

成圣（圣洁）（壹）

Sanctification (I)

我们今天再来看成圣。成圣是神救恩里重要的一部分。对于成圣这件事，圣经不只说得相当多，并且讲得非常清楚。可惜，今天的人虽然注重成圣的道理，却多把成圣的意义弄错了。我们现在要回到圣经里，来看成圣到底是怎样一回事。

Sanctification is an important part in God's salvation. The Scriptures speak quite clearly concerning the matter of sanctification. Regrettably, while many today pay attention to the teaching of sanctification, they misunderstand its meaning. We need to return to the Bible to see the truth concerning sanctification.

壹 成圣（圣洁）的意义——“分别”

I. The Meaning of Sanctification—"Separation"

（一）“分别为圣。”约翰十七章十九节，十章三十六节，出埃及二十八章三节，四十一节，利未记二十二章二节，以赛亚六十六章十七节。

1. "Sanctify" (John 17:19; Exo. 28:3, 41; Lev. 22:2; Isa. 66:17; see also John 10:36).

人多是想，成圣就是脱尽罪恶，去净邪污。但神在祂的话语里所说的成圣，和这个想法不同。神对于成圣的思想是超过这个的。人就是脱尽罪恶，去净邪污，在神面前也不一定是成圣的。

Many consider that being sanctified means to cast off all sins and to be cleansed of all filthiness. But this is not the proper concept of sanctification according to God's Word. God's thought concerning sanctification greatly exceeds this concept. **In fact, a person who has cast off all sins and is purged of all evil still might not be sanctified before God.**

“成圣”，无论在旧约希伯来文，或是在新约希腊文，意思都是重在“分别”。无论旧约，或是新约所说的“成圣”，都是指着“分别”说的。所以成圣在圣经里的意思，乃是从普通的分别出来。

Both in the Old Testament Hebrew and in the New Testament Greek, the emphasis in the meaning of sanctification is **"separation."** According to the Old and New Testaments, sanctification refers to separation. The meaning of sanctification in the Bible is **"to be separated from common things."**

圣经给我们看见，圣洁乃是神的性情，也就是神的性质。神的性质，和一切都有分别。所以圣经一提到神，和关于神或属于神的事物时，就说是圣的，就说是圣洁的。（“圣洁”在圣经原文，没有“洁”字，只是“圣”的意思。）一件东西没有归于神、属于神，就不是圣的；一归于神、属于神，就是圣的，就是分别出来的。比方一只牛，或是一只羊，原来不是圣的，一摆在祭坛上就成为圣的，（太二三 19，）因为祭坛将它分别出来归于神。金子原来不是圣的，一摆在圣殿里就成为圣的，（太二三 17，）因为圣殿将它分别出来归于神。食物原来不是圣的，一经圣徒祈求就成为圣的，因为圣徒的祈求将它分别出来归为神的圣徒用。原来牛羊、金子、和食物，都是在世界里的，都是属于世界的，都是为着世界的，所以都是俗的，不是圣的。现在祭坛将有的牛羊分别出来，圣殿将有的金子分别出来，圣徒的祈求将有的食物分别出来。这些东西被分别出来，就归于神、属于神，直接或间接的为着神，所以就成为圣的，就是圣的。使这些东西成圣，不是叫它们无罪，乃是将它们分别出来归于神。牛羊、金子、或食物，还会犯罪么？还需要脱离罪恶么？它们虽然没有罪恶的问题，却有世界的问题。它们虽然不是邪恶的，却是普通的。它们是属于世界的，是为着世人的，不是归于神的，不是为着主的；是普通的，是凡俗的，不是分别出来的，不是归神为圣的。所以它们需要成圣，需要有一个性质，是分别出来归于神，并为着神的。所以成圣就是分别出来，不仅是从罪恶里分别出来，更是从世界，从世俗，从一切不是属于神，不是为着神的事物分别出来，归神为圣，使被分别为圣的，得与神圣洁的性情、性质相合。

The Bible shows that holiness is God's nature and essence. God's nature and essence are distinct from everything. Whenever God or godly matters are spoken of in the Bible, they are referred to as being holy. **An object that is not consecrated to God or that does not belong to God is not holy; once it is consecrated to God and belongs to God, however, it is holy and separated.** For example, a bullock or a goat is not holy, but it becomes sanctified once it is laid on the altar because the altar separates it unto God (Matt. 23:19). Gold is not holy, but it becomes sanctified once it is put in the temple because the temple separates it unto God (v.

17). Food is not holy, yet it is sanctified by the prayer of the saints because the prayer separates it for the saints of God. Animals, gold, and food are in the world, belong to the world, and are for the world; hence, they are common rather than holy. The altar sets apart some bulls and goats, the temple sets apart some gold, and the prayers of the saints set apart some food. These things become sanctified and holy because they have been separated unto God to be directly or indirectly for God. Sanctifying these objects does not make them sinless; it separates them unto God. Do bulls and goats, gold, and food sin? Do they need to be delivered from sin? Their problem is not related to sin but to the world. Although they are not evil, they are common. They are of the world and for the world; they do not belong to God and are not for God. They are common and ordinary; they are not separated or consecrated to God to be holy. Therefore, they need to be sanctified; they need the experience of being separated unto God and being for God. **Thus, to be sanctified is to be separated not only from sin but also from the world and all that is worldly, from all that is not of God and not for God, to be consecrated to God so that the sanctified one may match God's holy nature and essence.**

（二）“将圣的、俗的，…分别出来。”利未记十章十节，以西结二十二章二十六节，四十四章二十三节。

2. “Make a distinction between the holy and the common” (Lev. 10:10; see also Ezek. 22:26; 44:23).

这些地方的圣经给我们看见，“圣”的对面不是“罪”，乃是“俗”。成圣就是从俗的分别出来，成为圣的。俗的就是凡俗的、普通的，不一定有罪恶，不一定有过错。虽然没有罪恶，没有过错，却是不圣，因为没有从俗的分别出来。一个人可以作人很规矩、很方正，在人看是无可指摘的，是完全的，但仍是俗的，仍是不圣的。因为他虽然规矩、方正，却是凡俗、普通，没有从凡俗的、普通的分别出来，归神为圣；虽然不是合污的，却是随流的，却是随俗的。所以他虽然规矩、方正，仍需要成圣。因为成圣不只叫人从邪污的分别出来，也叫人从凡俗的分别出来，成为圣的。

These verses show that the opposite of “**holy**” is not sin but that which is “**common**.” Sanctification involves separation from what is common to be holy. To be common means to be ordinary, not necessarily sinful or wrong. **A thing does not need to be sinful or wrong to be unholy. It is unholy because it is not separated from what is common.** A person may behave very properly and uprightly and appear blameless and perfect before men, but he is still common rather than holy. Although he is proper and upright, he is common and ordinary because he has not been separated from what is common and ordinary to be consecrated to God. Although he may not be defiled, he goes along with the tide of the age and what is common. Thus, even though he may be proper and upright, he still needs to be sanctified. **Sanctification separates people not only from evil defilement but also from what is common so that they may be holy.**

（三）“分别为圣，归耶和华。”利未记二十七章十四节，二十二章三节，出埃及十三章二节，三十九章三十节。

3. “Consecrates...to be holy to Jehovah” (Lev. 27:14; see also 22:3; Exo. 13:2; 39:30).

成圣在消极方面是从神之外的一切分别出来，在积极方面是归于神。凡在神之外的都是俗的；只有神和属神的才是圣的。一切人、事、物，原来都是在神之外的，都是属世的，所以都是俗的。成圣就是将原来是俗的人、事、物，从神之外的一切分别出来，使它们归于神、属于神；不只需要从神之外的分别出来，并且需要归于神、属于神。因为只有神是圣的，所以只有归于神、属于神的，才是成圣的。

Negatively, to be sanctified means to be separated from all that is apart from God; **positively**, it means to be consecrated to God. All that is outside of God is common; only God and what is of God are holy. All persons, things, and matters are outside of God and are worldly; therefore, they are common. Sanctification separates these common persons, things, and matters from all that is apart from God so that they may be consecrated to God and belong to God. **Not only do they need to be separated from what is apart from God, but they also need to be consecrated to belong to God, for only God is holy, and only what is consecrated and belongs to God is sanctified.**

贰 成圣（圣洁）的生命—基督

II. The Life of Sanctification—Christ

（一）“神又使祂（基督）成为我们的…圣洁。”林前一章三十节。

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

这里说，神使基督成为我们的圣洁。这给我们看见，圣洁就是基督。基督在我们得救的时候，就进入我们里面，作了我们的生命。这个生命就是圣洁，在我们里面使我们有神圣洁的性情，所以能使我们成为圣洁，活出圣洁的生活。

God has made **Christ our sanctification**. This shows that **holiness** is just Christ. Christ entered into us to be **our life** at the time of our salvation. **This life, which is sanctification, causes us to have God's holy nature so that we may be holy and live a life of holiness.**

我们得救了，基督在我们里面，祂圣洁的生命——就是祂自己——就在我们里面发生作用，叫我们与世人不同，从世界里分别出来。你祷告主，亲近主，主在你里面的生命，就叫你和你的同事同学不能一样，不能同流。他们游山玩水，消遣娱乐，你里面有个莫名其妙的东西，叫你离开他们，不要随从他们。你若随从他们，他们喜乐，你的里面却不痛快。在你里面那个莫名其妙的东西，就是主的生命。这生命就是圣洁，圣洁也就是祂的口味。一切与神圣洁的性情相合的，祂都喜爱；一切与神圣洁的性情相反的，祂都厌恶。所以你若摸着祂所喜爱，与神圣洁的性情相合的事，祂就在你里面叫你感觉舒服痛快；你若接触祂所厌恶，与神圣洁的性情相反的事，祂就在你里面叫你感觉难过痛苦。这样，祂就使你脱去一切与神圣洁的性情不合的事物，而活在神圣洁的性情里面，得以成为圣洁。

After we are saved, Christ indwells us, and His holy life in us, which is Himself, causes us to be different from worldly people and to be separated from the world. After we pray and spend time with the Lord, His life causes us to be different from our colleagues and schoolmates. While they spend their time in amusements and recreation, something mysterious within tells us to leave and not be with them. If we follow them, we will feel unhappy even if they are having fun. This mysterious thing is the **Lord's life**. **This life is holiness, and being holy is according to its taste.** This life loves all that agrees with God's holy nature and abhors all that is contrary to God's holy nature. Hence, **if we touch what God loves and what is in accord with His holy nature, He gives us a comfortable and marvelous inward sensation; but if we contact what God hates and what opposes His holy nature, He causes us to feel grief and pain inwardly.** In this way God causes us to put off all that does not agree with His holy nature so that we may live in this nature to be holy.

弟兄姊妹，在神的救法里，不是有许多的律法规条，吩咐你怎样行事为人，命令你怎样穿衣打扮。在神的救法里，只有一个宝贝的生命，就是基督，祂的性情是与神的圣洁相合的，祂的口味也就是神的圣洁。这个与神圣洁的性情相合，以神的圣洁为口味的生命，在你里面运行，作分别的工作，叫你行事为人都和世人不同，甚至穿衣打扮也都和世人两样，直到使你满有神圣洁的性情，完全活出神圣洁的生命，而完完全全成为圣洁。

Brothers and sisters, in God's way of salvation there are no laws and regulations charging us how to conduct ourselves and how to dress. **In God's salvation there is only a precious life, which is Christ, whose nature matches God's holiness and whose very taste is God's holiness. This life moves in us to do the work of separation according to its taste, which is one with God's holy nature.** This causes us to be different from the world in conduct and appearance until we are full of God's holy nature and completely live out God's holy life to become perfectly holy.

所以基督在我们里面，就是我们圣洁的生命，这生命使我们能活出神的圣洁。

Therefore, **Christ is our life of sanctification within, causing us to live out God's holiness.**

参读：圣经要道，第八题：成圣

Reference: Crucial Truths in the Holy Scriptures, Vol. 1, Ch. 8 Sanctification