第四十五题　新约的事奉（壹）

The Service of the New Covenant (I)

我们再来看新约的事奉。新约的事奉和旧约的完全不同，性质不同，范围也不同。其所以不同，是因为有几个特点。所以我们先来看：

The service of the new covenant is completely different from the service of the old covenant because of its special characteristics. Therefore, we need to look at the special characteristics of the new covenant.

壹　新约的特点

I. The Special Characteristics of the New Covenant

一　里面的律法

A. Involving an Inner Law

（一）‘律法放在他们里面。’希伯来六章十节，十章十六节。

1. “I will impart My laws into their mind” (Heb. 8:10; see also 10:16).

新约的第一个特点，是里面的律法。旧约的律法，是用字句写在人之外的石版上，所以是外面的、是字句的、是死的；新约的律法，是用生命写在我们里面的心版上，所以是里面的、是生命的、是活的。这里面的活律法，可以说就是神的生命。我们前面说过，每一种生命，都有它的性能。神的生命更是如此。神生命的性能，在我们里面，自然的叫我们作这个，自然的叫我们作那个，所以神生命的这个性能，就成了我们里面的律法。

The new covenant is according to an inner law. This is the first special characteristic. The law of the old covenant was written with letters on stone tablets outside of man, so it was outward and dead. The law of the new covenant is written with life on the tablets of our hearts, so it is inward and living. This inner living law is the life of God. Since each life has a nature and capabilities related to its nature, the nature and capability of the life of God operate within us spontaneously (2 Pet. 1:4).

二　里面的认识

B. Involving an Inner Knowing

（一）‘他们…都必认识我。’希伯来八章十一节。

1. “All will know Me” (Heb. 8:11).

新约的第二个特点，是里面的认识。什么叫作里面的认识呢？就是对于神的认识是在里面的，不是在外面的。因为新约的律法是在人的里面，所以新约对神的认识也是在人的里面。在旧约，人认识神是凭着外面字句的律法，所以那个认识是外面的，是属于死的字句的。在新约，人认识神是凭着里面生命的律法，所以这个认识是里面的，是属于活的生命的。外面字句的认识，既是外面字句的，当然就是浅而软弱的。里面生命的认识，既是里面生命的，当然就是深而刚强的。

The new covenant also involves an inner knowing. This is the second special characteristic. This knowledge of God is inward rather than outward. Since the law of the new covenant is within man, the knowledge of God related to the new covenant is also within man. **In the old covenant man knew God by the outward law of letters**. There was an outward knowledge of God, but it was according to dead letters. **In the new covenant man knows God by the inward law of life**. This knowledge is inward, and it is according to the living operation of the life of God. Knowledge from outward letters is shallow and weak because it is not related to life, but knowledge that comes from God’s inward life is deep and strong.

这种里面生命的认识，不是由于外面的知识，乃是由于里面的生命。比方一个半岁的孩子知道苦莲是苦的，糖是甜的，不是由于他外面的知识，乃是由于他里面的生命。不是他的头脑明白苦莲是苦的，糖是甜的，乃是他生命的口味觉出是这样。照样，我们在新约里的人，对于神和属神之事的认识，也不是由于外面头脑的知识，乃是由于里面生命的感觉。由于外面头脑的知识，对神而有的认识，是浅的、是软弱的、是死的、是外面的；由于里面生命的感觉，对神而有的认识，是深的、是刚强的、是活的、是里面的。希伯来八章十一节下半这里所说的认识，就是这种里面对神的认识。

Inward knowledge does not come out of outward knowledge; it comes out of life. A six-month-old child knows that some herbs are bitter, but sugar is sweet. This knowledge is not based on knowing outward facts but on the reactions of his inward life. Even though the child has no concept of bitter or sweet, his inward life reacts negatively to what is bitter and positively to what is sweet. Similarly, in the new covenant our knowledge of God and the things of God does not come from outward knowledge but from an inner sense of life. Any knowledge that comes from outward knowledge related to our mind will be shallow, weak, and even dead. The inner sense of life, however, will result in a knowledge of God that is deep, strong, and living. This is the kind of knowledge that is spoken of in the second half of Hebrews 8:11.

三　不用人教导

C. Not according to Man's Teaching

（一）‘不用各人教导自己的乡邻，和自己的弟兄，说，你该认识主。’希伯来八章十一节。

1. "They shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord" (Heb. 8:11).

新约的第三个特点，是不用人教导。在旧约，人认识神，需要别人教导；在新约，我们认识神，不需要别人教导，因为我们各人里面都有生命的律法叫我们认识神。人教导的认识是外面的，生命的律法叫我们有的认识是里面的，不只能代替，并且能胜过人在外面教导的认识。所以我们既在里面有了生命的律法叫我们这样认识神，就不需要在外面再有人来教导我们认识神。

In the new covenant there is no need for man's teaching. This is the third special characteristic. In the old covenant man needed others to teach him if he wanted to know God. In the new covenant we do not need others to teach us to know God because we all have the law of life that causes us to know God. Man teaches according to outward knowledge, but the knowledge that comes from the law of life replaces and even surpasses man's teaching. We do not need people to teach us to know God because the law of life teaches us inwardly.

（二）‘不用人教训你们；自有主膏油的涂抹，在凡事上教训你们。’约壹二章二十七节原文。

2. "You have no need that anyone teach you; but as His anointing teaches you concerning all things" (1 John 2:27).

我们在新约里认识神，不用人教导，不只是因为我们里面有生命的律法叫我们认识神，并且是因为我们里面还有膏油的涂抹，在凡事上教训我们，使我们认识神。在我们里面的膏油，就是在我们里面的圣灵。这膏油在我们里面的涂抹，就是圣灵在我们里面的运行。圣灵这膏油在我们里面运行的涂抹，在凡事上都教训我们，使我们认识神，所以我们就不用人教训了。

We do not need anyone to teach us to know God, because we have the law of life within, and we also have His anointing within that teaches us concerning all things and causes us to know God. This anointing is the inward operation of the Holy Spirit who indwells us. The Holy Spirit operates as ointment to anoint us inwardly, teaching us to know God in all things. Therefore, we do not need man's teachings.

参读：圣经要道，第四十五题：新约的事奉

Reference: Crucial Truths in the Holy Scriptures, Vol. 4, Ch. 45 The Service of the New Covenant