

## LESSON FORTY-FIVE: TRANSFORMATION

In the life aspect of God's full salvation, every step, from regeneration to glorification, gradually progresses forward and upward. Regeneration leads to renewing; renewing leads to ultimate sanctification; ultimate sanctification leads to transformation; and transformation is followed by maturity, conformation, and glorification. We will now consider the matter of transformation.

### I. THE SIGNIFICANCE OF TRANSFORMATION

1) "Being transformed into the same image [of the Lord]" (2 Cor. 3:18).

In the original Greek the word "transformation" is a compound word composed of two parts. The first part means "change," while the second part means "the inward form," which implies "element" and "essence." Thus, in the New Testament, transformation refers to a change of essence in our inward form. This reveals that the transformation of life which we enjoy in our experience of God's full salvation is the transformation of our inward essence. It is the adding of the element of the divine life of Christ to our human element, producing a metabolic effect, which causes a change of essence, a transformation of our inward being into the image of the Lord.

### II. THE PROCESS OF TRANSFORMATION

#### A. Removing the Veil

1) "But whenever it [the heart] turns to the Lord, the veil is taken away" (2 Cor. 3:16).

The veil refers to the covering on those who are under the law and who intend to keep the law. Being under the law and desiring to keep the law turn a man away from the Lord to take the law as his goal. These things cover him like a veil so that he is unable to see the Lord face to face. Self-improvement and trying to do good, apart from the Lord, have the same effect. They cause a man to turn away from the Lord and to aim at good deeds; hence, being covered by good deeds, like a person with a veil, he cannot see the Lord face to face. Since we have believed in the Lord and have turned to the Lord from things such as the law and good deeds, our heart should turn from our former aims to the Lord, that the veils which cover us may be removed and that we may see the Lord face to face.

#### B. Being Freed

1) "The Lord is the Spirit, and where the Spirit of the Lord is, there is freedom" (2 Cor. 3:17).

When we turn to the Lord from all other goals, such as the law and good deeds, the Lord, who is the Spirit, immediately frees us. If we aim at any matter other than the

## 第四十五课：变化

在神完全救恩里生命的一面，从重生到得荣，每一步都是逐渐向前、向上的。重生向前是更新，更新向前是终极的圣别，终极的圣别向前是变化，变化以后是成熟、模成和得荣。我们现在先看变化。

### 壹 变化的意义

(一) "变化成为与他(主)同样的形像。" (林后三 18)

变化一辞，在希腊原文是二部合成的一字，前者意变迁，后者意内在的形状，含有成分、素质的意思。所以在新约圣经，变化乃指在我们内在形状上素质的变迁。这启示我们在经历神完全的救恩上，所得享的生命变化，乃是在我们里面素质上的变化，就是基督神圣生命的成分，加到我们人性的成分里，起了新陈代谢的作用，叫我们里面的人在素质上有了变迁，就是有了变化，变化成主的形像。

### 贰 变化的过程

#### 一 除去帕子

(一) "心几时转向主，帕子就几时除去了。" (林后三 16)

这里的帕子，乃指人在律法下，要遵守律法所受的遮蔽。人在律法下要遵守律法，使人转离主，以律法为目标，叫人受到遮蔽，面上有了帕子，就不能面对面的看见主。人要在主之外修行为善，想要作好，也是如此，使人转离主，以行善为目标，受了行善的遮蔽，脸上有了帕子，就不能与主面面相见。我们信了主，既从律法或行善等类的事归向了主，我们的心就该是从以前的目标转向主了，叫遮蔽我们的帕子除去，使我们得面对面的看见主。

#### 二 得以自由

(一) "主就是那灵；主的灵在那里，那里就有自由。" (林后三 17)

我们从任何的目标，无论是律法或是行善转向主，主是那灵，必立即叫我们得以自由。我们以主之外任何的事为目标，都会

Lord, we will be occupied and bound by it, so that the Lord Spirit will be unable to do anything for us. Once we turn to the Lord from that goal, the Lord immediately has the ground in us to free us.

### C. Beholding and Reflecting the Lord as a Mirror

1) “We all with unveiled face, beholding and reflecting as a mirror the glory of the Lord” (2 Cor. 3:18).

Since we have turned to the Lord to take Him as our goal, the veil has been removed from our face, and with an unveiled face we are able to behold and reflect as a mirror the glory of the Lord. At this moment, our face is open to the Lord, and as an unveiled mirror we are able, on the one hand, to behold His glory and, on the other hand, to reflect His glory.

### D. Being Transformed into the Lord’s Image

1) “...beholding and reflecting...the glory of the Lord, are being transformed into the same image” (2 Cor. 3:18).

When we behold and reflect the glory of the Lord with an open and unveiled face, we are gradually transformed into the Lord’s image, and as a mirror we reflect the Lord for others to see. This is the glorious result of our beholding the Lord face to face without any veil.

### E. From Glory to Glory

1) “...transformed into the same image [of the Lord] from glory to glory” (2 Cor. 3:18).

Our beholding the Lord face to face to reflect the Lord and our being transformed into the same image of the Lord are progressive, advancing from one degree of glory to another higher degree of glory.

### F. Being Transformed from the Lord Spirit

1) “...transformed into the same image from glory to glory, even as from the Lord Spirit” (2 Cor. 3:18).

In the process of His death and resurrection, Christ, who died, resurrected, and accomplished redemption for us, was transfigured to become a life-giving Spirit (1 Cor. 15:45). The Lord Spirit spoken of here is Christ Himself as the life-giving Spirit. After we receive the redemption accomplished through Christ’s death and resurrection and are regenerated, this life-giving Spirit works in us, from our spirit through our soul, continually transforming us into the image of the Lord from glory to glory, progressing from one degree of glory to a higher degree of glory. This is the metabolic transformation that is being accomplished in us by the Lord, who is the Spirit of life, continually infusing the essence of His life into us, until we are raptured and our body is transfigured to be the same as His glorious body.

受那事的霸占、挟制，使主灵无法为我们作甚么。我们一旦从那目标转向主，主立刻就有地位，在我们里面叫我们得以自由。

### 三 好像镜子观看返照主

(一)“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。”(林后三 18)

我们既转向主，以主为目标，脸上的帕子得以除去了，就能用没有帕子遮蔽的脸，好像一面镜子，观看并返照主的荣光。现在我们的脸向主是敞开的，像一面无遮蔽的镜子，一面能面对主的荣光，一面也能返照主的荣光。

### 四 变成主的形像

(一)“观看并返照主的荣光，就渐渐变化成为与他同样的形像。”(林后三 18)

我们用敞开没有帕子遮蔽的脸，好像镜子一样，观看并返照主的荣光，就叫我们渐渐变化成为主的形像，将主返照给人看见。这是我们无遮蔽的，面对面观看主的荣耀结果。

### 五 从荣耀到荣耀

(一)“变化成为与他(主)同样的形像，从荣耀到荣耀。”(林后三 18)

我们面对面观看并返照主，变成与主同样的形像，是有进度的，是从一种程度的荣耀，增进到另一种更高程度的荣耀。

### 六 从主灵变成的

(一)“变化成为与他同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”(林后三 18)

为我们受死、复活，成功救赎的基督，在他死而复活的经过中，化身成了赐生命的灵。(林前十五 45。)这里所说的主灵，就是他这赐生命的灵。这赐生命的灵在我们接受他受死、复活所成功的救赎，得着重生之后，就在我们里面作工，从我们的灵经过我们的魂，一直变化我们，将我们变成与主同样的形像，荣上加荣，从一种程度的荣耀，增进到更高一种程度的荣耀。这乃是主这生命的灵，将主生命的素质，不断的灌输到我们里面，在我们里面所完成新陈代谢的变化，直到我们被提，将我们的身体变化与他荣耀的身体一样。

**G. Being Transformed by the Renewing of the Mind  
1) "...transformed by the renewing of the mind" (Rom. 12:2).**

The glorious transformation mentioned previously takes place also by the renewing of our mind. Our mind is the entrance of our heart. Whatever enters into us must first pass through our mind before it enters into our heart. The Lord Spirit transforms us inwardly by passing through this entrance of the mind, bringing the divine essence of the Lord's life into us through the understanding and receiving of the mind in our heart, the desire of the emotion in our heart, and the approving of the will in our heart, in order to transform our whole being from within into the image of the Lord.

**七 藉着心思的更新而变化**

(一)“藉着心思的更新而变化。”(罗十二2)

前面所说的荣耀变化，也是藉着我们心思的更新有的。我们的心思乃是我们心的入口，一切进到我们里面的，必须经过我们的心思，才能进到我们的心里。主灵在我们里面变化我们，是经过这心思的入口，也就是经过我们心里心思的明白接受，加上我们心里心情的喜欢，和我们心里意志的赞同，将主生命神圣的素质带到我们里面，用以从我们里面变化我们的全人，使其与主同形像。

## LESSON FORTY-SIX: MATURITY

In the life aspect of the full salvation prepared by God for us, the transformation in life which we experience spontaneously causes us to grow in the spiritual life unto maturity. Thus, our experience also enters into the aspect of maturity in the growth of life.

### I. THE SIGNIFICANCE OF MATURITY

The meaning of the word “mature” in Greek is “at the end point.” When the word is used to describe organisms, it denotes completion, full growth, and maturity. This word is used many times in the New Testament, referring to the believers’ being full-grown, mature, and perfected in the life of God, which they receive at the time of regeneration. It indicates that although we receive the life of God when we are regenerated, after regeneration we still need to grow and mature unto perfection in this life.

### II. THE NEED FOR MATURITY

1) “...have become those who have need of milk and not of solid food. For everyone who partakes of milk...he is a babe; but solid food is for the mature” (Heb. 5:12-14).

These verses show us our need to grow and mature in the spiritual life. If we do not grow and mature, we will remain in the childish stage, unable to comprehend God’s word of righteousness, which is like solid food. Hence, like the Hebrew believers in the early days, we will be unable to comprehend the revelation of God’s deeper word and thus be unable to participate in God’s New Testament economy. The wisdom in God’s economy can be spoken only to the full-grown (1 Cor. 2:6). To enter into God’s New Testament economy, into God’s eternal plan, requires that we grow and mature in the life of God.

2) “At a full-grown man...that we may be no longer babes tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error”(Eph. 4:13-14).

After our regeneration as believers, although we may no longer be newborns in the life of God, we still may be babes, easily tossed by waves and carried about by every wind of teaching, deceived and led in craftiness with a view to a system of error, being tricked by Satan. We need to grow and mature in order, on the positive side, to comprehend the revelation of God and to know His economy and plan, and on the negative side, to not be deceived or tricked by Satan.

## 第四十六课：成熟

在神为我们所预备完全救恩里的生命一面，我们所经历在生命上的变化，自然叫我们在属灵的生命上长大，以至于成熟。所以我们的经历，也就进入生命长大成熟的一面。

### 壹 成熟的意義

成熟一辞，在希腊文是一个字，其本意是终点，用以说到生物一类时，指完全、长成并成熟。新约圣经多次用此字，说到信徒在重生所得神生命上的长成、成熟并完全，指明我们虽然在重生时，已经得着了神的生命，在重生后，我们还需要在这生命里长大成熟，以至于完全。

### 贰 成熟的需要

(一)“成了那必须用奶，不能吃干粮的人。凡只能享用奶的，…他是婴孩；只有长成的人，才能吃干粮。”(来五 12~14)

这经言给我们看见，我们在属灵生命上长大成熟的需要。若不长大成熟，我们就留在幼稚时期，难以领会神义的话，就是像干粮的话，因而就不能领略神这较深之话的启示，有分于神新约的经纶，像当日那些希伯来的信徒一样。神经纶中的智慧，只能讲给长成的人。(林前二 6。)要进入神新约的经纶，就是神永远的计画，需要我们在神的生命上长大成熟。

(二)“达到了长成的人，…使我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在于人的欺骗手法，在于将人引入错谬系统的诡诈作为。”

(弗四 13~14)

我们信徒得重生后，在神生命里可能不再是婴孩，却仍是小孩子，容易被一般教训的风所摇动，飘来飘去，受到欺骗，被引入错谬、诡诈的系统中，中了撒但的诡计。无论我们在积极方面，能领略神的启示，晓得神的经纶、计画，还是我们在消极方面，能不受欺骗，不中撒但的诡计，都需要长大成人。

### III. THE GOAL OF THE APOSTLES

1) "Whom [Christ] we [the apostles] announce, warning every man and teaching every man in all wisdom, that we may present every man full-grown in Christ" (Col. 1:28); "Who [a co-worker of the apostle]... always struggling on your behalf in prayers, that you may stand perfect and fully assured in all the will of God" (Col. 4:12).

In the Greek text, the word "stand" in the second verse is in the passive voice, meaning "placed," or "presented and displayed," which corresponds to the word "present" in the first verse. These two verses in the book of Colossians show us that the laboring of the apostles in Christ for the believers and their struggling in prayers for them are all for the believers' growth and maturity, that they may be presented and displayed full-grown and mature before Christ.

### IV. THE COMMANDMENT OF THE LORD

1) "You, therefore, shall be perfect as your heavenly Father is perfect" (Matt. 5:48).

The word "therefore" at the beginning of this verse indicates that this word is the conclusion of the law of the new life in the kingdom's constitution, which the Lord decreed in the preceding text, verses 17-47. In this conclusion, the Lord commands us to be perfect (in life) as our heavenly Father is perfect. To be perfect in life is to grow and mature in life. The Lord commands us in this way in the conclusion of the law of the new life in the kingdom of the heavens because we are children born of our Father with our Father's life. This life is able to make us perfect in the life of our Father, as our Father is perfect. Therefore, this commandment of the Lord is based upon the divine life of the Father. It is also fulfilled by the divine life of the Father. The divine life of the Father is able to make us perfect in life as He is perfect. This is not only the Lord's commandment to us but also the Lord's expectation concerning us. We should care for the Lord's heart's desire, keep His commandment, and grow and mature by the Father's life within us, thus accomplishing the will of the Triune God.

### V. THE PURSUIT WE SHOULD HAVE

1) "Wherefore, leaving the word of the beginning of the Christ, let us be brought on to maturity" (Heb. 6:1).

"The word of the beginning of the Christ" refers to the word in the gospel concerning Christ's saving us and regenerating us, that is, the word in God's salvation which initiates us in the spiritual life. This verse exhorts us to leave the word of the beginning, that is, to leave the beginning of our spiritual life, and to be brought on to perfection in the spiritual life.

### 叁 使徒的目的

(一) "我们(使徒们)宣扬他(基督),是用全般的智慧警戒各人,教导各人,好将各人在基督里成熟的献上。" — "他(使徒的同工)在祷告中常为你们竭力奋斗,要你们得以成熟,站立得住,在神一切的旨意上满有确信。" (西一 28, 四 12)

此节中的站立,原文系被动式,含有被摆在、献陈之意,与前节之献上符合。在歌罗西书中的这二节经文,都给我们看见,使徒们在基督里为信徒的劳苦工作,并他们为信徒的奋斗祷告,都是为要信徒能长大成熟,好将他们长大成熟的献陈在主面前。

### 肆 主的命令

(一) "所以你们要完全,像你们的天父完全一样。" (太五 48)

此节经言开头之"所以",指明这里的话,乃是在这话的前文十七至四十七节,主所颁布天国宪法中,新生命律法的结语。在这结语中,主命令我们要(在生命上)完全,像我们天父完全一样。在生命上完全,就是在生命上长大成熟。主所以在天国新生命律法的结语中,这样命令我们,是因为我们乃是我们父所生的儿女,有我们父的生命。这生命能叫我们在我们父的生命上完全,像我们父完全一样。所以,主这命令是根据父的神圣生命,也是凭着父这神圣生命。父这神圣生命,能叫我们在生命上像他完全一样。这不光是对我们的命令,也是主对我们的愿望。我们应当体贴主的心意,遵守主这命令,凭着 we 里面父的生命长大成熟,成全三一神的旨意。

### 伍 我们该有的追求

(一) "我们...离开了那论到基督之开端的话, ...当竭力前进,达到完全、成熟。" (来六 1)

这里论到基督之开端的话,乃指福音中那些论到基督叫我们得救、得重生的话,就是在神救恩中,叫我们在属灵生命上开始的话。这里的经言劝勉我们,要我们离开这开端的话,就是离开我们属灵生命的开始,竭力前进,达到在属灵生命上的完全,

This is to grow and mature in the spiritual life.

2) “Not that I...am already perfected [full-grown in life], but I pursue, if also I may lay hold of that for which I also have been laid hold of by Christ Jesus [for me to gain Him]...I do not yet reckon myself to have laid hold [of Christ], but one thing—forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal [Christ] for the prize [Christ] of the high calling of God in Christ Jesus. Let us therefore, as many as are full-grown [in life], have this mind” (Phil. 3:12-15).

The Apostle Paul tells us in this passage how he pursued growth and maturity in the life of Christ. In this matter, he was never contented with himself but always pursued, forgetting the things which were behind and stretching forward to the things which were before, pressing toward Christ, who is the goal and the mark. This he did in order to gain Christ that he might grow and mature in His life. With his own pursuit as the pattern, he exhorted the believers whom he was leading and caring for to be like him, to pursue in the life of Christ, and to gain Christ fully in order that they might grow and mature. Finally, Paul said that as many of us as are (relatively) full-grown should have this mind and set this as the goal.

## VI. THE PREREQUISITE FOR MATURITY

1) “As newborn babes, long for the guileless milk of the word, that by it you may grow unto salvation” (1 Pet. 2:2).

The prerequisite for maturity in the spiritual life is to grow continually in this life. As soon as a believer is regenerated and becomes a newborn babe spiritually, he should long for God’s word in the Bible as the guileless milk that he may grow in his spiritual life.

2) “I [Paul] planted, Apollos watered, but God made to grow” (1 Cor. 3:6).

In the spiritual life, a believer is, on the one hand, a person with the spiritual life and, on the other hand, like a plant cultivated on God’s farm (1 Cor. 3:5-9). Whether as a person or like a plant, a believer needs to grow that he may become mature. Therefore, continuing growth is a prerequisite for becoming full-grown and mature.

3) “But holding to truth [Christ] in love, we may grow up into Him in all things, who is the Head, Christ” (Eph. 4:15).

We grow in the spiritual life by holding in love to Christ as the truth and growing up into Christ as the Head in all things. This kind of growth, which takes Christ as the truth and which grows into Christ, is a further prerequisite for our becoming full-grown and mature.

就是在属灵生命上长大成熟。

(二)“这不是说，我…已经完全了（在生命上长成了），我乃是竭力追求，或者可以取得基督耶稣所以取得我的（要我得着他）。…我不是以为自己已经取得（基督）了，我只有一件事，就是忘记背后，努力面前的，向着标竿（基督）竭力追求，要得神在基督耶稣里，召我向上去得的奖赏（基督）。所以我们凡是（在生命上）长成的人，都要思念这事。”（腓三 12~15）

这段话是使徒保罗告诉我们，他怎样在基督的生命上追求长大成熟。在这事上，他从未自满自足，总是竭力追求，忘记背后，努力面前，向着基督这标竿、目标直跑，要得着基督，使他能在他的生命上长大成熟。他以他这样的追求作榜样，劝勉他所带领并关心的信徒，要他们像他一样，在基督的生命上竭力追求，丰满的得着基督，好叫他们长大成熟。结果他说，我们凡是（比较）长成的人，都要思念这事，以这事为目标。

## 陆 成熟的先决条件

(一)“像才生的婴孩一样，切慕那纯净的话奶，叫你们靠此长大。”（彼前二 2）

在属灵生命上成熟的先决条件，就是在这生命上一路长大。信徒一得重生，成为在属灵上的婴孩，就要切慕神在圣经中的话，像纯净的奶一样，使自己在属灵的生命上长大。

(二)“我（保罗）栽种了，亚波罗浇灌了，惟有神叫他生长。”（林前三 6）

信徒在属灵的生命上，一面是一个有属灵生命的人，一面像在神的田园里所栽种的植物。（林前三 9。）或是人，或像植物，都需要生长，才能长大成熟。所以一直生长，乃是长大成熟的先决条件。

(三)“惟在爱里持守着真实（基督），我们就得以在一切事上长到他，就是元首基督里面。”（弗四 15）

这里的“真实”，意真实的事物。我们在属灵生命上的生长，乃是藉着在爱里持守基督作真实的事物，在凡事上长到作元首的基督里面。这种以基督作真实的事物，长到基督里面的生长，更是我们长大成熟的

4) “...holding the Head [Christ], out from whom all the Body, by means of the joints and bands being supplied and knit together, grows with the growth of God” (Col. 2:19).

This verse indicates that the church as the Body of Christ grows with the growth of God by holding Christ as the Head, by receiving the rich supply from Him, the Head, through the joints of His Body, and by being knit together by the bands of His Body. This growth in the Body of Christ is also a prerequisite for our growth and maturity in the life of Christ. This prerequisite consummates in the growth of this Body of Christ.

## VII. THE ISSUE OF MATURITY

1) “Until we all arrive...at a full-grown man, at the measure of the stature of the fullness of Christ” (Eph. 4:13).

The full-grown man here refers to the church as the Body of Christ growing into a mature man. The fullness of Christ indicates the Body of Christ becoming His expression. In brief, the measure of the stature is just the stature. This stature is the church as the Body of Christ growing into the stature of Christ. This is the ultimate and full issue of the believers' growth and maturity by the life of Christ in His Body. Our transformation in the life of Christ makes us like Him in the image of His essence; our maturity in the life of Christ makes us like Him in the measure of His stature. Thus, on the one hand, we have His image, and, on the other hand, we have His stature.

先决条件。

(四)“持定元首(基督);本于他,全身藉着节和筋,得了丰富的供应,并结合一起,就以神的增长而长大。”(西二19)

这里是指召会作基督身体的长大,乃是持定基督作元首,从他这元首,藉着他身体上的节得到丰富的供应,并藉着他身体上的筋得结合在一起,以神的增长而长大的。这种在基督身体里的长大,也是我们在基督生命上长大成熟的先决条件。这条件乃是终结于基督这身体的长大。

## 柒 成熟的结果

(一)“直到我们众人都...达到了长成的人,达到了基督丰满之身材的度量。”(弗四13)

这里长成的人,指召会作基督的身体,长成一个成熟的人。基督的丰满,指基督的身体成为他的彰显。身材的度量,简说就是身量,这身量就是召会作基督的身体,所长成基督的身量。这是众信徒在基督身体里,凭基督的生命,长大成熟的终极丰满结果。我们在基督生命里的变化,使我们在他素质的形像上像他;我们在基督生命里的成熟,使我们在他身材的度量上像他,叫我们一面有他的形像,一面又有他的身量。