創世記結晶讀經（三）綱要

第六篇

成熟的過程

RK　詩歌：606

讀經：創四七 7、10，來六 1，西一 28 ~ 29，弗四 14

創 47:7　約瑟領他父親雅各進去，站在法老面前，雅各就給法老祝福。

創 47:10　雅各又給法老祝福，就從法老面前出去了。

來 6:1　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，不再立根基，就是悔改脫開死行，信靠神，

西 1:28　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；

西 1:29　我也爲此勞苦，照著祂在我裏面大能的運行，竭力奮鬥。

弗 4:14　使我們不再作小孩子，爲波浪漂來漂去，並爲一切教訓之風所搖蕩，這教訓是在於人的欺騙手法，在於將人引入錯謬系統的詭詐作爲；

壹 創世記三十七至四十五章是雅各成熟過程的記載：

創 37 ~ 45　（從畧。）

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。

創 27，37，45　（從畧。）

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：

來 6:1　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，不再立根基，就是悔改脫開死行，信靠神，

Crystallization-Study Outlines of Genesis (3)

Message Six

The Process of Maturity

RK　Hymns: 840

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 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。

創 1:26 神說，我們要按著我們的形像，照著我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜、和全地、並地上所爬的一切爬物。

西 1:28 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；

西 2:19 不持定元首；本於祂，全身藉著節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。

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。

約 10:10 賊來了，無非是要偷竊、殺害、毀壞；我來了，是要叫羊得生命，並且得的更豐盛。

2 成熟的問題在於度量的擴充—詩四 1：

詩 4:1 （大衛的詩，交與歌詠長；用絲絃的樂器。）顯我爲義的神啊，我呼求的時候，求你應允我；我在窘困中，求你使我寬廣；求你恩待我，聽我的禱告。

a 生命成熟是接受聖靈管治的總和—來十二 5 ～ 11。

來 12:5 你們竟全然忘了那勸勉的話，就是對你們如同對兒子所講論的，說，『我兒，你不可輕看主的管教，被祂責備的時候，也不可灰心；

來 12:6 因爲主所愛的，祂必管教，又鞭打凡所收納的兒子。』

來 12:7 爲了受管教，你們要忍受。神待你們如同待兒子；哪有兒子是父親不管教的？

來 12:8 只是你們若不受眾子所共受的管教，就是私生子，不是兒子了。

來 12:9 再者，我們曾有肉身的父管教我們，我們尚且敬重他們，何況萬靈的父，我們豈不更當服從祂而得活著麼？

來 12:10 肉身的父是在短暫的日子裏，照自己以爲好的管教我們，惟有萬靈的父管教我們，是爲了我們的益處，使我們有分於祂的聖別。

來 12:11 一切的管教，當時固然不覺得喜樂，反覺得愁苦；後來卻給那藉此受過操練的人，結出平安的義果。

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。

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.

林後 1:8 弟兄們，關於我們在亞西亞所遭遇的患難，我們不願意你們不知道，就是我們被壓太重，力不能勝，甚至連活命的指望都絕了，

林後 1:9 自己裏面也斷定是必死的，叫我們不信靠自己，只信靠那叫死人復活的神；

林後 1:10祂曾救我們脫離那極大的死亡，並且仍要救我們，我們指望祂將來還要救我們，

創 47:7 約瑟領他父親雅各進去，站在法老面前，雅各就給法老祝福。

創 47:10 雅各又給法老祝福，就從法老面前出去了。

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。

路 1:53 叫飢餓的得飽美物，叫富足的空著回去。

太 5:6 飢渴慕義的人有福了，因爲他們必得飽足。

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。

創 37:31 他們宰了一隻公山羊，把約瑟的外衣蘸了血。

創 37:32 他們打發人把那件彩衣送到他們父親那裏，說，我們撿到了這個；請認一認是你兒子的外衣不是？

創 37:33 他認得，就說，這是我兒子的外衣。有惡獸把他喫了，約瑟必定被撕碎了！

創 37:34 雅各便撕裂衣服，腰間圍上麻布，爲他兒子悲哀了許多日子。

創 37:35 他的兒子女兒都起來安慰他，他卻不肯受安慰，說，我必悲悲哀哀的下陰間，到我兒子那裏。約瑟的父親就爲他哀哭。

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。

創 43:11 他們的父親以色列對他們說，若必須如此，你們就當這樣行：可以取些這地佳美的出產，就是一點香油和一點蜂蜜，香膠和沒藥，榧子和杏仁，收在器皿裏，帶下去送給那人作禮物；

創 43:13 也帶著你們的弟弟，起身回去見那人。

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,

創 43:14 但願全足的神在那人面前賜你們憐憫，使他釋放你們的那弟兄和便雅憫回來。至於我，我若喪了兒子，就喪了吧。

創 17:1 亞伯蘭年九十九歲的時候，耶和華向他顯現，對他說，我是全足的神；你要行在我面前，並且要完全；

腓 1:19 因爲我知道，這事藉著你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。

腓 1:20 這是照著我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大，

腓 1:21 上 因爲在我，活著就是基督，…

腓 4:11 我並不是因缺乏說這話，因爲我已經學會了，無論在甚麼景況，都可以知足。

腓 4:12 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。

提前 6:6 然而敬虔又知足，便是大利了；

提前 6:7 因爲我們沒有帶甚麼到世界來，也不能帶甚麼去；

提前 6:8 只要有養生與遮身之物，就當以此爲足。

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。

羅 9:16 這樣看來，這不在於那定意的，也不在於那奔跑的，只在於那施憐憫的神。

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，成爲書拉密女，就是基督的複製、複本，配得過祂，好與祂成爲婚配：

歌 6:13 回來，回來，書拉密女啊；回來，回來，使我們得觀看你。你們爲何要觀看書拉密女，像觀看二營軍兵跳舞呢？

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，已成爲與基督一樣，爲要完成神永遠的經綸—13 節。

歌 6:13 回來，回來，書拉密女啊；回來，回來，使我們得觀看你。你們爲何要觀看書拉密女，像觀看二營軍兵跳舞呢？

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

S.S. 6:13 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?

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.

S.S. 6:13 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?

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

歌 3:9 所羅門王用利巴嫩木，爲自己製造一乘華轎。

歌 3:10 轎柱是用銀作的，轎底是用金作的；坐墊是紫色的；其中所鋪的，是耶路撒冷眾女子的愛情。

歌 6:4 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。

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。

歌 3:6 那從曠野上來，形狀如煙柱，以沒藥和乳香，並商人各樣香粉薰的，是誰呢？

歌 4:1 看哪，我的佳偶，你是美麗的！你是美麗的！你的眼在帕子內好像鴿子；你的頭髮如同山羊羣，安臥在基列山旁。

歌 4:4 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。

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，使她成爲神的建造，就是成爲神的聖所—六4。

歌 6:4 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。

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：

彼後 1:1 耶穌基督的奴僕和使徒西門彼得，寫信給那些因我們的神和救主，耶穌基督的義，與我們分得同樣寶貴之信的人：

彼後 1:4 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。

彼後 1:5 正因這緣故，你們要分外殷勤，在你們的信上，充足的供應美德，在美德上供應知識，

彼後 1:6 在知識上供應節制，在節制上供應忍耐，在忍耐上供應敬虔，

彼後 1:7 在敬虔上供應弟兄相愛，在弟兄相愛上供應愛。

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.

彼後 1:8 因爲這幾樣存在你們裏面，且不斷增多，就必將你們構成非閒懶不結果子的，以致充分的認識我們的主耶穌基督。

彼後 1:9 那沒有這幾樣的，就是眼瞎、近視，忘了他舊日的罪已經得了潔淨。

彼後 1:10 所以弟兄們，應當更加殷勤，使你們所蒙的呼召和揀選堅定不移；你們行這幾樣，就永不失腳。

彼後 1:11 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。

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：

彼後 1:1 耶穌基督的奴僕和使徒西門彼得，寫信給那些因我們的神和救主，耶穌基督的義，與我們分得同樣寶貴之信的人：

彼前 1:23 你們蒙了重生，不是由於能壞的種子，乃是由於不能壞的種子，是藉著神活而常存的話。

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。

彼後 1:1 耶穌基督的奴僕和使徒西門彼得，寫信給那些因我們的神和救主，耶穌基督的義，與我們分得同樣寶貴之信的人：

彼後 1:2 願恩典與平安，因你們充分認識神和我們的主耶穌，繁增的歸與你們。

彼後 1:3 神的神能，藉著我們充分認識那用祂自己的榮耀和美德呼召我們的，已將一切關於生命和敬虔的事賜給我們。

彼後 1:4 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。

彼後 1:5 正因這緣故，你們要分外殷勤，在你們的信上，充足的供應美德，在美德上供應知識，

彼後 1:6 在知識上供應節制，在節制上供應忍耐，在忍耐上供應敬虔，

彼後 1:7 在敬虔上供應弟兄相愛，在弟兄相愛上供應愛。

彼後 1:8 因爲這幾樣存在你們裏面，且不斷增多，就必將你們構成非閒懶不結果子的，以致充分的認識我們的主耶穌基督。

彼後 3:18 你們卻要在我們的主和救主耶穌基督的恩典和知識上長大。願榮耀歸與祂，從現今直到永遠之日。阿們。

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，彀資格並裝備好，在要來的國裏作王—弗四 13 ～ 15，彼後一 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 直到我們眾人都達到了信仰上並對神兒子之完全認識上的一，達到了長成的人，達到了基督豐滿之身材的度量，

弗 4:14 使我們不再作小孩子，爲波浪漂來漂去，並爲一切教訓之風所搖蕩，這教訓是在於人的欺騙手法，在於將人引入錯謬系統的詭詐作爲；

弗 4:15 惟在愛裏持守著真實，我們就得以在一切事上長到祂，就是元首基督裏面；

彼後 1:11 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。

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。

彼後 1:5 正因這緣故，你們要分外殷勤，在你們的信上，充足的供應美德，在美德上供應知識，

彼後 1:6 在知識上供應節制，在節制上供應忍耐，在忍耐上供應敬虔，

彼後 1:7 在敬虔上供應弟兄相愛，在弟兄相愛上供應愛。

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：

彼後 1:7 在敬虔上供應弟兄相愛，在弟兄相愛上供應愛。

約壹 4:8 不愛弟兄的，未曾認識神，因爲神就是愛。

約壹 4:16 神在我們身上的愛，我們也知道也信。神就是愛，住在愛裏面的，就住在神裏面，神也住在他裏面。

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。

彼後 1:5 正因這緣故，你們要分外殷勤，在你們的信上，充足的供應美德，在美德上供應知識，

彼後 1:6 在知識上供應節制，在節制上供應忍耐，在忍耐上供應敬虔，

彼後 1:7 在敬虔上供應弟兄相愛，在弟兄相愛上供應愛。

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，我們就成爲愛的人，甚至就是愛—弗三19。

弗 3:19 並認識基督那超越知識的愛，使你們被充滿，成爲神一切的豐滿。

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。

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.

彼後 1:10所以弟兄們，應當更加殷勤，使你們所蒙的呼召和揀選堅定不移；你們行這幾樣，就永不失腳。

彼後 1:11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。

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.

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：

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:

來 5:11 關於麥基洗德，我們有許多話要說，且是難以解明的，因爲你們聽覺遲鈍。

來 5:12 按時間說，你們該作教師；可是你們還需要有人將神諭言開端的要綱教導你們；並且成了那必須用奶，不能喫乾糧的人。

來 5:13 凡只能享用奶的，對公義的話都是沒有經驗的，因爲他是嬰孩；

來 5:14 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。

來 6:1 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，不再立根基，就是悔改脫開死行，信靠神，

來 6:2 浸洗的教訓，按手，死人的復活，以及永遠的審判。

來 6:3 神若准許，我們必如此行。

來 6:4 因爲那些曾經蒙了光照，嘗過屬天的恩賜，又有分於聖靈，

來 6:5 並嘗過神美善的話，以及來世的能力，

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,

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：

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:

來 5:12 按時間說，你們該作教師；可是你們還需要有人將神諭言開端的要綱教導你們；並且成了那必須用奶，不能喫乾糧的人。

來 5:13 凡只能享用奶的，對公義的話都是沒有經驗的，因爲他是嬰孩；

來 5:14 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。

來 6:1 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，不再立根基，就是悔改脫開死行，信靠神，

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 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，

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

而把信徒帶到成熟—一 3，四 14～16，六 20，七 25，八 1～2。

來 1:3 祂是神榮耀的光輝，是神本質的印像，用祂大能的話維持、載著並推動萬有；祂成就了洗罪的事，就坐在高處至尊至大者的右邊；

來 4:14 所以，我們既有一位經過了諸天，尊大的大祭司，就是神的兒子耶穌，便當堅守所承認的。

來 4:15 因我們並非有一位不能同情我們軟弱的大祭司，祂乃是在各方面受過試誘，與我們一樣，只是沒有罪。

來 4:16 所以我們只管坦然無懼的來到施恩的寶座前，爲要受憐憫，得恩典，作應時的幫助。

來 6:20 作先鋒的耶穌，既照著麥基洗德的等次，成了永遠的大祭司，就爲我們進入幔內。

來 7:25 所以，那藉著祂來到神面前的人，祂都能拯救到底；因爲祂是長遠活著，爲他們代求。

來 8:1 我們所講之事的要點，就是我們有這樣的大祭司，祂已經坐在諸天之上至尊至大者寶座的右邊，

來 8:2 作了聖所，就是真帳幕的執事；這帳幕是主所支的，不是人所支的。

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。

來 5:13 凡只能享用奶的，對公義的話都是沒有經驗的，因爲他是嬰孩；

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。

太 6:33 但你們要先尋求祂的國和祂的義，這一切就都要加給你們了。

詩 89:14 公義和公平，是你寶座的根基；慈愛和真實，行在你面前。

詩 97:2 密雲和幽暗，在祂的四圍；公義和公平，是祂寶座的根基。

賽 32:1 看哪，必有一王憑公義作王，必有首領按公平掌權。

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：

來 6:1 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，不再立根基，就是悔改脫開死行，信靠神，

1 我們需要與基督同享祂所達到的—一 9，三 15。

來 1:9 你愛公義，恨惡不法；所以神，就是你的神，用歡樂的油

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; Psa. 89:14; 97:2; Isa. 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，勝過膏你的同夥。』

來 3:15 我們若將起初的確信堅守到底，就必作基督的同夥了。

2 我們需要竭力進入那存留之安息日的安息—四 9、11。

來 4:9 這樣，必有一安息日的安息，爲神的子民存留。

來 4:11 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。

3 我們需要來到施恩的寶座前，受憐憫，得恩典—16 節。

來 4:16 所以我們只管坦然無懼的來到施恩的寶座前，爲要受憐憫，得恩典，作應時的幫助。

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。

來 5:9 祂既得以成全，就對凡順從祂的人，成了永遠救恩的根源，

來 5:10 蒙神照著麥基洗德的等次，稱爲大祭司。

來 5:14 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。

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

西 1:28 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；

西 1:29 我也爲此勞苦，照著祂在我裏面大能的運行，竭力奮鬥。

西 3:10 並且穿上了新人；這新人照著創造他者的形像漸漸更新，以致有充足的知識；

西 3:11 在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、爲奴的、自主的，惟有基督是一切，又在一切之內。

一 歌羅西一章二十八節裏譯爲『成熟』的辭，也可譯爲『完全的』或『完整的』。

西 1:28 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；

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。

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 Melchizedec;

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 爲著一個新人，我們需要勞苦並竭力奮鬬，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。

西 3:4 基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。

西 2:19 不持定元首；本於祂，全身藉著節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。

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；這是爲著新人的長大—三 10～11，弗四 13～14。

西 3:10 並且穿上了新人；這新人照著創造他者的形像漸漸更新，以致有充足的知識；

西 3:11 在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、爲奴的、自主的，惟有基督是一切，又在一切之內。

弗 4:13 直到我們眾人都達到了信仰上並對神兒子之完全認識上的一，達到了長成的人，達到了基督豐滿之身材的度量，

弗 4:14 使我們不再作小孩子，爲波浪漂來漂去，並爲一切教訓之風所搖蕩，這教訓是在於人的欺騙手法，在於將人引入錯謬系統的詭詐作爲；

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：

弗 4:15 惟在愛裏持守著真實，我們就得以在一切事上長到祂，就是元首基督裏面；

弗 4:16 本於祂，全身藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。

弗 4:24 並且穿上了新人，這新人是照著神，在那實際的義和聖中所創造的。

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。

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 fellowshipping 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 基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。

西 3:10 並且穿上了新人；這新人照著創造他者的形像漸漸更新，以致有充足的知識；

西 3:11 在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、爲奴的、自主的，惟有基督是一切，又在一切之內。

弗 3:17 使基督藉著信，安家在你們心裏，叫你們在愛裏生根立基，

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。

弗 3:11 這是照著祂在我們的主基督耶穌裏，所立的永遠定旨；

弗 4:13 直到我們眾人都達到了信仰上並對神兒子之完全認識上的一，達到了長成的人，達到了基督豐滿之身材的度量，

弗 4:14 使我們不再作小孩子，爲波浪漂來漂去，並爲一切教訓之風所搖蕩，這教訓是在於人的欺騙手法，在於將人引入錯謬系統的詭詐作爲；

弗 4:24 並且穿上了新人，這新人是照著神，在那實際的義和聖中所創造的。

創 1:26 神說，我們要按著我們的形像，照著我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜、和全地、並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.