

2195 神生命的救恩

著者：李常受

ISBN: 957-513-350-1

◎简介

全书共四章，详细阐释神生命救恩的四步：重生、变化、模成、得荣。

目 录

- 第一篇 神生命救恩的第一步—重生
- 第二篇 神生命救恩的第二步—变化
- 第三篇 神生命救恩的第三步—模成
- 第四篇 神生命救恩的第四步—得荣

说 明

本书是由李常受弟兄于一九九三年二月十三至十四日在美国加州安那翰所举行之新春华语特会中所释放的信息集成。

GOD'S SALVATION IN LIFE

CONTENTS

- 1. The First Step of God's Salvation in Life—Regeneration
- 2. The Second Step of God's Salvation in Life—Transformation
- 3. The Third Step of God's Salvation in Life—Conformation
- 4. The Fourth Step of God's Salvation in Life—Glorification

PREFACE

This book is a translation of messages given in Chinese by Brother Witness Lee in Anaheim, California on February 13 and 14, 1993. These messages were not reviewed by the speaker.

第一篇

神生命救恩的第一步—重生

读经：创世记二章八至九节；约翰福音一章一节，四节，十章十节下；罗马书五章十节，十八节下

创世记二章八至九节：“耶和华神在东方的伊甸立了一个园子，把所造的人安置在那里。…园子当中又有生命树，和分别善恶的树。”

约翰福音一章一节，四节：“太初有话，…话就是神。…生命在祂里面。”

十章十节下：“我来了，是要叫羊〔人〕得生命，并且得的更丰盛。”

罗马书五章十节：“我们…借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。”

十八节下：“借着〔基督〕一次的义行，众人也都被称义得生命了。”

纲 目

壹 神原初的心愿与目的：

- 一 要作人的生命—创二 8～9。
- 二 以生命树为表征—创二 9，启二 7 下，二二 2，14，19。

贰 神完满救恩的两大成分—救赎与拯救：

- 一 神的救赎，为应付在法理方面的需要，以基督的宝血为中心—罗三 20～26，弗一 7。
- 二 神的拯救，为应付在权力方面的需要，以基督的生命（神的生命）为中心—罗五 10。

CHAPTER ONE

THE FIRST STEP OF GOD'S SALVATION IN LIFE—REGENERATION

Scripture Reading: Gen. 2:8-9; John 1:1, 4; Rom. 5:10, 18b

Gen. 2:8-9 And Jehovah God planted a garden in Eden, in the east; and there He put the man whom He had formed. And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

John 1:1, 4 In the beginning was the Word, ...and the Word was God. ...In Him was life, ...

10:10b ... I have come that they may have life and may have it abundantly.

Rom. 5:10 For if we, ... were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

18b ... so also it was through one righteous act unto justification of life to all men.

OUTLINE

I. God's original desire and purpose:

- A.To be life to man—Gen. 2:8-9.
- B.With the tree of life as a symbol—v. 9; Rev. 2:7b; 22:2, 14, 19.

II. God's full salvation consisting of two great elements—redemption and salvation:

- A.God's redemption, with the precious blood of Christ as the focus, meeting the need in the judicial aspect—Rom. 3:20-26; Eph. 1:7.
- B.God's salvation, with the life of Christ (the life of God) as the focus, meeting the need for authority (power)—Rom. 5:10.

三 神的救赎是为解决人的堕落；神的拯救是为完成神的心意，就是将祂自己如灵一样，给人作生命——林后三 6。

四 基督宝血的救赎是为着神生命的拯救立基并铺路——徒十一 18，罗五 17 下～18，21 下。

五 神生命拯救的四大步骤——重生、变化、模成与得荣。

叁 重生的定义：

一 由神而生——约一 13。

二 在人天然的生命之外，得到神永远的生命——约三 16。

肆 神的命定：

一 要神所拣选并创造的人，在受造之外再得到重生——创二 9 上。

二 要堕落、死在罪中的人，蒙救赎而重生——徒十一 18。

伍 重生的成就：

一 借着基督的复活——彼前一 3。

二 在基督复活的时候——彼前一 3。

陆 重生的经历：

一 每个信入基督的人，经历基督复活所完成的重生——约三 7。

二 在他们悔改信入基督的时候——约三 15。

柒 经历重生的路：

C. God's redemption dealing with man's fall; God's salvation carrying out God's intention, which is to give Himself as the Spirit to be life to man——2 Cor. 3:6.

D. The redemption through Christ's precious blood laying the foundation and paving the way for the salvation in God's life——Acts 11:18; Rom. 5:17b-18, 21b.

E. The four major steps of God's salvation in life——regeneration, transformation, conformation, and glorification.

III. The definition of regeneration:

A. To be begotten of God——John 1:13.

B. To have God's eternal life in addition to man's natural life——3:16.

IV. God's ordination:

A. That man, who was chosen and created by God, should be regenerated in addition to being created——Gen. 2:9a.

B. That man, who was fallen and dead in sins, should be redeemed and regenerated——Acts 11:18.

V. The accomplishment of regeneration——1 Pet. 1:3:

A. Through Christ's resurrection.

B. At the time of Christ's resurrection.

VI. The experience of regeneration:

A. Everyone who believes into Christ experiencing the regeneration which was accomplished through Christ's resurrection——John 3:7.

B. At the time they repent and believe into Christ——v. 15.

VII. The way to experience regeneration:

一 从水生—约三 5:

1 为罪自责—约十六 8 ~ 11。

2 悔改认罪—徒二 38。

二 从灵生—约三 5:

1 呼求接受基督—罗十 13, 约一 12。

2 信入基督—约三 36 上。

捌 重生的结果:

一 成为神的儿女, 有神的生命和性情—约一 12, 彼后一 4, 参弗四 18。

二 作神家里的亲人, 就是信仰之家的人—弗二 19, 加六 10。

三 为三一神, 父、子、灵, 所内住—弗四 6 下, 罗八 10 上, 约十四 17。

四 成为基督的弟兄, 与基督同生于父神, 成为神的许多儿子—罗八 29 下, 来二 10 ~ 12。

五 作基督的肢体, 成为基督的扩增—林前十二 27, 约三 30 上。

六 构成基督的身体, 作基督的丰满—彰显—罗十二 5, 弗一 23。

七 成为新造—林后五 17, 加六 15。

八 成为新人的一部分—弗二 15, 西三 10 ~ 11。

九 进入神的国, 成为神的国民—约三 5, 弗二 19。

十 作天上的国民—腓三 20, 弗二 6 下。

十一 作神的选民以色列—加六 16。

A.To be born of water—v. 5:

1.To be convicted concerning sin—16:8-11.

2.To repent and confess our sins—Acts 2:38.

B.To be born of the Spirit—John 3:5:

1.To call on and receive Christ—Rom. 10:13; John 1:12.

2.To believe into Christ—3:36a.

VIII. The issue of regeneration:

A.Becoming children of God with the divine life and the divine nature—1:12; 2 Pet. 1:4; cf. Eph. 4:18.

B.Being members of the household of God, those who are of the household of the faith—2:19; Gal. 6:10.

C.Being indwelt by the Triune God—the Father, the Son, and the Spirit—Eph. 4:6b; Rom. 8:10a; John 14:17.

D. Becoming the brothers of Christ and being begotten of God the Father with Christ to become the many sons of God—Rom. 8:29b; Heb. 2:10-12.

E.Being the members of Christ to be the increase of Christ—1 Cor. 12:27; John 3:30a.

F.Constituting the Body of Christ as the fullness, the expression, of Christ—Rom. 12:5; Eph. 1:23.

G.Becoming the new creation—2 Cor. 5:17; Gal. 6:15.

H. Becoming a part of the new man—Eph. 2:15; Col. 3:10-11.

I. Entering into the kingdom of God and becoming citizens of God—John 3:5; Eph. 2:19.

J. Being citizens in the heavens—Phil. 3:20; Eph. 2:6b.

K.Being Israel, God's elect—Gal. 6:16.

这一次华语新春特会，我们要专一的来看“神生命的救恩”这个题目。生命救恩的意思是说，神要进到我們里面作我们的生命，来拯救我们。这个生命的救恩，不是外表的，乃是内在的，就是神自己要进到我们的里面，作我们的生命。

壹 神原初的心愿与目的一要作人的生命，以生命树为表征

神造人的心愿和目的，乃是要作人的生命，（创二8～9，）而以生命树为表征。（创二9，启二7下，二二2，14，19。）圣经是很奇妙的一本书，在一开头的二章里，就说到神怎样创造天地万有和人类。我们读了这二章后，就会问说，神造了人，要人作什么？读经的人不免惊奇，也会觉得有点失望；因为神造了人之后，没有告诉人要人作什么，反而给人预备了一个园子。读经的人称这园子作乐园，就是伊甸乐园。神把祂所造的人，带到乐园，要他们住在那里。

在这乐园中有两棵特别的树。园中的树很多，但这两棵是特别的。其中一棵叫作生命树。我们听说过苹果树、葡萄树、杏子树等等，但我们可能从来没有听说过生命树。这棵生命树摆在圣经的开头，成了读经者的一个大问题。创世记二章是在三千五百年以前写的。从那时候起，所有读经的人都会问说，什么是生命树？没有一个人会解答。不仅如此，圣经在头二章提到生命树后，就不再提了。圣经提了千千万万的事情，但你看不见生命树。可是到了圣经六十六卷末了，也是整本圣经末了二章，生命树又出现了。这就给我们看见，圣经是以生命树开头的，也是以生命树结束的。生命树是圣经的开头，也是圣经的结尾，这必定有它的意义。

创世记头二章里的生命树，说出了神的心愿。到底神造人，在人身上有什么心愿？圣经告诉我们，神造人是照着祂的形像，按着祂的样式。（创一26。）实在说来，神所造的不是人，乃是神。比如说，你来造一只狗，但你是照着人的面孔和体格造了一只狗。大家就说，这不是狗，乃是人。创世记给我们看见，神创造了人，但造出来的却是神的样子。因为这个人的形像像神，样式也像神。

In this Chinese New Year's conference we will specifically consider the subject of God's salvation in life. Salvation in life means that God comes into us as life to save us. This salvation in life is not outward but inward because it is God Himself coming into us to be our life.

I. GOD'S ORIGINAL DESIRE AND PURPOSE—TO BE LIFE TO MAN WITH THE TREE OF LIFE AS A SYMBOL

God's desire and purpose in creating man is that He may be man's life (Gen. 2:8-9), and this is symbolized by the tree of life (v. 9; Rev. 2:7b; 22:2, 14, 19). The Bible is a wonderful book. At the beginning, in the first two chapters, it speaks of how God created the universe with all the things therein including mankind. After reading these two chapters we may ask, "After creating man, what did God want man to do?" The readers will be surprised and also a little disappointed to learn that after God had created man, instead of telling man what to do, He prepared a garden for man. Those who have studied the Bible refer to this garden as "Paradise," the Garden of Eden. God brought the created man into the garden and wanted him to live there.

There were two special trees in the garden. Actually, there were many trees in the garden, but two of them were special. One was called the tree of life. We all have heard of the apple tree, the grape vine, the apricot tree, and others, but we probably have not heard of the tree of life. The tree of life at the beginning of the Bible has become a big problem to Bible readers. Genesis chapter two was written three thousand five hundred years ago. Since then, readers of the Bible have been asking, "What is the tree of life?" However, no one can answer that question. Not only so, after mentioning the tree of life in the first two chapters, the Bible does not mention it again until at the end. In the Bible from Genesis chapter two, thousands of other things are mentioned, but you do not see the tree of life again until the very end of the sixty-six books. In the last two chapters of the entire Scriptures the tree of life reappears. This shows us that the Bible begins with the tree of life, and it also ends with the tree of life. The tree of life is the beginning and the conclusion of the Bible. Therefore, it must be something significant.

The tree of life in Genesis 2 shows us the desire of God. What was God's desire concerning man when He created man? The Bible tells us that God created man in His image and according to His likeness (Gen. 1:26). Actually, what God created was not a man but a "god." For example, if you try to make a dog, but you make it according to the human face and body, people would say that that is not a dog but a man. Genesis shows us that God created a man, but what He created had the appearance of God because this man looked like God in image and in likeness.

圣经告诉我们，神造了天地、动物、植物、爬虫之后，末了神就来造人。假使我在那里，你说神造的是一个人，我要和你辩说，这人实在说，就是神。神造了这样一个像神的人，神的目的是什么？到了创世记第二章，我们看见神把祂所造的人摆在生命树前。这是很有意义的。神的用意就是要亚当吃这棵生命树的果子。今天营养学家告诉我们，你吃什么，就像什么。吃生命树的人就像生命树。

生命树是什么？这需要我们仔细的来读圣经。创世记第二章讲了生命树之后，你再往下读，一直等到你读到旧约的诗篇这一卷书。在诗篇三十六篇里有一句话说，“他们必因你殿里的肥甘，得以饱足；你也必叫他们喝你乐河的水。因为在你那里，有生命的源头。”（8～9上。）这里又提到生命，说到在神里头有生命的源头。换一句话说，神就是生命的源头。你住在神的殿中，摆在你跟前的，就是生命的源头，是给你享受的。这一幅图画的意思就是说，神愿意把祂自己作到人里面，作人的生命。神怎样才能作到人里面？乃借着吃的方式。所以难怪当主耶稣来的时候，祂在约翰六章里告诉我们，祂是生命的粮；（35；）接着又说，吃祂的人必要因祂活着。（57下。）不仅如此，在约翰一章一节说，“太初有话，…话就是神。”四节说，“生命在祂里面，这生命就是人的光。”十章十节说，“我〔主耶稣〕来了，是要叫羊〔人〕得生命，并且得的更丰盛。”从这些经节我们可以清楚看见，这生命树就是神自己。

神是灵，是奥秘至极的，人所不能见的。因此，神用一棵树作表征，作为寓意的说法。你看见这棵树，你就会想到这棵树是指谁说的。这棵树不是苹果，也不是桃子，乃是生命。生命是什么？我们都知道，有植物的生命，动物的生命，人的生命，和神的生命。凡是生命都是极其奥秘的。所以神只用话来说明祂是生命，是不够清楚的，不如给我们看一幅图画。你看见了这棵树，慢慢的就了解，你需要吃这棵树。这意思就是说，你需要把神接受到你里面，作你的生命。所以在创世记二章的这棵生命树，将神的心愿表达了出来，就是神愿意进到人里面。

约翰三章十六节说，神爱世人，但我们对这句话的了解太肤浅了。神爱世人，不只是喜爱，更是爱到极点，就是愿意进到人里面。在全宇宙中，神所创造的万有，

The Bible tells us that God created the heavens, the earth, the animals, the plants, and the creeping things, and then He created man. If you say that what God created was a man, I may argue with you and say that this man was actually God. What was God's purpose in creating such a God-resembling man? In Genesis 2 we see that God placed the created man in front of the tree of life. This is very significant. God's intention was for Adam to eat of the tree of life. Dietitians tell us that we are what we eat. Those who eat the tree of life will look like the tree of life.

What is the tree of life? This requires a careful study of the Bible. After Genesis 2, which mentions the tree of life, you must continue to read until you come to the Psalms. In Psalm 36 it says, "They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures. / For with You is the fountain of life" (vv. 8-9a). Here life is mentioned again; Psalm 36 tells us that in God there is the fountain of life. In other words, God is the source of life. When you dwell in the house of God, the source of life is placed before you, and it is for you to enjoy. What this picture means is that God's desire is to work Himself into man to be man's life. How can God be wrought into man? It is by the way of eating. It is no wonder that when the Lord Jesus came, He told us in John chapter six that He was the bread of life (v. 35); then He said that those who eat Him shall live because of Him (v. 57b). Not only so, John 1:1 says, "In the beginning was the Word,...and the Word was God," and then verse 4 says, "In Him was life, and the life was the light of men." Moreover, John 10:10 says, "I have come that they may have life and may have it abundantly." From these verses we can see clearly that the tree of life is God Himself.

As Spirit, God is mysterious and invisible to man. Therefore, He used the tree as a symbol, an allegory. When you see this tree, you will wonder, "To whom does this picture refer?" This is neither an apple tree nor a peach tree; it is the tree of life. What is life? We know that there is the plant life, there is the animal life, there is the human life, and there is the divine life. Life is always mysterious. Therefore, to make it clear to us, it was not enough for God merely to use words to explain that He is life. Thus, He showed us a picture. When you see this tree, gradually you will realize that you must eat this tree. This means that you need to receive God into you to be your life. Therefore, the tree of life in Genesis 2 expresses the heart's desire of God, which is that God wants to enter into man.

John 3:16 says that God loves the world. However, our understanding of this word is too shallow. That God loves the people of the world does not mean that He merely likes them; rather, He loves them to the uttermost, to the extent that He wants to enter

形形色色，千千万万，但祂最宝爱的就是人，因为人是祂的对象，要作盛装祂的器皿。神愿意把祂自己装到人里面。所以圣经一开始就将神的心愿表达出来。到圣经的末了，又给我们看见神的目的。圣经六十六卷书记载了神种种的作为，而其终极大成乃是人接受了神作生命树。神作生命树就长到人里面，作了人的生命。这个就是神的目的。

贰 神完满救恩的两大成分—救赎与拯救

神这样将人造好了，神要人接受这一棵树，也就是要人接受神自己，进到人里面作人的供应。但是在宇宙中，在神之外，还有一位，在圣经里称之为魔鬼。在人还没有吃生命树，接受神之先，魔鬼就勾引人来吃他，接受他。他就是伊甸园中另外那一棵树所象征的。人吃了那棵树的果子，魔鬼就进到人里面。神没有进到人里面之先，魔鬼进来了。魔鬼这一进来，他的恶性就和人性相调。

中国的圣贤有两大派，一派说人性本恶，另一派说人性本善。到底人性是善，还是恶？两派都有根据。神原初所造的人，连神自己都看为甚好，因为是照着神的形像造的。神是爱，神是光，神是圣，神是义。神就照着祂这一切的属性，把人造成也是光、是爱、是圣、是义。我们里面爱好光明，不愿意黑暗。我们也有爱心，爱父母，爱自己的骨肉，爱邻舍，爱同学，爱别人。我们也是圣别的，不愿意混混沌沌，不愿意同流合污。我们也愿意是公义的，是正义的。我们里面都有这些。但是我们又发现，我们里面还有恶。我们到底是善还是恶？照着圣经来看，就着创造说，我们是善的；就着撒但的败坏来说，我们是恶的。因此，堕落的人是相当麻烦的。我们里头有魔鬼，有罪。我们里面这个罪，也可称作恶。正如保罗在罗马七章说，住在我们里面有一个罪。这罪不是死的，乃是活的，保罗称之为恶。

不仅如此，人在外面也有了过犯，是个犯人。就着里面说，我们都是罪人；就着外面说，我们都是犯人。我们里

into them. In the entire universe there are thousands and millions of items created by God, but that which is the most precious to Him is man, because man is His object to be a vessel to contain Him. God desires to be in man. Therefore, at the beginning the Bible expresses the desire of God, and at the end it shows us again the purpose of God. The sixty-six books of the Bible give a record of God's works, the ultimate consummation of which is that man can receive God as the tree of life. As the tree of life, God will grow within man to be man's life. This is God's purpose.

II. GOD'S FULL SALVATION CONSISTING OF TWO GREAT ELEMENTS—REDEMPTION AND SALVATION

After God created man, He wanted man to take in the tree of life; that is, He wanted man to receive God Himself into him to be his life supply. However, in the universe besides God there is another one, who in the Bible is called the devil. Before man ate of the tree of life and would thereby receive God, the devil seduced man to eat of another tree and receive him. The devil is symbolized by the other special tree in the Garden of Eden, the tree of the knowledge of good and evil. When man ate of that other tree, the devil entered into him. Before God could enter into man, the devil entered into him. Once the devil entered into man, the evil nature of the devil was mingled with the nature of man.

There are two schools of thought among the Chinese sages. One school says that man is evil by nature, and the other school maintains that man is good by nature. Is man's nature good or evil? Both schools have their bases. The man whom God created originally was considered by God as very good because man was created in God's image. God is love, God is light, God is holiness, and God is righteousness. Therefore, according to these divine attributes, God created man also to be love, light, holiness, and righteousness. Within us, we prefer light to darkness. Moreover, we have love; we love our parents, we love our relatives, we love our neighbors, we love our schoolmates, and we love others. We are also holy; we do not like to drift with the worldly people. Furthermore, we like to be righteous and just. We all have these characteristics within us. But we have discovered that we also have the evil nature in us. Are we good or evil? According to the Holy Scriptures, we are good with regard to God's creation, but with regard to the devil's corruption we are evil. Therefore, fallen man is quite complicated. We have the devil and sin within us. The sin within us is also called "the evil" (Rom. 7:21). In Romans 7 Paul said that sin dwells in us (vv. 17, 20). Because it can dwell in us, we know that sin is not dead but living. This is what the apostle Paul called "the evil."

Not only so, man has transgressions outwardly, so he is a transgressor. Thus, inwardly we are sinners, and outwardly we are transgressors. We are sinners within and transgressors

面是罪人，我们外面是犯人。我们里面是罪人，奸贪邪淫样样都有。我们外面是犯人，骗诈偷盗无所不为。人越老就越老奸巨猾。你里面老奸，你外面巨猾。人越老，里面这个罪越老，是老资格的罪人。人越老，外面也老，是老资格的犯人。

一 神的救赎，为应付在法理方面的需要，以基督的宝血为中心

人既是这样败坏了，神是否丢弃人？不，神爱世人，神舍不得人。而且神有祂永远的目的。神不能这样甘愿的被撒但击败，于是神就加进来一个救赎。救赎是因为人堕落了，败坏了，成了罪人，成了犯人才有的。神要再用人作祂的器皿，就必须把人整理清楚。神必须把人救回来，弄干净，弄完整，然后神才住在人里面。按着神公义的律法说，神必须这样作。按着一般的哲理来说，神也必须这样作。神在人身上必须先来施行救赎，然后再来用人。因此，在神对人完满的救恩里，有两大成分。第一，就是神来救赎。第二，就是神来拯救。救赎是为应付法理方面的需要。假如说，人虽然败坏了，神却不管，就这样胡里胡涂的，来用这个败坏的人。那么天使、魔鬼站在旁边，都要摇头说，你这公义的神，光明的神，圣洁的神，荣耀的神，怎么来用这个肮脏的、下贱的、败坏的、邪恶的、污秽的人？这在法理上是讲不通的。所以神的救赎，乃是应付法理方面的需要，以基督的宝血为中心。（罗三 20～26，弗一 7。）

二 神的拯救，为应付在权力方面的需要，以基督的生命（神的生命）为中心

人虽然要在宇宙中作神的器皿，但很可惜，宇宙中有恶势力，就是另外那一棵树所表征的。在我们周围的环境里，无论在学校、机关、社会里，都有个恶的权势，勾引你不作好事，专作坏事。所以你虽然自己立志行善，但是恶的权势来包围你的时候，就由不得你了。这不是救赎的问题，乃是拯救的问题。神对我们堕落的罪人所预备的完满救恩，一个成分是救赎我们，另一个成分是拯救我们。神的拯救，

without. As a sinner within, we have greed, lust, and other wickedness. As a transgressor without, we lie, cheat, steal, and do whatever evil things we like to do. The older one becomes, the more shrewd and cunning he becomes. An older person becomes shrewd within and cunning without. When a person gets older, the sin within him also becomes older; hence, he becomes an experienced sinner. When a man gets older, he becomes older in his outward transgressions and thus becomes an experienced transgressor.

A. God's Redemption, with the Precious Blood of Christ as the Focus, Meeting the Need in the Judicial Aspect

Since man became so corrupt, did God then abandon him? No, God so loved man that He would not give him up. Furthermore, God has His eternal purpose. God could not allow Himself to be so easily defeated by Satan. Therefore, He brought in redemption. Redemption was added because man became fallen and was corrupted and thereby became a sinner and a transgressor. In order to use man again as His vessel, God had to thoroughly deal with his situation. God had to rescue man, cleanse man, and make man complete again before He could dwell in him. According to His righteous law, God was obligated to do this. Also according to common logic, God had to do this. God had to first carry out redemption for man before He could use him. Therefore, there are two elements in God's full salvation. First, God came to redeem; second, He came to save. Redemption was to meet the need in the judicial aspect. Suppose God ignored the fact that man had been corrupted and still used man for His purpose. Then the angels and the devil would shake their heads and say, "You are a God of righteousness, light, holiness, and glory. How can You use such a dirty, base, corrupted, evil, and filthy man? This is not right judicially." Therefore, God's redemption, with the precious blood of Christ as its focus, was necessary in order to meet the need of the judicial aspect (Rom. 3:20-26; Eph. 1:7).

B. God's Salvation, with the Life of Christ (the Life of God) as the Focus, Meeting the Need for Authority (Power)

Although man would want to be God's vessel, it is such a pity that in this universe there is an evil power, symbolized by the other tree in the garden. In our surrounding environment, whether in our school, our office, or our society, there is an evil power enticing us not to do good but to do evil. Therefore, although you have made up your mind to do good, it is not up to you when you are surrounded by the power of evil. This is not a matter of redemption but a matter of salvation. In this full salvation God has prepared for us fallen sinners, one of its elements is to redeem us, and the other

是为要救我们脱离在我们里面，在我们周围，在我们头上的恶势力。因此，神的拯救，是为应付在权力方面的需要，以基督的生命（神的生命）为中心。（罗五 10。）

人一堕落，人里面就有了罪性。我信主七十年了，我研究圣经也七十年了。在这七十年里，我也接触了各式各样的人，我确实发现，在人里面的罪性里，有四大怪杰。人无论长幼尊卑，都有这四大怪杰。第一个怪杰是“贪”。你看见别人摆在桌上名贵的笔，你就想：“要是给我就好了。”这就是贪心。偷窃就是从贪心来的。第二个怪杰是“欲”。你看见今天的社会，小孩子在小学里就开始恋爱。老头子都老得白发苍苍了，还去参加舞会。这就是欲。第三个怪杰是“傲”。人人都贪图虚荣，羡慕尊高。在美国某大学里，在高材生中间，有一个第二名的就要把第一名的杀死。为了争第一名，竟然要谋杀。我们里面都有骄傲、虚荣。在政治上，作官的人作了部长，想要作院长；作了院长，想要作副总统；作了副总统，还要作正总统；作了正总统，我不知道他还要作什么，可能想要跑到天上，像魔鬼一样要与神同等。政府里有许多重要人物，彼此争斗，就是爱虚荣，争权位。这就是傲。

最后还有一个东西最怪，这个怪杰的名字叫“气”。你不要以为生气是小事情。人一生气，就冒火；冒了火，就动怒；动了怒，就吵架；吵了架，就打架。我因着传福音、讲真理，多半是和人接触，服事人，我知道这些事。比如一对很好的夫妇，都是三十多岁。有一天这位作丈夫的，在作事的地方受了气。他下班的时候一肚子气，从办公室出来，上了车子还是满肚子气，就要找一个地方出出气。他以为说，回家了可以对太太出出气。这一天也很巧，也可以说是不巧。这位太太在家，小孩子闹，邻舍来吵，亲戚打电话来骂。她也是一肚子气。所以先生回来，二人气对气。两个气桶这么一对，大家都冒火了。当气来的时候，谁能胜过它？夫妻生了气，就冒火、动怒、吵架、打架。末了这些夫妻不是离婚也是分居。所以贪、欲、傲、气，是我们里面的四个怪东西，把我们搞得太不像人。

element is to save us. God's salvation is to save us from the evil power that is within us, around us, and above us. Hence, God's salvation, with the life of Christ (the divine life) as the focus, is to meet the need for authority, for power (Rom. 5:10).

Because of the fall, man now has a sinful nature within him. I have been saved for seventy years, and I have been studying the Bible also for seventy years. In these seventy years I have contacted all kinds of people and have discovered that in man's sinful nature there are four "monsters." Every one of us, whether young or old, noble or base, has these four monsters. The first monster is covetousness. When you see someone who has a nice pen on his desk, you begin to think, "How good it would be if he gave me the pen." This is covetousness, out of which comes stealing. The second monster is lust. Look at society today. Children who are still in elementary school begin to be attracted to the opposite sex, and old men with white hair still go to dancing parties; this is lust. The third monster is pride. Everyone seeks vainglory and craves high positions. In a certain university in America, among the top students there was a student in second place who tried to kill the best student. It is a wonder that someone would even try to commit murder in order to become number one. Pride and vainglory are in all of us. In politics, the one who is a bureau director desires to be a department head. After becoming a department head, he wants to be the vice president, and after becoming the vice president, he hopes to be the president. After that I do not know what else he would want to be. Maybe he would like to go to heaven and make himself like God just as the devil desired. Many important persons in the government fight with one another because of their love for vainglory and their struggle for power and position. This is pride.

Finally, there is the top monster, and the name of this monster is anger. Do not consider anger to be a small thing. When a person is angry, he easily becomes enraged and gets furious. Then in his fury he will quarrel and fight. I know these things because while preaching the gospel and teaching the truth, I mainly contact and serve people. For example, there was a very good couple both about thirty years old. One day the husband was offended in the office and was still full of anger after he left the office and got into his car. He wanted to find a place to vent his anger and thought that he could do it at home with his wife. By coincidence, on that day the wife was also full of anger at home because the children had been unruly, a neighbor had come to quarrel with her, and a relative had scolded her over the telephone. Thus, when the husband got home, it was a situation of anger versus anger. When these two came face to face, both became inflamed with anger. When anger comes, who can overcome it? When the husband and wife are angry, they become enraged and get into a fury; then they quarrel and fight. Eventually, they either are separated or get a divorce. Therefore, covetousness, lust, pride, and anger are the four monsters within us that cause us to not behave properly as human beings.

我们天天就受贪心、情欲、高傲、怒气这四个怪杰捉弄。我们每一个堕落的人，都给里面这四个怪杰搞得实在不象样。你在暗中所作的，有好多是不能对人说的。你在暗中所作的事，有的是不能对父母讲的，有的是不能告诉妻子的，有的是不能给丈夫知道的。神是照着祂的形像，按着祂的样式造我们的，但是我们给这个罪性搞得太不象样了，太迷失了。

三 神的救赎是为解决人的堕落；神的拯救是为完成神的心意，就是将祂自己如灵一样，给人作生命

所以我们第一需要救赎，第二需要拯救。神的救赎是为解决人的堕落；神的拯救是为完成神的心意，就是将祂自己如灵一样，给人作生命。（林后三 6。）全世界的宗教教主都讲得很清楚，他们没有救赎这个辞，他们是讲将功折罪。你想你有功么？你就是有了功，你从前的罪怎么办？只有圣经清楚的告诉我们，主耶稣来了，祂为我们赎罪。祂不只为我们赎罪，祂还拯救我们，将祂自己如灵一样，给我们作生命。

四 基督宝血的救赎是为着神生命的拯救立基并铺路

基督宝血的救赎是为着神生命的拯救立基并铺路。（徒十一 18，罗五 17 下～18，21 下。）神把人造好了之后，过了四千年，有一天，祂成了肉身，化身成为人。祂的名字就是耶稣。到这个时候神来了，进到人里面，与人联成一。所以祂是神也是人。祂成了人，就是祂与人类联结。祂里面包括了我和你。有一天，祂到了十字架上，流出祂的宝血，为了替我们死，担当我们的罪，解决我们一切的难题。

基督在十字架上的死，是一个奥妙的死。因为祂与人类联结，祂在人类里死了，你我也就都被祂带到十字架上死了。这是圣经中很奥妙的道。所以圣经说，我们乃是与基督同钉十字架。（加二 20。）祂是带着我们人类一同钉在十字架上。所以祂钉死了，我们在祂里面也与祂一同钉死了。然后祂又复活了。在复活中，祂将神分赐到我们里面，作我们的生命。罗马五章十七节下半给我们看见，祂的救

Every day we are under the manipulation of these four monsters: covetousness, lust, pride, and anger. Every one of us fallen sinners has become unseemly because of these four monsters. There are many things you do in secret that you dare not tell anyone. There are some things you do in secret that you would not tell your parents. There are other things that you would not reveal to your wife or that you would not let your husband know. God created us in His image and according to His likeness, yet we are not like Him. We have become unruly and have gone astray because of the sinful nature that is within us.

C. God's Redemption Dealing with Man's Fall; God's Salvation Carrying Out God's Intention, Which Is to Give Himself as the Spirit to Be Life to Man

Therefore, firstly we need redemption, and secondly we need salvation. God's redemption is to deal with man's fall, whereas God's salvation is to carry out God's intention, which is to give Himself as the Spirit to be life to man (2 Cor. 3:6). It is notable that the founders of the religions of the world did not have the term redemption. What they taught is the need to atone for mistakes by meritorious service. Do you think you have merits? Even if you did, what about your former sins? Only the Bible tells us clearly that the Lord Jesus came to accomplish redemption for our sins. He not only redeems us but also saves us by giving Himself as the Spirit to be our life.

D. The Redemption through Christ's Precious Blood Laying the Foundation and Paving the Way for the Salvation in God's Life

The redemption through Christ's blood lays the foundation and paves the way for salvation in God's life (Acts 11:18; Rom. 5:17b-18, 21b). One day, four thousand years after man was created, God was incarnated to become a man, and His name was Jesus. At that time God came and entered into man to be joined with man as one. Thus, He was God, and He was also man. His becoming a man effected His union with the human race. You and I are included in Him. One day He went to the cross and shed His blood to die for us, to bear our sins, and to solve all our problems.

The death of Christ on the cross is a mysterious death. Since He was in union with mankind, when He died as a man, we also were brought by Him to the cross to die there. This is a very mysterious teaching in the Bible. The Bible tells us that we are crucified with Christ (Gal. 2:20). He brought us, as mankind, with Him to the cross to be put to death there. Therefore, when He was crucified, we also were crucified in and with Him. Then He was resurrected, and in His resurrection He imparted God to us to be our life. Romans 5:17b shows that the grace and the gift of righteousness, which

赎为我们所带来的恩典，并祂救赎所带来给我们之义的恩赐，会洋溢到一个高度，使我们在神这生命中作王，不只胜过一切，并且能征服并掌管一切。

在宇宙间，在人类中有这一段历史。有一个人，为众目所见的钉在十字架上。可是埋了三天以后，祂又复活了。祂复活了，也带着我们复活了。祂在复活里，就把神分赐给我们。所以圣经说，我们与祂一同钉十字架，我们也与祂一同复活。与祂一同钉十字架，是为着救赎；与祂一同复活，是为着拯救。神的拯救是借着主耶稣死而复活，把祂自己分赐到我们里面。所以我们今天在祂里面也是复活的人。

主在我们里面，乃是在我们灵里。祂愿意在我们里面，天天和我们不只一同生，还一同活，一同行动。我们说话，祂也参与。我们作什么事，祂都和我们一起。这是外人所不知道的。外人以为说，信耶稣就是信一个宗教，而在外面把行为整顿得象样。但圣经所教导我们的，乃是神是生命，在祂以外，没有生命。只有祂这生命，才是永远的生命。这位是生命的神愿意进到人里面，作人的生命。祂创造人就是要叫人作器皿盛装祂。所以今天一个人里面没有神，没有基督，他就是空洞的人；他没有实际。人的实际，就是这位神，也就是这位基督。祂亲自来化身成为人。在这人里，祂带着人类，死在十字架上。祂又带着人类从死里复活；在这复活里，祂把祂所拣选的人，都重生了。

五 神生命拯救的四大步骤—重生、变化、模成与得荣

这一位死而复活的基督原来是神，化身成为人，来替我们死，且带着我们复活。在复活中，祂又化身成为赐生命的灵。所以神、基督与灵不是三者。神就是基督，基督就是灵。今天，基督作为赐生命的灵，就来把神的救赎和拯救作到我们身上。神生命的拯救有四大步骤，就是重生、变化、模成与得荣。在本篇里，我们要来看神生命拯救的第一步，就是重生。

叁 重生的定义—由神而生，在人天然的生命之外，得到神永远的生命

were brought to us through Christ's redemption, can be abundant to such a degree that we are able to reign in the life of God— not only to overcome but even to conquer and reign over all things.

In the universe among the human race there is such a history. There was a man who was openly crucified, but three days after He was buried, He was resurrected. When He was resurrected, we also were resurrected with Him. In resurrection He imparted God to us. Therefore, the Bible says that we were crucified with Him, and we were raised up together with Him. To be crucified with Him is for redemption, and to be raised up with Him is for salvation. The salvation of God is carried out by His imparting Himself to us to be in us through the death and resurrection of the Lord Jesus. Therefore, today we are also the resurrected ones in Him.

The Lord is in us, that is, in our spirit. He wants not only to be born in us but also to live and move with us day by day. When we speak, He participates. Whatever we do, He is with us. This is unknown to the unbelievers. The unbelievers think that to believe in Jesus is to believe in a religion and reform one's outward behavior. However, the Bible teaches us that God is life, and that apart from Him there is no life. Only His life is the eternal life. This God who is life wants to enter into man to be man's life. He created man in order that man might be a vessel to contain Him. Therefore, today anyone who is without God or without Christ is an empty man; he does not have reality. The reality of man is Christ, who is God. God Himself was incarnated to be a man. In this man, He brought the human race to the cross to die there with Him. Then He brought the human race with Him to be resurrected, and in this resurrection He regenerated those whom He had chosen.

E. The Four Major Steps of God's Salvation in Life—Regeneration, Transformation, Conformation, and Glorification

The Christ who died and resurrected was God incarnated to be a man to die for us and to bring us with Him into His resurrection. In resurrection He was transfigured to be the life-giving Spirit. Therefore, God, Christ, and the Spirit are not three separately. God is Christ, and Christ is the Spirit. Today, as the life-giving Spirit, Christ applies God's redemption and salvation to us. God's salvation in life consists of four major steps: regeneration, transformation, conformation, and glorification. In this chapter we shall look at the first step of God's salvation in life, which is regeneration.

III. THE DEFINITION OF REGENERATION—TO BE BEGOTTEN OF GOD AND TO HAVE GOD'S ETERNAL LIFE IN ADDITION TO MAN'S NATURAL LIFE

重生不是像有些人所说，已过种种比如昨日死，以后种种比如今日生。也不是所谓的苟日新，日日新，又日新。重生乃是由神而生，（约一 13，）在人天然的生命之外，得到神永远的生命。（三 16。）神的生命一进来，祂就在我们里面生了我们。保罗说，现在活着的不再是我，那个老我已经与基督同钉十字架了。我死了，在我受浸的时候，也表明说我埋葬了。现在活着的，不再是我，乃是基督在我里面活着。保罗又说，基督这死而复活的一位，乃是我们的生命。（西三 4 上。）这是圣经的明言；我们基督徒的生活也能印证。为什么我们天天要祷告？为什么天天早晨要守晨更？乃是为着要亲近主，到主面前呼求祂。我们呼求祂就等于呼吸祂。祂这灵有如气一样，我们呼喊祂，祷告祂，我们就呼吸祂，祂就进到我们的里面。我们都能作见证，若这一天早晨我们没有祷告，没有呼求主，这一天的日子就是空洞的、不妥贴的。等到我们呼求祂了，我们里面就有了主。

肆 神的命定

一 要神所拣选并创造的人，在受造之外再得到重生

神在祂的救恩里，命定要祂所拣选并创造的人，在受造之外再得到重生。（创二 9 上。）

二 要堕落、死在罪中的人，蒙救赎而重生

神的命定也是要堕落、死在罪中的人，蒙救赎而重生。（徒十一 18。）

伍 重生的成就——借着基督的复活，且在基督复活的时候

重生是借着基督的复活，且在基督复活的时候成就的。（彼前一 3。）实在说，我们得重生，还不是在我们信主的时候。我们乃是在两千年前基督复活的时候，就都重生了。因为神在万世以前，就已经拣选并预定了我们这些信祂的人。在创世以前，天地未有的时候，你我还没有生出来，神就拣选了我们。然后神就用这几千年的工夫，把我们这

Regeneration does not mean that “all the things of the past died yesterday and all the things henceforth are born today,” as some may think. Nor is it a so-called daily self-renovation. Regeneration is to be begotten of God (John 1:13) and to have the life of God in addition to the natural life of man (3:16). When God begets us within, His life enters into us. The apostle Paul said, “It is no longer I who live” (Gal. 2:20a). Our old “I” has been crucified with Christ. We have died. Our baptism shows that we have also been buried. Now it is no longer we who live, but Christ lives in us. Paul also said that Christ, the One who died and rose from the dead, is our life (Col. 3:4a). These are clear words from the Bible, and our Christian life can also testify to these matters. Why do we pray every day? Why do we have morning watch every day? We do these things so that we may draw near to the Lord and come before Him to call on Him. Our calling on Him is our breathing of Him. He as the Spirit is like the air. When we call on Him and pray to Him, we breathe Him in, and He enters into us. We all can testify that if in the morning we do not pray or call on Him, we feel empty and restless throughout the day. When we call on Him, we have the Lord within us.

IV. GOD'S ORDINATION

A. That Man, Who Was Chosen and Created by God, Should Be Regenerated in Addition to Being Created

God in His salvation ordained that man, who was chosen and created by Him, should be regenerated in addition to being created (Gen. 2:9a).

B. That Man, Who Was Fallen and Dead in Sins, Should Be Redeemed and Regenerated

God also ordained that man, who was fallen and dead in sins, should be redeemed and regenerated (Acts 11:18).

V. THE ACCOMPLISHMENT OF REGENERATION— THROUGH CHRIST'S RESURRECTION AND AT THE TIME OF CHRIST'S RESURRECTION

Regeneration was accomplished through Christ's resurrection and at the time of Christ's resurrection (1 Pet. 1:3). Actually, it was not at the time of our believing that we were regenerated. Rather, we were regenerated two thousand years ago when Christ was resurrected. God had already chosen and predestinated us, the believers, before the ages. Before the foundation of the world, when the heavens and the earth were not yet in existence, and before we were born, God chose us. Then God used these thousands of

些蒙祂拣选的人，在祂所定的环境中一个一个都生出来了。我们生出来以后，祂又安排环境，使我们遭遇到各种境遇。神制造了各种环境，拯救了我们。

陆 重生的经历—每个信入基督的人，在悔改信入基督的时候，都经历基督复活所完成的重生

我们每个信入基督的人，在我们悔改信入基督的时候，（约三15，）都经历基督复活所完成的重生。（7。）借此，神就进到我們里面，作我们的生命。祂和我们一同生活，一同行动。什么时候你说话，祂跟着你说。祂活在我们里面，作了我们的生命，我们就作祂的生活。祂作我们的内容，我们就作祂的彰显。

柒 经历重生的路

一 从水生：为罪自责，悔改认罪

信徒经历重生的路，可以分为两面。第一面乃是借着为罪自责，（约十六8～11，）悔改认罪，（徒二38，）而从水生。（约三5。）

二 从灵生：呼求接受基督，信入基督

信徒经历重生之路的第二面，乃是借着呼求接受基督，（罗十13，约一12，）信入基督，（三36上，）而从灵生。（5。）一个人听了福音，就良心发现，感觉自己有罪，而悔改认罪，求告耶稣。他这样一认罪，一祷告，一求告耶稣，他里面就发生了事故。他就觉得好像是有一位进来了。他原来只是他自己，现在在他里面有另一位。这一位给他喜乐，给他平安。这一位把他这个人不是改了，乃是变了。我从前是生在基督教里，长在基督教里，也在基督教里受了教育。但是我到十九岁，还没有信主耶稣。直到有一天我听见福音，就不由己的信了。我向主认罪、祷告，我就变了。我从前喜欢许多东西，得救后就不喜欢了。我那时十九岁，就是喜欢读圣经。我读经没有止息，从早读到晚。

years for us, His chosen ones, to be born into the environment He had appointed. After we were born, God again arranged various circumstances and caused us to experience different situations. God created all kinds of environments in order to save us.

VI. THE EXPERIENCE OF REGENERATION— EVERYONE WHO BELIEVES INTO CHRIST EXPERIENCING THE REGENERATION WHICH WAS ACCOMPLISHED THROUGH CHRIST'S RESURRECTION

At the time of our repentance and believing, every one of us who believed into Christ (John 3:15) experienced the regeneration (v. 7) accomplished through Christ's resurrection. Through this regeneration, God entered into us to be our life. He lives with us and moves with us. When we speak, He speaks with us. He lives in us as our life, and we are His living. He is our content, and we are His expression.

VII. THE WAY TO EXPERIENCE REGENERATION

A. To Be Born of Water—to Be Convicted concerning Sin and to Repent and Confess Our Sins

The way the believers experience regeneration has two aspects. The first aspect is to be born of water (John 3:5) by being convicted concerning sin (16:8-11) and by repenting of and confessing our sins (Acts 2:38).

B. To Be Born of the Spirit—to Call on and Receive Christ and to Believe into Christ

The second aspect of the way the believers experience regeneration is to be born of the Spirit (John 3:5) by calling on and receiving Christ (Rom. 10:13; John 1:12) and by believing into Christ (3:36a). When a person hears the gospel, his conscience is touched and he is convicted. Thus, he repents, confesses his sins, and calls on the Lord Jesus. Once he confesses, prays, and calls on the Lord Jesus, something happens within him. He feels that someone has come into him. Previously he was alone, but now there is another One within him. This One gives him joy and peace. This One does not merely change him but transforms him. I was born into Christianity, grew up in Christianity, and was educated in Christianity. However, I reached the age of nineteen and was still not saved. But one day I heard the gospel, and I could not help but believe. I confessed my sins to the Lord and I prayed. I became different. I used to like certain things, but after I was saved, I did not like them anymore. At that time I was only nineteen years old, but I began to love to read the Bible. I read the Bible constantly from morning until evening. When I was

等到我要入睡了，还把圣经托在枕头旁边，熄灯的时候还看两节。早晨一醒，就把圣经拿过来。很多人都能作这样的见证。

主耶稣首先死在十字架上，救赎了我们。然后祂在复活里成了赐生命的灵。如今祂是无所不在的，祂也临到了我们。千万人都能作这个见证。大约在一九四二年过年的时候，在我山东烟台家乡的召会大传福音。有一个在海关里作事，赚钱满多的东北人，来对我说，“李先生，你讲这些道，把我里头的难处点点都给我说清楚了。我一点没有问题，我就要信了。只是请你告诉我，我怎么样信，才得着你所讲的。”我说，“很简单，你今天回家去，找一个安静的地方，向主耶稣祷告，对祂承认你的罪。你照着良心的感觉，从年幼到现在，你有什么罪，都一一承认出来。到末了，你就求告主耶稣。”他回家去，也不是太晚，可是也不早。他的孩子们、太太都在家等他。从前他很喜欢说笑话，这一次回来，他很严肃，笑话也不说了，所以太太、孩子都注意他，看他进了自己的睡房，关起门来。孩子就从窗户望进去，看见他跪下来，在那里祷告。到了第二天，他到海关上班去。他人就变了，完全变了。这种的故事太多了。他怎么变了呢？乃是有一位进到他里面了。

我们每一个真正信主耶稣得救的人，都有一位进到我們里面。这一位就是神，就是耶稣，就是赐生命的灵。这就叫作重生。我们重生乃是从神生的，就是神生到我们里面来了。约翰一章十二节说，凡信主耶稣的，就是接受祂的人，祂就给他们权柄，作神的儿女。这些人是从神生的。我们从父母生过一次。但神原来的意思，是要进到人里面。祂就借着在十字架上为我们的罪死，救赎了我们；然后借着成为赐生命的灵，进入我们里面，重生了我们。这样，祂就住在我们里面，作了我们的生命。

捌 重生的结果

我们重生了，有了神在我们里面，就产生以下十一项的结果。

一 成为神的儿女，有神的生命和性情

ready to go to sleep, I placed my Bible beside my pillow, and I would still read a couple of verses before turning out the light. Then when I woke up in the morning, I would reach for my Bible to read. Many of us can give the same kind of testimony.

First, the Lord Jesus died on the cross for our redemption. Then in resurrection He became a life-giving Spirit. Now He is omnipresent, and He has come to us. Millions of people can testify to this. In 1942 we were having a big gospel campaign in the church during the time of the New Year festival in my hometown Chefoo in the province of Shantung. Someone from Manchuria who was working in the customs office and who made a lot of money came to see me after these meetings. He said to me, “Mr. Lee, your messages have clearly shown me all the problems within me. I have no questions at all, and I am ready to believe. Please tell me how to believe that I may receive what you have spoken in your messages.” I said, “It’s very simple. When you go home today, try to find a quiet place. Then you pray to the Lord Jesus and confess your sins to Him. According to the feeling in your conscience, confess all your sins, one by one, from your youth until now. At the end you should call on the Lord Jesus.” When he went home, it was not too late but not that early either. His wife and children were waiting for him. Formerly, he liked to joke with them, but this day when he came home, he was very solemn and did not joke. Therefore, his wife and children took notice of him, and they saw him enter his bedroom and shut the door. The children looked through the window and saw him kneeling down and praying there. The next day when he went back to work at the customs office, he was a completely different person. There are many such stories. Why was he different? He was different because Someone had entered into him.

Everyone who is genuinely saved by believing into the Lord Jesus has Someone who entered into him. This One is God, this One is Jesus, and this One is the life-giving Spirit. This is regeneration. When we are regenerated, we are born of God; that is, God is born into us. John 1:12 says, “But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name.” These believers are born of God. We are born once of our parents. However, God’s original intention was to enter into man. Therefore, He redeemed us by dying on the cross for our sins; then He regenerated us by entering into us through His becoming the life-giving Spirit. Thus, He dwells in us to be our life.

VIII. THE ISSUE OF REGENERATION

Our being regenerated and having God living in us issue in the following eleven items.

A. Becoming Children of God with the Divine Life and the Divine Nature

重生的第一个结果，乃是我们成为神的儿女，有神的生命和性情。（约一 12，彼后一 4，参弗四 18。）

二 作神家里的亲人，就是信仰之家的人

重生的第二个结果，乃是我们作神家里的亲人，就是信仰之家的人。（弗二 19，加六 10。）

三 为三一神，父、子、灵，所内住

重生的第三个结果，乃是我们为三一神，父、子、灵，所内住。（弗四 6 下，罗八 10 上，约十四 17。）我们有父、子、灵三一神住在我们里面。

四 成为基督的弟兄，与基督同生于父神，成为神的许多儿子

重生的第四个结果，乃是我们成为基督的弟兄，与基督同生于父神，成为神的许多儿子。（罗八 29 下，来二 10～12。）

五 作基督的肢体，成为基督的扩增

重生的第五个结果，乃是我们作基督的肢体，成为基督的扩增。（林前十二 27，约三 30 上。）原来基督只是祂一个人，慢慢的，祂把我们一个一个的重生了。我们就都成了祂的肢体，就是祂的扩增。所以约翰三章先讲重生，然后就讲我们这些重生的人，乃是祂的扩增，也就是祂的配偶，祂的新妇。

六 构成基督的身体，作基督的丰满—彰显

重生的第六个结果，乃是我们作为基督的扩增，构成了基督的身体，作基督的丰满，也就是基督的彰显。（罗十二 5，弗一 23。）基督的身体就是召会，乃是正确的召会，不是堕落走样的召会。正确的召会乃是一班这样信基督的人，他们有基督住在里面，作他们的生命，他们从里面也活出基督来。这些人就是基督的肢体，构成基督的身体，就是召会，作基督的丰满的彰显。

七 成为新造

The first issue of regeneration is that we become the children of God with the divine life and the divine nature (John 1:12; 2 Pet. 1:4; cf. Eph. 4:18).

B. Being Members of the Household of God, Those Who Are of the Household of the Faith

The second issue of regeneration is that we are members of the household of God, those who are of the household of the faith (2:19; Gal. 6:10).

C. Being Indwelt by the Triune God—the Father, the Son, and the Spirit

The third issue of regeneration is that we are indwelt by the Triune God—the Father, the Son, and the Spirit (Eph. 4:6b; Rom. 8:10a; John 14:17). We have the Father, the Son, and the Spirit, as the Triune God dwelling in us.

D. Becoming the Brothers of Christ and Being Begotten of God the Father with Christ to Become the Many Sons of God

The fourth issue of regeneration is that we become the brothers of Christ. We were begotten of God the Father with Christ to become the many sons of God (Rom. 8:29b; Heb. 2:10-12).

E. Being the Members of Christ to Be the Increase of Christ

The fifth issue of regeneration is that we are the members of Christ to be the increase of Christ (1 Cor. 12:27; John 3:30a). Originally Christ was alone by Himself; then He regenerated us one by one, and we all became His members, His increase. Therefore, John 3 first speaks of regeneration, and then it speaks of us, the regenerated ones, being His increase, which is His counterpart and His bride.

F. Constituting the Body of Christ as the Fullness, the Expression, of Christ

The sixth issue of regeneration is that as the increase of Christ, we constitute the Body of Christ as the fullness, the expression, of Christ (Rom. 12:5; Eph. 1:23). The Body of Christ is the church, the proper church, not the fallen, degraded church. The proper church is a group of people who believe into Christ, who have Christ living in them as their life, and who live out Christ from within. These are the members of Christ who constitute the Body of Christ, which is the church as the expression of the fullness of Christ.

G. Becoming the New Creation

重生的第七个结果，乃是我们成为新造。（林后五 17，加六 15。）按着我们从父母生的这个人来说，我们是旧造。按着神进到我們里面，把我們重生了来说，我们是新造。旧造纯粹是人，新造乃是人里面有了神。

八 成为新人的一部分

重生的第八个结果，乃是我们成为新人的一部分。（弗二 15，西三 10～11。）

九 进入神的国，成为神的国民

重生的第九个结果，乃是我们进入神的国，成为神的国民。（约三 5，弗二 19。）

十 作天上的国民

重生的第十个结果，乃是我们作天上的国民。（腓三 20，弗二 6 下。）

十一 作神的选民以色列

重生的第十一个结果，乃是我们作神的选民以色列，（加六 16，）成为真以色列人。我们这些基督徒，到底是人还是神？表面看，我们是人；实际上，我们是人又是神，乃是神人。人所不能受的气，我们能欢欢乐乐的受，还能赞美。我们能圣别，超乎众人。在任何场合，众人都是同流合污的，但我们是圣洁的、圣别的。这不是你我，乃是神从你我里面活出来。我们这些从神生的人，不只有神的生命，还有神的性情。我们原来没有神的性情。我们原有的老性情里，有四个怪杰。现在我们有了神的性情，就是爱的性情，光的性情，圣的性情，义的性情。我们活出来的，就是神的属性所显出来的美德。我们基督徒所以能爱人超过众人，所以能圣洁超过众人，所以能公道、正义超过众人，不是我们能作的，乃是活在我们里面的神，从我们里面，把祂的属性活出来了。祂的属性给我们一活出来，就变作我们身上人的美德。这就是活基督，彰显基督，以基督为生命，也活出祂来作我们的生活。不仅如此，这神圣生命的性情也把我们建造在一起，构成为基督的身体，也就是祂的召会。这就是神生命救恩的第一大步骤—重生。

The seventh issue of regeneration is that we become the new creation (2 Cor. 5:17; Gal. 6:15). According to what we are by being born of our parents, we are the old creation. But according to our being regenerated by God entering into us, we are the new creation. The old creation is solely man, whereas the new creation is man having God within him.

H. Becoming a Part of the New Man

The eighth issue of regeneration is that we become a part of the new man (Eph. 2:15; Col. 3:10-11).

I. Entering into the Kingdom of God and Becoming Citizens of God

The ninth issue of regeneration is that we enter into the kingdom of God and become the citizens of God (John 3:5; Eph. 2:19).

J. Being Citizens in the Heavens

The tenth issue of regeneration is that we are citizens in the heavens (Phil. 3:20; Eph. 2:6b).

K. Being Israel, God's Elect

The eleventh issue of regeneration is that we are God's elect, Israel (Gal. 6:16). We become the real Israel. As Christians, are we men or God? Apparently we are men, but actually we are God as well as men. We are God-men. We can endure with rejoicing, and even with praising, what others cannot endure. We can be holy more than anyone else. In any situation while others drift away with the worldly crowd, we are holy, sanctified. This is not we, but God who lives out of us. As those who have been born of God, we have not only the divine life but also the divine nature. Originally, we did not have the divine nature. In our original, old nature are the four monsters of covetousness, lust, pride, and anger. Now we have the divine nature, which is the nature of love, light, holiness, and righteousness. What we live out are the virtues as manifestations of God's attributes. The reason we Christians can surpass others in being loving, holy, just, and upright is not because of anything in ourselves but because God who lives in us lives out His attributes from within us. Once His attributes are lived out from us, the divine attributes become our human virtues. This is to live Christ and to manifest Christ—to take Christ as our life and live Him out as our living. Not only so, this nature of the divine life builds us together to constitute us the Body of Christ, which is His church. This is regeneration, which is the first great step of God's salvation in life.

第二篇

神生命救恩的第二步—变化

读经：林后三 18，罗十二 2 中

林后 3:18 但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。

罗 12:2 …反要借着心思的更新而变化，…

纲 目

壹 变化的定义：

- 一 不是仅在外面行为上能观感到的改变。
- 二 乃是从里面素质上新陈代谢的变化。

贰 变化的步骤：

- 一 洗净—重生的洗—多三 5 中。
- 二 圣别—圣灵的圣别—罗六 19，22，十五 16。
- 三 更新—圣灵的更新—多三 5 下：
 - 1 从我们的心思开始—罗十二 2 上。
 - 2 借着我们由那灵所调和的灵—弗四 23，罗八 6 下。
 - 3 达到我们全人内里的各部分。
- 四 新陈代谢的作用—变化—罗十二 2 中。
- 五 不是一时所能完成的。
- 六 乃是一生之久所能成就的—林后四 16～17。

叁 变化的途径：

CHAPTER TWO

THE SECOND STEP OF GOD'S SALVATION IN LIFE—TRANSFORMATION

Scripture Reading: 2 Cor. 3:18; Rom. 12:2b

2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Rom 12:2...but be transformed by the renewing of the mind...

OUTLINE

I. The definition of transformation:

- A. Not merely a perceptible change outwardly in behavior.
- B. Being a metabolic transformation inwardly in essence.

II. The steps of transformation:

- A. Washing—the washing of regeneration—Titus 3:5b.
- B. Sanctification—the sanctification of the Holy Spirit—Rom. 6:19, 22; 15:16.
- C. Renewing—the renewing of the Holy Spirit—Titus 3:5b:
 1. Beginning from our mind—Rom. 12:2a.
 2. Through our spirit, which is mingled with the Spirit—Eph. 4:23; Rom. 8:6b.
 3. Reaching all the inward parts of our being.
- D. A metabolic process—transformation—Rom. 12:2a.
- E. Not accomplished in an instant.
- F. But achieved throughout our entire life—2 Cor. 4:16-17.

III. The way of transformation:

一 借着与主无间隔的交通—用无帕子遮蔽的脸，如同镜子观看而返照主的荣形—林后三 18 上。

二 增进—从一种程度的荣耀，进到另一种程度的荣耀—林后三 18 中。

三 从主的灵变化成为与主同样的形像—林后三 18 下。

四 借着留住于我们的灵，并操练我们的灵—提后四 22，腓四 23，加六 18。

肆 变化的结果：

一 在神圣生命里的长大成熟—弗四 13 中，西一 28。

二 达到基督丰满之身材的度量—弗四 13 下。

伍 变化的目的：

一 建造基督的身体—弗四 12。

二 完成神永远的经纶—弗三 9。

陆 最终的变化：

一 身体的变化—腓三 21。

二 身体的得荣—罗八 30。

三 终极的救赎—罗八 23 下，弗一 14，四 30。

四 神儿子名分的全享—罗八 23 中。

A.By fellowshiping with the Lord without any barrier—with unveiled face beholding and reflecting like a mirror the glorious image of the Lord—3:18a.

B.The advancing—from one degree of glory to another degree of glory—v. 18b.

C.Being transformed into the same image of the Lord, even as from the Lord Spirit—v. 18c.

D. By remaining in our spirit and exercising our spirit—2 Tim. 4:22; Phil. 4:23; Gal. 6:18.

IV. The issue of transformation:

A.Growth and maturity in the divine life—Eph. 4:13b; Col. 1:28.

B.Arriving at the measure of the stature of the fullness of Christ—Eph. 4:13c.

V. The purpose of transformation:

A.The building up of the Body of Christ—v. 12.

B.The accomplishing of God's eternal economy—3:9.

VI. The ultimate transformation:

A.The transfiguration of our body—Phil. 3:21.

B.The glorification of our body—Rom. 8:30.

C.The ultimate redemption—v. 23c; Eph. 1:14; 4:30.

D.The full taste of the divine sonship—Rom. 8:23b.

我们已经清楚看见，在宇宙中神唯一的心愿，就是要把祂自己作到我们里面，作我们的生命。这是最大的神迹，也是最大的启示。但我怕许多人作了多年的信徒，还没有听见这件事，还不会说这个话。所以他们就没有看见，在圣经的起头有一棵树，就是生命树。到了圣经的末了，这棵生命树又出来了。这棵生命树表达神的心愿，也象征神的目的。

神造亚当之后，等了两千年还没有来。不过祂向亚伯拉罕应许说，亚伯拉罕必有一个后裔，万国都要因这后裔得福。这位后裔就是要来的神。到了亚伯拉罕的时候，虽然神造人两千年了，人类历史也有相当长的记载了，但是神还不来。又过两千年，到了施浸者约翰出来的时候，有一天，他看见耶稣向他走来，就说，“看哪，神的羔羊。”（约一 29。）这位耶稣就是创造万有的神来到了人中间。到那时候，人类的历史已经有四千年了。祂来了，但祂不是耀武扬威的、打锣吹角的来，乃是默默无声的来。祂虽然生在君王之家，是大卫王的后代，然而那个家已经败落到穷无立锥之地。祂住在被藐视的以色列地，就是加利利，住在人所轻看的小村拿撒勒。祂所在的家，不是富裕之家，乃是木匠、苦工之家。直到今天，我们也不知道，祂在那里作了些什么。创造天地的主，竟然在那个小平房里，住了三十年之久，作了一个木匠。

这一位耶稣乃是神。祂是神成了人，人称祂的名为以马内利。（太一 23。）耶稣就是神与人同在。祂不光是君王的后裔，祂就是神。以赛亚九章六节预言说，有一子赐给我们，然而祂的名称为全能的神、永远的父。祂满了三十岁，就出来传道。过了三年半，有一天祂告诉门徒说，祂要到十字架上受死。表面看来，是人把祂钉在十字架上；实在说来，从神的眼光看，是祂自己走上十字架。不是人把祂杀死，乃是祂自己舍了祂的性命，为我们这些罪人而死。祂的死是代替的死。祂一人代替众人死，赎了我们的罪，解决了我们的难处，了结了我们的旧人。宇宙间，神与人之间，一切的问题，祂都在十字架上解决了。

祂在十字架上经过六小时之久，最终祂宣告说，“成了。”（约十九 30。）祂在十字架上完成了救赎的大功。一个财主来把耶稣的身体领去，用最高贵的香料和细麻布

We have seen clearly that the unique heart's desire of God in the universe is to work Himself into us to be our life. This is the greatest miracle, and it is also the greatest revelation. But I am afraid that many who have been Christians for a number of years still have not heard about this matter, nor can they speak this word. Therefore, they do not see that at the beginning of the Bible there is a tree, the tree of life. At the conclusion of the Bible, this tree of life appears again. This tree of life expresses God's desire, and it also symbolizes God's goal.

After God created Adam, He waited for two thousand years and still did not come. Then He promised Abraham that Abraham would have a seed and that in this seed all the nations would be blessed. This seed would be God who was to come. At the time of Abraham, although God had created man two thousand years before and the history of the human race also had quite a long record, He still did not come. After another two thousand years John the Baptist appeared. One day he saw Jesus coming to him, and he said, "Behold, the Lamb of God" (John 1:29). This Jesus was God, the Creator of all things, coming among men. At that time the human race already had four thousand years of history. The Lord Jesus came, but He did not come with a great noisy display; rather, He came quietly. He was born in a royal family, being a descendant of King David, but at that time the royal family was in complete ruin. The Lord Jesus lived in a little town of Nazareth in Galilee which was a despised land in Israel. He did not live in the home of a rich man but rather in the home of a carpenter, a laborer who worked hard. Even up to the present day, we do not know all that He did there. The Creator of the heavens and the earth actually lived in that little cottage for thirty-three and a half years and worked as a carpenter.

This Jesus was actually God. He was God who became a man, and people called His name Emmanuel (Matt. 1:23). Jesus was God with man. He was not only a royal descendant; He was God. Isaiah prophesied that a Son would be given to us, yet His name would be called Mighty God, Eternal Father (9:6). When He was thirty years old, He began to minister. Then one day after three and a half years He told His disciples that He was going to die on the cross. Apparently, it was men who nailed Him to the cross. Actually, in God's view it was He Himself who went to the cross. It was not men who killed Him; rather, it was He Himself who gave up His life to die for us sinners. His death was a vicarious death. He was the One who died to make redemption for all our sins, to solve our problems, and to terminate our old man. On the cross He solved all the problems in the universe between God and man.

He was on the cross for six hours, and at the end He declared, "It is finished!" (John 19:30). He accomplished the great work of redemption on the cross. Then a rich man took His body, wrapped it in linen cloths with precious spices, and laid it in a new tomb

缠裹祂的身体，放在石头挖出的新墓中。过了三天，祂就复活了。祂把缠裹在身上的布都脱下，并且好好的叠起来，摆在一边。祂就从坟墓里走出来。有一些曾经跟随祂的妇女，在早晨天未亮，就到坟墓那里去。她们看坟墓的大石辊开，有两个穿白衣的人对她们说，“我知道你们是寻找那钉十字架的耶稣。祂不在这，照祂所说的，已经复活了。”（太二八5～6。）

主耶稣原是神的独生子，穿上了人性，成了一个人。但是借着祂的死与复活，就把祂的人性带到神性里。这就是说，祂的人性原来不是神的儿子；如今祂把祂的人性带到神性里，使这一部分也是神的儿子。这样，祂就成了神的长子，不再是独生子，乃是众子当中的头一个。这长子就是指明，在祂后面还有一群儿子。所以，当祂复活的时候，不只是祂一个人复活，乃是带着神在万世以前，在创造天地、万有之前所拣选、所预定的一班人一同复活。在没有天地以前，你我还没有生出来，我们就都蒙神拣选，也蒙神预定了。我们是神所拣选的，我们也是神所预定的。

在主复活那一天，祂带我们都复活了。那个复活就是我们的重生。神原是照着祂的形像，按着祂的样式造了我们。不幸我们堕落了，所以祂就来成为肉身，把我们都带到十字架上，与祂一同钉死。所以加拉太二章二十节说，“我已经与基督同钉十字架。”祂又把我们带着复活了。所以彼前一章三节说，“神…借耶稣基督从死人中复活，重生了我们。”我们还没有出生，就已经重生了。不仅如此，我们众人也是一同重生的。在我们的眼光里，有时空的成分，但在神的眼光里，在祂永远的眼光里，是没有时间的成分的。在祂看，千年如同一日。我们一同与基督死了，也一同复活了。我们也一同重生了。

重生就是在我们人天然的生命以外，得了神的生命。这一位是生命的神进到我们里面，成了我们的生命。一面说，神来作我的生命乃是福气。另一面说，也是很大的痛苦。中国人说结婚就是成家。我说一点都不错，不是家庭的家，乃是枷锁的枷。你一结了婚，就上了枷。结婚一面说是个福气，另一面说是个枷锁。我们都得救了。得救是好事，有神作生命也是好事。但神住在我们

hewn in the rock. After three days the Lord resurrected. He took off the linen cloths in which He was wrapped, folded them neatly, and laid them to one side. Then He walked out of the tomb. At early dawn some of the women who had been following Him came to the tomb and saw that the stone which had been against the door of the tomb was rolled away. Two angels in white sitting there said to them, “I know that you are seeking Jesus, the crucified. He is not here, for He has been raised, even as He said” (Matt. 28:5-6; John 20:12).

As the only begotten Son of God, the Lord Jesus put on human nature and became a man. Then through His death and resurrection, He brought His humanity into divinity. This means that originally His humanity was not the Son of God, but at this time He brought His humanity into divinity. This human part of Him also became the Son of God. Thus, He became the firstborn Son of God. He was no longer just the only begotten Son but the first among many sons. Firstborn Son indicates that there would be many sons after Him. Therefore, when He resurrected, it was not He alone who resurrected. Rather, He brought a group of people whom God had chosen and predestinated before the ages, before the creation of the heavens, the earth, and all things, to be resurrected together with Him. Before the heavens and the earth were in existence, before we were born, we believers all had been chosen and predestinated by God. We are those chosen by God, and we are those predestinated by God.

On the day of His resurrection, the Lord brought us to be resurrected with Him. That resurrection was our regeneration. Originally God created us in His image and according to His likeness. Regrettably, we became fallen. So He was incarnated and then brought us all to the cross to be crucified with Him. This is why Galatians 2:20 says, “I am crucified with Christ.” Furthermore, He brought us with Him into resurrection. Thus, 1 Peter 1:3 says, “God...has regenerated us...through the resurrection of Jesus Christ from the dead.” We were regenerated before we were born. Not only so, we were all regenerated together. In our view there are the elements of space and time, but in God’s eternal view there is no element of time. In His eyes a thousand years are like one day. We died together with Christ, and we were also raised up together with Him. Moreover, we were regenerated together with Him.

To be regenerated is to receive the life of God in addition to having our natural life. This God who is life entered into us to become our life. On the one hand, it is a blessing to have God as our life; on the other hand, it is a great suffering. The Chinese say that to get married is “to have a family.” I say this is right, except that the family becomes a bondage. Once you get married, you are put in shackles. Marriage is a blessing on the one hand and a bondage on the other hand. Similarly, we all have been saved. It is good to be saved, and it is also good to have God as life. When God lives in us, however, He is always bothering

里面，祂对我们常是个搅扰。不要说大事，很小的事祂也过问。看新闻纸是很小的事，但很多时候祂在我们里面不让我们看。有些姊妹们得救以前，到了周六就到百货店买东西，非常自由，非常平安。那时候要去就去，看东西便宜、合式就买了。但是得救以后，在她们里面的主就搅扰她们不要去。有时候你去了，里面就不平安。我们常有这样的故事。

这就像两个人结了婚，却合不来。神到你里面作你的生命，是祂来平衡你，还是你平衡祂？是你应该跟祂走，还是祂跟你走？我们都得服下来说，“主啊，你拣选了我。你安排了我的一切环境，使我得救。你如今也住到我里面来了。主啊，你这位神成肉身，死而复活，变成赐生命的灵的主，如今就是个灵。我呼求你的名。我对你说，我爱你。我愿意被变化。”

神生命的救恩，第一步是重生。我们重生以后，就无法躲避祂，祂总是跟着我们走。表面上是祂跟我们走，其实乃是要我们跟祂走。神生命的救恩，第二步是变化。我们得救了，以为一切平安无事，哪知道我们得救了，就被主抓住了。祂在我们里面常常搅动我们，为要变化我们。这个变化不是外面的改变，乃是新陈代谢的变化。从前在台北动物园里有一场表演，叫猴子吃西餐。明明是猴子，它出来却学人用两条腿走路，还坐下来戴上餐巾，用刀叉吃西餐。站在旁边的人手拿一根鞭子指挥猴子表演。表演完了，猴子就四条腿爬起来，原形毕露。人在外面的改变就如同猴子吃西餐。人是诡诈的，表面能改很多的样子，因为人会装假。但是圣经告诉我们，我们得救之后，有了神作我们的生命，祂就在我们里面，用祂神圣性情的素质，在我们里面作变化的工，使我们能够像祂。

壹 变化的定义

一 不是仅在外面行为上能观感到的改变

我们在神的生命里变化，不是仅在外面行为上能观感到的改变。有的人得救了，他就想从前他是非基督徒，乱七八糟，现在他也作礼拜，也拿着圣经，所以应当把

us. He “meddles” in our trivial affairs, not to mention the big ones. Reading the newspaper is a small matter, yet often within us we sense He will not allow us to read it. Before they were saved, some sisters were very free and at peace when they went shopping on Saturdays. They went whenever they wanted, and they bought whatever they considered inexpensive and suitable. After they were saved, however, the Lord within them would bother them and not want them to go shopping. Sometimes they went anyway and subsequently were not at peace. We often have this kind of experience.

This can be compared to two persons who are married and cannot get along with each other. God has come into you to be your life. Now, does He balance you, or do you try to balance Him? Do you go along with Him, or does He go along with you? We all should yield ourselves to the Lord and say, “Lord, You have chosen me. You arranged all the circumstances for me to be saved. Now You are living in me. Lord, You are the Lord who was God, who became the life-giving Spirit through incarnation, death, and resurrection. You are the Spirit today. I call on Your name. I tell You that I love You and that I want to be transformed.”

The first step of God’s salvation in life is regeneration. After we are regenerated, we cannot avoid Him; He will always follow us. Apparently He is following us, but actually He wants us to follow Him. The second step of God’s salvation in life is transformation. After we were saved, we thought that everything would be peaceful and smooth. Little did we know that when we were saved, we were “caught” by the Lord. Very often He stirs within us in order to transform us. This transformation is not merely an outward change; it is a metabolic change. At the zoo in Taipei there used to be a show with a monkey eating a Western-style meal. This was a real monkey, but when it came out, it imitated a man. It walked on two legs, sat down, put on a napkin, and began to eat a Western meal with a fork and knife. A man with a whip stood close by to direct the performance. After the performance, however, the monkey jumped about on all four legs, revealing its true nature. Man’s outward change is just like the monkey’s eating a Western-style meal. Man is deceitful. He can make many changes on the surface because he is capable of pretending. But the Bible tells us that after we are saved and have God as our life, He then does His transforming work in us with the elements of His divine nature so that we may be like Him.

I. THE DEFINITION OF TRANSFORMATION

A. Not Merely a Perceptible Change Outwardly in Behavior

Our transformation in the life of God is not merely a perceptible change outwardly in behavior. After a person is saved, he might think that he was a mess as a non-Christian, but now that he is going to church and is also carrying a Bible, he should change his behavior.

自己改一改。有好些基督徒是这样改，家人也称赞说，还是信耶稣好。你看，我这个孩子一信耶稣就改了。他不是里面变了，只是外面改了。如果你信主耶稣之后，只有一些外面的情形改了，这种改是在外面行为上叫人观感得到的一种改。这不是在神生命里的得救。我年幼的时候，生活在中国，我看见一些孔孟的门徒。有的时候他们的修行也很可观。孔孟门徒的修行，和我们信徒的变化有什么分别？我年轻的时候，曾听见一些对真理不清楚的西教士说，圣经所讲的道，和孔子讲的一样一式。他们不知道孔孟的教训充其量只是修改，而不是变化。

二 乃是从里面素质上新陈代谢的变化

变化不仅是外面行为上能观感得到的改变，乃是从里面素质上新陈代谢的变化。林后三章十八节说，我们以没有帕子遮蔽的脸观看并返照主的荣光，就渐渐变成主的形像，乃是从主灵变化成的。在这一节里没有“改”这个字。新约里，变化这辞用过两次。一次是在林后三章十八节，另一次是在罗马十二章二节。这辞是指里面新陈代谢的变化，不是指外面的改变。

改变和变化有什么分别？比如一个人生病，面容消瘦枯黄，就把自己打扮打扮，买一点白粉擦一擦，再买一点红胭脂涂上去，结果看起来又白又红。这个不是变化，完全是改变。这就如同唱戏。唱戏的人可以把自己抹成白脸，也可以把自己抹成黑脸，还可以把自己抹成红脸。黑白红都可以，但这不是变化，这是表演。变化乃是说，一个人生病之后，好好的保养。过了两个月之后，人家看见他就说，他满面红光。那样的面色，不是外面涂上去的，乃是从里面素质上新陈代谢所起的变化而显出的。

贰 变化的步骤

神要我们变化，但我们自己不容易变化。变化是有步骤的，我们按着变化的步骤走下去，就会被变化。

一 洗净—重生的洗

Many Christians change their behavior this way, and their relatives praise them, saying, “It is good to be a Christian. See, my child has changed since he believed in Jesus.” The fact is that inwardly he has not changed; he has changed only outwardly. If after you believe in the Lord Jesus there is a change only in your outward condition, then this change is merely an outward, perceived change in behavior. This is not to be saved in God’s life. I lived in China when I was young, and I observed many disciples of Confucius. Sometimes their improvement in behavior was quite remarkable. What is the difference between the behavioral improvement of Confucius’ disciples and the transformation of Jesus’ believers? When I was young, I heard some missionaries, who were not clear concerning the truth, say that the teachings of the Bible are exactly the same as the teachings of Confucius. They did not realize that what the teachings of Confucius produced, at most, was an improvement in behavior and not a transformation.

B. Being a Metabolic Transformation Inwardly in Essence

Transformation is not merely a noticeable change outwardly in behavior; rather, it is a metabolic transformation inwardly in essence. Second Corinthians 3:18 says, “But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image...even as from the Lord Spirit.” In this verse, the word changed is not used. In the New Testament the word transformed is used twice. It occurs once in 2 Corinthians 3:18 and another time in Romans 12:2. This term denotes an inward, metabolic change and not an outward change.

What is the difference between change and transformation? We may use the example of a person who has been ill and looks thin and pale. Because of this she puts cosmetics on her face to try to improve her appearance. After applying some powder and lipstick, she has some color and looks nice. This is not transformation but is altogether an outward change. It is just like a Chinese opera singer who may turn his face into a white face, a black face, or a red face. However, whether white, black, or red, it is not transformation; it is a performance. For a person to be transformed means that after he is sick, he nourishes himself properly; then after two months when people see him, they will say that he has good color and looks nice. That kind of healthy look is not something added outwardly. It is a manifestation of an inward physical metabolic transformation in essence.

II. THE STEPS OF TRANSFORMATION

God wants us to be transformed, but we cannot transform ourselves. There are steps in transformation. If we follow these steps, we will be transformed.

A. Washing—the Washing of Regeneration

变化的头一步是神把我们洗净了，但这个洗不是外面用水洗。这洗净乃是在提多书三章五节所说重生的洗。我们接受神进来作生命，神把我们重生了，那是个大洗。因为我们重生的时候，悔改、自责、认罪，承认我们是个罪人，是该死的，并且已经死了，埋葬了，就该到水里受浸，表明我们已经死了，也埋了。这就是为什么我们信了之后要受浸，那就是去埋葬，把我们这个老旧的人，肮脏的人，死的人埋掉。这个埋葬是个大洗，把我们老旧的人和老年的历史都埋在坟墓里。

我们得救了，也受浸归主了；我们有神在里面，所以也重生了。如今借着受浸，我们老旧的人也埋葬了。主耶稣说，“人若不是从水和灵生的，就不能进神的国。”（约三5。）从水生就是承认自己是罪人，已经被定罪，已经受了刑罚死了，并且埋葬了。所以现在借着受浸，让施浸的人把我们这些老旧的人埋葬了。这在罗马六章讲得很清楚。所以重生是个洗。

二 圣别—圣灵的圣别

变化的第二步是圣别，就是圣灵的圣别。（罗六19，22，十五16。）我们一受浸，把我们老旧的人埋葬之后，神就把我们重生的新人圣别出来。这个新人是属于神的，有神在他里面。这个圣别不仅是地位上客观的圣别，更是在性质上主观的圣别。我们得救的人都有这个经历。比如，一个人得救以后，不必别人对他说，他再穿他那一双鞋，就觉得有世界的味道。因为他当初去买的时候，就喜欢买那一双鞋，看中它的式样尖俏，是美国德州牛仔喜欢穿的。今天他得救了，再穿那双鞋，就觉得太过于世界的味道，所以不能穿了。

三十年前我初到美国，正是嬉皮时代。有好些嬉皮来我们中间听道。有一个嬉皮我永远不能忘，他的个子也大，头上戴着头箍，上面花花绿绿的。他还留了长胡子，光着两只大脚来聚会，坐在前排。感谢赞美主，他来了两三次之后，头箍没有了；再过一周，胡子也没有了。我很高兴，但是他的脚还是光着。再过一周，他穿了拖鞋来了，这比光脚好看一点。再过一段时间，他穿了完整的鞋来了。再过一些时候，他穿了袜子来了。他被圣别了。

The first step of transformation is that God has washed us, but this washing is not an outward washing by water. This washing is the washing of regeneration referred to in Titus 3:5. When we receive God into us as our life and we are thus regenerated, that is a great washing. At the time of our regeneration, we repented, condemned ourselves, and confessed our sins. Moreover, we confessed that we were sinners who deserve to die and that we were indeed dead and ought to be buried. Therefore, we needed to be baptized in water to declare that we died and have been buried. This is the reason that after we have believed, we must be baptized. To be baptized is to be buried; our old man, our dirty man, our dead man, needs to be buried. This burial is a big washing that buries our old man and our old history in the tomb.

We have been saved and also baptized into the Lord. We have been regenerated, and now we have God in us. Our old man was also buried through baptism. The Lord Jesus said, "Unless one is born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:5). To be born of water is to confess that we are sinners who are condemned, who suffered the penalty of death, and who are buried. Therefore, we now let the baptizing one bury our old man in baptism. Thus, regeneration is a washing. This matter is clearly mentioned in Romans 6.

B. Sanctification—the Sanctification of the Holy Spirit

The second step of transformation is sanctification, the sanctification of the Holy Spirit (Rom. 6:19, 22; 15:16). After our old man was buried through baptism, God set us apart and sanctified our regenerated new man. This new man belongs to God, and God is in this new man. This sanctification is not only an objective sanctification in position; it is even more a subjective sanctification in disposition. We, as the saved ones, all have this experience. For example, after a person is saved, without anyone telling him, he may feel that the shoes he is wearing are too worldly. When he bought this pair, he liked the pointed style, which is a favorite of the Texan cowboys. But now that he is saved, when he wears these shoes, he feels that there is too much of a worldly flavor, so he cannot wear them.

When I went to the United States about thirty years ago, it was the time of the hippies. There were many hippies who came to our meetings, but there was one that I can never forget. He was big in stature, wore a headdress with varied colors, and had a long beard. He came to the meetings barefoot and sat on the front row. Praise the Lord, after two or three meetings his headdress was gone, and after another week his long beard was also gone. I was very happy. Nevertheless, he still came barefoot. After another week he came wearing sandals. This was better than being barefoot. After another period of time he came wearing shoes, and after a little more time he came also wearing socks. He was sanctified.

诗歌三百八十一首第一节说，“主，你是我生命，活在我里面；带着神的丰盛，来将我充满。你的圣别性情，使我能成圣；你的复活大能，使我能得胜。”主在我们里面作我们的生命，这生命带着神圣的性情，在我们里面圣别我们。这是变化的第二步。

三 更新—圣灵的更新

变化的第三步是更新。洗净了，就圣别了；圣别了，就更新了。提多书三章说重生的洗、圣灵的更新。我确实知道，有的弟兄姊妹理发的方式改了。这不是人教导的，乃是圣灵在他们里面的更新。

一九四二年，在烟台大复兴的时候，来了一个青年女子。她家里很富有。她自己一人跑到上海读大学，念法律，为要回家争产业。我们都知道她家的情形。我看见她坐在会中，她的头发大概有三、四层高。她大概来了一两周，我就看见她把头上的高台拆了，但还没有完全拆，还留一点儿。再过一点时间，就完全拆光了。她头发改了式样了，那就是更新了。我们这些爱主的人，从我们得救到现在，虽然我们感觉时常软弱，在许多事上还是不行。但是我们好好默想一下，就觉得好多地方我们都更新了。

1 从我们的心思开始

我们都知道，人有三部分；最外面的是体，最里面是灵，当中的是魂。从外面来说，人有体魂灵。从里面来说，人有灵魂体。我们得救的时候，首先我们懊悔认罪，那个懊悔就是我们良心的作用。良心就是我们灵里最主要的一部分。然后我们悔改了，就呼求主的名。虽然是我们外面呼求，但那是从深处灵里发动的。那我们就信了主，接受了主。主就在我们心思里开始更新我们。这心思的更新，是我们魂变化的基础，是我们的心思置于灵（罗八6）的结果。我们的心思是我们魂主要的部分，我们的心思既被更新，与心思同作魂其他部分的意志与情感，也自然随着更新。

Stanza 1 of Hymns, #841 says, “Thou art all my life, Lord, / In me Thou dost live; / With Thee all God’s fullness / Thou to me dost give. / By Thy holy nature / I am sanctified, / By Thy resurrection, / Vict’ry is supplied.” The Lord lives in us to be our life, and this life with the divine nature sanctifies us within. This is the second step of transformation.

C. Renewing—the Renewing of the Holy Spirit

The third step of transformation is renewing. When we were washed, we were sanctified; when we were sanctified, we were renewed. Titus 3 speaks of the washing of regeneration and the renewing of the Holy Spirit. I know of some brothers and sisters who have changed their hairstyles. This was not due to the teachings of man, but it was surely the renewing of the Holy Spirit within them.

In 1942 during the great revival in Chefoo a young woman came into the church life. She was from a very rich family. She had gone to Shanghai by herself to study law in the university so that she might come back to fight for her inheritance. We all knew her family situation. I saw her sitting in the meeting and noticed that her hair was like a tower three or four stories high. After she came to the meetings for about one or two weeks, I saw that the high tower on her head was dismantled, though not completely, because there was still a little portion left. Then after another period of time, the tower was completely brought down. We can say that the change in her hairstyle was a renewing. From the time we are saved, we who love the Lord may feel that we are often weak, and we fail in many things. Yet if we carefully consider even a little, we will realize that in many areas we have been renewed.

1. Beginning from Our Mind

We all know that man has three parts. The outermost part is the body, the innermost is the spirit, and in the middle is the soul. Thus, starting from the outside, we have the body, the soul, and the spirit; whereas, starting from the inside, we have the spirit, the soul, and the body. When we were saved, we first felt regretful and confessed our sins. That feeling of regret was the function of our conscience, which is the main part of our spirit. Then we repented and called on the name of the Lord. Although we called outwardly, we were motivated from the spirit deep within us. Thus, we believed in the Lord and received Him. He then began to renew us in our mind. The renewing of the mind is the foundation of the transformation of our soul, and it is the result of our setting our mind on the spirit (Rom. 8:6). Our mind is the main part of our soul. Since our emotion and our will, together with our mind, constitute our soul, when our mind is renewed, our emotion and will spontaneously will be renewed along with the mind.

更新是先从我们的 minds 开始。罗马十二章二节说，借着心思的更新而变化。神在我们里面作生命，要来变化我们。神从哪里变化起呢？第一，神来我们里面作生命。在圣经里有许多章节提到这事。提后四章二十二节说，“愿主与你的灵同在。”这给我们看见，主是在我们的灵里。接着又说，“愿恩典与你同在。”主的恩典就是主自己作我们的享受；这是在我们的灵里的。然而，灵是在我们人的最深处，而围绕着我们灵的，乃是我们的 minds、意志和情感等等。所以主要我们这些爱祂的人，把我们的灵往我们的魂里放，叫我们的 minds 常常置于灵。

2 借着我们由那灵所调和的灵，达到我们全人内里的各部分

更新也是借着由那灵所调和的灵，（弗四 23，罗八 6 下，）达到我们全人内里的各部分。神是灵，祂不能住在我们的体里，祂也不能住在我们的魂里，祂必须以我们的灵为居所。约翰四章二十四节说，“神是灵；敬拜祂的，必须在灵和真实里敬拜。”三章六节也说，“从那灵生的，就是灵。”神是灵，我们从祂生的，乃是生在我们灵里。所以我们里面的灵与祂那灵，成为一个灵。但是我们得救之后，神就要我们魂里的各部分都有变化。头一部分是心思的变化，其次是意志、情感的变化。

我们的 minds 可有两种不同的行事，叫我们或在灵里，或在肉体里。心思若倚靠并联于重生且与神的灵调和的灵，就将我们带进这灵，使我们的 minds 更新，而达到我们全人内里的各部分。心思若联于肉体而独立行事，就将我们带进肉体，使我们与神为仇，不能得神的喜悦，我们就不能得更新，被变化。

一个得救的人，在许多事上，是愿意把心思置于灵，还是置于肉体？我们若将心思置于肉体，我们就不能被变化，反而更糟。因为我们得救了，我们灵里有了神，却不跟随在我们灵里的神，竟然跟随我们的肉体。所以罗马八章六节上半说，心思置于肉体，就是死。这样一来，你里面马上就发死、下沉，枯干、黑暗，没有平安。这是把你的心思置于肉体情欲上的结果。

Renewing begins from our mind. Romans 12:2 says, “Be transformed by the renewing of the mind.” God is in us as our life to transform us. How does He begin the transformation? First, God comes to be our life. Many verses in the Bible refer to this matter. Second Timothy 4:22 says, “The Lord be with your spirit.” This shows us that the Lord is in our spirit. Then it says, “Grace be with you.” The grace of the Lord is the Lord Himself as our enjoyment. This is in our spirit. However, our spirit is the deepest part of our being, and it is surrounded by our mind, emotion, and will. Therefore, the Lord wants us who love Him to have our spirit spread into our soul that we may always set our mind on our spirit.

2. Through Our Spirit, Which Is Mingled with the Spirit, Reaching All the Inward Parts of Our Being

Renewing is also through our spirit, which is mingled with the Spirit (Eph. 4:23, Rom. 8:6b). This renewing reaches all the inward parts of our being. God, who is Spirit, cannot dwell firstly in our body or in our soul; He has to take our spirit as His dwelling place. John 4:24 says, “God is Spirit, and those who worship Him must worship in spirit and truthfulness.” Also, John 3:6 says, “That which is born of the Spirit is spirit.” God is Spirit, and we are born of Him in our spirit. Therefore, our inner spirit and He as the Spirit have become one spirit. After we are saved, however, God wants all the parts of our soul to be transformed. First this is the transformation of the mind; then it is the transformation of the will and the emotion.

Our mind may have two kinds of action. One results in our being in the spirit; the other, in the flesh. If our mind is dependent upon and joined to our regenerated spirit, which has been mingled with the Spirit of God, this will bring us into the mingled spirit for the renewing of our mind, and this renewing will reach all the inward parts of our being. If our mind is joined to our flesh and acts independently of the mingled spirit, this will bring us into the flesh and make us enemies of God, being unable to please God. Thus, we will not be renewed and transformed.

We as saved persons have many situations in which to set our mind on the spirit or on the flesh. If we set our mind on the flesh, then we cannot be transformed. Instead, we will become worse than what we were. We who are saved have God in our spirit, and yet at times we do not follow God in our spirit but rather follow our flesh. Romans 8:6a says that the mind set on the flesh is death. Thus, we will be deadened, depressed, dried up, darkened, and without peace. This is the result of setting our mind on the flesh.

我们的灵是神的灵调在我们里面的灵，是二灵调成一灵的灵。这调和的灵是我们的灵，也是神的灵；是神的灵，也是我们的灵，乃是二灵调成一灵的灵。我们把心思一置于这调和的灵，马上就是喜乐，马上就是高昂，马上就是释放，马上里面感觉饱足，感觉滋润，也感觉亮光，感觉生命平安。所以罗马八章六节下半说，心思置于灵，乃是生命平安。我们若这样一直把心思置于灵，与灵合作，这个调和的灵就和心思联结，我们里面就一直有变化。我们对许多的事，心思的观念不一样了，我们的逻辑变了。我们就被变化，得更新，以至于达到我们全人内里的各部分。

现在我们的灵就从我们最里面的部分，伸展到我们魂的心思里，心思就投降于我们的灵，与我们的灵合作。结果这个灵就能透到意志里，也能透到情感里。我们就发现，我们对人的爱，还不是神的爱。我们对人事物的爱憎，仍然与神的不同。我们从前觉得自己还不错，到这时候我们就看见，我们的爱是我们的爱，还不是神的爱。我们的情感就改变了，不是随便我们喜欢什么就爱，不喜欢就憎。我们不再是这样了。我们里面的情感受神的支配，我们的情感就被变化了。

在你得救以前，你可能是意志很强一个人。你定规要作一件事，谁也不能更动你。现在不是这样了。现在你看见你的意思是自己的意思，不是神的意思。你就让你里面的灵来支配你的意志。神不定规，你也不定规。结果，凡你所定规的，就是神定规的。神和你二个意志就变成一个。这样，你的魂里就一部分一部分的被变化。你的心思变了，情感变了，意志变了。

神这变化的工作，在我们里面是很深刻的，又是非常细嫩的。主是非常细的，细到一个地步，连我们头发剪长剪短，祂都过问。我们若是这样与我们里面调和的灵合作，我们就与神同活，活在神的生命中，让神的生命在我们里面，一直加强我们的灵。我们的灵就出来，征服了心思，克服了意志，也变化了情感。所以我们就是个新样。我们看事情，那个眼光和神一样。我们的眼光就是祂的眼光。我们喜好事情，厌恶事情，也与祂一样。我们定规什么事情，都和祂一样。

Our spirit is a spirit mingled with God's Spirit; it is two spirits mingled to be one spirit. This mingled spirit is our spirit and also God's Spirit; it is God's Spirit and also our spirit. When we set our mind on this mingled spirit, immediately we are joyful, uplifted, and released; we also feel satisfied, watered, and enlightened. We have the sense of life and peace. Romans 8:6b says, "The mind set on the spirit is life and peace." If we continually set our mind on the spirit and cooperate with the spirit, then this mingled spirit will be united with our mind, and within us there will be transformation continually. Then the concepts of our mind concerning many matters will be different. Our logic will be changed. We will be transformed and renewed, reaching every inward part of our entire being.

Now our spirit will spread from our innermost part to the mind in our soul, and the mind will surrender to our spirit and cooperate with our spirit. As a result, this spirit will be able to penetrate our will and our emotion. Then we will discover that our own love toward others is not the love of God, and our likes and dislikes toward people, things, or matters are different from God's likes and dislikes. Previously we thought that we were quite all right, but now we see that our love is just our own love and not God's love. Our emotion has been changed. We no longer merely love whatever we like and hate whatever we dislike; we are no longer this way. Our emotion is now under God's control and is being transformed.

Before you were saved, you might have been a person of a strong will. When you decided on something, no one could change your mind. Now it is no longer so. Now you see that your intention is altogether your own; it is not God's intention. You then allow the spirit within you to direct your intention. When God does not make the decision, you also would not decide. As a result, whatever you decide will be the decision of God. God's will and your will become one will. In this way your soul is being transformed, part by part. Your mind is being transformed, your emotion is being transformed, and your will also is being transformed.

This work of transformation carried out by God in us is very deep, and it is also very fine. The Lord is so fine and detailed that He interferes even in the matter of how long or how short our hair should be. If we cooperate with the mingled spirit within, then we will be living with God and in God's life, allowing God's life to strengthen us into our inner spirit continually. Then our spirit will come forth to conquer our mind, subdue our will, and transform our emotion. Thus, we will be in newness. We then will see things as God sees them. Our view will be God's view. Our loving and hating of any matter will be the same as God's. All our decisions will be the same as His.

基督徒常常说，让我们祷告，看看什么是主的意思。这是一种通俗的话，实在说，大部分基督徒并不懂得这是什么说的。我们看看主的意思是什么，乃是需要我们回到灵里，跟随我们里面那作生命的灵。然后，我们从这灵里就有一种眼光，知道怎样看事情，然后来看我们对事物是否喜爱，来看对一件事该如何定夺。到那个时候，我们若有了定规，那必定是出于神的。我们必须跟随里面那灵的支配，让心思置于灵，让意志跟随灵，让情感也随从灵。

四 新陈代谢的作用—变化

变化的第四步是新陈代谢的作用。（罗十二2中。）人的身体最需要的就是血液循环。但血液循环需要血里有新的成分，有好的成分，否则血液循环也没有用。中国人说保养身体，就是要吃得好一点，使血液得着营养成分。这样，血液就把新的营养成分带到身体各部分去，同时也把身体各部分的老东西排除。这就是新陈代谢。

主在我们里面的变化乃是新陈代谢的作用。我们若自己来改，我们没有新的成分，我们所改的不过是外面的粉饰罢了。但主在我们里面的变化，是带着包罗万有之灵全备的供应。我们与主交通，祂就在我们里面供应。这供应是新的供应，是属灵的血液循环，也排除了我们陈旧的东西。这就是新陈代谢的变化。

五 不是一时所能完成的

圣灵在我们里面的变化不是一时所能完成的。新陈代谢的变化不是急促而成的，如同中国人吃药，是慢慢见效的。

六 乃是一生之久所能成就的

圣灵在我们里面的变化，乃是一生之久所能成就的。（林后四16～17。）我们天天接触主，就得着祂复活生命新鲜供应的滋养，而得以不断的更新，使我们得以变化。

叁 变化的途径

Christians often say, "Let us pray and see what the Lord's will is." This is a common saying, yet most Christians actually do not know what this means. To see what the mind of the Lord is requires us to return to our spirit and follow the Spirit who is life within us. Then from this Spirit we will have a view that knows how to discern matters. We will see whether or not we should love a certain thing and how we should decide on a certain matter. At that time, if we make a decision, it will surely be from God. We must follow the direction of the Spirit within us, letting our mind be set on the spirit, letting our will follow the spirit, and also letting our emotion obey the spirit.

D. A Metabolic Process—Transformation

The fourth step of transformation is a metabolic process (Rom. 12:2a). What the human body needs most is the circulation of the blood. But in the blood circulation, new elements and good elements must be added into the blood; otherwise, the blood circulation will be useless. When the Chinese speak of taking care of the body, they mean eating better so that the blood may gain the nutrients. Thus, the blood brings the new nutrients to the different parts of the body, and at the same time, it discharges the old elements from the body. This is metabolism.

The Lord's transformation in us is a metabolism. If we were to change ourselves, we would not have the new elements, and our change would be only an outward cosmetic change. But the transformation which the Lord is carrying out in us is with the bountiful supply of the all-inclusive Spirit. When we fellowship with the Lord, He supplies us within. This supply is a supply of new elements. The spiritual blood circulation also discharges the old things from us. This is a metabolic transformation.

E. Not Accomplished in an Instant

The transformation within us by the Holy Spirit cannot be accomplished in an instant. The metabolic transformation cannot be carried out in a hurry; rather, it is like taking Chinese medicine where the effect is gradual.

F. But Achieved Throughout Our Entire Life

The transformation within us by the Holy Spirit is achieved throughout our entire life (2 Cor. 4:16-17). When we contact the Lord daily, we receive the nutrients freshly supplied by His resurrection life. Thus, we will be renewed and transformed in a continuing way.

III. THE WAY OF TRANSFORMATION

一 借着与主无间隔的交通—用无帕子遮蔽的脸，如同镜子观看而返照主的荣形

变化的途径，第一乃是借着与主无间隔的交通，就是用没有帕子遮蔽的脸，如同镜子观看而返照主的荣形。（林后三 18 上。）诗歌三百八十二首第五节说，“灵里敬拜，灵里瞻仰，如镜返照你的荣光，我就变成你的形状，使你从我得着显彰。”我们必须天天如此。早晨读十分钟圣经，祷告五六分钟，比不读经不祷告大为两样。每早晨我们必须这样与主有交通，即使百忙也是这样。白天我们也要找时间亲近祂，和祂面对面，我们就像一面镜子观看祂，并返照主的荣光。主就用祂的所是及所作的元素，灌注我们。我们就借着祂生命的大能，凭祂生命的素质，渐渐新陈代谢的变化，而有祂生命的形状；并且主要的借着我们心思的更新，渐渐变化形像，成为祂的形像。

二 增进—从一种程度的荣耀，进到另一种程度的荣耀

变化的途径，第二乃是增进的，就是从一种程度的荣耀，进到另一种程度的荣耀。（林后三 18 中。）我们在变化的途径中，是从一层的荣耀达到另一层的荣耀，是荣耀上加上荣耀，是能进步的。

三 从主的灵变化成为与主同样的形像

变化的途径，第三乃是从主的灵变化成为与主同样的形像。（林后三 18 下。）今天主的灵不再是创世记一章二节里神的灵。那时候神的灵单单纯纯的就是神的灵。祂里面只有一个成分，就是神圣的成分，也就是神的成分。除此之外，再没有别的成分。但是神的灵同着主耶稣，经过了种种的过程，而有终极的完成。在约翰七章三十七至三十八节，主耶稣说，“人若渴了，可以到我这里来喝。信入我的人，就如经上所说，从他腹中要流出活水的江河来。”耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵。神的灵是有了，但那经过种种过程、终极完成的灵还没有。直等到主耶稣复活了，得荣耀了，祂就

A. By Fellowship with the Lord without Any Barrier— with Unveiled Face Beholding and Reflecting Like a Mirror the Glorious Image of the Lord

The way to be transformed is first by fellowship with the Lord without any barrier, that is, with an unveiled face beholding and reflecting like a mirror the glorious image of the Lord (3:18a). Stanza 5 of Hymns, #501 reads, “In spirit while gazing on Thee, / As a glass reflecting Thy glory, / Like to Thyself transformed I’ll be, / That Thou might be expressed thru me.” We must be this way every day. There is a distinct difference between one who reads the Word for ten minutes and prays for five minutes in the morning and one who neither reads the Word nor prays. Every morning we must have fellowship with the Lord in this way, even if we are very busy. Moreover, during the day we also must find time to draw near to Him, to be face to face with Him. Then we will be like a mirror beholding Him and reflecting His glory. Thus, the Lord will transfuse into us the elements of what He is and what He has done. By the power of His life and with His life elements we shall gradually be metabolically transformed to have His life shape. What is most important is that through the renewing of our mind we shall gradually be transformed into His image.

B. The Advancing—from One Degree of Glory to Another Degree of Glory

Second, the way of transformation is by an increase and an advance, that is, advancing from one degree of glory to another degree of glory (v. 18b). In the pathway of transformation, we proceed from one level of glory to another level of glory, from glory to glory, progressively.

C. Being Transformed into the Same Image of the Lord, Even as from the Lord Spirit

Third, the way of transformation is to be transformed by the Spirit of the Lord into the same image as the Lord (v. 18c). Today the Spirit of the Lord is no longer only the Spirit of God as in Genesis 1:2. At that time the Spirit of God was purely the Spirit of God. At that time He had only one element in Him, the divine element, the element of God. There was no other element besides the divine element. However, since that time the Spirit of God has passed through various processes with the Lord Jesus and has been consummated. In John 7:37-39 the Lord Jesus said, “If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet.” The Spirit of God was there, but the processed and consummated Spirit was not yet. It

成了赐生命的灵。这时，神的灵也成为耶稣基督的灵。在这耶稣基督的灵里，有神的成分，也有人的成分，有基督之死的成分，有基督之死的功效的成分，有基督复活的成分，有基督复活之大能的成分。今天在经过过程、包罗万有、终极完成的耶稣基督之灵里，有这六个成分。

出埃及三十章里的圣膏，就是这包罗万有、复合之灵的预表。膏是和油有分别的。油单纯是油，没有别的成分调和。若把别的成分调在油里，油就变作膏。出埃及三十章的圣膏，第一是橄榄油。第二，这膏含有四种成分，就是没药、肉桂、菖蒲、桂皮。这四种的成分磨成粉，和橄榄油调在一起，就变作膏。这就叫作圣膏油。摩西用这圣膏油来膏帐幕、祭坛、帐幕里各种的器具、和事奉的人。所有正确的圣经读者都承认，这圣膏油是预表圣灵说的。橄榄油就是圣灵，没药就是基督的死，肉桂就是基督之死的效能，菖蒲就是基督的复活，桂皮就是基督复活的大能。这些都调在经过种种过程、终极完成的灵里面。所以神的灵就成了复合的灵，复合着六个元素。

今天这灵不仅是神的灵，也是耶稣的灵，也是基督的灵，更是耶稣基督的灵。所以腓立比一章才说，耶稣基督之灵全备的供应。因为耶稣基督之灵是复合的、包罗万有的灵，祂的供应才是全备的供应。你需要神性么？祂里面有。你需要人性么？祂里面有。你需要主的死么？祂里面有。你需要死那效能么？祂里面有。你需要主的复活么？祂里面有。你需要复活的大能么？祂里面有。你有了这个灵，就什么都有了。所以林后三章十八节所说，我们变化成为主的形像，这个变化乃是从这灵，就是主灵变化成的。

四 借着留住于我们的灵，并操练我们的灵

变化的途径，第四乃是借着留住于我们的灵，并操练我们的灵。（提后四 22，腓四 23，加六 18。）今天这经过过程、包罗万有、复合的灵就在我们的灵里，并在我们灵里工作。所以约壹二章二十七节说，“你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有祂的膏油涂抹，在凡事上教导你们。”这膏油的涂抹就是包罗万有、复合的灵在我们里面的运行。我们必须时时刻刻、天天早晚把自己往这个灵里

was not until the Lord Jesus was resurrected and glorified that He became a life-giving Spirit. At that time the Spirit of God also became the Spirit of Jesus Christ. This Spirit of Jesus Christ has the divine element, the human element, the elements of Christ's death and its efficacy, and the elements of Christ's resurrection and its power. Today these elements are in the processed, all-inclusive, and consummated Spirit of Jesus Christ.

The holy anointing ointment in Exodus 30 is a type of this all-inclusive compound Spirit. Ointment is different from oil. Oil is purely oil, and it has no other ingredient in it. But when oil is compounded with other ingredients, it becomes an ointment. The holy ointment in Exodus 30 was firstly olive oil. Second, it contained four ingredients: myrrh, cinnamon, calamus, and cassia. These four kinds of ingredients were ground into powder and mingled with the oil to become an ointment. This was the holy anointing ointment. With this holy anointing ointment Moses anointed the tabernacle, the altar, all the furniture and utensils in the tabernacle, and the serving ones. All learned Bible readers admit that this holy anointing ointment typifies the Holy Spirit. Olive oil signifies the Holy Spirit, myrrh signifies the death of Christ, cinnamon signifies the effectiveness of Christ's death, calamus signifies Christ's resurrection, and cassia signifies the power of Christ's resurrection. These are all compounded in the processed and consummated Spirit. Therefore, the Spirit of God became the compound Spirit with these elements.

Today this Spirit is not merely the Spirit of God but also the Spirit of Jesus, the Spirit of Christ, and, even more, the Spirit of Jesus Christ. Therefore, Philippians chapter one speaks of the bountiful supply of the Spirit of Jesus Christ. Since the Spirit of Jesus Christ is the compounded, all-inclusive Spirit, His supply is bountiful. Do you need divinity? He has it. Do you need humanity? He has it. Do you need the Lord's death? He has it. Do you need the effectiveness of the Lord's death? He has it. Do you need the Lord's resurrection? He has it. Do you need the power of resurrection? He has it also. When you have this Spirit, you have everything. Therefore, our being transformed into the same image as the Lord, which is mentioned in 2 Corinthians 3:18, is from this Spirit, the Lord Spirit.

D. By Remaining in Our Spirit and Exercising Our Spirit

The fourth way of transformation is by remaining in our spirit and exercising our spirit (2 Tim. 4:22; Phil. 4:23; Gal. 6:18). Today this processed, all-inclusive, and compound Spirit is in our spirit, and He is working in our spirit. Hence, 1 John 2:27 says, "The anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things." This anointing is the moving of the all-inclusive, compound Spirit in us. We must mingle ourselves with this Spirit daily, morning and evening, even moment by moment. It is best

调；最好停留在这灵所在的我们的灵里。我们一停在我们的灵里，复合的灵，就是今天耶稣基督的灵，也就是包罗万有赐生命的灵，就在我们里面作工。祂的作工就供应我们。从这个供应里，我们就得到新的成分。这就是新陈代谢的作用。这不光是听道，明白了变化是什么，就会有变化。这四篇的信息只是解说和指明，我们还必须照着所说的去操练。

我们必须天天操练停留在灵里，和主这复合的灵，包罗万有的灵，赐生命的灵，也就是分赐的灵，联合为一，祂就在我们里面一直供应我们，将基督的丰富、神的丰满分赐给我们全人。这就成了我们全人的供应，我们里面就有新的成分，来顶替旧的成分。这是属灵的新陈代谢的工作。我们属灵就健康，就有变化。这不是改良我们自己，乃是包罗万有、调和的灵在我们里面把我们变成神的成分。

总言之，我们不能离开在我们灵里的那灵。我们留在那灵里，就渐渐被变化。那灵不是改我们，乃是把我们这些不是神的人，变成神人，使我们与神联结为一。严格的说，这位神今天就是基督耶稣。这就叫活基督，活出基督来；这就叫彰显基督，表显基督。集其大成来说，这是个集体的表现，也就是基督的身体，乃是祂的丰满，也是祂的表显。

肆 变化的结果

一 在神圣生命里的长大成熟

那变化的结果，第一是我们在神圣生命里的长大成熟。（弗四 13 中，西一 28。）我们这样变化，就得着基督作神圣生命的元素，而在神圣生命里长大成熟。

二 达到基督丰满之身材的度量

变化的结果，第二是我们达到基督丰满之身材的度量。（弗四 13 下。）基督是一个人位，祂有一个丰满，祂的丰满就是祂的身体。我若只有头没有身体，我的头就吊在空中，不仅不丰满，也显得可怕。我今天有身体，这个身体就是我的丰满。基督的丰满就是基督的身体，这身体有一个具有度量的身材。我们变化了，就在生命中长大成熟，我们就有了基督身体丰满之身材的度量。

to remain in our spirit indwelt by this Spirit. When we remain in our spirit, the compound Spirit, who is the Spirit of Jesus Christ today and who is the all-inclusive, life-giving Spirit, will work within us. His working supplies us, and from this supply we receive new elements. This is metabolism. Listening to messages and understanding the meaning of transformation will not cause us to be transformed. This series of four messages has only explanations and instructions; we still have to practice according to what is said in them.

Daily we must practice to remain in our spirit and be joined as one with the Lord as the compound Spirit, the all-inclusive Spirit, the life-giving Spirit, and the dispensing Spirit. He supplies us within continually, dispensing the riches of Christ and the fullness of God into our whole being. This becomes the supply to our whole being, and within us we then have new elements to replace the old elements. This is the work of spiritual metabolism. Thus, we will be healthy spiritually, and we will be transformed. This is not to improve ourselves. Rather, it is the all-inclusive, compound Spirit transforming us with the elements of God.

In summary, we should not depart from the Spirit who is in our spirit. When we remain in the Spirit, gradually we will be transformed. The Spirit does not simply improve us; instead, He transforms us, who are not God, into God-men and unites us with God as one. Strictly speaking, this God is Jesus Christ today. This is to live Christ and to live out Christ. This is to express Christ and to manifest Christ. To sum it up this is a corporate expression, which is the Body of Christ as His fullness and His expression.

IV. THE ISSUE OF TRANSFORMATION

A. Growth and Maturity in the Divine Life

The first issue of our transformation is our growth and maturity in the divine life (Eph. 4:13b; Col. 1:28). When we are transformed, we obtain Christ as the element of the divine life and grow and mature in the divine life.

B. Arriving at the Measure of the Stature of the Fullness of Christ

The second issue of our transformation is that we arrive at the measure of the stature of the fullness of Christ (Eph. 4:13c). Christ as a person has a fullness, and His fullness is His Body. If I had only a head but not a body, then my head would be suspended in the air. Not only would there be no fullness, but also I would be terrifying to look at. Today I have a body, and this body is my fullness. The fullness of Christ is the Body of Christ, which has a stature with a measure. When we have been transformed, we will have the measure of the stature of the fullness of Christ.

伍 变化的目的

变化的目的，就是建造基督的身体，（弗四 12，）完成神永远的经纶。（三 9。）

陆 最终的变化

最终的变化，就是我们身体的变化。（腓三 21。）今天我们的身体是卑贱的身体，等到主来的时候，祂要用那甚至能叫万有归服自己的动力，将我们这卑贱的身体改变形状，使之同形于祂荣耀的身体。这就是身体的得荣，（罗八 30，）这也是神终极的救赎。（罗八 23 下，弗一 14，四 30。）到这里我们就达到最高点，就是完全蒙救赎的人。我们不只是灵重生了，也不只是魂变化了，更是身体也得救赎变化了。这就是神儿子名分的全享。（罗八 23 中。）神进到我们里面，重生了我们，叫我们作祂的儿子。这儿子有一个名分。这名分就是儿子的福分。我们得着神儿子名分最终一步的福分，也是最高的、全享的福分，乃是我们属死且必死之罪的身体，变化成为复活荣耀的身体。这一切都是由于变化而产生的。愿主怜悯我们，叫我们在神生命的救恩里，天天有变化。

V. THE PURPOSE OF TRANSFORMATION

The purpose of transformation is the building up of the Body of Christ (v. 12) and the accomplishing of God's eternal economy (3:9).

VI. THE ULTIMATE TRANSFORMATION

The ultimate transformation is the transfiguration of our body (Phil. 3:21). Today our body is a body of humiliation. At the coming of the Lord, He will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself. This is the glorification of our body (Rom. 8:30), and this is also God's ultimate redemption (v. 23c; Eph. 1:14; 4:30). At this stage we will have reached the highest point—a completely redeemed person. Not only will our spirit be regenerated and our soul be transformed, but our body also will be redeemed and transfigured. This is the full taste of the divine sonship (Rom. 8:23b). God has entered into us and has regenerated us to make us His sons. As sons, we have the sonship, the blessing of the sons. The ultimate blessing of the divine sonship that we receive from God is the transfiguration of our mortal body, a body of sin and of death, into a body of resurrection and glory. This is the highest blessing and the blessing of full enjoyment. All this is produced through transformation. May the Lord have mercy on us that daily we may be transformed in God's salvation in life.

第三篇

神生命救恩的第三步—模成

读经：罗八 29，腓三 10，约壹三 2

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

腓 3:10 使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死，

约壹 3:2 亲爱的，我们现在是神的儿女，将来如何，还未显明；但我们晓得祂若显现，我们必要像祂；因为我们必要看见祂，正如祂所是的。

纲 目

壹 模成的定义：

- 一 模成乃是生命变化的效果—林后三 18。
- 二 以神的长子，那将神与人联结一起的神而人者为模型—罗八 29。

贰 神生命救恩的目的：

- 一 将信徒模成神长子的形像—罗八 29：
 - 1 模成神长子的形像，就是模成经过过程的三一神，与经过变化的三部分人，联结一起之神而人者的形像：
 - a 模成话成肉身之神的荣耀形像。
 - b 模成神所化身之人的式微形像—腓二 7～8。

CHAPTER THREE

THE THIRD STEP OF GOD'S SALVATION IN LIFE—CONFORMATION

Scripture Reading: Rom. 8:29; Phil. 3:10; 1 John 3:2

Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,

1 John 3:2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.

OUTLINE

I. The definition of conformation:

- A. Conformation being the effect of transformation in life—2 Cor. 3:18.
- B. With the firstborn Son of God, the God-man who joins God to man, as the mold—Rom. 8:29.

II. The purpose of God's salvation in life:

- A. To conform the believers to the image of the firstborn Son of God—Rom. 8:29.
 - 1. To be conformed to the image of the firstborn Son of God being to be conformed to the image of the God-man, who is the union of the processed Triune God with the transformed tripartite man:
 - a. To be conformed to the glorious image of God as the Word who became flesh.
 - b. To be conformed to the lowly image of the man in whom God is embodied—Phil. 2:7-8.

c 过那神而人者神圣属性显于人性美德的生活。

2 借着模成基督之死的形状，在基督的钉死之下，过否认人天然生命的生活—腓三 10 下。

3 凭基督复活的大能，活出神属灵生命的实际—腓三 10 中。

4 以赐生命的灵—是灵的基督—为生命、为人位—林前十五 45 下，罗八 2，加五 16，25。

二 借着生命的变化，达到生命的成熟，而导入神圣荣耀中的得荣—弗四 13 中，西一 28，罗八 30，来二 10 上。

叁 神生命救恩的终极成就：

一 信徒在生命终极的成熟中，在神的义和神的圣上，完全像神—约壹三 2，弗四 24。

二 信徒终极完成的新耶路撒冷，与在永远里坐在宝座上的神，显在神圣的荣耀中，完全相同，二者都像碧玉—启四 3 上，二一 11，18 上，19 下。

c. To live the life of the God-man in which the divine attributes are expressed in human virtues.

2. To live a life of denying our natural life under the crucifixion of Christ by being conformed to His death—Phil. 3:10c.

3. To live out the reality of the spiritual life of God by the power of Christ's resurrection—Phil. 3:10a.

4. To take the life-giving Spirit, the pneumatic Christ, as our life and person—1 Cor. 15:45b; Rom. 8:2; Gal. 5:16, 25.

B. To be led into glorification in the divine glory by arriving at maturity of life through transformation in life—Eph. 4:13b; Col. 1:28; Rom. 8:30; Heb. 2:10a.

III. The consummation of God's salvation in life:

A. The believers being absolutely like God in God's righteousness and holiness in the consummation of their maturity in life—1 John 3:2; Eph. 4:24.

B. The New Jerusalem, in which the believers consummate, and God, who sits on the throne in eternity, appearing in the divine glory in full resemblance to one another, both being like jasper—Rev. 4:3a; 21:11, 18a, 19b.

神要作我们的生命，祂就成了肉身，为我们成功救赎。祂死后复活，在复活里就变了形像，成为赐生命的灵，为要进到我们里面。如此，祂就把我们重生了。我们就得到祂作我们里面的生命。从此我们所需要的，就是让这生命在我们里面变化我们。这变化完全在于属灵的新陈代谢。感谢主，我们都在这变化之中。可是这个变化还有一个目标。这个目标是什么？就是模成神长子的形像。我们在本篇就是要来看这个模成。

壹 模成的定义—模成乃是生命变化的效果，而以神的长子，那将神与人联结一起的神而人者为模型

模成乃是生命变化的效果，（林后三 18，）而以神的长子，那将神与人联结一起的神而人者为模型。（罗八 29。）模成是变化的最终结果，包括我们里面素质和性情的变化，和我们外面样式的变化，好使我们与神而人者的基督，在荣耀里的形像相像。

神的长子，就是那将神与人联结一起的神而人者，乃是我们被模成的模型，我们是祂的大量产品。我们这些产品里外两面的变化，都是生命之律（罗八 2）在我们里面运作的结果。

贰 神生命救恩的目的

一 将信徒模成神长子的形像

神生命救恩的目的，就是将信徒模成神长子的形像。（罗八 29。）

1 模成神长子的形像，就是模成经过过程的三一神，与经过变化的三部分人，联结一起之神而人者的形像

模成神长子的形像，就是模成经过过程的三一神，与经过变化的三部分人，联结一起之神而人者的形像。基督是神的独生子，有神性而无人性，乃是与神同样的自有永有。祂成为神的长子，兼有神性和人性，乃是从祂的复活开始。

In order to be our life God was incarnated to accomplish redemption for us. He died and resurrected, and in resurrection He was transfigured to become a life-giving Spirit that He might enter into us. In this way He regenerated us, and we received Him as our life within. After this what we need to do is to allow this life to transform us from within. This transformation is entirely a matter of spiritual metabolism. We thank the Lord that we are all in this process of transformation. However, this transformation has a goal. What is this goal? It is to be conformed to the image of the firstborn Son of God. In this chapter we want to consider the matter of conformation.

I. THE DEFINITION OF CONFORMATION—CONFORMATION BEING THE EFFECT OF TRANSFORMATION IN LIFE, WITH THE FIRSTBORN SON OF GOD, THE GOD-MAN WHO JOINS GOD TO MAN, AS THE MOLD

Conformation is the effect of transformation in life (2 Cor. 3:18), with the firstborn Son of God, the God-man who joins God to man, as the mold (Rom. 8:29). Conformation is the end result of transformation. It includes the changing of our inward essence and nature, and it also includes the changing of our outward form, that we may have the same image of Christ, the God-man, in glory.

God's firstborn Son, the God-man who joins God to man, is the mold to which we are being conformed. We are His mass production. Both the inward and the outward changes in us, the product, are the results of the operation of the law of the Spirit of life (v. 2) in our being.

II. THE PURPOSE OF GOD'S SALVATION IN LIFE

A. To Conform the Believers to the Image of the Firstborn Son of God

The goal of God's salvation in life is to conform the believers to the image of the firstborn Son of God (Rom. 8:29).

1. To Be Conformed to the Image of the Firstborn Son of God Being to Be Conformed to the Image of the God-man, Who Is the Union of the Processed Triune God with the Transformed Tripartite Man

To be conformed to the image of the firstborn Son of God is to be conformed to the image of the God-man, who is the union of the processed Triune God with the transformed tripartite man. As the only begotten Son of God before His incarnation, Christ had divinity but not humanity. He was self-existing and ever-existing, as God was. His being the firstborn Son of God, having both divinity and humanity, began with His resurrection.

这位神而人者，把那经过过程的三一神，和经过变化的三部分人，联结一起。祂是神又是人。现今神经过过程了，人也经过变化了。基督把这二者联在一起，成为神而人者，祂就是我们的模成形像。我们模成神长子的形像，一面是模成话成肉身之神的荣耀形像，另一面也模成神所化身之人的式微形像，（腓三7～8，）而过那神而人者神圣属性显于人性美德的生活。

基督本有神的形状，有神荣耀所是的素质和性质。当祂成为人的样式，进入人的情况时，却显出神所化身之人的式微形像。一面是荣耀的，那是神；一面是式微的，那是人。基督将这二者联在一起。当祂在地上的时候，有的时候荣耀了，是神；有的时候，祂讲起话来，虽然看不见多少的荣耀，但是你听祂所讲的，那是真荣耀。你把马太五至七章读一读，你把约翰十四至十七章读一读，你就觉得主耶稣这个人太大了，祂的智慧、祂的发表，是人无法形容的；只能说，荣耀，荣耀，真荣耀。祂是一个人在那里说话，然而祂讲出来的话语中，所显出来的，乃是荣耀。谁在那儿说话，是拿撒勒人耶稣么？不错，是式微的拿撒勒人耶稣，但是那些话是神的话，满了荣耀。祂的话是大的，是高的，是荣耀的，然而又是从一个卑微的、式微的、微小的耶稣说出来的。这是何等的奇妙！

我们要模成的就是这么一个形像。这个形像有人在里面，也有神在里面；有荣耀在里面，也有式微在里面。凭我们自己，我们是作不来的，我们需要这一位奇妙者来作生命，来拯救我们。祂能把我们模成这样的形像，使我们过那神而人者，神圣属性显于人性美德的生活。

我在这里，要稍微多说一点。在我年轻的时候，每到七月，我们北方人都作一些小果子，叫巧果。他们有一块木板，上面挖了七个洞。每个洞里面刻了鱼、鸡、鸟、虎、狮、豹、小孩子的样子。七个洞就是七个模型，人们就用这模型作巧果。他们把面粉调成面团，把七个洞都填满，打实，然后倒出在桌子上，就显出小鱼、小鸡、小鸟、小老虎、小狮子、小豹、还有小孩子这些样子。这就是模成。原来的面团只是一团面，没有鼻子没有眼睛，形状不确定。现在面团从模型里经过了，又倒出来了，每一块的面团就

This God-man is a joining of the processed Triune God with the transformed tripartite man. He is both God and man. Now God has been processed, and man has been transformed. By joining these two together, Christ becomes the God-man to whose image we are being conformed. When we are conformed to the image of God's firstborn Son, we are conformed, on the one hand, to the glorious image of God as the Word who became flesh, and on the other hand, to the lowly image of the man in whom God was embodied (Phil. 2:7-8). Thus, we live the God-man life, a life in which the divine attributes are expressed in human virtues.

From the beginning Christ existed in the form of God, having the essence and nature of God's glorious being. When He became in the likeness of men, entering into the condition of humanity, He was found in the lowly image of a man who embodied God. On the one hand, as God He was glorious; on the other hand, as a man He was lowly. Christ joined these two aspects together. When He was on this earth, sometimes He was glorious; that was His being God. Other times when He spoke, people might not have seen much glory there, but the words they heard Him speak were truly glorious. If we read Matthew chapters five through seven or John chapters fourteen through seventeen, we can sense that this Man, the Lord Jesus, is so great. His wisdom and His utterances are indescribable. We can only say, "Glorious! Glorious! Truly glorious!" He spoke as a man, yet what was expressed in His words was glory. Was Jesus the Nazarene speaking there? Yes, He was the lowly Jesus of Nazareth, yet His words, which were the words of God, were full of glory. His words were great, high, and glorious, yet they were uttered by a humble, lowly, and small Jesus. How marvelous this is!

Such is the image to which we are being conformed. In this image there is man, and there is also God; there is glory, and there is also lowliness. By ourselves we cannot make it. We need this wonderful One to save us by being our life. He can conform us to such an image that we may live such a God-man life, a life in which the divine attributes are expressed in human virtues.

Let me say a little more here. When I was young, I observed that in July the northern Chinese would make a kind of dessert called "ch'iao-kuo." They used a board which had seven designs carved out on it in the shapes of a fish, a chicken, a bird, a tiger, a lion, a leopard, and a child respectively. These seven carvings were seven molds with which this dessert was made. People kneaded the dough and filled each mold with dough. After being baked, when the molds were emptied, the dough came out in the shapes of a small fish, a small chicken, a small bird, a small tiger, a small lion, a small leopard, and a small child. This is conformation. The original dough was just a lump without a nose or eyes; it had no definite shape. Then after it had passed through molding and baking, it was no longer

不是面团了，乃是形状不一的巧果。然后放到烤炉里去烤，就成了很好的点心。这种模型乃是外面的模型。

水果树生长许多种水果，有苹果、桃子、杏子、香蕉、木瓜等等。这些不同的果树，不需要园丁给它们作一些模型，好叫它们长出不同的果子来。苹果树结的果子，就是苹果的样子。苹果树长了几千年，样子都不改。桃树结的果子，就是桃子。果树不需要我们担心，不需要我们教导，也不需要外面的模型。果树的模型，乃是在果树生命的成分里面。桃子里面的生命成分，就是桃子。结果就自然长出桃子。

再说人的成孕。胎儿在母亲腹中成孕的时候，并没有外面的模型。但胎儿在母腹里生长，渐渐就有耳朵、眼睛、鼻子，长成男娃娃、女娃娃。虽然没有模型，却长得很准确。这些生命之物的形状，不是从外面的模型来的，乃是从基因来的。基因是什么？基因就是神在祂奇妙的创造里，给我们一个在生命内里的模型。生命的模型，不是在外面的，也不是模仿的，乃是在生命的元素里所有的成分。不同的果树，照着各自在生命的元素里所有的成分，就结出不同形状的果子。

今天我们信基督的人里面有人的生命，也有神的生命。神的生命能把我们人的生命变化。正如毛毛虫能变作蝴蝶。毛毛虫长来长去，长到最后，就变作一只蝴蝶。原来的毛毛虫只剩下空皮。我们虽然里面是罪人，外面是犯人，是一只毛毛虫，但是再过一些时日，我们要变成蝴蝶。今天我们都是毛毛虫，但我们里面有神的生命。从神进到我们里面的那一天起，祂就天天在我们里面变化我们。神的这个变化工作太深、太细，不能像毛毛虫变蝴蝶那么快。

这位一直在我们里面变化我们的，不只是神，乃是神而人者。这一位神而人者乃是神自己成了肉身，钉死十字架，了结了旧造，而进入复活。祂在复活中变化成为赐生命的灵。这就是神经过了种种的过程。祂若不是这样经过种种过程，就不能进到我们里面。祂现在经过了种种过程，成了赐生命的灵，就很容易像气一样，进到你我里面来。祂进到我们里面，也在里面作变化的工作。

only a lump of dough; it became seven pieces of dough baked in different shapes. After this process, they became delicious desserts. But this kind of mold is only an outward mold.

Fruit trees produce fruit, such as apples, peaches, apricots, bananas, and papayas. These different fruit trees do not need the gardener to provide molds for them to produce different kinds of fruit. Apple trees produce fruit in the shape of apples, and for thousands of years the shape of apples has remained unchanged. Likewise, peach trees produce peaches. Fruit trees do not need our worrying, nor do they need our instructions, nor do they need molds. The shape of the fruit is in the life element of the tree. The life element of the peach tree is peach; as a result, the peach tree spontaneously bears peaches.

Consider the matter of human conception. When a fetus is conceived in the mother's womb, it does not have a mold. Yet when it grows in the womb, it develops ears, eyes, nose, and other parts of the body until it grows into a boy or a girl. Although there is no outward mold, it grows into a proper shape. The shapes of the living things are not determined by any outward mold but are derived from their genes. What are the genes? We may say that the genes are the inward "mold" of life which God gave us in His marvelous creation. This mold of life is not outward and does not come by imitation. Rather, it is contained in the life element. Different fruit trees bear different fruit according to their intrinsic life element.

Today we who believe in Christ have both the human life and the divine life; the divine life can transform our human life. This may be compared to a caterpillar being transformed into a butterfly. The caterpillar grows and grows until finally it becomes a butterfly, and what is left of the original caterpillar is just an empty cocoon. We are sinners within and transgressors without; that is, we are just like caterpillars. However, after a period of time we will be transformed into butterflies. Today we are all like caterpillars, but we all have the life of God within us. Since the day God entered into us, He has been transforming us daily. God's work of transformation within us is very deep and very fine. Hence, it cannot be as fast as the transforming of a caterpillar into a butterfly.

This One who is transforming us from within is not only God but the God-man. This God-man is God Himself who was incarnated, died on the cross, terminated the old creation, and entered into resurrection. In resurrection He became the life-giving Spirit. This was God passing through various processes. If He did not pass through all these processes, He would not be able to come into us. Now He has passed through all these processes. Therefore, like the air, it is easy for Him to enter into us. After He comes into us, He does the work of transformation in us. He is not adjusting us. Often

祂在我们里面不是改我们。我们常常有老旧的、道德的观念，以为圣灵在我们里面是在改我们。我们若是脾气急的人，就需要圣灵改我们，叫我们的脾气不急。这是我们的观念。这虽然不一定是异端，却是个错道理。这是我们受孔孟教训的熏陶，这是中国理学家、儒家的思想。圣经里讲的不是这样。圣经告诉我们，人堕落了，都成了罪人、犯人。有一天那是圣、是义、是爱、是光的神，经过了成肉身，死而复活这些过程，成了赐生命的灵，祂就能进到我们里面来。祂来的时候，带了一些因素、一些成分来，在我们里面天天变化我们。所以保罗在腓立比一章十九节说，“借着…耶稣基督之灵全备的供应，终必叫我得救。”

主耶稣就是三一的神成了肉身，穿上了人性。祂原来只是神，现在成了肉身，就穿上了人性，成为神而人者。神在祂的智慧里，凭着祂主宰的权柄，计划并预备了十字架。耶稣这位神而人者被钉在十字架上。神是无罪的，是圣别的，祂借着在十字架上的死，把祂的生命释放出来。但祂也是人，借着在十字架上的死，祂身上挂着宇宙中一切消极的事物，就如罪、过犯、撒但、肉体、邪情、私欲、世界等等，都一同被钉在十字架上。然后基督又从死里出来了，进入复活。祂在复活里成了赐生命的灵。三一神经过了这个过程，如今在这赐生命的灵里有神，也有人，有包罗万有的死，有死的效能。在这死里罪解决了，世界、撒但也审判了，肉体、情欲都除尽了。这灵里也有复活的大能，把神圣的生命、永远的生命、非受造的生命释放出来。

这样的灵乃是包罗万有、赐生命的灵。比如说，我很喜欢喝柠檬加蜂蜜，再加一点盐。原来是一杯白开水，现在把柠檬加进去，再把蜂蜜加进去，把一点盐加进去。结果这杯里有水，有柠檬，有蜂蜜，有盐。我喝这一杯，就喝了水、柠檬、蜂蜜，还喝了盐。原来神的灵如同是白水，但神来成为肉身，就在神性里加上了人性。然后祂去钉十字架，所以十字架的死也加到神的灵里了，死的功能也包括在里面。祂又进到复活里，所以复活的大能也在祂里面。现在重生我们的灵就是这灵。祂重生我们，祂就住在我们里面。这包罗万有的灵包含了经过过程的三一神，有祂全

we have the old concept of morality and think that the Holy Spirit in us is adjusting us. If we have a bad temper, we will think that we need the Holy Spirit to adjust us so that we would not have a bad temper. This is our concept. Although this concept is not heretical, it is a wrong teaching. This is the influence of the teachings of Confucius. This is the concept of the Chinese philosophers and Confucius' disciples, but this is not what the Bible teaches. The Bible tells us that men became sinners and transgressors due to the fall. One day God, who is holiness, righteousness, love, and light, passed through the processes of incarnation, death, and resurrection to become the life-giving Spirit. Thus, He was able to come into us. When He came in, He brought with Him some factors and elements with which to transform us in our inward being day by day. Therefore, the apostle Paul said in Philippians 1:19, "This will turn out to salvation through...the bountiful supply of the Spirit of Jesus Christ."

The Lord Jesus is the Triune God who was incarnated to put on human nature. Originally He was merely God, but now by putting on human nature through His incarnation, He has become a God-man. In His wisdom and by His sovereignty God planned and prepared the cross, and on this cross Jesus, the God-man, was crucified. As God, He is without sin and is also holy, and through His death on the cross He released His life. But He is also a man, and through His death on the cross all the negative things in the universe that were hanging on Him, such as sins, trespasses, Satan, the flesh, passions, lusts, and the world, were crucified with Him. Then Christ came out of death and entered into resurrection. In resurrection He became the life-giving Spirit. The Triune God passed through these processes, and now in this life-giving Spirit there is God, there is man, there is the all-inclusive death, and there is the effectiveness of death. In this death sin was dealt with, the world and Satan were judged, the flesh and lusts were eliminated. Furthermore, in this Spirit there is the power of resurrection that releases the divine life, the eternal life, the uncreated life.

This Spirit is the all-inclusive, life-giving Spirit. We may use this example: I like to drink lemon juice with some honey and a little salt. First I have a glass of plain water, then I add lemon, and then I add some honey and a small amount of salt. Eventually, in this glass there are water, lemon, honey, and salt. When I drink this glass of liquid, I get the water, the lemon, the honey, and the salt. Originally the Spirit of God was like the plain water. When God was incarnated, humanity was added to divinity. Then He was crucified, and by this the death on the cross was also added to the Spirit of God; the effectiveness of death was also included in this Spirit. He then entered into resurrection, so the power of resurrection was also in this Spirit. Now the Spirit who regenerates us is this Spirit. When He regenerates us, He comes to live in us. This all-

备丰满的神性，加上祂完全的人性，加上祂的为人生活，加上祂的死，祂死的功效，祂的复活，还有祂复活的大能。这样一位包罗万有的灵，就是基督，而基督就是神。神化身成为基督，基督再化身成为灵，灵就带着这一切到我们里面来了。

每当我们早晨起来，我们与这位在我们里面的主交通，呼求祂的名。祂这位是实际的灵就在我们里面供应我们。神就是基督，就是主，也就是灵，就在我们里面。我们得着祂的供应，里面就饱足了，拔高了。我们就会觉得在我们里面有一种运行，杀死我们的坏脾气、急性情等等消极的事物，也带着丰盛的生命供应我们。这就是新陈代谢的变化。这样变化的结果，我们就被模成主耶稣的形像。主耶稣是神又是人，经过死又经过复活。我们也照样是神又是人，经过死又经过复活。我们就是三一神与三部分人联结，又死又活的人。

我们被模成神而人者，也就是神长子的形状。祂是长子，我们是神的众子，我们就享受神一切的丰盛。

2 借着模成基督之死的形状，在基督的钉死之下，过否认人天然生命的生活

我们模成神长子的形像，也是借着模成基督之死的形状，在基督的钉死之下，过否认人天然生命的生活。（腓三10下。）我们要模成基督的形状，就必须先模成祂死的形状。我们若不和祂一样死，我们就不像祂。所以腓立比三章十节说，我们要在祂受苦的交通中，模成祂的死。祂受苦，我们也和祂同苦，这就是受苦的交通。这样，我们就模成了祂死的形状。基督死的形状就是在基督的钉死之下，过否认人天然生命的生活。在我们的生活中没有一件事，该凭着天然的生命而作。在凡事上，我们都该否认我们天然的生命。那就是把死应用在我们的身上。在我们身上有一个模型，就是死，就是否认天然的生命。

神长子的形像，里面有一部分就是死，就是否认祂自己的生命。当祂活在地上的时候，祂时时刻刻否认祂自己的生命。祂乃是照着父的生命活着。祂虽然钉十字架，那是祂在地上路程的一个终点。但是祂三十三年半，都是活在

inclusive Spirit contains the processed Triune God with His complete and full divinity and His perfect humanity. In addition, this Spirit has His death with its effectiveness and His resurrection with its power. This all-inclusive Spirit is Christ, and Christ is God. God was incarnated to be Christ, Christ was transfigured to become the Spirit, and the Spirit comes into us with all these elements.

Whenever we rise up in the morning and fellowship with the Lord who is in us, calling on His name, He, as the Spirit of reality, supplies us within. God is Christ, the Lord, the Spirit, and He is in us. When we receive His supply, we are satisfied and uplifted. We will sense an operation within us that is killing the negative things within us, such as our bad temper and our quick disposition, and it is also supplying us with the abundant life. This is metabolic transformation. The result of such a transformation is that we are conformed to the image of the Lord Jesus. The Lord Jesus was both God and man, and He passed through death and resurrection. Likewise, we also are both God and man, and we also passed through death and resurrection. We are those who are the union of the Triune God and the tripartite man; we died and now are living.

We are being conformed to the image of the God-man, the firstborn Son of God. He is the firstborn Son, and we are the many sons. Thus, we enjoy all the riches of God.

2. To Live a Life of Denying Our Natural Life under the Crucifixion of Christ by Being Conformed to His Death

Furthermore, to be conformed to the image of the firstborn Son of God is to live a life of denying our natural life under the crucifixion of Christ by being conformed to His death (Phil. 3:10c). To be conformed to the image of Christ, we need to be conformed first to His death. If we are not the same as He is in His death, then we will not be like Him. Therefore, Philippians 3:10 says that we must be in the fellowship of His sufferings, being conformed to His death. He suffers, and we suffer with Him; this is the fellowship of His sufferings. In this way we are conformed to the mold of His death. The mold of Christ's death is to live a life of denying our natural life under the crucifixion of Christ. In our daily life we should not do anything by our natural life. Rather, in everything we must deny our natural life. This is to apply death to ourselves. We have a mold in us, and that mold is death, the denying of our natural life.

In the image of the firstborn Son of God there is the element of death, that is, the denying of His own life. While He was living on the earth, He denied His own life every moment and lived by the Father's life instead. Although His crucifixion was the final stop of His journey on earth, throughout the thirty-three and a half years

十字架这死之下，否认祂自己，而凭父的生命活着。这也是在包罗万有之灵里很大的一个成分。我们在爱的事上，必须问说，“主啊，这是我爱，还是你在我里面，从我里面，并借着我爱？”我们凭自己来爱，那是我们天然的生命。那是没有死，没有复活。我们若否认我们天然的生命，而凭基督活着。我们就像保罗所说，“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”（加二 20。）这就是模成基督死的形状。

3 凭基督复活的大能，活出神属灵生命的实际

我们模成神长子的形像，也是凭着基督复活的大能，活出神属灵生命的实际。（腓三 10 中。）基督复活的大能，就是使祂从死人中复活的生命。我们要认识、经历基督这大能，就需要联于并模成基督的死。我们需要像祂一样，过钉十字架的生活。我们模成祂的死，就叫祂复活的大能据以兴起，使祂神圣属灵的生命，实际的在我们身上彰显出来。

4 以赐生命的灵——是灵的基督——为生命、为人位

我们模成神长子的形像，也是以赐生命的灵，就是是灵的基督，为生命、为人位。（林前十五 45 下，罗八 2，加五 16，25。）

二 借着生命的变化，达到生命的成熟，而导入神圣荣耀中的得荣

神生命救恩的目的，也是借着生命的变化，达到生命的成熟，而导入神圣荣耀中的得荣。（弗四 13 中，西一 28，罗八 30，来二 10 上。）得荣是导入的事。我们的变化，按林后三章十八节来看，乃是从荣耀到荣耀的变化。变化是一条荣耀的路，是从一种程度的荣耀增进到另一种程度的荣耀。我们经过这样的变化，结果就是模成。模成乃是近乎得荣耀，把我们导入得荣耀。

叁 神生命救恩的终极成就

of His life He lived under the death of the cross by denying Himself and living by the Father's life. This also is a great element in the all-inclusive Spirit. In the matter of love we have to ask, "Lord, is it I who love, or is it You who loves in me, from me, and through me?" If we love by ourselves, that is a love by our natural life and is without death or resurrection. If we deny our natural life and live by Christ, then we are according to the apostle Paul's word: "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me" (Gal. 2:20). This is to be conformed to the death of Christ.

3. To Live Out the Reality of the Spiritual Life of God by the Power of Christ's Resurrection

To be conformed to the image of the firstborn Son of God is to live out the reality of the spiritual life of God by the power of Christ's resurrection (Phil. 3:10a). The power of Christ's resurrection is the life that raised Him from the dead. In order to know and experience this power of Christ we need to be joined and conformed to the death of Christ. We need to live a life of crucifixion as He did. Our being conformed to His death allows His resurrection power to rise up so that His divine, spiritual life may be practically expressed through us.

4. To Take the Life-giving Spirit, the Pneumatic Christ, as Our Life and Person

To be conformed to the image of the firstborn Son of God is to take the life-giving Spirit, the pneumatic Christ, as our life and person (1 Cor. 15:45b; Rom. 8:2; Gal. 5:16, 25).

B. To Be Led into Glorification in the Divine Glory by Arriving at Maturity of Life through Transformation in Life

The goal of God's salvation in life is also that we be led into glorification in the divine glory by arriving at maturity of life through transformation in life (Eph. 4:13b; Col. 1:28; Rom. 8:30; Heb. 2:10a). Glorification is a matter that we need to be led into. According to 2 Corinthians 3:18, our transformation is from glory to glory. Transformation is a pathway of glory, and it increases from one degree of glory to another degree of glory. When we have passed through this kind of transformation, the result is our conformation, which is very close to glorification and leads us into glorification.

III. THE CONSUMMATION OF GOD'S SALVATION IN LIFE

一 信徒在生命终极的成熟中，在神的义和神的圣上，完全像神

神生命救恩的终极成就，乃是信徒在生命终极的成熟中，在神的义和神的圣上，完全像神。（约壹三2，弗四24。）以弗所四章二十四节说，“并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”我们穿上新人不是一下子就穿上的，乃是慢慢穿上的。我们必须脱去旧人，穿上新人。我们脱去旧人，也是慢慢的。不要以为我们的旧脾气、旧习性，一脱就干净了。圣灵在我们里面是很有忍耐的。我们乃是从更新变化之心思的灵里，把新人穿上。这新人是照着神的形像创造的，而神的形像乃是指神的公义和神的圣别。我们越脱旧人，越穿新人，我们就越在神的义和圣上像神。从前我们能买的东西，现在不能买。从前能去的地方，现在不能去。从前穿的衣服样式，现在不能穿。从前家里的挂画、摆设，现在不能张挂、陈列。这就是我们在生活上，显出神实际的义和圣。我们越穿上新人，在我们生活中神的义和圣的形像就越显明。

二 信徒终极完成的新耶路撒冷，与在永远里坐在宝座上的神，显在神圣的荣耀中，完全相同，二者都像碧玉

神生命救恩的终极成就，也是信徒终极完成的新耶路撒冷，与在永远里坐在宝座上的神，显在神圣的荣耀中，完全相同，二者都像碧玉。（启四3上，二一11，18上，19下。）

新耶路撒冷是我们信徒蒙救赎的人终极的完成。新耶路撒冷整个城墙就是碧玉。那是城的形像。启示录四章三节给我们看见，坐在宝座上的神，显出来的样子好像碧玉。所以新耶路撒冷与坐在宝座上的神，二者的样子都一样。这乃是我们终极的模式，成为集体的新耶路撒冷。这新耶路撒冷与坐在宝座上的神，完全相同。坐在宝座上的神是碧玉，我们也是碧玉。碧玉的颜色是绿的，是放光的，象征我们在生命中是明亮的，像神一样。我们在行动上、生活上是圣的，是义的，与神一样。我们本质上是碧玉，满了明亮的生命，也与神一样。这就是终极完成的模式。

A. The Believers Being Absolutely Like God in God's Righteousness and Holiness in the Consummation of Their Maturity in Life

The consummation of God's salvation in life is the believers' absolute resemblance to God in His righteousness and holiness in the consummation of their maturity in life (1 John 3:2; Eph. 4:24). Ephesians 4:24 says, "And put on the new man, which was created according to God in righteousness and holiness of the reality." Our putting on the new man is not instantaneous; it is a gradual putting on. We must put off the old man and put on the new man. Our putting off the old man is also gradual. Do not think that our old temper and old habits can be completely put off at once. The Holy Spirit in us is very patient. We put on the new man in the renewed and transformed spirit of our mind. This new man is created according to the image of God, and the image of God denotes God's righteousness and God's holiness. The more we put off the old man and put on the new man, the more we will be like God in His righteousness and holiness. Previously we could buy certain things, but now we cannot. We can no longer go to the places we went to before. We find that some styles of clothing we wore before are not suitable for us to wear now. Some of the paintings and decorations which we used to have at home, we can no longer hang up or display. This is to express God's righteousness and holiness in the reality of our living. The more we put on the new man, the more we will manifest the image of God's righteousness and holiness in our living.

B. The New Jerusalem, in Which the Believers Consummate, and God, Who Sits on the Throne in Eternity, Appearing in the Divine Glory in Full Resemblance to One Another, Both Being like Jasper

The ultimate consummation of God's salvation in life is that the New Jerusalem, in which the believers consummate, and God, who sits on the throne in eternity, will appear in the divine glory in full resemblance to one another, both being like jasper (Rev. 4:3a; 21:11, 18a, 19b).

The New Jerusalem is the consummation of us, the redeemed believers. The entire wall of the New Jerusalem is jasper. This is the image of the wall. Revelation 4:3 shows us that the God who sits on the throne is like a jasper stone in appearance. Therefore, both the New Jerusalem and the God who sits on the throne are the same in appearance. This is our consummate conformation as the corporate New Jerusalem. This New Jerusalem is exactly the same as the God who sits on the throne. God, who sits on the throne, is jasper, and we also are jasper. The color of jasper is green, and it is bright. This symbolizes that we are bright in life just like God. In our actions and in our living we are righteous and holy like God. In essence we are jasper, which is full of the life that is so bright, just like God. This is the consummate conformation.

第四篇

神生命救恩的第四步—得荣

读经：来二 10 上，彼前五 10 上，林后三 18 下，罗八 30

来 2:10 上 原来万有因祂而有，借祂而造的那位，为着要领许多的儿子进荣耀里去，…

彼前 5:10 上 但那全般恩典的神，就是那曾在基督耶稣里召你们进入祂永远荣耀的，…

林后 3:18 下 …就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。

罗 8:30 祂所预定的人，又召他们来；所召来的人，又称他们为义；所称为义的人，又叫他们得荣耀。

纲 目

壹 得荣的定义：

- 一 就客观说，得荣乃是蒙救赎的信徒被带进神的荣耀里，有分于神的荣耀——来二 10，彼前五 10。
- 二 就主观说，得荣乃是生命成熟的圣徒，从他们里面因生命成熟，而显出神的荣耀，作他们生命成熟的成分——罗八 17～18，21，林后四 17。
- 三 重生是成就在我们的灵里，变化是经过我们的魂，得荣是完成于我们的身体——约三 6 下，罗十二 2 上，八 23，30。

贰 神荣耀的真义：

- 一 神的荣耀就是神自己——耶二 11。
- 二 神的显出也就是神的荣耀——徒七 2。

CHAPTER FOUR

THE FOURTH STEP OF GOD'S SALVATION IN LIFE—GLORIFICATION

Scripture Reading: Heb. 2:10a; 1 Pet. 5:10a; 2 Cor. 3:18b; Rom. 8:30

Heb 2:10a For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory,...

1 Pet 5:10a But the God of all grace, He who has called you into His eternal glory in Christ Jesus,...

2 Cor 3:18 ...are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Rom 8:30 And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

OUTLINE

I. The definition of glorification:

- A.Objectively, glorification is that the redeemed believers will be brought into the glory of God to participate in the glory of God—Heb. 2:10a; 1 Pet. 5:10a.
- B.Subjectively, glorification is that the matured believers will manifest from within them, by their maturity in life, the glory of God as the element of their maturity in life—Rom. 8:17-18, 21; 2 Cor. 4:17.
- C.Regeneration is accomplished in our spirit, transformation is through our soul, and glorification is consummated in our body—John 3:6b, Rom. 12:2b; 8:23, 30.

II. The real significance of the glory of God:

- A.The glory of God is God Himself—Jer. 2:11.
- B.The manifestation of God is the glory of God—Acts 7:2.

叁 信徒得荣的实际：

- 一 信徒得着荣耀，就是得着神自己。
- 二 信徒进入神的荣耀，有分于神的荣耀，也就是进入神自己，而享受神自己。
- 三 信徒今天在神生命中的变化，乃是神显于信徒作荣耀，所以这逐日的变化乃是荣上加荣——林后三 18。
- 四 信徒生命变化所进入的荣耀，达到终极，就是信徒得荣，身体得赎，而进入神的荣耀，完满的享受神作荣耀——罗八 21，23，30。

肆 得荣乃是神生命救恩的终极成就：

- 一 信徒达到得荣，就是在神的生命上成熟到极点。
- 二 信徒达到得荣的高峰，就是达到神生命救恩的极点。

伍 信徒得荣就是完成神的经纶，满足神的心愿：

- 一 信徒得荣的完满彰显，就是显在荣耀中的新耶路撒冷——启二一 10～11。
- 二 这是神在人性里成为人、人在神性里模成神，在永世里的完满彰显。
- 三 这是神的心爱所愿望的，也是神的喜悦所等候的。

III. The reality of the believers' glorification:

- A. The believers' glorification is their gaining of God Himself.
- B. The believers' entering into the glory of God to participate in the glory of God is their entering into God Himself to enjoy God Himself.
- C. The believers' being transformed in the divine life today is God's being expressed in the believers as glory; hence, this daily transformation is from glory to glory—2 Cor. 3:18b.
- D. The consummation of glory into which the believers will enter by their transformation in life is that the believers will be glorified—their body will be redeemed, and they will thereby enter into the glory of God to fully enjoy God as glory—Rom. 8:21, 23, 30.

IV. Glorification being the ultimate consummation of God's salvation in life:

- A. The believers' arriving at glorification is the climax of their maturity in the life of God.
- B. The believers' reaching the peak of glorification is their reaching the climax of God's salvation in life.

V. The believers' glorification being the accomplishment of God's economy for the satisfaction of God's desire:

- A. The full expression of the believers' glorification is the New Jerusalem, which will be manifested in glory—Rev. 21:10-11.
- B. This is the full expression in eternity of God's becoming a man in humanity and man's being conformed to God in divinity.
- C. This is what God desires and is His heart's delight, and this is also what God is waiting for in His good pleasure.

诗歌七百六十三、七百六十四、七百六十八首，都是说到基督作我们荣耀的盼望。七百六十四首第一节说，“历代隐藏奥秘，向我已显明，就是荣耀基督—神实际。祂是神的化身，也是我生命，更是我的荣耀，我所期。”副歌说，“荣耀！荣耀！基督在心房！荣耀！荣耀！祂是我盼望！现今在我里面，乃是一奥秘！将来是我荣耀，我所期。”第二节说，“祂已将我重生，在我的灵中；现今在我魂里变化我；还要改变我体，和祂体相同，使我完全与祂像符合。”第三节说，“今在生命、性情，祂与我合一，将来我要在祂荣耀里；与祂完全合一，享受祂自己，和祂全然相像，毫无异！”

七百六十八首是讲神中心的思想。第一节说，“啊，神中心的观念，乃是与人相结联，祂来作人的一切，使祂计划得成全。”第九节说，“神在人里，人在神，互为居所来藏身；人的内容乃是神，神的表现乃是人。”今天神乃是在人里，人也在神里。神、人互为居所来藏身；人的内容乃是神，神的表现乃是人。

现在我们都知道，神的心愿和目的，乃是要来作人的生命。神中心的观念，乃是与人相结联，祂来作人的一切，使祂计划得成全。因此，祂就亲自来作人，成了肉身，为要成功救赎。然后，祂就进入复活，把祂神圣的生命释放出来。祂在这复活里，成了赐生命的灵。这赐生命的灵就进到人里面来，把人重生了。祂重生我们之后，就住在我们灵里。从那时起，祂就天天想要从我们的灵里往外开展，要从我们的灵里浸润我们全人的心思、意志、情感，再加上我们的良心，而把我们全人变化成为神。我们的心思就化成神的心思，我们的情感就化成神的情感，我们的意志也就化成神的意志。我们这人就成了神而人者。但是我们还有一部分，就是身体，还没有变化。我们今天得救了，最麻烦我们的，是我们的身体。最难对付的，也是我们的身体。

但是主给我们一个应许，就是祂要来把我们的身体变化。这是第三部分的变化，要把我们的身体带到荣耀里去。荣耀就是神的显出。所以到神的荣耀里去，就是到神自己里面，使我们完满的享受神。这是登峰造极的变化，终极完成的变化，把我们变化得和神毫无二致。除了神的身位，神的神格我们无分之外，我们与神的生命、性情，以及外面的彰显，就是神的荣耀，乃是毕像毕肖的。这是神的圣言所明言的。

Hymns, #948, #949, and #972 are all on Christ as our hope of glory. Stanza 1 of Hymns, #948 says, “Myst’ry hid from ages now revealed to me, / ’Tis the Christ of God’s reality. / He embodies God, and He is life to me, / And the glory of my hope He’ll be.” The chorus reads, “Glory, glory, Christ is life in me! / Glory, glory, what a hope is He! / Now within my spirit He’s the mystery! / Then the glory He will be to me.” Stanza 2 says, “In my spirit He regenerated me, / In my soul He’s now transforming me. / He will change my body like unto His own, / Wholly making me the same as He.” Stanza 3 says, “Now in life and nature He is one with me; / Then in Him, the glory, I will be; / I’ll enjoy His presence for eternity / With Him in complete conformity.”

Hymns, #972 is on the central thought of God. Stanza 1 says, “Lo, the central thought of God / Is that He be one with man; / He to man is everything / That He might fulfill His plan.” Stanza 9 says, “God in man and man in God / Mutual dwelling thus possess; / God the content is to man, / And the man doth God express.” Today God is in man, and man is in God. God and man thus possess a mutual dwelling. God is man’s content, and man is God’s expression.

Now we know that God’s desire and His intention are to be man’s life. The central thought of God is that He be one with man; He wants to be everything to man that He might fulfill His plan. Therefore, He Himself became a man through incarnation to accomplish redemption. Then He entered into resurrection and released His divine life. In His resurrection He became a life-giving Spirit. This life-giving Spirit comes into us and regenerates us. After He regenerates us, He dwells in our spirit, and from that time on He wants to spread out daily from our spirit. He wants to permeate all the parts of our soul, including our mind, emotion, and will, and thus transform our whole being into God: our mind transformed into God’s mind, our emotion transformed into God’s emotion, and our will transformed into God’s will. Thus, we become God-men. But there remains a part of us which is still not transformed, and that is our body. After we are saved, the part that is the most troublesome to us today is our body, and this is the part that is the most difficult to deal with.

However, the Lord has given us a promise, and this promise is that He will come to transfigure our body. This is the third part of transformation, which is to bring our body into glory. Glory is God expressed. Therefore, to be brought into glory is to be brought into God Himself that we may fully enjoy God. This is the peak, the consummation, of transformation, in which we are transformed to such a degree that we are the same as God. Except for the fact that we have no part in God’s person, that is, the Godhead, we are exactly the same as God in His life, His nature, and His outward expression, His glory. This is clearly revealed in God’s holy Word.

今天神在我们里面是奥秘，而这奥秘将来乃是荣耀。我们灵里都是神，满了神。我们灵里的神，如今天天浸润我们的魂，天天从我们灵里向外开展。祂不与我们讲理。我们赞成，祂来；我们不赞成，祂更来。祂不光是浸润我们全人，祂还要从我们灵里向外侵略。内住于我们的神，是不与我们讲理的，只有祂没有我。我们必须衰微，祂必须扩增。不仅如此，祂来了，就不让我们走，要我们与祂同住。神在我们灵里，神也天天把我们的心思占有，把我们的情感占有，也把我们的意志占有。我们里面每一部分都是祂。所以我们有一首诗歌说，“求你这灵从我的灵，如同洪水漫溢全人：到处荣耀，到处光明，到处是你，到处是神。”（诗歌三七〇首第八节。）我们灵里有神，我们全魂被神占有；我们乃是一个神人。今天我们所缺的，就是我们的身体还没有变化。但是我们有一个荣耀的盼望，有一天祂要来把我们的身体变化，使我们完全进到神里。我们就从里到外，都有神的生命，有神的性情，也有神荣耀的彰显；并且我们也是在神里面。这是圣经启示的中心。

这次特会，我只有一个负担，就是给你们看见，神生命里的救恩。神生命救恩的第一步是重生我们。第二步是在魂里变化我们。第三步祂还要从我们里面，把我们模成神长子的形像。这位神的长子是奥妙的一位。祂乃是神进到人里，穿上人，又死在十字架上，结束了一切，再把祂的生命释放出来。然后祂复活了，成了赐生命的灵；这赐生命的灵就进到我们里面。祂就是神的长子，神乃是把我们模成这长子的形像。这长子里有神，也有人；有死，也有死的功能；有复活，也有复活的大能。祂里面样样都有。这样包罗万有的一位，如今住在我们里面。我们要神么？祂在这里。我们要高超的人么？也在这里。我们有神的人，让神在我们里面变化我们的人，实在是个人上人。我们不光有神，我们还有高超的人。每一个信徒都是基督人，而基督人就是神人。我们灵里是神，我们魂里也是神；我们的心思是神，我们的情感是神，我们的意志是神。我们全人是神。如今我们乃是在等候神生命救恩的第四步，就是我们的身体被变化，得荣耀。

壹 得荣的定义

Today God is a mystery in us, and in the future this mystery will be the glory. God is in our spirit, and our spirit is full of God. The God who is in our spirit is permeating our soul daily, spreading out from our spirit day by day. He does not reason with us. When we agree, He comes; even when we disagree, He comes. He is not only permeating our whole being but is also spreading outward from our spirit. The God who indwells us does not reason with us. He is the only One who is; we are not. We must decrease, and He must increase. Not only so, after He comes, He would not let us go; He wants us to stay with Him. God is in our spirit, and every day He also works to occupy our mind, our emotion, and our will. He is within every part of our being. Therefore, we have a hymn that says, “Thy Spirit, Lord, in mine, I pray, / O’erflow my being as a flood, / That every part with glory shine / And everywhere be Thee and God” (Hymns, #489, stanza 8). This means that we have God in our spirit, and our entire soul is also occupied by God. Hence, we are God-men. What we still lack today is the transfiguration of our body. However, we have a glorious hope, that is, that one day He will come to transfigure our body so that we may enter into God fully. Then from the inside to the outside we will have the life of God, the nature of God, and the glorious expression of God. Moreover, we will be in God. This is the central revelation of the holy Scriptures.

In this conference, my only burden is to show you God’s salvation in life. The first step of God’s salvation in life is to regenerate us. The second step is to transform us in our soul. The third step is that He will conform us from within to the image of God’s firstborn Son. This firstborn Son of God is mysterious. He was God, who came into humanity, put on humanity, and died on the cross to terminate everything negative and release His life. Then He resurrected and became a life-giving Spirit. This life-giving Spirit now comes into us. He is the firstborn Son of God, and God is conforming us to the image of this firstborn Son of God. In God’s firstborn Son there is God and there is also man; there is death and there is also the effectiveness of death; there is resurrection and there is also the power of resurrection. He has everything in Him. This all-inclusive One now lives in us. Do we want God? He is here. Do we want uplifted humanity? It is also here. We who have God and allow God to transform us within are truly the men above all men. Not only do we have God, but we also have the uplifted humanity. Every believer is a Christ-man, and a Christ-man is a God-man. In our spirit is God, and in our soul—our mind, emotion, and will—is God. Our whole being is God. Now we are waiting for the fourth step of God’s salvation in life, that is, the transfiguration and glorification of our body.

I. THE DEFINITION OF GLORIFICATION

一 就客观说，得荣乃是蒙救赎的信徒被带进神的荣耀里，有分于神的荣耀

就客观说，得荣乃是蒙救赎的信徒被带进神的荣耀里，有分于神的荣耀。（来二 10，彼前五 10。）这是得荣客观的定义。好像今天神的荣耀远在上天，我们这些蒙救赎的人远在地上，二者相离很远，有相当远的距离。有的时候我们实在感觉我们离开神的荣耀太远。但这样的感觉只有一部分是准确的。

二 就主观说，得荣乃是生命成熟的圣徒，从他们里面因生命成熟，而显出神的荣耀，作他们生命成熟的成分

就主观说，得荣乃是生命成熟的信徒，从他们里面因生命成熟，而显出神的荣耀，作他们生命成熟的成分。（罗八 17～18，21，林后四 17。）这是得荣主观的定义。我们可以用比喻来说明主观的得荣。园中的花，开始长的时候，只是小小绿色的嫩枝。它越长，就越成熟。渐渐的，花蕊就长出来了。你再浇灌它，它就再长。长到一个时候，它就开花。当花盛开的时候，就是花得荣耀了。花的这个荣耀不是从外来的，乃是从里面长出来的。所以一面说，我们有一个荣耀的盼望，基督要来荣耀我们。这是客观的。另一面说，乃是我们变化成为主的形像，荣上加荣，就是从荣耀到荣耀。（林后三 18。）这不是荣耀降到我们身上，乃是荣耀从我们里面长出来。现在是春天各种花盛开的时候，没有一种美丽的花，是从外面降在花茎上的，都是从花本身里面长出来的。你若是爱主的人，你若是让主活在你里面，凭主活的人，当别人看见你的时候，就会在你身上看见神的荣耀。这个荣耀是主观的，不是客观的。

我们进到荣耀里，这两面都有。今天你若不凭主活着，也不活基督，你愿意怎么作，就怎么作，反正大罪不犯，小罪不断。你若是这样一个基督徒，你在家随便发小脾气、瞪眼睛；你在召会里，也没有人能对付你。你若是这样一个人，在你身上就没有主的荣耀，一点看不见神的荣耀。但是你说，基督要来，你就得荣耀，你就进

A. Objectively, Glorification Is That the Redeemed Believers Will Be Brought into the Glory of God to Participate in the Glory of God

Objectively, glorification is that the redeemed believers will be brought into the glory of God to participate in the glory of God (Heb. 2:10a; 1 Pet. 5:10a). This is the objective definition of glorification. It seems that today the glory of God is far away in the heavens, and we, the redeemed ones, are here on the earth; there is a great distance separating the two. Sometimes we feel that we are very far away from the glory of God, but this kind of feeling is only partially accurate.

B. Subjectively, Glorification Is That the Matured Believers Will Manifest from within Them, by Their Maturity in Life, the Glory of God as the Element of Their Maturity in Life

Subjectively, glorification is that the matured believers will manifest from within them, by their maturity in life, the glory of God as the element of their maturity in life (Rom. 8:17-18, 21; 2 Cor. 4:17). This is the subjective definition of glorification. We may use an example to illustrate subjective glorification. When a flower in the garden begins to grow, it is just a little green tender sprout. The more it grows, however, the more mature it becomes. Gradually flower buds begin to appear. If you continue to water the plant, it will grow more. After a while the plant will blossom. When the flowers are in full bloom, that is the glorification. The glory of the flowers does not come from without; rather, it grows out from within. Therefore, on the one hand, we have a hope of glory in that Christ is coming to glorify us. This is objective. On the other hand, we are being transformed into the image of the Lord, with glory upon glory, that is, from glory to glory (2 Cor. 3:18). This is not glory descending on us; rather, it is glory growing out from within us. In springtime when all kinds of flowers are blooming, none of these beautiful flowers descend on the stems from the outside. Rather, they grow out from within the plant itself. If you are a lover of the Lord, and if you let the Lord live in you and you live by the Lord, then when people observe you, they will see the glory of God upon you. This glory is subjective and not objective.

Our entering into glory consists of these two aspects of glorification. Suppose you do not live by the Lord, and you do not live Christ. You simply do whatever you like, and in whatever you do, although big sins are rare, small sins are frequent. If you are such a Christian, you can freely lose your temper or give others an angry stare at home, and no one in the church is able to deal with you. If you are such a person, there is no glory of the Lord upon you, and there is no glory of God at all to be seen in you. Yet you say that

到荣耀里。让我告诉你，是的，基督来的时候，你会进到荣耀里，但是那个荣耀只是一点点的荣耀。所以保罗在林前十五章四十一节说，“日的荣耀是一样，月的荣耀又是一样，星的荣耀另是一样，这星和那星在荣耀上也有分别。”星的荣耀，怎能与日、月的荣耀相比？我怕等到基督来的时候，保罗的荣耀是大的，你只是个小小的星，也不知在什么地方。你在那里荣耀不荣耀？你在那里乃是荣耀中的不荣耀。

今天你若爱主，从里面活出主的荣耀来，到主来的时候，祂要把你摆在最荣耀的地步。你若仍旧老样子，随便瞪眼睛，随便说闲话，随便批评人，大罪虽然不犯，小罪却不断。你想，等主来了，你会和保罗一样荣耀么？荣耀是主给的，但荣耀的程度必须是你自己建立的。还有一班人是失败的，是不能进荣耀的。他们要到黑暗里去，在那里他们要哀哭切齿。

今天主给我们恩赐，叫我们取用恩赐，供应别人。我们却不用恩赐，随便在地上过生活。主说等到祂来的时候，祂要叫我们向祂交账。那时祂要对我们说，你这又恶又懒的奴仆，你到黑暗里去罢。（太二五 26～30。）所以这是有两面的讲究的。今天可怜的基督教，只在一面教导人说，人只要信了耶稣，祂的宝血负一切的责任，你的罪祂都赦免了。这虽是不错。主耶稣赦免你的罪，是为着使你活在祂的生命里。你若不活在祂的生命里，祂虽然赦免你，但祂还需要对付你。祂要回来和你算账，这在圣经里是讲得很清楚的。

还有，林后四章十七节告诉我们，我们今天为着主所受的短暂轻微的苦楚，要极尽超越的为我们成就永远重大的荣耀。我们今天若为主忍受艰苦，这会加重我们所要从主得的荣耀。罗马八章十七节也说，我们与主同受苦楚，会叫我们与祂一同得荣耀。这些都是证明，我们将来得荣耀的程度，是我们今天所建立的。

感谢主，我们重生了。我们有祂在我们里面作我们的生命，作我们的供应。我们天天从祂得到新陈代谢的供应，使我们被变化。我们天天这样变化，就是在生命里长大。

when Christ comes, you will be glorified and you will enter into glory. Let me tell you this: Yes, you will enter into glory when Christ returns, but that glory will be only a tiny bit of glory. Therefore, in 1 Corinthians 15:41 the apostle Paul said, “There is another glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.” How can the glory of the star be compared with the glory of the sun or of the moon? I am afraid that at the Lord’s coming, Paul’s glory will be great, and you will be just a tiny star that can hardly be seen. Will you be glorious there? You will not be glorious there in glory.

Today if you love the Lord, and you live out the Lord’s glory from within you, then at the Lord’s coming, He will place you in a glory of the highest degree. But if you still behave in your old way—staring at others angrily, gossiping, criticizing at will, and though rarely committing big sins, you are frequently committing small sins—do you think you will be as glorious as the apostle Paul when the Lord comes back? Glory is given by the Lord, but the degree of glory must be established by you. There is also a class of people who are defeated and will not enter into glory. They will go into a darkness where they will be gnashing their teeth.

Today the Lord has given us gifts, and He wants us to apply the gifts and minister them to others. Nevertheless, many of us live carelessly on the earth and do not use our gifts. The Lord said that when He comes back, we will have to give an account before Him. At that time He may say to us, “Evil and slothful slave, be cast into the outer darkness” (Matt. 25:26-30). Therefore, there are two sides to this matter. Today pitiful Christianity teaches people only one side, telling people that once you believe in Jesus, His precious blood bears the full responsibility, and you are forgiven of all your sins. This is not wrong. However, the Lord Jesus forgives your sins in order that you may live in His life. If you do not live in His life, He will still need to deal with you, even though He has already forgiven you. He will settle the account with you at His coming back. This is clearly taught in the holy Scriptures.

Furthermore, 2 Corinthians 4:17 tells us that the momentary lightness of affliction which we suffer now for the Lord is working out for us, more and more surpassingly, an eternal weight of glory. Today if we endure sufferings for the Lord, this will increase the weight of glory that we will receive from the Lord. Romans 8:17 also says that if we suffer with the Lord, we will also be glorified with Him. These all prove that the degree of glory we are to receive in the future is built up by us today.

We thank the Lord that we have been regenerated. We have Him in us as our life and our supply. We daily receive from Him the supply for us to be metabolically transformed. Our being transformed in this way every day is our growth in life. And our

我们在生命里长大，就是在建立我们得荣耀的程度。我们在地若从来没有活出主的荣耀，怎能盼望等祂来了，祂就忽然的把荣耀降到我们身上？所以今天我们若在这里活出神来，神就变作我们身上的荣耀。等到基督来的时候，祂要对我们说，好，你这良善又忠信的奴仆，进来享受你主人的快乐。（太二五 23。）那就是进荣耀了。

我也是人，和你们一样。我常常有我的弱点，常常有我失败的点。但是里面总是恐惧战兢。当事情临到的时候，我常在主前考量，这事是主要的么？主所要的，是要我们活出祂来。祂要我们在难的环境中活出祂来，在顺的环境中也活出祂来。像保罗所说的：“我…活着就是基督。”（腓一 21 上。）又说，“照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大。”（20。）这个显大就是荣耀。

三 重生是成就在我们的灵里，变化是经过我们的魂，得荣是完成于我们的身体

重生是成就在我们的灵里，变化是经过我们的魂，得荣是完成于我们的身体。（约三 6 下，罗十二 2 上，八 23，30。）

贰 神荣耀的真义—神的荣耀就是神自己，神的显出也就是神的荣耀

神的荣耀是什么？神的荣耀就是神自己。（耶二 11。）神的显出也就是神的荣耀。（徒七 2。）当你把神活出来，那就是神的荣耀。那是在生命里长大，而长出来的荣耀。美丽的花能盛开，不是因为从上面掉下来的，乃是从它里面那生命的成分里，新陈代谢的长出来的。

叁 信徒得荣的实际

一 信徒得着荣耀，就是得着神自己

信徒得着荣耀的实际，就是得着神自己。我们没有神就没有荣耀，我们得着神就得着荣耀。我们得着神多少，就有荣耀多少。

growth in life is the building up of the degree of our glorification. If we have not been living out the glory of the Lord on the earth, how can we expect that He will suddenly put His glory upon us at His coming back? Therefore, today if we are living out God on the earth, God becomes the glory upon us. When the Lord comes back, He will say, “Well done, good and faithful slave....Enter into the joy of your master” (Matt. 25:23). This is to enter into glory.

I also am human like you. I often have weaknesses and failures, but I am always in fear and trembling. Often when a certain matter comes to me, I consider before the Lord whether this is what the Lord wants. What the Lord wants for us is to live Him out. He wants us to live Him out in difficult situations, and He wants us to live Him out also in smooth situations. The apostle Paul said, “For to me, to live is Christ” (Phil. 1:21a). He also said, “According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death” (v. 20). This magnification is the glory.

C. Regeneration Is Accomplished in Our Spirit, Transformation Is through Our Soul, and Glorification Is Consummated in Our Body

Regeneration is accomplished in our spirit, transformation is through our soul, and glorification is consummated in our body (John 3:6b; Rom. 12:2; 8:23, 30).

II. THE REAL SIGNIFICANCE OF THE GLORY OF GOD— THE GLORY OF GOD IS GOD HIMSELF, AND THE MANIFESTATION OF GOD IS THE GLORY OF GOD

What is the glory of God? The glory of God is God Himself (Jer. 2:11), and the manifestation of God is the glory of God (Acts 7:2). When you live out God, that is the glory of God. That is the glory which grows out from the growth in life. The blooming of beautiful flowers does not come from above. Instead, it grows metabolically out from the elements of life within.

III. THE REALITY OF THE BELIEVERS' GLORIFICATION

A. The Believers' Glorification Is Their Gaining of God Himself

The reality of the believers' glorification is their gaining of God Himself. Without God, we do not have glory. When we gain God, we are glorified. The measure of God that we have determines the measure of our glory.

二 信徒进入神的荣耀，有分于神的荣耀，也就是进入神自己，而享受神自己

信徒进入神的荣耀，有分于神的荣耀，也就是进入神自己，而享受神自己。神不光是从客观方面给我们大荣耀，叫我们耀武扬威。神显在我们身上，乃是给我们享受祂。我们越享受神，我们身上越有神，就越有祂的荣耀。我们越享受神，就越满了荣耀。无论长幼贫富，只要你享受神，你经历神，在别人眼中看，你就是荣耀的。你自己说，你是享受神，但别人看，却是神的荣耀。你是荣耀神，神从你身上显出来了。

三 信徒今天在神生命中的变化，乃是神显于信徒作荣耀，所以这逐日的变化乃是荣上加荣

信徒今天在神生命中的变化，乃是神显于信徒作荣耀，所以这逐日的变化乃是荣上加荣。（林后三 18。）神在我们身上主观实际的荣耀，乃是从一种程度的荣耀，进到另一种程度的荣耀。这一种彰显神，是渐进的，是进步的，所以是荣上加荣。

四 信徒生命变化所进入的荣耀，达到终极，就是信徒得荣，身体得赎，而进入神的荣耀，完满的享受神作荣耀

信徒生命变化所进入的荣耀，达到终极，就是信徒得荣耀，身体得赎，而进入神的荣耀，完满的享受神作荣耀。（罗八 21，23，30。）信徒在生命里变化的终极结果，乃是得着神而享受神。今天是这个原则，将来也是这个原则。

肆 得荣乃是神生命救恩的终极成就

一 信徒达到得荣，就是在神的生命上成熟到极点

B. The Believers' Entering into the Glory of God to Participate in the Glory of God Is Their Entering into God Himself to Enjoy God Himself

The believers' entering into the glory of God to participate in the glory of God is their entering into God Himself to enjoy God Himself. God does not give us great glory objectively merely for us to make a display. God manifests Himself in us that we may enjoy Him. The more we enjoy God and the more God we have in us, the more we have His glory. The more we enjoy God, the more we are full of glory. Regardless of whether you are young or old, rich or poor, as long as you enjoy God and experience God, you are glorious in the eyes of others. To you, you are simply enjoying God. To others, however, you are manifesting the glory of God. You are glorifying God, and God is expressed through you.

C. The Believers' Being Transformed in the Divine Life Today Is God's Being Expressed in the Believers as Glory; Hence, This Daily Transformation Is from Glory to Glory

The believers' being transformed in the divine life today is God's being expressed in the believers as glory; hence, this daily transformation is from glory to glory (2 Cor. 3:18b). The practical, subjective glory of God in us is a glory that progresses from one degree to another degree. This expressing of God is progressive and advancing; hence, it is from glory to glory.

D. The Consummation of Glory into Which the Believers Will Enter by Their Transformation in Life Is That the Believers Will Be Glorified— Their Body Will Be Redeemed, and They Will Thereby Enter into the Glory of God to Fully Enjoy God as Glory

The consummation of glory into which the believers will enter by transformation in life is that they will be glorified—their body will be redeemed, and they will thereby enter into the glory of God to fully enjoy God as glory (Rom. 8:21, 23, 30). The ultimate result of the believers' transformation in life is that they gain God and enjoy God. This is the principle today, and it will be the same principle in the future.

IV. GLORIFICATION BEING THE ULTIMATE CONSUMMATION OF GOD'S SALVATION IN LIFE

A. The Believers' Arriving at Glorification Is the Climax of Their Maturity in the Life of God

得荣乃是神生命救恩的终极成就，是神生命的救恩，把我们救到极点，从重生、变化、模成、到得荣。信徒达到得荣，就是在神的生命上成熟到极点。

二 信徒达到得荣的高峰，就是达到神生命救恩的极点

信徒达到得荣的高峰，就是达到神生命救恩的极点。

伍 信徒得荣就是完成神的经纶，满足神的心愿

信徒得荣就是完成神的经纶，满足神的心愿。这是就神而论的。

一 信徒得荣的完满彰显，就是显在荣耀中的新耶路撒冷

信徒得荣的完满彰显，就是显在荣耀中的新耶路撒冷。（启二一 10～11。）新耶路撒冷就是最终的荣耀。新耶路撒冷的构成，就是神的荣耀。新耶路撒冷，就是神的显出。

二 这是神在人性里成为人、人在神性里模成神，在永世里的完满彰显

这是神在人性里成为人、人在神性里模成神，在永世里的完满彰显。神显于人性，人显于神性。神成为人、人模成神的集合的极大彰显，就是新耶路撒冷。

三 这是神的心爱所愿望的，也是神的喜悦所等候的

这是神的心爱所愿望的，也是神的喜悦所等候的。我们盼望这一个，神也盼望这一个。

Glorification is the ultimate consummation of God's salvation in life. It is God's salvation in life saving us to the uttermost through regeneration, transformation, conformation, and glorification. The believers' arriving at glorification is the climax of their maturity in the life of God.

B. The Believers' Reaching the Peak of Glorification Is Their Reaching the Climax of God's Salvation in Life

The believers' reaching the peak of glorification is their reaching the climax of God's salvation in life.

V. THE BELIEVERS' GLORIFICATION BEING THE ACCOMPLISHMENT OF GOD'S ECONOMY FOR THE SATISFACTION OF GOD'S DESIRE

With regard to God, the believers' glorification is the accomplishment of God's economy for the satisfaction of God's desire.

A. The Full Expression of the Believers' Glorification Is the New Jerusalem, Which Will Be Manifested in Glory

The full expression of the believers' glorification is the New Jerusalem, which will be manifested in glory (Rev. 21:10-11). The New Jerusalem is the ultimate glory. The New Jerusalem will be constituted with the glory of God to be the expression of God.

B. This Is the Full Expression in Eternity of God's Becoming a Man in Humanity and Man's Being Conformed to God in Divinity

This is the full expression in eternity of God's becoming a man in humanity and man's being conformed to God in divinity. God is expressed in humanity, and man is expressed in divinity. The greatest corporate expression of God's becoming man and man's being conformed to God is the New Jerusalem.

C. This Is What God Desires and Is His Heart's Delight, and This Is Also What God Is Waiting For in His Good Pleasure

This is what God desires and is His heart's delight, and this is also what God is waiting for in His good pleasure. We hope for this, and God also hopes for this.