

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

- Knowing our heart
- The problem of our heart
- The way to heal our heart
- result
- A. The heart is the conglomerate of man’s inward parts, man’s chief representative, his acting agent:
 - 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—Matt. 9:4; Heb. 4:12; John 14:1; 16:22; Acts 11:23; Heb. 10:22; 1 John 3:20.
 - Our heart and its condition before God are organically, intrinsically, and inseparably related to the condition of our spirit, soul, and body before God:
 - The exercise of the spirit works only when our heart is active; if man’s heart is indifferent, the spirit is imprisoned within and is unable to show forth its capability—Matt. 5:3, 8; Psalms. 78:8; Eph. 3:16-17.
 - The soul is the person himself, but the heart is the person in action; the heart is the acting agent, the acting commissioner, of our entire being.
 - The activities and movements of our physical body depend on our physical heart; in like manner, our daily living, the way we act and behave, depends on what kind of psychological heart we have.
 - B. The heart is the entrance and exit of life, the “switch” of life; if the heart is not right, life in the spirit is hindered, and the law of life cannot work freely and without obstruction to reach every part of our being; though life has great power, this great power is controlled by our small heart—Prov. 4:23; Matt. 12:33-37; cf. Ezek. 36:26-27.
 - C. God is the unchanging One, but according to our natural birth our heart is changeable, both in our relationship with others and with the Lord—cf. 2 Tim. 4:10; Matt. 13:3-9, 18-23.
 - D. There is no one who, according to his natural, human life, is steadfast in his heart; because our heart changes so easily, it is not at all trustworthy—Jer. 17:9-10; 13:23.
 - E. Our heart is blamable because it is changeable; an unchanging heart is a blameless heart—Psalms. 57:7; 108:1; 112:7.
 - F. In God’s salvation the renewing of the heart is once for all; however, in our experience our heart is renewed continually because it is changeable—Ezek. 36:26; 2 Cor. 4:16.
 - G. Because our heart is changeable, it needs to be renewed continually by the sanctifying Spirit so that our heart can be established, built up, in the state of being holy, the state of being separated unto God, occupied by God, possessed by God, and saturated with God—Titus 3:5; Rom. 6:19, 22.
 - H. In order to be “those who are being sanctified” in living a holy life for the church life, we must cooperate with the inner operating of the One “who sanctifies” by dealing with our heart—Heb. 2:11; Psalms. 139:23-24:
 - God wants our heart to be soft—Ezek. 36:26; Matt. 13:4, 19; 2 Cor. 5:14; cf. Exo. 32:9; Jer. 48:11.
 - God wants our heart to be pure—Matt. 5:8; Psalms. 73:1, 25; Jer. 32:39; Psalms. 86:11b; 2 Tim. 2:22; 1 Tim. 1:5.
 - God wants our heart to be loving—Psalms. 42:1-2; S. S. 1:1-4; 2 Cor. 3:16; 2 Thes. 3:5; Hymns, #546, #547; Eph. 6:24; John 15:9-10; 21:15-17; Matt. 26:6-13; 1 John 2:5.
 - God wants our heart to be at peace—Acts 24:16; 1 John 3:19-21; Heb. 10:22; 1 John 1:7, 9; 1 Tim. 1:5; Phil. 4:6-7; Col. 3:13-15.
 - I. As our heart is being established blameless in holiness by the continual renewing of the sanctifying Spirit, we are becoming the New Jerusalem with the newness of the divine life and the holy city with the holiness of the divine nature—Rev. 21:2; 1 John 5:11-12; 2 Pet. 1:4.

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

*** A-B: GOD'S SANCTIFICATION**

- A. God's dispositional sanctification of our spirit, soul, and body is to "sonize" us divinely, making us sons of God that we may become the same as God in His life and in His nature but not in His Godhead so that we can be God's expression—Eph. 1:4-5; Heb. 2:10-11.
- B. By sanctifying us, God transforms us in the essence of our spirit, soul, and body, making us wholly like Him in nature; in this way He preserves our spirit, soul, and body wholly complete—1 Thes. 5:23:
 - Quantitatively, God sanctifies us wholly; qualitatively, God preserves us complete—that is, He keeps our spirit, soul, and body perfect.
 - Although God preserves us, we need to take the responsibility, the initiative, to cooperate with His operation to be preserved by keeping our spirit, soul, and body in the saturating of the Holy Spirit—1 Thes. 5:12-24.

*** C-E: OUR COOPERATION WITH GOD'S SANCTIFICATION**

- C. In order to cooperate with God to preserve our spirit in sanctification, we must keep our spirit in a living condition by exercising our spirit:
 - In order to preserve our spirit, we must keep our spirit living by exercising it to have fellowship with God; if we fail to exercise our spirit in this way, we will leave it in a deadened situation:
 - To rejoice, pray, and give thanks are to exercise our spirit; to preserve our spirit is first of all to exercise our spirit to keep our spirit living and to pull it out of death—1 Thes. 5:16-18.
 - We need to cooperate with the sanctifying God to be separated from a spirit-deadening situation—cf. Num. 6:6-8; 2 Cor. 5:4.
 - We must worship God, serve God, and fellowship with God in and with our spirit; whatever we are, whatever we have, and whatever we do must be in our spirit—John 4:24; Rom. 1:9; Phil. 2:1.
 - In order to preserve our spirit, we need to keep it from all defilement and contamination—2 Cor. 7:1.
 - In order to preserve our spirit, we must exercise ourselves to have a conscience without offense toward God and men—Acts 24:16; Rom. 9:1; cf. 8:16.
 - In order to preserve our spirit, we must take heed to our spirit, setting our mind on the spirit and caring for the rest in our spirit—Mal. 2:15-16; Rom. 8:6; 2 Cor. 2:13.

II. (Cont.):

- D. In order to cooperate with God to preserve our soul in sanctification, we must clear the three main “arteries” of our psychological heart, the parts of our soul—our mind, emotion, and will—Phil. 2:2, 5; 1:8; 2:13:
- In order for our soul to be sanctified, our mind must be renewed to be the mind of Christ, our emotion must be touched and saturated with the love of Christ, our will must be subdued by and infused with the resurrected Christ, and we must love the Lord with our whole being—Rom. 12:2; Eph. 3:17, 19; Phil. 2:13; cf S. S. 4:4a; 7:4a; Mark 12:30.
 - The way to unclog the three main arteries of our psychological heart is to make a thorough confession to the Lord; we need to stay with the Lord for a period of time, asking Him to bring us fully into the light, and in the light of what He exposes, we need to confess our defects, failures, defeats, mistakes, wrongdoings, and sins—1 John 1:5-9:
 - 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.
 - In order to unclog the artery of our emotion, we need to confess the natural and even fleshy way that we have expressed our joy and sorrow and also that, in many cases, we hate what we should love, and we love what we should hate.
 - In order to unclog the artery of our will, we need to confess the germs of rebellion in our will.
 - If we take the time necessary to unclog the three main arteries of our psychological heart, we will have the sense that our entire being has become living and is in a very healthy condition.
- E. In order to cooperate with God to preserve our body in sanctification, we must present our body to Him so that we may live a holy life for the church life, practicing the Body life in order to carry out God’s perfect will—Rom. 12:1-2; 1 Thes. 4:4; 5:18:
- Our fallen body, the flesh, is the “meeting hall” of Satan, sin, and death, but by Christ’s redemption and in our regenerated spirit as the “meeting hall” of the Father, the Son, and the Spirit, our body is a member of Christ and the temple of the Holy Spirit—Rom. 6:6, 12, 14; 7:11, 24; 1 Cor. 6:15, 19.
 - To preserve our body is to glorify God in our body—1 Cor. 6:20.
 - To preserve our body is to magnify Christ in our body—Phil. 1:20.
 - To preserve our body, we must not live according to our soul, the old man; then the body of sin will lose its job and become unemployed—Rom. 6:6.
 - To preserve our body, we must not present our body to anything that is sinful but instead present ourselves as slaves to righteousness and our members as weapons of righteousness—Rom. 6:13, 18-19, 22; Dan. 5:23:
 - “This is the will of God, your sanctification: that you abstain from fornication; that each one of you know how to possess his own vessel in sanctification and honor”—1 Thes. 4:3-4.
 - That they do not know God is the basic reason that people indulge in the passion of lust—1 Thes. 4:5.
 - To preserve our body, we must buffet it and lead it as a slave to fulfill our holy purpose to become the holy city—1 Cor. 9:27; Rev. 21:2.

- I. **In order to live a holy life for the church life, we need the Lord to establish our heart blameless in holiness (with no fault found in our holiness)**
- 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, it is man's chief representative, his acting agent. Its condition before God are organically, intrinsically, and inseparably related to the condition of our spirit, soul, and body before God. The exercise of the spirit can work and show forth its capability only when our heart is active. Though our soul is our person but our heart is our person in action, the acting commissioner of our entire being. Like our physical body, the way we act and behave depends on what kind of psychological heart we have. The heart is the entrance and exit of life, the "switch" of life. When the heart is not right, life in the spirit is obstructed to reach every part of our being; hence, this great power of life is controlled by our small heart. [Prov 4:23\] Keep your heart with all vigilance, For from it are the issues of life.](#)
 - God is the unchanging One, but our heart from our natural birth changes easily and is not trustworthy in our relationships with others and with the Lord; an unchanging heart is a blameless heart. While the renewal of the heart is once for all in God's salvation; but in our experience our changeable heart needs to be renewed continually by the sanctifying Spirit so that our heart can be established, built up, in the state of being holy and separated unto God, occupied and possessed by God, and saturated with God. In order to be a sanctified one for living a holy life for the church life, we must cooperate with the inner operating of the sanctifying one by dealing with our heart. God wants our heart to be: ①soft; ②pure; ③loving; and ④at peace. As our heart is being established blameless in holiness by the continual renewing of the sanctifying Spirit, we are becoming the New Jerusalem with the newness of the divine life and the holy city with the holiness of the divine nature. [\[1 Thes 3:13\] So that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus with all His saints.](#) [\[Psa. 57:7\] My heart is steadfast, O God; My heart is steadfast...](#) [\[Matt 5:8\] Blessed are the pure in heart, for they shall see God.](#) [\[Ezek. 36:26\] I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.](#) [\[Heb. 10:22\] Let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water.](#)
- II. **God not only has made us holy in position by the redeeming blood of Christ to separate us unto Himself in His judicial redemption but also is sanctifying us in disposition by His own holy nature to saturate us with Himself in His organic salvation**
- God's dispositional sanctification of our spirit, soul, and body is to "sonize" us divinely, making us sons of God by sanctifying and transforming us in the essence of our spirit, soul, and body that we may become the same as God in His life and in His nature but not in His Godhead so that we can be God's expression. Quantitatively, God sanctifies us wholly; qualitatively, God preserves us complete by keeping our spirit, soul, and body perfect. We therefore need to take the initiative to cooperate with God's operation to be preserved by keeping our spirit, soul, and body in the saturating of the Holy Spirit.
 - In order to cooperate with God to preserve our spirit in sanctification, we must: ①pull our otherwise deadened spirit to be in a living condition by exercising our spirit to have fellowship with God; rejoice, pray, and give thanks are to exercise our spirit; worship, serve and fellowship with God in and with our spirit; whatever we are, whatever we have, and whatever we do must be in our spirit; ②keep our spirit from all defilement and contamination; ③exercise ourselves to have a conscience without offense toward God and men; ④take heed to our spirit, setting our mind on the spirit and caring for the rest in our spirit. [\[1 Thes. 5:23\] And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.](#) [\[1 Thes. 5:16-19\] Always rejoice, unceasingly pray, in everything give thanks; for this is the will of God in Christ Jesus for you. Do not quench the Spirit.](#)
 - In order to cooperate with God to preserve our soul in sanctification, we must clear the three main "arteries" of our psychological heart, the parts of our soul—our mind, emotion, and will. The way to unclog these main arteries is to make a thorough confession to the Lord; stay with the Lord for a period of time and ask Him to bring us fully into the light; that in the light of what He exposes, we need to: ①confess everything that is sinful in our thoughts and in our way of thinking that our mind must be renewed to be the mind of Christ; ②confess every expression of our natural and fleshy joy and sorrow, love and hate that our emotion must be touched and saturated with the love of Christ; ③confess the germs of rebellion in our will that our will must be subdued by and infused with the resurrected Christ; and we must love the Lord with our whole being. This unclogging issues in our sensing that our entire being has become living and is in a very healthy condition. [\[Rom. 12:2\] ... be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.](#) [\[Phil. 2:13\] For it is God who operates in you both the willing and the working for His good pleasure.](#) [\[Mark 12:30\] And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength."](#)
 - In order to cooperate with God to preserve our body in sanctification, a fallen body that was the "meeting hall" of Satan, sin, and death which has now become a member of Christ and temple of the Holy Spirit by Christ's redemption and in our regenerated spirit to glorify God and magnify Christ, we must live a life not according to our old man in our body; not to present our body to any sinful matters or fornications, but instead possess our own vessel in sanctification and present ourselves as slaves to righteousness and our members as weapons of righteousness; live a holy life for the church life, practicing the Body life in order to carry out God's perfect will to become the holy city. [\[Rom. 12:1\] I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.](#) [\[1 Thes. 4:3-4\] For this is the will of God, your sanctification: that you abstain from fornication; that each one of you know how to possess his own vessel in sanctification and honor.](#)

For our heart to be established blameless in holiness includes much more than simply for our heart to turn to the Lord and to be pure toward the Lord. This is to have our turned and pure heart separated unto the Lord, occupied by the Lord, and saturated with the Lord. Such a heart not only has turned to the Lord but it also has a pure motive. It is separated unto Him, fully occupied by Him, and thoroughly saturated with Him. It is here in such a state that our heart will be established. Once our heart has been established, it will be set, and it will be no longer movable or changeable. Furthermore, when our heart is in such a condition, it will become blameless.

<Excerpts from “Life-study of 1 Thessalonians”, Message 21, “Our Heart to be Established Blameless in Holiness (2)”>

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.”

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

<Excerpts from “Life-study of 1 Thessalonians”, Message 19, “Cooperation with the Divine Operation (2)”>