

## 第二周

借着在生命里长大以至于成熟，  
而为着主的来临将自己预备好

诗歌：546

读经：来六 1，弗四 13，西一 27～29，四 12，  
启十四 1～5

### 【周一】

壹 雅各在雅各书用农夫恒忍等候地里宝贵的  
出产为例证—五 7：

一主耶稣实际上就是真农夫，唯一的农夫—太  
十三 3。

二当我们在恒忍等候主的来临时，祂这位真农夫  
也在忍耐等候我们在生命里成熟，成为田地初  
熟的果子和庄稼—启十四 4、14～15。

三我们若祷告说，“主，求你快回来”，主可能说，  
“当你们在等候我回来时，我也在等候你们成  
熟；唯有你们成熟了，才能催促我回来。”

四我们若认真等候主回来，就需要在生命上长大  
以至于成熟；这种领会对我们有极大的帮助。

### 【周二】

贰 成熟就是得着基督成形在我们里面—加四 19：

## Week Two

**Making Ourselves Ready for the Lord's Coming  
by Growing in Life unto Maturity**

Hymns: 750

Scripture Reading: Heb. 6:1; Eph. 4:13; Col. 1:27-29; 4:12; Rev.  
14:1-5

### § Day 1

**I. In his Epistle, James uses the illustration of a farmer awaiting  
with long-suffering the precious fruit of the earth—5:7:**

A. The Lord Jesus is actually the real Farmer, the unique Farmer—Matt.  
13:3.

B. While we are awaiting with long-suffering the Lord's coming, He, as the  
real Farmer, is awaiting with patience our maturity in life as the firstfruits  
and the harvest of the field—Rev. 14:4, 14-15.

C. If we pray, “Lord, come back quickly,” the Lord may say, “While you  
are awaiting My coming back, I am awaiting your maturity; only your  
maturity can hasten My coming back.”

D. It is a great help for us to realize that if we are serious about awaiting the  
Lord's coming back, we need to grow in life unto maturity.

### § Day 2

**II. To be mature is to have Christ formed in us—Gal. 4:19:**

一我们信入基督时，基督已经生在我们里面（约三6、15～16）；祂现今在我们基督徒的生活中，活在我们里面（加二20）；祂还要在我们成熟时，成形在我们里面（四19）：

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，西一28，二19，四12。

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下。

### 【周三】

2 成熟乃在于度量的扩充—诗四1：

a 生命成熟是接受圣灵管治的总和—来十二5～11。

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。

3 神要主宰地用人、事、物倒空原本充满我们的一切，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。

### 【周四】

二我们要在神圣的儿子名分上成熟，成为成年的儿子，就需要让基督成形在我们里面—加四4～5，罗八15，弗一5：

1 从我们得重生的时候起，主就一直在我们里面工作，使我们有祂的形像—林后三18，罗八29。

2 等到主把祂的形像完全作到我们里面，祂也从我们里面完

A. Christ was born in us when we believed into Him (John 3:6, 15-16), He lives in us in our Christian life (Gal. 2:20b), and He will be formed in us at our maturity (4:19):

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

a. God's eternal purpose can be accomplished only through our transformation and maturity—Gen. 1:26; Col. 1:28; 2:19; 4:12.

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

### § Day 3

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. 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.

### § Day 4

B. Christ being formed in us is needed that we may mature in the divine sonship and be sons of full age—Gal. 4:4-5; Rom. 8:15; Eph. 1:5:

1. Since the time of our regeneration, the Lord has been working in us so that we may have His image—2 Cor. 3:18; Rom. 8:29.

2. When the Lord has fully worked His image into us and is fully

全彰显出来的时候，我们就生命成熟了一弗三 16 ~ 17。

## 【周五】

三在新约圣经里，“成熟”这辞用于指信徒在他们重生时所得着之神的生命上长成、成熟并得以完全：

- 1 我们绝不该自满自足，乃要追求在基督的生命里长大成熟；我们需要往前，竭力前进，达到成熟，忘记背后，努力面前的，追求对基督完满的享受并赢得基督，好在千年国里对基督有极点的享受—腓三 12 ~ 15。
- 2 在属灵生命上成熟的先决条件，就是在神圣生命里一直长大—弗四 15。
- 3 信徒在基督生命里长大成熟的最终结果乃是长成的人—召会作基督的身体，长成一个成熟的人—13 节。

## 【周六】

叁 保罗尽职的目标，乃是要将各人在基督里成熟地献上，好成功一个新人—西一 28 ~ 29，三 10 ~ 11：

- 一 歌罗西一章二十八节里译为“成熟”的辞，也可译为“长成”、“完全”或“完整”。
- 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—弗四 13。
- 三 我们越进入基督里面，祂就越进入我们里面；祂越进入我们里面，我们就越进入祂里面；借着这循环，我们就得以在生命里长大—西一 27 ~ 28。

expressed through us, we will be mature in life—Eph. 3:16-17.

## § Day 5

C. As used in the New Testament, the word mature refers to the believers' being full-grown, mature, and perfected in the life of God, which they received at the time of regeneration:

1. We should never be content with ourselves but should pursue growth and maturity in the life of Christ; we need to go on, to be brought on, to maturity by forgetting the things which are behind and stretching forward to the things which are before, pursuing toward the fullest enjoyment and gaining of Christ for the uttermost enjoyment of Christ in the millennial kingdom—Phil. 3:12-15.
2. The prerequisite for maturity in the spiritual life is to grow continually in the divine life—Eph. 4:15.
3. The ultimate issue of the believers' growth and maturity in the life of Christ is the full-grown man—the church as the Body of Christ growing into a mature man—v. 13.

## § Day 6

**III. 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 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—Eph. 4:13.
- C. The more we get into Christ, the more He comes into us; and the more He comes into us, the more we get into Him; it is by this cycle that we grow in life—Col. 1:27-28.

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，而得以在祂里面成熟地献上一三 10 ~ 11，弗四 13 ~ 14。

#### 肆 我们要预备好被提，就需要在生命里成熟—太二四 40 ~ 41：

一 被提乃是神在生命里完全救恩终极完成的步骤，就是我们身体的改变形状，得赎—罗五 10，八 23，腓三 21：

1 因着我们里面所得神圣生命的要求，又因我们向主之爱的迫切，我们就愿追求过一种等候主来的生活—帖前一 10，二 19，三 13，四 15，五 23。

2 当我们爱主并等候祂来时，我们就盼望被提到主的同在里—太二四 40 ~ 41，路十七 31 ~ 36，二一 36。

二 成熟不是一夜之间的事；为着主的来临，我们必须预备自己，爱祂并在祂里面长大，使我们在祂显现时得以成熟被提—启十四 1 ~ 5。

三 成熟的标记包括以下各项—来六 1：

1 被那改变我们的神圣生命所充满—弗三 19。

2 在生命中作王—罗五 17。

3 能吃干粮—来五 12 ~ 14。

4 在领悟上成熟—林前十四 20。

5 得以完全，像我们的天父完全一样—太五 48。

6 看见身体，认识身体，活在身体里并为身体而活，顾到身体，以及尊重身体—弗四 13 ~ 16。

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—3:10-11; Eph. 4:13-14.

#### IV. To be ready for rapture we need the maturity in life—Matt. 24:40-41:

A. The rapture is the consummating step of God's full salvation in life—the transfiguration, the redemption, of our body—Rom. 5:10; 8:23; Phil. 3:21:

1. Because of the demand of the divine life that we have received and because of the intensity of our love toward the Lord, we desire to pursue a life that awaits the Lord's coming—1 Thes. 1:10; 2:19; 3:13; 4:15; 5:23.

2. As we love the Lord and await His coming, we hope to be raptured to the presence of the Lord—Matt. 24:40-41; Luke 17:31-36; 21:36.

B. To become matured is not an overnight matter; for the Lord's coming, we need to prepare ourselves, love Him, and grow in Him so that at His appearing we may be mature to be raptured—Rev. 14:1-5.

C. Marks of maturity include the following—Heb. 6:1:

1. Being filled with the divine life that changes us—Eph. 3:19.

2. Reigning in life—Rom. 5:17.

3. Being able to eat solid food—Heb. 5:12-14.

4. Being full-grown in understanding—1 Cor. 14:20.

5. Being perfect as our heavenly Father is perfect—Matt. 5:48.

6. Seeing the Body, knowing the Body, living in the Body and for the Body, caring for the Body, and honoring the Body—Eph. 4:13-16.

## 第二周■周一

### 晨兴喂养

启十四 4 “…他们是从人间买来的，作初熟的果子归与神和羔羊。”

雅五 7 “所以，弟兄们，你们要恒忍，直到主的来临。看哪，农夫等候地里宝贵的出产，为此恒忍，直到得了秋雨春雨。”

主的来临需要我们长大并成熟。只要我们在属灵上仍不成熟，就会耽延主的来临。…我们在神圣的生命里越快成熟，就越催促主的收割。我们都需要借着吃耶稣而长大；我们越吃祂并长大，就越催促祂回来。只会宣告：“主耶稣啊，愿你快来”，是不够的。

正如农夫在作物成熟以前无法收割，照样主耶稣在祂有相当数量的信徒成熟以前，也不会回来。因此，我们需要继续从耶稣得喂养（李常受文集一九七二年第一册，五四四页）。

### 信息选读

当我们在恒忍等候主的来临时，祂这位真农夫（太十三 3）也在忍耐等候我们生命成熟，成为祂田里初熟的果子和庄稼（启十四 4、14～15）。我们在生命上成熟，能缩短我们恒忍和主忍耐的时间。

我们需要追求生命的成熟，以迎见主，并在一切事上预备好接受祂的审判（参雅五 9）。

雅各书五章七节用农夫恒忍等候地里宝贵的出产来说明。…主耶稣实际上就是真农夫，唯一的农夫。当我们等候祂的来临时，祂这位农夫，也在等候我

## WEEK 2 — DAY 1

### Morning Nourishment

Rev. 14:4 ...These were purchased from among men as firstfruits to God and to the Lamb.

James 5:7 Therefore be long-suffering, brothers, until the coming of the Lord. Behold, the farmer eagerly awaits the precious fruit of the earth, exercising long-suffering over it until it receives the early and late rain.

The Lord's coming requires our growth and maturity. As long as we remain spiritually immature, we will delay the Lord's coming...The quicker we mature in the divine life, the more we hasten the Lord's harvest. We all need to grow by eating Jesus; the more we eat Him and grow, the more we hasten His return. Merely to declare, "Lord Jesus, come quickly," is not sufficient.

Just as a farmer cannot harvest his crops until they are ripe, the Lord Jesus will not return until a significant number of His believers are mature. Hence, we need to keep feeding on Jesus. (CWWL, 1972, vol. 1, p. 410)

### Today's Reading

While we are awaiting the Lord's coming with long-suffering, He, as the real Farmer (Matt. 13:3), is also awaiting with patience our maturity in life as the firstfruits and harvest of His field (Rev. 14:4, 14-15). Our maturity in life can cut short the period of our long-suffering and His patience.

We need to pursue maturity in life to meet the Lord and be prepared to be judged by Him [cf. James 5:9].

In 5:7 James uses the illustration of a farmer awaiting with long-suffering the precious fruit of the earth... The Lord Jesus is actually the real Farmer, the unique Farmer. As we are awaiting His coming, He, as the real Farmer, is

们成熟。我们可能会祷告说，“主，求你快回来。”然而祂却会说，“我的孩子们，快快成熟吧。当你们在等候我回来时，我也在等候你们成熟。…唯有你们成熟了，才能催促我回来。”

我们应该晓得，我们若认真等候主回来，就需要在生命上长大；这种领会对我们有极大的帮助。今天大多数的基督徒以完全客观的眼光来看主的来临，以为这与我们属灵的光景或属灵的成长毫无关系。他们以为有一天主会突然来临，而祂的来临与他们的成熟毫不相关。这许多基督徒对于主再来的观念，可能正是使祂迟迟不来的原因。

五章七节所说农夫的例证，含示农夫一直等候田里的农作物长大成熟。按照启示录十四章，主也一直等候庄稼成熟。当田里的庄稼成熟了，祂就会回来。这庄稼乃是主将自己当作种子撒进地里所产生的结果。主的撒种在主第一次来临的时候已经完成了，这是马太十三章所描述的。我们应当晓得，乃是庄稼的成熟才会催促祂的再来。

为着主的再来，我们需要有恒忍、忍耐以及生命的长大。当我们对逼迫我们的人有恒忍，对苦难有忍耐时，我们还需要生命的长大。这样，我们才能说，“哦，主耶稣，求你快来。主啊，你岂没有看见我在生命上长大么？今天我长得比昨天还快。主啊，因着我一直长大，求你加速你的再来。”…我不信有太多基督徒曾为着主的再来这样祷告过。

我们要晓得，主的来临与我们在生命上长大有关系。我们如果履行生命长大的条件，主就会履行祂快再来的应许。因此，我们需要在生命上长大；当我们长大的时候，也需要操练恒忍和忍耐。这是等候主回来的正路（雅各书生命读经，一一三至一一七页）。

参读：雅各书生命读经，第十一篇；李常受文集一九七二年第一册，预备主的回来，第五章。

awaiting our maturity. We may pray, “Lord, come back quickly.” However, He may say, “My children, mature quicker. While you are awaiting My coming back, I am awaiting your maturity... Only your maturity can hasten My coming back.”

It is a great help for us to realize that if we are serious about awaiting the Lord's coming back, we need to grow in life. Most Christians today view the Lord's coming in an altogether objective way, in a way that has nothing to do with our spiritual condition or spiritual growth. Their expectation is that one day the Lord will suddenly come, and that His coming will have nothing to do with their maturity. It may be that the concepts many Christians hold regarding the Lord's coming back are actually causing Him to delay His coming.

The illustration of the farmer in 5:7 implies that the farmer is waiting for the crop growing in the field to ripen. According to Revelation 14, the Lord is also waiting for the harvest to be ripe. When the harvest in the field is ripe, He will come back. This harvest will be the issue, the outcome, of the Lord's sowing of Himself as a seed. This was accomplished during the Lord's first coming, and it is described in Matthew 13. We need to realize that it is the ripening of the harvest that will hasten the Lord's coming back.

For the Lord's coming back, we need long-suffering, endurance, and the growth in life. As we are exercising long-suffering toward those who persecute us and endurance toward afflictions, we need to grow in life. Then we shall be able to say, “O Lord Jesus, come back sooner. Lord, can't You see that I am growing in life? Today I am growing faster than yesterday. Because I am growing, Lord, I ask You to speed up Your coming back.”...I doubt that many Christians have prayed in this way concerning the Lord's coming back.

We need to realize that the Lord's coming is related to our growth in life. If we fulfill the condition of growing in life, the Lord will fulfill the condition of coming back sooner. Therefore, we need to grow in life, and as we are growing, to exercise long-suffering and endurance. This is the proper way to await the Lord's coming back. (Life-study of James, pp. 97-100)

Further Reading: Life-study of James, msg. 11; CWWL, 1972, vol. 1, pp. 410-411

## 第二周■周二

### 晨兴喂养

来六 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…”

太五 48 “所以你们要完全，像你们的天父完全一样。”

约十 10 “…我来了，是要叫羊得生命，并且得的更丰盛。”

成熟一辞，在希腊文是一个字，其本意是终点，用以说到生物一类时，指完全、长成并成熟。新约圣经多次用此字，说到信徒在重生所得神生命上的长成、成熟并完全，指明我们虽然在重生时，已经得着了神的生命，在重生后，我们还需要在这生命里长大成熟，以至于完全（生命课程卷四，三四七页）。

### 信息选读

变化的最后阶段就是成熟。成熟的意思是生命达到丰满。一个人成熟了，他就不缺生命。

变化是生命里新陈代谢的改变。变化不是丰满的问题，乃是改变的问题。…唯有借着变化，我们才能达到成熟。我们有天然的生命，这生命无益于神的经纶。我们天然的生命不需要用别人的生命来顶替，但是需要有新陈代谢的改变。…我们人的生命对于神的经纶是必需的，但不该一直是天然人的生命；它该是在性质上经过了变化的人的生命，使神的生命能与人变化过的生命调和成为一。

在新约里至少有两节揭示变化的事。罗马十二章二节说，“不要模仿这世代，反要借着心思的更新

## WEEK 2 — DAY 2

### Morning Nourishment

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

Matt. 5:48 You therefore shall be perfect as your heavenly Father is perfect.

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

The meaning of the word mature in Greek is “at the end point.” When the word is used to describe organisms, it denotes completion, full growth, and maturity. This word is used many times in the New Testament, referring to the believers’ being full-grown, mature, and perfected in the life of God, which they receive at the time of regeneration. It indicates that although we receive the life of God when we are regenerated, after regeneration we still need to grow and mature unto perfection in this life. (Life Lessons, vol. 4, p. 69)

### Today’s Reading

The last stage of transformation is maturity. Maturity means the fullness of life. When one is mature, he has no shortage of life.

Transformation is a metabolic change in life. Thus, transformation is not a matter of fullness; it is a matter of change... Only through transformation can we reach maturity. We have a natural life, but this life is not good for God’s economy. Although our natural life does not need to be replaced, it does need to be metabolically changed... Although our human life is necessary for God’s economy, it should not remain a natural human life; it should be a human life that has been transformed in nature so that the divine life may be mingled with the transformed human life to become one.

At least two verses in the New Testament unveil the matter of transformation. Romans 12:2 says, “Do not be fashioned according to this

而变化。”本节译为“变化”的希腊字，也出现在林后三章十八节。…在以上两节里，“变化”这辞指明我们在基督徒生活里，需要新陈代谢的改变。我们不需要外面的改正和转变；我们需要在性质和生命上有内在的改变。

当我们得救的时候，我们不仅得称义，罪得赦免；我们也蒙了重生。在重生的时候，有一种新的生命，就是神的生命，放在我们灵里。从我们重生的时候起，这生命就一直变化我们天然的生命。当神的生命改变我们天然的生命时，就将神的生命多而又多地分赐到我们全人里面。所以，变化乃是我们天然生命的改变。当这改变达到丰满的程度，成熟的时候就到了。…成熟不是我们这人被改变的问题，乃是我们一再得着神的生命分赐到我们里面，直到我们有了生命的丰满。

变化乃是在我们天然生命里的改变，而成熟乃是我们被那改变我们的神圣生命所充满。…创世记三十七至四十五章乃是雅各成熟过程的记载。这段过程开始于三十七章一节，一直持续到四十五章二十八节。…也许在雅各一生中，从来没有像在这九章受苦这么多。这九章的确是雅各受苦的故事。在这九章里，有雅各一生中最后阶段的对付。雅各在这里所受的苦，深深摸着他个人的情感。在这几章以后，雅各再没有对付了。他完全成熟了，他被神圣生命所充满，他有神的彰显和神的管治权。

为着神的彰显和管治权，需要成熟。唯有成熟的生命才能带有神的形像，并施行神的管治权。甚至在三十七章，雅各还不能具有神的形像，或施行神的管治权。虽然他变化了，但他还没有成熟。他对约瑟的偏心，证明他还没有成熟。…所以，神主宰地把雅各放在祂手下，使他成熟（创世记生命读经，一四一九至一四二〇、一四一一至一四一二页）。

参读：创世记生命读经，第六十二、九十二、一百一十至一百一十一篇。

age, but be transformed by the renewing of the mind.” The Greek word translated “transformed” in this verse also appears in 2 Corinthians 3:18... The word transformed in these verses indicates that in our Christian life we need a metabolic change. We do not need outward correction and alteration; rather, we need an inward change in nature and in life.

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.

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... 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... 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. 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... Therefore, God sovereignly placed Jacob under His hand that he might become mature. (Life-study of Genesis, pp. 1191-1192, 1184-1185)

Further Reading: Life-study of Genesis, msg. 62, 92, 110-111



## 第二周■周三

### 晨兴喂养

来十二 10 ~ 11 “...唯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。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。”

成熟乃在于度量的扩充。你要让神有更多的时间，给你受你所不能受的苦难，以便扩充你的度量。...要紧的是接受神在环境中的安排，这安排就是圣灵的管治。逃躲一次神的安排，就是失去一次度量被扩充的机会。...信徒经过苦难之后，和以前绝不会一样。...所以信徒遭受苦难时需要注意，要看见生命成熟是接受圣灵管治的总和。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（倪柝声—今时代神圣启示的先见，一五一至一五二页）。

### 信息选读

在创世记二十七章，我们看见一个抓夺者。...无论谁来接触雅各—他的父亲、哥哥或舅父—都是输家。雅各总是占优势。...到了拉结死的时候，雅各开始遭受损失，但甚至这损失也叫他得利，就是得着便雅悯。到了三十七章，雅各遭受另一次损失，就是失去约瑟。在这一章，雅各一无所得。从这时起，雅各失去一样又一样的东西。最终，到了四十七章，他得着了生命的丰满。...当你生命满溢的时候，这生命就要流到别人里面。这种满溢就是祝福。所以，在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，在四十七章我

## WEEK 2 — DAY 3

### Morning Nourishment

Heb. 12:10-11 ...But He [disciplines] for what is profitable that we might partake of His holiness. 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.

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... It is important for us to receive God's arrangement in the circumstances. This arrangement is the discipline of the Holy Spirit. To escape God's arrangement just one time is to lose an opportunity to have our capacity enlarged... A believer can never be the same after passing through suffering... 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

In Genesis 27 we see a supplanter...Whoever came in contact with Jacob—his father, his brother, or his uncle—was the loser. Jacob, on the contrary, always came out ahead... 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, 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... 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.

们看见一个成熟的人。雅各的变化开始于神进来摸他的时候（三二 25），这变化持续直到三十七章，那时变化的过程就相对地完成了。然而在这一章，雅各还没有成熟，还没有生命的丰满。要得着这个，他必须经历末后阶段的对付，就是在希伯仑的对付。

雅各在希伯仑，一直活在与神的交通中。…失去约瑟以后，雅各脱去了一切的阻挠，完全向主敞开。毫无疑问，雅各天天想念约瑟。他推测约瑟已经被恶兽吞吃了，但这事没有得着证实。因此，雅各也许认为他会再见到约瑟。这迫使雅各到神面前，向神敞开。…在那些年间，雅各是个向天敞开的瓶子，让属天的雨水不断地降到他里面。在那段时间，雅各天天在神面前，被神的生命充满。

我们先入的东西拦阻生命的长大。…但是当雅各听见约瑟在埃及的消息时，他已经倒空了一切先入的东西。没有什么霸占他里面的人。拉结已经死了，十二个儿子已经走了，雅各已经完全被倒空了。他是这样的虚空，当好消息来的时候，他并不因此兴奋。事实上，他的心甚至相当冰凉（四五 26，另译）。当约瑟的消息来的时候，雅各不仅被变化了，并且完全为神的生命所充满。他已经成熟了。

我们和雅各一样，在被改变之后，神要主宰地用人、事、物倒空原本充满我们的一切，除去我们先入的一切，使我们的度量增加，好被神充满。

从雅各的经历我们看见，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。神永远的定旨，只能借着我们的变化和成熟来完成。雅各的经历是这事的绝佳例证（创世记生命读经，一四二一至一四二四、一四二九至一四三一页）。

参读：生命课程卷四，第四十六课。

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.

At Hebron Jacob constantly lived in fellowship with God... After the loss of Joseph, Jacob was free from every frustration and was completely open to the Lord. Undoubtedly, Jacob thought about Joseph day after day. He had concluded that Joseph had been devoured by an evil beast, but this had not been confirmed. Hence, Jacob might have thought that perhaps he would see Joseph again. This pressed Jacob to God and opened him up to God... During all these years, Jacob was a jar open to the heavens, and the heavenly rain was continuously falling into him. In this period of time Jacob was daily in the presence of God, being filled with the divine life.

Our preoccupations frustrate the growth of 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, 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 even rather cold (45:26, Heb.). When the news came regarding Joseph, Jacob had not only been transformed; he was completely filled with the divine life. He had become mature.

Like Jacob, after we have been changed, 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.

From Jacob's experience we see that everything that happens to us is under God's sovereignty for our transformation and maturity. Nothing is accidental. God's eternal purpose can only be accomplished through our transformation and maturity. (Life-study of Genesis, pp. 1193-1195, 1199-1201)

Further Reading: Life Lessons, vol. 4, lsn. 46

## 第二周■周四

### 晨兴喂养

加四 19 “我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

我们都知道，神救恩的目的是要把我们作成祂的形像〔罗八 29〕。…成熟就是主在我们里面完全成形了。也就是说，我们这一个蒙恩得救的人，完全变成主的形像。我们原来只是个天然的人，里头没有主的生命，没有主的性情，也没有主的形像；但主的救恩把祂自己加到我们里面。从我们重生得救起，主就把祂自己加到我们里面，使我们有祂的生命和性情；也就是说，从那时候起，主就要把我们作得有祂的形像。等到主把祂的形像完全作到我们里面，祂也从我们里面完全彰显出来的时候，我们就生命成熟了（李常受文集一九五五年第三册，三八二页）。

### 信息选读

（在）书信里，我们…看见一班加拉太人，他们相信了，没有疑问，他们的罪得了赦免，他们也得了神的生命，但是他们都太倚靠自己，凭自己活着，没有靠基督的生命活着。在这个时候，使徒保罗说，“我为你们再受生产之苦。”（加四 19）为什么呢？…乃是为叫基督成形在他们里面。

神的救恩唯一的目的是要把祂自己调到我们里面；祂要进到我们里面，作我们的生命（西三 4

## WEEK 2 — DAY 4

### Morning Nourishment

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

We all know that the purpose of God's salvation is to work in us so that we may have His image (Rom. 8:29)...To be mature is to have the Lord fully formed in us. It also means that we, those who have been saved, have been fully transformed into the Lord's image. Originally, we were men who were merely natural—not having the life of the Lord, the nature of the Lord, or the image of the Lord within us. However, through the salvation of the Lord, the Lord has added Himself into us. Since the time of our regeneration and salvation, the Lord has been adding Himself into us, causing us to have His life and nature. In other words, from the time of our salvation, the Lord has been working in us so that we may have His image. When the Lord has fully worked His image into us and is fully expressed out from within us, then we will be mature in life. (CWWL, 1955, vol. 3, "The Way for a Christian to Mature in Life," pp. 295-296)

### Today's Reading

In the Epistles we see that the Galatians undoubtedly believed in the Lord. Their sins were forgiven, and they had the life of God, yet they lived by themselves, relying too much on themselves rather than on the life of Christ. The apostle Paul said to them, "My children, with whom I travail again in birth..." (Gal. 4:19). Why did he travail again in birth for them?... It was for Christ to be formed in them.

The unique purpose of God's salvation is for God to come into us and mingle Himself with us. God wants to come into us to be our life (Col. 3:4a)

上)；祂要在我们里面长大(二19下)。…我们得救的最终目标，乃在于要我们这些得救的人，与神调和在一起，叫基督因我们的信住在我们里面(弗三17)，作我们的生命，使我们渐渐长大，直到成熟(四13)。…神救恩的目标，乃是要信徒在生命里长大成熟，至终和基督毕像毕肖。

神如何来成就这样的救恩呢？首先，祂差遣祂独生的儿子，为我们的罪死在十字架上，然后祂自己就在基督里成为灵(林前十五45下)，进入我们里面，作了我们的生命，而活在我们里面。基督不仅活在我们里面(加二20)，祂还要长在我们里面；祂要在我们里面长大，成形，并且成熟(弗四13)。这就是神的救法。然而，什么叫作长大成熟呢？长大成熟的意思是，基督在我们里面，作了我们的生命，然后在我们里面不断地生长，长到一个地步，在我们里面成形了。等到基督在我们里面成形时，也就是我们在基督的生命里成熟的时候(李常受文集一九五五年第三册，一八四至一八五页)。

我们若不长大成熟，就留在幼稚时期，难以领会神公义的话，就是像干粮的话(参来五12~14)，因而就不能领略神这较深之话的启示，有分于神新约的经纶，像当日那些希伯来的信徒一样。神经纶中的智慧，只能讲给长成的人(林前二6)。要进入神新约的经纶，就是神永远的计划，需要我们在神的生命上长大成熟。

我们信徒得重生后，在神的生命里可能不再是婴孩，却仍是小孩子，容易被一切教训之风所摇荡，漂来漂去，受到欺骗，被引入错谬、诡诈的系统中，中了撒但的诡计(参弗四13~14)。无论我们在积极方面，能领略神的启示，晓得神的经纶、计划，还是我们在消极方面，能不受欺骗，不中撒但的诡计，都需要长大成人(生命课程卷四，三四七至三四八页)。

参读：李常受文集一九五五年第二册，召会的前途，第六章。

and to grow in us (2:19b)...The ultimate goal of our salvation is for us, the saved ones, to be mingled with God that Christ may make His home in our hearts through faith (Eph. 3:17) as our life and that we may grow up unto maturity (4:13). The goal of God's salvation is that the believers gradually grow and mature in life until, consummately, they are exactly the same as Christ.

How does God accomplish such a salvation? First, He sent His only begotten Son to die on the cross for our sins. Then in Christ and as the Spirit (1 Cor. 15:45b), He enters into us to live in us as our life. Christ is not only living in us (Gal. 2:20) but also growing in us. He intends to grow, to be formed, and to mature in us (Eph. 4:13). This is God's saving way...To grow unto maturity means that Christ lives in us as our life and that He continually grows in us to the extent that He is formed in us. When Christ is fully formed in us, we will be mature in His life. (CWWL, 1955, vol. 3, "The Way for a Christian to Mature in Life," pp. 143-145)

If we do not grow and mature, we will remain in the childish stage, unable to comprehend God's word of righteousness, which is like solid food [cf. Heb. 5:12-14]. Hence, like the Hebrew believers in the early days, we will be unable to comprehend the revelation of God's deeper word and thus be unable to participate in God's New Testament economy. The wisdom in God's economy can be spoken only to the full-grown (1 Cor. 2:6). To enter into God's New Testament economy, into God's eternal plan, requires that we grow and mature in the life of God.

After our regeneration as believers, although we may no longer be newborns in the life of God, we still may be babes, easily tossed by waves and carried about by every wind of teaching, deceived and led in craftiness with a view to a system of error, being tricked by Satan [cf. Eph. 4:13-14]. We need to grow and mature in order, on the positive side, to comprehend the revelation of God and to know His economy and plan, and on the negative side, to not be deceived or tricked by Satan. (Life Lessons, vol. 4, pp. 69-70)

Further Reading: CWWL, 1955, vol. 2, pp. 485-489, 492

## 第二周■周五

### 晨兴喂养

腓三 13 ~ 15 “弟兄们，我不是以为自己已经取得了，我只有一件事，就是忘记背后，努力面前的，向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。所以我们凡是长成的人，都要思念这事…”。

〔在腓立比三章十二至十五节，〕使徒保罗告诉我们，他怎样在基督的生命上追求长大成熟。在这事上，他从未自满自足，总是竭力追求，忘记背后，努力面前，向着基督这标竿、目标直跑，要得着基督，使他能在祂的生命上长大成熟。他以他这样的追求作榜样，劝勉他所带领并关心的信徒，要他们像他一样，在基督的生命上竭力追求，丰满地得着基督，好叫他们长大成熟。结果他说，我们凡是（比较）长成的人，都要思念这事，以这事为目标（生命课程卷四，三五〇至三五一页）。

### 信息选读

〔马太五章四十八节〕开头的“所以”，指明这里的话，乃是在这话的前文十七至四十七节，主所颁布国度宪法中，新生命律法的结语。在这结语中，主命令我们要（在生命上）完全，像我们的天父完全一样。在生命上完全，就是在生命上长大成熟。主所以在诸天之国新生命律法的结语中，这样命令我们，是因为我们乃是我们父所生的儿女，有我们父的生命。这生命能叫我们在我们父的生命上完全，像我们的父完全一样。所以，主这命令是根据父的神圣生命，也是凭着父这神圣生命。父这神圣生命，

## WEEK 2 — DAY 5

### Morning Nourishment

Phil. 3:13-15 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward. Let us therefore, as many as are full-grown, have this mind...

The apostle Paul tells us in Philippians 3:12-15 how he pursued growth and maturity in the life of Christ. In this matter, he was never contented with himself but always pursued, forgetting the things which were behind and stretching forward to the things which were before, pressing toward Christ, who is the goal and the mark. This he did in order to gain Christ that he might grow and mature in His life. With his own pursuit as the pattern, he exhorted the believers whom he was leading and caring for to be like him, to pursue in the life of Christ, and to gain Christ fully in order that they might grow and mature. Finally, Paul said that as many of us as are (relatively) full-grown should have this mind and set this as the goal. (Life Lessons, vol. 4, pp. 71-72)

### Today's Reading

The word therefore at the beginning of [Matthew 5:48] indicates that this word is the conclusion of the law of the new life in the kingdom's constitution, which the Lord decreed in the preceding text, verses 17 through 47. In this conclusion, the Lord commands us to be perfect (in life) as our heavenly Father is perfect. To be perfect in life is to grow and mature in life. The Lord commands us in this way in the conclusion of the law of the new life in the kingdom of the heavens because we are children born of our Father with our Father's life. This life is able to make us perfect in the life of our Father, as our Father is perfect. Therefore, this commandment of the Lord is based upon the divine life of the Father. It is also fulfilled by the divine life of

能叫我们在生命上像祂完全一样。这不光是主对我们的命令，也是主对我们的愿望。我们应当体贴主的心意，遵守主这命令，凭着祂生命长大成熟，成全三一神的旨意。

在属灵生命上成熟的先决条件，就是在这生命上一直长大。信徒一得重生，成为在属灵上的婴孩，就要切慕神在圣经中的话，像纯净的奶一样，使自己在属灵的生命上长大（参彼前二2）。

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

我们在属灵生命上的生长，乃是借着在爱里持守基督作真实，在凡事上长到作元首的基督里面（参弗四15）。这种以基督作真实，长到基督里面的生长，更是我们长大成熟的先决条件。

（以弗所四章十三节）里长成的人，指召会作基督的身体，长成一个成熟的人。基督的丰满，指基督的身体成为祂的彰显。身材的度量，简说就是身量，这身量就是召会作基督的身体，所长成基督的身量。这是众信徒在基督身体里，凭基督的生命，长大成熟的终极丰满结果。我们在基督生命里的变化，使我们在祂素质的形像上像祂；我们在基督生命里的成熟，使我们在祂身材的度量上像祂，叫我们一面有祂的形像，一面又有祂的身量（生命课程卷四，三四九、三五一至三五三页）。

参读：真理课程二级卷二，第十九课。

the Father. The divine life of the Father is able to make us perfect in life as He is perfect. This is not only the Lord's commandment to us but also the Lord's expectation concerning us. We should care for the Lord's heart's desire, keep His commandment, and grow and mature by the Father's life within us, thus accomplishing the will of the Triune God.

The prerequisite for maturity in the spiritual life is to grow continually in this life. As soon as a believer is regenerated and becomes a newborn babe spiritually, he should long for God's word in the Bible as the guileless milk that he may grow in his spiritual life [cf. 1 Pet. 2:2].

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

We grow in the spiritual life by holding in love to Christ as the truth and growing up into Christ as the Head in all things [cf. Eph. 4:15]. This kind of growth, which takes Christ as the truth and which grows into Christ, is a further prerequisite for our becoming full-grown and mature.

The full-grown man in Ephesians 4:13 refers to the church as the Body of Christ growing into a mature man. The fullness of Christ indicates the Body of Christ becoming His expression. In brief, the measure of the stature is just the stature. This stature is the church as the Body of Christ growing into the stature of Christ. This is the ultimate and full issue of the believers' growth and maturity by the life of Christ in His Body. Our transformation in the life of Christ makes us like Him in the image of His essence; our maturity in the life of Christ makes us like Him in the measure of His stature. Thus, on the one hand, we have His image, and, on the other hand, we have His stature. (Life Lessons, vol. 4, pp. 70-73)

Further Reading: Truth Lessons—Level Two, vol. 2, lsn. 19

## 第二周■周六

### 晨兴喂养

西一 28 ~ 29 “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；我也为此劳苦，照着祂在我里面大能的运行，竭力奋斗。”

（歌罗西一章二十八节里）译为“成熟”的希腊字也可译为“长成”、“完全”或“完整”。保罗的职事是把基督分赐到人里面，使人在基督里长大成熟，得以完全并完整。…我们必须与保罗有同样的目标。

我们向不信的人传福音，将基督供应给他们，帮助他们接受主时，我们的目标不该仅仅是叫他们蒙拯救脱离火湖，脱离神的定罪。我们的目标也不是仅仅叫他们经历神的赦罪，乃是把基督供应到他们里面，使他们至终能在基督里成熟地被献上。我们传福音若是不能把基督分赐给人，我们的福音就够不上神的标准。我们向人讲说时，必须把基督灌输到人里面。分赐基督必须是我们传福音的目的（歌罗西书生命读经，一五八至一五九页）。

### 信息选读

我们若要将人在基督里成熟地献上，就必须将基督作众圣徒的分供应给他们（西一 12）。我们所供应的基督，必须是那包罗万有者，是神经纶的中心与普及（15、18 ~ 19、27，二 2、9、16 ~ 17，三 4、11）。我们若没有充分地经历基督，就会发现很难将基督供应给人。譬如，我们若没有经历凭基督而活，就无法帮助任何人凭基督而活。但如果我们在日常的生活里活基督，长基督，并产生基督，我们就自然而然的在接触人时将基督注入到他们里面。我们越

## WEEK 2 — DAY 6

### 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 Greek word rendered “full-grown” [in Colossians 1:28] 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... We must have the same goal that Paul had.

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. (Life-study of Colossians, p. 129)

### Today’s Reading

If we would present others full-grown in Christ, we must minister Christ to them as the portion of the saints (Col. 1:12). The Christ we minister must be the all-inclusive One, the centrality and universality of God’s economy (1:15, 18-19, 27; 2:4, 9, 16-17; 3:4, 11). If we do not experience Christ in a full way, we shall find it difficult to minister Christ to others. For example, if we do not experience living by Christ, we cannot help anyone else to live by Christ. But if in our daily living we live Christ, grow Christ, and produce Christ, we shall spontaneously infuse Christ into others as we contact them. The more we take Christ as our life and our person, the more we shall be able

以基督为我们的生命和人位，就越能够把基督供应给人。…我们需要享受基督作我们的美地，在祂身上劳苦，在祂里面生活，在祂里面行动，并且在祂里面行事为人。我们若是这样的人，就可以将我们所经历、所凭以生活的基督灌输到别人里面。…我们还需要把基督的丰富供应给人，好使他们能长大并成熟。为此，我们自己需要更多经历基督作众圣徒的分。

我们要将各人在基督里成熟地献上，就必须将基督那追溯不尽的丰富供应给人，为着建造召会，完成神永远的定旨（弗三8～11）。…我出外尽职接触圣徒时，遇到许多公认的好弟兄、好姊妹，但他们在日常生活里缺少基督的丰富。愿主在我们里面唤起我们，使我们渴慕得着在基督里的丰富。我们需要祷告说，“主，我不要作一个似乎是好，但在基督的丰富上却是贫穷的人。主啊！为了召会的建造，叫我被基督的丰富所充满。”

我们需要将基督作神的奥秘，也就是作神的具体化身（西二2、9）供应人。我们需要从我们的经历中与人分享，基督如何是三一神的具体化身。我们要能见证，我们如何天天经历基督是父、子、灵。因着我们有基督，我们也有父。因着我们在基督里，我们也在那灵里。在我们里面运行的那灵，实际上就是基督自己。一天过一天我们应当与主成为一灵，经历祂与我们是一（林前六17）。在我们每天生活的各方面，不论我们在哪里，我们需要越过越经历与主成为一灵。这不该是道理或理论，这必须是我们实际的基督徒生活。…关于我的职事，我常这样祷告：“主，给我恩典，使我在说话时与你成为一灵。主，我祷告，求你在我的说话中说话。主，我信你与我是一灵。我也求你在我供应话语时，使我与你成为一灵。”这个职事所有的冲击力，都是来自这样的与主是一（歌罗西书生命读经，一五九至一六〇、一六二至一六三页）。

参读：歌罗西书生命读经，第十六篇。

to minister Christ to others... We need to enjoy Christ as our good land, labor on Him, live in Him, walk in Him, and have our being in Him. If we are such persons, we shall transfuse into others the very Christ whom we experience and by whom we live... We need to minister the riches of Christ into others so that they may grow and mature. For this we ourselves need to experience more of Christ as the portion of the saints.

To present every man full-grown in Christ, we need to minister the unsearchable riches of Christ for the building up of the church to fulfill God's eternal purpose (Eph. 3:8-11)... As I have traveled, I have met many who lacked the riches of Christ in their daily living, although everyone would consider them very good brothers and sisters. May the Lord awaken within us the aspiration to be rich in Christ. We need to pray, "Lord, I don't want to be one who seems to be good but who is poor as far as the riches of Christ are concerned. Lord, for the building up of the church, cause me to be filled with the riches of Christ."

We need to minister Christ as the mystery of God, that is, as the embodiment of God (Col. 2:2, 9). We need to share with others from our experience how Christ is the embodiment of the Triune God. We need to be able to testify how we daily experience Christ as the Father, Son, and Spirit. Because we have Christ, we also have the Father. Because we are in Christ, we are also in the Spirit. The Spirit who moves within us actually is Christ Himself. Day by day we should be one spirit with the Lord and experience His being one with us (1 Cor. 6:17). More and more our experience must be that in every aspect of our daily living, wherever we may be, we are one spirit with the Lord. This should not be a doctrine or theory; it must be our practical Christian living. Concerning my ministry, I often pray like this: "Lord, give me the grace to be one spirit with You as I speak. Lord, I pray that You will speak in my speaking. I believe, Lord, that You are one Spirit with me. But I ask that as I minister the Word, I shall be one spirit with You." Whatever impact this ministry has comes from such a oneness with the Lord. (Life-study of Colossians, pp. 130-132)

Further Reading: Life-study of Colossians, msg. 16



## 第二周诗歌

### 里面生命的各方面 – 变化

546

8 7 8 7 副 (英 750)

降 E 大调

4/4

3 3 3 2 3 4 | 5 1 5 3 | 2 3 4 6 5 4 | 3 - - 0 |  
 一 神的心意是要 我们 模成祂儿子形 像;  
 3 3 3 2 3 4 | 5 1 5 3 | 2 3 4 6 5 4 | 3 - -  
 因此祂灵变化 工 作, 必须完成我身 上。  
 5 5 | 6 1 - 7 6 | 5 3 - 3 3 | 2 6 5 4 | 3 - -  
 (副) 求主 将我 魂的 各部, 全都 变成你形 像;  
 5 5 | 6 1 - 7 6 | 5 1 - 1 2 | 3 5 4 . 2 | 1 - - 0 ||  
 用你 那灵 将我 浸透, 使我 全像你 模 样。

- 二 神已用祂神圣生命, 在我灵中重生我;  
 但祂还须在我魂中, 作那变化的工作。
- 三 从我灵中向外开展, 祂就变化我全魂;  
 更新里面每一部分, 直到全人都归顺。
- 四 借祂那灵生命大能, 照祂形状变化我;  
 一部一部, 荣上加荣, 模成祂形, 新而活。
- 五 一直变化, 全人圣别, 直到像祂, 得成熟;  
 一直变化, 魂全占有, 直到贱体蒙救赎。

## WEEK 2 — HYMN

### God's intention is to have us

Various Aspects of the Inner Life — Transformation

750

1. God's in - ten - tion is to have us All con - formed to His dear Son;  
 Thus a work of trans - form - a - tion By the Spir - it must be done. Lord, trans -  
 form us to Thine i - mage In e - mo - tion, mind, and will; Sa - tu -  
 rate us with Thy Spir - it, All our be - ing whol - ly fill.

2. God hath us regenerated  
 In our spirit with His life;  
 But He must transform us further—  
 In our soul by His own life.
3. Spreading outward from our spirit  
 Doth the Lord transform our soul,  
 By the inward parts renewing,  
 Till within His full control.
4. By the power of His Spirit  
 In His pattern He transforms;  
 From His glory to His glory  
 To His image He conforms.
5. He transforms, all sanctifying,  
 Till like Him we are matured;  
 He transforms, our soul possessing,  
 Till His stature is secured.

