

读经：创四七 7、10，来六 1，西一 28 ~ 29，弗四 14

创 47:7 约瑟领他父亲雅各进去，站在法老面前，雅各就给法老祝福。

创 47:10 雅各又给法老祝福，就从法老面前出去了。

来 6:1 所以，我们既离开了那论到基督之开端的话，就当竭力前进，达到完全、成熟，不再立根基，就是悔改脱离死行，信靠神，

西 1:28 我们宣扬祂，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地献上；

西 1:29 我也为此劳苦，照着祂在我里面大能的运行，竭力奋斗。

弗 4:14 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，在于将人引入谬误系统的诡诈作为；

## 壹 创世记三十七至四十五章是雅各成熟过程的记载：

创 37 ~ 45 (从略。)

一 在创世记二十七章我们看见一个抓夺的人，在三十七章我们看见一个变化的人，在四十五章末了我们看见一个成熟的人。

创 27, 37, 45 (从略。)

二 变化乃是在我们天然生命里新陈代谢的改变；成熟乃是被那改变我们的神圣生命所充满——来六 1：

来 6:1 所以，我们既离开了那论到基督之开端的话，就当竭力前进，达到完全、成熟，不再立根基，就是悔改脱离死行，信靠神，

Scripture Reading: Gen. 47:7, 10; Heb. 6:1; Col. 1:28-29; Eph. 4:14

Gen 47:7 And Joseph brought in Jacob his father and set him before Pharaoh, and Jacob blessed Pharaoh.

Gen 47:10 And Jacob blessed Pharaoh and went forth from Pharaoh's presence.

Heb 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity, not laying again a foundation of repentance from dead works and of faith in God,

Col 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;

Col 1:29 For which also I labor, struggling according to His operation which operates in me in power.

Eph 4:14 That we may be no longer little children 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,

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

Gen 37-45 (be omitted.)

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

Gen 27, 37, 45 (be omitted.)

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:

Heb 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity, not laying again a foundation of repentance from dead works and of faith in God,

1 变化的最后阶段乃是成熟，就是生命的丰满：

a 神永远的定旨，只能借着我们的变化和成熟来完成——创一 26，西一 28，二 19。

创 1:26 神说，我们要按着我们的形像，照着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。

西 1:28 我们宣扬祂，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地献上；

西 2:19 不持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。

b 成熟乃是我们一再得着神圣的生命分赐到我们里面，直到我们有了生命的丰满——约十 10。

约 10:10 贼来了，无非是要偷窃、杀害、毁坏；我来了，是要叫羊得生命，并且得的更丰盛。

2 成熟的问题在于度量的扩充——诗四 1：

诗 4:1 （大卫的诗，交与歌咏长；用丝弦的乐器。）显我为义的神啊，我呼求的时候，求你应允我；我在窘困中，求你使我宽广；求你恩待我，听我的祷告。

a 生命成熟是接受圣灵管治的总和——来十二 5～11。

来 12:5 你们竟全然忘了那劝勉的话，就是对你们如同对儿子所讲论的，说，“我儿，你不可轻看主的管教，被祂责备的时候，也不可灰心；

来 12:6 因为主所爱的，祂必管教，又鞭打凡所收纳的儿子。”

来 12:7 为了受管教，你们要忍受。神待你们如同待儿子；哪有儿子是父亲不管教的？

来 12:8 只是你们若不受众子所共受的管教，就是私生子，不是儿子了。

来 12:9 再者，我们曾有肉身的父管教我们，我们尚且敬重他们，何况万灵的父，我们岂不更当服从祂而得活么？

来 12:10 肉身的父是在短暂的日子里，照自己以为好的管教我们，惟有万灵的父管教我们，是为了我们的益处，使我们有分于祂的圣别。

来 12:11 一切的管教，当时固然不觉得喜乐，反觉得愁苦；后来却给那借此受过操练的人，结出平安的义果。

b 人只看见一个人生命成熟，却未看见那人历年逐日暗中所接受加起来的圣灵管治——林后一 8～10，创四七 7、10。

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.

Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Col 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;

Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

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.

John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.

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

Psa 4:1 When I call out, answer me, / O God of my righteousness; / Make room for me when I am in straits; / Be gracious to me and hear my prayer.

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

Heb 12:5 And you have completely forgotten the exhortation which reasons with you as with sons, "My son, do not regard lightly the discipline of the Lord, nor faint when reproved by Him;

Heb 12:6 For whom the Lord loves He disciplines, and He scourges every son whom He receives."

Heb 12:7 It is for discipline that you endure; God deals with you as with sons. For what son is there whom the father does not discipline?

Heb 12:8 But if you are without discipline, of which all sons have become partakers, then you are illegitimate and not sons.

Heb 12:9 Furthermore we have had the fathers of our flesh as discipliners and we respected them; shall we not much more be in subjection to the Father of spirits and live?

Heb 12:10 For they disciplined for a few days as it seemed good to them; but He, for what is profitable that we might partake of His holiness.

Heb 12:11 Now no discipline at the present time seems to be a matter of joy, but of grief; but afterward it yields the peaceable fruit of righteousness to those who have been exercised by it.

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.

林后 1:8 弟兄们，关于我们在亚西亚所遭遇的患难，我们不愿意你们不知道，就是我们被压太重，力不能胜，甚至连活命的指望都绝了，

林后 1:9 自己里面也断定是必死的，叫我们不信靠自己，只信靠那叫死人复活的神；

林后 1:10 祂曾救我们脱离那极大的死亡，并且仍要救我们，我们指望祂将来还要救我们，

创 47:7 约瑟领他父亲雅各进去，站在法老面前，雅各就给法老祝福。

创 47:10 雅各又给法老祝福，就从法老面前出去了。

- 3 神要主宰的用人、事、物倒空所充满我们的一切，除去我们先入的一切，使我们的度量增加，好被神充满——路一 53，太五 6。

路 1:53 叫饥饿的得饱美物，叫富足的空着回去。

太 5:6 饥渴慕义的人有福了，因为他们必得饱足。

### 三 雅各的一生启示，我们所遭遇的每件事，都在神的主宰之下，叫我们被变化，得成熟；没有一件事是偶然的：

- 1 雅各要成熟，首先必须失去他心头的宝贝——约瑟——创三七 31 ~ 35。

创 37:31 他们宰了一只公山羊，把约瑟的外衣蘸了血。

创 37:32 他们打发人把那件彩衣送到他们父亲那里，说，我们捡到了这个；请认一认是你儿子的外衣不是？

创 37:33 他认得，就说，这是我儿子的外衣。有恶兽把他吃了，约瑟必定被撕碎了！

创 37:34 雅各便撕裂衣服，腰间围上麻布，为他儿子悲哀了许多日子。

创 37:35 他的儿子女儿都起来安慰他，他却不肯受安慰，说，我必悲哀哀地下阴间，到我儿子那里。约瑟的父亲就为他哀哭。

- 2 成熟的信徒学知神是有怜悯的，也是全足的，能在每一种情况中应付他的需要——四三 11、13 ~ 14，十七 1，腓一 19 ~ 21 上，四 11 ~ 12，参提前六 6 ~ 8。

创 43:11 他们的父亲以色列对他们说，若必须如此，你们就当这样行：可以取些这地佳美的出产，就是一点香油和一点蜂蜜，香料和没药，榧子和杏仁，收在器皿里，带下去送给那人作礼物；

创 43:13 也带着你们的弟弟，起身回去见那人。

2 Cor 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.

2 Cor 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;

2 Cor 1:10 Who has delivered us out of so great a death, and will deliver us; in whom we have hoped that He will also yet deliver us,

Gen 47:7 And Joseph brought in Jacob his father and set him before Pharaoh, and Jacob blessed Pharaoh.

Gen 47:10 And Jacob blessed Pharaoh and went forth from Pharaoh's presence.

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.

Luke 1:53 The hungry He has filled with good things, and the rich He has sent away empty.

Matt 5:6 Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

### 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.

Gen 37:31 Then they took Joseph's coat and slaughtered a male goat and dipped the coat in the blood.

Gen 37:32 And they sent the coat of many colors and had it brought to their father and said, We found this; please examine it, and see whether it is your son's coat or not.

Gen 37:33 And he recognized it and said, It is my son's coat. A wild beast has devoured him; Joseph is without doubt torn to pieces.

Gen 37:34 And Jacob tore his garments and put sackcloth upon his loins and mourned for his son many days.

Gen 37:35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted and said, Surely I will go down to Sheol to my son, mourning. Thus his father wept for him.

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.

Gen 43:11 And their father Israel said to them, If it must be so, then do this: Take some of the choice fruits of the land in your bags, and carry a present down to the man—a little balm and a little honey, aromatic gum and myrrh, pistachio nuts and almonds.

Gen 43:13 Take your brother also, and rise up; return to the man,

创 43:14 但愿全足的神在那人面前赐你们怜悯，使他释放你们的那弟兄和便雅悯回来。至于我，我若丧了儿子，就丧了吧。

创 17:1 亚伯兰年九十九岁的时候，耶和华向他显现，对他说，我是全足的神；你要行在我面前，并且要完全；

腓 1:19 因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。

腓 1:20 这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，

腓 1:21 上 因为在我，活着就是基督，...

腓 4:11 我并不是因缺乏说这话，因为我已经学会了，无论在什么景况，都可以知足。

腓 4:12 我知道怎样处卑贱，也知道怎样处富余；或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀。

提前 6:6 然而敬虔又知足，便是大利了；

提前 6:7 因为我们没有带什么到世界来，也不能带什么去；

提前 6:8 只要有养生与遮身之物，就当以此为足。

3 他的信靠和安息完全在于全足之神的怜悯，不在于他自己和他的能力——罗九 16。

罗 9:16 这样看来，这不在于那定意的，也不在于那奔跑的，只在于那施怜悯的神。

贰 在雅歌六章十三节，基督的佳偶经过变化的各阶段，在基督生命的成熟里，成为书拉密女，就是基督的复制、复本，配得过祂，好与祂成为婚配：

歌 6:13 回来，回来，书拉密女啊；回来，回来，使我们得观看你。你们为何要观看书拉密女，象观看二营军兵跳舞呢？

一 “书拉密女”是“所罗门”的女性写法，指明她在生命上成熟，在生命、性情、彰显和功用上，已成为与基督一样，为要完成神永远的经纶——13 节。

歌 6:13 回来，回来，书拉密女啊；回来，回来，使我们得观看你。你们为何要观看书拉密女，象观看二营军兵跳舞呢？

Gen 43:14 And may the All-sufficient God grant you mercy before the man, that he may release to you your other brother and Benjamin. And as for me, if I am to be bereaved of my children, I shall be bereaved.

Gen 17:1 And when Abram was ninety-nine years old, Jehovah appeared to Abram and said to him, I am the All-sufficient God; / Walk before Me, and be perfect.

Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil 1:21a For to me, to live is Christ ...

Phil 4:11 Not that I speak according to lack, for I have learned, in whatever circumstances I am, to be content.

Phil 4:12 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.

1 Tim 6:6 But godliness with contentment is great gain;

1 Tim 6:7 For we have brought nothing into the world, because neither can we carry anything out.

1 Tim 6:8 But having food and covering, with these we will be content.

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.

Rom 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

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 Shulammitte, the reproduction and duplication of Christ to match Him for their marriage:

S.S. 6:13 Return, return, O Shulammitte; / Return, return, that we may gaze at you. / Why should you gaze at the Shulammitte, / As upon the dance of two camps?

A. Shulammitte 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.

S.S. 6:13 Return, return, O Shulammitte; / Return, return, that we may gaze at you. / Why should you gaze at the Shulammitte, / As upon the dance of two camps?



二 在雅歌三章，基督的佳偶达到成熟的阶段，已成了华轿，至终主将她视为耶路撒冷——9～10节，六4：

歌 3:9 所罗门王用利巴嫩木，为自己制造一乘华轿。

歌 3:10 轿柱是用银作的，轿底是用金作的；坐垫是紫色的；其中所铺的，是耶路撒冷众女子的爱情。

歌 6:4 我的佳偶啊，你美丽如得撒，秀美如耶路撒冷，威武如展开旌旗的军队。

1 她达到这阶段乃是借着天然人的破碎与意志的降服——三6，四1、4。

歌 3:6 那从旷野上来，形状如烟柱，以没药和乳香，并商人各样香粉薰的，是谁呢？

歌 4:1 看哪，我的佳偶，你是美丽的！你是美丽的！你的眼在帕子内好象鸽子；你的头发如同山羊群，安卧在基列山旁。

歌 4:4 你的颈项好象大卫建造收藏军器的高楼，其上悬挂一千盾牌，都是勇士的挡牌。

2 基督的佳偶借着在基督的升天里生活，在复活里作新造，就在基督生命的丰富里成熟，使她成为神的建造，就是成为神的圣所——六4。

歌 6:4 我的佳偶啊，你美丽如得撒，秀美如耶路撒冷，威武如展开旌旗的军队。

叁 神圣的种子已经撒在我们里面，我们需要经历那包含在这神圣种子里之神圣生命和神圣性情的发展，使我们得以丰富地进入永远的国——彼后一1、4～11：

彼后 1:1 耶稣基督的奴仆和使徒西门彼得，写信给那些因我们的神和救主，耶稣基督的义，与我们分得同样宝贵之信的人：

彼后 1:4 借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。

彼后 1:5 正因这缘故，你们要分外殷勤，在你们的信上，充足地供应美德，在美德上供应知识，

彼后 1:6 在知识上供应节制，在节制上供应忍耐，在忍耐上供应敬虔，

彼后 1:7 在敬虔上供应弟兄相爱，在弟兄相爱上供应爱。

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:

S.S. 3:9 King Solomon made himself a palanquin / Of the wood of Lebanon.

S.S. 3:10 Its posts he made of silver; / Its bottom, of gold; / Its seat, of purple; / Its midst was inlaid with love / From the daughters of Jerusalem.

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

1. She reaches this stage by the breaking of her natural man and by the subduing of her will—3:6; 4:1, 4.

S.S. 3:6 Who is she who comes up from the wilderness / Like pillars of smoke, / Perfumed with myrrh and frankincense, / With all the fragrant powders of the merchant?

S.S. 4:1 Oh, you are beautiful, my love! / Oh, you are beautiful! Your eyes are like doves behind your veil; / Your hair is like a flock of goats / That repose on Mount Gilead.

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.

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.

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

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:

2 Pet 1:1 Simon Peter, a slave and apostle of Jesus Christ, to those who have been allotted faith equally precious as ours in the righteousness of our God and Savior, Jesus Christ:

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.

2 Pet 1:5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;

2 Pet 1:6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;

2 Pet 1:7 And in godliness, brotherly love; and in brotherly love, love.

彼后 1:8 因为这几样存在你们里面，且不断增多，就必将你们构成非闲懒不结果子的，以致充分地认识我们的主耶稣基督。

彼后 1:9 那没有这几样的，就是眼瞎、近视，忘了他旧日的罪已经得了洁净。

彼后 1:10 所以弟兄们，应当更加殷勤，使你们所蒙的呼召和拣选坚定不移；你们行这几样，就永不失脚。

彼后 1:11 这样，你们就必得着丰富充足的供应，以进入我们主和救主耶稣基督永远的国。

## 一 我们已经分得同样宝贵的奇妙之信，这信乃是包罗一切的种子——1 节，彼前一 23:

彼后 1:1 耶稣基督的奴仆和使徒西门彼得，写信给那些因我们的神和救主，耶稣基督的义，与我们分得同样宝贵之信的人：

彼前 1:23 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，是借着神活而常存的话。

### 1 一切神圣的丰富都在这种子中，但我们必须殷勤发展这些丰富；长大成熟就是发展我们所已经接受的——彼后一 1～8，三 18。

彼后 1:1 耶稣基督的奴仆和使徒西门彼得，写信给那些因我们的神和救主，耶稣基督的义，与我们分得同样宝贵之信的人：

彼后 1:2 愿恩典与平安，因你们充分认识神和我们的主耶稣，繁增地归与你们。

彼后 1:3 神的神能，借着我们充分认识那用祂自己的荣耀和美德呼召我们的，已将一切关于生命和敬虔的事赐给我们。

彼后 1:4 借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。

彼后 1:5 正因这缘故，你们要分外殷勤，在你们的信上，充足地供应美德，在美德上供应知识，

彼后 1:6 在知识上供应节制，在节制上供应忍耐，在忍耐上供应敬虔，

彼后 1:7 在敬虔上供应弟兄相爱，在弟兄相爱上供应爱。

彼后 1:8 因为这几样存在你们里面，且不断增多，就必将你们构成非闲懒不结果子的，以致充分地认识我们的主耶稣基督。

彼后 3:18 你们却要在我们的主和救主耶稣基督的恩典和知识上长大。愿荣耀归与祂，从现今直到永远之日。阿们。

### 2 借着发展这些美德，我们就在生命里长大，至终我们要达到成熟，满了基督，够资格并装备好，在要来的国里作王——弗四 13～15，彼后一 11。

2 Pet 1:8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.

2 Pet 1:9 For he in whom these things are not present is blind, being shortsighted, having forgotten the cleansing of his past sins.

2 Pet 1:10 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble.

2 Pet 1:11 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.

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

2 Pet 1:1 Simon Peter, a slave and apostle of Jesus Christ, to those who have been allotted faith equally precious as ours in the righteousness of our God and Savior, Jesus Christ:

1 Pet 1:23 Having been regenerated not of corruptible seed but of incorruptible, through the living and abiding word of God.

### 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 Pet 1:1 Simon Peter, a slave and apostle of Jesus Christ, to those who have been allotted faith equally precious as ours in the righteousness of our God and Savior, Jesus Christ:

2 Pet 1:2 Grace to you and peace be multiplied in the full knowledge of God and of Jesus our Lord;

2 Pet 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,

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.

2 Pet 1:5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;

2 Pet 1:6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;

2 Pet 1:7 And in godliness, brotherly love; and in brotherly love, love.

2 Pet 1:8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.

2 Pet 3:18 But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and unto the day of eternity. Amen.

### 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.

弗 4:13 直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量，  
弗 4:14 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，在于将人引入错误系统的诡诈作为；  
弗 4:15 惟在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；

彼后 1:11 这样，你们就必得着丰富充足的供应，以进入我们主和救主耶稣基督永远的国。

3 我们需要有完全的发展和成熟，从信的种子，经过美德和知识的根，节制的干，以及忍耐和敬虔的枝子，到弟兄相爱以及爱的花和果子——5～7 节。

彼后 1:5 正因这缘故，你们要分外殷勤，在你们的信上，充足地供应美德，在美德上供应知识，

彼后 1:6 在知识上供应节制，在节制上供应忍耐，在忍耐上供应敬虔，

彼后 1:7 在敬虔上供应弟兄相爱，在弟兄相爱上供应爱。

4 在我们里面神圣性情终极的发展乃是爱——agape，阿嘎培，此字在新约中用以指神圣的爱，就是神在祂性情上的所是——7 节，约壹四 8、16：

彼后 1:7 在敬虔上供应弟兄相爱，在弟兄相爱上供应爱。

约壹 4:8 不爱弟兄的，未曾认识神，因为神就是爱。

约壹 4:16 神在我们身上的爱，我们也知道也信。神就是爱，住在爱里面的，就住在神里面，神也住在他里面。

a 我们需要让我们所分得之信的神圣种子得以发展，直到完成于神圣、更高尚的爱——彼后一 5～7。

彼后 1:5 正因这缘故，你们要分外殷勤，在你们的信上，充足地供应美德，在美德上供应知识，

彼后 1:6 在知识上供应节制，在节制上供应忍耐，在忍耐上供应敬虔，

彼后 1:7 在敬虔上供应弟兄相爱，在弟兄相爱上供应爱。

b 我们有分于神的性情并在生命里长大达到成熟，就被神这爱充满，我们就成为爱的人，甚至就是爱——弗三 19。

弗 3:19 并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。

二 我们应当殷勤追求神圣生命和性情的长大、发展并成熟，好丰富进入永远的国——彼后一 10～11。

Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

Eph 4:14 That we may be no longer little children 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 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

2 Pet 1:11 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.

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.

2 Pet 1:5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;

2 Pet 1:6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;

2 Pet 1:7 And in godliness, brotherly love; and in brotherly love, love.

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:

2 Pet 1:7 And in godliness, brotherly love; and in brotherly love, love.

1 John 4:8 He who does not love has not known God, because God is love.

1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

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.

2 Pet 1:5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;

2 Pet 1:6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;

2 Pet 1:7 And in godliness, brotherly love; and in brotherly love, love.

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.

Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

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.

彼后 1:10 所以弟兄们，应当更加殷勤，使你们所蒙的呼召和拣选坚定不移；你们行这几样，就永不失脚。

彼后 1:11 这样，你们就必得着丰富充足的供应，以进入我们主和救主耶稣基督永远的国。

## 肆 保罗在希伯来书中的负担，乃是要把信徒从救恩的起初阶段带出来，而达到成熟—五 11～六 5：

来 5:11 关于麦基洗德，我们有许多话要说，且是难以解明的，因为你们听觉迟钝。

来 5:12 按时间说，你们该作教师；可是你们还需要有人将神谕言开端的要纲教导你们；并且成了那必须用奶，不能吃干粮的人。

来 5:13 凡只能享用奶的，对公义的话都是没有经验的，因为他是婴孩；

来 5:14 只有长成的人，才能吃干粮，他们的官能因习用而受了操练，就能分辨好坏了。

来 6:1 所以，我们既离开了那论到基督之开端的话，就当竭力前进，达到完全、成熟，不再立根基，就是悔改脱开死行，信靠神，

来 6:2 浸洗的教训，按手，死人的复活，以及永远的审判。

来 6:3 神若准许，我们必如此行。

来 6:4 因为那些曾经蒙了光照，尝过属天的恩赐，又有分于圣灵，

来 6:5 并尝过神美善的话，以及来世的能力，

### 一 带到成熟就是带到公义的话，就是关于基督天上的职事，以及关于神经纶法则的话，也就是干粮的话—五 12～14，六 1：

来 5:12 按时间说，你们该作教师；可是你们还需要有人将神谕言开端的要纲教导你们；并且成了那必须用奶，不能吃干粮的人。

来 5:13 凡只能享用奶的，对公义的话都是没有经验的，因为他是婴孩；

来 5:14 只有长成的人，才能吃干粮，他们的官能因习用而受了操练，就能分辨好坏了。

来 6:1 所以，我们既离开了那论到基督之开端的话，就当竭力前进，达到完全、成熟，不再立根基，就是悔改脱开死行，信靠神，

### 1 写希伯来书是要把信徒从关于基督在地上职事之美善的话，带到关于基督在天上职事之公义的话，

2 Pet 1:10 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble.

2 Pet 1:11 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.

## 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:

Heb 5:11 Concerning whom we have much to say that is also difficult to interpret since you have become dull of hearing.

Heb 5:12 For when because of the time you ought to be teachers, you have need again for someone to teach you what the rudiments of the beginning of the oracles of God are and have become those who have need of milk and not of solid food.

Heb 5:13 For everyone who partakes of milk is inexperienced in the word of righteousness, for he is an infant;

Heb 5:14 But solid food is for the full-grown, who because of practice have their faculties exercised for discriminating between both good and evil.

Heb 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity, not laying again a foundation of repentance from dead works and of faith in God,

Heb 6:2 Of the teaching of baptisms and of the laying on of hands, of the resurrection of the dead and of eternal judgment.

Heb 6:3 And this we will do if God permits.

Heb 6:4 For it is impossible for those who have once been enlightened and have tasted of the heavenly gift and have become partakers of the Holy Spirit

Heb 6:5 And have tasted the good word of God and the powers of the age to come,

### 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:

Heb 5:12 For when because of the time you ought to be teachers, you have need again for someone to teach you what the rudiments of the beginning of the oracles of God are and have become those who have need of milk and not of solid food.

Heb 5:13 For everyone who partakes of milk is inexperienced in the word of righteousness, for he is an infant;

Heb 5:14 But solid food is for the full-grown, who because of practice have their faculties exercised for discriminating between both good and evil.

Heb 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity, not laying again a foundation of repentance from dead works and of faith in God,

### 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



而把信徒带到成熟——3, 四 14 ~ 16, 六 20, 七 25, 八 1 ~ 2。

- 来 1:3 祂是神荣耀的光辉, 是神本质的印像, 用祂大能的话维持、载着并推动万有; 祂成就了洗罪的事, 就坐在高处至尊至大者的右边;
- 来 4:14 所以, 我们既有一位经过了诸天, 尊大的大祭司, 就是神的儿子耶稣, 便当坚守所承认的。
- 来 4:15 因我们并非有一位不能同情我们软弱的大祭司, 祂乃是在各方面受过试诱, 与我们一样, 只是没有罪。
- 来 4:16 所以我们只管坦然无惧地来到施恩的宝座前, 为要受怜悯, 得恩典, 作应时的帮助。
- 来 6:20 作先锋的耶稣, 既照着麦基洗德的等次, 成了永远的大祭司, 就为我们进入幔内。
- 来 7:25 所以, 那借着祂来到神面前的人, 祂都能拯救到底; 因为祂是长远活着, 为他们代求。
- 来 8:1 我们所讲之事的要点, 就是我们有这样的大祭司, 祂已经坐在诸天之上至尊至大者宝座的右边,
- 来 8:2 作了圣所, 就是真帐幕的执事; 这帐幕是主所支的, 不是人所支的。

2 公义的话, 具体地说出公正公义的思想, 以及祂在行政上对待祂的子民——五 13。

来 5:13 凡只能享用奶的, 对公义的话都是没有经验的, 因为他是婴孩;

3 义是神国的事; 义是神在祂的行政里所带来的结果, 与神的行政和管治有关——太六 33, 诗八九 14, 九七 2, 赛三二 1。

- 太 6:33 但你们要先寻求祂的国和祂的义, 这一切就都要加给你们了。
- 诗 89:14 公义和公平, 是你宝座的根基; 慈爱和真实, 行在你面前。
- 诗 97:2 密云和幽暗, 在祂的四围; 公义和公平, 是祂宝座的根基。
- 赛 32:1 看哪, 必有一王凭公义作王, 必有首领按公平掌权。

二 主要带领我们往前, 达到成熟, 但我们必须与祂恩典的工作合作——来六 1:

来 6:1 所以, 我们既离开了那论到基督之开端的话, 就当竭力前进, 达到完全、成熟, 不再立根基, 就是悔改脱开死行, 信靠神,

1 我们需要与基督同享祂所达到的——一 9, 三 15。

来 1:9 你爱公义, 恨恶不法; 所以神, 就是你的神, 用欢乐的油

Christ's heavenly ministry and thereby bring the believers on to maturity——1:3; 4:14-16; 6:20; 7:25; 8:1-2.

- Heb 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;
- Heb 4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.
- Heb 4:15 For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin.
- Heb 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.
- Heb 6:20 Where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchizedec.
- Heb 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.
- Heb 8:1 Now in the things which are being said the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens,
- Heb 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.

2. The word of righteousness embodies the thought of God's justice and righteousness and governmental dealings with His people——5:13.

Heb 5:13 For everyone who partakes of milk is inexperienced in the word of righteousness, for he is an infant;

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.

- Matt 6:33 But seek first His kingdom and His righteousness, and all these things will be added to you.
- Psa 89:14 Righteousness and justice are the foundation of Your throne; / Lovingkindness and truth go before Your face.
- Psa 97:2 Clouds and deep darkness surround Him; / Righteousness and justice are the foundation of His throne.
- Isa 32:1 Indeed a King will reign according to righteousness, / And the rulers will rule according to justice.

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

Heb 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity, not laying again a foundation of repentance from dead works and of faith in God,

1. We need to share with Christ in His attainments——1:9; 3:14.

Heb 1:9 You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with

膏你，胜过膏你的同伙。”

来 3:15 我们若将起初的确信坚守到底，就必作基督的同伙了。

## 2 我们需要竭力进入那存留之安息日的安息——四 9、11。

来 4:9 这样，必有一安息日的安息，为神的子民存留。

来 4:11 所以我们务必竭力进入那安息，免得有人随着那不信从的样子跌倒了。

## 3 我们需要来到施恩的宝座前，受怜悯，得恩典——16 节。

来 4:16 所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。

## 4 我们需要吃干粮，以享受基督照着麦基洗德的等次作我们的大祭司——五 9～10、14。

来 5:9 祂既得以成全，就对凡顺从祂的人，成了永远救恩的根源，

来 5:10 蒙神照着麦基洗德的等次，称为大祭司。

来 5:14 只有长成的人，才能吃干粮，他们的官能因习用而受了操练，就能分辨好坏了。

## 伍 保罗尽职的目标，乃是要将各人在基督里成熟地献上，好为着一个新人——西 1:28～29，三 10～11：

西 1:28 我们宣扬祂，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地献上；

西 1:29 我也为此劳苦，照着祂在我里面大能的运行，竭力奋斗。

西 3:10 并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；

西 3:11 在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，惟有基督是一切，又在一切之内。

## 一 歌罗西一章二十八节里译为“成熟”的辞，也可译为“完全的”或“完整的”。

西 1:28 我们宣扬祂，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地献上；

## 二 保罗的职事乃是要将基督分赐到人里面，使他们在基督里长大成熟，得以完全并完整。

the oil of exultant joy above Your partners”;

Heb 3:14 For we have become partners of Christ, if indeed we hold fast the beginning of the assurance firm to the end.

## 2. We need to be diligent to enter into the remaining Sabbath rest——4:9, 11.

Heb 4:9 So then there remains a Sabbath rest for the people of God.

Heb 4:11 Let us therefore be diligent to enter into that rest lest anyone fall after the same example of disobedience.

## 3. We need to come forward to the throne of grace to receive mercy and find grace——v. 16.

Heb 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

## 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.

Heb 5:9 And having been perfected, He became to all those who obey Him the source of eternal salvation,

Heb 5:10 Being addressed by God as a High Priest according to the order of Melchizedek;

Heb 5:14 But solid food is for the full-grown, who because of practice have their faculties exercised for discriminating between both good and evil.

## 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:

Col 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;

Col 1:29 For which also I labor, struggling according to His operation which operates in me in power.

Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

## A. The Greek word rendered “full-grown” in Colossians 1:28 may also be translated “perfect,” “complete,” or “mature.”

Col 1:28 Whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ;

## 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.

三 为着一个新人，我们需要劳苦并竭力奋鬪，将众信徒在基督里成熟地献上，将作生命的基督供应给他们，使他们凭祂而活，因祂而长大，以致成熟——三 4，二 19。

西 3:4 基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。

西 2:19 不持定元首：本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。

四 我们向罪人传福音，并与圣徒交通，其目标乃是将基督供应到他们里面，使他们在生命里成熟，而在祂里面得以成熟地献上；这是为着新人的长大——三 10～11，弗四 13～14。

西 3:10 并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；

西 3:11 在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，惟有基督是一切，又在一切之内。

弗 4:13 直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量，

弗 4:14 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；

五 我们要在实际并实行上成为一个新人，就需要在一切事上长到基督里面——15～16、24 节：

弗 4:15 惟在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；

弗 4:16 本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。

弗 4:24 并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。

1 当我们在一切事上长到基督里面，我们就不再是不同种的人；反之，我们自然而然以基督为我们的人位和生命——西三 4、10～11，弗三 17。

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.

Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

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.

Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

Eph 4:14 That we may be no longer little children 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,

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:

Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

Eph 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

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.

西 3:4 基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。

西 3:10 并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；

西 3:11 在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，惟有基督是一切，又在一切之内。

弗 3:17 使基督借着信，安家在你心里，叫你们在爱里生根立基，

2 当我们在一切事上长到基督里面，而成为长成的人，我们就都在基督里是一；这就是一个宇宙的新人，为着成就神永远的定旨——11 节，四 13～14、24，创一 26。

弗 3:11 这是照着祂在我们的主基督耶稣里，所立的永远定旨；

弗 4:13 直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量，

弗 4:14 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 4:24 并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。

创 1:26 神说，我们要按着我们的形像，照着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。

Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,

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.

Eph 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,

Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

Eph 4:14 That we may be no longer little children 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 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.