

WEEK 3

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

Scripture Reading: Eph. 4:13-16, 20-21, 24

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. 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. 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).

« 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).*

« **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

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

« 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.

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

« 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 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

« 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 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

« 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.

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

« 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 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

WEEK 3 — HYMN

God eternal has a purpose

Ultimate Manifestation — God's Eternal Purpose

1325

The musical score is written in a 2/4 time signature with a key signature of two flats (Bb and Eb). It consists of four staves of music. The lyrics are written below the notes. Chord symbols are placed above the notes. The lyrics are: 1. God e - ter - nal has a pur - pose, Formed in His e - ter - nal past, Spread - ing to e - ter - nal fu - ture; 'Tixt these ends all time is cast. For with time there is the pro - cess, Time for His ac - com - plish - ment; And in time we're mere - ly trav - elers— For e - ter - ni - ty we're meant.

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.

