

週 一

壹 創世記三十七至四十五章是雅各成熟過程的記載：

一 在創世記二十七章我們看見一個抓奪的人，在三十七章我們看見一個變化的人，在四十五章末了我們看見一個成熟的人。

二 變化乃是在我們天然生命裏新陳代謝的改變；成熟乃是被那改變我們的神聖生命所充滿——來六 1：

1 變化的最後階段乃是成熟，就是生命的豐滿：

a 神永遠的定旨，只能藉著我們的變化和成熟來完成——創一 26，西一 28，二 19。

b 成熟乃是我們一再得著神聖的生命分賜到我們裏面，直到我們有了生命的豐滿——約十 10。

週 二

2 成熟的問題在於度量的擴充——詩四 1：

a 生命成熟是接受聖靈管治的總和——來十二 5 ~ 11。

Day 1

I. **Genesis 37—45 is a record of the process of Jacob's maturity:**

A. In Genesis 27 we see a supplanter; in chapter 37, a transformed man; and at the end of chapter 45, a mature person.

B. To be transformed is to be metabolically changed in our natural life, whereas to be matured is to be filled with the divine life that changes us——Heb. 6:1:

1. The last stage of transformation is maturity, the fullness of life:

a. God's eternal purpose can only be accomplished through our transformation and maturity——Gen. 1:26; Col. 1:28; 2:19.

b. Maturity is a matter of having the divine life imparted into us again and again until we have the fullness of life——John 10:10.

Day 2

2. Maturity is a matter of the enlargement of capacity——Psa. 4:1:

a. Maturity in life is the sum total of receiving the discipline of the Holy Spirit——Heb. 12:5-11.

b 人只看見一個人生命成熟，卻未看見那人歷年逐日暗中所接受加起來的聖靈管治——林後一 8 ~ 10，創四七 7、10。

3 神要主宰的用人、事、物倒空所充滿我們的一切，除去我們先入的一切，使我們的度量增加，好被神充滿——路一 53，太五 6。

三 雅各的一生啓示，我們所遭遇的每件事，都在神的主宰之下，叫我們被變化，得成熟；沒有一件事是偶然的：

1 雅各要成熟，首先必須失去他心頭的寶貝——約瑟——創三七 31 ~ 35。

2 成熟的信徒學知神是有憐憫的，也是全足的，能在每一種情況中應付他的需要——四三 11、13 ~ 14，十七 1，腓一 19 ~ 21 上，四 11 ~ 12，參提前六 6 ~ 8。

3 他的信靠和安息完全在於全足之神的憐憫，不在於他自己和他的能力——羅九 16。

週 三

貳 在雅歌六章十三節，基督的佳偶經過變化的各階段，在基督生命的成熟裏，成為書拉密女，就是基督的複製、複本，配得過祂，好與祂成為婚配：

一 『書拉密女』是『所羅門』的女性寫法，指明她在生命上成熟，在生命、性情、彰顯和功用上，已成為與基督一樣，為要完成神永遠的經綸——13 節。

b. Others may see a person who has matured in life, but they cannot see the accumulated discipline of the Holy Spirit which that person has received secretly day by day throughout the years——2 Cor. 1:8-10; Gen. 47:7, 10.

3. God will sovereignly use persons, things, and events to empty us of everything that has filled us and to take away every preoccupation so that we may have an increased capacity to be filled with God——Luke 1:53; Matt. 5:6.

C. The life of Jacob reveals that everything that happens to us is under God's sovereignty for our transformation and maturity; nothing is accidental:

1. In order to become mature, Jacob first had to suffer the loss of Joseph, the treasure of his heart——Gen. 37:31-35.

2. A mature believer has learned that God is merciful and all-sufficient to meet his needs in every kind of situation——43:11, 13-14; 17:1; Phil. 1:19-21a; 4:11-12; cf. 1 Tim. 6:6-8.

3. His trust and rest are altogether in the mercy of his all-sufficient God, no longer in himself or in his ability——Rom. 9:16.

Day 3

II. In Song of Songs 6:13 the lover of Christ, having passed through the various stages of transformation, has become, in the maturity of Christ's life, the Shulammite, the reproduction and duplication of Christ to match Him for their marriage:

A. Shulammite is the feminine form of Solomon, indicating that, in the maturity of life, she has become the same as Christ in life, in nature, in expression, and in function for the accomplishment of God's eternal economy——v. 13.

二 在雅歌三章，基督的佳偶達到成熟的階段，已成了華轎，至終主將她視為耶路撒冷——9～10 節，六 4：

- 1 她達到這階段乃是藉著天然人的破碎與意志的降服——三 6，四 1、4。
- 2 基督的佳偶藉著在基督的升天裏生活，在復活裏作新造，就在基督生命的豐富裏成熟，使她成為神的建造，就是成為神的聖所——六 4。

週 四

叁 神聖的種子已經撒在我們裏面，我們需要經歷那包含在這神聖種子裏之神聖生命和神聖性情的發展，使我們得以豐富的進入永遠的國——彼後一 1、4～11：

一 我們已經分得同樣寶貴的奇妙之信，這信乃是包羅一切的種子——1 節，彼前一 23：

- 1 一切神聖的豐富都在這種子裏，但我們必須殷勤發展這些豐富；長大成熟就是發展我們所已經接受的——彼後一 1～8，三 18。
- 2 藉著發展這些美德，我們就在生命裏長大，至終我們要達到成熟，滿了基督，設資格並裝備好，在要來的國裏作王——弗四 13～15，彼後一 11。
- 3 我們需要有完全的發展和成熟，從信的種子，經過美德和知識的根，節制的榦，以及忍耐和敬虔的枝子，到弟兄相愛以及愛的花和果子——5～7 節。

B. In Song of Songs 3 the lover of Christ reaches a mature stage, becoming a palanquin, and eventually is reckoned by the Lord as Jerusalem——vv. 9-10; 6:4:

1. She reaches this stage by the breaking of her natural man and by the subduing of her will——3:6; 4:1, 4.
2. Through her living in Christ's ascension as the new creation in resurrection, the lover of Christ becomes mature in the riches of the life of Christ so that she becomes the building of God, the sanctuary of God——6:4.

Day 4

III. We need to experience the development of the divine life and the divine nature contained in the divine seed that has been sown into us so that we may have a rich entrance into the eternal kingdom——2 Pet. 1:1, 4-11:

A. We have been allotted the wonderful, equally precious faith, and this faith is an all-inclusive seed——v. 1; 1 Pet. 1:23:

1. All the divine riches are in this seed, but we must be diligent to develop them; to grow to maturity is to develop what we already have——2 Pet. 1:1-8; 3:18.
2. By developing these virtues, we grow in life, and eventually, we will reach maturity, be full of Christ, and be qualified and equipped to be kings in the coming kingdom——Eph. 4:13-15; 2 Pet. 1:11.
3. We need to have the full development and maturity from the seed of faith, through the roots of virtue and knowledge, the trunk of self-control, and the branches of endurance and godliness, to the blossom and fruit of brotherly love and love——vv. 5-7.

4 在我們裏面神聖性情終極的發展乃是愛—agape, 阿嘎培, 此字在新約中用以指神聖的愛, 就是神在祂性情上的所是—7 節, 約壹四 8、16:

- a 我們需要讓我們所分得之信的神聖種子得以發展, 直到完成於神聖、更高尚的愛—彼後一 5 ~ 7。
- b 我們有分於神的性情並在生命裏長大達到成熟, 就被神這愛充滿, 我們就成為愛的人, 甚至就是愛—弗三 19。

二 我們應當殷勤追求神聖生命和性情的長大、發展並成熟, 好豐富進入永遠的國—彼後一 10 ~ 11。

週 五

肆 保羅在希伯來書中的負擔, 乃是要把信徒從救恩的起初階段帶出來, 而達到成熟—五 11 ~ 六 5:

一 帶到成熟就是帶到公義的話, 就是關於基督天上的職事, 以及關於神經綸法則的話, 也就是乾糧的話—五 12 ~ 14, 六 1:

- 1 寫希伯來書是要把信徒從關於基督在地上職事之美善的話, 帶到關於基督在天上職事之公義的話, 而把信徒帶到成熟—一 3, 四 14 ~ 16, 六 20, 七 25, 八 1 ~ 2。
- 2 公義的話, 具體的說出公正公義的思想, 以及祂在行政上對待祂的子民—五 13。
- 3 義是神國的事; 義是神在祂的行政裏所帶來的結果, 與神的行政和管治有關—太六 33, 詩八九 14, 九七 2, 賽三二 1。

4. The ultimate development of the divine nature within us is love—agape, the Greek word used in the New Testament for the divine love, which God is in His nature—v. 7; 1 John 4:8, 16:

- a. We need to let the divine seed of the allotted faith develop to its consummation in the divine and nobler love—2 Pet. 1:5-7.
- b. When we partake of the divine nature and grow in life unto maturity, we are filled with God as love, and we become persons of love, even love itself—Eph. 3:19.

B. We should be diligent to pursue the growth, development, and maturity of the divine life and nature for a rich entrance into the eternal kingdom—2 Pet. 1:10-11.

Day 5

IV. Paul's burden in the book of Hebrews was to bring the believers out of the initial stage of salvation on to maturity—5:11—6:5:

A. To be brought on to maturity is to be brought into the word of righteousness concerning Christ's heavenly ministry and the way of God's economy, the word that is solid food—5:12-14; 6:1:

- 1. The book of Hebrews was written to bring the believers on from the good word concerning Christ's earthly ministry to the word of righteousness concerning Christ's heavenly ministry and thereby bring the believers on to maturity—1:3; 4:14-16; 6:20; 7:25; 8:1-2.
- 2. The word of righteousness embodies the thought of God's justice and righteousness and governmental dealings with His people—5:13.
- 3. Righteousness is a matter of God's kingdom; righteousness issues from God in His administration and is related to His government and rule—Matt. 6:33; Psalms 89:14; 97:2; Isaiah 32:1.

二 主要帶領我們往前，達到成熟，但我們必須與祂恩典的工作合作——來六 1：

- 1 我們需要與基督同享祂所達到的——一 9，三 15。
- 2 我們需要竭力進入那存留之安息日的安息——四 9、11。
- 3 我們需要來到施恩的寶座前，受憐憫，得恩典——16 節。
- 4 我們需要喫乾糧，以享受基督照著麥基洗德的等次作我們的大祭司——五 9～10、14。

週 六

伍 保羅盡職的目標，乃是要將各人在基督裏成熟的獻上，好為著一個新人——西一 28～29，三 10～11：

- 一 歌羅西一章二十八節裏譯為『成熟』的辭，也可譯為『完全的』或『完整的』。
- 二 保羅的職事乃是要將基督分賜到人裏面，使他們在基督裏長大成熟，得以完全並完整。
- 三 為著一個新人，我們需要勞苦並竭力奮鬥，將眾信徒在基督裏成熟的獻上，將作生命的基督供應給他們，使他們憑祂而活，因祂而長大，以致成熟——三 4，二 19。
- 四 我們向罪人傳福音，並與聖徒交通，其目標乃是將基督供應到他們裏面，使他們在生命裏成熟，而在祂裏面得以成熟的獻上；這是為著新人的長大——三 10～11，弗四 13～14。

B. The Lord wants to bring us on to maturity, but we must cooperate with His gracious work——Heb. 6:1:

1. We need to share with Christ in His attainments——1:9; 3:14.
2. We need to be diligent to enter into the remaining Sabbath rest——4:9, 11.
3. We need to come forward to the throne of grace to receive mercy and find grace——v. 16.
4. We need to feed on the solid food to enjoy Christ as the High Priest according to the order of Melchizedek——5:9-10, 14.

Day 6

V. The goal of Paul's ministry was to present every man mature, full-grown, in Christ for the one new man——Col. 1:28-29; 3:10-11:

- A. The Greek word rendered “full-grown” in Colossians 1:28 may also be translated “perfect,” “complete,” or “mature.”
- B. Paul's ministry was to dispense Christ into others so that they would be perfect and complete by maturing in Christ unto full growth.
- C. For the one new man we need to labor and struggle to present all the believers full-grown in Christ, ministering Christ as life to them so that they can live by Him and grow with Him unto maturity——3:4; 2:19.
- D. Our goal in preaching the gospel to sinners and in fellowshiping with the saints is to minister Christ into them so that they may mature in life and be presented full-grown in Him; this is for the growth of the new man——3:10-11; Eph. 4:13-14.

五 我們要在實際並實行上成爲一個新人，就需要在一切事上長到基督裏面——15～16、24 節：

- 1 當我們在一切事上長到基督裏面，我們就不再是不同種的人；反之，我們自然而然以基督爲我們的人位和生命——西三 4、10～11，弗三 17。
- 2 當我們在一切事上長到基督裏面，而成爲長成的人，我們就都在基督裏是一；這就是一個宇宙的新人，爲著成就神永遠的定旨——11 節，四 13～14、24，創一 26。

E. In order to become the one new man in reality and practicality, we need to grow up into Christ in all things—vv. 15-16, 24:

1. When we grow up into Christ in all things, we will no longer be different kinds of persons; rather, we will spontaneously take Christ as our person and our life—Col. 3:4, 10-11; Eph. 3:17.
2. When we grow up into Christ in all things to be a full-grown man, we all will be one in Christ; this is the universal one new man for the fulfillment of God's eternal purpose—v. 11; 4:13-14, 24; Gen.1:26.

晨興餽養

約十 10『…我來了，是要叫羊〔人〕得生命，並且得的更豐盛。』

來六 1『所以，我們既離開了那論到基督之開端的話，就當竭力前進，達到完全、成熟…。』

變化乃是在我們天然生命裏的改變，而成熟乃是我们被那改變我們的神聖生命所充滿。我們可能在天然的生命裏變化了，卻沒有被神聖的生命所充滿。創世記三十七至四十五章乃是雅各成熟過程的記載。這段過程開始於三十七章一節，一直持續到四十五章二十八節。在本書末了五章，我們看見完全成熟的雅各。也許在雅各一生中，從來沒有像在這九章受苦這麼多。這九章的確是雅各受苦的故事。在這九章裏，有雅各一生中最後階段的對付。雅各在這裏所受的苦，深深摸著他個人的情感。在這幾章以後，雅各再沒有對付了。他完全成熟了，他被神聖生命所充滿，他有神的彰顯和神的管治權。

為著神的彰顯和管治權，需要成熟。惟有成熟的生命才能帶有神的形像，並施行神的管治權（創世記生命讀經，一四一一至一四一二頁）。

信息選讀

在創世記二十七章，我們看見一個抓奪者。他有許多只手，他能作每件事，沒有人能打敗他。無論誰來接觸雅各——他的父親、哥哥或舅父——都是輸家。雅各總是佔優勢。他從他的哥哥、父親和舅父得利。他甚至從拉結、利亞和她們的兩個使女得利。到了拉結死的時候，雅各開始遭受損失，但甚至這損失也叫他得利，就是得著便雅憫。到了三十七章，雅各遭受另一次損失，

Morning Nourishment

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

Heb. 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity...

To be transformed is to be changed in our natural life, whereas to be matured is to be filled with the divine life that changes us. We may be transformed in our natural life, yet not be filled with the divine life. Genesis 37 through 45 is a record of the process of Jacob's maturity. This process began in 37:1, and it lasted until 45:28. In the last five chapters of this book we see a Jacob who has fully matured. Probably in all his life Jacob never suffered as much as he did in these nine chapters. They are truly a story of Jacob's suffering. In these chapters we have the dealings in the last stage of Jacob's life. The sufferings he underwent here deeply touched his personal feelings. After these chapters, Jacob had no further dealings. Rather, he was fully matured, he was filled with the divine life, and he had the expression of God and the dominion of God.

For God's expression and dominion there is the need of maturity. Only a mature life can bear God's image and exercise His dominion. (Life-study of Genesis, pp. 1184-1185)

Today's Reading

In Genesis 27 we see a supplanter. He had many hands, he was able to do everything, and no one could defeat him. Whoever came in contact with Jacob—his father, his brother, or his uncle—was the loser. Jacob, on the contrary, always came out ahead. He made a gain from his brother, from his father, and from his uncle. He even made a gain from Rachel, Leah, and their two maids. However, at the time of Rachel's death, Jacob began to suffer loss. But even this loss produced a gain, and that gain was Benjamin. In chapter 37 Jacob underwent another loss,

就是失去約瑟。在這一章，雅各一無所得。從這時起，雅各失去一樣又一樣的東西。最終，到了四十七章，他得著了生命的豐滿。生命的豐滿乃是祝福，就是生命的滿溢。當你生命滿溢的時候，這生命就要流到別人裏面。這種滿溢就是祝福。所以，在二十七章我們看見一個抓奪的人，在三十七章我們看見一個變化的人，在四十七章我們看見一個成熟的人。雅各的變化開始於神進來摸他的時候（三二 25），這變化持續直到三十七章，那時變化的過程就相對的完成了。然而在這一章，雅各還沒有成熟，還沒有生命的豐滿。要得著這個，他必須經歷末後階段的對付，就是在希伯崙的對付。

我們需要先指出變化與成熟的不同。變化的最後階段就是成熟。成熟的意思是生命達到豐滿。一個人成熟了，他就不缺生命。我們的生命越多，就越成熟。嬰孩顯然是不成熟的，而成人是成熟的。一個人成熟了，意思就是他的生命達到豐滿了。

神永遠的定旨，只能藉著我們的變化和成熟來完成。雅各的經歷是這事的絕佳例證。

這種新陳代謝的改變開始於重生。當我們得救的時候，我們不僅得稱義，罪得赦免；我們也蒙了重生。在重生的時候，有一種新的生命，就是神的生命，放在我們靈裏。從我們重生的時候起，這生命就一直的變化我們天然的生命。當神的生命改變我們天然的生命時，就將神的生命多而又多的分賜到我們全人裏面。所以，變化乃是我們天然生命的改變。當這改變達到豐滿的程度，成熟的時候就到了。…成熟不是我們這人被改變的問題，乃是我們一再得著神生命的分賜，直到我們有了生命的豐滿（創世記生命讀經，一四二一至一四二二、一四一九、一四三一、一四二〇頁）。

參讀：創世記生命讀經，第九十二篇；倪柝聲文集第二輯第十五冊，第十一章。

the loss of Joseph. In this chapter Jacob did not gain anything. From this point onward, Jacob lost one thing after another. Eventually, in chapter 47, he gained the fullness of life. The fullness of life is blessing, which is the overflow of life. When you are filled past the brim with life, this life will overflow into others. This overflow is the blessing. Therefore, in chapter 27 we see a supplanter; in chapter 37, a transformed man; and in chapter 47, a mature person. Jacob's transformation began at the time God came in to touch him (32:25), and it continued until chapter 37, when the process of transformation was relatively complete. However, in this chapter Jacob did not yet have maturity, the fullness of life. In order to gain this, he had to experience the dealings in the last stage, the dealings at Hebron.

We need to point out the difference between transformation and maturity. The last stage of transformation is maturity. Maturity means the fullness of life. When one is mature, he has no shortage of life. The more life we have, the more mature we are. An infant is obviously not mature, but a grown man is mature. For a human being to be mature means that his life has come into fullness.

God's eternal purpose can only be accomplished through our transformation and maturity. Jacob's experience is an excellent illustration of this.

This metabolic change begins with regeneration. When we were saved, we were not only justified and our sins forgiven; we were also regenerated. At regeneration a new life, the divine life, was put into our spirit. From the time of our regeneration, this life has been transforming our natural life. As the divine life changes our natural life, it imparts more and more of the divine life into our being. Therefore, transformation is the change of our natural life. When this change reaches the point of fullness, the time of maturity has come....Maturity is not a matter of our being changed; it is a matter of having the divine life imparted to us again and again until we have the fullness of life. (Life-study of Genesis, pp. 1193, 1191, 1201, 1192)

Further Reading: Life-study of Genesis, msg. 92; CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," ch. 11

晨興餽養

腓四 11 ~ 12『我並不是因缺乏說這話，因為我已經學會了，無論在甚麼景況，都可以知足。我知道怎樣處卑賤，也知道怎樣處富餘；或飽足、或飢餓、或富餘、或缺乏，在各事上，並在一切事上，我都學得祕訣。』

生命成熟需要時間。…成熟的問題在於度量的擴充。你要讓神有更多的時間，給你受你所不能受的苦難，以便擴充你的度量。

逃避一次神的安排，就是失去一次度量被擴充的機會；如此我們裏面生命成熟的時間便要延長，甚至要補課才能成熟。信徒經過苦難之後，和以前絕不會一樣；不是度量被擴充，就是更加剛硬了。所以信徒遭受苦難時需要注意，要看見生命成熟是接受聖靈管治的總和。人只看見那人生命成熟，卻未看見那人歷年逐日暗中所接受加起來的聖靈管治（倪柝聲—今時代神聖啓示的先見，一五一至一五二頁）。

信息選讀

雅各久候兒子們〔從埃及〕回來，實在是一個試煉。這是在神主宰的手下，為著延長雅各的苦難，使他倒空一切。當好消息臨到雅各時，他已經完全空了。

我們先入的東西攔阻生命的長大。由於這些先入的東西，在我們這人裏面並沒有多少地位來為著神的生命。但是當雅各聽見約瑟在埃及的消息時，他已經倒空了一切先入的東西。沒有甚麼霸佔他裏面

Morning Nourishment

Phil. 4:11-12 Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content. I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack.

Time is needed for life to mature....Maturity is a matter of the enlargement of capacity. You must allow God to give you time to suffer beyond measure; then your capacity will be enlarged.

To escape God's arrangement just one time is to lose an opportunity to have our capacity enlarged. This will prolong the time required for life to mature in us and will even require us to make up this lesson in order to reach maturity. A believer can never be the same after passing through suffering. Either he will have his capacity enlarged or he will become more hardened. For this reason, when believers are passing through suffering, they must pay attention and they must realize that maturity in life is the sum total of receiving the discipline of the Holy Spirit. People may see a person who has matured in life, but they cannot see the accumulated discipline of the Holy Spirit which that person has received secretly day by day throughout the years. (Watchman Nee—a Seer of the Divine Revelation in the Present Age, pp. 143-144)

Today's Reading

Jacob's long wait for the return of his sons [from Egypt] was surely a trial. This was under the sovereign hand of God to prolong Jacob's suffering that he might be emptied of everything.

Our preoccupations frustrate the growth of life. Due to these preoccupations, there is not much room in our being for the divine life. But when Jacob heard the news about Joseph in Egypt, he had been emptied of every preoccupation. Nothing was occupying his inner being. Rachel had died,

的人。拉結已經死了，十二個兒子已經走了，雅各已經完全被倒空了。他是這樣的虛空，當好消息來的時候，他並不因此興奮。事實上，他的心麻木（創四五26）。當約瑟的消息來的時候，雅各不僅被變化了，並且完全為神的生命所充滿。他已經成熟了。

甚至在創世記三十七章，雅各還不能具有神的形像，或施行神的管治權。雖然他變化了，但他還沒有成熟。他對約瑟的偏心，證明他還沒有成熟。這種偏愛是一種弱點。不要以為變化過的人不會偏愛，或沒有別的弱點。所以，神主宰的把雅各放在祂手下，使他成熟。…雅各要成熟，首先必須失去他心頭的寶貝——約瑟。約瑟似乎不可能失去。他可能容易生病而死，但雅各怎會失去他？雖然約瑟沒有死——他還是非常有用——但他必須從雅各被奪去。

雅各對於末後階段這一切叫他成熟的對付，實際上沒有甚麼反應。他不再有自己的活動。他毫無掙扎，完全順從環境。一切的情況發生時，他都接受（四三11、13）。對於他可能失去兒子，他說，『我若喪了兒子，就喪了吧。』（14）這是何等的服從！

雅各在早期總是信靠自己的機巧和能力。然而經過了末後階段的對付之後，他不再信靠自己，乃是信靠神。雅各已經認識神的憐憫。經過了他一生的經歷，他終於領悟在他的處境中，算得數的乃是神的憐憫，不是他的機巧和能力。他也學知這位憐憫的神不僅是全能的，也是全足的，能在每一種情況中應付他的需要。因此，雅各對他的兒子們說，『但願全足的神在那人面前賜你們憐憫。』（14）現在他的信靠和安息完全在於全足之神的憐憫，不在於他自己和他的能力。在這裏我們看見一個完全被變化而成熟的人（創世記生命讀經，一四二九、一四一二、一四三一至一四三二頁）。

參讀：創世記生命讀經，第九十三至九十四篇。

his twelve sons had gone away, and Jacob had been utterly emptied out. He was so empty that when the good news came, he was not excited by it. In fact, his heart was numb (Gen. 45:26). When the news came regarding Joseph, Jacob had not only been transformed; he was completely filled with the divine life. He had become mature.

Even in chapter 37 Jacob could not bear God's image or exercise God's dominion. Although he was transformed, he was not yet mature. His partiality toward Joseph proves that he was not mature. This partial love was a weak point. Do not think that a transformed person cannot be partial in his love or have other weak points. Therefore, God sovereignly placed Jacob under His hand that he might become mature....In order to become mature, Jacob firstly had to suffer the loss of Joseph, the treasure of his heart. It seems impossible that Joseph could have been lost. He could easily have died of a certain illness, but how could Jacob have lost him? Although he was not to die, because he was still very useful, he had to be taken away from Jacob.

Jacob actually did not react to all these dealings in the last stage for his maturity. He no longer had his own activity. Rather, without any struggle, he absolutely submitted to his circumstances. He took all the situations as they happened (43:11, 13). Concerning the probable loss of his sons, he said, "If I am to be bereaved of my children, I shall be bereaved" (43:14). What submission this was!

In his early days Jacob always trusted in his own skill and ability. However, after the dealings in the last stage, his trust was no longer in himself, but in God. Jacob had come to know God's mercy. In his experiences through all his life, he eventually realized that it was God's mercy, not his skill and ability, that had counted in his situations. And he had also learned that this merciful God is all-sufficient, not only almighty, to meet his needs in every kind of situation. Hence, Jacob said to his sons, "May the All-sufficient God grant you mercy before the man" (43:14). Now his trust and rest are altogether in the mercy of his all-sufficient God, no longer in himself and in his ability. Here we see a man who has been fully transformed for maturity. (Life-study of Genesis, pp. 1199, 1185, 1201)

Further Reading: Life-study of Genesis, msgs. 93-94

晨興餽養

歌四 4『你的頸項好像大衛建造收藏軍器的高樓，其上懸掛一千盾牌，都是勇士的擋牌。』

六 4『我的佳偶啊，你美麗如得撒，秀美如耶路撒冷，威武如展開旌旗的軍隊。』

〔雅歌六章十三節說，〕『回來，回來，書拉密女啊；回來，回來，使我們得觀看你。你們為何要觀看書拉密女，像觀看二營軍兵跳舞呢？』…〔在這裏〕第一次用佳偶的名字書拉密女（所羅門的女性寫法），指明到這時候，她已經成了所羅門的複本、配偶，在生命、性情和形像上，與所羅門一樣，正如夏娃之於亞當（創二 20～23），這表徵愛基督的人在生命、性情和形像上與基督一樣，與祂相配（林後三 18，羅八 29），好與祂成為婚配（雅歌生命讀經，六七至六八頁）。

信息選讀

『書拉密女』是『所羅門』的女性寫法，指明如今得勝者已成為與基督一樣。所有的得勝者必須與神是一，也必須是基督。書拉密女原是鄉村女子；如今她是所羅門的配偶，在生命、性情、彰顯和功用上，已成為與所羅門一樣，為要完成神的經綸。在這四件事—生命、性情、彰顯和功用上，我們成為與神和基督一樣，但我們無分於祂們的神格。說我們在神的神格上與祂一樣，是極大的褻瀆，但我們若說，我們無法在生命、性情、彰顯和功用上與神一樣，這就是不信。聖經一再告訴我們，神要與我們成為一，並使我們與祂成為一。這是神的心意。

Morning Nourishment

S.S. 4:4 Your neck is like the tower of David, built for an armory: a thousand bucklers hang on it, all the shields of the mighty men.

6:4 You are as beautiful, my love, as Tirzah, as lovely as Jerusalem, as terrible as an army with banners.

[Song of Songs 6:13 says], “Return, return, O Shulammite; / Return, return, that we may gaze at you. / Why should you gaze at the Shulammite, / As upon the dance of two camps?”...[Here] the lover’s name Shulammite, which is the feminine form of Solomon, is first used, indicating that at this point she has become Solomon’s duplication, counterpart, the same as Solomon in life, nature, and image, as Eve to Adam (Gen. 2:20-23), signifying that the lover of Christ becomes the same as Him in life, nature, and image to match Him (2 Cor. 3:18; Rom. 8:29) for their marriage. (Life-study of Song of Songs, p. 53)

Today's Reading

Shulammite is the feminine form of Solomon, indicating that now the overcomers have become the same as Christ. All the overcomers must be one with God and must be Christ. The Shulammite was a country girl. Now, as a counterpart of Solomon, she has become the same as Solomon in life, in nature, in expression, and in function for the carrying out of God’s economy. In these four things—life, nature, expression, and function—we become the same as God and Christ but not in Their Godhead. To say that we are the same as God in His Godhead is a great blasphemy, but if we say that we cannot be the same as God in life, nature, expression, and function, this is unbelief. The Bible tells us again and again that God wants to be one with us and to make us one with Him. This is God’s intention.

新約裏一再使用『在基督裏』和『在主裏』這些辭。保羅告訴我們，要在主裏常常喜樂（腓四4）。我們在自己裏面無法喜樂。我們只能一直歎息。但在主裏我們凡事都能作（13）。當然我們的神比所羅門更有資格。祂能使我們在祂的生命、祂的性情、祂的彰顯和祂的功用上與祂一樣，以完成祂的經綸。這表徵得勝者原是罪人；如今他們在基督的生命上成熟，在生命、性情、彰顯和功用上，已成為與基督一樣，為要完成神永遠的經綸（雅歌結晶讀經，一二三至一二四頁）。

在已過四十年裏，我多次回頭來看雅歌。我在這卷書中有許多經歷，我也逐漸領悟，這卷書不僅說到愛，也說到意志被征服。要有完全、充分、徹底的變化，意志就必須被征服。我們的意志越降服，我們就越被變化。

三章告訴我們這位尋求者的成熟，四章繼續解釋她如何達到這樣成熟的階段。三章題到她的成熟，說到她已成了華轎。但不僅如此，至終我們看到主將她視為耶路撒冷。轎是城的縮影；城是完滿的盛裝主，而轎是小規模的盛裝主。三章題到尋求者的成熟，然後四章解釋這樣的成熟是藉著意志的降服而達到的（雅歌中所描繪的生命與建造，七三至七四頁）。

良人稱讚祂的佳偶，說她美麗如天上的聖所（得撒），秀美如天上的耶路撒冷；這指明基督的佳偶藉著在基督的升天裏生活，在復活裏作新造，就在基督生命的豐富裏成熟，使她不僅成為基督的園子（四12～五1，六2），也成為神的建造（參創二8～12、18～24，林前三9～12），就是成為神的聖所及其保障（聖經恢復本，歌六4註1）。

參讀：雅歌生命讀經，第七至八篇；雅歌結晶讀經，第十至十二篇；雅歌中所描繪的生命與建造，第十一至十二章。

The phrases in Christ and in the Lord are used repeatedly in the New Testament. Paul told us to rejoice always in the Lord (Phil. 4:4). In ourselves we cannot rejoice. We can only sigh all the time. But in the Lord we are able to do all things (Phil. 4:13). Surely our God is more qualified than Solomon. He is able to make us the same as He is in His life, in His nature, in His expression, and in His function to carry out His economy. This signifies that the overcomers were sinners. Now, in the maturity of Christ's life, they have become the same as Christ in life, in nature, in expression, and in function for the accomplishment of God's eternal economy. (Crystallization-study of Song of Songs, pp. 112-113)

Many times in the past forty years I have come back to the Song of Songs. I have had many experiences in this book, and I have come to realize that it speaks not only of love but also of the subduing of the will. To have complete, adequate, and thorough transformation, there must be the subduing of the will. The more our will is subdued, the more we will be transformed.

Song of Songs 3 tells us of the maturity of the seeking one, and chapter 4 continues by explaining how she reached such a mature stage. But this is not all. Eventually, she is reckoned by the Lord as Jerusalem. This is the maturity that is mentioned in chapter 3 when she becomes the palanquin. A palanquin is a miniature of the city. The city contains the Lord in a full way, and the palanquin contains the Lord on a smaller scale. This is the maturity mentioned in chapter 3. Then chapter 4 explains that such a maturity is reached by the subduing of the will. (Life and Building as Portrayed in the Song of Songs, pp. 65-66)

The Beloved's praising His lover, saying that she is as beautiful as the heavenly sanctuary (Tirzah) and as lovely as the heavenly Jerusalem, indicates that through her living in Christ's ascension as the new creation in resurrection, the lover of Christ becomes mature in the riches of the life of Christ so that she becomes not only a garden to Christ (S.S. 4:12-5:1; 6:2) but also the building of God (cf. Gen. 2:8-12, 18-24; 1 Cor. 3:9-12), the sanctuary of God and its safeguard. (S.S. 6:4, footnote 1)

Further Reading: Life-study of Song of Songs, msgs. 7-8; Crystallization-study of Song of Songs, msgs. 10-12; CWWL, 1972, "Life and Building as Portrayed in the Song of Songs," chs. 11-12

晨興餽養

彼後一4『藉這榮耀和美德，祂已將又寶貴又極大的應許賜給我們，叫你們既逃離世上從情慾來的敗壞，就藉著這些應許，得有分於神的性情。』

11『這樣，你們就必得著豐富充足的供應，以進入我們主和救主耶穌基督永遠的國。』

彼後一章十一節指明，我們可得著豐富充足的供應，以進入我們主的國。然而，好些基督徒不會這樣進入，因為他們從未發展神聖的種子以致成熟，藉此建立這入口。…我們若有神聖生命的發展，並由神聖性情的元素構成，我們就會得著豐富充足的供應，以進入要來的國（彼得後書生命讀經，六四頁）。

信息選讀

我們基督徒命定要在主的國裏作王。…沒有這種成熟而作王是不可能的。即使主要叫不成熟的人登寶座作王，那人也會曉得，他無法盡君王職任。這指明甚至我們自己也知道，為著要作王，我們需要長大成熟。

照著彼得在彼後一章五至十一節的話，長大成熟就是發展我們所已經接受的。我們已經分得同樣寶貴的奇妙之信，這信乃是包羅一切的種子。一切神聖的豐富都在這種子裏，但我們必須殷勤，將這些豐富發展為美德。然後我們需要在我們的美德上發展知識；在知識上發展節制；在節制上發展忍耐；在忍耐上發展敬虔；在敬虔上發展弟兄相愛；並在弟兄相愛上發展愛。藉著發展這些美德，我們就長大，至終我們要

Morning Nourishment

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

11 For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

Second Peter 1:11 indicates that we may have an entrance richly and bountifully supplied into the kingdom of our Lord. However, a good number of Christians will not have such an entrance, because they have never built up this entrance by developing the divine seed unto maturity....If we have the development of the divine life and are constituted of the elements of the divine nature, a rich and bountiful entrance into the coming kingdom will be supplied to us. (Life-study of 2 Peter, pp. 55-56)

Today's Reading

We Christians are destined to be kings in the Lord's kingdom....It is impossible to be a king without...maturity. Even if the Lord would want to enthrone as a king someone who is not mature, that person would realize that he is not able to exercise the kingship. This indicates that even we ourselves know that we need to grow to maturity in order to be kings.

According to Peter's word in 2 Peter 1:5-11, to grow to maturity is to develop what we have already received. We have been allotted the wonderful like precious faith, and this faith is an all-inclusive seed. All the divine riches are in this seed, but we must be diligent to develop them into virtue. Then we need to develop in our virtue knowledge; in knowledge, self-control; in self-control, endurance; in endurance, godliness; in godliness, brotherly love; and in brotherly love, love. By developing these virtues we grow, and eventually we shall reach maturity. As a result, we shall be full of Christ, and,

達到成熟。結果，我們要充滿基督，用保羅的話說，就是達到基督豐滿之身材的度量（弗四 13）。這樣，我們就會設資格並裝備好，在要來的國裏作王。

彼後一章五至七節有從信到愛的發展。…至終，有完全的發展和成熟，從信的種子，經過美德和知識的根，節制的幹，以及忍耐和敬虔的枝子，到弟兄相愛以及愛的花和果子（彼得後書生命讀經，七三至七四、五八至五九頁）。

我們享受神聖性情的總結，就是神聖的愛（agape）。愛是神聖性情終極的發展（彼後一 7），是神聖性情發展的總結。…我們裏面有分得的信心作為神聖的分，並且神已將又寶貴又極大的應許賜給我們，使我們得有分於神的性情（1、4）。我們與神聖的性情合作，這性情就有機會發展到極致，那就是愛。

我們留在交通裏，就摸著源頭，並享受神聖的愛作素質，神聖的光作彰顯。這意思就是我們有分於神聖的性情。在這種享受裏，我們讓所分得之信的神聖種子，發展達到其完成，就是神聖高尚的愛。

你有分於神聖的性情到極點，就被神這愛充滿，結果就有一種生活樣式是分別而與眾不同的，這使你成為聖別，不再凡俗。聖別是享受神聖性情到極點的生活樣式。我們享受神是愛，我們甚至成為愛，這就帶來聖別。聖別是指樣式。我們成為愛，就與凡俗的人不同而有別。

因為你是個享受神聖性情的人，你就是一個愛的人。你周圍的人會注意到你是不同而與眾有別的。這不是行為的問題，乃是我們人的問題（神新約的經綸下冊，四〇〇、三九三、三九九至四〇一頁）。

參讀：彼得後書生命讀經，第六至七篇；神新約的經綸下冊，第三十一至三十二章。

in Paul's words, we shall arrive at the measure of the stature of the fullness of Christ (Eph. 4:13). Then we shall be qualified and equipped to be kings in the coming kingdom.

In 2 Peter 1:5-7 we have the development from faith to love....Eventually, we have the full development and maturity from the seed of faith, through the roots of virtue and knowledge, the trunk of self-control, and the branches of endurance and godliness, to the blossom and the fruit of brotherly love and love. (Life-study of 2 Peter, pp. 63-64, 51)

The consummation of our enjoying the divine nature is agape, the divine love. Love is the ultimate development in the divine nature (2 Pet. 1:7) and the consummation of the development of the divine nature....We have the allotted faith within us as the divine portion and...God has given us exceedingly great and precious promises that we might become partakers of the divine nature. As we cooperate with this divine nature, it will have the opportunity to develop itself to its consummation, which is love.

When we remain in the fellowship, we touch the source, and we enjoy the divine love as the essence and the divine light as the expression. This means we partake of the divine nature. In this enjoyment we let the divine seed of the allotted faith develop to its consummation—the divine nobler love.

When you partake of the divine nature to the uttermost, you will be filled with God as love. This issues in a manner of life, and this manner of life is a separated and distinct life, making you no more common but holy. Holiness is the manner of this life that enjoys the divine nature to the uttermost. When we enjoy God as love, we even become love, and this issues in holiness. Holiness is the manner. When we become love, we become different and distinct from the common people.

Because you are a person enjoying the divine nature, you are a person of love. The people around you would notice that you are different and distinct. This is not a matter of behavior, but it is a matter of our being. (God's New Testament Economy, pp. 334, 328, 333-335)

Further Reading: Life-study of 2 Peter, msgs. 6-7; God's New Testament Economy, chs. 31-32

晨興餽養

來五 13～14『凡只能享用奶的，對公義的話都是沒有經驗的，因為他是嬰孩；只有長成的人，才能喫乾糧，他們的官能因習用而受了操練，就能分辨好壞了。』

保羅在希伯來書裏的負擔，是要將信徒從『幼稚園階段』帶出來，並且帶他們往前達到成熟，達到公義的話，這話與基督天上的職事有關，與祂經綸的路有關，這是叫他們達到成熟的乾糧。在新約時代，神主要的工作是要產生新造，而新造的工作是基於在我們靈裏的重生，這是藉著神的生命，不是藉著任何神蹟。從重生的時候起，神就一直更新我們，在性質上聖別我們，將我們從一個程度的榮耀變化到另一個程度的榮耀，最終將我們模成神長子的形像，以致得榮。這是神在新約時代創造祂新造的主要工作（長老訓練第五冊，一三三至一三四頁）。

信息選讀

神是用祂自己神聖的生命，在墮落並死了之人的靈裏（這些人是祂在已過的永遠所揀選的），重生他們，使他們成為新造。這事的成就，是藉著祂自己作神聖的生命，作那靈，進入祂所揀選之人的靈裏，重生他們，聖別他們，變化他們，並模成他們，以至使他們得榮耀（長老訓練第五冊，一三四至一三五頁）。

一般基督徒並不明白關於神行政對付的那些公義的話。這樣的話如同硬骨頭一樣，很多人因著不明白，就把這些話丟在一邊。但不論我們是否明白，我們仍

Morning Nourishment

Heb. 5:13-14 For everyone who partakes of milk is inexperienced in the word of righteousness, for he is an infant; but solid food is for the full-grown, who because of practice have their faculties exercised for discriminating between both good and evil.

Paul's burden in the book of Hebrews was to bring the believers out of the "kindergarten" stage and to bring them on to maturity, to the word of righteousness concerning Christ's heavenly ministry, concerning the way of His economy, which is the solid food for them to reach maturity. In the New Testament age God's main work is to bring forth the new creation, and the new creation work is based upon regeneration in our spirit by God's divine life, not by any miracle. From the time of regeneration, God continues to renew us, to sanctify us dispositionally, to transform us from one degree of glory to another degree of glory, and eventually to conform us to the image of the firstborn Son of God unto glorification. This is the main work of God in the New Testament age to create His new creation. (Elders' Training, Book 5: Fellowship concerning the Lord's Up-to-date Move, p. 122)

Today's Reading

God produces the new creation by regenerating the fallen and dead creation with His own divine life in the very spirit of the fallen and dead people, whom He chose in eternity past, to make them a new creation. This is accomplished by Himself as the divine life, as the Spirit, entering into His chosen people's spirit to regenerate them, to sanctify them, to transform them, and to conform them unto glorification. (Elders' Training, Book 5: Fellowship concerning the Lord's Up-to-date Move, p. 123)

Christians do not understand the word of righteousness concerning God's governmental dealings. Such words are like hard bones, and many, unable to understand them, throw them away. But whether we understand these words or not, we

在神行政的對付之下。…所有關於神行政對付的話，都不是恩典的話，也不是生命的話，乃是公義的話。

論到不能進入神安息的話，不是恩典的話，乃是公義的話。希伯來三章十四節引自詩篇九十五篇，告訴我們：『你們今日若聽見祂的聲音，就不可硬著心，像惹祂發怒的時候一樣。』希伯來四章十一節是另一段公義的話，說，『所以我們務必竭力進入那安息，免得有人隨著那不信從的樣子跌倒了。』要記住，公義的話比神諭言開端的要綱更深，因為這話具體的說出神在祂的經綸和行政上，對待祂的子民所有公正公義的更深思想（希伯來書生命讀經，三八六至三八七頁）。

義是從神為著祂的行政而來的（詩八九 14，九七 2，賽三二 1），就是基督成為我們的義（林前一 30），使我們在祂裏面成為神的義（並非在神面前成為義的）。人，不僅是罪人，甚至就是罪，藉著基督的救贖，竟成為神的義，與義的神和好，且成為新造，為著神永遠的定旨，向祂活著（新約總論第十冊，二五三頁）。

在我們屬靈生命的經歷中，總是有主所作的一面，配上我們追求的一面。主雖然要把我們帶到成熟，我們仍需要與主合作，竭力前進，達到完全、成熟。

主要帶領我們往前，我們必須讓祂如此帶領。這是我們與祂恩典的工作甘心樂意的合作。我們要竭力前進，達到完全、成熟，就需要與基督同享祂所達到的（來一 9，三 15），且需要竭力進入仍存留之安息日的安息（四 9、11），來到施恩的寶座前受憐憫，得恩典（四 16），更需要喫乾糧，以享受基督照著麥基洗德的等次作我們的大祭司（五 9～10、14）（聖經恢復本，來六 1 註 3）。

參讀：希伯來書生命讀經，第二十九至三十篇。

are still under God's governmental dealings....The word regarding God's governmental dealings is the word of righteousness, not the word of grace nor the word of life.

The word about not entering into God's rest is a word of righteousness, not a word of grace. In Hebrews 3:15, a quotation from Psalm 95, we are told, "Today if you hear His voice, do not harden your hearts as in the provocation." Hebrews 4:11, another word of righteousness, says, "Let us therefore be diligent to enter into that rest lest anyone fall after the same example of disobedience." Keep in mind that the word of righteousness is deeper than the rudiments of the beginning of the oracles of God, because it embodies the deeper thought of God's justice and righteousness in His dispensational and governmental dealings with His people. (Life-study of Hebrews, pp. 320-321)

Righteousness issues from God for His administration (Psa. 89:14; 97:2; Isa. 32:1). This righteousness is Christ to be our righteousness (1 Cor. 1:30), making us God's righteousness in Him (not making us righteous before God). Through Christ's redemption, man, who is a sinner and is even sin, is made God's righteousness, being reconciled to the righteous God, and is made a new creation living to God for His eternal purpose. (The Conclusion of the New Testament, p. 3224)

In the experience of our spiritual life, there is always the Lord's doing, on the one side, and our pursuing in cooperation with Him, on the other side. The Lord wants to bring us on to maturity, but we still need to cooperate with Him by being brought on to perfection, to maturity.

The Lord wants to bring us on, but we must let Him do it. This is our willing cooperation with His gracious work. In order to be brought on to perfection, to maturity, we need to share with Christ in His attainments (Heb. 1:9; 3:14), to be diligent to enter into the remaining Sabbath rest (4:9, 11), to come forward to the throne of grace to receive mercy and find grace (4:16), and to feed on the solid food to enjoy Christ as our High Priest according to the order of Melchizedek (5:9-10, 14). (Heb. 6:1, footnote 3)

Further Reading: Life-study of Hebrews, msgs. 29-30

晨興餽養

西一 28 ~ 29『我們宣揚祂，是用全般的智慧警戒各人，教導各人，好將各人在基督裏成熟的獻上；我也為此勞苦，照著祂在我裏面大能的運行，竭力奮鬥。』

保羅職事的目標，乃是把各人在基督裏成熟的獻上。每當我思想歌羅西一章二十八節中所用的『好將各人在基督裏成熟的獻上』這一句話時，我感到自己是何等的缺欠。關於我的職事，那靈在我裏面警告我。我所關心的，是我能把多少人在基督裏成熟的獻上。這個責任的負擔，重重的壓在我身上。我裏面受囑咐，要宣揚基督，並以基督警戒各人，教導各人，好叫我能把他們在基督裏成熟的獻上。

保羅在二十八節的觀念，與今天基督教的傳教士、牧師的觀念完全不同。關於職事，保羅的觀念是將基督分賜給人，使他們得以在基督裏長大成熟。他知道基督必須加到信徒裏面，直到他們在基督裏成熟。我們也需要有保羅這樣的觀念。長老們在眾召會中照顧聖徒，應當竭力將所有親愛的聖徒在基督裏成熟的獻上（歌羅西書生命讀經，一四五頁）。

信息選讀

論到那住在我們裏面，作我們榮耀盼望的基督，保羅在歌羅西一章二十八節說，『我們宣揚祂，是用全般的智慧警戒各人，教導各人，好將各人在基督裏成熟的獻上。』繙作『成熟』的希臘字也可譯作完全的、完整的。保羅的職事是把基督分賜到人裏面，使人在基督裏長大成熟，得以完全並完整。

Morning Nourishment

Col. 1:28-29 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ; for which also I labor, struggling according to His operation which operates in me in power.

The goal of Paul's ministry was to present every man full-grown in Christ. Whenever I consider this phrase, present every man full-grown, as used in Colossians 1:28, I sense how short I am. I am warned by the Spirit within me regarding my ministry. I am concerned about how many I shall be able to present full-grown in Christ. The burden of this responsibility weighs upon me greatly. Inwardly I am charged to announce Christ and to warn others and teach them regarding Christ so that I may present them full-grown in Christ.

Paul's concept in Colossians 1:28 is completely different from that held by Christian ministers and pastors today. Paul's concept concerning his ministry was that of dispensing Christ into others so that they may grow in Christ to maturity. He knew that Christ had to be added into the believers until they became full-grown in Christ. We need to have the same concept as Paul. As the elders care for the saints in the churches, they should seek to present all the dear ones full-grown in Christ. (Life-study of Colossians, p. 119)

Today's Reading

Speaking of Christ who dwells in us as the hope of glory, Paul says, "Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ" (Col. 1:28). The Greek word rendered "full-grown" may also be translated "mature," "complete," or "perfect." Paul's ministry was to impart Christ to others so that they may be perfect and complete by maturing in Christ unto full growth. However, many Christian

然而今天許多基督教工人卻沒有將各人在基督裏成熟的獻上這個觀念，他們工作的目標不是這個。但我們必須與保羅有同樣的目標。

甚至傳福音時，我們的目標也該是分賜生命，好將人在基督裏長大成熟的獻上。我們向不信的人傳福音，將基督供應給他們，幫助他們接受主時，我們的目標不該僅僅是叫他們蒙拯救脫離火湖，脫離神的定罪。我們的目標也不是僅僅叫他們經歷神的赦罪，乃是把基督供應到他們裏面，使他們至終能在基督裏成熟的被獻上。我們傳福音若是不能把基督分賜給人，我們的福音就殼不上神的標準。我們向人講說時，必須把基督灌輸到人裏面。分賜基督必須是我們傳福音的目的。

我們和聖徒們交通時，也該有同樣的目標。當我們接觸聖徒時，我們的目標應當是將基督供應到他們裏面，好使他們在基督裏成熟（歌羅西書生命讀經，一五八至一五九頁）。

你要持守著基督作實際，凡事長到基督那賜生命的靈裏面。這個就叫我們作新人。若是我們凡事都長到基督裏面，在基督裏面就沒有這樣的人，也沒有那樣的人，甚麼樣的人都沒有，惟有基督是一切，又住在一切之內，這就是新人。

我們弟兄姊妹都要看見，我們在各地只作一件事，就是禱告供應基督，叫人能殼在愛中持守著基督作實際，在凡事上長到基督裏面，結果就沒有這樣的人，也沒有那樣的人，結果就是基督，這個就是新人。這樣長到基督裏面，自自然然的就是讓基督作人位，而基督作人位不是個人的，不是地方的，乃是宇宙的。…如果在六大洲的弟兄姊妹都是以基督作人位，自然的全地上的眾弟兄姊妹，在祂的恢復中就是一個新人（一個身體，一位靈，一個新人，一〇一頁）。

參讀：歌羅西書生命讀經，第十四、十六至十七篇。

workers today do not have any concept of presenting every man full-grown in Christ. The goal of their work is something other than this. But we must have the same goal that Paul had.

Even in preaching the gospel, our aim should be to impart life in order to present others mature, full-grown, in Christ. As we preach the gospel to unbelievers, minister Christ to them, and help them to receive the Lord, our goal is not merely that they should be saved from the lake of fire and from God's condemnation. Our goal is not only for them to experience God's forgiveness; it is to minister Christ into them so that they may eventually be presented full-grown in Christ. If we fail to impart Christ to others as we preach the gospel, our gospel preaching will fall short of God's standard. Christ must be infused into all those to whom we speak. Imparting Christ should be our aim in our gospel preaching.

We should have the same goal in our fellowship with the saints. As we contact the saints, our goal should be to minister Christ into them so that they may mature in Him. (Life-study of Colossians, p. 129)

We need to hold to Christ as the truth and grow into Christ, the life-giving Spirit, in all things. This will make us the new man. If we grow up into Christ in all things, then in Christ there will not be this kind of person or that kind of person. There will not be any kind of person but Christ, who is all and in all. This is the new man.

Brothers and sisters, we must see that in all the localities we are doing only one thing, and that is to minister Christ and to pray that others may hold to Christ as the truth in love and grow up into Him in all things. Eventually, there will not be this kind of people or that kind of people, but there will be only Christ. This is the new man. When we grow up into Christ in this way, spontaneously we will allow Christ to be the person. Christ as the person is not individual or local but universal. If all the brothers and sisters in all six continents take Christ as the person, then spontaneously all the brothers and sisters on the earth in His recovery will be the one new man. (One Body, One Spirit, and One New Man, pp. 90-91)

Further Reading: Life-study of Colossians, msgs. 14, 16-17

G B7 Em Am A7 D
 3 · 3 3 2 | 1 - 6 - | 4 · 3 2 1 | 7 - - - |
 一 主, 你 是 我 生 命, 活 在 我 裏 面;
 D7 G D7 A7 D
 5 2 3 4 | 3 - 1 - | 2 · 1 7 6 | 5 - - - |
 帶 着 神 的 豐 盛, 來 將 我 充 滿。
 G C D7 G C Am B
 5 5 6 7 | 2 - 1 - | 1 1 4 4 | 3 - - - |
 你 的 聖 別 性 情, 使 我 能 成 聖;
 Em G C D7 G
 1 2 3 4 | 5 - 5 - | 6 4 3 2 | 1 - - - ||
 你 的 復 活 大 能, 使 我 能 得 勝。

二 你這生命流通, 我就蒙光照,
 使我活在光中, 與你能相交;
 帶來各種供應, 也有所要求,
 使我得蒙潔淨, 享受你所有。

三 你是那靈運行, 像膏油塗抹,
 將我心思、心、靈, 全都浸潤過,
 使我全人變化, 成為你形狀,
 直到成熟長大, 滿有你身量。

四 你的生命成分, 成為我豐富,
 時常將我滋潤, 使我得復甦。
 生命吞滅死亡, 軟弱變剛強;
 釋放消除捆綁, 下沉變高昂。

五 因此我將自己, 完全獻給你,
 照着你的心意, 活在交通裏;
 不再立志掙扎, 不再改自己,
 使你受到打岔, 毫不能為力。

六 乃是完全停下 自己的努力,
 讓你運行、變化, 使我脫自己;
 與眾聖徒配搭, 成為你身體,
 讓你定居、安家, 彰顯你自己。

1 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.

2 Now Thy flowing life, Lord,
 Doth enlighten me,
 Bringing in the spirit
 Fellowship with Thee;
 All my need supplying,
 Making Thy demand,
 Leading me to cleansing
 And in Thee to stand.

3 Thy anointing Spirit
 Me shall permeate,
 All my soul and spirit
 Thou wouldst saturate;
 Every part transforming
 Till conformed to Thee,
 Till Thy life shall bring me
 To maturity.

4 Lord, Thy life abundant,
 Flowing, rich and free,
 Constantly refreshes
 And empowers me.
 Death by life is swallowed,
 Weakness is made strong,
 All my bonds are broken,
 Gloom is turned to song.

5 I would give myself, Lord,
 Fully unto Thee,
 That Thy heart's desire
 Be fulfilled in me.
 I no more would struggle
 To myself reform,
 Thus in me to hinder
 What Thou wouldst perform.

6 I would cease completely
 From my efforts vain,
 Let Thy life transform me,
 Full release to gain;
 Build me up with others
 Till in us Thou see
 Thy complete expression
 Glorifying Thee.

申言稿：_____

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.This image shows a single page of white paper with horizontal blue ruling lines. The lines are evenly spaced and run across the width of the page, providing a guide for handwriting or typing. There are no margins, text, or other markings on the page.