

## LESSON FORTY-SEVEN: CONFORMATION

In God's full salvation, after we have enjoyed the growth and maturity in the life of Christ, the next step is conformation. This conformation is not accomplished by our outward following of some model; rather, it is worked out by the growth of Christ's life from within us. Therefore, conformation comes from the life of Christ within us, and this conformation in turn becomes our experience and enjoyment in His life.

### I. WE BEING CREATED ACCORDING TO GOD'S IMAGE

1) "And God said, Let us make man in our image, after our likeness" (Gen. 1:26).

Image is inward, whereas likeness is outward. This reveals to us that when God created us in the beginning, He purposed that we should be like Him, having His inward image—love, light, holiness, righteousness, and so on—and having His outward likeness.

### II. CHRIST BEING THE IMAGE OF GOD

1) "...Christ, who is the image of God" (2 Cor. 4:4); "Who [Christ] is the image of the invisible God" (Col. 1:15).

Christ, the Son of God's love, is the image of God. He declared God that man may see God (John 1:18). We were created in God's image, that is, according to Christ. Thus Adam, who was created in God's image, is a type of the Christ who was to come (Rom. 5:14).

### III. CHRIST TAKING THE FORM OF MAN

1) "Who [Christ Jesus] subsisting in the form of God...equality with God...taking the form of a slave, becoming in the likeness of men" (Phil. 2:6-7).

This verse tells us that Christ, who is the image of God, subsisted in the form of God. He then took the form of a slave (a man) and became in the likeness of men. In this way He became a God-man, having both the image of God and the form of man. On the one hand, He is like God, and on the other hand, He is like man.

### IV. CHRIST IN HUMAN FORM BEING BORN AS GOD'S FIRSTBORN SON

1) "God...raising up Jesus, as it is also written in the second psalm, You are My Son [firstborn Son]; today [the day of Christ's resurrection] I have begotten You" (Acts 13:33).

In eternity Christ was God's only begotten Son (John 1:18; 3:16). Later, He took the form of man and the likeness of man to become a son of man. This Christ, who became a son

## 第四十七课：模成

我们在神完全的救恩里，得享在基督生命里的长大成熟之后，下一步就是模成。这模成不是在我们外面照着甚么模型作出的，乃是基督的生命从我们里面，在我们身上长出来的。所以，这乃是出于基督在我们里面的生命，成为我们在他这生命里的经历和享受。

### 壹 我们是照着神的形像造的

(一)“神说，我们要照着我们的形像，按着我们的样式造人。”(创一 26)

这里的形像是内在的，样式是外面的。这启示我们，神在起初造我们的时候，目的就是要我们像他，有他内在的形像，如爱、光、圣、义等，和他外面的样式。

### 贰 基督是神的像

(一)“基督本是神的像。”——“爱子(基督)是那不能看见之神的像。”(林后四 4, 西一 15)

基督，神的爱子，乃是神的像，将神表明出来，给人看见。(约一 18。)这样，我们是照着神的形像造的，就是照着基督造的。所以照着神的形像所造的亚当，乃是那以后要来之基督的预像。(罗五 14。)

### 叁 基督取了人的形状

(一)“他本有神的形状，…与神同等…取了奴仆的形状，成为人的样式。”(腓二 6~7)

这经文告诉我们，那是神形像的基督，原有神的形状，后来取了奴仆(人)的形状，成了人的样式。如此，他就成为神而人者，兼有神的形像，和人的形状，一面像神，一面又像人。

### 肆 在人形状里的基督，生为神的长子

(一)“神…叫耶稣复活了，正如诗篇第二篇上所记：‘你是我的儿子(长子)，我今日(基督复活日)生了你。’”(徒十三 33)

基督从永远原是神的独生子，(约一 18, 三 16,) 后来他取了人的形状，和人的样式，成为人的儿子。他这成为人儿子的基

of man, after passing through His death and resurrection, was begotten to be God's firstborn Son. This firstborn Son of God possesses both divinity and humanity, being both the complete God and the perfect man. This is different from His being the only begotten Son of God in eternity, having only divinity and not humanity, being only God and not yet man. Since the firstborn Son of God, who already had divinity, now possesses humanity, He can be like us.

## **V. THE BELIEVERS BEING REGENERATED TO BE GOD'S MANY SONS**

1) "God...has regenerated us...through the resurrection of Jesus Christ from among the dead" (1 Pet. 1:3); "He should be the Firstborn among many brothers" (Rom. 8:29).

These verses show us that not only Christ, who became man and took the form of man, was born to be God's firstborn Son in His resurrection, but also we, His believers through the centuries, have been born together with Him as God's many sons in His resurrection, that He may be the Firstborn among many brothers, and that we the believers may be like Him. He was the Son of God, having only the nature and image of God, who became the Son of Man, taking the human nature and form; we were the sons of men, having only the human nature and form, who were later born to be God's many sons in His resurrection, having God's nature and image. Now, He is both the Son of God and the Son of Man, having God's nature and image as well as the human nature and form; and we are both the sons of men and the sons of God, having the human nature and form as well as God's nature and image. Therefore, we and He are completely alike in God's nature and form as well as in the human nature and form.

## **VI. THE BELIEVERS BEING TRANSFORMED INTO THE SAME IMAGE AS CHRIST'S**

1) "We all [the believers]...are being transformed into the same image...even as from the Lord Spirit" (2 Cor. 3:18).

In the resurrection of Christ, the believers are first regenerated to be God's many sons, who have the likeness of Christ, the firstborn Son of God. They then are gradually transformed into the same image as Christ's in the Lord Spirit to become more like Him.

## **VII. THE MANY SONS BEING CONSTITUTED INTO THE IMAGE OF THE FIRSTBORN SON OF GOD**

1) "Whom [God's many sons] He [God] foreknew, He also predestinated to be conformed to the image of His Son, that He should be the Firstborn among many brothers" (Rom. 8:29).

This verse says that in eternity God predestinated us, the

督，经过他的死而复活，就生为神的长子。这神的长子，兼有神性和人性，是完整的神，又是完全的人，不像他在永远里作神的独生子时，只有神性，还没有人性，只是神，还不是人。他这原有神性，神的长子，既有了人性，就能与我们相像。

## **伍 信徒重生为神的众子**

(一)“他(神)…藉耶稣基督从死人中复活，重生了我们。”——“使他儿子在许多弟兄中作长子。”(彼前一 3，罗八 29)

这里的经言给我们看见，在基督的复活里，不只那成为人，取了人形状的基督，生为神的长子，并且我们历代所有信他的人，也在他的复活里，与他一同生为神的众子，使他在许多弟兄中作长子，叫我们信徒能与他相像。他原来是神子，只有神的性情和形像，后来成为人子，取了人的性情和形状。我们原来是人子，只有人的性情和形状，后来在他的复活中，生为神的众子，有了神的性情和形像。现在他是神子，又是人子，有神的性情和形像，又有人人的性情和形状；我们是人子，又是神子，有人人的性情和形状，又有神的性情和形像。所以我们与他，在神性和神形，并在人性和人状里，能完全相像。

## **陆 信徒变化成为同基督一样的形像**

(一)“我们众人(信徒)…渐渐变化成为与他(基督)同样的形像，…乃是从主灵变化成的。”(林后三 18)

信徒先在基督的复活里，重生为神的众子，与神的长子基督相像，接着在主灵里逐渐变化成为与他同形像，更进一步的与他相像。

## **柒 神的众子模成神长子的形像**

(一)“神…预定他们(神的众子)模成神儿子的形像，使他儿子在许多弟兄(信徒)中作长子。”(罗八 29)

这里说，神在永世里就预定我们这些神的

many sons of God, to be conformed to the image of the firstborn Son of God, Christ. This will be accomplished when the firstborn Son of God comes again to the inhabited earth (Heb. 1:6) to rapture us and to transfigure our body. We were regenerated in the resurrection of Christ to be the sons of God, who are like Him, the firstborn Son of God. Following this, we are being transformed daily in the Lord Spirit into the same image as Christ's, who is the firstborn Son of God. When the Lord comes again, our body will be redeemed, transfigured, and conformed to the body of His glory (Rom. 8:23; Phil. 3:21). By that time, we shall be completely conformed to His image, to be fully like Him even in our body (1 John 3:2), enjoying with Him the eternal divine glory. Such a glorification is the ultimate peak of our conformation in the life of Christ.

众子，模成他长子基督的形像。这要在神的长子再来世上，（来一 6，）我们被提，身体变形时成就的。我们在基督的复活里，已经重生为神的众子，与神的长子基督相似。现在接着在主灵里，天天变化成为与神长子基督同样的形像。到主再来时，我们的身体要得赎，改变形状，同形于他荣耀的身体。（罗八 23，腓三 21。）那时我们就完全模成他的形像，甚至在身体上都与他完全相像，（约壹三 2，）和他同享永远神圣的荣耀。这样的得荣，就是我们在基督的生命里得模成的终极高峰。

## LESSON FORTY-EIGHT: GLORIFICATION

In God's full salvation, we begin with regeneration and continue to experience and enjoy the rich life of Christ through renewing, sanctification, transformation, maturity, and conformation, and ultimately, unto glorification. To be glorified is to enter into God's glory, to experience and enjoy, without measure and without limit, the infinite and eternal life of God in Christ.

### I. GOD'S PURPOSE

1) "...the God of all grace, who called you into His eternal glory in Christ" (1 Pet. 5:10).

Here we are told that God's purpose in calling us in Christ Jesus and in giving us all grace is that we may enjoy His eternal glory. In eternity past He predestinated us according to His foreknowledge, and in time He called us and justified us that we may be glorified (Rom. 8:29-30). This will be fulfilled when the Lord comes again. At that time we shall "be manifested...in glory" (Col. 3:4) together with Christ, who is our life today, and shall enjoy "the glory of the children of God" (Rom. 8:21). Our sufferings of this present time are not worthy to be compared with "the coming glory to be revealed to us" (Rom. 8:18), that is, God's own glory (1 Thes. 2:12).

### II. GOD'S LEADING

1) "...Him, for whom are all things and through whom are all things, in leading many sons into glory" (Heb. 2:10).

Since God predestined that we should enjoy His own eternal glory, beginning from the day of our salvation, He leads us into His glory. As the Creator of all things, He orders and arranges all things, causing them to work for us (Rom. 8:28-30), that through them He may lead us into His glory.

### III. GOD'S PERFECTING

1) "Our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory" (2 Cor. 4:17).

Here we see that the affliction which we suffer today for being Christians, for following the Lord, and for witnessing for Him is momentary and light. Our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory. The working out of this affliction is God's perfecting work. Through affliction, God perfects us to enjoy the coming weight of glory. We suffer together with Him that we also may be glorified together with Him.

## 第四十八课：得荣

我们在神完全的救恩里，从重生开始，经过更新、圣别、变化、成熟和模成，经历并享受了基督丰富的生命，达到终极就是得荣，就是进入神的荣耀，无限量、无止境的经历并享受神在基督里那无限无量的永远生命。

### 壹 神的目的

(一)“那全般恩典的神，就是那曾在基督耶稣里召你们，进入他永远荣耀的。”(彼前五 10)

这里告诉我们，神在基督耶稣里召了我们，赐我们全般恩典，目的是要我们进入他永远的荣耀。他所以在永世里，照着他的预知，预定了我们，又在时间里召了我们，称我们为义，都是为叫我们得荣耀。(罗八 29~30。)这要成全在主再来的时候。那时我们要与那今天作我们生命的基督，“一同显现在荣耀里，”(西三 4,)“得享神儿女之荣耀。”(罗八 21。)这“要显于我们的荣耀”，乃是神自己的荣耀，(帖前二 12,)是我们今天的苦楚所不配比拟的。(罗八 18。)

### 贰 神的带领

(一)“万有因他而有，藉他而造的那位，…要领许多的儿子进荣耀里去。”(来二 10)

神既预定要我们得享他自己永远的荣耀，他就从救我们那天起，带领我们进入他这荣耀。他要以他创造万有者的身分，调度万有，安排万有为我们效力，(罗八 28~30,)藉以将我们带进他的荣耀。

### 叁 神的成全

(一)“我们这短暂轻微的苦楚，要极尽超越的为我们成就永远重大的荣耀。”(林后四 17)

这里给我们看见，我们今天为著作基督徒，跟随主，为主作见证所受的苦楚，是短暂轻微的。这短暂轻微的苦楚，要极尽超越的为我们成就永远重大的荣耀。这苦楚的成就，就是神的成全。神是藉着苦楚成全我们，得享将来重大的荣耀。我们与他一同受苦，为叫我们也与他一同得荣耀。神带领我们进入他的荣耀，是藉着他所创造

Through all the things created and ordered by Him, God leads us into His glory; through afflictions, or sufferings, God perfects us to enjoy His incomparable glory.

#### **IV. OUR ENJOYMENT**

1) “What are the riches of the glory of this mystery...which is Christ in you, the hope of glory” (Col. 1:27).

Although we who believe into Christ have not yet entered into the glory which God predestined for us, we do have Christ in us as the hope of glory. This is a mysterious glory with tremendous riches.

2) “When Christ our life is manifested, then you also shall be manifested with Him in glory” (Col. 3:4).

Today we enjoy Christ as our life. When He is manifested, we will be manifested with Him in His glory to enjoy His divine glory. That glory will free us from the slavery which the corrupted creation is under today. It is not only a glory which we desire to enjoy, but also a glory that the whole creation is eagerly expecting (Rom. 8:19-21). Today, that glory is the Christ who is in us, growing in us continually. When Christ comes, on the one hand, it is God who will lead us into that glory, and on the other hand, it is Christ who will permeate through us as the glory into which we will enter. This is Christ being glorified and marveled at in His saints (2 Thes. 1:10), that is Christ being manifested from within His believers and upon His believers as glory and as their enjoyment. In the future, our bodies will be permeated by the glory of Christ to manifest His glory; that is, our bodies will be redeemed in the life of Christ and conformed to His glorious body. We will then put off our bodies of the old creation and be freed from the slavery which both we and the corrupted creation are under, that we may enter into the freedom of the glory of the children of God to enjoy God's eternal glory.

并调度的万有；神成全我们，得享他无比的荣耀，是藉着苦楚，就是苦难。

#### **肆 我们的享受**

(一)“这奥秘的荣耀…是何等丰富，就是基督在你们里面成了荣耀的盼望。”(西一27)

今天我们信入基督的人，虽然还没有进入神所预定要我们得的荣耀，却有基督在我们里面作这荣耀的盼望。这是一个奥秘的荣耀，有极大的丰富。

(二)“基督是我们的生命，他显现的时候，你们也要与他一同显现在荣耀里。”(西三4)

我们今天享受基督作我们的生命。到他显现的时候，我们要与他一同显现在他的荣耀里，享受他那神圣的荣耀。那荣耀是叫我们自由，脱离败坏的受造之物今天所受的奴役辖制，不只是我们所愿享受的，也是一切受造之物所热切期待的。(罗八19~21。)那荣耀，今天乃是在我们里面的基督，一直在我们里面增长。到他来的时候，一面是神带我们进入那荣耀，一面也是这基督从我们里面透出来，作我们所进入的荣耀。这就是基督在他的圣徒身上得荣耀，显为希奇，(帖后一9，)就是从信他的人里面显出来，显在他们的身上为荣耀，作他们的享受。将来我们的身体这样被基督的荣耀渗透，显出他的荣耀，就是我们的身体在基督的生命里得赎，得模成他荣耀身体的样子，使我们得脱我们旧造的身体，与败坏的受造之物今天所共受的奴役辖制，而进入神儿女荣耀的自由中，享受神永远的荣耀。