

二〇一九年十月國際長老
暨負責弟兄訓練訓練

總題：一個新人
成就神創造人的定旨

晨興聖言

**Int'l Training for Elders
and Responsible Ones (October 2019)**

**General Subject: The One New Man
Fulfilling God's Purpose in Creating Man**

Holy Word Morning Revival

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第一篇

神永遠的定旨與一個新人

詩歌：

讀經：創一 26 ~ 28，弗二 15 ~ 16，四 24，六 10 ~ 13，西三 10

綱要

週一

壹 永遠的定旨—歷世歷代的定旨—是神在已過的永遠裏所作永遠的計畫—弗三 11，一 9、11，羅八 28：

一 神在宇宙中的定旨，是要產生一班完全和祂一樣一式的人；這就是聖經獨特的題目—約一 12 ~ 13，約壹三 2：

1 在生命、性情、形像、外表、榮光、榮耀和外顯的彰顯上，這班人要與神一樣一式—啓四 2 ~ 3，二一 10 ~ 11、18。

2 神定旨的完成是要藉着將神聖的生命分賜到祂所揀選並救贖的人裏面；當神的生命作到祂的子民裏面時，在他們裏面就起了一種新陳代謝的反應，使他們被變化而成爲與神一樣一式—約三 15，約壹五 11 ~ 12，林後三 18，羅八 29。

二 『人』在聖經裏是個重大的辭—創一 26，詩八 4 ~ 6：

Message One

God's Eternal Purpose and the One New Man

Hymns:

Scripture Reading: Gen. 1:26-28; Eph. 2:15-16; 4:24; 6:10-13; Col. 3:10

Outline

Day 1

I. **The eternal purpose—the purpose of the ages—is the eternal plan that God made in eternity past—Eph. 3:11; 1:9, 11; Rom. 8:28:**

A. The purpose of God in the universe is to produce a group of people who will be exactly the same as He is; this is the unique subject of the Bible—John 1:12-13; 1 John 3:2:

1. In life, nature, image, appearance, radiance, glory, and outward expression, they will be the same as God—Rev. 4:2-3; 21:10-11, 18.

2. God's purpose is accomplished by the divine life dispensed into His chosen and redeemed people; as God's life is wrought into His people, a metabolic reaction takes place within them that causes them to be transformed and become the same as God—John 3:15; 1 John 5:11-12; 2 Cor. 3:18; Rom. 8:29.

B. Man is a great word in the Bible—Gen. 1:26; Psalms 8:4-6:

- 1 神的心意在於人，神的思想集中於人，神的心也在人身上。
 - 2 完成神計畫的是人，彰顯神的是人，擊敗神仇敵的是人，將神的國帶到人類中間的也是人。
 - 3 人是神顯現的憑藉，人是神行動的憑藉，人也是神行政的憑藉—結一 26、5、10。
- 三 神永遠的定旨是要得着一個團體人彰顯祂並代表祂；這是神創造人的定旨—創一 26 ~ 28，五 1 ~ 2，弗三 11，一 9、11。

週二

貳 『我們要按着我們的形像，照着我們的樣式造人』—創一 26:

- 一 聖經裏對於神和人的關係，有一個奧祕的思想—26 節，結一 26，約壹三 2 下，啓四 3 上，二一 11 下：
 - 1 神渴望成爲與人一樣一式，並使人成爲與祂一樣一式—約壹三 2 下。
 - 2 神的心意是要將祂自己在基督裏作到我們裏面，使祂自己與我們一樣一式，並使我們與祂一樣一式—弗三 17 上。
- 二 『我們要…造人』啓示，神格的三者之間，爲着人的創造，舉行了會議—創一 26 上：
 - 1 在已過的永遠，三一神決定要創造人，這指明人的創造乃是爲着三一神永遠的定旨—弗三 9 ~ 11。
 - 2 神造人的心意是要完成祂神聖的經綸，將祂自己分賜到人裏面—提前一 4，羅八 11。

1. God's intention is with man, God's thought is focused on man, and God's heart is set upon man.
 2. It is man who fulfills God's plan, it is man who expresses God, it is man who defeats God's enemy, and it is man who brings the kingdom of God into the human race.
 3. Man is the means of God's manifestation, man is the means of God's move, and man is the means of God's administration—Ezek. 1:26, 5, 10.
- C. The eternal purpose of God is to have a corporate man to express Him and represent Him; this was God's purpose in creating man—Gen. 1:26-28; 5:1-2; Eph. 3:11; 1:9, 11.

Day 2

II. “Let Us make man in Our image, according to Our likeness”—Gen. 1:26:

- A. In the Bible there is a mysterious thought concerning the relationship between God and man—v. 26; Ezek. 1:26; 1 John 3:2b; Rev. 4:3a; 21:11b:
 1. God's desire is to become the same as man is and to make man the same as He is—1 John 3:2b.
 2. God's intention is to work Himself in Christ into us, making Himself the same as we are and making us the same as He is—Eph. 3:17a.
- B. Let Us make man reveals that a council was held among the three of the Godhead regarding the creation of man—Gen. 1:26a:
 1. The decision to create man was made in eternity past, indicating that the creation of man was for the eternal purpose of the Triune God—Eph. 3:9-11.
 2. God's intention in creating man was to carry out His divine economy for the dispensing of Himself into man—1 Tim. 1:4; Rom. 8:11.

三 神按着祂自己的形像，照着祂的樣式造人——創一 26 上：

- 1 神的形像，指神裏面的所是，是神屬性內裏素質的彰顯，這些屬性最顯著的是愛（約壹四 8）、光（一 5）、聖（啓四 8）、義（耶二三 6）。
- 2 神的樣式，指神的形狀（腓二 6），乃是神身位之素質與性質的彰顯。
- 3 神造人成爲祂自己的複本，使人有盛裝神並彰顯神的性能——林後四 6 ~ 7，三 18。

四 神按着祂的形像，照着祂的樣式造人，因爲祂的心意是要進到人裏面並與人成爲一——弗三 17 上。

五 神按着祂自己的形像造人，好使人藉着祂的經綸得着祂的生命和性情，因而成爲祂的彰顯——提前一 4，約三 16，彼後一 4，林後三 18：

- 1 因着我們是從神類造的，我們人性的美德就有盛裝神聖屬性的性能——十一 1，十一 10。
- 2 神按着祂的形像造人，意思是神創造人有一個心意，要人成爲神的複本，神的複製，使神得着團體的彰顯；這個複製使神喜樂，因爲祂的複製看起來像祂，說話像祂，生活像祂——約十二 24，羅八 29，來二 10，約壹三 1 ~ 2。

週三

叁 『使他們管理…，要…徧滿地面，並制伏這地，也要管理』——創一 26、28：

- 一 神給人管治權，目的是要征服神的仇敵，那背叛神的撒但——26、28 節：

C. God created man in His own image, according to His likeness—Gen. 1:26a:

1. God's image, referring to God's inner being, is the expression of the inward essence of God's attributes, the most prominent of which are love (1 John 4:8), light (1:5), holiness (Rev. 4:8), and righteousness (Jer. 23:6).
2. God's likeness, referring to God's form (Phil. 2:6), is the expression of the essence and nature of God's person.
3. God created man to be a duplication of Himself so that man may have the capacity to contain God and express Him—2 Cor. 4:6-7; 3:18.

D. God created man in His image and according to His likeness because His intention is to come into man and to be one with man—Eph. 3:17a.

E. God created man in His own image so that through His economy man may receive His life and nature and thereby become His expression—1 Tim. 1:4; John 3:16; 2 Pet. 1:4; 2 Cor. 3:18:

1. Because we were created according to God's kind, our human virtues have the capacity to contain the divine attributes—10:1; 11:10.
2. For God to create man in His image means that God created man with the intention that man would become a duplicate of God, the reproduction of God, for His corporate expression; this reproduction makes God happy because it looks like Him, speaks like Him, and lives like Him—John 12:24; Rom. 8:29; Heb. 2:10; 1 John 3:1-2.

Day 3

III. “Let them have dominion...Fill the earth and subdue it, and have dominion”—Gen. 1:26, 28:

- A. God's intention in giving man dominion is to subdue God's enemy, Satan, who rebelled against God—vv. 26, 28:

- 1 地上所爬的一切爬物豫表那蛇撒但，和他的使者，以及跟隨撒但的鬼—26 節，三 1、14，啓十二 4、7、9，太二五 41，參路十 19。

週四

- 2 創世記一章二十八節的『制伏』含示，神在地上與祂的仇敵撒但之間進行着一場激烈的爭戰；誰贏得地，誰就得勝。
- 3 神有一個難處，這個難處就是背叛神的天使長撒但，成了祂在宇宙中，特別是在地上的仇敵—賽十四 12～14，結二八 12～18：
 - a 神給人權柄管理祂所造的萬物，為要制伏祂的仇敵而解決祂的難處—創一 26。
 - b 人特別要治理全地，甚至要制伏這地，因為這地已經由神背叛的仇敵所篡奪—28 節。
- 4 神需要人運用神的權柄管理一切的爬物，神也需要人制伏並征服背叛的地，使神得以為着祂的國度恢復地—太六 9～10。

二 神給人管治權，目的是要恢復地—創一 28：

- 1 神造人的用意，乃是要為祂自己恢復地—26 節。
- 2 人被神所造，對地有管治權，要制伏、征服這地，因而為神恢復這地—26、28 節。
- 3 神想要得回地；地成了一個有決定性的地方，是撒但想要持有、神也想要得回的地方。

三 神給人管治權，目的是要人運用神的權柄管治地，使神的國得以臨到地上，神的旨意得以行在地上，神的榮耀得以彰顯在地上一太六 10、13 下。

1. The creeping things that creep upon the earth typify Satan, the serpent, and his angels, as well as the demons, who follow Satan—v. 26; 3:1, 14; Rev. 12:4, 7, 9; Matt. 25:41; cf. Luke 10:19.

Day 4

2. Subdue in Genesis 1:28 implies that a war is raging on earth between God and His enemy, Satan; whoever gains the earth will have the victory.
3. God has a problem, and this problem is Satan, the archangel who rebelled against God and became His enemy in the universe and especially on the earth—Isa. 14:12-14; Ezek. 28:12-18:
 - a. In order to subdue His enemy and thus solve His problem, God gave man authority to rule over all things created by God—Gen. 1:26.
 - b. Man especially must rule over the earth and even subdue the earth because the earth has been usurped by God's rebellious enemy—v. 28.
4. God needs man to exercise His authority over all the creeping things, and God needs man to subdue and conquer the rebellious earth so that God may recover the earth for His kingdom—Matt. 6:9-10.

B. God's intention in giving man dominion is to recover the earth—Gen. 1:28:

1. God created man with the intention of recovering the earth for Himself—v. 26.
2. Man was created by God to have dominion over the earth, to subdue it, to conquer it, and thereby recover the earth for God—vv. 26, 28.
3. God wants to regain the earth; the earth has become a crucial place, a place that Satan wants to hold and a place that God wants to regain.

C. God's intention in giving man dominion is for him to exercise God's authority over the earth in order that the kingdom of God may come to the earth, the will of God may be done on the earth, and the glory of God may be manifested on the earth—Matt. 6:10, 13b.

週五

肆 召會作為一個新人，就是神心意中團體的人，這個新人要完成雙重的定旨，就是有神的形像以彰顯神，並為着神的國與神的仇敵爭戰—弗二 15，四 24，六 10～13，西三 10：

一 聖經啓示一個新人不是一個單獨的人，乃是一個團體、宇宙的人—弗二 15，四 24，西三 10～11：

1 這一個新人乃是團體的神人：

a 第一個神人，就是神的長子，是這團體神人—新人—的頭—羅八 29，弗四 15。

b 許多的神人，就是神許多的兒子，是這團體神人—新人—的身體—16、24 節。

2 我們這些在基督裏的信徒，都與基督是一，成為這個新人；我們眾人乃是這一個新人的各部分—二 15～16，四 24：

a 宇宙中有許多信徒並有許多地方召會，但只有一個新人—西三 10，四 15～16。

b 所有的信徒乃是這一個團體、宇宙新人的組成分子。

週六

二 這一個新人乃是戰士，與神的仇敵爭戰—弗六 10～13：

1 戰士不是召會的身分，而是召會作為新人的一方面。

Day 5

IV. The church as the one new man is the corporate man in God's intention, and this new man will fulfill the twofold purpose of bearing God's image to express Him and of fighting against God's enemy for God's kingdom—Eph. 2:15; 4:24; 6:10-13; Col. 3:10:

A. The Bible reveals that the one new man is not an individual but a corporate, universal man—Eph. 2:15; 4:24; Col. 3:10-11:

1. The one new man is a corporate God-man:

a. The first God-man, the firstborn Son of God, is the Head of this corporate God-man—the new man—Rom. 8:29; Eph. 4:15.

b. The many God-men, the many sons of God, are the Body of this corporate God-man—the new man—vv. 16, 24.

2. We, the believers in Christ, are all one with Christ to be the new man; we all are parts of the one new man—2:15-16; 4:24:

a. There are many believers and many local churches, but there is only one new man in the universe—Col. 3:10; 4:15-16.

b. All the believers are components of this one corporate and universal new man.

Day 6

B. The one new man is a warrior fighting against God's enemy—Eph. 6:10-13:

1. The warrior is not a status of the church but an aspect of the church as the new man.

- 2 召會這團體的新人是一個戰士，信徒們一起組成這新人。
- 3 我們必須在基督的身體裏，在一個新人裏，打屬靈的仗，絕不能單獨作戰。

2. The church as the corporate new man is the warrior, and the believers together make up this new man.
3. We must fight the spiritual warfare not individually but in the Body, in the one new man.

第一週 週一

晨興餽養

結一 5『又從其中顯出四個活物的樣式來。他們顯出來的樣子是這樣：有人的樣式。』

26『在他們頭以上的穹蒼之上，有寶座的樣式，像藍寶石的樣子；在寶座的樣式以上，有一位的样子好像人的樣子。』

人按着神的形像被造，好作神的彰顯。神是宇宙的中心，但祂需要一個彰顯，這彰顯乃是藉着人。…無數的天使不能作神的彰顯。神需要一個團體人來彰顯祂。你絕不該藐視你是人的事實。

我們談論召會是基督的彰顯，但我們也許不領悟基督的彰顯是甚麼。召會所要彰顯的基督，乃是在寶座上的那人。我們若要彰顯基督，就需要領悟今天基督仍然是人。我們不是僅僅彰顯神；我們是彰顯在人裏面的神。召會是基督的彰顯；這就是說，召會不僅僅是神的彰顯，也是人的彰顯。（以西結書生命讀經，六一頁。）

信息選讀

以西結一章二十六節給我們看見，今天主是在寶座上的人。神需要人，至終祂成了人。我們這些活物彰顯祂這人。祂是在寶座上的人，我們也有人的樣子。完成神計畫的是人，彰顯神的是人，擊敗仇敵的是人，將神的國帶到人類中間的也是人。神需要人。

WEEK 1 — DAY 1

Morning Nourishment

Ezek. 1:5 And from the midst of it there came the likeness of four living creatures. And this was their appearance: They had the likeness of a man.

26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

Man was created in God's image in order to be God's expression. God is the center of the universe, but He needs an expression, and this expression is through man....The millions of angels cannot be the expression of God. God needs a corporate man to express Him. You should never despise the fact that you are a man.

We may talk about the church as the expression of Christ, but we may not realize what the expression of Christ is. The Christ whom the church must express is the man upon the throne. If we would express Christ, we need to realize Christ today is still a man. We do not express merely God; we express God in a man. The church is the expression of Christ. This means that the church is an expression not merely of God but also of a man. (Life-study of Ezekiel, pp. 48-49)

Today's Reading

Ezekiel 1:26 shows us that the Lord today is a man on the throne. God needs a man, and eventually He became a man. We as the living creatures express Him as a man. He is the man on the throne, and we also bear the appearance of a man. It is man who fulfills God's plan, it is man who expresses God, it is man who defeats the enemy, and it is man who brings the kingdom of God into the human race. God needs a man.

在基督教裏宗教的教訓，鼓勵我們要像天使或像神。然而，神聖的啓示揭示，神的願望是要得着人。我們需要記得，那狡猾者試誘頭一個人，就是告訴他，他若喫善惡知識樹的果子，他就能像神。（創三5。）從那天起，像神的觀念就在我們的血輪裏。每個墮落的人都有要像神的觀念。有些鬼魔的教訓鼓勵人要作人以外的東西。但神在祂的救贖和救恩裏，無意作出人以外的任何東西。神的救贖和神的救恩是要將我們帶回到起初，恢復我們作正確的人。我們是活物，我們裏面有神的生命，但我們有人的樣子。我們不該想要像天使。無論我們作甚麼，無論我們說甚麼，無論我們彰顯甚麼，我們都該是人。這是神今天所需要的。

以西結一章的異象，啓示三件關於四活物有人的樣子的重要事情。第一，神的榮耀顯在他們身上。神榮耀的彰顯，在於他們有人的樣子。他們在那裏，那裏就有神的榮耀。神的榮耀與他們是分不開的；離了他們，神的榮耀就無從得彰顯。第二，這些活物是神行動的憑藉。神的行動在於他們。他們行動，神就行動，因為神的行動隨着他們。第三，有人樣子的四活物，是神行政的憑藉。以西結一章啓示，神坐在寶座上。神的寶座管治地上的一切，和該卷書裏所記的一切。所以，這寶座是神行政的中心。然而，神行政的中心在於四活物有人的樣子。因着有人的樣子，纔有神寶座的行政。我們若將這三件事放在一起，就看見人是神顯現的憑藉，人是神行動的憑藉，人也是神行政的憑藉。在神眼中，在神手中，人有這樣重要的地位。（以西結書生命讀經，六一至六三頁。）

參讀：以西結書生命讀經，第五、十二篇；人生的意義與正確的奉獻，第二篇；神聖的經綸，第二章。

The religious teachings in Christianity encourage us either to be like an angel or to be like God. However, the divine revelation unveils that God's desire is to have a man. We need to remember that the subtle one tempted the first man by telling him that if he ate of the fruit of the tree of the knowledge of good and evil, he would be like God (Gen. 3:5). From that day the concept of being like God has been in our blood. Every fallen human being has the concept of wanting to be like God. Certain devilish teachings encourage people to be something other than man. But in His redemption and salvation God has no intention of making anything other than man. God's redemption and God's salvation are to bring us back to the beginning and to recover us to being a proper man. We are the living creatures and we have God's life within us, yet we bear the appearance of a man. We should not try to be like an angel. Instead, in whatever we do, in whatever we say, and in whatever we express, we should be a man. This is what God needs today.

The vision in Ezekiel 1 reveals three crucial matters concerning the four living creatures' bearing the appearance of a man. First, God's glory is manifested upon them. The manifestation of God's glory depends upon their having the appearance of a man. Where they are, there God's glory is. God's glory is not separate from them, and apart from them God's glory cannot be manifested. Second, these living creatures are the means of God's move. God's move depends on them. When they move, God will move, for His move is with them. Third, the four living creatures, who bear the appearance of a man, are the means of God's administration. Ezekiel 1 reveals that God is sitting on the throne. God's throne dominates everything on earth and everything recorded in this book. This throne, therefore, is the center of God's administration. However, the center of God's administration depends on the four living creatures having the appearance of a man. Because of this, there is the administration of God's throne. If we put these three things together, we will see that man is the means of God's manifestation, that man is the means of God's move, and that man is the means of God's administration. In God's eyes and in God's hands, man has such an important position. (Life-study of Ezekiel, pp. 49-50)

Further Reading: Life-study of Ezekiel, msgs. 5, 12; CWWL, 1971, vol. 1, "The Meaning of Human Life and a Proper Consecration," ch. 2; CWWL, 1984, vol. 3, "The Divine Economy," ch. 2

第一週 週二

晨興餽養

創一 26『神說，我們要按着我們的形像，照着我們的樣式造人…。』

羅八 29『因為神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。』

人是三一神按着祂們（內在）的形像造的。…所有的人都有神的彰顯，神的形像。神是愛，我們也有一種愛；我們的愛是神愛的翻版。神的愛是真愛，我們的愛是神愛的照片。人都是神屬性的圖畫、圖樣、或照片。神是光，我們人也有一點光。我們也喜愛光，恨惡在黑暗裏。當我們作暗昧的事時，我們不喜歡讓人知道。但是當我們作光明的事時，我們一定喜歡人看見我們是光明的，我們是屬於光的。我們也喜歡是聖別的；也就是說，我們不喜歡凡俗。我們喜歡從凡俗的事物裏被分別出來。我們也喜歡是公義的，行事正直。我們並不喜歡騙人，雖然有時候因着我們墮落的性情，我們可能偷別人的東西。甚至在我們得救以前，我們都喜歡是愛人的、光明的、聖別的、公義的。在我們的性情裏，我們願意愛父母，但我們常常不去愛他們。我們知道這是不好的。這證明我們有神屬性的翻版。因此，我們有神的形像。（神聖啓示的中心路線，五三至五五頁。）

信息選讀

人是按着神的形像，照着神的樣式造的。神乃是這樣創造人作為豫備，要將祂自己分賜到人裏面，以完成祂神聖的經綸，祂神聖的計畫。人是按着神

WEEK 1 — DAY 2

Morning Nourishment

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness...

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

Man was created by the Triune God in Their (inward) image. All human beings bear the expression, the image, of God. God is love, and we also have a kind of love. Our love is a copy of God's love. God's love is the real love, and our love is a photograph of God's love. Human beings are pictures, figures, or photographs, of God in His attributes. God is also light. We as human beings also have some amount of light. We also like light and hate to be in the dark. When we do something in darkness, we do not like to let people know. But when we do something in the light, we surely like people to see that we are bright and of the light. We also like to be holy; that is, we do not like to be common. We like to be separated from the common things. We also like to be righteous and to do things right. We do not like to cheat people, even though at times we may steal from others because of our fallen nature. Even before we were saved, we all liked to be loving, bright, holy, and righteous. In our nature we wanted to love our parents, yet very often we did not. We realized that this was not good. This proves that we have a copy of God's attributes. Hence, we bear God's image. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," pp. 366-367)

Today's Reading

Man was made in God's image and according to His likeness. God created man in such a way as a preparation for His dispensing of Himself into man for the fulfillment of His divine economy, His divine plan. Man was created in the

的形像和樣式被造的，所以人能彰顯神。人是神的照片。一個人所拍的照片，乃是為着彰顯。照樣，人被造是為着彰顯神。

神經綸的第一項積極目的，乃是要得着按祂形像、照祂樣式被造的人，好叫人與祂成爲一，使祂得以在人性裏彰顯祂自己。（創一 26 上。）作爲一個在這地上的人，耶穌乃是按着神的形像，照着神的樣式造的。基督不僅是生出來的，也是被造的。當基督進到人的腹中時，祂就聯於受造的人亞當。因此，基督是按着神的形像，照着神的樣式造的。我們人類都是從父母所生，但我們不僅是生出來的，也是被造的。我們是在亞當受造時被造的，我們的出生只是使我們有分於那個創造。照樣，基督是按着神的形像，照着神的樣式被造，使祂與人、與神都是一。

人是按着神的形像，照着神的樣式造的，使神能在人性裏彰顯祂自己。當耶穌在地上三十三年半時，神在耶穌的人性裏彰顯祂自己。約翰一章十八節說，『從來沒有人看見神，只有在父懷裏的獨生子，將祂表明出來。』當耶穌哭的時候，祂是彰顯神。當祂向法利賽人發怒的時候，祂是彰顯神。祂所行的每一件事，都是在祂的人性裏彰顯神。

雖然在耶穌這一個人的人性裏可以看見神，但這並不彀。那人耶穌必須被複製、大量生產。在基督成爲肉體時，神只進到一個人裏，但在基督成爲賜生命的靈時，神進到千萬的人裏。在五旬節那一日，一次就產生了三千人。（徒二 41。）所有這些信徒都成了小『基督』，也就是說，他們是基督的大量複製品。（神聖啓示的中心路線，六五、一〇八頁。）

參讀：神聖啓示的中心路線，第五至六、九篇；李常受文集一九七〇年第一冊，一一七至一三七頁；宇宙的奧祕與人生的意義，第一篇。

image and likeness of God so that he can express God. Man is a photograph of God. A photograph taken of a certain person is for expression. In the same way, man was created for God's expression.

The first item of God's positive intention in His economy is to have man in His image and according to His likeness for man to be one with Him that He may express Himself in humanity (Gen. 1:26a). As a man on this earth, Jesus was made, or created, in God's image and according to God's likeness. Christ was not only born but also created. When He entered into a human womb, Christ joined Himself with the created man, Adam. Hence, Christ was created in God's image and according to God's likeness. As human beings, we all were begotten of our parents. But we were not only begotten; we were also created. We were created when Adam was created. Our birth caused us merely to participate in that creation. In the same way, Christ was created in God's image and according to God's likeness to be one with man and one with God.

Man was made in God's image and according to His likeness so that God could express Himself in humanity. God expressed Himself in the humanity of Jesus while He was on the earth for thirty-three and a half years. John 1:18 says, "No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him." When He wept, Jesus expressed God. When He was angry with the Pharisees, He expressed God. He did everything to express God in His humanity.

Although God was seen in the humanity of the one man Jesus, this was not sufficient. The man Jesus had to be duplicated, mass-produced. In Christ's incarnation God entered into only one man, but in Christ's becoming the life-giving Spirit, God entered into millions of people. On the day of Pentecost three thousand were produced at one time (Acts 2:41). All these believers were made small "Christs"; that is, they were the mass production of Christ. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," pp. 376, 408)

Further Reading: CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," chs. 5-6, 9; CWWL, 1970, vol. 1, pp. 94-107; CWWL, 1985, vol. 5, "The Mystery of the Universe and the Meaning of Human Life," ch. 1

第一週 週三

晨興餽養

創一 26『神說，…使他們管理海裏的魚、空中的鳥、地上的牲畜、和全地、並地上所爬的一切爬物。』

路十 19『看哪，我已經給你們權柄，可以踐踏蛇和蠍子，並勝過仇敵一切的能力，絕沒有甚麼能傷害你們。』

神創造了一個團體人來施行祂的管治。（創一 26～28。）…管治的意思是有權柄治理並設立國度。管治的意思是得着一個國度，作為在其中運用權柄的範圍。假設我有權柄，卻沒有治理的範圍，我就談不上管治。神說，『使他們管理…。』人被授權管理萬有。

形像乃是彰顯。…看不見的神渴望得着彰顯。…管治的意思是國度、權柄。人是按着神的形像受造來彰顯神，又被授權來代表神並施行管治。我們是神的彰顯，也是神的代表。（創世記生命讀經，九七頁。）

信息選讀

人必須管治地上的一切，地上是撒但活動的場所。撒但在地上非常活躍。（路四 5～6。）所以在創世記一章二十六節這裏，特別說到人要『管理…全地』。地已經被撒但霸佔，因此需要人，神的代表，來治理。

要記得，神交託人管治的範圍包括三部分：海，鬼的住處；空中，撒但和他使者所在之處；地，撒

WEEK 1 — DAY 3

Morning Nourishment

Gen. 1:26 And God said,...Let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Luke 10:19 Behold, I have given you the authority to tread upon serpents and scorpions and over all the power of the enemy, and nothing shall by any means hurt you.

God created a corporate man to exercise His dominion (Gen. 1:26-28).... Dominion means having authority to rule and to form a kingdom. Dominion means having a kingdom as a sphere in which to exercise authority. If I have authority, but no sphere over which to rule, I have no dominion. God said, "Let man have dominion." Man was given dominion over all things.

An image is an expression....The invisible God desires to be expressed.... Dominion means kingdom, authority. Man was made in God's image to express God and was given authority to represent God and to have dominion. We are God's expression and we are God's representative. (Life-study of Genesis, p. 78)

Today's Reading

Man must have dominion over all things on the earth, the field of Satan's activities. Satan is very active on the earth (Luke 4:5-6). So, here in Genesis 1:26 it especially says that man may have the dominion "over all the earth." The earth has been usurped by Satan. Thus, it needs to be ruled over by man, God's representative.

Remember that the sphere of God's dominion which He committed to man includes three sections: the seas, the dwelling place of the demons; the air, the

但活動的場所。…主耶穌在地上時，無論去那裏，都對付撒但、墮落的天使或鬼。那就是主耶穌在風暴中斥責風和浪的原因。風來自空中墮落的天使，浪來自水中的鬼。主對風說，『住了罷！』對浪說，『平靜罷！』立刻，風停下來了，浪也平靜了。墮落的天使和鬼被主耶穌征服並壓制了。我們若懂得如何讀聖經，就會看見在四福音書中，主耶穌運用神的權柄管理海、空中和地。（太八 23 ~ 27，可四 36 ~ 41，路八 22 ~ 25。）這是神交託人管治的範圍。

神（給人管治權）第一面的用意就是對付祂的仇敵，對付爬物所象徵的撒但。（創一 26。）在聖經中，爬物是屬鬼的，屬撒但的。…蛇象徵撒但。（創三 1。）在啓示錄十二章九節，撒但稱為『古蛇』。

我們需要在家庭生活裏彰顯神，並對付撒但。…我在經歷中學到這個。有時候，當我看到撒但在我家人身上彰顯時，我一句話也不說。我走到臥房跪下來，禱告說，『主，捆綁蛇！』有許多次我發現自己也在彰顯蛇。我又跑開去禱告：『哦，主，赦免我！捆綁蛇。』在許多情形中，神的神聖權柄沒有運用，撒但的邪惡權勢反而彰顯了。…我們都必須看見，今天神有這雙重的目標要完成—彰顯祂自己並對付祂的仇敵。實在不是你的丈夫發脾氣，乃是蛇。實在不是你的妻子說了甚麼激動你發脾氣，乃是蛇。不要對付丈夫，也不要對付妻子。這不是他們的錯，我們必須對付在他們背後的蛇。吵嘴永遠不能對付撒但；我們越爭辯，撒但越得着地位。對付撒但惟一的路是跪下來禱告，呼喊主耶穌的名，求祂捆綁那蛇。（創世記生命讀經，九八至一〇〇頁。）

參讀：創世記生命讀經，第六至八篇；國度，第七章。

place where Satan and his angels are; the earth, the field of Satan's activities. When the Lord Jesus was on this earth, He had to deal with Satan, fallen angels, or demons wherever He went. That was why the Lord Jesus rebuked the wind and the waves during a storm. The wind came from the fallen angels in the air and the waves came from the demons in the water. The Lord told the wind, "Stop" and the waves, "Be calm." Immediately the wind ceased and the waves were calm. The fallen angels and the demons were subdued and overruled by the Lord Jesus. If we know how to read the Bible, we will see in the four Gospels that the Lord Jesus exercised God's authority over the seas, the air, and the earth. This is the sphere of God's dominion which He committed to man.

The first aspect of God's intention [in giving man dominion] is to deal with His enemy, ...Satan, typified by the creeping things (Gen. 1:26). In the Bible, the creeping things are demonic, devilish, and Satanic....Satan is typified by the serpent (Gen. 3:1). In Revelation 12:9 Satan is called the "ancient serpent."

We need to express God and to deal with Satan in our home life.... I have learned this by experience. Sometimes, when I saw Satan expressed in the members of my family, I did not say a word. I went to my bedroom, knelt down, and prayed, "Lord, bind the serpent." A number of times I realized that I myself was expressing the serpent. Again I ran away to pray, "O Lord, forgive me. Bind the serpent." On many occasions, the divine authority of God is not exercised. The evil power of Satan is expressed instead.... We all must realize that today God has this double goal to accomplish—to express Himself and to deal with His enemy. It is not really your husband who loses his temper. It is the serpent. It is not really your wife who says something to provoke your temper. It is the serpent. Do not deal with the husband and do not deal with the wife. It is not their fault. We must deal with the serpent that is behind them. Exchanging words can never deal with Satan. The more we argue, the more Satan gains ground. The only way to deal with Satan is to go on our knees, pray, call on the name of Jesus, and ask Him to bind the serpent. (Life-study of Genesis, pp. 79-80)

Further Reading: Life-study of Genesis, msgs. 6-8; CWWL, 1972, vol. 2, "The Kingdom," ch. 7

第一週 週四

晨興餽養

創一 28 『神就賜福給他們；又對他們說，要繁衍增多，徧滿地面，並制伏這地…。』

太六 10 『願你的國來臨，願你的旨意行在地上，如同行在天上。』

神給人管治權的第二面用意是恢復地。（創一 26～28。）人要管治地，治理地，制伏地。制伏地的意思是地上已經有了仇敵，戰爭正激烈的進行着。因此，我們必須爭戰並得勝。

正準備結婚的年輕人必須看見，結婚是一場爭戰。我們許多人都由經驗知道這個。甚至我們在蜜月期間，我們就在戰場上，和丈夫或妻子打仗；就是不在外面爭戰，也在裏面爭戰。生活的每一面——學校生活、工作生活、家庭生活——都是戰場。仇敵從不睡覺；他整天都在留意，不僅在家庭生活裏，也在召會生活裏。即使在召會生活裏，撒但和他所有的使者也是忙碌的。在地上有一場爭戰正激烈的進行着。神的目的是要恢復地。（創世記生命讀經，一〇〇至一〇一頁。）

信息選讀

神盼望再取得地。地已變成一個有決定性的地方，撒但想要持有地，神也想要得回地。爭戰徧及全地。誰取得地，誰就是勝利者。撒但若將地保持在他的手下，他就得到勝利。神若能再取得地，祂就要得到勝利。主耶穌尚未再來，因為地仍舊這樣被撒但霸佔。這就是為甚麼神需要召會。召會必須爭戰，再取得地，即使不是全地，至少有一些踏

WEEK 1 — DAY 4

Morning Nourishment

Gen. 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it...

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

The second aspect of God's intention in giving man dominion is to recover the earth (Gen. 1:26-28). Man is to have dominion over the earth, to subdue it, and to conquer it. To conquer the earth means that the enemy is there already, that a war is raging. Therefore, we must fight and conquer.

The young people who are preparing to enter into marriage must realize that marriage is a battle. Many of us know this by experience. Even when we were on our honeymoon, we were on the battlefield, fighting with our husband or wife. If we did not fight outwardly, we fought inwardly. Every area of life—school life, work life, family life—is a battlefield. The enemy never sleeps. All day long he is on the alert, not only in the family life, but also in the church life. Even in the church life, Satan and all his messengers are busy. On the earth a warfare is raging. God's intention is to recover the earth. (Life-study of Genesis, p. 81)

Today's Reading

God wants to regain the earth. The earth has become a crucial place, a place that Satan wants to hold and a place that God wants to regain. The battle is over the earth. Whoever gains the earth is the winner. If Satan can keep the earth under his hand, he has the victory. If God can regain the earth, He will have the victory. The Lord Jesus has not returned because the earth is still so much under Satan's usurping. This is why God needs the church. The church must fight the battle to regain the earth, if not the whole earth, at least some

腳石，一些前哨，給主耶穌踏在其上。地是有決定性的。

詩篇八篇完全證實了這點。八篇開始是說，『耶和華我們的主阿，你的名在全地何其尊大。』末了結束也是這樣說。毫無疑問，主的名在諸天之上是何其尊大，然而在某種意義上，在地上並不尊大。祂的名在這許多墮落的人中間並不尊大。我們需要禱告：『願你的名被尊為聖。』（太六9。）哦，主的名必須在地上被尊為聖。問題不在諸天之上，問題是在地上這裏。

神渴望祂的國能臨到這地上，並且祂的旨意能行在地上。（10。）現在我們能明白主耶穌所設立的禱告。祂說，『願你的名被尊為聖，願你的國來臨。』這意思必是指從諸天之上臨到地上來。接着主禱告說，『願你的旨意行在地上，如同行在天上。』神的旨意現今正行在天上，但在地上卻有許多阻撓，攔阻神的旨意通行。我們必須禱告：『願你的名被尊為聖，願你的國來臨，願你的旨意行在地上，如同行在天上。』我們必須爭戰以恢復地。

神給人管治權的第三面用意是要帶進神的權柄，運用神的權柄在地上。人必須運用神的權柄，使神的國得以臨到地上，神的旨意得以行在地上，神的榮耀得以彰顯在地上。這一切都要在地上。如果神的國只在諸天之上，神永遠不會滿意。如果神的旨意只行在天上，神的榮耀只彰顯在諸天之上，祂也不會快樂；祂想望這一切事都能在地上發生。這是召會今天的責任。在召會裏有神的國，在召會裏神的旨意得以通行，在召會裏神的榮耀得以彰顯。阿利路亞！我們有豫嘗。現在我們能看見，為甚麼神叫人管治海、空中和地上的一切。神的用意是要除滅仇敵，再取得地，並顯明祂的榮耀。（創世記生命讀經，一〇一至一〇三頁。）

參讀：神建造的異象，第一章。

stepping stones, some outpost for the Lord Jesus to put His feet upon. The earth is crucial.

This point has been fully proved by Psalm 8. Psalm 8 begins by saying, "O Jehovah our Lord, / How excellent is Your name / In all the earth!" It also ends the same way. There is no doubt that the Lord's name is excellent in the heavens, but, in a sense, the name of the Lord is not excellent on this earth. His name is not excellent among so many of the fallen people. We need to pray, "Your name be sanctified" (Matt. 6:9). Oh, the Lord's name must be sanctified on this earth. The problem is not in the heavens; the problem is here on earth.

God desires that His kingdom come to this earth and that His will be done on earth (Matt. 6:10). Now we can understand the prayer which the Lord Jesus established. He said, "Your name be sanctified; Your kingdom come." Certainly this means to come from the heavens to the earth. The prayer continues, "Your will be done, as in heaven, so also on earth." God's will is now being done in heaven. But on the earth there are many frustrations, hindering God's will from being done. We must pray, "Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth." We must fight to recover the earth.

The third aspect of God's intention in giving man dominion is to bring in God's authority, to exercise God's authority over the earth. Man must exercise God's authority in order that the kingdom of God may come to earth, that the will of God may be done on earth, and that the glory of God may be manifested on earth. All of this will be on the earth. God will never be satisfied to have His kingdom only in the heavens. Neither will He be happy to have His will done only in the heavens nor to see His glory expressed only in the heavens. He wants all these things to happen on the earth. This is the responsibility of the church today. In the church we have the kingdom of God. In the church the will of God is done. In the church the glory of God is expressed. Hallelujah! We have a foretaste. Now we can see why God gave man dominion over everything in the seas, in the air, and on the earth. God's intention is to eliminate the enemy, regain the earth, and manifest His glory. (Life-study of Genesis, pp. 81-83)

Further Reading: CWWL, 1964, vol. 4, "The Vision of God's Building," ch. 1

第一週 週五

晨興餽養

西三 10 ~ 11『並且穿上了新人；這新人照着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。』

以弗所二章十五節說，基督藉着十字架，『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。』接着四章二十二至二十四節告訴我們，要脫去舊人，穿上新人。這新人就是基督的身體，穿上新人的意思就是憑着基督的身體過生活。我們得救以前，是活在舊人裏，活在舊社會裏，但如今我們是基督的肢體，活在祂的身體裏。我們應當脫去舊人連同舊的社會生活，我們也應當穿上新人，就是召會。在這新人裏沒有天然的事物，沒有猶太人，沒有希利尼人，沒有社會階級；每一個人都滿了基督，所以基督是每一個人，基督也在每一個人裏面。（西三 10 ~ 11。）在新人裏沒有別的，只有基督。我們的生命是基督，我們的生活是基督，我們的意念是基督，我們的雄心是基督，我們的意志是基督，我們的愛是基督，與我們有關的一切事都是基督。祂浸透了我們的全人。

按照以弗所四章十七至三十二節，新人是憑着恩典和真理過生活。在這一個新人的生活裏，恩典和真理乃是成就神定旨的兩個主要因素。神需要一個新人，在地上成就祂的定旨，完成祂的心意。（聖經中的基本啓示，七五至七六頁。）

信息選讀

WEEK 1 — DAY 5

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.

Ephesians 2:15 says that Christ through the cross abolished “in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man.” Then in Ephesians 4:22-24 we are told to put off the old man and to put on the new man. This new man is the Body of Christ. To put on the new man means to live a life by the Body. Before our salvation we were living in the old man, in the old society, but now we are members of Christ, living in His Body. We should put off the old man with the old social life, and we should put on the new man, the church. In this new man there is nothing natural, nothing Jewish, nothing Greek, nothing of social rank; everyone is full of Christ, so Christ is everyone, and Christ is in everyone (Col. 3:10-11). There is nothing but Christ in the new man. Our life is Christ, our living is Christ, our intention is Christ, our ambition is Christ, our will is Christ, our love is Christ, and everything else about us is Christ. He saturates our entire being.

This new man, according to Ephesians 4:17-32, lives a life by grace and reality. These are the two main factors in the living of such a new man to fulfill God's purpose. God needs a new man on this earth to fulfill His purpose, to carry out His intention. (CWWL, 1983, vol. 3, “The Basic Revelation in the Holy Scriptures,” p. 431)

Today's Reading

創世記一章神創造人，這是一幅圖畫，描繪出在神新造裏的新人。這就是說，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。

神創造人是按着祂自己的形像，（一 26，）並給祂的管治權。形像是爲着彰顯，神要人作祂的彰顯。然而，管治權不是彰顯的事，而是代表的事。神要人在祂的權柄上代表祂，爲祂管理。在舊造中，人被造有神的形像以彰顯祂，並有祂的管治權以代表祂。

形像說到神積極的目的，管治權說到神消極的目的。神積極的目的是要人彰顯祂，神消極的目的是要人對付神的仇敵撒但，魔鬼。在宇宙中神有一個難處，就是對付祂的仇敵。因爲神的仇敵魔鬼是受造之物，所以神不會直接對付他；神乃要藉着祂創造中的一個造物一人，來對付他。神要藉着人來對付祂的仇敵。因此，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局限於地上。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着的人。神要得着一個人，祂在舊造中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祂包羅萬有的死，在十字架上所創造的人，這人稱爲新人。…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，二九五至二九六頁。）

參讀：神人，第一章；一個身體，一位靈，一個新人，第五、七至八篇；一個新人，第一至二、四章。

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. Image is for expression. God wants man to be His expression. Dominion, however, is a matter not of expression but of representation. God wants man to represent Him in His authority for His dominion. In the old creation man was created to have God's image to express Him and also to have His dominion to represent Him.

The image refers to God's positive intention, and dominion to God's negative intention. God's positive intention is that man would express Him, whereas God's negative intention is that man would deal with God's enemy, Satan, the devil. In the universe God has a problem, the problem of dealing with His enemy. Since God's enemy, the devil, is a creature, God will not deal with him directly Himself; instead, He will deal with him by man, a creature of His creation. God deals with His enemy through man. Hence, 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 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)

Further Reading: CWWL, 1994-1997 vol. 2, "The God-men," ch. 1; CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," chs. 5, 7-8; CWWL, 1977, vol. 3, "The One New Man," chs. 1-2, 4

第一週 週六

晨興餽養

弗六 10～12『末了的話，你們要在主裏，靠着祂力量的權能，得着加力。要穿戴神全副的軍裝，使你們能以站住，抵擋魔鬼的詭計，因我們並不是與血肉之人摔跤，乃是與那些執政的、掌權的、管轄這黑暗世界的、以及諸天界裏那邪惡的屬靈勢力摔跤。』

以弗所六章十至二十節啓示，召會這新人需要與神的仇敵爭戰。…召會是戰士；然而，戰士不是召會的身分，而是召會作為新人的一方面。新人有義務與神的仇敵爭戰。創世記一章指明了這點，那裏告訴我們，神創造舊人時，託付人有祂的形像彰顯祂，並有祂的管治權代表祂，以對付仇敵。…新造裏的新人也有這兩重責任，就是有神的形像彰顯祂，並與神的仇敵爭戰。所以，召會作為新人乃是戰士，與神的仇敵爭戰，因為新人現正完成神的定旨，彰顯神並為着神的掌權，神的國，與神的仇敵爭戰。（新約總論第七冊』三一七至三一八頁。）

信息選讀

以弗所六章十二節…（的）血肉之人，指人類。在血肉之人背後，乃是魔鬼那抵擋神定旨的邪惡勢力。因此，我們的摔跤，我們的爭戰，必須不是抵擋人，乃是抵擋諸天界裏那邪惡的屬靈勢力。…這黑暗的世界，指今天完全在魔鬼藉着他邪惡天使的黑暗管轄之下的世界。管轄這黑暗世界的，乃是撒但所設立以管轄列國的君王。由於撒但這黑暗權勢的作工，地和其上的天空就成了『這黑暗的世界』。

WEEK 1 — DAY 6

Morning Nourishment

Eph. 6:10-12 Finally, be empowered in the Lord and in the might of His strength. Put on the whole armor of God that you may be able to stand against the stratagems of the devil, for our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

Ephesians 6:10-20 reveals that the church, which is the new man, needs to fight against the enemy of God...The church is a warrior. However, the warrior is not a status of the church but an aspect of the church as the new man. The new man has the obligation of fighting against God's enemy. This is indicated in Genesis 1, where we are told that when God created the old man, He commissioned him to bear His image for His expression and to have His dominion for His representation to deal with the enemy...The new man in the new creation also has the twofold obligation of bearing God's image to express Him and of fighting against God's enemy. Therefore, the church as the new man is a warrior fighting against God's enemy, for the new man is now fulfilling God's purpose to express God and to fight against God's enemy for God's dominion, God's kingdom. (The Conclusion of the New Testament, p. 2321)

Today's Reading

[In Ephesians 6:12] "blood and flesh" refers to human beings. Behind men of blood and flesh are the evil forces of the devil, fighting against God's purpose. Hence, our wrestling, our fighting, must not be against men but against the evil spiritual forces in the heavenlies..."This darkness" refers to today's world, which is fully under the dark ruling of the devil through his evil angels. "The world-rulers of this darkness" are the princes Satan has set up to rule the various nations. Because of the working of Satan, who is the authority of darkness, the earth and its atmosphere have become "this darkness." "The

諸天界裏那邪惡的屬靈勢力，指空中撒但和他邪惡的屬靈勢力。召會與撒但之間的爭戰，就是我們這些愛主且在祂召會中的人，與諸天界裏的邪惡權勢之間的爭戰。我們必須與這些屬靈的勢力爭戰。

（六章十節的）『加力』原文與一章十九節的能力同字根。要對付神的仇敵，抵擋黑暗的邪惡勢力，我們需要那叫基督從死人中復活，並叫祂坐在諸天界裏，遠超空中一切邪靈的浩大能力，使我們得着加力。首先我們藉着那叫基督從死人中復活，並使祂作萬有的頭的能力，使我們得着加力，然後我們就知道神的權能和力量。…在六章十節保羅囑咐我們要『在主裏』得着加力。我們乃是在主裏得着加力，這事實指明在對付撒但和他邪惡國度的屬靈爭戰中，我們只能在主裏面爭戰，不能在自己裏面爭戰。何時我們在自己裏面，我們就失敗了。

新人與神的仇敵爭戰，不僅要靠在主裏得着加力，也要靠穿上基督各樣的屬性，作為神全副的軍裝。（11, 13 ~ 17。）神全副的軍裝是為着基督的整個身體，不是為着基督身體上任何單個的肢體。召會這團體的新人是一個戰士，信徒們一起組成這新人。只有作為戰士的這團體新人纔能穿戴神全副的軍裝，單個的信徒不能。所以，我們必須在基督的身體裏，在新人裏，打屬靈的仗，絕不能單獨作戰。

在十四至十七節，我們有基督各樣的屬性作為神全副的軍裝：真理（實際）的腰帶、義的胸甲、和平福音的穩固根基（鞋）、信的盾牌、救恩的頭盔、以及那靈的劍。在基督作我們軍裝的這六方面中，惟有劍是為着攻擊仇敵的，其他各項都是為着防衛。（新約總論第七冊，三一八至三二〇頁。）

參讀：新約總論，第十四、二十一、一〇二、一一二、一一四、一四七至一四八、二一八、三一六至三一七、三五八、四〇一篇；召會是基督的身體，第一至二、四篇。

spiritual forces of evil in the heavenlies” are Satan and his spiritual forces of evil in the air. The warfare between the church and Satan is a battle between us who love the Lord and who are in His church and the evil powers in the heavenlies. We must fight against these spiritual forces.

The Greek word translated “empowered” in Ephesians 6:10 has the same root as the word “power” in 1:19. To deal with God’s enemy, to fight against the evil forces of darkness, we need to be empowered with the power that raised up Christ from the dead and seated Him in the heavens, far above all the evil spirits in the air. First we are empowered by the power that raised Christ from among the dead and made Him to be the Head over all things, and then we know God’s might and strength. In 6:10 Paul charges us to be empowered “in the Lord.” The fact that we are to be empowered in the Lord indicates that in the spiritual warfare against Satan and his evil kingdom we can fight only in the Lord, not in ourselves. Whenever we are in ourselves, we are defeated.

The new man fights against God’s enemy not only by being empowered in the Lord but also by putting on the various attributes of Christ as the whole armor of God (vv. 11, 13-17). The whole armor of God is for the entire Body, not for any individual member of the Body. The church as the corporate new man is the warrior, and the believers together make up this new man. Only the corporate new man as the warrior can wear the whole armor of God; no individual believer can wear it. Therefore, we must fight the spiritual warfare not individually but in the Body, in the new man.

In 6:14-17 we have the various attributes of Christ as the whole armor of God: the girdle of truth, or reality, the breastplate of righteousness, the firm foundation of the gospel of peace (the shoes), the shield of faith, the helmet of salvation, and the sword of the Spirit. Of these six aspects of Christ as our armor, only the sword is for offensive warfare. All the other items are for defense. (The Conclusion of the New Testament, pp. 2321-2323)

Further Reading: The Conclusion of the New Testament, msgs. 14, 21, 102, 112, 114, 147-148, 218, 316-317, 358, 401; CWWL, 1956, vol. 1, “The Church as the Body of Christ,” chs. 1-2, 4

第一週詩歌

WEEK 1 — HYMN

769

終極的顯出一神永遠的心意

F 大調

6 5 6 5 雙 (英 971)

4/4

一 神的永遠心意，是與人聯合，
 要人作祂器皿，來將祂盛着；
 祂作人的生命，將人全充滿，
 使人與祂合一，將祂來彰顯。

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

- 二 神照自己形像，將人造完全，
 使人能有資格，成全祂心願；
 要人將祂接受，作人生命樹，
 成爲祂的豐滿，如妻之於夫。
- 三 藉祂生命流通，要將人變化，
 變成寶貴材料，與祂像無差。
 如此同被建造，作祂的配偶，
 也作祂的居所，給祂來享受。
- 四 這是榮耀聖城，新耶路撒冷；
 神與聖徒相調，互居之所成。
 祂作他們內容，她作祂彰顯，
 與祂同享榮耀，合一到永遠。
- 五 神是惟一中心，在寶座掌權；
 藉祂生命權柄，聖徒全結聯。
 因祂榮耀光照，都活在光中，
 彼此和諧一致，彰顯祂光榮。
- 六 神是生命活水，也是生命糧，
 充解聖徒飢渴，供他們飽享。
 祂是他們聖殿，他們活其間；
 在祂面光之中，敬拜到永遠。

God's eternal purpose

Ultimate Manifestation — God's Eternal Purpose

971

1. God's e - ter - nal pur - pose Is to join with man,
 Caus - ing man, His ves - sel, To be born a - gain,
 His own life im - part - ing, Fill - ing to the brim;
 Man may thus ex - press Him, And be one with Him.

2. God in His own image
 Hath created man,
 That he may be able
 To fulfill His plan;
 That he may receive Him
 As the tree of life
 To become His fulness
 As to man the wife.
3. In His life's rich flowing
 Man will be transformed
 Into precious substance
 And to Him conformed.
 Thus will man be builded
 As His counterpart,
 Thus to be His dwelling,
 Satisfy His heart.
4. 'Tis the holy city,
 New Jerusalem;
 With His saints God mingles,
 Makes His home with them.
 He becomes their content,
 His expression they;
 They shall share His glory,
 One with Him for aye.
5. He's the very center,
 Ruling on the throne;
 By His life the power,
 Saints are kept in one.
 By His light of glory,
 They are kept in light,
 Harmony enjoying
 In divine delight.
6. He's their living water,
 And their food supply;
 All their thirst and hunger
 He doth satisfy.
 He's for them the temple,
 In Himself they live,
 In His constant presence
 Worship ever give.

第二篇

基督作為人子、第二個人 以及末後的亞當， 成就神創造人的心意

讀經：創一 26，太十六 13，二六 64，二四 30，林前十五 45、47，路一 35

綱要

週一

壹 基督是人子、第二個人以及末後的亞當：

- 一 基督是人子——但七 13，太十六 13，約一 51：
 - 1 沒有人，神的定旨無法在地上成就；要成就神的定旨，基督需要成為人。
 - 2 在成為肉體裏，基督是人子——太十六 13：
 - a 主耶穌既是由聖靈成孕，祂就是神子——一 18、20，路一 35。
 - b 祂也是在童女裏面成孕，並由童女所生，所以祂是人子——太一 23。
 - c 在神的一面，祂是神子；在人的一面，祂是人子。
 - 3 主耶穌從復活以來，就是在諸天之上，在神右邊的人子（徒七 56）；祂帶着能力和大榮耀，駕着天上

Message Two

Christ as the Son of Man, the Second Man, and the Last Adam Fulfilling God's Intention in Creating Man

Scripture Reading: Gen. 1:26; Matt. 16:13; 26:64; 24:30; 1 Cor. 15:45, 47; Luke 1:35

Outline

Day 1

I. Christ is the Son of Man, the second man, and the last Adam:

- A. Christ is the Son of Man—Dan. 7:13; Matt. 16:13; John 1:51:
 1. Without man, God's purpose cannot be carried out on earth; in order to accomplish God's purpose, it was necessary for Christ to be a man.
 2. In His incarnation Christ is the Son of Man—Matt. 16:13:
 - a. Because the Lord Jesus was conceived of the Holy Spirit, He is the Son of God—1:18, 20; Luke 1:35.
 - b. Because He was also conceived in and born of the human virgin, He is the Son of Man—Matt. 1:23.
 - c. On the divine side, He is the Son of God; on the human side, He is the Son of Man.
 3. The Lord Jesus is the Son of Man in the heavens at the right hand of God since His resurrection (Acts 7:56), and He will be the Son of Man in His coming

的雲回來時也是人子（太二六 64，二四 30）。

二 在成爲肉體裏，基督是第二個人—林前十五 47:

- 1 全宇宙中只有兩個人：頭一個人亞當和第二個人基督。
- 2 四十七節的『出於天』，指第二個人基督的神聖來源，和祂屬天的性質。
- 3 亞當是頭一個人，是舊造的元首，在創造中代表舊造；基督是第二個人，是新造的元首，在復活中代表新造—47 節：
 - a 我們這些信徒，因着出生，包括在頭一個人裏面；又藉着重生，成爲第二個人的一部分—創一 26，約三 3、5～6。
 - b 就着我們是頭一個人的一部分說，我們的來源是地，性質是屬土的；就着我們是第二個人的一部分說，我們的來源是神，性質是屬天的一林前十五 47。

三 基督是末後的亞當—45 節下:

- 1 林前十五章四十五節含示兩個創造：舊造以人這活的魂爲中心，復活裏的新造以賜生命的靈爲中心。
- 2 基督是末後的亞當，含示舊造的了結與終結—45 節下，林後五 17：
 - a 舊造結束於一個人，就是末後的亞當。
 - b 這位了結舊造的人，在復活裏成了賜生命的靈—林前十五 45 下。
- 3 藉着成爲肉體，基督成了末後的亞當，在十字架上受死，以了結舊造；藉着復活，祂這末後的亞當成了賜生命的靈，使新造有新生的起頭—加六 15。

back on the clouds of heaven with power and great glory (Matt. 26:64; 24:30).

B. In His incarnation Christ is the second man—1 Cor. 15:47:

1. In the entire universe there are only two men: the first man Adam and the second man Christ.
2. Out of heaven in verse 47 denotes both the divine origin and the heavenly nature of the second man, Christ.
3. As the first man, Adam is the head of the old creation, representing it in creation; as the second man, Christ is the Head of the new creation, representing it in resurrection—v. 47:
 - a. We believers were included in the first man by birth and became part of the second man by regeneration—Gen. 1:26; John 3:3, 5-6.
 - b. In regard to our being part of the first man, our origin is the earth and our nature is earthy; in regard to our being part of the second man, our origin is God and our nature is heavenly—1 Cor. 15:47.

C. Christ is the last Adam—v. 45b:

1. First Corinthians 15:45 implies two creations: the old creation with man as a living soul to be its center, and the new creation in resurrection with the life-giving Spirit as its center.
2. Christ's being the last Adam implies a termination and conclusion of the old creation—v. 45b; 2 Cor. 5:17:
 - a. The old creation ends with a man, the last Adam.
 - b. This man who terminated the old creation became in resurrection a life-giving Spirit—1 Cor. 15:45b.
3. Through incarnation Christ became the last Adam to die on the cross for the termination of the old creation, and through resurrection He as the last Adam became the life-giving Spirit to germinate the new creation—Gal. 6:15.

貳 基督的成爲肉體與神人生活成就神創造人的心意—創一 26 ~ 27, 約一 1、14, 路一 31 ~ 32、35, 二 40、52:

一 基督的成爲肉體與神按着祂的形像，照着祂的樣式造人之定旨很有關係—使人能接受祂作生命，彰顯祂神聖的屬性—創一 26, 二 9, 徒三 14 上, 弗四 24。

二 人救主由那帶着人性美德的屬人素質所生，爲要將這些美德拔高到一個標準，與神的屬性相配，好彰顯神—路一 35:

1 基督既由帶着神聖屬性的神聖素質成孕，以神聖屬性作祂人性美德的內容與實際，祂就充滿了空洞的人性美德—太一 18、20。

2 神聖的屬性充滿、加強、豐富並聖別人性的美德，目的是爲着在人性美德裏彰顯神。

三 基督藉着祂的成爲肉體，將無限的神帶進有限的人裏—路一 35, 約一 1、14, 西二 9。

四 基督是完整的神，又是完全的人，獨特的兼有神性與人性—利二 4 ~ 5。

五 基督是神人，一個神性與人性調和的人—路一 35, 腓二 5 ~ 8:

1 我們在祂裏面看見一切神聖的屬性以及一切人性的美德:

a 因爲主耶穌由帶着神聖素質的聖靈成孕，所以祂有帶着神聖屬性的神聖性情—太一 18、20。

II. Christ's incarnation and God-man living fulfilled God's intention in His creation of man—Gen. 1:26-27; John 1:1, 14; Luke 1:31-32, 35; 2:40, 52:

A. The incarnation of Christ is closely related to God's purpose in the creation of man in His image and according to His likeness—that man would receive Him as life and express Him in His divine attributes—Gen. 1:26; 2:9; Acts 3:14a; Eph. 4:24.

B. The Man-Savior was born of the human essence with the human virtues in order to uplift these virtues to such a standard that they can match God's attributes for His expression—Luke 1:35:

1. As the One who was conceived of the divine essence with the divine attributes to be the content and reality of His human virtues, Christ fills the empty human virtues—Matt. 1:18, 20.

2. The divine attributes fill, strengthen, enrich, and sanctify the human virtues for the purpose of expressing God in the human virtues.

C. Through His incarnation Christ brought the infinite God into the finite man—Luke 1:35; John 1:1, 14; Col. 2:9.

D. Christ is both the complete God and the perfect man, possessing the divine nature and the human nature distinctly—Lev. 2:4-5.

E. Christ is the God-man, a person who is the mingling of divinity with humanity—Luke 1:35; Phil. 2:5-8:

1. In Him we see all the divine attributes and all the human virtues:

a. Because the Lord Jesus was conceived of the Holy Spirit with the divine essence, He possesses the divine nature with the divine attributes—Matt. 1:18, 20.

b 因為主耶穌由帶着屬人素質的童女所生，所以祂有帶着人性美德的屬人性情—路一 26 ~ 35。

2 基督的人性生活，乃是一個活神之人在人性美德裏彰顯神聖屬性的生活—七 11 ~ 17，十 25 ~ 37，十九 1 ~ 10。

六 基督藉着祂芬芳的美德，在祂的人性裏彰顯全備之神豐富的屬性—七 36 ~ 50，來二 17：

1 基督彰顯出愛、光、聖、義這些神聖的屬性—弗三 19，約八 12，徒三 14 上。

2 基督芬芳的美德包括祂的憐憫、憐恤、溫柔、和藹、卑微、順從、忠信、真實—來二 17，太九 36，十一 29，林後十 1，腓二 8，羅五 19，林後十一 10。

週四

七 基督這第一位神人過人的生活，但不是憑着人的生命在人的美德裏彰顯人—約五 19：

1 祂不是憑祂自己的心思、意志、情感而活，乃是憑神的心思、意志、情感過着真正的為人生活。

2 在主的神人生活裏，祂的心思、意志、情感乃是盛裝神心思、意志、情感的器官。

八 主耶穌在祂的神人生活裏，從來不憑自己作甚麼（19），祂不作自己的工（四 34，十七 4），不說自己的話（十四 10、24），不憑自己的意思作甚麼（五 30），也不尋求自己的榮耀（七 18）。

九 主耶穌在祂的生活中，成就了宇宙中最偉大的事— 在祂的人性裏彰顯神—來一 3，約十四 9 ~ 10。

b. Because the Lord Jesus was born of the human virgin with the human essence, He possesses the human nature with the human virtues—Luke 1:26-35.

2. Christ's human living was the living of a man who lived God to express the divine attributes in the human virtues—7:11-17; 10:25-37; 19:1-10.

F. Christ expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues—7:36-50; Heb. 2:17:

1. Christ expressed the divine attributes of love, light, holiness, and righteousness—Eph. 3:19; John 8:12; Acts 3:14a.

2. Christ's aromatic virtues include His mercy, compassion, meekness, forbearance, lowliness, obedience, faithfulness, and truthfulness—Heb. 2:17; Matt. 9:36; 11:29; 2 Cor. 10:1; Phil. 2:8; Rom. 5:19; 2 Cor. 11:10.

Day 4

G. As the first God-man, Christ lived as a man, but He did not live by man's life to express man in man's virtues—John 5:19:

1. He did not live by His own mind, will, and emotion; rather, He had a genuine human living by God's mind, will, and emotion.

2. In His God-man living, the Lord's mind, will, and emotion were organs containing God's life and God's mind, will, and emotion.

H. In His God-man living, the Lord Jesus never did anything out of Himself (v. 19), did not do His own work (4:34; 17:4), did not speak His own word (14:10, 24), did everything not by His own will (5:30), and did not seek His own glory (7:18).

I. In His living, the Lord Jesus achieved the greatest thing in the universe— He expressed God in His humanity—Heb. 1:3; John 14:9-10.

叁 基督的神人生活將祂構成原型，使祂現今在我們裏面得以複製，並得以再次活著—加二 20，腓一 20～21 上：

週五

- 一 路加福音記載第一位神人之神人生活的歷史；現今這歷史需要寫到我們這人裏面—林後三 3。
- 二 當主耶穌拯救我們的時候，祂乃是作為那有神聖屬性所充滿之人性美德者，進入我們裏面—路二 10～11、25～32，十九 9～10：
 - 1 祂是賜生命的靈，進入我們裏面，將神帶到我們人裏面，以神的屬性充滿我們的美德—林前十五 45 下，六 17。
 - 2 這樣的生命從裏面拯救我們，拔高我們的人性美德，聖別並變化我們—羅五 10，十二 2。
- 三 那活在我們裏面的基督，仍是那有神聖屬性所加強並豐富之人性美德者—加二 20：
 - 1 分賜到我們裏面的基督，乃是帶着神聖屬性之神聖性情與帶着人性美德之屬人性情的組成—四 19。
 - 2 基督現今尋求在信徒裏面，過祂在地上所過的那種生活；祂在我們裏面仍然過着一種神聖屬性與人性美德所組成的生活—約十四 19 下，林後十 1，十一 10。
- 四 我們若要成為第一位神人的複製並活基督這位神人，就必須在靈裏由是靈的基督重生，在魂裏被是靈的基督變化—約三 3、6，林後三 18。

III. Christ's God-man living constituted Him to be a prototype so that He may now be reproduced in us and live again in us—Gal. 2:20; Phil. 1:20-21a:

Day 5

- A. The Gospel of Luke records the history of the God-man living of the first God-man; now this history needs to be written into our being—2 Cor. 3:3.
- B. When the Lord Jesus saves us, He comes into us as the One with the human virtues filled with the divine attributes—Luke 2:10-11, 25-32; 19:9-10:
 1. As the life-giving Spirit, He enters into us to bring God into our being and to fill our virtues with God's attributes—1 Cor. 15:45b; 6:17.
 2. Such a life saves us from within and uplifts our human virtues, sanctifying and transforming us—Rom. 5:10; 12:2.
- C. The Christ who lives in us is still the One who possesses the human virtues strengthened and enriched by the divine attributes—Gal. 2:20:
 1. The Christ who is being dispensed into us is a composition of the divine nature with its divine attributes and the human nature with its human virtues—4:19.
 2. Christ is now seeking to live in the believers the kind of life that He lived on earth; within us He is still living a life that is a composition of the divine attributes and the human virtues—John 14:19b; 2 Cor. 10:1; 11:10.
- D. If we would become a reproduction of the first God-man and live Christ as the God-man, we must be reborn of the pneumatic Christ in our spirit and be transformed by the pneumatic Christ in our soul—John 3:3, 6; 2 Cor. 3:18.

週六

五 當我們愛主、追求祂、與祂有交通，我們也就自然而然的活出一種光景，是人無法形容的：

- 1 我們不憑環境，乃憑裏面主的感動、引導而生活—腓二 12 ~ 13，四 11 ~ 13。
- 2 當我們向主敞開，愛慕祂，願意和祂聯結為一，我們就被祂充滿、被祂佔有，而活出神性的榮美和人性的美德—林前二 9，六 17，腓四 4 ~ 9。

Day 6

E. When we love the Lord, pursue Him, and fellowship with Him, we spontaneously live in a condition that is beyond human description:

1. We live not according to the environment but according to the Lord's moving and leading within us—Phil. 2:12-13; 4:11-13.
2. When we open ourselves to the Lord, love Him, and desire to be joined to Him as one, we are filled and possessed by Him and live out the glory of divinity and the virtues of humanity—1 Cor. 2:9; 6:17; Phil. 4:4-9.

第二週 週一

晨興餽養

林前十五 45『經上也是這樣記著：「首先的人亞當成了活的魂；」末後的亞當成了賜生命的靈。』

47『頭一個人是出於地，乃屬土；第二個人是出於天。』

林前十五章四十七節揭示基督是第二個人。…『出於地』，指頭一個人亞當的來源；『屬土』，指他的性質。亞當是頭一個人，是舊造的元首，在創造中代表舊造。基督是第二個人，是新造的元首，在復活中代表新造。全宇宙中只有兩個人：頭一個人亞當，包括他所有的子孫；第二個人基督，包括祂所有的信徒。我們這些信徒，因着出生，包括在頭一個人裏面；又藉着重生，成爲第二個人的一部分。我們的信，把我們從頭一個人遷出，遷入第二個人裏面。就着我們是頭一個人的一部分說，我們的來源是地，性質是屬土的。就着我們是第二個人的一部分說，我們的來源是神，性質是屬天的。『出於天』，指第二個人基督的神聖來源，和祂屬天的性質。（新約總論第十冊，二〇〇至二〇一頁。）

信息選讀

基督是末後的亞當，這含示頭一個人的了結。宇宙中只有兩個亞當和兩個人。頭一個亞當（林前十五 45）是我們的先祖亞當，末後的亞當是基督。…末後的亞當是首先的人亞當的終結。一件事的末後就是那件事的結束。所以，末後的亞當乃是亞當的結束。基督成了一個人；作爲人，祂結束了亞當的族類；在基督裏，亞當已被了結。頭一個亞當是人類的開始；末後的亞當是終結。

WEEK 2 — DAY 1

Morning Nourishment

1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

47 The first man is out of the earth, earthy; the second man is out of heaven.

First Corinthians 15:47 unveils Christ as the second man.... Out of the earth denotes the origin of the first man, Adam, and earthy, his nature. As the first man, Adam is the head of the old creation, representing it in creation. As the second man, Christ is the Head of the new creation, representing it in resurrection. In the entire universe there are only two men: the first man, Adam, including all his descendants, and the second man, Christ, comprising all His believers. We believers were included in the first man by birth and became a part of the second man by regeneration. Our believing has transferred us out of the first man into the second. In regard to our being part of the first man, our origin is the earth and our nature is earthy. In regard to our being part of the second man, our origin is God and our nature is heavenly. Out of heaven denotes both the divine origin and the heavenly nature of the second man, Christ. (The Conclusion of the New Testament, pp. 3180-3181)

Today's Reading

Christ being the last Adam implies the termination of the first man. In the universe there are only two Adams and two men. The first Adam is Adam our forefather, and the last Adam is Christ (1 Cor. 15:45)...The last Adam is the conclusion of Adam, the first man. The last of anything is the termination of that thing. Hence, the last Adam is the end of Adam. Christ became a man. As a man, He ended the Adamic race; Adam is terminated in Christ. The first Adam is the beginning of mankind; the last Adam is the ending.

末後的亞當指明結束，第二個人指明新的開始。基督是末後的亞當，意思是祂結束了亞當；基督是第二個人，指明祂是新的開始。我們以前都在亞當裏，也都在基督裏被了結。如今我們在第二個人裏面，就是新的開始裏面。被了結就是被釘十字架；在新的開始裏就是在復活裏。我們在基督這末後的亞當裏；在祂裏面，我們已經被了結。我們也在基督這第二個人裏；在祂裏面，我們有新的起頭。…身為末後的亞當，祂終結了舊人。祂釘十字架時，我們的舊人就與祂同釘十字架。（羅六6。）祂作為末後的亞當而死，是為着讓神對付我們的舊人。身為舊人的終結，祂釘死了舊人，並了結了舊造。舊人是舊造的代表和中心；所以藉着廢除了舊人，祂就了結了舊造。

末後的亞當基督在復活裏成了賜生命的靈。按照林前十五章四十五節，首先的人亞當成了活的魂，末後的亞當成了賜生命的靈。這節含示以魂為中心的舊造，以及以那靈為中心的新造。首先的人亞當是舊造的元首。神創造亞當時，他成了活的魂。這意思是說，他成了一個人。在希伯來文裏，『亞當』的意思就是人。基督是末後的亞當，含示舊造的了結與終結。舊造結束於一個人，就是末後的亞當。這位了結了舊造的人，在復活裏成了賜生命的靈。如今這靈乃是新造的中心和生命線。舊造是神創造的，但新造的產生不是憑着創造，乃是藉着復活。因此，四十五節含示兩種創造：舊造，以人這活的魂為中心，和復活裏的新造，以賜生命的靈為中心。藉着成為肉體，基督成了末後的亞當，在十字架上受死，以了結舊造；藉着復活，祂這末後的亞當成了賜生命的靈，使新造有新生的起頭。（新約總論第十冊，二〇二至二〇四頁。）

參讀：新約總論，第二十六、三百一十四篇。

The last Adam indicates an ending, and the second man indicates a new beginning. Christ being the last Adam means that He terminated Adam, whereas Christ being the second man indicates that He is a new beginning. We were all in Adam, and we were all terminated in Christ. Now we are in the second man, and we are in the new beginning. To be terminated is to be crucified; to be in the new beginning is to be in resurrection. We are in Christ as the last Adam; we have been terminated in Him. We are also in Christ as the second man; we have a new beginning in Him. As the last Adam, He ended the old man. When He was crucified, our old man was crucified with Him (Rom. 6:6). His death as the last Adam was for God's dealing with our old man. As the end of the old man, He crucified the old man and terminated the old creation. The old man is the representative, the center, of the old creation; hence, by destroying the old man, Christ terminated the old creation.

Christ, the last Adam, became in resurrection a life-giving Spirit. According to 1 Corinthians 15:45, the first man, Adam, became a living soul, and the last Adam became a life-giving Spirit. This verse implies both the old creation with the soul as the center and the new creation with the Spirit as the center. Adam, the first man, was the head of the old creation. When God created him, Adam became a living soul. This means that he became a person, a human being. In Hebrew Adam means "man." Christ being the last Adam implies a termination and conclusion of the old creation. The old creation ends with a man, the last Adam. This man who terminated the old creation became in resurrection a life-giving Spirit. Now the Spirit is the center and lifeline of the new creation. The old creation was created by God, whereas the new creation comes into being not by creation but by resurrection. Therefore, verse 45 implies two creations: the old creation with man, a living soul, as its center and the new creation in resurrection with the life-giving Spirit as its center. Through incarnation Christ became the last Adam to die on the cross for the termination of the old creation, and through resurrection He as the last Adam became the life-giving Spirit to germinate the new creation. (The Conclusion of the New Testament, pp. 3181-3183)

Further Reading: The Conclusion of the New Testament, msgs. 26, 314

第二週 週二

晨興餽養

創一 26 『神說，我們要按着我們的形像，照着我們的樣式造人…。』

路一 31 『看哪，你將懷孕生子，要給祂起名叫耶穌。』

35 『天使回答說，聖靈要臨到你身上，至高者的能力要覆庇你，因此所要生的聖者，必稱為神的兒子。』

神設計人要人與祂成爲一。因爲神是這樣的設計人，所以祂按着自己的形像，照着自己的樣式來造人。形像是指裏面的所是，樣式是指外面的顯出。實際上，神按着自己的形像造人，心意乃是要人成爲祂的複製。此外，人要成爲神的複製，就必須有盛裝神之所是的性能。因此，人按着神的形像而造，要成爲祂的複製，並照着祂的樣式而造，要成爲祂的彰顯。…神造人的目的，就是要人作祂的複製來彰顯祂。要達成這目的，人必須接受並盛裝作生命樹的神。然而，神所造的人亞當，沒有叫神達成祂的目的，反而破壞了神的設計。於是幾千年後，人救主來成就了神造人的目的。（路加福音生命讀經，五六七至五六八頁。）

信息選讀

藉着基督的成爲肉體，神在子裏成了一個人。這是何等的大事！照着神的設計，祂造人是有目的的，但人沒有叫神達成祂的目的，反而破壞了祂的設計。神沒有創造另一個人，卻親自來作第二個人。（林

WEEK 2 — DAY 2

Morning Nourishment

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness...

Luke 1:31 And behold, you will conceive in your womb and bear a son, and you shall call His name Jesus.

35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

God designed man to be one with Him. Because God designed man this way, He created man in His image and after His likeness. Image refers to the inward being, and likeness, to the outward appearance. Actually, God created man in His own image with the intention that man would be His duplication. Furthermore, for man to become a duplication of God, he must have the capacity to contain what God is. Therefore, man was made in God's image to be His duplication and after His likeness to be His expression. God's purpose in creating man was that man would be His duplication in order to express Him. In order for this purpose to be carried out, it is necessary for man to receive God and contain Him as the tree of life. However, Adam, the man created by God, failed in God's purpose and damaged God's design. Thousands of years later, the Man-Savior came to fulfill God's purpose in creating man. (Life-study of Luke, p. 491)

Today's Reading

Through the incarnation of Christ God in the Son became a man. What a great matter this is! God had created man with a purpose according to His design, but man failed Him in His purpose and destroyed His design. Instead of creating another man, God Himself came to be the second man (1 Cor.

前十五 47) 神來作第二個人，不是在父裏，也不是在靈裏，乃是在子裏。

人救主這第二個人不是被造的；祂乃是由聖靈成孕，為童女所生。祂由聖靈成孕，是要有神的素質；祂為童女所生，是要有人的素質。因此，這人是兩種素質的組成，就是神聖素質和屬人素質的組成。因此，祂是神與人的調和。因為這美妙的一位是兩種素質的組成，是神與人的調和，所以祂是神人。

關於這位神人有一極重要的事，就是祂所過的為人的生活，滿了神聖的生命作內容。路加福音不像一些人所想的，只是一本故事書。該福音乃是啟示這位神人，過着滿了神聖生命為其內容的為人的生活。過着這樣生活的人救主，有那帶着神聖屬性，就是神聖的愛、光、義、聖的神聖性情。那帶着神聖屬性的神聖性情，彰顯在人救主帶着一切人性美德的屬人性情上。

因着人救主那帶着神聖屬性的神聖性情，彰顯在祂帶着人性美德的屬人性情上，所以很難說當祂活在地上時，是神在愛人還是人在愛人。在人救主的生活裏，我們看見的愛是神人的愛，是那過着滿了神聖生命之為人的生活者的愛。因着主這樣的生活，祂的愛乃是滿了神聖屬性的愛之人性美德的愛。

路加福音記載的一些事例，說明人救主的愛乃是神聖之愛的屬性，彰顯於人性之愛的美德裏。（十 25 ~ 37，七 36 ~ 50，二三 39 ~ 43。）…祂的愛…是…被神聖的愛充滿，也因神聖的愛得着加強、拔高並豐富之人性的愛。…主的生活乃是被神聖屬性所充滿、加強、拔高並豐富之人性的美德的生活。（路加福音生命讀經，五六八至五七〇頁。）

參讀：路加福音生命讀經，第五十六至五十七篇；歷代志生命讀經，第二、四篇；三一神作三部分人的生命，第一章。

15:47). God came to be the second man not in the Father nor in the Spirit but in the Son.

The Man-Savior as the second man was not created; rather, He was conceived of the Holy Spirit and born of a human virgin. He was conceived of the Holy Spirit in order to have the essence of God, and He was born of a human virgin in order to have the human essence. Therefore, this man was a composition of two essences, a composition of the divine essence and the human essence. Hence, He was the mingling of God with man. Because this wonderful One was a composition of two essences, the mingling of God with man, He was a God-man.

A crucial matter concerning the God-man is that He lived a human life filled with the divine life as its content. Contrary to what some may think, the Gospel of Luke is not merely a book of stories. This Gospel is a revelation of the God-man who lived a human life filled with the divine life as its content. As the One who lived such a life, the Man-Savior had the divine nature with the divine attributes, that is, with the divine love, light, righteousness, and holiness. The divine nature with its attributes was expressed in the Man-Savior's human nature with all the human virtues.

Because the Man-Savior's divine nature with the divine attributes was expressed in His human nature with the human virtues, it is difficult to say when He was living on earth whether it was God loving others or a man loving. In the life of the Man-Savior we see a love that is the love of a God-man, the love of the One who lived a human life filled with the divine life. Because the Lord lived in this way, His love was the human virtue of love filled with the divine attribute of love.

Certain cases recorded in the Gospel of Luke illustrate the fact that the Man-Savior's love was a love in which the attribute of divine love is expressed in the virtue of human love [cf. Luke 10:25-37; 7:36-50; 23:39-43]....His love... was a human love filled with the divine love and also strengthened, uplifted, and enriched by the divine love....The Lord's living was a matter of the human virtues filled, strengthened, uplifted, and enriched by the divine attributes. (Life-study of Luke, pp. 491-493)

Further Reading: Life-study of Luke, msgs. 56-57; Life-study of 1 & 2 Chronicles, msgs. 2, 4; CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," ch. 1

第二週 週三

晨興餽養

來二 17『所以祂凡事該與祂的弟兄一樣，…成爲憐憫、忠信的大祭司…。』

路十 33～34『但有一個撒瑪利亞人，…看見，就動了慈心，上前把油和酒倒在他的傷處，包裹好了，扶他騎上自己的牲口，帶到客店裏照料他。』

人救主由那帶着人性美德的屬人素質所生，…是爲着復興並恢復人的美德，脫離人墮落的破壞。…比方說，愛的美德已受了破壞。一個弟兄第一天非常愛妻子，第二天也許就對她不滿意，甚至想和她離婚。這有力的表明，他屬人的愛已受了破壞。

女兒對母親的愛，也是受了破壞的愛。她可能一時之間非常愛母親，但這愛很容易破碎，會突然間改變。這證明女兒對母親屬人的愛，是墮落且受了破壞的愛。

公義與聖別的人性美德也因着墮落受了破壞。我們的公義有許多『洞』，就好比蜂巢一般。你能數算你的公義有多少破洞麼？我們的愛、光、義、聖都已經受了破壞。

人救主成爲肉體，不僅拯救我們的美德脫離墮落；祂成爲肉體也復興並恢復我們的美德，脫離墮落的敗壞。有的事物可能蒙拯救卻沒有復興，或者復興卻沒有恢復。我們的人性美德需要得着拯救、復興並恢復。（路加福音生命讀經，五八四頁。）

信息選讀

WEEK 2 — DAY 3

Morning Nourishment

Heb. 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest...

Luke 10:33-34 But a certain Samaritan,...when he saw him, he was moved with compassion; and he came to him and bound up his wounds and poured oil and wine on them. And placing him on his own beast, he brought him to an inn and took care of him.

The Man-Savior was born of the human essence with the human virtues... to restore and recover man's virtues from the damage of man's fall....For example, the virtue of love has been damaged. A brother may love his wife very much one day, and the next day he may be unhappy with her and even think of divorcing her. This is a strong sign that his human love has been damaged.

The love a girl has for her mother is also a damaged love. A girl may be very loving toward her mother at one moment, but this love is easily broken and may suddenly change. This proves that a girl's human love for her mother is a fallen and damaged love.

The human virtues of righteousness and holiness have also been damaged by the fall. Our righteousness has so many "holes" in it that it can be compared to a beehive. Can you count how many holes you have in your righteousness? Our love, brightness, righteousness, and holiness have all been damaged.

The Man-Savior's incarnation was not only to rescue our virtues from the fall; His incarnation was also to restore and recover our virtues from the damage of the fall. Something may be rescued without being restored, or may be restored without being recovered. Our human virtues need to be rescued, restored, and recovered. (Life-study of Luke, pp. 504-505)

Today's Reading

許多基督徒由於傳統的影響，對主的救恩有錯誤的觀念。他們的觀念認為，我們的救主耶穌基督只是來拯救我們脫離沉淪，帶我們到天上。…人救主拯救我們的作法比這高多了。

按照人救主拯救我們的作法，首先祂是將神的屬性帶到人的美德裏。然後祂憑着被這神聖屬性所充滿、加強、豐富並聖別的人性美德來過生活。在這樣的生活裏，有拯救的能力。…當祂拯救我們的時候，乃是作了這位帶着被神聖屬性所充滿之人性美德者，進到我們裏面來。這樣的生命從裏面拯救我們，拔高我們的人性美德，並復興、聖別、變化我們。這樣得救的人，定規不會下火湖，而會去神所在的地方。

假定有一個人，真是照着天然的觀念得救了，他僅僅脫離火湖被帶到天上。如果基督僅僅伸出手把我們從火湖拉出來，帶到天上，那神是不會喜悅的。祂會對這樣的人說，『我不滿意你的所是，你的所是對我是個冒犯。我不要你同我留在天上。』

我們需要看見，人救主拯救我們的作法不是膚淺的。爲了拯救我們，祂這位神進到人裏面，將神的屬性帶到人的美德裏。當祂在地上時，過着神人的生活，有神聖屬性充滿着祂的人性美德。末了，祂死在十字架上，又復活了。祂在復活裏成了賜生命的靈。（林前十五 45。）現今祂是賜生命的靈，進到我們裏面，將神帶到我們人裏面，以神的屬性充滿我們的美德。我們是這樣的天天蒙到拯救。我們是照着主復興、變化的作法蒙到拯救。

祂進到跟從者裏面，使他們每一個都成了奧祕。因這緣故，我們這些信徒對我們的親戚朋友是個奧祕。…我們是個奧祕，完全是由於人救主—神人，祂的神聖屬性充滿祂的人性美德，產生最高標準的道德。（路加福音生命讀經，五八六至五八七、五八九頁。）

參讀：路加福音生命讀經，第五十八至六十篇。

Due to the influence of tradition, many Christians have the wrong concept concerning the Lord's salvation. Their concept is that our Savior, Jesus Christ, came merely to save us from hell and to bring us to heaven....The Man-Savior's way of saving us is much higher than this.

According to His way of saving us, the Man-Savior first brought God's attributes into man's virtues. Then He lived a life with the human virtues filled, strengthened, enriched, and sanctified by the divine attributes. In such a living there is saving power...When He saves us, He comes into us as the One with the human virtues filled with the divine attributes. Such a life saves us from within and uplifts our human virtues, restoring, sanctifying, and transforming us. A person who is saved in this way will surely not go to hell. Instead, he will go to the place where God is.

However, suppose a person could actually be saved according to the natural concept of merely being rescued from hell and brought to heaven. If Christ simply stretched forth His hand to lift us out of hell into heaven, God would not be pleased. He would say to such a person, "I am not happy with what you are. Your person is offensive to Me. I don't want you to remain here in heaven with Me."

We need to see that the Man-Savior's way of saving us is not superficial. In order to save us, He, the very God, came into man, bringing God's attributes into man's virtues. While He was on earth, He lived the life of a God-man, with the divine attributes filling His human virtues. Eventually, He died on the cross and was resurrected. In His resurrection He became the life-giving Spirit (1 Cor. 15:45). Now as the life-giving Spirit He enters into us to bring God into our being and to fill our virtues with God's attributes. In this way we are being saved day by day. We are being saved in the way of the Lord's restoring, His transforming.

He came into His followers and made each one of them a mystery. This is the reason that, as believers, we are a mystery to our relatives and friends.... Our being a mystery is altogether due to the Man-Savior, the God-man, whose divine attributes fill His human virtues to produce the highest standard of morality. (Life-study of Luke, pp. 506-507, 509)

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

第二週 週四

晨興餽養

約五 19 『…子從自己不能作甚麼，惟有看見父所作的，子纔能作；父所作的事，子也照樣作。』

四 34 『耶穌說，我的食物就是實行差我來者的旨意，作成祂的工。』

主耶穌在約翰五章三十節說，『我從自己不能作甚麼；我怎麼聽見，就怎麼審判；我的審判也是公平的，因為我不尋求自己的意思，只尋求那差我來者的意思。』在六章三十八節祂接着說，『因為我從天上降下來，不是要行我自己的意思，乃是要行那差我來者的意思。』我們在這些經節裏看見，主耶穌不行祂自己的意思，也不尋求祂自己的意思。

真正說來，我們的意志代表我們的全人。不錯，一面來說，我們的心思代表我們這人，然而心思僅僅是在思想上代表我們這人，意志卻是在行為上代表我們這人，或我們的魂。你也許思想了許多事，但你作了多少？我們也許想過一百件事，只作成兩件。這裏的點是，我們的心思在思想上代表我們這人，而我們的意志在行動、作為上代表我們這人。

主耶穌不尋求自己的意思，也不行自己的意思，指明祂過為人生活時，不是憑着自己的心思、意志、情感生活。這就是說，祂不是憑着自己的生命生活。這裏的『生命』等於我們這人，而我們這人是由我們的心思、意志、情感組成的。人救主，這位神人，過着為人的生活，但祂不憑着自己的心思、意志、情感生活。（路加福音生命讀經，六〇四至六〇五頁。）

WEEK 2 — DAY 4

Morning Nourishment

John 5:19 ...The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.

4:34 Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.

In John 5:30 the Lord Jesus said, “I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.” In John 6:38 He went on to say, “I have come down from heaven not to do My own will but the will of Him who sent Me.” In these verses we see that the Lord Jesus did not do or seek His own will.

In a very real sense, our will represents our whole being. Yes, in one sense our being is represented by our mind. The mind, however, represents our being only in thought; the will represents our being, or our soul, in its doings. You may have thought about many things, but how many of those things have you done? Perhaps out of a hundred matters we have thought, only two have been accomplished. The point we are making here is that our mind represents our being in thought, and our will represents our being in action, in deeds.

The fact that the Lord Jesus did not seek or do His own will indicates that while He was living as a man, He was not living by His own mind, will, and emotion. This means that He was not living by His own life. Here “life” equals our being, and our being is composed of our mind, will, and emotion. The Man-Savior, the God-man, lived as a man, but He did not live by His own mind, will, and emotion. (Life-study of Luke, pp. 523-524)

信息選讀

主耶穌憑着神的心思、意志、情感過着真正的爲人生活——在神的屬性裏彰顯神。主不尋求自己的意思，只尋求神的意思。祂來不是要行自己的意思，乃是要行神的意思。這就是說，祂來過人的生活，不是憑着人的生命，乃是憑着神的生命。祂憑着神的心思、意志、情感生活，在神的屬性裏彰顯神。這些屬性乃是包含在祂的人性美德裏，調和在祂的人性美德裏。

主耶穌過的是真正的爲人生活，但在祂的生活裏，我們看見神聖的元素，也看見某種神聖的因素。這生活不是彰顯人，乃是彰顯神。這是神人的生命和生活。

在主耶穌的生活裏，人的心思、意志、情感，成了盛裝神生命的器官。我們可以將這些器官比喻爲手套的指頭。手套的指頭怎樣盛裝真實的手指，照樣，人救主的心思、意志、情感也盛裝神的生命。手套的五個指頭不是真實的指頭，乃是盛裝人手的五個指頭。同樣，主的心思、意志、情感是盛裝神心思、意志、情感的器官。這是祂的神人生活。

如果主耶穌在地上只生活很短的時間，在祂的生活裏神聖的屬性就只有短暫的彰顯。這樣短促的彰顯可以比喻爲彩虹，只出現少時就消失了。但人救主過了三十三年半完全的爲人生活。在那些年間，證明祂是沒有瑕疵、沒有殘缺的。祂在任何一面都沒有失敗。祂的美德是一種形像，爲着彰顯神的屬性。因此，神在祂的生活裏得着彰顯。

主的神人生活構成祂作人救主的資格。同時，這生活構成祂之於信徒的原型。…這原型是爲着信徒裏面神人的『大量生產』—複製。在工廠裏，製造原型可能用去許多時間。一旦原型造好了，就用來大量生產。同樣的，人救主的神人生活將祂構成原型，使祂現今在我們裏面得以複製。爲着這個原型和大量生產，我們讚美主！（路加福音生命讀經，六〇五至六〇八頁。）

參讀：路加福音生命讀經，第六十一篇。

Today's Reading

The Lord Jesus had a genuine man's living by God's mind, will, and emotion—to express God in God's attributes. The Lord did not seek His own will but God's will. He came not to do His own will but to do God's will. This means that He came to live as a man not by man's life, but by God's life. He lived by God's mind, will, and emotion to express God in God's attributes. These attributes are contained in and mingled with His human virtues.

The Lord Jesus lived a genuine human life, yet in His life we see the divine element and also certain divine factors. This life did not express man; it expressed God. This is the God-man's life and living.

In the living of the Lord Jesus, man's mind, will, and emotion became the organs to contain God's life. We may compare these organs to the fingers of a glove. Just as the fingers of a glove contain the real fingers, so the Man-Savior's mind, will, and emotion contain God's life. The five fingers of a glove are not real fingers but contain the five fingers of a human hand. In a similar way, the Lord's mind, will, and emotion are organs containing God's mind, will, and emotion. This was His God-man living.

If He had lived on earth only a short time, there would have been only a momentary expression of the divine attributes in His living. Such a brief expression could be compared to a rainbow, which appears for a while and then vanishes. The Man-Savior lived a full human life for thirty-three and a half years. During those years He was proved to be without defect or imperfection. He did not fail in any way. His virtues were an image for an expression of God's attributes. Therefore, God was expressed in His living.

The Lord's God-man living constituted His qualification to be the Man-Savior. At the same time, this living constituted a prototype to His believers.... This prototype is for the "mass production," the reproduction, of the God-man in the believers. In a factory, a great deal of time may be spent to produce a prototype. Once the prototype has been produced, it is then used for mass production. In a similar way, the Man-Savior's God-man living constituted Him a prototype so that He may now be reproduced in us. Praise the Lord for the prototype and for the mass production! (Life-study of Luke, pp. 524-526)

Further Reading: Life-study of Luke, msg. 61

第二週 週五

晨興餽養

約三 6『從肉體生的，就是肉體；從那靈生的，就是靈。』

林後三 18『但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』

在賜生命的靈，基督包羅萬有的精華裏，不僅有基督所是的素質，也有祂所經過之過程的元素。…這靈既是這樣的精華，就包含神聖的元素連同神聖的屬性，也包含屬人的元素連同一切人性的美德。這靈包括主彰顯神之奇妙生活的元素。這靈也包括得着拯救、復興、恢復、改良、洗鍊、聖別、加強、加力並拔高之人性美德的元素。你有這種認識麼？這包羅萬有賜生命的靈，包含了人救主被拔高之人性美德的元素。（路加福音生命讀經，六一五頁。）

信息選讀

新約啓示，那釘十字架、復活並升天的基督是內住的靈。我們受試誘要發脾氣的時候，需要看見這點。你也許說，『主阿，幫助我，』或者只說，『主阿！』然而，你看看自己的經歷，就會曉得當你呼求主名，有個東西在你裏面運行，甚至與你調和。這就是賜生命的靈在你裏面運行，並與你的靈調和。

求主幫助我們，這當然沒有錯。但是這樣的禱告會打岔我們，使我們離開內住的靈。如果我們這樣禱告，我們可能盼望主的幫助會從三層天上而來，也可能感覺我們需要等候祂的幫助來到。然而當我

WEEK 2 — DAY 5

Morning Nourishment

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

In the life-giving Spirit, the all-inclusive extract of Christ, there is not only the essence of what Christ is, but also the element of the process through which He has passed. As such an extract, this Spirit comprises the divine element with the divine attributes and the human element with all the human virtues. This Spirit includes the element of the Lord's wonderful life of expressing God. The Spirit also includes the element of the rescued, restored, recovered, improved, polished, sanctified, strengthened, empowered, and uplifted human virtues. Have you ever realized this? The all-inclusive life-giving Spirit contains the element of the Man-Savior's uplifted human virtues. (Life-study of Luke, p. 532)

Today's Reading

The New Testament reveals that the crucified, resurrected, and ascended Christ is the indwelling Spirit. We need to realize this when we are tempted to lose our temper. You may say, "Lord, help me," or you may simply say, "Lord!" If you consider your experience, you will realize that when you call on the Lord's name, something moves within you and even mingles with you. This is the life-giving Spirit moving in you and mingling with your spirit.

Of course, there is nothing wrong with asking the Lord to help us. But this kind of prayer can distract us from the indwelling Spirit. If we pray in this way, we may expect the Lord's help to come from the third heaven and may feel that we need to wait for His help to arrive. But when we call on the Lord's

們呼求主名，曉得祂是那住在我們裏面賜生命的靈，我們就會感覺祂在我們裏面運行，並與我們調和。我們經歷這事，是因為在我們裏面運行，並與我們調和的那一位，乃是賜生命的靈，祂是包羅萬有之基督的精華。我們只要呼求主名，就能感覺那在我們裏面運行奧祕、包羅萬有的精華。

神人複製的第一步是：是靈的基督以祂神聖的生命和性情，在我們的靈裏重生我們。…重生與變化是複製神人過程的兩個步驟。人救主這位神人是獨一的原型。神的心意是要藉着重生與變化來複製或大量生產這原型。這複製乃是憑着是靈的基督在我們靈裏的重生，並藉着同一位是靈的基督在我們魂裏的變化。我們藉着這兩個步驟，就成了這神人的複製。這複製是那獨一原型的大量生產。讚美主！我們已經一次永遠的重生了，現今我們正在漸漸變化的過程裏。

我們在路加福音看見，基督如何成為肉體，過神人的生活。我們在腓立比書看見，基督如何從我們活出來，為要得着祂自己的許多翻版。所有的基督徒都應當是這獨一神人的翻版。

我們如何能成為這樣的翻版，這樣的複製？首先，我們需要在我們的靈裏從是靈的基督重生，然後我們需要在我們的魂裏，逐漸被是靈的基督變化。這樣我們自然會藉着祂的靈全備的供應，活神人基督，接受祂的心思，好像發光之體照耀生命的話，返照祂的光。我們也要給人看出我們是在基督裏面，有祂作我們超凡的義，在祂復活的大能裏模成祂的死。然後我們就要在神為人所造的一切人性美德裏彰顯祂。這些美德是由（基督這）神人的神聖屬性所加強、豐富並充滿的。（路加福音生命讀經，六一六、六一八、六二一、六二九至六三〇頁。）

參讀：路加福音生命讀經，第六十二至六十三篇。

name, realizing that He is the life-giving Spirit dwelling within us, we shall sense Him moving in us and mingling with us. We experience this because the One who moves in us and mingles with us is the life-giving Spirit as the extract of the all-inclusive Christ. Simply by calling on the Lord's name, we can sense the mysterious, all-inclusive extract moving in us.

The first step in the reproduction of the God-man is that we be reborn of the pneumatic Christ in our spirit with His divine life and nature. Regeneration and transformation are two steps in the process to reproduce the God-man. The Man-Savior as the God-man is the unique prototype. God intends to reproduce, or mass produce, this prototype through regeneration and transformation. This reproduction takes place by the regeneration of the pneumatic Christ in our spirit and through the transformation by this same pneumatic Christ in our soul. Through these steps we become the reproduction of the God-man. This reproduction is the mass production of the unique prototype. Praise the Lord that we have been regenerated once for all and that we are now in the process of being transformed!

In Luke we see how Christ was incarnated and lived the life of a God-man. In Philippians we see how Christ is lived out from us in order to have many duplicates of Himself. All Christians should be duplicates of the unique God-man.

How can we be such duplicates, such reproductions? First, we need to be reborn of the pneumatic Christ in our spirit, and then we need to be gradually transformed by the pneumatic Christ in our soul. Then spontaneously we shall live Christ, the God-man, by the bountiful supply of His Spirit, taking His mind and shining the word of life as luminaries reflecting His brightness. We shall also be found in Christ with Him as our surpassing righteousness, in the power of His resurrection, and conformed to His death. Then we shall express Him in all the human virtues created by God for man. With the divine attributes of the God-man these virtues are strengthened, enriched, and filled. (Life-study of Luke, pp. 532-534, 537, 543)

Further Reading: Life-study of Luke, msg. 62-63

第二週 週六

晨興餽養

林前二 9『…神為愛祂的人所豫備的，是眼睛未曾看見，耳朵未曾聽見，人心也未曾想到的。』

腓四 11『…我已經學會了，無論在甚麼景況，都可以知足。』

13『我在那加我能力者的裏面，凡事都能作。』

照我的經歷來看，沒有別的事情比領悟主不要我們作甚麼更討祂喜悅。祂只要我們愛祂，把自己向祂敞開，並且讓祂從我們裏面活出來。…從起初神造人，神就無意要求人來為祂作甚麼。神的心意乃是要造一個器皿來盛裝祂、彰顯祂，因此神只要器皿是敞開的。如果器皿是敞開的，神就能完成祂的定旨，但如果器皿是關閉的，神的定旨就會受到攔阻。

神只要我們愛祂，把自己向祂敞開。『主，我愛你。我實在領悟我只是一個虛空的器皿，但你寶貝這個瓦器，因為這個瓦器是你照着永遠的計畫所創造的，要完成你心頭的願望。主，我單單愛你，我喜歡盛裝你，我喜歡被你充滿、被你浸透、被你浸潤。憐憫我，使我一直向你敞開。』（李常受文集一九八〇年第一冊，三二三至三二四頁。）

信息選讀

你自己就是乖僻。沒有主充滿你這個器皿，把一些東西從你裏面作出來，你的全人就是乖僻。解決我們難處惟一的方法就是讓主從裏面來充滿我們。

WEEK 2 — DAY 6

Morning Nourishment

1 Cor. 2:9 ...”Things which eye has not seen and ear has not heard and which have not come up in man’s heart; things which God has prepared for those who love Him.”

Phil. 4:11 ...I have learned, in whatever circumstances I am, to be content.

13 I am able to do all things in Him who empowers me.

According to my experience, nothing pleases the Lord so much as for us to realize that He does not want us to do anything. He only wants us to love Him, to open ourselves up to Him, and to let Him live from within us....From the very beginning when God created man, God had no intention to ask man to do anything for Him. God’s intention was to create a vessel to contain Him and to express Him, so God only wants an opening of the vessel. If the vessel is open, God can fulfill His purpose, but if the vessel is closed, God’s purpose is frustrated.

God wants us only to love Him and to keep ourselves open to Him. “Lord, I love You. I fully realize that I am just an empty vessel, yet You treasure this earthen vessel because this earthen vessel was created by You according to Your eternal plan to fulfill Your heart’s desire. Lord, I just love You. I like to contain You. I like to be filled up with You. I like to be saturated and permeated with You. Have mercy upon me that I may keep myself open to You all the time.” (CWWL, 1980, vol. 1, “Perfecting Training,” pp. 239-240)

Today’s Reading

You yourself are just a peculiarity. Without the Lord filling you as a vessel to work out something from within you, your whole being is a peculiarity. The only solution to our problems is the filling up of the Lord within us. And

這在於我們愛祂，並且一直把自己向祂敞開。正確的禱告、更深的禱告、真實的禱告，乃是使你自已一直愛祂，並向祂敞開。…然後你就成爲一個潔淨、虛空、敞開的器皿。你要成爲一個活的器皿，完全冷靜下來，使你的主人有完全自由的通道來充滿你。祂充滿你的時候，就爲你作成一切，然後你便享受祂的作爲，這纔是正確且真正的基督徒生活。真正的基督徒生活就是愛主，保守自己一直向主敞開，並停下自己的作爲。然後主就來作成一切，這器皿便單單盛裝主，享受主的充滿，並享受主的作爲。這就是正當且真實的基督徒生活。（李常受文集一九八〇年第一冊，三三四至三三五頁。）

今天我們對主稍微有經歷的人都能見證，當我們愛主、追求祂、與祂有交通，我們也就自然而然的活出一種光景，是人無法形容的。我們能忍受人所不能忍受的，能活出人所無法活出的生活，甚至超過謙卑、溫柔。我們能活這樣的生活，因爲我們乃是憑主而活。主耶穌在地上就是這樣一個奧祕；所以我們這些跟隨耶穌的人，也成了奧祕，是別人難以瞭解的。人以爲該發脾氣了，我們卻若無其事；人以爲該雀躍了，我們與素常一樣；人以爲該哀哭了，我們還能讚美；人以爲該歡呼了，我們卻俯伏敬拜。我們不憑環境，乃憑裏面主的感動、引導而生活。有時環境很好，應該歡喜快樂；但裏面卻覺得虧缺主的榮耀，不穀使周圍的人認識主，不穀在他們面前彰顯主、活出主，而流淚自責。這就是基督徒奧祕的地方，是外邦人所無法領會的。（聖經的四要素—基督、那靈、生命、召會，四三至四四頁。）

參讀：成全訓練，第二十二篇；聖經的四要素—基督、那靈、生命、召會，第三章；生命的基本功課，第一至二課。

this depends upon our loving Him and keeping ourselves open to Him all the time. The proper prayer, the deeper prayer, the genuine prayer, is just to keep yourself loving Him and open to Him....You will be a living vessel absolutely calmed down so that your Master has the absolute free course to fill you up. When He fills you up, He does everything for you. Then you simply enjoy His doing. This is the proper, genuine Christian life. A genuine Christian life is one that loves the Lord and keeps itself open to the Lord and stops its doing. Then the Lord comes in and the Lord does everything and this vessel just contains the Lord and enjoys the Lord's filling up and enjoys the Lord's doing. This is the proper and genuine Christian life. (CWWL, 1980, vol. 1, "Perfecting Training," p. 247)

Today those of us who have some amount of experience of the Lord can testify that when we love Him, pursue Him, and fellowship with Him, we spontaneously live in a condition that is beyond human description. We can endure what others cannot, and we can live a life that others cannot, even a life that goes beyond humility and meekness. We can live such a life because we live by the Lord. The Lord Jesus was a great mystery when He was on the earth. Hence, as the followers of Jesus, we also become a mystery that is incomprehensible to others. At times they think that we should lose our temper, yet we behave as if nothing has happened. At other times, they think that we should jump with joy, yet we act as usual. When they think that we should weep, we still can praise, and when they think that we should exult, we bow down in worship. We live not according to the environment but according to the Lord's moving and leading within. Sometimes our environment is very good, and apparently we should be happy and rejoicing. Nevertheless, within we feel that we have fallen short of the Lord's glory, that we have not sufficiently caused those who are around us to know the Lord, and that we have not adequately expressed Him and lived Him out before them; therefore, we weep in self-reproach. This is the mystery of being a Christian, which is incomprehensible to the Gentiles. (CWWL, 1984, vol. 1, "The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church," pp. 138-139)

Further Reading: CWWL, 1980, vol. 1, "Perfecting Training," ch. 22; CWWL, 1979, vol. 1, "Basic Lessons on Life," lsns. 1-2

第二週詩歌

56

讚美主—祂的人性

8 7 8 7 雙副 (英 62)

降 E 大調

4/4

一 恩主耶穌，我敬拜你，你曾成爲“女人裔；”
 爲一貞潔童女所生，使神與人成爲一。
 有了我們人的性情，以人身分毀古蛇；
 藉着十架擊傷他頭，爲神計畫勝利得。
 (副) 主，我見你榮耀，在人美麗顯照，
 神性榮美顯於人性，配永遠稱道！

二 道成肉身，來成爲人， 穿上血肉的身體；
 爲要毀壞魔鬼、撒但， 作了我們的代替。
 神命爲你起名“耶穌，” “以馬內利”人竟稱；
 如此成爲寶貴救主， 救恩爲我全作成。
 三 你被稱爲“末後亞當，” 也被稱爲“第二人；”
 作新造的萬有元首， 勝過舊造第一人。
 在這地上生活、行動， 確是人子人共見；
 今在天上帶着人性， 仍是一人顯神前。
 四 在神所定榮耀日子， 恩主，你要再降臨；
 帶着父神豐滿榮耀， 顯於人前仍是人。
 甚至在那審判寶座， 你仍是人行審判；
 並且你要將這人性 一直帶着到永遠。

WEEK 2 — HYMN

Dear Lord Jesus, we adore Thee

Praise of the Lord — His Humanity

62

1. Dear Lord Je - sus, we a - dore Thee, "Seed of wo - man" Thou be - came;
 Of the vir - gin wast be - got - ten, Called e'en with a hu - man name.
 Tak - ing thus the hu - man na - ture, Thou as man the ser - pent trod;
 By the Cross his head Thou bruis - ed And ful - filled the plan of God.
Chorus
 (C) Lord, we see Thy glo - ry, Shown in hu - man beau - ty,
 Full of splen - dor, ma - ni - fest - ed In hu - man - i - ty.

2. As a man, by incarnation,
 Flesh and blood didst Thou partake
 To destroy the devil, Satan,
 In our stead and for our sake.
 With the name of Jesus given
 And Emmanuel called too,
 Thou becam'st our precious Savior,
 Bringing us salvation true.
3. Thou, "Last Adam" wast entitled,
 And wast called the "second man",
 Head of all the new creation,
 Better than the first man.
 On this earth in life and conduct
 Thou indeed wast Son of man;
 Now in heaven with this nature
 Thou dost still appear as man.
4. In the time which God appointed
 Thou wilt come, dear Lord, again,
 With the glory of the Father,
 Still appearing as a man.
 Even on the throne of judgment
 Son of man Thou still wilt be;
 And with this, our human nature,

第三篇

一個新人的 創造與產生

讀經：弗一 9、11，三 9，二 15～16，四 22～24

綱要

週一

壹 『在主恢復裏領頭的同工和長老們必須領悟，主的恢復是擔在他們的肩膀上。主的恢復將來如何，完全在於他們如何』（神聖奧祕的範圍，二一頁）：

- 一 『我相當關心所有的同工和長老。他們許多人可能對於主的恢復是甚麼，沒有完全的領會。』（一三至一四頁）
- 二 『關於主當前的恢復，我盼望你們沒有一人因着你們老舊的神學，或是你們對於恢復的老舊領會而受阻。』（一四頁）
- 三 在這世代末了的日子，在主回來之前，我們必須看見一個身體和一個新人的異象—林前十二 12，弗四 4，二 15～16，四 24。

Message Three

The Creation and Bringing Forth of the One New Man

Scripture Reading: Eph. 1:9, 11; 3:9; 2:15-16; 4:22-24

Outline

Day 1

- I. **“The co-workers and the elders, who take the lead in the Lord’s recovery, must realize that the Lord’s recovery is resting upon their shoulders. What the recovery will be depends upon what they will be” (The Collected Works of Witness Lee, 1994-1997, vol. 4, “The Divine and Mystical Realm,” p. 99):**
 - A. “I am quite concerned for all the co-workers and elders. It may be that a good number of them do not have a complete understanding of what the Lord’s recovery is” (p. 92).
 - B. “Regarding the Lord’s present recovery, I hope that none of you would be held back by your old theology or by your old understanding of the recovery” (p. 93).
 - C. In the last days of this age, before the Lord will be able to return, we must see the vision of the one Body and the one new man—1 Cor. 12:12; Eph. 4:4; 2:15-16; 4:24.

四 召會—基督的身體—乃是一個新人，為着完成神永遠的定旨——9、11，三9，羅八29，提後一9，弗二15～16，四22～24：

- 1 召會是基督的身體，重在生命；而召會是一個新人，重在人位。
- 2 召會作為基督的身體，需要基督作生命；召會作為一個新人，需要基督作人位。

五 聖經啓示一個新人乃是一個團體、宇宙的人——弗二15，四24，西三10～11：

- 1 我們在基督裏的信徒都與基督是一，成為這個新人；因此，我們眾人乃是這一個團體新人的各部分，是新人的組成分子。
- 2 一個新人是團體的神人，是所有神人的集大成；我們把所有神人擺在一起，就是一個新人。

週二

貳 新人作為神的詩章、傑作，乃是藉着基督在十字架上的死所創造的——弗二10、15～16：

一 我們需要謹慎注意十五節的兩句話：『在祂的肉體裏』和『在祂自己裏面』：

- 1 基督『在祂的肉體裏』了結了宇宙中一切消極的事物：神的仇敵，就是魔鬼撒但（來二14）；罪（羅八3，約一29）；墮落之人的肉體（加五24）；撒但邪惡的系統，就是世界，cosmos，科斯莫斯（約十二31）；舊人所代表的舊造（羅六6）；以及律法那將人隔離的規條（弗二15）。

- 2 基督『在祂自己裏面』，就是以祂自己為範圍、元素和素質，將猶太人和外邦人創造成一個新人：

D. The church, the Body of Christ, is the one new man to accomplish God's eternal purpose—1:9, 11; 3:9; Rom. 8:29; 2 Tim. 1:9; Eph. 2:15-16; 4:22-24:

1. The emphasis on the church being the Body of Christ is on life, whereas the emphasis on the church being the one new man is on the person.
2. As the Body of Christ, the church needs Christ as its life; as the one new man, the church needs Christ as its person.

E. The Bible reveals that the one new man is a corporate, universal man—Eph. 2:15; 4:24; Col. 3:10-11:

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.
2. The one new man is a corporate God-man, the aggregate of all the God-men; when we put all the God-men together, we have the one new man.

Day 2

II. The new man as the poem, the masterpiece, of God was created through Christ's death on the cross—Eph. 2:10, 15-16:

A. We need to pay careful attention to two phrases in verse 15: in His flesh and in Himself:

1. "In His flesh" Christ terminated all the negative things in the universe: Satan, the devil, the enemy of God (Heb. 2:14); sin (Rom. 8:3; John 1:29); the flesh of fallen man (Gal. 5:24); the world, the cosmos, the evil system of Satan (John 12:31); the old creation, represented by the old man (Rom. 6:6); and the separating ordinances of the law (Eph. 2:15).

2. "In Himself" as the sphere, element, and essence, Christ created the Jews and the Gentiles into one new man:

a 基督不僅是一個新人（召會）的創造者，並且是這一個新人得以創造的範圍，又是用來創造這新人的元素和素質。

b 祂是一個新人的元素和素質，使神的神聖性情與人性成爲一個實體—參西三 10 ~ 11。

二 在新人的創造裏，首先我們天然的人被基督釘死，然後藉着除去舊人，基督將神聖的元素分賜到我們裏面，使我們成爲一個新的實體，就是神的新發明—羅六 6，林後五 17。

三 由基督那創造之死所創造的新人，等於在基督的復活和升天裏所形成的身體；因此，『一個新人』和『身體』是同義辭，可以交互使用—弗二 15 ~ 16，西二 19，三 10 ~ 11。

週三

叁 基督在十字架上，在祂的肉體裏，廢掉了那規條中誠命的律法，就是中間隔斷的牆，而在祂自己裏面創造了一個新人—弗二 14 ~ 15 上：

一 以弗所二章十五節所說的律法，不是道德誠命的律法，乃是儀式誠命的律法，如行割禮、守安息日以及某些飲食的條例。

二 規條是生活和敬拜的形式或作法，造成仇恨和分裂：

1 在十字架上，基督廢掉了一切有關生活和敬拜的規條，就是那分裂了各民族的規條—15 節，西二 14。

2 從巴別的時候起，人類就因生活和敬拜作法的規條而分裂了；在神的經綸裏，在召會生活中，我們必

a. Christ is not only the Creator of the one new man, the church, but also the sphere in which and the element and essence with which the new man was created.

b. He is the very element and essence of the one new man, making God's divine nature one entity with humanity—cf. Col. 3:10-11.

B. In the creating of the new man, first our natural man was crucified by Christ, and then through the crossing out of the old man, Christ imparted the divine element into us, causing us to become a new entity, a new invention of God—Rom. 6:6; 2 Cor. 5:17.

C. The one new man created through the creating death of Christ equals the Body formed in Christ's resurrection and ascension; hence, the one new man and the Body are synonymous terms and may be used interchangeably—Eph. 2:15-16; Col. 2:19; 3:10-11.

Day 3

III. On the cross Christ created the new man in Himself by abolishing in His flesh the law of the commandments in ordinances, the middle wall of partition—Eph. 2:14-15a:

A. The law spoken of in 2:15 is not the law of the moral commandments but the law of ritual commandments, such as the ordinances of circumcision, keeping the Sabbath, and eating certain foods.

B. Ordinances are the forms or ways of living and worship, which create enmity and division:

1. On the cross Christ abolished all the regulations regarding living and worship, regulations that have divided the nations—v. 15; Col. 2:14.

2. From the time of Babel, mankind has been divided by ordinances concerning the ways of living and worship; in God's economy in the church life, we must

須勝過巴別一創十一 1 ~ 9。

3 由於人的墮落，就有了許多的規條、許多的風俗、習慣、生活方式和敬拜方式；人類中間所有這些的不同，使全人類分裂、分散並混亂了。

4 規條的一個主要元素是語言；我們的語言能成為規條：

a 五旬節那天，語言所造成的分裂被克服，召會作為一個新人出現了一徒二 1 ~ 11。

b 我們若能克服語言所造成的困難，我們在規條上的難處就解決了一大半—六 1 與註 1。

週四

肆 我們越在調和的靈裏，越在神聖的靈與人靈的調和裏，我們就越得釋放脫離規條，以產生一個新人—弗二 18、22，四 23 ~ 24，六 18：

一 十字架廢掉了規條，為要讓那靈有地位；在那靈裏，我們得以進到父面前—二 18：

1 我們若有規條，就沒有那靈；但我們若有那靈，就沒有規條：

a 召會生活不是由規條，而是由活的靈組成的。

b 召會是那靈的翻版—亞四 2 ~ 6。

c 『沒有那靈，就沒有召會；越有那靈，就越有召會』—林前十二 13，弗四 4。

2 只要我們不在靈裏，凡我們所作的都是規條—參林後三 6。

overcome Babel—Gen. 11:1-9.

3. Due to man's fall there are many ordinances, many customs, habits, ways to live, and ways to worship; all these differences among peoples have divided, scattered, and confused mankind.

4. One of the main elements of ordinances is language; our very language can become an ordinance:

a. On the day of Pentecost the divisions caused by language were overcome, and the church as the one new man came into existence—Acts 2:1-11.

b. If we can overcome the difficulty presented by language, a great part of our problem with ordinances will be solved—6:1 and footnote 1.

Day 4

IV. **The more we are in the mingled spirit, in the mingling of the divine Spirit with the human spirit, the more we shall be set free from ordinances in order to bring forth the one new man—Eph. 2:18, 22; 4:23-24; 6:18:**

A. The cross abolished the ordinances in order to give place to the Spirit, in whom we have access unto the Father—2:18:

1. If we have ordinances, we do not have the Spirit, but if we have the Spirit, we shall not have ordinances:

a. The church life does not consist of ordinances but of the living Spirit.

b. The church is the reprint of the Spirit—Zech. 4:2-6.

c. “No Spirit, no church. More Spirit, more church”—1 Cor. 12:13; Eph. 4:4.

2. As long as we are not in the Spirit, anything we do is an ordinance—cf. 2 Cor. 3:6.

二 『受割禮不受割禮，都無關緊要，要緊的乃是作新造』—加六 15:

- 1 惟一緊要的事乃是新人作為新造，這新造是那帶着神聖性質之生命的傑作—15 節，弗二 10。
- 2 作新造就是有基督作到我們的所是裏—三 16 ~ 17。
- 3 當基督藉着那靈實化在我們靈裏，我們就成為新造，就是新人—加六 18，弗四 23 ~ 24。

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 在舊人裏分裂並分散的，在新人裏得着恢復—創十一 5 ~ 9，徒二 5 ~ 12，西三 10 ~ 11:
 - 1 在舊人裏，人是分裂並分散的；在新人裏，人被聚集並被作成一。
 - 2 在世界上一個人越與眾不同、越個人主義越好；這與神的經綸相違背，神的經綸是要聚集並作成一。
 - 3 脫去舊人就是脫去分裂並分散的人；穿上新人就是穿上聚集並是一的新人—弗四 22、24。

週六

二 基督應該是我們惟一的源頭；我們不該讓我們背景、文化或國籍的任何東西成為我們的源頭—參西三 10 ~ 11:

- 1 世人認為文化的差異乃是聲望的來源，但是在基督裏我們都失去了這個聲望；現今我們惟一的聲望乃是基督和真正的一。

B. “Neither is circumcision anything nor uncircumcision, but a new creation is what matters”—Gal. 6:15:

1. The only thing that matters is the new man as the new creation, the masterpiece of life with the divine nature—v. 15; Eph. 2:10.
2. To be a new creation is to have Christ wrought into our being—3:16-17.
3. When Christ is realized through the Spirit in our spirit, we become the new creation, the new man—Gal. 6:18; Eph. 4:23-24.

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 was divided and scattered in the old man is recovered in the new man—Gen. 11:5-9; Acts 2:5-12; Col. 3:10-11:
 1. In the old man, man was divided and scattered; in the new man, man is gathered and made one.
 2. In the world the more different and individualistic a person is, the better; this is contrary to God’s economy, which is to gather and to make one.
 3. To put off the old man is to put off the divided and scattered man; to put on the new man is to put on the gathered and one new man—Eph. 4:22, 24.

Day 6

B. Christ should be our only source; we should not allow anything of our background, culture, or nationality to be our source—cf. Col. 3:10-11:

1. The worldly people regard cultural differences as a source of prestige, but in Christ we have lost this prestige; now our only prestige is Christ and the genuine oneness.

2 我們若願意放下我們文化的驕傲，主就有可能得着正當的召會生活。

三 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，以祂自己為生命和人位，為着神的彰顯—弗三 17～19，西三 4、10～11。

四 這一個新人要引進神的國，並要將君王基督帶回這地上一啓十一 15。

五 現在是神完成祂的定旨，好成全一個新人的時候，這新人要在地上完全出現—弗四 11～13、24：

1 世界局勢被興起，目標乃是為着一個新人。

2 主在今時代所作的每一件事，都是要引進一個新人實際的出現。

3 因着科技的進步，在各地、各種環境情形中的聖徒們，現今有可能在實際並實行上成爲一個新人。

六 當一個新人得着成全，那就是主回來的時候，並且這個得成全的新人要成爲新婦—啓十九 7。

2. If we are willing to let go of our cultural pride, it will be possible for the Lord to have the proper church life.

C. What the Lord has been doing and is now doing in His recovery is bringing forth the one new man with Himself as the life and the person for God's expression—Eph. 3:17-19; Col. 3:4, 10-11.

D. The one new man will usher in the kingdom of God and will bring Christ, the King, back to this earth—Rev. 11:15.

E. 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. 4:11-13, 24:

1. The world situation has been raised up for the goal of the one new man.

2. Everything that the Lord is doing in the present age is to usher in the practical existence of the one new man.

3. Because of the advances in technology, there is now the possibility that the saints in every locality in their environmental circumstances will become the one new man in reality and in practicality.

F. When the one new man is perfected, that will be the time for the Lord's coming, and the perfected new man will be the bride—Rev. 19:7.

第三週 週一

晨興餽養

弗二 15 ~ 16 『…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。』

四 24 『並且穿上了新人，這新人是照着神，在那實際的義和聖中所創造的。』

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。（神人，一三頁。）

信息選讀

有一天，主開我的眼睛，藉着以弗所書給我看見，新人不是多個的，新人是獨一的。在宇宙間只有一個新人。…你和我不是單獨的一個新人，你是新人的一部分，我也是新人的一部分，所有得救蒙恩的人都是新人的一部分。新人乃是獨一的，而這個新人有千千萬萬的部分。身體只有一個，新人也只有一个；一個身體，一個新人。以弗所二章十五節所說，『好把兩下在祂自己裏面，創造成一個新人，』足以證明這個新人是團體的，不是個人的。

然後到了十六節就說，『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。』

WEEK 3 — DAY 1

Morning Nourishment

Eph. 2:15-16 ...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.

4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

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” (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. (CWWL, 1994-1997, vol. 2, “The God-men,” p. 441)

Today's Reading

One day the Lord opened my eyes and showed me through the book of Ephesians that the new man is not plural. Rather, the new man is uniquely one. There is only one new man in the universe. We are not individually new men; instead, you are a part of the new man, I am a part of the new man, and all the saved ones are also parts of the new man. The new man is uniquely one, yet this new man has millions of parts. There is only one Body, and there is only one new man—one Body and one new man. Ephesians 2:15...is sufficient proof that the new man is corporate, not individual.

Verse 16 says, “And might reconcile both in one Body to God through the cross, having slain the enmity by it.” The creation of the one new man is in

十五節是創造成一個新人，十六節是在一個身體裏。這就給我們看見，前文的一個新人就是後文的一個身體；也給我們看見，身體和新人有絕對的關係。

聖經有些地方是非常的深奧，我們天然觀念一點摸不着。為甚麼一個新人又是一個身體？為甚麼以弗所二章十五節說基督將兩下在祂自己裏面創造成一個新人，十六節卻說叫兩下在一個身體裏與神和好了？這一定有其原因和講究。那麼身體和新人的分別在那裏呢？…首先我們要看見，身體是生命的問題，新人是人位的問題。我們大家的身體裏頭都有生命，沒有生命就不是身體，乃是屍體。一說身體，我們瞭解它裏頭有生命。所以身體是一個生命的問題。但是一說新人呢？就是人位問題。一個人有人位。今天我的身體不需要人位，我的身體只需要生命。換一句話說，我的身體需要健康。健康是甚麼？就是生命。有豐富的生命、正確的生命在我裏頭，我這個身體就是健康的。若是我的生命出了毛病，我這個身體就要生病了。所以身體是生命的問題。可是新人乃是人位的問題。今天我這個身體要到那裏去，不是我的身體來作主張，乃是我這個人位來作主張。…有一個人位在我這個人裏頭，就定規說，『今天早晨這個身體要到某處來，晚上這個身體要到某處去。』在這裏你就看見人位和身體裏頭生命的不同。人位有一個定規要到那裏去，馬上身體就活動起來了。這裏你就看見甚麼是人位，甚麼是生命。基督的身體是一個生命的問題，而這個新人是一個人位問題。

但是大家要知道，生命也罷，人位也罷，都是基督。這一個身體裏頭的生命是基督，這一個新人裏頭的人位也是基督。召會是基督的身體，這一個身體需要基督在裏面作生命；召會也是一個新人，這一個新人也需要基督在他裏面作他的人位。（李常受文集一九七七年第三冊，三九七至四〇〇頁。）

參讀：一個身體，一位靈，一個新人，第五至八篇。

verse 15, and the one Body is in verse 16. This shows us that the one new man in the former verse is the one Body in the latter verse, and it also shows us that the Body and the new man are absolutely related.

The Bible has a few passages that are so profound that our natural mind cannot understand them at all. Why is the one new man also the one Body? Why does verse 15 say that Christ has created the two in Himself into one new man, while verse 16 says that He has reconciled both in one Body to God? There must be a reason and an explanation for this. What then is the difference between the Body and the new man? First, we must see that the Body is a matter of life, and the new man is a matter of person. Our body has life in it; without life it is not a body but a corpse. When we speak of the Body, we understand that it has life in it. Thus, the Body is a matter of life. When we speak of one new man, though, it is a matter of person. A man has a person. Today my body does not need a person; my body only needs life. In other words, my body needs to be healthy, and health is life. When I have a rich and proper life within me, my body is healthy. If my life has a problem, my body becomes sick. Therefore, the body is a matter of life. The new man, however, is a matter of person. My body cannot plan where it will go, but my person can make a plan. There is a person within me who decides, saying, "This morning this body will go to this place, and this evening this body will go to that place." By this you can see the difference between the person and the life that is in the body. The person makes a decision about where to go, and the body immediately takes action. The Body of Christ is a matter of life, whereas the new man is a matter of person.

Still, you all must know that both the life and the person are Christ. The life in this Body is Christ, and the person in this one new man is also Christ. The church is the Body, and this Body needs Christ to be in it as life. The church is also the one new man, and this one new man needs Christ to be in him as his person. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 306-307)

Further Reading: CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," chs. 5-8

第三週 週二

晨興餽養

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。』

羅六 6『知道我們的舊人已經與祂同釘十字架…。』

基督在祂的肉體裏廢掉了規條中誠命的律法，但是祂沒有在祂的肉體裏創造新人。在祂的肉體裏，祂了結了消極的事物，好把猶太人和外邦人兩下，在祂自己裏面創造成一個新人。消極的事物在基督的肉體裏被了結，而新人（那當然是積極的）乃是在基督自己裏面有了新生的起頭。我們必須謹慎注意以弗所二章十五節裏的兩句話：『在祂的肉體裏』以及『在祂自己裏面』。倘若我問你，你今天在那裏；你應該說，『我先前是在基督的肉體裏，現今我是在基督自己裏面。在祂的肉體裏，我在十字架上被了結；但在基督自己裏面，我被創造成為一個新人的一部分。』（以弗所書生命讀經，二五四至二五五頁。）

信息選讀

基督了結消極的事物之後，並沒有停在那裏。…死是復活的門檻，引我們進入復活。雖然基督在肉體裏被釘在十字架上，但是這個死把祂帶進復活。在復活裏祂不再是在肉體裏，反而是奇妙的靈。在祂的肉體裏，我們這舊人被了結；而在奇妙的靈裏，我們被創造成一個新人。我們的舊人和舊性情被釘時，那與我們墮落性情有關的規條也被除滅了。然後在基督的復活和祂奇妙的靈裏，我們被創造成一

WEEK 3 — DAY 2

Morning Nourishment

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.

Rom. 6:6 Knowing this, that our old man has been crucified with Him...

Christ abolished in His flesh the law of commandments in ordinances; but He did not create the new man in His flesh. No, in the flesh He terminated the negative things so that He might create the two, the Jews and the Gentiles, into one new man in Himself. The negative things were terminated in Christ's flesh, whereas the new man, which, of course, is positive, was germinated in Christ Himself. We need to pay careful attention to two phrases in Ephesians 2:15: in His flesh and in Himself. If I were to ask you where you are today, you should say, "Firstly, I was in Christ's flesh; now I am in Christ Himself. In His flesh I was terminated on the cross, but in Christ Himself I was created as part of the one new man." (Life-study of Ephesians, pp. 209-210)

Today's Reading

Christ did not stop with the termination of the negative things....Death is the threshold of resurrection; it ushers us into resurrection. Although Christ in the flesh was crucified on the cross, this death brought Him into resurrection. In resurrection He is no longer in the flesh; rather, He is the wonderful Spirit. It was in His flesh that we, the old man, were terminated, but it is in the wonderful Spirit that we have been created into the one new man. When our old man and our old nature were crucified, the ordinances related to our fallen nature were slain. Then in Christ's resurrection and in His wonderful Spirit, we were

個新人。說我們在出生之前就被釘，似乎不合理；但無論如何，在十字架上，在基督的肉體裏，我們被了結了，這是一個奇妙的事實。不僅如此，在我們出生前，我們也在奇妙的靈裏被創造成一個新人。

（以弗所二章十五節的）『在祂自己裏面』這句話非常有意義，指明基督不僅是一個新人（召會）的創造者，並且是這一個新人得以創造的範圍和憑藉。祂更是這新人的元素。我們被了結之後，就在祂裏面領受了新的素質。基督自己成爲我們的這個新元素。我們的舊人沒有一樣適合於新人的創造，因爲我們從前的素質是有罪的。但是在祂裏面有奇妙的素質，一個新人就在其中被創造。基督將神的性情作到人性裏，創造了一個新人，就是召會。這神聖的工作是新的。在舊造裏，神並沒有將祂的性情作到祂的造物裏，甚至也沒有作到人裏面。然而，在創造一個新人時，神的性情卻作到人裏面，使神性與人性成爲一個實體。

污鬼和邪惡的天使知道一個新人已在神聖的素質裏創造成了，這事實使他們害怕。爲此，鬼魔的權勢盡力不讓基督徒看見這一個新人之創造的事實。因此，我們必須打這個真理的仗。我們需要禱告，好得着清明的心思，看見我們不僅在十字架上被了結，也藉着這個了結遷到基督裏。在基督裏，祂用神聖的素質，把我們創造成一個新人。…我們是在出生之前就被創造成一個新人，並且有一種新的素質作到我們裏面；我們這樣相信是很重要的。…我們若不在祂裏面，就不可能被創造成一個新人，因爲在我們自己裏面，我們沒有作新人成分的神聖素質。只有在神聖的素質裏，並憑着神聖的素質，我們纔得以被創造成一個新人。（以弗所書生命讀經，二五五至二五七頁。）

參讀：以弗所書生命讀經，第二十三至二十四、七十至七十一、八十五至八十七篇。

created into one new man. It does not seem reasonable to say that we were crucified before we were born. Nevertheless, it is a marvelous fact that we were terminated in the flesh of Christ on the cross. Moreover, before we were born, we were also created in the wonderful Spirit to be the one new man.

The phrase in Himself [Eph. 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. He is the very element of the new man. After we were terminated, in Him we received the new essence. Christ Himself became this new element to us. Nothing of our old man was good for the creation of the new man, for our former essence was sinful. But in Him there is a wonderful essence, in which the one new man has been created. Christ created the one new man, the church, with God's nature wrought into humanity. This divine work was something new. In the old creation God did not work His nature into any of His creatures, not even into man. In the creation of the one new man, however, God's nature has been wrought into man to make His divine nature one entity with humanity.

The demons and evil angels know that the one new man has been created in the divine essence. This fact terrifies them. For this reason, the demonic powers would try to keep Christians from seeing the fact of the creation of the one new man. Hence, we must fight the battle for this truth. We need to pray for a clear and sober mind to perceive that not only have we been terminated on the cross, but that by means of this termination we have been transferred into Christ. In Christ, with His divine essence, we have been created into the one new man. It is essential to believe that before we were born we were created into the one new man and that a new essence has been wrought into our being. 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....Christ Himself is this essence, this element. Hence, in Himself Christ created the two into one new man. (Life-study of Ephesians, pp. 210-212)

Further Reading: Life-study of Ephesians, msgs. 23-24, 70-71, 85-87

第三週 週三

晨興餽養

弗二 14『因祂自己是我們的和平，將兩下作成一個，拆毀了中間隔斷的牆，就是仇恨。』

西二 14『塗抹了規條上所寫，攻擊我們，反對我們的字據，並且把它撤去，釘在十字架上。』

基督藉着廢掉那規條中誠命的律法，拆毀了猶太人和外邦人中間隔斷的牆。當祂被釘在十字架上時，一切的規條也都被釘在那裏。（西二 14。）以弗所二章十五節所說的律法，不是道德誠命的律法，乃是儀式誠命的律法，如行割禮、守安息日、以及某些飲食的條例。

規條是生活和敬拜的形式或作法。每一個民族都有自己的生活方式。我們必須謹慎，不要把我們生活或敬拜的方式弄成規條。同時，我們也不該把別人所作的當作規條。我們若都這樣實行，就不會有難處。（以弗所書生命讀經，二四五至二四六頁。）

信息選讀

主的恢復是在全地擴展。在許多不同的國家裏一諸如日本、韓國和印尼—恢復不斷在增長；在這些地方，有許多和我們不同的生活方式。當然，主的恢復不能要求日本人、韓國人和印尼人有相同的生活方式。我們的生活方式極其影響我們的聚會方式。例如，在韓國，要他們一大早，甚至在五點半來晨更，是很容易的。然而這個實行若強加於美國人身上，就非常困難了。

美國人和歐洲人用刀叉〔取用食物〕，中國人用筷子，而印尼人用手指。誰能說那一樣最好？由於這是非常敏感的事，我們需要顧到別人的感覺。

WEEK 3 — DAY 3

Morning Nourishment

Eph. 2:14 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity.

Col. 2:14 Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross.

Christ broke down the middle wall of partition between the Jews and the Gentiles by abolishing the law of the commandments in ordinances. When He was crucified on the cross, all the ordinances were nailed there. The law spoken of in Ephesians 2:15 is not the law of the moral commandments, but the law of the ritual commandments, such as the ordinances of circumcision, keeping the Sabbath, and eating certain foods.

Ordinances are the forms or ways of living and worship. Every people has its own way of living. We need to be careful not to make our way of living or worship an ordinance. At the same time, we should not regard what others do as ordinances. If we all practice this, there will be no problems. (Life-study of Ephesians, p. 202)

Today's Reading

In the various countries where the recovery is growing—for example, in Japan, Korea, and Indonesia—there are ways of living different from ours. Certainly the Lord's recovery cannot require the Japanese, Koreans, and Indonesians to have the same way of living. Our way of living greatly affects our way of meeting. For example, in Korea it is easy to have morning watch extremely early, even at 5:30. However, if this practice is imposed on Americans, it will cause serious difficulties.

The Americans and Europeans use a knife and fork, the Chinese use chopsticks, and the Indonesians use their fingers. Who can say which way is best? Because this is a very delicate matter, we need to take care of the feelings of others.

由於交通和通訊的進步，世界上的人越來越融合。這是在神主宰的權柄之下，使祂能得着新人，就是包含所有不同民族的正當召會生活。所以，關於我們的生活方式，我們都必須學習不在別人身上強加任何要求，也不要有任何規條。人與人之間的不同，開始於巴別。在神的經綸裏，在召會生活中，我們必須勝過巴別。我們的語言能成爲規條。當我們在另一個國家長久居留，甚至住在那裏時，若是可能，我們應當學習當地的語言，不要堅持說自己的家鄉話。

歷世紀以來，基督徒中間分裂的主要來源乃是規條。我們可以追溯這些規條直到巴別的時代。神造人的目的，乃是要人類成爲一。這就是爲甚麼祂只創造一個人，而沒有創造許多人。神渴望得着一個團體的人。然而，巴別的結果是，人類分裂成許多邦國，許多不同的民族。在這些邦國、民族之間，有許多的不同。不僅猶太人和外邦人之間有一般性的不同，各國的人民之間也有不同。…這些不同造成了分裂，而分裂與規條有關。

規條的一個主要元素是語言。我們都知道，在巴別，人類的分裂與不同的語言有關。因此，規條的主要元素是語言。我們若能克服語言所造成的困難，我們在規條上的難處就解決了一大半。

五旬節那天，神自己在語言上作了一件意義非常重大的事。說不同語言的人得救了，並被帶進一裏。在那天，語言所造成的分裂被克服，召會作爲一個新人出現了。召會是新人，意思是說，召會是新人類、新的人種、新的種族。神爲祂自己所創造的舊人性，已經因着規條而分裂。但在五旬節那天，召會卻以新人、新的人性出現了。（以弗所書生命讀經，二四六至二四七、八五九至八六〇頁。）

參讀：新約總論，第二百一十六篇。

Due to the improvements in transportation and communication, the people of the world are becoming intermingled more and more. This is under the sovereignty of the Lord so that He can have the new man, the proper church life which includes all different peoples. Therefore, concerning our way of life, we all must learn not to impose requirements on others and not to have any ordinances. The differences among the peoples began at Babel. In God's economy in the church life we must overcome Babel. Our very language can become an ordinance. When we stay for a long period of time in another country or even live there, we should, if possible, learn the language of the people there and not insist on our native tongue.

The primary source of the divisions among Christians throughout the centuries has been ordinances.... As a result of Babel, mankind was divided into nations, into a number of different peoples. Between these nations, these peoples, there are many differences. Not only are there differences in a general way between the Jews and the Gentiles, but there are also differences among the various nationalities.... These differences have created divisions, and divisions are related to ordinances.

One of the main elements of ordinances is language. As we all know, the division of the peoples at Babel was related to differences of language. Hence, a primary element of ordinances is language. If we can overcome the difficulty presented by language, a great part of our problem with ordinances will be solved.

On the day of Pentecost God Himself did something very significant concerning language. Peoples of different languages were saved and brought into oneness. On that day the divisions caused by language were overcome, and the church as the one new man came into existence. For the church to be the new man means that the church is a new mankind, a new humanity, a new human race. The old humanity God had created for Himself had become divided by ordinances. But on the day of Pentecost the church came into being as the new man, the new humanity. (Life-study of Ephesians, pp. 202-203, 713-714)

Further Reading: The Conclusion of the New Testament, msg. 216

第三週 週四

晨興餽養

弗二 18『因為藉着祂，我們兩下在一位靈裏，得以進到父面前。』

22『你們也在祂裏面同被建造，成為神在靈裏的居所。』

那靈雖然是為着基督徒生活的許多積極項目，但那靈終極乃是為着身體。那靈是為着重生、聖別、變化、生命、能力和許多屬靈的項目；但這些項目都只是為着一個結果，就是身體。…我們若忽畧身體，就失去一切。我們若失去了身體，就失去了神經綸的標的、目標。

那靈是為着身體，所以林前十二章十三節說，我們都在一位靈裏受浸，成了一個身體，而以弗所四章四節說，『一個身體和一位靈。』一位靈等於一個身體，一個身體等於一位靈。因此，說召會是那靈的翻版絕對是正確的。『沒有那靈，就沒有召會；越有那靈，就越有召會。』這是因為召會是那靈的翻版。那靈是經過過程之三一神的終極完成，而召會是那靈的翻版，是經過過程之三一神團體的彰顯。（李常受文集一九七五至一九七六年第二冊，六〇三頁。）

信息選讀

我們若要有正確的召會生活，就必須丟棄一切的規條，並專注於神靈與人靈的調和。惟有在這調和裏，我們纔能享受真正的召會生活。

規條特別和宗教有關。沒有規條，就不可能有宗教，因為宗教是由規條構成的。但是基督不要宗教，

WEEK 3 — DAY 4

Morning Nourishment

Eph. 2:18 For through Him we both have access in one Spirit unto the Father.

22 ...You also are being built together into a dwelling place of God in spirit.

The Spirit is for many positive items of the Christian life, but ultimately the Spirit is for the Body. The Spirit is for regeneration, sanctification, transformation, life, power, and so many spiritual items, but all these items are altogether for one issue—the Body...If we miss the Body, we miss everything. If we miss the Body, we miss the mark and the goal of God's economy.

The Spirit is for the Body, so 1 Corinthians 12:13 says that in one Spirit we were all baptized into one Body, and Ephesians 4:4 says, "One Body and one Spirit." The one Spirit equals the one Body, and the one Body equals the one Spirit. Thus, it is absolutely correct to say that the church is the reprint of the Spirit. "No Spirit, no church. More Spirit, more church." This is because the church is the reprint of the Spirit. The Spirit is the ultimate consummation of the processed Triune God, and the church is the reprint of the Spirit, the corporate expression of the processed Triune God. (CWWL, 1975-1976, vol. 2, "The Church—the Reprint of the Spirit," p. 452)

Today's Reading

If we would have the proper church life, we must drop all ordinances and concentrate on the mingling of the divine Spirit with the human spirit. Only in this mingling can we enjoy the genuine church life.

Ordinances are particularly related to religion. Without ordinances, it is impossible to have religion, for religion is composed of ordinances. But

祂所要的乃是新人。因此，祂在十字架上廢掉了規條。有些人也許喜歡在聚會中喊叫，另有些人喜歡安靜。但無論贊成喊叫或贊成安靜，都是一種規條。我們不應該為着這個或是那個，我們只該為着靈。然而，按照我們的天性和教養，我們不是傾向一種規條，就是傾向另一種規條。但是只要有規條，我們就沒有召會生活的實際。召會生活不是由規條，而是由活的靈組成的。

在以弗所二章十三至二十二節，我們看見規條和那靈之間的對比。基督在十字架上廢掉了規條，為要產生召會。現今規條已經廢掉了，那靈進來頂替了規條。我們若有規條，就沒有那靈；但我們若有那靈，就沒有規條。十字架廢掉了規條，為要讓那靈有地位；在那靈裏面，我們得以進到父面前。因此，那靈頂替了一切的規條。在聚會中，我們不該有關於喊叫或安靜的規條。只要我們不在那靈裏，凡我們所作的都是規條。

召會不是組織，也不是宗教，乃是由神的靈與人的靈調和，所產生之基督的身體。在聚會中，我們不該有規則與條例，我們只該注意在那靈裏。不要太去注意椅子的擺法，或者姊妹們是否戴蒙頭帽。在那靈裏把椅子排成特別的方式，或戴上蒙頭帽，這也許很好；但是堅持這些事，就使其成了規條。如果我們不在那靈裏，凡我們在聚會中所作的，都會變成規條。

當基督廢掉規條時，祂拆毀了中間隔斷的牆。（14。）現今規條隔開的牆不再存在了。我年輕時，很在意規條的事。但是今天我知道，神只在意神聖的靈在我們人的靈裏。保羅在十八節說到聖靈，在二十二節說到人的靈。（以弗所書生命讀經，六九八至七〇〇頁。）

參讀：召會是那靈的翻版，第一至二章。

Christ does not want a religion. What He wants is the new man. Therefore, He abolished the ordinances on the cross. Some may prefer shouting in the meeting, whereas others prefer silence. But to be either for shouting or for silence is to have an ordinance. We should not be for either one or the other, but for the Spirit. However, according to our nature and upbringing, we are prone to have ordinances of one kind or another. But as long as there are ordinances, we do not have the reality of the church life. The church life does not consist of ordinances, but of the living Spirit.

In Ephesians 2:13-22 we see a contrast between ordinances and the Spirit. Christ on the cross abolished the ordinances in order to produce the church. Now that the ordinances have been abolished, the Spirit comes in to replace them. If we have ordinances, we do not have the Spirit. But if we have the Spirit, we shall not have ordinances. The cross abolished the ordinances in order to give place to the Spirit in whom we have access unto the Father. Hence, the Spirit is the replacement of all ordinances. In the meetings we should not have an ordinance regarding shouting or quietness. As long as we are not in the Spirit, anything we do is an ordinance.

The church is neither an organization nor a religion, but the Body of Christ produced by the mingling of the divine Spirit with the human spirit. In the meetings we should not have rules and regulations; we should simply care to be in the Spirit. Do not be concerned about the arrangement of the chairs or about whether or not the sisters wear a head covering. To arrange the chairs in a particular way or to wear a head covering may be fine when done in the spirit. But to insist on these things is to make them ordinances. Anything we do in the meetings becomes an ordinance if we are not in the Spirit.

When Christ abolished the ordinances, He broke down the middle wall of partition (2:14). Now the separating wall of ordinances no longer exists. When I was young, I was strong in the matter of ordinances. But today I realize that God cares only for the divine Spirit in our human spirit. In 2:18 Paul speaks of the Holy Spirit and in verse 22, of the human spirit. (Life-study of Ephesians, pp. 581-582)

Further Reading: CWWL, 1975-1976, vol. 2, "The Church—the Reprint of the Spirit," chs. 1-2

第三週 週五

晨興餽養

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

24『並且穿上了新人，這新人是照着神，在那實際的義和聖中所創造的。』

神創造人的心意，是要得着一個器皿來彰顯祂自己，並為祂掌權。然而，人受造後不久就墮落了。…神仇敵的心意是要藉着人的墮落，將人分裂且分散。創世記三章開始說到人的墮落，卻沒有給我們看見人墮落的意義。人墮落的意義啓示在十至十一章。在這兩章我們可以清楚看見，撒但使人墮落，目的是要藉着分裂並分散人，使人在神的定旨上變為無用。

洪水以後，人分裂成許多邦國，也分散到四面八方不同的地土。大約在建造巴別的時候，人照着他們的宗族、族系、語言、土地，至終又照着他們的邦國而分裂。（十5，20，31。）（李常受文集一九七七年第三冊，六〇四至六〇五頁。）

信息選讀

任何器皿一旦分裂散開，其功用就消除殆盡。器皿不該破碎，器皿不該分裂且分散。人作為盛裝神、彰顯神、為神掌權的器皿，應當是一；人不該分裂或分散。然而在創世記十至十一章，這器皿毀損成為碎片，並且分散各處。整個舊約乃是分裂之人類的記載。

我們必須從創世記十至十一章，往前到行傳二

WEEK 3 — DAY 5

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.

God's intention in creating man was to have a vessel to express Himself and to exercise His dominion. However, not long after man was created, he fell....It was the intention of God's enemy that, through man's fall, man would be divided and scattered. Chapter 3 of Genesis begins to speak of the fall of man, but it does not show us the significance of man's fall. The significance of man's fall is revealed in chapters 10 and 11. There we can see clearly what Satan's intention was in causing man to fall. It was to make man useless in God's purpose by dividing and scattering mankind.

After the flood, mankind was divided into nations and was also scattered in different directions to different lands. Around the time of the building up of Babel, mankind was divided according to their families, their genealogies, their languages, their lands, and eventually, according to the nations (10:5, 20, 31). (CWWL, 1977, vol. 3, "The One New Man," p. 476)

Today's Reading

The function of any vessel, when it is divided and scattered, is annulled and voided. A vessel should not be broken; a vessel should not be divided and scattered. Man, as a vessel to contain God, to express God, and to exercise God's dominion, should be one. He should not be divided or scattered. However, in Genesis 10 and 11 this vessel was shattered into pieces and was scattered. The entire Old Testament is simply a record of the divided mankind.

From Genesis 10 and 11 we must go on to Acts 2. By the time of Acts 2

章。在行傳二章的時候，三一神已經經過成爲肉體、人性生活、釘十字架、復活和升天的過程。神人耶穌已經在諸天之上登寶座，成爲萬主之主。如今行傳二章中又發生一件事。在人受造且墮落之後，這位成爲肉體，是神在人性中在地上生活、釘十字架、復活、升天且登寶座的奇妙者，從天降下；祂的降下乃是奇中之奇。這樣一位奇妙者從天降下，產生了召會。

召會的產生不是只有一個民族，乃是有許多民族。在九至十一節，至少有不少於十五種方言的十五個國籍作代表。雖然這些人都是猶太人，（5，）但在神主宰的權柄下，這些猶太人不是都說一種語言…。他們是猶太人，但他們是分裂並分散的。然而到了召會產生的時候，他們都聚集在一起；在那聚集裏，召會產生了。這指明在舊人裏分裂並分散的，在新人裏完全恢復了。在舊人裏，人是分裂並分散的；但在新人裏，人被聚集並被作成一。

若沒有保羅的書信，我們無法看見關乎一個新人的光。以弗所二章十三節說，『但如今在基督耶穌裏，你們這從前遠離的人，靠着基督的血，已經得親近了。』『得親近』不僅指親近神，也指親近信徒。十四節說，『因祂自己是我們的和平，將兩下作成一個，拆毀了中間隔斷的牆，就是仇恨。』中間隔斷的牆，乃是不同民族之間的分裂和分裂的因素。基督在十字架上拆毀了這因素。藉此，基督已經將猶太和外邦這兩班人創造成一個新人。四章二十二節說，『在從前的生活樣式上，脫去了舊人，這舊人是照着那迷惑的情慾敗壞的。』脫去舊人就是脫去分裂並分散的人。穿上新人就是穿上聚集並是一的新人，『這新人是照着神，在那實際的義和聖中所創造的。』（24。）（李常受文集一九七七年第三冊，六〇五至六〇六頁。）

參讀：一個新人，第二章。

the Triune God had passed through incarnation, human living, crucifixion, resurrection, and ascension. The God-man Jesus had been enthroned in the heavens to be the Lord of lords. Now something further happened in Acts 2. After creation and the fall of man this wonderful One—who was incarnated, who was God living a life in humanity on this earth, and who was crucified, resurrected, ascended, and enthroned—came down. His coming down was a wonder among all wonders. This coming down of such a wonderful One brought forth the church.

The church was brought forth not just with one people but with many peoples. In Acts 2:9-11 at least fifteen nationalities speaking at least fifteen dialects were represented. Although all these were Jews (v. 5), under God's sovereignty all...were not of one language....They were divided and scattered. However, when the time came for the church to be brought forth, they were all gathered together, and in that gathering, the church was produced. This indicates that what was divided and scattered in the old man was fully recovered in the new man. In the old man, man was divided and scattered, but in the new man, man is gathered and made one.

Without Paul's Epistles we could not see the light concerning the one new man. Ephesians 2:13 says, "Now in Christ Jesus you who were once far off have become near in the blood of Christ." To become near is to become near not only to God but near to the believers. Verse 14 says, "For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity." The middle wall of partition is the division, the dividing factor, between different peoples. This factor was torn down by Christ on the cross. By this, Christ has created one new man of two peoples, the Jews and the Gentiles. Ephesians 4:22 says, "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." To put off the old man is to put off the divided and scattered man. To put on the new man (v. 24) is to put on the gathered and one new man, "which was created according to God in righteousness and holiness of the reality" (v. 24). (CWWL, 1977, vol. 3, "The One New Man," pp. 476-477)

Further Reading: CWWL, 1977, vol. 3, "The One New Man," ch. 2

第三週 週六

晨興餽養

西三 10 ~ 11『並且穿上了新人；這新人照着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。』

我們這些蒙救贖並在恢復中的人，已經遷到基督裏，並在召會生活中；我們必須學習恨惡那使不同民族分裂的差異。世人認為文化的差異乃是聲望的標記，但是在基督裏我們都失去了這個聲望；現今我們惟一的聲望乃是基督和真正的一。…我們都該操練自己順着別人。只要某種實行不牽涉到淫亂或不道德的事，就沒有甚麼不對。…我們若願意放下我們文化的驕傲，主就有可能得着正當的召會生活。（以弗所書生命讀經，二四七頁。）

信息選讀

看見一地一會是好的，但還不彀。我們若沒有對付我們的規條，至終就會因我們的意見或作法而分裂。基督應該是我們惟一的源頭，我們不該讓我們背景或文化裏的任何東西成為我們的源頭。不然，我們會按着我們各自的背景與文化，帶進不同的規條。召會生活的源頭應該是基督，不是我們的規條。（以弗所書生命讀經，八六四至八六五頁。）

四十年前，我在主的職事中主要的工作地點，是在華北的煙臺和華中的上海。…當時除了乘船別無他途。我從煙臺乘船到上海大約必須花四十小時，那一趟旅程叫我深受暈船之苦；但是今天從洛杉磯飛到臺北僅需十三小時。人們經由現代的教育，也

WEEK 3 — DAY 6

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.

As the redeemed and recovered ones, those who have been transferred into Christ and into the church life, we must learn to hate the differences that divide the peoples. The worldly people regard cultural differences as a mark of prestige. But in Christ we have all lost this prestige. Now our only prestige is Christ and the genuine oneness... We all need to exercise ourselves to go along with others. As long as a certain practice does not involve idolatry or immorality, there is nothing wrong with it.... If we are willing to let go of our cultural pride, it will be possible for the Lord to have the proper church life. (Life-study of Ephesians, p. 203)

Today's Reading

To see the matter of one city, one church, is good, but it is not adequate. If we do not deal with our ordinances, we shall eventually be divided by our opinions or practices. Christ should be our only source. We should not allow anything of our background or culture to be our source. Otherwise, we shall bring in different ordinances according to our various backgrounds and cultures. Christ, not our ordinances, is the source of the church life. (Life-study of Ephesians, p. 717)

Forty years ago I was in the Lord's ministry primarily in Chefoo in the north of China and Shanghai in central China.... At that time we had no other way but to take a steamboat. I had to be in the boat for about forty hours.... However, today one can fly from Los Angeles to Taipei in only thirteen hours. Through modern education people have also learned to speak other

已經學會講其他語言。許多不同的民族有了調和。

今天地上的情形已經大有進展，豫備好了，且已成熟為着新人的出現。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，為着新人這一個目標。如今在這一個新人裏，不同的民族都調和在一起。

神的定旨是要得着一個人彰顯祂，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。如今正是祂完成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，並且這個得成全的新人要成為新婦。我們需要這樣的異象。

我們若看見這新人的異象，一切規條、儀式、不同的意見，以及一切的區別，就都不存在了。今天在美國有些團體，白人和黑人無法在一起聚會，但如果白人弟兄和黑人弟兄都看見新人，他們就會認識，白人和黑人在新人裏都沒有地位，惟有基督是一切，又在一切之內。同樣的，在實行上不同的基督徒若看見新人，就會說他們沒有一個人在這新人中有地位，惟有基督是一切，又在一切之內。有時候我們中間一些人可能不喜歡當地召會的實行，或者不喜歡長老或一些姊妹。但我們若都看見新人，就會認識，在新人裏這一切事都沒有地位，基督乃是一切，又在一切之內。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。（李常受文集一九七七年第三冊，六一二至六一四頁。）

參讀：一個新人，第一、三至七章。

languages. There is a mingling of many different peoples.

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.

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.

If we see the vision of the new man, all the ordinances, rituals, different opinions, and differences will be gone. Today in certain parts of this country the white people and black people cannot come together in one church, but if both the white brothers and the black brothers saw the new man, they would realize that both white and black have no place in the new man, but Christ is all and in all. In the same way, if Christians with differing practices see the new man, they will say that none of them has a place in this new man, but Christ is all and in all. Sometimes certain ones among us may not like the way the church is practiced in their locality, or perhaps they do not like the elders or some of the sisters. But if we all saw the new man, we would all realize that in the new man all these things have no place, and Christ is all and in all. Such a vision will not only keep us in oneness but also will deliver us and rescue us from all things other than Christ. (CWWL, 1977, vol. 3, "The One New Man," pp. 482-483)

Further Reading: CWWL, 1977, vol. 3, "The One New Man," chs. 1, 3-7

第三週詩歌

WEEK 3 — HYMN

補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^{b7} 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^{b7} 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^{b7} 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。

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.

第四篇

為着一個新人， 接受基督作我們的人位

讀經：弗二 15，四 22～24，三 17 上，西一 27，三 4、10～11，加二 20

綱要

週一

壹 為着新人，我們都需要接受基督作我們的人位—弗二 15，三 17 上：

- 一 在一個新人裏，只有一個人位，就是基督—17 節上，四 24。
- 二 我們需要看見，召會乃是一個新人，在這新人裏我們沒有地位，因為基督是一切—西三 10～11。
- 三 基督是在我們眾人裏面作一個人位；因此，我們大家只有一個人位—加二 20，西一 27，弗三 17 上。
- 四 在新人裏，我們眾人乃是一個人；眾人是一個人，這要求是極高的—西三 10～11。
- 五 新人不在於肢體（羅十二 4～5），乃在於人位；所以我們都需要問：『誰是我的人位—是我還是主耶穌？』

Message Four

Taking Christ as Our Person for the One New Man

Scripture Reading: Eph. 2:15; 4:22-24; 3:17a; Col. 1:27; 3:4, 10-11; Gal. 2:20

Outline

Day 1

I. **For the new man we all need to take Christ as our person—Eph. 2:15; 3:17a:**

- A. In the one new man there is only one person—Christ—v. 17a; 4:24.
- B. We need to see that the church is the one new man and that in this new man we have no place, for Christ is all—Col. 3:10-11.
- C. Christ is in all of us as one person; therefore, we all have only one person—Gal. 2:20; Col. 1:27; Eph. 3:17a.
- D. In the new man all of us are simply one man; the requirement that everyone be only one man is extremely high—Col. 3:10-11.
- E. The new man is not about members (Rom. 12:4-5) but about the person; therefore, we all need to ask, “Who is my person—I or the Lord Jesus?”

六 神所關切的乃是我們是否憑基督而活，並接受基督作我們的人位—約六 57 下，腓一 21 上，西三 4，弗三 17 上：

- 1 我們不該僅僅喫基督的豐富，好將這些豐富接受並吸收到我們這人裏面而已；我們也該讓基督作我們的人位—8、17 節上。
- 2 我們不僅該接受基督作我們的生命，也該接受祂作我們的人位。

週二

貳 為着一個新人實際的出現，舊人的整個人位就必須除去，並且我們必須憑我們的新人位而活—羅六 6，加二 20，弗四 22～24，三 17 上：

- 一 我們知道從前的人位已經釘了十字架，就不該再在那個人位裏，憑那個人位，或同那個人位而活—羅六 6。
- 二 我們必須否認我們從前的人位—『舊人』和『外面的人』—並憑我們的新人位—『裏面的人』—而活—弗四 22，西三 9，林後四 16，弗三 16。
- 三 我們作基督徒的標準不該是對或錯、好或壞，乃該是一個人位；要緊的不是我們在作『甚麼』，乃是『誰』在作。
- 四 我們該在意的不是我們外面行為的調整，乃是我們裏面從舊人位轉到新人位—加二 20。

F. What God cares for is whether we live by Christ and take Christ as our person—John 6:57b; Phil. 1:21a; Col. 3:4; Eph. 3:17a:

1. We should not only eat Christ's riches in order to take them in and assimilate them into our being; we should also allow Christ to be our person—vv. 8, 17a.
2. We should take Christ not only to be our life but also to be our person.

Day 2

II. For the practical existence of the one new man, the total person of the old man must be put away, and we must live by our new person—Rom. 6:6; Gal. 2:20; Eph. 4:22-24; 3:17a:

- A. Realizing that our former person has been crucified, we should no longer live in that person, by that person, and with that person—Rom. 6:6.
- B. We must deny our former person—"the old man" and the "outer man"—and live by our new person—"the inner man"—Eph. 4:22; Col. 3:9; 2 Cor. 4:16; Eph. 3:16.
- C. Our standard for being a Christian should not be right or wrong, good or bad, but a person; the crucial matter is not what we are doing but who is doing it.
- D. We should care not for the adjustment of our outward behavior but for the inward shifting from the old person to the new person—Gal. 2:20.

週三

叁 我們接受基督作我們的人位來過我們的生活，特別是在作主張時以祂作人位，我們的生活就會是新人的生活—約四 34，五 30，六 38，十七 4，羅十五 32，雅四 13 ~ 15:

- 一 基督的身體是為着行動，新人是為着生活，而生活十之八九在於主張—腓一 21 ~ 26。
- 二 在新人裏，我們接受基督作人位來計畫，並決定我們該怎樣生活—羅十五 32。
- 三 我們需要接受基督作我們的人位，以祂作我們裏面主張一切的一位，而過在新人裏的生活。
- 四 我們若接受基督作我們的人位，就不會對我們生活中的任何事自作主張—門 14:
 - 1 我們一旦看見自己是一個新人的一部分，就無法僅僅憑着自己有所主張。
 - 2 我們既是新人的一部分，我們的主張和生活就不該是我們自己的，而該是團體新人的主張和生活；這是終極的要求。
 - 3 新人的生活是一種團體的生活；所以，我們的主張乃是團體的主張，不是個人的主張—林前四 17。
 - 4 我們需要看見，我們是團體的身體和團體的新人，並且我們的生活和行動都是團體的一十二 12，羅十二 4 ~ 5。

週四

Day 3

III. When we live our life by taking Christ as our person, especially in making decisions, our living will be the living of the new man—John 4:34; 5:30; 6:38; 17:4; Rom. 15:32; James 4:13-15:

- A. Whereas the Body is for moving, the new man is for living, and eighty to ninety percent of our living is in making decisions—Phil. 1:21-26.
- B. In the new man we take Christ as our person to make plans and to decide how we should live—Rom. 15:32.
- C. We need to live a life in the new man by taking Christ as our person, with Him as the One making all the decisions in us.
- D. If we take Christ as our person, we will not decide anything in our life by ourselves—Philem. 14:
 1. Once we see that we are a part of the one new man, we will not be able to decide things merely by ourselves.
 2. Since we are part of the new man, our decisions and our living should not be ours; they should be the decisions and living of the corporate new man; this is the ultimate requirement.
 3. The living of the new man is a corporate living; therefore, our decisions are corporate decisions and not personal decisions—1 Cor. 4:17.
 4. We need to see that we are a corporate Body and a corporate new man and that both our living and our moving are corporate—12:12; Rom. 12:4-5.

Day 4

肆 保羅是為着一個新人接受基督作人位的榜樣—提前一 16:

一 『神…樂意將祂兒子啓示在我裏面』—加一 15 下~ 16 上:

- 1 沒有甚麼比揭示神的兒子活的人位更使神喜樂。
- 2 我們需要被帶進一種光景裏，滿了對神兒子的啓示，因而成爲新造，有基督在我們裏面活着。

二 『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着』—二 20 上:

- 1 保羅不是說，基督的生命活在他裏面；乃是說，基督自己這人位活在他裏面。
- 2 神的經綸乃是：『我』在基督的死裏被釘死，基督在祂的復活裏活在我們裏面。

三 『我的孩子們，我爲你們再受生產之苦，直等到基督成形在你們裏面』—四 19:

- 1 使基督成形在我們裏面，就是使基督在我們裏面完全長大。
- 2 基督已經生在我們裏面，現今活在我們裏面，還要在我們成熟時成形在我們裏面。

週五

四 『使基督藉着信，安家在你們心裏』—弗三 17 上:

- 1 父神藉着靈神來運用祂的權柄，叫我們得以加強到裏面的人裏，使子神深深安家在我们心裏。

IV. Paul is a pattern of taking Christ as our person for the one new man—1 Tim. 1:16:

A. “It pleased God...to reveal His Son in me”—Gal. 1:15a, 16a:

1. Nothing is more pleasing to God than the unveiling of the living person of the Son of God.
2. We need to be brought into a state where we are full of the revelation of the Son of God and thereby become a new creation with Christ living in us.

B. “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me”—2:20a:

1. Paul did not say that the life of Christ lived in him but that Christ the person lived in him.
2. God’s economy is that the “I” be crucified in Christ’s death and that Christ live in us in His resurrection.

C. “My children, with whom I travail again in birth until Christ is formed in you”—4:19:

1. To have Christ formed in us is to have Christ fully grown in us.
2. Christ has been born into us, He is now living in us, and He will be formed in us at our maturity.

Day 5

D. “That Christ may make His home in your hearts through faith”—Eph. 3:17a:

1. God the Father is exercising His authority through God the Spirit to strengthen us into the inner man that God the Son may make His home deep down in our heart.

2 我們若讓基督在我們裏面有完全的地位，給祂完全的自由在我們裏面作祂喜歡作的，我們的心就會成為祂的家。

五 『神可為我作見證，我在基督耶穌的心腸裏，怎樣切切的想念你們眾人』—腓一 8:

1 保羅沒有在他天然的內在所是裏過生活，乃在基督的心腸裏過生活，在基督的心腸裏經歷祂，並在基督的心腸裏與祂是一。

2 保羅沒有持守自己的心腸，而是以基督的心腸為他的心腸；他內在的所是被基督的心腸重構了。

六 『你們裏面要思念基督耶穌裏面所思念的』—二 5:

1 思念基督所思念的，就是藉着否認我們天然的心思並接受基督的心思，而接受祂作我們的人位。

2 我們若真是要接受基督作我們的人位，就必須願意否認自己的心思，讓我們的心思被基督的心思所頂替。

七 『我若曾有所饒恕，我所已經饒恕的，是在基督的面前，為你們饒恕的』—林後二 10 下:

1 保羅活基督，與祂有最親近、最密切的接觸，按着祂眼睛的標示而行動。

2 保羅是一個與基督是一，滿有基督，並給基督浸透的人；他天然的生命被破碎，甚至被了結，他的意志柔順有彈性，情感熱切而受約束，心思周到顧人又清明自守，並且他的靈向着聖徒純潔真實，叫他們得益處。

八 『使律法義的要求，成就在我們這不照着肉體，只照着靈而行的人身上』—羅八 4:

2. If we allow Christ to have all the room within us and if we give Him the full liberty to do whatever He wants in us, our heart will become His home.

E. “God is my witness how I long after you all in the inward parts of Christ Jesus”—Phil. 1:8:

1. Paul did not live a life in his natural inner being; he lived a life in the inward parts of Christ, experienced Christ in His inward parts, and was one with Christ in His inward parts.

2. Paul did not keep his own inward parts but took Christ’s inward parts as his; Paul’s inner being was reconstituted with the inward parts of Christ.

F. “Let this mind be in you, which was also in Christ Jesus”—2:5:

1. To let Christ’s mind be in us is to take Christ as our person by denying our natural mind and taking His mind.

2. If we intend to take Christ as our person, we must be willing to deny our mind and have our mind replaced by the mind of Christ.

G. “For also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ”—2 Cor. 2:10b:

1. Paul lived Christ in the closest and most intimate contact with Him, acting according to the index of His eyes.

2. Paul was a person who was one with Christ, full of Christ, and saturated with Christ; he was a person broken and even terminated in his natural life, softened and flexible in his will, affectionate yet restricted in his emotion, considerate and sober in his mind, and pure and genuine in his spirit toward the saints for their benefit.

H. “That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit”—Rom. 8:4:

- 1 實際說來，接受基督作我們的人位，就是完全照着調和的靈為人。
- 2 在日常生活裏，我們的為人不該照着教訓、感覺、觀念或環境，乃要照着調和的靈，為着一個宇宙新人接受基督作我們的人位。

週六

伍 我們若除去帕子並蒙光照，就會看見今天在主的恢復裏，我們需要一同起來，為着一個新人，接受基督作我們的人位—弗三 17 上，四 24、11～13：

- 一 有恩賜的人—使徒、申言者、傳福音者、牧人和教師—都該以這個為他們的目標—11 節，三 17 上。
- 二 我們需要成全各地的聖徒，叫他們都達到一個境地，為着一個新人，接受基督作他們的人位—四 11～13。
- 三 如果主恢復中的眾聖徒都接受基督作人位，我們眾人自然而然就成爲一個新人—三 17 上，四 24。
- 四 『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，…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。』（李常受文集一九七七年第三冊，一個身體，一位靈，一個新人，四三一頁）

1. In practicality, to take Christ as our person is to have our being wholly according to the mingled spirit.
2. In our daily life we should not have our being according to teaching, feelings, concepts, or circumstances but according to the mingled spirit, taking Christ as our person for the universal one new man.

Day 6

V. If we are unveiled and enlightened, we will see that today in the Lord's recovery we need to rise up together to take Christ as our person for the one new man—Eph. 3:17a; 4:24, 11-13:

- A. The gifted persons—the apostles, prophets, evangelists, and shepherds and teachers—should take this as their goal—v. 11; 3:17a.
- B. We need to perfect the saints in every locality so that they may enter into a situation where they take Christ as their person for the one new man—4:11-13.
- C. If all the saints in the Lord's recovery take Christ as their person, then spontaneously we all will be the one new man—3:17a; 4:24.
- D. “Ultimately, the Bible speaks of the church as the one new man...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” (The Collected Works of Witness Lee, 1977, vol. 3, “One Body, One Spirit, and One New Man,” p. 332).

第四週 週一

晨興餽養

弗三 16『願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏。』

約六 57『…喫我的人，也要因我活着。』

我們需要看見，從我們新的出生，一直到基督在其中是一切又在一切之內的新人，這其間的發展。…得救之前，人是一個魂，（徒七 14，）一個人位，有兩個器官：身體作外面的器官，以接觸外面的、物質的世界；以及靈作內裏的器官，以接觸神和屬靈的世界。當我們相信主耶穌並接受祂，祂就進入我們的靈裏作生命。…從前我們只有魂裏人的生命，但現今我們靈裏有神聖的生命。…從前我們的靈只是一個器官，因為沒有生命，但現今我們的靈也成了一個有生命的人位。…從前你是屬魂的人，有天然的、屬魂的、人的生命；但現今你的靈裏有神聖的、永遠的、非受造的生命。藉着重生，你已經轉變成另一個人。從前你的人位是魂，但現今你的人位是你的靈。現今你必須不憑你的魂，乃憑你的靈而活。（李常受文集一九七〇年第二冊，五六三頁。）

信息選讀

重生是美妙的，但我們重生之後，還需要長大。長大的意思就是得着更多的基督加到我們裏面，並作到我們裏面。從前我們是在魂裏的人，但現今我們必須是在靈裏的人。我們的魂，我們從前的人位，已經『與基督同釘十字架』。（加二 20。）我們必須接受這事實，並付諸實行。我們知道從前的人位已經釘了十字架，就不該再在那個人位裏，憑那個人位，或同那個人位而活。我們必須否認我們從前的人位一聖

WEEK 4 — DAY 1

Morning Nourishment

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man.

John 6:57 ...He who eats Me, he also shall live because of Me.

We need to see the development from our new birth to the one new man where Christ is all and in all....Before being saved, man is a soul (Acts 7:14), a person, with two organs: the body as an outward organ to contact the outward, physical world, and the spirit as an inward organ to contact God and the spiritual world. When we believed in the Lord Jesus and received Him, He came into our spirit as life.... Formerly, we had only the human life in our soul, but now we have the divine life in our spirit.... Formerly, [our spirit] was only an organ because it did not have life, but now it has also become a person with a life....Formerly, you were a soulish person with the natural, soulish, human life; but now you have the divine, eternal, uncreated life in your spirit. By being regenerated, you have been converted to be another person. Formerly, your person was the soul, but now your person is your spirit. Now you must live not by your soul but by your spirit. (CWWL, 1970, vol. 2, "The Two Greatest Prayers of the Apostle Paul," pp. 419-420)

Today's Reading

It is wonderful to be born again, but after our new birth, we need to grow. To grow simply means to have more of Christ added and worked into us. Formerly, we were people in the soul, but now we must be people in the spirit. Our soul, our former person, has already been "crucified with Christ" (Gal. 2:20). We have to take this fact and put it into our practice. Realizing that our former person has been crucified, we should not live in that person, by that person, or with that person anymore. We have to deny our former person, which the Bible calls "the old man" (Rom. 6:6; Eph. 4:22;

經所稱『舊人』（羅六 6，弗四 22，西三 9）和『外面的人』（林後四 16）—並憑我們的新人位—『裏面的人』（弗三 16）—而活。我們必須看見，我們現今是另一個人，就是在靈裏有基督作生命的新人。我們的人位，我們的靈，和基督的生命現今乃是一。這新的人位，就是我們的靈加上作生命的基督，甚至是我們的人格。現今我們的人格不是在魂裏，乃是在靈裏。我們不該再在舊的人位裏活，也不該容讓或容許舊人有任何的行動。我們必須憑新的人位活着。

我們如何將這事應用在我們日常的生活？假如一位弟兄想要去百貨公司買東西，他不該核對那件事是不是主的旨意。首先，他必須核對他的去是從魂發起的，或是從靈發起的。這事是由他從前的人位或是由他現在的人位，是由舊人或是由新人，是由屬魂的人或是由裏面的人發起的？這事必須由他的新人位發起。我們學習這教訓也許很容易，但在我們大部分的生活中，也許仍然完全在舊人裏。去百貨公司買東西不是壞事或邪惡的事，但那也許仍然是我們從前人位的行爲。雖然我們按名是基督徒，但我們也許仍然在我們的舊人裏生活。我們作事也許是按着我們考慮一件事是對或錯，是好或壞，而不是按着事情是否出於舊人或新人的原則。我們這些重生的人，也許很少在我們新的人位裏生活。

神無意要你作一個好人，神的心意是要你活在新人位裏。你買不買東西，你去不去購物，這並不重要。重要的是誰去—舊的人位去或現在的人位去，魂裏的人位去或靈裏的人位去。如果魂裏的人位去，基督就不在那裏，但如果是靈裏的人位去，基督就去，因為在靈裏你與基督是一。新人位乃是基督在你的靈裏作生命。（李常受文集一九七〇年第二冊，五六五至五六六頁。）

參讀：使徒保羅兩個最大的禱告，第四章。

Col. 3:9) and the “outer man” (2 Cor. 4:16), and we have to live by our new person, “the inner man” (Eph. 3:16). We have to realize that we are now another person, the new person in our spirit with Christ as life. Our person, our spirit, and Christ’s life are now one. This new person, our spirit plus Christ as life, is even our personality. Now our personality is not in the soul but in the spirit. We should not live in the old person anymore, nor should we allow or permit the old person to take any action. We have to live by the new person.

How do we apply this in our daily living? Suppose a brother intends to go to a department store to buy something. He should not check whether that is the Lord’s will or not. The first thing he has to check is whether his going is being initiated from his soul or from his spirit. Is it being initiated by his former person or by his present person, by the old man or the new man, by the soulish man or the inner man? It has to be initiated by his new person. It may be easy for us to learn this doctrine, but in most of our living, we may still be absolutely in our old man. To go to the department store to buy something is not bad or evil, but that may still be an activity of our former person. Although we are Christians in name, we may still be living in our old person. We may do things according to our consideration of whether a thing is right or wrong, good or evil, and not according to the principle of whether it is something of the old person or something of the new person. We, the reborn ones, may very rarely live in our new person.

God has no intention to ask you to be a good man. God’s intention is for you to live in the new person. It does not matter whether you buy something or not, whether you go shopping or not. What does matter is who goes, the former person or the present one, the person in the soul or the person in the spirit. If the person in the soul goes, Christ is not there, but if the person in the spirit goes, Christ goes, because in the spirit you are one with Christ. The new person is Christ as life in your spirit. (CWWL, 1970, vol. 2, “The Two Greatest Prayers of the Apostle Paul,” pp. 421-422)

Further Reading: CWWL, 1970, vol. 2, “The Two Greatest Prayers of the Apostle Paul,” ch. 4

第四週 週二

晨興餽養

林後四 16『所以我們不喪膽，反而我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。』

羅六 6『知道我們的舊人已經與祂同釘十字架…。』

我們重生之後，就不該再憑那個舊人位，乃該絕對憑新人位活着。問題是，即使我們重生之後，我們仍然憑我們的舊人位活着。我們總是考慮事情是對或錯。如果事情是對的，我們就去作。如果事情是錯的，我們就不去作。因此，我們作基督徒的標準不是一個人位，乃是一個行爲。…我們的標準必須是一個人位，不是一個行爲。不管一件事是對或錯，好或壞，我們只該顧到一件事：是誰要去作？是我們的舊人位要去作，或是我們的新人位要去作？這不在於你去作『甚麼』，乃在於『誰』去作。十字架工作真實、主觀的方面，乃是除去我們的舊人。不再是我一舊人，乃是基督一新人。（加二 20。）這並不是調整或改進你的行爲，這乃是你從舊的人位轉到新的人位。（李常受文集一九七〇年第二冊，五六七頁。）

信息選讀

我們必須憑這新人位生活並作一切的事。我們不該顧到事情對或錯，好或壞。我們必須單單顧到一件事：那一個人位在作事，是舊人位或是新人位？

如果我們知道如何迫切的與主辦交涉，如何藉着禱讀主話喫基督，如何藉着呼求主名喝祂，並如何天天吸入祂，我們必定在靈裏與主是一。這要使我們天天在新人位裏長大。今天，我們不能看見或知道我們的新人位在長

WEEK 4 — DAY 2

Morning Nourishment

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

Rom. 6:6 Knowing this, that our old man has been crucified with Him...

After our rebirth we should no longer live by that old person but absolutely by the new person. The problem is that, even after our rebirth, we still live by our old person. We always consider whether a thing is right or wrong. If it is right, we will do it. If it is wrong, we will not do it. Thus, our standard of being a Christian is not a person but a behavior...Our standard must be a person, not a behavior. Whether a matter is right or wrong, good or bad, we should only care for one thing: who is going to do it? Is our old person going to do it or our new person? It is not a matter of what you are going to do but of who is going to do it. The real subjective aspect of the work of the cross is to cross out your old person. It is no longer I, the old person, but Christ, the new person (Gal. 2:20). It is not a matter of adjusting or improving your behavior. It is a matter of shifting your being from the old person to the new person. (CWWL, 1970, vol. 2, "The Two Greatest Prayers of the Apostle Paul," pp. 422-423)

Today's Reading

We have to live and do everything by this new person. We should not care whether a thing is right or wrong, good or bad. We must only care for one thing: which person is going to do it, the old person or the new person?

If we know how to deal desperately with Christ, how to feed on Christ through pray-reading the Word, how to drink of Him by calling on His name, and how to breathe Him in day by day, we will be one with Him in our spirit. This will cause us, day by day, to grow in our new person. Today we cannot see

大，但有一天我們將『不再作小孩子』，並且『達到了長成的人』。（弗四 13 ~ 14。）這個長成將是藉着我們對基督一切的經歷，基督在我們裏面作實際的累積。這不僅僅是我們經歷一點的基督作我們的忍耐、我們的力量、或我們的生命。反之，我們整天要憑這個新人位活着。我們若要去訪問一位弟兄，就必須核對：這是我們的舊人位，我們的己，或者是我們的新人位，我們的靈。我們必須核對這點，並得着適當的答案。然後我們必須去，不是在舊人位裏，乃是在新人位裏去。即使一個作媽媽的要與她的兒女談話，她也必須核對是她的舊人位或她的新人位要去。我們都重生了，但我們是憑舊人位或新人位生活？只有憑着在新人位裏生活，我們纔能有基督作我們的實際。我們必須整天憑新人位活着。甚至在學校讀書，你也需要核對這點。在學校裏你必須用心思，但應當是新人位，而不是舊人位，來用你的心思。每當你讀書時，你必須核對：那一個人位要讀？如果你在新人位裏讀，你的心思就要在你新人位的管治下，作為一個器官為你工作。你若要穿衣，不要核對你要穿甚麼衣服。首先，你必須查出『誰』要穿衣，是舊人位或者新人位。我們是新生的基督徒，但大部分的時候我們是憑我們的舊人位，而不是憑我們的新人位——我們的靈——活着。

我們不該憑高道德的標準活着，也不該憑不道德的標準活着。我們不該憑任何行為的標準，乃該憑一個人位活着。這就是為甚麼林後四章十六節說，我們外面的人，我們的舊人位，正在毀壞；但我們裏面的人，我們的新人位，卻日日在更新。外面的人必須消滅，但裏面的人需要增長。我們裏面確實有兩個人位；一個是舊的，一個是新的。舊的人位必須被銷毀，但新的人位需要增長。我們的問題是，我們不知道這事，並且繼續憑我們的舊人位，而不憑我們的新人位活着。我們需要啓示，好使我們從舊人位轉到新人位裏。（李常受文集一九七〇年第二冊，五六九至五七一頁。）

參讀：一個新人，第一、三至四章。

or realize that our new person is growing, but one day we will “be no longer little children” and will “arrive... at a full-grown man” (Eph. 4:14, 13). That full growth will be the accumulation of Christ as the reality in us through all our experiences of Him. It is not merely that we experience Christ a little bit as our patience, our strength, or our life. Rather, all day long we would live by the new person. If we are going to visit a brother, we have to check whether this is our old person, our self, or our new person, our spirit. We must check with this point and get a proper answer. Then we must go, not in our old person but in the new person. Even if a mother is going to talk to her children, she has to check whether her old person or her new person is going to talk. We are all born again, but are we living by the old person or the new person? Only by living in the new person can we have Christ as our reality. All day long, we must live by the new person. Even to study your lessons in school, you need to check this one point. For school you have to exercise your mind, but the new person, not the old person, should be using your mind. Whenever you study your lessons, you have to check: which person is going to study? If you study in the new person, your mind will work for you as an organ under the control of your new person. If you are going to dress yourself, do not check what kind of clothing you are going to wear. First, you have to find out who is going to dress, the old person or the new person. We are newborn Christians, yet most of the time we live by our old person and not by the new person, our spirit.

We should not live by a high moral standard or by an immoral standard. We should not live by any standard of behavior, but by a person. This is why 2 Corinthians 4:16 says that our outer man, the old person, is decaying, but our inner man, the new person, is being renewed day by day. The outer man has to be reduced, but the inner man needs to increase. We really have two persons within us; one is old, and one is new. The old one has to be consumed, but the new one needs to increase. Our problem is that we do not realize this and continue to live by the old person and not by the new. We need a revelation so that we may have a shift from the old person to the new. (CWWL, 1970, vol. 2, “The Two Greatest Prayers of the Apostle Paul,” pp. 424-425)

Further Reading: CWWL, 1977, vol. 3, “The One New Man,” chs. 1, 3-4

第四週 週三

晨興餽養

弗四 24『並且穿上了新人，這新人是照着神，在那實際的義和聖中所創造的。』

門 14『但未得知你的意見，我就不願作甚麼，好叫你的善行不像是出於勉強，乃是出於甘心。』

正如我們今天要有行動，我們的行動完全是在身體裏。…我若不在身體裏，我沒辦法有講道的舉動。…身體乃是一個工具，為着行動而有的。今天召會要傳福音，這是一個行動，這個行動也是在身體裏，由身體來行動。…身體乃是一個行動的工具。我們的生命要加多，我們的生命要長大，為要叫我們的身體能健康強壯，構得上行動的需要。

新人不是為着行動，新人是為着主張和生活。你這一個人可以沒有行動，但是還得有生活。基督的身體是為着行動，新人是為着生活。（李常受文集一九七七年第三冊，四〇九頁。）

信息選讀

說到新人，以弗所四章二十四節就說，這新人是照着神創造的，有義和聖。義和聖就是生活的一種情景。所以生活完全是新人的事。新人是為着生活，而生活十之八九在於主張。所以你要看見兩個東西：召會是身體，是為着行動；召會是新人，是為着出主張來生活。一面召會是基督的身體，我們以基督為生命來行動，來工作，來負責任；另一面召會是一個新人，我們以基督作人位，靠着這一個人位出主張有定規，決定我們該怎樣生活。是身體也罷，新人也罷，是行動、工作也罷，生活、主張也罷，

WEEK 4 — DAY 3

Morning Nourishment

Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

Philem. 14 But without your mind I did not want to do anything, that your goodness would not be as of necessity, but voluntary.

When we move, we move in our body....If I were not in my body, there would be no way for me to speak....My body is an instrument for different actions. When the church preaches the gospel, this is an action, and this action is in the Body and is carried out by the Body. Our body is an instrument for moving. Our life needs to increase and grow in order that our body might be healthy and strong enough to meet the need of our moving.

The new man is not for moving; the new man is for decision making and for living. As a human being, you may not move at all, but you still must live. The Body is for moving, and the new man is for living. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," p. 315)

Today's Reading

Concerning the new man, Ephesians 4:24 says that it was created according to God in righteousness and holiness. Righteousness and holiness are conditions of our living. Thus, living is entirely a matter of the new man. The new man is for living, and eighty to ninety percent of our living is in making decisions. Therefore, you can see two things: the church as the Body is for moving, and the church as the new man is for living by making decisions. On the one hand, the church is the Body of Christ, and we take Christ as our life to act, to work, and to bear responsibilities. On the other hand, the church is the new man, and we take Christ as our person to make plans and to decide on how we should live. Whether it is the Body or the new man, whether

這些都是團體的，沒有個人的。你必須看見，你今天的生活乃是新人的生活，團體的生活，你今天的主張乃是團體的主張，不是你個人的。比方現在你要出一個主張，下一個決斷，是要去開工廠呢？還是去作教育家？在這裏就有一種生活。你若是看見你是新人裏的一部分，你就不肯自己來作人位。你要和新人裏頭各部分一同接受基督作你的人位。到這個時候，你要作一個主張，要對你的人生有一個決斷，就不會以你自己作人位，乃是在新人中以基督作人位，來作一個定規。你以基督作人位來過你的生活，你這個生活就是新人的生活。

這個新人的生活有兩個特徵，一個是義，一個是聖。義是合於神的手續，聖是合於神的性情。你的生活裏頭一切大小的事，在性情上、性質上，和神的性情完全一樣，在手續上也和神的手續一樣，這就是義和聖。但這一種的生活，不是基督教所說個人成聖的生活。這乃是說，你在新人裏頭過一種的生活，是憑着基督這一個人位而活，一切的主張都是這一個人位在我們裏頭定規的，活出來的就是義和聖。…這不關係你的行動，不關係你的工作，這只關係你的生活。這是新人的一面。另一面我們是身體，我們有行動。基督是我們的元首，我們有行動。而我們的行動不是靠着我們的力量，不是靠着我們的生命，乃是靠基督作我們的生命，作我們的力量；而且我們的行動也不是單獨的。

我們沒有個人。我們是團體的身體，我們也是團體的新人。我們的生活是團體的，我們的行動也是團體的。在行動上我們以基督作生命，在生活上我們以基督作人位。（李常受文集一九七七年第三冊，四〇九至四一一頁。）

參讀：一個身體，一位靈，一個新人，第五至七篇。

in working and moving or in living and deciding, everything is corporate; nothing is individual. You must see that your living today is the living of the new man, a corporate living, and your decisions are corporate decisions and not your personal decisions. For example, you may be trying to decide and to conclude whether you should open a factory or become an educator. There is a kind of living here. If you see that you are a part in the new man, you will not want to decide by yourself as the person. You will want to take Christ as your person together with all the other parts in the new man. At this time, when you are about to make a decision concerning your human life, you will not take yourself as the person; rather, you will take Christ as your person in the new man to make the decision. When you live your life by taking Christ as your person, your living will be the living of the new man.

The living of the new man has two characteristics: one is righteousness and the other is holiness. Righteousness is according to God's ways, and holiness is according to God's nature. When all the things in your living, whether great or small, are exactly the same in their nature as God's nature and exactly the same in their ways as God's ways, then there is holiness and righteousness. However, this kind of living is not the individual living of sanctification referred to in Christianity. Rather, the kind of living meant here is that you live a life in the new man by Christ as the person and that He is the One who makes all the decisions in you. Thus, whatever is lived out is righteousness and holiness. This is not related to our move or work; it is related only to our living. This is the aspect of the new man. The other aspect is the Body. As the Body, we move. Christ is our Head, so we move, and our moving is not based on our own strength or our own life but upon Christ as our life and strength. Furthermore, our move is not as individuals.

We cannot be individualistic. We must see that we are a corporate Body, and we are a corporate new man. Our living is corporate, and our moving is corporate. In our moving we take Christ as our life, and in our living we take Christ as our person. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 315-316)

Further Reading: CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," chs. 5-7

第四週 週四

晨興餽養

加二 20『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着…。』

四 19『我的孩子們，我為你們再受生產之苦，直等到基督成形在你們裏面。』

神的定旨不僅要赦免我們的罪，稱義我們，然後帶我們到天上。祂的目的乃是要把基督作到我們裏面。神在創立世界以前，在基督裏揀選了我們，並且把我們標出來。然後在時間裏，祂呼召我們。當神呼召我們時，祂所渴望的不是要我們注意赦罪或稱義，乃是要我們專注於把祂親愛的兒子接受到我們裏面。只要基督活在我們裏面，我們在赦罪、稱義、救恩、或聖別的事上就沒有難處。…我們惟有藉着基督在我們裏面，纔能成為基督身體的一部分；乃是基督自己把我們構成祂的一部分。（以弗所書生命讀經，七九四至七九五頁。）

信息選讀

沒有以弗所三章，二章對我們就是道理。基督廢掉了規條，為要把猶太人和外邦人創造成一個新人，這是一個事實。但為了能實化在我們日常的經歷中，我們必須讓基督安家在我們心裏。（三 17。）有一個方法能告訴你是否還有規條，就是核對看看基督是不是安家在你心裏。你讓基督安家在你心裏麼？我們若誠實的話，大多數人都得承認，我們沒有給祂太多機會這麼作。原因就在於我們沒有先顧到基督，而只顧我們自己的作法。

我們來看行傳十章裏彼得的經歷。他在房頂上禱告時，『看見天開了，有一器皿降下，好像一塊大布，繫着四角，縋在地上。』（11。）在這塊布裏有『地上各

WEEK 4 — DAY 4

Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me...

4:19 My children, with whom I travail again in birth until Christ is formed in you.

God's purpose is not simply to forgive our sins, to justify us, and then to carry us away to heaven. His intention is to work Christ into us. Before the foundation of the world, He chose us in Christ and put a mark on us. Then, in time, He called us. When God called us, His desire was that we focus our attention not on forgiveness or justification, but on receiving His dear Son into us. As long as Christ is living in us, we shall have no problem with forgiveness, justification, salvation, or heaven. Only by having Christ in us can we become part of the Body of Christ. It is Christ alone who constitutes us a part of Himself. (Life-study of Ephesians, p. 657)

Today's Reading

Without Ephesians 3, Ephesians 2 would only be doctrine to us. It is a fact that Christ has abolished the ordinances in order to create the Jews and the Gentiles into one new man. But for this to be practical in our daily experience, we must allow Christ to make His home in our hearts (3:17). One way to tell whether or not you still have ordinances is to check whether or not Christ is making His home in your heart. Are you allowing Him to make His home in your heart? If we are honest, most of us would have to say that we do not give Him much opportunity to do this. The reason for this is that we do not care firstly for Christ, but for our own way.

Consider the experience of Peter in Acts 10. As he was praying on the housetop, he “beheld heaven opened, and a certain vessel like a great sheet descending, being let down by four corners onto the earth” (v. 11). In this

樣四足的走獸和爬物，並天空的飛鳥』。(12。)然後有聲音向彼得說，『起來，宰了喫!』(13。)但彼得的反應是：『主阿，絕對不可，因為一切凡俗並不潔之物，我從來沒有喫過。』(14。)在這事上，彼得沒有接受基督作人位；彼得是他自己的人位。

我們不該以為自己比彼得更屬靈。大多時候我們也沒有接受基督作人位。主對我們說話的時候，我們常反應說，『主阿，絕對不可。』我們可能說，『主，我不相信你會要求我作這樣的事。』我們的經歷能見證，每次我們不願意照着主而行，我們就失去祂的同在和祂膏油的塗抹。但是，當我們同意主，我們就享受祂的同在，並新鮮的經歷裏面的塗抹。我們甚至可能在主裏面喜樂癡狂。

許多已婚的姊妹們不願意讀以弗所五章，因為那裏說到妻子要服從自己的丈夫。她們讀這一章時，就被暴露並且知道自己是不服從的。有些人把不服從歸咎於丈夫或環境。她們甚至怪罪主，對主說，若是主給她們的不是這樣的丈夫，她們必定會服從。姊妹們，不要努力去服從你們的丈夫；要讓基督安家在你們心裏。你若接受祂作你的人位，並讓祂安家在你心裏，你必定會服從你的丈夫。…我們必須忘掉一切宗教的東西，單單接受基督作我們的人位。我們若這麼作，就會有四章裏的長大，並且會穿上新人。這是正當的召會生活。…神不要我們以宗教的方式，努力服從丈夫或愛妻子。祂關心的是我們接受基督作人位，並放下一切規條。神所要的，乃是一班讓基督安家在他們心裏的人。這是我們今天在召會生活中所需要的。…主的恢復不僅是在於遵照聖經的教訓，…(乃)是在於基督活在我們心裏並安家在我們心裏，好使我們能在凡事上長到元首基督裏面。…今天我們惟一的需要，乃是為着召會生活接受基督作我們的人位。(以弗所書生命讀經，七九五至七九八頁。)

參讀：以弗所書生命讀經，第三十二、七十八篇。

sheet were “all the four-footed animals and reptiles of the earth and birds of heaven” (v. 12). Then a voice said to Peter, “Rise up, Peter; slay and eat!” (v. 13). However, Peter’s response was, “By no means, Lord, for I have never eaten anything common and unclean.” (v. 14). On this occasion, Peter did not take Christ as His person. Instead, Peter was his own person.

We should not think that we are more spiritual than Peter. Most of the time we also fail to take Christ as our person. When the Lord speaks something to us, we often respond, “Not so, Lord.” We may say, “Lord, I don’t believe that You would ask me to do such a thing.” Our experience testifies that whenever we refuse to go along with the Lord, we lose His presence and His anointing. However, when we agree with the Lord, we enjoy His presence and experience the inner anointing in a fresh way. We may even be beside ourselves with joy in the Lord.

Many married sisters are reluctant to read Ephesians 5 because it speaks about wives submitting to their own husbands. When they read this chapter, they are exposed and realize that they are not submissive. Some may blame their husband or environment for their lack of submission. They may even blame the Lord and tell Him that if He had given them a different husband, they would surely be submissive to him. Sisters, do not try to submit to your husband but let Christ make His home in your heart. If you take Him as your person and allow Him to make His home in your heart, you will surely submit to your husband. We need to forget about everything religious and simply take Christ as our person. If we do this, we shall have the growth spoken of in chapter 4, and we shall put on the new man. This is the proper church life. God does not want us to try in a religious way to submit to our husbands or to love our wives. His concern is that we take Christ as our person and set aside all ordinances. God wants a people in whose heart Christ is making His home. This is our need in the church life today. The Lord’s recovery is not simply a matter of following the teaching of the Bible... [but] a matter of Christ living and making His home in our hearts, so that in all things we may grow up into Him as the Head....Our unique need today is to take Christ as our person for the church life. (Life-study of Ephesians, pp. 657-659)

Further Reading: Life-study of Ephesians, msgs. 32, 78

第四週 週五

晨興餽養

弗三 14～17『因這緣故，我向父屈膝，在諸天裏以及在地上的各家族，都是從祂得名，願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

（在以弗所三章十七節，）『安家』這辭在原文裏只有一個字（katoikeo）。這字基本的意思是，在一個住所定居下來，安排一個居所。這字的字首意思是『下』。這就是說，基督不是往上安家，乃是向下安家。…有些大都市有『地下城』，裏面有各式各樣的商店和餐館。照樣，基督喜歡向下或『在地下』安家。基督不是膚淺的，不像今天許多在聖經的真理上『溜冰』的基督徒。父照着祂的智慧，藉着祂的靈，運用祂的主宰權柄，叫你得以加強到裏面的人裏，使基督安家在你心裏。

我們都需要說，『父，感謝你！你是使我們得以加強的那一位。你有計畫，有目的，你是智慧的。讚美你運用主宰的權柄使我們剛強。父，感謝你藉着靈來作這事。感謝你，我們得以加強到裏面的人裏，使基督安家在我們心裏。』（神新約的經綸，四八四至四八五頁。）

信息選讀

三一神現今住在我們裏面，因此我們已經生根在祂裏面。（弗三 17。）我們生根在祂裏面，父神就作工，藉着靈神來加強我們，使子神基督深深安家在我們心裏；我們的心是由心思、（來四 12、）意志、

WEEK 4 — DAY 5

Morning Nourishment

Eph. 3:14-17 For this cause I bow my knees unto the Father, of whom every family in the heavens and on earth is named, 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, that you, being rooted and grounded in love.

In Ephesians 3:17 the phrase make His home is only one word in the Greek, katoikeo. This Greek word basically means to settle down in a dwelling, to make a dwelling place. The prefix of this word, kata, means “down.” This means that Christ is making His home not upward but downward....In some big cities there is an “underground city” with all types of shops and eating establishments. In the same way, Christ likes to make a home downward or “underground.” Christ is not superficial like many of today’s Christians who “skate on the ice” of the truth contained in the Bible. The Father, according to His wisdom, is exercising His sovereignty to strengthen you through His Spirit into the inner man, that Christ may make His home in your heart.

We all need to say, “Thank You, Father! You are the One granting us to be strengthened. You have a plan, You have a purpose, and You are wise. Praise You that You are exercising Your sovereignty to cause us to be strong. Thank You, Father, that You do this through the Spirit. Thank You, we are being strengthened into the inner man, that Christ may make His home in our heart.”(CWWL, 1984, vol. 3, “God’s New Testament Economy,” pp. 475-476)

Today’s Reading

The Triune God is now abiding in us, so we have been rooted into Him [Eph. 3:17]. While we are rooted into Him, the Father works to strengthen us through God the Spirit so that God the Son, Christ, may make His home deep down in our heart, which is composed of our mind (Heb. 4:12), will

(徒十一 23、) 情感、(約十六 6, 22、) 和良心(來十 22) 組成的。在祂開始安家是我們心裏以前，我們的心思、情感、意志、和良心裏沒有祂。然而，等我們開始求父神使我們得以加強到裏面的人裏，基督就逐漸開始佔有我們的心思，接管我們的情感和意志，並佔有我們的整個良心。

我們的心就像一所房子，有四個房間，這些房間就是心思、情感、意志和良心。基督渴望佔有我們心中的每個房間，以及每個房間的每個角落。祂向下安家是我們心裏，我們就剛強的與眾聖徒一同領畧基督的闊、長、高、深。(弗三 18。) 這些乃是宇宙的量度。沒有人曉得闊有多闊，長有多長，高有多高，深有多深。這些量度都是描述無限無量的基督，祂的量度乃是宇宙的量度。祂就是闊、長、高、深。

在馬太十六章十八節，主耶穌應許祂要建造祂的召會。要這應許得着實現，召會必須進入一種景況，許多聖徒得有基督深深安家在他们心裏，使他們全人裏面被基督這三一神的具體化身所浸透，得着並佔有他們全人的每一角落，每一通路。這是對三一神的主觀經歷，也是三一神與祂所揀選並救贖之人的調和。這就是神性與人性調和，神聖的神與祂所救贖的人組合，這調和或組合在這偉大的寓言裏就稱為新耶路撒冷。我們已進入三一神裏面，現今仍在進入。我們一直在進入，祂也一直在深深的安家是我們心裏。我們越進入，祂就越深入。至終，祂進入我們裏面的人到一個程度，使祂自己定居在我們全人的每個角落和通路裏。(神新約的經綸，四八五至四八七頁。)

參讀：神新約的經綸，第三十九章。

(Acts 11:23), emotion (John 16:6, 22), and conscience (Heb. 10:22). Before He began to make His home in our heart, our mind, emotion, will, and conscience were devoid of Him. However, since we began to pray that God the Father would strengthen us into the inner man, Christ gradually began to occupy our mind, take over our emotion and will, and possess our entire conscience.

Our heart is like a house that has four rooms, and these rooms are the mind, the emotion, the will, and the conscience. Christ has the desire to occupy every room of our heart and every corner of every room. As He makes His home downward in our heart, we become strong to apprehend with all the saints the breadth, length, height, and depth of Christ (Eph. 3:18). These are the dimensions of the universe. No one knows how wide the breadth is, how long the length is, how high the height is, or how deep the depth is. All these dimensions describe the immeasurable Christ, whose dimensions are the dimensions of the universe. He is the breadth, length, height, and depth.

In Matthew 16:18 the Lord Jesus promised that He would build His church. In order for this to be realized, the church has to enter into a state where so many saints will have Christ making His home deep down in their heart so that their entire being would be saturated within with Christ as the embodiment of the Triune God, possessing and occupying every corner and every avenue of their entire being. This is the subjective experience of the Triune God and is the very mingling of the Triune God with His chosen and redeemed people. This is divinity mingled with humanity, the composition of the divine God with His redeemed people, which is termed the New Jerusalem in this great allegory. We have entered into the Triune God, and we are still entering. We are entering, and He is making His home deep down in our heart. The more we enter, the more He deepens. Eventually, He gets into our inward being to such an extent that He has housed Himself in every corner and avenue of our entire being. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 476-477)

Further Reading: CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 39

第四週 週六

晨興餽養

弗四 11～13『祂所賜的，有些是使徒，有些是申言者，有些是傳福音者，有些是牧人和教師，為要成全聖徒，目的是為着職事的工作，為着建造基督的身體，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。』

歐洲的、北美洲的、南美洲的、非洲的（聖徒），都接受這一位基督作我們大家的人位。到那個時候，在地上纔有一個新人出現，有實際的義和聖。這一個是召會，這一個是新人。我們有恩賜的人，無論是使徒、申言者、傳福音者、牧人和教師，凡有恩賜的，都應該以這個為目標。我們要成全一地一地的聖徒，叫他們眾人都達到這個境地，接受基督作他們的人位。（李常受文集一九七七年第三冊，四二二頁。）

信息選讀

現在我們再來看，我們怎樣能成爲一個新人。…以弗所四章十三至十六節這一段聖經很短，但祕訣都在這裏。全地上的聖徒能成爲一個新人，那個祕訣就在於：第一，要在愛裏持守着真實。…簡單的說，真實就是基督。持守着真實就是持守着基督。

接着是要在一切事上長到元首基督裏面。…（十五節）的『一切事』就是每一件事，無論大事、小事，都要長到元首基督裏面。…你有基督在你裏頭，但是還有好些事，在你身上並沒有在基督裏面。這完全是靈的問題。長到基督裏面就是長到靈裏面。

WEEK 4 — DAY 6

Morning Nourishment

Eph. 4:11-13 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, 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 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.

Whether we are from Europe, North America, South America, or Africa, we all should take Christ as our unique person. When this happens, the new man will be manifested on the earth in righteousness and holiness of the reality. This is the church and the new man. Those of us who are gifted, whether apostles or prophets or evangelists or shepherds and teachers, should all take this as our goal. We must perfect the saints in locality after locality so that they may all enter into a situation where they take Christ as their person. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," p. 324)

Today's Reading

Now we must come to see how we can become the one new man.... Ephesians 4:13-16 is a very short passage in the Bible, but the entire secret is contained here. The secret that all the saints on the entire earth will become the one new man depends first on holding to truth in love.... Simply stated, the truth is Christ. Holding to truth is holding to Christ.

Next, we must grow up into Christ in all things....In verse 15 all things means every single thing, whether big or small; we must grow up into Christ in all things....You have Christ in you, but there are still many things in you that have not grown up into Christ. This is entirely a matter of the Spirit. To grow up into Christ is to grow up into the Spirit. Your speaking must be in the

你的說話要在靈裏面，你的行動、打扮、穿戴要在靈裏面，你和人來往、你的處事、待人、接物，都要在靈裏面。你在一切事上都要進到靈裏面。

你要持守着基督作真實，在一切事上長到基督那賜生命的靈裏面。這個就叫我們作新人。若是我們在一切事上都長到基督裏面，在基督裏面就沒有這樣的人，也沒有那樣的人，甚麼樣的人都沒有，惟有基督是一切，又在一切之內，這就是新人。在愛裏持守着基督這個真實，在一切事上長到基督裏面，就不再是我們各種不同的人了。在一切事上長到基督裏面，我們大家在基督裏就是一個了。這一個就是新人。

十六節接着說，全身都本於祂、出於祂，從祂裏面有所出來；若是你還沒有長到祂裏面，就無法從祂裏面出來。十五節說在一切事上長到祂裏面，十六節就說全身從祂裏面出來，本於祂。…我們在各地只作一件事，就是禱告供應基督，叫人能殼在愛裏持守着基督作真實，在一切事上長到基督裏面，結果就沒有這樣的人，也沒有那樣的人，只有基督；這就是新人。這樣長到基督裏面，自自然然的就是讓基督作人位，而基督作人位不是個人的，不是地方的，乃是宇宙的。

在各處的召會中並沒有一定的規矩來規範我們，叫我們大家一致行動；但因着各地的弟兄姊妹都是在愛裏持守着基督作真實，在一切事上長到基督裏面，結果自然就以基督為人位。你甚麼都長到祂裏頭了，祂就是你的人位。如果在六大洲的弟兄姊妹都是以基督作人位，自然的全地上的眾弟兄姊妹，在祂的恢復中就是一個新人。（李常受文集一九七七年第三冊，四三九至四四一頁。）

參讀：一個身體，一位靈，一個新人，第五至七篇。

Spirit; your actions, your adornment, and your attire must all be in the Spirit; your dealings with others, your managing of affairs, and the way you treat people must be in the

Spirit. You need to get into the Spirit in all things. We need to hold to Christ as the truth and grow into Christ, the life-giving Spirit, in all things. This will make us the new man. If we grow up into Christ in all things, then in Christ there will not be this kind of person or that kind of person. There will not be any kind of person but Christ, who is all and in all. This is the new man. When we hold to Christ as the truth in love and grow up into Him in all things, then we will no longer be many different kinds of people. When we grow up into Christ in all things, we all will be just one in Christ. This is the one new man.

Verse 16 continues by saying that the whole Body is from Him and out of Him, something that comes out from Him. If you have never grown up into Him, then you could never come out from Him. Verse 15 says that we must grow up into Him in all things, and verse 16 says that all the Body comes from Him and out of Him....In all the localities we are doing only one thing, and that is to minister Christ and to pray that others may hold to Christ as the truth in love and grow up into Him in all things. Eventually, there will not be this kind of people or that kind of people, but there will be only Christ. This is the new man. When we grow up into Christ in this way, spontaneously we will allow Christ to be the person. Christ as the person is not individual or local but universal.

The churches in our different localities do not have strict rules to regulate us to be the same and to make us all do the same thing. However, because the brothers and sisters in every place all hold to Christ as truth in love and grow up into Him in all things, the result is that we all spontaneously take Christ as the person. If you grow up into Christ in all things, then He is your person. If all the brothers and sisters in all six continents take Christ as the person, then spontaneously all the brothers and sisters on the earth in His recovery will be the one new man. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 338-340)

Further Reading: CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," chs. 5-7

第四週詩歌

基督安家與一個新人

(英 1179)

降 B 大調

4/4

5 | i · i 7 6 | 6 5 #4 5 3 · 5 | 5 2 3 · 4 |
 一 我的舊人已與基督同釘，深處一切敗
 6 5 #4 5 3 · 5 | i · i 2̇ i 7 6 | 6 i 5 ·
 壞、惡毒蛇性也已同死、同葬，一同歸終，
 5 | i · i 2̇ · 2̇ | 3̇ 3̇ 4̇ 3̇ 2̇ i | i - 7 - | i - - ||
 全然了結—事實何等確定，應當認清！

- 二 今有新人重生我靈深處， 猶如嬰孩幼嫩還需照護；
 只要純淨話奶餵養充足， 必定長大，佔有我心各部，
 悖逆盡除。
- 三 基督人位要安家我心房， 居首管理，引導帶領多方；
 舊人雖逝，餘影似仍抵擋； 今將心思、情感、意志獻上，
 求主執掌。
- 四 調和靈裏，主，你我成爲一， 神、人相調和諧，聯結不離；
 但我全魂還需交你管理， 使你榮耀人位彰顯無遺，
 盡致淋漓。
- 五 愛主，我心歸你自由調度， 讓你安家，隨意通行無阻；
 眾聖如此作你安居之處， 一個新人—你終極的恢復—
 就得顯出。

WEEK 4 — HYMN

My old man has been crucified with Him

Experience of Christ—As Our Person

Cb1179 S250

1179

The musical score is written in G major (one flat) and 4/4 time. It consists of three staves of music. The first staff is the vocal line, and the second and third staves are the piano accompaniment. The lyrics are written below the notes. The score includes various chords such as Bb, Eb/Bb, Dm, Gm, Cm, F7, Bb/D, F, Gm, Cm, Bb/F, F7, Bb, Eb/Bb, and Bb.

1. My old man has been cru - ci - fied with Him, With all its foul cor -
 rup - tion deep with - in; And bur - ied too its na - ture ser - pen - tine, Com -
 plete - ly fin - ished— this great fact is mine, I hold it fast.

2. But there's a Person in my spirit now,
 Born as a babe so small, so weak, so low;
 Who by the Word's pure milk will grow to be
 The overcoming inner man in me
 To gain my heart.
3. Christ as my Person must possess my heart
 And be preeminent in every part.
 The former owner died but haunts it still.
 O Lord, move in; my mind, emotion, will
 Now welcome Thee.
4. In spirit mingled, we are one, O Lord,
 The human and divine in one accord;
 Yet Thou must have a proper faculty
 That all Thy glorious personality
 May be expressed.
5. So, Lord, I give my heart to Thee today,
 That it may be Thy home in every way,
 A place for Thee to come and settle down,
 And all Thy grand recovery work to crown
 In one new man.

第五篇

照着神的運行勞苦，
將每一個信徒
在基督裏成熟的獻上，
好為着一個新人的功用與完成

讀經：西一 28～29，三 10，弗四 13～16、24，啓二一 2、10

綱要

週一

壹 為着一個新人，我們都需要達到『長成的人，達到…基督豐滿之身材的度量』—弗四 13：

- 一 長成的人就是成熟的人；為此，在生命裏的成熟乃是需要的—13 節。
- 二 基督的豐滿就是基督的身體，這身體有一個具有度量的身材—一 23：
 - 1 基督的豐滿就是基督的彰顯；作為基督的豐滿，這身體就是基督的彰顯—四 13，一 23。
 - 2 基督的豐滿—身體—有一個身材，這個身材有一個度量；因此，四章十三節說到基督豐滿之身材的度量。

Message Five

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

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

Outline

Day 1

- I. **For the one new man we all need to arrive at “a full-grown man, at the measure of the stature of the fullness of Christ”—Eph. 4:13:**
 - A. A full-grown man is a mature man; for this, maturity in life is necessary—v. 13.
 - B. The fullness of Christ is the Body of Christ, which has a stature with a measure—1:23:
 1. The fullness of Christ is the expression of Christ; as Christ's fullness, the Body is Christ's expression—4:13; 1:23.
 2. Christ's fullness, the Body, has a stature, and with this stature there is a certain measure; hence, 4:13 speaks of the measure of the stature of the fullness of Christ.

3 達到基督豐滿之身材的度量，乃是達到基督身體完滿的長成和建造；這就是達到身體建造的完滿完成—16 節。

三 達到基督豐滿之身材的度量，是實行上的一—信仰上並對基督之完全認識上的一—所需要的—13 節。

四 我們要從實際上的一（3～6），達到實行上的一，就需要往前，直到我們達到十三節所說的三件事——長成的人並基督豐滿之身材的度量。

週二

貳 我們要達到長成的人以完成神的定旨，就需要在一切事上長到基督裏面—弗四 15～16、24 節：

一 我們若不要再作小孩子（14），就需要長到基督裏面；這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。

二 接受基督作我們的生命，就叫身體的身量增加；接受基督作我們的人位，就叫一個新人長大—三 17 上，四 24：

1 我們若接受基督作我們的人位，我們定規以祂作我們的生命—約壹五 11～12。

2 我們若接受基督作我們的人位，我們定規能長大成熟。

三 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—弗四 15：

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

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

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

Day 2

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

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

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

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

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

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

- 1 我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了；這就是宇宙的一個新人—24 節。

週三

- 四 以弗所四章十五節說到我們長到元首裏面；這裏的『元首』，指明我們在生命裏藉着基督的擴增而有的長大，該是身體肢體在元首之下的長大。
- 五 在生命裏長大乃是以神的增長而長大；這意思是真正的長大乃是神的擴增，神的加多—西二 19：
- 1 神是永遠、完全、完整的；所以神自己不需要長大。
 - 2 身體需要以神在我們裏面的增長、擴增而長大：
 - a 神需要在我們裏面增長；那就是說，我們都需要神在我們裏面增長、擴增。
 - b 在屬靈上長大的路，乃是讓神加到我們裏面：
 - (一) 三一神分賜到我們裏面，使我們以神的增長而長大—林後十三 14，弗三 16 ~ 17 上。
 - (二) 我們重生時，神進入我們裏面；如今祂藉着將祂自己更加給我們，就在我們裏面擴增。
 - (三) 這就是藉着讓神加到我們裏面，以神的增長、擴增而長大。
 - c 我們從基督所吸收到裏面來的，乃是基督作為土壤之豐富的元素；我們所吸收的，就成了神在我們裏面的擴增—西二 6 ~ 7。

1. There are still many things in which we have not grown up into Christ; in these things we are not in Christ but are outside of Christ.
2. When we all grow up into Christ in all things, we all will be one in Christ; this is the universal one new man—v. 24.

Day 3

- D. Ephesians 4:15 says that we grow up into the Head; the word Head here indicates that our growth in life by the increase of Christ should be the growth of the members in the Body under the Head.
- E. To grow in life is to grow with the growth of God; this means that true growth is the increase of God, the addition of God—Col. 2:19:
1. God is eternal, perfect, and complete; therefore, with God Himself there can be no growth.
 2. The Body needs to grow with the growth, the increase, of God in us:
 - a. It is necessary for God to grow in us; that is, we all need God to grow, to increase, in us.
 - b. The way to grow spiritually is to have God added to us:
 - 1) The dispensing of the Triune God into us causes us to grow with the increase of God—2 Cor. 13:14; Eph. 3:16-17a.
 - 2) God entered into us when we were regenerated, and now He is increasing within us by adding more of Himself to us.
 - 3) This is to grow with the growth, the increase, of God, by having God added into our being.
 - c. What we absorb of Christ into us—the element of the riches of Christ as the soil—becomes the increase of God in us—Col. 2:6-7.

d 我們需要被基督浸潤和浸透，並有基督作到我們裏面；這樣，在實際並實行上，基督就成爲一個新人的每一肢體，每一部分—三 10 ~ 11。

週四

六 以弗所四章說到藉着生命的長大成全新人：

1 在二章十五節，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 那在生機上完全的新人，需要藉着生命的長大得成全，好能正確的盡功用—13、15、24 節：

a 新人越多藉着接受正確的餵養而長大，就越正常的盡功用。

b 十五節的長到基督裏，等於二十四節的穿上新人。

3 爲使團體的新人長大，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，成爲我們的一切；然後，在生機上完全的新人，就要在功用上成爲完全—三 16 ~ 17 上，四 13、24。

七 在一切事上長到基督裏面是爲着一個宇宙新人實際的出現—24 節。

週五

叁 爲着一個新人實際的出現，我們需要勞苦，竭力奮鬥，將眾聖徒在基督裏成熟的獻上—西一 28 ~ 29：

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

Day 4

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

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

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

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

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

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

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

Day 5

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

- 一 保羅的職事乃是將基督分賜到人裏面，使他們藉着在基督裏完全長大成熟，得以完全並完整。
- 二 我們向罪人傳福音，並與聖徒交通，其目標乃是將基督供應到他們裏面，使他們在基督裏成熟，並在祂裏面完全長大而被獻上；這是為着新人的長大—28 節。
- 三 將人在基督裏成熟的獻上，是非常艱苦的工作；這工作惟有藉着勞苦，照着神的運行竭力奮鬥，纔能成就—29 節。
- 四 保羅竭力奮鬥，要將別人在基督裏成熟的獻上；他所作的是一個勞苦的榜樣，要成全聖徒，使基督的身體得建造—弗四 11 ~ 16：

週六

- 1 主在祂的恢復裏，渴望恢復基督身體所有肢體的成全—11 ~ 16 節。
- 2 保羅對於成全聖徒的思想乃是，神的心意是要使每一個信徒都能作有恩賜之人所作的事—11 節。
- 3 主要恢復成全聖徒這件事，使基督身體的每一部分能依其度量而盡功用，作職事的工作，建造基督生機的身體—12、16 節。

肆 一個新人在我們靈裏藉着重生而創造出來時，就器官而論是完整的；但因着新人在功用上還不完全，就需要長大和更新—西二 19，三 10，弗四 11 ~ 16、23 ~ 24：

- 一 新人的長大帶進新人的功用。

- A. Paul's ministry was to dispense Christ into others so that they would be perfect and complete by maturing in Christ unto full growth.
- B. Our goal in preaching the gospel to sinners and in fellowshiping with the saints is to minister Christ into them so that they may mature in Him and be presented full-grown in Him; this is for the growth of the new man—v. 28.
- C. Presenting others full-grown in Christ is a very difficult task; this task can be accomplished only by labor in which we struggle according to the operation of God—v. 29.
- D. What Paul did in struggling to present others full-grown in Christ is an example of laboring to perfect the saints for the building up of the Body of Christ—Eph. 4:11-16:

Day 6

1. In His recovery the Lord desires to recover the perfecting of all the members of the Body of Christ—vv. 11-16.
2. Paul's thought concerning the perfecting of the saints is that God's intention is to have every believer able to do the things that the gifted persons do—v. 11.
3. The Lord wants to recover the perfecting of the saints so that each one part of the Body of Christ may do the work of the ministry by operating in its measure for the building up of the organic Body of Christ—vv. 12, 16.

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

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

二 新人只要缺乏長大和更新，就缺少功用。

三 一個新人需要長大並發展；結果，一個新人就會在功用上得以完全。

伍 新耶路撒冷將是這一個宇宙新人最終的完成—啓二一 2、10：

一 神的目標乃是要得着這一個宇宙新人，至終這新人要完成於新耶路撒冷。

二 我們在新耶路撒冷裏，就會享受這一個宇宙新人的生活。

三 今天我們思念在上面的事，並讓我們靈裏的新人有自由的通路，得以擴展到我們全人裏面，我們就能豫嘗一個新人的完成—西三 1～2，弗四 23～24。

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

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

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

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

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

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

第五週 週一

晨興餵養

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。』

一 22 ~ 23『將萬有服在祂的腳下，並使祂向着召會作萬有的頭；召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

長成的人就是成熟的人。這種在生命裏的成熟，乃是實行上的一所需要的。…基督的豐滿就是基督的身體，（弗一 23，）這身體有一個具有度量的身材。達到基督的豐滿這長成的身量，也是實行上的一所需要的。因此，要從實際上的一，達到實行上的一，就需要往前，直到我們達到以弗所四章十三節所說的三件事——一、長成的人、並基督豐滿之身材的度量。（聖經恢復本，弗四 13 註 4，註 5。）

信息選讀

以弗所二章二十二節說到召會的建造，但只有說到原則，沒有說到細節。然而，在四章十六節我們看到細節。…基督身體的肢體藉着長到元首裏面，彼此就有東西可以分享。不僅如此，每一部分也有依其度量而有的功用，結果就叫身體漸漸長大，以致在愛裏把自己建造起來。我們要有這一節的實際，就必須被元首賜給祂身體的恩賜所成全。聖徒被成全不是單靠學會道理；相反的，他們是藉着得餵養而被成全，這個餵養使他們長大。譬如，一個嬰兒不需要甚麼東西加到他身上來成全他；當他長大時，身體的肢體就發展，並開始正常的盡功用。母親成

WEEK 5 — DAY 1

Morning Nourishment

Eph. 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ.

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

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

Today's Reading

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

全她的嬰孩，不是教導他使用身體的各部分，乃是藉着餵養來成全他。孩子越接受適當的滋養而長大，他身體的肢體就越顯出功用。同樣的原則，基督身體的肢體得成全，不是憑着教訓，乃是藉着得餵養而長大。

照四章十三節來看，聖徒需要被成全，直到他們達到三件事：達到信仰上並對神兒子之完全認識上的一，達到長成的人，達到基督豐滿之身材的度量。這樣，我們就不再作小孩子，為波浪漂來漂去，並為一切教訓之風所搖蕩；（14；）反而在愛裏持守着真實，使我們得以『在一切事上長到祂，就是元首基督裏面』（15。）我們越長大，就越放下我們的道理。一個人得救之後，需要得着基督供應到他裏面，作他屬靈的食物和飲料。這會使他長大。當他長大時，就會漸漸把道理的觀念撇開。最終他會看見，沒有甚麼比基督作到他裏面更重要。

當我們在生命裏長大，我們就達到信仰上的一。然而，我們若持守住不同的道理觀念，就不會有這個一。…我們若被基督的元素所滋養，並逐漸撇開道理的觀念，就要達到信仰上並對神兒子之完全認識上的一。我們越長大，就越達到這樣的一。

藉着生命的長大，我們也要達到長成的人，達到基督豐滿之身材的度量。基督的豐滿就是基督的身體，基督的彰顯。這身體有一個具有度量的身材。…（這身材度量的）增加乃是藉着供應基督以成全眾聖徒的結果。然而，我們都承認，我們仍然在長大的過程中。我們越長大，就越能盡功用，並且越能叫基督的身體漸漸長大，以致在愛裏把自己建造起來。這乃是我們今天的需要。（以弗所書生命讀經，九〇九至九一一、九一五頁。）

參讀：以弗所書生命讀經，第八十九至九十篇。

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

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

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

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

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

第五週 週二

晨興餽養

弗四 14～16『使我們不再作小孩子，…惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面；本於祂，全身藉着每一豐富供應的節，並藉着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。』

藉着在愛裏持守着真實，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着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着基督的長大，該是身體肢體在元首下，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，是因着我們只關心基督與召會，…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。…這是很重要的，保羅沒有告訴我們要長到救主、主人、或主裏面。他特別說，我們要長到元首裏面。這只能在身體裏發生。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。

WEEK 5 — DAY 2

Morning Nourishment

Eph. 4:14-16 That we may be no longer little children..., but holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

By holding to truth in love we grow up into Christ in all things. To be no longer little children (Eph. 4:14) we need to grow up into Christ. This is to have Christ increase in us in all things until we attain to a full-grown man (v. 13). The word Head here in verse 15 indicates that our growth in life with Christ should be the growth of the members in the Body under the Head. To grow up into the Head means that we care only for Christ and the church. We grow by caring only for Christ and the church.... We should grow up into Christ, not up into ourselves or into something else apart from Christ. (Life-study of Ephesians, p. 384)

Today's Reading

Paul clearly says that we are to grow up into the One who is the Head. This indicates that our growth must be in the Body. In order to grow into the Head, we must surely be in the Body. Many Christians are apparently growing spiritually; however, their supposed growth is not in the Body. It is of great importance that Paul does not tell us to grow up into the Savior, into the Master, or into the Lord. He says specifically that we are to grow up into the Head. This can take place only in the Body. If you do not remain in the Body, you may have a certain kind of growth, but it will not be the growth into the Head.

保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。按我的經歷，長到元首基督裏面最難的事，乃是我們的談話。詩篇一百四十一篇三節說，『耶和華阿，求你在我的口邊設立守衛；求你把我嘴唇的門戶。』要約束我們的談話實在太難了，所以我們也該有這樣的禱告。無論年幼或年長，無論弟兄或姊妹，我們眾人在這一面都迫切需要長到元首基督裏面。…願這個長大的需要，摸着我們的心，並且使我們重新轉向主。（以弗所書生命讀經，四六五至四六六頁。）

這裏的『一切事』就是每一件事，無論大事、小事，都要長到元首基督裏面。直到今天，我們在好些事上還沒有在基督裏面，還在基督之外。我們需要在一切事上，在大小事上都長到基督裏面。你有基督在你裏頭，但是還有好些事，在你身上並沒有在基督裏面。這完全是靈的問題。長到基督裏面就是長到靈裏面。你的說話要在靈裏面，你的行動、打扮、穿戴要在靈裏面，你和人來往、你的處事、待人、接物，都要在靈裏面。你在一切事上都要進到靈裏面。

你要持守着基督作真實，在一切事上長到基督那賜生命的靈裏面。這個就叫我們作新人。若是我們在一切事上都長到基督裏面，在基督裏面就沒有這樣的人，也沒有那樣的人，甚麼樣的人都沒有，惟有基督是一切，又在一切之內，這就是新人。在愛裏持守着基督這個真實，在一切事上長到基督裏面，就不再是我們各種不同的人了。在一切事上長到基督裏面，我們大家在基督裏就是一個了。這一個就是新人。（李常受文集一九七七年第三冊，四三九至四四〇頁。）

參讀：以弗所書生命讀經，第四十五篇。

In Ephesians 4:15 Paul tells us that we must grow up into the Head in all things. In certain aspects you have grown up into the Head, but in other aspects you probably have not. According to my experience, the most difficult matter in which to grow up into Christ, the Head, is in our talking. Psalm 141:3 says, "Set a watch, O Jehovah, before my mouth; / Keep the door of my lips." Because it is so hard for us to control our speaking, we should make this our prayer also. Whether you are young or old, a brother or a sister, this is an area in which all of us desperately need to grow up into Christ as the Head... May this need for growth touch our heart and turn us afresh to the Lord. (Life-study of Ephesians, pp. 384-385)

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

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

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

第五週 週三

晨興餽養

弗四 15～16『惟在愛裏持守着真實，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…叫身體漸漸長大，以致在愛裏把自己建造起來。』

西二 19『…持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。』

以弗所四章十五節的『元首』，指明我們在生命裏藉着基督的擴增而有的長大，該是身體肢體在元首之下的長大。（聖經恢復本，弗四 15 註 4。）

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，是從元首出來的。首先我們長到元首裏面，然後我們就有一些本於（出於）元首為着祂的身體建造的東西。（弗四 16 註 1。）

信徒在基督裏是一，乃是憑着祂復活的生命和祂神聖的性情，成爲一個新人，如以弗所二章十五節所說的。這一個新人是完全在基督裏的。我們天然的人，天然的性情和天然的性格，在這裏毫無地位；在這一個新人裏，基督是一切，又在一切之內。（西三 10～11。）這基督裏的一，是藉受浸成就的。受浸了結了一切分裂的區別，並將信徒帶進與經過過程之三一神那神聖的生機聯結裏，使信徒主觀的確信，他們彼此完全是一。（加三 28 註 5。）

信息選讀

當我們享受基督，並持定祂作元首時，我們就吸取祂的豐富。按照歌羅西二章十九節，有個東西從元首出來，使身體以神的增長而長大。當我們在諸天之上、在

WEEK 5 — DAY 3

Morning Nourishment

Eph. 4:15-16 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, out from whom all the Body...causes the growth of the Body unto the building up of itself in love.

Col. 2:19 ...Holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

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

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

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

Today's Reading

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

靈裏享受基督時，就能持定元首，並吸取祂的豐富。然後有個東西會從元首出來，使神在我們裏面增長。這意思是說，神的元素更多加到我們裏面，因而也加到身體裏面。這便叫身體以神的增長、神的增多而長大。

當我們持定元首，我們就能吸取那延展無限、包羅萬有之基督的豐富。這些豐富就是神的元素；這些元素從元首出來，在我們裏面成為神的擴增，使身體因此而長大。至終，基督的身體要成為一個新人，基督在其中是一切，又在一切之內。因着基督是新人獨一的構成成分，祂就是新人的每一個肢體，又在每一個肢體之內。

藉着持定基督作元首，我們就對基督的身體有感覺。我們經歷身體生活，就從元首吸取豐富，這些豐富乃是神的元素，在身體的肢體裏面成為神的擴增，使全身因此而長大。所以，基督身體的長大乃是享受基督，持定祂作元首，並吸取祂的豐富所產生的結果。（歌羅西書生命讀經，六一四至六一五頁。）

吸收的工作是分賜很好的說明。喫完以後，分賜的細緻工作立刻開始，為要將食物分賜到我們這人的細胞和組織裏。同樣，三一神的分賜是要使經過過程並終極完成的三一神成為我們這人的構成。這分賜的細緻工作天天不斷，並要完成於那靈印塗的墨滲透我們的整個身體。（弗一13~14。）這將是我們得榮耀時身體的得贖。（羅八23。）

三一神分賜到我們裏面，使我們以神的增長而長大。（西二19。）任何東西要長大，都必須有某種元素或本質的增加。人類憑他們所吸取的食物而長大。你若不喫甚麼，就無法長大。我們基督徒以神的增長、富餘、增加而長大。我們重生時，神進入我們裏面。如今祂藉着將祂自己更多加給我們，就在我們裏面增長。然而，每位弟兄或姊妹所有的神的分量並不相同。…要使主在我們裏面增長，我們必須每天到神的話這裏來喫。（為着神聖經綸的神聖分賜，三二頁。）

參讀：歌羅西書生命讀經，第五十六篇。

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

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

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

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

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

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

第五週 週四

晨興餽養

弗四 8『所以經上說，「祂既升上高處，就擄掠了那些被擄的，將恩賜賜給人。」』

16『本於祂，全身藉着每一豐富供應的節，並藉着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。

四章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。基督的身體是藉着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。（以弗所書生命讀經，九二六至九二七頁。）

信息選讀

在以弗所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，他還不能盡功用。小孩子如何需要藉着保養、顧惜得

WEEK 5 — DAY 4

Morning Nourishment

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

16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

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

Ephesians 4:16 is an extremely important verse....Our growth in life is to grow into the Head, Christ, but our function in the Body is to function out from Him. The phrase each one part refers to every member of the Body. Every member of the Body of Christ has its own measure which works for the growth of the Body. The Body causes the growth of itself through the supplying joints and working parts. The growth of the Body is the increase of Christ in the church, which results in the building up of the Body itself. (Life-study of Ephesians, pp. 767-768)

Today's Reading

In Ephesians 2 ...we have the birth of the new man, but not the function of the new man. At birth, the new man is organically perfect; however, he is not yet able to function. Just as a child needs to be perfected through nourishing

成全，那在生機上完全的新人，也照樣需要藉着生命的長大得成全，使他能正確的盡功用。

藉着四章所說的長大，新人就能盡功用。藉着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，藉着保養和顧惜來成全新人。新人這樣被成全時，他就長大，並在功用上得以完全。…惟有得着正確的滋養，新人纔能在功用上得以完全。

四章八節告訴我們，升天的基督將各樣的恩賜賜給人。這裏的恩賜不是指服事的能力，乃是指十一節各種有恩賜的人—使徒、申言者、傳福音者、牧人和教師。基督藉着死與復活，征服了撒但和死，並拯救他們這些人脫離撒但和死之後，就在升天裏用祂復活的生命，使這些蒙拯救的罪人成為這樣的恩賜，並將他們賜給祂的身體，以建造祂的身體。因此，十一節所說四種有恩賜的人，乃是那些被賦予特別恩賜的人。這些有恩賜的人，賜給了召會，『為要成全聖徒，目的是為着職事的工作，為着建造基督的身體。』（12。）聖徒越被成全，就越長大。藉着長大，他們的功用就顯出來，並且他們乃是照着他們的度量有效的工作而盡功用。

基督作到我們裏面，成為我們的生命、人位和一切。然後，我們把這位作到我們裏面的基督供應給別人。…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。…我們越因着保養顧惜而長大，就越能在召會生活中正確的盡功用。聖徒若是對主絕對，短時間之內許多人就會顯出功用來。我在主裏十分確信，主恢復裏的光景很快就會是這樣。（以弗所書生命讀經，九二七至九三〇、九三三頁。）

參讀：以弗所書生命讀經，第九十二篇。

and cherishing, so the organically perfect new man needs to be perfected through the growth of life in order to function in a proper way.

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

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

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

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

第五週 週五

晨興餽養

西一 27 ~ 29 『神願意叫他們知道，這奧祕的榮耀在外邦人中是何等的豐富，就是基督在你們裏面成了榮耀的盼望；我們宣揚祂，是用全般的智慧警戒各人，教導各人，好將各人在基督裏成熟的獻上；我也為此勞苦，照着祂在我裏面大能的運行，竭力奮鬥。』

在歌羅西一章二十八節…繙作『成熟』的希臘字也可譯作完全的、完整的。保羅的職事乃是將基督分賜到人裏面，使他們藉着在基督裏完全長大成熟，得以完全並完整。…我們必須與保羅有同樣的目標。

甚至傳福音時，我們的目標也該是分賜生命，好將人在基督裏長大成熟的獻上。我們向不信的人傳福音，將基督供應給他們，幫助他們接受主時，我們的目標不該僅僅是叫他們蒙拯救脫離火湖，脫離神的定罪。我們的目標也不是僅僅叫他們經歷神的赦罪，乃是把基督供應到他們裏面，使他們至終能在基督裏成熟的被獻上。我們傳福音若是不能把基督分賜給人，我們的福音就構不上神的標準。我們向人講說時，必須把基督灌輸到人裏面。分賜基督必須是我們傳福音的目的。

我們和聖徒們交通時，也該有同樣的目標。當我們接觸聖徒時，我們的目標應當是將基督供應到他們裏面，好使他們在基督裏成熟。（歌羅西書生命讀經，一五八至一五九頁。）

信息選讀

保羅勞苦為要將各人在基督裏成熟的獻上。將人在基督裏成熟的獻上，是十分艱苦的工作；這工作惟有照

WEEK 5 — DAY 5

Morning Nourishment

Col. 1:27-29 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory, whom we announce, admonishing every man and teaching every man in all wisdom that we may present every man full-grown in Christ; for which also I labor, struggling according to His operation which operates in me in power.

[In Colossians 1:28] the Greek word rendered “full-grown” may also be translated “mature,” “complete,” or “perfect.” Paul’s ministry was to impart Christ to others so that they may be perfect and complete by maturing in Christ unto full growth... We must have the same goal that Paul had.

Even in preaching the gospel, our aim should be to impart life in order to present others mature, full-grown, in Christ. As we preach the gospel to unbelievers, minister Christ to them, and help them to receive the Lord, our goal is not merely that they should be saved from the lake of fire and from God’s condemnation. Our goal is not only for them to experience God’s forgiveness; it is to minister Christ into them so that they may eventually be presented full-grown in Christ. If we fail to impart Christ to others as we preach the gospel, our gospel preaching will fall short of God’s standard. Christ must be infused into all those to whom we speak. Imparting Christ should be our aim in our gospel preaching.

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

Today’s Reading

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

着基督的運行，竭力奮鬥，纔能成就。（參西一 29。）

有人以為要將人在基督裏成熟的獻上，乃是藉着禱告。但我們很可能對禱告有一種迷信的領會。譬如，假設有人以為飲食可以靠禱告而得，不需要買菜、燒飯，這種觀念就是迷信。要將人在基督裏成熟的獻上，我們還需遵行創世記二章所立的原則：人耕地，神降雨。（5。）…當我們信靠神並仰望祂降雨時，我們應當忠信的盡責耕地。這意思是說，我們必須履行神所命定的原則。如果我們只倚靠自己耕地，不信神降雨，我們就錯了。但如果我們只求神降雨，卻不盡自己的責任去耕地，我們也一樣錯了。我們把這個原則應用於將人在基督裏成熟的獻上這件事，我們就看見，我們不只該禱告，也該照着基督的運行，竭力奮鬥。

保羅在歌羅西一章二十九節說，他照着基督在他裏面的運行，竭力奮鬥。這個竭力奮鬥就是他為着將各人在基督裏成熟的獻上所作的勞苦。他乃是藉着宣揚基督，用全般的智慧警戒各人，教導各人，而竭力完成這事。

（按二十九節的直譯，乃是基督的運作用大能在我們裏面運行。）『基督在我們裏面運行』和『基督的運作在我們裏面運行』有所不同。因着基督作榮耀的盼望在我們裏面運行，所以有一個運作也在我們裏面運行。基督自己在我們裏面運行，但基督在我們裏面的運行，使一個運作也在我們裏面運行。這個運作乃是用大能在我們裏面運行。

保羅竭力奮鬥，要將別人在基督裏成熟的獻上；他所作的乃是一個榜樣，為着成全聖徒，建造基督的身體。這就是照着基督在我們裏面運行的運作，竭力奮鬥，也就是憑着我們裏面復活、超越並征服的大能而勞苦。（歌羅西書生命讀經，一六八至一六九、一七五至一七七頁。）

參讀：歌羅西書生命讀經，第十六至十七、四十九篇。

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

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

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

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

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

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

第五週 週六

晨興餽養

弗四 11～12『祂所賜的，有些是使徒，…為要成全聖徒，目的是為着職事的工作，為着建造基督的身體。』

16『…全身…叫身體漸漸長大，以致在愛裏把自己建造起來。』

我們能供應基督的程度，與我們對基督的經歷成正比；我們越多經歷祂，就越能把祂供應給人。當我們供應基督時，別人就得着了餽養。

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。祂藉着安家在我们心裏，並以祂自己浸透我們，來完成這工作。祂浸透我們時，我們就得着聖別、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以弗所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。（以弗所書生命讀經，九三四至九三五頁。）

信息選讀

所有盼望移民以開展召會生活的人，都必須看見，移民不是一種運動，乃是一個新人的行動，也就是包羅萬有的基督在祂身體裏的行動。這是基督這屬天的所羅門，在祂華轎裏的行動。主若是這樣在我們中間行動，我們就不該單獨的盡功用，乃該在基督的身體裏，在配搭的原則裏盡功用。我們若要這樣盡功用，就必須經歷基督，並在祂裏面長大。

WEEK 5 — DAY 6

Morning Nourishment

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

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

The degree to which we can minister Christ is in direct proportion to our experience of Christ. The more we experience Him, the more we can minister Him to others. As we minister Christ, others will be nourished.

The very Christ who was crucified and resurrected and who has ascended to the third heaven is now working within us to constitute us into functioning members of the Body. He carries out this work by making His home in our hearts and by saturating us with Himself. As He saturates us, we are sanctified, purified, nourished, cherished, and transformed. The result is that we become perfected functionally. In this way the Body grows and builds itself up. The Body is not built directly by the Head or by the gifts mentioned in Ephesians 4:11; it is built up directly by those members who have been perfected by the gifted ones. (Life-study of Ephesians, pp. 775-776)

Today's Reading

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

我們長大的度量，將是我們盡功用的範圍和領域。我們若不盡功用，基督的身體就會有缺欠。但我們盡功用若是太過，就會造成基督身體的癌症。

我們讚美主，向我們打開祂的話。我們感謝祂，給我們看見基督作到我們裏面的重要。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，九三五至九三六頁。）

保羅所說關於成全聖徒的思想乃是，神的心意是要使每一位信徒都能作有恩賜之人所作的事。每一位信徒都應當能作使徒、申言者、傳福音者、以及牧人和教師的工作。然而，今天基督教的思想與此不同。有一班人是聖品階級，他們是從事聖工的人；而其餘的信徒是平信徒。這種理念與實行抹煞了所有信徒屬靈、生機的功能。

信徒所擁有並享受的神聖生命有一種性能，這性能需要發展成為他們的才能。人的生命有聽、看、聞、說和走的性能；這一切性能需要某種程度的發展，而為着產生這種發展，就需要操練。…功能要得着發展，就需要生命的長大和操練。

傳統基督教的實行，抹煞了信徒所擁有並享受之神聖生命的性能，…也奪去信徒盡功用的機會。如果一個人得救，坐在椅子上聽了一年，他學不到怎樣盡功用。…關於成全聖徒的真理，是與傳統基督教的實行相對的。使徒保羅的路是在一切事上成全聖徒。以弗所四章十一至十二節給我們看見，為着基督身體的建造，聖徒需要被有恩賜的人成全。（主今日恢復的進展，七九至八〇頁。）

參讀：以弗所書生命讀經，第九十三篇。

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

We praise the Lord for opening His Word to us. We thank Him for showing us that the vital need is for Christ to be wrought into our being. The more we are saturated with Christ, the more we become in reality parts of the Body with a particular measure of function. Then wherever we may be we shall function properly, and the Body will grow. This will cause Satan, the enemy of God, to tremble. It will also hasten the coming back of the Lord Jesus. (Life-study of Ephesians, p. 776)

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

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

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

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

第五週詩歌

WEEK 5 — HYMN

補438

願你長在我裏

(英1132)

降 E 大調

2/4

^{E^b} 1 - | 1 3 | ^{B^b} 2 7̣ | ^{E^b} 1 - | 1 - | 1 1 | 3 4 | 5 · 5 | 5 6 |
 一 主， 教 導 我 禱 告， 不 要 外 邦 世 俗 老
^{B^b} 5 - | 5 5 | ^{A^b} 6 · 6 | 4 6 | ^{E^b} 5 - | 5 5 | ^{A^b} 6 · 6 | 6 6 | ^{B^b7} 7 6 |
 套， 不 用 天 然 技 巧， 每 日 簡 單 將 你 聖
 5 6 | ^{E^b} 5 - | 5 - | ^{A^b} 6 - | 4 3 | ^{B^b} 2 3 | 4 - | ^{E^b} 3 - | 3 - ||
 名 求 告。 主， 願 你 長 在 我 裏。

二 主，你在我心中，乃是奇妙生命之種；
願你分賜更豐，在我裏面完成所動善工。

主，願你長在我裏。

五 主，倒空我所有一靈裏貧窮，毫無保留；
願你生命湧流，將我浸透，生命達到成熟。

主，願你長在我裏。

三 主，使我心柔順，你知我心一切為難；
呼求你名不斷，翻動我心，除去硬石阻攔。

主，願你長在我裏。

六 主，使我心純潔，有你充滿，作我一切，
我就一無所缺，心思、情感、意志更新不歇。

主，願你長在我裏。

四 主，你光照明亮，暴露我總讓你失望；
但你仍賜盼望，生命種子必定發苗生長。

主，願你長在我裏。

七 主，銘刻我心上，願你深入我心土壤，
天天有路擴長，生命種子帶進國度顯彰。

主，願你長在我裏。

八 主，你長在我裏！生命力量無可匹敵，
必拯救我到底，以你生命將我更新不已。

主，願你長在我裏。

Lord, teach us how to pray

Longings — For Growth in Life

1132

1. Lord, teach us how to pray, Not as the na - tions do in vain,
 But turn us from our way, And cause us, Lord, to call on You each day—
 Lord Je - sus, grow in us.

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

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

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

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

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

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

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

第六篇

爲着一個新人的實際與實行 所需要的禱告

讀經：路十一 1～13，弗六 17～18，西一 3、9，三 1～4、15～17，四 2、12，來二 17，四 14，七 26，八 1～2，啓五 6

綱要

週一

壹 我們禱告的管治原則應當是：禱告總是把我們帶到神裏面——路十一 1～13：

- 一 每當我們的禱告沒有把我們帶到神裏面，那就不對了；我們不該繼續那樣禱告。
- 二 正確禱告的果效，就是我們發現在神裏面——2～4 節。

週二

貳 在真實禱告時的經歷，使我們能摸着一個新人的實際——西一 3、9，四 12，腓一 20～21 上：

- 一 在真實禱告時，我們是在我們的靈裏，也與主是一靈；我們乃是在這些時候活基督——林前六

Message Six

The Prayer Needed for the Reality and Practicality of the One New Man

Scripture Reading: Luke 11:1-13; Eph. 6:17-18; Col. 1:3, 9; 3:1-4, 15-17; 4:2, 12; Heb. 2:17; 4:14; 7:26; 8:1-2; Rev. 5:6

Outline

Day 1

I. The governing principle of our prayer should be that prayer brings us into God—Luke 11:1-13:

- A. Whenever our prayer does not bring us into God, it is wrong, and we should not continue to pray in this way.
- B. The issue of proper prayer is that we find ourselves in God—vv. 2-4.

Day 2

II. The experience during times of genuine prayer enables us to touch the reality of the one new man—Col. 1:3, 9; 4:12; Phil. 1:20-21a:

- A. During times of genuine prayer, we are in our spirit, and we are one spirit with the Lord; it is at these times that we live Christ—1 Cor. 6:17; Phil.

17, 腓一 20 ~ 21 上:

- 1 我們的日常生活應當與我們真實禱告時的經歷一樣。
- 2 我們在禱告中的經歷，應當成為我們日常基督徒生活的模型。
- 3 我們禱告時，就進入與主的交通中，並感覺得到一個事實，就是我們真正與祂是一靈，祂也實在與我們是一靈—林前六 17。
- 4 我們若保守自己在禱告的情形裏，就會在文化之外，並且與主是一靈，享受祂的同在，自然而然的活祂。

二 每當我們經歷真實的禱告，我們就在文化之外，特別是在文化的意見之外—西三 10 ~ 11:

- 1 我們越有真實的禱告，就越經歷在文化的意見之外。
- 2 當我們與別人一同有真實的禱告時，我們就在禱告的靈裏真正是一：
 - a 這樣，我們就摸着一個新人的實際。
 - b 這樣，我們就領悟，新人只由基督所構成，並且在這個範圍裏沒有文化的分歧。

週三

叁 我們需要堅定持續的禱告，因為禱告與爭戰有關—四 2, 弗六 17 ~ 18:

- 一 為要在神這邊與撒但爭戰，我們需要堅定持續的禱告。

1:20-21a:

1. Our daily living should be the same as our experience in times of genuine prayer.
2. Our experience in prayer should become a model of our daily Christian life.
3. When we pray, we enter into fellowship with the Lord and become conscious of the fact that we are truly one spirit with Him and that He is actually one spirit with us—1 Cor. 6:17.
4. If we keep ourselves in a praying condition, we will be outside of culture, and we will be one spirit with the Lord, enjoying His presence and spontaneously living Him.

B. Whenever we experience genuine prayer, we are outside of our culture; in particular, we are outside of our cultural opinion—Col. 3:10-11:

1. The more genuine prayer we have, the more we will have the experience of being outside of our cultural opinion.
2. When we pray with others in a genuine way, we are truly one in the praying spirit:
 - a. Then we touch the reality of the one new man.
 - b. Then we realize that the new man is constituted with Christ alone and that in this realm there are no differences of culture.

Day 3

III. We need to persevere in prayer because prayer involves a battle, a fight—4:2; Eph. 6:17-18:

- A. In order to fight on God's side against Satan, we need to persevere in prayer.

二 我們站在神這邊的人，發現整個宇宙都在反對我們，尤其是反對我們的禱告—西二 1 ~ 3:

- 1 在我們的環境中，幾乎每一件事都與禱告相逆。
- 2 禱告的阻力不僅在我們外面，甚至在我們裏面—太二六 41。
- 3 禱告乃是抵擋墮落宇宙中的潮流、趨勢：
 - a 我們要禱告，就必須反對我們環境中的潮流。
 - b 如果我們不禱告，我們就會隨波逐流。
 - c 惟有禱告能使我們反潮流；因此，我們需要持續的禱告，堅定的禱告—路十八 1 ~ 8。

週四

肆 為着一個新人而堅定持續的禱告，關係到基督的平安，基督的話，以及與基督聯合的生活—西三 15 ~ 17:

- 一 基督的平安，就是基督自己，已使猶太人和外邦人成爲一個新人，如今為着基督身體的生活，並為着一個新人實際的出現，我們應當讓這平安在我們心裏作仲裁—15 節。
- 二 基督運用祂作頭的身分，並將祂的豐富供應我們的路，乃是藉着祂的話—二 19, 三 16:
 - 1 我們不該關閉，乃該向主並向祂的話敞開我們全人，願意被基督的話充滿。
 - 2 我們需要讓基督的話在我們裏面運行、行動並存留，使我們全人被基督的話滲透並浸透。
 - 3 我們要為着一個新人，讓基督的話豐富富的住在我們裏面，就需要讓基督的平安在我們心裏作仲裁。

B. As those who take sides with God, we find that the whole universe is against us and, in particular, against our prayer—Col. 2:1-3:

1. Almost everything in our environment is contrary to prayer.
2. Resistance to prayer lies not only outside of us but even within us—Matt. 26:41.
3. To pray is to go against the current, the trend, in the fallen universe:
 - a. In order to pray, we must go against the current of our environment.
 - b. If we fail to pray, we will be swept downstream.
 - c. Only prayer can enable us to go against the current; therefore, we need to persevere in prayer, to pray persistently—Luke 18:1-8.

Day 4

IV. Persevering in prayer for the one new man is related to the peace of Christ, to the word of Christ, and to living in union with Christ—Col. 3:15-17:

- A. The peace of Christ, which is Christ Himself, has made the Jews and the Gentiles one new man, and now we should let this peace arbitrate in our hearts for the Body life and for the practical existence of the one new man—v. 15.
- B. The way for Christ to exercise His headship and to minister His riches to us is through His word—2:19; 3:16:
 1. We should not be closed but should open our being to the Lord and to His word and be willing to be filled with the word of Christ.
 2. We need to allow the word of Christ to move, act, and have its being within us, letting our whole being be permeated and saturated with the word of Christ.
 3. In order for the word of Christ to dwell in us richly for the one new man, we need to let the peace of Christ arbitrate in our hearts.

三 過與基督聯合的生活，意思就是我們在生活中不離開基督，反而與祂是一，並且藉着在那靈裏行動，凡事都在祂的名裏行—17 節。

四 我們需要受基督的平安管治，讓基督的話居住在我們裏面，並且過與基督聯合的生活。

週五

伍 基督在祂天上的職事裏，一直在代求、供應並執行神的行政，我們需要成為那些對基督天上職事裏的活動有響應的人—來二 17，四 14，七 26，八 1~2，啓五 6，西三 1~4，一 9，四 12:

一 基督是大祭司為人代求；祂是屬天的執事供應人；祂也是有神七眼的救贖主，執行神的行政，以完成神的定旨。

二 基督天上的職事需要我們的響應—三 1~4:

- 1 我們在地上要成為基督天上職事的返照。
- 2 尋求在上面的事，意思就是我們與基督天上的職事相呼應—1 節。
- 3 我們尋求在上面的事，就響應並返照基督天上的職事。
- 4 我們與基督同活的目的，就是在祂為眾召會的代求裏，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。

週六

C. To live in union with Christ means that in our living we are not apart from Christ; rather, we are one with Him and do everything in His name by acting in the Spirit—v. 17.

D. We need to be ruled by the peace of Christ, to be inhabited by the word of Christ, and to live in union with Christ.

Day 5

V. In His heavenly ministry Christ is interceding, ministering, and executing God's administration, and we need to be those who respond to Christ's activities in His heavenly ministry—Heb. 2:17; 4:14; 7:26; 8:1-2; Rev. 5:6; Col. 3:1-4; 1:9; 4:12:

A. As the High Priest, He intercedes; as the heavenly Minister, He ministers; and as the Redeemer with the seven eyes of God, He administers the government of God for the accomplishment of God's purpose.

B. Christ's ministry in the heavens requires our response—3:1-4:

1. We need to become on earth the reflection of Christ's heavenly ministry.
2. To seek the things which are above means that we correspond to Christ's heavenly ministry—v. 1.
3. When we seek the things which are above, we respond to Christ's heavenly ministry and reflect it.
4. The purpose of our living with Christ is to be one with Him 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.

Day 6

三 藉着我們的禱告，元首基督就得着一條路，藉着祂的身體來施行祂的行政——18, 二19, 三1~2:

1 當元首在天上藉着代求、供應並執行行政而作工時，我們作為基督的身體，就在地上響應基督天上的職事，並返照祂所作的而作工——來二17, 四14, 七26, 八1~2, 啓五6。

2 我們禱告的時候，就是屬天的大使，在地上延展神的國——西一9、12~13, 四11~12。

四 如果我們尋求在上面的事，並與基督同有一個生命和一個生活，我們就會完全被我們主人的事業所佔有——三1~4, 17:

1 我們的心會與祂一同在天上；祂在天上一直為眾召會代求、供應眾聖徒並執行神的行政。

2 我們該渴望在主天上的職事裏與祂是一，並有一顆心與主的心是一；我們也該渴望在祂的祭司職分、職事和行政上與祂是一。

五 這恢復要成為『主的』恢復，就必須是在祂的指引之下一啓五6, 弗一19~23:

1 在天上的基督和地上的我們之間，有一種神聖的傳輸，就是屬天的電流——22節。

2 我們若不斷接受神聖的傳輸，讓天上的供應注入，並經歷在天上的基督與我們之間的來往，我們就會對基督的代求、供應以及執行神的行政有所響應。

C. Through our prayer Christ, the Head, is given a way to carry out His administration through His Body—1:18; 2:19; 3:1-2:

1. As the Head is working in heaven by interceding, ministering, and administrating, we, the Body, are working on earth responding to the heavenly ministry of Christ and reflecting what He is doing—Heb. 2:17; 4:14; 7:26; 8:1-2; Rev. 5:6.

2. When we pray, we are a heavenly ambassador on earth as the extension of God's kingdom—Col. 1:9, 12-13; 4:11-12.

D. If we seek the things which are above and have one life and one living with Christ, we will be wholly occupied with the enterprise of our Master—3:1-4, 17:

1. Our heart will be with Him in heaven, where He is interceding for the churches, supplying the saints, and administrating God's government.

2. We should aspire to be one with the Lord in His heavenly ministry and to have a heart that is one with His heart, and we should long to be one with Him in His priesthood, ministry, and administration.

E. In order for the recovery to be the Lord's recovery, it must be under His direction—Rev. 5:6; Eph. 1:19-23:

1. Between Christ in heaven and us on earth, there is a divine transmission, a heavenly current—v. 22.

2. If we continuously receive the divine transmission, being infused with a supply from heaven and experiencing the transaction between the heavenly Christ and us, we will respond to Christ's interceding, ministering, and executing of God's administration.

第六週 週一

晨興餽養

路十一 1～4『耶穌在一個地方禱告，禱告完了，有一個門徒對祂說，主阿，教導我們禱告，…耶穌說，你們禱告的時候，要說，父阿，願你的名被尊為聖，願你的國來臨。我們日用的食物，天天賜給我們；赦免我們的罪，因為我們也赦免凡虧欠我們的人；不叫我們陷入試誘。』

在路加十一章一至十三節，人救主教導禱告。我們若一再細讀這段話，就會看見禱告的意思乃是把我們自己禱告到神裏面。有些人聽到這話，可能會說，『…你怎能說禱告就是把我們自己禱告到神裏面？』表面看來，一至十三節找不到這件事；事實上，我們在這些經文裏能看見，禱告乃是把我們自己禱告到神裏面。

我們不知主為甚麼禱告。門徒看見祂禱告，就要祂教導他們禱告。於是主接着說，『你們禱告的時候，要說，父阿，願你的名被尊為聖，願你的國來臨。我們日用的食物，天天賜給我們；赦免我們的罪，因為我們也赦免凡虧欠我們的人；不叫我們陷入試誘。』（2～4。）我花過許多時間思考這簡短的話。我的結論是：我們若一再這樣禱告，結果我們會把自己禱告到神裏面。換句話說，這種禱告的果效，就是我們發現自己在神裏面。（路加福音生命讀經，二六四至二六五頁。）

信息選讀

我鼓勵你們禱告：『父阿，願你的名被尊為聖，願你的國來臨。』你若多次這樣禱告，就會發現你在神裏面。這是我的領會，也是我的經歷。…我們一旦把自己

WEEK 6 — DAY 1

Morning Nourishment

Luke 11:1-4 ...While He was in a certain place praying, when He ceased, a certain one of His disciples said to Him, Lord, teach us to pray....And He said to them, When you pray, say, Father, Your name be sanctified; Your kingdom come. Give us each day our daily bread. And forgive us our sins, for we also forgive everyone indebted to us. And do not bring us into temptation.

In Luke 11:1-13 we have the Man-Savior's teaching on prayer. If we read this section carefully again and again, we shall see that prayer means that we pray ourselves into God. When some hear this, they may say, "...How can you say that to pray is to pray ourselves into God?" Apparently, this matter is not found in 11:1-13. Actually, in these verses we see that to pray is to pray ourselves into God.

We do not know what the Lord was praying for. When the disciples saw Him praying, they wanted Him to teach them to pray. Then the Lord went on to say, "When you pray, say, Father, Your name be sanctified; Your kingdom come. Give us each day our daily bread. And forgive us our sins, for we also forgive everyone indebted to us. And do not bring us into temptation" (vv. 2-4). I have spent much time considering this brief word. My conclusion is that if we would pray this way again and again, the result will be that we shall pray ourselves into God. In other words, the issue of this prayer is that we find ourselves in God. (Life-study of Luke, p. 230)

Today's Reading

[If you pray], "Father, Your name be sanctified; Your kingdom come,"... a number of times, you will find that you are in God. This is both my understanding and my experience.

禱告到神裏面，我們在神裏面又該作甚麼？我們只要把祂和祂的豐富接受到我們裏面。

假設（一）位弟兄這樣禱告：『父阿，你既公義又公平，你知道我的妻子不對，求你為我表白。』那位弟兄越這樣禱告，在他的經歷中就離神越遠。他需要禱告說，『父阿，願你的名被尊為聖，願你的國來臨。父阿，將今天的食物賜給我，赦免我，正如我赦免我的妻子。父阿，不叫我再陷入試誘。』那位弟兄越這樣禱告，就越會發現自己在神裏面。這說明一點：禱告乃是把我們自己禱告到神裏面。

因為我們很容易受打岔離開神，所以我們應當每天早晨花時間與祂同在，把我們自己禱告到祂裏面。我們不需要詳細的為我們的缺點禱告。我們說，…『父，赦免我，因為我赦免別人，』這禱告就包括了一切。你越這樣禱告，就越曉得你是把自己禱告到神裏面。於是在神裏面就會得着生命的供應。

我們禱告的管治原則應當是：禱告總是把我們帶到神裏面。…你的禱告若沒有把你帶到神裏面，就不要禱告。這不是說，你若病了，不該求主醫治你。…你禱告的方式若打岔你，使你離開主，沒有把你帶到主裏面，你禱告的方式就當改變。你要力求禱告到神裏面。把我們帶到神裏面的禱告，乃是正確的禱告。…從我們對主的經歷中知道，我們禱告得正確，往往就把自己禱告到神裏面。當我們停留在祂裏面，就接受祂的豐富，就是化身在祂靈裏的豐富。當我們接受聖靈作我們生命的供應（由餅、魚和雞蛋所表徵），我們就能餵養自己，也能餵養一切受我們照顧的人。（路十一 5～13。）

這些豐富的總和，就是地上、水裏、空中豐富的總和，乃是聖靈。這就是說，聖靈乃是生命的供應。當我們把自己禱告到神裏面，我們就該停留在神裏面，接受聖靈作我們生命的供應。（路加福音生命讀經，二六五至二六七、二七〇、二六九頁。）

參讀：路加福音生命讀經，第二十七篇。

Once we have prayed ourselves into God, what shall we do now that we are in God? We shall simply receive Him with His riches into us.

Suppose [a] brother prays something like this: "Father, You are just and fair. You know that my wife is wrong. I ask You to vindicate me." The more the brother prays like this, the farther he will be away from God in his experience. He needs to pray, "O Father, sanctify Your name. Your kingdom come. Father, give me bread for this day, and forgive me even as I forgive my wife. Father, do not bring me into that trial again." The more the brother prays like this, the more he will find himself in God. This illustrates the point that to pray is to pray ourselves into God.

Because we are easily distracted from God, we should spend time every morning with Him, praying ourselves into Him. There is no need to pray in detail concerning our shortcomings.... The prayer, "Father, forgive me as I forgive others," is inclusive. The more you pray like this, the more you will realize that you pray yourself into God. Then in God you will receive the life supply.

The governing principle of our prayer should be that prayer always brings us into God. Do not pray if your prayer does not bring you into God. This does not mean that you should not ask the Lord to heal you if you are sick.... If your way of praying distracts you from the Lord and does not bring you into Him, you should change your way of praying. Seek to pray in such a way that you are brought into God. The prayer that brings us into God is the right kind of prayer. We know from our experience with the Lord that often we have prayed properly and have prayed ourselves into God. As we remain in Him, we receive His riches, the riches that are embodied in His Spirit. When we receive the Holy Spirit as our life supply signified by the loaves, the fish, and the egg, we can feed ourselves, and we can also feed all those under our care [Luke 11:5-13].

The totality of these riches—the riches of the earth, the water, and the air—is the Holy Spirit. This means that the Holy Spirit is the life supply. When we pray ourselves into God, we should remain in God to receive the Holy Spirit as our life supply. (Life-study of Luke, pp. 230-231, 234, 233-234)

Further Reading: Life-study of Luke, msg. 27

第六週 週二

晨興餽養

西三 10 ~ 11『並且穿上了新人；這新人照着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。』

林前六 17『但與主聯合的，便是與主成爲一靈。』

我們都寶愛主的同在和膏油的塗抹，我們也都寶愛與主交通。但我們怎樣纔能享受主的同在，並與祂交通？惟一的路乃是禱告。當我們禱告時，就進入與主的交通中，並且覺得我們真正與祂是一靈，祂也實在與我們是一靈。我們越禱告，就越經歷與主成爲一；我們也越享受祂的同在，越多與祂交通。這是何等奇妙的賞賜！…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，因爲你曉得禱告的賞賜。（歌羅西書生命讀經，七二三至七二四頁。）

信息選讀

我們禱告時，常常沒有進入真實的禱告裏。…主要的攔阻不是罪，也不是世界，乃是文化的意見。…不過，我們若是堅定持續的禱告，最終我們會有真實的禱告。這表示我們在禱告中，從文化的意見裏得了釋放，進到靈裏。每當我們經歷真實的禱告，我們就在文化之外，特別是在文化的意見之外。當我們真實禱告的時候，我們是在靈裏，與主成爲一靈。乃是在這些時候，我們纔活基督。

不僅如此，在這樣真實禱告的時候，基督的死就在我們裏面透徹的運行，要了結我們身上一切消極的事物。

WEEK 6 — DAY 2

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.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

We all love the Lord's presence and anointing, and we all love to have fellowship with Him. But how can we enjoy the Lord's presence and have fellowship with Him? The only way is to pray. When we pray, we enter into fellowship with the Lord and become conscious of the fact that we are truly one spirit with Him and that He is actually one spirit with us. The more we pray, the more we experience being one with the Lord, and the more we enjoy His presence and have fellowship with Him. What a marvelous reward! 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. (Life-study of Colossians, p. 582)

Today's Reading

Often when we pray, we do not enter into genuine prayer.... The main hindrance is not sin or worldliness; it is cultural opinion.... However, if we persevere in prayer, we shall eventually pray in a genuine way. This means that in our prayer we are released from cultural opinions and enter into the spirit. Whenever we experience genuine prayer, we are outside of our culture; in particular, we are outside of our cultural opinion. During times of genuine prayer, we are in our spirit, and we are one spirit with the Lord. It is at these times that we live Christ.

Furthermore, at such times of genuine prayer the death of Christ works within us in a prevailing way to terminate all the negative things in our being.

自然而然的，基督復活的大能也在我們裏面運行。結果，我們就真實的與基督聯合，並與祂成爲一。這個在真實禱告中的經歷，會讓我們嘗到正常的基督徒生活。

我們越有真實的禱告，就越經歷在文化的意見之外，與主成爲一靈，並活基督。可悲的是，我們停止禱告的時候，就自動的回到我們的文化裏。然後，我們就努力要按自己的禁慾主義生活。當我們進入真實的禱告中，我們就會遠離禁慾主義和其他一切的主義，因爲我們乃是與活的主成爲一。不僅如此，當我們這樣與別人一同禱告時，我們就在禱告的靈裏真正是一。這樣，我們就摸着一個新人的實際—沒有希利尼人和猶太人、化外人和西古提人、受割禮的和未受割禮的。我們就領悟，新人只由基督所構成，並且在這個範圍裏沒有文化的分歧。…我們憑天然的生命立志要作好，竭力去達成我們定意要作的。這就是克制己，而不是活出基督。

堅定持續的禱告，意思就是絕不要離開禱告的靈。我們應當留在禱告的情形裏。在這樣的情形裏，就是從意見裏出來，與主成爲一靈，活基督，並接受祂作我們的生命和人位。自然而然的，我們就脫離一切基督以外的事物，憑這活的人位而活。…我們必須堅定持續的禱告，維持在這樣一個禱告的情形裏。換句話說，我們的日常生活應當與我們真實禱告時的經歷一樣。我們在禱告中的經歷，應當成爲我們日常基督徒生活的模型。

(主) 逐漸給我們看見甚麼叫作活基督。活基督有一面需要我們留在禱告的情形裏。當我們在這種情形裏，我們就在文化之外。因着我們與這活的人位成爲一靈，接受祂作我們的生命和人位，我們就毋需掙扎努力過正確的生活。反之，當我們在靈中與主成爲一時，基督的死就應用在我們身上，祂復活的大能也就在我們裏面運行。我們就自然而然的活基督。(歌羅西書生命讀經，三四五至三四七頁。)

參讀：歌羅西書生命讀經，第三十三篇。

Spontaneously, Christ's resurrection power also prevails in us. As a result, we are actually one with Christ and identified with Him. This experience during times of genuine prayer gives us a taste of the normal Christian life.

The more genuine prayer we have, the more we shall have the experience of being outside our cultural opinions, of being one spirit with the Lord, and of living Christ. The sad thing is that when we stop praying, we automatically revert to our culture. Then we strive to live according to our own asceticism. When we enter into genuine prayer, we are far away from asceticism and all other isms, for we are one with the living Lord. Furthermore, when we pray in this way with others, we are truly one in the praying spirit. Then we touch the reality of the one new man, where there is no Greek or Jew, barbarian or Scythian, circumcision or uncircumcision. We realize that the new man is constituted of Christ alone and that in this realm there are no differences of culture....In our natural life we make up our minds to do good, and we endeavor to accomplish what we have determined to do. This is the suppression of the self; it is not the living out of Christ.

To pray perseveringly means that we should never depart from the praying spirit. We should remain in a praying condition. To be in this condition is to be out of our opinion and to be one spirit with the Lord, living Him and taking Him as our life and as our person. Spontaneously we are away from everything other than Christ, and we are living by this living person... We must pray perseveringly in order to be preserved in such a praying condition. In other words, our daily living should be the same as our experience in times of genuine prayer. Our experience in prayer should become a model of our daily Christian life.

Gradually the Lord is showing us what it means to live Him. One aspect of living Christ is that of remaining in a praying condition. When we are in this condition, we are outside of culture. Because we are one spirit with this living person, taking Him as our life and as our person, there is no striving to live properly. Rather, as we are one with the Lord in spirit, the death of Christ is applied to us, and His resurrection power becomes prevailing in us. Then we spontaneously live Him. (Life-study of Colossians, pp. 279-280)

Further Reading: Life-study of Colossians, msg. 33

晨興餽養

弗六 17～18『還要藉着各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；時時在靈裏禱告，並盡力堅持，在這事上儆醒，且為眾聖徒祈求。』

西四 2『你們要堅定持續的禱告，在此儆醒感恩。』

根據保羅在歌羅西四章二節的話，我們必須堅定持續的事，乃是禱告。我們必須堅定持續的禱告，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。…一面，他是仇敵，想要打敗神；另一面，他是對頭，在神的範圍裏想要製造破壞。撒但是對頭，在神的範圍、神的國度裏敵擋神。聖經清楚的指明，甚至今天撒但都還能到神的寶座那裏。在約伯記我們看見，撒但能站在神的寶座前，在祂面前控告人。（一 6～12。）我們很難明白，為甚麼神給仇敵這樣的自由。按照啓示錄十二章十節，撒但晝夜控告我們。（歌羅西書生命讀經，七一八頁。）

信息選讀

雖然在宇宙中激烈進行的爭戰是在神與撒但之間，但與另一方也有牽連。這第三方包括神所揀選並救贖的人，他們是真正決定這場爭戰勝負的人。如果我們與撒但站在一起，即使神是全能的，祂也會失敗。神是無限、全能的創造者，祂不會降低自己來與一個受造之物爭戰。因此，神的另一種受造之物——人一就必須與撒但爭戰。實在說來，神需要我們。…祂必須維持創造者的身分。因這緣故，祂需要我們來進行爭戰的實際工作。

Morning Nourishment

Eph. 6:17-18 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.

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

According to Paul's word in Colossians 4:2, the thing that requires our perseverance is prayer. 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....On the one hand, he is the enemy trying to defeat God; on the other hand, he is the adversary within God's realm seeking to cause damage. As the adversary, Satan opposes God from within God's realm, God's kingdom. This is the reason the Bible clearly indicates that even today Satan has access to the place of God's throne. In the book of Job we see that Satan can stand before the throne of God and accuse people before Him (Job 1:6-12). It is difficult for us to understand why God allows His enemy such freedom. According to Revelation 12:10, Satan accuses us day and night. (Life-study of Colossians, pp. 577-578)

Today's Reading

Although the battle raging in the universe is between God and Satan, another party is involved. This third party consists of God's chosen and redeemed people, the ones who will actually decide the outcome of the battle. If we take sides with Satan, God will lose, even though He is almighty. As the infinite, all-powerful Creator, God will not lower Himself to fight against one of His creatures. Thus, it is necessary for another of God's creatures—man—to fight against Satan. In a very real sense, God needs us....He must maintain His status as the Creator. For this reason, He needs us to carry on the actual work of warfare.

為要在神這邊與撒但爭戰，我們需要堅定持續的禱告。這種堅定持續是必需的，因為整個世界的趨向都是遠離神的。禱告乃是抵擋墮落宇宙中的潮流、趨勢。堅定持續的禱告就像逆水行舟。…無疑的，要這樣堅定持續的劃船或禱告，都需要極大的力量。整個宇宙都在撒但的影響之下，與神的旨意相對。因此，世界上有一股強大的潮流，敵擋神的旨意。我們站在神這邊的人，發現整個宇宙都在反對我們，尤其是反對我們的禱告。…我們想要禱告的時候，也許是〔電話，〕我們的孩子，門外的訪客，或是家裏的寵物，來攪擾我們。因着有許多東西會來敵擋我們的禱告，所以我們的確需要堅定持續的禱告。

在歌羅西四章二至四節，保羅轉到禱告的事上。…〔二節說到要〕堅定持續，乃是〔指〕堅忍、堅定並熱切的持續。在禱告上我們需要做醒、警戒，不可輕忽。這種做醒該帶着感恩。…禱告乃是屬靈的呼吸，禱告就是呼吸。…有些聖徒一聽到禱告，就立刻問要如何禱告。我們都該忘掉如何禱告，就是簡單的去禱告。譬如，小孩子學走路就是去走。…同樣的原則，我們是藉着禱告而學習禱告。

保羅在二節囑咐我們，要堅定持續的禱告。這意思是說，我們不僅該持續禱告，更該奮力的持續禱告。在我們的環境中，幾乎每件事都與禱告相逆。我們要禱告，就必須反對我們環境中的潮流。如果我們不禱告，我們就會隨波逐流。惟有禱告能使我們反潮流；因此，我們需要持續的禱告，堅定的禱告。…保羅也鼓勵我們要在禱告上做醒。我們需要做醒抵擋仇敵。我們不知道下一刻會有甚麼事情發生；我們需要做醒，因為基督徒的生活乃是爭戰的生活，戰鬥的生活。（歌羅西書生命讀經，七一八至七一九、三一一至三一四頁。）

參讀：歌羅西書生命讀經，第三十、六十五篇。

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....No doubt, to persevere in this way, either in rowing or in praying, requires a great deal of energy. The entire universe is under Satan's influence and is contrary to God's will. Hence, there is a strong current in the world in opposition to the will of God. As those who take sides with God, we find that the whole universe is against us and, in particular, against our prayer. When we try to pray, we may...be disturbed by [a telephone call], by our children, by callers at the door, or by any animal pets there may be in the house. Because there is so much resistance to our prayer, we definitely need to persevere in prayer.

In Colossians 4:2-4 Paul turns to the matter of prayer. In verse 2...to persevere is to continue persistently, steadfastly, and earnestly. In prayer we need to be watchful and alert, not negligent. Such watchfulness should be accompanied by thanksgiving. Prayer is spiritual breathing. To pray is to breathe. When some saints hear a word about prayer, they immediately ask how to pray. We should forget about how and simply pray. For example, a child learns to walk by walking...In the same principle, we learn to pray by praying.

In 4:2 Paul charges us to persevere in prayer. This means that we should not merely continue in prayer, but we should strive to continue. Almost everything in our environment is contrary to prayer. In order to pray, we must go against the tide, the current, of our environment. If we fail to pray, we shall be swept downstream. Only prayer can enable us to go against the current. Therefore, we need to persevere in prayer, to pray persistently. Paul also encourages us to watch in prayer. We need to be watchful against the enemy. We do not know what will happen in the next few minutes. We need to be watchful because the Christian life is a life of fighting, a life of warfare. (Life-study of Colossians, pp. 578-579, 252-254)

Further Reading: Life-study of Colossians, msgs. 65, 30

第六週 週四

晨興餽養

西三 15 ~ 16『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。當用各樣的智慧，讓基督的話豐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。』

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。藉着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。我們在主的恢復中乃是一，因爲我們是在基督裏並在召會中。…在新人裏有一，因爲基督是一切，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。

保羅在十六節繼續說，『當用各樣的智慧，讓基督的話豐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。』基督的話就是基督所說的話。在神新約的經綸裏，神在子裏面說話，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，藉着祂的肢體—使徒和申言者—說話。這些都可視爲基督的話。（歌羅西書生命讀經，三〇〇至三〇二頁。）

信息選讀

歌羅西書的中心是基督作我們的頭和生命。基督運用祂作頭的身分，並將祂的豐富供應我們的路，乃是藉着祂的話；因此，本書強調基督的話。

WEEK 6 — DAY 4

Morning Nourishment

Col. 3:15-16 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful. 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.

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. We in the Lord's recovery are one because we are in Christ and in the church.... [In the new man] 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.

In verse 16 Paul goes on to say, "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." 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. (Life-study of Colossians, pp. 243-245)

Today's Reading

Colossians is focused on Christ as our Head and our life. The way for Him to exercise His headship and to minister His riches to us is through His word. Hence, the emphasis is on the word of Christ.

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。在希臘原文，（歌羅西三章十六節裏）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，纔能把基督的豐富運行並供應到我們裏面的人裏。不僅如此，基督的話也必須豐豐富富的住在我們裏面。基督的豐富（弗三8）是在祂的話裏。這樣豐富的話，其居住必是豐豐富富的。基督的話在我們裏面應當有自由的通路。我們不該只接受這話，然後把這話限制在我們裏面小小的範圍裏。相反的，這話必須有自由的通路在我們裏面運行。這樣，話就要在我們裏面居住並安家。

有些聖徒喜愛聖經，並且天天讀經。不過，在他們的生活中，在他們裏面運行的不是基督的話，而是他們的觀念、意見和哲學。他們可能研究聖經，但不讓基督的話住在他們裏面。他們也不讓基督的話在他們裏面運行、行動、或有所作為。結果他們裏面所充滿的，乃是自己的哲學，不是基督的話。

在歌羅西三章十二至十五節，（保羅）說到需要受基督的平安所管理；在十六至十七節，他說到基督的話豐豐富富的住在我們裏面。與基督聯合而生活，意思是在我們的生活中，我們不與基督分開。在約翰十五章，主告訴我們要住在祂裏面；因為離了祂，我們就不能作甚麼。在神眼中，我們離了基督所作的，無論甚麼都沒有價值。因此，倘若我們離開歌羅西書中所啓示包羅萬有的基督，我們就不能作甚麼。聖徒的生活必須與基督聯合，這意思是說，在我們的生活中，我們必須與祂是一。

十五至十六節用『讓』字…指明基督的平安和基督的話已經在這裏。然而我們需要讓這二者在我們裏面運行。我們需要讓基督的平安在我們裏面作仲裁，並需要讓基督的話住在我們裏面。（歌羅西書生命讀經，三〇三至三〇四、二九四至二九六頁。）

參讀：歌羅西書生命讀經，第二十九、六十三至六十四篇。

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. The Greek word rendered “dwell” [in Colossians 3:16] 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 free course within us. We should not simply receive it and then confine it to a small area of our being. On the contrary, it should be given a free course to operate within us. In this way the word will inhabit us and make home in us.

Certain saints love the Bible and read it daily. But in their living it is their concept, opinion, and philosophy that move within them, not the word of Christ. They may study the Bible, but they do not allow the word of Christ to dwell in them. Neither do they permit it to move, act, and have its being in them. As a result, what prevails in their being is their philosophy, not the word of Christ.

In Colossians 3:12-15 Paul speaks of the necessity of being ruled by the peace of Christ, and in verses 16 and 17, of the word of Christ dwelling in us richly. To live in union with Christ means that in our living we are not apart from Christ. In John 15 the Lord tells us to abide in Him, for apart from Him we can do nothing. In the eyes of God, whatever we do apart from Christ has no value. Therefore, if we are separated from the all-inclusive Christ revealed in Colossians, we cannot do anything. The living of the saints must be in union with Christ. This means that in our living we need to be one with Him.

The word let in verses 15 and 16...indicates that both the peace of Christ and the word of Christ are already present. However, we need to allow them to operate within us. We need to let the peace of Christ arbitrate in us, and we must let the word of Christ dwell in us. (Life-study of Colossians, pp. 245-247, 239-241)

Further Reading: Life-study of Colossians, msgs. 29, 63-64

第六週 週五

晨興餽養

西三 1～2『…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…。』

來八 1『…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。』

啓五 6『我又看見寶座…中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈…。』

歌羅西三章一至四節…是指我們的生活說的。…我們不是以屬地的方式或屬世的方式活着，反之，我們應當以屬天的方式活着，尋求在上面的事，並思念在上面的事。

主耶穌有兩種職事，就是復活以前在地上的職事，以及復活後在天上的職事。…按照希伯來一章三節，主完成了地上的職事，就坐在高處至尊至大者的右邊。雖然祂在地上的職事已經完成了，祂在天上的職事卻仍然進行着。（歌羅西書生命讀經，六五一至六五二頁。）

信息選讀

今天基督以更高、更廣闊的方式來盡職。祂是大祭司，為我們代求，並照顧所有的召會，把屬天的供應傳輸到眾召會裏面。現今基督比當初在地上的時候更忙。祂在地上主要是照顧門徒，但在天上卻是照顧許許多多的召會，以及億萬的聖徒。祂不僅作大祭司為我們代求，也作屬天的執事為我們盡職。不僅如此，按照啓示錄五章，祂是屬天的行政管理者，一直在執行神宇宙的行政。祂是有七眼的羔羊，執行神的行政。基督是大祭司為人代求；祂是屬天的執事供應人；祂也是有神七眼

WEEK 6 — DAY 5

Morning Nourishment

Col. 3:1-2 ...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...

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.

Rev. 5:6 And I saw in the midst of the throne...a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God...

[Colossians 3:1-4] refers to our living.... We are not to live in an earthly way or in a worldly way. Instead, we should live in a heavenly way, seek the things which are above, and set our mind on them.

The Lord Jesus has two types of ministries, His ministry on earth before His resurrection and His ministry in heaven.... According to Hebrews 1:3, having finished His ministry on earth, the Lord sat down at the right hand of the Majesty on high. Although His earthly ministry has been completed, His ministry in heaven is still going on. (Life-study of Colossians, pp. 523-524)

Today's Reading

Christ today is ministering in a higher and more extensive way. As the High Priest, He intercedes for us and cares for all the churches, transmitting into them the heavenly supply. Christ is more busy now than when He was on earth. On earth He cared mainly for His disciples. But in heaven He is caring for a great many churches and for millions of saints. Not only does He intercede for us as the High Priest, but He ministers on our behalf as the heavenly Minister. Furthermore, according to Revelation 5, He as the heavenly Administrator is executing God's universal government. He is the Lamb with seven eyes carrying out God's administration. As the High Priest, He intercedes; as the heavenly Minister,

的救贖主，執行神的行政，以完成神的定旨。這些都是上面的事，是我們必須思念的。

基督並非無事可作，祂一直在代求、供應、並執行神的行政。我們在地上該回應基督在天上的活動。雖然基督在地上的職事裏，為我們的得救完全成就了救贖，但祂還沒有完成祂身體的建造。為着基督身體的建造，就需要祂在天上的職事。基督的願望，不僅是要得着一大羣得救的人；祂乃是要得救的人同被建造成為祂的身體。基督巴望得着一個身體，一個建造，一個新婦。基督的身體要得着建造，祂就必須執行祂在天上職事的工作。

在天上的基督和地上的我們之間，有一種神聖的傳輸，就是屬天的電流。如果我們接受這種傳輸，我們就會回應基督在天上的工作。但如果我們在經歷中沒有一直聯於祂，或是容讓絕緣體在我們與祂之間樹立起來，這種傳輸就會停止。…我們應當日夜讓天上的供應注入，並經歷在天上的基督與我們之間的來往。我們應當對基督的代求、供應、以及執行神的經綸一直有所回應。

尋求在上面的事，意思就是我們與基督天上的職事相呼應。按照歌羅西三章我們看見，藉着尋求在上面的事而與基督天上的職事相呼應，乃是我們基督徒行事為人的頭一面。

今天基督在諸天之上活着，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，已經把他們的接收器打開，而且發揮作用。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，在地上為着那件事禱告。譬如，他們感覺到主為迦納的阿克拉召會代禱，就也一同為着那裏的召會代禱。這樣與基督一同禱告，就是與祂同有一個生活。（歌羅西書生命讀經，六五二、六八二至六八三、六六一頁。）

參讀：歌羅西書生命讀經，第五十九、六十一至六十二篇。

He ministers; as the Redeemer with the seven eyes of God, He administers the government of God for the accomplishment of God's purpose. These are the things above on which we are to set our mind.

Christ is not idle. He is interceding, ministering, and executing God's administration. We on earth should respond to Christ's activities in heaven. Although Christ in His earthly ministry fully accomplished redemption for our salvation, He has not yet completed the building up of His Body. For the building up of the Body, His ministry in heaven is necessary. It is not the desire of Christ simply to have a large group of saved people; He wants the saved ones to be built up together as His Body. Christ desires a Body, a building, a bride. In order to have the Body built up, Christ must carry on the work of His heavenly ministry.

Between Christ in heaven and us on earth there is a divine transmission, a heavenly current. If we are receiving this transmission, we shall respond to Christ's work in heaven. However, if in our experience we are not continuously connected to Him or if we allow insulation to build up between us and Him, the transmission will cease.... Day and night, we should be infused with a supply from heaven and experience the transaction between the heavenly Christ and us. We should continually respond to Christ's interceding, ministering, and executing of God's administration.

To seek the things above means that we correspond to Christ's heavenly ministry. According to Colossians 3, corresponding to Christ's heavenly ministry by seeking the things above is the first aspect of our Christian walk.

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 have their receivers open and operating. When they sense that Christ is praying in heaven for a certain matter, they join Him to pray on earth for that very matter. For example, sensing that the Lord is praying for the church in Accra, Ghana, they join in to pray for the church there. To pray together with Christ in this way is to have one living with Him. (Life-study of Colossians, pp. 524, 549-550, 533)

Further Reading: Life-study of Colossians, msgs. 59, 61-62

第六週 週六

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。』

我們在禱告的時間裏思念在上面的事，就成爲基督在諸天之上職事的返照。藉着我們的禱告，元首基督就得着一條路，藉着祂的身體來施行祂的行政。我們禱告的時候，就是屬天的大使，在地上延展神的國度。

我們禱告的時候，就進入至聖所，來到施恩的寶座前。希伯來四章十六節說，『所以我們只管坦然無懼的來到施恩的寶座前，爲要受憐憫，得恩典，作應時的幫助。』禱告乃是來到施恩寶座前的路。我們來到施恩的寶座前，就受憐憫，得恩典，滿足我們應時的需要。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！在禱告中得着恩典的水流，的確比我們的禱告得着答應還要重要。我們的禱告有沒有得着答應是次要的。

要得着這恩典的江河，就要把我們屬靈的電池充滿屬天的電流。屬天的電流，神聖的電流，乃是三一神作恩典從寶座流到我們裏面。這流帶來說不出的供應和享受。…這的確是堅定持續禱告的賞賜。（歌羅西書生命讀經，七二二至七二三頁。）

信息選讀

如果我們尋求在上面的事，並與基督同有一個生活，我們就會完全被我們主人的事業所佔有。我們

WEEK 6 — DAY 6

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.

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. When we pray, we are a heavenly ambassador on earth with the extension of God's kingdom.

When we pray, we enter into the Holy of Holies and approach the throne of grace. Hebrews 4:16 says, "Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help." Prayer is the way to come forward to the throne of grace. Coming forward to the throne of grace, we receive mercy and grace to meet our timely need. 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. Whether or not our prayer is answered is secondary.

To receive this river of grace is to have our spiritual battery charged with heavenly current. The heavenly current, the divine electricity, is the Triune God as grace flowing out of the throne and into us. The supply and enjoyment this brings is unspeakable...This surely is a reward for persevering in prayer. (Life-study of Colossians, pp. 581-582)

Today's Reading

If we seek the things above and have one living with Christ, we shall be wholly occupied with the enterprise of our Master. Our heart will be with

的心會與祂一同在天上；祂在天上一直為眾召會代求、供應眾聖徒、並執行神的行政；這要成為我們所關心、所渴望的。如果我們接受基督作生命，並且這樣尋求在上面的事，我們情慾的肢體就會被治死，墮落的魂裏邪惡的元素就會被脫去，並且舊人也會被脫去。不僅如此，我們自然就穿上新人。

你難道不渴望在諸天界裏與主是一，並有一顆心與主的心是一麼？你難道不渴望在祂的祭司職分、職事、和行政上與祂是一麼？我特別鼓勵青年人，要尋求在上面的事，並與基督同活，而顧到神的定旨。

我們盼望藉着享受基督，一個新人就得以產生，並且實際的彰顯出來。我們不要僅僅在道理上的新人，乃要在實際上並在實行上的新人。新人不是藉着組織而來的。組織起來的東西也許是社團或宗教，但不是新人。惟有我們接受基督作生命，並與祂同活，新人纔能產生。

我很喜樂，主的恢復裏有許多的青年人。這個恢復必定有榮耀的前途。我們都必須顧到主的權益；祂在天上禱告的時候，我們就在地上以禱告回應。這樣，我們就經歷到基督與我們之間的傳輸，這種傳輸使我們滿了歡喜快樂。基督在諸天之上作工，我們在地上作工。這樣，我們就不僅享受基督作我們所需的實際，也接受祂作我們的生命，並與祂同有一個生活。

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。…新人乃是我們接受基督作生命並活基督的自然結果。（歌羅西書生命讀經，六六二至六六四頁。）

參讀：歌羅西書生命讀經，第六十篇。

Him in heaven, where He is interceding for the churches, supplying the saints, and administrating God's government. This will be our concern, our desire. If we take Christ as life and seek the things which are above in such a way, the lustful members will be put to death, the evil elements in the fallen soul will be put away, and the old man will be put off. Furthermore, we shall automatically put on the new man.

Do you not aspire to be one with the Lord in the heavenlies and to have a heart that is one with His heart? Do you not long to be one with Him in His priesthood, ministry, and administration? I would encourage all the young people especially to care for God's purpose by seeking the things which are above and living together with Christ.

We expect that through the enjoyment of Christ the one new man will come forth and be expressed in a practical way. We do not want the new man merely in doctrine, but in reality and in practice. The new man does not come by way of organization. Something organized may be a society or a religion, but it is not the new man. The new man comes forth only by our taking Christ as our life and living together with Him.

I am happy that there are so many young people in the Lord's recovery. The recovery certainly has a glorious future. We all need to care for the Lord's interests. While He is praying in heaven, we respond in prayer on earth. Thus, we experience the transmission between Christ and us, a transmission that will make us happy and full of joy. Christ works in the heavens, and we work on earth. In this way, we not only enjoy Christ as the reality of our necessities, but we also take Him as our life and have one living with Him.

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.... The new man is the spontaneous issue of our taking Christ as our life and living Him. (Life-study of Colossians, pp. 534-535)

Further Reading: Life-study of Colossians, msg. 60

第六週詩歌

WEEK 6 — HYMN

563

禱告—同心合意

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降 B 大調

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 一 要在靈裏同心禱告, 不照你心所思想,
 B^b E^b B^b F_7 B^b
 $\dot{5} \cdot \dot{6} \ \dot{5} \ \underline{1} \ \dot{7} \ \dot{6} \mid \dot{6} - \dot{5} - \mid \dot{4} \cdot \dot{3} \ \dot{4} \ \dot{5} \ \dot{6} \ \dot{7} \mid 1 - - 0 \mid$
 只照深處恩膏塗抹, 成全主心所願望。
 F_7 B^b Gm D F_7
 $2 \cdot 2 \ 2 \ 2 \ 3 \ 2 \mid 1 - \dot{5} - \mid \dot{6} \cdot \dot{6} \ \dot{6} \ \dot{6} \ \dot{7} \ 1 \mid 2 - \#2 - \mid$
 (副) 要在靈裏同心禱告, 不照你心所思想,
 B^b E^b B^b E^b F_7 B^b
 $3 \cdot 3 \ \underline{4} \ \underline{3} \ \underline{1} \ \underline{6} \mid \dot{5} - \dot{3} - \mid \dot{4} \cdot \dot{6} \ \dot{5} \ \underline{1} \ \dot{7} \cdot \dot{7} \mid 1 - - 0 \parallel$
 只照深處恩膏塗抹, 成全主心所願望。

- 二 要在靈裏同心禱告, 藉着十架否認己;
一切願望、所有心意, 都要讓靈來管理。
- 三 要在靈裏同心禱告, 坐在天上用權柄;
屬地利益全踏腳下, 進攻空中的首領。
- 四 要在靈裏同心禱告, 與眾聖徒同祈求;
尋求主的心意、帶領, 靈中和諧永保守。
- 五 要在靈裏同心禱告, 儆醒、禱告要持久;
為神國度和神榮耀, 儆醒、禱告到成就。
- 六 要在靈裏同心禱告, 和諧一致尋求神;
在主身體的靈裏面, 永遠禱告憑同心。

Pray with one accord in spirit

Prayer — With One Accord

779

1. Pray with one ac - cord in spir - it, Not ac - cord - ing to our
 thought, But a - lone by the a - noint - ing, As the Lord has ev - er
 sought. (C) Pray with one ac - cord in spir - it, Not ac - cord - ing to our
 thought, But a - lone by the a - noint - ing, As the Lord has ev - er sought.

2. Pray with one accord in spirit,
By the cross deny the soul;
All desires and all intentions
Let the Spirit now control.
3. Pray with one accord in spirit,
Pray as in the heavenlies;
All the earthly interests treading,
Fight the principalities.
4. Pray with one accord in spirit,
Supplicate relatedly;
Seek the Lord, His mind, His leading,
In the Spirit's harmony.
5. Pray with one accord in spirit,
Pray and watch persistently;
For God's kingdom and His glory,
Pray and watch in harmony.
6. Pray with one accord in spirit
Seeking God in unity;
In the Spirit of the Body
Ever pray in harmony.

第七篇

為着一個新人實際的出現，
在我們心思的靈裏得更新

讀經：弗二 15，四 22～24，三 16～17 上，林前六 17，羅十二 2，西三 10～11

綱要

週一

壹 歌羅西三章十節說到新人的創造和新人的更新；新人的創造在十字架上已經完成，但新人的更新仍然在進行。

貳 新人是基督所創造的，但信徒需要有分於這創造—弗二 15，西三 10：

一 要產生新人，首先需要基督在十字架上創造的工作，這已經完成了—弗二 15。

二 為要有分於這創造，我們需要每天藉着更新，脫去舊人並穿上新人—四 22～24，西三 10。

週二

Message Seven

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

Scripture Reading: Eph. 2:15; 4:22-24; 3:16-17a; 1 Cor. 6:17; Rom. 12:2; Col. 3:10-11

Outline

Day 1

I. In Colossians 3:10 there are the creation of the new man and the renewal of the new man; the creation of the new man was completed on the cross, but the renewal of the new man is still going on.

II. The new man was created by Christ, but the believers need to partake of this creation—Eph. 2:15; Col. 3:10:

A. To bring forth the new man, first Christ's creating work on the cross was needed, and this has been accomplished—Eph. 2:15.

B. In order to partake of this creation, every day we need to put off the old man and put on the new man through the renewing—4:22-24; Col. 3:10.

Day 2

叁 得更新就是得着神的元素加到我們裏面，以頂替並排除我們老舊的元素—啓二一5上，林後五17，羅十二2，林後四16：

- 一 新就是神；所以，成爲新的就是成爲神—羅六4，七6：
 - 1 神永遠是新的，祂將祂常新的素質灌注到我們裏面，以更新我們全人—十二2，西三10。
 - 2 神的靈藉着把神的屬性灌注到我們內裏各部分，而更新我們，這些屬性常新不舊，永存不變—啓二一5上。
- 二 更新的靈將新人的神聖素質分賜到我們裏面，使我們成爲新造—多三5。
- 三 神安排我們的環境，使我們外面的人一天過一天，一點一點的被銷毀，我們裏面的人得着更新—林後四16。
- 四 我們乃是藉着神聖生命在復活裏更新的性能而得着更新—約十一25，林後一9，四14，腓三10。

週三

肆 以弗所四章二十三節對我們重大而緊要，照着這節，脫去舊人（舊的社交生活）並穿上新人（新的召會生活）的關鍵，乃是在我們心思的靈裏得更新：

- 一 重生的靈是更新的靈；這更新的靈必須得加強（弗三16），好侵佔、征服並佔有我們魂的每一部分（17上）。

III. To be renewed is to have God's element added into our being to replace and discharge our old element—Rev. 21:5a; 2 Cor. 5:17; Rom. 12:2; 2 Cor. 4:16:

- A. Newness is God; therefore, to become new is to become God—Rom. 6:4; 7:6:
 1. God is forever new, and He infuses His ever-new essence into our being to renew our entire being—12:2; Col. 3:10.
 2. The Spirit of God renews us by infusing our inward parts with God's attributes, which are forever new, can never become old, and are everlasting and unchanging—Rev. 21:5a.
- B. The renewing Spirit imparts the divine essence of the new man into our being to make us a new creation—Titus 3:5.
- C. God arranges our environment so that little by little and day by day our outer man will be consumed and our inner man will be renewed—2 Cor. 4:16.
- D. We are renewed by the renewing capacity of the divine life in resurrection—John 11:25; 2 Cor. 1:9; 4:14; Phil. 3:10.

Day 3

IV. According to Ephesians 4:23, which is vital and crucial to us, the key to putting off the old man (the old social life) and putting on the new man (the new church life) is in being renewed in the spirit of our mind:

- A. A regenerated spirit is a renewed spirit; this renewed spirit must be strengthened (Eph. 3:16) to invade, subdue, and occupy every part of our soul (v. 17a).

二 基督作為賜生命的靈現今在我們的靈裏（提後四 22，林前六 17），並且這二靈調和在一起，形成心思的靈：

- 1 我們的心思得更新，是藉着我們領悟基督這位賜生命的靈與我們人重生的靈調和。
- 2 那住在我們裏面，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，這調和的靈就成為我們心思的靈；我們的心思得以更新，乃是藉着這調和的靈。

週四

三 在我們心思的靈裏得以更新，乃是裏面並內在的一羅十二 2：

- 1 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。
- 2 更新是藉着實際的靈和聖經的啓示，使我們在宗教、邏輯和哲學上，對宇宙、人類、神等類的事，心思有了改變，甚至藉着十字架銷毀的工作，使我們的心思被基督的心思頂替—多三 5，羅十二 2，弗四 23，羅八 6，腓二 5，林後四 16。

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。

伍 更新的靈調着我們重生的靈而成爲一個調和的靈，擴展到我們的心思裏，爲要更新我們全人，使我們藉着脫去舊人並穿上新人而成爲新人的肢體—弗四 22、24：

一 脫去舊人，就是否認並棄絕我們老舊的己—22 節，太十六 24。

B. Christ as the life-giving Spirit is now in our spirit (2 Tim. 4:22; 1 Cor. 6:17), and these two spirits mingle together to form the spirit of the mind:

1. Our mind is being renewed through the realization that Christ as the life-giving Spirit is mingled with our regenerated human spirit.
2. 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 our mind; it is by this mingled spirit that our mind is renewed.

Day 4

C. To be renewed in the spirit of our mind is inward and intrinsic—Rom. 12:2:

1. The renewing in the spirit of our mind revolutionizes our logic, philosophy, thought, concept, and psychology.
2. Renewing is to have our mind changed in our religion, logic, and philosophy concerning the universe, mankind, God, etc., by the Spirit of truth with the revelations in the Scriptures, even to have Christ's mind replacing our mind through the consuming work of the cross—Titus 3:5; Rom. 12:2; Eph. 4:23; Rom. 8:6; Phil. 2:5; 2 Cor. 4:16.

D. The only possibility of God's purpose being fulfilled in this age is that we would all be willing to be renewed in the spirit of our mind.

V. The renewing Spirit is mingled with our regenerated spirit as one mingled spirit to spread into our mind in order to renew our entire being as a member of the new man by putting off the old man and putting on the new man—Eph. 4:22, 24:

A. To put off the old man is to deny and renounce our old self—v. 22; Matt. 16:24.

二 穿上新人，就是應用基督在創造新人時所完成的一弗二 15，四 24。

三 十字架是為着脫去我們的舊人，而那靈是為着穿上新人：

1 我們要脫去舊人，就必須將十字架應用在自己身上一太十六 24。

2 穿上新人，就是藉着耶穌基督之靈全備的供應，活基督並顯大基督一腓一 19 ~ 21 上。

週五、週六

陸 心思的更新是為着一個新人完滿的出現並實際的實行—弗四 22 ~ 24，西三 10 ~ 11：

一 我們的心思需要得更新，不是只為着我們屬靈的操守，或我們個人道德的行為，乃是為着一個新人的出現。

二 我們在心思的靈裏得以更新，其中心點乃是一個新人—弗四 23 ~ 24。

三 我們在一生中，建立了我們本國與種族的頭腦；為着一個新人的出現，這頭腦必須得更新—西三 10 ~ 11：

1 我們天然和本國的頭腦，是照着我們的種族和文化背景受教育並建立起來的；這是新人得以出現的最大攔阻。

2 要使一個新人得以完滿的出現，我們就必須經歷心思徹底的更新，這心思是照着我們的國籍和文化建立起來的—10 ~ 11 節。

B. To put on the new man is to apply what Christ has accomplished in creating the new man—Eph. 2:15; 4:24.

C. Whereas the cross is for the putting off of our old man, the Spirit is for the putting on of the new man:

1. In order to put off the old man, we must apply the cross to ourselves—Matt. 16:24.

2. To put on the new man is to live and magnify Christ through the bountiful supply of the Spirit of Jesus Christ—Phil. 1:19-21a.

Day 5 & Day 6

VI. The renewal of the mind is for the full existence and real practice of the one new man—Eph. 4:22-24; Col. 3:10-11:

A. Our mind needs to be renewed not only for our spiritual conduct or for our personal, ethical behavior but also for the existence of the one new man.

B. The focal point of our being renewed in the spirit of our mind is the one new man—Eph. 4:23-24.

C. 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—Col. 3:10-11:

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 existence of the new man.

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—vv. 10-11.

四 一個新人實際具體化的惟一之路，乃是藉着我們的心思得更新—羅十二 2，弗四 23 ~ 24，西三 10 ~ 11：

- 1 我們必須在生活中實際的並天天在心思的靈裏得着更新；否則，主就沒有路得着新人。
- 2 一個新人得以具體化，不能憑着我們受改正或受教導，只能憑着神的靈浸透我們的思想。
- 3 在我們的禱告裏，我們必須渴望進入一個新人的實行，因此我們必須求主更新我們的心思，變化我們裏面的所是一羅十二 2。
- 4 我們天天需要脫去舊人並穿上新人；爲此我們需要喝一位靈，使我們得以在我們實際日常生活的每一方面，在我們心思的靈裏得以更新—弗四 22 ~ 32。
- 5 當我們喝那靈，祂就浸透我們這人的每一部分—林前十二 13：
 - a 我們喝那靈，祂所浸透我們魂的第一部分乃是心思。
 - b 我們若喝那靈，就會在我們心思的靈裏得以更新，這更新會使我們眾人成爲一個新人—弗四 23 ~ 24。
- 6 當我們的心思得着更新，一個新人就會實際的出現，基督也就真正是一切，又在一切之內—西三 10 ~ 11。

D. 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:

1. 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 new man.
2. The one new man cannot be realized by our being corrected or taught but by the Spirit of God permeating our mentality.
3. 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 inward being—Rom. 12:2.
4. 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 that we may be renewed in the spirit of our mind in every area of our practical, daily life—Eph. 4:22-32.
5. When we drink of the Spirit, He saturates every part of our being—1 Cor. 12:13:
 - a. As we drink of the Spirit, the first part of our soul that He saturates is our mind.
 - b. 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.
6. 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—Col. 3:10-11.

第七週 週一

晨興餽養

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。』

四 24『並且穿上了新人，這新人是照着神，在那實際的義和聖中所創造的。』

按照以弗所四章二十四節，新人是在那實際的義和聖中所創造的；但是按照歌羅西三章十節，新人是漸漸更新的。新人既是被創造，與老舊的事物毫不相干，怎麼能同時又得更新，與老舊的事物有關？…從基督那一面來看，新人已經創造成了；但是從我們這一面，從我們的經歷來看，新人是漸漸更新的。就新造而言，新人已經藉着基督的工作完成了。但是就我們的經歷而言，新人是在天天被更新的過程中。…這個更新實際上就是穿上新人。…新人已經創造成了，但現今我們的需要乃是在我們的經歷中穿上新人。（以弗所書生命讀經，二六三頁。）

信息選讀

（歌羅西三章十節的）『穿上』，在原文是用在與衣着有關的事上。比方，一位弟兄有一套西裝已經縫製好，我們可以說這套西裝已經完成，現在這位弟兄必須以正確的方式穿上這套西裝。他不能一下子就穿上去；反之，這穿上乃是漸漸的、一步一步的過程。…然而，穿上西裝不是穿上新人完全正確的圖畫。穿上西裝是客觀的，而穿上新人包括內在的更新。我們不是以外在、客觀的方式穿上新人。相反的，穿上新人是從裏面開始，與內在、主觀的更新有關。

WEEK 7 — DAY 1

Morning Nourishment

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.

4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

According to Ephesians 4:24, the new man is created in righteousness and holiness of the reality, but according to Colossians 3:10, the new man is being renewed. How can the new man be both created, which has nothing to do with anything old, and renewed, which is related to something old?...From Christ's side, the new man has already been created. But from our side, our experience, the new man is being renewed. According to the new creation, the new man has been completed by the work of Christ. But according to our experience, the new man is in the process of being renewed daily...This renewing is actually the putting on of the new man...The new man has been created, but now our need is to put him on in our experience. (Life-study of Ephesians, p. 217)

Today's Reading

The Greek word rendered “put on” [in Colossians 3:10] is used with respect to clothing. Suppose a brother has a suit of clothes tailor-made for him. We may say that the suit has been completed. Now the brother must put on this suit in a proper way. He cannot put it on all at once; rather, it is a gradual, step-by-step procedure. The putting on of a suit of clothes, however, is not a fully accurate picture of the putting on of the new man. The putting on of a suit is objective, whereas the putting on of the new man involves an inward renewing. We do not put on the new man in an outward, objective way. On the contrary, the putting on of the new man begins from within; it is related to an inward, subjective renewing.

基督在十字架上已經廢掉了規條，為要在復活裏產生一個新人。因此，在基督的復活裏，新人被創造並產生出來。當我們相信主耶穌時，賜生命的靈就進到我們靈裏，隨祂同來的是新人這個已經完成的產品。這樣，新人就生到我們的靈裏。所以，從我們重生的時候起，新人就已經在我們的靈裏。現今新人必須浸透我們的每一部分。這個擴展就是穿上新人，也是更新。正如歌羅西三章十節所說，我們必須穿上新人，這新人是漸漸更新的。我們穿上新人有多少，乃是根據我們更新有多少。

我們從前的生活樣式，我們從巴別來的遺傳，甚至猶太人的規條也在內，都已經藉着基督在十字架上的死，在祂的肉體裏廢掉了。我們不該寶貝我們的遺傳，而該否認它。在積極一面，我們必須看見新人已經創造成了，並且已經藉着重生放在我們的靈裏。現今所需要的，乃是使我們的靈成為管理我們全人的部分。這意思是說，我們那與神的靈調和的靈，必須成為我們心思的靈。（弗四 23。）我們的靈若是心思的靈，我們一切的生活就都是憑着靈。凡我們所作的，都是照着靈。我們這心思的靈就要成為更新的靈。當我們被這靈更新時，我們就穿上了新人。

這更新的發生是藉着脫去從前的生活樣式，以及憑着靈生活行動。已過我們說了許多關於我們的靈，但這不該和脫去從前的生活樣式一事分開。我們若要有新人作我們的生活，就必須先脫去從前的生活樣式。然後我們必須讓我們的靈成為我們全人領導、管理、指示並支配的元素。我們若這樣生活，更新的過程就會自然而然的在我們裏面發生。這樣不斷的更新就是穿上新人。這就是召會生活，也就是新人的生命和生活。（以弗所書生命讀經，二六四、二六九至二七一頁。）

參讀：以弗所書生命讀經，第二十八、五十二、六十二篇。

On the cross Christ has slain the ordinances in order to produce the one new man in resurrection. Hence, in the resurrection of Christ, the new man was created and brought forth. When we believed in the Lord Jesus, the life-giving Spirit came into our spirit, bringing with Him the new man as a finished product. In this way the new man was born into our spirit. Therefore, since the time of our regeneration, the new man has been in our spirit. Now the new man must saturate every part of us. This spreading is both the putting on of the new man and the renewing. As Colossians 3:10 says, we need to put on the new man, which is being renewed. How much of the new man we put on depends on how much we are renewed.

Our former manner of life, our heritage from Babel, and even the Jewish ordinances have been abolished in the flesh of Christ by His death on the cross. Instead of treasuring our heritage, we should disown it. On the positive side, we need to see that the new man has already been created and, by regeneration, has been put into our spirit. The need now is for our spirit to become the dominant part of our being. This means that our spirit mingled with the Spirit of God must become the spirit of our mind (Eph. 4:23). If our spirit is the spirit of our mind, then all our living will be by the spirit. Whatever we do will be according to the spirit. This spirit of our mind will then become the renewing spirit. As we are renewed by this spirit, we put on the new man.

This renewal takes place by the putting away of the former manner of life and by our living according to the spirit. In the past we have spoken a great deal about our spirit. However, we should not separate this from the matter of putting off our former manner of life. If we would have the new man as our living, we must first put off our former manner of life. Then we must allow our spirit to become the leading, dominating, directing, and governing element of our whole being. If we live in this way, spontaneously the process of renewing will take place within us. Such a continual renewing is the putting on of the new man. This is the church life, the life and living of the new man. (Life-study of Ephesians, pp. 217-218, 221-223)

Further Reading: Life-study of Ephesians, msg. 25; Life-study of Colossians, msgs. 28, 52, 62

第七週 週二

晨興餽養

林後四 16『所以我們不喪膽，反而我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。』

腓三 10『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

我們或許是在召會裏蒙主保守的好聖徒，但我們有否得着神聖元素的更新？我們身上是否有一些更新在發生，還是日日、年年維持原樣？我們若受了許多苦，而仍舊維持原樣，那是可悲的。神為要完成祂在我們裏面並在我們身上更新的工作，就成為在我們裏面的生命與性情。除此之外，神也是主宰萬有的主，管治全宇宙，為要更新我們。神使用四圍的環境，好將祂的生命與性情作到我們裏面。沒有四圍的環境，我們永遠不能得更新；我們會維持原樣。（日日在更新，一八至一九頁。）

信息選讀

我們的習慣也許很強，我們的所是也很強。但神的意思不只是管教或改正我們，乃是用外在的環境難為我們、題醒我們、喚醒我們，使我們領悟我們雖有神作我們的性情，我們卻不照祂的性情活祂。…我們也許照着我們的個性、所是、與習慣管教（我們的兒女），所以神用環境把我們擺進『監牢』裏；藉此祂題醒我們要禱告，而我們禱告最終的結果不僅是我們被改正了，我們也得更新了。以後當我們管教兒女時，就會想一想我們是在自己裏面，還是同着神並藉着神管教兒女。…現今我們有神在我們對兒女的管教裏，我們的管教成了人而神的管教。

WEEK 7 — DAY 2

Morning Nourishment

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

We may be good saints in the church who have been kept and preserved by the Lord, but have we been renewed with the divine element? Is there some renewing going on with us, or are we remaining the same day by day and year after year? It would be tragic if we would pass through many sufferings and still remain the same. In order to consummate His renewing work in us and with us, God becomes our life and nature within. In addition to this, God as the sovereign Lord controls the entire universe in order to renew us. God uses the environment in order to work His life and nature into us. Without the environment, we could never be renewed. We would remain the same. (CWWL, 1989, vol. 2, "Being Renewed Day by Day," p. 358)

Today's Reading

We may be strong in our habit and strong in what we are. God's intention is not merely to chastise or correct us, but to use the outward environment to trouble us, to remind us, and to wake us up to realize that we have God as our nature, yet we do not live Him according to His nature. We may discipline [our children] according to our disposition, our being, and our habit. God, therefore, uses the environment to put us into "prison." Then we are reminded to pray and the eventual outcome of our prayer is not merely that we get corrected but that we get renewed. Then when we are going to discipline our children, we will consider whether we are disciplining them in ourselves or with God and through God....Now God is in our disciplining of our children, and our disciplining them becomes a human-divine disciplining.

我們是因着神加到我們裏面，因着有更多神的元素加到我們裏面而更新。…真實的基督徒生活乃是在早晨、在晚上，天天都有神加到我們裏面。…有時候神可能允許召會經過『風暴』。神許可這『風暴』發生，因為神要我們得更新。我們若在『風暴』中受了苦，卻還保持一樣，沒有更新，這是可悲的事。…我們必須禱告：『主阿，我不要保持一樣。我不要今年跟去年一樣。我要日日得更新。』神的心意是要我們日日得更新。為要得更新，我們需要神每日新鮮的加增到我們裏面。

神的心意完全是要使我們成為新的。這不是一夜之間的事，乃是需要我們一生中很長的時間；也需要我們接觸神、接受神，使神整天加增到我們裏面；更需要我們禱告、認罪、並拒絕己，好取用基督的十字架。取用基督的十字架乃是殺死，這殺死就是死。這死帶進復活；在這復活裏，我們裏面神的生命就會發揮更新的性能，我們就會有新陳代謝的改變。這更新的過程需要一段年日。

每時每刻我們都需要接受神，使祂能加到我們裏面；我們也必須拒絕己，好接受基督的死，使我們能與我們裏面的主合作。這樣，我們就會享受更新的性能，也會享受更新的結果，就是我們在行為、性格、個性上、甚至在習慣上，有新陳代謝的改變。最難更新的是我們的習慣。當我們天天在基督裏經歷神，我們就會看見神的心意是要一點一點的更新我們，特別是更新我們的習慣。（日日在更新，一九至二〇、二二、二五至二六頁。）

參讀：那靈同我們的靈，第十三章；三一神終極完成之靈與信徒重生之靈聯結的果效，第三篇。

We are renewed by the addition of God into our being, by having more of the divine element added into our being.... The real Christian life is to have God added into us morning and evening and day by day. Sometimes God may allow the church to pass through a "storm." God may allow this "storm" to occur because He wants us to be renewed. The tragic thing is that while we are suffering in the "storm," we would remain the same with no renewing.... We have to pray, "Lord, I don't want to remain the same. I do not want to remain the same this year as I was last year. I want to be renewed day by day." God's intention is for us to be renewed day by day. In order to be renewed, we need the new addition of God into us daily.

God's intention is altogether to make us new. This is not an overnight matter. It takes a long time in our life, and it requires us to contact God, to receive God, and to get God added into us all the day. It requires us to pray, confessing our sins and rejecting ourselves to take the cross of Christ. To take the cross of Christ is a killing, and this killing is death. This death brings in resurrection, and in this resurrection the divine life in us will carry out its renewing capacity. Then we will be changed metabolically. This process of renewing takes a period of years.

Moment by moment we have to receive God so that He can be added into us, and we have to reject ourselves to receive the death of Christ so that we can cooperate with the Lord within us. Then we will enjoy not only the renewing capacity but also the renewing result, which is a metabolic change in our behavior, in our character, in our disposition, and even in our habit. The most difficult thing to renew is our habit. When we experience God in Christ daily, we will see that God's intention is to renew us bit by bit, especially to renew our habit. (CWWL, 1989, vol. 2, "Being Renewed Day by Day," pp. 359-361, 363)

Further Reading: CWWL, 1993, vol. 2, "The Spirit with Our Spirit," ch. 13; CWWL, 1994-1997, vol. 2, "The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers," ch. 3

第七週 週三

晨興餽養

腓二5『你們裏面要思念基督耶穌裏面所思念的。』

多三5『祂便救了我們，並不是本於我們所成就的義行，乃是照着祂的憐憫，藉着重生的洗滌，和聖靈的更新。』

一個新人是在基督裏創造的，但在你身上，新人可能一點沒有出現。因此，我們必須穿上那已經在基督裏創造的新人。我們穿上新人的路，乃是藉着在我們心思的靈裏得以更新。

羅馬八章十六節告訴我們，那靈自己同我們的靈見證我們是神的兒女。這節很強的見證，那使人重生的靈內住在我們的靈裏。神的靈居住在我們人的靈裏，現今那『與主聯合的，便是與主成爲一靈』。（林前六17。）這指明主作爲那靈與我們的靈調和。我們越禱告，越與主交通，越呼求主可愛的名，越將我們全人向祂敞開，這調和的靈就越擴展到我們的心思裏，因而成了我們心思的靈。在這樣的靈裏，我們得以更新而變化。（李常受文集一九七七年第三冊，六五二至六五三頁。）

信息選讀

我們必須將心思置於靈，我們的心思纔有可能得着更新。…不僅如此，新約也教訓我們，我們裏面要思念基督耶穌裏面所思念的。（腓二5。）這就等於以基督耶穌的心思爲心思。…〔我們〕該顧到主靈藉着神的生命和祂聖別的性情，在我們裏面的運行、工作，使我們的心思更新而變化。

WEEK 7 — DAY 3

Morning Nourishment

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus.

Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit.

The one new man was created in Christ, but on you nothing of the new man may exist. Thus, we have to put on, to wear, the new man, which has already been created in Christ. The way we put on the new man is by being renewed in the spirit of our mind.

Romans 8:16 tells us that the Spirit Himself witnesses with our spirit that we are children of God. This verse strongly testifies that the regenerating Spirit indwells our spirit. The divine Spirit dwells in our human spirit, and now “he who is joined to the Lord is one spirit” (1 Cor. 6:17). This indicates the mingling of the Lord as the Spirit with our spirit. The more that we pray, fellowship with the Lord, call on His dear name, and open our entire being to Him, the more such a mingled spirit spreads into our mind, thus becoming the spirit of our mind. It is in such a spirit that we are renewed for our transformation. (CWWL, 1977, vol. 3, “The One New Man,” pp. 515-516)

Today's Reading

Our mind can be renewed only by our setting it on the spirit. Not only so, the New Testament teaches us to have the mind in us which was also in Christ Jesus (Phil. 2:5). This is equivalent to taking the mind of Christ Jesus as our mind...We should care for the transformation by the renewing of our mind, which the Lord Spirit is carrying out by moving and working in us through the divine life and the divine nature.

得更新的路就在於禱告和讀聖經；因為心思的更新乃是在一切對人生事物的觀念上，受聖經的教訓和聖靈的光照，而有的去舊更新。你把聖經讀熟了，聖靈就光照你、指導你。你這樣天天禱告、讀經，聖靈來把你光照一下，就把你裏面的心思都去舊更新。

此種心思上的更新，使信徒在屬靈生命上有變化。提多書三章五節說到重生的洗滌和聖靈的更新。重生的洗滌把我們的老生命洗掉了，接着聖靈的更新就把我們的心思更換了。我們的心思一更新，全人就變化。這就是藉着心思的更新而變化。重生的洗滌潔除我們舊人一切舊性情的東西，而聖靈的更新將新的東西，新人神聖的素質，分賜到我們裏面。藉此我們就從已往所在的老舊光景轉入全新的光景，從舊造進入新造的情形。…今天人的問題大都出在心思上。

倪弟兄曾說，有的人皮夾放在口袋裏，怕人偷他，就一直摸口袋，這種人都是在心理方面偷過人的；這是心思有毛病。有時候人的心思不對了，就胡思亂想。作太太的胡思亂想，就哭起來了，這都是心思的故事。神作我們的生命，變化我們的性情，還要更新我們的心思，這樣我們纔有正確的觀念，纔能正確的追隨基督。…我們的性情必須成爲聖別，使我們有分於神聖別的性情；我們的心思也必須得更新，使我們在屬靈的生命上有變化。（神救恩生機的一面，四三至四六頁。）

參讀：神救恩生機的一面，第三篇。

The way of renewing lies in prayer and in reading the Scriptures, because for us to be renewed in our mind is for us to get rid of all our old concepts concerning the things of the human life and be made new again by the teaching of the Holy Scriptures and the enlightening of the Holy Spirit. When you read the Bible and become familiar with it, the Holy Spirit will enlighten you and guide you. When the Holy Spirit comes to enlighten you while you thus pray and read the Word day by day, the mind in you is being changed from the old to the new.

Such a renewing of the mind issues in the transformation of the believers in their spiritual life. Titus 3:5 refers to the washing of regeneration and the renewing of the Holy Spirit. The washing of regeneration washes away our old life; following this, the renewing of the Holy Spirit changes our mind. When our mind is renewed, our whole being is transformed. This is to be transformed by the renewing of the mind. The washing of regeneration purges away all the things in the old nature of our old man, whereas the renewing of the Holy Spirit dispenses the new things, the divine essence of the new man, into our being. Through this we turn from the old condition in which we were into a completely new condition, from the state of the old creation into the state of the new creation.

Today our problem is due mostly to our mind. Brother Nee said that some people are afraid of others stealing their wallet from their pocket, so they are always feeling in their pocket for their wallet; he said that this is an indication that they have mentally stolen from others. This is to have a disordered mind. Sometimes when someone has something wrong in his mind, he begins to have wild imaginations. A wife may begin to weep when she indulges in wild imaginations. All these matters are related to the mind. God Himself has become our life, He is changing our disposition, and He is also renewing our mind. Thus, we can have the proper concepts and can pursue Christ in a proper way....Our disposition needs to be sanctified so that we may partake of God's holy nature; our mind also needs to be renewed so that we may be transformed in our spiritual life. (CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," pp. 407-409)

Further Reading: CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," ch. 3

第七週 週四

晨興餽養

太十六 24『…若有人要跟從我，就當否認己，背起他的十字架，並跟從我。』

腓一 19～20『…這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。這是照着我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大。』

保羅…能說，『好叫我們在生命的新樣中生活行動，』（羅六 4，）就是在神聖生命之新樣的範圍中生活行動。在以弗所四章二十三節，保羅說，『在你們心思的靈裏得以更新。』在我們心思的靈裏得以更新，是裏面的，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。…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，總是使我們的邏輯、哲學、想法、觀念和心理完全的改觀。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，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。）

信息選讀

更新的靈與我們重生的靈調和成爲一個調和的靈，擴展到我們的心思裏，（弗四 23，）而更新我們的全

WEEK 7 — DAY 4

Morning Nourishment

Matt. 16:24 ...If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Phil. 1:19-20 ...This will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Paul...could say, “Walk in newness of life” (Rom. 6:4), in the realm of the newness of the divine life. In Ephesians 4:23 Paul says, “Be renewed in the spirit of your mind.” 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....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)

Today’s Reading

The renewing Spirit is mingled with our regenerated spirit as one mingled spirit to spread into our mind (Eph. 4:23) to renew our entire being

人，使我們成爲新人的肢體；這是藉着脫去我們的舊人，（22，）也就是藉着棄絕並否認我們的舊己，（太十六 24，）並藉着穿上新人，（弗四 24，）也就是應用基督在創造新人時所完成的。（二 15。）

以弗所四章二十三節說，我們要在心思的靈裏得以更新。脫去舊人，穿上新人，是藉着在心思的靈裏得以更新。那住在我們的靈裏，並與我們的靈調和的聖靈，擴展到我們的心思裏，那調和的靈就成爲我們心思中的靈。我們的心思得以更新，乃是藉着這調和的靈。

主在馬太十六章二十四節說，我們若要跟從祂，就需要否認己，背起我們的十字架。否認己就是棄絕己，將十字架應用到自己身上；這就是脫去舊人。穿上新人就是憑耶穌基督之靈全備的供應而活基督並顯大基督。（腓一 19～21。）更新完全是與那靈和我們重生的靈密切相關；這二靈成爲一靈，這一靈就是在我們的心思裏更新的靈，改變我們的心思。

主用環境上的苦難銷毀、殺死我們外面的人，使我們裏面的人日日得更新。林後四章十六節說，『所以我們不喪膽，反而我們外面的人雖然在毀壞（銷毀），我們裏面的人卻日日在更新。』…這更新是藉着神用我們每天環境中的各種情形作工。我們每天都從許多方面受困擾，這困擾可能來自我們的配偶、兒女或同工；這樣的困擾銷毀我們外面的人，我們天然的人，使我們裏面的人能藉着復活生命的供應得更新。

既然我們信徒都將是新耶路撒冷終極完成的部分，我們就必須被更新，像新耶路撒冷一樣新。（啓二一 2。）新耶路撒冷首先稱爲聖城，所以我們必須是聖的；她又稱爲新耶路撒冷，所以我們必須是新的。我們若沒有得更新，就不敷資格在新耶路撒冷裏。（神聖奧祕的範圍，六二至六四頁。）

參讀：神聖奧祕的範圍，第四章。

as a member of the new man by putting off our old man (v. 22), that is, by renouncing and denying our old self (Matt. 16:24), and by putting on the new man (Eph. 4:24), that is, by applying what Christ has accomplished in creating the new man (2:15).

Ephesians 4:23 says that we are to be renewed in the spirit of our mind. To put off the old man and to put on the new man are by being renewed in the spirit of our mind. When the Holy Spirit who dwells in and is mingled with our spirit spreads into our mind, that mingled spirit becomes the spirit in our mind. It is by this mingled spirit that our mind is renewed.

In Matthew 16:24 the Lord said that if we want to come after Him, we need to deny ourselves and take up our cross. To deny ourselves is to renounce ourselves, to apply the cross to ourselves. This is to put off the old man. To put on the new man is to live and magnify Christ through the bountiful supply of the Spirit of Jesus Christ (Phil. 1:19-21). The renewing is altogether wrapped up with the Spirit and our regenerated spirit, which became the one spirit. This one spirit is the renewing spirit in our mind to change our mind.

The Lord uses the environmental sufferings to consume, to kill, our outer man so that our inner man may be renewed day by day. Second Corinthians 4:16 says, “Therefore we do not lose heart; but though our outer man is decaying [is consumed], yet our inner man is being renewed day by day”...This renewing is by God’s working with every situation in our daily environment. Every day we are troubled from many directions. This trouble could be from our spouse, our children, or our co-workers. This trouble consumes our outer man, our natural man, so that our inner man can be renewed with the supply of the resurrection life.

Since we believers all will be the consummating part of the New Jerusalem, we have to be renewed to be as new as the New Jerusalem (Rev. 21:2). The New Jerusalem is first called the holy city, so we have to be holy. Then it is called the New Jerusalem, so we have to be new. If we are not renewed, we are not qualified to be in the New Jerusalem. (CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” pp. 131-132)

Further Reading: CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” ch. 4

第七週 週五

晨興餽養

西三 10 ~ 11『並且穿上了新人；這新人照着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。』

在我們心思的靈裏得以更新，其中心點乃是為着一個新人。…〔按照歌羅西三章十至十一節，〕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。更新不是僅僅為着我們的行事為人；更新更是要除去我們種族的規條，並除去天然的人。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。新人不是中國人、日本人、法國人、英國人、德國人或美國人。新人乃是基督。對新人來說，基督是一切，又在一切之內。在新人裏不可能有猶太人或希利尼人，不可能有中國人或日本人。在新人裏不可能有白人或黑人。為着一個新人的出現，我們都需要被更新。（李常受文集一九七七年第三冊，六五四至六五五頁。）

信息選讀

歌羅西三章十節說到新人的創造和更新。新人的創造是在十字架上完成的，但新人的更新需要一直往前。為着新人的出現，我們需要心思被更新。神已經創造了新人，但新人還沒有完全得以出現，因為我們的心思尚未更新；我們的心思乃是難處。…不同種族和不同文化的人得救，比起他們在生活方式上得更新要容易得多。日本的規條絕對不同於美

WEEK 7 — DAY 5

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.

The focal point of being renewed in the spirit of our mind is for the one new man. [According to Colossians 3:10-11], 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 even more to get rid of our racial ordinances and to get rid of the natural persons. 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. The new man is not Chinese, Japanese, French, English, German, or American. The new man is Christ. Christ is all and in all in the new man. In the new man there cannot be any Jew or Greek. There cannot be any Chinese or any Japanese. In the new man there cannot be any white or any black. We all need to be renewed for the existence of the one new man. (CWWL, 1977, vol. 3, "The One New Man," pp. 516-517)

Today's Reading

In Colossians 3:10 are the creation of the new man and his renewal. The creation was completed on the cross, but the renewal needs to go on. We need to have our mind renewed for the existence of the new man. God has created the new man, but the new man has not fully come into existence because of our unrenewed mind. Our mind is the problem...For people from different races and cultures to get saved is much easier than being renewed concerning their way of living. The ordinances in Japan are absolutely different from

國的規條。我到任何地方去，都必須調整自己以適應我所訪問之人特別的規條。這些不同的規條通常給我們造成難處，因此我們的心思需要更多的更新。

神創造了一個團體人，神需要這個團體人來完成祂心頭的願望；但人墮落了，成了分裂且分散的。人既分裂且分散，就在神手中一無用處。看看今天的光景，整個世界乃是一個分裂且分散的世界。…世界真實的光景乃是：這地上的各國都不是聯合的，乃是分裂的。社會的每個階層都有分裂。

羅馬十二章二節勸勉我們，不要模倣這世代。…不模倣這世代，意思…是說，我們不該跟隨分裂的方式。羅馬十二章二節和以弗所四章二十三節，都論到更新的事，也都是為着身體生活。…你若仔細查看羅馬十二章的上下文，就能看見神的旨意就是要得着身體。心思的更新乃是為着身體生活。身體生活的問題與不同的規條有關。

當保羅把那些沒有地位存在於新人裏的各種天然人，列舉出來時，他是包羅周全的。希利尼人是要哲學的智慧，猶太人是要神蹟。（林前一 22。）受割禮的，指遵守猶太宗教儀式的人；未受割禮的，指不理會猶太宗教的人。化外人是未開化的人，西古提人被視為最野蠻的人。為奴的是賣身為奴的人，自主的是指從為奴得自由的人。今天的基督徒被種族、國籍、語言、和宗教的事物所分裂。有些基督徒堅持浸水禮，有些人堅持點水禮。這與受割禮和不受割禮沒有甚麼不同。宗教的事物能裂基督徒；有些人甚至因基督徒該如何聚會而分裂。宗教的意見總是分裂基督身體的肢體。…我們天然的心思需要被更新，這意思是說，我們的心思需要被那靈充滿並浸透。那靈需要滲透我們頭腦的每一部分。（李常受文集一九七七年第三冊，六五五至六五七頁。）

參讀：一個新人，第三、五至七章。

the ordinances in the United States. Everywhere I traveled I had to adjust to the particular ordinances of the people I visited. These different ordinances usually create a problem for us because our mind needs more renewing.

God created one corporate man. God needed that man to fulfill His heart's desire, but man fell and became divided and scattered. By being divided and scattered, man became useless in the hands of God. Look at today's situation. The whole world is a divided and scattered world....The real situation of the world is that the nations of this earth are not united but divided. In every level of society there is division.

Romans 12:2 exhorts us not to be conformed to this age....To not be conformed to this age means...that we should not follow the way of divisions. Romans 12:2 and Ephesians 4:23 are concerning the matter of renewing, and both verses are for the Body life....If you look into the context of Romans 12, you can see that the will of God is to have the Body. The renewing of the mind is for the Body life. The problems in the Body life are related to the different ordinances.

Paul was all-inclusive when he listed the types of natural persons for which there is no room in the new man. The Greeks are for philosophical wisdom; the Jews, for miraculous signs (1 Cor. 1:22). Circumcision refers to the observers of the Jewish religious rituals; uncircumcision to those who do not care for the Jewish religion. A barbarian is an uncultured person. Scythians were considered the most barbarous. A slave was one who had been sold into slavery, and a free man was one who was free from slavery. Christians today have been divided by race, by nationality, by language, and also by religious matters. Some Christians are for baptism by immersion, whereas others are for sprinkling. This is no different than being for circumcision or uncircumcision. Religious matters can divide Christians. Others have divided over the way a Christian meeting should be held. Religious opinions always divide the members of the Body. We need to be renewed in our natural mind, which means that our mind needs to be filled up and saturated with the Spirit. The Spirit needs to permeate every fiber of our mentality. (CWWL, 1977, vol. 3, "The One New Man," pp. 517-518)

Further Reading: CWWL, 1977, vol. 3, "The One New Man," chs. 3, 5-7

第七週 週六

晨興餽養

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

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。』

以弗所五章十八節告訴我們，要在靈裏被充滿。醉酒是在身體裏被充滿，而在靈（我們重生的靈，不是神的靈）裏被充滿，乃是被基督充滿，（一 23，）成為神的豐滿。（三 19。）主要從我們的靈首先擴展到我們的心思裏，然後擴展到我們的情感和意志裏。我們那與神內住之靈調和的重生之靈，要擴展到我們的心思裏。我們在我們心思這調和的靈裏，就得以更新。喝那靈，就是藉着禱告、呼求祂的名、並與祂交通，而將我們自己向主敞開。今天神的靈乃是可喝的水。我們越喝那靈，祂就越以祂自己充滿我們，祂也越浸透我們的心思，而更新我們的心思，使我們變化。（李常受文集一九七七年第三冊，六五三至六五四頁。）

信息選讀

我們的心思需要被更新，不是單為着我們個人道德的行為，乃是為着一個新人。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。他們不讓那靈掌管他們的心思。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

WEEK 7 — DAY 6

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.

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.

Ephesians 5:18 tells us to be filled in spirit. To be drunk with wine is to be filled in the body, whereas to be filled in the spirit (our regenerated spirit, not God's Spirit) is to be filled with Christ (1:23) unto the fullness of God (3:19). The Lord wants to spread from our spirit first into our mind and then into our emotion and will. Our regenerated spirit mingled with the indwelling Spirit of God spreads into our mind. It is in this mingled spirit of our mind that we are renewed. To drink of the Spirit is to open ourselves to the Lord by praying to Him, calling upon His name, and fellowshiping with Him. The Spirit of God today is the drinking water. The more we drink of the Spirit, the more He fills us with Himself, and the more He saturates our mind to renew it for transformation. (CWWL, 1977, vol. 3, "The One New Man," p. 516)

Today's Reading

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. They do not let the Spirit take over 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

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、義大利人或西班牙人。我們不會在乎聚會吵鬧或安靜，我們只關心一個新人。

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。因着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。造成分裂就是模倣這世代。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。…在這一個人裏，天然人沒有任何的地位。

一個新人實際具體化的惟一之路，乃是藉着我們的心思得更新。一個新人得以具體化，不能憑着我們受改正或受教導，只能憑着神的靈浸透我們的心思。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，要得着這一個新人。

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，主要得着新人。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。（李常受文集一九七七年第三冊，六五八至六六〇頁。）

參讀：一個身體，一位靈，一個新人，第九篇。

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.

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. To cause division is to be conformed to this age. We need to interpret Romans 12:2 in the way of not being conformed to this age of division....No natural person has any place in the one new man.

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. 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.

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," pp. 519-520)

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

第七週詩歌

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。
- 五 神的奧祕乃是召會, 神在永遠所計畫,
爲着彰顯祂的智慧, 基督也可來安家。
給眾聖徒明白基督, 賞識基督的無限,
知道祂愛超人領悟, 充滿神性的豐滿。

辭接後面

WEEK 7 — 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.
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.

第八篇

爲着一個新人 盡神管家的職分

讀經：西一 25，弗三 2、9，林前四 1～2，九 16～17，彼前四 10

綱要

週一

壹 爲着完成神的經綸，神必須有管家來服事、供應、管理並執行祂的經綸——林前四 1，彼前四 10：

一 『管家』的原文與提前一章四節和以弗所一章十節的『經綸』同字根：

1 這辭意指『分配的管家』，『家庭的管理人，將家中的供應分配給家裏的人』。

2 管家是分賜者，將神聖生命的供應分賜給神的兒女——路十二 42，十六 1，多一 7，彼前四 10：

a 使徒受主選派，作了這樣的管家。

b 這分賜的事奉，管家的職分，就是使徒的職事。

二 在新約所啓示之神的經綸中，主要有兩個奧秘——羅十六 25，啓十 7：

Message Eight

Carrying Out the Stewardship of God for the One New Man

Scripture Reading: Col. 1:25; Eph. 3:2, 9; 1 Cor. 4:1-2; 9:16-17; 1 Pet. 4:10

Outline

Day 1

I. In order to carry out His economy, God must have stewards to serve, minister, manage, and execute His economy—1 Cor. 4:1; 1 Pet. 4:10:

A. The Greek word for steward is of the same root as the word for economy in 1 Timothy 1:4 and Ephesians 1:10:

1. It means “a dispensing steward,” “a household administrator, who dispenses the household supply to its members.”

2. A steward is a dispenser, one who dispenses the divine life supply to God’s children—Luke 12:42; 16:1; Titus 1:7; 1 Pet. 4:10:

a. The apostles were appointed by the Lord to be such stewards.

b. The dispensing service, the stewardship, is the ministry of the apostles.

B. In God’s economy revealed in the New Testament, there are mainly two mysteries—Rom. 16:25; Rev. 10:7:

- 1 第一個奧祕啓示於歌羅西書，就是基督是神的奧祕—二 2。
 - 2 第二個奧祕啓示並說明於以弗所書，就是召會是基督的奧祕—三 4。
- 三 在分賜的職事上，管家最重要的是顯為忠信—林前四 2，七 25，路十二 42，太二四 45，二五 21，路十六 10～12，十九 17，弗六 21，西一 7，四 7、9，提前一 12，三 11，提後二 2，彼前五 12，啓二 10、13，十七 14。

週二

貳 在神新約的經綸裏，迫切需要神管家的職分—提前一 4，西一 25：

- 一 管家職分是神的神聖安排，以完成祂新約的經綸—弗三 2，林前九 17。
- 二 神的經綸成了神管家的職分，賜給所有的信徒—弗三 2、9：
 - 1 在以弗所三章，保羅用 **oikonomia**（奧依克諾米亞）這個字來指兩件事：
 - a 關於神，『奧依克諾米亞』指神的經綸—9 節。
 - b 關於我們，『奧依克諾米亞』指管家職分—2 節。
 - c 神管家的職分乃是照着神的經綸；就着神來說是經綸，就着我們來說是管家職分。
 - 2 恩典的管家職分，就是將基督的豐富分賜到我們這人裏面，使我們能以長大成為召會—8 節。
- 三 整本聖經的中心點乃是：神心頭的願望是要將祂自己分賜到人裏面—腓二 13，弗一 5、9，三 17 上：

1. The first mystery, revealed in the book of Colossians, is Christ as the mystery of God—2:2.
 2. The second mystery, revealed in the book of Ephesians and explained in it, is the church as the mystery of Christ—3:4.
- C. In the dispensing ministry it is most important that stewards be found faithful—1 Cor. 4:2; 7:25; Luke 12:42; Matt. 24:45; 25:21; Luke 16:10-12; 19:17; Eph. 6:21; Col. 1:7; 4:7, 9; 1 Tim. 1:12; 3:11; 2 Tim. 2:2; 1 Pet. 5:12; Rev. 2:10, 13; 17:14.

Day 2

II. In the New Testament economy of God, there is the desperate need for the stewardship of God—1 Tim. 1:4; Col. 1:25:

- A. The stewardship is God's divine arrangement to carry out His New Testament economy—Eph. 3:2; 1 Cor. 9:17.
- B. The economy of God has become the stewardship of God given to all believers—Eph. 3:2, 9:
 1. In Ephesians 3 Paul uses the Greek word oikonomia with two denotations:
 - a. In relation to God, oikonomia denotes God's economy—v. 9.
 - b. In relation to us, oikonomia denotes the stewardship—v. 2.
 - c. The stewardship of God is according to the economy of God; with God it is a matter of economy, and with us it is a matter of stewardship.
 2. The stewardship of grace is the dispensing of the riches of Christ into our being so that we may grow and become the church—v. 8.
- C. The central point of the whole Bible is the desire of God's heart to dispense Himself into man—Phil. 2:13; Eph. 1:5, 9; 3:17a:

- 1 神的經綸是要實施將祂自己分賜到人裏面這事—9節。
- 2 那能完成神永遠定旨的一個新人，接受神不斷並永遠的分賜—二 15，四 24，三 17 上：
 - a 神好像一道穩定的水流，將祂自己一點一點的分賜到那些是新人各部分的人裏—啓二 21。
 - b 神那不斷、穩定並永遠的分賜，將我們構成、配搭並建造在一起。

週三

- 四 保羅的管家職分乃是要完成神的話，好將基督帶同祂所有的豐富，分賜到眾召會裏面—西一 25，林前四 1～2：
 - 1 雖然保羅是在許多世紀之前被神使用，完成了神聖的啓示，今天神聖的啓示仍然需要在實行上得着完成：
 - a 神的仇敵撒但一直在尋找機會，破壞神的話的完成。
 - b 仇敵的詭詐就是要蒙蔽那藉着保羅所完成的話—林後四 3～4。
 - c 神的話若沒有完成，神的定旨就不能得着成就，基督就不能得着祂的新婦，也不能帶着祂的國度而來。
 - 2 我們今天所供應的，乃是那賜給保羅之神聖啓示的完成。
 - 3 在主的恢復裏，我們需要更多能完成神的話的管家—提後二 2。

1. God's economy is to carry out the dispensing of Himself into man—v. 9.
2. The one new man, who can fulfill God's eternal purpose, receives God's continual and eternal dispensing—2:15; 4:24; 3:17a:
 - a. Like a steady stream, God dispenses Himself little by little into those who are parts of the new man—Rev. 22:1.
 - b. God's continual, steady, and eternal dispensing constitutes us, coordinates us, and builds us up together.

Day 3

- D. Paul's stewardship was to complete the word of God in order to dispense Christ with all His riches into the churches—Col. 1:25; 1 Cor. 4:1-2:
 1. Although Paul was used in the completion of the divine revelation centuries ago, there is still the need for its completion in a practical way today:
 - a. Satan, the enemy of God, is seeking to nullify the completion of the word of God.
 - b. It is the subtlety of the enemy to veil the word, which was completed through Paul—2 Cor. 4:3-4.
 - c. Without the completion of the word of God, God's purpose cannot be fulfilled, and Christ cannot obtain His bride or come with His kingdom.
 2. What we are ministering today is the completion of the divine revelation given to Paul.
 3. In the Lord's recovery we need more stewards who are able to complete the word of God—2 Tim. 2:2.

叁 神的管家職分乃是恩典的管家職分—弗三 2:

- 一 恩典的管家職分乃是恩典的經綸，要執行神新約的經綸—2 節。
- 二 恩典是神自己在基督裏成爲那靈賜給我們，爲我們所得着並享受—約一 17，徒二十 24，弗三 2:
 - 1 在基督裏賜給我們的恩典，是在世界起始之前就賜給我們的—提後一 9，多二 11。
 - 2 太初的神在時間裏成爲肉體，作爲恩典，給人接受、得着並享受，使神成爲可接觸、可摸着、可接受、可經歷、可進入並可享受的一約一 1、14、16 ~ 17。
 - 3 我們主耶穌基督的恩，乃是三一神（具體化身在子裏，又實化爲賜生命之靈）的全備供應，藉着我們人靈的運用，給我們享受—加六 18。
 - 4 恩典乃是神聖三一傳輸到我們裏面，作我們的享受，也就是三一神在父、子、靈三方面化身裏的顯現—林後十三 14，民六 22 ~ 27，詩三六 8 ~ 9：
 - a 主的恩就是主自己作我們的生命，給我們享受（約一 17，林前十五 10）；神的愛就是神自己（約壹四 8、16），作主恩的源頭；那靈的交通就是那靈自己，作了主恩同着神愛的傳輸，給我們有分—林後十三 14。
 - b 林後十三章十四節先說主的恩，因爲這卷書是着重基督的恩—一 12，四 15，六 1，八 1、9，九 8、14，十二 9。
 - c 聖靈作爲基督的恩同着父愛的循環、傳輸，乃是我們基督徒生活和召會生活中的供應。

III. The stewardship of God is the stewardship of grace—Eph. 3:2:

- A. The stewardship of grace is the economy of grace to carry out God's New Testament economy—v. 2.
- B. Grace is God Himself in Christ as the Spirit given to us, gained by us, and enjoyed by us—John 1:17; Acts 20:24; Eph. 3:2:
 1. The grace given to us in Christ was bestowed on us before the world began—2 Tim. 1:9; Titus 2:11.
 2. God, who was in the beginning, became flesh in time as grace for man to receive, possess, and enjoy, making God contactable, touchable, receivable, experienceable, enterable, and enjoyable—John 1:1, 14, 16-17.
 3. The grace of our Lord Jesus Christ is the bountiful supply of the Triune God (who is embodied in the Son and realized as the life-giving Spirit) enjoyed by us through the exercise of our human spirit—Gal. 6:18.
 4. Grace is the Divine Trinity transmitted into us for our enjoyment, the manifestation of the Triune God in His embodiment in three aspects—the Father, the Son, and the Spirit—2 Cor. 13:14; Num. 6:22-27; Psa. 36:8-9:
 - a. The grace of the Lord is the Lord Himself as life to us for our enjoyment (John 1:17; 1 Cor. 15:10), the love of God is God Himself (1 John 4:8, 16) as the source of the grace of the Lord, and the fellowship of the Spirit is the Spirit Himself as the transmission of the grace of the Lord with the love of God for our participation—2 Cor. 13:14.
 - b. In 2 Corinthians 13:14 the grace of the Lord is mentioned first because this book is on the grace of Christ—1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9.
 - c. The Holy Spirit as the circulation, the transmission, of the grace of Christ with the love of the Father is the supply in our Christian life and church life.

5 奇妙的神聖傳輸應當天天都在發生：神豐富的供應恩典的靈，我們該不斷的接受並分賜恩典的靈—約一 16，來十 29 下，加三 2 ~ 5，弗三 2，四 29。

三 神恩典的福音乃是恩典的管家職分，要將神分賜到人裏面作他們的享受；保羅在他的職事裏，鄭重見證神恩典的福音，將神供應到人裏面—弗三 1 ~ 2，徒二十 24。

四 基督徒的生活是恩典的生活，是對恩典的經歷，使我們能盡恩典的管家職分，就是分賜恩典—林後十二 9，提後四 22，弗三 2。

五 基督身體實際的生活和建造，乃是從內裏享受基督作神的恩典而產生的一林前一 9，林後十三 14。

週六

肆 那些在召會中承擔責任的人，需要有分於神管家的職分—多一 7、9：

一 長老們應該領頭，將基督的豐富分賜給人。

二 所有在主的恢復裏領頭，並負責照顧眾召會的人，都需要領悟，他們在這樣神聖的管家職分裏有分。

伍 保羅是神經綸裏忠信的管家，因着他有一個新人的感覺，在他心中的就不是只有某個地方的召會，或是某位聖徒，乃是一個宇宙的新人—林前四 1 ~ 2，九 16 ~ 17，西三 10 ~ 11，四 7 ~ 17：

5. Day by day a marvelous divine transmission should be taking place: God is supplying the Spirit of grace bountifully, and we should be receiving and dispensing the Spirit of grace continually—John 1:16; Heb. 10:29b; Gal. 3:2-5; Eph. 3:2; 4:29.

C. The gospel of the grace of God is the stewardship of grace to dispense God into people for their enjoyment; Paul, in his ministry, solemnly testified of the gospel of the grace of God to minister God into people—3:1-2; Acts 20:24.

D. The Christian living is the living of grace, the experience of grace, so that we may carry out our stewardship of grace, the dispensing of grace—2 Cor. 12:9; 2 Tim. 4:22; Eph. 3:2.

E. The practical life and building up of the Body of Christ comes forth out of the inward enjoyment of Christ as the grace of God—1 Cor. 1:9; 2 Cor. 13:14.

Day 6

IV. Those who bear responsibility in the churches need to share in the stewardship of God—Titus 1:7, 9:

A. The elders should take the lead to dispense the riches of Christ into others.

B. All those who take the lead in the Lord's recovery and bear the responsibility for the care of the churches need to realize that they have a part in such a divine stewardship.

V. Because Paul, a faithful steward in God's economy, was conscious of the one new man, what was in his heart was not simply a particular local church or a certain saint but the universal one new man—1 Cor. 4:1-2; 9:16-17; Col. 3:10-11; 4:7-17:

一 『我們若有一個新人的感覺，就不該再認為我們本國的召會與別國的召會毫無關係，反而會看見今天所有的召會乃是一個新人。願我們仰望主，叫我們一點也不分門別類。不論是作為個別的信徒，或是作為團體的地方召會，我們都不分門別類。相反的，我們眾人，在眾召會中的眾聖徒，乃是一個新人。』（歌羅西書生命讀經，三二三頁）

二 『我們也該歡樂，今天在地上有另一個人，就是新人，包括所有的信徒在內。新人藉着耶穌基督的死而復活生出來了，如今在全地擴展並長大。讚美主，我們乃是新人的一部分！』（約翰著作中帳幕和祭物的應驗，五四一至五四二頁）

A. “If we are conscious of the one new man, we should no longer think that the churches in our country have nothing to do with the churches in other nations. Instead, we shall realize that all the churches are the one new man today. May we look to the Lord that we may not be sectarian in any way. We would not be sectarian either individually as believers or corporately as local churches. On the contrary, all of us, all the saints in all the churches, are just one new man” (Life-study of Colossians, p. 262).

B. “We also should rejoice that on earth today there is another man, the new man, that includes all the believers. This new man, who is born through the death and resurrection of Jesus Christ, is now spreading and growing throughout the earth. Praise the Lord that we are part of this new man!” (The Collected Works of Witness Lee, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” p. 444).

第八週 週一

晨興餽養

林前四 1～2『這樣，人應當把我們看作基督的執事，和神的奧祕的管家。還有，在此所求於管家的，是要他顯為忠信。』

神的分賜完全是祂經綸中的一件事：是在祂的經綸中，是在祂的計畫、打算、安排之下，把這個分賜實行出來。為着實行這個分賜，祂這位三一神就選召祂所喜歡的人，能用的人，安排他們作祂的分賜者，把祂的恩典豐厚的給他們；這班人裏頭因着神豐厚的恩典，就有神的大能在他們裏頭運作。這些使徒和申言者就照着神的運作來盡他們的職事。在這種情形之下，他們的職事就稱作管家的職事。他們是管家，因為他們要實行神的分賜。

保羅蒙了特別的恩典，受了特別的託付，也從神得到了特別的運作，就把基督追測不盡的豐富，傳給神所揀選的外邦人，這個就是他的管家職分。所以管家的職分就是神的經綸，神的經綸要實行就非有管家職分不可。沒有管家職分，神就無法執行祂的經綸。召會乃是建造在使徒和申言者的根基上，就是在他們所看見的啓示，所看見的異象上。（關於神聖分賜更深的研讀，一五〇至一五一頁。）

信息選讀

林前四章的主題是神的奧祕的管家。（1～21。）…本節的管家一辭，原文與提前一章四節和以弗所一章十節的經綸同字根，意即分配的管家，家庭的管理人，將家中的供應分配給家裏的人。使徒受主選派，作了這樣的管家。…這分賜的事奉，管家的職分，就是使徒的職事。

WEEK 8 — DAY 1

Morning Nourishment

1 Cor. 4:1-2 A man should account us in this way, as servants of Christ and stewards of the mysteries of God. Here, furthermore, it is sought in stewards that one be found faithful.

God's dispensing is fully something that is in His economy, something in His plan, something in His purpose and arrangement. In order to carry out this dispensing and for the execution of this dispensing, the Triune God selected some with whom He was pleased and whom He could use and made them His dispensers, richly bestowing upon them His grace. Through God's rich grace there was an operation of God's power within these people. These apostles and prophets then fulfilled their ministry according to the operation of God. Under such circumstances the ministry of these ones is called the stewardship. They are the stewards because they are there to execute God's dispensing.

Paul says that he received a special commission, a special grace, and a special operation to transmit the unsearchable riches of Christ to the Gentiles chosen by God. This was his stewardship. Hence, the stewardship is God's economy. The execution of God's economy depends on the stewardship. Without the stewardship God has no way to execute His economy. The church is built on the foundation of the apostles and prophets. This means that it is built on the revelation and the vision that they saw. (CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," pp. 499-500)

Today's Reading

The subject of 1 Corinthians 4 is stewards of the mysteries of God (4:1-21)...The Greek word rendered "stewards" in verse 1 is of the same root as the word economy or dispensation in 1 Timothy 1:4 and Ephesians 1:10. It means a dispensing steward, a household administrator, one who dispenses the household supply to its members. The apostles were appointed by the Lord to be such stewards....The dispensing service, the stewardship, is the ministry of the apostles.

在新約所啓示之神的經綸中，主要有兩個奧祕。第一個奧祕啓示於歌羅西書，就是基督是神的奧祕。保羅在二章二節說到『能以完全認識神的奧祕，就是基督』。基督是神的奧祕。神本身是一個奧祕，祂又真又活，且滿了權能，但祂卻是看不見的。因為從來沒有人看見神，所以祂是一個奧祕。這位奧祕的神具體化身在基督裏，所以基督是神的奧祕。基督不僅是神，祂更是具體化身的神，說明、解釋並彰顯出來的神。因此，基督是看得見的神。主耶穌說，『人看見了我，就是看見了父。』（約十四9。）

第二個奧祕乃是基督的奧祕，是在以弗所書，特別是在第三章有所啓示並解釋。基督也是一個奧祕。保羅在四節用了『基督的奧祕』一辭。不但如此，歌羅西一章二十七節也說，『神願意叫他們知道，這奧祕的榮耀在外邦人中是何等的豐富，就是基督在你們裏面成了榮耀的盼望。』我們信徒有基督住在我們裏面，但我們所有的這位基督乃是一個奧祕。雖然基督活在我們裏面，但屬世的人不曉得祂在我們裏面。對他們而言，這是一個奧祕。…召會是基督的身體，乃是基督的顯出。我們看見召會，就是看見基督；我們來到召會裏，就是來到基督裏；我們接觸召會，就是接觸基督。召會實在是基督的奧祕。

保羅在林前四章一節說到神的奧祕，他的意思是指基督是神的奧祕，以及召會是基督的奧祕。保羅與其他使徒都是這兩個奧祕的管家。…保羅…指明他自己是神家中的管家。神極其豐富，祂有極大的倉庫，願意把所有的豐富分配到祂的兒女裏面。但這種分配需要一個管家，因此，管家就是分賜者，將神聖生命的供應分賜給神的兒女。（哥林多前書生命讀經，三五六至三五八頁。）

參讀：哥林多前書生命讀經，第三十四篇。

In God's economy revealed in the New Testament there are mainly two mysteries. The first mystery, revealed in the book of Colossians, is Christ as the mystery of God. In Colossians 2:2 Paul speaks of the "full knowledge of the mystery of God, Christ." Christ is God's mystery. In Himself God is a mystery. He is real, living, and almighty; however, He is invisible. Because no one has ever seen God, He is a mystery. This mysterious God is embodied in Christ. Hence, Christ is the mystery of God. Christ is not only God, but He is God embodied, God defined, God explained, and God expressed. Therefore, Christ is God made visible. The Lord Jesus said, "He who has seen Me has seen the Father" (John 14:9).

The second mystery, revealed in the book of Ephesians and explained in it, especially in chapter 3, is the mystery of Christ. Christ also is a mystery. In Ephesians 3:4 Paul uses the expression "the mystery of Christ." Furthermore, Colossians 1:27 says, "To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." As believers, we have Christ dwelling in us. But this Christ whom we have is a mystery. Although Christ lives in us, worldly people do not realize that He is in us. To them, this is a mystery.... As the Body of Christ, the church is the expression of Christ. When we see the church, we see Christ. When we come into the church, we come into Christ. When we contact the church, we contact Christ. The church is truly the mystery of Christ.

When in 1 Corinthians 4:1 Paul refers to the mysteries of God, he means Christ as the mystery of God and the church as the mystery of Christ. Paul and the other apostles were stewards of these mysteries. Paul refers to himself as a steward in God's family. God is exceedingly rich; He has a vast storehouse of goods which He intends to dispense into His children. But this dispensation requires a steward. Thus, a steward is a dispenser, one who dispenses the divine life supply to God's children. (Life-study of 1 Corinthians, pp. 297-299)

Further Reading: Life-study of 1 Corinthians, msg. 34

第八週 週二

晨興餽養

弗三 8『這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人。』

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。』

保羅…把基督分賜到所有信徒裏面。信徒們藉着保羅接受這樣的分賜，就能憑着他們所接受的供應而長大。由此可見保羅的職事是分賜的職事，把基督追測不盡的豐富分賜到我們裏面，使我們能長大並成爲召會。保羅不但把基督的豐富個別的分賜到聖徒裏面，還把這些豐富團體的分賜到身體裏面。（哥林多前書生命讀經，三五八頁。）

信息選讀

使徒保羅是以非常有意義的方式寫以弗所書的。在一章，他給我們看見基督的身體是如何出自三一神的分賜而產生，並存在的。接着，他在二章從另一個角度，給我們看見我們這些爲神的分賜所製造過，而成爲基督的身體的人，原來是怎樣的一班人。在這背景下，他給我們看見，召會，從神的分賜產生出來的寶貴之物，在宇宙中乃是神的一首最美的詩章，是天使所愛唱的。天使每逢看見一個罪人得救，就歌唱；當他們看見整個召會，他們當然更要歌唱。然後他給我們看見，基督在祂的死與復活裏，用祂神聖的成分爲材料，創造出一個宇宙的新人。末了，這個傑作，這個能完成神經綸的新人，在一位靈裏被帶到神那裏，和神完全親近，毫無間隔，

WEEK 8 — DAY 2

Morning Nourishment

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

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.

Paul dispensed Christ into all the believers. Receiving such a dispensation through Paul, the believers could then grow with the supply they had received. By this we see that Paul's ministry was a dispensing ministry, a ministry of dispensing the unsearchable riches of Christ into our being so that we may grow and become the church. Paul dispensed Christ's riches not only into the saints individually, but also into the Body corporately. (Life-study of 1 Corinthians, p. 299)

Today's Reading

The apostle Paul wrote the book of Ephesians in a very meaningful way. In chapter 1 he shows how the Body of Christ is produced and exists out of the dispensing of the Triune God. Then in chapter 2 he begins from another angle to show the history of those who have been worked on by God's dispensing to become the Body of Christ. With that as the background, he shows that the church, a precious thing that was produced out of God's dispensing, is a masterpiece, a most beautiful poem in the universe, that the angels love to sing. Whenever the angels see a sinner saved, they sing. When they see the church, they will surely sing all the more. Then Paul shows that in Christ's death and resurrection He used His divine element as the material to produce a universal new man. Finally, this masterpiece, this new man that can accomplish God's eternal economy, is brought to God in one Spirit, having drawn near to God, without any barrier whatsoever, and remains in

就活在神的面光中，接受神繼續不斷、永遠的分賜。神好像一道穩定的水流，將祂自己一點一點的分賜到那些是新人各部分的人裏面。神那繼續不斷、穩定、並永遠的分賜，將我們配搭在一起，結構在一起，並建造在一起。這個建造的召會就是神在地上實行祂政權的國，也是祂施愛的家；並且成爲神在我們靈裏永遠的安居之所。（關於神聖分賜更深的研讀，一四九至一五〇頁。）

在今天的基督教裏，很少有牧師或工人…實際的把基督的豐富分賜到神君尊家庭的眾人裏面。將這位豐富、包羅萬有、居首位的基督，分賜到祂身體的肢體裏面，需要神的管家職分。…這個管家職分就是新約裏的職事。新約的職事，乃是將包羅萬有的基督那追測不盡的豐富，分賜到神家的眾人裏面。…神的管家職分是按照神的經綸。在神，這是經綸的事，在我們，這是管家的職分。按照神的經綸，所有的聖徒，不論他們看來多微不足道，都有一份職事。這意思是說，每位聖徒都能將基督的豐富分賜到別人裏面。

神心頭的願望，是要將祂自己分賜到人裏面。這是全本聖經的中心點。神的經綸就是要實施將祂自己分賜到人裏面這事。我們乃是藉着管家的職分，就是藉着分賜基督豐富的職事，有分於這個經綸。基督的豐富分賜到我們裏面以後，我們就需要接受負擔，將這些豐富分賜到別人裏面。在神來說，這些豐富是祂的經綸；在我們來說，是管家的職分；這些豐富由我們分賜到別人裏面，就成了神的分賜。神的經綸臨到我們時，就成了我們的管家職分。我們藉着將基督分賜到別人裏面，而盡我們的管家職分時，這就成爲神在別人裏面的分賜。因此，我們有經綸、管家職分和分賜。（歌羅西書生命讀經，一〇九至一一〇頁。）

參讀：關於神聖分賜更深的研讀，第十三篇。

the presence of God to receive God's continual and eternal dispensing. Like a steady stream, God dispenses Himself little by little into those who have a part in this new man. It is this continual, steady, eternal dispensing that coordinates them together, constitutes them together, and builds them up together. This built-up church is God's kingdom on earth for the executing of His administration. It is also the household for the dispensing of His love, and as such, it becomes His eternal habitation in our spirit. (CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," p. 499)

Not many ministers or workers in today's Christianity... are actually dispensing the riches of Christ into the members of God's royal family. The stewardship of God is needed for this rich, all-inclusive, preeminent Christ to be dispensed into the members of His Body. This stewardship is the ministry in the New Testament. The New Testament ministry is the dispensing of the unsearchable riches of the all-inclusive Christ into the members of God's family. The stewardship of God is according to the economy of God. With God it is a matter of economy; with us it is a matter of stewardship. All the saints, no matter how insignificant they may seem to be, have a ministry according to God's economy. This means that every saint can dispense the riches of Christ into others.

The desire of God's heart is to dispense Himself into man. This is the central point of the whole Bible. God's economy is to carry out the dispensing of Himself into man. We share in this economy through our stewardship, our ministry of dispensing the riches of Christ. After the riches of Christ have been dispensed into us, we need to take up the burden to dispense them into others. With God these riches are His economy; with us they are the stewardship; and when they are dispensed by us into others, they become God's dispensation. When God's economy reaches us, it becomes our stewardship. When we carry out our stewardship by dispensing Christ into others, it becomes the dispensation of God into them. Hence, we have the economy, the stewardship, and the dispensation. (Life-study of Colossians, pp. 90-91)

Further Reading: CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," ch. 13

晨興餽養

西一 25 ~ 27 『我照神為你們所賜我的管家職分，作了召會的執事，要完成神的話，就是歷世歷代以來所隱藏的奧祕，但如今向祂的聖徒顯明了；神願意叫他們知道，這奧祕的榮耀在外邦人中是何等的豐富，就是基督在你們裏面成了榮耀的盼望。』

神的話就是神的啓示，在新約以前並未完成。在新約時，使徒們，特別是使徒保羅，在神的奧祕（基督），以及基督的奧祕（召會）這兩點上，完成了神的話，將神的經綸完滿的啓示給我們。根據歌羅西一章二十六節，神的話就是…奧祕…。這隱藏的奧祕是關乎基督與召會，（弗五 32，）就是頭和身體。使徒保羅揭開這奧祕，乃是完成神的話這神聖啓示的主要部分。…關於基督與召會的奧祕，是從永遠，從各時代以來一直隱藏着，直到新約時代纔顯明給聖徒，包括我們眾人，就是在基督裏的信徒。（歌羅西書生命讀經，一一四頁。）

信息選讀

在保羅的時代以前，神的啓示還沒有完成。保羅出來盡職以前，神的啓示已經記在舊約裏。此外，藉着福音書和部分使徒行傳所記載的事情，神將祂自己啓示出來。然而，還需要保羅寫許多書信，論到基督是神的奧祕，以及召會是基督的奧祕，為要完成神聖的啓示。這神聖啓示的完成特別可見於他的四封書信：加拉太書、以弗所書、腓立比書、歌羅西書。

Morning Nourishment

Col. 1:25-27 Of which I became a minister according to the stewardship of God, which was given to me for you, to complete the word of God, the mystery which has been hidden from the ages and from the generations but now has been manifested to His saints; to whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

The word of God is the divine revelation, which was not completed until the New Testament was written. In the New Testament the apostles, especially the apostle Paul, completed the word of God in the mystery of God, which is Christ, and in the mystery of Christ, which is the church, to give us a full revelation of God's economy. According to Colossians 1:26, the word of God is the "mystery...." This hidden mystery is related to Christ and the church, the Head and the Body. The unveiling of this mystery through the apostle Paul is a major part of the completion of the word of God as the divine revelation....The mystery concerning Christ and the church was hidden from eternity and from all the times until the New Testament age, when it is being manifested to the saints, including all of us, the believers in Christ. (Life-study of Colossians, pp. 93-94)

Today's Reading

Prior to the time of Paul, the divine revelation had not been completed. Before Paul came forth to minister, God's revelation had already been given in the Old Testament. Furthermore, God had revealed Himself through the events recorded in the Gospels and in part of the Acts. However, it was necessary for Paul to write a number of Epistles concerning Christ as the mystery of God and concerning the church as the mystery of Christ in order for the divine revelation to be complete. This completion of the divine revelation is seen especially in four of his Epistles: Galatians, Ephesians, Philippians, and Colossians.

雖然神聖的啓示藉着眾使徒，特別是藉着保羅完成了，但在實行上，今天也需要藉着我們來完成。這意思是說，當我們接觸人時，我們必須漸進的、不斷的、漸漸的將這話傳得完全，…就是完成這話。…需要完成的話，乃是『歷世歷代以來所隱藏的奧祕』。（西一 26。）這奧祕…乃是如今必須藉着聖徒的傳揚來完成之神的話。這隱藏的奧祕，已經向神的聖徒顯明了，就是『基督在你們裏面成了榮耀的盼望』。（27。）

在主的恢復裏，我們需要更多能完成神的話的管家。對這件事我們都必須有負擔。我們需要花更多的時間在主的面光中，使祂能成爲我們的分，作我們的享受，好使我們能有基督的豐富供應別人。這樣，我們便成爲完成神話語的人。

當眾肢體都盡管家職分，供應基督的豐富時，基督的身體就被建造起來。但願在我們中間有這樣彼此互相的管家職分。你將基督的豐富供應別人，別人也將基督的豐富供應你。

雖然保羅在許多世紀以前，已被主使用來完成神聖的啓示，但今天在基督徒當中，仍然需要在實行上完成神的話。在大多數的基督徒團體中，很少供應基督作生命。不僅如此，很少人敢面對召會的問題。神的仇敵撒但，詭詐的圖謀廢止神話語的完成。仇敵也許容讓基督徒傳講舊約、四福音和使徒行傳裏所啓示的，但他不能容忍人教導基督是那包羅萬有賜生命的靈，或者召會是基督的奧祕。誰循着這條路線來盡職事，誰就要受到仇敵的攻擊。…仇敵的詭計乃是要蒙蔽那藉着保羅所完成的話。因這緣故，我們有負擔要使神的話得着完成。（歌羅西書生命讀經，一一四至一一五、一一七、一三三至一三五頁。）

參讀：歌羅西書生命讀經，第十一、十三篇。

Although the divine revelation was completed through the apostles, especially through Paul, in a practical sense it also needs to be completed through us today. This means that as we contact people, we must progressively, continually, and gradually preach the word in full,.... [which] is to complete the word. The word that needs to be completed is “the mystery which has been hidden from the ages and from the generations” [Col. 1:26]..... This concealed mystery, which has been made manifest to God’s saints, is “Christ in you, the hope of glory” (v. 27).

In the Lord’s recovery we need more stewards who are able to complete the word of God. We all must bear the burden for this. We need to spend more time in the Lord’s presence so that He may become our portion for our enjoyment and so that we may have the riches of Christ to minister to others. In this way we shall become those who complete the word of God.

The Body is built up as all the members carry out the stewardship of ministering the riches of Christ. May there be such a mutual stewardship among us. You minister the riches of Christ to others, and they minister Christ to you.

Although Paul was used in the completion of the divine revelation centuries ago, there is still the need for its completion in a practical way among Christians today. In most Christian groups there is very little ministry of Christ as life. Furthermore, not many dare to face the issue of the church. Through his subtlety, Satan, the enemy of God, is seeking to nullify the completion of the word of God. The enemy may allow Christians to preach what is revealed in the Old Testament, in the Gospels, and in the Acts. But he cannot tolerate the teaching concerning Christ as the all-inclusive life-giving Spirit or concerning the church as the mystery of Christ. Anyone who ministers along this line will be attacked by the enemy. It is the subtlety of the enemy to veil the word which was completed through Paul. For this reason, we are burdened for the completion of the word of God. (Life-study of Colossians, pp. 94-96, 109-110)

Further Reading: Life-study of Colossians, msgs. 11, 13

第八週 週四

晨興餽養

弗三 2『諒必你們曾聽見那為着你們所賜給我，神恩典的管家職分。』

8～9『這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人，並將那…奧秘有何等的經綸，向眾人照明。』

（以弗所三章二節）的『管家職分』一辭，原文與一章十節，三章九節的『經綸』同字。恩典的管家職分，就是將神的恩典分賜給神所揀選的人，以產生並建造召會。使徒的職事來自這管家的職分。他是神家中的管家，將基督這神的恩典供應神的家人。

二節的『管家職分』，希臘文是 oikonomia，奧依克諾米亞；按古代用法，是指管家職分、分配或行政。在保羅時代，許多富有的家庭都有管家，他們的責任是把食物和其他的必需品分配給家中的人。我們的父有一個大家庭，一個神聖的家庭。我們的父既有這麼廣大的豐富，祂的家中就需要有許多管家，將祂的豐富分賜給祂的兒女。這個分賜就是管家的職分。因此，管家職分就是一種分賜。…這個分賜就是管家職分，有神的執事分賜的職事。這個分賜的職事也是神的行政管理。今天，神是藉着將祂自己分賜到我們裏面來管理。這個管家的職分，這個分賜，這個行政，就是神的經綸。在神新約的經綸裏，迫切需要恩典的管家職分。（以弗所書生命讀經，二九一至二九二頁。）

信息選讀

WEEK 8 — DAY 4

Morning Nourishment

Eph. 3:2 If indeed you have heard of the stewardship of the grace of God which was given to me for you.

8-9 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel and to enlighten all that they may see what the economy of the mystery is...

In Greek, the word rendered “stewardship” in Ephesians 3:2 is the same word rendered “economy” in 1:10 and 3:9. The stewardship of the grace is the dispensing of the grace of God into God’s chosen people for the producing and building up of the church. Out of this stewardship comes the ministry of the apostle, who is a steward in God’s house, ministering Christ as God’s grace to God’s household.

The Greek word translated “stewardship” in verse 2 is oikonomia. According to ancient usage, oikonomia denoted a stewardship, a dispensation, or an administration. At the time of Paul, many rich families had stewards whose responsibility was to distribute food and other necessities to members of the household. Our Father has a great family, a divine household. Because our Father has such vast riches, there is the need in His household for many stewards to dispense these riches to His children. This dispensing is the stewardship. Hence, a stewardship is a dispensation....This dispensation is the stewardship with the dispensing ministry of the ministers of God. This ministry of dispensing is also God’s administration. Today God administers by dispensing Himself into us. This stewardship, this dispensation, this administration, is God’s economy. In the New Testament economy of God there is the desperate need for the stewardship of grace. (Life-study of Ephesians, pp. 241-242)

Today’s Reading

恩典的管家職分就是基督豐富的分賜。按以弗所三章的上下文，恩典是指基督的豐富。當基督的豐富被你享受時，這些豐富就成了恩典。保羅的職事，就是將基督的豐富當作恩典分賜給眾信徒。…這是今天我們在這個職事裏所作的。…這個管家職分是照着神的經綸。對神來說是經綸；對我們來說是管家職分。所有的聖徒，無論他們看起來多麼不重要，都有照着神經綸的管家職分。這意思是說，每一位聖徒都能把基督灌輸給別人。甚至一位高中的姊妹，也能把基督分賜到她的同學裏面。這樣把基督分賜到別人裏面，就是照着神經綸的管家職分。

神的心意乃是要將祂自己分賜到人裏面。…這是全本聖經的中心點。神不願留在祂自己裏面，祂要進到我們裏面。所以，在已過的永遠裏，祂定意要將祂自己分賜到我們裏面。…神的經綸就是執行將祂自己分賜到人裏面。藉着我們的管家職分，就是分賜基督豐富的職事，我們有分於這經綸。所以，恩典的管家職分，乃是照着神的經綸。…使徒保羅不是惟一有管家職分的。他在以弗所三章八節說，他自己是『比眾聖徒中最小者還小的』。這指明保羅甚至比我們還小。我們的觀念需要有厲害的轉變。保羅若能作管家，我們也必定能作管家，將基督的豐富分賜到別人裏面。

這恩典的管家職分乃是為着神的分賜。我們已經看見，神的心意乃是要把祂的豐富，實際上就是祂自己，分賜到祂所揀選的人裏面。這些豐富分賜到我們裏面之後，我們需要拿起負擔，把這些豐富分賜到別人裏面。對神來說，這些豐富是祂的經綸；對我們來說，這些豐富是管家職分。當這些豐富藉着我們分賜到別人裏面時，就成了神的分賜。當神的經綸達到我們，就成了我們的管家職分。（以弗所書生命讀經，二九五至二九七頁。）

參讀：以弗所書生命讀經，第二十八篇。

The stewardship of the grace is the dispensing of the riches of Christ. According to the context of Ephesians 3, grace refers to the riches of Christ. When the riches of Christ are enjoyed by you, they become grace. Paul's ministry was to dispense the riches of Christ as grace to the believers... This is what we are doing in the ministry today. This stewardship is according to God's economy. With God it is a matter of economy; with us it is a matter of stewardship. All the saints, no matter how insignificant they may seem to be, have a stewardship according to God's economy. This means that every saint can infuse Christ into others. Even a young sister in high school can dispense Christ into her classmates. This dispensing of Christ into others is the stewardship according to God's economy.

The desire of God's heart is to dispense Himself into man... This is the central point of the whole Bible. God does not want to remain in Himself; He wants to get into us. Therefore, in eternity past He purposed to dispense Himself into us... God's economy is to carry out the dispensing of Himself into man. We share in this economy through our stewardship, our ministry of dispensing the riches of Christ. Therefore, the stewardship of the grace is according to God's economy. The apostle Paul was not the only one with a stewardship. In 3:8 he refers to himself as "less than the least of all saints." This indicates that Paul was even smaller than we are. Our concept needs to be radically changed. If Paul could be a steward, then we also can be stewards and dispense the riches of Christ into others.

This stewardship of the grace is for God's dispensation. We have seen that the desire of God's heart is to dispense His riches, which actually are Himself, into His chosen people. After these riches have been dispensed into us, we need to take up the burden to dispense them into others. With God, these riches are His economy; with us, they are the stewardship; and when they are dispensed by us into others, they are God's dispensation. When God's economy reaches us, it becomes our stewardship. (Life-study of Ephesians, pp. 244-245)

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

第八週 週五

晨興餽養

提後一 9『神救了我們，以聖召召了我們，不是按我們的行爲，乃是按祂自己的定旨和 恩典；這恩典是歷世之前，在基督耶穌裏賜給我們的。』

林前十五 10『然而因着神的恩，我成了我今天這個人，並且神的恩臨到我，不是徒然的；反而我比眾使徒格外勞苦，但這不是我，乃是神的恩與我同在。』

我們傳福音，應當是藉着將神分賜到人裏面，而執行神的經綸。你去讀書或作事，目的乃是照神爲着祂的分賜而有的經綸，執行你的管家職分。我們不是作普通傳福音的工作，我們乃是把神分賜到人裏面。這是何等榮耀的職事！何等奇妙的管家職分！讚美主，我們都有這樣的管家職分！我們都有權利將基督那追測不盡的豐富分賜到別人裏面！…我們的管家職分既是恩典的管家職分，我們就需要看見恩典是甚麼。約翰一章十七節說，恩典是藉着耶穌基督來的。舊約時代有律法，但沒有恩典。恩典乃是基督來的時候纔來的。（以弗所書生命讀經，二九七至二九八頁。）

在基督裏賜給我們的恩典，是在世界起始之前就賜給我們的。這是確定且不動搖的根基，能堅固的立住，抵擋那下坡的流，並暴露仇敵毫無能力反對神永遠的定旨。使徒〔保羅〕爲了加強提摩太，將他們的職事聯於這一點。（聖經恢復本，提後一 9 註 3。）

信息選讀

許多基督徒以爲恩典主要的是指物質的祝福。但是聖經指明，在基督以前，恩典還未來到。然而，在基

WEEK 8 — DAY 5

Morning Nourishment

2 Tim. 1:9 Who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before the times of the ages.

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

We should preach the gospel to carry out God's economy by dispensing God into others. Go to school or to work for the purpose of carrying out your stewardship according to God's economy for His dispensation. We are not doing an ordinary work of gospel preaching. We are dispensing God into man. What a glorious ministry! What a wonderful stewardship! Praise the Lord that we all have such a stewardship! We have the privilege of dispensing the unsearchable riches of Christ into others. Since our stewardship is the stewardship of the grace, we need to see what grace is. John 1:17 says that grace came through Jesus Christ. During the time of the Old Testament, there was law, but not grace. Grace did not come until Christ came. (Life-study of Ephesians, p. 246)

The grace given to us in Christ was bestowed on us before the world began. This is a sure and unshakable foundation that stands firm against the downward current and exposes the utter powerlessness of the enemy's efforts to counter the eternal purpose of God. In order to strengthen Timothy, the apostle identified their ministry with this. (2 Tim. 1:9, footnote 3)

Today's Reading

Many Christians think that grace refers mainly to material blessings. But the Bible indicates that grace did not come before Christ. However, God

督來之前，神確曾賜物質的福給祂的子民。恩典一點不差的，就是神自己賜給我們，被我們得着，並給我們享受。在基督來之前，神不能把祂自己分給任何人；沒有一人能接受神或享受祂。但在基督裏，並藉着基督，我們能接受神，神也成爲我們的享受。所以，恩典就是神自己作我們的享受。恩典的管家職分乃是神分賜到人裏面，作他們的享受。分賜這恩典到別人裏面，乃是我們照着神經綸的管家職分。我們既有分於神作我們的享受，就能將祂當作恩典分賜到別人裏面。這就是恩典的分賜。（以弗所書生命讀經，二九八頁。）

在信徒經歷中之神經綸的恩典，就是經過過程的三一神。三一神若沒有經過過程，就不能作恩典。神是獨一的，卻又是三一父、子、靈。子是父的化身和彰顯，靈是子的實際和實化。…這位經過過程的三一神，將祂自己分賜到我們裏面，成爲我們的分，作我們的恩典，使我們在祂神聖的三一裏，享受祂作我們的一切。

太初的神，在時間裏成爲肉體，作恩典給人接受、得着並享受。（約一 1, 14, 16 ~ 17。）三一神經過的第一道過程，也是最大的過程，就是成了肉體。太初的神，在時間裏成爲肉體，就是在人中間支搭帳幕。祂這樣來到人中間，是豐豐滿滿的有恩典；從祂的豐滿裏我們都接受了。祂來是叫我們接受恩典，並且是恩上加恩的接受。祂來了，恩典也來了。律法是賜給我們的，恩典是藉着耶穌基督來的。律法不會自己來，所以是賜給我們的；但恩典是隨着耶穌來的。實在說，恩典就是耶穌。耶穌來了，恩典就來了。這就是三一神，有祂的神性調在人性裏，成了一位神而人者。這一位就是恩典，是給我們接受的，是給我們享受作我們供應的，也是給我們經歷的。這纔是真正主的救恩。（神在祂經綸中的律法與恩典，五〇至五一頁。）

參讀：神在祂經綸中的律法與恩典，第三篇。

certainly bestowed material blessings on His people before Christ came. Grace is nothing less than God Himself given to us, gained by us, and enjoyed by us. Before Christ came, God could not be given to anyone. No one could receive God or enjoy Him. But in Christ and through Christ we receive God, and God becomes our enjoyment. Therefore, grace is God Himself as our enjoyment. The stewardship of grace is the dispensing of God into people to be their enjoyment. Dispensing this grace into others is our stewardship according to God's economy. Because we partake of God as our enjoyment, we can dispense Him as grace into others. This is the dispensation of grace. (Life-study of Ephesians, p. 246)

The grace in God's economy in the believers' experience is the processed Triune God. Without being processed, the Triune God could not become grace. God is one, yet He is three—the Father, the Son, and the Spirit. The Son is the embodiment and expression of the Father, and the Spirit is the reality and realization of the Son....This Triune God dispenses Himself into us to be our portion as grace to us that we may enjoy Him as our everything in His Divine Trinity.

God, who was in the beginning, became flesh in time as grace for man to receive, possess, and enjoy (John 1:1, 14, 16-17). The first step, which is also the greatest step, of the process that the Triune God passed through was incarnation. God, who was in the beginning, became flesh in time; that was His tabernacling among men. His coming among men in this way was full of grace, and of His fullness we have all received. He came that we might receive grace, even grace upon grace. When He came, grace also came. The law was given to us, but grace came through Jesus Christ. The law could not come by itself; hence, it was given to us, but grace came with Jesus. Actually, grace is Jesus. When Jesus came, grace came. This is the Triune God with His divinity mingled into humanity becoming a God-man. Such a One is grace for us to receive, enjoy, and experience as our supply. This is the real salvation of the Lord. (CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," p. 321)

Further Reading: CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," ch. 3

第八週 週六

晨興餽養

弗一 10『爲着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下。』

林後十三 14『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』

（以弗所三章二節的）『管家職分』一辭，和一章十節的『經綸』一辭，原文都是 oikonomia，奧依克諾米亞。奧依克諾米亞首先是神的安排，神的計畫，神的經綸。然後神的這個經綸成了神賜給使徒保羅的管家職分。經綸和管家職分實際上是一個。這意思是，使徒所作的，乃是神在祂的經綸裏所作的。我們所作的，應當正是神今日所作的。我們應當是完成神經綸的人。神經綸的完成，就是神恩典的管家職分。這樣的管家職分是爲着將神自己當作恩典，分賜給所有蒙神揀選的人。本於這管家職分，有了使徒的職事，而這職事是與神的經綸相符合的。我們所有的職事，必須與神將祂自己分賜到祂揀選的人裏，以產生基督的身體這件事相符合。這就是神賜給我們的職事，作我們的管家職分。新約中所啓示的職事是獨一的。神沒有兩個經綸，或兩個管家職分。神只有一個神聖的經綸，一個神聖的管家職分。出於這個管家職分的，只有一個獨一的使徒職事，就是將基督當作神的恩典分賜到祂所揀選的人裏面，爲着建造召會作基督的身體，成爲經過過程之三神的生機體，作祂完滿、永遠的彰顯。（在神聖三一裏並同神聖三一活着，二一至二二頁。）

信息選讀

WEEK 8 — DAY 6

Morning Nourishment

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

The [Greek] word for stewardship in Ephesians 3:2 and for economy in 1:10 is oikonomia, [which] was first God's plan, God's economy. Then this economy of God became the stewardship that God gave to the apostle Paul. The economy and the stewardship are actually one. This means that what the apostles were doing is what God is doing in His economy. What we are doing should be exactly what God is doing today. We should be those who are carrying out God's economy. The carrying out of God's economy is the stewardship of God's grace. Such a stewardship is for the dispensing of God Himself as grace to all His chosen people. Out of this stewardship comes the ministry of the apostles, and this ministry corresponds with God's economy. The ministry we have must correspond with God's dispensing of Himself into His chosen people for the producing of the Body of Christ. This is God's ministry given to us as our stewardship. The ministry revealed in the New Testament is unique. God does not have two economies or two stewardships. God has only one divine economy and one divine stewardship. Out of this stewardship is the one, unique ministry of the apostles to dispense Christ as God's grace into His chosen people for the building up of the church as the Body of Christ to be the organism of the processed Triune God for His full and eternal expression. (CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," p. 288)

Today's Reading

在各地召會負責的人，都需要有分於神的管家職分。這意思是說，長老該是領頭將基督的豐富分賜到別人裏面的人。雖然基督是包羅萬有並居首位的，但祂還需要分賜到神家的眾人裏面。這個分賜是藉着管家的職分來完成的。因此，在追測不盡之豐富的基督和祂身體的肢體之間，需要有管家的職分。所有在主恢復裏領頭，並負責照顧眾召會的人，都需要領悟，他們在這樣神聖的管家職分裏有分。我們在這裏不是從事一種普通的基督教工作。譬如，我們不是只關心在外面教導人聖經；我們乃是渴望將基督的豐富供應給神家中所有的人。在我們彼此的交談中，我們需要供應基督的豐富。甚至我們應邀到聖徒家中用餐的時候，也需要分賜基督的豐富。這就是神的管家職分。

基督身體的每一肢體，都有分於這個管家職分。在以弗所三章八節，保羅說到自己是『比眾聖徒中最小者還小的』。這指明保羅甚至比我們還小。如果保羅能成爲管家，我們也能成爲管家，把基督的豐富分賜到別人裏面。…我們有許多機會將基督的豐富供應給聖徒。假設我們幫人搬家，我們不該只顧着搬家具，也該將基督的豐富供應給那家的人。…在這樣的服事上，我們所有的舉動都該帶着基督。…另一個將基督的豐富供應人的機會，是接待人或是被人接待。主人和客人都該供應基督的豐富。…願主開啓我們的眼睛，使我們看見，我們都有分於神的管家職分。在實際召會生活的每一面，甚至在招待、整潔會所這樣的事上，我們都需要將基督分賜到別人裏面。首先，我們需要被基督充滿，然後，我們需要將基督的豐富供應給人。這就是我們的管家職分。（歌羅西書生命讀經，一一〇至一一二頁。）

參讀：在神聖三一裏並同神聖三一活着，第二章。

Those who bear responsibility in the local churches need to share in the stewardship of God. This means that the elders should be those who take the lead to dispense the riches of Christ into others. Although Christ is all-inclusive and preeminent, there is still the need for Him to be dispensed into the members of God's family. This dispensation takes place through the stewardship. Hence, between the unsearchably rich Christ and the members of His Body, there is the need of the stewardship. All those who take the lead in the Lord's recovery and have responsibility for the care of the churches need to realize that they have a part in such a divine stewardship. We are not here to carry on an ordinary Christian work. For instance, we are not concerned merely with teaching the Bible in an outward way. Rather, we desire to serve the riches of Christ to all the members of God's family. In our conversation with one another, we need to minister the riches of Christ. Even when we are invited to the homes of the saints for dinner, we need to dispense the riches of Christ. This is the stewardship of God.

Every member of the Body of Christ has a part in this stewardship. In Ephesians 3:8 Paul refers to himself as "less than the least of all saints." This indicates that Paul was even smaller than we are. If Paul could be a steward, then we also can be stewards and dispense the riches of Christ into others. We have many opportunities to minister the riches of Christ to the saints. Suppose we are helping a family to move. We should not simply move the furniture, but we should supply the riches of Christ to the members of the family.... All our activity with respect to such a service should be with Christ. Another opportunity to minister the riches of Christ to others is in giving or receiving hospitality. Both the hosts and the guests should minister the riches of Christ. May the Lord open our eyes to see that we all have part in the stewardship of God. In every aspect of the practical church life, even in such things as ushering and cleaning the meeting hall, we need to dispense Christ into others. First, we need to be filled with Christ and then minister the riches of Christ to others. This is our stewardship. (Life-study of Colossians, pp. 91-92)

Further Reading: CWWL, 1988, vol. 1, "Living in and with the Divine Trinity," ch. 2

第八週詩歌

WEEK 8 — HYMN

376

經歷基督—作恩典

10 10 10 10 (英 497)

降 E 大調

4/4

一 神所賜恩典，最高的定義，
 是神在子裏所給的自己；
 不重在事物，賜於古或今，
 乃是神自己作我的永分。

- 二 神成為肉身，來與人調和，為給人接受，而將祂得着；
 人藉主從神所得的恩典，就是主自己來住我心間。
- 三 在使徒保羅，萬事如糞土，恩典之於他，只是神基督；
 乃藉這恩典—他所經歷主，他為主勞苦，超過眾使徒。
- 四 基督在我裏，作我的能力，乃是真恩典，穀為我賴倚；
 這穀用恩典在我的靈裏，時常加我力，完成神旨意。
- 五 這恩典就是那活的基督 作我的一切，時將我眷顧。
 主，願我認識你這真恩典，享你作恩典，一直的增添。

Grace in its highest definition is

Experience of Christ — As Grace

497

1. Grace in its high - est de - fi - ni - tion is
 God in the Son to be en - joyed by us;
 It is not on - ly some - thing done or giv'n,
 But God Him - self, our por - tion glo - ri - ous.

2. God is incarnate in the flesh that we
 Him may receive, experience ourself;
 This is the grace which we receive of God,
 Which comes thru Christ and which is Christ Himself.
3. Paul the Apostle counted all as dung,
 'Twas only God in Christ he counted grace;
 'Tis by this grace—the Lord experienced—
 That he surpassed the others in the race.
4. It is this grace—Christ as our inward strength—
 Which with His all-sufficiency doth fill;
 It is this grace which in our spirit is,
 There energizing, working out God's will.
5. This grace, which is the living Christ Himself,
 Is what we need and must experience;
 Lord, may we know this grace and by it live,
 Thyself increasingly as grace to sense.

第九篇

在一個新人的感覺裏
實行召會生活，
說一樣的話，作一個工作

讀經：西三 10～11，四 7～17

綱要

週一

壹 在歌羅西四章七至十七節，我們看見一個新人之啓示與一個新人之感覺的實例：

- 一 在歌羅西的聖徒和保羅並同他在一起的人，實際上乃是一個新人的眾肢體，並且都有一個新人的感覺。
- 二 保羅關於念他書信的話，證明在老底嘉的召會和在歌羅西的召會並沒有分別；他的話含示交通、合一、和諧與親密的接觸—16 節。
- 三 國籍、種族、階級的區別雖然存在，在基督耶穌裏所創造的新人卻實際的在地上出現了；不僅有在各城裏的地方召會，還有一個新人真實而實際的顯出來了。
- 四 『任何地方的召會向其他召會孤立，乃是羞

Message Nine

**Practicing the Church Life, Speaking
the Same Thing, and Doing the One Work
in the Consciousness of the One New Man**

Scripture Reading: Col. 3:10-11; 4:7-17

Outline

Day 1

I. In Colossians 4:7-17 we have a practical illustration of the revelation of the one new man and of the consciousness of the one new man:

- A. Both the saints in Colossae and Paul and those with him were members of the one new man in actuality and had the consciousness of the one new man.
- B. Paul's word regarding the reading of the letters proves that there was no difference between the church in Laodicea and the church in Colossae; his word implies fellowship, oneness, harmony, and intimate contact—v. 16.
- C. In spite of all the differences among nationalities, races, and classes, there was on earth in a practical way the one new man created in Christ Jesus; there were not merely local churches in various cities—there was the one new man in a real and practical way.
- D. "It is shameful for the church in any locality to isolate itself from other

恥。…這完全與新人的感覺背道而馳。任何召會持這樣的態度，就是只對自己有感覺，沒有整體新人的感覺。任何人堅持這態度，就會叫新人支離破碎。…持這種態度的人缺乏一個新人的感覺，缺乏「新人感」。』（歌羅西書生命讀經，三二一頁）

週二

貳 在不同國家的眾地方召會，乃是一個新人；因此，他們需要在一個新人的感覺裏實行召會生活—弗二 15、21 ~ 22：

一 眾地方召會不是僅僅個別的地方召會，乃是一個新人—西三 10 ~ 11，四 15 ~ 16：

- 1 我們不能說每一個地方召會是一個新人；而是說，地上的眾地方召會乃是一個新人。
- 2 一個新人不光是一地一地、一個召會一個召會的事，乃是地上眾召會集體的事。

二 當一個新人完全出現時，我們就不會說到眾召會之間的不同，也不會說到地方召會的行政區域和自治—林前一 2，四 17，啓二 1、7 上，二二 16 上：

- 1 那時我們都會以基督作我們的人位，並活基督；因此，在我們中間只有基督，只有基督得着彰顯—腓一 20 ~ 21 上。
- 2 我們若以基督作我們的人位和生命，自然而然的，我們眾人都會說一樣的話；那麼在實行上我們就會是一個新人。

churches... This is utterly contrary to the consciousness of the new man. Any church that holds such an attitude has a consciousness only of itself, not of the totality of the new man. Those who insist on this attitude cause the new man to be fragmented, to be broken into pieces... Those who have this attitude lack the sense, the consciousness, of the one new man" (Life-study of Colossians, pp. 260-261).

Day 2

II. All the local churches in the different countries are one new man; thus, they need to practice the church life in the consciousness of the new man—Eph. 2:15, 21-22:

A. All the churches are not merely individual local churches but are the one new man—Col. 3:10-11; 4:15-16:

1. We cannot say that each local church is a new man; rather, all the local churches on earth are the one new man.
2. The one new man is a matter not merely of individual localities and individual churches but of all the churches on earth corporately.

B. When the one new man has been brought into full existence, we will not speak of the differences between the churches or of the jurisdiction and autonomy of the local churches—1 Cor. 1:2; 4:17; Rev. 2:1, 7a; 22:16a:

1. At that time we all will be taking Christ as our person and living Christ; thus, only Christ will be among us, and only Christ will be manifested—Phil. 1:20-21a.
2. If we take Christ as our person and as our life, spontaneously we all will speak the same thing; then in a practical way we will be the one new man.

週三

三 既然眾地方召會是一個新人，在我們的地方召會中決定一件事時，我們就需要顧到全地的眾召會—啓二二 16 上，帖前二 14，羅十六 4，林後十一 28。

四 眾召會在神聖的生命裏會長進到一個地步，至終完全是一樣的—啓一 4、11～12，林前四 17，七 17，十四 34 上：

1 『我們可能因着驕傲，而不願和別的召會一樣；但照着神聖的經綸，我們越是一樣，我們就越榮耀。效法別人，跟隨別人，在靈裏與別人是一，乃是榮耀的。我們必須彼此學習，彼此受調整，並從彼此接受恩典。』（神聖的經綸，一四一頁）

2 『我的確盼望那一天來到，眾地方召會看來都是一樣的。我相信當那天來到，主就要回來。』（召會是那靈的翻版，二八頁）

五 在主的恢復這裏，沒有別的，只有基督，並且這位基督是一切，又在一切之內；這異象會拯救我們脫離一切基督以外的事物—西一 18 下，三 10～11。

六 主要從世界各地興起祂的信徒來尋求祂，並且當我們尋求祂時，我們會看見祂所要的乃是一個新人，彰顯於眾地方召會—腓三 7～16，弗四 24。

週四

參 召會是一個宇宙的新人，為此我們都需要在說話的事上接受基督作我們的人位；我

Day 3

C. Since the local churches are one new man, in deciding a matter in our local church, we need to consider the churches throughout the whole earth—Rev. 22:16a; 1 Thes. 2:14; Rom. 16:4; 2 Cor. 11:28.

D. The churches will progress in the divine life to such an extent that eventually they all will be absolutely the same—Rev. 1:4, 11-12; 1 Cor. 4:17; 7:17; 14:33b:

1. “We may not want to be the same as the other churches because of our pride, but according to the divine economy, the more that we are the same, the more glorious we are. It is glorious to imitate others, to follow others, and to be one with others in the spirit. We must learn from one another, be adjusted by one another, and receive grace from one another” (The Collected Works of Witness Lee, 1984, vol. 3, “The Divine Economy,” pp. 105-106).

2. “I do expect that the day will come when all the local churches look alike, and I believe that when that day comes, the Lord will return” (The Collected Works of Witness Lee, 1975-1976, vol. 2, “The Church—the Reprint of the Spirit,” p. 459).

E. What is here in the Lord’s recovery is nothing but Christ, and this Christ is all and in all; this vision will rescue us from all things other than Christ—Col. 1:18b; 3:10-11.

F. The Lord intends to raise up His believers throughout all the world to seek Him, and when we seek Him, we will see that what He wants is the one new man expressed in the local churches—Phil. 3:7-16; Eph. 4:24.

Day 4

III. For the church as the universal one new man, we all need to take Christ as our person in the matter of speaking; we need

們需要把以弗所二章十五節的『一個新人』，與羅馬十五章六節『同一的口』以及林前一章十節『說一樣的話』連起來看：

- 一 在一個新人裏，有一個人位和同一的口，說一樣的話—羅十五 6，林前一 10。
- 二 新人只有一個，這一個新人只有一個人位，因此一個新人是用同一的口說話，並且說一樣的話。
- 三 從前口太多，是因為人位太多了。

週五

- 四 『同心合意』以及『用同一的口』（羅十五 6）的意思是，我們人數雖多，並且眾人都說話，我們卻都『說一樣的話』（林前一 10）：
 - 1 召會是一個新人，只有一個人位—基督，並且這個人位支配我們的說話；因此，無論祂說甚麼，都必定是『一樣的話』。
 - 2 當我們要說話時，我們需要解決一個基本的問題：在這說話的事上，到底是我作人位，還是基督作人位？
 - 3 在我們的說話中，我們若不是以自己作人位，乃是讓基督作人位，就會有同一的口，各人都會說一樣的話。
- 五 在一個新人裏，只有一個人位，只有這個人位有自由說話；主耶穌絕對有自由說話，我們天然的人絕對沒有自由說話—太十七 5。
- 六 我們人數雖多，並且來自許多地方，我們眾人卻有同一的口，也說一樣的話；這是因為我們

to consider one new man in Ephesians 2:15 together with one mouth in Romans 15:6 and speak the same thing in 1 Corinthians 1:10:

- A. In the one new man there is one person with one mouth to speak the same thing—Rom. 15:6; 1 Cor. 1:10.
- B. There is only one new man, and the one new man has only one person, so the one new man speaks with one mouth and says the same thing.
- C. In the past there were too many mouths because there were too many persons.

Day 5

- D. With one accord and with one mouth (Rom. 15:6) mean that even though we are many and all are speaking, we all “speak the same thing” (1 Cor. 1:10):
 1. The church is the one new man with only one person—Christ—and this person controls our speaking; thus, whatever He speaks is surely “the same thing.”
 2. When we are about to speak, we need to resolve a basic question: In this matter of speaking, am I the person, or is Christ the person?
 3. If in our speaking we do not take ourselves as the person but allow Christ to be the person, then there will be one mouth, and everyone will speak the same thing.
- E. In the one new man there is only one person, and only this person has the freedom to speak; the Lord Jesus has the absolute freedom to speak, and our natural man has absolutely no freedom to speak—Matt. 17:5.
- F. Although we are many and come from many places, we all have one mouth and we all speak the same thing; this is because we all are the one

眾人乃是一個新人，只有一個人位—弗二 15，四 22～24，三 17 上，羅十五 6，林前一 10。

七 我們若以基督作我們的人位和生命，自然而然的，我們眾人都會說一樣的話；那麼在實際和實行上我們就會是一個新人。

週六

肆 主的恢復裏不該有好幾個工作；在各個地區所有的同工，應該為着獨一的身體，一個宇宙的新人，作同樣的一個工作—西四 11，林前十五 58，十六 10，腓二 30：

一 『我盼望我們在主面前考量我們目前的光景。我們是否為着主的恢復作同一個工作？若不是，我們應該讓主有自由來調整我們。』（長老訓練第十一冊，長老職分與神命定之路，一三五頁）

二 『在主恢復的行動裏，應該只有一個工作，不該有不同的工作。我們的光景與這個不同。我們不知不覺的有了不同的工作，這是危險的。』（一三五頁）

三 我們是神的同工，與神同工，應當只作一個工作，就是主的工作—林後六 1 上，林前三 9 上，十五 58，十六 10：

1 雖然保羅和彼得在不同的區域作工，他們沒有作兩個工作；他們只有一個工作；工作的區域不應該使召會分裂。

2 新約對於工作並沒有地理區域的想法；帶着區域的味道是不合乎聖經的，因為基督身體上一切的肢體

new man having only one person—Eph. 2:15; 4:22-24; 3:17a; Rom. 15:6; 1 Cor. 1:10.

G. If we take Christ as our person and as our life, spontaneously we all will speak the same thing; then we will be the one new man in reality and practicality.

Day 6

IV. There should not be several works in the Lord's recovery; all the co-workers in all the regions should do the same one work for the unique Body, the universal one new man—Col. 4:11; 1 Cor. 15:58; 16:10; Phil. 2:30:

A. "I hope that we will consider our present situation before the Lord. Are we doing the same one work for the recovery? If not, we should let the Lord have the freedom to adjust us" (The Collected Works of Witness Lee, 1991-1992, vol. 1, "Elders' Training, Book 11: The Eldership and the God-ordained Way (3)," p. 239).

B. "In the Lord's move in His recovery, there should be only one work, not different works. Our situation is different from this. We have different works without any consciousness. This is dangerous" (pp. 239-240).

C. As God's fellow workers, working together with Him, we should do only one work—the work of the Lord—2 Cor. 6:1a; 1 Cor. 3:9a; 15:58; 16:10:

1. Although Paul and Peter worked in different regions, they did not carry out two works; instead, they had only one work; the regions of the work should not divide the churches.

2. Concerning the work, the New Testament does not have the consideration of geographical regions; to bear a regional flavor is not scriptural, because all

都該帶着同樣的味道。

- 四 『你必須有把握，不管你在甚麼地方，不管你作甚麼，你所建立的，乃是神永遠經綸的中心、實際和目標，並且會達到新耶路撒冷。』（過照着聖經中神聖啓示高峯之生活實行的路，六四頁）
- 五 『今天神在地上要有另外一個人，就是新人。…主今天在地上要得着一個新人。…所以我們大家都要起來接受基督作我們共同的人位。我們若有一個主張，若要有一種生活，我們不能殼僅僅在自己裏頭來定規，而要在新人裏面和新人一同接受基督作人位。這個要求是大的、是高的，這樣，這個新人就長大成熟，我們就達到一個長成的人。』（李常受文集一九七七年第三冊，一個身體，一位靈，一個新人，四二三至四二四頁）
- 六 這將是終極的召會生活——一個以基督作人位並活出基督的宇宙新人；這將結束這個時代，引進國度，並把主帶回來——弗四 24，腓一 20～21 上，啓十一 15。

the members of the Body of Christ should bear the same flavor.

- D. “You must have the assurance that, wherever you are and whatever you do, you are building up the center, the reality, and the goal of the eternal economy of God, which will attain the New Jerusalem” (The Collected Works of Witness Lee, 1994-1997, vol. 2, “The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures,” p. 81).
- E. “Today on this earth...God wants to have another man, the new man...He wants to gain the one new man on earth...So we all need to rise up to take Christ as our corporate person. If we want to make a decision or live a certain kind of life, we cannot decide merely in ourselves; instead, we must take Christ as our person in the new man and with the new man. This requirement is great and high. In this way the new man grows and matures, and we will arrive at a full-grown man” (The Collected Works of Witness Lee, 1977, vol. 3, “One Body, One Spirit, and One New Man,” p. 325).
- F. This will be the ultimate church life—a universal new man taking Christ as his person and living out Christ; this will conclude this age, usher in the kingdom, and bring the Lord back—Eph. 4:24; Phil. 1:20-21a; Rev. 11:15.

第九週 週一

晨興餽養

西四 15 ~ 16『請問在老底嘉的弟兄和寧法，並他家裏的召會安。這書信在你們中間念了之後，務要叫在老底嘉的召會也念，你們也要念從老底嘉來的書信。』

我們如果在整卷歌羅西書的光中看四章七至十七節，就會曉得這段話乃是保羅在該書中所說之事的實際應用。…三章十一節告訴我們，在新人裏『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』。在四章七至十七節，我們看見三章十至十一節所啓示之新人的實例。這幾節題到各種不同的人：猶太人、希利尼人、受割禮的、未受割禮的、為奴的、和自主的。在四章十一節，保羅說到那些奉割禮的人。歐尼西母成了『忠信親愛的弟兄』，（9，）他原是腓利門的奴隸，腓利門是亞基布的父亲。（門 10 ~ 13，1 ~ 2。）所以亞基布是主人。保羅在這幾節的用意，乃是把新人生活的實例擺出來。（歌羅西書生命讀經，三一八至三一九頁。）

信息選讀

歌羅西書是從羅馬送到歌羅西。…羅馬和歌羅西之間的地區，有許多不同的種族。然而，在地中海附近的這個區域裏，新人出現了，並且實際的活出來。雖然交通不便，但眾召會之間，卻有相當的往來。這給我們一個教訓，雖然我們享受一切近代便利的交通工具，但是今天召會之間彼此的往來，可能沒有保羅那個時代密切。不僅如此，我承認我從來沒有寫過一封信，像歌羅西書那樣，有這麼多個

WEEK 9 — DAY 1

Morning Nourishment

Col. 4:15-16 Greet the brothers in Laodicea, as well as Nymphas and the church, which is in his house. And when this letter is read among you, cause that it be read in the church of the Laodiceans also, and that you also read the one from Laodicea.

If we consider Colossians 4:7-17 in the light of the whole Epistle, we shall realize that this passage is a practical application of what Paul covers in this book....In 3:11 we are told that in the new man “there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.” In 4:7-17 we have a practical illustration of the revelation of the new man given in 3:10 and 11. In 4:7-17 different kinds of people are pointed out: Jews, Greeks, circumcision, uncircumcision, slaves, and masters. In verse 11 Paul refers to those who are of the circumcision. Onesimus, who had become a “faithful and beloved brother” (v. 9), was a slave belonging to Philemon, who was the father of Archippus (Philem. 10-13, 1-2). Archippus, therefore, was a master. Hence, Paul’s purpose in these verses is to present an illustration of the living of the new man. (Life-study of Colossians, p. 258)

Today’s Reading

This Epistle to the Colossians was sent from Rome to Colossae.... In the geographical region between Rome and Colossae were many different kinds of people. However, in this region near the Mediterranean, the new man had come into being and was living in a practical way. Although travel was not convenient, there was considerable traffic among the churches. There is a lesson for us here. Although we enjoy all the modern conveniences and means of transportation, there may not be as much traffic among the churches today as there was at the time of Paul. Furthermore, I have to admit that I have never composed a letter

人的問安。請看四章七至十七節題到多少名字：推基古、歐尼西母、亞里達古、馬可、巴拿巴、猶士都、以巴弗、路加、底馬、寧法、亞基布。保羅也說到在老底嘉的弟兄，在寧法家裏的召會，以及在老底嘉的召會。…所有這些名字指明保羅有新人的感覺，有『新人感』。

這個實際活在地上的新人，按照文化和社會地位來說，是由希利尼人、猶太人、受割禮的、未受割禮的、化外人、西古提人、為奴的、和自主的所構成的。然而，我們已經指出，新人真正的構成成分乃是基督，而且只是基督。因為基督是新人獨一的構成成分，信徒既是這新人的一部分，他們之間就不該有分別。

不僅如此，召會與召會之間也不該有分別。…這由保羅關於念書信的話得到證明。（四 16。）…保羅寫給歌羅西人的，也是為着老底嘉人的；他寫給老底嘉人的，也是為着歌羅西人的。這含示何等的交通、合一、和諧、與親密的接觸！

任何地方的召會向其他召會孤立，乃是羞恥。我們避開別地的召會，害怕他們會干涉我們的事、或麻煩我們，這種態度何等錯誤！…任何召會持這樣的態度，就是只對自己有感覺，沒有整體新人的感覺。任何人堅持這態度，就會叫新人支離破碎。雖然如此，許多召會和信徒個人的態度是你不管我，我也不管你。…持這種態度的人缺乏一個新人的感覺，缺乏『新人感』。讚美主，在這幾節裏有一幅新人生活的圖畫！（歌羅西書生命讀經，三一九至三二一頁。）

參讀：歌羅西書生命讀經，第三十一篇；長老訓練第十冊，第十章。

containing as many personal greetings as there are in the book of Colossians. Think of how many names are mentioned in 4:7-17: Tychicus, Onesimus, Aristarchus, Mark, Barnabas, Justus, Epaphras, Luke, Demas, Nymphas, and Archippus. Paul also refers to the brothers in Laodicea, the church in the house of Nymphas, and the church of the Laodiceans.... All these names indicate that with Paul there was a sense, a consciousness, of the new man.

This new man who was living on earth in a practical way was constituted of those who according to culture and social status were Greeks, Jews, circumcision, uncircumcision, barbarian, Scythian, slaves, and free men. However, as we have pointed out, the actual constituent of the new man is Christ and Christ alone. Because Christ is the unique constituent of the new man, there should be no differences among the believers who are part of this new man.

Furthermore, there should be no differences among the churches....This is proved by Paul's word regarding the reading of letters [4:16]... What Paul wrote to the Colossians was also for the Laodiceans, and what he wrote to the Laodiceans was for the Colossians. What fellowship, oneness, harmony, and intimate contact this implies!

It is shameful for the church in any locality to isolate itself from other churches. How wrong it is for us to have the attitude of standing apart from other local churches, fearing that others may interfere with our affairs or otherwise trouble us....Any church which holds such an attitude has a consciousness only of itself, not of the totality of the new man. Those who insist on this attitude cause the new man to be fragmented, to be broken into pieces. Nevertheless, many churches and many individual believers as well have the attitude that they will leave others alone if others in turn will leave them alone....Those who have this attitude lack the sense, the consciousness, of the one new man. Praise the Lord for the portrait of the living of the new man in these verses! (Life-study of Colossians, pp. 258-261)

Further Reading: Life-study of Colossians, msg. 31; CWWL, 1989, vol. 4, "Elders' Training, Book 10: The Eldership and the God-ordained Way (2)," ch. 10

第九週 週二

晨興餽養

西三 10 ~ 11『並且穿上了新人；這新人照着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。』

由於現代的發明，交通和通訊已大為進步。…這一切將人們聚攏在一起。這些現代的發明，將整個地球縮小了，（這是為着神的定旨，就是要成全一個新人。）

（新人）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。

地上的一切都為着成全這新人。今天因着有世界政治、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着成全。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。（李常受文集一九七七年第三冊，六一二至六一五頁。）

信息選讀

WEEK 9 — DAY 2

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.

Due to modern inventions, transportation and communication have been greatly improved....We have all these things to bring people together. These modern inventions have condensed the whole globe [for God's purpose to perfect the one new man].

[The vision of the new man] 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 jurisdiction and its own autonomy, but we need to see that all the local churches in the different countries are one 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. 481-483)

Today's Reading

弟兄們住在一起彼此之間並非總是愉快的。一九三五年我與一些同住的同工們在一起。僅僅兩個鐘頭之後，我對其中一位弟兄不太高興；雖然我可能作出錯誤的反應，但我裏面的那靈約束我。即使在我無法高興時，我裏面的那靈卻高興得起來。我們的確有這樣奇妙的靈在我們的靈裏。我們眾人是一，只因基督這位賜生命的靈在我們靈裏。我們愛祂，憑祂而活；當我們憑祂而活，我們對所有的弟兄就都是高興的。這件事以後，我讚美主，並為着這些美好的同工們，將所有的感謝獻給祂。對我來說，他們都變成可愛且令人愉快的，因為我是在靈裏。

…在靈裏我們是一，在靈裏我們就在新人裏。當新人完全出現時，我們就不會說到眾召會之間的不同，也不會說到地方召會的行政區域或自治了。那時我們都要活基督。在我們中間只有基督，只有基督得着彰顯。

你若去巴西，你要看見基督。你若去英國，你要看見基督。你若去義大利、法國、日本、中國、韓國或菲律賓，你會一無所見，只看見基督。我們不需要說我們眾人是一——基督是我們每一位。基督與你同在，基督與我同在，基督與每一位信徒同在，基督也與每一個地方召會同在。我們不必光是談論一；我們乃是活出基督。這是終極的召會生活，就是宇宙新人活出基督。這要總結這世代，引進國度，將基督帶回來。至終這新人要成為基督親愛的新婦。有些人會接受普世教會聯合的方式，彼此間忍受許多的不同，但同時主要使萬有互相效力，為要得着新人。全世界許多國家的眾聖徒，要說同一件事，（林前一10，）就是獨一的基督。我們只說基督，因為我們要活出祂來。祂是我們的生命，祂是我們的人位。祂是賜生命的靈在我們的靈裏，並且在一切時候，任何事上，我們都轉向我們的靈，長到這位獨一的基督裏面。（李常受文集一九七七年第三冊，六二五至六二七頁。）

參讀：一個新人，第二至三章。

Brothers who live together are not always happy with each other. In 1935 I was placed with some other co-workers who stayed together with me. After only two or three hours I became unhappy with one of them. Although I would have reacted in a wrong way the Spirit within constrained me. Even when I was unable to be pleasant, the Spirit within me was able. We do have such a wonderful Spirit in our spirit. We are all one only because Christ as the life-giving Spirit is in our spirit. We love Him and we live by Him. When we live by Him, we are happy with all the brothers. After this incident I praised the Lord and gave Him all the thanks for these wonderful co-workers. They all became lovely and pleasant to me because I was in the spirit.

It is in the spirit that we are one, and it is in the spirit that we are in the new man....When the new man is brought into full existence, we will not speak of the differences between the churches or of the jurisdiction and autonomy of the local churches. At that time we will all be living Christ. Only Christ will be among us, and only Christ will be manifested.

If you go to Brazil, you will see Christ. If you go to Britain, you will see Christ. If you go to Italy, France, Japan, China, Korea, or the Philippines, you will see nothing but Christ. There will be no need to say that we all are one—Christ will be each one of us. Christ is with you, Christ is with me, Christ is with every believer, and Christ is with every local church. There will be no need to merely speak about oneness. We will simply live out Christ. This will be the ultimate church life, a universal new man living out Christ. This will conclude this age, usher in the kingdom, and bring Christ back. Eventually, this new man will become the loving bride to Christ. Some will take the ecumenical way, tolerating each other amidst many differences, but at the same time the Lord will be working out everything to gain the new man. All the saints in many countries throughout the world will speak the same thing (1 Cor. 1:10), the unique Christ. We will only speak Christ because we will be living Him out. He is our life, and He is our person. He is the life-giving Spirit within our spirit, and all the time, in everything, we are turning to our spirit and growing into this unique Christ. (CWWL, 1977, vol. 3, "The One New Man," pp. 491-492)

Further Reading: CWWL, 1977, vol. 3, "The One New Man," chs. 2-3

第九週 週三

晨興餽養

帖前二 14『弟兄們，你們曾效法猶太地在基督耶穌裏神的眾召會…。』

羅十六 4『他們為我的性命，將自己的頸項置於度外，不但我感謝他們，就是外邦的眾召會也感謝他們。』

林後十一 28『…為眾召會的聖慮，天天壓在我身上。』

主的恢復裏沒有別的，只有基督，這位基督是一切，又在一切之內。你無法作單個的信徒，你也不能使你的地方召會與其他的眾地方召會分開。今天是所有的地方召會構成新人的日子，這新人包括一切在基督裏是一的信徒，祂是一切，又在一切之內。這異象要拯救我們脫離基督以外的一切事物。你若看見這異象，而將萬事與基督比較，就要看萬事如糞土。（腓三 8。）除了基督，你無法在意任何事。當我們都活出祂來時，我們就要看見新人在地上得着成全。

今天主的恢復不是普通的基督教工作；主的恢復是特別而不平常的。現在是太空時代。人的文化已經從河到海，從海到洋，又從洋到太空。在這之後，人的文化要往那裏去？太空時代是末後的時代。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，我們會看見祂所要的乃是這樣一個新人。（李常受文集一九七七年第三冊，六二七、六三〇至六三一頁。）

信息選讀

WEEK 9 — DAY 3

Morning Nourishment

1 Thes. 2:14 For you, brothers, became imitators of the churches of God which are in Judea in Christ Jesus...

Rom. 16:4 Who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.

2 Cor. 11:28 ...The crowd of cares pressing upon me daily, the anxious concern for all the churches.

What is here in the Lord's recovery is nothing but Christ, and this Christ is all and in all. You cannot be an individual believer, and you cannot keep your local church separate from all the others. Today is the day to have a new man constituted with all the local churches, including all the saints as one in Christ, who is all and in all. This vision will rescue us from all things other than Christ. If you have seen this vision, you will count all things as refuse compared with Christ (Phil. 3:8). You could not care for anything other than Christ. As we all live Him out, we will see the perfection of the new man on the earth.

The Lord's recovery today is not an ordinary Christian work. Rather, it is something particular and uncommon. This is the space age. Human culture has come from the river to the sea, from the sea to the ocean, and from the ocean into space. After this, where shall human culture go? This space age is the end time. 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. (CWWL, 1977, vol. 3, "The One New Man," pp. 492-493, 497)

Today's Reading

我們大家若是看見了新人的異象，看見了眾召會不光是一個個的地方召會，眾召會乃是一個新人，我們就願意說，『主阿！我願意蒙恩惠，我願意受憐憫，我願意和眾聖徒是一個新人，來接受你作我們眾人的人位。』你若是這樣接受基督作這個團體新人的人位，你的主張，你的生活，就絕不能在你自己裏頭來定規。…你是那個新人的一部分，所以你的主張，你的生活，不應該是你自己的主張，不應該是你自己的生活，乃應該是那個團體新人的主張，是那個團體新人的生活。…這不光是一地一地、一個召會一個召會的事，這是全地上各召會集體的一件事。…在全地上眾召會是一個新人。

弟兄們，當你們對某一件事要有一種定規，要有一種主張，要過某一種生活，在那裏交通、禱告、考慮的時候，你們有沒有想到全地上各地的召會？有沒有想到澳洲的召會，紐西蘭的召會，在歐洲德國、英國、各地的召會？有沒有想到在非洲迦納的召會，還有南美巴西、北美加拿大、美國各地的召會？你們有沒有這樣想過？我敢擔保，你們從來也不這樣想。你們最多只想（你們當地）的弟兄姊妹，你們只考慮到（你們當地）的弟兄姊妹對你們的定規會怎樣。雖然這已經是一個要求了，但是那個要求並不太高。可是當你把自己擺在新人的裏頭，領會到新人不光是（你當地）的召會，新人乃是全地面上的眾召會；當你這樣來考慮一個定規、考慮一種生活的時候，你就會看見這個要求太高了。…我實在希望，從今後你們各地的召會，當你們在那裏考慮、禱告、交通關乎某項主張，要有某種生活的時候，你們能顧到全地上的召會，顧到大家是一個新人。所以你在這裏的那個主張、那個生活，一定是高品的，要你付出的代價是至高的。（李常受文集一九七七年第三冊，四一八至四二〇頁。）

參讀：一個身體，一位靈，一個新人，第六篇；一個新人，第四章。

If we have all seen the vision of the new man and have seen that all the churches are not merely individual local churches but the one new man, we will be willing to say, "Lord, I want to receive grace and mercy with all the saints as the one new man, taking You as the person in all of us." If you take Christ in this way as the person of this corporate new man, you will not decide anything in your life by yourself....Since you are a part of the new man, your decisions and your living should not be yours; they should be the decisions and the living of the corporate new man. This is not merely a matter of individual localities and individual churches; it involves all the churches on earth corporately.... All the churches on the earth are the one new man.

[Brothers], when you are deciding about a certain matter and living a certain kind of life, as you fellowship, pray, and consider together, do you think about the churches on the whole earth? Have you ever thought of the churches in Australia or in New Zealand? Have you thought of the churches in Germany, England, and other places in Europe? Have you thought of the church in Ghana, Africa? Moreover, have you thought of the churches in Brazil, South America, and the churches in Canada and the United States, North America? Have you ever thought about them in this way? I would dare to guarantee that you have never thought anything like this. At most you have thought about the brothers and sisters in [your locality], and you have considered how the brothers and sisters in [your locality] would feel about your decisions. Although this too is a requirement, it is not a very high one. However, when you put yourselves into the new man and realize that the new man is not only the church in [your locality] but includes all the churches on the whole earth, you will see that the requirement is extremely high as you consider your decisions and your living. I truly hope that from now on every local church, when it is considering, praying, and fellowshiping about a certain decision, will take care of all the churches on the earth and will realize the fact that we are all one new man. Then your decision and living will certainly be of a high standard, requiring you to pay the highest price. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 321-323)

Further Reading: CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," ch. 6; CWWL, 1977, vol. 3, "The One New Man," chs. 3-4

第九週 週四

晨興餽養

羅十五 5 ~ 6『但願那賜忍耐與鼓勵的神，叫你們…彼此思念相同的事，使你們同心合意，用同一的口，榮耀我們主耶穌基督的神與父。』

林前一 10『弟兄們，我藉我們主耶穌基督的名，懇求你們都說一樣的話，你們中間也不可有分裂，只要在一樣的心思和一樣的意見裏，彼此和諧。』

成千上萬的信徒怎麼能同心合意，用同一的口說一樣的話？…我們所說的，不是關於受浸、蒙頭或洗腳。我們說一件事—就是包羅萬有的基督和祂的召會。我們若只接受基督作我們的生命和我們的人位，我們就自然而然的會都說一樣的話。這樣，實際上我們就是新人。你到另外一個國家去，那裏的聖徒會迎接你，也說一樣的話。你無論去那裏，不管那裏住的是甚麼人，或說那一種語言，你會聽見一樣的話。我們都能說一樣的話，也都能在一樣的意見裏，彼此和諧。我們只有一個觀念，就是基督與召會。（李常受文集一九七七年第三冊，六三三至六三四頁。）

信息選讀

召會是一個新人。一個人有幾個口？一個。…那麼誰是口？…新人只有一個，他的人位也只有一個。在全身體上只有一個口，這個口由誰來支配？由人位。人位支配這個口。

召會不光是身體，召會還是一個新人。身體需要基督作生命，新人需要基督作人位。當你要說話的時候，當我要說話的時候，當我們任何人要說話的時候，

WEEK 9 — DAY 4

Morning Nourishment

Rom. 15:5-6 Now the God of endurance and encouragement grant you to be of the same mind toward one another...that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

1 Cor. 1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

How could tens of thousands of believers speak the same thing with one mind and one mouth?... What we speak is not concerning baptisms, head covering, or foot-washing. We speak one thing—the all-inclusive Christ and His church. If we only take Christ as our life and Christ as our person, spontaneously we will all speak the same thing. Then practically we will be the new man. When you go to another country, a saint there will meet you, speaking the same thing. Wherever you go on this earth, regardless of what kind of people or what kind of language is there, you will hear the same thing. We all can speak the same thing, and we all can be attuned in the same opinion. We would have only one concept, Christ and the church. (CWWL, 1977, vol. 3, “The One New Man,” pp. 498-499)

Today's Reading

The church is one new man....How many mouths does the one new man have? One. Then who is the mouth?...There is only one new man with only one person. In the whole body there is only one mouth, but who controls this mouth? It is the person.

The church is not merely the Body but also the one new man. The Body needs Christ as its life, whereas the new man needs Christ as his person. When you want to speak, when I want to speak, when any one of us wants to

候，基本問題要解決的就是誰在那裏作人位。若是你作人位，你自己作自己的口；若是我作人位，我自己作我自己的口；這樣…就有兩個口。當大家都各自作人位，各自說各人的，那我們大家就有很多的口。…（但是在新人裏，）你要說話的時候不是你作人位，我要說話的時候也不是我作人位，每一個人說話的時候都是基督作人位！結果怎樣呢？結果就是一個口。

所以林前一章十節保羅說，大家『都說一樣的話』。…我想基督徒怎麼能說一樣的話？好像不可能。可是有一天，我明白了，召會是一個新人，只有一個人位，這一個人位來支配我們的說話，祂所說的定規是一樣的話。

今天基督教裏的佈道家、牧師，各以自己作人位，各自作自己的口，各自說自己的話；所以他們這許多的口，一個一個都說不同的話。但是召會不是這樣，召會乃是一個新人，這一個新人是以基督作人位。每一個弟兄和姊妹要說甚麼的時候，都不以自己作人位，乃是讓基督作人位。讓基督作你的人位，你來說話；讓基督作我的人位，我來說話；結果大家就說一樣的話。

你們看新舊約聖經有六十六卷之多，由四十多個人執筆，在時間上又距離有一千五百到六百年之久，（頭一卷創世記是在主前一千五百年寫的，末一卷啓示錄是在主後九十多年寫的，）地點也不相同，但他們是不是一個口？是不是說一樣的話？全本聖經是一個口，說的也是一樣的話，卻是經過好多人，經過好長的時間，在許多不同的地方寫成的。…雖然人多，時間久，地點也多，但是我們大家卻是一個口，說一樣的話。爲甚麼？因爲我們大家都是一個新人，只有一個人位。（李常受文集一九七七年第三冊，四〇二至四〇四頁。）

參讀：一個身體，一位靈，一個新人，第五篇。

speaking, we must resolve the basic question: who is the person that is speaking here? If you are the person, you have your own mouth. If I am the person, I have my own mouth. Thus...there are two mouths. When each one is a person individually and each one speaks his own matters, we have many mouths.... [However, in the new man], when you speak, it is not you who are the person; when I speak, neither is it I. When anyone speaks, it is Christ who is the person. What is the result? The result is that there is only one mouth.

This is why in 1 Corinthians 1:10 Paul says that all “speak the same thing.”... It seemed to me that this was impossible, but one day I understood. The church is the one new man with only one person, and this person controls our speaking, so whatever He speaks is surely “the same thing” that we all speak as the new man.

Many preachers and pastors in today’s Christianity are all their own persons, all have their own mouths, and all speak their own things. Therefore, they have many mouths, each speaking a different thing. However, the church is not like this. The church is the one new man with Christ as his person. Whenever the brothers and sisters are about to speak something, they do not take themselves as the person; instead, they allow Christ to be the person. You let Christ be your person when you speak, and I let Christ be my person when I speak. Eventually, everyone speaks the same thing.

Consider the Bible. The Old and New Testaments contain sixty-six books written by more than forty different authors in many different places over a period of fifteen or sixteen hundred years. The first book, Genesis, was written about 1500 B.C., while the last book, Revelation, was written after A.D. 90. Do they all have one mouth? Do they all speak the same thing? The entire Bible has one mouth and speaks the same thing, even though it was written over a long period of time by many different people in many different places.... Although we are many and we come from many places, all of us have one mouth, and we all speak the same thing. This is because we all are the one new man having only one person. (CWWL, 1977, vol. 3, “One Body, One Spirit, and One New Man,” pp. 310-311)

Further Reading: CWWL, 1977, vol. 3, “One Body, One Spirit, and One New Man,” chs. 7-8

第九週 週五

晨興餽養

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。』

三 17『使基督藉着信，安家在你們心裏…。』

林前二 16『…我們是有基督的心思了。』

有好些時候，我要說話，但是我的裏頭就問問看，是我要說話呢，還是主要說話？換句話說，在這說話的事上，是主作人位呢，還是我作人位？要是我作人位，就會有問題；要是主作人位，沒有問題。若是我讓主作人位，主說了話；等兩個月後，你也讓主作人位說話，定規和我所說的一樣。我們是一個口，說一樣的話。

今天在基督教裏有一種可憐的光景，每一位講道先生都願意講自己的東西，以為講別人的東西就是羞恥。所以你講你的，他講他的。…但是還有一面的光景，那就是一味的盲從，你說甚麼我也說甚麼，我說甚麼你也說甚麼，好表示我們大家只有一個口，只說一樣的話。你們要知道，這種光景也不對。我們不要基督教裏的那種光景，我們也不要盲從的光景，我們要新人說話的光景。新人只有一個，新人的人位也只有一個，所以新人說話是一個口，說一樣的話。（李常受文集一九七七年第三冊，四〇四至四〇五頁。）

信息選讀

WEEK 9 — DAY 5

Morning Nourishment

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.

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

1 Cor. 2:16 ...We have the mind of Christ.

Many times I wanted to speak, but I checked within, asking myself, “Is it I who want to speak, or is it the Lord?” In other words, in the matter of speaking, is the Lord the person, or am I the person? If it is I, there will be a problem; if it is the Lord, there will be no problem. If I allow the Lord to be the person, He is the One who speaks; then two months later, if you allow the Lord to be the person, you will speak the same thing that I have spoken. We have one mouth speaking the same thing.

In Christianity today you see a pitiful condition because every preacher wants to speak his own thing, and he thinks it is a shame to speak what others have spoken. Thus, you speak your thing, and he speaks his. There is, however, another condition in which people blindly follow others: I speak whatever you speak, and you speak whatever I speak. In this way we make a show to everyone that we all have only one mouth and that we speak the same thing. You must see that in neither case is the condition right. We do not want the condition in Christianity, nor do we want a condition of blindly following others. We want a condition in which the one new man speaks. There is only one new man, and this one new man has only one person, so the one new man speaks with one mouth and says the same thing. (CWWL, 1977, vol. 3, “One Body, One Spirit, and One New Man,” pp. 311-312)

Today's Reading

在新人裏沒有自己說話的自由，這一個比同作肢體更受限制，更受約束。大家知道最叫人受限制的，就是說話問題。若是今天這個我也不能說，那個我也不能說，那是最不自由了；若是今天甚麼都可以說，那是最自由了。但是在召會中，在基督的身體裏，特別是在新人裏，你和我天然的人沒有說話的自由。因為我們自己不是人位，在一個新人裏，只有一個人位，只有這個人位有自由說話，我天然的人絕對沒有自由說話。主是絕對有自由來說話，我是絕對沒有自由來說話。我們不允許天然的人說話，絕對不允許；只該是那一個人位說話。

你要把羅馬十五章六節和林前一章十節，與以弗所二章的新人連起來看。你若不連起來看，你絕對不會懂得那兩節聖經，全召會怎麼能彀只有一個口呢？千千萬萬個肢體怎麼能彀都說一樣的話呢？這以人來說是絕對作不到。…你們從前口太多，是因為人位太多了。人位多，主張就多；主張多，意見就多。但是感謝主，現在這裏是一個口，一個人位。這裏沒有警察，個個都絕對有自由。但另一面你又絕對沒有自由，因為在你裏面有另外一個人位。你剛要說，裏面一捏，叫你不要說了。你只好說『感謝主』！你再一次要說的時候，主又捏你，你就說『阿們』！若沒有主這一捏、那一捏，我告訴你，弟兄姊妹在一起定規吵架。

不是我說，不是你說，不是他說，不是弟兄說，不是姊妹說，個個都是說，『主阿，你說！』（李常受文集一九七七年第三冊，四〇五至四〇七頁。）

參讀：一個身體，一位靈，一個新人，第五篇。

In the new man there is no freedom to speak your own things. This is more limiting and restricting than being members one of another. Everyone knows that what limits you the most is the matter of speaking. If I cannot say this or that—whatever I like—then I am very much restricted, but if I can say whatever I want, then I am very free. However, in the church, in the Body of Christ, and especially in the new man, neither your natural man nor my natural man has freedom of speech. This is because we ourselves are not the persons. In the one new man there is only one person. Only this person has the freedom to speak, and our natural man has absolutely no freedom of speech. The Lord has the absolute freedom to speak, and I absolutely have no freedom to speak. We cannot allow the natural man to speak; we definitely must not allow it. Only the one person should speak.

You have to consider one mouth in Romans 15:6 and speak the same thing in 1 Corinthians 1:10 together with one new man in Ephesians 2:15. Otherwise, you will never understand the first two verses. You may wonder how the entire church can have only one mouth and how millions of members can speak the same thing. Humanly speaking, this is absolutely impossible.... In the past you had too many mouths because you had too many persons. When there are many persons, there are many ideas; when there are many ideas, there are many opinions, but we thank the Lord that now there is one mouth and one person here. There are no policemen here; each of us is absolutely free, but on the other hand, you have absolutely no freedom because within you there is another person. You may be about to speak, but something “pinches” you from within, telling you not to say anything. All you can say is, “Thank the Lord!” When you want to speak again, the Lord pinches you again, so you simply say Amen! If the Lord did not pinch this one and that one, I tell you, the brothers and sisters would most certainly quarrel when they come together.

It is not I speaking, nor is it you speaking, nor is it he speaking, nor is it the brothers speaking, nor is it the sisters speaking; instead, everyone says, “Lord, You speak!” (CWWL, 1977, vol. 3, “One Body, One Spirit, and One New Man,” pp. 312-313)

Further Reading: CWWL, 1977, vol. 3, “One Body, One Spirit, and One New Man,” ch. 5

第九週 週六

晨興餽養

林前十五 58『所以我親愛的弟兄們，你們務要堅固，不可搖動，常常竭力多作主工，因為知道你們的勞苦，在主裏面不是徒然的。』

十六 10『若是提摩太來到，你們要留心，叫他在你們那裏無所懼怕，因為他作主的工像我一樣。』

在各區域的所有同工，都該為着那獨一的身體，作同一宇宙性的工作。我們應當只作一個工，在主的恢復裏不該有好幾個工作。已過在主的恢復裏有好幾個工作，這仍然殘留在我們中間。這裏有一個危機和危險，就是這些不同的工作會造成分裂。…工作應該只有一個。就連保羅和彼得也沒有作兩個工作。雖然他們在不同的區域作工，他們只有建造基督的身體這獨一的工作。

我盼望我們在主面前考量我們目前的光景。我們是否為着主的恢復作同一個工作？若不是，我們應該讓主有自由來調整我們。感謝主，因着真理的豐富，主的恢復在全地到處都受歡迎。在主恢復的行動裏，應該只有一個工作，不該有不同的工作。我們的光景與這個不同。我們不知不覺的有了不同的工作，這是危險的。

在保羅時代，因着缺乏現代化的運輸和交通，把工作分開是合邏輯的。然而，那時尚且只有一個工作。（長老訓練第十一冊，一三四至一三五頁。）

信息選讀

WEEK 9 — DAY 6

Morning Nourishment

1 Cor. 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

16:10 Now if Timothy comes, see that he is with you without fear; for he is working the work of the Lord, even as I am.

All the co-workers in all the regions should do the same one work universally for the unique Body. We should do only one work. There should not be several works in the Lord's recovery. In the past there were several works in the recovery. This is still lingering among us. There is the risk and the danger that these different works will issue in divisions....The work should be just one. Even Paul and Peter did not carry out two works. Even though they worked in different regions, they had only one work to build up the Body of Christ.

I hope that we will consider our present situation before the Lord. Are we doing the same one work for the recovery? If not, we should let the Lord have the freedom to adjust us. Thank the Lord that due to the riches of the truth, the Lord's recovery is being welcomed everywhere on the earth. In the Lord's move in His recovery, there should be only one work, not different works. Our situation is different from this. We have different works without any consciousness. This is dangerous.

In Paul's time, because of the lack of modern transportation and communication, it would have been logical to have the work divided. However, there was only one work. (CWWL, 1991-1992, vol. 1, "Further Consideration of the Eldership, the Region of Work, and the Care for the Body of Christ," pp. 239-240)

Today's Reading

我們今天在主的恢復裏，要成爲宇宙的新人，我們大家都得一同起來，接受基督作我們的人位。

召會不光是一班基督徒的集合，召會就是基督的豐滿，召會也就是地上的一個新人。地上有一個大的舊人，那是亞當的族類，亞當的後代；但是今天神在地上要有另外一個人，就是新人。

今天因着科學上種種的進步，交通方面、傳達方面，都日新月異，所以全世界亞當的族類差不多也成了一個。…在美國出了甚麼東西，馬上香港、日本也有了。這是一個宇宙的舊人。亞當的族類，今天成了宇宙的舊人，他們的敗壞、邪惡、污穢、淫亂、一塌糊塗，是一致的。

今天主在全球各地上要得着這個新人，所以我們大家都要起來接受基督作我們共同的人位。我們若要有一個主張，若要有一種生活，我們不能穀僅僅在自己裏頭來定規，而要在新人裏面和新人一同接受基督作人位。這個要求是大的、是高的，這樣，這個新人就長大成熟，我們就達到一個長成的人。

你若接受基督作人位，你定規以基督作生命。基督作人位是爲着新人的，基督作生命乃是爲着身體的。你能接受基督作人位，你定規能長大成熟。結果基督的身體必定長大而有基督豐滿之身材充足的度量。所以你看見，只要長大成熟，就有那個豐滿所需要的身量。換句話說，你接受基督作人位，你定規也以基督作生命。基督作人位，就叫新人長大；基督作生命，就叫身體的身量增加。（李常受文集一九七七年第三冊，四二二至四二四頁。）

參讀：長老訓練第十一冊，第一章；長老訓練第三冊，第四、十二章。

Today in the Lord's recovery we need to become the universal new man, and...to rise up together to take Christ as our person.

The church is not merely the assembling of a group of Christians; the church is the fullness of Christ and the one new man on earth. There is a great old man on this earth, and this old man is the adamic race, the descendants of Adam. Today on this earth, however, God wants to have another man, the new man.

Today due to all the technological advances in transportation and communication, which are making progress monthly and even daily, all the peoples of the adamic race on the entire earth have almost become one.... When America comes out with something new, Hong Kong and Japan get it immediately. This is the universal old man. The adamic race today has become the universal old man. All the components of this old man are the same in their corruption, evil, filthiness, fornication, and disorderliness.

The Lord's desire is to have the one new man on the earth, so we all need to rise up to take Christ as our corporate person. If we want to make a decision or live a certain kind of life, we cannot decide merely in ourselves; instead, we must take Christ as our person in the new man and with the new man. This requirement is great and high. In this way the new man grows and matures, and we will arrive at a full-grown man.

If you take Christ as your person, then you will surely take Him as your life. Taking Christ as your person is for the new man, whereas taking Christ as your life is for the Body. If you take Christ as your person, then you will be able to grow and mature. The result will be that the Body of Christ will grow and have the adequate measure of stature as the fullness of Christ. Thus, you can see that as long as we grow and mature, there will be the necessary measure of the stature of the fullness. In other words, if you take Christ as your person, then you will certainly have Christ as your life. Christ as our person is for the growth of the new man; Christ as our life is for the increase of the measure of the stature of the Body. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 324-326)

Further Reading: CWWL, 1991-1992, vol. 1, "Further Consideration of the Eldership, the Region of Work, and the Care for the Body of Christ," ch. 1; CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," chs. 4, 12

第九週詩歌

基督作實際與人位

(英 1182)

C大調

4/4

5 | 5 · 3̣ 3 5 | 5 · 2̣ 2 3 | 4 5 6 7 | 5 --
 一 我 們 聚 集 來 敬 拜 你, 在 靈 和 實 際 裏;
 5 | 5 · 3̣ 3 5 | 5 · 2̣ 2 2̣ | #i̇ 2̇ 3̇ 6 | 2̇ --
 諸 天 界 裏 黑 暗 勢 力, 無 不 潰 崩, 逃 匿。
 5 | 3̇ · 3̇ 2̇ i | i · 7̇ 7̇ i | 2̇ 7̇ 6 5 | i --
 宇 宙 萬 有 惟 一 實 際, 就 是 基 督 自 己;
 i | i · 6̇ 6̇ i | i · 5̇ 5̇ 5̇ | 6̇ i 5̇ 2̇ | i -- ||
 心 眼 得 開, 何 等 歡 喜, 同 享 基 督 實 際!

二 寶貝人位—基督自己— 生在我們靈裏;
 神聖生命分賜不已, 直至充盈滿溢。
 讚美我主永活衷裏, 作人位何實際!
 求使我們賞識、經歷: 裏面之人是你。

三 團體生活內在意義: 基督顯於身體;
 基督肢體構成身體— 全是基督自己。
 祂的成分在眾人裏, 添加、相調為一;
 一個新人顯於全地, 基督再臨可期。

WEEK 9 — HYMN

In spirit and reality Experience of Christ—As Our Person

1182

1. In spir - it and re - al - i - ty We meet to wor - ship
 4 Thee, And ev - ery prin - ci - pal - i - ty Must fall down or must
 8 flee. **Chorus** (C) Re - al - i - ty, re - al - i - ty, O what a joy to
 12 see, That Christ may be en - joyed by us As our re - al - i - ty.

2. A Person, Thou hast come in us,
 Into our spirit now,
 And quickened us until we know
 Our inner man art Thou.
 O praise Thee, Lord, we sense Thee thus,
 Forever inwardly;
 Thy Person in each one of us
 Is our reality.

3. And now the corporate life we live—
 Christ in His Body known;
 Where every portion adds more Christ,
 Until the whole is shown.
 O Hallelujah, one new man!
 Our portions blend as one;
 In one accord, express the Lord,
 And He will quickly come.

