第五篇

照着神的运行劳苦，将每一个信徒在基督里成熟地献上，好为着一个新人的功用与完成

读经：西一 28～29，三 10，弗四 13～16、24，启二一 2、10

Message Five

Laboring according to God's Operation to Present Every Believer Full-grown in Christ for the Function and Consummation of the One New Man

Scripture Reading: Col. 1:28-29; 3:10; Eph. 4:13-16, 24; Rev. 21:2, 10

纲要

Outline

周一

Day 1

壹 为着一个新人，我们都需要达到“长成的人，达到…基督丰满之身材的度量”—弗四 13：

一 长成的人就是成熟的人；为此，在生命里的成熟乃是需要的—13 节。

二 基督的丰满就是基督的身体，这身体有一个具有度量的身材—一 23：

1 基督的丰满就是基督的彰显；作为基督的丰满，这身体就是基督的彰显—四 13，一 23。

2 基督的丰满—身体—有一个身材，这个身材有一个度量；因此，四章十三节说到基督丰满之身材的度量。

I. For the one new man we all need to arrive at "a full-grown man, at the measure of the stature of the fullness of Christ"—Eph. 4:13:

A. A full-grown man is a mature man; for this, maturity in life is necessary—v. 13.

B. The fullness of Christ is the Body of Christ, which has a stature with a measure—1:23:

1. The fullness of Christ is the expression of Christ; as Christ's fullness, the Body is Christ's expression—4:13; 1:23.

2. Christ's fullness, the Body, has a stature, and with this stature there is a certain measure; hence, 4:13 speaks of the measure of the stature of the fullness of Christ.

3 达到基督丰满之身材的度量，乃是达到基督身体完满的长成和建造；这就是达到身体建造的完满完成—16 节。

三 达到基督丰满之身材的度量，是实行上的一——信仰上并对基督之完全认识上的一——所需要的—13 节。

四 我们要从实际上的一（3 ～ 6），达到实行上的一，就需要往前，直到我们达到十三节所说的三件事——一、长成的人并基督丰满之身材的度量。

3. To arrive at the measure of the stature of the fullness of Christ is to arrive at the full growth and building up of the Body of Christ; it is to arrive at the full completion of the building up of the Body—v. 16.

C. To arrive at the measure of the stature of the fullness of Christ is necessary for the practical oneness—the oneness of the faith and of the full knowledge of Christ—v. 13.

D. From the oneness in reality (vv. 3-6) we need to proceed to the oneness in practicality until we arrive at the three things mentioned in verse 13—the oneness, a full-grown man, and the measure of the stature of the fullness of Christ.

周二

Day 2

贰 我们要达到长成的人以完成神的定旨，就需要在一切事上长到基督里面—弗四 15 ～ 16、24 节：

II. In order to arrive at a full-grown man for the fulfillment of God's purpose, we need to grow up into Christ in all things—vv. 15-16, 24:

一 我们若不要再作小孩子（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。

A. To be no longer children (v. 14), we need to grow up into Christ; this is to have Christ increase in us in all things until we arrive at a full-grown man.

二 接受基督作我们的生命，就叫身体的身量增加；接受基督作我们的人位，就叫一个新人长大—三 17 上，四 24：

B. Whereas taking Christ as our life is for the increase of the measure of the stature of the Body, taking Christ as our person is for the growth of the one new man—3:17a; 4:24:

1 我们若接受基督作我们的人位，我们定规以祂作我们的生命—约壹五 11 ～ 12。

1. If we take Christ as our person, we will surely take Him as our life—1 John 5:11-12.

2 我们若接受基督作我们的人位，我们定规能长大成熟。

2. If we take Christ as our person, we will be able to grow and mature.

三 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—弗四 15：

C. We all need to grow up into Christ in all things, that is, in every single thing, whether big or small—Eph. 4:15:

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了；这就是宇宙的一个新人—24 节。

周三

四 以弗所四章十五节说到我们长到元首里面；这里的“元首”，指明我们在生命里借着基督的扩增而有的长大，该是身体肢体在元首之下的长大。

五 在生命里长大乃是以神的增长而长大；这意思是真正的长大乃是神的扩增，神的加多—西二 19：

1 神是永远、完全、完整的；所以神自己不需要长大。

2 身体需要以神在我们里面的增长、扩增而长大：

a 神需要在我们里面增长；那就是说，我们都需要神在我们里面增长、扩增。

b 在属灵上长大的路，乃是让神加到我们里面：

㈠ 三一神分赐到我们里面，使我们以神的增长而长大—林后十三 14，弗三 16 ～ 17 上。

㈡ 我们重生时，神进入我们里面；如今祂借着将祂自己更多加给我们，就在我们里面扩增。

㈢ 这就是借着让神加到我们里面，以神的增长、扩增而长大。

c 我们从基督所吸收到里面来的，乃是基督作为土壤之丰富的元素；我们所吸收的，就成了神在我们里面的扩增—西二 6 ～ 7。

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.

Day 3

D. Ephesians 4:15 says that we grow up into the Head; the word Head here indicates that our growth in life by the increase of Christ should be the growth of the members in the Body under the Head.

E. To grow in life is to grow with the growth of God; this means that true growth is the increase of God, the addition of God—Col. 2:19:

1. God is eternal, perfect, and complete; therefore, with God Himself there can be no growth.

2. The Body needs to grow with the growth, the increase, of God in us:

a. It is necessary for God to grow in us; that is, we all need God to grow, to increase, in us.

b. The way to grow spiritually is to have God added to us:

1) The dispensing of the Triune God into us causes us to grow with the increase of God—2 Cor. 13:14; Eph. 3:16-17a.

2) God entered into us when we were regenerated, and now He is increasing within us by adding more of Himself to us.

3) This is to grow with the growth, the increase, of God, by having God added into our being.

c. What we absorb of Christ into us—the element of the riches of Christ as the soil—becomes the increase of God in us—Col. 2:6-7.

d 我们需要被基督浸润和浸透，并有基督作到我们里面；这样，在实际并实行上，基督就成为一个新人的每一肢体，每一部分—三 10 ～ 11。

周四

六 以弗所四章说到借着生命的长大成全新人：

1 在二章十五节，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 那在生机上完全的新人，需要借着生命的长大得成全，好能正确地尽功用—13、15、24 节：

a 新人越多借着接受正确的喂养而长大，就越正常地尽功用。

b 十五节的长到基督里，等于二十四节的穿上新人。

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。

七 在一切事上长到基督里面是为着一个宇宙新人实际的出现—24 节。

周五

叁 为着一个新人实际的出现，我们需要劳苦，竭力奋斗，将众圣徒在基督里成熟地献上—西一 28 ～ 29：

d. We need to be permeated and saturated with Christ and to have Christ wrought into our being; then, in reality and practicality, Christ will be every member, every part, of the one new man—3:10-11.

Day 4

F. Ephesians 4 speaks of the perfecting of the new man through the growth of life:

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 new man needs to be perfected through the growth of life in order to function in a proper way—vv. 13, 15, 24:

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

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

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.

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

Day 5

III. For the practical existence of the one new man, we need to labor and struggle to present all the saints full-grown in Christ—Col. 1:28-29:

一 保罗的职事乃是将基督分赐到人里面，使他们借着在基督里完全长大成熟，得以完全并完整。

二 我们向罪人传福音，并与圣徒交通，其目标乃是将基督供应到他们里面，使他们在基督里成熟，并在祂里面完全长大而被献上；这是为着新人的长大—28 节。

三 将人在基督里成熟地献上，是非常艰苦的工作；这工作唯有借着劳苦，照着神的运行竭力奋斗，才能成就—29 节。

四 保罗竭力奋斗，要将别人在基督里成熟地献上；他所作的是一个劳苦的榜样，要成全圣徒，使基督的身体得建造—弗四 11 ～ 16：

A. Paul's ministry was to dispense Christ into others so that they would be perfect and complete by maturing in Christ unto full growth.

B. 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 Him and be presented full-grown in Him; this is for the growth of the new man—v. 28.

C. Presenting others full-grown in Christ is a very difficult task; this task can be accomplished only by labor in which we struggle according to the operation of God—v. 29.

D. What Paul did in struggling to present others full-grown in Christ is an example of laboring to perfect the saints for the building up of the Body of Christ—Eph. 4:11-16:

周六

1 主在祂的恢复里，渴望恢复基督身体所有肢体的成全—11 ～ 16 节。

2 保罗对于成全圣徒的思想乃是，神的心意是要使每一个信徒都能作有恩赐之人所作的事—11 节。

3 主要恢复成全圣徒这件事，使基督身体的每一部分能依其度量而尽功用，作职事的工作，建造基督生机的身体—12、16 节。

Day 6

1. In His recovery the Lord desires to recover the perfecting of all the members of the Body of Christ—vv. 11-16.

2. Paul's thought concerning the perfecting of the saints is that God's intention is to have every believer able to do the things that the gifted persons do—v. 11.

3. The Lord wants to recover the perfecting of the saints so that each one part of the Body of Christ may do the work of the ministry by operating in its measure for the building up of the organic Body of Christ—vv. 12, 16.

肆 一个新人在我们灵里借着重生而创造出来时，就器官而论是完整的；但因着新人在功用上还不完全，就需要长大和更新—西二 19，三 10，弗四 11 ～ 16、23 ～ 24：

IV. When the one new man was created in our spirit through regeneration, it was complete as far as organs are concerned; however, because the new man has not yet been completed in function, there is the need for growth and renewing—Col. 2:19; 3:10; Eph. 4:11-16, 23-24:

一 新人的长大带进新人的功用。

A. The growth of the new man results in the function of the new man.

二 新人只要缺乏长大和更新，就缺少功用。

三 一个新人需要长大并发展；结果，一个新人就会在功用上得以完全。

伍 新耶路撒冷将是这一个宇宙新人最终的完成—启二一 2、10：

一 神的目标乃是要得着这一个宇宙新人，至终这新人要完成于新耶路撒冷。

二 我们在新耶路撒冷里，就会享受这一个宇宙新人的生活。

三 今天我们思念在上面的事，并让我们灵里的新人有自由的通路，得以扩展到我们全人里面，我们就能预尝一个新人的完成—西三 1 ～ 2，弗四 23 ～ 24。

B. As long as the new man is short of growth and renewing, it will be lacking in function.

C. The one new man needs to grow and develop; as a result, the one new man will be perfect in function.

V. The New Jerusalem will be the final consummation of the universal one new man—Rev. 21:2, 10:

A. God's goal is to have the universal one new man, which ultimately will consummate in the New Jerusalem.

B. When we are in the New Jerusalem, we will enjoy the life of the universal one new man.

C. Today we may have a foretaste of the consummation of the one new man by setting our mind on the things above and by giving a free way for the new man in our spirit to spread into our whole being—Col. 3:1-2; Eph. 4:23-24.

第五周　周一

晨兴喂养

弗四 13 “直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。”

一 22 ～ 23 “将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”

长成的人就是成熟的人。这种在生命里的成熟，乃是实行上的一所需要的。…基督的丰满就是基督的身体，（弗一 23，）这身体有一个具有度量的身材。达到基督的丰满这长成的身量，也是实行上的一所需要的。因此，要从实际上的一，达到实行上的一，就需要往前，直到我们达到以弗所四章十三节所说的三件事——一、长成的人、并基督丰满之身材的度量。（圣经恢复本，弗四 13 注 4，注 5。）

信息选读

以弗所二章二十二节说到召会的建造，但只有说到原则，没有说到细节。然而，在四章十六节我们看到细节。…基督身体的肢体借着长到元首里面，彼此就有东西可以分享。不仅如此，每一部分也有依其度量而有的功用，结果就叫身体渐渐长大，以致在爱里把自己建造起来。我们要有这一节的实际，就必须被元首赐给祂身体的恩赐所成全。圣徒被成全不是单靠学会道理；相反的，他们是借着得喂养而被成全，这个喂养使他们长大。比如，一个婴儿不需要什么东西加到他身上来成全他；当他长大时，身体的肢体就发展，并开始正常地尽功用。母亲成

WEEK 5 — DAY 1

Morning Nourishment

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.

1:22-23 And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

A full-grown man is a mature man. Maturity in life is needed for the practical oneness. (Eph. 4:13, footnote 4) The fullness of Christ is the Body of Christ (Eph. 1:23), which has a stature with a measure. To arrive at the measure of the stature of the fullness of Christ is necessary for the practical oneness. Hence, from the oneness in reality we need to proceed to the oneness in practicality until we arrive at the three things mentioned in this verse—the oneness, a full-grown man, and the measure of the stature of the fullness of Christ. (Eph. 4:13, footnote 5)

Today’s Reading

Ephesians 2:22 speaks of the building up of the church, but it gives only the principles; it does not give the details. However, the details are found in 4:16….By growing up into the Head, the members of the Body have something to share with one another. Furthermore, there will be the operation in the measure of each part, and the result will be the growth of the Body unto the building up of itself in love. In order to have the reality of this verse, we must be perfected by the gifts given to the Body by the Head. The saints are not perfected merely by learning doctrine. On the contrary, they are perfected through being fed. This feeding causes them to grow. For example, an infant does not need anything to be added on to his body to perfect him. As he grows, the members of his body develop and begin to function normally. A mother

全她的婴孩，不是教导他使用身体的各部分，乃是借着喂养来成全他。孩子越接受适当的滋养而长大，他身体的各肢体就越显出功用。同样的原则，基督身体的肢体得成全，不是凭着教训，乃是借着得喂养而长大。

照四章十三节来看，圣徒需要被成全，直到他们达到三件事：达到信仰上并对神儿子之完全认识上的一，达到长成的人，达到基督丰满之身材的度量。这样，我们就不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡；（14；）反而在爱里持守着真实，使我们得以“在一切事上长到祂，就是元首基督里面”。（15。）我们越长大，就越放下我们的道理。一个人得救之后，需要得着基督供应到他里面，作他属灵的食物和饮料。这会使他长大。当他长大时，就会渐渐把道理的观念撇开。最终他会看见，没有什么比基督作到他里面更重要。

当我们在生命里长大，我们就达到信仰上的一。然而，我们若持守住不同的道理观念，就不会有这个一。…我们若被基督的元素所滋养，并逐渐撇开道理的观念，就要达到信仰上并对神儿子之完全认识上的一。我们越长大，就越达到这样的一。

借着生命的长大，我们也要达到长成的人，达到基督丰满之身材的度量。基督的丰满就是基督的身体，基督的彰显。这身体有一个具有度量的身材。…〔这身材度量的〕增加乃是借着供应基督以成全众圣徒的结果。然而，我们都承认，我们仍然在长大的过程中。我们越长大，就越能尽功用，并且越能叫基督的身体渐渐长大，以致在爱里把自己建造起来。这乃是我们今天的需要。（以弗所书生命读经，九〇九至九一一、九一五页。）

参读：以弗所书生命读经，第八十九至九十篇。

does not perfect her baby by teaching him to use the various parts of his body; she perfects him by feeding him. The more a child grows through receiving proper nourishment, the more the members of his body will come into their function. In the same principle, the members of the Body are perfected not by teaching, but through the feeding that causes them to grow.

According to 4:13, the saints need to be perfected until they arrive at three things: at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, and at the measure of the stature of the fullness of Christ. Then we shall be no longer babes tossed by waves and carried about by every wind of teaching (v. 14). Instead, we shall hold to truth in love so that we may “grow up into Him in all things, who is the Head, Christ” (v. 15). The more we grow, the more we shall drop our doctrines. After someone is saved, he needs to have Christ ministered to him as his spiritual food and drink. This will cause him to grow. As he grows, he will gradually lay aside his doctrinal concepts. Eventually he will realize that nothing is more important than having Christ wrought into him.

As we grow in life, we arrive at the oneness of the faith. However, if we hold to our different doctrinal concepts, we shall not have this oneness….If we are nourished with the element of Christ and gradually lay aside our doctrinal concepts, we shall arrive at the oneness of the faith and of the full knowledge of the Son of God. The more we grow, the more we arrive at such a oneness.

Through the growth of life, we shall also arrive at a full-grown man and at the measure of the stature of the fullness of Christ. The fullness of Christ is the Body of Christ, Christ’s expression. With this Body there is a stature with a measure…. [The] increase [of the measure of the stature] is the result of the perfecting of the saints through the ministry of Christ. However, as we all admit, we are still in the process of growth. The more we grow, the more we shall be able to function and to have the growth of the Body unto the building up of itself in love. This is our need today. (Life-study of Ephesians, pp. 753-755, 758)

Further Reading: Life-study of Ephesians, msgs. 89-90

第五周　周二

晨兴喂养

弗四 14 ～ 16 “使我们不再作小孩子，…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。”

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，该是身体肢体在元首下，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，…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。…这是很重要的，保罗没有告诉我们要长到救主、主人、或主里面。他特别说，我们要长到元首里面。这只能在身体里发生。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。

WEEK 5 — DAY 2

Morning Nourishment

Eph. 4:14-16 That we may be no longer little children..., 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.

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…. 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. It is of great importance that Paul does not tell us to grow up into the Savior, into the Master, or into the Lord. He says specifically that we are to grow up into the Head. This can take place only 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.

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。按我的经历，长到元首基督里面最难的事，乃是我们的谈话。诗篇一百四十一篇三节说，“耶和华啊，求你在我的口边设立守卫；求你把守我嘴唇的门户。”要约束我们的谈话实在太难了，所以我们也该有这样的祷告。无论年幼或年长，无论弟兄或姊妹，我们众人在这一面都迫切需要长到元首基督里面。…愿这个长大的需要，摸着我们的心，并且使我们重新转向主。（以弗所书生命读经，四六五至四六六页。）

这里的“一切事”就是每一件事，无论大事、小事，都要长到元首基督里面。直到今天，我们在好些事上还没有在基督里面，还在基督之外。我们需要在一切事上，在大小事上都长到基督里面。你有基督在你里头，但是还有好些事，在你身上并没有在基督里面。这完全是灵的问题。长到基督里面就是长到灵里面。你的说话要在灵里面，你的行动、打扮、穿戴要在灵里面，你和人来往、你的处事、待人、接物，都要在灵里面。你在一切事上都要进到灵里面。

你要持守着基督作真实，在一切事上长到基督那赐生命的灵里面。这个就叫我们作新人。若是我们在一切事上都长到基督里面，在基督里面就没有这样的人，也没有那样的人，什么样的人都没有，唯有基督是一切，又在一切之内，这就是新人。在爱里持守着基督这个真实，在一切事上长到基督里面，就不再是我们各种不同的人了。在一切事上长到基督里面，我们大家在基督里就是一个了。这一个就是新人。（李常受文集一九七七年第三册，四三九至四四〇页。）

参读：以弗所书生命读经，第四十五篇。

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. According to my experience, the most difficult matter in which to grow up into Christ, the Head, is in our talking. Psalm 141:3 says, “Set a watch, O Jehovah, before my mouth; / Keep the door of my lips.” Because it is so hard for us to control our speaking, we should make this our prayer also. Whether you are young or old, a brother or a sister, this is an area in which all of us desperately need to grow up into Christ as the Head…. May this need for growth touch our heart and turn us afresh to the Lord. (Life-study of Ephesians, pp. 384-385)

[In Ephesians 4:15] all things means every single thing, whether big or small; we must grow up into Christ in all things. Even today there are still many things in which we are not in Christ but are outside of Christ. We need to grow up into Christ in all things, both big and small. You have Christ in you, but there are still many things in you that have not grown up into Christ. This is entirely a matter of the Spirit. To grow up into Christ is to grow up into the Spirit. Your speaking must be in the Spirit; your actions, your adornment, and your attire must all be in the Spirit; your dealings with others, your managing of affairs, and the way you treat people must be in the Spirit. You need to get into the Spirit in all things.

We need to hold to Christ as the truth and grow into Christ, the life-giving Spirit, in all things. This will make us the new man. If we grow up into Christ in all things, then in Christ there will not be this kind of person or that kind of person. There will not be any kind of person but Christ, who is all and in all. This is the new man. When we hold to Christ as the truth in love and grow up into Him in all things, then we will no longer be many different kinds of people. When we grow up into Christ in all things, we all will be just one in Christ. This is the one new man. (CWWL, 1977, vol. 3, “One Body, One Spirit, and One New Man,” p. 339)

Further Reading: Life-study of Ephesians, msg. 45

第五周　周三

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…叫身体渐渐长大，以致在爱里把自己建造起来。”

西二 19 “…持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”

以弗所四章十五节的“元首”，指明我们在生命里借着基督的扩增而有的长大，该是身体肢体在元首之下的长大。（圣经恢复本，弗四 15 注 4。）

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，是从元首出来的。首先我们长到元首里面，然后我们就有一些本于（出于）元首为着祂的身体建造的东西。（弗四 16 注 1。）

信徒在基督里是一，乃是凭着祂复活的生命和祂神圣的性情，成为一个新人，如以弗所二章十五节所说的。这一个新人是完全在基督里的。我们天然的人，天然的性情和天然的性格，在这里毫无地位；在这一个新人里，基督是一切，又在一切之内。（西三 10 ～ 11。）这基督里的一，是借受浸成就的。受浸了结了一切分裂的区别，并将信徒带进与经过过程之三一神那神圣的生机联结里，使信徒主观地确信，他们彼此完全是一。（加三 28 注 5。）

信息选读

当我们享受基督，并持定祂作元首时，我们就吸取祂的丰富。按照歌罗西二章十九节，有个东西从元首出来，使身体以神的增长而长大。当我们在诸天之上、在

WEEK 5 — DAY 3

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...causes the growth of the Body unto the building up of itself in love.

Col. 2:19 ...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.

Head in Ephesians 4:15 indicates that our growth in life by the increase of Christ should be the growth of the members in the Body under the Head. (Eph. 4:15, footnote 4)

To grow in life is to grow into the Head, Christ, but to operate in the Body of Christ is to operate out from Him. First, we grow up into the Head; then we have something that is out from the Head for the building up of the Body. (Eph. 4:16, footnote 1)

The believers are one in Christ by His resurrection life and His divine nature to be the one new man, as mentioned in Ephesians 2:15....There is no room for our natural being, our natural disposition, and our natural character; in this one new man Christ is all and in all (Col. 3:10-11). This oneness in Christ is achieved through baptism, which terminates all the divisive distinctions and ushers the believers into the divine organic union with the processed Triune God, resulting in the believers' subjective assurance that they are one with one another. (Gal. 3:28, footnote 5)

Today's Reading

As we enjoy Christ and hold Him as the Head, we absorb His riches. According to Colossians 2:19, something proceeds out from the Head which causes the Body to grow with the growth of God. When we enjoy Christ in the heavens and

灵里享受基督时，就能持定元首，并吸取祂的丰富。然后有个东西会从元首出来，使神在我们里面增长。这意思是说，神的元素更多加到我们里面，因而也加到身体里面。这便叫身体以神的增长、神的增多而长大。

当我们持定元首，我们就能吸取那延展无限、包罗万有之基督的丰富。这些丰富就是神的元素；这些元素从元首出来，在我们里面成为神的扩增，使身体因此而长大。至终，基督的身体要成为一个新人，基督在其中是一切，又在一切之内。因着基督是新人独一的构成成分，祂就是新人的每一个肢体，又在每一个肢体之内。

借着持定基督作元首，我们就对基督的身体有感觉。我们经历身体生活，就从元首吸取丰富，这些丰富乃是神的元素，在身体的肢体里面成为神的扩增，使全身因此而长大。所以，基督身体的长大乃是享受基督，持定祂作元首，并吸取祂的丰富所产生的结果。（歌罗西书生命读经，六一四至六一五页。）

吸收的工作是分赐很好的说明。吃完以后，分赐的细致工作立刻开始，为要将食物分赐到我们这人的细胞和组织里。同样，三一神的分赐是要使经过过程并终极完成的三一神成为我们这人的构成。这分赐的细致工作天天不断，并要完成于那灵印涂的墨渗透我们的整个身体。（弗一13～14。）这将是我们得荣耀时身体的得赎。（罗八23。）

三一神分赐到我们里面，使我们以神的增长而长大。（西二19。）任何东西要长大，都必须有某种元素或本质的增加。人类凭他们所吸取的食物而长大。你若不吃什么，就无法长大。我们基督徒以神的增长、富余、增加而长大。我们重生时，神进入我们里面。如今祂借着将祂自己更多加给我们，就在我们里面增长。然而，每位弟兄或姊妹所有的神的分量并不相同。…要使主在我们里面增长，我们必须每天到神的话这里来吃。（为着神圣经纶的神圣分赐，三二页。）

参读：歌罗西书生命读经，第五十六篇。

in our spirit, we hold the Head and absorb His riches. Then out from the Head something will proceed to produce the growth of God in us. This means that more of the element of God is added into our being and thereby into the Body. This causes the Body to grow with the growth, the increase, of God.

As we hold the Head, we absorb the riches of the extensive, all-inclusive Christ. These riches are the elements of God, the very elements that proceed out from the Head and become in us the increase of God by which the Body grows. Eventually, the Body will be the one new man in which Christ is all and in all. Because Christ is the unique constituent of the new man, He is every member of the new man and in every member.

Through holding Christ as the Head, we become conscious of the Body. Experiencing the Body life, we absorb the riches out from the Head. These riches are the very elements of God which become in the members of the Body the increase of God by which the whole Body grows. Therefore, the growth of the Body is the product of enjoying Christ, holding Him as the Head, and absorbing His riches. (Life-study of Colossians, pp. 495-496)

The work of assimilation is a good illustration of dispensing. Immediately after eating, the fine work of dispensing begins in order to dispense the food into the cells, fibers, and tissues of our being. In the same way, the dispensing of the Triune God is to make the processed and consummated Triune God the very constitution of our being. This fine work of dispensing continues day by day and will be finalized when the sealing ink of the Spirit permeates our entire body (Eph. 1:13-14). This will be the redemption of our body (Rom. 8:23) when we are glorified.

The dispensing of the Triune God into us causes us to grow with the increase of God (Col. 2:19). For anything to grow it must increase with some element or substance. Human beings grow by the food they take in. If you do not eat anything, you cannot grow. We Christians grow with the increase, the surplus, the addition, of God. God entered into us when we were regenerated. Now He is increasing within us by adding more of Himself to us. However, the amount of God that each brother or sister has differs. To have the Lord increase within us, we must come to the Word of God to eat each day. (CWWL, 1990, vol. 3, "The Divine Dispensing for the Divine Economy," p. 241)

Further Reading: Life-study of Colossians, msg. 56

第五周　周四

晨兴喂养

弗四 8“所以经上说，‘祂既升上高处，就掳掠了那些被掳的，将恩赐赐给人。’”

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

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。

四章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。（以弗所书生命读经，九二六至九二七页。）

信息选读

在以弗所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，他还不能尽功用。小孩子如何需要借着保养、顾惜得

WEEK 5 — DAY 4

Morning Nourishment

Eph. 4:8 “Having ascended to the height, He led captive those taken captive and gave gifts to men.”

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.

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. 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. (Life-study of Ephesians, pp. 767-768)

Today’s Reading

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

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，使他能正确地尽功用。

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，他就长大，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。

四章八节告诉我们，升天的基督将各样的恩赐赐给人。这里的恩赐不是指服事的能力，乃是指十一节各种有恩赐的人—使徒、申言者、传福音者、牧人和教师。基督借着死与复活，征服了撒但和死，并拯救他们这些人脱离撒但和死之后，就在升天里用祂复活的生命，使这些蒙拯救的罪人成为这样的恩赐，并将他们赐给祂的身体，以建造祂的身体。因此，十一节所说四种有恩赐的人，乃是那些被赋予特别恩赐的人。这些有恩赐的人，赐给了召会，“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。”（12。）圣徒越被成全，就越长大。借着长大，他们的功用就显出来，并且他们乃是照着他们的度量有效地工作而尽功用。

基督作到我们里面，成为我们的生命、人位和一切。然后，我们把这位作到我们里面的基督供应给别人。…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。…我们越因着保养顾惜而长大，就越能在召会生活中正确地尽功用。圣徒若是对主绝对，短时间之内许多人就会显出功用来。我在主里十分确信，主恢复里的光景很快就会是这样。（以弗所书生命读经，九二七至九三〇、九三三页。）

参读：以弗所书生命读经，第九十二篇。

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.

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. In Ephesians 4:8 we are told that the ascended Christ gave gifts to men. The gifts here do not refer to abilities for service, but to the gifted persons mentioned in verse 11—apostles, prophets, evangelists, and shepherds and teachers. After conquering them and rescuing them from Satan and death through His death and resurrection, Christ in His ascension makes rescued sinners such gifts with His resurrection life and gives them to His Body for its building up. Hence, the four kinds of gifted persons mentioned in verse 11 are those who have been endued with a special gift. These gifted ones are given “for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ” (v. 12). The more the saints are perfected, the more they grow. Through growth their function comes forth, and they function according to the effectual working in their measure.

Christ is wrought into us to become our life, our person, and our everything. Then we minister to others the very Christ who has been wrought into us. I believe that the day is coming when everyone in the local churches will be a functioning member.…The more we grow by being nourished and cherished, the more we shall function properly in the church life. If the saints are absolute with the Lord, in a relatively short time many will come into function. I have the full assurance in the Lord that soon this will be the situation in the Lord’s recovery. (Life-study of Ephesians, pp. 768-771, 773)

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

第五周　周五

晨兴喂养

西一 27 ～ 29 “神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望；我们宣扬祂，是用全般的智慧警戒各人，教导各人，好将各人在基督里成熟地献上；我也为此劳苦，照着祂在我里面大能的运行，竭力奋斗。”

在歌罗西一章二十八节…翻作“成熟”的希腊字也可译作完全的、完整的。保罗的职事乃是将基督分赐到人里面，使他们借着在基督里完全长大成熟，得以完全并完整。…我们必须与保罗有同样的目标。

甚至传福音时，我们的目标也该是分赐生命，好将人在基督里长大成熟地献上。我们向不信的人传福音，将基督供应给他们，帮助他们接受主时，我们的目标不该仅仅是叫他们蒙拯救脱离火湖，脱离神的定罪。我们的目标也不是仅仅叫他们经历神的赦罪，乃是把基督供应到他们里面，使他们至终能在基督里成熟地被献上。我们传福音若是不能把基督分赐给人，我们的福音就够不上神的标准。我们向人讲说时，必须把基督灌输到人里面。分赐基督必须是我们传福音的目的。

我们和圣徒们交通时，也该有同样的目标。当我们接触圣徒时，我们的目标应当是将基督供应到他们里面，好使他们在基督里成熟。（歌罗西书生命读经，一五八至一五九页。）

信息选读

保罗劳苦为要将各人在基督里成熟地献上。将人在基督里成熟地献上，是十分艰苦的工作；这工作唯有照

WEEK 5 — DAY 5

Morning Nourishment

Col. 1:27-29 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory, 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.

[In Colossians 1:28] the Greek word rendered “full-grown” 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.

Even in preaching the gospel, our aim should be to impart life in order to present others mature, full-grown, in Christ. 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.

We should have the same goal in our fellowship with the saints. As we contact the saints, our goal should be to minister Christ into them so that they may mature in Him. (Life-study of Colossians, p. 129)

Today’s Reading

Paul labored to present every man full-grown in Christ. Presenting others full-grown in Christ is a very difficult task, a task which can be accomplished

着基督的运行，竭力奋斗，才能成就。〔参西一 29。〕

有人以为要将人在基督里成熟地献上，乃是借着祷告。但我们很可能对祷告有一种迷信的领会。比如，假设有人以为饮食可以靠祷告而得，不需要买菜、烧饭，这种观念就是迷信。要将人在基督里成熟地献上，我们还需遵行创世记二章所立的原则：人耕地，神降雨。（5。）…当我们信靠神并仰望祂降雨时，我们应当忠信地尽责耕地。这意思是说，我们必须履行神所命定的原则。如果我们只倚靠自己耕地，不信神降雨，我们就错了。但如果我们只求神降雨，却不尽自己的责任去耕地，我们也一样错了。我们把这个原则应用于将人在基督里成熟地献上这件事，我们就看见，我们不只该祷告，也该照着基督的运行，竭力奋斗。

保罗在歌罗西一章二十九节说，他照着基督在他里面的运行，竭力奋斗。这个竭力奋斗就是他为着将各人在基督里成熟地献上所作的劳苦。他乃是借着宣扬基督，用全般的智慧警戒各人，教导各人，而竭力完成这事。

〔按二十九节的直译，乃是基督的运作用大能在我们里面运行。〕“基督在我们里面运行”和“基督的运作在我们里面运行”有所不同。因着基督作荣耀的盼望在我们里面运行，所以有一个运作也在我们里面运行。基督自己在我们里面运行，但基督在我们里面的运行，使一个运作也在我们里面运行。这个运作乃是用大能在我们里面运行。

保罗竭力奋斗，要将别人在基督里成熟地献上；他所作的乃是一个榜样，为着成全圣徒，建造基督的身体。这就是照着基督在我们里面运行的运作，竭力奋斗，也就是凭着我们里面复活、超越并征服的大能而劳苦。（歌罗西书生命读经，一六八至一六九、一七五至一七七页。）

参读: 歌罗西书生命读经，第十六至十七、四十九篇。

only by struggling according to Christ’s operation [cf. Col. 1:29].

Some may think that the way to present others full-grown in Christ is to pray. However, it is possible to have a superstitious understanding of prayer. For example, suppose someone thinks that meals can be prepared only by prayer and that there is no need to go shopping or to cook food. Such a concept is superstitious. In presenting others full-grown in Christ we need to follow the principle set up in Genesis 2: Man tills the ground, and God sends the rain (v. 5).... As we trust in God and look to Him for the rain, we should be faithful in our responsibility to till the ground. This means that we must fulfill the principle ordained by God. If we depend only on our work of tilling the ground and do not trust in the Lord to send the rain, we are wrong. But we are also wrong if we only pray to the Lord for rain and do not fulfill our responsibility to till the ground. Applying this principle to the matter of presenting every man full-grown in Christ, we see that we should not merely pray, but also labor according to Christ’s operation.

In Colossians 1:29 Paul said that he struggled according to Christ’s operation within him. This struggle was his labor to present every man full-grown in Christ. He endeavored to do this by announcing Christ, by warning every man, and by teaching every man in all wisdom.

According to 1:29, the operation of Christ operates in us in power. There is a difference between Christ operating in us and Christ’s operation operating in us. Because Christ as the hope of glory operates in us, there is an operation which also operates in us. Christ Himself operates in us. But Christ operating in us causes an operation which also operates in us. This operation operates in us in power.

What Paul did in struggling to present others full-grown in Christ is an example which serves for the perfecting of the saints for the building up of the Body of Christ. It is to struggle according to the operation of Christ that operates in us, that is, to labor by the resurrecting, transcending, and subduing power within us. (Life-study of Colossians, pp. 137, 143-144)

Further Reading: Life-study of Colossians, msgs. 16-17, 49

第五周　周六

晨兴喂养

弗四 11 ～ 12 “祂所赐的，有些是使徒，…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。”

16 “…全身…叫身体渐渐长大，以致在爱里把自己建造起来。”

我们能供应基督的程度，与我们对基督的经历成正比；我们越多经历祂，就越能把祂供应给人。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以弗所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。（以弗所书生命读经，九三四至九三五页。）

信息选读

所有盼望移民以开展召会生活的人，都必须看见，移民不是一种运动，乃是一个新人的行动，也就是包罗万有的基督在祂身体里的行动。这是基督这属天的所罗门，在祂华轿里的行动。主若是这样在我们中间行动，我们就不该单独地尽功用，乃该在基督的身体里，在配搭的原则里尽功用。我们若要这样尽功用，就必须经历基督，并在祂里面长大。

WEEK 5 — DAY 6

Morning Nourishment

Eph. 4:11-12 And He Himself gave some as apostles..., for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

16 ...All the Body...causes the growth of the Body unto the building up of itself in love.

The degree to which we can minister Christ is in direct proportion to our experience of Christ. The more we experience Him, the more we can minister Him to others. 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. (Life-study of Ephesians, pp. 775-776)

Today's Reading

All those who desire to migrate for the spread of the church life must realize that migration is not a movement. It is the move of the one new man, that is, the move of the all-inclusive Christ in His Body. It is the move of Christ, the heavenly Solomon, in His palanquin. If the Lord is to move among us in such a way, we should not function in an individualistic way. Rather, we should function in the Body in the way of coordination. In order to function in this way, we need to experience Christ and to grow in Him. The measure of our growth

我们长大的度量，将是我们尽功用的范围和领域。我们若不尽功用，基督的身体就会有缺欠。但我们尽功用若是太过，就会造成基督身体的癌症。

我们赞美主，向我们打开祂的话。我们感谢祂，给我们看见基督作到我们里面的重要。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，九三五至九三六页。）

保罗所说关于成全圣徒的思想乃是，神的心意是要使每一位信徒都能作有恩赐之人所作的事。每一位信徒都应当能作使徒、申言者、传福音者、以及牧人和教师的工作。然而，今天基督教的思想与此不同。有一班人是圣品阶级，他们是从事圣工的人；而其余的信徒是平信徒。这种理念与实行抹煞了所有信徒属灵、生机的功能。

信徒所拥有并享受的神圣生命有一种性能，这性能需要发展成为他们的才能。人的生命有听、看、闻、说和走的性能；这一切性能需要某种程度的发展，而为着产生这种发展，就需要操练。…功能要得着发展，就需要生命的长大和操练。

传统基督教的实行，抹煞了信徒所拥有并享受之神圣生命的性能，…也夺去信徒尽功用的机会。如果一个人得救，坐在椅子上听了一年，他学不到怎样尽功用。…关于成全圣徒的真理，是与传统基督教的实行相对的。使徒保罗的路是在一切事上成全圣徒。以弗所四章十一至十二节给我们看见，为着基督身体的建造，圣徒需要被有恩赐的人成全。（主今日恢复的进展，七九至八〇页。）

参读：以弗所书生命读经，第九十三篇。

will be the sphere, the realm, of our function. If we fail to function, there will be a gap in the Body. But if we function excessively, we shall cause a cancer in the Body.

We praise the Lord for opening His Word to us. We thank Him for showing us that the vital need is for Christ to be wrought into our being. 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, p. 776)

The thought of Paul's word concerning the perfecting of the saints is that God's intention is to have every believer able to do the things that the gifted persons do. Every believer should be able to do the work of the apostles, the prophets, the evangelists, and the shepherds and teachers. The thought in today's Christianity, however, is different from this. A certain group of people is a clerical class. They are the ones who do the holy service, whereas the rest of the believers are the laity. This kind of philosophy and practice annuls the spiritual, organic function of all the believers.

There is a capacity in the divine life that the believers possess and enjoy, and this capacity needs to be developed unto their ability. In the human life there is the capacity of hearing, seeing, smelling, speaking, and walking. All these capacities need a certain amount of development, and for the development to take place there is the need of practice…. For the function to be developed, there is the need for the growth of life and practice. An infant learns to speak by practicing and by the growth of life.

The traditional practice of Christianity annuls the capacity in the divine life that the believers possess and enjoy… [and] robs the believers of the opportunities to function. If a person gets saved and sits in a pew for a year, he will not learn how to function….The truth concerning the perfecting of the saints is the opposite of the practice of traditional Christianity. The apostle Paul's way was to perfect the saints in everything. Ephesians 4:11-12 shows us that for the building up of the Body of Christ, the saints need to be perfected by the gifted persons. (CWWL, 1989, vol. 4, "The Advance of the Lord's Recovery Today," pp. 62-63)

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

第五周诗歌

愿你长在我里

补 438

（英1132）

降 E 大调　　2/4

1 – | 1 3 | 2 7 | 1 – | 1 – | 1 1 | 3 4 | 5 · 5 | 5 6 |
一 主， 教 导 我 祷 告， 不 要 外 邦 世 俗 老

5 – | 5 5 | 6 · 6 | 4 6 | 5 – | 5 5 | 6 · 6 | 6 6 | 7 6 |
套， 不 用 天 然 技 巧， 每 日 简 单 将 你 圣

5 6 | 5 – | 5 – | 6 – | 4 3 | 2 3 | 4 – | 3 – | 3 – ‖
名 求 告。 主， 愿 你 长 在 我 里。

二 主,你在我心中,乃是奇妙生命之种;
愿你分赐更丰,在我里面完成所动善工。
主,愿你长在我里。

三 主,使我心柔软,你知我心一切为难;
呼求你名不断,翻动我心,除去硬石阻拦。
主,愿你长在我里。

四 主,你光照明亮,暴露我总让你失望;
但你仍赐盼望,生命种子必定发苗生长。
主,愿你长在我里。

五 主,倒空我所有一灵里贫穷,毫无保留;
愿你生命涌流,将我浸透,生命达到成熟。
主,愿你长在我里。

六 主,使我心纯洁,有你充满,作我一切,
我就一无所缺,心思、情感、意志更新不歇。
主,愿你长在我里。

七 主,铭刻我心上,愿你深入我心土壤,
天天有路扩长,生命种子带进国度显彰。
主,愿你长在我里。

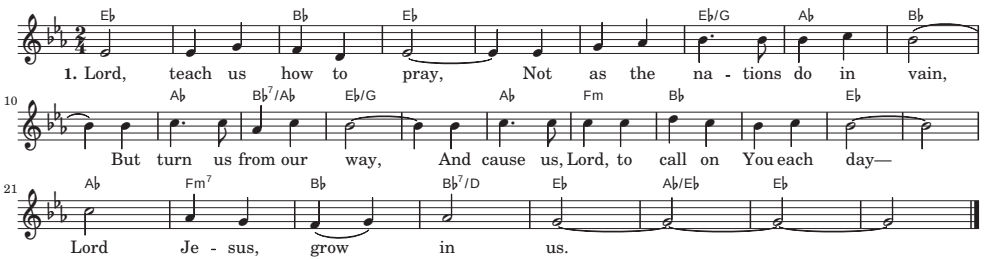
八 主,你长在我里!生命力量无可匹敌,
必拯救我到底,以你生命将我更新不已。
主,愿你长在我里。

WEEK 5 — HYMN

Lord, teach us how to pray

Longings — For Growth in Life

1132



2. Lord, You're the seed of life;
You've sown Yourself into our heart,
And now You have a start;
So day by day more life to us impart—
Lord Jesus, grow in us.

3. Lord Jesus, soften us;
You know the source from which we came.
By calling on Your name,
Lord, let no earth unturned nor rocks remain—
Lord Jesus, grow in us.

4. Lord, how Your light makes clear
That we could not but e'er fail You;
Yet there's a message true,
The seed of life within us will break through—
Lord Jesus, grow in us.

5. Make us in spirit poor;
Lord, take whate'er we think we know.
We'll open to life's flow,
And thus take in the life that makes us grow—
Lord Jesus, grow in us.

6. Lord, make us pure in heart;
For we'll be not content until
You all our being fill,
O Lord, renew our mind, emotion, will—
Lord Jesus, grow in us.

7. Yes, Lord, impress our heart
That we must take You in each day;
The seed will have its way;
Your growing brings the kingdom here to stay—
Lord Jesus, grow in us.

8. Amen!—The growth in life!
There's nothing that Your life can't do;
Our every part renew.
We'll make it, we'll make it just by You.
Lord Jesus, grow in us.

第五周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: