

## 马丁路德之灵性教导：

### 1. 基督(道)成肉身信徒里面(Spiritual Incarnation in Christian)

主道成肉身(Incarnation)进到世界，被逼迫、受痛苦、医病赶鬼、怜悯人、爱人、活出神的圣洁、荣美→受死、复活、升天→但主在世上的生命与工作：没有停止→藉 Spiritual Incarnation。主『属灵』的道成肉身基督徒身上。

→进入基督徒生命，借着你的生命舞台，藉你生命生活→主再活『relive』祂的生命与工作(app: 你愿意将生命舞台让主用、管理，演出一台好戏)。

[参 约 1: 12 Sp. Incarnation 的开始→ 罗 12: 1 奉上(委身予主)。让主驾你生命的车(let Him drive the car): 加 2:20, 腓 1: 21]

concept: 不是我为主做，我为主活，乃是主用我活出祂自己；我：空器皿，泥土(主是窑匠，按主的心意模出荣美器皿)，空手套(让主自己穿上)→让主来用，让主活出祂自己

耶稣的经历将成为你的经历，耶稣的得胜将成为你的得胜。

Wherever in the Psalms Christ complains and prays in bodily affliction according to the letter, there, in the same words, every faithful soul, born and trained in Christ, complains and prays, confessing that it has been tempted to sin, or has fallen into sin. For to the present day Christ is spitted on, killed, scourged, and crucified in us ourselves. (LW 10, 139)

Consequently, a theological account of the life of the believer is a constant characteristic of these lectures, since for Luther the derived and applied sense is the ultimate and principal meaning of Scripture (WA 3, 335, 19).

What is perceived in Christ is realized in the life of faith (fides Christi) by which we are renewed under his reign. Luther's theological optic was sharply focused on the appropriation of redemption in the life of faith.

For whatever is said about the first coming into the flesh is understood at the same time with regard to the spiritual coming. In fact, the coming into the flesh is determined and comes into being because of that spiritual coming. Otherwise it would have done no good...what good would it do for God to become man, if it were not that by believing this very fact we might be saved? Therefore Christ is not called our righteousness, peace, mercy, and salvation in his person except in an effectual sense. But it is faith in Christ by which we justified and granted peace, and by that faith Christ reigns in us. (LW11, 174)

### 2. 每日灵进 Daily progress

成义成圣路上每天要努力前进、进步。

“We are always in motion & we who are righteous need always to be made righteous. From this it comes that every righteousness for the present moment is sin with regard to that which must be added in the next moment.”

引 Bernard: “When you cease wanting to become better, you stop being good. For there is no stopping place on God's way. Delay is itself sin.

明日的义大于今日的义；明日的我大于今日的我；今日的义，地步比起明日是短缺，是罪，不足。

→基督徒要天天更新前进，若自以为得着(可以不错)而停步，即是落退步。因为肉体、世界像是你脚下的「回送带」「逆水河流」不进则退。

如肉体生命，若不每天新陈代谢，不断长出新细胞生命。→快老死，人：老 新陈代谢功能减慢

基督徒为甚么会停下来，不追求，不努力呢？

“Only a handful is fervent. All this is due to our thinking highly of us & trusting in our self-sufficiency.) WA3: 4, LW 10:351

sense of security & sufficiency → 不冷不熱

沒有「危機感」「缺乏感」→ 不迫切火熱的追求主。

提出：每日的悔改(daily repentance) (Jill:p.281)

不是一次悔改信主，悔改認罪→信主後常常為罪、為義、為審判，自己責備自己，看「老我」敗壞（詩 51:3,17，詩 139:24），自己罪惡敗壞→悔改（認罪、悔罪、恨罪、離罪）。

Daily baptism: 每次支取「受洗」聖禮的應許與能力 林後 4:10

基督以「死亡」戰勝死亡、罪惡，基督徒每天與主一同埋葬老我舊人→戰勝罪惡（羅 6:3-6）

不是以血氣對抗死亡罪惡攻擊。我死主活→主復活生命大能→愛生命、聖潔生命。

[Daily knowing: ginw<skentej pres. Participle: knowing]

Those who are truly righteous not only sigh and plead for the grace of God because they see that they have an evil will and thus are sinful before God, but also because they see that they can never understand fully how deep is the evil of their will and how far it extends, they believe that they are always sinners, as if the depth of their evil will were infinite. Thus they humble themselves, thus they plead, and thus they cry, until at last they are perfectly cleansed---which takes place in death. (LW 25,220f) 一生追求完全，無止盡。

### 3. 稱義與罪人之平衡觀

不追求、靈命不成長，重要因素：只看見，只高舉神恩典，給我們稱義的恩典，稱義、得救，在基督里已完全，舊事已過變成新的。因着神一切恩典，永生，感謝讚美主！每天像活在天上，以此自足自滿，別無所求。（對，好的！）

馬丁路德：“At the same time both a sinner & a righteous person)(Jared P.68)[WA 25, 260]

只看到美好的一面，只看外面，天上→而沒有看到自己的里面，里面仍是一個可惡、敗壞污穢的罪人→see not 自滿自足，不努力追求→求更新而變化，只看到稱義得救的地位，美好的應許幫助→神給新生命、恩典，聖靈的話→是可以靠這一切治死肉體，努力追求成聖。

The whole life of the new people, the faithful people, the spiritual people, is nothing else but prayer, seeking, and begging by the sighing of the heart, the voice of works, and the labor of their bodies, always seeking and striving to be made righteous(以至成義), even to the hour of death, never standing still, never possessing, never in any work putting an end to the achievement of righteousness, but always awaiting it as something which still dwells beyond them, and always as people who still live and exits in their sins. (LW25, 251f;cf. p. 244)

馬丁路德：{ The inner is a saint; the outer man is a sinner.  
Perfect in Christ, imperfect in himself.  
Righteous in faith, in sight of God // unrighteous in fact

羅 6:16, 19 成義、成聖；弗 2:10 行善行義；腓 3:13 不以為得着；Elk 18:13 神啊，開恩可憐我這個罪人。

### 4. 被動的信心與主動信心之平衡 (passive faith & active faith)

能看見耶穌，相信耶穌這種信心的能力，完全是神所賜的，神的工作，我們完全是被動接受。因為原來人自由意志(free will): in bondage, in corruption & death.靠自己沒有這種自由意志，信心能力→相信、選擇懷抱耶穌。

“our work & merit is nothing, that the free will is dead & lost.” LW 38:116

[如 弗 2: 8, 罗 10:17, 圣灵藉圣道播下信心的能力→信心的看见]

主动的信心(Active faith):

食物(十字架), 胃口、消化能力(信心的能力)→用手用口, 开口领受恩典下去(主动信心)

主动信心: (faith ability): faith acceptance (接待主) & response and expression (心里相信, 口里承认)

(罗 10:12, 约 1:12, 腓 2:13) → 完全感恩、谦卑

罗 11:36 一切都本于祂…

罗 9:16 不在乎那定意…奔跑, 只在乎发怜悯的神

罗 9:11 双生不…

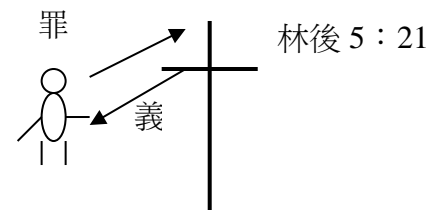
Prelude of the commentary of Romans: Election 的教义是烈酒

“Bondage of Will”一书证明神的拣选

## 5. 奇妙的交换 Wonderful Exchange

“You have taken upon yourself what is mine & have given to me what is yours. You have taken upon yourself what you were not & have given to me what I was not.” [彼前 2: 24, 罗 7: 3,4, 赛 53:11]

“我的罪给主, 主的义给了我”



## 6. 个人经历神的救恩(personal faith, salvation)

藉信心→ 称义得救

甚么是使人得救的「信心」(saving faith) 呢?

“Faith is the grasping, in personal appropriation, of Christ as gift for me.”

需要“for-me faith”(ref. 加 2:20)→林前 11:24

“He gave Himself for me — for me, I say, a miserable & accursed sinner. I am revived by this giving of the Son of God unto death & I apply it to myself this applying is the true power of faith.”

[ application: Bible reading, promises 信心与所听的道调和, 主对我说话 约 6: 63 ]

## 7. (义)在基督里与基督在你里面 Inside Christ & Christ inside

得救不在乎自己功德义行(not inside me 乃是 inside Christ)

乃在乎基督的义行→主的义归算成为我的义

不够: 只是得救 →成圣, 活出基督

要经历: Christ inside me

“Such persons live no longer to themselves but Christ lives in them. No need to fear that Christ will do nothing. On the contrary, he is supremely active & effective with all sweetness & ease.” (LW 51:29, WA 1:140)

## 8. Exorcism 赶鬼

The minister who baptizes will say:” Go out, impure spirit & make place for the H. S. I conjure you, impure spirit. In the name of the Father ( sign of the cross ). And of the Son ( sign of the cross ) & of the Holy Spirit (sign of the cross)” (WA 19:540 Cf. WA 12:44)

## 9. Prayer 祷告：信仰没有祷告是空的。

“The whole life of the new people, the spiritual people is nothing else but prayer.”

反对许多修道士(Monks)昼夜毫无内容，默想空想式的祷告无所要、无所求、无所为。

马丁路德：祷告：真实而且实际，一定要有所求

用信心抓住神的应许→求神施恩，求神帮助

祷告求信心、智慧、爱心、顺服。祷告不是一种功德（修道），在为神作工。

祷告乃是一个管道，透过它，让神作工。借着祷告：接受神的恩典工作。

Prayer is to receive, not a kind of good work to give.

Three fundamental reasons to pray 祷告三大基本原因：

(1) God wishes us to pray to Him.

(2) God has promised that our prayer will be heard. 太 7:7

(3) 走成圣道路：要胜过肉体（邪情私欲）、世界、撒但，只有藉祷告。Ref. WA30: 193

## 10. 圣餐

反对天主教只分饼不分杯 / 变质说 transubstantiation / 献祭 real sacrifice

饼、杯 话语，应许(宣告祝祷)words of institution 是吃喝主的身，主的血：得着灵命喂养，

信心的力量与恩典      聖靈 + 信心

Nourishment of the soul 约 6:55-56

林前 11:24-26(太 28:26-29)(可 14:22)（路 22:19）

「这是」literal sense 以字面直接解释：The power of God's word 信心接受

“This is” (tou?to e>stin )

慈运理 用暗喻法 [ Zwingli : figurative sense (i.e.我是羊的门，我是道路…) 纪念说 ]→马丁路得共质说

：例如 铁火烧 → 火红的铁 (red-hot iron )，仍是铁，却非一般的铁：满有热能的铁

整个信仰生活，灵命更新以圣餐为中心：每主日主餐(not once a month )

### 重要意义：

(1) Lord's Supper as Christ testament, visible testament 可见「约」的记号

林前 11:25 “这杯是用我的血所立的新约” → 得救的确据，得赎得赦免的确据(Christ died for me )

林前 11:24，这是我的身体，为你们舍的。“This is the body, given for you.”

(2) 是真吃主的身，真喝主的血 → 复活生命的大能刚强我们 → Spiritual nourishment

(3) 一个饼，一个身体 → 教会的合一，肢体的合一；

「擘开」→ 基督身体被「破碎、擘开」→「生命的粮」

麦被破碎，被磨成面粉 → 饼：生命的粮，带给人生命

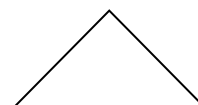
Christ → Christian 生命也要被磨，被破碎 → 成为别人生命的粮

生命的造就（生命的拦阻，咒诅），「同享一个饼」→ 团契、相爱交通 → 彼此服事，代祷

Holy communion→God→man

综合：灵性铁三角

聖禮（聖餐）



圣经

祷告

**11.论圣灵**

相信圣灵，尼西亚信经的教导：

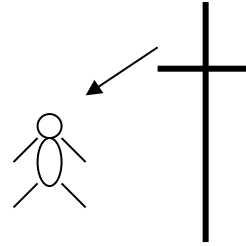
圣灵与父、子同受尊荣，同受敬拜

强调圣灵是「那施恩叫人恳求的灵」亚 12:10

The Spirit of Grace & the Spirit of prayer

是祂向人施恩动工，使人得着主的救恩

客观救赎恩典 圣灵 → 主观的接受经历



(a). 祷告的圣灵(Spirit of prayer): :

1)是祷告的圣灵: The Spirit of prayer prays (罗 8:26)

2)使人祷告的圣灵 (i.e.弗 6:18, 犹 20)

(b). 默示的圣灵 (Spirit of prophecy) (i.e.提后 3:16) 彼后 1:21

(c). 启示的圣灵 (Spirit of Revelation): 须圣灵光照启示，亮光、有看见、得启示//数据、知识

强调→“He works in the hearts of whom he will & how he will , but never without the Word.”

The inseparable associate of Scripture is the H. S., whom vations ways moves & life up he hearts of men thru. the Word. (E.Plass, p.78)

圣经之外，圣灵不启示、光照→高举 Bible , book to the Bible . side-effect....不信异象、异梦、方言…

(d). 安慰的圣灵(Spirit of Comfort)( 在主钉死、升天后，门徒特别需要安慰，鼓励、扶持、刚强…)  
(约 14:16)

(e). 见证的圣灵(Spirit of Witness) ( 约 15:26 ): “The Holy Spirit teaches, preaches & declares Christ.”  
Table Talk 143

今天信徒同样须要依靠圣灵

“The Holy Spirit so needful & necessary at that time for the apostles & disciples, is now needful for us.”

RT 144