

## 【C3 门训】合一与不世俗化心志



今天的密码更新了，那我们会不定时地更新密码，希望来参加这个门训的，都是有纪律的。好，来先作个报告：《利未记》的 C3 灵修课程，现在开始报名。6 月 19 号到 9 月 29 号，总共有三个多月的时间，现在开始报名。

还有一件非常重要，就是如果是教会集体参加进来的，这是你教会开始要开展的一个很重要的课程，叫做「C3 福音小组」，希望你们能够跟 C3 一起来同步，因为对你们教会开展是有帮助的。而我们 C3 福音小组是实体跟网络一起，那时间是 7 月 1 号到 9 月 2 号，总共连续十周，7 月 1 号开始，刚好用暑假的时间。所以这里作报告，请同工把日期给贴上来，我已经贴上去了。好，把这个日期给贴上来，OK，福音小组，我们用这次暑假时间来作福音小组。

那今天我还是有两讲，一讲继续的讲第九个跟第十个「福音心志」，第二堂谈「C3 灵修全球化」的家人的见证，那可能时间稍微长一点，那我们就开始。感谢赞美主！我们今天要来谈的是「合一心志」与「不世俗化心志」。那再把这十个心志来看一下，「顺服心志」、「奉献心志」、「委身心志」、「灵修心志」、「圣洁心志」、「服事心志」、「福音心志」、「相爱心志」。今天再来最后两个心志，「合一心志」与「不世俗化心志」。

### 一、第九条—「合一心志」



### 第九条：合一心志

(参二十一章：基督的身体、二十四章：十字架的道路)

倘若在教会中有犯罪或与弟兄姊妹发生冲突时，我立志依循圣经马太福音十八15-20的程序处理及愿意接纳我的属灵指导及教会之规劝。

「凡事谦虚、温柔、忍耐，用爱心互相宽容，用和平彼此联络，竭力保守圣灵所赐合而为一的心。」(弗四2-3)

1. 要有基督的身体感：基督徒是基督身体上的肢体，要学作肢体，不要只想作头。

2. 教会是合一于圣灵的：以弗所书四章4-6节：「身体只有一个，圣灵只有一个，正如你们蒙召同有一个指望。一主，一信，一洗，一神，就是众人的父，超乎众人之上，贯乎众人之中，也住在众人之内。」天主教就是在元首基督以外，另立教皇为教会元首。

3. 十字架的口号就是「除掉他！」：放下自己的「己」，合一不是统一。

#### (一) 陈慕主：按照真理的教导，竭力保守圣灵所赐合而为一的心

**Sarah:** Again, today, we are going to talk about the mindset of unity. What would you like to share to us?

**Russell:** Well, the Bible has a lot to say about unity. Because the people of God have to be one. As God is one. Father and son and Holy Spirit, three in one. So all Christians are to be one in Christ. Unity, we see this and in Jesus high priest's prayer in John chapter seventeen. The evening before he was crucified. And he had one great burden there, for the unity of his people. He has mentioned several times in his prayer to the Father, for the unity. They'll be one, then we'll be one. As God, the Son and God the father is one. This is summarized in what my mentioned before.

**Sarah:** OK. "My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.(John 17:20-21 NIV)

**Russell:** Yes, one in Christ. Why? So that the world may know that God the Father has sent God the Son. What did Paul have to say about this? Well, we see this basic express perhaps in Ephesians chapter four. This is the second half of this letter to the Ephesians. The first three chapters, the first half of all doctrines, of all teaching. No instructions, no commands, all wonderful doctrines. And then suddenly in chapter four coming instructions stuff. And this is the springboard based for the second half of the book Ephesians. And could you please read the chapter four, verse one to six.

**Sara:** "As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all." (Ephesians 4:1-6 NIV) Amen.

#### (译文)

**陈詠洁:** 那我们来看这个「合一心志」，要参考《基督徒信仰生活》二十一章《基督的身体》，跟二十四章

《十字架的道路》:「倘若在教会中有犯罪,与弟兄姊妹发生冲突,我立志依循圣经《马太福音》十八章 15-20 节的程序处理及愿意接纳我的属灵指导及教会的规劝。」好,在这一个「合一心志」里面,我们来听听慕主怎么说。

**陈慕主:** 圣经讲很多有关合一的,因为神的百姓需要是一,因为我们的神祂们是一,就是圣父、圣子、圣灵是一,就是三合一。在基督里,所有基督徒应该是一,这个就是合一。我们在从《约翰福音》十七章里面,耶稣那种大祭司祷告,我们可以得知,就是在祂变卖的前一天晚上,祂在那里有个很大很大极大的负担,就是为了祂的百姓的合一,这个在祂给父神的祷告里面,谈了好多次,就要合一。我们要成为一,因为父神跟耶稣也是一。所以《约翰福音》十七章 20-21 节:「我不但为这些人祈求,也为那些因他们的话信我的人祈求,使他们都合而为一。正如父在我里面,我在你里面,使他们也在我们里面,叫世人可以信你差了我来。」

就是在基督里面是一,为什么呢?所以世人才可以相信,是天父差了耶稣来。那使徒保罗他又如何说呢?我们在《以弗所书》四章里面可以看到,四章的第二部分。在《以弗所书》一到三章里面,都是教义,都是教导,也没有命令,也没有指导,是非常棒的教义。然后到了《以弗所书》四章突然就来指导你要怎么做,所以这个《以弗所书》四章这一段,它是整个《以弗所书》后面那一段的基础。《以弗所书》四章 1-6 节:「我为主被囚的劝你们:既然蒙召,行事为人就当与蒙召的恩相称。凡事谦虚、温柔、忍耐,用爱心互相宽容,用和平彼此联络,竭力保守圣灵所赐合而为一的心。身体只有一个,圣灵只有一个,正如你们蒙召,同有一个指望;一主,一信,一洗,一神,就是众人的父,超乎众人之上,贯乎众人之中,也住在众人之内。」阿们!

**Russell:** Paul was writing this from prison. And he says, live a life worthy of the calling you have been called. He writes this as a prisoner. To make every effort to keep the unity of the spirit through the bond of peace. God gives us the unity in Christ, we are to keep the unity in Christ. OK, so what happens if we have a disagreement with a brother or a sister? This is very practical, what do we do? Jesus gives very clear instructions in Matthew chapter 18. Could you read it please?

**Sara:** OK. "If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over. But if they will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses. If they still refuse to listen, tell it to the church; and if they refuse to listen even to the church, treat them as you would a pagan or a tax collector. (Matthew 18:15-17 NIV)

**Russell:** Amen. So if your brother or sister sins, we go to see them personally one to one. Just two of us with God. We do not tell other people. No, and we try to reason with our brother and sister, to help them to see their sin. And if by the Spirit of God that they have light in condition. They acknowledge and confess their sins, and we are one with them again. But if they refuse to listen, then we get two or three others as witnesses. And we continue to try to persuade them, to help them see their sins. If they won't listen to three or four brothers and sisters in total, we then take it to the church; and if they would not listen to the church, we are to expel them from church. We do this for their good. We deliver them to the world and to Satan. For the destruction of their flesh, so that their spirit may be saved on the day of judgement. And we pray for them that they will see their sin and return. And we also do this, we also exclude them for the safety of the church, for the spiritual health of the church. So that we do not get the spiritual disease, because we are to be holy as our Father is holy. We are to be healthy, holy in the body of Christ.

One in Christ, as Father, Son, and Holy Spirit. So we are to be one in God, to the glory of God, and blessing of people. Hallelujah, Amen!

### (译文)

**陈慕主：**保罗写这个是在监狱里，说你们蒙召，**行事为人就当与蒙召的恩相称**，他是一个囚犯来写这封信，竭力保守圣灵所赐合而为一的心，**神赐给我们在基督里合而为一的心，所以我们要竭力保守**。阿们！那这样子的话，如果我们跟弟兄姊妹当中，有嫌隙还是争议怎么办呢？这是非常实际的，那我们怎么办呢？耶稣对这方面有一个很明确的教导，在《马太福音》十八章 15-17 节：「倘若你的弟兄得罪你，你就去趁着只有他和你在一处的时候，指出他的错来。他若听你，你便得了你的弟兄；他若不听，你就另外带一两个人同去，要凭两三个人的口作见证，句句都可定准。若是不听他们，就告诉教会；若是不听教会，就看他像外邦人和税吏一样。」阿们！

所以首先，如果说有弟兄姊妹，他们犯罪了，我们先个别地去找他们，就只有两个人还有神就好了。我们不去跟别人讲，我们不可以，不可以去跟别人讲，我们试着去跟他讲原因，帮助他为什么犯罪，如果圣灵给他光照，而且带来他悔改的心，他认知了，而且，他也承认他所犯的罪，我们跟我们的弟兄姊妹又合一了。但是如果他拒绝听你的，那我们就去找两三个人，作见证，我们这两三个再去跟他说，让他能够看见他所犯的罪，如果他不听你们这两三个人的话，然后，就把他带到教会的前面，如果他也不听教会的，我就把他当做像外邦人一样。

为什么要这样做，是**为了他的益处**，我们把他赶出教会，然后把他交给撒但，可能会败坏他的身体，但是他的灵魂可能在审判的日子可能可以得救。所以在这个当中，我们为他祷告，让他能看见他所犯的罪，而我们把他赶出教会，是**为了这个教会的圣洁**，让教会能够有属灵的健康，教会不会得到这个属灵的疾病。因为教会需要圣洁，因为我们的父是圣洁的，所以基督的身体需要是健康的，需要是圣洁的，就是在基督里成为一，就是圣父、圣子、圣灵。所以我们在神里面，**我们是一，为了荣耀神的名，能够祝福大家**。哈利路亚！

### (二) 陈詠洁：合一要有基督身体感，要对付自己，在圣灵里合一

感谢主！那我再来补充一下吧。这个「合一心志」，首先很重要的，**要有基督的身体感**，基督徒是基督身体上的肢体，**要学作肢体，不要只想当头**，因为每个人想当头就没有合一的可能，因为他都想说了算嘛，所以有基督的身体感，作手的作手，作脚的作脚。

第二个，**教会是与圣灵在合一的**，是在圣灵里合一。所以呢《以弗所书》四章 4-6 节说：「身体只有一个，圣灵只有一个，正如你们蒙召，同有一个指望；一主，一信，一洗，一神，就是众人的父，超乎众人之上，贯乎众人之中，也住在众人之内。」而我们看到这个天主教的问题就是，他在元首基督之外，另立教皇为教会的元首。所以他这里立的人就是教皇，这个教皇就像马丁路德说的，他不怕外面的教皇，怕里面的教皇。所以里面都有一个很强大的己，当这个人的己一出来，**教会就没有合一的可能了**。

第三个，**十字架口号就是「除掉他、除掉他」**。所以就是要放下自己的己，**合一不是统一**，合一不是统一在一个人的里面，是在圣灵里的合一。所以，主在上十字架之前，他们在那里大呼欢迎，大呼欢迎祂进入耶

路撒冷城的他们，就是在喊「除掉他，除掉他」，所以就除掉他，**除掉自己的己，才有办法真正的合一。**这是「合一心志」。



## **第十条：不世俗化心志** (参第八章：与世界分别、十一章：职业)

**我立志遵守在教会或小组中不从事金钱借贷、作保及直销...等一切商业行为，或作政治传讲。**

**「耶稣进了神的殿，赶出殿里一切做买卖的人，推倒兑换银钱之人的桌子，和卖鸽子之人的凳子，对他们说：经上记着说：我的殿必称为祷告的殿，你们倒使它成为贼窝了。」(太二十一12-13)**

- 1.基督徒只能欠二种债：爱人的债与福音的债。欠债的是债主的仆人。**
- 2.与世俗为友就是与神为敌的：当知道自己是圣徒，当有圣徒体统。**
- 3.防备「传销的灵」：传销进入教会比异端还可怕。传销的运作是把产品与人神化，实际上是在传递另一个信仰。**
- 4.不要在教会玩政治：不要以宗派支持党派，教会有撒旦的座位。**

## **二、第十条—「不世俗化心志」**

### **(一) 陈慕主：从世界系统里分别出来，靠圣灵加力把自己给出去**

**Sara:** Last one, mindset of unsecular. Tell us more about this.

**Russell:** Well, the unsecular mindset, what does that mean? It means to be separated from the world, not separated from the physical world. But separate from the system of the world. Jesus said you are to be in the world, but not out of the world. What does that mean? Let's have a look at what Jesus did when he went to the temple in Jerusalem. Would you read the scripture for us please?

**Sara:** Jesus entered the temple courts and drove out all who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves. "It is written," he said to them, "'My house will be called a house of prayer,' but you are making it 'a den of robbers.'"(Matthew 21:12-13 NIV)

#### **(译文)**

**陈詠洁:** 最后一个心志叫做「不世俗化心志」，参考第八章的「与世界分别」，十一章的「职业」。这个心志是：**「我立志遵守在教会或小组中不从事金钱借贷、作保及直销.....等一切商业行为，或作政治传讲。」**好，那我们再看慕主在这方面的教导。

**陈慕主:**「不世俗化心志」到底是什么意思呢？这个意思就是**从这个世界里面把它分别出来，不是说从这个有形的世界里面分别出来，是从世界的系统里面分别出来。**耶稣说了，我们要在这个世界里，并不是脱离这个世界。这个是什么意思呢？耶稣进了这个耶路撒冷的圣殿，耶稣说什么呢？《马太福音》二十一章 12-13

节：「耶稣进了神的殿，赶出殿里一切做买卖的人，推倒兑换银钱之人的桌子和卖鸽子之人的凳子；对他们说：『经上记着说：我的殿必称为祷告的殿，你们倒使它成为贼窝了。』」

**Russell:** Amen. Jesus was very upset. Because the scripture has said, my house should be called a house of prayer, but you are making it a den of thieves. What does the thief do? They take things from other people for their own personal profit. So are not to bring personal business things into the church; we are not to go to the church to make money; we are not to go to the church for physical profit or money. But of course means much more than that. In the New Covenant with the Holy Spirit, how do we separate from the system of the world? Let's have a look what the Holy Spirit says in one John.

**Sara:** Do not love the world or anything in the world. If anyone loves the world, love for the Father is not in them. For everything in the world—the lust of the flesh, the lust of the eyes, and the pride of life—comes not from the Father but from the world. The world and its desires pass away, but whoever does the will of God lives forever. (1 John 2:15-17 NIV)

**Russell:** Yes. So that, at beginning of that, it says do not love the world, if anyone loves the world, the love for the Father is not in him. For God so loves the world that he gives his own son. The love of Father, the heart of Father is to give, but the system of the world is to take. And then we are told if anyone loves the world, the love for the Father is not in him. The desire of the flesh, the desire of the eyes, and the pride of life, it's not from the Father, but from the world. The world is passing away, and all the desires, but he who does the will of God abides forever. So in conclusion, we are to be separated from the system of the world. The system of the world takes for us, the kingdom of God gives to us. As God the Father gave his son, as Jesus gave himself. So we are to give out ourselves to others with the help of the Spirit of God. To be crucified to self and work as Jesus worked, by the power of the Spirit of God, to the glory of God, and blessing of others. Hallelujah, Amen!

### (译文)

**陈慕主:** 阿们！耶稣非常地生气，因为经上说：我的殿必称为祷告的殿，但是你们倒使它成为贼窝了。那贼做什么事呢？他们就是拿别人的东西走啊，为了他们个人的利益。所以我们来到教会，我们**不能把自己个人生意带进教会**，我们不是到教会去赚钱的，所以我们不是说，来到教会，我们为了一些利益，但是实际上是比这个还要更多的。

在这个新约里面，我们如何从这个世界的系统里面分别出来呢。圣灵透过《约翰一书》告诉我们什么呢？让我来读《约翰一书》二章 15-17 节：「不要爱世界和世界上的事。人若爱世界，爱父的心就不在他里面了。因为凡世界上的事，就像肉体的情欲，眼目的情欲，并今生的骄傲，都不是从父来的，乃是从世界来的。这世界和其上的情欲都要过去，惟独遵行神旨意的，是永远长存。」

所以刚开始说的，别爱世界和世界上事，人若爱世界，爱父心就不在他里面了。因为神爱世人，把祂的独生子都给了我们，所以**天父的心是「给予」，而这世界上的系统是要「拿」**。所以我们若爱世界和世界上的事，爱父心就不在我们里面了，就是肉体的情欲，眼目的情欲，还有今生的骄傲，这不是从父神来的，是从世界来的。而且这个世界上都要过去的，这种情绪都要过去的，但是遵行神的旨意，而是永远长存的。

所以我们从这个世界系统里面出来，这个世界系统是跟人家拿的，而神的国是要给出去的，就像我们父神把祂自己给出去，耶稣也把祂自己给出去。我们要把自己给出去给别人，藉着神灵帮助，我们向己死，能够行耶稣所行的，藉着神的灵加力，为了荣耀我们父神的名，能够赐福给其他的人。

## (二) 陈詠洁：在教会不借贷、不与世俗为友、不传销、不玩政治

哈利路亚！好那我也来做一个补充。这里谈到了在教会**不要做这个借贷**，金钱上的借贷，为什么呢？因为**基督徒只能欠两种债，一个是爱人的债，一个是福音的债**。而欠债的是债主的仆人，所以我们不能欠债。那么我们帮助弟兄姊妹，如果他真的没有衣服，生活上没有那些，我们可以帮助他，但是不是借他钱。比如说他需要钱，他要去买房，要买车，要去做一个超出他所需要，除非说你有感动你要奉献，不然不要在这个教会里面做这种借款。

第二个**与世俗为友，就是与神为敌的**。当知道我们是「圣徒」，「圣徒」那我们就有圣徒的体统，这里谈到了不要做直销、传销，**要防备这个传销、直销的灵**。因为只要这一种传销进入教会，比异端还要可怕，因为传销这种运作是把产品与人神化，实际上他是在传递另外一个信仰。这个人我们的基督徒就是要去传耶稣，这张嘴要去传耶稣的。但是问题是，如果你做了这个，你会有业绩上的压力，你的心思就往那里跑，所以你看到人，你不传耶稣了，你就传产品，然后里面有高阶的，就把这个高阶的人赚了多少钱的神化，产品有多少神话。产品通常都是不错的，但是问题是后面背后运作的这个灵，所以我把它定位叫传销的灵、直销的灵，这不能进教会，一进教会教会就乱了。

第四个**不要在教会玩政治**。不要好像台湾有些宗派的，是支持哪一个党派，要知道教会有撒但的座位。感谢赞美主！所以这是我们基本上的这个「不世俗化心志」。我们在教会应当要持守，不然你教会很难保持教会的圣洁，好我们十个心志就讲到这里。