们信从虚谎。

七十个七

我们在上一篇信息里指出，这不法者，就是敌基督，要在但以理九章所提七十个七的末七后半显现出来。在本篇信息中，我要再说一些话，说到但以理九章七十个七与保罗在帖后二章一至十二节改正的话彼此之间的关联。

为以色列民和耶路撒冷已经定了

但以理九章二十四节说，“为你本国之民，和你圣城，已经定了七十个七，要止住罪过，除净罪恶，赎尽罪孽，引进永义，封住异象和预言，并膏至圣者。”在这节经文里，一个七等于七年。因此，七十个七是七年的七十倍，就是四百九十年。但以理蒙指教说，为“你本国之民，和你圣城”已经定了这七十个七。这意思是说，七十个七关系到但以理本国之民，就是以色列人，和圣城耶路撒冷。这节经文也说，要止住罪过，除净罪恶，赎尽罪孽，引进永义，封住异象和预言，并膏至圣者。我们若细读这一节经文，就会看见这里说到今世的结束。引进永义是指千年国，那时地上就会有公义。因此，这一节经文指明，七十个七要一直到今世的末了，并要带进千年国。

In 2:1 Paul speaks of the coming of our Lord Jesus Christ and our gathering together to Him. In 2:2 and 3 Paul tells the believers not to be quickly shaken in mind nor alarmed, neither by spirit, by word, or by letter, as from the apostles, that the day of the Lord is present. He also charges them not to allow anyone to deceive them. Then Paul goes on to say that the day of the Lord will not come unless the apostasy comes first and the man of lawlessness, Antichrist, is revealed in his own time. At present, although the mystery of lawlessness is already working, there is a restraining factor, but one day this factor will be removed. Then the lawless one will be revealed. However, the Lord Jesus will slay him by the breath of His mouth and bring him to nothing by the appearing of His coming (parousia, v. 8). The coming of the lawless one will be according to the operation of Satan, with all power, signs, and wonders of a lie and with all deceit of unrighteousness among those who are perishing, because they did not receive the love of the truth that they might be saved. Because of this, God will send them an operation of error that they might believe the lie.

THE SEVENTY WEEKS

In the foregoing message we pointed out that the man of lawlessness, Antichrist, will be manifested in the middle of the last of the seventy weeks mentioned in Daniel 9. In this message I would like to give a further word regarding the seventy weeks in Daniel 9 in relation to Paul's word of correction in 2 Thessalonians 2:1-12.

Determined upon Israel and Jerusalem

Daniel 9:24 says, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and seal up the vision and prophecy, and to anoint the Most Holy." In this verse a week equals seven years. Seventy weeks, therefore, are seventy times seven years or four hundred ninety years. Daniel was told that these seventy weeks are determined upon "thy people and upon thy holy city." This means that the seventy weeks are related to Daniel's people, the children of Israel, and to the holy city, Jerusalem. This verse also speaks of finishing the transgression, making an end of sins, making reconciliation for iniquity, bringing in everlasting righteousness, sealing up the vision and the prophecy, and anointing the Most Holy. If we read this verse carefully, we shall see that it speaks of the ending of this age. The bringing in of everlasting righteousness refers to the millennium, to the thousand-year kingdom, when there will be righteousness on earth. Therefore, this one verse indicates that the seventy weeks will reach unto the end of this age and will bring in the thousand-year kingdom.

直到有受膏君的时候

但以理九章二十五节说，“你当知道，当明白，从出令重新建造耶路撒冷，直到有受膏君的时候，必有七个七，和六十二个七；正在艰难的时候，耶路撒冷城连街带濠，都必重新建造。”本节里的七个七，是指四十九年。你若读以斯拉记和尼希米记，就会看见从波斯王下诏重建耶路撒冷开始，到重建工作完成，共四十九年。这节也说到六十二个七这段时间；这等于四百三十四年。最先的七个七，加上六十二个七，总计四百八十三年。这样，还有末了一个七，就是七年的一段时期，留在将来。最初的四十九年是从下诏重建耶路撒冷开始，到重建工作完成。四百三十四年是从耶路撒冷重建完成，直到有受膏君的时候。二十五节末了说，“正在艰难的时候，耶路撒冷城连街带濠，都必重新建造。”这是指最初七个七的建造，也就是头一段四十九年的时间。

必有一王要来

二十六节说，“过了六十二个七，那受膏者必被剪除，一无所有，必有一王的民来毁灭这城，和圣所；至终必如洪水冲没，必有争战；一直到底，荒凉的事已经定了。”剪除，指基督（弥赛亚）被钉十字架。基督被剪除不是为祂自己，乃是为我们。祂为我们钉了十字架。

“必有一王的民来”是指提多的民，提多是罗马的太子。主后七十年，罗马军队在提多率领下，彻底毁灭了耶路撒冷和殿（圣所）。史学家约瑟夫（Josephus）所写的历史，描述这场可怕的毁灭行动。

二十七节说，“一七之内，他必与许多人坚定盟约，一七之半，他必使祭祀与供献止息；那行毁坏可憎的如飞而来，并且有忿怒倾在那行毁坏的身上，直到所定的结局。”这一节里的代名词“他”，是指二十六节的“王”。但这个“他”事实上就是要来的敌基督。从预表看，提多就是敌基督的预像。提多在主后七十年所作的事，将来敌基督还要再作一

Unto Messiah the Prince

Daniel 9:25 says, “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.” The seven weeks in this verse denote forty-nine years. If you study the books of Ezra and Nehemiah, you will see that from the time that the king of Persia gave the commandment to rebuild Jerusalem unto the completion of this rebuilding was forty-nine years. Verse 25 also speaks of a period of threescore and two weeks, or sixty-two weeks. This is equal to four hundred thirty-four years. The first seven weeks and the sixty-two weeks yield a total of four hundred eighty-three years. This leaves the last week, a period of seven years, for the future. The first forty-nine years go from the commandment to rebuild Jerusalem to the completion of the rebuilding. The four hundred thirty-four years extend from the building of Jerusalem to Messiah the Prince. The last part of verse 25 says that the “street shall be built again, and the wall, even in troublous times.” This refers to the building that took place during the first seven weeks, that is, during the first period composed of forty-nine years.

The Prince That Shall Come

Verse 26 says, “And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.” The words “cut off” refer to the crucifixion of Christ, the Messiah. Christ was cut off not for Himself but for us. He was crucified for us.

The “people of the prince that shall come” is a reference to the people of Titus, a prince of the Roman Empire. In A. D. 70 the Roman army under the leadership of Titus thoroughly destroyed Jerusalem and the temple, the sanctuary. The history written by Josephus describes this terrible destruction.

Verse 27 says, “And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” In this verse the pronoun “he” refers to “prince” in verse 26. However, this “he” will actually be the coming Antichrist. In typology, Titus was a prefigure of Antichrist. What he did in A. D. 70, Antichrist will

次。因此，但以理九章这里的预言，把这两位当作一位看待；第一位一提多是预像，第二位一敌基督是应验。

以提多为表征或预像的敌基督，要照二十七节所说，“一七之内，他必与许多人坚定盟约。”这约是一项协议，预定有效期间为七年。这七年是但以理九章二十四节所提七十个七的末七。在这末了的七年之半，敌基督要“使祭祀与供献止息”。这意思是说，他要阻止犹太人在殿里的坛上献祭，也要开始逼迫各种宗教。

召会时代是插进来的一段时间

从下诏重建耶路撒冷城开始，直到重建工作完成，共计四十九年，或是七个七。从重建工作完成到基督钉十字架，是六十二个七，或是四百三十四年。基督钉十字架以后，七十个七就暂时悬起来。这一段虚悬的时期，要一直持续到今世末了七年开始的时候。

主耶稣在四福音里说，由于祂钉了十字架，神要弃绝以色列人。因此，他们的历史在主钉十字架的时候虚悬了。从那时起，他们就被神弃绝。神暂时将他们摆在一边，放弃了他们。神圣的历史由召会接续下去。这意思是说，召会的历史从六十九个七的末了，一直到七十个七的开始。换句话说，召会时代就等于七十个七暂时停止的那一段时间。我们也可以说，召会时代一召会的整个历史一就是在以色列人两部分历史中间插进的一段时间。

这样的领会完全符合主耶稣在马太福音所说一些比喻中所启示的。比如，马太二十一章三十三至四十六节的比喻，说到神国度的转迁。在这比喻里，葡萄园是耶路撒冷城，园户是以色列的首领。马太二十一章四十一节说，“他们说，他必凶恶的除灭那些恶人，将葡萄园另租给那按时候交果子的园户。”主后七十年，罗马太子提多和他的军队毁灭耶路撒冷时，这话就应验了。

repeat in the future. Hence, the prophecy here in Daniel 9 regards the two as one: the first, Titus, is the prefigure; the second, Antichrist, is the fulfillment.

The Antichrist, the one typified or prefigured by Titus, will according to verse 27 “confirm the covenant with many for one week.” This covenant will be an agreement that is intended to last for a period of seven years. This seven years is the last of the seventy weeks mentioned in Daniel 9:24. In the midst of the last week, the last seven years, Antichrist will “cause the sacrifice and the oblation to cease.” This means that he will stop the Jews from offering sacrifices on the altar in the temple and will begin to persecute every kind of religion.

The Church Age as an Insertion

From the time the commandment was given to rebuild the city of Jerusalem until the completion of this rebuilding was forty-nine years, or seven weeks. Then the time from this completion to the crucifixion of Christ was sixty-two weeks, or four hundred thirty-four years. After the crucifixion of Christ, the seventy weeks were suspended. This suspension will continue until the beginning of the last seven years of this age.

In the four Gospels the Lord Jesus said that because of His crucifixion God would give up the children of Israel. Therefore, their history was suspended at the cross, and from that time onward they have been forsaken by God. God has temporarily set them aside, put them away. The divine history then comes to the church. This means that the history of the church occupies the period of time between the end of the sixty-ninth week and the beginning of the seventieth week. In other words, the church age is equal to the time during which the seventy weeks are suspended. We may also say that the age of the church, the entire history of the church, is an insertion wedged in between two parts of the history of the children of Israel.

This understanding corresponds fully to what is revealed in certain of the parables uttered by the Lord Jesus in the Gospel of Matthew. For instance, the parable in Matthew 21:33-46 speaks of the transfer of the kingdom of God. In this parable the vineyard is the city of Jerusalem, and the husbandmen are the leaders of the Israelites. Matthew 21:41 says, “They say to Him, He will miserably destroy those evil men, and will lease the vineyard to other husbandmen, who will render the fruits to him in their seasons.” This was fulfilled when the Roman prince, Titus, and his army destroyed Jerusalem in A.D. 70.

主耶稣在摆设婚筵的比喻里说，“王就动怒，发兵除灭那些凶手，烧毁他们的城。”（太二二7。）这是罗马的军兵在提多率领之下，毁灭耶路撒冷。马太二十二章九节指出，新约的传扬已经转向外邦人：“所以你们要往岔路口去，凡遇见的，都召来赴婚筵。”

第七十个七、千年国和永世

这些比喻指明，主耶稣钉十字架以后，神弃绝了以色列人，而全心注意召会。因此，基督钉十字架时，以色列人的历史就暂告停止。这段虚悬的时间要一直持续到召会时代的末了；那时，神要再次眷临以色列人。然后但以理书中七十个七的末七就开始了。这第七十个七以后乃是千年国，基督要在地上作王一千年。千年国以后是新天新地和新耶路撒冷。那就是永世。

毁约

敌基督将会大有权能。为这缘故，犹太人惧怕他，逼不得已与他达成协议，订立盟约，预定有效期间为七年。根据那个约定，敌基督要向犹太人保证，不逼迫他们的宗教。但在末七（末了七年）之半，敌基督要毁约。他会强迫犹太人停止供献的事，他甚至坐在神的殿里，宣称自己是神。帖后二章四节说到敌基督那不法的人：“他是那敌对、且高抬自己超过一切称为神，或受人敬拜者的，甚至坐在神的殿里，展示自己，说他就是神。”

圣经把七十个七的末七分为两部分。这末了的七分成两半，是在敌基督毁了他与犹太人所立之约的时候；他禁止再有供献的事，并且坐在基督的殿里。关于第七十个七的前半，圣经没有说到多少，却有许多话说到末了的三年半。这七的后半称为“一载、二载、半载”，也就是三年半，启示录也将其说成四十二个月和一千二百六十天。（启十一2～3，十三5。）

In the parable of the marriage feast the Lord Jesus says, “And the king was angry; and he sent his troops and destroyed those murderers and burned their city” (Matt. 22:7). These were the Roman troops under Titus which destroyed Jerusalem. Matthew 22:9 indicates that the preaching of the New Testament has turned to the Gentiles: “Go therefore to the thoroughfares, and as many as you find, call to the marriage feast.”

The Seventieth Week, the Millennium, and Eternity

These parables indicate that after the crucifixion of the Lord Jesus, God gave up the children of Israel and focused His attention on the church. Therefore, at the time of Christ’s crucifixion, the history of the children of Israel was suspended. This suspension will continue until the end of the church age, when God will once again visit the children of Israel. Then the last of Daniel’s seventy weeks will begin. After this seventieth week, there will be the millennium, the thousand-year reign of Christ on earth. The millennium will be followed by the new heaven and the new earth with the New Jerusalem. That will be eternity.

The Breaking of the Covenant

Antichrist will be extraordinarily powerful. For this reason, the Jews will be afraid of him and will be compelled to make an agreement, a covenant, with him that is intended to last for seven years. According to that covenant, Antichrist will promise the Jews that he will not persecute their religion. However, in the middle of the last week, the last seven years, Antichrist will break this covenant. He will force the Jews to stop offering the sacrifices, and he will seat himself in the temple of God, claiming that he is God. Speaking of Antichrist, the man of lawlessness, 2 Thessalonians 2:4 says, “Who opposes and exalts himself above all that is called God or an object of worship, so that he seats himself in the temple of God, proclaiming himself that he is God.”

In the Bible the last of the seventy weeks is divided into two parts. What divides this week in half is Antichrist’s breaking his covenant with the Jews, forbidding the continuation of the sacrifices, and seating himself in the temple. The Bible does not say much about the first half of the seventieth week; however, it has much to say about the second half. This second half is called “time, times, and half a time,” that is, three and a half years; it is also described as forty-two months and twelve hundred sixty days (Rev. 11:2-3; 13:5).

主从宝座降临空中

当敌基督在地上运行时，主耶稣要开始从天上来到空中。圣经没有清楚告诉我们，主何时开始这样的行动。我仔细研读的结果，可以说，这行动开始的时候，非常接近末七后半。启示录十二章指明，男孩子要被提到神的宝座前。从启示录这卷书我们也可以知道，末了的三年半是在男孩子被提以后开始的。男孩子被提时，主耶稣还在天上的宝座上。

不仅如此，启示录十四章的十四万四千人一归与神和羔羊的初熟果子，也要被提到神的宝座前。这十四万四千初熟的果子，不是被提到空中，乃是被提到天上，也就是天上的锡安山。出埃及二十三章十九节说到初熟之物被送到耶和華神的殿，作神的享受：“地里首先初熟之物，要送到耶和華你神的殿。”这表征初熟的果子被提到天上。根据启示录十四章，庄稼，大体的信徒，要被留在地上，经过末七的后半，就是大灾难的期间。男孩子和初熟的果子被提到宝座不久之后，主耶稣也许就开始从宝座降临空中，隐藏在云里。

收割庄稼

在这幅图画里，帖前四章该摆在哪儿才合式？帖前四章的被提，必定与启示录十四章的收割庄稼是一致的。这庄稼可能在末了三年半结束时收割（被提）。这意思是说，大灾难快要结束时，庄稼就要收割了。

保罗在帖后二章三节说，“不要让任何人用任何方法诱骗你们；因为那日子（主的日子）以前，必有背道的事先来，并有那不法的人，就是灭亡之子，显露出来。”在背道的事和不法的人显露出来之后，主的巴路西亚就要显现。敌基督要在末七之中完全显露出来。敌基督必定先显露出来，然后主的巴路西亚就要显现。

THE LORD'S DESCENT FROM THE THRONE TO THE AIR

While Antichrist is moving on earth, the Lord Jesus will begin to move from the heavens to the air. We are not clearly told at what time the Lord will begin this move. As a result of careful study, I would say that this will begin very close to the middle of the last seven years. Revelation 12 indicates that the man-child will be raptured to the throne of God. From the book of Revelation we also know that the last three and a half years will begin after the man-child is raptured. At the time of the rapture of the man-child, the Lord Jesus will still be on the throne in heaven.

Furthermore, the one hundred forty-four thousand, firstfruit to God and the Lamb, in Revelation 14 will also be raptured to the throne of God. These one hundred forty-four thousand firstfruit will not be taken to the air; rather, they will be taken to the heavens, even to the heavenly Mount Zion. The rapture of the firstfruit to the heavens is typified by the firstfruit in Exodus 23:19 being brought into the house of the Lord for God's enjoyment: "The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God." According to Revelation 14, the harvest, the majority of the believers, will be left on earth to pass through the second half of the last seven years, which will be the period known as the great tribulation. Shortly after the man-child and the firstfruit are raptured to the throne, probably the Lord Jesus will begin His descent from the throne to the air, concealed in a cloud.

THE REAPING OF THE HARVEST

Where does 1 Thessalonians 4 fit into this picture? The rapture in 1 Thessalonians 4 must correspond to the reaping of the harvest in Revelation 14. This harvest will be reaped, raptured, probably at the end of the last three and a half years. This means that the harvest will be reaped toward the very end of the great tribulation.

In 2 Thessalonians 2:3 Paul says, "Let no one deceive you in any way; because it [the day of the Lord] will not come unless the apostasy comes first and the man of lawlessness is revealed, the son of destruction." After the apostasy and the revealing of the man of lawlessness, there will be the appearing of the Lord's parousia. The revelation of the Antichrist will be completed during the last seven years. This revelation of Antichrist must be first, and then there will be the appearing of the Lord's parousia.

保罗在八节说，“那时这不法者必显露出来，主耶稣要用祂口中的气除灭他，并用祂来临的显现废掉他。”这指明主的来临（巴路西亚），在公开显现以前是隐密的。这也指明主的来临持续一段时间，先是隐密的，然后显与众人。在未了三年半期间，主的巴路西亚会秘密的发生。然后在主耶稣除灭敌基督时，祂的巴路西亚才显现。因此，主的巴路西亚在祂从天空来到空中时开始，到显与众人时结束。

In verse 8 Paul says, “And then the lawless one shall be revealed (whom the Lord Jesus will slay by the breath of His mouth and bring to nothing by the appearing of His coming).” This indicates that the Lord’s coming (parousia) will first be hidden and then will appear openly. This also indicates that the Lord’s coming involves a period of time. It will remain in secret for a period of time, and then will appear to the public. The Lord’s parousia will take place secretly during the last three and a half years. Then when the Lord Jesus slays Antichrist, His parousia will appear. Therefore, the Lord’s parousia will begin with His coming from the heavens to the air and will be completed with its public appearing.

进一步鼓励的话

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经文及注解：帖后二 13 至三 5 及注

纲要：

- 神的拣选
- 借着那灵的圣别得救
- 对真理的信
- 蒙召好得着主耶稣基督的荣耀
- 持守所得的传授
- 在恩典中永远的安慰和美好的盼望
- 安慰与坚固
- 为话语的执事祷告
- 蒙保护脱离那恶者
- 使徒的深信
- 主引导信徒的心

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读经：帖撒罗尼迦后书二章十三节至三章五节。

在本篇信息中，我们要来看帖后二章十三节至三章五节；这一部分的内容乃是进一步鼓励的话。保罗在这几节经文里论到许多非常宝贵的事。保罗在二章十三节说，“主所爱的弟兄们，我们应当常为你们感谢神，因为祂从起初拣选了你们，叫你们借着那灵的圣别，并你们对真理的信，可以得救。”神爱我们，（帖后二 16，）从起初拣选了我们，又

A FURTHER WORD OF ENCOURAGEMENT

* * * *

Scripture and Footnotes: 2 Thes. 2:13—3:5 and footnotes

Outline:

- GOD'S CHOICE
- SALVATION IN SANCTIFICATION OF THE SPIRIT
- BELIEF OF THE TRUTH
- CALLED UNTO THE OBTAINING OF THE GLORY OF THE LORD JESUS CHRIST
- HOLDING THE TRADITIONS
- ETERNAL ENCOURAGEMENT AND GOOD HOPE IN GRACE
- ENCOURAGED AND ESTABLISHED
- PRAYING FOR THE MINISTERS OF THE WORD
- GUARDED FROM THE EVIL ONE
- THE APOSTLES' CONFIDENCE
- THE LORD DIRECTING THE BELIEVERS' HEARTS

* * * *

Scripture Reading: 2 Thes. 2:13—3:5

In this message we come to 2:13—3:5, a portion of 2 Thessalonians that contains a further word of encouragement. In these verses Paul covers a number of very precious matters. In 2:13 Paul says, “But we ought to thank God always concerning you, brothers beloved by the Lord, because God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth.” God loved us (v. 16), chose us from the beginning, and called us through the gospel (v. 14). He chose us

借着福音呼召了我们。（14。）祂拣选我们，叫我们借着那灵的圣别可以得救；又呼召我们，叫我们得着主的荣耀。现今祂在恩典中，用永远的安慰和美好的盼望带我们往前。

神的拣选

保罗在他鼓励的话中，以神的拣选提醒年幼的信徒。他告诉他们，神从起初，也就是从已过的永远，（见弗一4，）拣选了他们。知道神在时间起首以前就拣选了我们，这对我们实在是鼓舞。这意思是说，我们得救不是在时间里才开始的，乃是在永远里就开始了。神在已过的永远里就注意我们，并拣选了我们。神从起初拣选了我们，使我们可以得救。

借着那灵的圣别得救

我们蒙神拣选，叫我们借着那灵的圣别可以得救。那灵的圣别就是神圣的变化；借此，我们从一切老旧、消极的事物彻底得救，并成为新造，好得着主的荣耀。圣别是一件变化的事，而变化包含一段过程。现今我们这些得救的人都在圣别、变化的过程中。

我们可以用烹调说明圣别的过程。召会生活可以比作厨房。神呼召我们，拯救我们时，好象从一个大型的“超级市场”里把我们这些“杂货”买回来。神“购物”的时候，呼召了我们。现今我们正在召会的“厨房”里经历“烹调”的过程。这个烹调的过程就是圣别、变化。

召会生活既是神烹调的厨房，所以召会外表看来不会一直是整整齐齐、有条不紊的。我们准备一顿佳肴时，厨房的情形通常就是这样。不要盼望你所在的地方召会是完美的。厨房是食物处理的地方。因着这样的处理，许多东西还没有预备好，而是在预备的过程中。有时候别人问我，怎么能容忍召会中的光景。我回答说，“我为什么不能容忍？召会是一个厨房，再等一段时间，你就会看见现今在厨房里所作的结果。”

帖后二章十三节说，借着圣别而得救。这意思是说，我们得救的结果，不是立即上天堂。不，神乃是叫我们借着

unto His salvation, which is by sanctification of the Spirit, and He called us to the obtaining of the Lord's glory. Now He is taking us on with eternal encouragement and good hope in grace.

GOD'S CHOICE

In his word of encouragement Paul reminds the young believers of God's selection, God's choice. He tells them that from the beginning, that is, from eternity past (see Eph. 1:4), God chose them. It certainly is encouraging to know that before time began God chose us. This means that our being saved did not begin in time; rather, it began in eternity. In eternity past God considered us and selected us. From the beginning God chose us unto salvation.

SALVATION IN SANCTIFICATION OF THE SPIRIT

The salvation unto which we were chosen by God is salvation in sanctification of the Spirit. Sanctification of the Spirit is the divine transformation. By this we are thoroughly saved from all old and negative things and made a new creation to obtain the Lord's glory. Sanctification is a matter of transformation, and transformation involves a process. Now, as saved ones, we are all in the process of being sanctified, transformed.

We may use cooking to illustrate the process of sanctification. The church life can be compared to a kitchen. When God called us and saved us, He purchased us as “groceries” from a large “supermarket.” In His “shopping” God called us. Now we are undergoing the process of being “cooked” in the “kitchen” of the church. This process of cooking is sanctification, transformation.

Because the church life is a kitchen for God's cooking, the church will not always have an appearance that is neat and orderly. This is usually the situation in a kitchen when a good meal is being prepared. Do not expect your local church to be perfect. A kitchen is a place of process. Because of this process, many things are not ready, but they are in the process of being made ready. Sometimes I am asked how I can tolerate the situation in the church. I reply, “Why should I not tolerate it? The church is a kitchen. Wait for another period of time and you will see the results of the work that is taking place now in the kitchen.”

According to 2:13, salvation is in sanctification. This means that salvation does not immediately result in our going to heaven. No, God's salvation is now in sanctification.

圣别，可以得救。神正在圣别我们。这应当使我们想起保罗在帖前五章二十三节所说的话：“且愿和平的神，亲自全然圣别你们。”我们现今都在召会生活的厨房里经历圣别的过程。我们知道在这厨房里被烹调的意思；但在厨房外面的人，并不了解我们所说被烹调之过程的意思。

不要盼望召会生活里一切都是美好有秩序的。地上没有一个地方召会是这种光景。不仅如此，我们也不该认为，在保罗当时的众地方召会比今天的众地方召会好。相反的，因为我们的烹调已经有了进步，在主恢复中的众地方召会也许比保罗时代的众召会更好。

厨房一团糟的情形，通常指明正在准备一顿美食。厨房也许很乱，但正在烹煮的食物会非常好吃。你如果要你们地方召会里的食物满有味道，就必须愿意让你的厨房是乱七八糟的。

你如果邀请我到你家吃饭，而我看见你的厨房整洁有序，我会感到失望，因为我知道也许没有多少可吃的。但如果看见你的厨房因着预备那一顿饭而弄得乱七八糟，我就知道你是在准备筵席。没有人作饭的时候，厨房能很整洁；预备一顿佳肴时，厨房不会那样有条不紊。召会里如果一切都整洁有序，可能就说明没有人在作饭做菜。这意思是说，那里不够在圣别的过程中。

我能作见证，安那翰召会的厨房是很乱的；这证明我们在安那翰乃是在圣别的过程中。神照着祂的拣选，把我们摆在圣别的过程中。我们在安那翰的召会中，正在经历许多的烹煮；我们正在圣别、变化之中。有时候我被烹煮，不知道发生了什么事。主就提醒我，我曾经祷告求变化，也讲到这方面的话语。在安那翰我可以这样说，我烹煮长老们，长老们也烹煮我。不仅如此，长老们也被众圣徒烹煮；有些弟兄和姊妹好象特是要烹煮长老似的。召会生活厨房里的烹调工作实际上不是人手所作的，乃是主照着祂的智慧和主宰权柄作的。

神拣选我们，不仅要我们的罪得赦免，更要我们借着圣别而得救。经历罪得赦免并不需要被烹调。我们只需要祷

God is sanctifying us. This should remind us of Paul's word in 1 Thessalonians 5:23, where he says, "And the God of peace Himself sanctify you wholly." At present we are all undergoing the process of sanctification in the kitchen of the church life. We know what it means to be cooked in this kitchen. However, those outside the kitchen do not understand what we mean when we speak of the process of being cooked.

Do not expect that everything in the church life will be marvelous and orderly. This is not the situation of any local church on earth. Furthermore, we should not think that the local churches at Paul's time were better than the churches today. On the contrary, because our cooking has been improved, the local churches in the Lord's recovery today may be better than the churches in Paul's day.

Often the messy condition of a kitchen indicates that an excellent meal is being prepared. The kitchen may be messy, but the food that is being cooked will be very tasty. If you want the food in your local church to be flavorful, you must be willing for your kitchen to be messed up.

Suppose you invite me to your home for a meal. If I see that everything in your kitchen is neat and orderly, I may be disappointed, for I shall realize that there may not be much to eat. But if I see that your kitchen is messy because of all the preparations for the meal, I shall know a feast is being prepared. When no one is cooking, the kitchen may be neat. But when a good meal is being prepared, the kitchen will not be so orderly. If everything in a church is neat and orderly, this may indicate that no one is doing any cooking. This means that there is a shortage in the process of sanctification.

I can testify that the kitchen of the church in Anaheim is messy. This proves that in Anaheim we are in the process of sanctification. God, according to His selection, has placed us into the process of sanctification. In the church in Anaheim we are experiencing a great deal of cooking; we are being sanctified and transformed. Sometimes when I am being cooked, I may wonder what is happening. Then the Lord reminds me that I have prayed for transformation and have ministered concerning it. In Anaheim I may say that I cook the elders, and the elders cook me. Furthermore, the elders are being cooked by the saints. Certain brothers and sisters seem to be especially given to cooking the elders. Actually the cooking in the kitchen of the church life is not done by any human hand. Rather, it is done by the Lord according to His wisdom and sovereignty.

God has selected us unto salvation in sanctification and not merely to have our sins forgiven. There is no need to be cooked in order to experience the forgiveness of sins.

告说，“主耶稣，我向你悔改。我承认我是罪人。但是主，我相信你，感谢你为我的罪死在十字架上。”一个人只要这样祷告就能得救，罪也能得着赦免；但这不是圣别。我们经历赦免以后，还需要经历圣别的过程。

主的心意是要圣别我们，变化我们。变化不一定是令人愉快的过程；但我们需要学习如何享受主，即使在被烹煮的时候，也是如此。

保罗在帖后二章十三节告诉我们，圣别是出于那灵的。你知道那灵在哪里么？你必须看见，那灵在你里面圣别你。保罗在帖前四章说到圣别，而这圣别是出于那灵。事实上，那灵的内住就是我们的圣别。那灵住在我们里面只有一个目的，就是圣别我们，变化我们，新陈代谢的改变我们。这就是那灵的圣别。

对真理的信

保罗在帖后二章十三节也说到对真理的信。这节里的“信”，实际上就是信心。对真理的信是在借着那灵的圣别而得救之前。神从起初拣选了我们，叫我们信了真理，并借着那灵的圣别可以得救。

蒙召好得着 主耶稣基督的荣耀

保罗在十四节接着说，“神借着我们所传的福音，也呼召你们到这地步，好得着我们主耶稣基督的荣耀。”“到这地步，”指十三节“借着…圣别并…信…得救”。神在永远里拣选我们，叫我们可以得救，然后在时间里呼召我们，叫我们得着主的荣耀。借着那灵的圣别并我们对真理的信而得救是过程，得着我们主的荣耀是目标。

神先拣选了我们，然后呼召我们，叫我们借着那灵的圣别，并对真理的信，可以得救。祂又借着福音呼召我们，好得着主耶稣基督的荣耀。主的荣耀，指祂是父神的儿子，

We simply need to pray, “Lord Jesus, I repent. I confess that I am a sinner. But, Lord, I believe in You, and I thank You for dying on the cross for my sins.” A person who prays in this way can be saved and have the forgiveness of sins. But this is not sanctification. After we experience forgiveness, we need to undergo the process of sanctification.

The Lord intends to sanctify us, to transform us. Transformation is a process that is not necessarily enjoyable. Nevertheless, we need to learn how to enjoy the Lord even when we are being cooked.

In verse 13 Paul tells us that sanctification is of the Spirit. Do you know where the Spirit is? You need to realize that the Spirit is in you to sanctify you. In 1 Thessalonians 4 Paul speaks of sanctification, and this sanctification is of the Spirit. The indwelling of the Spirit is actually our sanctification. The Spirit indwells us with just one goal—to sanctify us, to transform us, to change us metabolically. This is sanctification of the Spirit.

BELIEF OF THE TRUTH

In verse 13 Paul also speaks of belief of the truth. In this verse the word “belief” actually means faith. The faith of the truth comes before salvation in sanctification of the Spirit. God chose us from the beginning unto the faith of the truth and unto salvation in sanctification of the Spirit.

CALLED UNTO THE OBTAINING OF THE GLORY OF THE LORD JESUS CHRIST

In verse 14 Paul goes on to say, “To which also He called you through our gospel unto the obtaining of the glory of our Lord Jesus Christ.” The words “to which” refer to salvation in sanctification of the Spirit and belief of the truth, as mentioned in verse 13. In eternity God chose us unto salvation in sanctification of the Spirit and belief of the truth, and then in time He called us unto the obtaining of the glory of our Lord. Salvation in sanctification of the Spirit and belief of the truth are the procedures. Obtaining the glory of our Lord is the goal.

First God chose us and then He called us. He chose us unto the faith of the truth and unto the salvation in sanctification of the Spirit. Then through the gospel He called us unto the obtaining of the glory of the Lord Jesus Christ. The glory of the Lord is that He

有父的生命和性情以彰显父。得着主的荣耀，指我们要在神的儿子同样的地位上彰显父。

我怀疑今天大多数基督徒是否懂得，什么是蒙呼召以得着我们主耶稣基督的荣耀。保罗在十四节并没有说，神呼召我们是要叫我们得着赦免、称义或和好。他乃是说，神呼召我们，是叫我们得着主耶稣的荣耀。在约翰十七章二十二节，主向父祷告说，“你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一样。”父赐给子的荣耀，乃是儿子的名分，具有父的生命和神圣的性情，（约五 26，）好在父的丰满里彰显父。（约一 18，十四 9，西二 9，来一 3。）子已将这荣耀赐给信徒，使他们也得着儿子的名分，具有父的生命和神圣的性情，（约十七 2，彼后一 4，）好在子里、在子的丰满里（约一 16）彰显父。我怀疑有多少基督徒对于主耶稣的荣耀能有这样的领会。

主耶稣的荣耀乃是父已将父的生命和性情赐给祂，使祂可以彰显父。这就是子赐给我们的荣耀。这意思是说，子已将父的生命和性情赐给我们，使我们能彰显父神。太荣耀了！神呼召我们来得这荣耀，就是得着神圣生命和神圣性情的荣耀，好彰显那神圣者。你以前也许未曾这样想过，但这是照着新约所启示的真理。这实在太荣耀了！阿利路亚！

持守所得的传授

保罗在帖后二章十五节接着说，“所以弟兄们，要站立得住，凡你们受教所得的传授，无论是口传的，或是我们信上写的，都要持守。”我们不该以为我们所得的传授都是不好的。这里的传授，指借着口传或书写所交付的教训。保罗在这里指出，我们得着的传授是超越的。我们必须站立得住，持守所得的这些传授。

在恩典中永远的安慰和美好的盼望

十六节说，“但愿我们的主耶稣基督自己，和神我们的父，就是那爱我们，在恩典中将永远的安慰和美好的盼望赐给我们的。”照这节经文看，我们所有的不是短暂瞬时

is the Son of God the Father, possessing the Father's life and nature to express Him. To obtain the Lord's glory is to be in the same position as sons of God to express Him.

I doubt that the majority of today's Christians understand what it means to be called unto the obtaining of the glory of our Lord Jesus Christ. In verse 14 Paul does not say that God has called us unto the obtaining of forgiveness, justification, or reconciliation. He says that God has called us unto the obtaining of the glory of the Lord Jesus. In John 17:22 the Lord said in His prayer to the Father, "And the glory which You have given Me I have given to them, that they may be one, even as We are one." The glory which the Father has given the Son is the sonship with the Father's life and divine nature (John 5:26) to express the Father in His fullness (John 1:18; 14:9; Col. 2:9; Heb. 1:3). This glory the Son has given to His believers that they also may have the sonship with the Father's life and divine nature (John 17:2; 2 Pet. 1:4) to express the Father in the Son in His fullness (John 1:16). I doubt that many Christians have this understanding regarding the glory of the Lord Jesus.

The glory of the Lord Jesus is that the Father has given Him the Father's life and nature for Him to express the Father. This is the glory the Son has given to us. This means that the Son has given us the Father's life and nature so that we may be able to express God the Father. What a glory! God has called us unto the obtaining of this glory, the glory of the divine life and the divine nature to express the divine Being. Although you may never have considered this before, this is the truth according to the revelation in the New Testament. Hallelujah for such a marvelous glory!

HOLDING THE TRADITIONS

In 2:15 Paul goes on to say, "So then, brothers, stand firm and hold to the traditions which you were taught, whether by word or by our letter." We should not think that tradition is always bad. The traditions to which Paul refers here are excellent. We need to stand firm and hold to these traditions.

ETERNAL ENCOURAGEMENT AND GOOD HOPE IN GRACE

Verse 16 says, "Now our Lord Jesus Christ Himself, and God our Father, who has loved us and given us eternal encouragement and good hope in grace." According to this verse, what we have is not temporary and transitory comfort and strengthening, but

的安慰和加力，乃是借着神的生命而有永远的安慰。这安慰足以应付任何环境和景况，因此这安慰带着美好的盼望。

永远的安慰与神的生命有关。每当你失望的时候，你需要受提醒，神的生命在你里面。你只要稍微想到神的生命在你里面，就会得着安慰。你知道你有哪一种生命么？你有神的生命。神的生命已经赐给了你。因此，永远的安慰实际上就是永远的生命。

我们只要稍微思想一下我们所得的永远生命，就会得着安慰。你若觉得软弱，要提醒自己，你有永远的生命。这样，你会得着加力和安慰。这永远的安慰足能应付任何环境和景况。神爱我们，把永远的安慰给了我们。

神在恩典中也将美好的盼望赐给我们。这盼望是荣耀的盼望，（西一 27，）就是对主回来的盼望；（帖前一 3；）那时，我们或要复活，或要改变形状，进入荣耀。（帖前四 13～14，腓三 21，来二 10。）这美好的盼望是在恩典中，而恩典一点不差就是三一神经过过程，成了包罗万有赐生命的灵。在这恩典中，我们有美好的盼望。我们可以说，恩典就是神自己在基督里给我们享受，叫我们借着祂的灵得以圣别，并借着永远的安慰和美好的盼望而得安慰和坚固。

有些圣徒曾对我说，“李弟兄，我们多年听你释放信息。事实上，你好象只讲一件事。你释放的信息数以千计，都是讲同一件事，这真是希奇。”这不是我尽职的方式；这是圣经的方式，也是保罗所实行的方式。你是否注意到，保罗在罗马书用一种说法，在哥林多前书又用另一种说法说到同一件事？现在我们看见，他在帖后二章又用另一种说法说到同一件事。

我特别喜欢二章末了十三至十七节这一段，因为保罗在这几节经文里给初信者看见一些重要的事。他在这里写得很简单，内容却是深奥的。保罗首先说，神从起初拣选了我们，叫我们借着那灵的圣别，可以得救。然后他说，神借着福音呼召我们，好得着我们主耶稣基督的荣耀。保罗在十六节说，神在恩典中将永远的安慰和美好的盼望赐给我们。保罗在别卷书里从未用过“永远的安慰”这样的话。

eternal encouragement. This eternal encouragement is by the divine life. It is sufficient for any kind of environment and situation. Therefore, it is with good hope.

Eternal encouragement is related to the divine life. Whenever you are disappointed, you need to be reminded that the divine life is within you. If you consider even a little that the divine life is inside of you, you will be encouraged. Do you know what kind of life you have? You have God's life. The very life of God has been given to you. Eternal encouragement, therefore, is actually eternal life.

We can be encouraged simply by considering a little about the eternal life we have received. If you feel weak, be reminded that you have eternal life. In this way you will be strengthened and encouraged. This eternal encouragement is sufficient for any environment and situation. God has loved us and has given us eternal encouragement.

God has also given us good hope in grace. This hope is the hope of glory (Col. 1:27), which is the hope of the Lord's coming (1 Thes. 1:3), when we shall be either resurrected or transfigured into glory (1 Thes. 4:13-14; Phil. 3:21; Heb. 2:10). This good hope is in grace, and grace is nothing less than the Triune God processed to become the all-inclusive life-giving Spirit. In this grace we have a good hope. We may say that grace is God Himself in Christ for us to enjoy that we may be sanctified by His Spirit and encouraged and established with eternal encouragement and good hope.

Some saints have said to me, "Brother Lee, we have heard your ministry for many years. It seems that actually you are ministering just one thing. It is marvelous that you can give thousands of messages on the same thing." This is not my way of ministering; it is the biblical way and the way practiced by Paul. Have you noticed that in Romans Paul speaks in one way, but in 1 Corinthians he talks about the same matter in another way? Now we see that in 2 Thessalonians 2 he speaks regarding the same thing in yet another way.

I especially like the last part of chapter two, verses 13 through 17, for in these verses Paul presents important matters to new believers. His writing here is simple, but the content is profound. First Paul says that God chose us from the beginning unto salvation in sanctification of the Spirit. Then he says that God has called us through the gospel unto the obtaining of the glory of our Lord Jesus Christ. In verse 16 Paul says that we have been given eternal encouragement and good hope in grace. Paul does not use the expression "eternal encouragement" in any of his other books. John speaks

约翰说到同样的事，但用的是不同的辞。保罗在二章十六节称永远的生命为永远的安慰。这节里的“那”，是指主耶稣基督和父神，但动词“爱我们…赐给我们”却是单数的。这指明保罗认为主与父是一。

我们需要学习使用保罗的用语，就如“永远的安慰”等。你若看见一位弟兄软弱灰心，你可以对他说，“弟兄，你不是接受了永远的安慰么？永远的安慰就是在你里面的永远生命。”

假如有一个人很不快乐，但是他口袋里有一颗钻石。他只要看看钻石，就会得着安慰而喜乐。我们有真正的钻石，这钻石就是永远的生命作了我们永远的安慰。你知道你口袋里有这样一颗钻石么？那你为什么注视你的难处和苦难，却不注视这颗钻石？哦，为着永远的安慰这颗钻石，我们赞美主！这安慰乃是在恩典中永远的生命和美好的盼望。

安慰与坚固

保罗在十七节说到主耶稣基督和父神，“安慰你们的心，并在一切善行善言上，坚固你们。”我们若要神安慰我们，就需要安慰我们自己。我们若帮助自己，神就会帮助我们。但我们若不帮助自己，神也不会帮助我们。你若不肯吃餐桌上的食物，别人就无法帮助你。但你若吃，每一个人都愿意帮助你。这个例证说明一个事实，就是我们需要安慰并坚固自己，然后神就要安慰并坚固我们。

为话语的执事祷告

保罗在三章一节说，“末了的话，弟兄们，请你们为我们祷告，好叫主的话快快传开，且得荣耀，正如在你们中间一样。”主的话得着荣耀，指主的话所包含神圣的丰富，在信徒的生活中得着释放并彰显。我们都需要学习怎样让主的话传开，且在我们身上得着荣耀。

二节说，“并叫我们蒙拯救，脱离不讲理的恶人，因为人不都有信心。”众圣徒需要为着神话语的执事有这种祷告。

about the same thing, but he uses different terms. In 2:16 Paul refers to eternal life as eternal encouragement. In this verse the relative pronoun “who” may refer both to the Lord Jesus Christ and to God the Father, yet “has loved us and given us” is singular. This indicates that Paul regarded the Lord and the Father as one.

We need to learn to use the expressions Paul used, such as eternal encouragement. If you see that a brother is weak or disappointed, you may say to him, “Brother, have you not received eternal encouragement? Eternal encouragement is the eternal life that is within you.”

Suppose a person who is very unhappy has a diamond in his pocket. Simply by looking at the diamond, he may be encouraged and become happy. We have the real diamond, and this diamond is the eternal life as our eternal encouragement. Do you realize that you have such a diamond in your pocket? Why, then, do you look at your troubles and sufferings instead of at this diamond? Oh, praise the Lord for the diamond of eternal encouragement! This encouragement is eternal life and good hope in grace.

ENCOURAGED AND ESTABLISHED

In verse 17 Paul says, speaking of the Lord Jesus Christ and God the Father, “Encourage your hearts and establish you in every good work and word.” If we want God to encourage us, we need to encourage ourselves. If we help ourselves, God will help us. But if we do not help ourselves, God will not help us. If you are not willing to eat the food on the dining table, others cannot help you. But if you eat, everyone will be willing to help you. This is an illustration of the fact that we need to encourage ourselves and establish ourselves, and then God will encourage and establish us.

PRAYING FOR THE MINISTERS OF THE WORD

In 3:1 Paul says, “For the rest, brothers, pray concerning us, that the word of the Lord may run and be glorified, even as it is also with you.” For the word of the Lord to be glorified is for the divine riches contained in the word of the Lord to be released and expressed in the believers’ living. We all need to learn how to let the word of the Lord run and how to cause the word of the Lord to be glorified in us.

Verse 2 says, “And that we may be delivered from improper and evil men; for not all hold the faith.” The ministers of the word of God need such a prayer for them by the saints.

蒙保护脱离那恶者

保罗在三节宣告说，“但主是信实的，祂要坚固你们，并保护你们脱离那恶者。”我们乃是借着永远的安慰和美好的盼望，（帖后二 16～17，）得着保护。唯有永远的生命能保护我们脱离那恶者。整个世界都卧在那恶者里面，（约壹五 19，）但我们从神而生所得神的生命，保守并保护我们脱离那恶者。（18，4，三 8～9。）我们里面有一部分已经得重生，从神而生。那一部分，实际上就是主自己，一直保护我们。

使徒的深信

保罗在帖后三章四节接着说，“关于你们，我们在主里深信，你们现在是遵行我们所嘱咐的，将来也必要遵行。”这里的嘱咐，就如帖前四章二至四节、九至十二节，五章十一至二十二节，帖后二章二节、十五节，三章六节、十节、十二至十五节的嘱咐。

主引导信徒的心

保罗在五节下结论说，“愿主修直你们心中的途径，引导你们的心，进入神的爱以爱神，并进入基督的忍耐以忍耐。”主引导我们的心，是借着那灵的引领；神的爱已经借着那灵浇灌在我们心里。（罗八 14，五 5。）这节里神的爱，是我们对神的爱，乃是出自那已经浇灌在我们心里之神的爱。（约壹四 19。）在积极一面，我们需要享受神的爱，使我们爱祂，为祂活着；在消极一面，我们需要有分于基督的忍耐，使我们象祂一样忍受苦难，抵挡神的仇敌撒但。

保罗在帖后二章十三节至三章五节又说到信心、爱心和盼望。这指明帖撒罗尼迦后书是前书的延续。帖撒罗尼迦后书这一段话，是保罗写给初信者论到为着召会生活之基督徒生活基本结构的结语。我们曾指出，这基本的结构包括信心、爱心和盼望。我们借着信已经蒙圣别而得救。我们已经蒙呼召，好得着主的荣耀；我们在恩典中也有永远的安慰，就是永远的生命，并有美好的盼望。照三章五节

GUARDED FROM THE EVIL ONE

In verse 3 Paul declares, “But the Lord is faithful, who will establish you and guard you from the evil one.” We are guarded by eternal encouragement and good hope (2:16-17). Only the eternal life can guard us from the evil one. The whole world lies in the evil one (1 John 5:19), but the divine life with which we have been born of God keeps and guards us from him (1 John 5:18, 4; 3:9). We have a part within us that has been regenerated, born of God. That part, which is actually the Lord Himself, always guards us.

THE APOSTLES' CONFIDENCE

In verse 4 Paul goes on to say, “We have confidence in the Lord concerning you, that what we charge, you both are doing and will do.” The charge here is like those in 1 Thessalonians 4:2-4, 9-12; 5:11-22; 2 Thes. 2:2, 15; 3:6, 10, 12-15.

THE LORD DIRECTING THE BELIEVERS' HEARTS

In verse 5 Paul concludes, “And the Lord direct your hearts into the love of God and into the endurance of Christ.” The Lord directs our hearts by the leading of the Spirit, through whom the love of God has been poured out into our hearts (Rom. 8:14; 5:5). The love of God in this verse is our love toward God that issues from the love of God (1 John 4:19) that has been poured out into our hearts. On the positive side, we need to enjoy the love of God so that we may love Him in order to live for Him. On the negative side, we need to participate in the endurance of Christ so that we may endure the sufferings as He did to stand against Satan, the enemy of God.

In 2:13—3:5 Paul once again touches faith, love, and hope. This indicates that 2 Thessalonians is a continuation of 1 Thessalonians. This portion of 2 Thessalonians is a conclusion of Paul's writings to new believers concerning the basic structure of the Christian life for the church life. As we have pointed out, this basic structure includes faith, love, and hope. By faith we have been saved into sanctification. We have been called unto the obtaining of the Lord's glory, and we have eternal encouragement, which is eternal life, and also good hope in grace. Now according

所说，现今我们需要主引导我们的心，进入神的爱，并进入基督的忍耐。

to 3:5, we need the Lord to direct our hearts into the love of God and into the endurance of Christ.

帖撒罗尼迦后书

第五篇

蒙神拣选，
借着那灵的圣别而得救（一）

* * * *

经文及注解：帖后一 3 至 5、10 至 11，二 13 至 14、16

纲要：

- 为着召会生活的圣别生活
- 信心增长，爱心增加
- 盼望的忍耐
- 圣别
- 救恩的桥
- 我们得救的程度与我们圣别的程度
- 圣别与称义
- 神救恩的过程

* * * *

读经：帖撒罗尼迦后书一章三至五节，十至十一节，二章十三至十四节，十六节。

为着召会生活的圣别生活

帖撒罗尼迦前后书总共八章。这八章圣经都论到同一个主题：为着召会生活的圣别生活。每当我们读帖撒罗尼迦前后书时，不要让别的事分心。毫无疑问，这两卷书的八章经文里，还包括许多其他点。我们读的时候必须谨慎，不要被这些点岔开。我们读帖撒罗尼迦前后书

2 THESSALONIANS

Message 5

CHOSEN BY GOD UNTO SALVATION
IN SANCTIFICATION OF THE SPIRIT (1)

* * * *

Scripture and Footnotes: 2 Thes. 1:3-5, 10-11; 2:13-14, 16

Outline:

- A HOLY LIFE FOR THE CHURCH LIFE
- FAITH GROWING AND LOVE INCREASING
- ENDURANCE OF HOPE
- HOLINESS AND SANCTIFICATION
- THE BRIDGE OF SALVATION
- THE DEGREE OF OUR SALVATION AND THE EXTENT OF OUR SANCTIFICATION
- SANCTIFICATION AND JUSTIFICATION
- THE PROCESS OF GOD'S SALVATION

* * * *

Scripture Reading: 2 Thes. 1:3-5, 10-11; 2:13-14, 16

A HOLY LIFE FOR THE CHURCH LIFE

The books of 1 and 2 Thessalonians contain a total of eight chapters. All these chapters are on the same subject: a holy life for the church life. Whenever we read 1 and 2 Thessalonians, we should not be distracted by other matters. No doubt, in the eight chapters of these two books a number of other points are covered. We need to be careful in our reading not to be distracted by these points. As we read 1 and 2

时必须牢记，这两封书信的中心思想乃是着召会生活的圣别生活。

这种为着召会生活的圣别生活，是由信心、爱心和盼望构成的。活出这种生活的路，乃是全然圣别。保罗在帖前五章二十三节说，“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。”我们若要全然圣别，我们的心就需要得坚固，在圣别上无可指摘；我们也需要用圣别和尊贵持守自己的器皿，就是我们的身体。不仅如此，我们全人的每一部分——我们的灵、与魂、与身子，都需要蒙保守，得以完全。这就是使我们全人圣别，而有一种为着正当召会生活的圣别生活。

保罗在帖撒罗尼迦后书重复许多他在前书所说的话。保罗一再重复同样的话，如同一位对孩子满了爱心的父亲。这是为人父母者的特点，特别是在他们年老的时候。他们会一遍又一遍对孩子说同一件事。因此，帖撒罗尼迦后书重复前书的话，并有进一步的发展。在重复之时，又带着警告和改正。保罗在帖后二章警告信徒不要被欺骗。他也改正他们，好把他们带回正路。无论如何，这两卷书的主题是一样的一为着召会生活的圣别生活。不仅如此，我们在帖撒罗尼迦前书与后书都看见基督徒生活的基本结构，就是包括信心、爱心和盼望的结构。

信心增长，爱心增加

保罗在帖后一章三至四节说，“弟兄们，我们应当常为你们感谢神，这本是合宜的；因你们的信心格外增长，你们众人每一位彼此相爱的心也一直增加，以致我们在神的众召会中，亲自以你们为夸口，因为你们在所忍受的一切逼迫与患难中，仍有忍耐和信心。”保罗在三节说到信徒的信心和爱心。他说他们的信心增长，他们的爱心增加。保罗在帖前三章二节说，他打发提摩太去，为着帖撒罗尼迦人的信心，坚固并鼓励他们。我们从帖前三章十节可以知道，保罗急切要见他们的面，补足他们信心的缺欠。保罗在十二节，又劝勉信徒爱心要增加：“又愿主使你们彼

Thessalonians, we need to keep in mind that the central thought of these Epistles is a holy life for the church life.

This holy life for the church life is constructed of faith, love, and hope. The way to carry out such a life is to be sanctified wholly. In 1 Thessalonians 5:23 Paul says, “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.” If we would be sanctified wholly, we need to have our heart established blameless in holiness, and we need to preserve our vessel, our body, in sanctification and honor. Furthermore, all the parts of our being—our spirit, our soul, and our body—need to be preserved complete. This is to sanctify our entire being to have a holy life for the proper church life.

In 2 Thessalonians Paul repeats much of what he has said in 1 Thessalonians. Like a father with a loving heart toward his children, Paul is repetitious. This is characteristic of parents, especially as they grow older. Again and again, they may say the same thing to their children. Therefore, 2 Thessalonians is a repetition and a further development of 1 Thessalonians. It is a repetition with warnings and corrections. In 2 Thessalonians 2 Paul warns the believers not to be misled. He also corrects them in order to bring them back to the right track. Nevertheless, the main subject—the holy life for the church life—is the same in both books. Furthermore, in both 1 Thessalonians and 2 Thessalonians we see the basic structure of the Christian life, a structure that includes faith, love, and hope.

FAITH GROWING AND LOVE INCREASING

In 2 Thessalonians 1:3 and 4 Paul says, “We ought to thank God always concerning you, brothers, even as it is fitting, because your faith grows exceedingly, and the love of each one of you all to one another is increasing, so that we ourselves boast in you in the churches of God for your endurance and faith in all your persecutions and the afflictions which you are bearing.” In verse 3 Paul speaks of the believers’ faith and love. He says that their faith is growing and that their love is increasing. In 1 Thessalonians 3:2 Paul says that he sent Timothy to establish and encourage the Thessalonians for the sake of their faith. From 1 Thessalonians 3:10 we learn that Paul was eager to see them again in order to perfect what was lacking in their faith. In 1 Thessalonians 3:12 Paul also urged the believers to increase in love: “And the Lord cause you to increase and abound in love

此的爱并对众人的爱，都能增多洋溢，正如我们对你们一样。”在四章九节，保罗继续告诉信徒，他们蒙了神的教导，叫他们彼此相爱。所以，保罗在帖撒罗尼迦前书所关心的，乃是信徒的信心得以完全，爱心能增多洋溢。现今保罗在帖后一章三节，鼓励帖撒罗尼迦召会的初信者，对他们说，使徒们感谢神，因他们的信心格外增长，爱心也一直增加。这指明保罗在重复说到信心和爱心时，加上了鼓励的话。

盼望的忍耐

保罗在帖撒罗尼迦后书的哪一段里说到盼望？保罗头一次提到信徒的盼望是在一章四节，他说他因他们在所受的一切逼迫与患难中的忍耐和信心而夸口。“忍耐”一辞含示盼望，忍耐是由对主回来的盼望所产生并支持的。这种因盼望而有的忍耐，总是伴随着信心。因此，保罗说到他们的忍耐和信心。保罗在二章十六节又说到盼望：“但愿我们的主耶稣基督自己，和神我们的父，就是那爱我们，在恩典中将永远的安慰和美好的盼望赐给我们的。”保罗是个杰出的著者，他不能忘记他写给帖撒罗尼迦人书信的基本结构，有信心、爱心、盼望这些元素。

圣别

保罗在帖前三章、四章、五章都说到圣别。他在三章十三节说，“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。”然后又在四章三节说，“神的旨意就是要你们圣别。”四节说，“要你们各人晓得，怎样用圣别和尊贵，持守自己的器皿。”又在五章二十三节保罗说，“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。”这是帖撒罗尼迦前书说到的圣别，为要实现为着召会生活的圣别生活，其中有信心、爱心和盼望这三种元素。

保罗在帖后二章十三节又说了一些有关圣别的话：“主所爱的弟兄们，我们应当常为你们感谢神，因为祂从起初拣选了你们，叫你们借着那灵的圣别，并你们对真理的信，

to one another and to all, even as we also to you.” In 1 Thessalonians 4:9 Paul goes on to tell the believers that they have been taught of God to love one another. Therefore, in 1 Thessalonians Paul was concerned that the believers' faith would be perfected and that their love would increase and abound. Now in 2 Thessalonians 1:3 Paul encourages the new believers at Thessalonica by saying that the apostles thank God because their faith grows exceedingly and because their love is increasing. This indicates that, as Paul repeats the matter of faith and love, he adds a word of encouragement.

ENDURANCE OF HOPE

But where does Paul speak of hope in 2 Thessalonians? Paul's first reference to the believers' hope is in 1:4, where Paul says that he boasts of their endurance and faith in all their persecutions and afflictions. Hope is implied by the word “endurance.” Their endurance issued from the hope of the Lord's coming back and was supported by it. Such endurance of hope is always accompanied by faith. For this reason, Paul speaks of their endurance and faith. In 2:16 Paul again speaks of hope: “Now our Lord Jesus Christ Himself, and God our Father, who has loved us and given us eternal encouragement and good hope in grace.” Paul, an excellent writer, could not forget the basic structure of his Epistles to the Thessalonians with the elements of faith, love, and hope.

HOLINESS AND SANCTIFICATION

In 1 Thessalonians 3 Paul speaks of holiness; in chapter four of sanctification; and in chapter five, of being sanctified. In 1 Thessalonians 3:13 he says, “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.” Then in 1 Thessalonians 4:3 he says, “This is the will of God, your sanctification,” and in verse 4, “That each one of you know how to possess his own vessel in sanctification and honor.” Then in 1 Thessalonians 5:23 Paul says, “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.” This is the holiness and sanctification spoken of in 1 Thessalonians for the carrying out of a holy life for the church life with the three elements of faith, love, and hope.

In 2 Thessalonians 2:13 Paul gives a further word concerning sanctification: “But we ought to thank God always concerning you, brothers beloved by the Lord, because God chose you from the beginning unto salvation in sanctification of the Spirit and belief of

可以得救。”神已经拣选了我们，叫我们借着圣别而得救，而这圣别是出于那灵的。保罗在这里论到圣别的话，含示他在帖撒罗尼迦前书所说一切关乎圣别的话，也就是含示他所说我们的心得坚固，成为圣别，无可指摘；用圣别持守自己的身体；以及和平的神全然圣别我们这些话。

救恩的桥

帖后二章十三节的圣别和得救都不是简单的事。我年轻时，以为神的救恩非常简单。首先我急切想确知，自己是否已经得救。后来我确实知道我已经得救了。此后，我以救恩作为我与人谈话的主题。只要我遇见人，我就急着要知道他得救没有。我逐渐明白，得救没这么简单。现在你若问我得救没有，我会回答：“我已经得救了，现今仍然在得救的过程中，而且将来还要得救。至终，我要完全、完满、彻底的得救。”

有的人以另一种方式问我得救的经历：“李弟兄，你说你已经得救了，现今正在得救，将来要彻底得救。请告诉我们，你已经得救了多少？也请告诉我们，你在每天生活中得救多少？我们知道你作基督徒已经五十多年，请告诉我们，你已经得救了多少？还有多少需要得救？”我用这些问题说明一个事实：得救不是件简单的事。

若有人问你得救了没有，你得救了多少，你应当说，“我知道我已经得救了，但我无法告诉你我得救到什么程度。但我的确知道，我需要更多更多的得救。我已经有分于神的救恩到某个程度，但我需要进一步有分于救恩，达到更深的程度。”

保罗在二章十三节说，神拣选了我们，叫我们可以得救。这救恩所涵括的时间很长。照我们所能领会的，这段时间开始于重生，结束于得荣。我们虽然堕落、犯罪并死了，神却来重生我们。我们借着重生，开始有分于神的救恩。然而论到这救恩，我们还有一条很长的路要走。

我们可以把神救恩所涵括的时间比喻为一座很长的桥。这座救恩的桥在时间里开始，一直达到永远。你若问我今

the truth.” God has chosen us unto salvation in sanctification, and this sanctification is of the Spirit. Paul’s word about sanctification here implies all that he has said regarding holiness and sanctification in 1 Thessalonians. This means that it implies what Paul has said about having our heart established blameless in holiness, about preserving our body in sanctification, and about being sanctified wholly by the God of peace.

THE BRIDGE OF SALVATION

In 2:13 neither sanctification nor salvation is a simple matter. When I was young, I regarded God’s salvation as something that was very simple. First I was eager to know definitely whether I had been saved. Eventually I came to know for sure that I had been saved. After that, I made salvation a major subject in my conversation with others. Whenever I met a person, I was eager to find out whether or not he was saved. Gradually I came to realize that salvation is not such a simple matter. Now if you would ask me if I have been saved, I would reply, “I have been saved, I am still being saved, and I shall be saved. Eventually, I shall be wholly, fully, and thoroughly saved.”

Another way to ask about my experience of salvation would be to say something like this: “Brother Lee, you said that you have been saved, that you are now being saved, and that you will be saved thoroughly. Please tell us how much you have been saved. Also, how much are you being saved day by day? We know that you have been a Christian for more than fifty years. Please tell us how much of you has been saved and how much still needs to be saved.” I use these questions as an illustration of the fact that salvation is not a simple matter.

If someone asks you if you have been saved and how much you have been saved, you should say, “I know that I have been saved. However, I cannot tell you how much I have been saved. But I do know that I need to be saved much more. I have participated in God’s salvation to some degree, but I need to participate in it to a far greater degree.”

In 2:13 Paul says that God chose us unto salvation. This salvation has a long span. According to what we are able to understand, this span begins with regeneration and ends with glorification. Although we were fallen, sinful, and deadened, God came to regenerate us. Through regeneration, we began to participate in God’s salvation. However, regarding this salvation we have a long way to go.

We may liken the span of God’s salvation to a long bridge. This bridge of salvation begins in time and reaches to eternity. If you were to ask me where I am today on this

天在这座桥上什么地方，我只能回答说，我不知道。但我的确知道，这座桥的全程我还没有走完，我知道我在救恩桥上的某个地方，但是只有神知道我所在的确实地点。

我们虽然不知道自己在神救恩桥上什么地方，但我们知道，并且满有把握，我们绝不会失去我们的救恩或我们的重生。我们一旦重生，就永远重生了；重生乃是一次而永远的事。重生可以比作我们人类的出生。一个人只要一出生成为人，就无论如何总是个人；同样的原则，重生是一次而永远的事，是直到永永远远的。

我们得救的程度 与我们圣别的程度

我们得救的程度在于我们圣别的程度。我们越圣别，也就越得救。你今天在这座桥上也许比昨天落后，可能是因为你向丈夫或妻子发了脾气，这叫你在这座桥上倒退了一些。你退后了，就在你的圣别上有所丧失。因此，你现在不如昨天那样的圣别。

假设一位老朋友来看你，邀请你同他去参加一个属世的娱乐。你若接受他的邀请，就会丧失更多的圣别，而在救恩的桥上倒退得更远。但你若拒绝他的邀请，反而向他传福音，鼓励他作基督徒，你可能会恢复你所失去的圣别，甚至在这桥上更往前。结果，你就更圣别，也更得救。这里的点乃是：我们得救有多少，在于我们圣别有多少。我们需要对这事有深刻的印象：神的救恩并不简单，且与圣别很有关联。

假设一位青年弟兄厌烦参加召会聚会。有一天，他决定要去海滩玩，不参加聚会。下一次他来聚会的时候，可能会觉得自己在死的光景里，这是因为他失去了一些圣别。他没有保守他的灵、魂和身子。

圣别与称义

bridge, I would have to answer that I do not know. I know definitely that I have not crossed all the way over this bridge. I know that I am somewhere on the bridge of salvation, but only God knows exactly where this is.

Although we do not know where we are on the bridge of God's salvation, we can know with assurance that we shall never lose our salvation or our regeneration. Once we have been regenerated, we are regenerated for eternity. Regeneration is a once-for-all matter. Regeneration can be compared to our birth as human beings. Once a person has been born as a human being, he will never cease to be a human being, a person. In the same principle, regeneration is a matter once for all, even for eternity.

THE DEGREE OF OUR SALVATION AND THE EXTENT OF OUR SANCTIFICATION

The degree of our salvation depends on the extent of our sanctification. The more we are sanctified, the more we are saved. Perhaps yesterday you were further along on the bridge of salvation than you are today. The reason may be that you lost your temper with your husband or wife, and this caused you to move backwards somewhat on the bridge. You backslid and lost a little of your sanctification. Therefore, you are not as sanctified now as you were yesterday.

Suppose an old friend visits you and asks you to participate with him in a certain kind of worldly entertainment. If you accept his invitation, you will lose even more sanctification and move back farther on the bridge of salvation. However, if you refuse his invitation and instead preach the gospel to him and encourage him to become a Christian, you may recover the sanctification you have lost and even progress further on the bridge. As a result, you are more sanctified and more saved. The point here is that how much we have been saved is determined by how much we have been sanctified. We need to be impressed that God's salvation is not simple and that it is related to sanctification.

Suppose a young brother becomes weary of attending the church meetings. Therefore, one day instead of attending the meeting, he decides to go to the beach. The next time he comes to a meeting, he may feel that he is in death. The reason is that he has lost some of his sanctification. He did not preserve his spirit, soul, and body.

SANCTIFICATION AND JUSTIFICATION

路德马丁为了因信称义的真理，而有极大的争战。因他被卷入这场争战里，所以我们不该责怪他没有看见神完满救恩的其他方面。路德教导人：称义乃是本于信。据此，我们若信主，就可以得称义。但另一面说，称义也是一件程度上的事。圣经一方面说到称义是在圣别之前，（罗六19，）另一方面又说圣别在先，称义在后。（林前六11。）就这一面意义说，神的称义必须根据圣别的标准。我们若不圣别，就不能得称义。

神救恩的过程

神拯救我们包含一个过程，有开始，也有完成。我们再用人的生命为例来说明。生命在人出生的时候就开始了。但人出生以后，有一段漫长的成长过程。我在人生中已经生长多年，但我尚未达到完成。神救恩的原则也是一样。然而，许多基督徒把得救看得太简单。不仅如此，系统神学所给我们看见的救恩，好象很简单而明确。但神的救恩并不简单；就着某种意义说，也不是那么明确。相反的，救恩有开始，有过程，也有完成。就连我们人的生命也不简单。那么，我们为什么要认为神完满的救恩是那么简单？

我们对神的救恩必须有正确的观念。我们若有正确的领会，就会看见，我们得救的程度乃在于我们圣别的程度。照着保罗在帖后二章十三节所说的，得救乃是借着那灵的圣别。

在我们对神救恩实际的经历中，我们乃是在桥上时进时退。你也许在某个试探上屈服，而在救恩的桥上倒退。但即使在那个时候，圣别人的灵也在你里面运行。结果，那倒退的一步会使你比已往都超前。比如，一位弟兄也许对妻子发脾气，和她争吵。毫无疑问的，这个失败会使他在救恩的桥上倒退。但他悔改转向主时，又会向前进，而比已往走得更远。

在我们的经历中，我们没有一个人是在救恩的桥上稳定向前的。相反的，我们的向前都是时进时退的。虽然圣经中没有清楚的说出这样的道理，但我们从经历中知道，我们乃是这样在神救恩的桥上往前的。

Martin Luther fought a great battle for the truth of justification by faith. Because he was involved in this battle, we should not blame him for failing to see other aspects of God's full salvation. Luther taught that justification is by faith. According to this, if we believe in the Lord, we shall be justified. However, there is a sense in which justification is also a matter of degree. On the one hand, the Bible speaks of justification before sanctification (Rom. 6:19). But on the other hand, there is a sense in which sanctification comes first and justification follows (1 Cor. 6:11). In this sense, God's justification must go according to the standard of sanctification. If we are not sanctified, then we cannot be justified.

THE PROCESS OF GOD'S SALVATION

God's salvation of us involves a process. It has a beginning, and it will have a consummation. Once again, we may use human life as an illustration. Life begins at birth. But after birth there is a long process of growth. I have been growing in human life for many years, and still I have not yet reached the consummation. The principle is the same with God's salvation. However, many Christians regard salvation in too simple a way. Moreover, in systematic theology salvation may be presented as if it were simple and clear cut. But God's salvation is not simple, and in a certain sense it is not clear cut. On the contrary, it has a beginning, a process, and a consummation. Not even our human life is simple. Why, then, should we expect God's full salvation to be so simple?

We need to have the proper concept concerning God's salvation. If we have the right understanding of this, we shall realize that the extent to which we are saved is determined by the degree we have been sanctified. According to Paul's word in 2:13, salvation is in sanctification of the Spirit.

In our actual experience of God's salvation, we move back and forth on the bridge. Perhaps you yield to a certain temptation, and move backward on the bridge of salvation. But even then the sanctifying Spirit is working in you. As a result, that step backward may cause you to move even farther ahead than you were before. For example, a brother may lose his temper with his wife and exchange words with her. No doubt, this failure causes him to move backward on the bridge of salvation. However, when he repents and returns to the Lord, he will once again move ahead, further than he was before.

In our experience none of us moves steadily ahead on the bridge of salvation. On the contrary, we all move ahead in the way of going backward and forward. Even though this may not be clearly revealed as a doctrine in the Bible, we know from our experience that this is the way we advance on the bridge of God's salvation.

帖撒罗尼迦后书

第六篇

蒙神拣选，
借着那灵的圣别而得救（二）

* * * *

经文及注解：帖后一 3 至 5、10 至 11，二 13 至 14、16

纲要：

- 从起初蒙了拣选
 - 雅各与以扫
 - 逃脱不掉
- 那灵的应用
- 主观的圣别人者
- 三一神的标记
- 过一种为着召会生活的圣别生活
 - 我们的灵蒙保守
 - 我们的魂蒙保守
 - 我们的身体蒙保守

* * * *

读经：帖撒罗尼迦后书一章三至五节，十至十一节，二章十三至十四节，十六节。

帖撒罗尼迦前后书写得非常浅显，因为这两封信是写给年幼圣徒和初信者的。这两封书信就好比给小学生看的书。不过，即使在最浅显的著作里，也会有一些基本的要素。

2 THESSALONIANS

Message 6

CHOSEN BY GOD UNTO SALVATION
IN SANCTIFICATION OF THE SPIRIT (2)

* * * *

Scripture and Footnotes: 2 Thes. 1:3-5, 10-11; 2:13-14, 16

Outline:

- CHOSEN FROM THE BEGINNING
 - Jacob and Esau
 - No Escape
- THE APPLICATION OF THE SPIRIT
- A SUBJECTIVE SANCTIFIER
- THE MARK OF THE TRIUNE GOD
- LIVING A HOLY LIFE FOR THE CHURCH LIFE
 - Our Spirit Preserved
 - Our Soul Preserved
 - Our Body Preserved

* * * *

Scripture Reading: 2 Thes. 1:3-5, 10-11; 2:13-14, 16

The books of 1 and 2 Thessalonians were written in an elementary way because they are letters to young saints, to new believers. These two Epistles can be compared to writings that are for students in elementary school. However, even in elementary writings there may be certain basic elements.

在帖后二章十三节，保罗说到借着那灵的圣别，以致得救。这里我们有三个基本的元素：得救、圣别和那灵。这些辞都是说到神救恩基本的元素。

根据保罗在二章十三节的话，神拣选了我们，使我们可以得救。可以得救的意思是，目的是为着得救。保罗在这里是说，神拣选我们，目的是为着救恩；祂已经拣选我们，使我们可以进入救恩。我们在前一篇信息里曾指出，这里的救恩好比一座长桥，跨越一段很长距离的桥。神救恩的桥从时间里一直达到永世，把我们从今世带出来，进到永世里去。神拣选了我们，目的是要把我们带到这座桥上。

从起初蒙了拣选

我们要懂得写给帖撒罗尼迦人的这些基本事项，就要分析一些保罗使用的辞汇和语句。帖后二章十三节说，“主所爱的弟兄们，我们应当常为你们感谢神，因为祂从起初拣选了你们，叫你们借着那灵的圣别，并你们对真理的信，可以得救。”这一节的“从起初”是指从已过的永远。神的拣选乃是祂的选择。父神在已过的永远里就拣选了我们，挑选了我们。保罗在以弗所一章四节说到这拣选：“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。”父神在永远里有计划，有定旨。神为着完成这定旨，拣选了我们。我们都蒙了神的拣选；按着祂的先见，我们都蒙了拣选。远在我们出生以前，甚至在创立世界以前，父神就看见了我们，也认识了我们。当神看见我们，祂对我们很满意。祂看到你，可能对自己说，“我要这个人来为着我永远的定旨。”

雅各与以扫

以扫和雅各的事例，可以说明神的拣选。罗马九章十三节说，“正如经上所记：‘雅各是我所爱的，以扫是我所恨的。’”神想到这对孪生兄弟（以扫和雅各）时，也许对自己说，“我不喜欢老大以扫，我看不中他。我比较喜欢老二雅各，这个抓夺者。”

In 2 Thessalonians 2:13 Paul speaks of salvation in sanctification of the Spirit. Here we have three basic elements: salvation, sanctification, and the Spirit. All these terms refer to basic elements of God's salvation.

According to Paul's word in 2:13, God has chosen us unto salvation. The word "unto" means with a view to. Here Paul is saying that God has chosen us with a view to salvation; He has chosen us so that we may enter into salvation. In the foregoing message we pointed out that salvation here can be compared to a long bridge, to a bridge with a very long span. The bridge of God's salvation reaches from time to eternity; it brings us out of this present age into eternity. God has chosen us with a view of bringing us onto this bridge.

CHOSEN FROM THE BEGINNING

In order to understand these elementary writings to the Thessalonians, let us analyze some of the words and expressions used by Paul. Second Thessalonians 2:13 says, "But we ought to thank God always concerning you, brothers beloved by the Lord, because God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth." The phrase "from the beginning" in this verse refers to eternity past. God's choosing is His selection. God the Father chose us, selected us, in eternity past. Paul speaks of this selection in Ephesians 1:4: "According as He chose us in Him before the foundation of the world that we should be holy and without blemish before Him, in love." God the Father in eternity had a plan, a purpose. For the fulfillment of this purpose He has selected us. We all have been selected by God. We have been chosen according to His foreknowledge. Long before we were born, even before the foundation of the world, God the Father saw us and knew us. When God saw us, He was happy with us. He may have said to Himself concerning you, "I want this one for My eternal purpose."

Jacob and Esau

The case of Esau and Jacob is an illustration of God's selection. Romans 9:13 says, "As it is written, Jacob I loved, but Esau I hated." As God considered the twins, Esau and Jacob, He could say to Himself, "I don't like Esau, the first one. I am not happy with him. I prefer the second one, Jacob, the supplanter."

你若要我解释神为什么爱雅各，恨以扫，我会回答说，我解释不来。我不知道神为什么爱雅各，恨以扫。只有神知道原因。神有祂自己的意愿。圣经告诉我们，神爱雅各，恨以扫，却没有说为什么。

我年轻时认为神不公平。在我看来，以扫似乎比雅各好多了。雅各是贼，又是骗子。最终，我不得不接受圣经所说的：神爱雅各，恨以扫。

我们这些为父神所拣选的人，都是雅各。我们没有一个人是以扫。因为我们是雅各，所以我们不该自认为是绅士。不，我们和先祖雅各一样，都是抓夺者。但在已过的永远里，我们这些抓夺者蒙了父神的拣选。

逃脱不掉

我特别要对青年人说一些话。神在已过的永远里拣选了你，所以你想逃脱祂也没有用。真正说来，神是位大渔夫，祂已经把你“钩上”了。神在永远里用钩子把你钩住了，所以你无法逃脱祂的钩子。

神在已过的永远里散布了许多钩子，都系上很长的线。钩上你的钩子原是随意漂浮的，有一天碰到了你，就把你钩住了。现在你甩不开那钩子。父神拣选了你，你逃脱不掉。

那灵的应用

人受造以后，堕落、败坏了。因此，子神来救赎我们，完成了神所计划的事。之后，灵神来应用神所计划并神儿子基督所完成的一切。这个应用就是圣别。

我们也许从未想到过神，对基督也没有心。但有一天我们被那灵捉住了，那灵就开始把父所计划并子所完成的事，应用在我们身上。结果，也不是为着什么明显的理由，我们信了主耶稣。

尽管我们的朋友、邻居、同学、同事不信基督，我们却不能不信祂。我能从我自己的经历中证实这事。有一天，

If you ask me to explain why God loves Jacob and hates Esau, I would have to answer that I am not able to explain it. I do not know why God loves Jacob, but hates Esau. Only He knows the reason. God has His own desire. The Bible tells us that God loved Jacob and hated Esau, but it does not give us the reason.

When I was young, I thought that God was unfair. It seemed to me that Esau was much better than Jacob. Jacob was a thief and a deceiver. Eventually, I had no choice but to accept what the Bible says regarding God's loving Jacob and hating Esau.

As those who have been selected by God the Father, we all are Jacobs. None of us is an Esau. Because we are Jacobs, we should not consider ourselves gentlemen. No, like Jacob our forefather, we are supplanters. But we are supplanters who have been selected by God the Father in eternity past.

No Escape

I would like to say a word especially to the young people. Because you were selected by God in eternity past, there is no point in trying to run away from Him. In a very real sense, God is a great fisherman, and He has "hooked" you. God hooked you in eternity. Therefore, there is no way you can get off His hook.

In eternity past God spread many hooks attached to long strings. The hook on which you were caught was floating free until one day the hook came to you, and you were caught. Now you cannot get off the hook. God the Father has chosen you, and you cannot escape.

THE APPLICATION OF THE SPIRIT

After man was created, he fell and became corrupt. Therefore, God the Son came to redeem us and accomplish what God had planned. Following that, God the Spirit came to apply what God had planned and what Christ, the Son of God, had accomplished. This application is sanctification.

We may not have had any thought concerning God or any heart toward Christ. Nevertheless, one day we were caught by the Spirit, and the Spirit began to apply what the Father has planned and what the Son has accomplished. As a result, for no apparent reason, we came to believe in the Lord Jesus.

Even though our friends, neighbors, schoolmates, and associates may not believe in Christ, we cannot help believing in Him. I can testify of this from my own experience.

我开始爱主耶稣。我从未见过祂，却是爱祂。祂对我太好了！别人也许会说这是迷信，认为耶稣算不得什么。我会对他们说，“你也许不在意主耶稣，但是我爱祂。”这不是什么迷信，这乃是那灵的应用。

我们已经指出，那灵的应用就是保罗在帖后二章十三节所说圣别的意思。当我们接受那灵的应用，我们就被分别出来归给主。

我的朋友和同学不懂我发生了什么事，我自己也解释不来。我只知道在我十九岁那年，突然对许多事失去了兴趣，而只在意主。我爱祷告，呼求主的名，读圣经，参加聚会，告诉人主耶稣多可爱。有些人很好奇，以为是谁雇我作这些事。我告诉他们说，“没有人花钱雇我，是我自己心甘情愿、尽所能把我的钱全数摆上，印刷我自己写的单张。”这就是我早期所经历那灵的圣别。

我年轻时喜欢踢足球。我得救后，有一天我正在踢足球，球朝着我来的时候，我里面有声音说，“够了，不要再玩了。离开足球场！”所有的球员都感到惊讶，不知道我发生了什么事。我离开球场，告诉他们说我再也不踢足球了。那是另一个对那灵圣别的经历。

我们中间许多人能作那灵圣别的见证。尽管你在主里非常年幼，但那灵还是应用在你身上。凡那灵应用在你身上的，都是你得着圣别的一面。

因为我们经历了那灵的应用，我们就没有自由作一些别人能作的事。这不是教导，乃是灵神活在我们里面。

父神爱我们，并且拣选了我们；子神为我们死，为我们完成了救赎；现在灵神来将这一切应用到我们身上。

我信许多姊妹们都能作见证，那灵的圣别影响她们的购物。因为那灵使她们圣别，她们买东西就与从前不同了。当她们考虑要买一样东西时，里面的那灵会说，“不要摸。”那灵说不可比说可以的次数多得多。没有人教导姊妹们要改变逛街购物的习惯。购物的习惯所以改变，乃是那灵圣

One day I began to love the Lord Jesus. I have never seen Him, but I love Him. He is so good to me! Others may say that this is superstitious and regard Jesus as nothing. To them I would say, "You may not care for the Lord Jesus, but I love Him." This is not any kind of superstition. It is the application of the Spirit.

As we have pointed out, the application of the Spirit is what Paul means in 2:13 by sanctification. When we receive the application of the Spirit, we are separated to the Lord.

My friends and classmates could not understand what had happened to me, and I myself could not explain it. I only know that, at the age of nineteen, I suddenly lost my interest in other things and cared only for the Lord. I loved to pray, call on the Lord's name, read the Bible, go to meetings, and tell others how lovable the Lord Jesus is. Certain people wondered who hired me to do this. I told them, "I have not been hired by anyone. Rather, I am willing to spend as much money as possible to print tracts that I myself have written." This was my early experience of the sanctification of the Spirit.

When I was a young person, I loved to play soccer. One day, after I was saved, I was playing soccer. At a certain time, when the ball came to me, something within said, "Stop! Don't play any longer. Leave the soccer field." All the players were shocked; they did not know what had happened to me. Then I walked off the field and told them that I would not play soccer any longer. That was an experience of the sanctification of the Spirit.

Many of us can give testimonies concerning the Spirit's sanctification. Even though you may be very young in the Lord, the Spirit is nevertheless being applied to you. Whatever the Spirit applies to you is an aspect of your sanctification.

Because we have experienced the application of the Spirit, we do not have the freedom to do certain things that others are able to do. This is not a matter of teaching; it is a matter of God the Spirit living within us.

God the Father loves us and has chosen us. God the Son died for us and accomplished redemption for us. Now God the Spirit has come to apply all this to us.

I believe that many of the sisters can testify that being sanctified by the Spirit affects their shopping. Because they have been sanctified by the Spirit, their shopping has become different. As they are considering the purchase of a particular item, the Spirit within them may say, "Don't touch that." The Spirit may say no much more than He says yes. No one teaches the sisters to change their way of shopping. The different way of

别的结果。我们就是在那灵的圣别里得救的。这就是借着那灵的圣别而得救。

夫妻之间很容易吵嘴；这在婚姻生活中是司空见惯的。但我能作见证，借着那灵的圣别，我已经在夫妻吵嘴这件事上得救。如果没有那灵的圣别，我可能会天天和妻子争吵。但我能在主面前作见证，在我的婚姻生活中，我已经借着那灵的圣别得救，不再与妻子争吵了。

主观的圣别人者

我们每天，甚至每一分钟，都在圣别的过程中。圣别我们的那一位乃是那灵。这是圣经说到那灵的圣别的原因。那灵—三一神的第三者一整天都在圣别我们，将父所计划，并子所成就的应用到我们身上。哦，我们有这样实际、活而主观的圣别人者。

甚至我们在犯罪的时候，那灵也在圣别我们。也许你在犯罪，但即使在那时，那灵也在运行，为要圣别你。这是何等的恩典！

希伯来十章二十九节甚至称那灵为恩典的灵。我们这些在基督里的信徒，都接受了恩典的灵。恩典的灵毫无条件的圣别我们。那灵受托付圣别我们。那灵已经赐给了我们，目的是要完成圣别的工作。

三一神的标记

圣别将我们分别出来归神，乃是借着把一个标记摆在我们身上。这标记实际上就是三一神自己。只要我们得着圣别，三一神就成了我们的标记。结果，别人就能在我们身上看见三一神。不仅如此，这标记一直加增，越过越强。年复一年，这标记已经深深的作到我的生命里。这就是那灵圣别的工作。我们借着那灵圣别的工作一直在得救，不仅如此，这是我们为着过召会生活之圣别生活的路。

过一种为着召会生活的圣别生活

shopping is the result of the sanctification of the Spirit. It is in this sanctification of the Spirit that we are saved. This is salvation in sanctification of the Spirit.

It is very easy for a husband and wife to exchange words. This is extremely common in married life. But I can testify that in the sanctification of the Spirit I have been saved from exchanging words with my wife. If I did not have the sanctification of the Spirit, I would probably exchange words with my wife every day. However, I can testify before the Lord that in my married life I have been saved in sanctification of the Spirit from exchanging words with my wife.

A SUBJECTIVE SANCTIFIER

Every day, even every minute, we are being sanctified. The One who sanctifies us is the Spirit. This is the reason the Bible speaks of the sanctification of the Spirit. All day long the Spirit, the third of the Trinity, is sanctifying us, applying to us what the Father has planned and what the Son has accomplished. Oh, we have such a practical, living, and subjective Sanctifier!

Even while we are sinning, the Spirit is sanctifying us. You may be committing a sin, but even then the Spirit is working to sanctify you. How gracious this is!

In Hebrews 10:29 the Spirit is even called the Spirit of grace. As believers in Christ, we all have received the Spirit of grace. The Spirit of grace sanctifies us unconditionally, that is, without any conditions or terms. The Spirit has been commissioned to sanctify us. He has been given to us for the purpose of completing the work of sanctification.

THE MARK OF THE TRIUNE GOD

Sanctification separates us unto God by putting a mark on us. This mark is actually the Triune God Himself. Whenever we are sanctified, we are marked with the Triune God. As a result, others can see the Triune God in us. Furthermore, this mark is increasing and becoming more intensified. Year after year, this mark has been wrought deeply into my life. This is the work of the Spirit's sanctification. By the sanctifying work of the Spirit we are being saved. Furthermore, this is the way we live a holy life for the church life.

LIVING A HOLY LIFE FOR THE CHURCH LIFE

我们的灵蒙保守

过一种为着召会生活的圣别生活，乃是叫我们的灵、与魂、与身子得蒙保守。保罗在帖前五章二十三节说到这事：“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。”我们需要保守我们的灵不死沉。这意思是说，我们的灵应当是活的。我们应当时时刻刻接触神，并且以活的方式事奉祂。我们需要一直有从神来的直接感觉；不仅如此，我们需要有无亏的良心。这意思是说，我们保守我们的良心——灵最主要的部分——美好而纯洁。保守我们的灵乃是保守灵不死沉，不受玷污，没有亏欠。我们的灵若这样蒙保守，我们就会有一个活的灵，有直接从神来的感觉；我们的良心里也会有平安。这就是保守我们的灵。

我们的魂蒙保守

我们的全魂也需要蒙保守。我们的心思需要得着更新、变化、并且清明自守。我们的意志应当是降服而柔顺，却又是刚强的。我们的情感应当一直有适当的调整。我们的情感如果正确，就会爱我们所当爱的，恨我们所当恨的。这样，我们就有符合神意愿的情感。如果我们心思、意志、情感的情形是这样，我们的魂就会蒙保守。我们各方面都是不偏不倚，我们魂的各方面都会是正直的。

我们的身体蒙保守

我们的身体也需要蒙保守。我们的身体若要蒙保守，就不该再凭着我们的旧人生活。我们若不凭旧人生活，我们的身体就会成为义的奴仆，而不作罪的奴仆。从积极一面看，我们保守自己的身体乃是借着将身体献给神，当作活祭。（罗十二1。）我们的身体甚至要成为基督的肢体，（林前六15，）使我们可以活基督，彰显基督，并显大基督。不仅如此，我们的身体要成为圣灵的殿，给神居住。（19。）神住在我们的身体里，好借以行动，彰显祂自己，荣耀祂自己。这样，我们的灵、魂、身子就蒙保守在三一神里。这就是圣别的生活，在那灵的圣别中蒙拯救。这也是为着召会生活的那种生活。召会生活乃在于这种圣别的生活。

Our Spirit Preserved

To live a holy life for the church life is to have our spirit, soul, and body preserved. Paul speaks of this in 1 Thessalonians 5:23: “May your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.” We need to have our spirit preserved from deadness. This means that we should be living in our spirit. We should contact God all the time and serve Him in a living way. We need always to have a direct sense from Him. Furthermore, we need to have a conscience that is without offense. This means that we keep our conscience, the leading part of our spirit, good and pure. To preserve our spirit is to keep it from deadness, contamination, and offenses. If our spirit is preserved in this way, we shall have a living spirit with a direct sense of God. We shall also have peace in our conscience. This is to preserve our spirit.

Our Soul Preserved

We also need to have our entire soul preserved. Our mind needs to be renewed, transformed, and sobered. Our will should be submissive and flexible, yet strong. Our emotion should always be properly adjusted. If our emotion is proper, we shall love what we ought to love and hate what we ought to hate. This is to have an emotion according to God's desire. If our mind, will, and emotion are in such a condition, our soul is preserved. We are not biased in any way, but every aspect of our soul is upright.

Our Body Preserved

We also need to be preserved in our body. In order to have our body preserved, we should no longer live by our old man. If we do not live by our old man, our body will be a slave to righteousness instead of a slave to sin. Positively, we preserve our body by presenting it to God a living sacrifice (Rom. 12:1). Then our body will even become a member of Christ (1 Cor. 6:15) so that we may live Christ, express Christ, magnify Christ. Furthermore, our body will then be the sanctuary of the Holy Spirit for God's dwelling (1 Cor. 6:19). God dwells in our body to move and to express Himself, to glorify Himself. In this way our spirit, soul, and body will be preserved in the Triune God. This is a holy life, and this is to be saved in the sanctification of the Spirit. This is the kind of life that is for the church life. The church life depends on such a holy life.

保罗在给帖撒罗尼迦人的两封书信里，写给初信者一些基本的事。我盼望我们都注意保罗在这两卷书信里所说的话，好叫我们天天得以圣别，我们的灵、魂、身子得蒙保守，我们的心—魂的行动机关与代表—得坚固，成为圣别，无可指摘。赞美主，我们能过这样一种为着召会生活的圣别生活！

In the two Epistles to the Thessalonians Paul wrote to new believers about basic matters. I hope that we shall all pay our attention to what Paul says in these books so that day by day we may be sanctified and that our spirit, soul, and body may be preserved, with our heart, the acting agent and representative of the soul, established blameless in holiness. Praise the Lord that it is possible for us to live such a holy life for the church life!

帖撒罗尼迦后书

第七篇

结语

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经文及注解：帖后三 6 至 18 及注

纲要：

- 对不守规矩者的改正
- 使徒们的榜样
- 不按规矩而行的意义
- 从平安的主所来的平安
- 享受主作恩典
- 论到为着召会生活之圣别生活的结语

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读经：帖撒罗尼迦后书三章六至十八节。

在本篇信息中，我们要来看帖后三章六至十八节。在六至十五节，保罗说到对不守规矩者的改正，在十六至十八节，乃是保罗的结语。

对不守规矩者的改正

这卷书结束的部分，听起来实在象对年幼信徒所说的话。保罗在二章十三节至三章五节说到一些深奥的事，接着又说了一些话，改正不按规矩的生活行动。他在三章六节说，“弟兄们，我们在我们主耶稣基督的名里嘱咐你们，凡有弟兄不按规矩、且不照着你们从我们所受的传授而行，就当远离他。”不按规矩而行，不仅是照着肉体，（罗八 4，）也是违反召会生活的建造。（帖前五 11，罗十四 19，林前十 23。）

2 THESSALONIANS

Message 7

A CONCLUDING WORD

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Scripture and Footnotes: 2 Thes. 3:6-18 and footnotes

Outline:

- A CORRECTION OF THE DISORDERLY WALK
- THE PATTERN OF THE APOSTLES
- THE MEANING OF WALKING DISORDERLY
- PEACE FROM THE LORD OF PEACE
- ENJOYING THE LORD AS GRACE
- A CLOSING WORD ON THE HOLY LIFE FOR THE CHURCH LIFE

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Scripture Reading: 2 Thes. 3:6-18

In this message we shall consider 3:6-18. In 3:6-15 we have Paul's word of correction of the disorderly walk, and in 3:16-18, we have Paul's conclusion.

A CORRECTION OF THE DISORDERLY WALK

The concluding sections of this book surely sound like a word spoken to young believers. After speaking concerning profound matters in 2:13—3:5, Paul goes on to give a word concerning correction of the disorderly walk. In 3:6 he says, “Now we charge you, brothers, in the name of the Lord Jesus Christ, that you keep away from every brother walking disorderly and not according to the tradition which you received from us.” A disorderly walk is not only according to the flesh (Rom. 8:4), but is also against the building up of the church life (1 Thes. 5:11; Rom. 14:19; 1 Cor. 10:23).

不按规矩而行似乎是很小的点，但这一点却很实际。我信在帖撒罗尼迦不按规矩而行的情形是由于对主回来的错误观念。有些信徒认为，既然主耶稣不久就要回来，他们就不必工作。他们的观念也许以为，只要他们有吃有喝，能维生就够了。有这种观念的人成了“超级信徒”。他们超出了正常属灵的水平。

几年以前，许多青年人认为他们只要爱主耶稣，过召会生活，就不需要受更高的教育。他们以为作一些简单的工作就够了。我得知这种情形后，晓得这种观念绝对是错的。我们生活在一个需要受教育的时代，我们若要在这一时代中正当的生活，就需要良好的教育。我们若没有接受正当的教育，就不容易谋生。我当时对青年人说了很重的话，鼓励他们读完大学，如果可能，再进研究所深造。不仅如此，我鼓励他们读医科或法律这样的科系。我很高兴这些话普遍被青年人接受了。以后的那些年间，有许多人完成了他们的教育。现在他们能作见证，他们从那些话里得了许多帮助。

我们不要认为只要属灵、追求主、为着主的见证和恢复，就不需要受好的教育，为将来的工作作准备。我们生活在一个教育、知识、科学和工业的时代中。青年人如果没有受合式的教育，就不容易过正确的为人生活。因此，我鼓励所有的青年人要受良好的教育。

保罗在帖后三章六节嘱咐信徒，要远离不按规矩而行的弟兄。这指明保罗认为不按规矩而行是一件严重的事，因为这破坏了召会生活。

在这一点上我要说的是，弟兄们不同意的事我们最好不要作。你若要作一件事，而弟兄们感觉不好，你就应当停下来，重新考虑。弟兄们的交通是保护和保障，保守你在召会生活中。你也许认为你知道的比弟兄们多，这也许是实在的情形，但听弟兄们总是安全的。这是很好的保护和保障。

It may seem that walking disorderly is a small point. Nevertheless, it certainly is practical. I believe that the disorderliness in Thessalonica came from the misconception regarding the Lord's coming back. Some believers thought that the Lord Jesus would be coming back soon, and therefore it was not necessary for them to work. Their concept may have been that as long as they had something to eat and could survive, that was adequate. Those who have such a concept become "superbelievers." They go above the level of proper spirituality.

Several years ago, a number of the young people thought that as long as they loved the Lord Jesus and were living the church life, it was not necessary for them to have a higher education. They thought it was adequate to do some kind of simple work. I came to know the situation and realized that this concept is absolutely wrong. We live in an age when it is necessary to have an education. In order to live properly in this age, we need a good education. Without the right kind of education, it would not be easy for us to make a living. I gave a strong word to the young people encouraging them to complete college and, if possible, to go on to graduate school. Furthermore, I encouraged them to study subjects such as medicine or law. I am thankful that this word was widely accepted by the young people. During the years that followed, many completed their education. Now they can testify how much help they received from that word.

Do not think that as long as we are spiritual, seek the Lord, and are for the Lord's testimony and recovery, there is no need for us to be prepared for work through good education. We live in an age of education, knowledge, science, and industry. If the young people do not have a proper education, it will be difficult for them to have a proper human living. Therefore, I encourage all the young people to gain a good education.

In verse 6 Paul charges the believers to keep away from any brother who walks disorderly. This indicates that Paul considers it a serious matter to walk disorderly, for this is a damage to the church life.

At this point I would like to say that it is better not to do anything with which the brothers would not agree. If you want to do a certain thing and the brothers do not feel good about it, you should hesitate and reconsider. The fellowship of the brothers is a protection and a safeguard. It will preserve you in the church life. Perhaps you think that you know more than the brothers. This may actually be the situation. Nevertheless, it is always safe to listen to the brothers. This is a good protection and safeguard.

保罗吩咐我们，不要和不按规矩而行的人交往。你若与这样的人交往，可能会鼓励他一直过这种不守规矩的生活。远离他对他会是一种警告，也会帮助你不至犯同样的错误。

不按规矩而行，会搅乱召会生活。我们要有正当的召会生活，就需要学习规规矩矩的生活行动，远离不按规矩而行的人。

使徒们的榜样

保罗在七至九节提醒帖撒罗尼迦人，在按规矩而行这上，使徒们是他们的榜样：“你们自己原知道，应当怎样效法我们；因为我们在你们中间，未尝不守规矩，也未尝白吃任何人的饭，倒是劳碌辛苦，昼夜作工，免得叫你们任何人受累。这并不是因我们没有权利，乃是要给你们作榜样，叫你们效法我们。”使徒在凡事上都是为着召会的建造；（林后十二 19；）他们在信徒中间绝不是不守规矩的，乃是作榜样给信徒效法。

基督徒因着宗教背景的影响，常会这样说，“我们不跟从人，我们跟从主。你们不该效法任何人，只该效法主。”就某种意义说，这是对的。但是直接跟从主并不容易，因为我们没有一个人曾见过肉身里的主。有些坚持只要跟从主的人也许回答说，“我们应当读四福音书，看主耶稣怎样生活行动。这样，我们就能跟随祂的脚踪行。”但是在与我们为人生活有关的许多事上，并没有主的脚踪可以跟从。比如，祂没有结过婚，你怎么能在你的婚姻生活中跟从祂？我们可以因着跟从其他的信徒，而间接的跟从主。保罗嘱咐哥林多信徒效法他，如同他效法主，他的理由是很实际的。（林前十一 1。）因为保罗是效法基督的人，所以我们也应当是效法保罗的人。

效法别的信徒当然也要看情况。假如一位大主教到我们这里来，吩咐我们跟从他。我们必须说，“亲爱的大主教，我们不能跟从你，或效法你作大主教。”

Paul tells us not to keep company with one who is disorderly. If you keep company with such a one, you may encourage him to continue in his disorderly living. Staying away from him will serve as a warning to him. It will also help to keep you from making the same kind of mistake.

Walking disorderly is upsetting to the church life. If we would have a proper church life, we need to learn to walk in an orderly way and to stay away from anyone who walks disorderly.

THE PATTERN OF THE APOSTLES

In verses 7 through 9 Paul reminds the Thessalonians that, in the matter of orderly living, the apostles were a pattern to them: “For you yourselves know how you ought to imitate us, because we were not disorderly among you; nor did we eat bread as a gift from anyone, but in labor and hardship we worked night and day that we might not be burdensome to any of you; not that we do not have the right, but that we might give ourselves to you as a pattern to imitate us.” The apostles were for the building up of the church in all things (2 Cor. 12:19). They were absolutely not disorderly among the believers, but were a pattern for the believers to imitate.

Because of the influence of the religious background, Christians often say, “We do not follow a man. We are following the Lord. You should not imitate any man. Instead, you need only to imitate the Lord.” In a sense, this is right. However, it is not easy to follow the Lord directly, since none of us has ever met Him physically. Some who insist on following only the Lord may reply, “We should study the four Gospels and see how the Lord Jesus walked. Then we shall be able to follow in His footsteps.” However, in many things related to our human living, there are not any footsteps of the Lord to follow. For example, He was never married. How, then, can you follow Him in your married life? We can follow Him indirectly by following other believers. There were practical reasons for Paul to charge the Corinthian believers to follow him as he followed the Lord (1 Cor. 11:1). Because Paul was an imitator of Christ, we should be imitators of Paul.

Of course, following another believer depends on the situation. Suppose an archbishop comes to us and tells us to follow him. We would have to say, “Dear archbishop, we cannot follow you or imitate you in being an archbishop.”

今天许多信徒对于该跟从谁或不该跟从谁，该效法谁而不该效法谁，感到很困惑。但我们在主的恢复中，借着主的说话，已经蒙了光照。我不鼓励你们去跟从某人。我引用保罗的话鼓励你们，要照着“你们从我们所受的传授”（帖后三6）而行。保罗在这里所说的传授，是指口传或书写所交付的教导和教训。我们不能否认，在主的恢复里我们有主的说话、教导和教训。我虽然不要求你们效法某人，但我劝你们要注意你们所受的一切话语、教导和教训。这些是从主所受的传授，我们应当跟从。因为这些传授不受宗教背景的影响，所以任何人跟从都是安全的。

保罗在三章鼓励信徒不要仅仅跟从他的脚踪，而特别要跟从他的教训和教导，就是照着信徒从使徒所受的传授而行。

不按规矩而行的意义

七至八节指明，不按规矩而行的主要意义是什么。按上文看，这里不按规矩而行乃是不作工，白吃饭。凡不作工而白吃饭的人，就是不按规矩而行。但使徒们未尝不按规矩而行，所以他们未尝白吃任何人的饭，倒是劳碌辛苦，昼夜作工，免得叫信徒受累。

保罗在十节接着说，“我们在你们那里的时候，也曾将这事嘱咐你们，若有人不愿作工，就不可吃饭。”不肯作工而吃饭，乃是不按规矩而行。然而，一位弟兄若不作工也不吃饭，可以说是按规矩而行。不作工却吃饭，才是不守规矩的行为。

十一节说，“因我们听说，在你们中间有些人不按规矩而行，什么工都不作，反倒好管闲事。”他们很忙，却什么工都不作；他们忙的只是与自己无关的事。好管闲事的人是无用的人，对他们而言，没有基督的身体。我们都不该是好管闲事的人；我们必须学习作个忙碌的人，好好的作我们自己的工作。

十二节保罗继续说，“我们在主耶稣基督里，嘱咐并劝勉这样的人，要安静作工，吃自己的饭。”这里我们看见

Many believers today are confused concerning whom to follow and whom not to follow, whom to imitate and whom not to imitate. But in the Lord's recovery we have been enlightened through the Lord's speaking. I would not encourage you to follow any particular person. Using Paul's word, I would encourage you to follow "the tradition which you received from us" (2 Thes. 3:6). By tradition Paul means teachings and instructions, given verbally or in writing. We cannot deny that in the Lord's recovery we have His speaking, teaching, and instruction. Although I would not ask you to imitate a particular person, I would urge you to pay heed to all of the speaking, teaching, and instruction you have received. These are the traditions from the Lord, and we should follow them. Because these traditions are free from the influence of the religious background, it is safe for anyone to follow them.

In this chapter, Paul encourages the believers not simply to follow his walk, but especially to follow his instructions, his teachings. This is to walk according to the tradition the believers received from the apostles.

THE MEANING OF WALKING DISORDERLY

Verses 7 and 8 indicate what it primarily means to walk disorderly. According to the context, to walk disorderly here is not to work and yet to still eat. If anyone does not work and yet eats, he walks disorderly. But because the apostles were not disorderly, they did not eat bread as a gift from anyone. Rather, they worked night and day in order not to be burdensome to the believers.

In verse 10 Paul goes on to say, "For even when we were with you, we gave you this charge, that if anyone does not want to work, neither let him eat." It is disorderly not to work and yet to eat. However, a brother would be walking orderly if he did not work and also did not eat. It is not working and yet eating that causes one to be disorderly.

Verse 11 says, "For we hear of some walking among you disorderly, working at nothing, but busybodies." They were busy but "working at nothing," busy only with what was not their own business. Busybodies are nobody, and with them there is no Body of Christ. None of us should be busybodies. We all must learn to be busy, that is, to do our own work properly.

In verse 12 Paul continues, "Now such we charge and entreat in the Lord Jesus Christ, that working with quietness they may eat their own bread." Here we see that

我们作工却不该闲言闲语，要吃自己的饭。不要邀请那些不想作工的人和你一同吃饭。他们不想作工，你就不该邀请他们一同吃饭。请他们白吃饭，是不正确的向他们表达爱的方式。

保罗在十三至十五节告诉信徒行善不可丧志，不要结交那些不顺从使徒这信上之话的人，不要以他为仇敌，乃要劝戒他如弟兄。这一段话里的要点是说，我们都必须学习按规矩生活。我们要按规矩而行，好叫弟兄们赞同我们所行的。

从平安的主所来的平安

十六节说，“愿平安的主，随时多方亲自赐你们平安；愿主与你们众人同在。”遵守十二至十五节的嘱咐，就随时多方都有从主来的平安。只要某一个召会中有不守规矩的情形存在，那里就不会有平安。我们在召会生活里需要在每一件事上，在每一方面，与每一个人都有平安。为此，我们需要平安的主随时多方赐我们平安。

享受主作恩典

保罗在十七至十八节的结语说，“我保罗亲笔问安，这是我每封信的记号，我就是这样写的。愿我们主耶稣基督的恩与你们众人同在。”我们唯有享受主作恩典，才能保守召会生活不致误入任何歧途，且不致不按规矩而行。要过正确的召会生活，并保守召会生活有秩序，我们需要享受主作供应的恩典。我们唯有借着恩典才能过为着召会生活的正确生活。

论到为着召会生活之圣别生活的结语

我们一直强调一个事实：帖撒罗尼迦前后书乃是论到为着召会生活的圣别生活。这两封书信里重复使用圣别这辞。保罗在帖前四章三节说，“神的旨意就是要你们圣别。”神的旨意是要我们圣别。在七节保罗又接着说，“神本是在圣别中召了我们，并不是要我们沾染污秽。”然后在五章二十三节保罗表达他的渴望，愿和平的神全然圣别我们。这些经节指明，帖撒罗尼迦前书乃是论到信徒过圣别的生活。

we should work without gossiping and eat our own bread. Do not invite those who do not want to work to have dinner with you. As long as they are not willing to work, you should not invite them to eat with you. To invite them to eat free of charge is to show love for them in a way that is not proper.

In verses 13 through 15 Paul tells the believers not to lose heart doing good; not to associate with anyone who does not obey the apostle's word in this letter; and to admonish him as a brother, not to count him as an enemy. The main point in this portion is that we all must learn to live in an orderly way. Let us walk orderly so that the brothers will agree with what we do.

PEACE FROM THE LORD OF PEACE

Verse 16 says, “Now the Lord of peace Himself give you peace continually in every way. The Lord be with you all.” To keep the charge in verses 12 through 15 is to have peace from the Lord in every way. As long as disorder exists in a certain church, there cannot be peace there. In the church life we need to be at peace in everything, in every way, and with everyone. For this, we need the Lord of peace to give us peace continually in every way.

ENJOYING THE LORD AS GRACE

In verses 17 and 18 Paul concludes, “The greeting is by my hand, Paul, which is a sign in every letter. The grace of our Lord Jesus Christ be with you all.” It is only when the Lord is enjoyed by us as grace that we can keep the church life from any kind of misleading and disorderliness. Both to live a proper church life and to keep it in order, we need the enjoyment of the Lord as the supplying grace. Only by grace can we live a proper life for the church life.

A CLOSING WORD ON THE HOLY LIFE FOR THE CHURCH LIFE

We have emphasized the fact that the books of 1 and 2 Thessalonians are on a holy life for the church life. In these Epistles the words holy, sanctification, and sanctified are used repeatedly. In 1 Thessalonians 4:3 Paul says, “For this is the will of God, your sanctification.” It is God's will that we be sanctified. In 1 Thessalonians 4:7 Paul goes on to say, “For God has not called us for uncleanness but in sanctification.” Then in 1 Thessalonians 5:23 Paul expresses the desire that the God of peace would sanctify us wholly. Verses such as these indicate that 1 Thessalonians is concerned with the believers' living a holy life.

帖后二章十三节告诉我们，神拣选了我们，叫我们借着那灵的圣别，可以得救。这意思是说，圣别乃是实际的经历神的救恩。

帖撒罗尼迦前后书都论到这样一种圣别的生活——分别出来归神，并且蒙神全然圣别，而为着神。这种圣别的生活乃是着召会生活的。

有些人也许怀疑，我们如何能从帖撒罗尼迦前后书证明，圣别的生活乃是着召会生活。我们可以从一个事实来证明：这两封书信都是写给在父神并主耶稣基督里，帖撒罗尼迦人的召会。这指明保罗写信给帖撒罗尼迦信徒，其主题是论到圣别的生活，目的是要他们过这种为着召会生活的生活。

帖撒罗尼迦前后书也强调基督徒生活的基本结构，是由信心、爱心和盼望所构成。信心是基础，爱心是建筑，盼望是顶石。保罗在这两卷书中，一再说到信心、爱心和盼望。他鼓励信徒要在这些事上得坚固。他也愿意抚育他们的信心、爱心和盼望，并鼓励圣徒在这些事上长大。

为了经历借着圣别而得救，并在为着召会生活之圣别生活的基本结构上长大，我们需要永远的生命作永远的安慰。我们也需要那灵作恩典，并需要恩典本身。因此，我们乃是借着永远的生命作永远的安慰，借着那灵作恩典，并借着恩典本身作经过过程之三一神，而过一种为着召会生活的圣别生活。这就是帖撒罗尼迦前后书的启示。

In 2 Thessalonians 2:13 we are told that God has chosen us unto salvation in sanctification of the Spirit. Here we see that salvation is carried out in sanctification. This means that to be sanctified is to experience God's salvation in a practical way.

Both 1 and 2 Thessalonians are concerned with such a holy life, a life that is separated unto God and sanctified wholly by God and for God. This holy life is for the church life.

Some may wonder how we can prove from 1 and 2 Thessalonians that the holy life is for the church life. This can be proved by the fact that both of these Epistles are addressed to the church of the Thessalonians in God the Father and the Lord Jesus Christ. This indicates that Paul wrote to the Thessalonian believers on the subject of the holy life with the intention that they would live this kind of life for the church life.

The two Epistles to the Thessalonians also emphasize the basic structure of the Christian life, a structure composed of faith, love, and hope. Faith is the foundation, love is the building, and hope is the topstone. Again and again in these books, Paul speaks of faith, love, and hope. He encourages the believers to be established in these things. He also wants to foster their faith, love, and hope and to encourage the saints to grow in these things.

In order to experience the carrying out of salvation in sanctification and grow in the basic structure of the holy life for the church life, we need the eternal life as the eternal encouragement. We also need the Spirit as grace, and we need the grace itself. Therefore, it is by the eternal life as the eternal encouragement, by the Spirit as grace, and by grace itself as the processed Triune God that we live a holy life for the church life. This is the revelation in 1 and 2 Thessalonians.

■ 目录附纲要重点

● 帖撒罗尼迦前书

第一篇 为着召会生活之圣别生活的引言

- 写给初信者
- 生机的联结
- 与父神生命的关系
- 呼求主耶稣
- 在父神和主耶稣基督里的召会
- 信心的工作
- 爱心的劳苦
- 盼望的忍耐
- 基督徒生活的结构
- 为着召会生活之基督徒生活的终结

第二篇 为着召会生活之圣别生活的特征

- 蒙神拣选
- 传福音在于能力和圣灵，并充足的确信
- 效法使徒，也效法了主
- 为着召会生活之圣别生活的起源
- 基督徒生活的三个特征
 - 离弃偶像转向神 ▪ 服事又活又真的神 ▪ 等候神的儿子

第三篇 活神与信心的工作

- 在三一神里的召会
- 圣别生活的结构
- 更深奥的辞句

■ Contents With Outline

● 1 Thessalonians

Msg. 1: Introduction to a Holy Life for the Church Life

- WRITTEN TO NEW BELIEVERS
- THE ORGANIC UNION
- A LIFE RELATIONSHIP WITH GOD THE FATHER
- CALLING ON THE LORD JESUS
- THE CHURCH IN GOD THE FATHER AND THE LORD JESUS CHRIST
- WORK OF FAITH
- LABOR OF LOVE
- ENDURANCE OF HOPE
- THE STRUCTURE OF THE CHRISTIAN LIFE
- THE CONSUMMATION OF THE CHRISTIAN LIFE FOR THE CHURCH LIFE

Msg. 2: Characteristics of a Holy Life for the Church Life

- SELECTED BY GOD
- PREACHING IN POWER, IN THE HOLY SPIRIT, AND IN MUCH ASSURANCE
- IMITATORS OF THE APOSTLES AND THE LORD
- THE ORIGINATION OF A HOLY LIFE FOR THE CHURCH LIFE
- THREE CHARACTERISTICS OF THE CHRISTIAN LIFE
 - Turning to God from Idols ▪ Serving a Living and True God ▪ Waiting for the Son of God

Msg. 3: The Living God and the Work of Faith

- THE CHURCH IN THE TRIUNE GOD
- THE STRUCTURE OF A HOLY LIFE
- MORE PROFOUND TERMS

- 神活在我们里面
- 客观与主观的信
- 带进生机的联结里
- 信心的工作
- 属灵的领会与神圣的启示

第四篇 一些基本的事

- 三一神
- 拣选、拯救和传输
- 三一神具体实化在话里
- 从神而生，被摆在基督里面
- 服事与等候
- 主的话和向神的信心

第五篇 三一神具体化于话里，以产生为着召会生活的圣别生活（一）

- 帖撒罗尼迦人的召会
- 圣别的人过圣别的生活
- 父、子、圣灵
- 在父神和主耶稣基督里的召会人
- 生命里的关系
- 在三一神里的召会

第六篇 三一神具体化于话里，以产生为着召会生活的圣别生活（二）

- 主的话与向神的信心
- 保罗所传话语的内容
- 信的两方面
- 信心的工作
- 爱心的劳苦

- GOD LIVING IN US
- OBJECTIVE AND SUBJECTIVE FAITH
- BROUGHT INTO THE ORGANIC UNION
- FAITH WORKING
- SPIRITUAL UNDERSTANDING AND DIVINE REVELATION

Msg. 4: Some Basic Matters

- THE TRIUNE GOD
- SELECTION, DELIVERANCE, AND TRANSMISSION
- THE TRIUNE GOD EMBODIED IN THE WORD
- BORN OF GOD AND PUT INTO CHRIST
- SERVING AND WAITING
- THE WORD OF THE LORD AND FAITH TOWARD GOD

Msg. 5: The Triune God Embodied in the Word to Produce a Holy Life for the Church Life (1)

- THE CHURCH OF THE THESSALONIANS
- HOLY PEOPLE LIVING A HOLY LIFE
- THE FATHER, THE SON, AND THE HOLY SPIRIT
- THE CHURCH PEOPLE IN GOD THE FATHER AND THE LORD JESUS CHRIST
- A RELATIONSHIP IN LIFE
- THE CHURCH IN THE TRIUNE GOD

Msg. 6: The Triune God Embodied in the Word to Produce a Holy Life for the Church Life (2)

- THE WORD OF THE LORD AND FAITH TOWARD GOD
- THE CONTENT OF THE WORD PREACHED BY PAUL
- TWO ASPECTS OF FAITH
- THE WORK OF FAITH
- THE LABOR OF LOVE

■盼望的忍耐

第七篇 在三一神里的召会（一）

- 父、主、耶稣
- 含示那灵
- 在三一神里是生机的，也是在生命里的
- 为传统的观念所遮蔽
- 神与三一神的区别

第八篇 在三一神里的召会（二）

- 父的愿望与计划
- 一切消极、天然、老旧事物的了结
- 新的开始
- 控制的异象
- 接触那灵

第九篇 召会成为三一神的具体化身（一）

- 基督在宝座上，也在我们里面
- 了结与复活
- 受膏者与施膏者
- 复活的丰富
- 在复活的生命里长大

第十篇 召会成为三一神的具体化身（二）

- 被带进父里面
- 复活的基督与那灵是一
- 照着灵而行
- 行事为人配得过神

第十一篇 召会成为三一神的具体表现（三）

- 蒙召进入神的国和荣耀

■ THE ENDURANCE OF HOPE

Msg. 7: The Church in the Triune God (1)

- THE FATHER, THE LORD, AND JESUS
- THE SPIRIT IMPLIED
- IN THE TRIUNE GOD ORGANICALLY AND IN LIFE
- VEILED BY TRADITIONAL CONCEPTS
- THE DIFFERENCE BETWEEN GOD AND THE TRIUNE GOD

Msg. 8: The Church in the Triune God (2)

- THE FATHER'S DESIRE AND PLAN
- THE TERMINATION OF EVERYTHING NEGATIVE, NATURAL, AND OLD
- A NEW BEGINNING
- A CONTROLLING VISION
- CONTACTING THE SPIRIT

Msg. 9: The Church Becoming the Embodiment of the Triune God (1)

- CHRIST ON THE THRONE AND IN US
- TERMINATION AND RESURRECTION
- THE ANOINTED ONE AND THE ANOINTING ONE
- THE RICHES OF RESURRECTION
- GROWING IN RESURRECTION LIFE

Msg. 10: The Church Becoming the Embodiment of the Triune God (2)

- BROUGHT INTO THE FATHER
- THE RESURRECTED CHRIST IDENTICAL TO THE SPIRIT
- WALKING ACCORDING TO THE SPIRIT
- WALKING WORTHILY OF GOD

Msg. 11: The Church Becoming the Embodiment of the Triune God (3)

- CALLED INTO GOD'S KINGDOM AND GLORY

- 爱增多洋溢
- 摆在“盒子”里归与神
- 在三一神里的召会其他的特征
- 新人
- 金灯台

第十二篇 乳养之母与劝导之父的照顾

- 正常的生活
- 为着召会生活之圣别生活的抚育
- 使徒进到他们那里
- 在极大的争战中讲说福音
- 诚实与忠信
- 被神验中
- 没有谄媚或掩饰
- 不求人的荣耀
- 不维护权柄
- 顾惜信徒
- 将自己的性命分给人
- 使徒的行事为人
- 劝勉孩子的父亲
- 行事为人配得过神
- 好榜样

第十三篇 抚育的赏赐

- 抚育的工作
- 借着效法而长大
- 提供榜样
- 神运行的话
- 效法众召会

- INCREASING AND ABOUNDING IN LOVE
- BOXED IN TO GOD
- FURTHER CHARACTERISTICS OF THE CHURCH IN THE TRIUNE GOD
- THE NEW MAN
- THE GOLDEN LAMPSTAND

Msg. 12: The Care of a Nursing Mother and an Exhorting Father

- A NORMAL LIFE
- THE FOSTERING OF A HOLY LIFE FOR THE CHURCH LIFE
- THE APOSTLES' ENTRANCE
- SPEAKING THE GOSPEL IN MUCH STRUGGLE
- HONEST AND FAITHFUL
- APPROVED BY GOD
- NO FLATTERY OR PRETEXT
- NOT SEEKING GLORY FROM MEN
- NOT STANDING ON THEIR DIGNITY
- CHERISHING THE BELIEVERS
- IMPARTING THEIR OWN SOULS
- THE APOSTLES' CONDUCT
- A FATHER EXHORTING HIS CHILDREN
- WALKING WORTHILY OF GOD
- A GOOD PATTERN

Msg. 13: The Reward of Fostering

- THE WORK OF FOSTERING
- GROWING BY IMITATING
- PRESENTING A PATTERN
- THE OPERATING WORD OF GOD
- IMITATORS OF THE CHURCHES

- 预防注射
- 丧失众圣徒
- 被撒但拦阻
- 盼望、喜乐和冠冕
- 基督徒生活的目标
- 得赏赐

第十四篇 为着信与爱和盼望的鼓励

- 坚固与鼓励
- 信的两方面
- 保罗所关心的
- 借着信徒们的信心得了安慰
- 补足缺欠
- 强调爱心
- 心得以坚固，在圣别上无可指摘
- 作初信者的工

第十五篇 为着召会生活之圣别生活的劝勉

- 警告的话语
- 圣别对淫乱
- 弟兄的相爱
- 得体的行事
- 照顾初信者

第十六篇 基督徒生活的盼望

- 复活与被提
- 乐园里已死的圣徒
- 活着的人被提
- 巴路西亚
- 初步的话

- INOCULATION
- BEREAVED OF THE SAINTS
- HINDERED BY SATAN
- HOPE, JOY, AND CROWN
- THE GOAL OF THE CHRISTIAN LIFE
- RECEIVING A REWARD

Msg. 14: Encouragement for Faith, Love, and Hope

- ESTABLISHING AND ENCOURAGING
- TWO ASPECTS OF FAITH
- PAUL'S CONCERN
- ENCOURAGED THROUGH THE BELIEVERS' FAITH
- PERFECTING WHAT IS LACKING
- AN EMPHASIS ON LOVE
- HEARTS ESTABLISHED BLAMELESS IN HOLINESS
- WORKING WITH NEW BELIEVERS

Msg. 15: An Exhortation Concerning a Holy Life for the Church Life

- A WORD OF WARNING
- SANCTIFICATION VERSUS FORNICATION
- BROTHERLY LOVE
- A BECOMING WALK
- CARING FOR NEW BELIEVERS

Msg. 16: The Hope of the Christian Life

- RESURRECTION AND RAPTURE
- THE DEAD SAINTS IN PARADISE
- THE RAPTURE OF THE LIVING
- THE PAROUSIA
- AN ELEMENTARY WORD

- 时候与时期
- 主的日子
- 信、爱、望的保障
- 盼望主回来
- 儆醒的意义
- 脱离那要来之毁灭的救恩
- 谨守的意义
- 缺少儆醒谨守
- 穿戴军装
- 忽然的毁灭
- 与主同活

第十八篇 与神的工作合作（一）

- 敬重带领的人
- 要和睦
- 劝戒、鼓励、扶持、恒忍
- 喜乐、祷告、谢恩
- 不销灭那灵
- 不藐视申言者的话
- 各种的恶事要远离禁作

第十九篇 与神的工作合作（二）

- 与神合作
- 得蒙保守
- 主的来临
- 全然圣别
- 本书信的结语

第二十篇 我们的心得坚固，在圣别上无可指摘（一）

Msg. 17: Watchfulness and Soberness

- TIMES AND SEASONS
- THE DAY OF THE LORD
- THE SAFEGUARD OF FAITH, LOVE, AND HOPE
- HOPE IN THE LORD'S COMING BACK
- THE MEANING OF WATCHFULNESS
- SALVATION FROM THE COMING DESTRUCTION
- THE MEANING OF SOBERNESS
- THE LACK OF WATCHFULNESS AND SOBERNESS
- PUTTING ON THE ARMOR
- SUDDEN DESTRUCTION
- LIVING TOGETHER WITH THE LORD

Msg. 18: Cooperation with the Divine Operation (1)

- RESPECTING THE LEADING ONES
- TO BE AT PEACE
- ADMONISHING, ENCOURAGING, UPHOLDING, AND BEING LONGSUFFERING
- REJOICING, PRAYING, AND GIVING THANKS
- NOT QUENCHING THE SPIRIT
- NOT DESPISING PROPHECIES
- ABSTAINING FROM EVERY FORM OF EVIL

Msg. 19: Cooperation with the Divine Operation (2)

- COOPERATING WITH GOD
- BE PRESERVED
- THE COMING OF THE LORD
- SANCTIFIED WHOLLY
- THE CONCLUSION OF THE EPISTLE

Msg. 20: Our Heart to be Established Blameless in Holiness (1)

- 圣别与圣化
- 信心与爱心
- 刻变时翻的心
- 无可指摘的心

第二十一篇 我们的心得坚固，在圣别上无可指摘（二）

- 心的地位
- 心的功用
- 更新的心
 - 转向神 ▪ 追求清洁

心得坚固，在圣别上无可指摘

第二十二篇 我们的心得坚固，在圣别上无可指摘（三）以及我们的身体在圣别中得蒙保守清洁

- 我们要成为圣别的责任
- 我们行动的机关
- 心是活跃的
- 更新的心思
- 情感被基督的爱摸着
- 用我们的全人来爱主
- 灵与心
- 用圣别和尊贵，持守我们的身体
- 为着召会生活的圣别生活

第二十三篇 全然圣别我们，使我们的灵、与魂、与身子得蒙保守，得以完全（一）

- 概览
- 三部分的人
- 读经时的缺欠
- 圣别与蒙保守

- HOLINESS AND SANCTIFICATION
- FAITH AND LOVE
- A CHANGEABLE HEART
- A BLAMELESS HEART

Msg. 21: Our Heart to be Established Blameless in Holiness (2)

- THE POSITION OF THE HEART
- THE FUNCTION OF THE HEART
- A RENEWED HEART
 - Turning to God ▪ Seeking Purity
- A HEART ESTABLISHED BLAMELESS IN HOLINESS

Msg. 22: Our Heart to be Established Blameless in Holiness (3) and Our Body to be Preserved Clean in Sanctification

- OUR RESPONSIBILITY IN BEING SANCTIFIED
- OUR ACTING AGENT
- ACTIVE IN HEART
- A RENEWED MIND
- AN EMOTION TOUCHED WITH THE LOVE OF CHRIST
- LOVING THE LORD WITH OUR WHOLE BEING
- THE SPIRIT AND THE HEART
- POSSESSING OUR BODY IN SANCTIFICATION AND HONOR
- A HOLY LIFE FOR THE CHURCH LIFE

Msg. 23: To Be Sanctified Wholly with Our Spirit, Soul, and Body Preserved Complete (1)

- A BRIEF SURVEY
- A TRIPARTITE BEING
- A SHORTCOMING IN READING THE BIBLE
- SANCTIFIED AND PRESERVED

- 运用我们的灵接触神
- 保守我们的灵是活的
- 保守我们的灵不受玷污

第二十四篇 全然圣别我们，使我们的灵、与魂、与身子得蒙保守，得以完全（二）

- 清理我们心理之心的动脉
 - 关于心思▪关于意志▪关于情感
- 保守我们的身体
- 我们与神的工作合作

●帖撒罗尼迦后书

第一篇 鼓励的话

- 鼓励与改正
- 信心、爱心和盼望
- 为国度受苦
- 基督徒生活的目标
- 神的审判
- 在主显现的时候得安息
- 报应
- 永远的沉沦
- 基督要在圣徒身上得荣耀
- 配得过所蒙的召
- 主的名在我们身上得荣耀

第二篇 改正对主来之日谬见的一段话（一）

- 关于主来的三派教训

- EXERCISING OUR SPIRIT TO CONTACT GOD
- KEEPING OUR SPIRIT LIVING
- KEEPING OUR SPIRIT FROM DEFILEMENT

Msg. 24: To Be Sanctified Wholly with Our Spirit, Soul, and Body Preserved Complete (2)

- CLEARING THE ARTERIES OF OUR PSYCHOLOGICAL HEART
 - Concerning the Mind▪Concerning the Will▪Concerning the Emotion
- PRESERVING OUR BODY
- OUR COOPERATION WITH GOD'S OPERATION

● 2 Thessalonians

Msg. 1: A Word of Encouragement

- ENCOURAGEMENT AND CORRECTION
- FAITH, LOVE, AND HOPE
- SUFFERING FOR THE KINGDOM
- THE GOAL OF THE CHRISTIAN LIFE
- GOD'S JUDGMENT
- RESTING AT THE UNVEILING OF THE LORD
- DEALING OUT VENGEANCE
- ETERNAL DESTRUCTION
- CHRIST GLORIFIED IN THE SAINTS
- WORTHY OF THE CALLING
- THE NAME OF THE LORD GLORIFIED IN US

Msg. 2: A Word of Correction of the Misconception Concerning the Day of the Lord's Coming (1)

- THREE SCHOOLS OF TEACHING CONCERNING THE LORD'S COMING

- 主的来临与我们的被提
- 不要摇动，也不要惊慌
- 背道与那不法的人
- 敌基督在神的殿里
- 那不法的奥秘
- 撒但的运行
- 不领受对真理的爱

第三篇 改正对主来之日谬见的一段话（二）

■七十个七

- 为以色列民和耶路撒冷已经定了 ▪ 直到有受膏君的时候 ▪ 必有一王要来 ▪ 召会时代是插进来的一段时间 ▪ 第七十个七、千年国和永世 ▪ 毁约

■主从宝座降临空中

■收割庄稼

第四篇 进一步鼓励的话

- 神的拣选
- 借着那灵的圣别得救
- 对真理的信
- 蒙召好得着主耶稣基督的荣耀
- 持守所得的传授
- 在恩典中永远的安慰和美好的盼望
- 安慰与坚固
- 为话语的执事祷告
- 蒙保护脱离那恶者
- 使徒的深信
- 主引导信徒的心

第五篇 蒙神拣选，借着那灵的圣别而得救（一）

- THE LORD'S COMING AND OUR RAPTURE
- NOT SHAKEN OR ALARMED
- THE APOSTASY AND THE MAN OF LAWLESSNESS
- ANTICHRIST IN THE TEMPLE OF GOD
- THE MYSTERY OF LAWLESSNESS
- THE OPERATION OF SATAN
- NOT RECEIVING THE LOVE OF THE TRUTH

Msg. 3: A Word of Correction of the Misconception Concerning the Day of the Lord's Coming (2)

■ THE SEVENTY WEEKS

- Determined upon Israel and Jerusalem▪Unto Messiah the Prince▪The Prince That Shall Come▪The Church Age as an Insertion▪The Seventieth Week, the Millennium, and Eternity▪The Breaking of the Covenant

■ THE LORD'S DESCENT FROM THE THRONE TO THE AIR

■ THE REAPING OF THE HARVEST

Msg. 4: A Further Word of Encouragement

- GOD'S CHOICE
- SALVATION IN SANCTIFICATION OF THE SPIRIT
- BELIEF OF THE TRUTH
- CALLED UNTO THE OBTAINING OF THE GLORY OF THE LORD JESUS CHRIST
- HOLDING THE TRADITIONS
- ETERNAL ENCOURAGEMENT AND GOOD HOPE IN GRACE
- ENCOURAGED AND ESTABLISHED
- PRAYING FOR THE MINISTERS OF THE WORD
- GUARDED FROM THE EVIL ONE
- THE APOSTLES' CONFIDENCE
- THE LORD DIRECTING THE BELIEVERS' HEARTS

Msg. 5: Chosen by God Unto Salvation in Sanctification of the Spirit (1)

- 为着召会生活的圣别生活
- 信心增长，爱心增加
- 盼望的忍耐
- 圣别
- 救恩的桥
- 我们得救的程度与我们圣别的程度
- 圣别与称义
- 神救恩的过程

第六篇 蒙神拣选，借着那灵的圣别而得救（二）

- 从起初蒙了拣选
 - 雅各与以扫 ▪ 逃脱不掉
- 那灵的应用
- 主观的圣别人者
- 三一神的标记
- 过一种为着召会生活的圣别生活
 - 我们的灵蒙保守 ▪ 我们的魂蒙保守 ▪ 我们的身体蒙保守

第七篇 结语

- 对不守规矩者的改正
- 使徒们的榜样
- 不按规矩而行的意义
- 从平安的主所来的平安
- 享受主作恩典
- 论到为着召会生活之圣别生活的结语

- A HOLY LIFE FOR THE CHURCH LIFE
- FAITH GROWING AND LOVE INCREASING
- ENDURANCE OF HOPE
- HOLINESS AND SANCTIFICATION
- THE BRIDGE OF SALVATION
- THE DEGREE OF OUR SALVATION AND THE EXTENT OF OUR SANCTIFICATION
- SANCTIFICATION AND JUSTIFICATION
- THE PROCESS OF GOD'S SALVATION

Msg. 6: Chosen by God Unto Salvation in Sanctification of the Spirit (2)

- CHOSEN FROM THE BEGINNING
 - Jacob and Esau ▪ No Escape
- THE APPLICATION OF THE SPIRIT
- A SUBJECTIVE SANCTIFIER
- THE MARK OF THE TRIUNE GOD
- LIVING A HOLY LIFE FOR THE CHURCH LIFE
 - Our Spirit Preserved ▪ Our Soul Preserved ▪ Our Body Preserved

Msg. 7: A Concluding Word

- A CORRECTION OF THE DISORDERLY WALK
- THE PATTERN OF THE APOSTLES
- THE MEANING OF WALKING DISORDERLY
- PEACE FROM THE LORD OF PEACE
- ENJOYING THE LORD AS GRACE
- A CLOSING WORD ON THE HOLY LIFE FOR THE CHURCH LIFE