

LESSON THIRTY-TWO: OBEYING THE SENSE OF LIFE 第三十二课：顺从生命的感觉

When we believe into Christ and are joined to Him in life, His life in us produces a sense of life, which we who are joined to Him, who are one spirit with Him, and who experience Him must pay attention to and obey in our spiritual life.

I. WHAT THE BELIEVERS HAVE ONCE THEY ARE SAVED

In order to obey the sense of life, we must know the six items which we have once we are saved.

A. The Light of Life

1) "He who has the Son has the life" (1 John 5:12); "The life was the light of men" (John 1:4).

The moment we receive the Son of God as our Savior, we have the Son of God and we have the life, because the life is in Him (1 John 5:11). This life is the light of men. Therefore, since we have this life, we also have the light of life illuminating us within.

B. God's Laws Inscribed on the Heart

1) "I will impart My laws into their mind, and on their hearts I will inscribe them" (Heb. 8:10).

In the Old Testament God's laws were written on tablets of stone outside of man. In the New Testament, God imparts, or puts, His laws into our mind within us and inscribes them on our hearts. This is accomplished through God imparting His life to us and putting it inside of us, that the law within His life may become the law of our heart and of our mind. A law is not necessarily a life, but a life surely is a law with an innate ability and function. Furthermore, the higher the life, the higher the law of this life. Since the life of God within us is the highest life, this life in us is not merely a law, but the highest law with the highest innate ability and function. Once we are saved and have the life of God, we have this law of life inscribed on our hearts.

C. The Law of the Spirit of Life

1) "For the law of the Spirit of life in Christ Jesus has freed me from the law of sin and of death" (Rom. 8:2).

The Spirit of life is the Spirit of God in our spirit. Since the Spirit of God is of life, His law must also be of life. This is the law of the Spirit of life. Hence, the law of the Spirit of life and the aforementioned laws written on our hearts are related and are one. That the laws are written on our hearts indicates that these laws are in life, the emphasis being on the function of life. The law of the Spirit of life indicates that

我们信入基督，与他有了生命的联结，他的生命在我们里面，就产生一种生命的感觉，乃是我们联于他，与他成为一灵，经历他的人，在属灵生活中，所必须注意而顺从的。

壹 信徒一得救就有

我们要顺从生命的感觉，就必须认识我们一得救就有的六件东西。

一 生命的光

(一)“有了神的儿子，就有生命。”——“这生命就是人的光”。(约壹五 12，约一 4) 我们一接受神的儿子作救主，就有了神的儿子，也就有了生命，因为生命是在他里面(约壹五 11)。这生命就是人的光。所以我们有了这生命，也就有了生命的光，在我们里面照亮我们。

二 神的律法写在心上

(一)“我要将我的律法赐在他们心思里，并且将这些律法写在他们心上。”(来八 10)

在旧约，神的律法是写在人以外的石版上。在新约，神将他的律法赐在，就是放在我们里面的心思上，并且写在我们的心上。这是借着神把他的生命赐给我们，放在我们里面，他生命里面的律，就成了我们心里和心思里的律。一个律不一定是一个生命，但是一个生命必定是一个律，有一个自然的能力和函数。并且生命越高，这生命的律就越高。我们在里面所有神的生命，既是最高的，就这生命在我们里面，不只是一律，更是一个最高的律，最高的自然能力和函数。我们一得救，有了神的生命，就有这生命的律法写在我们心上。

三 生命之灵的律

(一)“生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪和死的律。”(罗八 2)

生命之灵，就是神的灵在我们的灵里。这神的灵既是属生命的，就他的律也必是属生命的，就是生命之灵的律。所以这生命之灵的律，和前面所说写在我们心上的律法，是相联一致的。写在我们心上的律法，是说这律法乃是在生命里的，是重在生命的功能。生命之灵的律，是说在我们里面

the law of life within us is of the Holy Spirit, who is in our spirit, the emphasis being on the function of the Holy Spirit. As soon as we are saved, we have both.

D. God Operating Within

1) “...God who operates in you both the willing and the working for His good pleasure” (Phil. 2:13).

Once we are saved, God comes to live in us and to operate in us that we may will within and work without to fulfill His good pleasure.

E. Christ Living Within

1) “Christ lives in me” (Gal. 2:20).

Once we are saved, we also have Christ living in us as life. His living in us is both effectual and active.

F. The Anointing Within

1) “The anointing which you received from Him [the Son with the Father] abides in you” (1 John 2:27).

In the Bible the anointing oil refers to the Holy Spirit (Luke 4:18). As soon as we are saved God anoints us with His Spirit (2 Cor. 1:21-22). The anointing is the inward moving of the Holy Spirit, with whom we are anointed. The moving of the Holy Spirit is like an ointment anointing us within, causing us to sense God’s mind and teaching us in all things.

II. THE SENSE OF LIFE

1) The shining of the light of life within us causes us to have a sense within.

Since the light of life is the Lord’s life shining in us, this shining will definitely produce a sense of life within, so that we may sense what is of the Lord and what is pleasing to Him.

2) The manifestation of the function of the laws inscribed on our hearts by God and the law of the Spirit of life also enables us to have a sense within.

Since both the laws written on our hearts by God and the law of the Spirit of life within us are an innate function of the Lord’s life in us, whenever this function is manifested, we will have a feeling. This feeling is the sense of life, which we can perceive through the function of the law of life.

3) God’s operating in us also causes us to have a sense within.

Since God’s operating in us is an activity, it will produce a feeling within. This feeling is the sense of life in us, which causes us to sense what God desires us to will and to do.

4) Christ’s living in us also causes us to have a sense within.

Christ’s living in us is full of doings, definitely causing us to

生命的律法，是由于在我们灵里的圣灵，是重在圣灵的作用。这两面都是我们一得救就有的。

四 神在里面运行

(一)“神为着他的美意，在你们里面运行，使你们立志并行事。”(腓二 13)

我们一得救，神就住到我们里面来，在我们里面运行，使我们在里面立志，又在外边行事，以成就他的美意。

五 基督在里面活着

(一)“基督在我里面活着”。(加二 20)
我们一得救，也有基督在我们里面作生命而活着。他在我里面活着，是有作用、有动作的。

六 膏油在里面涂抹

(一)“你们从他(子带着父)所领受的膏油涂抹，住在你们里面。”(约壹二 27)
膏油在圣经中，是指着圣灵(路四 18)。我们一得救，神就用他的灵膏了我们(林后一 21~22)。膏油的涂抹乃是这膏我们的圣灵，在我们里面的运行。圣灵的运行象膏油一样，在我们里面涂抹，将神的意思涂抹给我们觉得，在凡事上教导我们。

贰 生命的感觉

(一)生命的光在我们里面光照，叫我们里面有感觉。

生命的光既是主的生命在我们里面光照我们，就这光照必定使我们里面有生命的感觉，叫我们觉得什么是出于主，什么是主所喜悦的。

(二)神写在我们心上的律法，和生命之灵的律，在我们里面显出功用，也会使我们里面有感觉。

神写在我们心里的律法，和我们里面生命之灵的律，既都是主的生命在我们里面的一个自然功能，就当这功能在我们里面显出功用是时候，我们里面就必有感觉。这感觉就是生命的感觉，是随着生命之律的功能，给我们觉得的。

(三)神在我们里面运行，也使我们里面有感觉。

神在我们里面运行，既是一种活动，就必使我们里面有所感觉。这感觉也就是我们里面生命的感觉，叫我们感觉神所要我们立志并行动的。

(四)基督在我们里面活着，也必使我们里面有感觉。

基督在我们里面活着，有所作为，必定会

have a sense within. Since this sense is out of the activities of Christ's life within, it is surely of life. Therefore, it also is the sense of life.

5) The anointing in us also causes us to have a sense within.

The Holy Spirit anoints us as the ointment within us. His moving also causes us to have the sense of life in our spirit. Hence, after we are saved, we have not only life but also the sense of life within that we may know inwardly the mind of God and the things pertaining to God.

III. THE BELIEVERS' RESPONSIBILITY TOWARD THE SENSE OF LIFE

A. Walking Only according to Spirit, Setting the Mind on the Spirit

1) "Walk...according to spirit;...the mind set on the spirit" (Rom. 8:4-6).

The sense of life in us is from the Spirit and is also in our spirit. Thus, our first responsibility toward the sense of life is to walk only according to spirit, setting our mind on the spirit. That is, we should obey the spirit and mind the spirit in everything.

B. Caring for the Inner Sense of Life

1) "The mind set on the spirit is life and peace" (Rom. 8:6).

When we set our mind on the spirit, we have life and peace within. Both life and peace are the sense of life within, which can be perceived by us. Hence, we need to care for the sense of life and peace within.

C. Obeying with Fear and Trembling

1) "Even as you have always obeyed...work out your own salvation with fear and trembling" (Phil. 2:12).

We must obey with fear and trembling the operation of God which we sense within, whether this operation is for the willing or the working. Fear is our inward motive, and trembling is our outward attitude. We should obey in this way the sense of life within us.

D. Abiding in the Lord

according to the Teaching of the Anointing

1) "As His anointing...has taught you, abide in Him [the Lord]" (1 John 2:27).

The anointing in us teaches us to know the Lord and the things pertaining to the Lord. We should abide in the Lord to have fellowship with Him according to this teaching.

IV. THE ISSUE OF OBEYING THE SENSE OF LIFE

A. Enjoying Life and Peace

1) "The mind set on the spirit is life and peace" (Rom. 8:6).

使我们里面有感觉。这感觉既是出于基督在我们里面生命的活动，就必是属于生命的，所以也就是生命的感觉。

(五) 膏油在我们里面的涂抹，也必叫我们里面有感觉。

圣灵在我们里面作膏油，涂抹我们，他的运行也必使我们灵里有生命的感觉。所以我们得救后，我们里面不只有生命，还有生命的感觉，叫我们能在我们里面，知道神的意思和关乎神的事。

叁 信徒对生命感觉的责任

一 只照着灵而行，将心思置于灵

(一)“只照着灵而行...心思置于灵”。(罗八 4~6)

我们里面生命的感觉，乃是出于灵的，也是在我们灵里的。所以我们对生命感觉的第一个责任，就是只照着这灵而行，将心思置于这灵上。这就是凡事顺从灵，体贴灵。

二 顾到里面生命的感觉

(一)“心思置于灵，乃是生命平安。”(罗八 6)

我们将心思置于灵，我们里面就是生命与平安。生命与平安都是我们里面生命的感觉，给我们觉到的。所以我们要顾到里面这生命平安的感觉。

三 恐惧战兢的顺从

(一)“你们既是常顺从的，...就当恐惧战兢，作成你们自己的救恩。”(腓二 12)我们在里面所感觉到神的运行，无论是立志，或是行事，都要恐惧战兢的顺从。恐惧是我们里面的存心，战兢是我们外面的态度。我们要这样顺从我们里面生命的感觉。

四 按着膏油涂抹的教导，住在主里面

(一)“你们要按这膏油涂抹所教导你们的，住在他(主)里面。”(约壹二 27)

膏油涂抹在我们里面教导我们认识主和关乎主的事。我们要按着这教导，住在主里面，与主交通。

肆 顺从生命感觉的成果

一 得享生命平安

(一)“心思置于灵，乃是生命平安。”(罗八 6)

By setting our mind on the spirit, we have the sense of life. If we obey this sense of life, we will enjoy life and peace. Life is satisfaction, and peace is rest. The enjoyment of the satisfaction of life and the rest of peace is an immediate issue of our obeying the sense of life.

B. Abiding in the Lord

1) “As His anointing...has taught you, abide in Him [the Lord]” (1 John 2:27).

The teaching of the anointing gives us the sense of life within. By obeying this sense of life, we can abide in the Lord. This also is an issue of obeying the sense of life.

C. Living Out Our Salvation

1) “You...obeyed,...work out your own salvation with fear and trembling” (Phil. 2:12).

We have obtained salvation, but after obtaining salvation, we still need to live out this salvation, as this verse says, “Work out your own salvation.” When we obey with fear and trembling the sense of life that comes from God’s moving within us, we live out the salvation that we have obtained. This also is an issue of our obeying the sense of life.

D. Fulfilling God’s Good Pleasure

1) “You...obeyed...God who operates in you both the willing and the working for His good pleasure” (Phil. 2:12-13).

The fulfilling of God’s good pleasure is another issue of our obeying the sense of life from the operation of God in us.

我们将心思置于灵，叫我们有生命的感觉。我们若顺从这生命的感觉，就会得享生命与平安。生命是饱足，平安是安息。得享这生命的饱足和平安的安息，乃是我们顺从生命感觉的即时成果。

二 住在主里面

（一）“你们要按这膏油涂抹所教导你们的，住在他（主）里面。”（约壹二 27）膏油涂抹的教导，叫我们里面有生命的感觉。我们顺从这生命的感觉，就能住在主里面。这也是顺从生命感觉的一种成果。

三 活出救恩

（一）“顺从... 恐惧战兢，作成你们自己的救恩。”（腓二 12）

救恩，我们已经得到了。但我们得到救恩以后，还应该活出这救恩，就是这里所说，作出你们自己的救恩。当我们恐惧战兢，顺从神在我们里面运行，而有的生命感觉，我们就活出我们所已经得到的救恩。这也是我们顺从里面生命感觉成果的一种。

四 成就神的美意

（一）“顺从... 神为着他的美意，在你们里面运行，使你们立志并行事。”（腓二 12~13）

我们顺从神在我们里面运行的生命感觉，还有一个成果，就是成就神的美意。

LESSON THIRTY-THREE: OBEYING THE TEACHING OF THE ANOINTING

第三十三课：顺从膏油涂抹的教导

Obedying the teaching of the anointing is intimately related to obeying the sense of life covered in the previous lesson. Obeying the sense of life is related to Christ as life within us, whereas obeying the teaching of the anointing is related to the moving of the Holy Spirit within us. The former is a matter of life and the latter is a matter of the Spirit. These two together are just one thing, that is, to live in the Spirit of life, to live and walk by following the operation of the law of life, and to live a spiritual and victorious life which manifests the Triune God in Christ.

I. THE SIGNIFICANCE OF THE ANOINTING

1) “And you have an anointing from the Holy One” (1 John 2:20); “The anointing which you received from Him abides in you” (1 John 2:27).

In biblical typology, the ointment signifies the Holy Spirit, with whom God anoints those whom He would use (Luke 4:18). The anointing of the holy ointment is the moving of this Holy Spirit as ointment within us. This is not merely the ointment but the anointing. It signifies not only the Holy Spirit but also the moving of the Holy Spirit. This is/the continuous anointing and moving, which we receive from the Holy One, the Father and the Son, and which abides in us.

II. THE TEACHING OF THE ANOINTING

1) “The anointing which you received from Him abides in you, and you have no need that anyone should teach you; but as His anointing teaches you concerning all things...” (1 John 2:27); “You have an anointing from the Holy One, and you all know” (1 John 2:20).

The teaching of the anointing is the sense and the knowledge that come from the anointing, the moving, of the Holy Spirit as the ointment within us. This teaching does not cause us to understand or to know by the written word or by speaking; rather, it causes us to sense and to realize by its moving and gentle rubbing, which often are comprehensible but unutterable. The sense derived from the anointing and the sense of life from the Lord's life within us are actually one. The moving and gentle rubbing of the Holy Spirit become feelings which we can sense through the sense of life from the Lord, causing us to understand God's mind and the things pertaining to God.

III. THE ELEMENTS OF THE ANOINTING

The anointing carries with it certain elements, just like the paint which can be applied to furniture. The elements which

顺从膏油涂抹的教导，与前课所看过的顺从生命的感觉，是相关相联的。顺从生命的感觉，是关于基督在我们里面作生命；顺从膏油涂抹的教导，是关于圣灵在我们里面运行。前者是生命的事，后者是灵的事。二者合起来是一件事，就是活在生命的灵里，随从生命之律的运行，过属灵、得胜，彰显在基督里三一神的生活。

壹 膏油涂抹的意义

（一）“你们有从那圣者来的膏油涂抹”。——“你们从他所领受的膏油涂抹，住在你们里面。”（约壹二 20、27）
膏油在圣经的表号里，表征神所用以膏他所要用之人的圣灵（路四 18）。这作膏油的圣灵，在我们里面的运行，就是圣膏油的涂抹。这不仅是膏油，乃是膏油的涂抹；不仅是表征圣灵，乃是表征圣灵的运行。这是我们从那圣者，父与子所领受，一直不停息住在我们里面的涂抹、运行。

贰 膏油涂抹的教导

（一）“你们从他所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有他的膏油涂抹，在凡事上教导你们。”——“你们有从那圣者来的膏油涂抹，并且你们众人都知道。”（约壹二 27、20）

膏油涂抹的教导，就是作膏油的圣灵，在我们里面的涂抹、运行，所给我们感觉、知道的。这种教导，不是用文字和话语，使我们明白、知道，乃是用运行、抚摸，使我们感觉、领会，常是只能领会，不能讲说的。这和主生命在我们里面所给我们的生命感觉，是相联为一的。圣灵这运行、抚摸，乃是借着主生命的感觉，成为感觉，给我们觉出的，使我们明白神的意思，或关于神的事。

叁 膏油涂抹的成分

膏油涂抹是带着成分的，犹如油漆涂抹家具。膏油涂抹所带的成分，就是神自己，

the anointing carries with it are just God Himself, God's substance. The more this anointing gently rubs us within, the more the elements of God and the substance of God are rubbed into us. Thus, this anointing brings us not only its teaching but also God's elements. It causes us not only to know God and the things pertaining to God but also to obtain God's rich elements. It causes us not only to do the things of God but also to gain the increase of God within, resulting in our growth and our increase in stature in the elements of God.

IV. THE RELATIONSHIP BETWEEN THE ANOINTING OF THE OIL AND THE APPLICATION OF THE BLOOD

1) "The priest shall take some of the blood of the trespass offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot. And the priest shall pour of the oil into the palm of his own left hand: and the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the Lord: and the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass offering"(Lev. 14:25-28).

The blood of the trespass offering mentioned here typifies the redeeming blood which Christ shed for us. The oil mentioned here typifies the Holy Spirit, with whom God anoints us. The Holy Spirit as oil anointing us signifies God in the Spirit as His ultimate expression reaching us. God's reaching us in this way must be based on the blood of the redemption which Christ accomplished for us. This redeeming blood of Christ is the very basis upon which God reaches us. In the Old Testament type, first the blood was put upon the person, and then the oil for anointing was put upon the blood. In the New Testament, first the blood of Christ sprinkles us (1 Pet. 1:2); then the Spirit, with whom God anoints us, is anointed into us and is being continually anointed into us based upon the redemption of Christ's blood. Thus, in order for us to obtain this Spirit and to have the Spirit anointing us continuously, we must rely on the precious blood of Christ's redemption.

V. THE TEACHING OF THE ANOINTING AND THE UNDERSTANDING OF OUR MIND

The teaching of the anointing is the sense which comes from the moving of the indwelling Spirit in our spirit, causing us to sense deep within the things which God wants us to know. The understanding of the mind is our interpretation of the teaching of the anointing. This interpretation is in the

神的本质作成分。这涂抹越在我们里面抚摸，就越将神的成分，神的本质，抚摸到我们里面。所以这膏油的涂抹，不仅带给我们教导，更将神的成分带给我们，叫我们不只明白神和关乎神的事，更叫我们得着神丰富的成分；不只叫我们行了神的事，更叫我们得着神在我们里面的增加，使我们在神的成分里长大，增加身量。

肆 膏油涂抹与血涂抹的关系

(一)“取些赎愆祭性的血，抹在那求洁净人的右耳垂上，和右手的大拇指上，并右脚的大拇指上，祭司要把些油倒在自己的左手掌里；把左手里的油，在耶和華面前，用右手的一个指头弹七次。又把手里的油，抹些在那求洁净人的右耳垂上，和右手的大拇指上，并右脚的大拇指上，就是抹赎愆祭之血的原处。”(利未记十四 25~28)

这里所说赎愆祭的血，预表基督为我们所流赎罪的血。这里所说的油，预表神用以膏我们的圣灵。圣灵象油膏我们，象征神在作他终极表现的灵里临到我们。神要这样临到我们，必须根据基督为我们所成功救赎的血。基督这救赎的血，乃是神临到我们的根据。在旧约的预表里，乃是先将赎罪的血抹在人身上，再把膏人的油抹在血上。在新约，也是先有基督的血洒我们(彼前一 2)，然后才有神膏我们，涂抹我们的灵，根据基督血的救赎，膏到我们里面，并继续涂抹在我们里面。所以我们要得着这灵，并要这灵不断的涂抹我们，就必须靠着基督救赎的宝血。

伍 膏油涂抹的教导与我们心思的明白

膏油涂抹的教导，是在我们里面内住的圣灵，所运行在我们灵里的感觉，使我们在深处感觉到神所要我们知道的事物。我们心思的明白，是我们对膏油涂抹之教导的翻译，乃是在我们心思的悟性里，使我们

comprehension of our mind. By this means we understand the things which God wants us to know through the teaching of the anointing. This can be illustrated by the experience of a person who goes to see a movie after he has just been saved. He feels uncomfortable and uneasy deep in his spirit, but he does not understand the reason.

Eventually, after being taught, his mind comes to realize that there are many ungodly elements in the matter of watching movies, and he begins to understand that the discomfort and uneasiness in his spirit is the anointing, the moving, of the Holy Spirit within him. In this way he is taught by the anointing, the moving, of the Holy Spirit in him, and he is sanctified.

VI. OBEYING THE TEACHING OF THE ANOINTING

1) “The anointing which you received from Him abides in you,...and even as it has taught you, abide in Him” (1 John 2:27).

This word tells us to abide in the Lord according to the teaching of the anointing within. To walk according to the teaching of the anointing is to obey the teaching of the anointing. This is necessary for our abiding in the Lord and our maintaining fellowship with the Lord. When we obey the inward teaching of the anointing, we are following the Spirit, we are living in the fellowship of the Lord's life, and we are living before God.

VII. THE ISSUE OF OBEYING THE TEACHING OF THE ANOINTING

Since the anointing is the gentle rubbing and moving of the Holy Spirit in us with God's element, when we obey its teaching, we have the increase of God's element within and are led to live before His face at every time and in every place, abiding in Him and fellowshiping with Him in an uninterrupted flow. Thus, we obtain His abiding in us and enjoy the topmost blessing of His presence. At such a time we enter into the realm mentioned in the chorus of Hymns, #551, which says, “I have passed the riven veil, here the glories never fail...I am living in the presence of the King.” This is our passing through the veil of the flesh to live before God, our entering into the Holy of Holies, our living in our spirit to have fellowship with God face to face.

明白神借着膏油涂抹的教导，要叫我们知道的事。就如我们初得救的时候，去看电影，我们在我们深处的灵里，感到不舒服，不妥贴，但我们不明白是为什么缘故。后来受了教导，我们的的心思才知道，看电影这事有许多不敬虔的成分，才明白我们当时灵里不舒服，不妥贴，乃是圣灵在我们里面的涂抹、运行。如此我们就受了圣灵在我们里面涂抹、运行的教导，被分别成圣。

陆 对膏油涂抹教导的顺从

(一)“你们从他所领受的膏油涂抹，住在你们里面，...你们要按这膏油涂抹所教导你们的，住在他里面。”(约壹二 27)

这话告诉我们，我们要按照我们里面膏油涂抹所教导我们的，住在主里面。这样按膏油涂抹的教导行，就是顺从膏油涂抹的教导。这是我们要住在主里面，维持与主交通所必须的。我们这样顺从膏油涂抹在我们里面的教导，就等于随从灵而行，活在主生命的交通里，并活在神面前。

柒 顺从膏油涂抹教导的成果

膏油的涂抹既是圣灵用神的成分在我们里面的抚摸、运行，就我们顺从他的教导，必得着神的成分在我们里面加多，并带我们随时随地的活在他的面光中，住在他的里面，与他交通，不断的交流，得着他住在我们里面，给我们享受他同在的无上福分。到这时，我们就能进到诗歌四百一十六首副歌所说的境地中，就是裂开幔子我已过，这里荣耀不败落，我今在我王的面前过生活。这是我们透过了肉体的幔子，活在神面前，就是进到至圣所，也就是活在我们的灵里面，和神面对面的有交通。

LESSON THIRTY-FOUR: WALKING ACCORDING TO SPIRIT

Obedying the teaching of the anointing, in the previous lesson, and obeying the sense of life, in Lesson Thirty-two, are closely related. Likewise, the subject of this lesson—walking according to spirit—and obeying the teaching of the anointing, in the previous lesson, are just one. Hence, these three—obeying the sense of life, obeying the teaching of the anointing, and walking according to spirit—are but three aspects of one thing. Obedience to the sense of life is related to Christ as life and is a matter of life; obedience to the teaching of the anointing is related to the Holy Spirit's anointing, or moving, as the ointment and is a matter of the Spirit of life; walking according to spirit concerns our walk according to the mingled spirit, and is not only a matter of the Spirit of life but also of our regenerated spirit. These three join together Christ, who is life, the Spirit of life, and our regenerated spirit. Christ as life causes us to have the sense of life, the anointing and moving of the Holy Spirit causes us to be taught by the Spirit, and our being mingled with the Spirit of the Lord's life into one spirit causes us to walk in our spirit according to the sense of the Lord's life, which comes from the moving of the Spirit of life. This is the processed Triune God mingling Himself with us as one. This mingling is in Christ, who became the life-giving Spirit, through the Spirit of life as His ultimate expression, and in our regenerated spirit. As a result, the Triune God accomplishes His New Testament economy, that is, His eternal economy.

I. THE SPIRIT WHICH IS THE MINGLING OF TWO SPIRITS INTO ONE

1) "He who is joined to the Lord is one spirit" (1 Cor. 6:17).

The New Testament clearly and emphatically reveals to us that we, who are regenerated by the Holy Spirit to have God's Spirit of life indwelling our regenerated spirit, are one spirit with the Lord. This means that our regenerated spirit and the Spirit of life, who regenerated us, are mingled as one spirit. In such New Testament verses as Romans 8:4, and also verses 5 and 6, as well as Galatians 5:16 and 25, the word "spirit" refers to this mingled spirit, which is the Spirit of God and also is our spirit. On the one hand, it is our spirit; on the other hand, it is the Spirit of God. The Apostle Paul was full of the experiences of this mingled spirit. Thus, he told us to walk according to this mingled spirit. This is not merely to walk according to the Spirit of God but to walk by following our regenerated spirit, which

第三十四课：照着灵而行

前一课的顺从膏油涂抹的教导，与三十二课的顺从生命的感觉，是相关相联的。这一课所要看的，照着灵而行，又是与前一课顺从膏油涂抹的教导，二而一的。所以顺从生命的感觉，顺从膏油涂抹的教导，和照着灵而行，三者乃是说到一件事的三方面。顺从生命的感觉，是关于基督作生命，是属生命的；顺从膏油涂抹的教导，是关于圣灵作膏油涂抹、运行，是属于生命之灵的；照着灵而行，是关于我们随从那调和的灵而行，不光是属于那生命之灵的，也是属于我们重生之灵的。这三者是把作生命的基督，和生命之灵，以及我们重生的灵，联在一起。基督作生命，叫我们有生命的感觉；圣灵涂抹、运行，叫我们受到灵的教导；我们与主生命的灵调成一灵，叫我们在我们灵里，照着生命之灵所运行出来，主生命的感觉而行。这就是经过过程的三一神，在那成为赐生命之灵的基督里，借着那作他终极表现的生命之灵，在我们重生的灵里，与我们调和为一，成功他新约的经纶，就是他那永远的经纶。

壹 二灵调成一灵的灵

(一)“与主联合的，便是与主成为一灵。”
(林前六 17)

新约圣经清楚又着重的启示我们，我们为圣灵所重生，而得着神生命的灵，住在我们重生灵里的人，乃是与主成为一灵，就是我们重生的灵，与那重生我们生命的灵，调成一灵。新约中象罗马八章四节这样的地方，如这节的下文，五、六节，和加拉太五章十六、二十五节等处，所用的灵字，都是指这调和的灵，一面是神的灵，一面又是我们的灵；一面是我们的灵，一面又是神的灵。使徒保罗对这调和的灵，必富有经历，所以他告诉我们，要照着这调和的灵而行。这不仅是随从神的灵而行，也是随从我们得重生，有神生命之灵住在其中的灵而行。

is indwelt by the Spirit of God's life.

II. THE LIVING AND WALK WHICH THE BELIEVERS SHOULD HAVE

1) "That the righteous requirement of the law might be fulfilled in us, who do not walk [live and walk] according to flesh, but according to spirit" (Rom. 8:4).

According to the desire of the Triune God, who mingled Himself with us, our living as believers is not only a living that is scriptural, nor merely a living that is "sanctified" and "victorious," but a living that is a walk according to the spirit in us, which spirit is the mingling of two spirits as one. Such a living causes our flesh, our self, our soul, and our natural life to lose their position and function, and allows the processed Triune God, the Father, the Son, and the Spirit, to gain the full ground in us in order that He may reach the goal of mingling Himself with our tripartite being, the spirit, the soul, and the body, that is, that we may be fully occupied by Him and filled and saturated with Him, taking Him as our life, our person, and our everything, that we may be completely one with Him to be His full expression. This experience far surpasses that which is expressed by such spiritual terms as obeying God, being sanctified unto God, abiding in the Lord, and fellowshiping with the Lord. This living not only satisfies the righteous requirement of God's law so that, with respect to His righteousness, He is no longer hindered; it also fulfills the purpose of God's economy so that He is fully satisfied with respect to His holiness and has absolutely no shortage with respect to His glory.

III. TWO KINDS OF WALK

1) "Walk by the Spirit and you shall by no means fulfill the lust of the flesh" (Gal. 5:16).

"Walk" in this verse is the same word as in Romans 8:4. It refers to the general walk in our living, and it is different from the walk in Galatians 5:25, which is according to a rule.

2) "If we live by the Spirit, let us also walk [according to a rule] by the Spirit" (Gal. 5:25).

Walking orderly refers to walking in a definite line, by a definite rule. Although this too is a "walk by the Spirit" in our living, it is not general but specific and according to a definite rule. In Galatians 6:15 and 16, Paul, the author of the book, advises us that we must walk according to "this rule," the rule that circumcision is nothing, and that the crucial thing is to be a new creation. The two kinds of walk in our living as believers, whether the general walk or the specific walk that is according to a definite rule, must be according to the spirit in us, which is the mingling of the two spirits into one.

贰 信徒该有的生活行动

(一) "使律法义的要求，成就在我们这不照着肉体，只照着灵而行（指生活行动）的人身上。"（罗八4）

与我们信徒调和的三一神，所要信徒有的生活，不仅是合乎圣经的，也不仅是所谓成圣、得胜的，乃是照着在我们里面那二灵调成一灵的灵，生活行动的。这种生活，叫我们的肉体、自己、魂和天然的生命，都失去地位和作用，而叫经过种种过程的三一神，父、子、灵，在我们里面得着完全的地位，以达到他与我们灵、魂、体三部分的人，调和的目的，就是要我们完全被他占有、充满，浸透，以他为我们的生命、人位和一切，使我们与他完全成为一，作他丰满的彰显。这是远超过顺从神、圣别归神、住在主里与主交通等等属灵的名词所说的。这种生活，既能满足神律法义的要求，叫神在他的义一面，不再受到难处，又能完成圣经纶的目的，叫神在他的圣别上，心满意足，并在他的荣耀上，毫无亏缺。

叁 两面的行动

(一) "你们当凭着灵而行，就绝不会满足肉体的情欲了。"（加五16）

这里的行，和罗马八章四节的，是同样的字，指生活中一般的行动，与加拉太五章二十五节的按规则而行不同。

(二) "我们若凭着灵活着，也就当凭着灵而行。"（加五25）

这里的行，原文意按规则而行，乃是指按一定的路线，一定的规则而行动。这虽然也是在我们"凭着灵活着"之生活中的行动，却不是一般的，乃是专特、按着一定规则的。就如到加拉太六章十五、十六节，写这书的保罗就劝我们，要按着割礼算不得什么，要紧的是作新造的人，这规则而行。我们信徒生活中，两面的行动，无论是一般的，或是专特、按一定的规则而行的，都必须照着在我们里面二灵调成一灵的灵。

IV. LIVING AND WALKING ONLY ACCORDING TO SPIRIT

1) “Do not walk [live and walk] according to flesh, but according to spirit” (Rom. 8:4).

Since, as indicated previously, living and walking according to spirit is so crucial, we must not live and walk according to flesh but according to spirit. Actually, any living and walking that is according to things other than the spirit is a living and walking according to flesh. If we do not walk according to spirit but endeavor to walk according to the Bible, we are actually, if not apparently, walking according to flesh. This is because we are keeping the words of the Bible with our own strength, just as the Israelites kept the law with their own power. One who walks according to spirit does everything by the spirit and not by his own strength. In this way, our walk is not merely to do what pleases God according to His will but to carry out what God wants us to do by God Himself, who is the Holy Spirit mingled with our spirit.

肆 只照着灵生活行动

（一）“不照着肉体，只照着灵而行（指生活行动）。”（罗八4）

照着灵生活行动，既象前面所说的那样紧要，我们就要不照着肉体，只照着灵生活行动。凡照着灵以外的事物，生活行动的，实在说来，都是照着肉体生活行动。就是我们不照着灵，努力照圣经而行，表面看不是照着肉体的，实际却是照着肉体的，因为是用自己的力量遵行圣经，如同以色列人用自己的力量遵守律法一样。只照着灵生活行动的，无论作什么事，都是不凭着自己的力量，乃是凭着灵。这样，我们的生活行动，就不仅是着神的旨意，作了神所喜悦的事，更是凭着神自己，就是那调在我们灵里的圣灵，作神所要我们作的事。