

重生（貳）

Regeneration (II)

貳 重生的意义

II. The Meaning of Regeneration

（一）“这等人（信主得作神儿女的人）不是从血气生的，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。”约翰一章十三节原文，约壹五章一节。

1. “Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:13).

“重生”的字义，就是再生一次。所以尼哥底母就领会是“再进母腹生出来”。（约三 4。）他对“重生”的字义，虽然领会对了，但他对重生的意义，却领会错了。“重生”的字义虽然是再生一次，但重生的意义却不是再进母腹生出来。重生乃是叫人得着灵。就是能再进母腹生出来—莫说不能—仍是从肉体所生的肉体，不能是灵。要是灵，就必须从灵生。只有从灵生的，才能是灵。要从灵生，就必须从神生，因为神是灵。所以重生就是从神生。

The literal meaning of regeneration is “to be born again.” Nicodemus understood this to mean that he had to enter into his mother’s womb a second time (3:4). Although he understood the meaning of the word regeneration, he misunderstood the significance of regeneration. Although, literally speaking, regeneration is a rebirth, the significance of regeneration is not about entering a mother’s womb to be born again. Regeneration involves receiving the Spirit. Even if we could reenter into our mother’s womb and be reborn, which is utterly impossible, we would still be flesh born of the flesh, not of the Spirit. Our spirit must be born of the Spirit. [Only spirit can be born of the Spirit. To be born of the Spirit is to be born of God, for God is Spirit.](#) Therefore, regeneration is to be born of God.

重生不是从血气生，不是从肉体的意思生，也不是从人的意思生，使人得着人肉体的生命；重生乃是从神生，使人得着神属灵的生命。我们原是从血气、从肉体、从人意生的。那是我们第一次的生，所得着的生命，是人属肉体的，不能有分于神的国。所以我们需要再从神生一次，使我们得着神属灵的生命，好有分于神的国。这样从神生，因为是我们再生一次，所以是重生。

Regeneration is not a birth according to blood, according to the will of the flesh, or according to the will of man, which only enables man to receive another fleshly life. Rather, [regeneration is to be born of God so that man may receive a spiritual life.](#) We were originally born of blood, of the will of the flesh, and of the will of man. In our first birth we received a life of the human flesh, which cannot share in the kingdom of God. Therefore, we need to be born again of God so that we may receive God’s spiritual life and participate in God’s kingdom. Since this birth from God is a rebirth, it is regeneration.

（二）“从上头生。”约翰三章三节另一译法。

2. “Born anew” (John 3:3).

这里“重生”的“重”字，原文和约翰十三章三十一节的“从天上”，是相同的字，所以“重生”也可以译作“从上头生”。我们头一次从父母生，是从地上生，是从下头生，因为我们的父母是在地上，是在下头的。但我们第二次从神生，就是重生，却是从地上生，从上头生，因为神是在天上的，是在上头的。因为重生的生命是从上头生的，所以一个重生的人顶喜欢上头的事。人的生命是出于什么的，是属于什么的，当然它就喜欢什么。从地上生的肉体的生命，喜欢地上的事，因为是出于地上，也是属于地上的；从地上生的属灵的生命，喜欢天上的事，因为是出于天上的，是属于天上的。重生就是叫人得着这个属于天上的生命。

In John 3:3 the word anew is synonymous with from above in verse 31; therefore, to be “born anew” also has the meaning of being “born from above.” Our first birth from our parents was from the earth and from below, since our parents were on the earth and below, but our second birth from God, regeneration, was a birth from the heavens and from above, since God is in the heavens and above. Since the regenerated life is from above, a regenerated person also delights in the things that are above. Whatever man’s life issues from and belongs to, it enjoys. [A fleshly life of the earth likes the things of the earth because it is from the earth and](#)

belongs to the earth; a spiritual life from the heavens loves heavenly things because it is from the heavens and belongs to the heavens. Regeneration enables one to gain this heavenly life.

(三) “人若不是从水和圣灵生的，就不能进神的国。” 约翰三章五节。

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

这话乃是主耶稣解释祂在前面第三节所说的重生。尼哥底母听见祂说重生，就以为是再进母腹生出来。所以祂就解释说，重生乃是从水和圣灵生。祂的意思是说，重生不是再进母腹从肉体生出来，乃是从水和圣灵生。“从水生”，有的人以为是从真道而生。他们说，这里的“水”是指着道而说的。但我们觉得不是这样。因为主在这里是说，从“水和圣灵”生。主在这里所说的圣灵，就是圣灵，这是所有读经的人都承认的。那么，主在这里所说的水，怎么就不是水，而是道呢？要按字面解，上下文就都得按字面解。不可下文的“圣灵”按字面解，上文的“水”就灵然解。若按字面解，“水”就是水。这话是主对一个法利赛人说的。当初施浸约翰也对法利赛人说过这个“水和圣灵”的问题。他说，“我是用水给你们施浸，叫你们悔改；但那在我以后来的，…要用圣灵…给你们施浸。”（太三 7，11。）他的意思是要法利赛人不仅接受他所传的水的浸，并且接受主所要施的圣灵的浸。但法利赛人却拒绝了他所传的水的浸。（路七 29～30。）所以主在这里再对这个来和祂谈话的法利赛人，题起这个“水和圣灵”的问题。我们今天读到这话，不大领会是指着什么说的，但尼哥底母那天听见这话，却十分明白是指着约翰所传之浸的水，和主所要赐的圣灵说的。所以主在这里所说的“从水和圣灵生”，乃是指着经过约翰所传之浸的水，和主所要赐的圣灵，而得着重生。约翰所传之浸的水，是要人悔改，承认自己败坏不堪，只配死掉，而进入它（浸水）里面被它埋没，被它结束。主所要赐的圣灵，是叫相信祂的人得着生命，复活过来。此二者合起来，就是人要悔改，承认自己败坏，只配死掉，而相信主，得着主藉祂的圣灵所赐的生命。人经过此二者，就得着重生。所以重生就是人一面藉着悔改结束了自己的旧生命，一面藉着相信从主的圣灵得着主的新生命。

Verse 5 is the Lord's explanation of regeneration. When Nicodemus heard Him speak of regeneration, he thought that he had to go back into his mother's womb and be born again. Therefore, [the Lord explained that regeneration means to be born of water and the Holy Spirit](#). Regeneration is not related to going back into a mother's womb and being born again of the flesh; rather, it involves being born of water and the Holy Spirit. Some think that being born of water means to be born of the word of the truth. They say that water refers to the word. But we do not agree with this because the Lord said that one must be born of water and the Spirit. The Spirit spoken of here is the Holy Spirit; all Bible scholars agree on this. Therefore, why should we think that the water spoken of here is more than just water; that is, what is the basis for interpreting it as the word? If we interpret the end of the verse literally, we should interpret the beginning of the verse literally. We should not interpret Spirit literally in the second part of the verse and interpret water spiritually in the first part of the verse. If we interpret water literally, it must refer to just water. In fact, John the Baptist had already spoken with the Pharisees about the matter of “water and the Spirit.” He said, “I baptize you in water unto repentance, but He who is coming after me...will baptize you in the Holy Spirit” (Matt. 3:11). He meant that he wanted the Pharisees to receive both the baptism in water that he preached and the baptism in the Holy Spirit that the Lord would give. The Pharisees, however, rejected the water baptism that he preached (Luke 7:29-30). Therefore, the Lord brought up the matter of water and the Spirit with Nicodemus who came to visit Him. When we read this word today, we do not easily understand what it refers to; however, when Nicodemus heard the Lord's word, he was very clear that it referred to the water baptism preached by John the Baptist and to the Holy Spirit whom the Lord would give. Thus, the Lord's speaking about being born of water and the Spirit was in reference to passing through the water of John's baptism and to receiving the Holy Spirit given by the Lord in order to be regenerated. The water baptism preached by John the Baptist requires people to repent and to confess that they are incurably corrupt and worthy only of death and to then enter into the waters of baptism to be buried and terminated. The Holy Spirit given by the Lord enables those who believe in Him to obtain life and be resurrected. [Together these two things mean that one must repent, confessing that he is corrupt and worthy of death, believe in the Lord, and receive the life given by Him in the Spirit](#). After one passes through these two processes, he is regenerated. Thus, on the one hand, regeneration is a termination of the old self-life through repentance, and on the other hand, a receiving of new life in the Spirit through belief in the Lord.

(四) “从灵生的，就是灵。” 约翰三章六节。

4. “That which is born of the Spirit is spirit” (John 3:6).

重生就是从神的灵生，就是从神的灵得着神的生命，也就是神的灵进到人里面，将神的生命赐给人。因为重生是从神的灵得着神属灵的生命，所以所重生出来的生命也是灵。重生就是从灵生出灵，就是在我们里面从神的灵生出灵。

Regeneration is of God's Spirit, and through regeneration we obtain God's life from God's Spirit. In regeneration God's Spirit enters into us and gives us His life. The life we obtain in regeneration is just the Spirit because in regeneration we obtain God's spiritual life from God's Spirit. In regeneration our spirit is born of the Spirit; that is, our human spirit is born of God's Spirit.

（五）“风随着意思吹，你听见风的响声，却不晓得从哪里来，往那里去；凡从圣灵生的，也是如此。”约翰三章八节。

5. “The wind blows where it wills, and you hear the sound of it, but you do not know where it comes from and where it goes; so is everyone who is born of the Spirit” (John 3:8).

人重生所得着的生命，既是属灵的，就是无形的，是只能给人感觉，不能给人看见的。风怎样有力给人感觉，而无形给人看见，人重生从神的灵所得着的生命，也照样有力给人感觉，而无形给人看见。这个生命虽然我们不能看见，但我们能觉得，虽然不能拿出来给别人看见，但也能给别人觉得。我们得着重生的人，常觉得在我们里面有一个莫名其妙的东西；在我们旁边的人，也常觉得在我们身上有一种莫名其妙的情形。这个在我们里面莫名其妙的东西，就是我们重生所得着的生命；这种在我们身上莫名其妙的情形，就是这个生命的现象。

Because the life a person receives in regeneration is spiritual, it is invisible; it can be felt but not seen. Just as the wind can be felt without being seen, the life from God's Spirit in regeneration has a power that can be felt without being seen. Although we cannot see this life, we can feel it; although we cannot show it to others, others can sense it. After being regenerated, we feel as if there is something marvelous within us. Even those around us can sense our marvelous condition. The marvelous thing within us is the life we gained in regeneration, and the marvelous condition that others sense is the expression of this life.

（六）“我（神）也要赐给你们一个新心，将新灵放在你们里面；又从你们的肉体中除掉石心，赐给你们肉心。”以西结三十六章二十六节。

6. “I will also give you a new heart, and a new spirit I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh” (Ezek. 36:26).

重生不是改我们外面的行为，乃是换我们里面的心，不是在我们外面修改我们这个旧人，乃是在我们里面给我们一个新灵。我们原来的心是顽梗的，刚硬如石。神重生我们，就把我们这刚硬如石的旧心除去，给我们换一个驯良的新心，柔顺似肉。此外，神还将一个新灵放在我们里面。所以重生是叫我们有了新心和新灵，使我们从里面起了变化。

Regeneration does not change our outward actions; rather, it changes our inward heart. It does not improve our old man; instead, it gives us a new spirit. Our old heart was stubborn and as hard as stone. When God regenerates us, He takes away our heart of stone and gives us a pliable new heart, one that is soft as flesh. Moreover, God puts a new spirit in us. Regeneration causes us to obtain a new heart and a new spirit, which begin to inwardly transform us.

参读：圣经要道，第十一题：重生

Reference: Crucial Truths in the Holy Scriptures, Vol. 1, Ch. 11 Regeneration