

## 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:**
  - 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 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.
- 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.

## 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 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

## 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

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, msgs. 62, 92, 110-111



## 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. 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

## 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) 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

## 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 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

## 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 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



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## WEEK 2 — HYMN >>

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### Hymns, #750 God's intention is to have us

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#### Various Aspects of the Inner Life — Transformation

- 1 God's intention is to have us  
All conformed to His dear Son;  
Thus a work of transformation  
By the Spirit must be done.

#### Chorus

- Lord, transform us to Thine image  
In emotion, mind, and will;  
Saturate us with Thy Spirit,  
All our being wholly 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.

