

第六周

洁净被掳归回之人的 内在意义

诗歌：540

读经：拉九 1～十 44，尼十三 23～30 上，太五 8，
启二一 18 下，21 下，二二 4

【周一】

壹 主的恢复是独特的，这恢复必须是绝对纯净、单一并圣别的，没有任何混杂；因此，我们需要许多以斯拉和尼希米作洁净的工作；在主恢复的一切步骤中，需要有洁净：

一 以斯拉洁净恢复，使“圣别的种类”从任何外邦的事物分别出来—拉九 1～十 44：

1 以斯拉来到之先，就有了混杂，因为一些以色列人娶了外邦的妻子，并且从这混杂生了孩子；这是一个预表，我们该在属灵上应用，而不该在字面上应用。

2 在主的恢复里需要洁净，把“圣别的种类”从任何外邦的事物中分别出来—九 1～2：

a 主的恢复是圣别的种类；我们必须纯净到一个地步，使圣别的种类不与任何外邦的事物混合。

b 当这恢复是圣别的，我们就要看见主的祝福—结

Week Six

The Intrinsic Significance of the Purification of the Returned Captives

Hymns: 744

Scripture Reading: Ezra 9:1—10:44; Neh. 13:23-30a; Matt. 5:8; Rev. 21:18b, 21b; 22:4

§ Day 1

I. **The Lord's recovery is unique, and it must be absolutely pure, single, and holy, without any mixture; thus, we need Ezras and Nehemiahs to carry out a purifying work; in all the steps of the Lord's recovery, there is the need of purification:**

A. Ezra purified the recovery by causing "the holy seed" to be separated from anything heathen—Ezra 9:1—10:44:

1. Before Ezra arrived, there was mixture because some of the Israelites had married heathen wives and had children born of this mixture; this is a type, which we should apply spiritually, not literally.

2. In the Lord's recovery there is the need of purification to separate "the holy seed" from anything that is heathen—9:1-2:

a. The Lord's recovery is the holy seed; we must be so pure that the holy seed will never be mingled with anything heathen.

b. When the recovery is holy, we will see the Lord's blessing—Ezek.

- 二 在建殿之后，我们需要洁净（见于以斯拉的领导之下）；在建城之后，我们需要再被洁净（见于尼希米的绝对）——拉九 1～2，十 1～44，尼十三 1～30 上。
- 三 在众地方召会中，我们必须彻底地从一切搀杂中得洁净；任何俗物，任何与主恢复属天性质相悖的事物，都必须除净——提后二 19～22。
- 贰 巴比伦是神的事物与偶像的事物的混杂；巴比伦的原则就是把人的事物和神的话混在一起，并且把属肉体的和属灵的混在一起——代下三六 6～7，拉一 11，启十七 3～5：
- 一 任何属于巴比伦的事物，在神眼中都是可憎的；任何属巴比伦的事物，都给撒但立场击败神的子民——书七 1～21。
- 二 神恨恶巴比伦的原则，过于恨恶任何别的事物；只有当我们审判自己里面任何巴比伦的事物，我们才能承认我们也恨恶巴比伦的原则。

【周二】

- 叁 行传二十一章和雅各书中有搀杂：雅各把新约与旧约混在一起，把新的经纶安排与旧的经纶安排混在一起，把神新的子民与旧的子民混在一起，也把新人与旧人混在一起——雅一 1，17～18，二 1～4，8～12，三 2，四 11～12，五 10～11：
- 一 行传二十一章暴露耶路撒冷召会中严重的搀杂；犹太信徒仍然遵守摩西的律法，停留在旧

- B. After the building up of the house, we need purification (seen under Ezra's leadership), and after the building up of the city, we need to be purified again (seen with Nehemiah's absoluteness)—Ezra 9:1-2; 10:1-44; Neh. 13:1-30a.
- C. In the local churches we must be thoroughly purified of all mixture; anything common and anything contradictory to the heavenly nature of the Lord's recovery must be purged out—2 Tim. 2:19-22.
- II. Babylon is a mixture of the things of God with the things of idols, and the principle of Babylon is the principle of mixing the things of man with the Word of God and the things of the flesh with the things of the Spirit—2 Chron. 36:6-7; Ezra 1:11; Rev. 17:3-5:**
- A. Anything that is a part of Babylon is abominable in the sight of God, and anything Babylonian gives Satan the ground to defeat the people of God—Josh. 7:1-21.
- B. God hates the principle of Babylon more than anything else; only when we judge everything Babylonian in us can we confess that we too hate the principle of Babylon.

§ Day 2

- III. In Acts 21 and in the book of James, there is mixture; James mixed the Old Testament with the New Testament, the new dispensation with the old, the new people of God with the old, and the new man with the old man—James 1:1, 17-18; 2:1-4, 8-12; 3:2; 4:11-12; 5:10-11:**
- A. Acts 21 exposes the terrible mixture in the church in Jerusalem; the Jewish believers still kept the law of Moses, remained in the Old

约时代，并且在犹太教的强烈影响之下，将神新约的经纶与过时的旧约经纶混杂在一起—18～21节。

二 他们不知道律法时代已经完全过去，恩典时代该受完全的尊重；凡不顾这两个时代之分别的，就是抵挡神时代的行政，就是严重破坏神建造召会作基督彰显的经纶计划—约一16～17，启二9。

三 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；恩典乃是神给人享受—约一16～17，加六18，林后十三14，十二9，彼前四10，弗三2，四29，六24。

肆 神儿女中间的一个大难处，乃是己与灵的搀杂—来四12：

一 这搀杂使许多人失去事奉神的资格，因为他们灵里有许多搀杂，这搀杂使神不喜悦—提后一3。

二 在我们最深处的灵是纯洁无污的；然而，当灵经过魂和体往外出来时，就沾染了污秽和败坏—林后七1。

三 对付灵重在对付我们里面不纯的动机、存心和其他杂质—帖前五23，提后一7。

【周三】

伍 我们的心、良心和灵里需要纯净：

一 清心的人必看见神—太五8，伯四二5，启二二4：
1 清心是目的专一，只有一个目标，要完成神的旨意

Testament dispensation, and were strongly under the Judaic influence, mixing God's New Testament economy with the outdated Old Testament economy—vv. 18-21.

B. They were unaware that the dispensation of law was altogether over, that the dispensation of grace should be fully honored, and that any disregard of the distinction between these two dispensations would be against God's dispensational administration and would be a great damage to God's economical plan for the building up of the church as the expression of Christ—John 1:16-17; Rev. 2:9.

C. The law makes demands on man according to what God is; grace supplies man with what God is to meet what God demands; grace is God enjoyed by man—John 1:16-17; Gal. 6:18; 2 Cor. 13:14; 12:9; 1 Pet. 4:10; Eph. 3:2; 4:29; 6:24.

IV. A great problem among God's children is the mixture of the self with the spirit—Heb. 4:12:

A. This mixture disqualifies many from serving God, for in their spirit there is much mixture, which is displeasing to God—2 Tim. 1:3.

B. The spirit in our innermost part is pure and undefiled; however, when the spirit comes forth and passes through the soul and the body, it may become contaminated by filthiness and corruption—2 Cor. 7:1.

C. Dealing with the spirit emphasizes dealing with impure motives and intentions and other mixtures within us—1 Thes. 5:23; 2 Tim. 1:7.

§ Day 3

V. We need to be pure in heart, in conscience, and in spirit:

A. Those who are pure in heart will see God—Matt. 5:8; Job 42:5; Rev. 22:4:
1. To be pure in heart is to be single in purpose, to have the single goal of

荣耀神—林前十 31。

- 2 清洁的心就是以主为唯一目标的心—提前一 5，提后二 22，诗七三 1。
- 3 按新约的意义说，看见神等于得着神，得着神就是在神的元素、生命和性情上接受神，使我们被神构成；看见神使我们变化，因为我们看见神时，就把祂的元素接受到我们里面，我们旧的元素也被排除了一林后三 18。
- 4 看见神就是被变化成为神人基督荣耀的形像，使我们得以在神的生命里彰显神，并在祂的权柄里代表祂—约壹三 1～3，创一 26。
- 5 我们应当清心，专一为着主的恢复；唯有如此我们才有助于主的恢复—提前一 5，提后二 22，彼前一 22。

【周四】

二 我们不仅需要有无亏的良心，也该有清洁的良心—徒二三 1，二四 16，提前三 9，提后一 3：

- 1 无亏的良心是指对神对人没有亏欠的良心—徒二三 1，二四 16。
- 2 清洁的良心就是得了洁净、没有搀杂的良心；这样的良心见证我们单单寻求神和祂的旨意，就如保罗一样—提后一 3。

【周五】

三 在工作上，头一项资格乃是灵的纯净—林后六 4 上，6，8 中：

- 1 难得有人是灵里纯净的；（七 1；）纯净是领导的先决条件，也是我们事奉的基本条件；（提前三 9，一 5；）搀杂的难处乃是作工的人当中最大的难处；

accomplishing God's will for God's glory—1 Cor. 10:31.

2. A pure heart is a heart that takes the Lord as the unique goal—1 Tim. 1:5; 2 Tim. 2:22; Psa. 73:1.
3. In the New Testament sense, seeing God equals gaining God, and to gain God is to receive God in His element, life, and nature so that we may be constituted with God; seeing God transforms us, because in seeing God we receive His element into us, and our old element is discharged—2 Cor. 3:18.
4. To see God is to be transformed into the glorious image of Christ, the God-man, so that we may express God in His life and represent Him in His authority—1 John 3:1-3; Gen. 1:26.
5. We should be pure in heart and single for the Lord's recovery; only then will we be a help to the recovery—1 Tim. 1:5; 2 Tim. 2:22; 1 Pet. 1:22.

§ Day 4

B. We need to have not only a good conscience but also a pure conscience—Acts 23:1; 24:16; 1 Tim. 3:9; 2 Tim. 1:3:

1. A good conscience is a conscience without offense toward God and man—Acts 23:1; 24:16.
2. A pure conscience is a conscience purified of any mixture; such a conscience testifies that, like Paul, we are seeking only God and His will—2 Tim. 1:3.

§ Day 5

C. The first qualification in the work is purity of spirit—2 Cor. 6:4a, 6:

1. It is very difficult to find a person whose spirit is pure (7:1); pureness is the prerequisite in the leadership and a basic condition of our service (1 Tim. 3:9; 1:5); the problem of mixture is the greatest problem among workers;

不纯净往往是误会和猜疑的源头。（提后一3，提前三9，多一15。）

- 2 我们需要把灵里一切搀杂的成分对付干净，然后灵出来时，才能没有危险，才不会和人出事。
- 3 我们若要被神使用，我们的灵必须释放，并且我们的灵必须纯净—林后六4上，6，8中。

【周六】

陆 新耶路撒冷城是纯金的，如同明净的玻璃；城内的街道是纯金，好像透明的玻璃—启二一18下，21下：

- 一 金表征神的性情；城是纯金的，指明这城是出于神圣的性情，以神圣的性情为元素—18节下。
- 二 城本身及其街道的纯金如同明净的玻璃，表征全城是透明的，毫无不透明之处—21节下：
 - 1 我们若以神的性情为唯一的道路，我们就是纯净的，没有任何搀杂，也是透明的，毫无不透明。
 - 2 我们若得着赐生命之灵的注入并浸透，我们里面的人就会透明，明亮如水晶—林后三8~9，18。
- 三 我们若要有真实的召会生活，召会本身就必须是纯金的，就是全然出于神圣性情的；在此我们就需要十字架作工来炼净我们，洁净我们—启一11，20。
- 四 背道的基督教国和真正的召会之间，不同之处乃是一为搀杂的，另一为纯净的；众地方召会就如新耶路撒冷，该明亮如水晶，没有任何搀杂—二二1。

impureness is often the source of misunderstanding and suspicion (2 Tim. 1:3; 1 Tim. 3:9; Titus 1:15).

2. We need to deal completely with all the mixture in our spirit so that when our spirit is released, it will not be dangerous or cause trouble to others.
3. If we want to be used by God, our spirit must be released, and our spirit must be pure—2 Cor. 6:4a, 6.

§ Day 6

VI. The city of New Jerusalem is pure gold, like clear glass, and the street of the city is pure gold, like transparent glass—Rev. 21:18b, 21b:

- A. Gold signifies the nature of God; the city's being pure gold indicates that the city is of the divine nature and takes the divine nature as its element—v. 18b.
- B. The pure gold of the street and the city is like clear glass, signifying that the entire city is transparent and not in the least opaque—v. 21b:
 1. If we take God's nature as our unique way, we will be pure, without any mixture, and transparent, without any opaqueness.
 2. If we are infused and saturated with the life-giving Spirit, our inner being will become transparent and crystal clear—2 Cor. 3:8-9, 18.
- C. If we want to have the real church life, the church herself must be pure gold, that is, altogether of the divine nature; here we need the work of the cross to purge us and to purify us—Rev. 1:11, 20.
- D. The difference between apostate Christendom and the genuine church is that one is a mixture and the other is pure; the local churches, like the New Jerusalem, should be crystal clear, without any mixture—22:1.

第六周■周一

晨兴喂养

拉十 10 ~ 11 “祭司以斯拉站起来，对他们说，…现在当向耶和华你们列祖的神认罪，遵行祂的旨意，从这地的诸民和外邦的女子分别出来。”

尼十三 30 “这样，我洁净他们，使他们离绝一切外邦的事物…”

以斯拉不仅加强并充实〔以色列人从被掳归回〕这个恢复，并且也洁净这个恢复。他来到以前，在恢复中有一种混杂。有些以色列人娶了外邦妻子，并且从这混杂生了孩子。这是一个预表，我们不该按字面应用，乃要用在属灵的意义。主的恢复乃是圣别的种类。我们若接受任何不是圣别的事物，那就是混杂。…这恢复是圣别的，但有些不是那么圣别的东西被带进来，所以就有了混杂，并且需要以斯拉来洁净。以斯拉是洁净这恢复的一位。在地方召会里，我们必须非常纯净、简单而没有混杂。难处乃是我们许多从巴比伦回来的人，都把我们的背景一同带回来了。…在主的恢复里需要洁净，把“圣别的种类”从任何外邦的事物中分别出来。不要将你在公会里所作的事带进地方召会，不管那是多么好的事。那就是带进外邦妻子。…我们都必须学习抛弃出于我们背景的事物，不管那是多么的好。我们必须非常纯净，使圣别的种类永远不会与任何外邦的事物混合。（李常受文集一九六九年第二册，四九六至四九七页。）

信息选读

WEEK 6 — DAY 1

Morning Nourishment

Ezra 10:10-11 And Ezra the priest stood up and said to them,...Now therefore make confession to Jehovah the God of your fathers, and do His will, and separate yourselves from the peoples of the land and from the foreign women.

Neh. 13:30 Thus I cleansed them from everything foreign...

Ezra not only strengthened and enriched the recovery; he also purified it. Before he arrived, there was a mixture. Some of the Israelites had married heathen wives, and children were born of this mixture. This is a type that we should not apply literally but spiritually. The recovery is the holy seed. Anything we receive that is not holy is a mixture...The recovery is holy, but some of the things taken in are not so holy. Therefore, there is a mixture, and Ezras are needed to purify. Ezra was the one who purified the recovery. In the local churches we must be so pure, so simple, with no mixture. The problem is that many of us who have come back from Babylon have brought our background with us...In the Lord's recovery there is the need of purification to separate the holy seed from anything that is heathen. Do not bring into the local churches the things that you did in the denominations, no matter how good they are. That is the bringing in of heathen wives...We all must learn to give up the things of our background, regardless of how good they are. We must be so pure that the holy seed will never be mingled with anything heathen. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 375-376)

Today's Reading

当（主的）恢复是圣别的，我们就会看见主的祝福。在一些地方祝福受到拦阻，原因乃是因着背景而引起的混杂。我们曾多次被定罪，说我们不邀请别人来我们的聚会中说话。我们不是骄傲，但我们的确谨慎。…已过我们曾经试过，却只引起麻烦；所以我们学了功课。这不是说我们狭窄，乃是说，这个恢复是如此纯净、单纯、圣别。我们的确需要以斯拉来作洁净的工作。主不喜欢任何的混杂。在主的创造里，凡物“各从其类”。…我们需要纯净、严谨、单纯、并归从我们的种类！我们若是公会，就该单单是公会。我们若是自由团体，就该单单是自由团体。我们不该说我们是别的。我们若是地方召会，就该单单是地方召会。我们必须如此单纯、单一、纯净，真正归从我们的种类。我们必须是绝对的。主从不尊重任何的混杂，必须是各从其类。

在以斯拉记和尼希米记里都有洁净：一次是在建殿之后，另一次是在建城之后。在主的恢复所有的步骤中，都需要洁净。…以斯拉是一位祭司教师，他给百姓祭司的教训，帮助他们被洁净。他将神的话念给百姓听，使百姓受感。百姓都同意签名立约，离弃一切外邦的搀杂。在地方召会中，每一点搀杂都必须除净。我们必须彻底从一切搀杂中被洁净。任何凡俗、任何与属天性质相悖的事物都必须丢弃。主的恢复必须是纯净的。建殿之后我们需要被洁净，建城之后我们需要再被洁净。这个洁净不单由以斯拉，也由尼希米所看见并完成。在以斯拉之下至少有两次洁净，而在尼希米之下有一次。我们需要恢复城墙，我们也需要洁净。这是今日众地方召会中的需要。（李常受文集一九六九年第二册，四九七至四九八、五一一页。）

参读：以斯拉记生命读经，第四篇；尼希米记生命读经，第四篇；神殿与神城的恢复，第三、七至八章。

When the recovery is holy, we will see the Lord's blessing. In some places the reason the blessing was frustrated was the mixture caused by the background. We have been condemned many times for not inviting others to speak in our meetings. We are not proud, but we are really careful...In the past we tried this, but it only caused trouble. So we have learned the lesson. This does not mean that we are narrow, but that the recovery is so pure, so single, and so holy. We do need the Ezras to do a purifying work. The Lord does not like any kind of mixture. In the Lord's creation all things are "according to their kind."...We need to be pure, strict, simple, and according to our kind. If we are the denominations, we should just be the denominations. If we are the free groups, we should just be the free groups. We should not say that we are anything else. If we are the local church, we should just be the local church. We must be so simple, so single, so pure, and so genuine according to our kind. We must be absolute. The Lord never honors any kind of a mixture. It must be according to its kind.

In both Ezra and Nehemiah, there was the purification: one was after the building of the temple, and the other was after the building up of the city. In all the steps of the Lord's recovery, there is the need of purification. Ezra was a priestly teacher and gave the people priestly teaching to help them be purified. He read the Word of God to the people, and they were inspired. They all agreed to sign a covenant that they would give up all the strange mixtures. In the local churches every bit of mixture must be excluded. We must be thoroughly purified from all mixture. Anything common and anything contradictory to the heavenly nature must be cast out. The Lord's recovery must be pure. After the building up of the house, we need purification, and after the building up of the city, we need to be purified again. This purification was not only realized and carried out by Ezra but also by Nehemiah. There were at least two purifications under Ezra and one under Nehemiah. We need the recovery of the wall, and we need the purification. This is the need today in all the local churches. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 376, 386)

Further Reading: Life-study of Ezra, msg. 4; Life-study of Nehemiah, msg. 4; CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," chs. 3, 7-8

第六周■周二

晨兴喂养

林后七 1 “…我们…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。”

来四 12 “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。”

虽然我们〔曾说过〕要使灵清洁，但灵的本身实在并不污秽。不错，林后七章一节也说，要“除去…灵…的玷污”，但这玷污并不是灵本身的，乃是灵沾染上的，受了魂和体的影响而有的。…灵在我们的深处，…是纯洁无污的。但在灵的外围，乃是魂和体。这魂和体已经搀进了撒但邪恶的成分，变为污秽、败坏的，所以当灵经过这魂和体，往外出来的时候，也就沾染了其中的污秽、败坏，因此显在外面的时候，就带着污秽、败坏、不纯、不正，各种不该有的光景。

对付灵并不是对付灵本身，乃是对付灵的经过，也就是对付我们的存心、动机、目的、用意等等。我们每有一个行动，或者说一句话，不只要问对不对，好不好，还要追查里面的存心清洁么？动机单纯么？目的专为着神么？有什么自私的用意么？有我们自己的倾向么？（李常受文集一九五三年第三册，六一四至六一六、六一九页。）

信息选读

我们…还要进一步的，把一切不好的存心，不该有的用意，不单纯的倾向，不正当的意志，有搀杂

WEEK 6 — DAY 2

Morning Nourishment

2 Cor. 7:1...Let us cleanse ourselves from all defilement of flesh and of spirit, perfecting holiness in the fear of God.

Heb. 4:12 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 and of joints and marrow, and able to discern the thoughts and intentions of the heart.

Though we have said that the spirit must be clean, the spirit itself is not actually filthy. Indeed, 2 Corinthians 7:1 says to “cleanse ourselves from all defilement of...spirit,” but this defilement is not of the spirit itself but [that] effected by the soul and body...The spirit in our innermost part is pure and undefiled. However, surrounding the spirit are the soul and body, both of which have been mixed with the wicked elements of Satan and are thus filthy and corrupt. Therefore, when the spirit comes forth and passes through the soul and body, it becomes contaminated by this filthiness and corruption. Hence, when being manifested, the spirit bears certain filthiness, corruption, impurity, impropriety, and various other undesirable conditions.

Dealing with the spirit is not dealing with the spirit itself but with the passage of the spirit, that is, with the purpose of the heart, motive, aim, and intention. Whenever we are about to act or speak, not only do we need to inquire whether what we are about to do is right or wrong, good or bad, but we must also discern whether or not our inner intention is clean, our motive pure, and our aim wholly for God. Is there any selfish purpose behind our action? Is there any self-inclination? (CWWL, 1953, vol. 3, “The Experience of Life,” pp. 450-452, 454)

Today's Reading

We must go one step further and deal with all the negative purposes of the heart, the undesirable intentions, the impure inclinations, the improper will,

的情感等等，也都对付干净，然后灵才不只能出来，并且出来了，还能是正直的、纯净的。…对付灵，乃是重在对付我们里面不纯的存心、动机等杂质；而对付良心，乃是重在对付良心对那些杂质的感觉。

一位弟兄对另一位弟兄很不满，有许多批评、埋怨的感觉。虽然这些感觉还没有显露到外面来，他的良心也知道这是不该的。因此，他就向神承认这是罪。这就是他对付了自己的良心。但另一面，他却不肯放弃这些不满的感觉，而对付这些杂质。所以什么时候他想起或提起这位弟兄，他的灵还是含着这些杂质，还是一个批评不满的灵。…直到他再蒙怜悯，把藏在深处那个不满也弃绝了，然后他的灵里才没有这个杂质，他才算学了一次对付灵的功课。…必须对付灵，才是对付里面的本质。只有把本质对付了，那件事才算根本解决了。

对付灵具体的路，…第一是定罪，第二是靠圣灵的能力除掉。比方我们有弯曲的灵，第一要定这弯曲为罪，第二要靠圣灵的能力，把弯曲这个东西，从我们里面除掉。但这定罪和除掉，虽是靠圣灵的能力，却是我们主动的。我们肯，我们要，我们就能取用圣灵的能力。圣灵必须得着我们的意志和祂合作，祂才能叫我们有能力对付。（李常受文集一九五三年第三册，六二〇至六二三页。）

参读：生命的经历，第十三篇；圣洁没有瑕疵，第五章。

and the mixed emotions to the end that not only the spirit can come forth but that it may come forth in an upright, clean, and pure manner. Dealing with the spirit emphasizes dealing with the impure intentions, motives, and other mixtures within us, whereas dealing with the conscience emphasizes dealing with the feeling of the conscience toward all the mixtures.

A brother is very dissatisfied with another brother and has many feelings of criticism and complaint. Although these feelings have not been expressed, yet within his conscience he realizes that this is not right; therefore, he confesses this as sin before God. This is his dealing with his own conscience. Nevertheless, he is not willing to abandon these dissatisfied feelings and deal with these mixtures. Therefore, whenever he is reminded of this brother or mentions the brother, his spirit still contains these mixtures and is still a dissatisfied spirit, full of criticism...Not until he receives mercy again and abandons the dissatisfaction hidden deep within him so that there is no more such mixture in his spirit, will he have once learned the lesson of dealing with the spirit.

We need to deal with the spirit in order to deal with the nature within. It is only when the nature is dealt with that the root of the matter is treated. The practical way to deal with the spirit is similar to that of the various dealings mentioned before. First, we need to condemn the mixtures, and second, to remove them by the power of the Holy Spirit. For example, if we have a crooked spirit, we must first condemn this crookedness as sin. Second, we must purge out this crookedness from within us by the power of the Holy Spirit. Although the condemning and the removal are through the power of the Holy Spirit, yet they are of our own initiative. We must be willing to have such dealings and desire them; then we can draw from the power of the Holy Spirit. The Holy Spirit requires the cooperation of our will; when He has this, He will supply us with the power for dealing. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 455-458)

Further Reading: CWWL, 1953, vol. 3, "The Experience of Life," ch. 13; CWWN, vol. 34, "The Glorious Church," ch. 5

第六周■周三

晨兴喂养

太五8“清心的人有福了，因为他们必看见神。”

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

这几十年来，我们中间的难处，乃是发生在有雄心却无才干上。人没有才干能达到雄心的目的，就会变成失意的政客。今天无论是在召会中，或是在工作上，难处都在这里。若是有了才干，还需要加上存心正确。我们的存心需要纯洁，单单是为着主的恢复，方才是恢复中的助益。好比世人从政，为着国家民族，有雄心，有才干，再加上动机纯洁，他就成了国家的英雄，民族的救星。但有雄心，有才干，存心不纯洁，就会成为难处。把这个原则应用在主的恢复中也是一样。

我鼓励你们青年人应该有雄心，但我们仍要仰望主给我们才干，给我们纯洁的动机，这三样都齐全了，才能在主手中有用处，否则迟早会出事情。愿主怜悯我们。（李常受文集一九九〇年第二册，三〇六至三〇七页。）

信息选读

清心〔太五8〕是目的专一，只有一个目标，要完成神的旨意荣耀神。（林前十31。）我们若清心寻求神，就必看见神。看见神是清心之人的赏赐。

WEEK 6 — DAY 3

Morning Nourishment

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

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

During the past few decades, the problem among us has been that some have the ambition, but they do not have the capacity. If a man does not have the capacity to reach the goal of his ambition, he will be like a disgraced politician. Whether in the church or the work, the problem lies in this point. In addition to capacity, there must also be the proper heart. We should be pure in our heart and single for the Lord's recovery. Only then will we be a help to the recovery. This is like a person engaged in world government. If he has the ambition and the ability to do something for his nation and his people, and if his motive is pure, he can become a hero to the nation and a savior to his people. But if he has the ambition and the ability yet lacks a pure motive, he will become a problem. The same principle can be seen in the Lord's recovery.

I encourage you young ones to have ambition. But we still have to look to the Lord to give us the capacity as well as a pure motive. Only when we have all three can we become useful in the hands of the Lord. Otherwise, sooner or later we will become a problem. May the Lord be merciful to us. (CWWL, 1990, vol. 2, "Salvation in Life in the Book of Romans," pp. 249-250)

Today's Reading

To be pure in heart [Matt. 5:8] is to be single in purpose, to have the single goal of accomplishing God's will for God's glory (1 Cor. 10:31). If we are pure in heart in seeking God, we shall see God. Seeing God is a reward to the pure in heart.

当然，用我们肉身的眼睛不可能看见神。然而，我们能用我们的灵，用纯洁单一的心看见祂。我们若有敞开的灵和纯洁的心，就必看见神。看见神是一种经历和享受。我们看见祂，祂就将自己分赐到我们里面，注入到我们全人里面。（新约总论第五册，四八四页。）

约伯记四十二章…启示在约伯故事的叙述中，渐进之神圣启示在神的完成下最终的结果。…“我从前风闻有你，现在亲眼看见你。因此我厌恶自己，在尘土和炉灰中懊悔。”（5～6。）这指明约伯在个人经历上…得着神，并厌恶自己。看见神等于得着神。（太五8。）得着神就是在神的元素、生命和性情上接受神。至终，这使我们不仅与神合为一，更成为神的一部分。我不喜欢用“合为一”这辞，来描述我们与神的关系；因为成为神的一部分，在神的生命和性情上由神构成，比与神合为一意义更深。我们看见神，使我们被神构成，但无分于祂的神格。

所有蒙神救赎、重生、圣别、变化、模成且荣化的人，都要见神的面。（启二二4。）看见神使我们变化，（林后三18，）因为我们看见神时，就把祂的元素接受到我们里面。当我们接受神，就有新的元素进到我们里面，旧的元素也被排除了。这新陈代谢的过程就是变化。看见神就是被变化成为神荣耀的形像，使我们成为神的一部分，使我们得以在神的生命里彰显神，并在祂的权柄里代表祂。

约伯说他不仅看见神，并且厌恶自己。按照我们的经历，我们越看见神并爱神，就越厌恶自己；我们越认识神，就越否认自己。（约伯记生命读经，一八五至一八六页。）

参读：约伯记生命读经，第三十篇；罗马书中的生命救恩，第四篇。

It is impossible, of course, to see God with our physical eyes. However, we can see Him with our spirit and with a heart that is pure and single. If we have an open spirit and a pure heart, we shall see God. To see God is an experience and an enjoyment. When we see Him, He dispenses Himself into us, infusing Himself into our being. (The Conclusion of the New Testament, p. 1480)

[Job 42] reveals the final outcome, under God's consummation, of the progressive divine revelation in the narration of the story of Job. "I had heard of You by the hearing of the ear, / But now my eye has seen You; / Therefore I abhor myself, and I repent / In dust and ashes" (vv. 5-6). This indicates that Job gained God in his personal experience...and that he abhorred himself. Seeing God equals gaining God (Matt. 5:8). To gain God is to receive God in His element, in His life, and in His nature. Eventually, this not only makes us one with God—it even makes us a part of God. I prefer not to use the phrase one with in describing our relationship with God because to be made a part of God, to be constituted with God in His life and nature, is more than being one with God. We see God that we may be constituted with God, yet we do not have any share in the Godhead.

All God's redeemed, regenerated, sanctified, transformed, conformed, and glorified people will see God's face (Rev. 22:4). Seeing God transforms us (2 Cor. 3:18), because in seeing God we receive His element into us. As we receive God, a new element comes into us, and the old element is discharged. This metabolic process is transformation. To see God is to be transformed into the glorious image of God. This makes us a part of God that we may express God in His life and represent Him in His authority.

Job said not only that he saw God but also that he abhorred himself. According to our experience, the more we see God and love God, the more we abhor ourselves. The more we know God, the more we deny ourselves. (Life-study of Job, pp. 157-158)

Further Reading: Life-study of Job, msg. 30; CWWL, 1990, vol. 2, "Salvation in Life in the Book of Romans," ch. 4

第六周■周四

晨兴喂养

徒二四 16 “我因此操练自己，对神对人常存无亏的良心。”

提后一 3 “我感谢神，就是我接续祖先，用清洁的良心所事奉的神…”

良心是我们的灵领先的部分。如果我们的良心不对，我们就绝对无法有正确的灵。…事实上，如果我们的良心不对，我们的灵就是死的！所以，在我们能正确运用我们的灵以前，首先我们必须有无亏的良心。然后，我们也需要有清洁的良心。…当我们对付自己所犯的过错，并应用主的血洁净我们的良心，我们的良心就成为无亏的良心。换言之，我们的良心没有亏欠，不受定罪。

然而，我们的良心可能无亏，不会在任何事上定罪我们，但我们的良心可能不是清洁的。清洁的良心，意思就是我们单单寻求神和祂的旨意。许多时候，我们寻求神，但我们也寻求神以外的一些事物！…所以，我们的心不是清洁的，因为它不是单单寻求神。…当我们的单一、清洁、单单寻求神时，我们的良心就变得清洁。但是当我们的心寻求神以外的事物，那就会影响我们的良心。这时，我们的良心可能是无亏的，却不是清洁的。（译自英文“水流报”，第五卷第一期。）

信息选读

我们的良心首先必须是无亏的，其次必须是清洁的。许多时候，我们碰到一位好弟兄，他真是爱主。虽然他是为着神，但我们不久就发现，他也是为着福音的工作。这意思就是，他在追求神以外的一些事物。…他的良心并不定罪他，因他为着主的福音工作是非常好的。但他的难处乃是，他的福音工作在他的

WEEK 6 — DAY 4

Morning Nourishment

Acts 24:16...I also exercise myself to always have a conscience without offense toward God and men.

2 Tim. 1:3 I thank God, whom I serve from my forefathers in a pure conscience...

The conscience is the leading part of our spirit. If our conscience is wrong, we can never have a proper spirit...In fact, if our conscience is wrong, our spirit is dead! Therefore, before we can properly exercise our spirit, we must first have a good conscience. Then, we also need a pure conscience. When we deal with the wrong which we have done and apply the Lord's blood to cleanse our conscience, it becomes a conscience without offense. In other words, it becomes a good conscience without condemnation.

However, we may have a good conscience which does not condemn us in any matter, but it may not be pure. A pure conscience means that we are only seeking God and His will. Many times, we are seeking God, but we are also seeking something besides God!...Therefore, our heart is not pure, for it is not seeking God alone...When our heart is single, pure, and seeking only God, our conscience then becomes pure. But when our heart seeks something besides God, it will influence our conscience. At this time, we may have a good conscience, yet it is not pure. (The Stream, Book One, pp. 306-307)

Today's Reading

Our conscience must first be good; then second, it must be pure. Many times we meet a good brother who really loves the Lord. Although he is for God, we soon discover that he is also for the work of the gospel. This means he is pursuing something else besides God Himself...His conscience does not condemn him because his gospel work for the Lord is very good. But his difficulty is that his gospel work is a substitute for the Lord in his

生命里代替了主。这是属于主的，却不是主自己。这位弟兄可能有无亏的良心，但他绝不能有清洁的良心。…保罗说，“我…用清洁的良心所事奉的神。”（提后一3。）这就是说，他所寻求的，不是任何别的事物，乃是神自己。我们要有这样清洁的良心，是何等重要！

唯有经过许多对付，清洁单一的心，能使良心清洁并单一。…心包括心思、情感、意志和良心。清心，意思是心单一向着主。我们的心思必须清洁，我们的情感必须清洁，我们的意志必须清洁，我们的良心也必须清洁。我们全人的每一部分都必须清洁，好叫我们能拥有清洁的心。

我们若要有清洁的良心，首先必须有清洁的心。心清洁，意思就是向神单一。换句话说，我们的心思不想别的，只想主；我们的情感不爱别的，只爱主；我们的意志不拣选别的，单单拣选主。这样我们就会有清洁的心，单单寻求主。要有清洁的良心，必须先有清洁的心。

让我们来核对自己。我们的心思完完全全被主占有而没有别的事物么？我们的情感是否单纯、完全、全然爱主，过于任何别的事物？我们的意志是否完全为着神？我们若诚实，就会立刻说，“不，我并不是那么清洁。”我们的心思是游荡的，我们的情感爱了许多别的事物，我们的意志也是摇摆不定的。唯有当这些部分都是纯洁的，我们才会有清洁的心；唯有当我们的心是清洁的，我们的良心才会是清洁的。这清洁的良心对于运用灵是非常要紧的。

我们的良心若不清洁，我们的灵就绝对无法刚强。…我们寻求了主以外的事物，虽然可能不是有罪的事物。在我们良心的深处，有一种非常柔细的定罪，不是很粗略的，乃是一种非常柔细的定罪，一直告诉我们，我们并不完全为着主。这样的定罪使我们的灵软弱。（译自英文“水流报”，第五卷第一期。）

参读：享受基督活而实际的路，第七章。

life. It is something of the Lord, yet it is not the Lord. This brother may have a good conscience, but he could never have a pure conscience. Paul said, "I serve God with a pure conscience." It means that he was seeking after nothing else but God Himself. How important it is that we have such a pure conscience!

Only a pure and single heart, through many dealings, can influence the conscience to be pure and single...The heart includes the mind, the emotion, the will, and the conscience. A pure heart means that it is single to the Lord. Our mind has to be pure, our emotion has to be pure, our will has to be pure, and our conscience has to be pure. Every part of our being must be pure in order for us to have a pure heart.

If we are going to have a pure conscience, we must first have a pure heart. To be pure means to be single unto God. In other words, our mind considers nothing but the Lord, our emotion loves nothing but the Lord, and our will chooses nothing but the Lord. Then we will have a pure heart, seeking only the Lord. A pure conscience must first have a pure heart.

Let us check ourselves. Is our mind fully and wholly occupied with nothing but the Lord? Does our emotion simply, wholly, and fully love the Lord more than anything else? Is our will completely for God? If we are honest, we will immediately say, "No, I am not so pure." Our mind wanders, our emotion loves many other things, and our will is unstable. Only when these parts are pure will we have a pure heart, and when our heart is pure, our conscience will then be pure. This pure conscience is very vital to the exercise of the spirit.

If our conscience is not pure, our spirit can never be strong...We are seeking something other than the Lord, although it may not be sinful. Deeply within our conscience, there is a very fine condemnation. It is not very rough or coarse, but a certain kind of condemnation, so tender and fine, always telling us that we are not fully for the Lord. Such condemnation weakens our spirit. (The Stream, Book One, pp. 307-308)

Further Reading: The Stream, Book One, pp. 306-308; CWWL, 1972, vol. 1, "The Living and Practical Way to Enjoy Christ," ch. 7

第六周■周五

晨兴喂养

林后六 4～8 “反倒在各样的事上，…以纯洁、以知识、以恒忍、以恩慈、以圣别的灵、以无伪的爱、…证荐自己是神的执事…”

提前三 9 “用清洁的良心持守信仰的奥秘。”

在神的儿女身上有一个难处，就是灵与魂的搀杂。什么时候他的灵一出来，他的魂也出来。你难得看见人有干净的灵。…工作的头一个条件，乃是灵的干净不干净，而不是能力的大或小。多少人盼望有大的能力，却忽略了灵的干净。…一面他在那里用能力来建造，另一面他用他的搀杂来拆毁。一面他的确有神的能力，可是同时他这个人的灵有搀杂。（人的破碎与灵的出来，八八页。）

信息选读

（灵）搀杂的难处乃是作工的人当中最大的难处。多少时候，我们在弟兄身上摸着生命，但也摸着死亡；在弟兄身上摸着神，但也摸着他自己；在弟兄身上摸着温柔的灵，但也摸着 he 刚硬的自己。人在他身上看见圣灵，也在他身上看见肉体。…神如果要叫你在祂的话语上事奉祂，你如果必须为着神来开口，你就必须求神赐恩，说，“神，你在我身上作工，破碎我这个外面的人，拆毁我这个外面的人，分开我这个外面的人。”如果你没有得着这样的拯救，那么，当你每一次开口的时候，不知不觉，总是把你外面的人带到人面前去。…你是什么人，就是什么人，装假不来。你如果要作一个能被神使用的人，你就必须有灵出去，并且灵要干净。…如果我们外面的人不拆毁，就当我们将话语执事的时候，我们自己的东西也一同带到人面前去，主的名就要受亏损。不是因为我们没有得着生命，使主的

WEEK 6 — DAY 5

Morning Nourishment

2 Cor. 6:4 But in everything we commend ourselves as ministers of God... 6 In pureness, in knowledge, in long-suffering, in kindness, in a holy spirit, in unfeigned love.

1 Tim. 3:9 Holding the mystery of the faith in a pure conscience.

A problem among God's children is the mixture of the soul with the spirit. Whenever their spirit is released, their soul is released as well. It is hard to find a person whose spirit is pure...The first qualification in the work is a purity of the spirit, not a measure of power. Many people hope to have great power, yet they pay no attention to purity in the spirit...On the one hand, they build with power. On the other hand, they destroy with their impurity. They demonstrate God's power, yet at the same time their spirit is a mixed spirit. (CWWN, vol. 54, "The Breaking of the Outer Man and the Release of the Spirit," p. 223)

Today's Reading

The problem of mixture is the biggest problem among workers. We often touch life in the brothers, but also touch death. We touch God in the brothers, but also touch their self. We touch a spirit of meekness, but also touch a stubborn self. We find the Holy Spirit in them, but also find the flesh in them...If God intends for us to serve Him in the ministry of the word and if we have to speak for God, we have to ask for grace. We have to say, "God, work in me. Break my outer man, tear it down, and separate it from the inner man." If we have not experienced this deliverance, we will express our outer man subconsciously every time we open our mouth...We are the kind of person we are; we cannot pretend. If we want to be used by God, our spirit must be released, and this spirit must be pure...If our outer man is not destroyed, we will carry our own cargo with us when we serve as ministers of the word. The Lord's name will suffer loss, not on account of our lack of life, but on account of our mixture. The Lord's name will suffer, and the

名受亏损，乃是因为我们有掺杂，使主的名受亏损，召会也受亏损。（人的破碎与灵的出来，九二至九三页。）

在召会生活和主的工作上，不纯净乃是基本的杀手，把一切都杀死了；如果你不纯净，它也会把你杀死。…唯有主知道我多年来是怎样的恐惧战兢，免得我对一些事下断案的时候不纯净。

在责任、长老职分和领头的事上，先决条件乃是纯净。配搭需要纯净。…在召会生活里，事情总是会不断地发生。如果你的动机不纯净，不是这一个难处缠累你，就是下一个难处缠累你，这是免不了的。另一方面，如果你纯净，就没有一个难处会缠累你。

许多时候我们表面上的忍耐是由不纯净来的。我们等候，不采取行动，因为我们害怕得罪别人。我的意思不是说，我们应当粗暴随便。但纯净是个基本的因素，它会杀死所有的病菌。

你晓得误会是从哪里来的么？它的根源常常是不纯净。真正纯净、彼此相爱的夫妻也许会争吵、意见不合，却没有误会。然而，一旦不纯净的事进来了，就会产生一次又一次的误会。他们也许尽量谨慎、忍耐、智慧，但误会仍会因着不纯净而延续下去。

得罪别人是从肉体来的，害怕得罪别人也是出乎肉体。在世界上、在公司里，人非常谨慎，不要彼此得罪，因为世界满了不纯净。如果召会也是这样，我们就不再是召会了。在召会里，每一个通道、每一个角落都该是纯净的。…纯净乃是我们事奉的基本条件。（李常受文集一九八三年第一册，三〇至三二、三四页。）

参读：人的破碎与灵的出来，第七篇；与长老们在实行一面的谈话，第二至三章。

church will suffer as well. (CWWN, vol. 54, "The Breaking of the Outer Man and the Release of the Spirit," p. 226)

Impureness in the church life and in the Lord's work is the basic killer. It kills everything, including you if you are impure...Only the Lord knows how fearful and trembling I have been for many years lest I be impure in making a decision concerning certain things.

The prerequisite...in responsibility, in the eldership, in the leadership, is pureness. The coordination needs pureness...In the church life, things are always happening. If you are not pure in your motive, you will be entangled either by this trouble or by the next one. It is unavoidable. By the same token, if you are pure, no trouble will entangle you.

Many times our seeming patience comes from impurity. We wait and do not take action because we are afraid of offending others. I do not mean that we should be rude or careless. But pureness is a basic factor. It kills all the germs.

Do you know where misunderstanding comes from? Often its source is impureness. A husband and wife who truly love each other without impureness may quarrel and have disagreements, yet without misunderstanding. Once some impureness comes in, however, there is one misunderstanding after another. They may try to be careful, patient, and wise, but the misunderstandings will continue because of the impureness.

To offend others comes from the flesh. Fear of offending others is also of the flesh. In the world, say, in a corporation, people are very careful not to offend one another, because the world is filled with impurity. If this is true of the church also, we are no more the church. In the church there should be nothing but pureness in every avenue, every corner. Pureness is a basic condition of our service. (CWWL, 1983, vol. 1, "Practical Talks to the Elders," pp. 21-24)

Further Reading: CWWN, vol. 54, "The Breaking of the Outer Man and the Release of the Spirit," ch. 7; CWWL, 1983, vol. 1, "Practical Talks to the Elders," chs. 2-3

第六周■周六

晨兴喂养

林后五 21 “神使那不知罪的，替我们成为罪，好叫我们在祂里面成为神的义。”

启一 20 “...七个金灯台的奥秘，...七灯台就是七个召会。”

二二 1 “天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”

我们经历那灵在我们里面生活并工作，结果我们就成为义的。我们里面的人自然而然的是透亮的，像水晶一样纯净，并且我们能知道神的心。我们无须努力，立即就知道主的心思，并且清楚地领会祂的意愿和工作。这样，我们所作的，乃是照着主的心思和意愿。

你若得着赐生命之灵的注入并浸透，你里面的人就会透明。你会明白主的心思，你也会知道什么是主的意愿。你自自然然就会在祂的意愿里，行祂的意愿。结果，你与祂就是对的。不仅如此，你会知道当怎样待人，也会知道当怎样处理财物。这样，你就成为一个义的人，在大小事上都是对的，与神、与人、与自己都是对的。这是一个彰显神的人，因为他的义就是神的形像，就是神彰显出来。（哥林多后书生命读经，二八六至二八七页。）

信息选读

圣城的街道是纯金的。（启二一 21。）...金象征神的性情。我们进入新耶路撒冷以后，必须行走在

WEEK 6 — DAY 6

Morning Nourishment

2 Cor. 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

Rev. 1:20 The mystery of...the seven golden lampstands:...The seven lampstands are the seven churches.

22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

As a result of experiencing the Spirit living and working within us, we become righteous. Spontaneously, our inner being is transparent, crystal clear, and we know the heart of God. Immediately, without effort, we know the mind of the Lord and have a clear understanding concerning His will and work. Then what we do is according to the Lord's mind and will.

If you are infused and saturated by the life-giving Spirit, your inner being will become transparent. Then you will know what is in the Lord's mind. You will also understand what the will of the Lord is. Spontaneously, you will be in His will and do His will. As a result, you become right with Him. Moreover, you will realize how you should act toward others and even how you should deal with your material possessions. Then you will become a righteous person, one who is right in small things as well as in great things, one who is right with God, with others, and with himself. This is a person who expresses God, for his righteousness is the image of God, God expressed. (Life-study of 2 Corinthians, pp. 242-243)

Today's Reading

The street of the holy city is pure gold [Rev. 21:21]...Gold signifies the nature of God. After we enter into the New Jerusalem, we must walk on

神圣的性情上，作我们的道路。…新耶路撒冷这条唯一的街道是纯金的，“好像透明的玻璃，”表征毫无不透明之处。纯金的街道明亮如水晶，毫无不透明之处。这指明我们若以神的性情为唯一的道路，我们就是纯净的，没有任何搀杂，也是透明的，毫无不透明之处。（新约总论第八册，二〇六至二〇七页。）

城本身是纯金，没有任何搀杂。（18下。）这指明召会必须百分之百是神，必须完全属于神圣的性情。然而，今天在基督徒中间，召会是搀杂的，有一部分神圣的性情，也有一部分堕落的属人性情。我们若要有真实的召会生活，召会本身就必须是纯金，就是全然出于神圣的性情。在此我们就需要十字架作工来炼净我们，清除我们的搀杂。

大约三十年前，我听见一句简短的话说，纯洁与清洁不同。我初听见这句话，无法领会，我也非常惊讶。我以为清洁就够好了。然而，讲这话的人说，我们还需要被炼净，如同纯金被炼净，没有搀杂，并且是透明的。从那时起，主逐渐给我看见清洁与纯洁之间的不同。一位亲爱的弟兄也许很好、很温柔、很清洁，却仍有搀杂。他不是透明的，乃是昏暗不明的。他很好、很清洁，但你无法透视他。…清洁是一回事，但纯洁、透明是另一回事。有时候你也许遇见一位在主里的圣徒，觉得他不但清洁，并且透明，像明净的玻璃。我与倪柝声弟兄在一起，有多年的历史。那些年间，每次我遇见他，我就觉得他是一个透明的人。我坐在他面前，就能透视他。每次他站在讲台上释放信息，听众都能觉得他是透明的。…我们该清楚，仅仅清洁并不够。我们需要借着主在十字架上的死被炼净。（李常受文集一九六三年第二册，五六六至五六七页。）

参读：神中心的思想，第十三章；新约总论，第二百六十二篇。

the divine nature as our way. The pure gold of the unique street in the New Jerusalem is “like transparent glass,” signifying without any opaqueness. The golden street is crystal clear, without any opaqueness. This indicates that if we take God’s nature as our unique way, we will be pure, without any mixture, and transparent without opaqueness. (The Conclusion of the New Testament, pp. 2733-2734)

The city itself is pure gold without any mixture (Rev. 21:18b). This indicates that the church must be one hundred percent of God; it must be absolutely of the divine nature. Today among Christians, however, the church is a mixture with some part of the divine nature and some part of the fallen human nature. If we want to have the real church life, the church herself must be pure gold, that is, altogether of the divine nature. Here we need the work of the cross to purify us and to purge us.

About thirty years ago, I heard a short word saying that being pure is different from being clean. When I first heard that word, I could not understand it, and I was very surprised. I thought that to be cleansed was good enough. However, the speaker said that we still need to be purified, just as pure gold is purified to contain no mixture and to be transparent. Since that time the Lord has gradually shown me the difference between being clean and being pure. A dear brother may be nice, gentle, and clean but still have a mixture. He is not transparent but opaque. He is nice and clean, but you cannot see through him...To be clean is one thing, but to be pure and transparent is another. Sometimes you may meet a saint in the Lord, whom you sense is not only clean but also transparent, like clear glass. I had a history with Brother Watchman Nee for over thirty years. Within all those years, every time I met him, I had the sense that he was a transparent man. When I sat before him, I could see through him. Every time he stood on the platform to give a message, the audience could sense that he was transparent...We should be clear that simply to be clean is not enough. We need to be purified by the death of the Lord on the cross. (CWWL, 1963, vol. 2, “The Central Thought of God,” pp. 434-435)

Further Reading: CWWL, 1963, vol. 2, “The Central Thought of God,” ch. 13; The Conclusion of the New Testament, msg. 262

第六周诗歌

WEEK 6 — HYMN

540

里面生命的各方面 — 正确的心

8 6 8 6 (英 744)

降 A 大调

3/4

A^b 3 3 3 | D^b 2 - 3 | B^bm E^b 4 - 7 | A^b 1 - - | 5 5 5 | B^b7 3 - 2 | E^b 2 - - |

一 与主来往, 享主生命, 需一正确的心,

B^bm 4 4 3 | B^b7 2 - 1 | E^b 7 - 6 | E^b7 5 - - | A^b 5 6 1 | E^b7 3 - 2 | A^b 1 - - ||

使主一切, 借祂恩典, 我们全都有分。

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

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

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

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

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

In dealings with the Lord as life Various Aspects of the Inner Life — The Proper Heart

744

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

2. We need a heart in all things pure,
With mind both sound and clear,
To understand His mind and heart
In trembling and in fear.

3. We need a fervent, loving heart,
A heart on fire with love,
With an emotion filled with zeal
For Him, all else above.

4. We need a true, obedient heart,
With a submissive will,
A will made pliable, yet strong,
God's purpose to fulfill.

5. We need a heart condemning not,
In all things right with God;
A heart which has a conscience purged
And covered with the blood.

6. Lord, grant us such a heart as this,
Forever fixed on Thee,
That of Thyself we may partake
And Thy true fulness be.

