

二〇一八年国际华语特会

2018 International Chinese-speaking Conference

主恢复的目标—
产生一个新人

**THE GOAL OF THE LORD'S RECOVERY—
TO BRING FORTH THE ONE NEW MAN**

晨兴圣言

The Holy Word for Morning Revival

二〇一八年国际华语特会

2018 International Chinese-speaking Conference

主恢复的目标—

THE GOAL OF THE LORD'S RECOVERY—

产生一个新人

TO BRING FORTH THE ONE NEW MAN

标语

Banners

- ①主恢复的目标是要产生一个新人—一个团体的宇宙人—以完成神永远的定旨。
 - ②为着一个新人实际的出现，脱去旧人并穿上新人的关键乃是在我们心思的灵里得更新。
 - ③为着一个新人的团体生活，我们要以基督作我们的人位，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。
 - ④我们借着坚定持续的祷告，受基督的平安管治，并被基督的话内住，祂就以祂自己浸润并顶替我们，直到我们一切天然的区别都被消除，我们就在实际里成为新人。
- ① The goal of the Lord's recovery is to bring forth the one new man—a corporate, universal man—for the fulfillment of God's eternal purpose.
 - ② The key to the practical existence of the one new man—to putting off the old man and putting on the new man—is in being renewed in the spirit of our mind.
 - ③ We need to take Christ as our person, grow up into Christ in all things, and learn Christ as the reality is in Jesus for the corporate living of the one new man.
 - ④ As we are ruled by the peace of Christ and inhabited by the word of Christ through persevering in prayer, He permeates and replaces us with Himself until all our natural distinctions have been eliminated, and we become the new man in reality.

篇题

第一篇 我们急切需要看见召会是一个新人的异象

第二篇 为着一个新人实际的出现，在心思的灵里得更新

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

第四篇 为着一个新人，经历基督作我们的生命，我们的人位

第五篇 为着一个新人，让基督的平安在我们心里作仲裁，让基督的话丰丰富富地住在我们里面，并坚定持续地祷告

Contents

Msg. 1: Our Urgent Need to See the Vision of the Church as the One New Man

Msg. 2: Being Renewed in the Spirit of the Mind for the Practical Existence of the One New Man

Msg. 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

Msg. 4: Experiencing Christ as Our Life, Our Person, for the One New Man

Msg. 5: Allowing the Peace of Christ to Arbitrate in Our Hearts, Letting the Word of Christ Dwell in Us Richly, and Persevering in Prayer for the One New Man

第一篇

我们急切需要看见 召会是一个新人的异象

读经：箴二九 18 上，徒二六 19，弗二 15～16，四 24，西三 10～11

纲要

周一

壹 在这世代的末了，我们必须看见一个身体和一个新人的异象，主才能回来——林前十二 12，弗二 15，四 4、24：

一 在圣经里，“异象”是指一个特殊的景象；它是说到一种特别的看见，荣耀、内在的看见，也是说到我们从神所看见的属灵景象——箴二九 18 上，徒二六 19，结一 1，但七 1、9～10、13～14：

1 属天的异象管制我们、限制我们、支配我们、指引我们、保守我们、彻底翻转我们、保守我们在真正的一里，并给我们胆量往前——箴二九 18 上。

2 我们在那属天的异象之下，受指引朝向神的目的地，我们的生活也受神的经纶所支配——腓三 13～14，提前一 4。

周二

二 至终，圣经说到召会乃是一个新人——太十六 18，弗一 22～23，二 15，四 24，西三 10～11：

Message One

Our Urgent Need to See the Vision of the Church as the One New Man

Scripture Reading: Prov. 29:18a; Acts 26:19; Eph. 2:15-16; 4:24; Col. 3:10-11

OUTLINE

Day 1

I. In the last days of this age, before the Lord is able to return, we must see the vision of the one Body and the one new man—1 Cor. 12:12; Eph. 2:15; 4:4, 24:

A. In the Bible vision denotes an extraordinary scene; it refers to a special kind of seeing—a glorious, inward seeing—and to the spiritual scenery we see from God—Prov. 29:18a; Acts 26:19; Ezek. 1:1; Dan. 7:1, 9-10, 13-14:

1. The heavenly vision governs us, restricts us, controls us, directs us, preserves us, revolutionizes us, keeps us in the genuine oneness, and gives us the boldness to go on—Prov. 29:18a.

2. Under the heavenly vision we are directed toward God's destination, and our life is controlled according to God's economy—Phil. 3:13-14; 1 Tim. 1:4.

Day 2

B. Ultimately, the Bible speaks of the church as the one new man—Matt. 16:18; Eph. 1:22-23; 2:15; 4:24; Col. 3:10-11:

1 召会作为一个新人，乃是团体人，不仅需要基督作生命，也需要基督作人位—弗三 17 上，四 24，西三 4、10。

2 为着一个新人实际的出现，我们都需要以基督为我们的人位—弗三 17 上。

贰 召会乃是一个新人，为着完成神永远的定旨——一 9、11，三 11，罗八 28，弗二 15～16，四 22～24：

一 神创造人的心意是要得着一个团体的人，以彰显祂并代表祂—创一 26：

1 创世记一章神创造人，是一幅在神新造中之新人的图画；这意思是，旧造是新造的表号、预表—弗二 15，四 24。

周 三

2 神按着祂自己的形像造人，并且祂赐人管治权—创一 26。

3 至终，召会作为一个新人，就是神心意中团体的人—西三 10。

二 圣经启示一个新人乃是一个团体的宇宙人—弗二 15，四 24：

1 我们信基督的人，都与基督是一，成为新人；因此，我们都是这一个团体新人的各部分，组成分子—西三 10～11。

2 一个新人乃是团体的神人，就是所有神人的集大成—弗二 15，四 24。

1. As the one new man, the church is a corporate person and needs Christ not only as its life but also as its person—Eph. 3:17a; 4:24; Col. 3:4, 10.

2. For the practical existence of the one new man, we all need to take Christ as our person—Eph. 3:17a.

II. The church is the one new man to accomplish God's eternal purpose—1:9, 11; 3:11; Rom. 8:28; Eph. 2:15-16; 4:22-24:

A. God's intention in His creation of man was to have a corporate man to express Him and to represent Him—Gen. 1:26:

1. God's creation of man in Genesis 1 is a picture of the one new man in God's new creation; this means that the old creation is a figure, a type, of the new creation—Eph. 2:15; 4:24.

Day 3

2. God created man in His own image and then gave man His dominion—Gen. 1:26.

3. Eventually, the church as the one new man is the corporate man in God's intention—Col. 3:10.

B. The Bible reveals that the one new man is a corporate, universal man—Eph. 2:15; 4:24:

1. We, the believers in Christ, are all one with Christ to be the new man; thus, we all are parts, components, of the corporate one new man—Col. 3:10-11.

2. The one new man is a corporate God-man, the aggregate of all the God-men—Eph. 2:15; 4:24.

叁 一个新人是借着基督十字架上的死所创造的—二 15 ~ 16:

一 一个新人是基督用两种材料创造的—蒙救赎的受造之人，以及神圣的元素；基督在十字架上把这两种元素放在一起，产生一个新人—15节。

周 四

二 除了在基督里之外，我们绝对无法被创造成一个新人，因为在我们自己里面，没有神圣的素质，就是一个新人的元素—15节：

1 唯有在神圣的素质里并用神圣的素质，我们才被造成一个新人；唯有在基督里，才可能有这素质。

2 在一个新人里基督是一切，因为祂是新人用以创造的素质；所以，一个新人就是基督—西三 10 ~ 11。

肆 一个新人是基督构成到我们里面—10 ~ 11 节:

一 住在我们里面的基督乃是一个新人的构成成分—一 27, 三 11。

二 当我们经历并享受包罗万有的基督，祂就构成到我们里面，我们就成为一个新人—一 12 ~ 13, 三 10。

三 在一个新人里，基督是一切的肢体，又在一切的肢体之内—11节。

四 基督能在新人里是一切，又在一切之内，唯一的路是祂被构成到我们里面—加四 19, 弗三 17上。

III. The one new man was created through Christ's death on the cross—2:15-16:

A. The one new man was created by Christ with two kinds of materials—the redeemed created man and the divine element; on the cross Christ put these two elements together to produce a new man—v. 15.

Day 4

B. Apart from being in Christ, we could not have been created into one new man, because in ourselves we do not have the divine essence, which is the element of the one new man—v. 15:

1. Only in the divine essence and with the divine essence were we created into the one new man; it is possible to have this essence only in Christ.

2. In the one new man Christ is all because He is the essence with which the new man was created; therefore, the one new man is Christ—Col. 3:10-11.

IV. The one new man is Christ constituted into us—vv. 10-11:

A. The Christ who indwells us is the constituent of the one new man—1:27; 3:11.

B. As we experience and enjoy the all-inclusive Christ, He is constituted into us, and we become the one new man—1:12-13; 3:10.

C. In the one new man Christ is all the members and is in all the members—v. 11.

D. The only way that Christ can be all and in all in the one new man is for Him to be constituted into us—Gal. 4:19; Eph. 3:17a.

周五

伍 主恢复的目标是要产生一个新人—二 15, 四 22~24, 西三 10~11:

- 一 主在祂恢复中一直在作, 并祂现今正在作的, 是产生一个新人, 以祂自己为生命、人位、和构成成分—弗三 17~19, 西三 4、10~11。
- 二 主要作给撒但看, 祂能在万国各方言和各民族之中作出一个新人来; 这不是外面的运动, 乃是基督自己在我们的里面作生命、人位、和构成成分—启五 9~10, 弗三 17, 西三 4、10~11。
- 三 这一个新人要引进神的国, 将君王基督带回到地上—启十一 15。

周六

陆 如今就是神完成祂的定旨—成全一个新人—的时候; 这新人要在地上完全出现—弗四 24:

- 一 世界局势已经兴起, 为着产生一个新人这目标; 主在今时代所作的一切, 乃是要引进这一个新人实际的出现。
- 二 这一个新人长成、得成全的时候, 就是主来的时候; 这长成、得了成全的一个新人要成为新妇—12~13节, 启十九 7。
- 三 “今天一切都成熟、准备就绪、预备好为着新人的产生。我们都必须看见我们在哪里。我们处在末了的时刻, 这是最珍贵的时刻; 这是为着主恢复的正确时刻。我们必须开广我们的视

Day 5

V. The goal of the Lord's recovery is to bring forth the one new man—2:15; 4:22-24; Col. 3:10-11:

- A. What the Lord has been doing and is doing now in His recovery is bringing forth the one new man with Himself as the life, person, and constituent—Eph. 3:17-19; Col. 3:4, 10-11.
- B. The Lord wants to show Satan that He can produce and bring forth the one new man out of every tongue and people from among the nations; this is not an outward movement—it is Christ Himself within us as our life, person, and constituent—Rev. 5:9-10; Eph. 3:17; Col. 3:4, 10-11.
- C. The one new man will usher in the kingdom of God and will bring Christ, the King, back to the earth—Rev. 11:15.

Day 6

VI. Now is the time for God to accomplish His purpose—to perfect the one new man, who will come into full existence on earth—Eph. 4:24:

- A. The world situation has been raised up for the goal of bringing forth the one new man; everything that the Lord is doing in the present age is to usher in the practical existence of the one new man.
- B. When the one new man is full-grown and perfected, that will be the time for the Lord's coming, and the full-grown, perfected one new man will be the bride—vv. 12-13; Rev. 19:7.
- C. “Today everything is ripe, ready, and prepared for the new man to come forth. We all have to see where we are. We are at the end time, and this is the most golden time. This is the right time for the Lord's recovery. Our view must be broadened” (The One New Man, p. 26).

野。”（一个新人，二五页。）

四 “主今天正在地上作这个工，这是主今日恢复的目标。”（一个身体，一位灵，一个新人，一一二页。）

D. “The Lord today is doing this work on the earth, and this is the goal of the Lord’s recovery today” (One Body, One Spirit, and One New Man, p. 101).

第一周 ◇ 周一

晨兴喂养

箴二九 18 “没有异象，民就放肆…”

徒二六 19 “亚基帕王啊，我故此没有违背那从天上来的异象。”

林前十二 12 “就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。”

我们必须看见身体，必须看见新人，主才有办法回来。等我们看到全圣经的末了启示录二十二章时，那灵和新妇出来了。这个新人到最终乃是一个新妇。召会在基督里的经历一定要达到这个地步。先是身体，再是新入，而后是新妇。不是象基督教所说的：…信主的人召聚到一处，主这么一变化，就变成祂的新妇。不是的，乃是今天你我蒙恩，看见身体，再看见新人，而后看见新妇（一个身体，一位灵，一个新入，六八页）。

信息选读

异象是指奇特的一幅景象。比方有的人家里摆设得很精致，你进门一看，就觉得与众不同；对你而言，那是一个异景，也就是异象。在圣经里，异象是指我们从神所看见的光景。神借着祂的话，把幕幔打开了；但是我们必须看见其中一幕幕的景象。凡我们从神的启示所看见的，就是异象（神的启示和异象，三页）。

我仍然记得这位荣耀的神第一次向我显现时的经历。那时是在我得救的那天下午，当我从聚会的地方

<< WEEK 1 — DAY 1 >>

Morning Nourishment

Prov. 29:18 Where there is no vision, the people cast off restraint...

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision.

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

Before the Lord will be able to return, we must see the Body and the new man. When we come to the end of the Bible, in Revelation 22, the Spirit and the bride appear. At the end the new man is a bride. The church's experience in Christ definitely must arrive at this stage. First it is the Body, then it is the new man, and finally it is the bride. It is not as some say in Christianity, that the believers will be gathered into one place, and the Lord will change them instantly into His bride. Instead, today we must receive grace to see the Body, to see the new man, and finally to see the bride. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," p. 314)

Today's Reading

Vision denotes an extraordinary scene. For example, someone may have a house with exquisite decorations. Once you enter in and take a look, you immediately sense something uncommon. To you that is an uncommon scene; that is a vision. In the Bible vision refers to the scenery we see from God. Through His Word God has opened the veil, but we must see the scenes contained in the Word. Whatever we see through God's revelation is a vision. (CWWL, 1986, vol. 3, "The Revelation and Vision of God," pp. 316-317)

I still remember the experience of the God of glory appearing to me for the first time. That was on the afternoon of the day I was saved. When I walked out

出来，走在马路上时，我就觉得一切都不同了，于是我在路边停下来，向神祷告说，“神啊！我什么都不要了，我只要你自己。”这就是神的荣耀向我们显现。我希望你们都能经历这个原则。不要象有些基督教的传教士，他们是为了职业才干这一行的。我盼望在主恢复里每一位事奉主的人，至少有一次看见一个荣耀的景象向你显现，向你照亮，这还不重在外面看见什么，乃重在你里面的确有个荣耀的看见。

几天前我一回台湾，就接到一个福音开展队打来的电话，他们非常兴奋地说，他们这一队三周之内浸了八十二人，第一次主日聚会，参加擘饼的新人就有二十三位。这实在很令人兴奋，但我们要看见，这个兴奋若是没有异象作后盾，会很容易起伏。就好比这几天的天气一样，有寒流来袭，天气忽冷忽热，不太稳定。但你若是看见了异象，无论是寒流也罢，热流也罢，都不会受影响。我们要知道，我们之所以下乡开展，是因为我们看见了异象，我们里面有异象。这荣耀的异象在支配我们，使我们放胆地往前（荣耀的异象与十字架的道路，六至七、九页）。

马可福音不仅是一卷故事书。这卷福音书传达了一个属天的异象，这异象该指引我们的步伐，控制我们的生活，并且将我们带进神的终极完成里。这异象能保守我们在神的经纶里，使我们过召会生活，以达到千年国与新耶路撒冷为目标。

这种从神而来的异象将一直指引我们的步伐，并控制我们的生活。即使在旧约里，也是如此；那里告诉我们，没有异象，民就放肆（箴二九 18 上）。我们在那属天的异象之下，受指引朝向神的目的地，我们的生活也受神的经纶所支配（马可福音生命读经，五一三页）。

参读：一个身体，一位灵，一个新人，第六篇；荣耀的异象与十字架的道路，第一篇。

of the meeting hall into the street, I felt that everything was different. I stopped by the road and prayed to God, "God! I don't want anything else anymore. I only want Yourself." This was the God of glory appearing to me. I hope that in principle you would all have the same experience. Do not be like the Christian missionaries. They serve the Lord as a profession. I hope that everyone serving the Lord in His recovery would have this glorious vision breaking and shining upon him at least once. This is not a matter of any outward seeing. Rather, it is a definite and glorious inward seeing.

When I came back to Taiwan a few days ago, I received a call from one of the gospel teams. The brothers and sisters were very excited. They told me that within three weeks they had baptized eighty-two persons. The first Lord's Day they had twenty-three new ones attending their bread-breaking meeting. This is indeed encouraging. But we have to see that such excitement will ebb quickly if there is not a vision as the underlying support. It is like the weather that we have been experiencing these few days. At times a cold front comes, and the temperature goes down and up erratically. But if you have seen the vision, whether there is a cold front or a warm front, you will not be affected. We have to realize that we have the outreach in the villages because we have seen an inward vision. This glorious vision controls us and gives us the boldness to go on. (CWWL, 1989, vol. 1, "The Glorious Vision and the Way of the Cross," pp. 438, 440)

The Gospel of Mark is not merely a storybook. This Gospel conveys a heavenly vision, a vision that should direct our steps, control our living, and bring us into God's consummation. This vision is able to keep us in God's economy so that we may live the church life with the goal of reaching the millennium and the New Jerusalem.

Such a vision from God will always direct our steps and control our living. This was true even in the Old Testament, where we are told that without vision the people will cast off restraint (Prov. 29:18a). Under the heavenly vision we are directed toward God's destination, and our life is controlled according to God's economy. (Life-study of Mark, p. 452)

Further Reading: CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," ch. 6; CWWL, 1989, vol. 1, "The Glorious Vision and the Way of the Cross," ch. 1

晨兴喂养

创一 26 “神说，我们要按着我们的形像，照着我们的样式造人，使他们管理…”。

弗三 17 “使基督借着信，安家在你心里…”。

四 23 ~ 24 “…在你们心思的灵里得以更新，并且穿上了新人…”。

圣经里面说到召会，说到一个境地，说召会乃是一个新人。在这个新人里头，我找不出代表的说法来。在身体里有肢体作代表，在家庭里有家人、弟兄、姊妹作代表，在会有会员、会友。但是在人里头有什么？只有一个东西就是人位。在新人里头，除了人位，就没有别的。这是高到不能再高，严密到不能再严密，亲密到了不能再亲密的地步。大家是一个新人，在这个新人里只有一个人位，这个人位就是主耶稣。

…我实在是从深处仰望主，当这一次六大洲都有众圣徒聚集在一起的时候，我们大家要抓住这个时机，看见圣经里所启示召会最高的意义。圣经里对召会最高的定义就是新人（一个身体，一位灵，一个新人，九一页）。

信息选读

一般人讲召会，最多只说到召会是基督的身体。然而圣经给我们看见，召会不仅是一个身体，更是一个新人。人和身体不同：身体就是一个器皿，一个机关；人却不仅是个机关，更有一个位。在身体里有身体的生命，在人里头不仅有生命，更有一个位。这生命和人位是有分别的。比如一棵植物是有生命的，但它里头没

Morning Nourishment

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion...

Eph. 3:17 That Christ may make His home in your hearts through faith...

4:23-24 ...Be renewed in the spirit of your mind and put on the new man...

Ultimately, the Bible speaks of the church as the one new man. I cannot find any type that stands for the new man. In the Body we have the members; in the household we have the family members; in the assembly we have the assembly members. But what do we have in the man? The only thing is the person. In the new man there is nothing but the person. This level is so high that it cannot be higher, so strict that it cannot be stricter, and so intimate that it cannot be more intimate. All are one new man; this one new man has only one person, and this person is the Lord Jesus.

I am looking to the Lord from the depths of my being that at this time when saints from all the six continents are meeting together here, we would all seize the opportunity to see the highest meaning of the church revealed in the Bible. The highest definition of the church in the Bible is the new man. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 332-333)

Today's Reading

It is easy for people to say that the church is the Body of Christ. However, the Bible says that the church is not only the Body but also the new man. The new man is different from the Body. Let us use the physical body as an example. A body is simply a vessel to be used as an organ. A man, however, is not merely an organ; a man has a person. A body needs life, but a man needs a person in addition to life. Life is different from a person. A plant has life, but it does not have a person.

有人位；然而，一个人里头不仅有生命，更有人位。我们从前看得最高的启示，就是召会是一个身体，在这个身体里有基督作生命；但我们还没有看见召会是一个新人，在这新人里，不仅有基督作生命，还有基督作人位。

我们要根据圣经来看召会怎样是个新人。首先，以弗所二章十五节说到，基督“在祂的肉体里，废掉了那律条中诫命的律法，好把两下在祂自己里面，创造一个新人，成就了和平”。保罗告诉我们，主是将犹太、外邦两下造成一个新人，可见这不是单个的新人，乃是一个团体的新人（人生的意义与正确的奉献，一〇〇至一〇一页）。

召会是基督的身体重在生命，而召会是新人重在人位。召会是基督的身体，需要基督作生命；召会是新人，需要基督作人位。没有生命的身体就不是身体，乃是尸体。然而，身体要有什么行动，不是由生命决定，而是由人位决定。所以，在新人里我们需要以基督作人位。新人作为一个团体人该过一种生活，如同耶稣在地上所过的，就是实际的生活，彰显神并叫人认识神是实际（新约总论第七册，二九五页）。

亚当是一个团体人，集体人，包括全人类。神没有创造许多人；祂在一个人亚当里面，集体地创造了人类。神按着祂的形像并照着祂的样式造了这样一个团体人，使人类能团体地彰显神。

神创造了一个团体人，不仅有祂的形像以彰显祂，也运用祂的管治权管理万有以代表祂（圣经恢复本，创一26注4，注5）。

创世记一章神创造人是一幅在神新造中之新人的图画。这意思是，旧造是新造的表号、预表。在神的旧造里中心人物是人，在神的新造里也是如此。所以，在旧造和新造中，人都是中心。…神创造人是按着祂自己的形像（26），并给人祂的管治权（新约总论第七册，二九五页）。

参读：人生的意义与正确的奉献，第八至九篇。

A man has not only life but also a person. In the past we saw that the church is the Body with Christ as its life. However, we did not see that the church is the new man with Christ not only as its life but also as its person.

The Bible says that the church is the new man. Ephesians 2:15 says that Christ abolished “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.” Paul says that the Lord created the two—the Jewish and the Gentile believers—into one new man. Therefore, the new man is not an individual. The new man is corporate. (CWWL, 1971, vol. 1, “The Meaning of Human Life and a Proper Consecration,” p. 199)

As the Body of Christ, the church needs Christ as its life. As the new man, the church needs Christ as its person. The body without life is not a body but a corpse. However, when the body makes a move, it is decided not by life but by the person. Hence, in the new man we need to take Christ as our person. The new man as a corporate person should live a life as Jesus lived on earth, that is, a life of truth, expressing God and causing God to be realized as reality by man. (The Conclusion of the New Testament, p. 2302)

Adam was a corporate man, a collective man, including all mankind. God did not create many men; He created mankind collectively in one person, Adam. God created such a corporate man in His image and according to His likeness so that mankind might express God corporately. (Gen. 1:26, footnote 4)

God created a corporate man not only to express Himself with His image but also to represent Him by exercising His dominion over all things. (Gen. 1:26, footnote 5)

God’s creation of man in Genesis 1 is a picture of the new man in God’s new creation. This means that the old creation is a figure, a type, of the new creation. In God’s old creation the central character is man. It is the same in God’s new creation. Therefore, in both the old creation and the new creation man is the center. God created man in His own image (Gen. 1:26) and then gave man His dominion. (The Conclusion of the New Testament, p. 2302)

Further Reading: CWWL, 1971, vol. 1, “The Meaning of Human Life and a Proper Consecration,” chs. 8-9

晨兴喂养

弗二 15 ~ 16 “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；既用十字架除灭了仇恨，便借这十字架，使两下在一个身体里与神和好了。”

神创造人有两个目的：积极的目的是人有神的形像以彰显祂；消极的目的是人有神的管治权，以代表祂来对付祂的仇敌。

…在旧造里所给人的管治权仅限于地上，就是说在旧造中对付神的仇敌只局限于地上。然而，在神的新造中，管治权扩大到全宇宙。

最后，召会这新人乃是在神的目的中所要得着的人。神要得着一个人，在旧造中祂所创造的，乃是一个表号，预表，而不是真正的人。真正的人乃是基督借着祂包罗万有的死，在十字架上所创造的人，这人称为新人。…“新人”这辞使我们想到旧人。旧人没有完成神的双重定旨；然而，在神新造里的人，的确完成了彰显神并对付神仇敌的双重定旨（新约总论第七册，二九六页）。

信息选读

我们的日常生活中，任何事若没有神在其中，那就是旧造；但若有神在其中，那就是新造的一部分。…我们若要在新造里，就必须进入与三一神生机的联结。离开了这种联结，我们就留在旧造里。但是如今，借着与

Morning Nourishment

Eph. 2:15-16 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, and might reconcile both in one Body to God through the cross, having slain the enmity by it.

In God's creation of man there were two intentions. The positive intention is that man would bear God's image for His expression; the negative intention is that man would have God's dominion to represent Him to deal with His enemy.

In the old creation the dominion given to man was limited to the earth. This means that in the old creation the dealing with God's enemy was restricted to the earth. However, in God's new creation the dominion has been enlarged to the entire universe.

Eventually, the church as the new man is the man in God's intention. God wanted a man, and in the old creation He created a figure, a type, not the real man. The real man is the man Christ created on the cross through His all-inclusive death. This man is called the new man. The term the new man reminds us of the old man. The old man did not fulfill God's dual purpose. However, the new man in God's new creation does fulfill the twofold purpose of expressing God and dealing with God's enemy. (The Conclusion of the New Testament, pp. 2302-2303)

Today's Reading

Anything in our daily life that does not have God in it is the old creation, but what has God in it is part of the new creation. If we would be in the new creation, we must enter into an organic union with the Triune God. Apart from such a union we shall remain in the old creation. But now, by the organic union with the Triune

三一神生机的联结，我们就在新造里。我们这些在基督里的信徒，借着与三一神生机的联结，就是新造了。

我们在亚当里生到旧造中，但在基督里，我们重生进入新造。在新造里我们不仅是神的会众、神的家和神的国，也不仅是基督的身体和配偶——我们也是新人。神的目的是要得着一个团体、宇宙的人，神要得着这一个人完成祂永远的定旨。一面，我们在神的旧造中受造成为旧人；另一面，我们在神的新造中复造成为新人（新约总论第七册，二九八至二九九页）。

圣经从来没有说到许多新人。圣经告诉我们只有一个新人（弗二 15）。这一个新人不是个人的，而是团体的；这团体的新人乃是所有神人的集大成。我们把所有的神人摆在一起，就是一个团体人。这一个团体人称为“新人”（四 24，西三 10），这是指新人类。亚当是旧人类，他所有的后裔与他是一，都是旧人。今天我们信基督的人，都与基督是一，成为新人。

基督创造新人，是用两种材料。第一是用蒙救赎的受造之人；第二是用神圣的元素。在十字架上，基督把这两种材料放在一起，产生一个新人。一粒麦子种到地里，一面麦子会死去；但另一面，当麦子正在死的时候，它也在生长。麦子的死产生一棵新的植物。从前只是一粒麦子，至终却成了一棵新植物，结出许多子粒（约十二 24）。借着麦子的死，麦子被了结；同时有新生的东西萌芽，长成一棵新的植物。这说明了基督的死所完成的。当基督在十字架上时，祂在了结，祂也在繁生（神人，一三、一五至一六页）。

参读：为着召会生活接受基督作人位，第四篇。

God, we are in the new creation. As believers in Christ, we are the new creation through an organic union with the Triune God.

In Adam we were born into the old creation, but in Christ we were regenerated into the new creation. Here in the new creation we are not only God's assembly, God's house, and God's kingdom and not only Christ's Body and counterpart—we are also the new man. God's intention is to have a corporate, universal man. God wants such a man for the fulfillment of His eternal purpose. On the one hand, we were created in God's old creation and became the old man; on the other hand, we have been re-created in God's new creation and have become the new man. (The Conclusion of the New Testament, pp. 2304-2305)

The Bible never says that there are many new men. The Bible tells us that there is only one new man (Eph. 2:15). This one new man is not an individual; he is a corporate man, and this corporate new man is the aggregate of all the God-men. When we put all the God-men together, we have one man. This one man is called "the new man" (Eph. 4:24; Col. 3:10), referring to the new mankind. Adam was the old mankind. All his descendants are one with him to be the old man. Today we, the believers in Christ, are all one with Christ to be the new man.

The new man was created by Christ with two kinds of materials. The first is the redeemed created man; the second is the divine element. On the cross Christ put these two materials together to produce a new man. If a grain of wheat is sown into the earth, on the one hand the grain of wheat will die. While it is dying, it is growing. The death of the grain of wheat brings forth a new plant. What was once only a grain of wheat eventually becomes a new plant that bears many grains of wheat (John 12:24). Through the death of the grain of wheat, the grain of wheat is terminated. At the same time, something is germinated that grows up to be a new plant. This is an illustration of what was accomplished in Christ's death. While He was on the cross, Christ was terminating, and He was also begetting. (The God-men, pp. 16-18)

Further Reading: The Conclusion of the New Testament, msg. 216; CWWL, 1970, vol. 3, "Taking Christ as Our Person for the Church Life," ch. 4

晨兴喂养

西三 10 ~ 11 “并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”

死既引我们进入复活，基督就在祂的复活里，把我们摆在祂自己里面，然后用祂神圣的素质，在祂自己里面把我们创造成一个新人。…以弗所二章十五节不是说“好把两下创造成一个新人”。不要忽略“在祂自己里面”这句话。我们若不在祂里面，就不可能被创造成一个新人，因为在我们自己里面，我们没有作新人成分的神圣素质。唯有在神圣的素质里并用神圣的素质，我们才被创造成一个新人。唯有在基督里，才可能有这素质。事实上，基督自己就是这个素质，这个元素。因此，基督是在祂自己里面，把两下创造成一个新人。我们对这事实必须有极深刻的印象，就是我们这些信徒已在基督里被创造成一个新人（以弗所书生命读经，二五七页）。

信息选读

穿上新人不是一次而永远完成的。相反的，这是一生之久的事，是我们基督徒一生中渐进的过程。…新人已经在基督里并用基督为素质创造成了。以弗所二章十五节的“在…里面”，原文也有元素的意义，也就是“用”的意思。因此，在祂里面实际上就是用祂自己。新人已经用基督作神圣的素质创造成了。当我们重生时，这个新人就放在我们灵里。现今我们天天需要借着让那灵管制我们全人，并更新我们的心思，而穿上新人。每一次我们这人的

Morning Nourishment

Col. 3:10-11 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

Since death ushers us into resurrection, in His resurrection Christ put us into Himself. Then with His divine essence He created us in Himself into the one new man. Ephesians 2:15 does not say, “That He might create the two into one new man.” Do not ignore the phrase in Himself. Apart from being in Him, we could not have been created into the new man, because in ourselves we do not have the divine essence, which is the element of the new man. Only in the divine essence and with the divine essence were we created into the new man. It is possible to have this essence only in Christ. In fact, Christ Himself is this essence, this element. Hence, in Himself Christ created the two into one new man. We all need to be profoundly impressed with the fact that we, the believers, have been created into one new man in Christ. (Life-study of Ephesians, pp. 211-212)

Today's Reading

Putting on the new man does not take place once for all. On the contrary, it is a lifelong matter, a gradual process that goes on throughout our Christian life...The new man has been created in Christ and with Christ. In Ephesians 2:15, the Greek word rendered “in” has an instrumental significance; it also means “with.” Thus, in Himself actually means with Himself. The new man has already been created with Christ as the divine essence. When we were regenerated, this new man was put into our spirit. Now day by day we need to put on this new man by permitting the spirit to control our being and renew our mind. Every time part of our being is renewed, we put on a little more of the new man. Hence,

部分被更新，我们就多穿上一点新人。因此，我们越借着那管制我们心思的灵得以更新，就越多穿上新人。至终，这个穿上新人的过程将会完成。

在一个新人里，没有民与民之间国籍和文化的区别。在此没有犹太人，也没有外邦人；没有为奴的，也没有自主的；没有文明的，也没有化外的（西三 10～11）。照样，没有美国人，也没有英国人；没有日本人，也没有中国人；没有德国人，也没有法国人。在这新人里基督是一切，因为祂是新人用以创造的素质。因此，新人就是基督（以弗所书生命读经，二六〇至二六一页）。

在歌罗西书里，保罗陈明基督是那不能看见之神的丰满。他提起这位基督的各面之后，就说到新人。一章说到那是神丰满的基督，三章说到新人，在这二者之间，我们有对基督的经历和对基督的享受。我们经历并享受包罗万有之基督的结果，乃是新人—召会。因此，新人乃是出自我们对那作神丰满之基督的享受。我们天天享受基督，祂就不断作到我们里面，构成在我们的所是里。这样，基督就成了我们的构成成分。一天过一天，基督不断构成在我们里面。最终，我们都要完全由祂所构成。我们由基督构成的结果，乃是使我们成为新人。在这新人里，天然的人都没有地位，唯有基督才有地位。在新人里，基督是一切，又在一切之内。…在新人里，基督是一切的肢体，又在一切的肢体之内。

基督能在新人里是一切，又在一切之内，唯一的路是祂被构成到我们里面。我们由基督所构成，乃是一个过程，是借着我们享受基督而进行的。…我们呼求主，赞美祂，并向祂献上我们的感谢和敬拜时，我们就被祂充满。我们这样享受基督、经历基督，就逐渐由基督所构成。我们享受祂的时候，祂就以祂自己构成我们（歌罗西书生命读经，六三〇至六三一页）。

参读：以弗所书生命读经，第二十四篇；歌罗西书生命读经，第二十八篇。

the more we are renewed through the spirit controlling our mind, the more of the new man we put on. Eventually, this process of putting on the new man will be completed.

In the one new man there are none of the national and cultural distinctions between the peoples. Here there is neither Jew nor Gentile, slave nor free man, cultured nor uncultured (Col. 3:10-11). Likewise, there is no American, nor British, nor Japanese, nor Chinese, nor German, nor French. In this new man Christ is all because He is the very essence with which the new man is created. Hence, the new man is just Christ. (Life-study of Ephesians, p. 214)

In Colossians Paul presents the Christ who is the fullness of the invisible God. After mentioning aspect after aspect of such a Christ, he speaks of the new man. Between Christ as the fullness of God in chapter 1 and the new man in chapter 3 we have the experience of Christ and the enjoyment of Him. The issue of our experience and enjoyment of the all-inclusive Christ is the church as the new man. Hence, the new man comes out of our enjoyment of Christ as the fullness of God. As we enjoy Christ daily, He is wrought into us, constituted into our very being. In this way, Christ becomes our constituent. Day by day, Christ is being constituted into us. Eventually, we all shall be thoroughly constituted of Him. As a result of being constituted of Christ, we become the new man. In this new man there is no place for any natural person; there is room only for Christ. Christ is all and in all in the new man....In the new man Christ is all the members and is in all the members.

The only way Christ can be all and in all in the new man is for Him to constitute Himself into us. The process of being constituted of Christ takes place through our enjoyment of Christ....As we call on the Lord, praise Him, and offer Him our thanks and adoration, we are filled with Him. Through such an enjoyment of Christ and experience of Him, we are gradually constituted of Christ. It is as we enjoy Him that He constitutes us of Himself. (Life-study of Colossians, pp. 508-509)

Further Reading: Life-study of Ephesians, msg. 24; Life-study of Colossians, msg. 28

弗四 22 ~ 23 “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。”

新人尚未达到完满。多年前我遇到一些亲爱的传教士，他们高兴地告诉我，福音已经传到地球的每一大洲和每一角落。然而神不是那样高兴，因为神还没有达到祂的目标。神的目标不是福音传到地球的每一角落。神的目标是要得着新人。新人乃是旧人的顶替。新人要顶替旧人，就必须由各民族、各支派和各邦国构成。就这一面说，当时新人不可能达到今天这样的程度（一个新人，二〇至二一页）。

信息选读

在这末后的时代，主要产生新人。今天主要在全世界许多国家，兴起祂的信徒来寻求祂。当我们寻求祂时，我们要看见，祂所要的乃是这样的新人。

新人不象普世教会的联合运动，也不是组织，而是一个人。作为人，新人必须有生命，也必须有人位。这新人的生命必须是基督，而人位必须也是基督。在这新人里，任何其他的人都没有地位。犹太人、希利尼人、受割礼的、未受割礼的、化外人、西古提人、为奴的、自主的，都没有地位，唯有基督是一切，又在一切之内（西三 11）。一个人说基督是他的生命，也是他的人位，这还不够好。我

Eph. 4:22-23 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.

The new man has not yet come into fullness. Years ago, I met some dear missionaries who happily told me that the gospel had been brought to every continent and every corner of the earth. However, God cannot be so happy because He still has not reached His goal. God's goal is not that the gospel be preached in every corner of the earth. His goal is to have the new man. The new man is a replacement of the old man. For the replacement of the old man, the new man must be constituted with every people, every tribe, and every nation. In this sense, it was not possible to have the new man to the extent that it is possible today. (CWWL, 1977, vol. 3, "The One New Man," p. 480)

Today's Reading

At this end time the Lord is going to bring forth the new man. The Lord today is going to raise up His believers throughout all the world, in so many countries, to seek after Him. When we seek after Him, we will see that what He wants is such a new man.

The new man is not a movement, such as the ecumenical movement, and is not an organization but a man. As a man, the new man must have life, and he must have a person. The life of this new man must be Christ, and the person of this new man must also be Christ. In this new man there is no place for anyone else. The Jew, the Greek, the circumcised, the uncircumcised, the barbarian, the Scythian, the slave, and the free man all have no place, but Christ is all and in all (Col. 3:11). For one to say that Christ is his life and Christ is his person is not good enough. We must say in the plural that Christ

们必须用复数的方式来说：基督是我们的生命，也是我们的人位。主的恢复乃是要产生新人。在主的恢复里，主不在意运动或组织。祂一直在作的，并祂现今正在作的，乃是产生以祂自己作生命和人位的新人（一个新人，四〇至四一页）。

今天你我都得看见，并不是在这里有六大洲的会议，议决从今天起大家都要说怎样的话。绝不是。乃是我们都看见了主是我们的生命，主也是我们的人位，主今天在地上要作给撒但看，祂能在万国各方言和各民族之中作出一个新人来。不是外面的教导，外面的运动，乃是祂自己在我们的里面作生命，作人位，我们都接受祂，都在一切事上长到祂里面，而后全身就本于祂联络在一起。

〔我们〕在一切事上长到元首基督里面，全身就本于祂联络在一起。长到祂里面，又本于祂，这就是完全在祂里面，而不在我们自己里面。…长到祂里面，再本于祂，我们就容易联络得合式。你我都得长到祂里面，从祂经过，再本于祂，而后才有这个新人（一个身体，一位灵，一个新人，一〇九至一一〇页）。

神的一切丰满，都有形有体地在基督里面，这位基督又作到我们里面，成为我们的爱、光、圣、义。这是新人和新人的彰显。这样的新人和这样的彰显，要引进神的国，将君王基督带回到地上。主恢复的目标乃是成为这样彰显神的新人（一个新人，四六页）。

参读：一个新人，第二章；一个身体，一位灵，一个新人，第五篇。

is our life and Christ is our person. The Lord's recovery is here to bring forth the new man. In the Lord's recovery the Lord does not care for a movement or an organization. What He has been doing, and what He is now doing, is bringing forth the new man with Himself as the life and person. (CWWL, 1977, vol. 3, "The One New Man," p. 497)

Today we all must see that this is not merely a conference of all the continents in which we decide what we all will speak about from now on. Absolutely not. Instead, it is a matter of all of us seeing that the Lord is our life and our person. The Lord today wants to show Satan that He can produce the one new man out of every tongue and people from among the nations. It is not an outward teaching or an outward movement, but it is He Himself within us as life and as our person. We all receive Him and grow up into Him in all things, and then the whole Body is joined and knit together out from Him.

When we grow up into Christ in all things, the entire Body will be joined and knit together out from Him. When we grow up into Him and come out from Him, then we will be completely in Him and not in ourselves....When we grow up into Him and come out from Him, we are easily joined and knit together. You and I and all of us must grow up into Him, pass through Him, and come out from Him; then there will be this new man. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 348-349)

All the fullness of God is embodied in Christ, and this Christ is wrought into our being to be our righteousness, our holiness, our love, and our light. This is the new man with the new man's expression. Such a new man with such an expression will usher in the kingdom of God and will bring Christ, the King, back to this earth. The goal of the Lord's recovery is to become such a new man, which is the very expression of God. (CWWL, 1977, vol. 3, "The One New Man," p. 501)

Further Reading: CWWL, 1977, vol. 3, "The One New Man," ch. 2; CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," ch. 5

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。”

24 “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。”

今天地上的情形已经大有进展，预备好了，且已成熟为着新人的出现。在使徒保罗的时代并不象这样。保罗并没有一位在美国印第安人中间的弟兄，但今天在新人里，我们的确有来自印第安人中间的弟兄姊妹。我相信至终在印第安人保留区，会有一些在主恢复里的召会。世界局势已经兴起，为着新人这一个目标。如今在这一个新人里，不同的民族都调和在一起（一个新人，二、三页）。

信息选读

神的定旨是要得着一个人彰显祂，并且替祂掌权。旧人没有达到神这个定旨，但神已兴起新人顶替旧人。然而时至今日，我们还无法看见这地上有一个完全的新人顶替堕落的旧人。但我们的神绝不会被击败。如今正是祂成全新人以实现祂定旨的时候。这新人要在地上完全出现。神需要这样一个人彰显祂自己，并且为祂掌权。这新人得成全的时候，就是主来的时候，这得了成全的新人乃是新妇。我们需要这样的异象。

这样的异象不仅保守我们在一里，也会释放并拯救我们脱离基督以外的一切事物。我们需要这样的异象。这些年来，一些人曾有一种狭窄的说法，以为每

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.

24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

Today the situation on the earth has been very much improved and made ready and ripe to have the new man. At the time of the apostle Paul it was not like this. Paul did not have a brother among the American Indians, but in the new man today we do have brothers and sisters from among the Indians. Eventually, I believe that among the Indian reservations there will be some churches in the Lord's recovery. The world situation has been raised up for the one goal of the new man. Now we have different peoples all mingled together in the one new man. (CWWL, 1977, vol. 3, "The One New Man," p. 482)

Today's Reading

God's purpose is to have a man to express Him and to exercise His dominion. The old man failed God, but God has raised up a new man to replace the old man. Still even today we could not see a perfect new man on the earth to replace the fallen old man. However, our God can never be defeated. Now is the very time for Him to accomplish His purpose to perfect the new man. This new man will come into full existence on the earth. God needs such a man to express Himself and to exercise His dominion. When this new man is perfected, that will be the time of the Lord's coming, and the perfected new man will be the bride. We need such a vision.

Such a vision will not only keep us in oneness but also will deliver us and rescue us from all things other than Christ. We need such a vision. Throughout the years some have said in a narrow way that each local church must have its own

一个地方召会必须有各自的管辖权和自治权。但我们需要看见，不同国家中的众地方召会乃是一个新人。

按照历史和圣经来看，文化总是配合神的心意。堕落的人类文化虽然不属于神，但神主宰这一切。神已将人的文化从大海带到大洋，并且凌驾大洋之上而达到天空，目的乃是为着成全新人的定旨。地上的一切都为着成全这新人。今天因着有世界政治、科学发明、现代化的交通和通讯以及我们对语言的领会，世界已经缩小成为一个小球体。几乎没有什么可以拦阻新人得着成全。今天一切都成熟、准备就绪、预备好为着新人的产生。我们都必须看见我们在哪里。我们处在末了时刻，这是最珍贵的时刻；这是为着主恢复的正确时刻。我们必须开广我们的视野。只有一个新人，在这新人里，没有任何人、事、物有任何地位，唯有基督是一切，又在一切之内（一个新人，二三至二五页）。

赐生命的灵进到我们的灵里使我们经过过程，经过过程就是变化，因为那灵的成分加多了。就是这个调和的灵，二灵调成一灵的灵，从我们的灵中往外浸润，就把我们的心思、情感、意志、全人都泡透了。我们就在这一个心思的灵里得以更新。这个更新就叫我们大家成为一个新人。乃是在这个更新里我们脱去旧社会生活，穿上召会生活。这就是脱去旧人穿上新人。

主今天正在地上作这个工，这是主今日恢复的目标。全地上爱祂、追求祂、跟随祂的人，都要在他们心思的灵里得以更新，而成为一个新人，以祂为他们的头，凭祂活着。这是主今天所要的（一个身体，一位灵，一个新人，一一二页）。

参读：一个身体，一位灵，一个新人，第七篇；圣经中的四个人，第三篇。

jurisdiction and its own autonomy, but we need to see that all the local churches in the different countries are one new man.

According to history and according to the Bible, culture always goes along with God's intention. Even though the fallen human culture is not of God, God is sovereign over all these things. God has brought human culture from the sea to the ocean and above the ocean to the skies for the purpose of perfecting the new man. Everything on this earth is for the perfection of the new man. Today with the world politics, scientific inventions, modern transportation and communication, and our understanding of languages, the world has been condensed into a small sphere. There is nearly no hindrance for the new man to be perfected. Today everything is ripe, ready, and prepared for the new man to come forth. We all have to see where we are. We are at the end time, and this is the most golden time. This is the right time for the Lord's recovery. Our view must be broadened. There is only one new man, and nothing and no one has any place in this new man, but Christ is all and in all. (CWWL, 1977, vol. 3, "The One New Man," pp. 482-483)

The life-giving Spirit enters our spirit to process us, and this processing is transformation because the element of the Spirit increases. It is this mingled spirit—the spirit that is two spirits becoming one spirit—that seeps out of our spirit and soaks through our mind, emotion, and will, even our entire being. In this way we are renewed in this spirit of our mind. The renewing makes us all into the new man. In this renewing we put off the old social life and put on the church life. This is putting off the old man and putting on the new man.

The Lord today is doing this work on the earth, and this is the goal of the Lord's recovery today. All those who love Him, pursue Him, and follow Him on the entire earth today must be renewed in the spirit of their mind to become the one new man, taking Him as their person and living by Him. This is what the Lord wants today. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," p. 350)

Further Reading: One Body, One Spirit, and One New Man, ch. 7; CWWL, 1972, vol. 1, "The Four Men in the Bible," ch. 3

第一周诗歌

照神计划成为新人

补 625

(英1230)

降 E 大调

4/4

1 5̣ 1̣ . 2̣ 3̣ | 4 3 2 . 2̣ 3̣ | 4 3 2 1 | 1 . 7̣ 1 - |

一 我们是 神 救 赎子民, 照 祂 计划成 一 个 新人;

1 5̣ 1̣ . 2̣ 3̣ | 4 3 2 . 2̣ 3̣ | 4 3 2 1 | 1 . 7̣ 1 - |

虽 来自 各 民 族 方 言, 祂 里 蒙 召, 合 一 何 甘 甜。

7̣ 1 2 5̣ | 1 2 3 - | 2 3 #4 2 | 5 6 7 - |

是 神 荣 耀 显 于 地, 将 祂 宝 贵 显 无 遗;

1 5̣ 1̣ . 2̣ 3̣ | 4 3 2 . 2̣ 3̣ | 4 3 2 1 | 1 . 7̣ 1 - ||

我们 是 神 救 赎子民, 照 祂 计划成 一 个 新人。

二 十架上, 规条全废弃, 犹太、外邦两下成为一;
主得胜, 仇敌祂践踏, 我们与神和好, 亲“阿爸”。
隔断的墙已拆除, 我们是一, 喊: “哦, 主!”
十架上, 规条全废弃, 犹太、外邦两下成为一。

三 主, 我们愿同心合意, 接受你作人位, 不偏离;
不再凭雄心与己意, 在“身体基督”里调为一。
一个新人在主里, 为神权益得全地;
主, 我们愿同心合意, 接受你作人位, 不偏离。

WEEK 1 — HYMN

One new man is the Father's plan

The Church — As the One New Man

1230

1. One new man is the Fath - er's plan; He redeemed us from the sons of men.
Ev - ery kin - dred, tribe and tongue, In Him-self He called us to be one.
God's ex - pres - sion on the earth Now re - veals His glor - ious worth.
One new man is the Fath - er's plan; He redeemed us from the sons of men.

2. On the cross ordinances slain,
That He might form just one of twain.
Reconciling us to God,
Thus on the serpent's head He trod.
He breaks down the middle wall
As upon His name we call;
On the cross ordinances slain,
That He might form just one of twain.

3. For this cause Your Person, Lord,
We take and stand in one accord;
All the members self forsake,
And of the Body-Christ partake.
We in Christ as one new man
Now come forth to take this land.
For this cause Your Person, Lord,
We take and stand in one accord.

第二篇

为着一个新人实际的出现， 在心思的灵里得更新

读经：弗二 15～16，四 22～24，西三 10～11，罗十二 2

纲要

周一

壹 主在今时代所作的一切，乃是要引进一个新人实际的出现；这是主今日在地上的行动—弗二 15，四 24，西三 10～11。

贰 作为在基督里的信徒，我们在经历中该与三一神合作，脱去旧人，就是祂在十字架上所了结的，并且穿上新人，就是借着基督的死与复活所创造的—弗二 15，四 22、24：

一 我们要在从前的生活样式上脱去旧人—22 节：

1 我们受浸时脱去了旧人；我们的旧人已经与基督同钉十字架，并且在受浸时已经埋葬了—罗六 4 上、6。

2 从前的生活样式，就是在心思虚妄里的行事为人—弗四 22、17：

a 从前的生活样式包括每一件与我们有关的事，特别是旧人的团体生活—22 节。

b “在从前的生活样式上，脱去了旧人”，就是脱去我们的生活方式—22 节。

Message Two

Being Renewed in the Spirit of the Mind for the Practical Existence of the One New Man

Scripture Reading: Eph. 2:15-16; 4:22-24; Col. 3:10-11; Rom. 12:2

OUTLINE

Day 1

I. Everything that the Lord is doing in this present age is to usher in the practical existence of the one new man; this is the Lord's move on earth today—Eph. 2:15; 4:24; Col. 3:10-11.

II. In our experience as believers in Christ, we should cooperate with the Triune God to put off the old man, which was terminated on the cross, and put on the new man, which was created through Christ's death and resurrection—Eph. 2:15; 4:22, 24:

A. Regarding our former manner of life, we must put off the old man—v. 22:

1. In baptism we put off the old man; our old man was crucified with Christ and was buried in baptism—Rom. 6:4a, 6.

2. The former manner of life was a walk in the vanity of the mind—Eph. 4:22, 17:

a. The former manner of life includes everything related to us, especially the community life of the old man—v. 22.

b. To put off regarding the “former manner of life, the old man” is to put off our way of living—v. 22.

3 旧人是“照着那迷惑的情欲败坏的”—22节：

a 这里的“那”是加强语，“迷惑”是人位化的辞—22节。

b “那迷惑”是指那迷惑者撒但；从他出来的，乃是败坏之旧人的情欲。

二 我们要“穿上…新人，这新人是照着神，在那实际的义和圣中所创造的”—24节：

1 我们是在受浸时穿上了新人—罗六4下。

2 新人是属于基督的；这新人就是祂的身体，是祂在十字架上在自己里面所创造的—弗二15～16。

周二

3 穿上新人就是穿上一个新人的团体生活—四24：

a 穿上召会生活作一个新人，乃是穿上神的灵与重生之人的灵调和所产生的这个团体实体—林前十五45下，六17。

b 我们既是一个新人的一部分，我们的生活就该是一个新人这团体神人的生活—弗四17～32。

4 以弗所四章二十四节的“那实际”是神的人位化；那实际就是神；一个新人是在那实际的义和圣中所创造的。

周三

叁 脱去旧人并穿上新人的关键乃是在我们心思的灵里得更新—23节：

3. The old man “is being corrupted according to the lusts of the deceit”—v. 22:

a. The article before deceit is emphatic, and the deceit is personified—v. 22.

b. The deceit refers to the deceiver, Satan, from whom come the lusts of the corrupted old man.

B. We need to “put on the new man, which was created according to God in righteousness and holiness of the reality”—v. 24:

1. In baptism we put on the new man—Rom. 6:4b.

2. The new man is of Christ; it is His Body created in Him on the cross—Eph. 2:15-16.

Day 2

3. To put on the new man is to put on the community life of the one new man—4:24:

a. To put on the church life as the one new man is to put on a corporate entity produced by the mingling of the divine Spirit with the regenerated human spirit—1 Cor. 15:45b; 6:17.

b. Since we are part of the one new man, our living should be the living of the one new man as the corporate God-man—Eph. 4:17-32.

4. The reality in Ephesians 4:24 is the personification of God; the reality is God; it was in the righteousness and holiness of the reality that the one new man was created.

Day 3

III. The key to putting off the old man and putting on the new man is in being renewed in the spirit of our mind—v. 23:

- 一 基督作为赐生命的灵现今在我们的灵里，并且这二灵调和在一起，形成心思的灵—提后四 22，林前六 17。
- 二 那住在我们重生的灵里，并与我们重生的灵调和的赐生命之灵，扩展到我们的 心思里，这调和的灵就成为心思的灵；我们的 心思得以更新，乃是借着这调和的灵—弗四 23。
- 三 在我们心思的灵里得以更新，乃是里面并内在的；这在我们心思的灵里的更新，将我们的逻辑、哲学、想法、观念、和心态翻转过来—罗十二 2。

周 四

- 四 神的定旨在今世得以完成的唯一可能，乃是我们都愿意在我们心思的灵里得以更新—弗三 11，四 23。

肆 心思的更新是为使一个新人得以实际地出现—22 ~ 24 节，西三 10 ~ 11：

- 一 一个新人要实际地得以实化，唯一的路乃是借着我们的 心思被更新—罗十二 2，弗四 23 ~ 24，西三 10 ~ 11。
- 二 我们必须实际地在日常生活上，在我们心思的灵里得以更新；否则，主就没有路得着一个新人。
- 三 我们的 心思需要得更新，不仅是为着我们属灵的行为，或为着我们个人道德的行为，乃是为着一个新人得以出现—弗四 24。

- A. Christ as the life-giving Spirit is now in our spirit, and these two spirits mingle together to form the spirit of the mind—2 Tim. 4:22; 1 Cor. 6:17.
- B. When the life-giving Spirit, who dwells in and is mingled with our regenerated spirit, spreads into our mind, this mingled spirit becomes the spirit of the mind; it is by this mingled spirit that our mind is renewed—Eph. 4:23.
- C. To be renewed in the spirit of our mind is inward and intrinsic; the renewing in the spirit of our mind revolutionizes our logic, philosophy, thought, concept, and psychology—Rom. 12:2.

Day 4

- D. The only possibility of God's purpose being fulfilled in this age is that we all would be willing to be renewed in the spirit of our mind—Eph. 3:11; 4:23.

IV. The renewal of the mind is for the practical existence of the one new man—vv. 22-24; Col. 3:10-11:

- A. The only way that the one new man can be realized practically is by our mind being renewed—Rom. 12:2; Eph. 4:23-24; Col. 3:10-11.
- B. We need to be renewed in the spirit of our mind actually and daily in our living; otherwise, there is no way for the Lord to have the one new man.
- C. Our mind needs to be renewed not only for our spiritual conduct or for our personal, ethical behavior but for the existence of the one new man—Eph. 4:24.

周 五

四 在我们心思的灵里得以更新，其中心点乃是为一着一个人—23 ~ 24 节。

五 我们在整个人生里建立了本国种族的头脑；为一着一个人的出现，这种头脑必须得更新—23 节：

- 1 我们本国天然的头脑，乃是按照我们种族和文化的背景受教育并建立的；这是一个新人得以实际出现的最大拦阻—西三 10 ~ 11。
- 2 这一个新人要完全得以出现，我们那按照国籍和文化所建立的心思，必须经历彻底的更新—罗十二 2，弗四 23 ~ 24，西三 10 ~ 11。

周 六

六 我们祷告时，必须渴望进入一个新人的实行；因此我们需要求主更新我们的心思并变化我们里面的人—罗十二 2。

七 每天我们都需要脱去旧人，并穿上新人；为此我们需要喝一位灵，好使我们在实际日常生活的每一面，都在我们心思的灵里得以更新—林前十二 13：

- 1 当我们喝那灵，那灵就浸透我们里面的每一部分；祂浸透我们魂的第一部分乃是心思—13 节，罗十二 2。
- 2 我们若喝那灵，就要在心思的灵里得更新；这更新会将我们众人作成一个人—弗四 23 ~ 24。
- 3 当我们的心思得更新，一个人就要实际地出现，并且基督就真是一切，又在一切之内—西三

Day 5

D. The focal point of our being renewed in the spirit of our mind is the one new man—vv. 23-24.

E. Throughout our life, our national and racial mentality has been built up, and for the existence of the one new man, this mentality must be renewed—v. 23:

1. Our natural and national mentality was educated and built up according to our racial and cultural background; this is the greatest hindrance to the practical existence of the one new man—Col. 3:10-11.
2. In order for the one new man to come into full existence, we must experience a thorough renewal of our mind, which has been built up according to our nationality and culture—Rom. 12:2; Eph. 4:23-24; Col. 3:10-11.

Day 6

F. In our prayer we need to have a desire to enter into the practicality of the one new man, and thus, we need to ask the Lord to renew our mind and transform our inner being—Rom. 12:2.

G. Daily we need to put off the old man and put on the new man; for this we need to drink of the one Spirit so that we may be renewed in the spirit of our mind in every area of our daily life—1 Cor. 12:13:

1. When we drink of the Spirit, He saturates every part of our being; the first part of our soul that He saturates is our mind—v. 13; Rom. 12:2.
2. If we drink of the Spirit, we will be renewed in the spirit of our mind, and this renewing will make us all into one new man—Eph. 4:23-24.
3. When our mind has been renewed, the one new man will come into existence in a practical way, and Christ will truly be all and in all—

10 ~ 11。

八 “全地上爱祂、追求祂、跟随祂的人，都要在他们心思的灵里得以更新，而成为一个新人，以祂为他们的头，凭祂活着。这是主今天所要的。”（一个身体，一位灵，一个新人，一一二页。）

Col. 3:10-11.

H. “All those who love Him, pursue Him, and follow Him on the entire earth today must be renewed in the spirit of their mind to become the one new man, taking Him as their person and living by Him. This is what the Lord wants today” (One Body, One Spirit, and One New Man, p. 101).

晨兴喂养

罗六 6 “知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆。”

弗二 15 “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。”

主在马太十六章十八节预言说，祂要建造祂的召会。无论主预言什么，终必实现。新人若没有实际地出现，召会的建造就是空谈。召会的建造在于新人的出现。新人若出现，无疑的，召会就会建造起来。不管现今分裂的光景如何，主要得着新人。主在今时代所作的一切，乃是要引进这一个新人实际的出现。要弃绝天然、宗教的观念，就需要心思被我们调和的灵浸透、渗透并占有。这样，我们的观念就要完全革新，不再有任何规条。那时新人就要出现。这是今天主在地上的行动（一个新人，七〇页）。

信息选读

神新约经纶的目标，是要得着新人。旧人使神失望，所以在神新约的经纶里，祂要得着一个新人。为此基督死在十字架上，不仅要除去我们的罪，钉死我们的旧人，毁坏撒但，审判世界，也要废掉规条，就是废掉不同民族之间不同的生活方式，好使祂能在自己里面创造成一个新人。一切不同的生活方式和敬拜方式，都在十字架上废掉了。（一个新人，七一页）。

Morning Nourishment

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves.

Eph. 2:15 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.

The Lord prophesied in Matthew 16:18 that He would build His church. Whatever the Lord has prophesied must be fulfilled. Without the practical existence of the new man, the building up of the church may be vain talk. The building of the church depends upon the existence of the new man. If the new man comes into existence, no doubt, the builded church is here. Regardless of the present situation of division, the Lord is going to get the new man. Everything that the Lord is doing in this present age is to usher in the practical existence of the one new man. To drop our natural, religious concepts, our mind needs to be saturated, permeated, possessed, and taken over by our mingled spirit. Then our concepts will be fully revolutionized, and we will no longer have any ordinances. The new man will then come into existence. This is the Lord's move on the earth today. (CWWL, 1977, vol. 3, "The One New Man," p. 520)

Today's Reading

The goal of God's New Testament economy is to gain the new man. The old man failed God, so in His New Testament economy God is going to get a new man. For this purpose Christ died on the cross not only to take away our sins, to crucify our old man, to destroy Satan, and to judge the world, but also to abolish the ordinances, the different ways of living among different peoples, so that He could create in Himself a new man. All the different ways of living and worship were abolished on the cross. (CWWL, 1977, vol. 3, "The One New Man," p. 521)

在以弗所四章二十二节保罗说，“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；”在二十四节保罗接着说，“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。”我们已经脱去旧人，并且穿上新人，据此我们就能享受基督作实际和恩典，好过新人的生活。在我们的经历里，我们该与三一神合作，脱去旧人，就是祂在十字架上所了结的；我们也该与三一神合作，穿上新人，就是祂借着基督的死与复活所创造的。

二十二节说，我们在从前的生活样式上，脱去了旧人。从前的生活样式，就是在心思虚妄里的行事为人。这样的生活样式已经了结并且除去了。二十二节也说，这旧人“是照着那迷惑的情欲败坏的”。旧人出于亚当，虽是神造的，却因罪堕落了。在“迷惑”之前的“那”是加强语，指明“那迷惑”是人位化的辞。因此，这里的“那迷惑”是指那迷惑者魔鬼；从他出来的，乃是败坏之旧人的情欲。旧人是照着那迷惑者魔鬼的情欲败坏的。就着外面说，旧人的生活样式是在心思虚妄里的行事为人；就着里面说，旧人是照着魔鬼的情欲，就是那迷惑的情欲败坏的。这旧人已经与基督同钉十字架（罗六6），并且在受浸时已经埋葬了（4）。我们该赞美主，我们受浸时已经脱去了旧人。

我们〔也〕是在受浸时穿上了新人（罗六4中）。新人就是实际的召会生活，就是基督作为赐生命的灵，团体地与我们的灵调和。穿上作为新人的召会生活，乃是穿上这个由神的灵与人的灵调和所产生的实体（新约总论第十一册，二二六至二二八页）。

参读：新约总论，第三百四十一篇；真理课程三级卷四，第六十三课。

In Ephesians 4:22 Paul says, “You put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit.” In verse 24 Paul goes on to say, “Put on the new man, which was created according to God in righteousness and holiness of the reality.” It is based upon our having put off the old man and having put on the new man that we can enjoy Christ as the reality and grace for the living of the new man. In our experience, we should cooperate with the Triune God to put off the old man, which He terminated on the cross; we should also cooperate with the Triune God to put on the new man, which He created through Christ’s death and resurrection.

Verse 22 says that we have put off, as regards the former manner of life, the old man. The former manner of life was a walk in the vanity of the mind. Such a manner of life has been terminated and put away. Verse 22 also says that the old man “is being corrupted according to the lusts of the deceit.” The old man is of Adam, who was created by God but fallen through sin. The article before the word deceit is emphatic and indicates that the deceit is personified. Hence, deceit here refers to the deceiver, the devil, from whom are the lusts of the corrupted old man. The old man is corrupted according to the lusts of the devil, the deceiving one. Outwardly, the manner of life of the old man is a walk in the vanity of the mind. Inwardly, the old man is corrupted according to the lusts of the devil, the lusts of the deceit. This old man was crucified with Christ (Rom. 6:6) and was buried in baptism (v. 4). We should praise the Lord that we have put off the old man in baptism.

It was [also] in baptism that we put on the new man (v. 4b). The new man is the practical church life, which is Christ as the life-giving Spirit mingled with our spirit in a corporate way. To put on the church life as the new man is to put on this entity produced by the mingling of the divine Spirit with the human spirit. (The Conclusion of the New Testament, pp. 3433-3434)

Further Reading: The Conclusion of the New Testament, msg. 341; Truth Lessons—Level Three, vol. 4, lsn. 63

晨兴喂养

弗四 22 “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。”

24 “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。”

以弗所书是一卷论到召会的书，所以我们该从召会这个角度，来看这卷书里的每一件事情。若不是这样，这卷书中许多的事我们会应用错了。当我们读四章十七至三十二节时，我们该把这几节应用到团体的一面，而不是用在个人的一面。这几节所写的，不是与个人的生活有关，乃是与一个新人的团体生活有关。新人必须成为我们日常的生活。保罗在二十四节说到穿上新人，穿上新人的意思就是过召会生活；这生活乃是基督在祂自己里面所创造之新人类的新生活。召会是一个新的人性。我们需要团体地穿上另一个人性。当我们来看四章的后半时，我们需要有这样的眼光，这是极其重要的（以弗所书生命读经，九三六至九三七页）。

信息选读

脱去旧人不是仅仅脱去旧性情，乃是脱去老旧的生活样式，就是从前的生活样式。我们老旧的生活样式不完全是个人的生活样式，还包含了我们的社交生活、团体生活。没有人能完全单独，人类的天性是社交的。人就是生活在社会里，过一种团体的生活。

在召会中我们有最好的团体生活。若是没有召会的聚会，我们会觉得没有目标，我们的生存就没有意义。我们享受在聚会中聚在一起。圣徒散会后经常逗留在会所里，这事实指明在召会中我们有真正

Morning Nourishment

Eph. 4:22 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.

24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

Because the book of Ephesians is a book on the church, we should view everything in it from the perspective of the church. If we fail to do this, we shall wrongly apply many things in this book. As we read 4:17-32, we should apply these verses corporately, not individualistically. These verses are not written in relation to the lives of individuals but in relation to the corporate life of the one new man. The new man must become our daily living. In verse 24 Paul speaks of putting on the new man. To put on the new man means to have the church life, which is the new life of the new mankind created by Christ in Himself. The church is a new humanity. Corporately we need to put on another humanity. It is crucial for us to have this view as we consider the second half of Ephesians 4. (Life-study of Ephesians, p. 777)

Today's Reading

To put off the old man is not merely to put off the old nature; it is to put off the old way of life, the former way of living. Our old way of living was not entirely an individualistic way of life, for it involved our social life, our community life. No human being can be altogether individualistic. Human nature is inherently social. To be a human being is to live in society and to have some kind of community life.

In the church we have the best community life. If there were no church meetings, we would feel aimless, and our existence would be meaningless. We enjoy coming together in the meetings. The fact that the saints often linger after the meetings are dismissed indicates that in the church we have a genuine

的团体生活。我们若要成为一个新人，就必须脱去旧人的团体生活，穿上新人的团体生活（以弗所书生命读经，九三七页）。

信徒借着穿上新人（弗四 22～23），团体地经历过过程之三一神的分赐。新人是属于基督的。这新人就是祂的身体，是祂在十字架上在自己里面所创造的（二 15～16）。这不是个人的，乃是团体的（西三 10～11）。…在以弗所二章十五节里，“在祂自己里面”这句话非常有意义。这指明基督不仅是一个新人（召会）的创造者，也是这一个新人得以创造的范围和素质。基督是这新人的元素。我们的旧人没有什么适于新人的创造，因为我们从前的素质是罪恶的。但在基督里有美妙的素质，在其中已创造一个新人。这新人，就是召会，乃是团体、宇宙的。信徒虽有许多，但宇宙中只有一个新人。所有的信徒都是这一个团体、宇宙新人的组成分子。

外面与新人有关的一切都是义的，里面与新人有关的一切都是圣的。…在四章二十四节，义表征神的所行，圣表征神的所是。凡神所作的都是义的，凡神所是的是圣的。新人在这两方面都是照着神创造的。

新人的义和圣都是出于“那实际”。在二十四节里“实际”之前的“那”是加强语。在二十二节，与旧人有关的那迷惑，如何是撒但的人位化；这里与新人有关的那实际，也照样是神的人位化。那迷惑是魔鬼；那实际乃是神。那实际，如二十一节所说，是展示在耶稣的生活里。在耶稣的生活里，总是显出那实际的义和圣。新人是在那实际的义和圣中所创造的。那实际就是神的实化和彰显（新约总论第六册，二七三至二七四、二七八至二七九页）。

参读：新约总论，第一百六十六篇；以弗所书生命读经，第二十四至二十五、四十七篇。

community life. If we would be the one new man, we must put off the community life of the old man and put on the community life of the new man. (Life-study of Ephesians, p. 777)

The believers experience the dispensing of the processed Triune God corporately by putting on the new man (Eph. 4:22-24). The new man is of Christ. It is His Body, created in Him on the cross (2:15-16). It is not individual but corporate (Col. 3:10-11). The phrase “in Himself” in Ephesians 2:15 is very significant. It indicates that Christ was not only the Creator of the one new man, the church, but also the sphere in which and the essence with which the one new man was created. Christ is the very element of the new man. Nothing of our old man was good for the creation of the new man, for our former essence was sinful. But in Christ there is a wonderful essence, in which the one new man has been created. This new man, which is the church, is corporate and universal. There are many believers, but there is only one new man in the universe. All the believers are components of this one corporate and universal new man.

Outwardly everything related to the new man is righteous, and inwardly everything related to the new man is holy. In 4:24 righteousness signifies God's deeds, and holiness signifies His being. Whatever God does is righteous, and whatever God is, is holy. The new man is created according to God in both of these respects.

The righteousness and holiness of the new man are of “the reality.” The article before “reality” in verse 24 is emphatic. As the deceit in verse 22, related to the old man, is the personification of Satan, so reality here, related to the new man, is the personification of God. This reality was exhibited in the life of Jesus, as mentioned in verse 21. In the life of Jesus righteousness and holiness of reality were always being manifested. It was in the righteousness and holiness of this reality, which is God realized and expressed, that the new man was created. (The Conclusion of the New Testament, pp. 1809-1810, 1814)

Further Reading: The Conclusion of the New Testament, msg. 166; Life-study of Ephesians, msg. 24-25, 47

晨兴喂养

罗十二 2 “不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。”

弗四 23 “而在你们心思的灵里得以更新。”

我们要有新人的实行，就必须认识基督是谁，以及基督在哪里。今天基督乃是赐生命的灵（林前十五 45 下，林后三 17），并且祂在我们的灵里（罗八 16，提后四 22）。赐生命的灵，就是基督，现今在我们的灵里，并且这二灵调和在一起，形成心思的灵（弗四 23）。以弗所四章二十三节说，我们在心思的灵里得以更新。我们的心思得更新，是借着我们对基督这位赐生命的灵与我们人的灵调和的认识。

今天我们难得听见关于调和的灵这样的信息，也难得听见在心思的灵里得以更新的信息。有些从未听过调和之灵的人也许教导说，我们只要读圣经、得着灵魂并借着我们的好行为荣耀神，这就够了。然而，以弗所四章二十三节对我们是极其紧要的。脱去旧人（22）并穿上新人（24）的关键乃是在我们心思的灵里得更新（一个新人，三五页）。

信息选读

我们作为信徒，可以借着在我们心思的灵里得以更新〔弗四 23〕，而经历并享受基督作实际和恩典，好为着新人的生活。…得以更新，是为着我们变化成基督的形像（罗十二 2，林后三 18）。这里的灵是信徒重生的灵，调和了神内住的灵。这样调和的灵扩展到我们的心思，就成了我们心思的灵。我们乃是在这

Morning Nourishment

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Eph. 4:23 And that you be renewed in the spirit of your mind.

To have the practice of the new man we must know who Christ is and where Christ is. Christ today is the life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17), and He is in our spirit (Rom. 8:16; 2 Tim. 4:22). The life-giving Spirit, Christ, is now in our spirit, and these two spirits mingle together to form the spirit of the mind (Eph. 4:23). Ephesians 4:23 says that we are being renewed in the spirit of our mind. Our mind is being renewed through our realization that Christ as the life-giving Spirit is mingled with our human spirit.

It is uncommon today to hear a message concerning the mingled spirit or on being renewed in the spirit of the mind. Some who have never heard of the mingled spirit may teach that it is sufficient for us to read the Bible, win souls, and glorify God by our good behavior. However, Ephesians 4:23 is vital and crucial to us. The key to putting off the old man (v. 22) and putting on the new man (v. 24) is in being renewed in the spirit of our mind. (CWWL, 1977, vol. 3, “The One New Man,” p. 491)

Today's Reading

As believers, we can experience and enjoy Christ as the reality and grace for the living of the new man through the renewing in the spirit of our mind [Eph. 4:23]....Our being renewed is for our transformation into the image of Christ (Rom. 12:2; 2 Cor. 3:18). The spirit here is the regenerated spirit of the believers, which is mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind, thus becoming the spirit of our mind. It is in such a spirit that we are

样的灵里得以更新，得以变化；当然，这含示新陈代谢的变化过程。当这过程发生时，调和的灵就进入我们的心思，占有我们的心思，而成了我们心思的灵。

当我们人的灵为神的灵所重生，并与神的灵调和，就成了调和的灵。当我们重生的灵逐渐蒙神的灵光照、推动、感动并占有时，这调和的灵就扩展到我们的心思，成了我们心思的灵。在重生时，调和的灵只在我们的灵的范围里；借着更新，这调和的灵渐渐进入我们心思的领域里，成为我们心思的灵。借着这灵扩展到我们的心思里，我们就得着更新，使新人得以活在这地上。

作为爱基督的人，我们的心思里不该有虚妄，乃该有灵。我们的心思不该再被虚妄充满，乃该被调和的灵浸透（新约总论第十一册，二二四至二二六页）。

在我们心思的灵里得以更新，乃是里面并内在的。我们若学习这样地得以更新，我们对人对事就会有更深的认识。要了解一个人，我们需要有更深的看见，也就是更远更深的认识。我们对人的认识常是肤浅的。我们缺少穿透障碍和遮蔽的认识，因为我们没有实行日日在我们心思的灵里得以更新。在我们心思的灵里的更新，总是将我们的逻辑、哲学、想法、观念和心态翻转过来。结果，我们对一切事物的认识就会不同，对我们所遇见的人也会有更深的了解。甚至从人问问题的方式，我们就能知道人的情形。天然的人是非常浅的人，但我们若是属灵的，我们就是深的。我们若是深的，即使别人不能认识我们，我们会认识别人（林前二 15）（一九九〇年秋全时间训练信息合辑，一三至一四页）。

参读：信徒对变化的经历，第四章；一个新人，第五章。

renewed for our transformation. This, of course, implies a process of metabolic transformation. As this process takes place, the mingled spirit enters our mind, takes over our mind, and becomes the spirit of our mind.

When our human spirit is regenerated by and thus mingled with the Spirit of God, it becomes the mingled spirit. When our regenerated spirit is gradually enlightened, motivated, inspired, and occupied by the Spirit of God, the mingled spirit spreads into our mind and becomes the spirit of our mind. At the time of regeneration the mingled spirit is only in the realm of our spirit; through renewing, this mingled spirit progressively moves into the territory of our mind to become the spirit of our mind. It is by the spirit spreading into our mind that we are renewed in order that the new man would live on earth.

As those who love Christ, we should not have vanity in our mind; instead, we should have the spirit in our mind. Our mind should no longer be full of vanity; rather, it should be saturated with the mingled spirit. (The Conclusion of the New Testament, pp. 3432-3433)

To be renewed in the spirit of our mind is inward and intrinsic. If we learn to be renewed in this way, we will have a deeper perception with which to understand persons and matters. To understand a person requires that we have a deeper sight, a perception that goes farther and deeper. Often our knowing of people is shallow. We lack the perception that penetrates the barriers and coverings because we do not practice being daily renewed in the spirit of our mind. The renewing in the spirit of our mind always revolutionizes our logic, philosophy, thought, concept, and psychology. As a result, our perception in all things is different, and we have a deeper understanding of the people we meet. Even by the way they ask questions, we can know people's condition. A natural man is a very shallow man, but if we are spiritual, we will be deep. If we are deep, we will know others, even though they will not be able to know us (1 Cor. 2:15). (CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," p. 453)

Further Reading: The Believer's Experience of Transformation, ch. 4; CWWL, 1977, vol. 3, "The One New Man," ch. 5

晨兴喂养

弗四 23 ~ 24 “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。”

在新人里不仅没有天然的人，连任何天然的人存在的可能和地位都没有。在新人里只有基督有地位；祂是新人的一切肢体，又在一切肢体之内。祂是新人里的一切。事实上祂就是新人，就是祂的身体（林前十二 12）。在新人里祂是中心，也是普及。

神永远的定旨在今世得以完成的唯一可能，乃是我们都愿意在我们心思的灵里得以更新。这意思是说，我们必须敞开自己来喝那灵，好叫那灵进到我们里面，浸透我们天然的大脑，使我们在生活的方式上有新陈代谢的改变。这样，新人就极有可能要完全地出现（一个新人，五七至五八页）。

信息选读

一个新人要实际地得以实化，唯一的路乃是借着我们的的心思被更新。一个新人得以实化，不能凭着被改正或受教导，只能凭着神的灵渗透到我们的脑子里。

我信主的恩典会在我们里面并在我们身上作工，到一个地步，使我们不仅在祷告时，更在日常生活中，在我们心思的灵里得以更新。当我们把自己祷告到灵里，我们就渐渐被更新。彼得在魂游象外时被更新了，但在实行上他有难处。今天我们也一样。当我们祷告时，我们把自己祷告到灵里，但我们还必须在日常生活中时时保守自己在灵里，不要让自己从灵里出来。

Morning Nourishment

Eph. 4:23-24 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.

Not only is there no natural person in the new man, but there is no possibility, no room, for any natural person. In the new man there is room only for Christ. He is all the members of the new man and in all the members. He is everything in the new man. Actually, He is the new man, His Body (1 Cor. 12:12). In the new man He is the centrality and universality.

The only possibility of the Lord's eternal purpose being fulfilled in this age is if we would all be willing to be renewed in the spirit of our mind. This means that we have to open up ourselves and drink of the Spirit in order that the Spirit may get into our being, saturating our natural mentality so that we can have a metabolic change in our way of life. Then there is much possibility for the new man to come into full existence. (CWWL, 1977, vol. 3, "The One New Man," pp. 510-511)

Today's Reading

The only way the one new man can be realized practically is by our mind being renewed. The one new man cannot be realized by our being corrected or taught but by the Spirit of God permeating our mentality.

I believe that the Lord's grace will work in us and upon us to such an extent that we are being renewed in the spirit of our mind not only when we are praying but also while we are living our daily life. When we pray ourselves into the spirit, we are being renewed. Peter was renewed in the trance that he had, but in practice Peter had a problem. Today it is the same with us. When we pray, we pray ourselves into the spirit, but we have to keep ourselves all the time in our spirit in our daily life. Do not let yourself come out of the spirit.

借着这交通我们能看见，我们在日常生活中的一切事上多么需要更新。丈夫需要在他们与妻子的关系上得更更新。不要照你素常的习惯。你必须实际地在日常生活上，在你心思的灵里得以更新。否则，主没有路得着身体，也没有路得着新人。这不是调整我们的行为，乃是借着在我们心思的灵里得以更新而变化，使我们成为另一个人。每天我们都需要脱去旧人，并穿上新人。为此我们需要喝一位灵，好使我们在实际日常生活的每一面，都在我们心思的灵里得以更新。

我们的心思需要被更新，不是单为着我们个人道德的行为，乃是为着一个新人。今天许多基督徒仍然持守他们天然、宗教和个人的观念，因为他们不让那灵扩展到他们的心思里。…我们都需要向主敞开自己，祷告说，“主啊，我在这里，我的心思要完全向你敞开。求你进来充满我；渗透、浸透并占有我里面的全人。”我信我们若这样向主祷告，那灵就有路渗透我们的心思。当那灵渗透我们的心思，规条就了了。当那灵占有并浸透我们的心思，我们就不在乎黑人、白人、中国人、日本人、美国人、英国人、德国人、法国人、意大利人或西班牙人。我们不会在乎聚会吵闹或安静，我们只关心一个新人。

召会乃是新人。显然在这现代化的时代，许多种族和人民被带在一起，但是人们仍然喜欢分开。因着宗教的规条而使自己与别的基督徒分开，乃是模仿这世代，因为这世代是一个分裂的世代。…我们需要这样来解释罗马十二章二节：不要模仿这分裂的世代。我们基督徒乃是一（一个新人，六九、八三至八四、六八至六九页）。

参读：一个身体，一位灵，一个新人，第八至九篇。

Through this fellowship we can see how much renewal we need in all the matters of our daily life. The husbands need to be renewed in their relationships with their wives. Do not be what you have habitually been. You have to be renewed in the spirit of your mind actually and daily in your living. Otherwise, there is no way for the Lord to have the Body, and no way for Him to have the new man. This is not a matter of adjusting our behavior but a matter of being transformed by being renewed in the spirit of our mind to make us another person. Daily we need to put off the old man and put on the new man. For this we need to drink of the one Spirit so that we may be renewed in the spirit of our mind in every area of our practical, daily life.

We need to be renewed in our mind not just for our personal, ethical behavior but for the one new man. Many Christians today still hold on to their natural, religious, and individual concepts because they will not let the Spirit spread into their mind....We all need to open ourselves up to the Lord and pray, "Lord, I am here. I want my mind to be fully opened to You. Come in and fill me up. Permeate, saturate, and possess my entire inward being." I believe that if we would pray to the Lord in such a way, the Spirit would have a way to permeate our mind. When the Spirit permeates our mind, the ordinances are over. When the Spirit has possessed and saturated our mind, we will not care for black, white, Chinese, Japanese, American, British, German, French, Italian, or Spanish. We will not care whether the meeting is noisy or quiet. We will only care for the one new man.

The church is the new man. Even though in this modern era so many races and peoples have been brought together, people still like to keep themselves divided. To keep ourselves divided from other Christians because of religious ordinances is to be conformed to this age because this age is one of division....We need to interpret Romans 12:2 in the way of not being conformed to this age of division. We Christians are one. (CWWL, 1977, vol. 3, "The One New Man," pp. 520, 529-530, 519-520)

Further Reading: CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," chs. 8-9

晨兴喂养

西三 10 ~ 11 “并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”

当我是个年轻信徒时，我以为在我们心思的灵里得以更新，只是为着我们基督徒的行事为人。我们的心思让神的灵充满、得着并占有，借此我们的心思就得以更新。我们必须祷告，与主交通，呼求主名，甚至彻底认罪。然后，我们就被变化，我们的行事为人就会改变；虽然这都是真实的，但在我们心思的灵里得以更新，其中心点乃是为着一个新人（一个新人，六四页）。

信息选读

在新人里，希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，都没有地位。更新…是要除去我们种族的规条，并除去天然的人。…为着一个新人的出现，我们都需要被更新。

当那灵扩展到我们的心思，就成为我们心思的灵。我们在这样的灵里得更新，使我们变化。那灵就更新、重构、重组我们的心思。人完全受心思的控制和指引。他的心思想什么，他就去作，…他就附从，…他就实行出来。我们全人的指引者，是我们的心思。甚至你重生爱主之后，仍受心思的指引。

Morning Nourishment

Col. 3:10-11 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

When I was a young believer, I thought that the renewing in the spirit of our mind was just for our Christian behavior. We can get our mind renewed by allowing it to be filled, possessed, and taken over by the Spirit of God. We have to pray, to fellowship with the Lord, to call on His name, and even to make a thorough confession of our sins. Then we will be transformed, and our behavior will be changed. Although this is true, the focal point of being renewed in the spirit of our mind is for the one new man. (CWWL, 1977, vol. 3, “The One New Man,” p. 516)

Today's Reading

In the new man Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, and free man have no place. The renewal is not merely for our behavior. The renewal is...to get rid of our racial ordinances and to get rid of the natural persons....We all need to be renewed for the existence of the one new man.

When the Spirit spreads into our mind, it becomes the spirit of our mind. It is in such a Spirit that we are renewed for our transformation. The Spirit renews, reconstructs, rearranges, our mind. Man is absolutely under the control and direction of his mind. What his mind thinks, he does,...he follows,...[and] he carries out. The director of our being is our mind. Even after you have been regenerated and are loving the Lord, you are still under the direction of your mind.

我们需要喝一位灵，使那灵能浸透我们的心思。心思的更新是为使新人实际地实行出来。英国人、中国人和美国人都有与他们文化相关的不同规条。这就是为什么我们需要我们的本国头脑得着更新。我们本国的头脑，也就是我们天然的头脑，乃是按照我们种族和文化的背景受教育并建立的。这是新人得以出现的首要拦阻。戴德生弟兄带着负担来到中国，要把福音传给中国人。他非常有负担，甚至穿中国人的服装。这很令人钦佩，但我们必须往前，看见我们的头脑需要得更新。光是外面的改变，也许只是一种表演，而不是在心思里的更新。

我们相信这是新人得成全，完全出现的时代。主已经安排新人得以出现的外在环境和情形，但外在的情形必须配上里面的实际。基督身体的众肢体需要里面的实际。由于地上科技的发明和政治的局势，许多国家和文化已经被带在一起。现今需要里面的实际，就是我们心思的更新。我们在整个人生里所建立的本国种族头脑，必须得更新。

从我来到美国的第一天起，主就给我看见，我必须放弃中国人的头脑。我要一个只顾到主的恢复，而非顾到中国人生活方式的心思。我们需要主的怜悯和恩典，使祂更新我们的心思。主要作一些事，使这一个新人完全得以出现。在一切不同文化和种族里，主要作这样奇妙的事。这世代的趋势指向主为着一个新人的工作。但这事要发生，我们受我们本国建立的心思必须有彻底、适当并足够的更新。这就是为什么我们必须喝那灵。这样，我们的全人，特别是我们的心思，要被那灵浸透（一个新人，六四至六五、五三至五六页）。

参读：人生的意义与正确的奉献；第八至九篇；神对基督与召会的心意，第九章。

We need to drink of the one Spirit so that the Spirit can saturate our mind. The renewal of the mind is for the real practice of the new man. The British, the Chinese, and the Americans all have different ordinances related to their culture. This is why we need to have our national mentality renewed. Our national and even natural mentality was educated and built up according to our racial and cultural background. This is the top hindrance to the existence of the new man. Brother Hudson Taylor went to China with a burden to bring the gospel to the Chinese. He was so burdened that he even dressed the way the Chinese did. This was very commendable, but we must go further to see that it is necessary to be renewed in our mentality. Merely to change in an outward way could be a kind of performance and not the renewal in our mind.

We believe that this is the age for the new man to be perfected and to come into existence in a full way. The Lord has arranged the outward environment and situation for the new man to come into being, but the outward situation has to match the inward reality. There is the need of the inward reality in the members of the Body of Christ. Due to the scientific inventions and the political situations on this earth, the many nationalities and cultures have been brought together. Now there is the need of the inward reality, which is the renewal of our mind. Our national, racial mentality, which has been built up through our entire life, must be renewed.

[When I first] came to the United States, the Lord showed me that I had to give up my Chinese mentality. I wanted a mind that cared only for the Lord's recovery and not for my Chinese way of living. We need the Lord's mercy and grace for Him to renew our mind. The Lord is going to perform something to bring this one new man into full existence. The Lord is going to do such a marvelous thing with all the different cultures and races. The tendency of this age is pointed toward the Lord's work for the one new man. But in order for this to happen, we must have a thorough, proper, and adequate renewal of our mind, which has been built up by our nationality. This is why we have to drink of the Spirit. Then our entire being, especially our mind, will be saturated by the Spirit. (CWWL, 1977, vol. 3, "The One New Man," pp. 516-517, 507-509)

Further Reading: CWWL, 1971, vol. 1, "The Meaning of Human Life and a Proper Consecration," chs. 8-9; God's Intention concerning Christ and the Church, ch. 9

晨兴喂养

林前十二 13 “因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”

启二二 17 “那灵和新妇说，来！听见的人也该说，来！口渴的人也当来；愿意的都可以白白取生命的水喝。”

就人来说，要除去种族之间的不同是不可能的。除了民族性之外，我们每一个人都有特殊的性格和个性，因为我们都在不同的环境中长大，且来自不同的背景。若没有主的恩典和那灵，没有人能与任何人是一。我们也许懂得道理，我们也许听见关于新人的信息，接受了一个新人的异象，但我们实际日常的生活如何？我们真是日日在我们心思的灵里得以更新么？得更新这件事是很实际的。如果你真被更新，这会在你实际的日常生活中被人看见。当主拯救了我们，我们开始爱祂。现今我们知道我们必须穿上一个新人，来实行正当的召会生活。这就是为什么我们需要求主更新我们的心思，并变化我们里面的全人（一个新人，八一页）。

信息选读

我们祷告时，必须渴望进入新人的实行。我们需要求主给我们看见，在日常生活中，我们与众圣徒的交通上和我们的召会生活里，有什么实际的难处。我们信我们若这样求主光照我们，祂必定会指出许多事。

只要我们有在那灵里的浸和不断地喝那灵，就会有彻底的更新。我们所喝的饮料，浸透、复苏并

Morning Nourishment

1 Cor. 12:13 For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

Rev. 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

Humanly speaking, there is no possibility of getting rid of the differences between the races. In addition to our national character, each one of us has a particular character and disposition since we were raised in different environments and come from different backgrounds. Without the Lord's grace and without the Spirit, no one could be one with anyone else. We may have the doctrine. We may have listened to a message concerning the one new man. We may have received and accepted the vision of the one new man. But what about our practical, daily living? Are we day by day really under the renewing in the spirit of our mind? The matter of renewing is very practical. If you are really renewed, this will be seen in your practical, daily life. When the Lord saved us, we began to love Him. Now we realize that we have to practice the proper church life in putting on the one new man. This is why we need to ask the Lord to renew our mind and transform our inward being. (CWWL, 1977, vol. 3, "The One New Man," p. 528)

Today's Reading

In our prayer we must have a desire to get into the practicality of the new man. We need to ask the Lord to show us what the real practical problem is in our daily living for our fellowship with all the saints, for our church life. I believe that if we ask the Lord to shine on us in this way, He will point out many things.

As long as we have the baptism in the Spirit and the constant drinking, we will also have a thorough renewal. Whatever we drink saturates, refreshes,

更新我们物质的身体。同样的，当我们喝那灵，那灵就浸透我们里面的每一部分。光有在那灵里的浸还不够。我们需要里面的浸透，因此我们需要喝那灵。我们若喝那灵，就要在心思的灵里得更新（弗四 23）。我们不仅需要外面的浸，也需要内里、持续、即时地将那灵喝到我们里面。当我们喝这一位灵，这灵就浸透我们里面的所是。我们里面主要和中心的部分是心思。因此，当那灵喝到我们里面时，那灵首先浸透我们的心思。

有些圣徒在喝灵水上受打岔，他们喝那灵常常变动不定。有时他们喝很多，有时一周都不喝。我们喝那灵若是不稳定、不规则，我们就不能有健康的属灵光景。不喝水，就很难健康。我们喝得越多，就越带进一个新人的出现。

当神的元素进到我们的脑子里，我们就会思想象祂思想，看事情象祂看事情，考量情况象祂考量情况。那时一个新人就出现了；没有种族，没有社会阶级，也没有宗教上的区别。基督就真是一切，又在一切之内。我信这是主在地上行动当前的异象。主正在往前，要得着这一个新人（一个新人，八一至八二、五三、六二、六九至七〇页）。

这个更新就叫我们大家成为一个新人。乃是在这个更新里头我们脱去旧社会生活，穿上召会生活。这就是脱去旧人穿上新人。

主今天正在地上作这个工，这是主今日恢复的目标。全地上爱祂、追求祂、跟随祂的人，都要在他们心思的灵里得以更新，而成为一个新人，以祂为他们的头，凭祂活着。这是主今天所要的（一个身体，一位灵，一个新人，一一二页）。

参读：一个新人，第六至七章。

and renews our physical body. In like manner, when we drink the Spirit, He saturates every part of our inner being. Just to have the baptism in the Spirit is not adequate. We need the inward saturation, so we need to drink of the Spirit. If we drink of the Spirit, we will be renewed in the spirit of our mind (Eph. 4:23). We do not just need an outward baptism but an inward, constant, and instant drinking of the Spirit into our very inward being. When we drink of the one Spirit, this Spirit saturates our inward being. The leading and central part of our inward being is the mind. Thus, when the Spirit has been drunk into us, it first saturates our mind.

Some of the saints are frustrated in their spiritual drinking. Their drinking of the Spirit fluctuates. At times they will drink a lot, and at other times they will not drink for a week. If our drinking of the Spirit is inconsistent and irregular, we cannot have a healthy spiritual situation. Without drinking, it is hard to be healthy. The more we drink, the more we bring in the existence of the one new man.

When the element of God gets into our mentality, we will think as He thinks, we will see things the way He does, and we will consider the situation as He does. It is then that the one new man will come into existence. There will be no races, no social ranks, and no religious differences. Christ will truly be all and in all. I believe that this is the up-to-date vision of the Lord's move on this earth. The Lord is moving on to get the one new man. (CWWL, 1977, vol. 3, "The One New Man," pp. 528, 507, 515, 520)

The renewing makes us all into the new man. In this renewing we put off the old social life and put on the church life. This is putting off the old man and putting on the new man.

The Lord today is doing this work on the earth, and this is the goal of the Lord's recovery today. All those who love Him, pursue Him, and follow Him on the entire earth today must be renewed in the spirit of their mind to become the one new man, taking Him as their person and living by Him. This is what the Lord wants today. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," p. 350)

Further Reading: CWWL, 1977, vol. 3, "The One New Man," chs. 6-7

第二周诗歌

教会—定义

597

8 7 8 7 双 (英 823)

G 大调

6/4

5 1 | 3 - - 3 4 3 | 3 - 1 - 1 3 | 2 - - 7 6 7 | 2 - 1 -
 一 神在永 远创世 之前, 喜悦、拣 选并预 定,
 5 1 | 3 - - 3 4 3 | 3 - 1 - 1 3 | 2 - - 6 7 2 | 1 - - -
 要叫教 会在子 里面, 得了名 分成为 圣;
 5 5 | 4 - - 2 7 5 | 3 - 1 - 3 3 | 3 - - 2 1 6 | 5 - - -
 得蒙救 赎, 作祂 产业, 受祂 圣灵为 印记,
 5 1 | 3 - - 3 4 3 | 3 - 1 - 1 3 | 2 - - 6 7 2 | 1 - - - ||
 保证必 得祂的 基业, 并得先 享祂自 己。

- | | |
|---|--|
| 二 基督升天坐在神右,
神使祂作万有元首,
万有一切祂全充满,
祂借教会普及、蔓延, | 远超一切的势力;
教会是祂的身体。
教会乃是祂丰满,
教会彰显祂完全。 |
| 三 原是死在罪恶之中,
撒但、邪灵竟也顺从,
今与基督一同复活,
成为神的荣耀杰作, | 随从今世的风俗,
放纵肉体真可怒。
一同坐在高天上,
基督里面所独创。 |
| 四 基督作了房角首石,
照着神的奥秘启示,
在祂里面同被建造,
在灵里面彼此相调, | 使徒、先知为根基,
犹太、外邦归一体;
作神灵里的居所;
给神定居享安乐。 |
| 五 神的奥秘乃是教会,
为着彰显祂的智慧,
给众圣徒明白基督,
知道祂爱超人领悟, | 神在永远所计划,
基督也可来安家。
赏识基督的无限,
充满神性的丰满。 |

WEEK 2 — HYMN

God before the world's foundation

The Church — Her General Definition

823

1. God be - fore the world's foun - da - tion Chose the Church in Christ the
 Son, That the Church might share the son - ship, Ho - ly, blame - less, with Him
 one; (C) That the Church be His pos - ses - sion With the Spir - it as the
 seal, Of our her - i - tage the earn - est While His Son He does re - veal.

- To the throne Christ has ascended,
Far above all rule and power;
God has made Him Head o'er all things
To the Church, His Body here.
All in all He ever filleth,
And His fulness is expressed
Through the Church, which is His Body
And His image manifests.
- We, once dead in our offences,
Walking in the worldly course,
Lusts of flesh and mind fulfilling,
Satan and his hosts their source,
God with Christ has resurrected,
Seated in the heavenlies;
We, His masterpiece, created
In Christ Jesus, Him to please.
- Jews and Gentiles are one body—
God His myst'ry has made known—
On apostles, prophets founded,
Jesus Christ the cornerstone;
We in Him are built together
For God's dwelling manifest,
Fitly framed by God the Spirit
For His pleasure and His rest.

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式—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.

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。

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.

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，我们若不要再作小孩子，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。

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，我们必须在一件事上长到元首里面。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。…我们若是把在一件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, msg. 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

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，造造成一个新入，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

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

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

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

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

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式。

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式过生活。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

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。

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。希伯来一章一节说，主耶稣是神荣耀的光辉。这意思是，祂乃是那光之神的照耀。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

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

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 2 3 | 2 1 | 2 · 2 | 3 5 | 6 5 3 | 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;
 我们在此相联相调一 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, 三部分人是标的一
 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, 将祂荣耀尽陈明一
 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

1. God e - ter - nal has a pur - pose, Formed in His e - ter - nal past,
 Spread - ing to e - ter - nal fu - ture; 'Twill 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.

第四篇

为着一个新人，经历基督
作我们的生命，我们的人位

读经：西三 1～4、10～11

纲要

周一

壹 我们要经历基督作我们的生命，我们的人位，就需要看见我们与基督同有一个地位，一个生命，一个生活，一个定命和一个荣耀—西三 1～4，参林前六 17：

一 我们的地位乃是在基督里；因着我们在祂里面，所以祂在哪里，我们就在哪里—坐在神的右边—西三 1，约十七 24，弗二 6：

1 子的地位乃是在父里面；（约十 38，十四 10；）我们是在子里面，（林前一 30 上，）所以我们也就在父里面。（约十四 20，帖前一 1，帖后一 1。）

2 当我们在灵里，我们在实际上、经历上，就在基督里，在父里，并在天上：

a 从天上的基督那里，到地上我们这里，借着我们的灵里包罗万有的灵，有一种传输在进行着—弗一 19、22～23，二 22。

b 那在天上坐在宝座上的基督，（罗八 34，）现今也在我们里面，（十，）也就是在我们灵里，（提后四 22，）这灵就是神居住的所在。（弗二 22。）

Message Four

**Experiencing Christ as Our Life,
Our Person, for the One New Man**

Scripture Reading: Col. 3:1-4, 10-11

OUTLINE

Day 1

I. In order to experience Christ as our life, our person, we need to see that we have one position, one life, one living, one destiny, and one glory with Christ—Col. 3:1-4; cf. 1 Cor. 6:17:

A. Our position is that we are in Christ; because we are in Him, we are where He is—sitting at the right hand of God—Col. 3:1; John 17:24; Eph. 2:6:

1. The Son's position is in the Father (John 10:38; 14:10); we are in the Son (1 Cor. 1:30a), so we are in the Father (John 14:20; 1 Thes. 1:1; 2 Thes. 1:1).

2. It is when we are in the spirit that we are in Christ, in the Father, and in heaven practically and experientially:

a. There is a transmission taking place from Christ in heaven to us on earth by means of the all-inclusive Spirit in our spirit—Eph. 1:19, 22-23; 2:22.

b. The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (v. 10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22).

- c 今天的我们的灵既是神居住的所在，现今也就是天的门，在那里基督是梯子，把我们联于天，并把天带给我们—22 节，创二八 12 ~ 17，约一 51。
- d 每当我们转到我们灵里，我们就能借着基督作天梯，进入天的门，摸着天上施恩的宝座；我们的灵是在接受神圣传输的一端，而神的宝座是在输送的一端—来四 16。

周二

- 二 神的生命就是基督的生命，而基督的生命成了我们的生命—约五 26，西三 4：
- 1 基督是我们的生命，意思就是说，祂对我们是主观到了极点的一约一 4，十四 6 上，十 10 下，林前十五 45 下，罗八 10、6、11。
 - 2 不可能把一个人和他的生命分开，因为人的生命就是人自己；因此，说基督是我们的生命，意思就是说，基督成了我们，我们与祂同有一个生命和生活—约十四 6 上，腓一 21 上。
 - 3 基督是信徒的生命，有三种特点，将这生命与我们天然的生命区别出来：
 - a 这生命是钉十字架的生命—加二 20。
 - b 这生命是复活的生命—约十一 25。
 - c 这生命是藏在神里面的生命—西三 3 ~ 4，太六 1 ~ 6、16 ~ 18。

周三

- 三 寻求在上面的事，并思念那些事，就是加入主天上的职事，也就是祂神圣的事业；这就是活

- c. Since today our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us to heaven and brings heaven to us—v. 22; Gen. 28:12-17; John 1:51.
- d. Whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder; our spirit is the receiving end of the divine transmission, whereas the throne of God is the transmitting end—Heb. 4:16.

Day 2

- B. The life of God is the life of Christ, and the life of Christ has become our life—John 5:26; Col. 3:4:
1. For Christ to be our life means that He is subjective to us to the uttermost—John 1:4; 14:6a; 10:10b; 1 Cor. 15:45b; Rom. 8:10, 6, 11.
 2. It is impossible to separate a person from the life of that person, for a person's life is the person himself; thus, to say that Christ is our life means that Christ has become us and that we have one life and living with Him—John 14:6a; Phil. 1:21a.
 3. With Christ as the believers' life, there are three characteristics that distinguish this life from the natural life:
 - a. This life is a crucified life—Gal. 2:20.
 - b. This life is a resurrected life—John 11:25.
 - c. This is a life hidden in God—Col. 3:3-4; Matt. 6:1-6, 16-18.

Day 3

- C. To seek the things which are above and set our mind on them is to join ourselves to the Lord in His heavenly ministry, His divine enterprise; this

基督，过与基督的生活是一的生活，为着一个新人—西三 1～2、10～11：

- 1 在基督天上的职事里，祂今天是活着作大祭司，为众召会代求—来八 1，四 14，七 25，四 16，西四 2。
- 2 在基督天上的职事里，祂今天是活着作属天的执事，以基督的丰富供应圣徒—来八 1～2，弗三 8。
- 3 在基督天上的职事里，祂今天是活着作神宇宙行政的管理者，为了完成神的定旨—启四 1～2、5，五 6，一 10～11：
 - a 从诸天上的宝座那里，神圣的传输正把在上面的事带进众地方召会中—弗一 19、22～23。
 - b 启示录四至五章里，有中央政府的异象；在一至三章里，有众地方召会作“大使馆”的异象；借着七灵，有一种传输从天上的总部传到众召会这些大使馆。
 - c 众地方召会中所发生的事，该受天上神宝座的指引；这恢复要成为“主的”恢复，就必须受主指引—西一 18，二 19，启四 2～3。

周 四

四 我们的定命乃是荣耀；基督正在领我们进荣耀里去，叫我们与祂一同显现在荣耀里—来二 10，西三 4。

贰 我们的生命乃是住在我们里面的基督，这生命与基督一同藏在神里面；隐藏在神里面的基督，由隐藏在金罐里的吗哪所预表—3～4 节，出十六 32～34，启二 17：

is to live Christ, to have a living that is one with Christ's living for the one new man—Col. 3:1-2, 10-11:

1. In His heavenly ministry Christ today is living as the High Priest to intercede for the churches—Heb. 8:1; 4:14; 7:25; 4:16; Col. 4:2.
2. In His heavenly ministry Christ today is living as the heavenly Minister to supply the saints with the riches of Christ—Heb. 8:1-2; Eph. 3:8.
3. In His heavenly ministry Christ today is living as the universal Administrator of God's government for the accomplishment of God's purpose—Rev. 4:1-2, 5; 5:6; 1:10-11:
 - a. From the throne in the heavens, the divine transmission brings the things above into the local churches—Eph. 1:19, 22-23.
 - b. In Revelation 4 and 5 we have a vision of our central government, and in Revelation 1 through 3 we have a vision of the local churches as the “embassies”; through the seven Spirits what is in the heavenly headquarters is transmitted into the churches as the embassies.
 - c. What takes place in the local churches should be under the direction of the throne of God in heaven; in order for the recovery to be the Lord's recovery, it must be under His direction—Col. 1:18; 2:19; Rev. 4:2-3.

Day 4

D. Our destiny is glory; Christ is leading us into glory for us to be manifested with Him in glory—Heb. 2:10; Col. 3:4.

II. Our life is the Christ who dwells within us, and this life is hidden with Christ in God; the Christ hidden in God is typified by the manna hidden in the golden pot—vv. 3-4; Exo. 16:32-34; Rev. 2:17:

一 作为隐藏吗哪的基督，是在作为金罐的父神里面；父在作为约柜的基督里面，基督有神圣与属人的两种性情；基督作为内住的灵，活在我们重生的灵里，成为至圣所的实际—参约十四 16～20，提后四 22。

二 当我们吃基督这隐藏的吗哪时，我们就合并到祂里面，作神与人相互的住处—约十五 5、7，八 31，六 57、63，十四 23。

周 五

叁 基督是我们的生命，有力地指明我们要以祂为生命而凭祂活着，要在日常生活中活祂—西三 4 上：

一 基督必须在实际上、在经历上是我们的生命；一天过一天，我们需要在祂的生命里得救—4 节上，林前十五 45 下，罗五 10：

- 1 在神圣的生命里得救，脱离罪的奴役、罪的律，乃是借着终极完成之灵的律的释放—八 2。
- 2 在神圣的生命里得救，脱离世界现今的世代，乃是借着终极完成之灵的圣别—十二 2 上，六 19 下、22 下。
- 3 在神圣的生命里得救，脱离我们天然的人，乃是借着赐生命之灵的变化—十二 2 下。
- 4 在神圣的生命里得救，脱离个人主义，乃是借着被建造在基督的身体里—5 节。

周 六

5 在神圣的生命里得救，脱离己的样式，乃是借着分赐生命之灵的模式—八 29。

A. Christ as the hidden manna is in God the Father as the golden pot; the Father is in Christ as the Ark with His two natures, divinity and humanity; and Christ as the indwelling Spirit lives in our regenerated spirit to be the reality of the Holy of Holies—cf. John 14:16-20; 2 Tim. 4:22.

B. When we eat Christ as the hidden manna, we are incorporated into Him for the mutual abode of God and man—John 15:5, 7; 8:31; 6:57, 63; 14:23.

Day 5

III. That Christ is our life is a strong indication that we are to take Him as life and live by Him, that we are to live Him in our daily life—Col. 3:4a:

A. Christ must be our life in a practical and experiential way; day by day we need to be saved in His life—v. 4a; 1 Cor. 15:45b; Rom. 5:10:

1. To be saved in the divine life from the slavery of sin, the law of sin, is by the release of the law of the consummated Spirit—8:2.
2. To be saved in the divine life from the present age of the world is by the sanctification of the consummated Spirit—12:2a; 6:19b, 22b.
3. To be saved in the divine life from our natural being is by the transformation of the life-giving Spirit—12:2b.
4. To be saved in the divine life from individualism is by being built up in the Body of Christ—v. 5.

Day 6

5. To be saved in the divine life from self-likeness is by the conformation of the life-imparting Spirit—8:29.

6 在神圣的生命里得救，脱离我们卑贱的身体，乃是借着在神圣生命的美德里改变形像—30 节，腓三 21，罗八 11。

7 在神圣的生命里得救，就是在神圣的生命中作王—五 17。

8 在神圣的生命里得救，结果是胜过撒但—十六 20。

二 新人乃是我们接受基督作生命并活基督的自然结果—西三 3~4、10~11。

6.To be saved in the divine life from our body of humiliation is by the transfiguration in the virtue of the divine life—v. 30; Phil. 3:21; Rom. 8:11.

7.To be saved in the divine life is to reign in the divine life—5:17.

8.To be saved in the divine life will result in the victory over Satan—16:20.

B. The new man is the spontaneous issue of our taking Christ as our life and living Him—Col. 3:3-4, 10-11.

晨兴喂养

西三 1 ~ 2 “所以你们若与基督一同复活，就当寻求在上面的事，那里有基督坐在神的右边。你们要思念在上面的事，不要思念在地上的事。”

歌罗西三章一至四节含示，我们与基督同有一个地位，一个生命，一个生活，一个定命和一个荣耀。因着我们与基督有同一的地位，所以祂在哪里，我们就在哪里。我们也与基督同有一个生命，甚至是一样的生命；祂所有的生命，我们也有。再者，我们与基督同有一个生活；我们的生活，就是祂的生活。我们活着，祂也活着，因为祂在我们的生活里活着。如果我们天天实际地与基督同过一个生活，就我们无论作什么，祂也作什么。这意思是说，我们谈话，祂也谈话。…〔然而〕我们生气，但基督不生气，那时我们就不是与祂同过一个生活；在这种情况下，我们的生活就不是祂的生活。

我们与基督也同有一个荣耀和定命。我们的前途和定命乃是荣耀。如今主耶稣乃是在荣耀里。然而，祂在荣耀里，向人却是隐藏的。…有一天，基督在荣耀里不再是隐藏的，乃是公开的、显明的；那时全地的人都晓得，主耶稣是在荣耀里。…这也是我们的定命（歌罗西书生命读经，六四二至六四三页）。

信息选读

我们的地位乃是在基督里。因着我们在祂里面，而祂在神的右边（西三 1），我们就也在神的右边。在约翰十七章二十四节，主耶稣祷告说，“父啊，我在哪里，愿你所赐给我的人，也同我在哪里。”…我们的地位不仅是在基督里面，也是在父里面。约翰福音清楚地告诉我们，子在父里面（十 38，十四 10），这意思是说，子

Morning Nourishment

Col. 3:1-2 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God. Set your mind on the things which are above, not on the things which are on the earth.

Colossians 3:1-4 implies that with Christ we have one position, one life, one living, one destiny, and one glory. Because we and Christ have one position, we are where He is. We and Christ also have one life, even the same life. The life He has we have also. Moreover, we have one living with Christ. Our living is His living. When we live, He lives, for He lives in our living. If we have one living with Christ in a practical way day by day, then whatever we do, He does also. This means that when we talk, He talks....[However], if we become angry and Christ is not angry, we do not have one living with Him at that particular time. In such a case, our living is not His living.

We also have one glory and destiny with Christ. Glory is our future and our destination. The Lord Jesus is now in glory. However, He is in glory in a way that is hidden from mankind....One day Christ will be in glory no longer in a hidden way, but in an open way, in the way of manifestation. Then everyone on earth will know that the Lord Jesus is in glory....This is our destiny as well. (Life-study of Colossians, pp. 517-518)

Today's Reading

Our position is that we are in Christ. Because we are in Him, we are where He is—at the right hand of God (Col. 3:1). In John 17:24 the Lord Jesus prayed, “Father, concerning that which You have given Me, I desire that they also may be with Me where I am.”...Our position is not only in Christ but also in the Father. In the Gospel of John we are told clearly that the Son is in the Father (10:38; 14:10). This means that the Son's position is in the Father. Since our position

的地位乃是在父里面。今天我们的地位既在子里面，在基督里面，我们也就在父里面。父当然是在天上，因此，我们的地位也是在天。…这事实要成为实际，就需要我们与主成为一灵（林前六 17）。当我们在灵里，我们在实际上、经历上，就在基督里，在父里，并在天上。

有一种传输从天上达到我们的灵里！当我们经历这种传输，我们就真正在基督里，在父里，并在天上。我们的灵乃是直接联于天；属天的传输开始于天，终结于我们的灵。

从天上的基督那里，到地上我们这里，借着包罗万有的灵，有一种传输在进行。…为着从三层天上输供到我们里面的传输，阿利路亚！“荣耀之中有一位，祂是我生命。”（诗歌三八三首第三节）基督就是在荣耀中的那一人，祂是我们的生命。我们都需要有异象，看见有一种属天的传输正从得荣的基督输供到我们里面。不仅如此，我们也需要一直向着这个传输敞开，使其不至于被切断。…但愿没有绝缘体拦阻这神圣的传输。…我们的灵是在接受神圣传输的一端，天上神的宝座是在输送的一端。因此，我们转回到灵里，就被提高到天上。这样，在经历上我们就在基督里，在父里，并且在天上。我们在灵里便与基督同有一个地位，寻求在上面的事（歌罗西书生命读经，六四四至六四五、六三二至六三三、六四六至六四七页）。

那在天上坐在宝座上的基督（罗八 34），现今也在我们里面（10），就是在我们的灵里（提后四 22），这灵就是神居所的所在（弗二 22）。伯特利是神的家，神的居所，也是天的门；在那里基督是梯子，把地联于天，并把天带到地（创二八 12~17，约一 51）。我们的灵今天既是神居所的所在，这灵就是天的门，在这里基督是梯子，把我们在地上的人联于天，并把天带给我们。因此，每当我们转到灵里，就能进入天的门，借着基督作天梯，摸着天上施恩的宝座（圣经恢复本，来四 16 注 1）。

参读：歌罗西书生命读经，第五十九篇。

today is that we are in the Son, in Christ, we also are in the Father. The Father, of course, is in heaven. Hence, our position also is that we are in heaven....What makes this real is that we are one spirit with the Lord (1 Cor. 6:17). It is when we are in the spirit that we are in Christ, in the Father, and in heaven practically and experientially.

A transmission is going on from heaven to our spirit! When we experience this transmission, we are truly in Christ, in the Father, and in heaven. Our spirit is directly related to heaven. The heavenly transmission begins in heaven and ends in our spirit.

There is a transmission taking place from Christ in heaven to us on earth by means of the all-inclusive Spirit....Hallelujah for the transmission from the third heaven into us! "There's a Man in the glory / Whose Life is for me" (Hymns, #505). Christ is the Man in the glory, but His life is for us. We all need a vision of the heavenly transmission from the glorified Christ into us. Furthermore, we need to stay open to this transmission so that it will not be cut off....May there be no insulation to hinder this divine transmission. Our spirit is the receiving end of the divine transmission, whereas the throne of God in heaven is the transmitting end. Thus, by turning to our spirit, we are lifted into heaven. Then in our experience we are in Christ, in the Father, and in heaven. Then in the spirit we are one in position with Christ, seeking the things which are above. (Life-study of Colossians, pp. 518-519, 509-510, 520)

The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (Rom. 8:10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22). At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth (Gen. 28:12-17; John 1:51). Since today our spirit is the place of God's habitation, it is now the gate of heaven, where Christ is the ladder that joins us, the people on earth, to heaven, and brings heaven to us. Hence, whenever we turn to our spirit, we enter through the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder. (Heb. 4:16, footnote 1)

Further Reading: Life-study of Colossians, msg. 59

晨兴喂养

西三 3~4 “因为你们已经死了，你们的生命与基督一同藏在神里面。基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”

在歌罗西三章三至四节，保罗两次说到生命，借此指明我们与基督同有一个生命。三节说，我们的生命“与基督一同藏在神里面”。在四节他继续说，“基督是我们的生命。”

按照我们的经历和神的话，这里的生命乃是基督的生命成了我们的生命。如果只是基督的生命，就不能称为“我们的生命”。这里所说“我们的生命”，指明这是说到某种东西已经成为我们的。然而，这里的生命不是我们从亚当所承受的天然生命；这样的生命绝不能与基督一同藏在神里面。神绝不容许从亚当所承受的天然生命藏在祂里面。唯一能与基督一同藏在神里面的生命，乃是神圣的生命，基督的生命。乃是这生命成了我们的生命。保罗用“我们的生命”这样的说法，指明我们与基督并神自己有同一个生命。我们不该以为神有一种生命，基督另有一种生命，而我们这些信基督的人又有一种生命。反之，神、基督、信徒同有一个生命；神的生命就是基督的生命，而基督的生命成了我们的生命。

我们看见一位温柔、安静、亲切的姊妹，就以为她既有这样的特点，就一定满了生命。我们看见一位弟兄说话有口才、有能力，就认为他的能力和口才是生命的记号。然而，我们在这两种情形中所看见的，也许都是天然的生命，不是基督所有的生命，不是与基督一同藏在神里面的生命（歌罗西书生命读经，六四七至六四八页）。

信息选读

Morning Nourishment

Col. 3:3-4 For you died, and your life is hidden with Christ in God. When Christ our life is manifested, then you also will be manifested with Him in glory.

In Colossians 3:3 and 4 Paul twice speaks of life, indicating thereby that we have one life with Christ. In verse 3 he says that our life “is hidden with Christ in God.” In verse 4 he goes on to speak of when “Christ our life is manifested.”

According to our experience and according to the Word, life here is Christ’s life becoming our life. If it were merely Christ’s life, it could not be called “our life.” The very fact that it is “our life” indicates that it refers to something which has become ours. However, the life here is not our natural life, the life inherited from Adam. Such a life could never be that which is hidden with Christ in God. God would never allow the natural life inherited from Adam to be hidden in Him. The only life that can be hidden with Christ in God is the divine life, the very life of Christ. It is this life which has become our life. Paul’s use of the expression “our life” indicates that we and Christ, and also God Himself, have one life. We should not think that God has one life, that Christ has another life, and that we who believe in Christ have yet another life. Rather, God, Christ, and the believers have one life. The life of God is the life of Christ, and the life of Christ has become our life.

We see a sister who is gentle, quiet, and kind, and we think that because she has such characteristics she is full of life. Seeing a brother who is an eloquent and powerful speaker, we may take his power and eloquence as signs of life. However, in both cases what we see may be the natural life, not the life that Christ has, the life hidden with Christ in God. (Life-study of Colossians, pp. 520-521)

Today’s Reading

歌罗西三章四节说到“基督是我们的生命”。基督是神，也是生命（约壹五12）。那原是神的生命，神所是的生命，就在基督里面（约一4）。因此，主耶稣说祂是生命（十四6，十一25），并且祂来要叫我们得生命（十10）。所以，人有了基督，就有生命（约壹五12），现今祂住在信徒里面作生命。生命如何就是神自己，生命也如何就是基督。得着生命，如何就是得着神自己；得着生命，也如何就是得着基督。基督就是神来作我们的生命。神显出来作生命，是借着基督。所以，基督现今是我们的生命。…基督必须日复一日在实际和经历上作我们的生命。祂该是我们里面的生命，我们该与祂同有一个生命和生活。

基督作我们的生命，意思就是祂对我们是至为主观的。没有一样东西比生命对我们更主观，与我们的关系更亲密。我们的生命实际上就是我们自己。要将一个人和那人的生命分开是不可能的，因为人的生命就是他自己。我们若没有生命，我们就不再存在。说基督成了我们的生命，意思就是基督成了我们。我们的生命既无法与我们分开，而基督既是我们的生命，祂就无法与我们分开。因为我们的生命就是我们自己，又因为基督是我们的生命，我们就可以说，在这意义上，基督成了我们。

基督作信徒的生命有三个特征。第一，这生命是钉十字架的生命。主耶稣在地上的时候，始终活钉十字架的生命。我们若真经历基督作我们的生命，我们也要活钉十字架的生命。这样一个钉十字架的生命，乃是经过过程并彻底受了对付的生命。基督作我们的生命，第二个特征乃是这生命是复活的生命。没有一样事物，包括死，能压抑它。最后，这乃是藏在神里面的生命（西三3）。只有神圣的生命能藏在神里面。我们若经历基督作我们的生命，我们在召会中所作的，就不会采取显扬的方式，乃会凭着藏在神里面的生命来作（新约总论第三册，九至一一页）。

参读：新约总论，第五十篇。

Colossians 3:4 speaks of “Christ our life.” Christ is God and also life (1 John 5:12). The life which is God, the life that God is, is in Christ (John 1:4). Hence, the Lord Jesus said that He is life (John 14:6; 11:25) and that He came that we may have life (John 10:10). Therefore, he who has Christ has life (1 John 5:12), and He now dwells in the believers as life. Just as life is God Himself, so also life is Christ. Just as having life is having God Himself, so also having life is having Christ. Christ is God becoming life to us. Through Christ God is manifested as life. Therefore, Christ is now our life. Christ must be our life in a practical and experiential way day by day. He should be our life within, and we should have one life and living with Him.

For Christ to be our life means that He is subjective to us to the uttermost. Nothing is more subjective to us, or more intimately related to us, than our life. Our life is actually we ourselves. It is impossible to separate a person from the life of that person, for a person's life is the person himself. If we did not have life, we would cease to be. To say that Christ has become our life means that Christ has become us. Since our life cannot be separated from us and since Christ is our life, He cannot be separated from us. Because our life is our self and because Christ is our life, we may say that, in this sense, Christ has become us.

With Christ as the believers' life there are three characteristics. First, this life is a crucified life. When the Lord Jesus was on earth, He always lived a crucified life. If we truly experience Christ as our life, we also shall live a crucified life. Such a crucified life is a life that has been processed and thoroughly dealt with. The second characteristic of Christ as our life is that this life is a resurrected life. Nothing, including death, can suppress it. Finally, this is a life hidden in God (Col. 3:3). Only the divine life can be hidden in God. If we experience Christ as our life, what we do in the church will not be done in a showy way but rather be done by a life hidden in God. (The Conclusion of the New Testament, pp. 543-545)

Further Reading: The Conclusion of the New Testament, msg. 50

晨兴喂养

来八 1 “我们所讲之事的要点，就是我们有这样的大祭司，祂已经坐在诸天之上至尊至大者宝座的右边。”

七 25 “所以，那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。”

西四 2 “你们要坚定持续地祷告，在此儆醒感恩。”

寻求在上面的事，并思念在上面的事，乃是在主天上的职事里联于祂。我们需要联于那代求、尽职事、执行神行政的一位。我们的生活该是一种寻求并思念这些属天之事的生活。这意思是说，我们的生活乃是联于属天基督的祭司职分、职事和行政。

我们在这里不是寻求属地的事物，乃是与基督同过一个生活。今天基督活着，乃是作大祭司、属天的执事和宇宙的行政管理者。我们要在祂的生活里联于祂，并与祂同有一个生活（歌罗西书生命读经，六五二至六五四页）。

信息选读

基督在天上非常积极，甚至比祂在地上的时候更忙。祂为我们代求，牧养祂的众召会，并为亿万圣徒尽职。祂是天上的大祭司，为我们代求。…基督为我们代求，将属天生命的供应服事到我们里面。祂是属天的执事，在诸天之上尽职（来八 1～2）。根据启示录五章六节，基督是宝座上的羔羊，正在执行神宇宙的行政。基督在天上为着我们既是这样的积极，我们就当寻求在上面的事，并且思念这些事。

Morning Nourishment

Heb. 8:1 ...We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens.

7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

Col. 4:2 Persevere in prayer, watching in it with thanksgiving.

To seek the things which are above and to set our mind on them is to join ourselves to the Lord in His ministry in heaven. We need to join ourselves to the very One who is interceding, ministering, and executing God's administration. Our living should be a kind of living in which we seek these heavenly things and set our mind on them. This means that we live in such a way as to join our heavenly Christ in His priesthood, ministry, and administration.

We are not here to seek earthly things but to have a living that is one with Christ's living. Christ today is living as the High Priest, the heavenly Minister, and the universal Administrator. We need to join Him in His living and have one living with Him. (Life-study of Colossians, pp. 524-525)

Today's Reading

Christ in heaven is very active, even more busy than when He was on earth. He is interceding for us, shepherding all His churches, and ministering on behalf of millions of saints. As the High Priest in heaven, He is interceding for us....As He intercedes for us, Christ is ministering the heavenly life supply into us. He is the heavenly Minister ministering in the heavens (Heb. 8:1-2). According to Revelation 5:6, as the Lamb on the throne, Christ is executing God's universal administration. Because Christ is so active for us in the heavens, we should seek the things that are above and set our mind on them.

寻求在上面的事，并思念在上面的事，就是活基督，与祂同有一个生活。基督在天上祷告的时候，我们就该在地上祷告。这意思是说，基督在天上的祷告，与我们在地上的祷告之间，有一种传输。借着这种传输，我们就可以与祂在一里祷告。

今天基督在诸天之上活着，为众召会代求，将属天生命的供应服事给圣徒，并执行神的行政。…我们感谢主，今天许多在地方召会里的人，…当他们觉得基督在天上为某件事代祷的时候，他们就联于祂，在地上为着那件事祷告。…这样与基督一同祷告，就是与祂同有一个生活。

在启示录里，我们看见更多在上面的事。…天向约翰开启了，他就看见“有一个宝座安置在天上，又有一位坐在宝座上”（四1~2）。这宝座不仅是施恩的宝座，更是权柄的宝座，神圣行政的宝座。

启示录的头一个异象乃是…地上的众召会〔一12、20〕，但第二个异象乃是在诸天之上所发生的事。把这两个异象合起来看，指明在地上众召会中所发生的事，与在诸天之上的行动有关。…主在众召会中的行动，也与天上宝座的行动一致。这意思是说，众地方召会中所发生的事，该受天上神宝座的指引。这恢复要成为“主的”恢复，就必须受主的指引。只要有从诸天而来的传输，众召会中就有神圣的水流。

启示录四至五章里，有中央政府的异象；一至三章里，有众地方召会作“大使馆”的异象。借着七灵，有一种传输从天上的总部传到众召会这些大使馆。借着七灵，总部里所有的，都传输到众召会里面。…从诸天上的宝座那里，神圣的传输正把在上面的事，带进众地方召会中（歌罗西书生命读经，六五九至六六一、六三七至六三九页）。

参读：歌罗西书生命读经，第五十八、六十篇。

To seek the things above and to set our mind on them is to live Christ, to have one living with Him. When Christ prays in heaven, we should pray on earth. This means that there is a transmission between the Christ praying in heaven and us praying on earth. By means of this transmission we may pray in oneness with Him.

Christ today is living in the heavens to intercede for the churches, to minister the heavenly life supply to the saints, and to carry out God's administration....We thank the Lord that a number of those in the local churches today..., when they sense that Christ is praying in heaven for a certain matter,...join Him to pray on earth for that very matter....To pray together with Christ in this way is to have one living with Him.

In the book of Revelation we see even more of the things which are above....Heaven was opened to John, and he saw "a throne set in heaven, and upon the throne there was One sitting" (Rev. 4:1-2). This throne is not simply the throne of grace, but is the very throne of authority, the throne of the divine administration.

The first vision [in the book of Revelation] is of the churches on earth [1:12, 20], whereas the second vision is of what is taking place in the heavens. When considered together, these two visions indicate that what is happening in the churches on earth is related to the activity in the heavens....The Lord's move in the churches corresponds to the action on the throne in heaven. This means that what takes place in the local churches should be under the direction of the throne of God in heaven. In order for the recovery to be the Lord's recovery, it must be under His direction. As long as there is a transmission coming from the heavens, there will be the divine flow in the churches.

In Revelation 4 and 5 we have a vision of our central government, and in Revelation 1 through 3 we have a vision of the local churches as the "embassies." Through the seven Spirits there is a transmission going on from the heavenly headquarters into the embassies. Through the seven Spirits what is in the headquarters is transmitted into the churches....From the throne in the heavens, the divine transmission brings the things above into the local churches. (Life-study of Colossians, pp. 531-533, 513-515)

Further Reading: Life-study of Colossians, msgs. 58, 60

晨兴喂养

来二 10 “原来万有因祂而有，借祂而造的那位，为着要领许多的儿子进荣耀里去，就借着苦难成全他们救恩的创始者…”

启二 17 “那灵向众召会所说的话，凡有耳的，就应当听。得胜的，我必将那隐藏的吗哪赐给他，并赐他一块白石，上面写着新名，除了那领受的以外，没有人认识。”

我们的定命乃是荣耀。今天我们藏在神里面，但基督显现的时候，我们也要与祂一同显现在荣耀里（西三 4）。当我们与基督一同显现的时候，要显给全宇宙观看…。然而，今天我们不该显扬，反倒应该一直藏在神里面，等候我们达到目的地，与基督一同进入荣耀的时候。到了指定的时候，为着神所命定的显明，神的众子就要显现在荣耀里（歌罗西书生命读经，六五四页）。

信息选读

在出埃及十六章三十三节我们看见，一满俄梅珥吗哪盛在罐子里，存放在耶和華面前，要留到世世代代。希伯来九章四节说到“盛吗哪的金罐”。因此，隐藏的吗哪是在金罐里。吗哪藏在金罐内，表征我们的生命与基督一同藏在神里面〔参西三 3〕。…藏在神里面的基督就是藏在金罐内的吗哪。

在圣经里，金表征神圣的性情。按照彼后一章四节，我们有分于这神圣的性情。唯有神的性情，神圣的性情，才能保存基督作我们隐藏的吗哪。赞美主，在我们里面有金罐；那就是说，我们有神圣的性情。我们不能把基督保存在我们的心思或情感里。我们只能把祂保存

Morning Nourishment

Heb. 2:10 For it was fitting for Him,...in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

Rev. 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it.

Our destiny is glory. Today we are hidden in God, but when Christ is manifested, we shall be manifested with Him in glory (Col. 3:4). When we are manifested with Christ, we shall be on display to the whole universe...However, today we should not make a show, but should remain hidden in God, waiting for the time when we shall arrive at our destination and enter into glory with Christ. Then, at the appointed time, the time for a divinely-ordained display, there will be the manifestation of the sons of God in glory. (Life-study of Colossians, p. 526)

Today's Reading

In Exodus 16:33 we see that an omer full of manna was placed in a pot and laid up before the Lord to be kept for future generations. Hebrews 9:4 speaks of “the golden pot that had the manna.” Thus, the hidden manna was in a golden pot. The manna concealed in the golden pot signifies that our life is hidden with Christ in God [cf. Col. 3:3]....The Christ hidden in God is the manna hidden in the golden pot.

In the Bible gold signifies the divine nature. According to 2 Peter 1:4, we are partakers of this divine nature. Only the nature of God, the divine nature, can preserve Christ as our hidden manna. Praise the Lord that within us we have a golden pot; that is, we have the divine nature. We cannot preserve Christ in our mind or emotion. We can preserve Him only in the divine nature which we

在我们里面借着重生所得的神圣性情里。事实上，我们里面的神圣性情就是神自己。金罐内的吗哪指明我们所享受作我们生命供应的基督，保存在神圣的性情里，这神圣的性情如今在我们全人的最深处。基督是我们特殊的一分食物，隐藏在神圣的性情里。当我们摸着神圣的性情—金罐—时，我们就享受基督作为隐藏在其中的吗哪（出埃及记生命读经，五二四至五二五页）。

旧约里的帐幕乃是宇宙合并的表号。基督作为隐藏的吗哪乃是帐幕的中心。隐藏的吗哪是在金罐里；金罐是在约柜里，约柜是用皂荚木包金所造的，这约柜是在至圣所里。隐藏的吗哪表征基督，乃是在金罐里，而金罐是指神说的。吗哪在金罐里，指明基督在父里（约十四 10 上、11 上）。约柜是在至圣所里，至圣所就是我们的灵。今天，我们那有圣灵内住的灵就是至圣所。从这里我们能看见，基督作为隐藏的吗哪是在作为金罐的父神里；父是在作为约柜的基督（带着祂的两种性情—神性和人性）里；这基督作为内住的灵活在我们重生的灵里，作至圣所的实际。这就是说，子在父里面，父在子里面，而子作为灵乃是至圣所的实际。这含示并符合约翰十四章十六至二十节的四个“在…里面”。二十节说，“到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面，”而十七节说，“实际的灵…在你们里面。”子在父里面，我们在子里面，子在我们里面，我们又由实际的灵所内住。这就是经过过程的神与重生信徒的合并。

合并到帐幕里的路，就是吃隐藏的吗哪。我们越吃基督，就越合并到三一神里面，成为一个宇宙的合并。借着吃隐藏的吗哪，我们就合并到帐幕里（基督为父用神圣的荣耀所荣耀的结果，三〇至三一页）。

参读：出埃及记生命读经，第三十九篇；基督为父用神圣的荣耀所荣耀的结果，第四章。

have within us through regeneration. Actually, the divine nature within us is God Himself. The manna in the golden pot indicates that the very Christ whom we enjoy as our life supply is preserved in the divine nature which is now in our inmost being. Christ is our special portion of food hidden in the divine nature. When we touch the divine nature, the golden pot, we enjoy Christ as the manna hidden within it. (Life-study of Exodus, p. 455)

The tabernacle in the Old Testament is a sign of the universal incorporation. Christ as the hidden manna is the center of the tabernacle. The hidden manna is in the golden pot; the golden pot is in the Ark, made of acacia wood overlaid with gold; and this Ark is in the Holy of Holies. The hidden manna, which signifies Christ, is in the golden pot, which refers to God. The manna in the golden pot indicates that Christ is in the Father (John 14:10a, 11a). The Ark is in the Holy of Holies, and the Holy of Holies is our spirit. Today, our spirit indwelt by the Holy Spirit is the Holy of Holies. From this we can see that Christ as the hidden manna is in God the Father as the golden pot; that the Father is in Christ as the Ark with His two natures, divinity and humanity; and that this Christ as the indwelling Spirit lives in our regenerated spirit to be the reality of the Holy of Holies. This means that the Son is in the Father, that the Father is in the Son, and that the Son as the Spirit is the reality of the Holy of Holies. This implies and corresponds to the four ins in John 14:16-20. Verse 20 says, "In that day you will know that I am in My Father, and you in Me, and I in you," and verse 17 says, "The Spirit of reality...shall be in you." The Son is in the Father, we are in the Son, the Son is in us, and we are indwelt by the Spirit of reality. This is the incorporation of the processed God with the regenerated believers.

The way to be incorporated into the tabernacle is to eat the hidden manna. The more we eat Christ, the more we are incorporated into the Triune God as a universal incorporation. By eating the hidden manna we are incorporated into the tabernacle. (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 30-31)

Further Reading: Life-study of Exodus, msg. 39; The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 4

晨兴喂养

罗五 10 “因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。”

十二 2 “不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神…的旨意。”

5 “我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

在救恩里，基督不仅是我们的客观的救主；祂也是我们主观的生命。在歌罗西三章四节，保罗说到“基督是我们的生命”。“我们的生命”一辞有力地指明，我们需要在日常生活中经历基督。基督（不是我们的己，我们的魂）该是我们的生命。

〔罗马五章十节〕说到基督和好的死，以及基督拯救的生命。和好包括救赎与称义。基督为着救赎我们，在十字架上受死。借着救赎，我们已得神称义，并与祂和好。如今我们与神之间已没有间隔。然而，我们仍有好些主观的难处。为这缘故，甚至我们与神和好以后，仍需要在基督的生命里得救（新约总论第二册，一〇三至一〇四页）。

信息选读

我们这些蒙神救赎的人，凭着终极完成之灵的律的释放，而在基督的神圣生命里得救，脱离罪的捆绑与奴役，就是罪的律（罗八 2）。终极完成之灵的律，乃是从罪的捆绑得释放的凭借。…但是为了使终极完成之灵的律运行，需要我们的合作，将心思置于调和的灵（6 下），并照着调和的灵而行（4）。

Morning Nourishment

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled.

12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is...

5 So we who are many are one Body in Christ, and individually members one of another.

In salvation Christ is not only our objective Savior; He is also our subjective life. In Colossians 3:4 Paul speaks of “Christ our life.” The expression “our life” is a strong indication that we need to experience Christ in our daily living. Christ, not our self, our soul, should be our life.

[Romans 5:10] covers both the reconciling death of Christ and the saving life of Christ. Reconciliation includes redemption and justification. Christ died on the cross for our redemption. Through redemption we have been justified by God and reconciled to Him. Now there is nothing between us and God. However, we still have a number of subjective problems. For this reason, even after we have been reconciled to God, we still need to be saved in Christ’s life. (The Conclusion of the New Testament, p. 312)

Today’s Reading

We, as God’s redeemed people, are saved in the divine life of Christ by the release of the law of the consummated Spirit from the bondage, the slavery, of sin, the law of sin (Rom. 8:2). The law of the consummated Spirit is the means for the release from the bondage of sin....But in order for the law of the consummated Spirit to operate, there is the need of our cooperation by setting our mind on the mingled spirit (v. 6b) and by walking according to the mingled spirit (v. 4).

我们也要凭着终极完成之灵的圣别，而在基督的神圣生命里得救，脱离世界现今的世代（十二 2 上，六 19 下、22 下）。…借着成为肉体、死与复活，神的灵得了装备并够资格将生命分授给人，并在神圣的生命中使人得救。…我们需要凭终极完成的灵（不是凭我们刚强的意志或心思）得以圣别，使我们脱离世界现今的世代。我可以看报纸，为要对世界局势有所了解。但…我却不愿意摩登，我不愿意模成摩登世代的样子。反之，我愿意被那灵变化。

我们凭着赐生命之灵的变化（十二 2 下），而在基督的神圣生命里得救，脱离我们天然的所是。变化不仅是在外面样子的改变，更是内在新陈代谢的改变，是与生机有关的事。

变化是借着我们心思的更新（2 下）。我们的心思从前是置于肉体。现今我们必须改变我们心思的位置，将其置于灵。心思置于灵，乃是生命平安（八 6）。改变我们心思的位置，会变化我们的心思。

我们是凭神圣生命元素的新陈代谢而得以变化。基督是我们的生命（西三 4）。在任何一种生机的生命里都有生机的元素。基督是生机的元素，在我们里面长大并变化我们。

我们凭着在基督的身体里被建造（罗十二 5），而在基督的神圣生命里得救，脱离个人主义。今天在地上，少有基督徒被建造在基督的身体里。我们众人还在被建造在基督身体里的途中。我们仍然太过于单独，我们里面仍然有某些比例的个人主义成分存留。

我们被建造在基督的身体里，并蒙拯救脱离个人主义，是凭着将身体献上当作活祭（1），并凭着不看自己过于所当看的（3）。…召会生活中大部分的难处，都是来自看自己过于所当看的（三一神作三部分人的生命，七五至八〇页）。

参读：新约总论，第二十九篇。

We also need to be saved in the divine life of Christ by the sanctification of the consummated Spirit from the present age of the world (12:2a; 6:19b, 22b)...Through incarnation, death, and resurrection, the Spirit of God became equipped and qualified to impart life to man and to save man in the divine life. We need to be sanctified by the consummated Spirit, not by our strong will or mind, from the present age of this world. I may read the newspaper in order to realize something concerning the world situation..., [but] I do not want to be modern or to be conformed to the modern age. Rather, I want to be transformed by the Spirit.

We are saved in the divine life of Christ from our natural being by the transformation of the life-giving Spirit (12:2b). Transformation is not merely a change in outward appearance. Transformation is an inward, metabolic change, which involves something organic.

Transformation is by the renewing of our mind (v. 2b). Formerly, our mind was set on the flesh. Now, we must change the position of our mind by setting it on the spirit. The mind set on the spirit is life and peace (8:6). Changing the position of our mind will transform our mind.

We are transformed by the metabolism in the element of the divine life (Col. 3:4). Christ is our life. In any kind of organic life there is an organic element. Christ is the organic element that grows within us and transforms us.

We are saved in the divine life of Christ from individualism by being built in the Body of Christ (Rom. 12:5). Today on the earth there are very few Christians who have been built into the Body of Christ. All of us are still on the way of being built in the Body of Christ. We are still too individualistic. There is a certain percentage of individualism that still remains in us.

We are built in the Body of Christ and saved from individualism by presenting our bodies a living sacrifice (v. 1) and by not thinking more highly of ourselves than what we are (v. 3)...Most of the troubles in the church life mainly come from thinking more highly of ourselves than what we are. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," pp. 284-287)

Further Reading: The Conclusion of the New Testament, msg. 29

晨兴喂养

罗八 29 ~ 30 “因为神所预知的人，祂也预定他们模成神儿子的形像。…祂所预定的人，又召他们来；所召来的人，又称他们为义；所称为义的人，又叫他们得荣耀。”

西三 10 ~ 11 “并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；在此…唯有基督是一切，又在一切之内。”

我们凭着分授生命之灵的模式（罗八 29 下），而在基督的神圣生命里得救，脱离己的样式。这是那灵的另一面。无论我们是好是坏，是善良是粗鄙，我们仍然带着己的样式。所以我们需要借着变化成神儿子的形像而被模成。这模成是为使我们在神圣生命里得以成熟。

我们在基督的神圣生命里得救的结果，是在神圣生命的美德里改变形状，脱去我们卑贱的身体（30 下，腓三 21，罗八 11）。我们的身体改变形状，就是借着内住的灵使我们的身体得赎。当内住的灵完全浸透我们，我们的身体就必得赎。我们的身体被那灵浸透了，就是我们的身体改变形状。…我们卑贱的身体改变形状，乃是凭着作初熟果子（预尝）的内住之灵，使我们的身体得赎（23）（三一神作三部分人的生命，八〇至八一页）。

信息选读

当我们借着得释放、圣别、变化、模成和改变形状，而在神圣的生命中得救时，我们就能在神圣的生命中作王（罗五 17）。我们越在神圣的生命中活着，并在神圣的生命中得救，我们就越多运用作王的权柄，越多在

Morning Nourishment

Rom. 8:29-30 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son...; and those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

Col. 3:10-11 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where...Christ is all and in all.

We are saved in the divine life of Christ from self-likeness by the conformation of the life-imparting Spirit (Rom. 8:29b). This is another aspect of the Spirit. Whether we are bad or good, nice or rough, we still bear our self-likeness. Therefore, we need conformation through transformation into the very image of the Son of God. This conformation is for the maturity in the divine life.

The issue of our being saved in the divine life of Christ is transfiguration, in the virtue of the divine life, from our body of humiliation (v. 30c; Phil. 3:21; Rom. 8:11). The transfiguration of our body is the redemption of our body through the indwelling Spirit. When the indwelling Spirit saturates us thoroughly, our body will be redeemed. The saturation of our body with the Spirit will be the transfiguration of our body...The transfiguration from our body of humiliation is by the redeeming of our body through the indwelling Spirit as the firstfruits, the foretaste (v. 23). (CWVL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," pp. 287-288)

Today's Reading

When we are saved in the divine life by being released, sanctified, transformed, conformed, and transfigured, we can reign in the divine life (Rom. 5:17). The more we live and are saved in the divine life, the more we exercise the kingship and reign in the divine life. The divine life is kingly and royal. The overcomers

神圣的生命中作王。神圣的生命是作王的，是君尊的。得胜者要在千年国里与基督一同作王（启二十4、6），因为他们要被神圣的生命浸透并吞没。因为他们满了生命，他们就成了生命的具体化身，他们也有完全的王权。他们作王是因为他们满了生命。约翰曾说到在神圣生命中作王的事（4、6），这也是在保罗著作中所强调的特别项目之一（罗五17，提后二12）。

我们借着接受从基督而来的洋溢之恩而作王，管治罪、世界、撒但、天然的人、己和个人主义，为要完成基督生机身体的建造，成就神新约的经纶。…（罗五17）。恩典就是神圣的生命作了我们的经历和享受，洋溢的恩典乃是神圣生命之丰富的洋溢。…我们凭着以上所有的项目而在神圣的生命里得救，结果乃是胜过撒但（十六20）。撒但要被践踏在我们的脚下。撒但被践踏，我们有神作我们的平安，有基督作我们的恩典。我们有这样的生命，在其中我们享受神的平安，就是神自己；也享受主的恩典，就是主自己（三一神作三部分人的生命，八二至八三页）。

我们与基督同活不是没有目标的；这样的同活有确定的目的。这目的就是在基督为众召会的代求里，在祂将属天生命的供应服事给圣徒的职事上，并在祂执行神行政的事上，与祂是一。…这样与主同活的结果乃是新人。我们无法用组织来产生新人，新人乃是我们接受基督作生命并活基督的自然结果。

神的心愿是要得着新人。这是祂在已过永远里的计划，也是祂创造宇宙，并在基督里为我们成功救赎的原因。福音的传扬以及新造，也同样是为着新人。神使新人彰显于地的时候已经来到。如果我们接受基督作生命，并与祂同活，新人就会产生，使神的愿望得着满足（歌罗西书生命读经，六六四至六六五页）。

参读：三一神作三部分人的生命，第六至七章。

will be co-kings with Christ in the millennium (Rev. 20:4, 6) because they will be saturated and swallowed up by the divine life. Because they are full of life, they become the embodiment of life, and they will also have the kingship in full. They reign because they are full of life. The matter of reigning in the divine life is referred to by John (Rev. 20:4, 6) and is also one of the particular items stressed in Paul's writings (Rom. 5:17; 2 Tim. 2:12).

For the accomplishing of the building up of the organic Body of Christ to fulfill the New Testament economy of God, we rule as kings over sin, the world, Satan, the natural man, the self, and individualism by the receiving of the abundance of grace through Christ...(Rom. 5:17). Grace is the divine life for our experience and enjoyment. The abundance of grace is just the abundance of the riches of the divine life. The result of all the items by which we are saved in the divine life is the victory over Satan (16:20). Satan will be crushed under our feet. Satan is crushed, and we have God as our peace and Christ as our grace. We have such a life in which we enjoy the peace of God, which is God Himself, and the grace of the Lord, which is the Lord Himself. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," pp. 289-290)

Our living with Christ is not aimless; it has a definite purpose. This purpose is to be one with Christ in His intercession for the churches, in His ministry of the heavenly life supply to the saints, and in His administration of God's government....The result of living together with the Lord in such a way is the new man. We cannot produce the new man by organization. The new man is the spontaneous issue of our taking Christ as our life and living Him.

The desire of God's heart is to have the new man. This was His plan in eternity past, and this was the reason He created the universe and accomplished redemption for us in Christ. The preaching of the gospel and the new creation are likewise for the new man. The time has come for God to have the new man expressed on earth. If we take Christ as our life and live together with Him, the new man will come forth to satisfy God's desire. (Life-study of Colossians, pp. 535-536)

Further Reading: CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," chs. 6-7

第四周诗歌

WEEK 4 — HYMN

补 27

在荣耀里有一人

(英505)

A 大调

4/4

1 1 | 1 - 5 1 | 2 - 5 5 | 3 2 3 4 | 3 - 2
 一 在 荣 耀 里 有 一 人, 祂 的 生 命 是 为 我。

1 | 1 - 7 6 | 7 1 2 3 | 7 - 6 . 5 | 5 - -
 祂 是 完 全 圣 洁, 自 由 且 超 脱,

5 | 5 - 4 3 | 4 - 3 3 | 2 3 1 2 | 7 . 6 5
 祂 是 全 智、仁 慈, 祂 是 何 温 柔!

1 | 1 7 1 2 | 1 - 5 3 | 3 2 3 4 | 3 - 2
 祂 荣 耀 里 的 生 命 乃 是 为 着 我。

3 | 4 3 2 1 | 7 - 1 4 | 3 - 2 . 1 | 1 - - ||
 祂 荣 耀 里 的 生 命 乃 是 为 着 我。

二 在荣耀里有一人, 祂的生命是为我。
 在祂全无疾病, 祂毫无软弱,
 祂是刚强、有力, 且能往上浮!
 祂荣耀里的生命 乃是为着我。

三 在荣耀里有一人, 祂的生命是为我。
 祂胜过了死亡, 拘禁全脱落,
 在复活里作王, 权柄手中握!
 祂荣耀里的生命 乃是为着我。

四 在荣耀里有一人, 祂的生命是为我。
 祂的平安长存, 不怕何风波,
 祂喜乐, 发光辉, 盼望而等着,
 祂荣耀里的生命 从我里透过。

There's a Man in the glory

Experience of Christ — As Life

505

1. There's a Man in the glo - ry Whose Life is for
 me. He's pure and He's ho - ly, Tri - um - phant and free.
 He's wise and He's lov - ing How ten - der is He! His
 Life in the glo - ry, My life must be; His Life in
 the glo - ry, My life must be.

2. There's a Man in the glory

Whose Life is for me.
 He overcame Satan;
 From bondage He's free.

In Life He is reigning;
 How kingly is He!

His Life in the glory,
 My life must be;
 His Life in the glory,
 My life must be.

3. There's a Man in the glory

Whose Life is for me.
 In Him is no sickness;
 No weakness has He.

He's strong and in vigor,

How buoyant is He!
 His Life in the glory
 My life may be;
 His Life in the glory
 My life may be.

4. There's a Man in the glory

Whose Life is for me.
 His peace is abiding;
 How patient is He!
 He's joyful and radiant,

Expecting to see
 His Life in the glory
 Lived out in me;
 His Life in the glory
 Lived out in me.

第五篇

为着一个新人，让基督的平安
在我们心里作仲裁，让基督的话丰富富地
住在我们里面，并坚定持续的祷告

读经：西三 15 ~ 17，四 2 ~ 3

纲要

周一

壹 我们需要让基督的平安在我们心里作仲裁—西三 12 ~ 15，弗二 14 ~ 18，罗五 1，太十八 21 ~ 35：

一 “作仲裁”一辞的希腊文也可译为“作裁判，作主席，登位作每件事的管治者和决断者”；基督那作仲裁的平安，消除我们与任何人的嫌隙—西三 13。

二 我们常常发现我们里面有三派：一派是积极的，另一派是消极的，还有一派是中立的；因此，需要内里的仲裁来解决我们里面的争执：

1 每当我们感觉我们里面各派在争执或争吵时，我们需要让基督的平安作主席，并让这平安，就是新人的一，在我们里面管治并下最后的断语。

2 我们需要把我们的意见、观念摆在一边，听内住之裁判的话。

Message Five

**Allowing the Peace of Christ to Arbitrate in Our Hearts,
Letting the Word of Christ Dwell in Us Richly,
and Persevering in Prayer for the One New Man**

Scripture Reading: Col. 3:15-17; 4:2-3

OUTLINE

Day 1

I. We need to allow the peace of Christ to arbitrate in our hearts—Col. 3:12-15; Eph. 2:14-18; Rom. 5:1; Matt. 18:21-35:

A. The Greek term for arbitrate can also be rendered “umpire, preside, or be enthroned as a ruler and decider of everything”; the arbitrating peace of Christ dissolves our complaint against anyone—Col. 3:13.

B. Often we are conscious of three parties within us: a positive party, a negative party, and a neutral party; hence, there is the need for inward arbitration to settle the dispute within us:

1. Whenever we sense that different parties within our being are arguing or quarreling, we need to give place to the presiding peace of Christ and allow this peace, which is the oneness of the new man, to rule within us and have the final word.

2. We need to set aside our opinion, our concept, and listen to the word of the indwelling Referee.

三 我们若让基督的平安在我们心里作仲裁，这平安会解决我们中间所有的争执，我们就会与神有纵的平安，并与圣徒有横的平安：

- 1 借着基督的平安作仲裁，我们的难处解决了，圣徒之间的摩擦也消失了；然后召会生活就能甜美地得保全，新人也实际的得以维持。
- 2 基督的平安作仲裁，就是基督在我们里面作工，好在我们身上施行管治，来作结论，下最后的决断——参赛九6～7。
- 3 如果我们一直让基督的平安作王管治，我们就不会得罪别人，破坏别人；我们反而会靠着主的恩典和平安，把生命供应给别人。
- 4 这平安应当将所有的信徒联结一起，成为他们的联索——弗四3。

贰 我们需要让基督的话丰丰富富地住在我们里面——西三16～17：

- 一 当基督的平安在我们里面作仲裁，保守我们在满了一与和谐的光景中，我们就成了神说话的地方，成了神的出口——15～16节，启二1、7：
- 1 神的说话要求一；分裂使神的说话减少，甚至使神的说话完全停止——利一1。
 - 2 既然一是神说话的必要条件，我们就需要让基督的平安在我们心里作仲裁——西三15。

C. If we allow the peace of Christ to arbitrate in our hearts, this peace will settle all the disputes among us; we shall have peace with God vertically and with the saints horizontally:

1. Through the arbitration of the peace of Christ, our problems are solved, and the friction between the saints disappears; then the church life is preserved in sweetness, and the new man is maintained in a practical way.
2. The arbitrating of the peace of Christ is Christ working within us to exercise His rule over us, to speak the last word, and to make the final decision—cf. Isa. 9:6-7.
3. If we stay under the ruling of the enthroned peace of Christ, we shall not offend others or damage them; rather, by the Lord's grace and with His peace we shall minister life to others.
4. This peace should bind all the believers together and become their uniting bond—Eph. 4:3.

II. We need to let the word of Christ dwell in us richly—Col. 3:16-17:

- A. When the peace of Christ arbitrates in us and keeps us in a situation full of oneness and harmony, we become the place of God's speaking, His oracle—vv. 15-16; Rev. 2:1, 7:
1. God's speaking requires oneness; division causes God's speaking to diminish, even to cease altogether—Lev. 1:1.
 2. Since oneness is a necessary condition for God's speaking, we need to let the peace of Christ arbitrate in our hearts—Col. 3:15.

3 基督的话丰丰富富的住在我们里面，意思就是这话在我们里面有充分的地位，而浸润并浸透我们全人；我们要让基督的话进到我们的里面，住在我们里面，在我们里面得胜，顶替我们的观念、意见、和哲学；这是极重要的一诗——九130，参后二一23，二二5。

周 四

二 我们需要让主的话在我们里面居首位，使我们经历神话语的功用在我们里面运行，并将基督的丰富供应到我们这人里面——西三16：

1 神的话光照、（诗一一九105、130、）喂养、（太四4，提前四6、）并滋润我们，解我们的干渴。（赛五五8～11。）

2 神的话加强、（约壹二14下，箴四20～22、）洗涤、（弗五26、）并建造我们。（徒二十32。）

3 神的话借着圣别我们，（约十七17，）使我们完备并完全，（提后三15～17，）且造就我们。

三 我们借着让神的话住在我们里面，就能成为正确的人，就是神人，充满基督作神属性的实际——西三17～25，腓四5～8。

周 五

叁 我们需要坚定持续地祷告——西四2～3：

一 我们需要有充分的时间来祷告，这使我们能更多吸取基督这包罗万有之地的丰富——一12，二6～7，四2：

1 我们需要花时间吸取主，确定且透彻地接触祂——路八13，太十四22～23，六6。

3. For the word of Christ to dwell in us richly means that it has adequate room in us to permeate and saturate our whole being; it is crucial for us to let the word of Christ enter into us, dwell in us, prevail in us, and replace our concepts, opinions, and philosophies—Psa. 119:130; cf. Rev. 21:23; 22:5.

Day 4

B. We need to allow the word of the Lord to have the first place in us so that we may experience the functions of the word of God operating within us and ministering the riches of Christ into our being—Col. 3:16:

1. The word of God enlightens (Psa. 119:105, 130), nourishes (Matt. 4:4; 1 Tim. 4:6), and waters us to quench our thirst (Isa. 55:8-11).

2. The word of God strengthens (1 John 2:14b; Prov. 4:20-22), washes (Eph. 5:26), and builds us up (Acts 20:32).

3. The word of God completes, perfects (2 Tim. 3:15-17), and edifies us by sanctifying us (John 17:17).

C. By allowing the word of God to inhabit us, we can become a proper human being, a God-man filled with Christ as the reality of the attributes of God—Col. 3:17-25; Phil. 4:5-8.

Day 5

III. We need to persevere in prayer—Col. 4:2-3:

A. We need to allow adequate time for prayer, which will enable us to absorb more of the riches of Christ as the all-inclusive land—1:12; 2:6-7; 4:2:

1. We need to take time to absorb the Lord, contacting Him in a definite and prevailing way—Luke 8:13; Matt. 14:22-23; 6:6.

2 早晨遇见神，不仅是在一天的清早遇见祂，并且也是在满了光的情形里遇见祂；我们该独自到神前，不受任何人、事、物打岔或占有一箴四 18，出三三 11 上，三四 3 ~ 4，可一 35。

3 我们来到施恩宝座前祷告的时候，恩典就象江河一样，在我们里面涌流，并供应我们—来四 16，参启二二 1。

二 为了要在神这一边与撒但争战，我们就必须坚定持续地祷告—但六 10：

1 我们这些与神站在一起的人，发现整个宇宙都在反对我们，尤其是反对我们的祷告；敌挡祷告的不仅在我们外面，也在我们里面—太二六 41。

2 祷告就是反堕落宇宙中的潮流、趋势—路十八 1 ~ 8。

三 我们该划出定时祷告的时间；我们的态度应当把祷告当作我们最重要的事，不让任何的事打岔—但六 10，徒十二 5、12。

周 六

四 我们需要借着不断操练我们的灵，留在祷告的气氛里—弗六 18，提前四 7，提后一 7，西一 3、9：

1 我们需要不住地祷告，坚定持续地祷告，保持自己亲密地联于主—帖前五 17，太二六 41，西二 19。

2 即使在最小的事上，我们都需要求问主；这样作，就是坚定持续地祷告，并因此而活基督—参书九 14，腓四 7 ~ 8。

2. To meet with God in the morning is not only to meet with Him early in the day; it is also to meet with God in a situation that is full of light; we should go to God alone, without any persons, matters, or things to distract or occupy us—Prov. 4:18; Exo. 33:11a; 34:3-4; Mark 1:35.

3. When we pray, coming forward to the throne of grace, grace will become a river flowing in us and supplying us—Heb. 4:16; cf. Rev. 22:1.

B. In order to fight on God's side against Satan, we need to persevere in prayer—Dan. 6:10:

1. As those who take sides with God, we find that the whole fallen universe is against us and, in particular, against our prayer; resistance to prayer lies not only outside of us but even within us—Matt. 26:41.

2. To pray is to go against the current, the trend, in the fallen universe—Luke 18:1-8.

C. We need to set aside definite times for prayer; our attitude should be that prayer is our most important business and that nothing should be allowed to interfere with it—Dan. 6:10; Acts 12:5, 12.

Day 6

D. We need to remain in an atmosphere of prayer by continually exercising our spirit—Eph. 6:18; 1 Tim. 4:7; 2 Tim. 1:7; Col. 1:3, 9:

1. We need to pray without ceasing, to persevere in prayer, keeping ourselves intimately connected to the Lord—1 Thes. 5:17; Matt. 26:41; Col. 2:19.

2. Even in the smallest details we need to inquire of the Lord; to do this is to persevere in prayer and thereby to live Christ—cf. Josh. 9:14; Phil. 4:7-8.

肆 我们借着坚定持续的祷告，受基督的平安管治，并被基督的话内住，祂就以祂自己浸润并顶替我们，直到我们一切天然的区别都被消除，我们就在实际里成为新人——西三 15～17，四 2～3，三 10～11。

IV. As we are ruled by the peace of Christ and inhabited by the word of Christ through persevering in prayer, He permeates and replaces us with Himself until all our natural distinctions have been eliminated, and we become the new man in reality—Col. 3:15-17; 4:2-3; 3:10-11.

晨兴喂养

西三 15 “又要让基督的平安在你们心里作仲裁，你们在一个身体里蒙召，也是为了这平安；且要感恩。”

弗二 15 “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。”

在歌罗西三章十五节，…“作仲裁”也可以翻译为“作裁判，作主席，登位作每件事的管治者和决断者”。基督那在我们心里作仲裁的平安，消除了十三节的嫌隙。…十五节的“这平安”是指基督的平安。我们乃是在基督的一个身体里，为这平安蒙召的。为着基督身体正当的生活，我们需要基督的平安在我们心里，在祂身体众肢体的关系上，仲裁、调整并断定一切的事。我们是为了基督的平安蒙召的，这也该是我们让这平安在我们心里作仲裁的动机（歌罗西书生命读经，二九八至二九九页）。

信息选读

我们若想想自己的经历就会领悟，我们基督徒里面总是有两三派。…我们常常发现我们里面有三派：一派是积极的，一派是消极的，还有一派是中立的。我们基督徒比不信的人还麻烦。得救以前，我们是在撒但那一派的控制之下。我们纵情于属世的享乐，里面一点争执都没有。但如今我们得救了，也许有一派鼓励我们作一件事，另一派却鼓励我们作另一件事。因此，我们需要里面的仲裁来解决我们里面的争执。我们需要有人来主持我们里面所开的会议。从歌罗西三章十五节来看，这个主持人，这位仲裁者，乃是基督的平安。

Morning Nourishment

Col. 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

Eph. 2:15 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.

In Colossians 3:15...the Greek term for arbitrate can also be rendered “umpire, preside, or be enthroned as a ruler and decider of everything.” The arbitrating peace of Christ in our hearts dissolves the complaint mentioned in verse 13. The relative pronoun which in verse 15 refers to the peace of Christ. We were called to this peace in the one Body of Christ. For the proper Body life we need the peace of Christ to arbitrate, to adjust, to decide all things in our heart in the relationships between the members of His Body. Our having been called to the peace of Christ should also motivate us to let this peace arbitrate in our hearts. (Life-study of Colossians, p. 242)

Today's Reading

If we consider our experience, we shall realize that as Christians we have two or three parties within us....Often we are conscious of three parties within us: a positive party, a negative party, and a neutral party. As Christians, we are more complicated than unsaved people are. Before we were saved, we were under the control of the satanic party. We could indulge in worldly amusements and entertainments without any sense of controversy within. But now that we are saved, one party may encourage us to do one thing, but another party may encourage us to do something else. Hence, there is the need for inward arbitration to settle the dispute within us. We need someone or something to preside over the conferences that take place within our being. According to Colossians 3:15, this presiding one, this arbitrator, is the peace of Christ.

保罗论到包罗万有的基督，论到在新人里基督是一切，又在一切之内，并且在新人里希利尼人、犹太人或其他文化上的差异都没有地位之后，就嘱咐圣徒们要留意基督的平安。我们里面都有一样东西，称作基督的平安。这是保罗在以弗所二章十五节所说的和平，那里告诉我们，基督在祂自己里面，将两下创造成一个新人。借着将犹太人和外邦人创造成一个新人，基督已经成就了和平。这就是歌罗西三章十五节的平安。

文化背景不同、国籍不同的信徒，已经被创造成一个新人。这个新人的一就产生真正的和平。离了基督与召会，不同种族和国籍的人绝无法有真正的一。…在新人里…不分种族、阶级和国籍。相反的，在新人里有一，因为基督是一切，又在一切之内。这一乃是我们的平安。三章十五节中基督的平安，就是在新人里使人和平的一。…我们应当让基督的平安在我们心里作仲裁。各派都必须听仲裁者的话。…每当我们感觉我们里面各派在争执或争吵时，我们需要让基督的平安来作主，并让这平安，就是新人的一，来管理我们。让这平安，这个一，来下断语。

基督的平安就是新人的一，这新人是由不同的种族所构成的。离了基督在十字架上的工作，不同的种族中间就不可能有一。但基督借着祂的死已经成就了和平；也就是说，祂产生了一。这个新人的一现今就在我们里面。现今我们必须让这个一，就是基督的平安，在我们心里作仲裁。它的作用应当像裁判，平息各个不同团体的争执。我们需要把我们的意见、观念摆在一边，听内住之裁判的话。我们不需要争吵、各持己见。我们应当只让基督的平安下最后的断案（歌罗西书生命读经，二九九至三〇二、三二七至三二八页）。

参读：歌罗西书生命读经，第二十八至二十九、三十二篇。

After Paul wrote concerning the all-inclusive Christ and concerning the new man in whom Christ is all and in all and where there is no room for Greek, Jew, or other cultural distinctions, he charged the saints to care for the peace of Christ. Within us we all have something called the peace of Christ. This is the peace about which Paul speaks in Ephesians 2:15, where we are told that in Himself Christ created one new man out of two peoples. By creating the Jews and the Gentiles into one new man, Christ has made peace. This is the very peace in Colossians 3:15.

Believers with different cultural backgrounds and nationalities have been created into one new man. The oneness of the new man produces genuine peace. Apart from Christ and the church, those of different races and nationalities cannot be truly one....In the new man there are no different races, classes, or nationalities. Rather, there is oneness because Christ is all and in all. This oneness is our peace. The peace of Christ in Colossians 3:15 is simply the peaceful oneness in the new man. We should allow the peace of Christ to arbitrate in our hearts. All the parties must take heed to the word of the arbitrator...Whenever we sense that different parties within our being are arguing or quarreling, we need to give place to the presiding peace of Christ and allow this peace, which is the oneness of the new man, to rule within us. Let this peace, this oneness, have the final word.

The peace of Christ is the very oneness of the new man composed of different peoples. Apart from the work of Christ on the cross, there can be no oneness among the different peoples. But through His death Christ has made peace; that is, He has produced oneness. This oneness of the new man is now within us. This oneness, the peace of Christ, must now be permitted to arbitrate in our hearts. It should function as a referee to settle the disputes among various parties. We need to set aside our opinion, our concept, and listen to the word of the indwelling referee. There is no need for us to quarrel or to express our opinion. We should simply let the peace of Christ make the final decision. (Life-study of Colossians, pp. 242-245, 265)

Further Reading: Life-study of Colossians, msgs. 28-29, 32

晨兴喂养

西三 15 “又要让基督的平安在你们心里作仲裁，你们在一个身体里蒙召，也是为了这平安…”

弗四 3 “以和平的联索，竭力保守那灵的一。”

保罗在歌罗西三章十五至十六节嘱咐我们，要让基督的平安在我们心里作仲裁，并要让基督的话丰丰富富地住在我们里面。我们若让基督的平安在我们心里作仲裁，这平安会解决我们中间所有的争执。在歌罗西的圣徒受不同主义、哲学和作法的搅扰。…歌罗西人需要一个裁判，一位仲裁者，来平息一切的歧见，…一切出于文化的意见（歌罗西书生命读经，三四二页）。

信息选读

基督的平安要在我们心里作仲裁，就必须在我们里面施行管治。基督的平安要为王作管治者和决断者。…我们以一位弟兄被长老得罪为例。…因着主的怜悯，主会临到这位弟兄，使他思念在上面的事，因而使他再一次经历神圣的传输，带来基督的平安作仲裁。然后，这位弟兄被基督的平安所管治，他就会承认，即使长老错了，他自己更是错了。他会立即向主认罪，接受恩典，爱那位长老。借着基督的平安作仲裁，我们的难处就解决了，圣徒之间的摩擦也消失了。然后召会生活就能得保全，新人也实际地得以维持。

召会生活就是新人的生活，不是单靠教训得保全的，乃是靠着我们的思念在上面的事，并让属天的传输将神圣的元素分赐到我们里面才得以保全。然后我们

Morning Nourishment

Col. 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body...

Eph. 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace.

In Colossians 3:15 and 16 Paul charges us to let the peace of Christ arbitrate in our hearts and to let the word of Christ dwell in us richly. If we allow the peace of Christ to arbitrate in our hearts, this peace will settle all the disputes among us. The saints in Colossae were troubled by different isms, philosophies, and practices....The Colossians needed a referee, an arbitrator, to calm down all the differing opinions,...which have their source in...culture. (Life-study of Colossians, pp. 276-277)

Today's Reading

For the peace of Christ to arbitrate in our hearts, it must rule in us. It must be enthroned as the ruler and decider....Let us take as an example a brother who is offended by one of the elders....In His mercy, the Lord will come to him and cause him to set his mind on the things above so that once again he can experience the divine transmission which gives rise to the arbitrating peace of Christ. Then, ruled by the peace of Christ, the brother will admit that even though the elder might have been wrong, he himself was wrong to a greater degree. Immediately he will confess to the Lord, receive grace, and have love for that elder. Through the arbitration of the peace of Christ, our problems are solved, and the friction between the saints disappears. Then the church life is preserved, and the new man is maintained in a practical way.

The church life as the life of the new man is preserved not by mere teachings but by setting our mind on the things above and allowing the heavenly transmission to impart the divine element into us. Then we shall have the

就有新人的更新，并经历基督的平安在我们里面施行管治。基督的平安实际上就是基督自己显在某一特别的方面。因此，基督的平安作仲裁，就是基督在我们里面作工，好在我们身上施行管治，来作结论，下最后的决断。在弟兄被长老得罪的事例中，基督的话是要爱那位长老，找他交通，并且和他一同享受主。这就是作平安的基督登位管治、决断并下断语。

当基督的平安在我们心里作王，作我们里面唯一的裁判，我们就会与神有纵的平安，并与众圣徒有横的平安（和平）。我们赞美主，我们享受平安，并且在这平安里，新人—召会生活—就得以保全！当基督的平安在我们心里当家，新人就不断得以更新。如果我们一直让基督的平安作王管治，我们就不会得罪别人，破坏别人。我们反而会靠着主的恩典和平安，把生命供应给别人。一个地方召会里的一，和众召会之间的一，不是靠着人为的努力而维持的，这个一单单是由基督的平安作仲裁来维持的。…众召会以及整个恢复，都在基督的平安作仲裁之下。基督在我们里面是供应的恩典，也是作仲裁的平安。…倘若我们让基督作王的平安在我们心里作仲裁，我们的婚姻生活、家庭生活、召会生活，就要蒙保守在一的里面。

愿我们都得着鼓励，思念在上面的事，让属天的传输把神圣的实质更多带到我们里面，好为着新人的更新。然后，基督就要特别在平安这一面，在我们心里作仲裁；主就有路建造新人，并为着祂的再来预备新妇（歌罗西书生命读经，七〇一至七〇三页）。

基督在十字架上，已废掉因规条而有的一切分别，借此，祂已为祂的身体成就了和平。这和平该成为联索，将众信徒联结在一起。这和平的联索是十字架工作的结果。当我们留在十字架上，我们和人中间就有和平。这和平成了我们的联索，使我们借此保守那灵的一（圣经恢复本，弗四3注1）。

参读：歌罗西书生命读经，第三十三、六十三篇。

renewing of the new man and experience the peace of Christ ruling within us. The peace of Christ is actually Christ Himself in a particular aspect. Hence, the arbitrating of the peace of Christ is Christ working within us to exercise His rule over us, to speak the last word, and to make the final decision. In the case of the brother offended by the elder, Christ's word is to love that elder, to seek him out for fellowship, and to enjoy the Lord with him. This is Christ enthroned as peace ruling, deciding, and uttering the last word.

When the peace of Christ is enthroned in our hearts to be the unique umpire within us, we shall have peace with God vertically and with the saints horizontally. We praise the Lord that we are enjoying peace, and in this peace the church life as the new man is preserved! As the peace of Christ presides in our hearts, the renewing of the new man takes place continually. If we stay under the ruling of the enthroned peace of Christ, we shall not offend others or damage them. Rather, by the Lord's grace and with His peace, we shall minister life to others. The oneness in a local church and among the churches is not maintained by human endeavoring. It is maintained only by the arbitrating peace of Christ....All the churches and the recovery as a whole are under the arbitrating peace of Christ. In us Christ is the supplying grace and the arbitrating peace....If we allow the enthroned peace of Christ to arbitrate in our hearts, our married life, family life, and church life will all be preserved in oneness.

May we be encouraged to set our mind on the things above so that the heavenly transmission may bring the divine substance into our being for the renewing of the new man. Then Christ in the particular aspect of peace will arbitrate in our hearts, and the Lord will have a way to build up the new man and prepare the bride for His coming. (Life-study of Colossians, pp. 564-566)

Christ abolished on the cross all the differences that were due to ordinances. In so doing He made peace for His Body. This peace should bind all believers together and should thus become the uniting bond. The uniting bond of peace is the issue of the working of the cross. When we remain on the cross, we have peace with others. This peace becomes the uniting bond in which we keep the oneness of the Spirit. (Eph. 4:3, footnote 3)

Further Reading: Life-study of Colossians, msgs. 33, 63

晨兴喂养

西三 15 ~ 16 “又要让基督的平安在你们心里作仲裁，…让基督的话丰丰富富地住在你们里面…”

诗一一九 130 “你的言语一解开，就发出亮光，使愚蒙人通达。”

启二 7 “那灵向众召会所说的话，凡有耳的，就应当听。…”

保罗〔在歌罗西三章十五节〕说过基督的平安在我们里面作仲裁之后，接着就告诉我们，要让基督的话住在我们里面〔16〕。为什么保罗先提基督的平安，再提基督的话？这问题的答案与圣经里所启示的基本原则有关，就是神的说话需要合一。每当神的子民分裂，祂的言语就稀少。神不在分裂的地方说话。分裂使神的说话减少，甚至使神的说话完全停止。

以色列人在旷野的时候，神在会幕里说话。会幕就是神子民合一的表记。十二支派在会幕四围安营，神从会幕里对百姓说话。那时候，以色列人要有神的说话，就必须来到会幕这里，来到合一的地方。…在耶路撒冷建造的圣殿乃是会幕的延续。…神借着祭司说话，是从至圣所出来的，至圣所乃是帐幕和圣殿的中心（歌罗西书生命读经，七〇四至七〇五页）。

信息选读

如果我们真与基督身体上的其他肢体是一，我们就能说神的话。然而，如果我们与圣徒不一，反倒充满了怨言、抱怨、闲话，我们就无法说神的话。说

Morning Nourishment

Col. 3:15-16 And let the peace of Christ arbitrate in your hearts....Let the word of Christ dwell in you richly...

Psa. 119:130 The opening of Your words gives light, imparting understanding to the simple.

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches...

Immediately after speaking about the peace of Christ arbitrating in us [in Colossians 3:15], Paul goes on to tell us to let the word of Christ dwell in us [v. 16]. Why does Paul mention the peace of Christ before the word of Christ? The answer to this question is related to the basic principle revealed in the Bible that God's speaking requires oneness. Whenever God's people are divided, His word becomes rare. God does not speak where there is division. Division causes God's speaking to diminish, even to cease altogether.

When the children of Israel were in the wilderness, God spoke in the Tent of Meeting. The Tent of Meeting was a sign of the oneness of God's people. The twelve tribes were arranged around the Tent of Meeting, and God spoke to the people from within the Tent of Meeting. Any Israelite at that time who wanted God's speaking had to come to the Tent of Meeting, the place of oneness....The temple built in Jerusalem was the continuation of the Tent of Meeting....God's speaking through the priests came out of the Holy of Holies, the center both of the tabernacle and of the temple. (Life-study of Colossians, pp. 567-568)

Today's Reading

If we are truly one with other members of the Body of Christ, we shall be able to speak God's word. However, if we are not one with the saints but are filled with murmuring, complaining, and gossiping about others, we shall not be able

神的话需要合一。哪里没有合一，哪里就没有说话。倘若我们让基督的平安在我们里面作仲裁，来保守合一与和谐，我们就能说神的话。…当基督的平安在我们里面作仲裁，保守我们在满了一与和谐的光景中，我们就成了神说话的地方，成了神的出口。

基督的话就是基督所说的话。在神新约的经纶里，神在子里说话，而子不仅在四福音书里亲自说话，也在使徒行传、书信和启示录里，借着祂的肢体—使徒和申言者—说话。这些都可视为基督的话。

基督的话包括整本新约。我们需要被这话充满。这意思是说，我们应当让基督的话住在我们里面，定居在我们里面，在我们里面安家。〔在歌罗西三章十六节，〕原文翻作“住”的字，意思是，在家里，内住，居住。主的话在我们里面必须有充分的地位，才能把基督的丰富运行并供应到我们里面的人里。不仅如此，基督的话也必须丰丰富富地住在我们里面。基督的丰富（弗三8）是在祂的话里。这样丰富的话，其居住必是丰丰富富的。基督的话在我们里面应当有自由的通路…在我们里面运行。

有些圣徒喜爱圣经，并且天天读经。…虽然他们读圣经，神的话却仍旧在他们之外。我们必须让基督的话进到我们的里面，住在我们里面，并顶替我们的观念、意见和哲学；这是极重要的。我们需要祷告说，“主耶稣，我乐意放弃我的观念，我要你的话在我里面有地位，我愿意忘掉自己的意见和哲学，我要让你的话充满在我里面，我不要再让自己的观念在我里面得势。”…我们不能把基督的话与祂作仲裁分开。仲裁者是靠说话来解决争执的。我们需要把我们的案件带到仲裁者那里并听祂的话。这意思是说，我们需要让基督的平安在我们心里作仲裁，并让基督的话住在我们里面。这样，我们就要满了歌唱和感恩（歌罗西书生命读经，七〇六、七〇八、三〇二至三〇五页）。

参读：歌罗西书生命读经，第四十七、五十二、五十八篇。

to speak the word of the Lord. Speaking God's word requires oneness. Where there is no oneness, there can be no speaking. If we allow the peace of Christ to arbitrate in us to maintain oneness and harmony, we shall be able to speak the word of God. When the peace of Christ arbitrates in us and keeps us in a situation full of oneness and harmony, we become the place of God's speaking, His oracle.

The word of Christ is the word spoken by Christ. In His New Testament economy God speaks in the Son, and the Son speaks not only directly in the Gospels, but also through His members, the apostles and prophets, in Acts, in the Epistles, and in Revelation. All these may be considered as His word.

The word of Christ includes the entire New Testament. We need to be filled with this word. This means that we should allow the word of Christ to dwell in us, to inhabit us, to make home in us. [In Colossians 3:16] the Greek word rendered "dwell" means "to be in a house, to inhabit." The word of the Lord must have adequate room within us so that it may operate and minister the riches of Christ into our inner being. Furthermore, the word of Christ must dwell in us richly. The riches of Christ (Eph. 3:8) are in His word. When such a rich word inhabits us, it must inhabit us richly. The word of Christ should have [a] free course...to operate within us.

Certain saints love the Bible and read it daily....Although they read the Bible, God's word remains outside of them. It is crucial for us to let the word of Christ enter into us, dwell in us, and replace our concepts, opinions, and philosophies. We need to pray, "Lord Jesus, I am willing to let go of my concepts. I want Your word to have ground in me. I am willing to forget my opinion and philosophy. I want Your word to be prevailing in me. I do not want my concepts to prevail any longer." We cannot separate the word of Christ from His arbitration. The arbitrator settles a dispute by speaking a word. We need to bring our case to the arbitrator and listen to his word. This means that we need to allow the peace of Christ to arbitrate in our hearts and the word of Christ to dwell in us. Then we shall be filled with singing and giving of thanks. (Life-study of Colossians, pp. 569-570, 245-247)

Further Reading: Life-study of Colossians, msgs. 47, 52, 58

晨兴喂养

利一 1 “耶和华从会幕中呼叫摩西，对他说。”

西三 16～17 “当用各样的智慧，让基督的话丰富地住在你们里面，用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神；凡你们所作的，无论是什么，或说话，或行事，都要在主耶稣的名里，借着祂感谢父神。”

如果基督的话要在我们里面安家，我们就必须给基督的话完全的主权、自由和权利。我们要祷告说，“主，我把全人献给你和你的话。我让你进入我里面的每一部分。主，把我内里的所是作成你自己和你话语的家。”

我们外面的行动好象是把首位留给神的话，暗地里却是把首位留给我们自己。…假如你读到马太十九章十六至二十二节，主耶稣告诉那少年人，要变卖他所有的分给穷人，还要来跟从祂。你读到这一段经文的时候，也许主吩咐你要把一些东西分给人。那是一个试验—到底是己为首，还是神的话为首？我们许多人从经历中晓得，让神的话居首位真不容易。为此，我们需要主的恩典。我们需要转向主说，“主，我作不来，但是，主啊，你能。主，为此我信靠你。”（歌罗西书生命读经，七一四至七一五页）

信息选读

我们需要基督的平安作仲裁来保守我们在一里，使基督能对我们说话。然后我们需要让神的话居首位。如果我们这样作，我们就经历神话语的功用：光照、滋养、解渴、加强、洗涤、建造、成全和造就。

Morning Nourishment

Lev. 1:1 Then Jehovah called to Moses and spoke to him out of the Tent of Meeting...

Col. 3:16-17 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God. And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.

If the word of Christ is to make its home in us, we must give it the full liberty, freedom, and right. We need to pray, “Lord, I offer my whole being to You and Your word. I give You access to every part of my inner being. Lord, make my inner being a home for Yourself and Your word.”

Outwardly we may act as if the first place is reserved for the word of God. But secretly the first place is for us. Suppose you are reading Matthew 19:16-22, where the Lord Jesus tells the young man to sell all that he has, give to the poor, and follow Him. As you read this portion of Scripture, the Lord may tell you to give away certain things. That would be a test of what is first—the self or the word of God. Many of us have learned from experience how difficult it is for us to give first place to the word of God. For this, we need the Lord’s grace. We need to turn to the Lord and say, “Lord, I cannot do this, but, Lord, You can. Lord, I trust in You for this.” (Life-study of Colossians, pp. 574-575)

Today’s Reading

We need the arbitrating peace of Christ to preserve us in oneness that the Lord may speak to us. Then we need to give first place to the word of God. If we do this, we shall experience the functions of the word of God: enlightening, nourishing, quenching our thirst, strengthening, washing, building, perfecting, and edifying.

首先，神的话光照我们。如果我们没有神的话，我们就在黑暗里。但因着神的话满了光，并且光照我们，就使我们清楚许多事情。…其次，神的话是食物，满了滋养。这意思是说，神的话光照我们的时候，就滋养我们。我能作见证，多年来我借着神的话得着充分的滋养。神的话在我的经历中的确是我的食物。…神的话也解我们的干渴。…一般说来，一个人不吃比不喝能撑得久一些。倘若我们没有水，我们简直活不了。神的话不仅是食物，更是生命的水，这是何等的好！神的话光照我们，喂养我们，并解我们的干渴。

神的话使我们灵里刚强，也使我们魂里刚强。我们在灵里、在魂里得着加强，我们的身体就健康了。神的话是上好的良药，使我们刚强，并医治我们。…神的话也洗涤我们。神的话生机地、新陈代谢地洗涤我们的全人。当神的话生机地进到我们的全人里面，就新陈代谢地洗涤我们。

不仅如此，神的话也把我们建造起来。我们既是召会一身体一的肢体，就必须建造起来。我们都有怪癖，所以人就很难对付我们，更不用说把我们建造起来。然而，神的话能在里面摸着我们，使我们能在召会中建造起来。

神的话也使人完备并完全。…我们既是基督身体上的肢体，就都该尽功用。但如果我们要尽功用，就必须先借着神的话得以完全。因为神的话滋养我们，我们就长大。然后借着长大，就产生功用。我们由神的话所得的滋养，使我们这些身体上的肢体得以完备并完全。

神话语的最后一项功用，乃是造就我们。…被建造与团体的召会有关，得造就主要是个人在美德的事上得着建立。我们都需要在个人方面得造就、被建立，因为我们都缺少一些美德。…我们的恩慈、忍耐、智慧、谦卑，都要因着神的话而加增（歌罗西书生命读经，七一五、七〇九至七一二页）。

参读：歌罗西书生命读经，第六十四篇。

First, the word of God enlightens us. If we did not have the Word, we would be in darkness. But because God's word is full of light and it enlightens us, it can make us very clear about many different things. Second, the word of God is food, full of nourishment. This means that God's word nourishes us while it enlightens us. I can testify that throughout the years I have been adequately nourished through the word of God. The word of God also quenches our thirst...Usually a person can go longer without eating than without drinking. If we do not have water, we simply have no way to live. How good that the word of God is not only food, but also the water of life! The word of God enlightens us, feeds us, and quenches our thirst.

The word of God makes us strong in spirit and also in soul. Strengthened in spirit and soul, we shall be healthy in body. The word of God is the best cure; it strengthens us and it heals us. The word of God also washes us. It washes our being organically and metabolically. When God's word enters into our fibers organically, it washes us metabolically.

Furthermore, the word of God builds us up. As members of the church, the Body, we all need to be built up. Because we are peculiar, it is difficult for anyone to deal with us, much less to build us together. However, the word of God can touch us inwardly and make it possible for us to be built up in the church.

The word of God also completes and perfects...As members of the Body, we all should function. But if we would function, we first need to be perfected by the word of God. Because God's word nourishes us, we have growth. Then through the growth, the functions come forth. The nourishment we receive from the word of God completes us and perfects us as members of the Body.

The last function of the word of God...is its function of edifying us....Being built up is related to the church corporately. Being edified involves being built up individually, primarily in the matter of virtues. We all need to be edified, or built up in a personal way, for we all lack certain virtues....Our kindness, patience, wisdom, and humility will all be increased by the word of God. (Life-study of Colossians, pp. 575, 571-573)

Further Reading: Life-study of Colossians, msg. 64

晨兴喂养

西二 6～7 “你们既然接受了基督，就是主耶稣，在祂里面已经生根，并正被建造，且照着你们所受的教导，在信心上得以坚固，洋溢着感谢，就要在祂里面行事为人。”

四 2 “你们要坚定持续地祷告，在此儆醒感恩。”

我们的需要乃是花时间吸取神。我们每天怎样花时间吃东西，我们也该照样花时间吸取主，花时间吸收基督的丰富。我们与主接触不该匆匆忙忙的。如果我们匆匆忙忙，就不能吸收多少祂的丰富。我们需要有充分的时间来祷告，这使我们能更多吸取神的丰富（歌罗西书生命读经，五六七至五六八页）。

既然今天我们的需要是被那灵充满并浸透，我们就必须来看，要经历那灵需要作些什么。主的话启示，在神一面，一切都预备好了。神预备好了，并且在等候我们。…我们需要作的第一件事就是到主面前去；要如此行，我们就需要学习如何确定并有效能地接触主。我怕许多信徒祷告了多年，并花了许多时间读主的话，却从来没有确定并有效能地接触主（接触主，在灵里被充满，并有正确的基督徒聚会，以完成神永远的定旨，三六页）。

信息选读

坚定持续地祷告就是坚忍、坚定并热切地祷告。…我们必须坚定持续地持续祷告，因为祷告与争战有关。神与撒但双方彼此敌对。撒但这个名字是对头的意思。撒但是外面的仇敌，也是里面的对头。…撒但是对头，在神的范围、神的国度里敌挡神。

Morning Nourishment

Col. 2:6-7 As therefore you have received the Christ, Jesus the Lord, walk in Him, having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

4:2 Persevere in prayer, watching in it with thanksgiving.

Our need is to take time to absorb God. As we daily take time to eat food, we should daily take time to absorb the Lord, take time to assimilate the riches of Christ. Our contact with the Lord should not be rushed. If we are in a hurry, we shall not be able to absorb much of His riches. We need to allow adequate time for prayer. This will enable us to absorb more of the riches of our God. (Life-study of Colossians, p. 456)

Since our need today is to be filled and saturated with the Spirit, we must consider what we need to do in order to experience the Spirit. The Lord's Word reveals that on God's side everything is ready. God is ready and is waiting for us....The first thing we must do is to go to the Lord. To do this we need to learn how to contact the Lord in a definite and prevailing way. I am afraid that many believers have been praying for a number of years and have spent much time reading the Word but have never contacted the Lord in a definite and prevailing way. (Contacting the Lord, Being Filled in Spirit, and Having Proper Christian Meetings for the Accomplishment of God's Eternal Purpose, p. 35)

Today's Reading

To persevere in prayer is to continue persistently, steadfastly, and earnestly...We need to persevere in prayer because prayer involves a battle, a fight. Two parties, God and Satan, are hostile to each other. The meaning of the name Satan is adversary. Satan is both the enemy without and the adversary within....As the adversary, Satan opposes God from within God's realm, God's kingdom.

虽然在宇宙中激烈进行的争战是在神与撒但之间，但…神的另一种受造之物—人—必须与撒但争战。实在说来，神需要我们。没有我们，祂就无法进行对撒但的争战。…祂需要我们来进行争战的实际工作。…为了要在神这一边与撒但争战，我们就必须坚定持续地祷告。这种的坚定持续是必需的，因为整个世界的趋向都是远离神的。祷告乃是反堕落宇宙中的潮流、趋势。坚定持续的祷告就象逆水行舟。你若不坚定持续，就会随波逐流。…我们这些与神站在在一起的人，发现整个宇宙都在反对我们，尤其是反对我们的祷告。

祷告有很大的阻力，所以我们要在这个事实的光中，非常实际地来看，如何坚定持续地祷告。在你想要坚定持续地祷告以前，首先该为你的祷告生活和主办交涉。…我们要对祂说，“主，我在这事上很迫切。我把自己献给你，好叫我有祷告的生活。主，保守我在祷告的灵里。如果我忘记了，忽略了，我知道你不会忘记。求你一再提醒我要祷告。”

我们为祷告和主办了这样的交涉以后，就该划出定时祷告的时间。比方说，你可以每天早晨留下十分钟。在这段时间里面，最重要的事必须是祷告。我们的态度应当把祷告当作我们最重要的事，不让任何的事打岔。如果我们没有这种态度，我们的祷告生活就无法成功。不论我们每天必须作多少事，我们至少能在某些时段留下几分钟来祷告。早晨我们可以有一些祷告，然后中午、下班后以及晚间可以再有些时间祷告。我们在一天之内划出确定的时间，就能留下半个钟头来祷告了（歌罗西书生命读经，七一七至七二一页）。

参读：歌罗西书生命读经，第三十、五十三、五十五篇；接触主，在灵里被充满，并有正确的基督徒聚会，以完成神永远的定旨，第三章。

Although the battle raging in the universe is between God and Satan,...it is necessary for another of God's creatures—man—to fight against Satan. In a very real sense, God needs us. Without us, He would not have a way to carry on the battle against Satan....He needs us to carry on the actual work of warfare. In order to fight on God's side against Satan, we need to persevere in prayer. This perseverance is needed because the course of the whole world is away from God. To pray is to go against the current, the trend, in the fallen universe. Persevering in prayer is like rowing a boat upstream. If you do not persevere, you will be carried downstream by the current...As those who take sides with God, we find that the whole universe is against us and, in particular, against our prayer.

In light of the fact that there is great resistance to praying, let us now consider in a very practical way how to persevere in prayer. Before you try to persevere in prayer, you should first make a deal with the Lord concerning your prayer life....We need to say to Him, "Lord, I am desperate about this. I offer myself to You so that I may have a prayer life. Lord, keep me in the spirit of prayer. If I forget this or neglect this, I know that You will not forget it. Remind me again and again about prayer."

After we make such a deal with the Lord concerning prayer, we should set aside definite times for prayer. For instance, you may reserve ten minutes every morning. During this time, prayer must be the top priority. Our attitude should be that prayer is our most important business and that nothing should be allowed to interfere with it. If we do not have this attitude, we shall not be able to have a successful prayer life. No matter how many things we have to do each day, we can reserve at least a few minutes here and there for prayer. We may pray a little in the morning. Then again at noon, after work, and in the evening we may have other times for prayer. By setting aside definite times during the day, we may be able to have a half hour reserved for prayer. (Life-study of Colossians, pp. 577-580)

Further Reading: Life-study of Colossians, msgs. 30, 53, 55; Contacting the Lord, Being Filled in Spirit, and Having Proper Christian Meetings for the Accomplishment of God's Eternal Purpose, ch. 3

晨兴喂养

提前二 1 “所以我劝你，第一要为万人祈求、祷告、代求、感谢。”

西一 3 “我们感谢神，我们主耶稣基督的父，常常为你们祷告。”

9 “所以，我们自从听见的日子，也就为你们不住地祷告祈求…”

帖前五 17 “不住地祷告。”

〔不住地祷告〕即在我们的灵里，与神有不间断的交通。这需要用刚强的灵（弗六 18）坚定持续（罗十二 12，西四 2）（圣经恢复本，帖前五 17 注 1）。

你在家守着定时祷告的时候，要把电话听筒拿起来，…也不要理会那些敲门的人。你奉献给主为着祷告的时间，只该用来祷告，不该为着别的事情。在这一点上，你必须刚强、坚定持续。

论到祷告，…因着仇敌的反对、周围的打岔甚至自己里面的拦阻，我遭遇了许多的失败。…祷告既是一种争战，我们就必须坚定持续在其中。

我们祷告的时候，就进入至圣所，来到施恩的宝座前。…我们来到施恩的宝座前祷告的时候，怜悯和恩典就象江河一样，在我们里面涌流，并供应我们。这是何等的赏赐！在祷告中得着恩典的水流，的确比我们的祷告得着答应还要重要（歌罗西书生命读经，七二一至七二三页）。

信息选读

我们若要经历基督并活基督，就需要留在祷告的气氛里。我们很多人可以见证，借着祷告，我们就被带进灵

Morning Nourishment

1 Tim. 2:1 I exhort therefore, first of all, that petitions, prayers, intercessions, thanksgivings be made on behalf of all men.

Col. 1:3 We give thanks to God, the Father of our Lord Jesus Christ, praying always concerning you.

9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf...

1 Thes. 5:17 Unceasingly pray.

To have uninterrupted fellowship with God in our spirit...requires perseverance (Rom. 12:12; Col. 4:2) with a strong spirit (Eph. 6:18). (1 Thes. 5:17, footnote 1)

When you are observing a set time for prayer at home, take the telephone off the hook...[and do] not pay attention to those knocking at your door. The time you have dedicated to the Lord for prayer should be used only for prayer, not for anything else. Regarding this, you need to be strong and persevering.

As far as prayer is concerned,...I have suffered many failures because of the opposition of the enemy, the distractions around me, and even the hindrances within me....Because [prayer] is a battle, a fight, we must persevere in it.

When we pray, we enter into the Holy of Holies and approach the throne of grace....When we pray, approaching the throne of grace, mercy and grace will become a river flowing in us and supplying us. How rewarding this is! Receiving the flow of grace in prayer is actually more important than having our prayers answered. (Life-study of Colossians, pp. 580-582)

Today's Reading

If we would experience Christ and live Him, we need to remain in an atmosphere of prayer. Many of us can testify that by prayer we are brought into the

里，在灵里我们与主是一，并接受祂作我们的生命。这个经历太宝贵了，因此当我们这样享受时，我们不愿意停下来。…然而，只要我们祷告的时间过了，我们多半又回到天然生活的方式里。我们不再在祷告的气氛里，反而又自动地开始竭力想要圣别、属灵、得胜。每当我们失败了，我们就悔改，向主认罪，决心从头再来一遍。这不是过基督徒生活的路。相反的，我们日常的生活应当与我们在真正祷告里的经历一样。…要活基督就需要持续地祷告，不住地祷告。我们需要留在祷告的气氛里。

我们的需要是在祷告中接触这活的人位。然后我们需要留在祷告的气氛里。我们若这样作，就自然而然地活基督。不仅如此，我们会从我们的文化中得释放，不再去调整自己、改正自己。每一件基督之外的东西都将消逝。基督是我们的一切所需：生命、亮光、恩典、安慰、健康、力量、谦卑、忍耐、恩慈、温柔。…当我们享受主并经历祂的时候，祂就要作我们的生命，我们也要活祂。太奇妙了！这就是保罗在腓立比一章二十一节所说“因为在我，活着就是基督”的意义。…我们要活基督，就需要不住地祷告。只要我们一不祷告，我们就不活基督。

坚定持续地祷告有许多的益处。借着祷告，我们就思念在上面的事。…我们在祷告的时间里思念在上面的事，就成为基督在诸天之上职事的返照。借着我们的祷告，元首基督就得着一条路，借着祂的身体来施行祂的行政。…要有正确的祷告生活，起初总是不太容易。但你长久这样实行的话，就会越过越容易了，因为你晓得祷告的赏赐。

我们已经看见，正常基督徒的行事为人必须思念在上面的事，有新人的更新，有基督的平安在我们里面作仲裁，并让基督的话住在我们里面。然而，这四件事都需要祷告。我们要实行这四件事，经历这四件事，就需要祷告。祷告引我们进入这四件事的实际里，并保守我们在这实际里（歌罗西书生命读经，四一五至四一八、七二二、七二四页）。

参读：歌罗西书生命读经，第三十五、三十九、六十五篇。

spirit, where we are one with the Lord and take Him as our life. This experience is so precious that when we are enjoying it, we do not want it to end....However, as soon as our time of prayer is over, most of the time we revert to our natural way of living. We are no longer in an atmosphere of prayer. Automatically we begin to try once again to be holy, spiritual, and victorious. Whenever we fail, we repent, confess to the Lord, and resolve to try again. This is not the way to live the Christian life. On the contrary, our daily living should be the same as our experience in genuine prayer...To live Christ it is necessary to persevere in prayer, to pray without ceasing. We need to stay in the atmosphere of prayer.

Our need is to contact this living person in prayer. Then we need to remain in an atmosphere of prayer. If we do this, we shall live Christ spontaneously. Furthermore, we shall be freed from our culture without trying to adjust or correct ourselves. Everything other than Christ will fade away. Christ will be whatever we need: life, light, grace, comfort, health, strength, humility, patience, kindness, meekness. As we enjoy the Lord and experience Him, He will be our life and we shall live Him. How marvelous! This is what Paul means in Philippians 1:21: "For to me, to live is Christ." In order to live Christ, we need to pray without ceasing. As soon as we stop praying, we stop living Christ.

Persevering in prayer has many benefits. By prayer we set our mind on the things above....When we set our mind on the things above during our times of prayer, we become a reflection of Christ's ministry in the heavens. Through our prayer, Christ, the Head, is given a way to carry out His administration through His Body. It is always difficult at first to have a proper prayer life. But if you practice this for a long period of time, it will get easier and easier, for you will realize the rewards of praying.

We have seen that for a normal Christian walk we need to set our mind on things above, have the renewing of the new man, have the peace of Christ arbitrating in us, and allow the word of Christ to inhabit us. These four matters, however, all require prayer. To practice them and to experience them we need to pray. Prayer ushers us into the reality of these four things and keeps us in this reality. (Life-study of Colossians, pp. 334-336, 581-583)

Further Reading: Life-study of Colossians, msgs. 35, 39, 65

第五周诗歌

163

赞美主 — 祂的万有包罗性

(歌罗西书) 7 6 7 6 双 (英 189)

降 E 大调

4/4

5 | 5 · 6 5 3 | 5 - 4 4 | 4 6 5 2 | 3 - - 5 | 5 · 6 7 i |
 5 - 3 1 | 3 2 1 7 | 1 - - 3 | 2 3 4 6 | 6 - 5 5 |
 6 6 2 i | 7 - - 6 5 | i 3 4 6 | 6 - 5 1 | 3 2 1 7 | 1 - - ||

一 主,你是神的爱子,是神荣耀形像; 你是圣徒的
 永分,我们都得分享。你是受造首生者,一
 切造物之首; 万有靠你而被造,也都归你承受。

- | | |
|---|---|
| 二 你是万有的由来,
你是万有的中心,
你是从死首生者,
你是教会荣耀头, | 万有存在之秘;
万有靠你而立。
一切元始是你;
教会是你身体。 |
| 三 父愿一切的丰满,
使你凡事居首位,
你已借死使万有
好将我们呈神前, | 全都住你里面;
凡事得着彰显。
全都与神和好,
圣洁合神所要。 |
| 四 神之所是全在你,
所积智慧与知识
你是荣耀的盼望,
在你我们被成全, | 你是神的奥秘;
全都居住于你。
现今住我里面;
使神意足心满。 |
| 五 一切全都是影儿,
我们在你已生根,
享受所有你丰富,
作你身体持守你, | 唯有你是实际;
现在正被建立。
成为你的丰满;
长大因神增添。 |
| 六 我们同你藏神内,
将来同显荣耀里,
在你身体 - 新人里,
包罗万有的基督, | 你是我们生命;
尽享你的丰盛。
你是一切一切;
你何丰富、超越! |

WEEK 5 — HYMN

Thou art the Son beloved

Praise of the Lord — His All-Inclusiveness

189

1. Thou art the Son be - lov - ed, The i - mage of our God; Thou
 art the saints' dear por - tion, Im - part - ed thru Thy blood. A -
 mong all God's cre - a - tion Thou art the first - born One; By
 Thee all was cre - a - ted, All for Thy - self to own.

- | | |
|--|---|
| 2. Thou art before all creatures,
In Thee all things consist;
Of all Thou art the center,
By Thee all things subsist.
Thou art the sole beginning,
The Firstborn from the dead;
And for the Church, Thy Body,
Thou art the glorious Head. | Thou art the hope of glory,
In us Thou dost abide;
In Thee we are perfected
And God is satisfied. |
| 3. Because it pleased the Father,
All fulness dwells in Thee,
That Thou might have the first place
In all we ever see.
All things Thou reconciledst
To God by Thy shed blood,
To thus present us holy
And blameless unto God. | 5. All things are but a shadow
Which unto us reveal
Thyself, in whom we're rooted,
The only One that's real.
Enjoying all Thy riches,
Thy fulness we will be;
We'll hold Thee, as Thy Body,
And grow with God in Thee. |
| 4. In Thee God's fulness dwelleth,
Thou art God's mystery;
The treasures of all wisdom
And knowledge are in Thee. | 6. With Thee in God we're hidden,
Thou art in us our life;
Thy peace in us presiding,
We rest from all our strife.
In the new man, Thy Body,
Thou art the all in all;
Our all-inclusive Savior,
Thyself we'll ever call. |

