

二〇一八年國際華語特會

2018 International Chinese-speaking Conference

主恢復的目標—
產生一個新人

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

晨興聖言

The Holy Word for Morning Revival

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

標語

Banners

- ① 主恢復的目標是要產生一個新人——一個團體的宇宙人——以完成神永遠的定旨。
 - ② 為着一個新人實際的出現，脫去舊人並穿上新人的關鍵乃是在我們心思的靈裏得更新。
 - ③ 為着一個新人的團體生活，我們要以基督作我們的人位，在一切事上長到基督裏面，並照着那在耶穌身上是實際者學基督。
 - ④ 我們藉着堅定持續的禱告，受基督的平安管治，並被基督的話內住，祂就以祂自己浸潤並頂替我們，直到我們一切天然的區別都被消除，我們就在實際裏成為新人。
- 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.

二〇一八年國際華語特會標語詩歌

D 大調 3/4

5 | 1 1 5 | 2 2 5 | 3 - 1 | 5 - - | 6 - - | 1 - 2 | 3 - - | 3 - 2 3 |

① 主 恢 復 的 目 標 是 要 產 生 一 個 新 人 — 一 個

G A Bm Em A D

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

團 體 的 宇 宙 人 — 以 完 成 神 永 遠 的 定 旨。

G D A7 D

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

② 為 着 一 個 新 人 實 際 的 出 現, 脫 去 舊 人 並 穿 上 新 人

G A F#m Bm Em A D

5 5 | 6 - 6 | 7 - 7 | 5 6 7 | i - i | 6 - i | 7 - i | i - - | i -

的 關 鍵 乃 是 在 我 們 心 思 的 靈 裏 得 更 新。

D G D G D

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

③ 為 着 一 個 新 人 的 團 體 生 活, 我 們 要 以 基 督 作 我

E A Bm D G D

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

們 的 人 位, 在 一 切 事 上 長 到 基 督 裏 面, 並

Em F#m Bm G A D

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

照 着 那 在 耶 穌 身 上 是 實 際 者 學 基 督。

D A D G D

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

④ 我 們 藉 着 堅 定 持 續 的 禱 告, 受 基 督 的 平 安 管 治,

Em Bm A D

1 | 4 - 4 | 4 5 4 | 3 - - | 1 - 1 1 | 2 2 2 3 | 4 4 2 | 3 3 4 | 5 -

並 被 基 督 的 話 內 住, 祂 就 以 祂 自 己 浸 潤 並 頂 替 我 們,

G A D G A

5 5 | 6 6 6 | 7 - 7 | 5 6 7 | i - - | 6 - i | 7 - 6 | 5 - - | 5

直 到 我 們 一 切 天 然 的 區 別 都 被 消 除,

G A F#m Bm G A D

0 0 | 4 6 i | 7 - - | 5 - 2 | i - - | 6 - i | 7 - i | i - - | i - ||

我 們 就 在 實 際 裏 成 為 新 人。

2018 International Chinese-Speaking Conference

Banner 1

D A D G

The goal of the Lord's re - cov - er - y is to bring forth the

D G A

one new man - a cor - p'rate, u - ni - ver - sal

Bm Em A D

man - for the ful - fill - ment of God's e - ter - nal pur - pose.

Banner 2

G D A7

The key to the prac - ti - cal ex - ist - ence of the one new man - to

D G A

put - ting off the old man and put - ting on the new man - is in

F#m Bm Em A D

be - ing re - newed in the spir - it of our mind.

Banner 3

D G D G D E

We need to take Christ as our per - son, grow up in - to Christ in all

A Bm D G D

things, and learn Christ as the re - al - i - ty is in Je - sus for the

Em F#m Bm G A D

cor - p'rate liv - ing of the one new man, the one new man.

Banner 4

D A D G D

As we are ruled by the peace of Christ and in - hab - it - ed by the word of Christ through

Em Bm A D

per - se - ver - ing in prayer, He per - me - ates and re - plac - es us with Him - self un -

G A D G

til all our nat - ral dis - tinc - tions have been e - lim - i - nat -

A G A F#m Bm G A D

ed, and we be - come the new man in re - al - i - ty.

篇題

第一篇 我們急切需要看見召會是一個新人的異象

第二篇 爲着一個新人實際的出現，在心思的靈裏得更新

第三篇 爲着一個新人的團體生活，在一切事上長到基督裏面，並照着那在耶穌身上是實際者學基督

第四篇 爲着一個新人，經歷基督作我們的生命，我們的人位

第五篇 爲着一個新人，讓基督的平安在我們心裏作仲裁，讓基督的話豐豐富富的住在我們裏面，並堅定持續的禱告

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第一篇

我們急切需要看見 召會是一個新人的異象

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

綱 要

週 一

壹 在這世代的末了，我們必須看見一個身體和一個新人的異象，主纔能回來—林前十二 12，弗二 15，四 4、24：

一 在聖經裏，『異象』是指一個特殊的景象；它是說到一種特別的看見，榮耀、內在的看見，也是說到我們從神所看見的屬靈景象—箴二九 18 上，徒二六 19，結一 1，但七 1、9～10、13～14：

1 屬天的異象管制我們、限制我們、支配我們、指引我們、保守我們、徹底翻轉我們、保守我們在真正的一裏，並給我們膽量往前—箴二九 18 上。

2 我們在那屬天的異象之下，受指引朝向神的目的地，我們的生活也受神的經綸所支配—腓三 13～14，提前一 4。

週 二

二 至終，聖經說到召會乃是一個新人—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 召會作為一個新人，乃是團體人，不僅需要基督作生命，也需要基督作人位—弗三 17 上，四 24，西三 4、10。
- 2 為着一個新人實際的出現，我們都需要以基督為我們的人位—弗三 17 上。

貳 召會乃是一個新人，為着完成神永遠的定旨——9、11，三 11，羅八 28，弗二 15～16，四 22～24：

- 一 神創造人的心意是要得着一個團體的人，以彰顯祂並代表祂—創一 26：
 - 1 創世記一章神創造人，是一幅在神新造中之新人的圖畫；這意思是，舊造是新造的表號、豫表—弗二 15，四 24。

週 三

- 2 神按着祂自己的形像造人，並且祂賜人管治權—創一 26。
 - 3 至終，召會作為一個新人，就是神心意中團體的人—西三 10。
- 二 聖經啓示一個新人乃是一個團體的宇宙人—弗二 15，四 24：
 - 1 我們信基督的人，都與基督是一，成為新人；因此，我們都是這一個團體新人的各部分，組成分子—西三 10～11。
 - 2 一個新人乃是團體的神人，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 一個新人是藉着基督十字架上的死所創造的—二 15 ~ 16:

一 一個新人是基督用兩種材料創造的—蒙救贖的受造之人，以及神聖的元素；基督在十字架上把這兩種元素放在一起，產生一個新人—15 節。

週 四

二 除了在基督裏之外，我們絕對無法被創造成一個新人，因為在我們自己裏面，沒有神聖的素質，就是一個新人的元素—15 節：

1 惟有在神聖的素質裏並用神聖的素質，我們纔被創造成一個新人；惟有在基督裏，纔可能有這素質。

2 在一個新人裏基督是一切，因為祂是新人用以創造的素質；所以，一個新人就是基督—西三 10 ~ 11。

肆 一個新人乃是基督構成到我們裏面—10 ~ 11 節:

一 住在我們裏面的基督乃是一個新人的構成成分—一 27, 三 11。

二 當我們經歷並享受包羅萬有的基督，祂就構成到我們裏面，我們就成爲一個新人—一 12 ~ 13, 三 10。

三 在一個新人裏，基督是一切的肢體，又在一切的肢體之內—11 節。

四 基督能在新人裏是一切，又在一切之內，惟一路是祂被構成到我們裏面—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.

週 五

伍 主恢復的目標是要產生一個新人—二 15，
四 22～24，西三 10～11：

- 一 主在祂恢復中一直在作，並祂現今正在作的，是產生一個新人，以祂自己為生命、人位、和構成成分—弗三 17～19，西三 4、10～11。
- 二 主要作給撒但看，祂能在萬國各方言和各民族之中作出一個新人來；這不是外面的運動，乃是基督自己在我們的裏面作生命、人位、和構成成分—啓五 9～10，弗三 17，西三 4、10～11。
- 三 這一個新人要引進神的國，將君王基督帶回到地上—啓十一 15。

週 六

陸 如今就是神完成祂的定旨—成全一個新人—的時候；這新人要在地上完全出現—弗四 24：

- 一 世界局勢已經興起，為着產生一個新人這目標；主在今時代所作的一切，乃是要引進這一個新人實際的出現。
- 二 這一個新人長成、得成全的時候，就是主來的時候；這長成、得了成全的一個新人要成為新婦—12～13 節，啓十九 7。
- 三 『今天一切都成熟、準備就緒、豫備好為着新人的產生。我們都必須看見我們在那裏。我們處在末了的時刻，這是最珍貴的時刻；這是為着主恢復的正確時刻。我們必須開廣我們的視

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。』(一個新人, 二五頁。)

四 『主今天正在地上作這個工, 這是主今日恢復的目標。』(一個身體, 一位靈, 一個新人, 一一二頁。)

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).

第一週 ◇ 週一

晨興餽養

箴二九 18『沒有異象，民就放肆…。』

徒二六 19『亞基帕王阿，我故此沒有違背那從天上來的異象。』

林前十二 12『就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。』

我們必須看見身體，必須看見新人，主才有辦法回來。等我們看到全聖經的末了啓示錄二十二章時，那靈和新婦出來了。這個新人到最終乃是一個新婦。召會在基督裏的經歷一定要達到這個地步。先是身體，再是新入，而後是新婦。不是像基督教所說的：…信主的人召聚到一處，主這麼一變化，就變成祂的新婦。不是的，乃是今天你我蒙恩，看見身體，再看見新人，而後看見新婦（一個身體，一位靈，一個新人，六八頁）。

信息選讀

異象是指奇特的一幅景象。比方有的人家裏擺設得很精緻，你進門一看，就覺得與眾不同；對你而言，那是一個異景，也就是異象。在聖經裏，異象是指我們從神所看見的光景。神藉著祂的話，把幕幔打開了；但是我們必須看見其中一幕幕的景象。凡我們從神的啓示所看見的，就是異象（神的啓示和異象，三頁）。

我仍然記得這位榮耀的神第一次向我顯現時的經歷。那時是在我得救的那天下午，當我從聚會的地方

<< 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

出來，走在馬路上時，我就覺得一切都不同了，於是在路邊停下來，向神禱告說，『神阿！我甚麼都不要了，我只要你自己。』這就是神的榮耀向我們顯現。我希望你們都能經歷這個原則。不要像有些基督教的傳教士，他們是爲了職業才幹這一行的。我盼望在主恢復裏每一位事奉主的人，至少有一次看見一個榮耀的景象向你顯現，向你照亮，這還不重在外面看見甚麼，乃重在你裏面的確有個榮耀的看見。

幾天前我一回臺灣，就接到一個福音開展隊打來的電話，他們非常興奮的說，他們這一隊三週之內浸了八十二人，第一次主日聚會，參加擘餅的新人就有二十三位。這實在很令人興奮，但我們要看見，這個興奮若是沒有異象作後盾，會很容易起伏。就好比這幾天的天氣一樣，有寒流來襲，天氣忽冷忽熱，不太穩定。但你若是看見了異象，無論是寒流也罷，熱流也罷，都不會受影響。我們要知道，我們之所以下鄉開展，是因爲我們看見了異象，我們裏面有異象。這榮耀的異象在支配我們，使我們放膽的往前（榮耀的異象與十字架的道路，六至七、九頁）。

馬可福音不僅是一卷故事書。這卷福音書傳達了一個屬天的異象，這異象該指引我們的步伐，控制我們的生活，並且將我們帶進神的終極完成裏。這異象能保守我們在神的經綸裏，使我們過召會生活，以達到千年國與新耶路撒冷爲目標。

這種從神而來的異象將一直指引我們的步伐，並控制我們的生活。即使在舊約裏，也是如此；那裏告訴我們，沒有異象，民就放肆（箴二九 18 上）。我們在那屬天的異象之下，受指引朝向神的目的地，我們的生活也受神的經綸所支配（馬可福音生命讀經，五一三頁）。

參讀：一個身體，一位靈，一個新人，第六篇；榮耀的異象與十字架的道路，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

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創一 26 『神說，我們要按著我們的形像，照著我們的樣式造人，使他們管理…。』

弗三 17 『使基督藉著信，安家在你們心裏…。』

四 23 ~ 24 『…在你們心思的靈裏得以更新，並且穿上了新人…。』

聖經裏面說到召會，說到一個境地，說召會乃是一個新人。在這個新人裏頭，我找不出代表的說法來。在身體裏有肢體作代表，在家庭裏有家人、弟兄、姊妹作代表，在會裏有會員、會友。但是在人裏頭有甚麼？只有一個東西就是人位。在新人裏頭，除了人位，就沒有別的。這是高到不能再高，嚴密到不能再嚴密，親密到了不能再親密的地步。大家是一個新人，在這個新人裏只有一個人位，這個人位就是主耶穌。

…我實在是從深處仰望主，當這一次六大洲都有眾聖徒聚集在一起的時候，我們大家要抓住這個時機，看見聖經裏所啓示召會最高的意義。聖經裏對召會最高的定義就是新人（一個身體，一位靈，一個新人，九一頁）。

信息選讀

一般人講召會，最多只說到召會是基督的身體。然而聖經給我們看見，召會不僅是一個身體，更是一個新人。人和身體不同：身體就是一個器皿，一個機關；人卻不僅是個機關，更有一個人位。在身體裏有身體的生命，在人裏頭不僅有生命，更有一個人位。這生命和人位是有分別的。譬如一棵植物是有生命的，但它裏頭沒

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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，一個人裏頭不僅有生命，更有人位。我們從前看得最高的啓示，就是召會是一個身體，在這個身體裏有基督作生命；但我們還沒有看見召會是一個新人，在這新人裏，不僅有基督作生命，還有基督作人位。

我們要根據聖經來看召會怎樣是個新人。首先，以弗所二章十五節說到，基督『在祂的肉體裏，廢掉了那規條中誠命的律法，好把兩下在祂自己裏面，創造成一個新人，成就了和平』。保羅告訴我們，主是將猶太、外邦兩下造成一個新人，可見這不是單個的新人，乃是一個團體的新人（人生的意義與正確的奉獻，一〇〇至一〇一頁）。

召會是基督的身體重在生命，而召會是新人在人位。召會是基督的身體，需要基督作生命；召會是新人在人位，需要基督作人位。沒有生命的身體就不是身體，乃是屍體。然而，身體要有甚麼行動，不是由生命決定，而是由人位決定。所以，在新人裏我們需要以基督作人位。新人作為一個團體人該過一種生活，如同耶穌在地上所過的，就是實際的生活，彰顯神並叫人認識神是實際（新約總論第七冊，二九五頁）。

亞當是一個團體人，集體人，包括全人類。神沒有創造許多人；祂在一個人亞當裏面，集體的創造了人類。神按著祂的形像並照著祂的樣式造了這樣一個團體人，使人類能團體的彰顯神。

神創造了一個團體人，不僅有祂的形像以彰顯祂，也運用祂的管治權管理萬有以代表祂（聖經恢復本，創一26註4，註5）。

創世記一章神創造人是一幅在神新造中之新人的圖畫。這意思是，舊造是新造的表號、豫表。在神的舊造裏中心人物是人，在神的新造裏也是如此。所以，在舊造和新造中，人都是中心。…神創造人是按著祂自己的形像（26），並給人祂的管治權（新約總論第七冊，二九五頁）。

參讀：人生的意義與正確的奉獻，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

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弗二 15 ~ 16『在祂的肉體裏，廢掉了那規條中誠命的律法，好把兩下在祂自己裏面，創造成一個新人，成就了和平；既用十字架除滅了仇恨，便藉這十字架，使兩下在一個身體裏與神和好了。』

神創造人有兩個目的：積極的目的是人有神的形像以彰顯祂；消極的目的是人有神的管治權，以代表祂來對付祂的仇敵。

…在舊造裏所給人的管治權僅限於地上，就是說在舊造中對付神的仇敵只侷限於地上。然而，在神的新造中，管治權擴大到全宇宙。

最後，召會這新人乃是在神的目的中所要得著的人。神要得著一個人，在舊造中祂所創造的，乃是一個表號，豫表，而不是真正的人。真正的人乃是基督藉著祂包羅萬有的死，在十字架上所創造的人，這人稱為新人。…『新人』這辭使我們想到舊人。舊人沒有完成神的雙重定旨；然而，在神新造裏的新人，的確完成了彰顯神並對付神仇敵的雙重定旨（新約總論第七冊，二九六頁）。

信息選讀

我們的日常生活中，任何事若沒有神在其中，那就是舊造；但若有神在其中，那就是新造的一部分。…我們若要在新的新造裏，就必須進入與三一神生機的聯結。離了這種聯結，我們就留在舊造裏。但是如今，藉著與

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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

三一神生機的聯結，我們就在新造裏。我們這些在基督裏的信徒，藉著與三一神生機的聯結，就是新造了。

我們在亞當裏生到舊造中，但在基督裏，我們重生進入新造。在新造裏我們不僅是神的會眾、神的家和神的國，也不僅是基督的身體和配偶——我們也是新人。神的目的是要得著一個團體、宇宙的人，神要得著這一個人完成祂永遠的定旨。一面，我們在神的舊造中受造成為舊人；另一面，我們在神的新造中復造成為新人（新約總論第七冊，二九八至二九九頁）。

聖經從來沒有說到許多新人。聖經告訴我們只有一個新人（弗二 15）。這一個新人不是個人的，而是團體的；這團體的新人乃是所有神人的集大成。我們把所有的神人擺在一起，就是一個團體人。這一個團體人稱為『新人』（四 24，西三 10），這是指新人類。亞當是舊人類，他所有的後裔與他是一，都是舊人。今天我們信基督的人，都與基督是一，成為新人。

基督創造新人，是用兩種材料。第一是用蒙救贖的受造之人；第二是用神聖的元素。在十字架上，基督把這兩種材料放在一起，產生一個新人。一粒麥子種到地裏，一面麥子會死去；但另一面，當麥子正在死的時候，它也在生長。麥子的死產生一棵新的植物。從前只是一粒麥子，至終卻成了一棵新植物，結出許多子粒（約十二 24）。藉著麥子的死，麥子被了結；同時有新生的東西萌芽，長成一棵新的植物。這說明了基督的死所完成的。當基督在十字架上時，祂在了結，祂也在繁生（神人，一三、一五至一六頁）。

參讀：為著召會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

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西三 10 ~ 11 『並且穿上了新人；這新人照著創造他者的形像漸漸更新，以致有充足的知識；在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』

死既引我們進入復活，基督就在祂的復活裏，把我們擺在祂自己裏面，然後用祂神聖的素質，在祂自己裏面把我們創造成一個新人。…以弗所二章十五節不是說『好把兩下創造成一個新人』。不要忽畧『在祂自己裏面』這句話。我們若不在祂裏面，就不可能被創造成一個新人，因為在我們自己裏面，我們沒有作新人成分的神聖素質。惟有在神聖的素質裏並用神聖的素質，我們才被創造成一個新人。惟有在基督裏，才可能有這素質。事實上，基督自己就是這個素質，這個元素。因此，基督是在祂自己裏面，把兩下創造成一個新人。我們對這事實必須有極深刻的印象，就是我們這些信徒已在基督裏被創造成一個新人（以弗所書生命讀經，二五七頁）。

信息選讀

穿上新人不是一次而永遠完成的。相反的，這是一生之久的事，是我們基督徒一生中漸進的過程。…新人已經在基督裏並用基督為素質創造成了。以弗所二章十五節的『在…裏面』，原文也有元素的意義，也就是『用』的意思。因此，在祂裏面實際上就是用祂自己。新人已經用基督作神聖的素質創造成了。當我們重生時，這個新人就放在我們靈裏。現今我們天天需要藉著讓那靈管制我們全人，並更新我們的心思，而穿上新人。每一次我們這人的一

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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，我們就多穿上一點新人。因此，我們越藉著那管制我們心思的靈得以更新，就越多穿上新人。至終，這個穿上新人的過程將會完成。

在一個新人裏，沒有民與民之間國籍和文化的區別。在此沒有猶太人，也沒有外邦人；沒有為奴的，也沒有自主的；沒有文明的，也沒有化外的（西三 10～11）。照樣，沒有美國人，也沒有英國人；沒有日本人，也沒有中國人；沒有德國人，也沒有法國人。在這新人裏基督是一切，因為祂是新人用以創造的素質。因此，新人就是基督（以弗所書生命讀經，二六〇至二六一頁）。

在歌羅西書裏，保羅陳明基督是那不能看見之神的豐滿。他提起這位基督的各面之後，就說到新人。一章說到那是神豐滿的基督，三章說到新人，在這二者之間，我們有對基督的經歷和對基督的享受。我們經歷並享受包羅萬有之基督的結果，乃是新人—召會。因此，新人乃是出自我們對那作神豐滿之基督的享受。我們天天享受基督，祂就不斷作到我們裏面，構成在我們的所是裏。這樣，基督就成了我們的構成成分。一天過一天，基督不斷構成在我們裏面。最終，我們都要完全由祂所構成。我們由基督構成的結果，乃是使我們成為新人。在這新人裏，天然的人都沒有地位，惟有基督才有地位。在新人裏，基督是一切，又在一切之內。…在新人裏，基督是一切的肢體，又在一切的肢體之內。

基督能在新人裏是一切，又在一切之內，惟一的路是祂被構成到我們裏面。我們由基督所構成，乃是一個過程，是藉著我們享受基督而進行的。…我們呼求主，讚美祂，並向祂獻上我們的感謝和敬拜時，我們就被祂充滿。我們這樣享受基督、經歷基督，就逐漸由基督所構成。我們享受祂的時候，祂就以祂自己構成我們（歌羅西書生命讀經，六三〇至六三一頁）。

參讀：以弗所書生命讀經，第二十四篇；歌羅西書生命讀經，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

晨興餽養

弗四 22 ~ 23 『在從前的生活樣式上，脫去了舊人，這舊人是照著那迷惑的情慾敗壞的；而在你們心思的靈裏得以更新。』

新人尚未達到完滿。多年前我遇到一些親愛的傳教士，他們高興的告訴我，福音已經傳到地球的每一大洲和每一角落。然而神不是那樣高興，因為神還沒有達到祂的目標。神的目標不是福音傳到地球的每一角落。神的目標是要得著新人。新人乃是舊人的頂替。新人要頂替舊人，就必須由各民族、各支派和各邦國構成。就這一面說，當時新人不可能達到今天這樣的程度（一個新人，二〇至二一頁）。

信息選讀

在這末後的時代，主要產生新人。今天主要在全世界許多國家，興起祂的信徒來尋求祂。當我們尋求祂時，我們要看見，祂所要的乃是這樣的新人。

新人不像普世教會的聯合運動，也不是組織，而是一個人。作為人，新人必須有生命，也必須有人位。這新人的生命必須是基督，而人位必須也是基督。在這新人裏，任何其他的人都沒有地位。猶太人、希利尼人、受割禮的、未受割禮的、化外人、西古提人、為奴的、自主的，都沒有地位，惟有基督是一切，又在一切之內（西三 11）。一個人說基督是他的生命，也是他的人位，這還不彀好。我

Morning Nourishment

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

們必須用複數的方式來說：基督是我們的生命，也是我們的人位。主的恢復乃是要產生新人。在主的恢復裏，主不在意運動或組織。祂一直在作的，並祂現今正在作的，乃是產生以祂自己作生命和人位的新人（一個新人，四〇至四一頁）。

今天你我都得看見，並不是在這裏有六大洲的會議，議決從今天起大家都要說怎樣的話。絕不是。乃是我們都看見了主是我們的生命，主也是我們的人位，主今天在地上要作給撒但看，祂能在萬國各方言和各民族之中作出一個新人來。不是外面的教導，外面的運動，乃是祂自己在我們的裏面作生命，作人位，我們都接受祂，都在一切事上長到祂裏面，而後全身就本於祂聯絡在一起。

〔我們〕在一切事上長到元首基督裏面，全身就本於祂聯絡在一起。長到祂裏面，又本於祂，這就是完全在祂裏面，而不在我們自己裏面。…長到祂裏面，再本於祂，我們就容易聯絡得合式。你我都得長到祂裏面，從祂經過，再本於祂，而後才有這個新人（一個身體，一位靈，一個新人，一〇九至一一〇頁）。

神的一切豐滿，都有形有體的在基督裏面，這位基督又作到我們裏面，成為我們的愛、光、聖、義。這是新人和新人的彰顯。這樣的新人和這樣的彰顯，要引進神的國，將君王基督帶回到地上。主恢復的目標乃是成為這樣彰顯神的新人（一個新人，四六頁）。

參讀：一個新人，第二章；一個身體，一位靈，一個新人，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

晨興餽養

弗四 13『直到我們眾人都達到了信仰上並對神兒子之完全認識上的一，達到了長成的人，達到了基督豐滿之身材的度量。』

24『並且穿上了新人，這新人是照著神，在那實際的義和聖中所創造的。』

今天地上的情形已經大有進展，豫備好了，且已成熟為著新人的出現。在使徒保羅的時代並不像這樣。保羅並沒有一位在美國印第安人中間的弟兄，但今天在新人裏，我們的確有來自印第安人中間的弟兄姊妹。我相信至終在印第安人保留區，會有一些在主恢復裏的召會。世界局勢已經興起，為著新人這一個目標。如今在這一個新人裏，不同的民族都調和在一起（一個新人，二三頁）。

信息選讀

神的定旨是要得著一個人彰顯祂，並且替祂掌權。舊人沒有達到神這個定旨，但神已興起新人頂替舊人。然而時至今日，我們還無法看見這地上有一個完全的新人頂替墮落的舊人。但我們的神絕不會被擊敗。如今正是祂成全新人以實現祂定旨的時候。這新人要在地上完全出現。神需要這樣一個人彰顯祂自己，並且為祂掌權。這新人得成全的時候，就是主來的時候，這得了成全的新人乃是新婦。我們需要這樣的異象。

這樣的異象不僅保守我們在一裏，也會釋放並拯救我們脫離基督以外的一切事物。我們需要這樣的異象。這些年來，一些人曾有一種狹窄的說法，以為每

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

一個地方召會必須有各自的管轄權和自治權。但我們需要看見，不同國家中的眾地方召會乃是一個新人。

按照歷史和聖經來看，文化總是配合神的心意。墮落的人類文化雖然不屬於神，但神主宰這一切。神已將人的文化從大海帶到大洋，並且凌駕大洋之上而達到天空，目的乃是為著成全新人的定旨。地上的一切都為著成全這新人。今天因著有世界政治、科學發明、現代化的交通和通訊以及我們對語言的領會，世界已經縮小成爲一個小球體。幾乎沒有甚麼可以攔阻新人得著成全。今天一切都成熟、準備就緒、豫備好為著新人的產生。我們都必須看見我們在那裏。我們處在末了的時刻，這是最珍貴的時刻；這是為著主恢復的正確時刻。我們必須開廣我們的視野。只有一個新人，在這新人裏，沒有任何人、事、物有任何地位，惟有基督是一切，又在一切之內（一個新人，二三至二五頁）。

賜生命的靈進到我們的靈裏使我們經過過程，經過過程就是變化，因為那靈的成分加多了。就是這個調和的靈，二靈調成一靈的靈，從我們的靈中往外浸潤，就把我們的心思、情感、意志、全人都泡透了。我們就在這一個心思的靈裏得以更新。這個更新就叫我們大家成爲一個新人。乃是在這個更新裏我們脫去舊社會生活，穿上召會生活。這就是脫去舊人穿上新人。

主今天正在地上作這個工，這是主今日恢復的目標。全地上愛祂、追求祂、跟隨祂的人，都要在他們心思的靈裏得以更新，而成爲一個新人，以祂為他們的人位，憑祂活著。這是主今天所要的（一個身體，一位靈，一個新人，一一二頁）。

參讀：一個身體，一位靈，一個新人，第七篇；聖經中的四個人，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

第一週詩歌

625

照神計畫成為新人

(英1230)

降 E 大調

4/4

E^b A^b B^b A^b E^b B^b E^b A^b B^b E^b
 1 5̣ 1 · 2̣ 3̣ | 4 3 2 · 2̣ 3̣ | 4 3 2 1 | 1 · 7̣ 1 - |

一 我們是神救贖子民，照祂計畫成一個新人；

E^b A^b B^b A^b E^b B^b E^b A^b B^b E^b
 1 5̣ 1 · 2̣ 3̣ | 4 3 2 · 2̣ 3̣ | 4 3 2 1 | 1 · 7̣ 1 - |

雖來自各民族方言，祂裏蒙召合一何甘甜。

B^b B^b7 E^b F F7 B^b F B^b
 7̣ 1 2 5̣ | 1 2 3 - | 2 3 #4 2 | 5 6 7 - |

是神榮耀顯於地，將祂寶貴顯無遺；

E^b A^b B^b A^b E^b B^b E^b A^b B^b E^b
 1 5̣ 1 · 2̣ 3̣ | 4 3 2 · 2̣ 3̣ | 4 3 2 1 | 1 · 7̣ 1 - ||

我們是神救贖子民，照祂計畫成一個新人。

二 十架上，規條全廢棄， 猶太、外邦兩下成爲一；
 主得勝，仇敵祂踐踏， 我們與神和好，親“阿爸”。
 隔斷的牆已拆除， 我們是一，喊：“哦，主！”
 十架上，規條全廢棄， 猶太、外邦兩下成爲一。

三 主，我們願同心合意， 接受你作人位，不偏離；
 不再憑雄心與己意， 在“身體基督”裏調爲一。
 一個新人在主裏， 爲神權益得全地；
 主，我們願同心合意， 接受你作人位，不偏離。

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 Father'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 Father'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

爲着一個新人實際的出現， 在心思的靈裏得更新

讀經：弗二 15～16，四 22～24，西三 10～11，羅十二 2

綱 要

週 一

壹 主在今時代所作的一切，乃是要引進一個新人實際的出現；這是主今日在地上的行動—弗二 15，四 24，西三 10～11。

貳 作爲在基督裏的信徒，我們在經歷中該與三一神合作，脫去舊人，就是祂在十字架上所了結的，並且穿上新人，就是藉着基督的死與復活所創造的—弗二 15，四 22、24：

一 我們要在從前的生活樣式上脫去舊人—22 節：

1 我們受浸時脫去了舊人；我們的舊人已經與基督同釘十字架，並且在受浸時已經埋葬了一羅六 4 上、6。

2 從前的生活樣式，就是在心思虛妄裏的行事爲人—弗四 22、17：

a 從前的生活樣式包括每一件與我們有關的事，特別是舊人的團體生活—22 節。

b 『在從前的生活樣式上，脫去了舊人』，就是脫去我們的生活方式—22 節。

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 舊人是『照着那迷惑的情慾敗壞的』—22 節：

a 這裏的『那』是加強語，『迷惑』是人位化的辭—22 節。

b 『那迷惑』是指那迷惑者撒但；從他出來的，乃是敗壞之舊人的情慾。

二 我們要『穿上…新人，這新人是照着神，在那實際的義和聖中所創造的』—24 節：

1 我們是在受浸時穿上了新人—羅六 4 下。

2 新人是屬於基督的；這新人就是祂的身體，是祂在十字架上在自己裏面所創造的—弗二 15 ~ 16。

週 二

3 穿上新人就是穿上一個新人的團體生活—四 24：

a 穿上召會生活作一個新人，乃是穿上神的靈與重生之人的靈調和所產生的這個團體實體—林前十五 45 下，六 17。

b 我們既是一個新人的一部分，我們的生活就該是一個新人這團體神人的生活—弗四 17 ~ 32。

4 以弗所四章二十四節的『那實際』是神的人位化；那實際就是神；一個新人是在那實際的義和聖中所創造的。

週 三

叁 脫去舊人並穿上新人的關鍵乃是在我們心思的靈裏得更新—23 節：

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 基督作為賜生命的靈現今在我們的靈裏，並且這二靈調和在一起，形成心思的靈—提後四 22，林前六 17。
- 二 那住在我們重生的靈裏，並與我們重生的靈調和的賜生命之靈，擴展到我們的心思裏，這調和的靈就成為心思的靈；我們的心思得以更新，乃是藉着這調和的靈—弗四 23。
- 三 在我們心思的靈裏得以更新，乃是裏面並內在的；這在我們心思的靈裏的更新，將我們的邏輯、哲學、想法、觀念、和心態翻轉過來—羅十二 2。

週 四

- 四 神的定旨在今世得以完成的惟一可能，乃是我們都願意在我們心思的靈裏得以更新—弗三 11，四 23。

肆 心思的更新是為使一個新人得以實際的出現—22 ~ 24 節，西三 10 ~ 11：

- 一 一個新人要實際的得以實化，惟一的路乃是藉着我們的心思被更新—羅十二 2，弗四 23 ~ 24，西三 10 ~ 11。
- 二 我們必須實際的在日常生活上，在我們心思的靈裏得以更新；否則，主就沒有路得着一個新人。
- 三 我們的心思需要得更新，不僅是為着我們屬靈的行為，或為着我們個人道德的行為，乃是為着一個新人得以出現—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.

週 五

四 在我們心思的靈裏得以更新，其中心點乃是為着一個新人—23 ~ 24 節。

五 我們在整個人生裏建立了本國種族的頭腦；為着一個新人的出現，這種頭腦必須得更新—23 節：

- 1 我們本國天然的頭腦，乃是按照我們種族和文化的背景受教育並建立的；這是一個新人得以實際出現的最大攔阻—西三 10 ~ 11。
- 2 這一個新人要完全得以出現，我們那按照國籍和文化所建立的心思，必須經歷徹底的更新—羅十二 2，弗四 23 ~ 24，西三 10 ~ 11。

週 六

六 我們禱告時，必須渴望進入一個新人的實行；因此我們需要求主更新我們的心思並變化我們裏面的人—羅十二 2。

七 每天我們都需要脫去舊人，並穿上新人；為此我們需要喝一位靈，好使我們在實際日常生活的每一面，都在我們心思的靈裏得以更新—林前十二 13：

- 1 當我們喝那靈，那靈就浸透我們裏面的每一部分；祂浸透我們魂的第一部分乃是心思—13 節，羅十二 2。
- 2 我們若喝那靈，就要在心思的靈裏得更新；這更新會將我們眾人作成一個新人—弗四 23 ~ 24。
- 3 當我們的心思得更新，一個新人就要實際的出現，並且基督就真是一切，又在一切之內—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 『全地上愛祂、追求祂、跟隨祂的人，都要在他們心思的靈裏得以更新，而成爲一個新人，以祂爲他們的人位，憑祂活着。這是主今天所要的。』（一個身體，一位靈，一個新人，一一二頁。）

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).

晨興餽養

羅六 6『知道我們的舊人已經與祂同釘十字架，使罪的身體失效，叫我們不再作罪的奴僕。』

弗二 15『在祂的肉體裏，廢掉了那規條中誠命的律法，好把兩下在祂自己裏面，創造成一個新人，成就了和平。』

主在馬太十六章十八節豫言說，祂要建造祂的召會。無論主豫言甚麼，終必實現。新人若沒有實際的出現，召會的建造就是空談。召會的建造在於新人的出現。新人若出現，無疑的，召會就會建造起來。不管現今分裂的光景如何，主要得著新人。主在今時代所作的一切，乃是要引進這一個新人實際的出現。要棄絕天然、宗教的觀念，就需要心思被我們調和的靈浸透、滲透並佔有。這樣，我們的觀念就要完全革新，不再有任何規條。那時新人就要出現。這是今天主在地上的行動（一個新人，七〇頁）。

信息選讀

神新約經綸的目標，是要得著新人。舊人使神失望，所以在神新約的經綸裏，祂要得著一個新人。為此基督死在十字架上，不僅要除去我們的罪，釘死我們的舊人，毀壞撒但，審判世界，也要廢掉規條，就是廢掉不同民族之間不同的生活方式，好使祂能在自己裏面創造成一個新人。一切不同的生活方式和敬拜方式，都在十字架上廢掉了。（一個新人，七一頁）。

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節保羅說，『在從前的生活樣式上，脫去了舊人，這舊人是照著那迷惑的情慾敗壞的；』在二十四節保羅接著說，『穿上了新人，這新人是照著神，在那實際的義和聖中所創造的。』我們已經脫去舊人，並且穿上新人，據此我們就能享受基督作實際和恩典，好過新人的生活。在我們的經歷裏，我們該與三一神合作，脫去舊人，就是祂在十字架上所了結的；我們也該與三一神合作，穿上新人，就是祂藉著基督的死與復活所創造的。

二十二節說，我們在從前的生活樣式上，脫去了舊人。從前的生活樣式，就是在心思虛妄裏的行事為人。這樣的生活樣式已經了結並且除去了。二十二節也說，這舊人『是照著那迷惑的情慾敗壞的』。舊人出於亞當，雖是神造的，卻因罪墮落了。在『迷惑』之前的『那』是加強語，指明『那迷惑』是人位化的辭。因此，這裏的『那迷惑』是指那迷惑者魔鬼；從他出來的，乃是敗壞之舊人的情慾。舊人是照著那迷惑者魔鬼的情慾敗壞的。就著外面說，舊人的生活樣式是在心思虛妄裏的行事為人；就著裏面說，舊人是照著魔鬼的情慾，就是那迷惑的情慾敗壞的。這舊人已經與基督同釘十字架（羅六6），並且在受浸時已經埋葬了（4）。我們該讚美主，我們受浸時已經脫去了舊人。

我們〔也〕是在受浸時穿上了新人（羅六4中）。新人就是實際的召會生活，就是基督作為賜生命的靈，團體的與我們的靈調和。穿上作為新人的召會生活，乃是穿上這個由神的靈與人的靈調和所產生的實體（新約總論第十一冊，二二六至二二八頁）。

參讀：新約總論，第三百四十一篇；真理課程三級卷四，第六十三課。

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

晨興餽養

弗四 22『在從前的生活樣式上，脫去了舊人，這舊人是照著那迷惑的情慾敗壞的。』

24『並且穿上了新人，這新人是照著神，在那實際的義和聖中所創造的。』

以弗所書是一卷論到召會的書，所以我們該從召會這個角度，來看這卷書裏的每一件事情。若不是這樣，這卷書中許多的事我們就會應用錯了。當我們讀四章十七至三十二節時，我們該把這幾節應用到團體的一面，而不是用在個人的一面。這幾節所寫的，不是與個人的生活有關，乃是與一個新人的團體生活有關。新人必須成爲我們日常的生活。保羅在二十四節說到穿上新人，穿上新人的意思就是過召會生活；這生活乃是基督在祂自己裏面所創造之新人類的新生活。召會是一個新的人性。我們需要團體的穿上另一個人性。當我們來看四章的後半時，我們需要有這樣的眼光，這是極其重要的（以弗所書生命讀經，九三六至九三七頁）。

信息選讀

脫去舊人不是僅僅脫去舊性情，乃是脫去老舊的生活樣式，就是從前的生活樣式。我們老舊的生活樣式不完全是個人的生活樣式，還包含了我們的社交生活、團體生活。沒有人能完全單獨，人類的天性是社交的。人就是生活在社會裏，過一種團體的生活。

在召會中我們有最好的團體生活。若是沒有召會的聚會，我們會覺得沒有目標，我們的生存就沒有意義。我們享受在聚會中聚在一起。聖徒散會後經常逗留在會所裏，這事實指明在召會中我們有真正

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

的團體生活。我們若要成爲一個新人，就必須脫去舊人的團體生活，穿上新人的團體生活（以弗所書生命讀經，九三七頁）。

信徒藉著穿上新人（弗四 22～23），團體的經歷經過過程之三一神的分賜。新人是屬於基督的。這新人就是祂的身體，是祂在十字架上在自己裏面所創造的（二 15～16）。這不是個人的，乃是團體的（西三 10～11）。…在以弗所二章十五節裏，『在祂自己裏面』這句話非常有意義。這指明基督不僅是一個新人（召會）的創造者，也是這一個新人得以創造的範圍和素質。基督是這新人的元素。我們的舊人沒有甚麼適於新人的創造，因爲我們從前的素質是罪惡的。但在基督裏有美妙的素質，在其中已創造一個新人。這新人，就是召會，乃是團體、宇宙的。信徒雖有許多，但宇宙中只有一個新人。所有的信徒都是這一個團體、宇宙新人的組成分子。

外面與新人有關的一切都是義的，裏面與新人有關的一切都是聖的。…在四章二十四節，義表徵神的所行，聖表徵神的所是。凡神所作的都是義的，凡神所是的是聖的。新人在這兩方面都是照著神創造的。

新人的義和聖都是出於『那實際』。在二十四節裏『實際』之前的『那』是加強語。在二十二節，與舊人有關的那迷惑，如何是撒但的人位化；這裏與新人有關的那實際，也照樣是神的人位化。那迷惑是魔鬼；那實際乃是神。那實際，如二十一節所說，是展示在耶穌的生活裏。在耶穌的生活裏，總是顯出那實際的義和聖。新人是在那實際的義和聖中所創造的。那實際就是神的實化和彰顯（新約總論第六冊，二七三至二七四、二七八至二七九頁）。

參讀：新約總論，第一百六十六篇；以弗所書生命讀經，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

晨興餽養

羅十二 2『不要模倣這世代，反要藉著心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。』

弗四 23『而在你們心思的靈裏得以更新。』

我們要有新人的實行，就必須認識基督是誰，以及基督在那裏。今天基督乃是賜生命的靈（林前十五 45 下，林後三 17），並且祂在我們的靈裏（羅八 16，提後四 22）。賜生命的靈，就是基督，現今在我們的靈裏，並且這二靈調和在一起，形成心思的靈（弗四 23）。以弗所四章二十三節說，我們在心思的靈裏得以更新。我們的心思得更新，是藉著我們對基督這位賜生命的靈與我們人的靈調和的認識。

今天我們難得聽見關於調和的靈這樣的信息，也難得聽見在心思的靈裏得以更新的信息。有些從未聽過調和之靈的人也許教導說，我們只要讀聖經、得著靈魂並藉著我們的好行為榮耀神，這就殼了。然而，以弗所四章二十三節對我們是極其緊要的。脫去舊人（22）並穿上新人（24）的關鍵乃是在我們心思的靈裏得更新（一個新人，三五頁）。

信息選讀

我們作為信徒，可以藉著在我們心思的靈裏得以更新〔弗四 23〕，而經歷並享受基督作實際和恩典，好為著新人的生活。…得以更新，是為著我們變化成基督的形像（羅十二 2，林後三 18）。這裏的靈是信徒重生的靈，調和了神內住的靈。這樣調和的靈擴展到我們的心思，就成了我們心思的靈。我們乃是在這

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

樣的靈裏得以更新，得以變化；當然，這含示新陳代謝的變化過程。當這過程發生時，調和的靈就進入我們的心思，佔有我們的心思，而成了我們心思的靈。

當我們人的靈為神的靈所重生，並與神的靈調和，就成了調和的靈。當我們重生的靈逐漸蒙神的靈光照、推動、感動並佔有時，這調和的靈就擴展到我們的心思，成了我們心思的靈。在重生時，調和的靈只在我們的靈的範圍裏；藉著更新，這調和的靈漸漸進入我們心思的領域裏，成為我們心思的靈。藉著這靈擴展到我們的心思裏，我們就得著更新，使新人得以活在這地上。

作為愛基督的人，我們的心思裏不該有虛妄，乃該有靈。我們的心思不該再被虛妄充滿，乃該被調和的靈浸透（新約總論第十一冊，二二四至二二六頁）。

在我們心思的靈裏得以更新，乃是裏面並內在的。我們若學習這樣的得以更新，我們對人對事就會有更深的認識。要瞭解一個人，我們需要有更深的看見，也就是更遠更深的認識。我們對人的認識常是膚淺的。我們缺少穿透障礙和遮蔽的認識，因為我們沒有實行日日在我們心思的靈裏得以更新。在我們心思的靈裏的更新，總是將我們的邏輯、哲學、想法、觀念和心態翻轉過來。結果，我們對一切事物的認識就會不同，對我們所遇見的人也會有更深的瞭解。甚至從人問問題的方式，我們就能知道人的情形。天然的人是非常淺的人，但我們若是屬靈的，我們就是深的。我們若是深的，即使別人不能認識我們，我們會認識別人（林前二 15）（一九九〇年秋全時間訓練信息合輯，一三至一四頁）。

參讀：信徒對變化的經歷，第四章；一個新人，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

晨興餽養

弗四 23 ~ 24 『而在你們心思的靈裏得以更新，並且穿上了新人，這新人是照著神，在那實際的義和聖中所創造的。』

在新人裏不僅沒有天然的人，連任何天然的人存在的可能和地位都沒有。在新人裏只有基督有地位；祂是新人的一切肢體，又在一切肢體之內。祂是新人裏的一切。事實上祂就是新人，就是祂的身體（林前十二 12）。在新人裏祂是中心，也是普及。

神永遠的定旨在今世得以完成的惟一可能，乃是我們都願意在我們心思的靈裏得以更新。這意思是說，我們必須敞開自己來喝那靈，好叫那靈進到我們裏面，浸透我們天然的頭腦，使我們在生活的方式上有新陳代謝的改變。這樣，新人就極有可能要完全的出現（一個新人，五七至五八頁）。

信息選讀

一個新人要實際的得以實化，惟一的路乃是藉著我們的心思被更新。一個新人得以實化，不能憑著被改正或受教導，只能憑著神的靈滲透到我們的心思裏。

我信主的恩典會在我們裏面並在我們身上作工，到一個地步，使我們不僅在禱告時，更在日常生活中，在我們心思的靈裏得以更新。當我們把自己禱告到靈裏，我們就漸漸被更新。彼得在魂遊象外時被更新了，但在實行上他有難處。今天我們也是一樣。當我們禱告時，我們把自己禱告到靈裏，但我們還必須在日常生活中時時保守自己在靈裏，不要讓自己從靈裏出來。

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.

藉著這交通我們能看見，我們在日常生活中的一切事上多麼需要更新。丈夫需要在他們與妻子的關係上得更新。不要照你素常的習慣。你必須實際的在日常生活上，在你心思的靈裏得以更新。否則，主沒有路得著身體，也沒有路得著新人。這不是調整我們的行為，乃是藉著在我們心思的靈裏得以更新而變化，使我們成為另一個人。每天我們都需要脫去舊人，並穿上新人。為此我們需要喝一位靈，好使我們在實際日常生活的每一面，都在我們心思的靈裏得以更新。

我們的心思需要被更新，不是單為著我們個人道德的行為，乃是為著一個新人。今天許多基督徒仍然持守他們天然、宗教和個人的觀念，因為他們不讓那靈擴展到他們的心思裏。…我們都需要向主敞開自己，禱告說，『主阿，我在這裏，我的心思要完全向你敞開。求你進來充滿我；滲透、浸透並佔有我裏面的全人。』我信我們若這樣向主禱告，那靈就有路滲透我們的心思。當那靈滲透我們的心思，規條就了了。當那靈佔有並浸透我們的心思，我們就不在乎黑人、白人、中國人、日本人、美國人、英國人、德國人、法國人、意大利人或西班牙人。我們不會在乎聚會吵鬧或安靜，我們只關心一個新人。

召會乃是新人。顯然在這現代化的時代，許多種族和人民被帶在一起，但是人們仍然喜歡分開。因著宗教的規條而使自己與別的基督徒分開，乃是模倣這世代，因為這世代是一個分裂的世代。…我們需要這樣來解釋羅馬十二章二節：不要模倣這分裂的世代。我們基督徒乃是一（一個新人，六九、八三至八四、六八至六九頁）。

參讀：一個身體，一位靈，一個新人，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

晨興餽養

西三 10 ~ 11『並且穿上了新人；這新人照著創造他者的形像漸漸更新，以致有充足的知識；在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』

當我是個年輕信徒時，我以為在我們心思的靈裏得以更新，只是為著我們基督徒的行事為人。我們的心思讓神的靈充滿、得著並佔有，藉此我們的心思就得以更新。我們必須禱告，與主交通，呼求主名，甚至徹底認罪。然後，我們就被變化，我們的行事為人就會改變；雖然這都是真實的，但在我們心思的靈裏得以更新，其中心點乃是為著一個新人（一個新人，六四頁）。

信息選讀

在新人裏，希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，都沒有地位。更新…是要除去我們種族的規條，並除去天然的人。…為著一個新人的出現，我們都需要被更新。

當那靈擴展到我們的心思，就成為我們心思的靈。我們在這樣的靈裏得更新，使我們變化。那靈就更新、重構、重組我們的心思。人完全受心思的控制和指引。他的心思想甚麼，他就去作，…他就附從，…他就實行出來。我們全人的指引者，是我們的心思。甚至你重生愛主之後，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.

我們需要喝一位靈，使那靈能浸透我們的心思。心思的更新是為使新人實際的實行出來。英國人、中國人和美國人都有與他們文化相關的不同規條。這就是為甚麼我們需要我們的本國頭腦得著更新。我們本國的頭腦，也就是我們天然的頭腦，乃是按照我們種族和文化的背景受教育並建立的。這是新人得以出現的首要攔阻。戴德生弟兄帶著負擔來到中國，要把福音傳給中國人。他非常有負擔，甚至穿中國人的服裝。這很令人欽佩，但我們必須往前，看見我們的頭腦需要得更新。光是外面的改變，也許只是一種表演，而不是在心思裏的更新。

我們相信這是新人得成全，完全出現的時代。主已經安排新人得以出現的外在環境和情形，但外在的情形必須配上裏面的實際。基督身體的眾肢體需要裏面的實際。由於地上科技的發明和政治的局勢，許多國家和文化已經被帶在一起。現今需要裏面的實際，就是我們心思的更新。我們在整個人生裏所建立的本國種族頭腦，必須得更新。

從我來到美國的第一天起，主就給我看見，我必須放棄中國人的頭腦。我要一個只顧到主的恢復，而非顧到中國人生活方式的心思。我們需要主的憐憫和恩典，使祂更新我們的心思。主要作一些事，使這一個新人完全得以出現。在一切不同文化和種族裏，主要作這樣奇妙的事。這世代的趨勢指向主為著一個新人的工作。但這事要發生，我們受我們本國建立的心思必須有徹底、適當並足穀的更新。這就是為甚麼我們必須喝那靈。這樣，我們的全人，特別是我們的心思，要被那靈浸透（一個新人，六四至六五、五三至五六頁）。

參讀：人生的意義與正確的奉獻；第八至九篇；神對基督與召會的心意，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

晨興餽養

林前十二 13『因為我們不拘是猶太人或希利尼人，是為奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』

啓二二 17『那靈和新婦說，來！聽見的人也該說，來！口渴的人也當來；願意的都可以白白取生命的水喝。』

就人來說，要除去種族之間的不同是不可能的。除了民族性之外，我們每一個人都有特殊的性格和個性，因為我們都在不同的環境中長大，且來自不同的背景。若沒有主的恩典和那靈，沒有人能與任何人是一。我們也許懂得道理，我們也許聽見關於新人的信息，接受了一個新人的異象，但我們實際日常的生活如何？我們真是日日在我們心思的靈裏得以更新麼？得更新這件事是很實際的。如果你真被更新，這會在你實際的日常生活中被人看見。當主拯救了我們，我們開始愛祂。現今我們知道我們必須穿上一個新人，來實行正當的召會生活。這就是為甚麼我們需要求主更新我們的心思，並變化我們裏面的全人（一個新人，八一頁）。

信息選讀

我們禱告時，必須渴望進入新人的實行。我們需要求主給我們看見，在日常生活中，我們與眾聖徒的交通上和我們的召會生活裏，有甚麼實際的難處。我信我們若這樣求主光照我們，祂必定會指出許多事。

只要我們有在那靈裏的浸和不斷的喝那靈，就會有徹底的更新。我們所喝的飲料，浸透、復甦並

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,

更新我們物質的身體。同樣的，當我們喝那靈，那靈就浸透我們裏面的每一部分。光有在那靈裏的浸還不敷。我們需要裏面的浸透，因此我們需要喝那靈。我們若喝那靈，就要在心思的靈裏得更新（弗四 23）。我們不僅需要外面的浸，也需要內裏、持續、即時的將那靈喝到我們裏面。當我們喝這一位靈，這靈就浸透我們裏面的所是。我們裏面主要和中心的部分是心思。因此，當那靈喝到我們裏面時，那靈首先浸透我們的心思。

有些聖徒在喝靈水上受打岔，他們喝那靈常常變動不定。有時他們喝很多，有時一週都不喝。我們喝那靈若是不穩定、不規則，我們就不能有健康的屬靈光景。不喝水，就很難健康。我們喝得越多，就越帶進一個新人的出現。

當神的元素進到我們的心思裏，我們就會思想像祂思想，看事情像祂看事情，考量情況像祂考量情況。那時一個新人就出現了；沒有種族，沒有社會階級，也沒有宗教上的區別。基督就真是一切，又在一切之內。我信這是主在地上行動當前的異象。主正在往前，要得著這一個新人（一個新人，八一至八二、五三、六二、六九至七〇頁）。

這個更新就叫我們大家成爲一個新人。乃是在這個更新裏頭我們脫去舊社會生活，穿上召會生活。這就是脫去舊人穿上新人。

主今天正在地上作這個工，這是主今日恢復的目標。全地上愛祂、追求祂、跟隨祂的人，都要在他們心思的靈裏得以更新，而成爲一個新人，以祂爲他們的人位，憑祂活著。這是主今天所要的（一個身體，一位靈，一個新人，一一二頁）。

參讀：一個新人，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

第二週詩歌

597

召會一定義

8 7 8 7 雙 (英 823)

G 大調

6/4

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

一 神在 永 遠創世 之前, 喜悅, 揀 選並 豫 定,

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

要 叫 召 會 在 子 裏 面, 得 子 名 分 成 爲 聖;

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

得 蒙 救 贖, 作 祂 產 業, 受 祂 聖 靈 爲 印 記,

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

保 證 必 得 祂 的 基 業, 並 得 先 享 祂 自 己。

二 基督升天坐在神右, 遠超一切的勢力;
神使祂作萬有元首, 召會是祂的身體。
萬有一切祂全充滿, 召會乃是祂豐滿,
祂藉召會普及、曼延, 召會彰顯祂完全。

三 原是死在罪惡之中, 隨從今世的風俗,
撒但、邪靈竟也順從, 放縱肉體真可怒。
今與基督一同復活, 一同坐在高天上,
成爲神的榮耀傑作, 基督裏面所獨創。

四 基督作了房角首石, 使徒、先知爲根基,
照着神的奧祕啓示, 猶太、外邦歸一體;
在祂裏面同被建造, 作神靈裏的居所;
在靈裏面彼此相調, 給神定居享安樂。

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.

2. 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.
3. 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.
4. 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.

<p>五 神的奧祕乃是召會， 為着彰顯祂的智慧， 給眾聖徒明白基督， 知道祂愛超人領悟，</p>	<p>神在永遠所計畫， 基督也可來安家。 賞識基督的無限， 充滿神性的豐滿。</p>
<p>六 一身、一靈、同一指望， 一位父神，眾人之上， 認識基督，長大成人， 不再受到誘騙、牽引，</p>	<p>一主、一信並一洗， 召會因此當合一。 有祂豐滿的身量； 不再隨風而飄蕩。</p>
<p>七 基督賜下各樣恩賜， 成全聖徒各盡其職， 脫去舊人，穿上新人， 心思靈裏得以更新，</p>	<p>為要建造祂身體， 愛中建造她自己。 再無從前的舊樣； 滿有主神的形像。</p>
<p>八 基督捨己為愛召會， 聖潔，毫無瑕疵、污穢， 祂愛召會，保養、顧惜， 祂與召會成為一體，</p>	<p>要使召會脫斑斕， 作祂榮耀的配偶。 如待自己的身體， 乃是極大的奧祕。</p>
<p>九 身體、居所、新人、配偶， 也是戰士，為神爭鬪， 穿戴神的全副軍裝， 靠主站住，靠靈抵擋，</p>	<p>召會不僅是這些； 將神仇敵全除滅。 賴主大能而剛強， 禱告隨時又多方。</p>

第七節的“心思靈裏，”意思是在心思的靈裏。

第二週 · 申言

申言稿： _____

<p>5. In eternal ages purposed That His wisdom be made known, Was the Church, His hidden myst'ry, Where the Son could make His home; That the saints may all in spirit Apprehend His boundlessness, Know His love which passes knowledge, All God's fulness to possess.</p>	<p>Thus we must put off the old man That we may put on the new; Thus, renewed in mind and spirit, We will bear God's image true.</p>
<p>6. One in body, hope, and Spirit, One in faith, one Lord, the Son, One baptizing, with one Father, That the Church may thus be one; Christ to know in all His fulness, Unto manhood be matured, Ne'er by winds of doctrine carried, Nor by cunning men allured.</p>	<p>8. Christ in love Himself has given That the Church be sanctified, Without blemish, spot, or wrinkle, To become His glorious bride. He does nourish her and cherish As a man his body treats; He and she become one body— Thus the myst'ry very great.</p>
<p>7. Many gifts the Lord has given, That His Body He may build, That the saints may be perfected And their ministry fulfilled.</p>	<p>9. Body, house, new man the Church is, Bride, and temple, and yet more: She's the army too which fighteth All God's foe to triumph o'er. She is clothed with all God's armor, In His mighty strength is strong, Standing in the Lord, resisting, With all prayers she fighteth on.</p>

Composition for prophecy with main point and sub-points:

第三篇

爲着一個新人的團體生活，
在一切事上長到基督裏面，
並照着那在耶穌身上是實際者學基督

綱 要

週 一

壹 爲着一個新人的團體生活，我們需要在一切事上長到基督裏面—弗四 14～16、24：

一 在一切事上長到基督裏面，就是在一切事上得着基督加增到我們裏面，直到我們達到長成的人—13～15 節。

二 我們都需要在一切事，就是每一件事，無論大事、小事上，長到基督裏面—15 節：

1 我們在好些事上還沒有長到基督裏面；在這些事上，我們不在基督裏面，乃在基督之外。

2 當我們都在一切事上長到基督裏面，我們大家在基督裏就是一個了；這就是宇宙的一個新人—24 節。

3 在一切事上長到基督裏面，乃是爲着宇宙的一個新人實際的出現—24 節。

4 十五節的長到基督裏面，等於二十四節的穿上新人。

週 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 十三節的長成的人是指二十四節的已經長成了的一個新人。

三 以弗所四章說到藉着生命的長大成全新人；基督所創造的一個新人必須被成全好盡功用：

- 1 在以弗所二章十五節，我們看見新人生機的創造；在四章十三至十六節，我們看見新人功用的成全。
- 2 那在生機上完全的一個新人，需要藉着生命的長大得成全，好能正確的盡功用—12 ~ 15 節：
 - a 惟有得着正確的滋養，一個新人纔能在功用上得以完全；這是整卷以弗所書最深奧的觀念。
 - b 我們必須履行我們的責任，藉着保養和顧惜來成全新人—五 29。
 - c 一個新人越多藉着接受正確的餵養而長大，就越正常的盡功用。

週 三

- 3 為使團體的新人長大，我們需要經歷釘死、復活、升天又降下的基督，使包羅萬有的基督作到我們裏面，成為我們的一切；然後，在生機上完全的新人，就要在功用上成為完全—三 16 ~ 17 上，四 13、24。

週 四

貳 為着一個新人的團體生活，我們需要照着那在耶穌身上是實際者學基督—20 ~ 21 節：

一 保羅在二十節說到學了基督：

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 基督對我們不僅是生命，也是榜樣；在主耶穌地上的生活中，祂設立了一個榜樣，模型—約十三 15，彼前二 21。
- 2 得救乃是被神放在基督裏—林前一 30。
- 3 藉着浸，神把我們放在作為模型的基督裏；受浸就是被放在作為模子的基督裏—羅六 3，加三 27。
- 4 藉着被放在模子裏，我們脫去了舊人並穿上了新人—弗四 22、24。
- 5 我們乃是照着耶穌生活的模子學基督；耶穌生活的模子就是實際—20 ~ 21 節。
- 6 學基督就是被放在作為模子的基督裏，就是模成主在地上年日中所設立的模型—20 節。

週 五

二 『那在耶穌身上是實際者』這個發表，是指耶穌生活實際的光景，如四福音書所記載的；耶穌的生活乃是實際的生活—21 節：

- 1 在十七和二十一節我們看見，心思的虛妄與那在耶穌身上是實際者相對。
- 2 實際就是光的照耀；光是源頭，實際是彰顯—約八 12：
 - a 主耶穌乃是那是光之神的照耀—來一 3，約壹一 5。
 - b 因着主在地上生活的每一面都有光的照耀，所以祂的生活乃是實際的生活，就是那照耀之神自己的生活；這實際的生活就是神的彰顯—約八 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 一個新人的生活該與耶穌的生活一模一樣—弗四 20:

- 1 主耶穌在地上生活的方式，乃是今天新人所該生活的方式—太十一 28 ~ 30，約六 57，四 34，五 17、19、30，六 38，十七 4。
- 2 我們生活的標準必須是照着那在耶穌身上是實際者—弗四 20：
 - a 祂與神是一，祂過一種在神裏面、同着神、並為着神作一切事的生活。
 - b 耶穌的人性生活是照着實際，就是照着神自己，滿了義和聖—24 節。
- 3 我們需要學基督，並在祂裏面受教導，過實際的生活—20 ~ 21 節，約貳 1，約四 23 ~ 24。
- 4 一個新人是團體人，該過一種實際的生活，如同那在耶穌身上是實際者，也就是彰顯神的生活—弗四 21。
- 5 我們若照着心思的靈生活，就會有團體新人的生活—與那在耶穌身上是實際者相符的生活—23 節。

四 召會生活乃是一個團體新人的日常行事為人，也就是在性情上和樣式上絕對更新的行事為人；與一個新人有關的一切全都是新的—17 ~ 32 節。

五 這一個新人既是照着神自己，有神的生命與性情，就必定有神聖的生命；這樣的生命乃是團體的，不是單獨的—24 節。

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.

晨興餽養

弗四 13 ~ 15 『直到我們眾人都達到了…長成的人，達到了基督豐滿之身材的度量，使我們不再作小孩子，為波浪漂來漂去，並為一切教訓之風所搖蕩，這教訓是在於人的欺騙手法，在於將人引入錯謬系統的詭詐作為；惟在愛裏持守著真實，我們就得以在一切事上長到祂，就是元首基督裏面。』

藉著在愛裏持守著真實，我們就得以在一切事上長到基督裏面。我們若不要再作小孩子（弗四 14），就需要長到基督裏面。這就是在一切事上得著基督加增到我們裏面，直到我們達到長成的人（13）。以弗所四章十五節的元首，指明我們在生命裏憑著基督的長大，該是眾肢體在元首下，在身體裏的長大。

長到元首裏面的意思，就是我們只在乎基督與召會。我們長大，是因著我們只關心基督與召會，也就是說，是因著我們在愛裏持守著真實。我們長大，不是因著某種與道德行為有關的誠實或真誠。…十五節長大的事特別與在一切事上長到元首基督裏面有關。十三和十四節都指出長大的需要。我們若要作長成的人，就需要長大。照樣，我們若不要再作小孩子，被漂來漂去並被搖蕩，我們也需要長大。但是我們應當長到基督裏面，而不是長到自己或基督之外的事物裏（以弗所書生命讀經，四六四頁）。

信息選讀

保羅清楚的說，我們乃是長到那位是元首者裏面。這指明我們的長大必須是在身體裏。我們要長到元首裏面，就一定要在身體裏。許多基督徒雖然看起來在屬靈上有長大，然而他們所謂的長大不是在身體裏。

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，當他們有這種長大時，他們事實上變得更有異議。他們越長大，就越挑剔。

當他們只有一點長大時，他們在召會生活中沒有難處。但是當他們更為長大時，他們就變得很麻煩。這指明他們的長大不是長到元首裏面。一個人只要不是長到元首裏面，他的長大就不是在身體裏的長大。…你若不留在身體裏，也許仍會有某種的長大，但那不是長到元首裏面。

保羅在以弗所四章十五節告訴我們，我們必須在一切事上長到元首裏面。雖然在某些方面你已經長到元首裏面，但在其他方面你可能還沒有。…我們若是把在一切事上長到基督裏面這件事，帶到祂面前，就會看見在許多小事上，我們還沒有長到元首裏面。我們還是何等需要長到基督裏！願這個長大的需要，摸著我們的心，並且使我們重新轉向主。

十五節的長到基督裏，等於二十四節的穿上新人。穿上新人惟一的路，乃是長到基督裏。我們越長到基督裏，就越穿上新人。穿上新人，乃是在正當的召會生活裏。我們若沒有長到基督裏，就無法在召會生活裏。我們需要在日常生活的每個細節上，譬如，在上街購物或是談話的時候，長到基督裏。我們的說話常常是天然的，沒有基督。說話要脫離天然，惟一的路就是藉著長到基督裏，而脫去這種天然的說話。我們若在說話的事上長到基督裏，至終我們的說話就會在基督裏。藉著在這特定的事上長到基督裏，我們就自然而然更多的穿上新人。

爲了穿上召會生活作這一個新人的彰顯，我們需要藉著長到基督裏，而脫去一切天然的事。我們若有十三和十五節所說的成全和長大，我們就必定會穿上新人（以弗所書生命讀經，四六五至四六六、八一六頁）。

參讀：以弗所書生命讀經，第四十五、八十篇；召會是基督的身體，第十五篇；基督在信徒裏面長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

晨興餽養

弗四 15～16『惟在愛裏持守著真實，我們就得以在一切事上長到祂，就是元首基督裏面；本於祂，全身藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

在以弗所二章十五節保羅說到一個新人的創造：『在祂的肉體裏，廢掉了那規條中誠命的律法，好把兩下在祂自己裏面，創造成一個新人，成就了和平。』然後他在四章十三節說到達到長成的人，在二十四節說到穿上新人。十三節長成的人，就是二十四節的新人。

在二章十五節，我們看見新人的創造。我們可以把這個創造視為新人的出生。一個孩子如何藉著長大而被成全，在基督裏所創造成的新人，也照樣是藉著長大而被成全。這是保羅在二章和四章都說到新人的原因（以弗所書生命讀經，九二五至九二六頁）。

信息選讀

我們可以分辨生機上的完全或完整，與功用上的完全。嬰兒一生下來就在生機上是完全的，也就是說，嬰兒已經具備了一切必要的器官。然而，一個孩子剛生下來時，在功用上並不完全。…要有正確的發展，正常的功能，每個孩子都需要保養、顧惜。這個原則也能應用到作為新人的召會上。在以弗所二章十五節，我們看見新人生機的創造，但在四章十三至十六節，我們看見新人功用的成全。

十六節是極其重要的一節。…我們在生命裏的長大，是長到元首基督裏面；但我們在基督身體裏的功用，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.

從元首出來的。『每一部分』這辭，指的是基督身體的每一肢體。基督身體的每一肢體各有其度量，盡功用叫身體長大。基督的身體是藉著供應的節和盡功用的部分，叫自己漸漸長大。基督身體的長大，就是基督在召會裏的加增，結果叫基督的身體把自己建造起來。

在二章我們有新人的出生，但沒有新人的功用。新人出生時，在生機上是完全的；然而，這新人還不能盡功用。小孩子如何需要藉著保養、顧惜得成全，那在生機上完全的新人，也照樣需要藉著生命的長大得成全，好能正確的盡功用。…我們肉身的生命描繪出這事。惟有神能創造一個生機完全的人。然而，孩子生出來以後，神沒有來餵養或顧惜他。這是父母的責任，尤其是母親的責任。小孩越得餵養、越長大，就越能正常的盡功用。

同樣的原則，基督所創造的新人必須被成全，才能盡功用。藉著四章所說的長大，新人就能盡功用。藉著每一部分依其度量而有的功用，便叫身體漸漸長大，以致在愛裏把自己建造起來。創造新人的責任全在於主，在這事上我們是沒有分的。但我們必須履行我們的責任，藉著保養和顧惜來成全新人。新人這樣被成全時，就長大，並在功用上得以完全。

惟有得著正確的滋養，新人才能在功用上得以完全。…這不是一件膚淺的事。相反的，這是整卷以弗所書最深奧的觀念。…基督的身體不是藉著道理的教訓…就能在功用上完全。事實上，四章說到新人乃是藉著生命的長大而得成全；在這一章裏，道理是被貶低的。保羅說，當我們不再作小孩子時，就不再被教訓之風所搖蕩。建造基督的身體，以及在功用上成全新人，所需要的乃是生命的長大；這惟有來自餵養（以弗所書生命讀經，九二六至九二八頁）。

參讀：以弗所書生命讀經，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

晨興餽養

弗四 12 ~ 13 『為要成全聖徒，目的是為著職事的工作，為著建造基督的身體，直到我們眾人都達到了…長成的人…。』

三 16 ~ 17 『願祂照著祂榮耀的豐富，藉著祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉著信，安家在你們心裏…。』

在今天的基督教裏，基督身體的肢體沒有正確的盡功用。…信徒聚在一起，但是他們坐在座位上沒有盡功用。原因乃在於…沒有餽養，無法使人真正長大。惟有那些受過適當餽養的人才能盡功用。

在主的恢復裏，我們需要回到起初。當初，特別是保羅時代，聖徒得著豐富的餽養與保養。如果我們要被成全，我們所需要的不是道理，乃是被基督構成。…我們需要更多將祂接受進來，直到我們被祂浸透。這樣，我們就能成為基督身體上盡功用的肢體，就是由那位釘十字架、復活並且升天又降下的基督所構成的恩賜（以弗所書生命讀經，九三二頁）。

信息選讀

基督從升天起就一直作工，要為著祂的身體，將所有被征服的仇敵構成恩賜。首先，祂臨到那些被征服的仇敵，並且進到他們裏面。然後祂以自己漸漸充滿他們，並且浸透他們。至終，那些曾是祂仇敵的人就被變化，並被構成有用的恩賜，可以賜給祂的身體。這些恩賜不是僅僅教訓人，乃是把基督灌注到人裏面。這樣，基督身體的肢體就接受保養並得著顧惜。然後他們就被聖化、潔淨並變化成為

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

有功用的肢體。結果，全身就藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。…我相信時候就要來到，那時每一位在地方召會中的人都是盡功用的肢體。

為使新人長大，我們必須經歷那位釘死、復活、升天又降下的基督。這意思是說，那位包羅萬有的基督必須作到我們裏面，成為我們的一切。然後，在生機上完全的新人，也就要在功用上成為完全。

新人被成全，主要的不是藉著教訓。事實上，教訓可能是我們生命長大的攔阻。在新人被創造之先，一切的規條都必須廢掉。…規條是新人形成的障礙，而道理是新人長大的阻撓。…長大惟有來自對基督的經歷。我們能供應基督的程度，與我們對基督的經歷成正比；…當我們供應基督時，別人就得著了餵養。

這位曾經釘死又復活並升到第三層天上的基督，現今正在我們裏面作工，要把我們構成祂身體上盡功用的肢體。祂藉著安家在我们心裏，並以祂自己浸透我們，來完成這工作。祂浸透我們時，我們就得著聖別、潔淨、保養、顧惜並變化。結果我們就在功用上被成全。這樣，基督的身體就漸漸長大，並把自己建造起來。基督的身體不是直接由元首或由四章十一節所說有恩賜的人直接建造的，乃是由那些有恩賜者所成全之人直接建造起來的。

我們越被基督浸透，就越實際的成為祂身體的各部分，具有特殊功用的度量。這樣，我們無論在那裏，都能正確的盡功用，並且基督的身體也會漸漸長大。這會使神的仇敵撒但顫抖，也會催促主耶穌的回來（以弗所書生命讀經，九三三至九三六頁）。

參讀：以弗所書生命讀經，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

晨興餽養

弗四 20 ~ 21 『但你們並不是這樣學了基督；如果你們真是聽過祂，並在祂裏面，照著那在耶穌身上是實際者，受過教導。』

以弗所四章十七至十九節是保羅在二十節所說『但你們並不是這樣學了基督』的一個黑暗背景。新約很重的指明，我們應當活基督。保羅在腓立比一章二十一節宣告說，『在我，活著就是基督。』但以弗所四章二十節這裏告訴我們，我們學了基督。請注意，保羅說我們學了基督，在原文是用過去式。他在下一節也是用過去式，說，『如果你們真是聽過祂，並在祂裏面，照著那在耶穌身上是實際者，受過教導。』（以弗所書生命讀經，四七四頁）

信息選讀

基督對我們不僅是生命，也是榜樣（約十三 15，彼前二 21）。我們照著祂的榜樣跟祂學（太十一 29），不是憑我們天然的生命，乃是憑祂在復活裏作我們的生命。根據新約，主耶穌並沒有直接進到我們裏面作生命。祂乃是在地上活了三十年之後，又盡職了三年半。祂在地上三十三年半的一生當中，設立了模型，模子，榜樣；這是一件意義重大的事。寫四福音書的一個原因，就是要給我們看見，神所要之生命的模型是甚麼，能滿足神並完成祂定旨之生命的模子是甚麼。因這緣故，新約從四方面給我們一部獨特的傳記—主耶穌的傳記。主耶穌設立了啓示在福音書裏的模型之後，就被釘在十字架上，然後進入復活。祂乃是在復活裏，進到我們裏面作我們的生命。

根據新約，得救乃是被神放在基督裏〔參林前一 30〕。…當神把我們放在基督裏，祂是把我們放在一個模子裏。…神的心意是要把我們作到基督的模子裏。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，羅馬八章二十九節指明，我們要模成基督的形像，使基督在許多弟兄中作長子。長子是模型，而長子的眾弟兄就是那些要模成這模型的人。學基督就是被模成基督的模型，也就是模成基督的形像。

藉著浸，神把我們放在作為模型的基督裏。受浸就是被放在作為模子的基督裏。羅馬六章三節和加拉太三章二十七節都說到浸入基督。浸入基督就是埋葬在基督裏。這個受浸的墳墓就是模型、模子。…藉著被放在模子裏，我們脫去了舊人並穿上了新人。藉著被埋葬在基督裏，我們從亞當和舊造裏被帶出來。藉著浸，我們已被放在基督裏，祂是我們的生命和模型。這說明為甚麼保羅在說到學了基督時，是用過去式。我們學了基督，是在我們受浸、埋葬在祂裏面的時候。這意思是說，學基督就是被放在作為模子的基督裏，就是模成主在地上年日中所設立的模型。

基督設立了模型後，就被釘死，然後進入復活，在復活裏成了賜生命的靈（林前十五 45）。祂乃是作為那靈進到我們裏面，作我們的生命。我們已經指出，當我們相信主耶穌並受浸歸入祂時，神就把我們放在祂裏面，以祂作我們的模型和模子。所以保羅能對以弗所人說，他們『學了基督』。照著新約的亮光，並按著我們的經歷，學基督就是被神放在基督裏。在神那一面，祂已把我們放在基督裏；在我們這一面，我們乃是藉著被放在祂裏面，而學了基督。

一個人得救之後，他…就渴望照著主耶穌所設立的模型過生活。然而，許多人不是忽視這渴望，就是錯誤的培養這渴望，以為憑著自己的努力可以成功的效法祂。我們以為靠著運用天然的生命可以效法基督，這是錯誤的。基督的信徒應當效法祂，但他們不該照著天然的生命效法祂（以弗所書生命讀經，四七四至四七六頁）。

參讀：以弗所書生命讀經，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

晨興餽養

弗四17『所以我這樣說，且在主裏見證，你們行事為人，不要再像外邦人在他們心思的虛妄裏行事為人。』

20～21『但你們並不是這樣學了基督；如果你們真是聽過祂，並在祂裏面，照著那在耶穌身上是實際者，受過教導。』

那在耶穌身上是實際者，是指耶穌一生的真實光景，如四福音書所記載的。外邦墮落之人不敬虔的行事為人乃是虛妄；但在耶穌敬虔的生活裏乃是真實，實際。耶穌在生活中總是在神裏面，同著神並為著神行事。神是在祂的生活中，並且祂與神是一。這就是在耶穌身上是實際者。我們信徒既以基督作我們的生命得了重生，並在祂裏面受過教導，就照著那在耶穌身上是實際者學了基督（以弗所書生命讀經，四七六至四七七頁）。

信息選讀

憑著我們天然的生命努力效法基督是錯誤的。…當我們相信主耶穌而得救時，神就把我們放在作為模子的基督裏。這模子就是記載在四福音書裏耶穌的生活，這是完全照著實際而有的生活。實際（真理）是光的照耀，光的彰顯。因為神就是光（約壹一5），所以實際（真理）就是神的彰顯。福音書裏所記載耶穌的生活，每一面都是神的彰顯。祂所說所行的，都彰顯神。神的這個彰顯，就是光的照耀；因此，這彰顯就是實際（真理）。耶穌這照著實際而有的生活乃是模型，神已經把我們放在其中。…這生活是光的照耀。光的照耀是實際（真理），而實際（真理）是神的彰顯。所以，在耶穌的生活裏有實際。主耶穌所設立的模型，其素質乃是實際。這意思是，耶穌之生活的素質乃是實際。我們照著那在耶穌身上是實際者，學了基督。

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節，那在耶穌身上的實際，與十七節心思的虛妄相對。外邦人在他們心思的虛妄裏行事為人，但我們信的人所過的生活，卻是照著那在耶穌身上是實際者。當主耶穌在地上生活時，祂從未在虛妄裏行事為人，反倒一直在實際裏行事為人，也就是在神聖之光的照耀下行事為人。這意思是，主耶穌的生活行事都彰顯神。我們乃是照著那在耶穌身上是實際者，學了基督（以弗所書生命讀經，四七七至四七八頁）。

主耶穌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。按照四福音的記載，主耶穌的生活乃是實際的生活。實際就是光的照耀。光是源頭，實際是其彰顯。希伯來一章三節說，主耶穌是神榮耀的光輝。這意思是，祂乃是那是神之光的照耀。因著主在地上生活的每一面都有光的照耀，所以祂的生活乃是實際的生活，就是神自己照耀的生活。這實際的生活就是神的彰顯。因這緣故，保羅說，我們是照著那在耶穌身上是實際者，學了基督。換句話說，我們乃是照著耶穌生活的模子學了基督；耶穌生活的模子就是實際。

基督設立了這個模子之後，就經過死與復活，並在復活裏成了賜生命的靈。祂是這樣一位靈，進到我們裏面作我們的生命。當我們相信基督並受浸時，神就把我們擺在作模子的基督裏面，如同麵團被擺在模子裏一樣。藉著被擺在模子裏，我們就學了這模子。這意思是，藉著被擺在基督裏，我們就學了基督。一面，神把我們擺在基督裏；另一面，基督進到我們裏面作我們的生命。現今，我們能照著神把我們擺入的模子，憑祂而活。我們在作為模子的基督裏面，祂作為我們的生命在我們裏面。這樣，我們就照著那在耶穌身上是實際者學了基督（新約總論第十一冊，二一八至二一九頁）。

參讀：新約總論，第三百四十一篇；信徒對變化的經歷，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

晨興餽養

約六 57『活的父怎樣差我來，我又因父活著，照樣，那喫我的人，也要因我活著。』

弗四 22～24『在從前的生活樣式上，脫去了舊人，這舊人是照著那迷惑的情慾敗壞的；而在你們心思的靈裏得以更新，並且穿上了新人，這新人是照著神，在那實際的義和聖中所創造的。』

保羅在以弗所四章二十節說到學了基督，在二十一節說到『照著那在耶穌身上是實際者，受過教導』。…在耶穌身上是實際者，是指耶穌一生的真實光景，如四福音書所記載的，乃是滿了實際、滿了真實的一生。…耶穌的生活總是符合神的義和聖。

保羅在二十四節說，新人是照著神，在那實際的義和聖中所創造的。無疑的，這實際就是那在耶穌身上是實際者。我們生活的標準不該是照著法律或社會的標準；我們生活的標準必須是照著那在耶穌身上是實際者，就是照著耶穌在地上時所活出的實際。因此，耶穌的生活該是我們今天在召會裏的生活。換句話說，新人的生活該與耶穌的生活一模一樣。耶穌在地上生活的方式，乃是今天新人所該生活的方式（以弗所書生命讀經，九四一至九四二頁）。

信息選讀

我們若要以這樣的方式生活，就不該照著對錯來講理，乃該照著那在耶穌身上是實際者，來看我們日常生活的每一面。譬如，我們若要上街購物，我們該問主耶穌是否也上街購物。一個新人的生活必

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

須是出於耶穌之實際的生活。我們若都照著屬天、神聖、公義、聖別、榮耀的方式生活，在召會中就會有美妙的團體生活。這就是新人的團體生活。

召會生活的關鍵乃是心思的靈。我們若照著心思的靈生活，召會生活裏就有神聖特質的彰顯。然後我們就是一個團體的人，有基督的味道和神的彰顯。我們給人的印象若僅僅是善良、公義、慈愛，我們的召會生活就是失敗的。在我們的善良、公義、慈愛裏，必須有三一神的彰顯。召會生活必須滿了基督的香氣與味道，並有神的特質。這樣的生活，乃是一神經過我們人性的活出。歷世紀以來，神渴望得著這樣的召會生活。

我們在召會這新人裏，不該照著心思的虛妄生活，乃該照著心思的靈（弗四 23）生活。這是團體新人日常生活的關鍵。從前我們的心思滿了虛妄，現今必須被靈浸透。我們行事為人必須照著那正擴展到我們心思裏，並充滿其中的靈。這樣，新人的日常生活就是在心思的靈裏。這乃是召會生活的祕訣。

保羅在以弗所四章二十四節說，新人是照著神。這表示新人是照著神自己，有神的生命與性情。新人既是照著神，就必定有神聖的生命。這樣的生命不是單獨的，乃是團體的。

我們單靠聚會中來在一起唱詩、禱讀、讚美主、作見證，是不會有召會生活的。召會生活乃是一個團體人的日常行事為人，也就是在性情上和樣式上絕對更新的行事為人。我們若照著心思的靈行事為人，我們就是那些過這樣團體生活的人。我們將有正當的團體生活，在這種生活裏，一切全都是新的。在這事上，但願我們的天是清明的，並且我們完全在光中；願主加速這日子的來到！（以弗所書生命讀經，九四二、九五六、九四五、九三九頁）。

參讀：以弗所書生命讀經，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

第三週詩歌

永遠之神榮耀定旨

(英 1325)

補925

F 大調

2/4

5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 3 | 5 · 4 | 3 - |
 一 永 遠 之 神 榮 耀 定 旨， 已 過 永 遠 早 立 定，
 5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 7 | 3 · 2 | 1 - |
 跨 越 時 間 作 為 橋 梁， 將 來 永 遠 必 達 成。
 1 · 2 | 2 1 | 1 2 3 | 2 1 | 2 · 2 | 3 5 | 6 5 3 | 2 - |
 漫 長 歲 月 乃 是 過 程， 全 為 成 功 祂 心 意；
 5 · 6 | 5 3 | 5 · 4 | 4 3 | 2 6 | 1 7 | 3 · 2 | 1 - |
 我 們 居 此 不 過 客 旅， 無 終 永 世 為 目 的。

- 二 一個新人是神所要， 照祂計畫被建造；
 我們在此相聯相調一 團體器皿何榮耀！
 神的生命、神的性情 調進其中時增添；
 神靈、人靈調為一靈， 叫祂榮耀得稱讚。
- 三 三一之神三方工作， 乃為達成祂定旨；
 父、子、聖靈何等奧妙， 將神自己來分賜。
 天地宏偉不過背景， 三部分人是標的一
 靈、魂、身體何等美妙， 為盛裝神作實際。
- 四 我們的靈乃是中心， 是神計畫的關鍵；
 耶穌大名敞開呼求， 人靈與祂就結聯。
 心中各房讓祂安家， 始於中心達圓周；
 更新心思、情感、意志， 每一部分祂浸透。
- 五 在生命中同被建造， 愛裏聯結成為一；
 如此成就祂的善工， 成全祂心愛美意。
 願主擴長，我們衰減， 讓祂建造我們裏；
 直到長成團體大器， 充滿祂榮耀自己。
- 六 最終召會，身體，新人， 要顯現於榮耀裏；
 永世計畫終極完成， 神的智慧顯無遺。
 神終得着團體器皿， 將祂榮耀盡陳明一
 為此我們奉獻自己， 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; 'Twi'x 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

為着一個新人，經歷基督 作我們的生命，我們的人位

讀經：西三 1～4、10～11

綱 要

週 一

壹 我們要經歷基督作我們的生命，我們的人位，就需要看見我們與基督同有一個地位，一個生命，一個生活，一個定命和一個榮耀—西三 1～4，參林前六 17：

一 我們的地位乃是在基督裏；因着我們在祂裏面，所以祂在那裏，我們就在那裏—坐在神的右邊—西三 1，約十七 24，弗二 6：

1 子的地位乃是在父裏面；（約十 38，十四 10；）我們是在子裏面，（林前一 30 上，）所以我們也就在父裏面。（約十四 20，帖前一 1，帖後一 1。）

2 當我們在靈裏，我們在實際上、經歷上，就在基督裏，在父裏，並在天上：

a 從天上的基督那裏，到地上我們這裏，藉着我們靈裏包羅萬有的靈，有一種傳輸在進行着—弗一 19、22～23，二 22。

b 那在天上坐在寶座上的基督，（羅八 34，）現今也在我們裏面，（十，）也就是在我們靈裏，（提後四 22，）這靈就是神居住的所在。（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 今天我們的靈既是神居住的所在，現今也就是天的門，在那裏基督是梯子，把我們聯於天，並把天帶給我們—22 節，創二八 12 ~ 17，約一 51。
- d 每當我們轉到我們靈裏，我們就能藉着基督作天梯，進入天的門，摸着天上施恩的寶座；我們的靈是在接受神聖傳輸的一端，而神的寶座是在輸送的一端—來四 16。

週 二

- 二 神的生命就是基督的生命，而基督的生命成了我們的生命—約五 26，西三 4：
- 1 基督是我們的生命，意思就是說，祂對我們是主觀到了極點的一約一 4，十四 6 上，十 10 下，林前十五 45 下，羅八 10、6、11。
 - 2 不可能把一個人和他的生命分開，因為人的生命就是人自己；因此，說基督是我們的生命，意思就是說，基督成了我們，我們與祂同有一個生命和生活—約十四 6 上，腓一 21 上。
 - 3 基督是信徒的生命，有三種特點，將這生命與我們天然的生命區別出來：
 - a 這生命是釘十字架的生命—加二 20。
 - b 這生命是復活的生命—約十一 25。
 - c 這生命是藏在神裏面的生命—西三 3 ~ 4，太六 1 ~ 6、16 ~ 18。

週 三

- 三 尋求在上面的事，並思念那些事，就是加入主天上的職事，也就是祂神聖的事業；這就是活

- 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，過與基督的生活是一的生活，為着一個新人—西三 1～2、10～11：

- 1 在基督天上的職事裏，祂今天是活着作大祭司，為眾召會代求—來八 1，四 14，七 25，四 16，西四 2。
- 2 在基督天上的職事裏，祂今天是活着作屬天的執事，以基督的豐富供應聖徒—來八 1～2，弗三 8。
- 3 在基督天上的職事裏，祂今天是活着作神宇宙行政的管理者，為了完成神的定旨—啓四 1～2、5，五 6，一 10～11：
 - a 從諸天上的寶座那裏，神聖的傳輸正把在上面的事帶進眾地方召會中—弗一 19、22～23。
 - b 啓示錄四至五章裏，有中央政府的異象；在一至三章裏，有眾地方召會作『大使館』的異象；藉着七靈，有一種傳輸從天上的總部傳到眾召會這些大使館。
 - c 眾地方召會中所發生的事，該受天上神寶座的指引；這恢復要成為『主的』恢復，就必須受主指引—西一 18，二 19，啓四 2～3。

週 四

- 四 我們的定命乃是榮耀；基督正在領我們進榮耀裏去，叫我們與祂一同顯現在榮耀裏—來二 10，西三 4。
- 貳 我們的生命乃是住在我們裏面的基督，這生命與基督一同藏在神裏面；隱藏在神裏面的基督，由隱藏在金罐裏的嗎哪所豫表—3～4 節，出十六 32～34，啓二 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 作為隱藏嗎哪的基督，是在作為金罐的父神裏面；父在作為約櫃的基督裏面，基督有神聖與屬人的兩種性情；基督作為內住的靈，活在我們重生的靈裏，成為至聖所的實際—參約十四 16～20，提後四 22。

二 當我們喫基督這隱藏的嗎哪時，我們就合併到祂裏面，作神與人相互的住處—約十五 5、7、八 31，六 57、63，十四 23。

週 五

叁 基督是我們的生命，有力的指明我們要以祂為生命而憑祂活着，要在日常生活中活祂—西三 4 上：

一 基督必須在實際上、在經歷上是我們的生命；一天過一天，我們需要在祂的生命裏得救—4 節上，林前十五 45 下，羅五 10：

- 1 在神聖的生命裏得救，脫離罪的奴役、罪的律，乃是藉着終極完成之靈的律的釋放—八 2。
- 2 在神聖的生命裏得救，脫離世界現今的世代，乃是藉着終極完成之靈的聖別—十二 2 上，六 19 下、22 下。
- 3 在神聖的生命裏得救，脫離我們天然的人，乃是藉着賜生命之靈的變化—十二 2 下。
- 4 在神聖的生命裏得救，脫離個人主義，乃是藉着被建造在基督的身體裏—5 節。

週 六

5 在神聖的生命裏得救，脫離己的樣式，乃是藉着分賜生命之靈的模成—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 在神聖的生命裏得救，脫離我們卑賤的身體，乃是藉着在神聖生命的美德裏改變形像—30 節，腓三 21，羅八 11。

7 在神聖的生命裏得救，就是在神聖的生命中作王—五 17。

8 在神聖的生命裏得救，結果是勝過撒但—十六 20。

二 新人乃是我們接受基督作生命並活基督的自然結果—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.

晨興餽養

西三 1 ~ 2『所以你們若與基督一同復活，就當尋求在上面的事，那裏有基督坐在神的右邊。你們要思念在上面的事，不要思念在地上的事。』

歌羅西三章一至四節含示，我們與基督同有一個地位，一個生命，一個生活，一個定命和一個榮耀。因著我們與基督有同一的地位，所以祂在那裏，我們就在那裏。我們也與基督同有一個生命，甚至是一樣的生命；祂所有的生命，我們也有。再者，我們與基督同有一個生活；我們的生活，就是祂的生活。我們活著，祂也活著，因為祂在我們的生活裏活著。如果我們天天實際的與基督同過一個生活，就我們無論作甚麼，祂也作甚麼。這意思是說，我們談話，祂也談話。…〔然而〕我們生氣，但基督不生氣，那時我們就不是與祂同過一個生活；在這種情況之下，我們的生活就不是祂的生活。

我們與基督也同有一個榮耀和定命。我們的前途和定命乃是榮耀。如今主耶穌乃是在榮耀裏。然而，祂在榮耀裏，向人卻是隱藏的。…有一天，基督在榮耀裏不再是隱藏的，乃是公開的、顯明的；那時全地的人都曉得，主耶穌是在榮耀裏。…這也是我們的定命（歌羅西書生命讀經，六四二至六四三頁）。

信息選讀

我們的地位乃是在基督裏。因著我們在祂裏面，而祂在神的右邊（西三 1），我們就也在神的右邊。在約翰十七章二十四節，主耶穌禱告說，『父阿，我在那裏，願你所賜給我的人，也同我在那裏。』…我們的地位不僅是在基督裏面，也是在父裏面。約翰福音清楚的告訴我們，子在父裏面（十 38，十四 10），這意思是說，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

的地位乃是在父裏面。今天我們的地位既在子裏面，在基督裏面，我們也就在父裏面。父當然是在天上，因此，我們的地位也是在上天。…這事實要成爲實際，就需要我們與主成爲一靈（林前六 17）。當我們在靈裏，我們在實際上、經歷上，就在基督裏，在父裏，並在上天。

有一種傳輸從天上達到我們的靈裏！當我們經歷這種傳輸，我們就真正在基督裏，在父裏，並在上天。我們的靈乃是直接聯於天；屬天的傳輸開始於天，終結於我們的靈。

從天上的基督那裏，到地上我們這裏，藉著包羅萬有的靈，有一種傳輸在進行。…爲著從三層天上輸供到我們裏面的傳輸，阿利路亞！『榮耀之中有一位，祂是我生命。』（詩歌三八三首第三節）基督就是在榮耀中的那一人，祂是我們的生命。我們都需要有異象，看見有一種屬天的傳輸正從得榮的基督輸供到我們裏面。不僅如此，我們也需要一直向著這個傳輸敞開，使其不至於被切斷。…但願沒有絕緣體攔阻這神聖的傳輸。…我們的靈是在接受神聖傳輸的一端，天上神的寶座是在輸送的一端。因此，我們轉回到靈裏，就被提高到天上。這樣，在經歷上我們就在基督裏，在父裏，並且在上天。我們在靈裏便與基督同有一個地位，尋求在上面的事（歌羅西書生命讀經，六四四至六四五、六三二至六三三、六四六至六四七頁）。

那在上天坐在寶座上的基督（羅八 34），現今也在我們裏面（10），就是在我們的靈裏（提後四 22），這靈就是神居所的所在（弗二 22）。伯特利是神的家，神的居所，也是天的門；在那裏基督是梯子，把地聯於天，並把天帶到地（創二八 12～17，約一 51）。我們的靈今天既是神居所的所在，這靈就是天的門，在這裏基督是梯子，把我們在地上的人聯於天，並把天帶給我們。因此，每當我們轉到靈裏，就能進入天的門，藉著基督作天梯，摸著天上施恩的寶座（聖經恢復本，來四 16 註 1）。

參讀：歌羅西書生命讀經，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

晨興餽養

西三 3～4『因為你們已經死了，你們的生命與基督一同藏在神裏面。基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。』

在歌羅西三章三至四節，保羅兩次說到生命，藉此指明我們與基督同有一個生命。三節說，我們的生命『與基督一同藏在神裏面』。在四節他繼續說，『基督是我們的生命。』

按照我們的經歷和神的話，這裏的生命乃是基督的生命成了我們的生命。如果只是基督的生命，就不能稱為『我們的生命』。這裏所說『我們的生命』，指明這是說到某種東西已經成為我們的。然而，這裏的生命不是我們從亞當所承受的天然生命；這樣的生命絕不能與基督一同藏在神裏面。神絕不容許從亞當所承受的天然生命藏在祂裏面。惟一能與基督一同藏在神裏面的生命，乃是神聖的生命，基督的生命。乃是這生命成了我們的生命。保羅用『我們的生命』這樣的說法，指明我們與基督並神自己有同一個生命。我們不該以為神有一種生命，基督另有一種生命，而我們這些信基督的人又有一種生命。反之，神、基督、信徒同有一個生命；神的生命就是基督的生命，而基督的生命成了我們的生命。

我們看見一位溫柔、安靜、親切的姊妹，就以為她既有這樣的特點，就一定滿了生命。我們看見一位弟兄說話有口才、有能力，就認為他的能力和口才是生命的記號。然而，我們在這兩種情形中所看見的，也許都是天然的生命，不是基督所有的生命，不是與基督一同藏在神裏面的生命（歌羅西書生命讀經，六四七至六四八頁）。

信息選讀

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

歌羅西三章四節說到『基督是我們的生命』。基督是神，也是生命（約壹五12）。那原是神的生命，神所是的生命，就在基督裏面（約一4）。因此，主耶穌說祂是生命（十四6，十一25），並且祂來要叫我們得生命（十10）。所以，人有了基督，就有生命（約壹五12），現今祂住在信徒裏面作生命。生命如何就是神自己，生命也如何就是基督。得著生命，如何就是得著神自己；得著生命，也如何就是得著基督。基督就是神來作我們的生命。神顯出來作生命，是藉著基督。所以，基督現今是我們的生命。…基督必須日復一日在實際和經歷上作我們的生命。祂該是我們裏面的生命，我們該與祂同有一個生命和生活。

基督作我們的生命，意思就是祂對我們是至為主觀的。沒有一樣東西比生命對我們更主觀，與我們的關係更親密。我們的生命實際上就是我們自己。要將一個人與那人的生命分開是不可能的，因為人的生命就是他自己。我們若沒有生命，我們就不再存在。說基督成了我們的生命，意思就是基督成了我們。我們的生命既無法與我們分開，而基督既是我們的生命，祂就無法與我們分開。因為我們的生命就是我們自己，又因為基督是我們的生命，我們就可以說，在這意義上，基督成了我們。

基督作信徒的生命有三個特徵。第一，這生命是釘十字架的生命。主耶穌在地上的時候，始終活釘十字架的生命。我們若真經歷基督作我們的生命，我們也要活釘十字架的生命。這樣一個釘十字架的生命，乃是經過過程並徹底受了對付的生命。基督作我們的生命，第二個特徵乃是這生命是復活的生命。沒有一樣事物，包括死，能壓抑它。最後，這乃是藏在神裏面的生命（西三3）。只有神聖的生命能藏在神裏面。我們若經歷基督作我們的生命，我們在召會中所作的，就不會採取顯揚的方式，乃會憑著藏在神裏面的生命來作（新約總論第三冊，九至一一頁）。

參讀：新約總論，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

晨興餽養

來八 1『我們所講之事的要點，就是我們有這樣的大祭司，祂已經坐在諸天之上至尊至大者寶座的右邊。』

七 25『所以，那藉著祂來到神面前的人，祂都能拯救到底；因為祂是長遠活著，為他們代求。』

西四 2『你們要堅定持續的禱告，在此儆醒感恩。』

尋求在上面的事，並思念在上面的事，乃是在主天上的職事裏聯於祂。我們需要聯於那代求、盡職事、執行神行政的一位。我們的生活該是一種尋求並思念這些屬天之事的生活。這意思是說，我們的生活乃是聯於屬天基督的祭司職分、職事和行政。

我們在這裏不是尋求屬地的事物，乃是與基督同過一個生活。今天基督活著，乃是作大祭司、屬天的執事和宇宙的行政管理者。我們要在祂的生活裏聯於祂，並與祂同有一個生活（歌羅西書生命讀經，六五二至六五四頁）。

信息選讀

基督在天上非常積極，甚至比祂在地上的時候更忙。祂為我們代求，牧養祂的眾召會，並為億萬聖徒盡職。祂是天上的大祭司，為我們代求。…基督為我們代求，將屬天生命的供應服事到我們裏面。祂是屬天的執事，在諸天之上盡職（來八 1～2）。根據啓示錄五章六節，基督是寶座上的羔羊，正在執行神宇宙的行政。基督在天上為著我們既是這樣的積極，我們就當尋求在上面的事，並且思念這些事。

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.

尋求在上面的事，並思念在上面的事，就是活基督，與祂同有一個生活。基督在天上禱告的時候，我們就該在地上禱告。這意思是說，基督在天上的禱告，與我們在地上的禱告之間，有一種傳輸。藉著這種傳輸，我們就可以與祂在一裏禱告。

今天基督在諸天之上活著，為眾召會代求，將屬天生命的供應服事給聖徒，並執行神的行政。…我們感謝主，今天許多在地方召會裏的人，…當他們覺得基督在天上為某件事代禱的時候，他們就聯於祂，在地上為著那件事禱告。…這樣與基督一同禱告，就是與祂同有一個生活。

在啓示錄裏，我們看見更多在上面的事。…天向約翰開啓了，他就看見『有一個寶座安置在天上，又有一位坐在寶座上』（四 1～2）。這寶座不僅是施恩的寶座，更是權柄的寶座，神聖行政的寶座。

啓示錄的頭一個異象乃是…地上的眾召會〔一 12、20〕，但第二個異象乃是在諸天之上所發生的事。把這兩個異象合起來看，指明在地上眾召會中所發生的事，與在諸天之上的行動有關。…主在眾召會中的行動，也與天上寶座的行動一致。這意思是說，眾地方召會中所發生的事，該受天上神寶座的指引。這恢復要成為『主的』恢復，就必須受主的指引。只要有從諸天而來的傳輸，眾召會中就有神聖的水流。

啓示錄四至五章裏，有中央政府的異象；一至三章裏，有眾地方召會作『大使館』的異象。藉著七靈，有一種傳輸從天上的總部傳到眾召會這些大使館。藉著七靈，總部裏所有的，都傳輸到眾召會裏面。…從諸天上的寶座那裏，神聖的傳輸正把在上面的事，帶進眾地方召會中（歌羅西書生命讀經，六五九至六六一、六三七至六三九頁）。

參讀：歌羅西書生命讀經，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

來二 10『原來萬有因祂而有，藉祂而造的那位，為著要領許多的兒子進榮耀裏去，就藉著苦難成全他們救恩的創始者…。』

啓二 17『那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將那隱藏的嗎哪賜給他，並賜他一塊白石，上面寫著新名，除了那領受的以外，沒有人認識。』

我們的定命乃是榮耀。今天我們藏在神裏面，但基督顯現的時候，我們也要與祂一同顯現在榮耀裏（西三4）。當我們與基督一同顯現的時候，要顯給全宇宙觀看…。然而，今天我們不該顯揚，反倒應該一直藏在神裏面，等候我們達到目的地，與基督一同進入榮耀的時候。到了指定的時候，為著神所命定的顯明，神的眾子就要顯現在榮耀裏（歌羅西書生命讀經，六五四頁）。

信息選讀

在出埃及十六章三十三節我們看見，一滿俄梅珥嗎哪盛在罐子裏，存放在耶和華面前，要留到世世代代。希伯來九章四節說到『盛嗎哪的金罐』。因此，隱藏的嗎哪是在金罐裏。嗎哪藏在金罐內，表徵我們的生命與基督一同藏在神裏面〔參西三3〕。…藏在神裏面的基督就是藏在金罐內的嗎哪。

在聖經裏，金表徵神聖的性情。按照彼後一章四節，我們有分於這神聖的性情。惟有神的性情，神聖的性情，才能保存基督作我們隱藏的嗎哪。讚美主，在我們裏面有金罐；那就是說，我們有神聖的性情。我們不能把基督保存在我們的心思或情感裏。我們只能把祂保存

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

在我們裏面藉著重生所得的神聖性情裏。事實上，我們裏面的神聖性情就是神自己。金罐內的嗎哪指明我們所享受作我們生命供應的基督，保存在神聖的性情裏，這神聖的性情如今在我們全人的最深處。基督是我們特殊的一分食物，隱藏在神聖的性情裏。當我們摸著神聖的性情—金罐—時，我們就享受基督作為隱藏在其中的嗎哪（出埃及記生命讀經，五二四至五二五頁）。

舊約裏的帳幕乃是宇宙合併的表號。基督作為隱藏的嗎哪乃是帳幕的中心。隱藏的嗎哪是在金罐裏；金罐是在約櫃裏，約櫃是用皂莢木包金所造的，這約櫃是在至聖所裏。隱藏的嗎哪表徵基督，乃是在金罐裏，而金罐是指神說的。嗎哪在金罐裏，指明基督在父裏（約十四 10 上、11 上）。約櫃是在至聖所裏，至聖所就是我們的靈。今天，我們那有聖靈內住的靈就是至聖所。從這裏我們能看見，基督作為隱藏的嗎哪是在作為金罐的父神裏；父是在作為約櫃的基督（帶著祂的兩種性情—神性和人性）裏；這基督作為內住的靈活在我們重生的靈裏，作至聖所的實際。這就是說，子在父裏面，父在子裏面，而子作為靈乃是至聖所的實際。這含示並符合約翰十四章十六至二十節的四個『在…裏面』。二十節說，『到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面，』而十七節說，『實際的靈…在你們裏面。』子在父裏面，我們在子裏面，子在我們裏面，我們又由實際的靈所內住。這就是經過過程的神與重生信徒的合併。

合併到帳幕裏的路，就是喫隱藏的嗎哪。我們越喫基督，就越合併到三一神裏面，成為一個宇宙的合併。藉著喫隱藏的嗎哪，我們就合併到帳幕裏（基督為父用神聖的榮耀所榮耀的結果，三〇至三一頁）。

參讀：出埃及記生命讀經，第三十九篇；基督為父用神聖的榮耀所榮耀的結果，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

晨興餽養

羅五 10『因為我們作仇敵的時候，且藉著神兒子的死得與神和好，既已和好，就更要在祂的生命裏得救了。』

十二 2『不要模倣這世代，反要藉著心思的更新而變化，叫你們驗證何為神…的旨意。』

5『我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。』

在救恩裏，基督不僅是我們客觀的救主；祂也是我們主觀的生命。在歌羅西三章四節，保羅說到『基督是我們的生命』。『我們的生命』一辭有力的指明，我們需要在日常生活中經歷基督。基督（不是我們的己，我們的魂）該是我們的生命。

〔羅馬五章十節〕說到基督和好的死，以及基督拯救的生命。和好包括救贖與稱義。基督為著救贖我們，在十字架上受死。藉著救贖，我們已得神稱義，並與祂和好。如今我們與神之間已沒有間隔。然而，我們仍有好些主觀的難處。為這緣故，甚至我們與神和好以後，仍需要在基督的生命裏得救（新約總論第二冊，一〇三至一〇四頁）。

信息選讀

我們這些蒙神救贖的人，憑著終極完成之靈的律的釋放，而在基督的神聖生命裏得救，脫離罪的捆綁與奴役，就是罪的律（羅八 2）。終極完成之靈的律，乃是從罪的捆綁得釋放的憑藉。…但是為了使終極完成之靈的律運行，需要我們的合作，將心思置於調和的靈（6 下），並照著調和的靈而行（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).

我們也要憑著終極完成之靈的聖別，而在基督的神聖生命裏得救，脫離世界現今的世代（十二 2 上，六 19 下、22 下）。…藉著成為肉體、死與復活，神的靈得了裝備並設資格將生命分授給人，並在神聖的生命中使人得救。…我們需要憑終極完成的靈（不是憑我們剛強的意志或心思）得以聖別，使我們脫離世界現今的世代。我可以看報紙，為要對世界局勢有所瞭解。但…我卻不願意摩登，我不願意模成摩登世代的樣子。反之，我願意被那靈變化。

我們憑著賜生命之靈的變化（十二 2 下），而在基督的神聖生命裏得救，脫離我們天然的所是。變化不僅是在外面樣子的改變，更是內在新陳代謝的改變，是與生機有關的事。

變化是藉著我們心思的更新（2 下）。我們的心思從前是置於肉體。現今我們必須改變我們心思的位置，將其置於靈。心思置於靈，乃是生命平安（八 6）。改變我們心思的位置，會變化我們的心思。

我們是憑神聖生命元素的新陳代謝而得以變化。基督是我們的生命（西三 4）。在任何一種生機的生命裏都有生機的元素。基督是生機的元素，在我們裏面長大並變化我們。

我們憑著在基督的身體裏被建造（羅十二 5），而在基督的神聖生命裏得救，脫離個人主義。今天在地上，少有基督徒被建造在基督的身體裏。我們眾人還在被建造在基督身體裏的途中。我們仍然太過於單獨，我們裏面仍然有某些比例的個人主義成分存留。

我們被建造在基督的身體裏，並蒙拯救脫離個人主義，是憑著將身體獻上當作活祭（1），並憑著不看自己過於所當看的（3）。…召會生活中大部分的難處，都是來自看自己過於所當看的（三一神作三部分人的生命，七五至八〇頁）。

參讀：新約總論，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

晨興餽養

羅八 29 ~ 30 『因為神所豫知的人，祂也豫定他們模成神兒子的形像。…祂所豫定的人，又召他們來；所召來的人，又稱他們為義；所稱為義的人，又叫他們得榮耀。』

西三 10 ~ 11 『並且穿上了新人；這新人照著創造他者的形像漸漸更新，以致有充足的知識；在此…惟有基督是一切，又在一切之內。』

我們憑著分授生命之靈的模成（羅八 29 下），而在基督的神聖生命裏得救，脫離己的樣式。這是那靈的另一方面。無論我們是好是壞，是善良是粗鄙，我們仍然帶著己的樣式。所以我們需要藉著變化成神兒子的形像而被模成。這模成是為使我們在神聖生命裏得以成熟。

我們在基督的神聖生命裏得救的結果，是在神聖生命的美德裏改變形狀，脫去我們卑賤的身體（30 下，腓三 21，羅八 11）。我們的身體改變形狀，就是藉著內住的靈使我們的身體得贖。當內住的靈完全浸透我們，我們的身體就必得贖。我們的身體被那靈浸透了，就是我們的身體改變形狀。…我們卑賤的身體改變形狀，乃是憑著作初熟果子（豫嘗）的內住之靈，使我們的身體得贖（23）（三一神作三部分人的生命，八〇至八一頁）。

信息選讀

當我們藉著得釋放、聖別、變化、模成和改變形狀，而在神聖的生命中得救時，我們就能在神聖的生命中作王（羅五 17）。我們越在神聖的生命中活著，並在神聖的生命中得救，我們就越多運用作王的權柄，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

神聖的生命中作王。神聖的生命是作王的，是君尊的。得勝者要在千年國裏與基督一同作王（啓二十4、6），因為他們要被神聖的生命浸透並吞沒。因為他們滿了生命，他們就成了生命的具體化身，他們也有完全的王權。他們作王是因為他們滿了生命。約翰曾說到在神聖生命中作王的事（4、6），這也是在保羅著作中所強調的特別項目之一（羅五17，提後二12）。

我們藉著接受從基督而來的洋溢之恩而作王，管治罪、世界、撒但、天然的人、己和個人主義，為要完成基督生機身體的建造，成就神新約的經綸。…（羅五17）。恩典就是神聖的生命作了我們的經歷和享受，洋溢的恩典乃是神聖生命之豐富的洋溢。…我們憑著以上所有的項目而在神聖的生命裏得救，結果乃是勝過撒但（十六20）。撒但要被踐踏在我們的腳下。撒但被踐踏，我們有神作我們的平安，有基督作我們的恩典。我們有這樣的生命，在其中我們享受神的平安，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，八二至八三頁）。

我們與基督同活不是沒有目標的；這樣的同活有確定的目的。這目的就是在基督為眾召會的代求裏，在祂將屬天生命的供應服事給聖徒的職事上，並在祂執行神行政的事上，與祂是一。…這樣與主同活的結果乃是新人。我們無法用組織來產生新人，新人乃是我們接受基督作生命並活基督的自然結果。

神的心願是要得著新人。這是祂在已過永遠裏的計畫，也是祂創造宇宙，並在基督裏為我們成功救贖的原因。福音的傳揚以及新造，也同樣是為著新人。神使新人彰顯於地的時候已經來到。如果我們接受基督作生命，並與祂同活，新人就會產生，使神的願望得著滿足（歌羅西書生命讀經，六六四至六六五頁）。

參讀：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

第四週詩歌

在榮耀裏有一人

補27

(英505)

A 大調

4/4

1 1 | 1 - 5 1 | 2 - 5 5 | 3 2 3 4 | 3 - 2
 一 在 榮 耀 裏 有 一 人, 祂 的 生 命 是 為 我。

1 | 1 - 7 6 | 7 1 2 3 | 7 - 6 . 5 | 5 - -
 祂 是 完 全 聖 潔, 自 由 且 超 脫,

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

1 | 1 7 1 2 | 1 - 5 3 | 3 2 3 4 | 3 - 2
 祂 榮 耀 裏 的 生 命 乃 是 為 着 我。

3 | 4 3 2 1 | 7 - 1 4 | 3 - 2 . 1 | 1 - - ||
 祂 榮 耀 裏 的 生 命 乃 是 為 着 我。

- 二 在榮耀裏有一人, 祂的生命是為我。
 在祂全無疾病, 祂毫無軟弱,
 祂是剛強、有力, 且能往上浮!
 祂榮耀裏的生命 乃是為着我。
- 三 在榮耀裏有一人, 祂的生命是為我。
 祂勝過了死亡, 拘禁全脫落,
 在復活裏作王, 權柄手中握!
 祂榮耀裏的生命 乃是為着我。
- 四 在榮耀裏有一人, 祂的生命是為我。
 祂的平安長存, 不怕何風波,
 祂喜樂、發光輝, 盼望而等着,
 祂榮耀裏的生命 從我裏透過。

WEEK 4 — HYMN

There's a Man in the glory

Experience of Christ — As Life

505

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

為着一個新人，讓基督的平安
在我們心裏作仲裁，讓基督的話豐豐富富的
住在我們裏面，並堅定持續的禱告

讀經：西三 15 ~ 17，四 2 ~ 3

綱 要

週 一

壹 我們需要讓基督的平安在我們心裏作仲裁—西三 12 ~ 15，弗二 14 ~ 18，羅五 1，太十八 21 ~ 35：

一 『作仲裁』一辭的希臘文也可譯為『作裁判，作主席，登位作每件事的管治者和決斷者』；基督那作仲裁的平安，消除我們與任何人的嫌隙—西三 13。

二 我們常常發現我們裏面有三派：一派是積極的，另一派是消極的，還有一派是中立的；因此，需要內裏的仲裁來解決我們裏面的爭執：

1 每當我們感覺我們裏面各派在爭執或爭吵時，我們需要讓基督的平安作主席，並讓這平安，就是新人的一，在我們裏面管治並下最後的斷語。

2 我們需要把我們的意見、觀念擺在一邊，聽內住之裁判的話。

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 我們若讓基督的平安在我們心裏作仲裁，這平安會解決我們中間所有的爭執，我們就會與神有縱的平安，並與聖徒有橫的平安：

- 1 藉着基督的平安作仲裁，我們的難處解決了，聖徒之間的摩擦也消失了；然後召會生活就能甜美的得保全，新人也實際的得以維持。
- 2 基督的平安作仲裁，就是基督在我們裏面作工，好在我們身上施行管治，來作結論，下最後的決斷—參賽九 6～7。
- 3 如果我們一直讓基督的平安作王管治，我們就不會得罪別人，破壞別人；我們反而會靠着主的恩典和平安，把生命供應給別人。
- 4 這平安應當將所有的信徒聯結一起，成爲他們的聯索—弗四 3。

貳 我們需要讓基督的話豐豐富富的住在我們裏面—西三 16～17：

- 一 當基督的平安在我們裏面作仲裁，保守我們在滿了一與和諧的光景中，我們就成了神說話的地方，成了神的出口—15～16 節，啓二 1、7：
- 1 神的說話要求一；分裂使神的說話減少，甚至使神的說話完全停止—利一 1。
 - 2 既然一是神說話的必要條件，我們就需要讓基督的平安在我們心裏作仲裁—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 基督的話豐富富的住在我們裏面，意思就是這話在我們裏面有充分的地位，而浸潤並浸透我們全人；我們要讓基督的話進到我們裏面，住在我們裏面，在我們裏面得勝，頂替我們的觀念、意見、和哲學；這是極重要的一詩一一九 130，參啓二一 23，二二 5。

週 四

二 我們需要讓主的話在我們裏面居首位，使我們經歷神話語的功用在我們裏面運行，並將基督的豐富供應到我們這人裏面—西三 16：

- 1 神的話光照、（詩一一九 105、130、）餵養、（太四 4，提前四 6、）並滋潤我們，解我們的乾渴。（賽五 8～11。）
- 2 神的話加強、（約壹二 14 下，箴四 20～22、）洗滌、（弗五 26、）並建造我們。（徒二十 32。）
- 3 神的話藉着聖別我們，（約十七 17，）使我們完備並完全，（提後三 15～17，）且造就我們。

三 我們藉着讓神的話住在我們裏面，就能成爲正確的人，就是神人，充滿基督作神屬性的實際—西三 17～25，腓四 5～8。

週 五

叁 我們需要堅定持續的禱告—西四 2～3：

- 一 我們需要有充分的時間來禱告，這使我們能更多吸取基督這包羅萬有之地的豐富—一 12，二 6～7，四 2：
- 1 我們需要花時間吸取主，確定且透徹的接觸祂—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 早晨遇見神，不僅是在一天的清早遇見祂，並且也是在滿了光的情形裏遇見祂；我們該獨自到神前，不受任何人、事、物打岔或佔有一箴四 18，出三三 11 上，三四 3 ~ 4，可一 35。

3 我們來到施恩寶座前禱告的時候，恩典就像江河一樣，在我們裏面湧流，並供應我們一來四 16，參啓二二 1。

二 爲了要在神這一邊與撒但爭戰，我們就必須堅定持續的禱告—但六 10：

1 我們這些與神站在一起的人，發現整個宇宙都在反對我們，尤其是反對我們的禱告；敵擋禱告的不僅在我們外面，也在我們裏面—太二六 41。

2 禱告就是反墮落宇宙中的潮流、趨勢—路十八 1 ~ 8。

三 我們該劃出定時禱告的時間；我們的態度應當把禱告當作我們最重要的事，不讓任何的事打岔—但六 10，徒十二 5、12。

週 六

四 我們需要藉着不斷操練我們的靈，留在禱告的氣氛裏—弗六 18，提前四 7，提後一 7，西一 3、9：

1 我們需要不住的禱告，堅定持續的禱告，保持自己親密的聯於主—帖前五 17，太二六 41，西二 19。

2 即使在最小的事上，我們都要求問主；這樣作，就是堅定持續的禱告，並因此而活基督—參書九 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 我們藉着堅定持續的禱告，受基督的平安管治，並被基督的話內住，祂就以祂自己浸潤並頂替我們，直到我們一切天然的區別都被消除，我們就在實際裏成爲新人——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.

晨興餽養

西三 15『又要讓基督的平安在你們心裏作仲裁，你們在一個身體裏蒙召，也是爲了這平安；且要感恩。』

弗二 15『在祂的肉體裏，廢掉了那規條中誠命的律法，好把兩下在祂自己裏面，創造成一個新人，成就了和平。』

在歌羅西三章十五節，…『作仲裁』也可以繙譯爲『作裁判，作主席，登位作每件事的管治者和決斷者』。基督那在我們心裏作仲裁的平安，消除了十三節的嫌隙。…十五節的『這平安』是指基督的平安。我們乃是在基督的一個身體裏，爲這平安蒙召的。爲著基督身體正當的生活，我們需要基督的平安在我們心裏，在祂身體眾肢體的關係上，仲裁、調整並斷定一切的事。我們是爲了基督的平安蒙召的，這也該是我們讓這平安在我們心裏作仲裁的動機（歌羅西書生命讀經，二九八至二九九頁）。

信息選讀

我們若想想自己的經歷就會領悟，我們基督徒裏面總是有兩三派。…我們常常發現我們裏面有三派：一派是積極的，一派是消極的，還有一派是中立的。我們基督徒比不信的人還麻煩。得救以前，我們是在撒但那一派的控制之下。我們縱情於屬世的享樂，裏面一點爭執都沒有。但如今我們得救了，也許有一派鼓勵我們作一件事，另一派卻鼓勵我們作另一件事。因此，我們需要裏面的仲裁來解決我們裏面的爭執。我們需要有人來主持我們裏面所開的會議。從歌羅西三章十五節來看，這個主持人，這位仲裁者，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.

保羅論到包羅萬有的基督，論到在新人裏基督是一切，又在一切之內，並且在新人裏希利尼人、猶太人或其他文化上的差異都沒有地位之後，就囑咐聖徒們要留意基督的平安。我們裏面都有一樣東西，稱作基督的平安。這是保羅在以弗所二章十五節所說的和平，那裏告訴我們，基督在祂自己裏面，將兩下創造成一個新人。藉著將猶太人和外邦人創造成一個新人，基督已經成就了和平。這就是歌羅西三章十五節的平安。

文化背景不同、國籍不同的信徒，已經被創造成一個新人。這個新人的一就產生真正的和平。離了基督與召會，不同種族和國籍的人絕無法有真正的一。…在新人裏…不分種族、階級和國籍。相反的，在新人裏有一，因為基督是一切，又在一切之內。這一乃是我們的平安。三章十五節中基督的平安，就是在新人裏使人和平的一。…我們應當讓基督的平安在我們心裏作仲裁。各派都必須聽仲裁者的話。…每當我們感覺我們裏面各派在爭執或爭吵時，我們需要讓基督的平安來作主，並讓這平安，就是新人的一，來管理我們。讓這平安，這個一，來下斷語。

基督的平安就是新人的一，這新人是由不同的種族所構成的。離了基督在十字架上的工作，不同的種族中間就不可能有一。但基督藉著祂的死已經成就了和平；也就是說，祂產生了一。這個新人的一現今就在我們裏面。現今我們必須讓這個一，就是基督的平安，在我們心裏作仲裁。它的作用應當像裁判，平息各個不同團體的爭執。我們需要把我們的意見、觀念擺在一邊，聽內住之裁判的話。我們不需要爭吵、各持己見。我們應當只讓基督的平安下最後的斷案（歌羅西書生命讀經，二九九至三〇二、三二七至三二八頁）。

參讀：歌羅西書生命讀經，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

晨興餽養

西三 15『又要讓基督的平安在你們心裏作仲裁，你們在一個身體裏蒙召，也是爲了這平安…。』

弗四 3『以和平的聯索，竭力保守那靈的一。』

保羅在歌羅西三章十五至十六節囑咐我們，要讓基督的平安在我們心裏作仲裁，並要讓基督的話豐豐富富的住在我們裏面。我們若讓基督的平安在我們心裏作仲裁，這平安會解決我們中間所有的爭執。在歌羅西的聖徒受不同主義、哲學和作法的攪擾。…歌羅西人需要一個裁判，一位仲裁者，來平息一切的歧見，…一切出於文化的意見（歌羅西書生命讀經，三四二頁）。

信息選讀

基督的平安要在我們心裏作仲裁，就必須在我們裏面施行管治。基督的平安要爲王作管治者和決斷者。…我們以一位弟兄被長老得罪爲例。…因著主的憐憫，主會臨到這位弟兄，使他思念在上面的事，因而使他再一次經歷神聖的傳輸，帶來基督的平安作仲裁。然後，這位弟兄被基督的平安所管治，他就會承認，即使長老錯了，他自己更是錯了。他會立即向主認罪，接受恩典，愛那位長老。藉著基督的平安作仲裁，我們的難處就解決了，聖徒之間的摩擦也消失了。然後召會生活就能得保全，新人也實際的得以維持。

召會生活就是新人的生活，不是單靠教訓得保全的，乃是靠著我們思念在上面的事，並讓屬天的傳輸將神聖的元素分賜到我們裏面才得以保全。然後我們

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，並經歷基督的平安在我們裏面施行管治。基督的平安實際上就是基督自己顯在某一特別的方面。因此，基督的平安作仲裁，就是基督在我們裏面作工，好在我們身上施行管治，來作結論，下最後的決斷。在弟兄被長老得罪的事例中，基督的話是要愛那位長老，找他交通，並且和他一同享受主。這就是作平安的基督登位管治、決斷並下斷語。

當基督的平安在我們心裏作王，作我們裏面獨一的裁判，我們就會與神有縱的平安，並與眾聖徒有橫的平安（和平）。我們讚美主，我們享受平安，並且在這平安裏，新人—召會生活—就得以保全！當基督的平安在我們心裏當家，新人就不斷得以更新。如果我們一直讓基督的平安作王管治，我們就不會得罪別人，破壞別人。我們反而會靠著主的恩典和平安，把生命供應給別人。一個地方召會裏的一，和眾召會之間的一，不是靠著人爲的努力而維持的，這個一單單是由基督的平安作仲裁來維持的。…眾召會以及整個恢復，都在基督的平安作仲裁之下。基督在我們裏面是供應的恩典，也是作仲裁的平安。…倘若我們讓基督作王的平安在我們心裏作仲裁，我們的婚姻生活、家庭生活、召會生活，就要蒙保守在一的裏面。

願我們都得著鼓勵，思念在上面的事，讓屬天的傳輸把神聖的實質更多帶到我們裏面，好爲著新人的更新。然後，基督就要特別在平安這一面，在我們心裏作仲裁；主就有路建造新人，並爲著祂的再來豫備新婦（歌羅西書生命讀經，七〇一至七〇三頁）。

基督在十字架上，已廢掉因規條而有的一切分別，藉此，祂已爲祂的身體成就了和平。這和平該成爲聯索，將眾信徒聯結在一起。這和平的聯索是十字架工作的結果。當我們留在十字架上，我們和人中間就有和平。這和平成了我們的聯索，使我們藉此保守那靈的一（聖經恢復本，弗四3註1）。

參讀：歌羅西書生命讀經，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

晨興餽養

西三 15 ~ 16『又要讓基督的平安在你們心裏作仲裁，…讓基督的話豐豐富富的住在你們裏面…。』

詩一一九 130『你的言語一解開，就發出亮光，使愚蒙人通達。』

啓二 7『那靈向眾召會所說的話，凡有耳的，就應當聽。…』

保羅〔在歌羅西三章十五節〕說過基督的平安在我們裏面作仲裁之後，接著就告訴我們，要讓基督的話住在我們裏面〔16〕。爲甚麼保羅先提基督的平安，再提基督的話？這問題的答案與聖經裏所啓示的基本原則有關，就是神的說話需要合一。每當神的子民分裂，祂的言語就稀少。神不在分裂的地方說話。分裂使神的說話減少，甚至使神的說話完全停止。

以色列人在曠野的時候，神在會幕裏說話。會幕就是神子民合一的表記。十二支派在會幕四圍安營，神從會幕裏對百姓說話。那時候，以色列人要有神的說話，就必須來到會幕這裏，來到合一的地方。…在耶路撒冷建造的聖殿乃是會幕的延續。…神藉著祭司說話，是從至聖所出來的，至聖所乃是帳幕和聖殿的中心（歌羅西書生命讀經，七〇四至七〇五頁）。

信息選讀

如果我們真與基督身體上的其他肢體是一，我們就能說神的話。然而，如果我們與聖徒不一，反倒滿了怨言、抱怨、閒話，我們就無法說神的話。說

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

神的話需要合一。那裏沒有合一，那裏就沒有說話。倘若我們讓基督的平安在我們裏面作仲裁，來保守合一與和諧，我們就能說神的話。…當基督的平安在我們裏面作仲裁，保守我們在滿了一與和諧的光景中，我們就成了神說話的地方，成了神的出口。

基督的話就是基督所說的話。在神新約的經綸裏，神在子裏說話，而子不僅在四福音書裏親自說話，也在使徒行傳、書信和啓示錄裏，藉著祂的肢體—使徒和申言者—說話。這些都可視為基督的話。

基督的話包括整本新約。我們需要被這話充滿。這意思是說，我們應當讓基督的話住在我們裏面，定居在我們裏面，在我們裏面安家。〔在歌羅西三章十六節，〕原文繙作『住』的字，意思是，在家裏，內住，居住。主的話在我們裏面必須有充分的地位，才能把基督的豐富運行並供應到我們裏面的人裏。不僅如此，基督的話也必須豐富豐富的住在我們裏面。基督的豐富（弗三8）是在祂的話裏。這樣豐富的話，其居住必是豐富豐富的。基督的話在我們裏面應當有自由的通路…在我們裏面運行。

有些聖徒喜愛聖經，並且天天讀經。…雖然他們讀聖經，神的話卻仍舊在他們之外。我們必須讓基督的話進到我們的裏面，住在我們裏面，並頂替我們的觀念、意見和哲學；這是極重要的。我們需要禱告說，『主耶穌，我樂意放棄我的觀念，我要你的話在我裏面有地位，我願意忘掉自己的意見和哲學，我要讓你的話充滿在我裏面，我不要再讓自己的觀念在我裏面得勢。』…我們不能把基督的話與祂作仲裁分開。仲裁者是靠說話來解決爭執的。我們需要把我們的案件帶到仲裁者那裏並聽祂的話。這意思是說，我們需要讓基督的平安在我們心裏作仲裁，並讓基督的話住在我們裏面。這樣，我們就要滿了歌唱和感恩（歌羅西書生命讀經，七〇六、七〇八、三〇二至三〇五頁）。

參讀：歌羅西書生命讀經，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

晨興餽養

利一 1 『耶和華從會幕中呼叫摩西，對他說。』

西三 16～17 『當用各樣的智慧，讓基督的話豐富富的住在你們裏面，用詩章、頌辭、靈歌，彼此教導，互相勸戒，心被恩感歌頌神；凡你們所作的，無論是甚麼，或說話，或行事，都要在主耶穌的名裏，藉著祂感謝父神。』

如果基督的話要在我們裏面安家，我們就必須給基督的話完全的主權、自由和權利。我們要禱告說，『主，我把全人獻給你和你的話。我讓你進入我裏面的每一部分。主，把我內裏的所是作成你自己和你話語的家。』

我們外面的行動好像是把首位留給神的話，暗地裏卻是把首位留給我們自己。…假如你讀到馬太十九章十六至二十二節，主耶穌告訴那少年人，要變賣他所有的分給窮人，還要來跟從祂。你讀到這一段經文的時候，也許主吩咐你要把一些東西分給人。那是一個試驗—到底是己為首，還是神的話為首？我們許多人從經歷中曉得，讓神的話居首位真不容易。為此，我們需要主的恩典。我們需要轉向主說，『主，我作不來，但是，主阿，你能。主，為此我信靠你。』（歌羅西書生命讀經，七一四至七一五頁）

信息選讀

我們需要基督的平安作仲裁來保守我們在一裏，使基督能對我們說話。然後我們需要讓神的話居首位。如果我們這樣作，我們就經歷神話語的功用：光照、滋養、解渴、加強、洗滌、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，神的話光照我們。如果我們沒有神的話，我們就在黑暗裏。但因著神的話滿了光，並且光照我們，就使我們清楚許多事情。…其次，神的話是食物，滿了滋養。這意思是說，神的話光照我們的時候，就滋養我們。我能作見證，多年來我藉著神的話得著充分的滋養。神的話在我的經歷中的確是我的食物。…神的話也解我們的乾渴。…一般說來，一個人不喫比不喝能撐得久一些。倘若我們沒有水，我們簡直活不了。神的話不僅是食物，更是生命的水，這是何等的好！神的話光照我們，餵養我們，並解我們的乾渴。

神的話使我們靈裏剛強，也使我們魂裏剛強。我們在靈裏、在魂裏得著加強，我們的身體就健康了。神的話是上好的良藥，使我們剛強，並醫治我們。…神的話也洗滌我們。神的話生機的、新陳代謝的洗滌我們的全人。當神的話生機的進到我們的全人裏面，就新陳代謝的洗滌我們。

不僅如此，神的話也把我們建造起來。我們既是召會—身體—的肢體，就必須建造起來。我們都有怪癖，所以人就很難對付我們，更不用說把我們建造起來。然而，神的話能在裏面摸著我們，使我們能在召會中建造起來。

神的話也使人完備並完全。…我們既是基督身體上的肢體，就都該盡功用。但如果我們要盡功用，就必須先藉著神的話得以完全。因為神的話滋養我們，我們就長大。然後藉著長大，就產生功用。我們由神的話所得的滋養，使我們這些身體上的肢體得以完備並完全。

神話語的最後一項功用，乃是造就我們。…被建造與團體的召會有關，得造就主要是個人在美德的事上得著建立。我們都需要在個人方面得造就、被建立，因為我們都缺少一些美德。…我們的恩慈、忍耐、智慧、謙卑，都要因著神的話而加增（歌羅西書生命讀經，七一五、七〇九至七一二頁）。

參讀：歌羅西書生命讀經，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

晨興餽養

西二 6～7『你們既然接受了基督，就是主耶穌，在祂裏面已經生根，並正被建造，且照著你們所受的教導，在信心上得以堅固，洋溢著感謝，就要在祂裏面行事為人。』

四 2『你們要堅定持續的禱告，在此儆醒感恩。』

我們的需要乃是花時間吸取神。我們每天怎樣花時間喫東西，我們也該照樣花時間吸取主，花時間吸收基督的豐富。我們與主接觸不該匆匆忙忙的。如果我們匆匆忙忙，就不能吸收多少祂的豐富。我們需要充分的時間來禱告，這使我們能更多吸取神的豐富（歌羅西書生命讀經，五六七至五六八頁）。

既然今天我們的需要是被那靈充滿並浸透，我們就必須來看，要經歷那靈需要作些甚麼。主的話啓示，在神一面，一切都豫備好了。神豫備好了，並且在等候我們。…我們需要作的第一件事就是到主面前去；要如此行，我們就需要學習如何確定並有效能的接觸主。我怕許多信徒禱告了多年，並花了許多時間讀主的話，卻從來沒有確定並有效能的接觸主（接觸主，在靈裏被充滿，並有正確的基督徒聚會，以完成神永遠的定旨，三六頁）。

信息選讀

堅定持續的禱告就是堅忍、堅定並熱切的禱告。…我們必須堅定持續的持續禱告，因為禱告與爭戰有關。神與撒但雙方彼此敵對。撒但這名字是對頭的意思。撒但是外面的仇敵，也是裏面的對頭。…撒但是對頭，在神的範圍、神的國度裏敵擋神。

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.

雖然在宇宙中激烈進行的爭戰是在神與撒但之間，但…神的另一種受造之物—人—必須與撒但爭戰。實在說來，神需要我們。沒有我們，祂就無法進行對撒但的爭戰。…祂需要我們來進行爭戰的實際工作。…爲了要在神這一邊與撒但爭戰，我們就必須堅定持續的禱告。這種的堅定持續是必需的，因爲整個世界的趨向都是遠離神的。禱告乃是反墮落宇宙中的潮流、趨勢。堅定持續的禱告就像逆水行舟。你若不堅定持續，就會隨波逐流。…我們這些與神站在一起的人，發現整個宇宙都在反對我們，尤其是反對我們的禱告。

禱告有很大的阻力，所以我們要在這個事實的光中，非常實際的來看，如何堅定持續的禱告。在你想要堅定持續的禱告以前，首先該爲你的禱告生活和主辦交涉。…我們要對祂說，『主，我在這事上很迫切。我把自己獻給你，好叫我有禱告的生活。主，保守我在禱告的靈裏。如果我忘記了，忽畧了，我知道你不會忘記。求你一再題醒我要禱告。』

我們爲禱告和主辦了這樣的交涉以後，就該劃出定時禱告的時間。比方說，你可以每天早晨留下十分鐘。在這段時間裏面，最重要的事必須是禱告。我們的態度應當把禱告當作我們最重要的事，不讓任何的事打岔。如果我們沒有這種態度，我們的禱告生活就無法成功。不論我們每天必須作多少事，我們至少能在某些時段留下幾分鐘來禱告。早晨我們可以有一些禱告，然後中午、下班後以及晚間可以再有些時間禱告。我們在一天之內劃出確定的時間，就能留下半個鐘頭來禱告了（歌羅西書生命讀經，七一七至七二一頁）。

參讀：歌羅西書生命讀經，第三十、五十三、五十五篇；接觸主，在靈裏被充滿，並有正確的基督徒聚會，以完成神永遠的定旨，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

晨興餽養

提前二 1『所以我勸你，第一要為萬人祈求、禱告、代求、感謝。』

西一 3『我們感謝神，我們主耶穌基督的父，常常為你們禱告。』

9『所以，我們自從聽見的日子，也就為你們不住的禱告祈求…。』

帖前五 17『不住的禱告。』

〔不住的禱告〕即在我們的靈裏，與神有不間斷的交通。這需要用剛強的靈（弗六 18）堅定持續（羅十二 12，西四 2）（聖經恢復本，帖前五 17 註 1）。

你在家裏守著定時禱告的時候，要把電話聽筒拿起來，…也不要理會那些敲門的人。你奉獻給主為著禱告的時間，只該用來禱告，不該為著別的事情。在這一點上，你必須剛強、堅定持續。

論到禱告，…因著仇敵的反對、周圍的打岔甚至自己裏面的攔阻，我遭遇了許多的失敗。…禱告既是一種爭戰，我們就必須堅定持續在其中。

我們禱告的時候，就進入至聖所，來到施恩的寶座前。…我們來到施恩的寶座前禱告的時候，憐憫和恩典就像江河一樣，在我們裏面湧流，並供應我們。這是何等的賞賜！在禱告中得著恩典的水流，的確比我們的禱告得著答應還要重要（歌羅西書生命讀經，七二一至七二三頁）。

信息選讀

我們若要經歷基督並活基督，就需要留在禱告的氣氛裏。我們很多人可以見證，藉著禱告，我們就被帶進靈

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

裏，在靈裏我們與主是一，並接受祂作我們的生命。這個經歷太寶貴了，因此當我們這樣享受時，我們不願意停下來。…然而，只要我們禱告的時間過了，我們多半又回到天然生活的方式裏。我們不再在禱告的氣氛裏，反而又自動的開始竭力想要聖別、屬靈、得勝。每當我們失敗了，我們就悔改，向主認罪，決心從頭再來一遍。這不是過基督徒生活的路。相反的，我們日常的生活應當與我們在真正禱告裏的經歷一樣。…要活基督就需要持續的禱告，不住的禱告。我們需要留在禱告的氣氛裏。

我們的需要是在禱告中接觸這活的人位。然後我們需要留在禱告的氣氛裏。我們若這樣作，就自然而然的活基督。不僅如此，我們會從我們的文化中得釋放，不再去調整自己、改正自己。每一件基督之外的東西都將消逝。基督是我們的一切所需：生命、亮光、恩典、安慰、健康、力量、謙卑、忍耐、恩慈、溫柔。…當我們享受主並經歷祂的時候，祂就要作我們的生命，我們也要活祂。太奇妙了！這就是保羅在腓立比一章二十一節所說『因為在我，活著就是基督』的意義。…我們要活基督，就需要不住的禱告。只要我們一不禱告，我們就不活基督。

堅定持續的禱告有許多的益處。藉著禱告，我們就思念在上面的事。…我們在禱告的時間裏思念在上面的事，就成為基督在諸天之上職事的返照。藉著我們的禱告，元首基督就得著一條路，藉著祂的身體來施行祂的行政。…要有正確的禱告生活，起初總是不太容易。但你長久這樣實行的話，就會越過越容易了，因為你曉得禱告的賞賜。

我們已經看見，正常基督徒的行事為人必須思念在上面的事，有新人的更新，有基督的平安在我們裏面作仲裁，並讓基督的話住在我們裏面。然而，這四件事都需要禱告。我們要實行這四件事，經歷這四件事，就需要禱告。禱告引我們進入這四件事的實際裏，並保守我們在這實際裏（歌羅西書生命讀經，四一五至四一八、七二二、七二四頁）。

參讀：歌羅西書生命讀經，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

第五週詩歌

163

讚美主—祂的萬有包羅性

(歌羅西書) 7 6 7 6 雙 (英 189)

降 E 大調

4/4

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

一 主,你是神的愛子,是神榮耀形像; 你是聖徒的

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

永分,我們都得分享。你是受造首生者,一

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

切造物之首; 萬有靠你而被造,也都歸你承受。

- | | |
|------------|----------|
| 二 你是萬有的由來, | 萬有存在之祕; |
| 你是萬有的中心, | 萬有靠你而立。 |
| 你是從死首生者, | 一切元始是你; |
| 你是召會榮耀頭, | 召會是你身體。 |
| 三 父願一切的豐滿, | 全都住你裏面; |
| 使你凡事居首位, | 凡事得着彰顯。 |
| 你已藉死使萬有 | 全都與神和好, |
| 好將我們呈神前, | 聖潔合神所要。 |
| 四 神之所在全在你, | 你是神的奧祕; |
| 所積智慧與知識 | 全都居住於你。 |
| 你是榮耀的盼望, | 現今住我裏面; |
| 在你我們被成全, | 使神意足心滿。 |
| 五 一切全都是影兒, | 惟有你是實際; |
| 我們在你已生根, | 現在正被建立。 |
| 享受所有你豐富, | 成爲你的豐滿; |
| 作你身體持守你, | 長大因神增添。 |
| 六 我們同你藏神內, | 你是我們生命; |
| 將來同顯榮耀裏, | 盡享你的豐盛。 |
| 在你身體—新人裏, | 你是一切一切; |
| 包羅萬有的基督, | 你何豐富、超越! |

WEEK 5 — HYMN

Thou art the Son beloved

Praise of the Lord — His All-Inclusiveness

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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. |

