**Lesson 3**  **Sanctification**

**第3讲：成圣**

**(GSLTW pages 350-363)**

**OPENING PRAYER**

**课前祷告**

**HOMEWORK ASSIGNMENT REVIEW**

**作业复习**

**LESSON 3 Lecture**

**第3讲：成圣**

1. Sanctification does not save a person

成圣不能救人。

1. Holy living does not atone for \_\_\_\_\_\_\_\_. Rom 12:1

圣洁生活不能抵偿\_\_\_\_\_\_\_\_。罗12:1

1. God promises to \_\_\_\_\_\_\_\_ faithful service. Mt 5:12; Lk 14:14; Gal 6:9

 神应许\_\_\_\_\_\_\_\_忠心的服侍。太5:12; 路 14:14; 加 6:9

c. Sanctification can never be taught independent of justification. Sanctification is not the \_\_\_\_\_\_\_\_ of justification but the \_\_\_\_\_\_\_\_ of it. *“Some have taught that a person—after he has been born again—can perfectly observe and completely fulfill God’s Law, and that this fulfilling is our righteousness before God, by which we merit eternal life.”[[1]](#footnote-0)*

在教导成圣时永远不能脱离称义。成圣不是称义的\_\_\_\_\_\_\_\_\_\_，而是称义的\_\_\_\_\_\_\_\_\_\_。“有些人教导说，一个人在他重生后，可以完全遵守并且行出神的律法，而这就是我们在神面前的义，我们也因此可以得到永生。” *3*

1. The causes of sanctification

 成圣的原因

a. The primary cause is the \_\_\_\_\_\_\_\_. 1 Thess 5:23; Phil 2:13;

 基本原因是\_\_\_\_\_\_\_\_\_\_\_。帖前5:23; 腓 2:13;

b. Specifically the \_\_\_\_\_\_\_\_ causes sanctification Rom 8:13-14; Tit 3:5; Gal 5:22-23

 具体地说，成圣的原因是\_\_\_\_\_\_\_\_\_\_\_。罗8:13-14;多3:5; 加5:22-23

1. The Holy Spirit uses the \_\_\_\_\_\_\_\_ to energize people and the \_\_\_\_\_\_\_\_ to tell people about God’s will. Rom 12:1-2; Ps 119:9

圣灵用\_\_\_\_\_\_\_\_\_\_\_激励人，并\_\_\_\_\_\_\_\_\_\_\_把神的心意告诉他人。

罗12:1-2;诗 119:9

 *“The Law indeed says it is God’s will and command that we should walk in a new life [Romans 6:4]. But it does not give the power and ability to begin and to do it. The Holy Spirit renews the heart. He is given and received, not through the Law, but through the preaching of the Gospel (Galatians 3:14).* ***12*** *Thereafter, the Holy Spirit uses the Law in order to teach the regenerate from it and to point out and show them in the Ten Commandments what is the* *“will of God, what is ‹good and› acceptable and perfect” (Romans 12:2) in what “good works, which God prepared beforehand, that we should walk (Ephesians 2:10)”.[[2]](#footnote-1)*

“律法确实说，神的旨意和命令是要我们活出新的生命[罗马书6:4]。但它并没有给人力量和能力来开始并实施。圣灵更新人心。他不是藉着律法，乃是藉着传福音，被给与并接受的(加拉太书3:14)。***12***因此，圣灵使用法律来教导再生，并在《十诫》中指出并显明“神的旨意是什么，什么是<美善的>、可接受的和完美的(罗马书12:2)。我们当行什么善事，就是神事先准备叫我们行的(以弗所书2:10)。”

1. The cooperating cause of sanctification is the \_\_\_\_\_\_\_\_. Phil 2:13

 成圣的合力原因是\_\_\_\_\_\_\_\_\_\_\_\_。腓2:13

***65*** *From this evidence the following is certain: as soon as the Holy Spirit has begun His work of regeneration and renewal in us through the Word and holy Sacraments, we can and should cooperate through His power, although still in great weakness. This cooperation does not come from our fleshly natural powers, but from the new powers and gifts that the Holy Spirit has begun in us in conversion.* ***66*** *St. Paul clearly and eagerly encourages that “working together with Him, then, we appeal to you not to receive the grace of God in vain” [2 Corinthians 6:1]. But this is to be understood in no other way than the following: the converted person does good to such an extent and as long as God by His Holy Spirit rules, guides, and leads him. As soon as God would withdraw His gracious hand from that person, he could not for a moment keep obeying God. But ‹if anyone would take St. Paul’s words in this sense—› the converted person cooperates with the Holy Spirit the way two horses draw a wagon together—this could not be allowed in any way without damaging the divine truth.[[3]](#footnote-2)*

***65***从这个证据中，可以肯定以下内容是确定无疑的:只要圣灵通过圣道和圣礼，开始在我们里面产生重生与更新的工作。虽然我们仍有极大的软弱，但我们可以，也应该通过他的能力来合作。这种合作不是来自我们肉身的自然能力，而是来自圣灵在我们里面开始转变的新能力和恩赐。***66***圣保罗明确并热切地鼓励“我们与神同工的，也劝你们不可徒受他的恩典[哥林多后书6:1]。但这只能理解为:只要神藉着他的圣灵来管理、引导并带领他，回转信主的人就会在一定程度上行善。一旦神要从那人收回他的恩典之手，他一刻也不能顺服神。但是如果有人从这个意义上接受圣保罗的话，回转相信的人就像两匹马拉着一辆马车一样与圣灵合作，无论如何都不可能不损害神圣的真理。*5*

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**第3讲：成圣**

1. Can Christians live a perfect life of sanctification in this world? Explain. Ro 7:21-23; Gal 5:17.

基督徒能在这个世界上活出一个完美的成圣生命吗?解释一下。罗 7:21-23；

加5：17

1. Explain: Sanctification is a process of becoming rather than a state of being. 1 Th 1:7,8; 3:12.

解释:成圣是成为的过程，而不是存在的状态。帖前 1:7 8; 3:12

1. What does the Bible say to those who think they have no sin? Pr 20:9; 1 Jn 1:8-10; Ps. 32:1-5

圣经对那些认为自己没有罪的人说了什么?箴20：9;1约一1:8-10; 诗32:1-5

1. Explain: Though Christians cannot achieve perfection, they will strive for perfection. Ro 6:1; Ge 39:9; Rev 3:15,16.

解释:虽然基督徒不能达到完美，但他们会追求完美。罗 6:1;创39:9;启3:15,16

1. Relate the following errors concerning perfectionism:

 解释下列有关完美主义的错误：

* 1. Roman Catholicism (cf. also monasticism, works of supererogation, Vatican II, p. 386).

 罗马天主教(参照修道主义，额外的努力，梵帝冈二世，第386页)

* 1. Methodism—John Wesley

卫理公会/循道宗——约翰卫斯理

* + 1. Influence of Thomas a Kempis

托马斯·肯皮斯的影响

* + 1. Influence of Jeremy Taylor

杰里米·泰勒的影响

* + 1. Influence of William Law

威廉·劳的影响

* + 1. Influence of his mother.

他母亲的影响

* + 1. Aldersgate incident

奥尔德斯盖特事件

* + 1. Second grace

第二个恩典

* + 1. Entire sanctification

完整的成圣

* + 1. Universal salvation

普救论

* + 1. Free salvation (natural endowment of reason and *preventing* grace).

 白白的救恩（理性的自然赋予而且阻止恩典）

* + 1. Full salvation (What was Wesley’s view of the perfected man? Was entire sanctification instantaneous or progressive?)

完整的救恩（卫斯理对完美的人的观点是什么？完整的成圣是瞬间既成的还是渐进的？）

* + 1. Sure salvation

确实的救赎

* + 1. Relate three major flaws in the perfectionist beliefs of Wesley.

 讲述卫斯理完美主义信仰中的三个主要缺点：

* 1. Holiness Bodies—identify the two groups: 1) the Holiness bodies; 2) Pentecostals.

圣洁身体——说出两类:1)圣洁身体;2)五旬节派

* + 1. Identify Charles Finney.

认识查尔斯·芬尼

* + 1. The Holiness Movement.

圣洁运动

* + 1. How did the Holiness movement differ from Wesley concerning the second grace.

圣洁运动与循道宗在第二个恩典方面有何不同？

* + 1. Describe the rise of Pentecostalism.

描述五旬节派的兴起。

* 1. Pietism

虔信派

* + 1. Relate the causes for its rise.

 叙述其兴起的原因

* + 1. Identify and explain its aberrant doctrines.

说出并解释其异常的教义

* 1. Fundamentalism

基要主义/正统派基督教

* + 1. Relate its history.

 叙述它的历史

* + 1. Relate its approach to doctrine.

 叙述它的教义方法

* + 1. Relate the history of the Scopes trial.

叙述斯科普斯案的历史

* 1. Dispensationalism

时代论

* + 1. John Nelson Darby

 约翰·纳尔逊·达比

* + 1. Cyrus Scofield, Scofield Reference Bible.

 赛勒斯·斯科菲尔德，《斯科菲尔德参考圣经》

* 1. Evangelicalism—identify its roots

 福音派教义——说出它的根源

 i. 17th Century Pietism

 17世纪的虔信派

 ii. 18th Century Methodism

 18世纪卫理公会/循道宗

 iii. 19th Century Revivalism

 19世纪的信仰复兴运动

* 1. Identify the errors of fundamentalism and evangelicalism concerning the following doctrines.

说出原教旨主义/基要主义和福音派教义在以下教义上的错误。

* 1. Scripture

圣经

ii. Justification.

 称义

 iii. Sanctification.

 成圣

 iv. Means of grace

 恩典的途径

1. Conversion

 回转信主

vi Fellowship

 团契

vi Mission of the church

 教会的使命

 viii. End Times

 末后时期

ix. Prayer

 祷告

1. McCain, P. T. (Ed.). (2005). *Concordia: The Lutheran Confessions* (p. 478). St. Louis, MO: Concordia Publishing House. [↑](#footnote-ref-0)
2. McCain, P. T. (Ed.). (2005). *Concordia: The Lutheran Confessions* (p. 559). St. Louis, MO: Concordia Publishing House. [↑](#footnote-ref-1)
3. McCain, P. T. (Ed.). (2005). *Concordia: The Lutheran Confessions* (p. 532). St. Louis, MO: Concordia Publishing House. [↑](#footnote-ref-2)