第三篇

为着一个新人的团体生活，在一切事上长到基督里面，并照着那在耶稣身上是实际者学基督

纲　要

周　一

壹 为着一个新人的团体生活，我们需要在一切事上长到基督里面—弗四 14 ～ 16、24：

一 在一切事上长到基督里面，就是在一切事上得着基督加增到我们里面，直到我们达到长成的人—13 ～ 15 节。

二 我们都需要在一切事，就是每一件事，无论大事、小事上，长到基督里面—15 节：

1 我们在好些事上还没有长到基督里面；在这些事上，我们不在基督里面，乃在基督之外。

2 当我们都在一切事上长到基督里面，我们大家在基督里就是一个了；这就是宇宙的一个新人—24 节。

3 在一切事上长到基督里面，乃是为着宇宙的一个新人实际的出现—24 节。

4 十五节的长到基督里面，等于二十四节的穿上新人。

周　二

Message Three

Growing Up into Christ in All Things and Learning Christ as the Reality Is in Jesus for the Corporate Living of the One New Man

OUTLINE

Day 1

I. For the corporate living of the one new man, we need to grow up into Christ in all things—Eph. 4:14-16, 24:

A. To grow up into Christ is to have Christ increase in us in all things until we arrive at a full-grown man—vv. 13-15.

B. We all need to grow up into Christ in all things, that is, in every single thing, whether big or small—v. 15:

1. There are still many things in which we have not grown up into Christ; in these things we are not in Christ but are outside of Christ.

2. When we all grow up into Christ in all things, we all will be one in Christ; this is the universal one new man—v. 24.

3. Growing up into Christ in all things is for the practical existence of the universal one new man—v. 24.

4. The growth into Christ in verse 15 equals the putting on of the new man in verse 24.

Day 2

5 十三节的长成的人是指二十四节的已经长成了的一个新人。

三 以弗所四章说到借着生命的长大成全新人；基督所创造的一个新人必须被成全好尽功用：

1 在以弗所二章十五节，我们看见新人生机的创造；在四章十三至十六节，我们看见新人功用的成全。

2 那在生机上完全的一个新人，需要借着生命的长大得成全，好能正确地尽功用—12～15节：

a 唯有得着正确的滋养，一个新人才能在功用上得以完全；这是整卷以弗所书最深奥的观念。

b 我们必须履行我们的责任，借着保养和顾惜来成全新人—五29。

c 一个新人越多借着接受正确地喂养而长大，就越正常的尽功用。

周　三

3 为使团体的新人长大，我们需要经历钉死、复活、升天又降下的基督，使包罗万有的基督作到我们里面，成为我们的一切；然后，在生机上完全的新人，就要在功用上成为完全—三16～17上，四13、24。

周　四

贰 为着一个新人的团体生活，我们需要照着那在耶稣身上是实际者学基督—20～21节：

一 保罗在二十节说到学了基督：

5. The full-grown man in verse 13 refers to the one new man in verse 24, who has become full-grown.

C. Ephesians 4 speaks of the perfecting of the new man through the growth of life; the one new man created by Christ must be perfected in order to function:

1. In Ephesians 2:15 we see the creation of the new man organically; in 4:13-16 we see the perfecting of the new man in relation to his function.

2. The organically perfect one new man needs to be perfected through the growth of life in order to function in a proper way—vv. 12-15:

a. The one new man can become perfect in relation to his function only through receiving the proper nourishment; this is one of the deepest concepts in the book of Ephesians.

b. We need to fulfill our responsibility to perfect the one new man through nourishing and cherishing—5:29.

c. The more the one new man grows through receiving the proper nourishment, the more he will function normally.

Day 3

3. For the growth of the corporate new man, we need to experience the crucified, resurrected, ascended, and descending Christ so that the all-inclusive Christ is wrought into us to be our everything; then the organically perfect new man will become perfect functionally—3:16-17a; 4:13, 24.

Day 4

II. For the corporate living of the one new man, we need to learn Christ as the reality is in Jesus—vv. 20-21:

A. In verse 20 Paul speaks of learning Christ:

1 基督对我们不仅是生命，也是榜样；在主耶稣地上的生活中，祂设立了一个榜样，模型—约十三 15，彼前二 21。

2 得救乃是被神放在基督里—林前一 30。

3 借着浸，神把我们放在作为模型的基督里；受浸就是被放在作为模子的基督里—罗六 3，加三 27。

4 借着被放在模子里，我们脱去了旧人并穿上了新人—弗四 22、24。

5 我们乃是照着耶稣生活的模子学基督；耶稣生活的模子就是实际—20 ～ 21 节。

6 学基督就是被放在作为模子的基督里，就是模成主在地上年日中所设立的模型—20 节。

周　五

二 “那在耶稣身上是实际者”这个发表，是指耶稣生活实际的光景，如四福音书所记载的；耶稣的生活乃是实际的生活—21 节：

1 在十七和二十一节我们看见，心思的虚妄与那在耶稣身上是实际者相对。

2 实际就是光的照耀；光是源头，实际是彰显—约八 12：

a 主耶稣乃是那是光之神的照耀—来一 3，约壹一 5。

b 因着主在地上生活的每一面都有光的照耀，所以祂的生活乃是实际的生活，就是那照耀之神自己的生活；这实际的生活就是神的彰显—约八 12，十四 6。

1. Christ is not only life to us but also an example; in His life on earth the Lord Jesus set up a pattern, a mold—John 13:15; 1 Pet. 2:21.

2. To be saved is to be put into Christ by God—1 Cor. 1:30.

3. By means of baptism God put us into Christ, who is the pattern; to be baptized is to be placed into Christ as the mold—Rom. 6:3; Gal. 3:27.

4. By being placed into the mold, we have put off the old man and have put on the new man—Eph. 4:22, 24.

5. We learn Christ according to the mold of the life of Jesus, which is reality—vv. 20-21.

6. To learn Christ is to be put into Christ as the mold; it is to be molded into the pattern set up by Him during His years on earth—v. 20.

Day 5

B. The expression the reality is in Jesus refers to the actual condition of the life of Jesus as recorded in the four Gospels; the life of Jesus was a life of reality—v. 21:

1. In verses 17 and 21 we see a contrast between the vanity of the mind and the reality in Jesus.

2. Reality is the shining of light; light is the source, and reality is the expression—John 8:12:

a. The Lord Jesus is the shining of God, who is light—Heb. 1:3; 1 John 1:5.

b. Because in every aspect of the Lord's living on earth there was the shining of light, His life was a life of reality, a life of the shining God Himself; that life of reality was the expression of God—John 8:12; 14:6.

周　六

三 一个新人的生活该与耶稣的生活一模一样—弗四 20：

1 主耶稣在地上生活的方式，乃是今天新人所该生活的方式—太十一 28 ～ 30，约六 57，四 34，五 17、19、30，六 38，十七 4。

2 我们生活的标准必须是照着那在耶稣身上是实际者—弗四 20：

a 祂与神是一，祂过一种在神里面、同着神、并为着神作一切事的生活。

b 耶稣的人性生活是照着实际，就是照着神自己，满了义和圣—24 节。

3 我们需要学基督，并在祂里面受教导，过实际的生活—20 ～ 21 节，约贰 1，约四 23 ～ 24。

4 一个新人是团体人，该过一种实际的生活，如同那在耶稣身上是实际者，也就是彰显神的生活—弗四 21。

5 我们若照着心思的灵生活，就会有团体新人的生活—与那在耶稣身上是实际者相符的生活—23 节。

四 召会生活乃是一个团体新人的日常行事为人，也就是在性情上和样式上绝对更新的行事为人；与一个新人有关的一切全都是新的—17 ～ 32 节。

五 这一个新人既是照着神自己，有神的生命与性情，就必定有神圣的生命；这样的生命乃是团体的，不是单独的—24 节。

Day 6

C. The living of the one new man should be exactly the same as the living of Jesus—Eph. 4:20:

1. The way that the Lord Jesus lived on earth is the way that the new man should live today—Matt. 11:28-30; John 6:57; 4:34; 5:17, 19, 30; 6:38; 17:4.

2. Our standard of living must be according to the reality in Jesus—Eph. 4:20:

a. He was one with God, and He lived a life in which He did everything in God, with God, and for God.

b. The human living of Jesus was according to the reality, that is, according to God Himself, full of righteousness and holiness—v. 24.

3. We need to learn Christ and be taught in Him to live a life of reality—vv. 20-21; 2 John 1; John 4:23-24.

4. As a corporate person, the one new man should live a life of reality, as the reality is in Jesus, which is a life of expressing God—Eph. 4:21.

5. If we live according to the spirit of our mind, we will have the living of the corporate new man—a living that corresponds to the reality in Jesus—v. 23.

D. The church life is the daily walk of the corporate one new man, a walk that is absolutely new in nature and in manner; everything related to the one new man is new—vv. 17-32.

E. Since the one new man is according to God Himself, with God's life and nature, the one new man must have the life that is divine; such a life will be corporate, not individualistic—v. 24.

第三周 ◊ 周一

晨兴喂养

弗四 13 ～ 15 “直到我们众人都达到了…长成的人，达到了基督丰满之身材的度量，使我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在于人的欺骗手法，在于将人引入错谬系统的诡诈作为；唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”

借着在爱里持守着真实，我们就得以在一切事上长到基督里面。我们若不要再作小孩子（弗四 14），就需要长到基督里面。这就是在一切事上得着基督加增到我们里面，直到我们达到长成的人（13）。以弗所四章十五节的元首，指明我们在生命里凭着基督的长大，该是众肢体在元首下，在身体里的长大。

长到元首里面的意思，就是我们只在乎基督与召会。我们长大，是因着我们只关心基督与召会，也就是说，是因着我们在爱里持守着真实。我们长大，不是因着某种与道德行为有关的诚实或真诚。…十五节长大的事特别与在一切事上长到元首基督里面有关。十三和十四节都指出长大的需要。我们若要作长成的人，就需要长大。照样，我们若要不再作小孩子，被漂来漂去并被摇荡，我们也需要长大。但是我们应当长到基督里面，而不是长到自己或基督之外的事物里（以弗所书生命读经，四六四页）。

信息选读

保罗清楚地说，我们乃是长到那位是元首者里面。这指明我们的长大必须是在身体里。我们要长到元首里面，就一定要在身体里。许多基督徒虽然看起来在属灵上有长大，然而他们所谓的长大不是在身体里。

‹‹ WEEK 3 — DAY 1 ››

Morning Nourishment

Eph. 4:13-15 Until we all arrive...at a full-grown man, at the measure of the stature of the fullness of Christ, 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, but holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.

By holding to truth in love we grow up into Christ in all things. To be no longer little children (Eph. 4:14) we need to grow up into Christ. This is to have Christ increase in us in all things until we attain to a full-grown man (v. 13). The word Head here in verse 15 indicates that our growth in life with Christ should be the growth of the members in the Body under the Head.

To grow up into the Head means that we care only for Christ and the church. We grow by caring only for Christ and the church, that is, by handling truth in love. We do not grow by some kind of honesty or sincerity related to ethical behavior. In verse 15 the matter of growth is specifically related to growing up into Christ, the Head, in all things. Verses 13 through 16 all point to the need for growth. If we would be a full-grown man, we need to grow. Likewise, if we would be no longer little children tossed to and fro and carried about, we also need to grow. But we should grow up into Christ, not up into ourselves or into something else apart from Christ. (Life-study of Ephesians, p. 384)

Today's Reading

Paul clearly says that we are to grow up into the One who is the Head. This indicates that our growth must be in the Body. In order to grow into the Head, we must surely be in the Body. Many Christians are apparently growing spiritually; however, their supposed growth is not in the Body. I have known some Christians

我知道有些基督徒，当他们有这种长大时，他们事实上变得更有异议。他们越长大，就越挑剔。

当他们只有一点长大时，他们在召会生活中没有难处。但是当他们更为长大时，他们就变得很麻烦。这指明他们的长大不是长到元首里面。一个人只要不是长到元首里面，他的长大就不是在身体里的长大。…你若不留在身体里，也许仍会有某种的长大，但那不是长到元首里面。

保罗在以弗所四章十五节告诉我们，我们必须在一切事上长到元首里面。虽然在某些方面你已经长到元首里面，但在其他方面你可能还没有。…我们若是把在一切事上长到基督里面这件事，带到祂面前，就会看见在许多小事上，我们还没有长到元首里面。我们还是何等需要长到基督里！愿这个长大的需要，摸着我们的心，并且使我们重新转向主。

十五节的长到基督里，等于二十四节的穿上新人。穿上新人唯一的路，乃是长到基督里。我们越长到基督里，就越穿上新人。穿上新人，乃是在正当的召会生活里。我们若没有长到基督里，就无法在召会生活里。我们需要在日常生活的每个细节上，比如，在上街购物或是谈话的时候，长到基督里。我们的说话常常是天然的，没有基督。说话要脱离天然，唯一的路就是借着长到基督里，而脱去这种天然的说话。我们若在说话的事上长到基督里，至终我们的说话就会在基督里。借着在这特定的事上长到基督里，我们就自然而然更多地穿上新人。

为了穿上召会生活作这一个新人的彰显，我们需要借着长到基督里，而脱去一切天然的事。我们若有十三和十五节所说的成全和长大，我们就必定会穿上新人（以弗所书生命读经，四六五至四六六、八一六页）。

参读：以弗所书生命读经，第四十五、八十篇；召会是基督的身体，第十五篇；基督在信徒里面长大使神的定旨得完成，第六章。

who have actually become more dissenting as they have had this kind of growth. It seems that the more they grow, the more critical they become.

When they have relatively little growth, they are no problem in the church life. But as they grow, they become troublesome. This is an indication that their growth is not growth into the Head. As long as anyone's growth is not into the Head, it is not growth in the Body....If you do not remain in the Body, you may have a certain kind of growth, but it will not be the growth into the Head.

In Ephesians 4:15 Paul tells us that we must grow up into the Head in all things. In certain aspects you have grown up into the Head, but in other aspects you probably have not....If we bring to the Lord this matter of growing up into Him in all things, we shall see that there are many small things in which we have not yet grown up into the Head. How much we still need to grow up into Christ! May this need for growth touch our heart and turn us afresh to the Lord.

The growth into Christ in Ephesians 4:15 is equal to the putting on of the new man in verse 24. The only way to put on the new man is to grow up into Christ. The more we grow into Christ, the more we put on the new man. To put on the new man is to be in the proper church life. We cannot be in the church life if we do not grow into Christ. We need to grow up into Christ in all the details of our daily living, for example, in shopping and in talking. Often our talk is natural and devoid of Christ. The only way to be free from such a natural way of speaking is to grow out of it by growing up into Christ. If we grow in Christ in the matter of talking, our talk will eventually be in Christ. By growing up into Christ in this particular matter, we spontaneously put on more of the new man.

In order to put on the church life as the expression of the one new man, we need to grow out of everything natural by growing up into Christ. If we have the perfection with the growth spoken of in 4:13 and 15, surely we shall put on the new man. (Life-study of Ephesians, pp. 384-385, 674)

Further Reading: Life-study of Ephesians, msgs. 45, 80; The Church as the Body of Christ, ch. 15; CWWL, 1970, vol. 1, "The Fulfillment of God's Purpose by the Growth of Christ in Us," ch. 6

第三周 ◊ 周二

晨兴喂养

弗四 15 ～ 16 “唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

在以弗所二章十五节保罗说到一个新人的创造：“在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，创造成一个新人，成就了和平。”然后他在四章十三节说到达到长成的人，在二十四节说到穿上新人。十三节长成的人，就是二十四节的新人。

在二章十五节，我们看见新人的创造。我们可以把这个创造视为新人的出生。一个孩子如何借着长大而被成全，在基督里所创造成的新人，也照样是借着长大而被成全。这是保罗在二章和四章都说到新人的原因（以弗所书生命读经，九二五至九二六页）。

信息选读

我们可以分辨生机上的完全或完整，与功用上的完全。婴儿一生下来就在生机上是完全的，也就是说，婴儿已经具备了一切必要的器官。然而，一个孩子刚生下来时，在功用上并不完全。…要有正确的发展，正常的功能，每个孩子都需要保养、顾惜。这个原则也能应用到作为新人的召会上。在以弗所二章十五节，我们看见新人生机的创造，但在四章十三至十六节，我们看见新人功用的成全。

十六节是极其重要的一节。…我们在生命里的长大，是长到元首基督里面；但我们在基督身体里的功用，是

‹‹ WEEK 3 — DAY 2 ››

Morning Nourishment

Eph. 4:15-16 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, 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.

In Ephesians 2:15 Paul speaks of the creation of the one new man: “Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace.” Then in 4:13 he speaks of arriving at a full-grown man, and in 4:24, of putting on the new man. The full-grown man in verse 13 is the new man in verse 24.

In 2:15 we have the creation of the new man. We may regard this creation as the birth of the new man. Just as a child is perfected through growth, so the new man created in Christ is also perfected through growth. This is the reason Paul refers to the new man in chapter 4 as well as in chapter 2. (Life-study of Ephesians, p. 767)

Today’s Reading

We may distinguish between something that is perfect or complete organically and something that is perfect according to its function. At birth, an infant is perfect organically; that is, the infant has all the necessary organs. However, a child is not functionally perfect at birth....In order to develop properly and to function normally, every child needs to be nourished and cherished. This principle also applies to the church as the new man. In Ephesians 2:15 we see the creation of the new man organically, but in 4:13-16 we see the perfecting of the new man in relation to his function.

Ephesians 4:16 is an extremely important verse....Our growth in life is to grow into the Head, Christ, but our function in the Body is to function out from Him.

从元首出来的。“每一部分”这辞，指的是基督身体的每一肢体。基督身体的每一肢体各有其度量，尽功用叫身体长大。基督的身体是借着供应的节和尽功用的部分，叫自己渐渐长大。基督身体的长大，就是基督在召会里的加增，结果叫基督的身体把自己建造起来。

在二章我们有新人的出生，但没有新人的功用。新人出生时，在生机上是完全的；然而，这新人还不能尽功用。小孩子如何需要借着保养、顾惜得成全，那在生机上完全的新人，也照样需要借着生命的长大得成全，好能正确地尽功用。…我们肉身的生命描绘出这事。唯有神能创造一个生机完全的人。然而，孩子生出来以后，神没有来喂养或顾惜他。这是父母的责任，尤其是母亲的责任。小孩越得喂养、越长大，就越能正常地尽功用。

同样的原则，基督所创造的新人必须被成全，才能尽功用。借着四章所说的长大，新人就能尽功用。借着每一部分依其度量而有的功用，便叫身体渐渐长大，以致在爱里把自己建造起来。创造新人的责任全在于主，在这事上我们是没有分的。但我们必须履行我们的责任，借着保养和顾惜来成全新人。新人这样被成全时，就长大，并在功用上得以完全。

唯有得着正确的滋养，新人才能在功用上得以完全。…这不是一件肤浅的事。相反的，这是整卷以弗所书最深奥的观念。…基督的身体不是借着道理的教训…就能在功用上完全。事实上，四章说到新人乃是借着生命的长大而得成全；在这一章里，道理是被贬低的。保罗说，当我们不再作小孩子时，就不再被教训之风所摇荡。建造基督的身体，以及在功用上成全新人，所需要的乃是生命的长大；这唯有来自喂养（以弗所书生命读经，九二六至九二八页）。

参读：以弗所书生命读经，第九十二篇。

The phrase each one part refers to every member of the Body. Every member of the Body of Christ has its own measure which works for the growth of the Body. The Body causes the growth of itself through the supplying joints and working parts. The growth of the Body is the increase of Christ in the church, which results in the building up of the Body itself.

In Ephesians 2 we have the birth of the new man but not the function of the new man. At birth, the new man is organically perfect; however, he is not yet able to function. Just as a child needs to be perfected through nourishing and cherishing, so the organically perfect new man needs to be perfected through the growth of life in order to function in a proper way. Our physical life portrays this. Only God can create a being that is organically perfect....[Then] the more the child is nourished and grows, the more he will function normally.

In the same principle, the new man created by Christ must be perfected in order to function. Through the growth spoken of in chapter 4, the new man comes into function. Through the operation in the measure of each part, the Body grows unto the building up of itself in love. The creation of the new man was the responsibility of the Lord alone. We have nothing whatever to do with this. But we must fulfill our responsibility to perfect the new man through nourishing and cherishing. As the new man is perfected in this way, he grows and becomes perfect functionally.

The new man can become perfect in relation to his functions only through receiving the proper nourishment. This...is not a superficial matter. On the contrary, it is one of the deepest concepts in...Ephesians....The Body does not become functionally perfect through the teaching of doctrine. Actually, in Ephesians 4, a chapter that speaks of the perfecting of the new man through the growth of life, doctrine is depreciated. Paul says that when we are no longer children, we shall no longer be carried about by winds of teaching. What is needed for the building up of the Body and for perfecting the new man functionally is the growth of life. This comes only through feeding. (Life-study of Ephesians, pp. 767-769)

Further Reading: Life-study of Ephesians, msg. 92

第三周 ◊ 周三

晨兴喂养

弗四 12 ～ 13 “为要成全圣徒，目的是为着职事的工作，为着建造基督的身体，直到我们众人都达到了…长成的人…。”

三 16 ～ 17 “愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你们心里…。”

在今天的基督教里，基督身体的肢体没有正确地尽功用。…信徒聚在一起，但是他们坐在座位上没有尽功用。原因乃在于…没有喂养，无法使人真正长大。唯有那些受过适当喂养的人才能尽功用。

在主的恢复里，我们需要回到起初。当初，特别是保罗时代，圣徒得着丰富的喂养与保养。如果我们要被成全，我们所需要的不是道理，乃是被基督构成。…我们需要更多将祂接受进来，直到我们被祂浸透。这样，我们就能成为基督身体上尽功用的肢体，就是由那位钉十字架、复活并且升天又降下的基督所构成的恩赐（以弗所书生命读经，九三二页）。

信息选读

基督从升天起就一直作工，要为着祂的身体，将所有被征服的仇敌构成恩赐。首先，祂临到那些被征服的仇敌，并且进到他们里面。然后祂以自己渐渐充满他们，并且浸透他们。至终，那些曾是祂仇敌的人就被变化，并被构成有用的恩赐，可以赐给祂的身体。这些恩赐不是仅仅教训人，乃是把基督灌注到人里面。这样，基督身体的肢体就接受保养并得着顾惜。然后他们就被圣化、洁净并变化成为

‹‹ WEEK 3 — DAY 3 ››

Morning Nourishment

Eph. 4:12-13 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ, until we all arrive...at a full-grown man...

3:16-17 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith...

In today's Christianity there is not the proper function of the members of the Body....Believers may meet together, but they sit in their pews without functioning. The reason for this is that...there is not the feeding that leads to genuine growth. Only those who have been properly nourished will be able to function.

In the Lord's recovery we need to return to what was in the beginning. In the beginning, especially with Paul, the saints were richly fed and nourished. If we would be perfected, what we need is not doctrine. Rather, we need to be constituted with Christ....We need to take Him into us more and more until we are saturated with Him. In this way we shall become functioning members of the Body, gifts constituted by the Christ who has been crucified and resurrected and who has ascended and descended. (Life-study of Ephesians, pp. 772-773)

Today's Reading

From the time of His ascension, Christ has been working to constitute the vanquished foes into gifts for His Body. First, He comes to these vanquished foes and gets into them. Then He gradually fills them and saturates them with Himself. Eventually, those who once were His enemies are transformed and constituted into useful gifts that can be presented to the Body. These gifts will not merely teach others but will transfuse Christ into them. In this way the members of the Body receive nourishment and are cherished. Then they will be sanctified, purified, and transformed to become functioning members. As a

有功用的肢体。结果，全身就借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。…我相信时候就要来到，那时每一位在地方召会中的人都是尽功用的肢体。

为使新人长大，我们必须经历那位钉死、复活、升天又降下的基督。这意思是说，那位包罗万有的基督必须作到我们里面，成为我们的一切。然后，在生机上完全的新人，也就要在功用上成为完全。

新人被成全，主要的不是借着教训。事实上，教训可能是我们生命长大的拦阻。在新人被创造之先，一切的规条都必须废掉。…规条是新人形成的障碍，而道理是新人长大的阻挠。…长大唯有来自对基督的经历。我们能供应基督的程度，与我们对基督的经历成正比；…当我们供应基督时，别人就得着了喂养。

这位曾经钉死又复活并升到第三层天上的基督，现今正在我们里面作工，要把我们构成祂身体上尽功用的肢体。祂借着安家在我们心里，并以祂自己浸透我们，来完成这工作。祂浸透我们时，我们就得着圣别、洁净、保养、顾惜并变化。结果我们就在功用上被成全。这样，基督的身体就渐渐长大，并把自己建造起来。基督的身体不是直接由元首或由四章十一节所说有恩赐的人直接建造的，乃是由那些有恩赐者所成全之人直接建造起来的。

我们越被基督浸透，就越实际地成为祂身体的各部分，具有特殊功用的度量。这样，我们无论在哪里，都能正确地尽功用，并且基督的身体也会渐渐长大。这会使神的仇敌撒但颤抖，也会催促主耶稣的回来（以弗所书生命读经，九三三至九三六页）。

参读：以弗所书生命读经，第九十三篇。

result, the whole Body will be joined and knit together through every joint of the rich supply and through the operation in the measure of every part. This will cause the growth of the Body unto the building up of itself in love. I believe that the day is coming when everyone in the local churches will be a functioning member.

In order for the new man to grow, we need to experience the crucified, resurrected, ascended, and descending Christ. This means that the all-inclusive Christ must be wrought into us to be our everything. Then the organically perfect new man will also become perfect functionally.

The new man is not perfected mainly by teaching. Teaching may actually be a frustration to our growth in life. Before the new man could be created, all the ordinances had to be abolished....Ordinances are obstacles to the formation of the new man, and doctrines are frustrations to the growth of the new man....Growth only comes through the experience of Christ. The degree to which we can minister Christ is in direct proportion to our experience of Christ....As we minister Christ, others will be nourished.

The very Christ who was crucified and resurrected and who has ascended to the third heaven is now working within us to constitute us into functioning members of the Body. He carries out this work by making His home in our hearts and by saturating us with Himself. As He saturates us, we are sanctified, purified, nourished, cherished, and transformed. The result is that we become perfected functionally. In this way the Body grows and builds itself up. The Body is not built directly by the Head or by the gifts mentioned in Ephesians 4:11; it is built up directly by those members who have been perfected by the gifted ones.

The more we are saturated with Christ, the more we become in reality parts of the Body with a particular measure of function. Then wherever we may be we shall function properly, and the Body will grow. This will cause Satan, the enemy of God, to tremble. It will also hasten the coming back of the Lord Jesus. (Life-study of Ephesians, pp. 773, 775-776)

Further Reading: Life-study of Ephesians, msg. 93

第三周 ◊ 周四

晨兴喂养

弗四 20 ～ 21 “但你们并不是这样学了基督；如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导。”

以弗所四章十七至十九节是保罗在二十节所说“但你们并不是这样学了基督”的一个黑暗背景。新约很重地指明，我们应当活基督。保罗在腓立比一章二十一节宣告说，“在我，活着就是基督。”但以弗所四章二十节这里告诉我们，我们学了基督。请注意，保罗说我们学了基督，在原文是用过去式。他在下一节也是用过去式，说，“如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导。”（以弗所书生命读经，四七四页）

信息选读

基督对我们不仅是生命，也是榜样（约十三 15，彼前二 21）。我们照着祂的榜样跟祂学（太十一 29），不是凭我们天然的生命，乃是凭祂在复活里作我们的生命。根据新约，主耶稣并没有直接进到我们里面作生命。祂乃是在地上活了三十年之后，又尽职了三年半。祂在地上三十三年半的一生当中，设立了模型，模子，榜样；这是一件意义重大的事。写四福音书的一个原因，就是要给我们看见，神所要之生命的模型是什么，能满足神并完成祂定旨之生命的模子是什么。因这缘故，新约从四方面给我们一部独特的传记—主耶稣的传记。主耶稣设立了启示在福音书里的模型之后，就被钉在十字架上，然后进入复活。祂乃是在复活里，进到我们里面作我们的生命。

根据新约，得救乃是被神放在基督里〔参林前一 30〕。…当神把我们放在基督里，祂是把我们放在一个模子里。…神的心意是要把我们作到基督的模子里。因

‹‹ WEEK 3 — DAY 4 ››

Morning Nourishment

Eph. 4:20-21 But you did not so learn Christ, if indeed you have heard Him and have been taught in Him as the reality is in Jesus.

Ephesians 4:17 through 19 is a dark background for what Paul says in verse 20, “But you did not so learn Christ.” The New Testament strongly indicates that we should live Christ. In Philippians 1:21 Paul declares, “To me, to live is Christ.” But here in Ephesians 4:20 we are told that we have learned Christ. Notice that Paul uses the past tense in speaking of our learning Christ. He also uses the past tense in the next verse, which says, “If indeed you have heard Him and have been taught in Him as the reality is in Jesus.” (Life-study of Ephesians, pp. 392-393)

Today’s Reading

Christ is not only life to us but also an example (John 13:15; 1 Pet. 2:21). We learn from Him (Matt. 11:29) according to His example, not by our natural life but by Him as our life. According to the New Testament, the Lord Jesus did not come into us as life directly. Rather, after living on earth for thirty years, He ministered for another three and a half years. During the thirty-three and a half years of His life on earth, He set up a pattern, a mold, a model. This is a matter of great significance. One reason the four Gospels were written was to show the pattern of the life that God desires, the mold of the life that can satisfy God and fulfill His purpose. For this reason, the New Testament gives us a unique biography, the biography of the Lord Jesus, written from four directions. After the Lord Jesus set up the pattern revealed in the Gospels, He was crucified on the cross and then He entered into resurrection. It is in resurrection that He comes into us to be our life.

According to the New Testament, to be saved is to be put by God into Christ [cf. 1 Cor. 1:30]....When God put us into Christ, He put us into the mold....God intends to form us into the mold of Christ. Hence, Romans 8:29 indicates that we are to be conformed

此，罗马八章二十九节指明，我们要模成基督的形像，使基督在许多弟兄中作长子。长子是模型，而长子的众弟兄就是那些要模成这模型的人。学基督就是被模成基督的模型，也就是模成基督的形像。

借着浸，神把我们放在作为模型的基督里。受浸就是被放在作为模子的基督里。罗马六章三节和加拉太三章二十七节都说到浸入基督。浸入基督就是埋葬在基督里。这个受浸的坟墓就是模型、模子。…借着被放在模子里，我们脱去了旧人并穿上了新人。借着被埋葬在基督里，我们从亚当和旧造里被带出来。借着浸，我们已被放在基督里，祂是我们的生命和模型。这说明为什么保罗在说到学了基督时，是用过去式。我们学了基督，是在我们受浸、埋葬在祂里面的时候。这意思是说，学基督就是被放在作为模子的基督里，就是模成主在地上年日中所设立的模型。

基督设立了模型后，就被钉死，然后进入复活，在复活里成了赐生命的灵（林前十五 45）。祂乃是作为那灵进到我们里面，作我们的生命。我们已经指出，当我们相信主耶稣并受浸归入祂时，神就把我们放在祂里面，以祂作我们的模型和模子。所以保罗能对以弗所人说，他们“学了基督”。照着新约的亮光，并按着我们的经历，学基督就是被神放在基督里。在神那一面，祂已把我们放在基督里；在我们这一面，我们乃是借着被放在祂里面，而学了基督。

一个人得救之后，他…就渴望照着主耶稣所设立的模型过生活。然而，许多人不是忽视这渴望，就是错误地培养这渴望，以为凭着自己的努力可以成功地效法祂。我们以为靠着运用天然的生命可以效法基督，这是错误的。基督的信徒应当效法祂，但他们不该照着天然的生命效法祂（以弗所书生命读经，四七四至四七六页）。

参读：以弗所书生命读经，第四十六、四十九篇。

to the image of Christ, the Firstborn among many brothers. To be conformed is to be molded. The Firstborn is the pattern, and the many brothers of the Firstborn are those who are to be conformed to this pattern. To learn Christ is simply to be molded into the pattern of Christ, that is, to be conformed to the image of Christ.

By means of baptism God has put us into Christ, who is the pattern. To be baptized is to be placed into Christ as the mold. Both Romans 6:3 and Galatians 3:27 speak of being baptized into Christ. To be baptized into Christ is to be buried into Him. The tomb of this baptism is the pattern, the mold....Through being placed into the mold, we have put off the old man and have put on the new man. By being buried into Christ, we have been brought out of Adam and the old creation. By baptism we have been put into Christ, who is both our life and our pattern. This explains why Paul uses the past tense in speaking about learning Christ. We learned Christ when we were buried into Him in baptism. This means that to learn Christ is to be put into Christ as the mold. It is to be molded into the pattern set up by Him during His years on earth.

After Christ established the pattern, He was crucified, and then He entered into resurrection, becoming in resurrection the life-giving Spirit (1 Cor. 15:45). It is as the Spirit that He comes into us to be our life. We have pointed out that at the time we believed in Christ and were baptized in Him, God put us into Him as the pattern, the mold. Therefore, Paul could tell the Ephesians that they “did...learn Christ.” According to the light of the New Testament and according to our experience, to learn Christ is to be placed into Christ by God. On God’s side, He has put us into Christ. On our side, we have learned Christ by being put into Him.

After a person is saved,...he desires to live a life in the pattern established by the Lord Jesus. However, many either ignore this desire or cultivate it in a mistaken way, thinking that by self-effort they can succeed in imitating Him. It is a mistake to think that we can imitate Christ by the exercise of our natural life. The believers in Christ should imitate Him, but they should not do so according to their natural life. (Life-study of Ephesians, pp. 393-394)

Further Reading: Life-study of Ephesians, msgs. 46, 49

第三周 ◊ 周五

晨兴喂养

弗四17“所以我这样说，且在主里见证，你们行事为人，不要再像外邦人在他们心思的虚妄里行事为人。”

20～21“但你们并不是这样学了基督；如果你们真是听过祂，并在祂里面，照着那在耶稣身上是实际者，受过教导。”

那在耶稣身上是实际者，是指耶稣一生的真实光景，如四福音书所记载的。外邦堕落之人不敬虔的行事为人乃是虚妄；但在耶稣敬虔的生活里乃是真实，实际。耶稣在生活中总是在神里面，同着神并为着神行事。神是在祂的生活中，并且祂与神是一。这就是在耶稣身上是实际者。我们信徒既以基督作我们的生命得了重生，并在祂里面受过教导，就照着那在耶稣身上是实际者学了基督（以弗所书生命读经，四七六至四七七页）。

信息选读

凭着我们天然的生命努力效法基督是错误的。…当我们相信主耶稣而得救时，神就把我们放在作为模子的基督里。这模子就是记载在四福音书里耶稣的生活，这是完全照着实际而有的生活。实际（真理）是光的照耀，光的彰显。因为神就是光（约壹一5），所以实际（真理）就是神的彰显。福音书里所记载耶稣的生活，每一面都是神的彰显。祂所说所行的，都彰显神。神的这个彰显，就是光的照耀；因此，这彰显就是实际（真理）。耶稣这照着实际而有的生活乃是模型，神已经把我们放在其中。…这生活是光的照耀。光的照耀是实际（真理），而实际（真理）是神的彰显。所以，在耶稣的生活里有实际。主耶稣所设立的模型，其素质乃是实际。这意思是，耶稣之生活的素质乃是实际。我们照着那在耶稣身上是实际者，学了基督。

‹‹ WEEK 3 — DAY 5 ››

Morning Nourishment

Eph. 4:17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind.

20-21 But you did not so learn Christ, if indeed you have heard Him and have been taught in Him as the reality is in Jesus.

The truth [reality] in Jesus is the real situation of the life of Jesus as recorded in the four Gospels. In the godless walk of the nations, the fallen people, there is vanity. But in the godly life of Jesus there is truth, reality. Jesus lived a life always doing things in God, with God, and for God. God was in His life, and He was one with God. This is the reality in Jesus. We, the believers, regenerated with Christ as our life and taught in Him, learn from Him as the reality is in Jesus. (Life-study of Ephesians, pp. 394-395)

Today's Reading

It is a mistake to endeavor to imitate Christ by the efforts of our natural life....When we believed in the Lord Jesus and were saved, God put us into Christ as the mold. This mold is the life of Jesus recorded in the four Gospels, a life absolutely according to truth. Truth is the shining of light, the expression of light. Since God is light (1 John 1:5), truth is the expression of God. Every aspect of the life of Jesus recorded in the Gospels is an expression of God. In everything He said and did, He expressed God. This expression of God is the shining of light; hence, it is the truth. This life of Jesus according to truth is the pattern in which God has placed us....This life is the shining of light. The shining of the light is truth, and truth is the expression of God. Therefore, in the life of Jesus there is truth. The essence of the pattern set up by the Lord Jesus is truth. This means that the essence of the life of Jesus is truth, reality. We have learned Christ as the reality is in Jesus.

在以弗所四章二十一节，那在耶稣身上的实际，与十七节心思的虚妄相对。外邦人在他们心思的虚妄里行事为人，但我们信的人所过的生活，却是照着那在耶稣身上是实际者。当主耶稣在地上生活时，祂从未在虚妄里行事为人，反倒一直在实际里行事为人，也就是在神圣之光的照耀下行事为人。这意思是，主耶稣的生活行事都彰显神。我们乃是照着那在耶稣身上是实际者，学了基督（以弗所书生命读经，四七七至四七八页）。

主耶稣在地上的三十三年半中，形成了那些信祂之人要被模成的模子、模型。按照四福音的记载，主耶稣的生活乃是实际的生活。实际就是光的照耀。光是源头，实际是其彰显。希伯来一章三节说，主耶稣是神荣耀的光辉。这意思是，祂乃是那是光之神的照耀。因着主在地上生活的每一面都有光的照耀，所以祂的生活乃是实际的生活，就是神自己照耀的生活。这实际的生活就是神的彰显。因这缘故，保罗说，我们是照着那在耶稣身上是实际者，学了基督。换句话说，我们乃是照着耶稣生活的模子学了基督；耶稣生活的模子就是实际。

基督设立了这个模子之后，就经过死与复活，并在复活里成了赐生命的灵。祂是这样一位灵，进到我们里面作我们的生命。当我们相信基督并受浸时，神就把我们摆在作模子的基督里面，如同面团被摆在模子里一样。借着被摆在模子里，我们就学了这模子。这意思是，借着被摆在基督里，我们就学了基督。一面，神把我们摆在基督里；另一面，基督进到我们里面作我们的生命。现今，我们能照着神把我们摆入的模子，凭祂而活。我们在作为模子的基督里面，祂作为我们的生命在我们里面。这样，我们就照着那在耶稣身上是实际者学了基督（新约总论第十一册，二一八至二一九页）。

参读：新约总论，第三百四十一篇；信徒对变化的经历，第四章。

The truth, the reality, in Jesus in Ephesians 4:21 is in contrast to the vanity of the mind in verse 17. The nations walk in the vanity of their mind, but we believers live a life as the truth is in Jesus. When the Lord Jesus was living on earth, He never walked in vanity. Rather, He always walked in truth, that is, in the shining of the divine light. This means that the Lord Jesus lived and walked in the expression of God. We have learned Christ according to this very truth that is in Jesus. (Life-study of Ephesians, p. 395)

In His thirty-three and a half years on earth, the Lord Jesus formed the mold, the pattern, to which all those who believe in Him are to be conformed. According to the record of the four Gospels, the life of the Lord Jesus was a life of reality. Reality is the shining of light. Light is the source, and reality is its expression. As Hebrews 1:3 says, the Lord Jesus is the effulgence of God's glory. This means that He is the shining of God who is light. Because in every aspect of the Lord's living on earth there was the shining of light, His life was a life of reality, a life of the shining of God Himself. That life of reality was the expression of God. For this reason Paul says that we learn Christ as the reality is in Jesus. In other words, we learn Christ according to the mold of the life of Jesus, which is the reality.

After Christ established this mold, He passed through death and resurrection, and in resurrection He became the life-giving Spirit. As such a Spirit, He comes into us to be our life. When we believed in Christ and were baptized, God put us into Him as the mold, just as dough is placed into a mold. By being put into the mold, we learn the mold. This means that by being put into Christ, we learn Christ. On the one hand, God put us into Christ; on the other hand, Christ has come into us to be our life. Now we may live by Him according to the mold in which we have been placed by God. We are in Christ as the mold, and He is in us as our life. In this way we learn Christ as the reality is in Jesus. (The Conclusion of the New Testament, pp. 3427-3428)

Further Reading: The Conclusion of the New Testament, msg. 341; The Believer's Experience of Transformation, ch. 4

第三周 ◇ 周六

晨兴喂养

约六 57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

弗四 22 ～ 24 “在从前的生活样式上，脱去了旧人，这旧人是照着那迷惑的情欲败坏的；而在你们心思的灵里得以更新，并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

保罗在以弗所四章二十节说到学了基督，在二十一节说到“照着那在耶稣身上是实际者，受过教导”。…在耶稣身上是实际者，是指耶稣一生的真实光景，如四福音书所记载的，乃是满了实际、满了真实的一生。…耶稣的生活总是符合神的义和圣。

保罗在二十四节说，新人是照着神，在那实际的义和圣中所创造的。无疑的，这实际就是那在耶稣身上是实际者。我们生活的标准不该是照着法律或社会的标准；我们生活的标准必须是照着那在耶稣身上是实际者，就是照着耶稣在地上时所活出的实际。因此，耶稣的生活该是我们今天在召会里的生活。换句话说，新人的生活该与耶稣的生活一模一样。耶稣在地上生活的方式，乃是今天新人所该生活的方式（以弗所书生命读经，九四一至九四二页）。

信息选读

我们若要以这样的方式生活，就不该照着对错来讲理，乃该照着那在耶稣身上是实际者，来看我们日常生活的每一面。比如，我们若要上街购物，我们该问主耶稣是否也上街购物。一个新人的生活必

‹‹ WEEK 3 — DAY 6 ››

Morning Nourishment

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

Eph. 4:22-24 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit, and that you be renewed in the spirit of your mind and put on the new man, which was created according to God in righteousness and holiness of the reality.

Paul speaks of learning Christ (Eph. 4:20) and of having been “taught in Him as the reality is in Jesus” (v. 21)....The reality, the truth, in Jesus is the real situation of the life of Jesus as recorded in the four Gospels, a life filled with truth, reality....Jesus lived in a way that always corresponded to God’s righteousness and holiness.

In verse 24 Paul says that the new man “was created according to God in righteousness and holiness of the reality.” This reality no doubt is the very reality in Jesus. Our standard of living should not be according to the law or according to the standards of society; it must be according to the truth in Jesus, the reality lived out by Jesus when He was on earth. Hence, the life of Jesus should be our life today in the church. In other words, the living of the new man should be exactly the same as the living of Jesus. The way Jesus lived on earth is the way the new man should live today. (Life-study of Ephesians, pp. 780-781)

Today’s Reading

If we would live in such a way, we should not reason according to right or wrong. Instead, we should consider the various aspects of our daily life according to the truth as it is in Jesus. For example, if we are about to go shopping, we should ask whether the Lord Jesus is going shopping. The life of the one new man

须是出于耶稣之实际的生活。我们若都照着属天、神圣、公义、圣别、荣耀的方式生活，在召会中就会有美妙的团体生活。这就是新人的团体生活。

召会生活的关键乃是心思的灵。我们若照着心思的灵生活，召会生活里就有神圣特质的彰显。然后我们就是一个团体的人，有基督的味道和神的彰显。我们给人的印象若仅仅是善良、公义、慈爱，我们的召会生活就是失败的。在我们的善良、公义、慈爱里，必须有三一神的彰显。召会生活必须满了基督的香气与味道，并有神的特质。这样的生活，乃是三一神经过我们人性的活出。历世纪以来，神渴望得着这样的召会生活。

我们在召会这新人里，不该照着心思的虚妄生活，乃该照着心思的灵（弗四 23）生活。这是团体新人日常生活的关键。从前我们的心思满了虚妄，现今必须被灵浸透。我们行事为人必须照着那正扩展到我们心思里，并充满其中的灵。这样，新人的日常生活就是在心思的灵里。这乃是召会生活的秘诀。

保罗在以弗所四章二十四节说，新人是照着神。这表示新人是照着神自己，有神的生命与性情。新人既是照着神，就必定有神圣的生命。这样的生命不是单独的，乃是团体的。

我们单靠聚会中来在一起唱诗、祷读、赞美主、作见证，是不会有召会生活的。召会生活乃是一个团体人的日常行事为人，也就是在性情上和样式上绝对更新的行事为人。我们若照着心思的灵行事为人，我们就是那些过这样团体生活的人。我们将有正当的团体生活，在这种生活里，一切全都是新的。在这事上，但愿我们的天是清明的，并且我们完全在光中；愿主加速这日子的来到！（以弗所书生命读经，九四二、九五六、九四五、九三九页）。

参读：以弗所书生命读经，第九十四篇。

must be that of the reality of Jesus. If we all live in a way that is heavenly, divine, righteous, holy, and glorious, we shall have a wonderful community life in the church. This is the corporate life of the new man.

The key to the church life is the spirit of the mind. If we live according to the spirit of the mind, there will be in the church life the expression of the divine character. Then we shall be a corporate people with the flavor of Christ and the expression of God. If we simply give others the impression that we are good, righteous, and kind, our church life is a failure. There must be in our goodness, righteousness, and kindness the expression of the Triune God. The church life must be filled with the aroma and flavor of Christ and with the character of God. Such a living is the living of the Triune God through our humanity. For centuries, God has been longing for such a church life.

In the church as the new man, we should live not according to the vanity of the mind, but according to the spirit of the mind (Eph. 4:23). This is the key to the daily living of the corporate one new man. Formerly, our mind was filled with vanity; now it must be permeated with the spirit. We need to walk according to the spirit that is spreading into our mind and filling it. In this way the daily walk of the new man will be in the spirit of the mind. This is the secret of the church life.

In verse 24 Paul says that the new man is according to God. This means that the new man is according to God Himself, with God's life and nature. Since the new man is according to God, it must have a life that is divine. Such a life will not be individualistic; it will be corporate.

We do not have the church life simply by coming together in the meetings to sing, pray-read, praise the Lord, and give testimonies. The church life is the daily walk of a corporate man, a walk that is absolutely new in nature and in manner. If we walk according to the spirit of our mind, we shall be those who live such a corporate life. We shall have the proper community life in which everything is new. May the Lord hasten the day when concerning this matter our sky is clear and we are fully in the light! (Life-study of Ephesians, pp. 781, 792, 783-784, 779)

Further Reading: Life-study of Ephesians, msg. 94

第三周诗歌

补 925

永远之神荣耀定旨

（英1325）

F 大调 2/4

5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 3 | 5 · 4 | 3 – |
一 永 远 之 神 荣 耀 定 旨, 已 过 永 远 早 立 定,
5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 7 | 3 · 2 | 1 – |
跨 越 时 间 作 为 桥 梁, 将 来 永 远 必 达 成。
1 · 2 | 2 1 | 1 23 | 2 1 | 2 · 2 | 3 5 | 6 53 | 2 – |
漫 长 岁 月 乃 是 过 程, 全 为 成 功 祂 心 意;
5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 7 | 3 · 2 | 1 – ‖
我 们 居 此 不 过 客 旅, 无 终 永 世 为 目 的。

二 一个新人是神所要，　照祂计划被建造；
我们在此相联相调—　团体器皿何荣耀!
神的生命、神的性情　调进其中时增添；
神灵、人灵调为一灵，　叫祂荣耀得称赞。

三 三一之神三方工作，　乃为达成祂定旨；
父、子、圣灵何等奥妙，　将神自己来分赐。
天地宏伟不过背景，　三部分人是标的—
灵、魂、身体何等美妙，　为盛装神作实际。

四 我们的灵乃是中心，　是神计划的关键；
耶稣大名敞开呼求，　人灵与祂就结联。
心中各房让祂安家，　始于中心达圆周；
更新心思、情感、意志，　每一部分祂浸透。

五 在生命中同被建造，　爱里联结成为一；
如此成就祂的善工，　成全祂心爱美意。
愿主扩长,我们衰减，　让祂建造我们里；
直到长成团体大器，　充满祂荣耀自己。

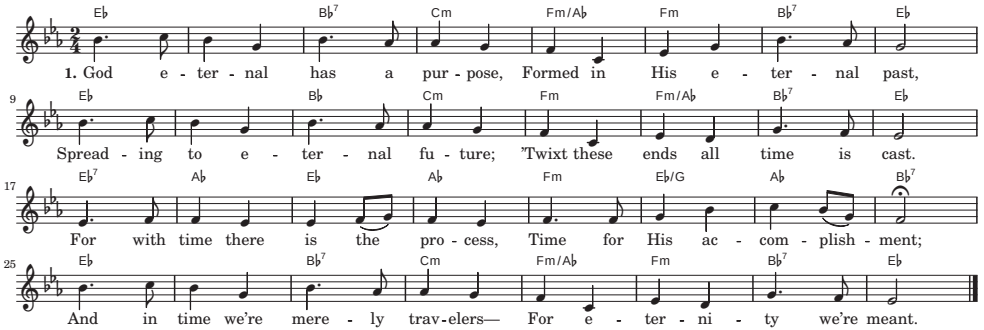
六 最终召会,身体,新人，　要显现于荣耀里；
永世计划终极完成，　神的智慧显无遗。
神终得着团体器皿，　将祂荣耀尽陈明—
为此我们奉献自己，　求使主旨速完成。

WEEK 3 — HYMN

God eternal has a purpose

Ultimate Manifestation — God's Eternal Purpose

1325



2. God would have a group of people
Built together in His plan,
Blended, knit, coordinated
As His vessel—one new man.
God would come into this vessel
With His nature, life and ways,
Mingling Spirit with our spirits
For His joy and to His praise.

3. God has worked in three directions
For His plan so marvelous:
As the Father, Son, and Spirit
To dispense Himself to us!
All creation gives the setting—
Heav'n and earth are for this plan;
'Tis for this God made a body,
Soul and spirit—three-part man.

4. As the center, as the kernel,
Of God's plan our spirit is;
Calling on the name of Jesus
Makes our spirit one with His.
From the center to circumference
God would saturate each part;
Feeling, mind, and will renewing,
Making home in all our heart.

5. Thus in life we're built together,
Then in love we're knit as one;
God is now His plan fulfilling,
Finishing what He's begun.
Lord, increase Thyself within us
That we might be built by Thee
Into that great corporate vessel
Filled with God exclusively.

6. As the product, the fulfillment,
Will the church in glory stand,
Consummation of the purpose
In eternal ages planned.
God will have His corporate vessel,
All His glory to contain;
Lord, we're wholly for Thy purpose
All Thy goal in us attain.

第三周 • 申言

申言稿：