LESSON FORTY-THREE：RENEWING

In the life aspect of God's full salvation, after we experience regeneration, the experience that follows immediately is renewing.

I. THE NEED FOR RENEWING

1) "Put off...the old man" (Eph. 4:22).

Not long after man was created, he sinned and became fallen. In the fall of man, Satan injected his evil nature of sin into man, poisoning man completely, making man corrupt and evil, and eventually making him an old man mixed with satanic evil (Eph. 4:22). This transmuted and corrupted old man needs to be put off (Col. 3:9). Therefore, in His full salvation, God prepared this item, renewing, for us to experience and enjoy.

II. THE TRUE MEANING OF RENEWING

1) "He saved us, through the washing of regeneration and renewing of the Holy Spirit" (Titus 3:5).

Here it says that God saved us through two things, the washing of regeneration and the renewing of the Holy Spirit. This speaks of the aspect of salvation by life in God's full salvation, and it differs from the aspect of redemption by the blood. Salvation by life is accomplished through the washing of regeneration and the renewing of the Holy Spirit. On the negative side, the washing of regeneration is a washing that washes away our old man and everything of the old man; on the positive side, the renewing of the Holy Spirit is a renewing that brings to us God's life as the new element for us to become the new man. Although regeneration is accomplished once for all, the effectiveness of its washing continues along with the renewing of the Holy Spirit. The renewing of the Holy Spirit is constant, beginning with our regeneration and continuing until the transfiguration of our body and our entrance into God's glory. Therefore, after we are regenerated, we are saved at every time by continuing daily, even hourly, in the ceaseless renewing of the Holy Spirit. This is to be saved in the life of Christ (Rom. 5:10).

III. THE MEANS OF RENEWING

A. The Life of God

1) "We also should walk in newness of life" (Rom. 6:4).

The newness of life proves that this life, the life of God, is a new life. Because of the fall, our created life became an old life. The life of God received in regeneration, which begins the renewing, is a new life. After regeneration, this life of

第四十三课：更新

我们在神完全救恩里生命的一面，经历了重生，紧接着的经历，乃是更新。

壹　更新的需要

（一）"脱去了旧人。"（弗四 22）

人被造之后，未经多久，就犯罪堕落了。在人的堕落中，撒但将他的恶性，就是罪，注射到人里面，将人全部毒化，使人败坏、邪恶，变成搀杂撒但罪恶的一个旧人。（弗四 22。）这变质、变坏的旧人，需要脱去。（西三 9。）因此在神完全的救恩里，神就为我们预备了更新这一项，给我们经历、享受。

贰　更新的实意

（一）"他…救了我们，…乃是…藉着重生的洗涤和圣灵的更新。"（多三 5）

这里说，神救了我们，是藉着重生的洗涤，和圣灵的更新两件事。这是说到神完全救恩里生命拯救的一面，与血救赎的一面不同。成就这生命拯救的，乃是重生的洗涤，和圣灵的更新。重生的洗是一种洗涤，在消极方面洗去我们的旧人，和旧人的一切；圣灵的更新是一种更新，在积极方面带给我们神的生命，作新的元素，使我们成为新人。重生虽是一次永远完成的，其洗涤功效，却是一直随着圣灵更新的。圣灵的更新是常时的，从我们得重生起，直到我们身体变化，进入神的荣耀为止。所以我们得重生以后，是天天、时时在圣灵这不断的更新里，得蒙随时的拯救。这也就是我们在基督的生命里得救。（罗五 10。）

叁　更新的凭借

一　神的生命

（一）"我们在生命的新样中生活行动。"（罗六 4）

生命的新样，证明这生命，就是神的生命，乃是一个新的生命。我们被造的生命，因着堕落成为旧的生命。我们在开始更新的重生中，所得神的生命是新的生命。神这

God is the basic means of our continuous renewing. If we walk by this renewing life of God, we will manifest the newness of this life.

B. A New Heart and a New Spirit

1) "A new heart also will I [God] give you, and a new spirit will I [God] put within you" (Ezek. 36:26).

When we are regenerated, God not only imparts to us His life, but He also gives us a new heart and a new spirit. The new heart produces in us a new desire, a new love, and a new inclination toward God. The new spirit renders us a new ability to receive God as the satisfaction of our new man. When we desire God and love God according to this new heart and receive God by this new spirit, we are constantly renewed.

C. The Spirit of the Mind

1) "Have put off...the old man...are being renewed in the spirit of your mind...have put on the new man" (Eph. 4:22-24).

At the time of our regeneration, we enter into the fact of the putting off of the old man and the putting on of the new man through the Lord's death and resurrection. Nevertheless, after being regenerated, we still need the experience of putting off the old man and putting on the new man moment by moment in our living. This is accomplished through the spirit which is in our renewed mind (Rom. 12:2). The spirit of our renewed mind is our regenerated spirit mingled with God's Spirit, spreading into our mind to do the work of renewing in our mind. It is in this renewing spirit that we put off the old man and put on the new man. Thus, we are renewed, and we become a new man in the new creation in reality. With this new man, old things have passed away, and they have become new (2 Cor. 5:17). Our Christian life is not a matter of religion or self-improvement, but of being a new man of the new creation (Gal. 6:15). The ultimate aggregate of this new man of the new creation is the coming New Jerusalem, which in eternity will show forth in a particular way the renewing aspect of God's full salvation.

生命，是我们得重生后不断得更新的基本凭借。我们凭神这更新的生命生活行动，就显出这生命的新样。

二　新心、新灵

（一）"我（神）…要赐给你们一个新心，将新灵放在你们里面。"（结三六 26）

我们得重生时，神不只把他的生命赐给我们，还叫我们有了一个新心，和一个新灵。新心叫我们对神有了新的意愿、爱好和倾向；新灵叫我们有新的能力，接受神作我们新人的满足。我们照这新心要神、爱神，并凭这新灵接受神，就必随时得到更新。

三　心思的灵

（一）"脱去了旧人，…在你们心思的灵里得以更新，…穿上了新人。"（弗四 22～24）

我们在重生时，虽然进入了主的死和复活，叫我们脱去旧人，穿上新人的事实。在我们得重生以后的生活中，我们还需要时时有脱去旧人，穿上新人的经历。这是藉着我们更新心思（罗十二 2）里的灵成就的。我们更新心思里的灵，乃是我们得重生的灵调着神的灵，开展到我们的心思里，在我们心思里作更新的工作。我们是在这更新的灵里，脱去旧人，穿上新人，得以更新，实际的作一个新造里的新人，旧事已过，都变成新的了。（林后五 17。）我们基督徒的生活，不在乎宗教或修行，乃在乎这样作一个新造的新人。（加六 15。）这新造的新人，终极的集合，就是要来的新耶路撒冷，在永世里要特殊的显明，神完全救恩里这更新的一面。

LESSON FORTY-FOUR：SANCTIFICATION—THE THIRD STAGE

We have seen that in God's full salvation, when sanctification is applied to us, it is divided into three stages. The first stage is for our repentance, the second stage is for our justification, and the third stage is for our transformation. We saw the first stage in Lesson Thirty-seven and the second stage in Lesson Forty. Now we will go on to see the third stage, the sanctification that is for our transformation. This is the very sanctification stressed in Romans 6:19 and 22.

I. THE POWER OF THIS SANCTIFICATION—THE SANCTIFYING SPIRIT

1) "...might be acceptable, having been sanctified in the Holy Spirit" (Rom. 15:16).

According to the way in which this verse is written, sanctification is accomplished gradually. This agrees with what we saw before, that God's sanctification in us is divided into three stages and is accomplished gradually. Thus, the sanctification spoken of here surely includes the third and ultimate stage of sanctification, that is, to make us acceptable to God through this sanctifying transformation. This third stage is accomplished in the sanctifying Spirit. The Holy Spirit, who is the sanctifying Spirit, is the sanctifying power in this ultimate stage. We must live in this sanctifying Spirit, living and walking by Him and acting and working according to Him, in order to enjoy the sanctification of this ultimate stage.

II. THE LIFE OF THIS SANCTIFICATION—THE SANCTIFYING CHRIST

1) "Christ Jesus, who became...to us from God... sanctification" (1 Cor. 1:30).

Christ is holy (Luke 1:35), and He is the One who sanctifies us (Heb. 2:11). He has become the sanctification to us from God, because He is the sanctifying life within us, infusing the elements of His divine life into our entire being to sanctify us gradually. This sanctification is not obtained at one time, outwardly in position; rather, it grows in a gradual way, inwardly in our disposition. If we desire to experience the ultimate sanctification in God's full salvation, we must take Christ as life and live by Him in the organic union.

III. THE REALITY OF THIS SANCTIFICATION—THE SANCTIFYING NATURE OF GOD

1) "Sanctify them in the truth [reality]; Your word is truth" (John 17:17).

God's nature is holy, and the word of God brings the reality

第四十四课：圣别—第三阶段

我们已经看见在神完全救恩里的圣别，在我们身上分作三个阶段。第一段是叫我们能悔改，第二段是叫我们得称义，第三段是叫我们能变化。在第三十七课我们看过了第一阶段，在第四十课我们也看过了第二阶段。现在我们要接着来看第三阶段，就是叫我们能变化的圣别。这圣别，就是罗马六章十九节，二十二节所著重的。

壹　这圣别的能力—圣别的灵

（一）"在圣灵里得以圣别，可蒙悦纳。"（罗十五 16）

照这经言的语气看，这里所说的圣别，必是逐渐完成的。这合于我们在前面所看见，神在我们身上的圣别，是分作三个阶段，逐渐完成的。这样，这里所说的圣别，必是包括这圣别终极的第三阶段，就是叫我们经过这圣别的变化，成为神可悦纳的。这是在圣别的灵里完成的。圣灵就是圣别的灵，乃是这终极阶段圣别的能力。我们必须活在这圣别的灵里，凭他生活行动，随他行事工作，才能得享这终极阶段的圣别。

贰　这圣别的生命—圣别的基督

（一）"基督成了从神给我们的…圣别。"（林前一 30）

基督是圣别的，（路一 35，）也是使我们成为圣别的。（来二 11。）他成了从神给我们的圣别，乃是因着他在我们里面作圣别的生命，将他神圣生命的成分，灌输到我们全人里面，把我们逐渐的圣别。这不是在外面地位上一时得着的，乃是在里面性质上逐渐长出的。我们要经历神完全救恩里这终极的圣别，必须在生机的联合里，以基督为生命，凭他活着。

叁　这圣别的实际—圣别的神性

（一）"求你用真理（实际）圣别他们，你的话就是真理。"（约十七 17）

神的性情是圣别的，神的话把神这性情的

of such a nature to us that we may obtain it as the reality of our sanctification. This is to be sanctified in reality. When we live by the holy life of Christ in the sanctifying Spirit, the reality of the holy nature of God will become the reality which sanctifies us.

IV. THE PERFECTION OF THIS SANCTIFICATION—THE DISCIPLINE OF THE FATHER OF SPIRITS

1) "The Father of spirits...disciplined us...that we might partake of His holiness" (Heb. 12:9-10).

The Father of spirits, our Father who regenerates us in our spirit, desires that we may enjoy the holiness of His nature. If we do not cooperate with Him, He disciplines us, forcing us to be willing to pursue His holiness, that He may perfect us in His holiness. This is even more so in the ultimate stage of His sanctification. Therefore, we should not make light of His discipline (Heb. 12:5). If we make light of it or refuse it, we will surely lose the opportunity to enjoy His holiness in God's sanctification, and especially in the ultimate stage of His sanctification.

V. THE PURSUIT OF THIS SANCTIFICATION—OUR ENDEAVORING IN LIFE

1) "Pursue...holiness without which no one shall see the Lord" (Heb. 12:14).

Literally, to pursue holiness is to press toward holiness. This, of course, refers to our constant pursuit of holiness, after we are saved and are positionally sanctified unto God, until we are mature and glorified. We should especially strive to press toward holiness in God's ultimate stage of sanctification. This is the endeavoring in life which we should have.

VI. THE PERFECTION OF THIS SANCTIFICATION—OUR SELF-CLEANSING

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

God perfects us in His sanctification, and He also wants us to perfect ourselves in His sanctification. God perfects us through discipline; we perfect ourselves through self-cleansing, removing all defilement of flesh and spirit, and by being in the fear of God. Often, because we do not cleanse ourselves according to God's enlightening nor follow the Holy Spirit to remove all defilement of flesh and spirit, we even do not fear God. At that time, the Father of spirits, who is our Father in our spirit, has no alternative but to exercise His discipline on us to perfect us in His holiness. This is so that we may fear Him, be willing to cooperate with Him, and cleanse ourselves, putting away all defilement within and without, in order to perfect that which He

实际带给我们，给我们得着，作我们圣别的实际。这就是在实际里成为圣别。当我们在圣别的灵里，凭着基督圣别的生命活着的时候，神圣别性情的实际，就成为叫我们得圣别的实际。

肆　这圣别的成全—万灵之父的管教

（一）"万灵的父管教我们，…使我们有分于他的圣别。"（来十二 10）

万灵之父，就是在我们灵中重生我们，作我们父的，为要我们得享他性情的圣别，就因着我们不肯与他合作，管教我们，逼着我们肯追求他的圣别，在他的圣别上成全我们。在他圣别的终极阶段里，必更是如此。所以不可轻看他的管教。（来十二 5。）轻看、拒绝，必失去在神的圣别上，特别是在他终极阶段的圣别上，得享他这圣别的机会。

伍　这圣别的追求—我们在生命上的努力

（一）"要追求圣别，非圣别没有人能见主。"（来十二 14）

"追求圣别"原文亦即追逼圣别。这当然是指着我们得救，在地位上圣别归神之后，一直追求圣别，直到成熟得荣。尤其对神这终极阶段的圣别，我们当竭力追逼的追求。这是我们在生命上该有的努力。

陆　这圣别的成全—我们的自洁

（一）"当洁净自己，除去肉身和灵一切的玷污，敬畏神，以成全圣别。"（林后七 1）

神在他的圣别上成全我们，也要我们在他的圣别上成全自己。神成全，是藉着管教；我们成全，是藉着洁净自己，除去肉身和灵一切的玷污，并敬畏神。许多时候，就是因为我们不照着神的光照洁净自己，不随从圣灵除去肉身和灵一切的玷污，竟至不敬畏神。那在我们灵中，作我们父的万灵之父，就不得不在我们身上施行他的管教，在他的圣别上成全我们，叫我们敬畏他，肯与他合作，洁净自己，除去里外一切的玷污，以成全他所要我们得着，他性情上的圣别。

desires us to obtain, the holiness in His nature.

VII. OUR WHOLE BEING ENJOYING THIS SANCTIFICATION—THE SPIRIT, THE SOUL, AND THE BODY BEING WHOLLY SANCTIFIED

1) "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. 5:23).

In God's full salvation, we must enjoy God's sanctification to such an extent that our entire being is in this enjoyment. Our spirit, soul, and body must be wholly sanctified with God's holy nature, that we may be preserved complete, without blame, at the coming of our Lord Jesus. This is the ultimate completion of the sanctification we enjoy in God's full salvation.

柒　全人得享这圣别—灵、魂、体全然圣别

（一）"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）

我们在神完全的救恩里，得享神的圣别，要达到全人得享的地步，就是我们灵、魂、体，全然给神圣别的性情圣别了，叫我们在主耶稣来的时候，得以完全，无可指摘。这就是我们在神完全救恩里所得享的圣别，终极的完成。