

LESSON FORTY-ONE: JUSTIFICATION

Justification is a key item in God's full salvation. After obtaining the forgiveness of sins and the cleansing away of sins, and after being sanctified, we have no further problems before God. God then has the position and the ground to justify us. This is another crucial link in our enjoyment of God's full salvation.

I. THE SIGNIFICANCE OF JUSTIFICATION

1) "For the showing forth of His righteousness... that He should be just and justify the one who is of the faith of Jesus" (Rom. 3:26).

In the Bible, justification means that God, according to His righteousness, declares man righteous. In other words, God justifies man according to the standard of His righteousness.

II. OBJECTIVE JUSTIFICATION

1) "...shall be justified before Him [God]" (Rom. 3:20). God's justification is in two aspects, the objective and the subjective. Objective justification is our being justified positionally according to the righteousness which we received from God (Phil. 3:9); it is our being justified by having Christ as our righteousness (1 Cor. 1:30). We obtain this justification by reason of the following four items:

A. By the Grace of God

1) "Being justified freely by His [God's] grace" (Rom. 3:24).

Man's being justified by God is, first, by God's grace. God's justifying us by His grace is His freely fulfilling all His righteous requirements for us. This justification can be accepted and received by everyone without human effort and without price; therefore, it is grace.

B. Through the Redemption of Christ Jesus

1) "Being justified...through the redemption in Christ Jesus" (Rom. 3:24).

God can justify us by His grace through the redemption of Christ Jesus. Apart from the shedding of the blood of the Lord Jesus on the cross to accomplish redemption for us and to satisfy God's righteous requirement, there is no ground and no way for God to justify us by His grace, even if He desires to do so. However, because on the cross the Lord Jesus shed His precious blood, paid the price, and satisfied all the requirements of God's righteousness upon us (Rom. 5:9), God is able to justify us by His grace according to His righteousness.

C. Through Our Faith in Christ

1) "Yet knowing that a man is not justified by works of law, but through the faith of Christ Jesus" (Gal. 2:16).

第四十一课：称义

在神完全的救恩里，称义是极其关键的一面。当我们得了赦罪、洗罪，以及圣别之后，我们在神面前就再没有甚么难处。因此神就有地位、有立场称我们为义。这也是我们得享神完全救恩重要的一环。

壹 称义的意义

(一)“为着…显示他的义，使他能是义的，也能称那以信耶稣为本的人为义。”(罗三26)

称义在圣经中的意思，是神照着他的义，宣告人为义，就是神照着他义的标准，称义人。

贰 客观的称义

(一)“在神面前得称义。”(罗三20)

神对我们的称义，分客观与主观两面。客观方面的称义，是在地位上按着我们从神所得的义，(腓三9,)就是基督作我们的义，(林前一30,)使我们得称义。这是因下列四事得到的。

一 因神的恩典

(一)“因神的恩典，…白白的得称义。”(罗三24)

人能蒙神称义，首先乃是因着神的恩典。因神的恩典得称义，是神白白的为人成全他的义所有的要求。这是每一个人都能接受，都能得到的，不需要人花力气、出代价，所以是恩典。

二 藉基督耶稣的救赎

(一)“藉着在基督耶稣里的救赎，…得称义。”(罗三24)

神能因着他的恩典称我们为义，乃是藉着基督耶稣的救赎。若没有主耶稣在十字架上流血，为我们成功救赎，满足了神义的要求，神就是要因他的恩典称我们为义，也是没有立场，没有法子作到的。但因主耶稣在十字架上已经流了他的宝血，出了代价，满足了神的义在我们身上所有的要求，(罗五9,)神就能因他的恩典，照着他的义，称我们为义。

三 藉我们对基督的信

(一)“知道人得称义，不是本于行律法，乃是藉着信耶稣基督。”(加二16)

Man is justified by God not only by God's grace and through the redemption of Christ Jesus, but also through his faith in Christ. Both the grace of God and the redemption of Christ Jesus are on God's side, whereas the faith in Jesus Christ is on our side. By His grace, and through the redemption of Christ Jesus, God would justify us and can justify us; yet for us to be justified by God, there is still the need of our faith in Jesus Christ.

D. Proven by the Resurrection and Ascension of Christ

1) "Who [Jesus]...was raised because of our justification" (Rom. 4:25).

The resurrection of Christ is a proof of our justification. The death of Christ satisfied God's righteous requirements that God may justify us. Christ's resurrection is God's justification and approval of His work; hence, it is also a proof of His work.

2) "...concerning righteousness, because I [Christ] go to the Father" (John 16:10).

Christ's ascension to the Father in heaven after He was resurrected is also a proof of our justification, even as the third stanza of Hymns, #20 says:

Father God, Thou hast accepted Jesus as our Substitute;
Judged the Just One for the unjust, Couldst Thou change
Thy attitude?

As a proof of perfect justice, At Thine own right hand He sits;

He, as Thy full satisfaction, Righteously Thy need befits.
Christ's resurrection, ascension, and being seated at the right hand of God are a proof of our justification by God, confirming that God has justified us because of Christ's death, which satisfied God's righteous requirements.

III. SUBJECTIVE JUSTIFICATION

1) "...so also through one righteous act unto justification of life to all men" (Rom. 5:18).

We have obtained the objective and positional justification by God's grace, through the redemption of Christ Jesus, and through our faith. This affords us the position to receive God's life, as stated in this verse, "...unto justification of life."

A. By the Life of God

1) "Having been filled with the fruit of righteousness, which is through Jesus Christ" (Phil. 1:11).

When we live by God's life, which we received in our positional justification, we bear the fruit of righteousness through the Lord Jesus. This fruit is Christ as our righteousness, whom we live out by God's life, that we may be subjectively justified. This justification, which is of life, is not obtained outwardly but is lived out from within. Hence,

人能蒙神称义，是因神的恩典，藉着基督耶稣的救赎，也是藉着人信基督。神的恩典和基督耶稣的救赎，是在神一面；信耶稣基督是在我们一面。神的恩典，藉着基督耶稣的救赎，要称我们为义，也能称我们为义，但还需要我们信耶稣基督，才能得神称义。

四 为基督的复活和升天所证明

(一)“耶稣…复活是为我们的称义。”(罗四 25)

基督的复活，是我们得称义证明。基督的死，满足了神义的要求，使神可称义我们。他的复活，是神对他这工作的称义和称许，所以也是对他这工作的证明。

(二)“为义，是因我(基督)往父那里去。”(约十六 10)

基督复活以后，升到天上父那里去，也是我们得称义证明，正如诗歌第十八首第三节所说：

公义父神，你已接受耶稣作我的代替；
他是义的受你审判，代替我这不义的。

他今坐在你的右边，作你公义的明证；

他已使你完全满足，你义使你难变更。
基督能复活、升天，坐在神的右边，是我们被神称义证明，证明神已经因着他的死，满足了神义的要求，称我们为义了。

叁 主观的称义

(一)“藉着一义的行，众人也都被称义得生命了。”(罗五 18)

我们因神的恩典，藉着基督耶稣的救赎，并藉着我们的信，已经得着了客观的称义，地位上的称义，使我们有地位接受神的生命，像这节经文所说，“被称义得生命。”

一 凭神的生命

(一)“结满了那藉着耶稣基督而有的义果。”(腓一 11)

我们凭在地位上称义所得神的生命活着，就能藉着主耶稣结出义的果子，就是我们凭神的生命所活出的基督，作我们的义，叫我们在主观方面得称义。这称义是出于生命的，不是在外面得着的，乃是从里面活出来的，所以是主观的。

it is subjective.

B. Through the Resurrected Christ

1) “Who [Jesus]...was raised because of our justification” (Rom. 4:25).

We are subjectively justified also through the resurrected Christ. The resurrection of Christ mentioned in this verse is not only an outward proof of our objective justification; it is also for Christ to enter into us to be our life (Col. 1:27; 3:4), that we may live Him out as our subjective righteousness and thus be subjectively justified. We obtain objective justification because we believe into Christ and gain Him as our objective righteousness; we obtain subjective justification because we live by Christ and live Him out as our subjective righteousness. Objective justification causes us to have life; subjective justification enables us to grow in life and be transformed unto maturity.

C. In the Name of the Lord Jesus Christ

1) “...you were justified in the name of the Lord Jesus Christ” (1 Cor. 6:11).

To be in the name of the Lord Jesus Christ is to be in the person of the Lord Jesus Christ, that is, to be in the Lord Jesus Christ Himself. This speaks of our organic union with the Lord, our partaking of His divine life and nature, and our becoming subjectively righteous. That is, it speaks of our being joined to Christ in Christ to become the righteousness of God (2 Cor. 5:21b).

D. In the Spirit of God

1) “You were justified...in the Spirit of our God” (1 Cor. 6:11).

We experience subjective justification also in the Spirit of God. When we were saved, the Spirit of God entered into us to bring to us the life of God, that we may be justified subjectively by God in life. Therefore, we obtain subjective justification in life by God’s life, through the resurrected Christ, in His person, and in the Spirit of God.

IV. THE CYCLE WITH RESPECT TO REDEMPTION

The six steps of experience from forgiveness to justification are all in the redemptive aspect of God’s full salvation.

These six steps constitute a perpetual cycle in the believers’ experience of the spiritual life, until the redemption of their bodies, that is, until their glorification. At the same time, repentance, which is the way to enjoy salvation, also accompanies this cycle according to the need of these six steps of experience. Before the redemption of our body, it is inevitable that we fail or become defiled. Whenever we fail or are defiled, we need to repent that we may again be forgiven, cleansed, propitiated, reconciled, sanctified, and justified, in order to thus maintain our fellowship with God

二 藉复活的基督

(一)“耶稣…复活是为我们的称义。”(罗四 25)

我们得着主观的称义，也是藉着复活的基督。这里的经言所说基督复活，不仅是为作我们外面客观称义的证明，也是为进到我們里面，作我们的生命，(西一 27, 三 4,)使我们能活出他来，作我们主观的义，在主观上得著称义。客观的称义，是因着我们信入基督，得着他作我们客观的义得到的；主观的称义，是因我们凭基督活着，活出他作我们主观的义得到的。客观的称义，叫我们得着生命；主观的称义，叫我们生命长大、变化，以致成熟。

三 在主耶稣基督的名里

(一)“在主耶稣基督的名里，…你们…已经称义了。”(林前六 11)

在主耶稣基督的名里，就是在主耶稣基督的身位里，也就是在主耶稣基督自己里面。这是说出我们与主生机的联合，有分于他神圣的生命和性情，在主观方面得成为义，就是在基督里与他联合，成为神的义。(林后五 21 下。)

四 在神的灵里

(一)“在我们神的灵里，你们…已经称义了。”(林前六 11)

我们经历主观的称义，也是在神的灵里。在我们得救的时候，神的灵进到我們里面，带给我们神的生命，叫我们在生命主观方面得神称义。所以我们乃是凭神的生命，藉着复活的基督，在他的人位里，并在神的灵里，得着生命上主观的称义。

肆 救赎一面的循环

从赦罪到称义，六步的经历，都是在神完全救恩里救赎的一面。这六步经历在信徒属灵生命的经历中，一直循环不已，直到信徒身体得赎，得着荣耀为止。同时，享受救恩途径的悔改，也是随着这六步经历的需要，循环不已的。在我们的身体得赎以前，我们难免失败，沾染污秽。每逢我们失败或沾染污秽，都需要悔改，叫我们再得着赦罪、洗罪、平息、和好、圣别、称义，以维持我们和神的交通，继续活在神面前。一旦我们再有过犯，再受玷污，就要再悔改，再得着赦罪、洗罪等等。如

and to continue to live before God. Whenever we trespass and are again defiled, we must repent once more in order to again be forgiven, cleansed, propitiated, reconciled, sanctified, and justified. This then becomes a cycle of experience repeated again and again in our spiritual life, that we may continue in the enjoyment of God's full salvation.

此这就成了我们属灵生活中一再循环的经历，使我们在得享神完全的救恩上，能一再的持续。

LESSON FORTY-TWO: REGENERATION

In God's full salvation, when we believe into Christ and thereby experience the forgiveness of sins and the cleansing away of sins, propitiation and reconciliation, and sanctification and justification, we immediately receive God's regeneration. The six steps of experience spoken of previously belong to the redemptive aspect of God's full salvation. Regeneration (the new birth) belongs to the life aspect of God's full salvation, and it is the beginning of this aspect. It is therefore a most crucial matter pertaining to our enjoyment of God's full salvation, having to do with our living and work in the present age after we believe into Christ and are saved, as well as with our destiny in the coming age and in eternity.

I. THE NEED FOR REGENERATION

1) "I [the Lord Jesus] said to you [Nicodemus, who sought to do good], You must be born anew" (John 3:7).

Every man is willing and ready to do good, thinking that he needs simply good deeds and morality, never realizing that he needs to be born anew, to receive another life. Thus, the Lord Jesus told Nicodemus, who sought good works, "You must be born anew." Nicodemus represents all those who desire to do good without knowing man's need. Only God and the Lord Jesus know man's need. This need is regeneration.

A. Man Being of the Flesh

1) Jesus said, "That which is born of the flesh is flesh" (John 3:6).

Man needs to be regenerated because man is born of the flesh and is of the flesh. That which is born of the flesh and is of the flesh is flesh. The flesh is not and cannot be subject to the law of God, and it cannot please God (Rom. 8:7-8). The fleshly man is brought forth in iniquity (Psa. 51:5, ASV) and is out of sin. He is sold under sin (Rom. 7:14) and belongs to sin, and he is estranged from the life of God (Eph. 4:18) and has nothing to do with God. Whether it is good or bad in man's eyes, that which the fleshly man has is merely a human life of the flesh, not the life of God. Therefore, man needs to be regenerated to obtain the life of God.

B. For Entering into the Kingdom of God

1) "Jesus answered and said to him, Truly, truly, I say to you, unless a man is born anew, he cannot see the kingdom of God...unless a man is born of water and the Spirit, he cannot enter into the kingdom of God" (John 3:3, 5).

Man also needs to be regenerated in order to enter into the

第四十二课：重生

在神完全的救恩里，当我们因信入基督，经历了赦罪与洗罪，平息与和好，圣别与称义，我们立即得着神的重生。前面所说六步的经历，都是在神完全救恩里救赎的一面。重生乃是在神完全救恩里生命的一面，且是这生命一面的开始。所以在我们得享神完全的救恩上，是极其关键的，关系到我们信入基督，得救以后，在今世的生活和事工，以及我们在来世和永世的结果。

壹 重生的需要

(一)“我（主耶稣）说，你们必须重生。”（约三 7）

人都愿意为善，也都想要为善，以为人所需要的，就是善行、道德，从未想到人需要再生一次，另得一个生命。所以主耶稣就对那追求善行的尼哥底母说，你必须重生。尼哥底母可以代表一切想要为善的人，不知道人所需要的是甚么，只有神和主耶稣知道。这需要就是重生。

一 因人是属肉体的

(一) 耶稣说，“从肉体生的，就是肉体。”（约三 6）

人需要重生，因人是从肉体生的，是属乎肉体的。从肉体生的，属乎肉体的，就是肉体。肉体是不服神的律法，也是不能服，且是不能得神喜欢的。（罗八 7~8。）属肉体的人，是在罪孽里生的，（诗五一 5，）出于罪的，是卖给罪，（罗七 14，）属于罪的，与神的生命隔绝，（弗四 18，）和神无分无关。属肉体的人，不论在人看是好、是坏，他所有的是人肉体的生命，不是神的生命。所以人需要重生，好得着神的生命。

二 为进神的国

(一)“耶稣回答说，我实实在在的告诉你，人若不重生，就不能见神的国。”——“人若不是从水和灵生的，就不能进神的国。”（约三 3， 5）

人需要重生，也是为着进神的国。因为人

kingdom of God. Unless a man is regenerated, he cannot see the kingdom of God, nor can he enter into it. The kingdom of God is spiritual, and to see this spiritual kingdom of God is to enter into it. Regeneration is the unique entrance through which man enters into God's kingdom. The kingdom of God is the realm of what God is, just as the plant kingdom is the realm of what plants are, and the animal kingdom is the realm of what animals are. Without plants there is no plant kingdom, and without animals there is no animal kingdom. What man is and what God is are basically different, being in two different realms and in two different kingdoms. In order to enter into the human kingdom, one must be born of man to have the human life; likewise, in order to enter into God's kingdom, one must be born of God to have God's life. Therefore, man must be born of God, that is, he must be regenerated that he may have God's life and may enter into the kingdom of God.

II. THE SIGNIFICANCE OF REGENERATION

1) "Nicodemus said to Him [the Lord Jesus], How can a man be born when he is old? He cannot enter the second time into his mother's womb and be born, can he?" (John 3:4).

The meaning of the words "born anew" is "born again". Thus, Nicodemus thought that he needed to enter again into his mother's womb to be born a second time. Although he understood correctly the literal meaning of "born anew," he misunderstood the significance of the new birth. Although to be regenerated literally means to be born again, the significance of regeneration is not to enter into the mother's womb and be born a second time.

A. Regeneration—to Be Born of God

1) "Who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). To be regenerated is not to be born of blood (the fleshly life of man), nor of the will of the flesh (the will of the fallen, fleshly man), nor of the will of man (the will of the God-created man), but of God, that man may obtain the spiritual life of God. Therefore, we who are regenerated have obtained the life of God in addition to the human life which we already possess.

B. Regeneration—to Be Born from Above

1) "Unless a man is born anew, he cannot see the kingdom of God" (John 3:3).

In the original language the word "anew" here is the same word as "from above" in John 3:31. Therefore, to be regenerated also means to be born from above. When we were born the first time, of our parents, we were born from the earth, from below, and the human life of the flesh which we obtained is from the earth and of the earth. When we are

若不重生，就不能见神的国，就不能进神的国。神的国是属灵的，看见神这属灵的国，就等于进神的国。重生乃是人这样进神的国惟一的入门。神的国乃是神之所是的范围，犹如植物国度是植物之所是的范围，动物国度是动物之所是的范围。没有植物，就没有植物国度；没有动物，就没有动物国度。人之所是和神之所是，根本是不同的，是在两个不同的范围，两个不同的国里。要进入人的国，就必须从人生，有人的生命；照样，要进入神的国，就必须从神生，有神的生命。所以人必须从神生，就是重生，好得着神的生命，能进入神的国。

贰 重生的意义

(一) "尼哥底母说，人已经老了，如何能重生？岂能再进母腹生出来么？" (约三 4)

重生的字义，就是再生一次。所以当日尼哥底母就领会是再进母腹生出来。他对重生的字义虽然领会对了，他对重生的意义却领会错了。重生的字义虽然是再生一次，重生的意义却不是再进母腹生出来。

一 重生是从神生

(一) "不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。" (约一 13)

重生不是从血（人肉身的生命）生，不是从人肉体的意思（堕落成为肉体之人的意志）生，也不是从人的意思（神所创造之人的意志）生，乃是从神生，使人得着神属灵的生命。所以我们得重生的人，乃是在人原有的生命之外，再得着神的生命。

二 重生是从上头生

(一) "人若不重生，就不能见神的国。" (约三 3)

这里重生的“重”字，原文和约翰三章三十一节的“从上头”是相同的字，所以重生也有从上头生的意思。我们头一次从父母生，是从地上生，是从下头生，所得着人肉体的生命，是出于地，也是属于地的。我们第二次从神生，就是重生，却是从上

born the second time, of God, that is, when we are regenerated, we are born from above, from heaven, and the spiritual life of God which we receive is from heaven and of heaven. Hence, to be regenerated is to be born from above that man may have this heavenly life of God.

C. Regeneration—to Be Born of Water and the Spirit

1) “Unless a man is born of water and the Spirit, he cannot enter into the kingdom of God”(John 3:5).

The matter of being born of water and the Spirit spoken of by the Lord Jesus refers to regeneration through the water of the baptism preached by John the Baptist and through the Holy Spirit given by the Lord Jesus. The water of baptism indicates death and burial, symbolizing Christ’s death and burial for the termination of the repenting and believing ones. The Spirit, who is the Holy Spirit, the Spirit of life and resurrection, causes the believing ones to participate in Christ’s resurrection in order that the terminated ones may experience the germination of a new life. By being baptized into this water and into this Spirit, those who believe into Christ are regenerated and are delivered from all the old things of men to enter into the kingdom of God, which is the realm of the divine life and the divine ruling. This enables them to live by God’s eternal life in God’s eternal kingdom.

D. Spirit Begetting Spirit

1) “That which is born of the Spirit is spirit” (John 3:6). Regeneration is also God’s Spirit begetting our spirit, that is, the Spirit of God regenerating our human spirit with God’s life. When we believe into Christ and are regenerated, the Spirit of God dispenses God’s life, God’s element, into our spirit, enlivening our spirit and making it a new spirit (Ezek. 36:26).

III. THE MEANS OF REGENERATION

1) Through the resurrection of Christ—God the Father “has regenerated us...through the resurrection of Jesus Christ from among the dead” (1 Pet. 1:3).

The first means by which God regenerates us is the resurrection of Christ. When Christ was resurrected, we who believe into Him were all included in Him and were raised up together with Him (Eph. 2:6). His resurrection dispenses God’s life into us and enlivens us with God’s life, that we may have the life of God and be joined to God organically. Hence, God regenerates us through Christ’s resurrection.

2) Through the work of the Holy Spirit—“And having come, He [the Holy Spirit] will convict the world concerning sin, and concerning righteousness, and concerning judgment” (John 16:8); “...born of the

头生，从天上生，所得着神属灵的生命，是出于天，也是属于天的。所以重生就是从上天生，叫人得着神这属天的生命。

三 重生也是从水和灵生

(一)“人若不是从水和灵生的，就不能进神的国。”(约三 5)

主耶稣在这里所说从水和灵生，乃是指藉着施浸者约翰所传受浸的水，和主耶稣所要赐的圣灵，得着重生。受浸的水表明死与埋葬，象征基督的死与埋葬，为着了结悔改相信的人。灵就是圣灵，是生命与复活的灵，叫相信的人有分于基督的复活，为着使被了结的人有新生的起头。藉着浸在这水和这灵里，信入基督的人便得重生，脱离人一切老旧的事物，而进入神的国，就是神圣生命和神圣管治的领域，使他们在神永远的国里，凭着神永远的生命活着。

四 灵生灵

(一)“从那灵生的，就是灵。”(约三 6)重生也是我们的灵从神的灵生，也就是神的灵，以神的生命重生我们人的灵。当我们信入基督，得重生的时候，神的灵就把神的生命，就是神的成分，分赐在我们的灵里，叫我们的灵活过来，变成了一个新灵。(结三六 26。)

叁 重生的凭借

(一)藉着基督的复活—父神“藉耶稣基督从死人中复活，重生了我们。”(彼前一 3。)

神重生我们，第一个凭借是基督的复活。在基督复活的时候，我们所有信入他的人，都包含在他里面，与他一同复活了。(弗二 6。)他这复活，把神的生命分赐到我们里面，以神的生命点活我们，叫我们得着神的生命，在生机上与神联合。所以神是藉着他这复活，重生了我们。

(二)藉着圣灵的工作—“他(圣灵)来了，就要为罪，为义，为审判，使世人知罪自责。”—“从那灵生。”(约十六 8，三 8。)

Spirit” (John 3:8).

The second means by which God regenerates us is the work of the Holy Spirit. The Holy Spirit first convicts us concerning sin, concerning righteousness, and concerning judgment, causing us to repent and to believe. After we repent and believe, He brings God’s life into our spirit that we may obtain God’s life and may be regenerated.

3) Through the word of God—“Having been regenerated, not of corruptible seed, but of incorruptible, through the living and abiding word of God” (1 Pet. 1:23).

The third means by which God regenerates us is His living word, which is the word of God in the Bible. God’s word in the Bible contains His life. When we believe the gospel, we believe God’s word of life (John 5:24). Once we receive through faith God’s word of the gospel, this word sows the life of God as the seed of life into us (1 John 3:9). Thus, God regenerates us through His word of truth (James 1:18).

4) By man’s faith—“Those who believe into His name...were born...of God” (John 1:12-13).

The last means by which God regenerates us is our faith. The resurrection of Christ accomplished for us the fact of regeneration, the work of the Holy Spirit applies this fact to us, and the word of God coordinates with the Holy Spirit to put this fact before us. However, there is still the need for us to receive this fact by faith. Therefore, in order to be regenerated, we must believe into Christ according to God’s word.

IV. THE ISSUES OF REGENERATION

1) Obtaining the eternal life of God—“Everyone who believes in Him [Christ] should...have eternal life” (John 3:16).

Eternal life is God’s own life, that is, God Himself as life. Both God’s nature and the functions within Him are in this life. When we are regenerated, we obtain God’s eternal life with all the elements and functions in this life.

2) Becoming the children of God—“To them He [Christ] gave authority to become children of God, to those who believe into His name: who were born...of God” (John 1:12, 13).

Since regeneration causes us to obtain God’s life, it also makes us the children of God. God’s life is the authority for us to become God’s children.

3) Becoming the firstfruit of God’s new creation—“He [God] brought us forth...that we should be a certain firstfruit of His creatures” (James 1:18).

Regeneration also makes us the firstfruit of God’s new

神重生我们的第二个凭借，是圣灵的工作。圣灵先叫我们为罪，为义，为审判，知罪自责，就是叫我们悔改、相信。等我们悔改、相信了，他就把神的生命，带进我们的灵里，给我们得着，叫我们得着重生。

(三) 藉着神的话—“你们蒙了重生，不是由于能坏的种子，乃是由于不能坏的种子，是藉着神活…的话。”(彼前一 23。)

神重生我们的第三个凭借，是他活的话，也就是神在圣经中的话。神圣经的话里面有神的生命。我们信福音，就是信神这生命的话。(约五 24。)我们一凭信接受神这福音的话，这话就将神的生命，当作生命的种子，种在我们里面。(约壹三 9。)所以神是藉着他真理的话，重生了我们。(雅一 18。)

(四) 因着人的信—“信入他名的人，…是从神生的。”(约一 12~13。)神重生我们的末了一个凭借，是我们的信。基督的复活是为我们成功了重生的事实，圣灵的工作是将这事实施行到我们身上，神的话是配着神的灵，将这事实摆在我们跟前，还需要我们用信接受这事实。所以我们必须照着神的话，信入基督，才能得着重生。

肆 重生的结果

(一) 得着神永远的生命—“叫一切信入他(基督)的，…得永远的生命。”(约三 16。)

永远的生命，就是神自己的生命，也就是神自己作生命，神的性情和神里面的功能，都在于这生命。我们一得重生，就得着了神这永远的生命，和其中一切的成分和功能。

(二) 成为神的儿女—“信入他名的人，他(基督)就赐他们权柄，成为神的儿女。…是从神生的。”(约一 12~13。)

重生既叫我们得着神的生命，也就叫我们成为神的儿女。神的生命就是我们成为神儿女的权柄。

(三) 成为神新造初熟的果子—“他(神)…生了我们，叫我们在他所造的万物中，成为初熟的果子。”(雅一 18。)

重生也叫我们在神的造物中，成为他新造

creation among God's creatures, possessing His life that matures first for the fulfillment of His eternal purpose.

4) Having a living hope—“...regenerated us unto a living hope” (1 Pet. 1:3).

Since regeneration causes us to have God's life, it gives us a living hope, including such things as the growth in life, the manifestation of gifts, the ability to function, transformation, and glorification. This is like the life of a newborn babe, which brings with it the hope that belongs to that life, including such matters as growth, maturity, a career, and marriage.

初熟的果子，有他首先成熟的生命，以实现他永远的目的。

（四）有了活的盼望—“重生了我们，使我们有活的盼望。”（彼前一 3。）

重生既叫我们得着神的生命，也就叫我们有活的盼望，就如生命长大、显出恩赐、能尽功用、变化、得荣等，犹如新生婴儿的生命，带来属于这生命的盼望，如长大、成熟、就业、成家一类的事。