

二〇一九年十月国际长老
及负责弟兄训练

总题：一个新人
成就神创造人的定旨

晨兴圣言

**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

神永远的定旨与一个新人

诗歌：

读经：创一 26 ~ 28，弗二 15 ~ 16，四 24，六 10 ~ 13，西三 10

纲要

周一

壹 永远的定旨—历世历代的定旨—是神在已过的永远里所作永远的计划—弗三 11，一 9、11，罗八 28：

一 神在宇宙中的定旨，是要产生一班完全和祂一样一式的人；这就是圣经独特的题目—约一 12 ~ 13，约壹三 2：

1 在生命、性情、形像、外表、荣光、荣耀和外在的彰显上，这班人要和神一样一式—启四 2 ~ 3，二一 10 ~ 11、18。

2 神定旨的完成是要借着将神圣的生命分赐到祂所拣选并救赎的人里面；当神的生命作到祂的子民里面时，在他们里面就起了一种新陈代谢的反应，使他们被变化而成为与神一样一式—约三 15，约壹五 11 ~ 12，林后三 18，罗八 29。

二 “人”在圣经里是个重大的辞—创一 26，诗八 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 神的心意在于人，神的思想集中于人，神的心也在人身上。
 - 2 完成神计划的是人，彰显神的是人，击败神仇敌的是人，将神的国带到人类中间的也是人。
 - 3 人是神显现的凭借，人是神行动的凭借，人也是神行政的凭借—结一 26、5、10。
- 三 神永远的定旨是要得着一个团体人彰显祂并代表祂；这是神创造人的定旨—创一 26～28，五 1～2，弗三 11，一 9、11。

周二

貳 “我们要按着我们的形像，照着我们的样式造人” —创一 26:

- 一 圣经里对于神和人的关系，有一个奥秘的思想—26 节，结一 26，约壹三 2 下，启四 3 上，二一 11 下：
 - 1 神渴望成为与人一样一式，并使人成为与祂一样一式—约壹三 2 下。
 - 2 神的心意是要将祂自己在基督里作到我们里面，使祂自己与我们一样一式，并使我们与祂一样一式—弗三 17 上。
- 二 “我们要…造人” 启示，神格的三者之间，为着人的创造，举行了会议—创一 26 上：
 - 1 在已过的永远，三一神决定要创造人，这指明人的创造乃是为着三一神永远的定旨—弗三 9～11。
 - 2 神造人的心意是要完成祂神圣的经纶，将祂自己分赐到人里面—提前一 4，罗八 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 神照着祂自己的形像，照着祂的样式造人——创一 26 上：

- 1 神的形像，指神里面的所是，是神属性内里素质的彰显，这些属性最显著的是爱（约壹四 8）、光（一 5）、圣（后四 8）、义（耶二三 6）。
- 2 神的样式，指神的形状（腓二 6），乃是神身位之素质与性质的彰显。
- 3 神造人成为祂自己的复本，使人有盛装神并彰显神的性能——林后四 6 ~ 7，三 18。

四 神照着祂的形像，照着祂的样式造人，因为祂的心意是要进到人里面并与人成为一——弗三 17 上。

五 神照着祂自己的形像造人，好使人借着祂的经纶得着祂的生命和性情，因而成为祂的彰显——提前一 4，约三 16，彼后一 4，林后三 18：

- 1 因着我们是神所造的，我们人性的美德就有盛装神圣属性的性能——十一 1，十一 10。
- 2 神照着祂的形像造人，意思是神创造人有一个心意，要人成为神的复本，神的复制，使神得着团体的彰显；这个复制使神喜乐，因为祂的复制看起来象祂，说话象祂，生活象祂——约十二 24，罗八 29，来二 10，约壹三 1 ~ 2。

周三

叁 “使他们管理…，要…遍满地面，并制伏这地，也要管理”——创一 26、28：

- 一 神给人管治权，目的是要征服神的仇敌，那背叛神的撒但——26、28 节：

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预表那蛇撒但，和他的使者，以及跟随撒但的鬼—26 节，三 1、14，启十二 4、7、9，太二五 41，参路十 19。

周四

- 2 创世记一章二十八节的“制伏”含示，神在地上与祂的仇敌撒但之间进行着一场激烈的争战；谁赢得地，谁就得胜。
- 3 神有一个难处，这个难处就是背叛神的天使长撒但，成了祂在宇宙中，特别是在地上的仇敌—赛十四 12～14，结二八 12～18：
 - a 神给人权柄管理祂所造的万物，为要制伏祂的仇敌而解决祂的难处—创一 26。
 - b 人特别要治理全地，甚至要制伏这地，因为这地已经由神背叛的仇敌所篡夺—28 节。
- 4 神需要人运用神的权柄管理一切的爬物，神也需要人制伏并征服背叛的地，使神得以为着祂的国度恢复地—太六 9～10。

二 神给人管治权，目的是要恢复地—创一 28:

- 1 神造人的用意，乃是要为祂自己恢复地—26 节。
- 2 人被神所造，对地有管治权，要制伏、征服这地，因而为神恢复这地—26、28 节。
- 3 神想要得回地；地成了一个有决定性的地方，是撒但想要持有、神也想要得回的地方。

三 神给人管治权，目的是要人运用神的权柄管治地，使神的国得以临到地上，神的旨意得以行在地上，神的荣耀得以彰显在地上一太六 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.

周五

肆 召会作为一个新人，就是神心意中团体的人，这个新人要完成双重的定旨，就是有神的形像以彰显神，并为着神的国与神的仇敌争战—弗二 15，四 24，六 10～13，西三 10：

一 圣经启示一个新人不是一个单独的人，乃是一个团体、宇宙的人—弗二 15，四 24，西三 10～11：

1 这一个新人乃是团体的神人：

a 第一个神人，就是神的长子，是这团体神人—新人—的头—罗八 29，弗四 15。

b 许多的神人，就是神许多的儿子，是这团体神人—新人—的身体—16、24 节。

2 我们这些在基督里的信徒，都与基督是一，成为这个新人；我们众人乃是这一个新人的各部分—二 15～16，四 24：

a 宇宙中有许多信徒并有许多地方召会，但只有一个新人—西三 10，四 15～16。

b 所有的信徒乃是这一个团体、宇宙新人的组成分子。

周六

二 这一个新人乃是战士，与神的仇敌争战—弗六 10～13：

1 战士不是召会的身分，而是召会作为新人的一方面。

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 召会这团体的新人是一个战士，信徒们一起组成这新人。
- 3 我们必须在基督的身体里，在一个新人里，打属灵的仗，绝不能单独作战。

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.

第一周 周一

晨兴喂养

结一 5 “又从其中显出四个活物的样式来。他们显出来的样子是这样：有人的样式。”

26 “在他们头以上的穹苍之上，有宝座的样式，象蓝宝石的样子；在宝座的样式以上，有一位的样子好象人的样子。”

人按着神的形像被造，好作神的彰显。神是宇宙的中心，但祂需要一个彰显，这彰显乃是借着人。…无数的天使不能作神的彰显。神需要一个团体人来彰显祂。你绝不该藐视你是人的事实。

我们谈论召会是基督的彰显，但我们也许不领悟基督的彰显是什么。召会所要彰显的基督，乃是在宝座上的那人。我们若要彰显基督，就需要领悟今天基督仍然是人。我们不是仅仅彰显神；我们是彰显在人里面的神。召会是基督的彰显；这就是说，召会不仅仅是神的彰显，也是人的彰显。（以西结书生命读经，六一页。）

信息选读

以西结一章二十六节给我们看见，今天主是在宝座上的人。神需要人，至终祂成了人。我们这些活物彰显祂这人。祂是在宝座上的人，我们也有人的样子。完成神计划的是人，彰显神的是人，击败仇敌的是人，将神的国带到人类中间的也是人。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.

在基督教里宗教的教训，鼓励我们要象天使或象神。然而，神圣的启示揭示，神的愿望是要得着人。我们需要记得，那狡猾者试诱头一个人，就是告诉他，他若吃善恶知识树的果子，他就能象神。（创三5。）从那天起，象神的观念就在我们的血轮里。每个堕落的人都有要象神的观念。有些鬼魔的教训鼓励人要作人以外的东西。但神在祂的救赎和救恩里，无意作出人以外的任何东西。神的救赎和神的救恩是要将我们带回到起初，恢复我们作正确的人。我们是活物，我们里面有神的生命，但我们有人的样子。我们不该想要象天使。无论我们作什么，无论我们说什么，无论我们彰显什么，我们都该是人。这是神今天所需要的。

以西结一章的异象，启示三件关于四活物有人的样子的重要事情。第一，神的荣耀显在他们身上。神荣耀的彰显，在于他们有人的样子。他们在哪里，哪里就有神的荣耀。神的荣耀与他们是分不开的；离了他们，神的荣耀就无从得彰显。第二，这些活物是神行动的凭借。神的行动在于他们。他们行动，神就行动，因为神的行动随着他们。第三，有人样子的四活物，是神行政的凭借。以西结一章启示，神坐在宝座上。神的宝座管治地上的一切，和该卷书里所记的一切。所以，这宝座是神行政的中心。然而，神行政的中心在于四活物有人的样子。因着有人的样子，才有神宝座的行政。我们若将这三件事放在一起，就看见人是神显现的凭借，人是神行动的凭借，人也是神行政的凭借。在神眼中，在神手中，人有这样重要的地位。（以西结书生命读经，六一至六三页。）

参读：以西结书生命读经，第五、十二篇；人生的意义与正确的奉献，第二篇；神圣的经纶，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

第一周 周二

晨兴喂养

创一 26 “神说，我们要按着我们的形像，照着我们的样式造人…”。

罗八 29 “因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

人是三一神按着祂们（内在）的形像造的。…所有的人都有神的彰显，神的形像。神是爱，我们也有一种爱；我们的爱是神爱的翻版。神的爱是真爱，我们的爱是神爱的照片。人都是神属性的图画、图样、或照片。神是光，我们人也有一点光。我们也喜爱光，恨恶在黑暗里。当我们作暗昧的事时，我们不喜欢让人知道。但是当我们作光明的事时，我们一定喜欢人看见我们是光明的，我们是属于光的。我们也喜欢是圣别的；也就是说，我们不喜欢凡俗。我们喜欢从凡俗的事物里被分别出来。我们也喜欢是公义的，行事正直。我们并不喜欢骗人，虽然有时候因着我们堕落的性情，我们可能偷别人的东西。甚至在我们得救以前，我们都喜欢是爱人的、光明的、圣别的、公义的。在我们的性情里，我们愿意爱父母，但我们常常不去爱他们。我们知道这是不好的。这证明我们有神属性的翻版。因此，我们有神的形像。（神圣启示的中心路线，五三至五五页。）

信息选读

人是按着神的形像，照着神的样式造的。神乃是这样创造人作为预备，要将祂自己分赐到人里面，以完成祂神圣的经纶，祂神圣的计划。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

的形像和样式被造的，所以人能彰显神。人是神的照片。一个人所拍的照片，乃是为着彰显。照样，人被造是为着彰显神。

神经纶的第一项积极目的，乃是要得着按祂形像、照祂样式被造的人，好叫人与祂成为一，使祂得以在人性里彰显祂自己。（创一 26 上。）作为一个在这地上的人，耶稣乃是按着神的形像，照着神的样式造的。基督不仅是生出来的，也是被造的。当基督进到人的腹中时，祂就联于受造的人亚当。因此，基督是按着神的形像，照着神的样式造的。我们人类都是从父母所生，但我们不仅是生出来的，也是被造的。我们是在亚当受造时被造的，我们的出生只是使我们有分于那个创造。照样，基督是按着神的形像，照着神的样式被造，使祂与人、与神都是一。

人是按着神的形像，照着神的样式造的，使神能在人性里彰显祂自己。当耶稣在地上三十三年半时，神在耶稣的人性里彰显祂自己。约翰一章十八节说，“从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”当耶稣哭的时候，祂是彰显神。当祂向法利赛人发怒的时候，祂是彰显神。祂所行的每一件事，都是在祂的人性里彰显神。

虽然在耶稣这一个人的人性里可以看见神，但这并不够。那人耶稣必须被复制、大量生产。在基督成为肉体时，神只进到一个人里，但在基督成为赐生命的灵时，神进到千万的人里。在五旬节那一日，一次就产生了三千人。（徒二 41。）所有这些信徒都成了小“基督”，也就是说，他们是基督的大量复制品。（神圣启示的中心路线，六五、一〇八页。）

参读：神圣启示的中心路线，第五至六、九篇；李常受文集一九七〇年第一册，一一七至一三七页；宇宙的奥秘与人生的意义，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

第一周 周三

晨兴喂养

创一 26 “神说，…使他们管理海里的鱼、空中的鸟、地上的牲畜、和全地、并地上所爬的一切爬物。”

路十 19 “看哪，我已经给你们权柄，可以践踏蛇和蝎子，并胜过仇敌一切的能力，绝没有什么能伤害你们。”

神创造了一个团体人来施行祂的管治。（创一 26～28。）…管治的意思是有权柄治理并设立国度。管治的意思是得着一个国度，作为在其中运用权柄的范围。假设我有权柄，却没有治理的范围，我就谈不上管治。神说，“使他们管理…”。人被授权管理万有。

形像乃是彰显。…看不见的神渴望得着彰显。…管治的意思是国度、权柄。人是按着神的形像受造来彰显神，又被授权来代表神并施行管治。我们是神的彰显，也是神的代表。（创世记生命读经，九七页。）

信息选读

人必须管治地上的一切，地上是撒但活动的场所。撒但在地非常活跃。（路四 5～6。）所以在创世记一章二十六节这里，特别说到人要“管理…全地”。地已经被撒但霸占，因此需要人，神的代表，来治理。

要记得，神交托人管治的范围包括三部分：海，鬼的住处；空中，撒但和他使者所在之处；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

但活动的场所。…主耶稣在地上时，无论去哪里，都对付撒但、堕落的天使或鬼。那就是主耶稣在风暴中斥责风和浪的原因。风来自空中堕落的天使，浪来自水中的鬼。主对风说，“住了吧！”对浪说，“平静吧！”立刻，风停下来了，浪也平静了。堕落的天使和鬼被主耶稣征服并压制了。我们若懂得如何读圣经，就会看见在四福音书中，主耶稣运用神的权柄管理海、空中和地。（太八 23～27，可四 36～41，路八 22～25。）这是神交托人管治的范围。

神（给人管治权）第一面的用意就是对付祂的仇敌，对付爬物所象征的撒但。（创一 26。）在圣经中，爬物是属鬼的，属撒但的。…蛇象征撒但。（创三 1。）在启示录十二章九节，撒但称为“古蛇”。

我们需要在家庭生活里彰显神，并对付撒但。…我在经历中学到这个。有时候，当我看到撒但在我家人身上彰显时，我一句话也不说。我走到卧房跪下来，祷告说，“主，捆绑蛇！”有许多次我发现自己也在彰显蛇。我又跑开去祷告：“哦，主，赦免我！捆绑蛇。”在许多情形中，神的神圣权柄没有运用，撒但的邪恶权势反而彰显了。…我们都必须看见，今天神有这双重的目标要完成—彰显祂自己并对付祂的仇敌。实在不是你的丈夫发脾气，乃是蛇。实在不是你的妻子说了什么激动你发脾气，乃是蛇。不要对付丈夫，也不要对付妻子。这不是他们的错，我们必须对付在他们背后的蛇。吵嘴永远不能对付撒但；我们越争辩，撒但越得着地位。对付撒但唯一的路是跪下来祷告，呼喊主耶稣的名，求祂捆绑那蛇。（创世记生命读经，九八至一〇〇页。）

参读：创世记生命读经，第六至八篇；国度，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

第一周 周四

晨兴喂养

创一 28 “神就赐福给他们；又对他们说，要繁衍增多，遍满地面，并制伏这地…”

太六 10 “愿你的国来临，愿你的旨意行在地上，如同行在天上。”

神给人管治权的第二面用意是恢复地。（创一 26～28。）人要管治地，治理地，制伏地。制伏地的意思是地上已经有了仇敌，战争正激烈的进行着。因此，我们必须争战并得胜。

正准备结婚的年轻人必须看见，结婚是一场争战。我们许多人都由经验知道这个。甚至我们在蜜月期间，我们就在战场上，和丈夫或妻子打仗；就是不在外面争战，也在里面争战。生活的每一面—学校生活、工作生活、家庭生活—都是战场。仇敌从不睡觉；他整天都在留意，不仅在家庭生活里，也在召会生活里。即使在召会生活里，撒但和他所有的使者也是忙碌的。在地上有一场争战正激烈的进行着。神的目的是要恢复地。（创世记生命读经，一〇〇至一〇一页。）

信息选读

神盼望再取得地。地已变成一个有决定性的地方，撒但想要持有地，神也想要得回地。争战遍及全地。谁取得地，谁就是胜利者。撒但若能将地保持在他的手下，他就得到胜利。神若能再取得地，祂就要得到胜利。主耶稣尚未再来，因为地仍旧这样被撒但霸占。这就是为什么神需要召会。召会必须争战，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

脚石，一些前哨，给主耶稣踏在其上。地是有决定性的。

诗篇八篇完全证实了这点。八篇开始是说，“耶和華我們的主啊，你的名在全地何其尊大。”末了結束也是这样說。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，問題是在地上這裡。

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，但在地上却有許多阻撓，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。在召會里有神的國，在召會里神的旨意得以通行，在召會里神的榮耀得以彰顯。阿利路亞！我們有預嘗。現在我們能看見，為什麼神叫人管治海、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: C'WWL, 1964, vol. 4, "The Vision of God's Building," ch. 1

第一周 周五

晨兴喂养

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

以弗所二章十五节说，基督借着十字架，“在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，造成一个新人。”接着四章二十二至二十四节告诉我们，要脱去旧人，穿上新人。这新人就是基督的身体，穿上新人的意思就是凭着基督的身体过生活。我们得救以前，是活在旧人里，活在旧社会里，但如今我们是基督的肢体，活在祂的身体里。我们应当脱去旧人连同旧的社会生活，我们也应当穿上新人，就是召会。在这新人里没有天然的事物，没有犹太人，没有希利尼人，没有社会阶级；每一个人都满了基督，所以基督是每一个人，基督也在每一个人里面。（西三 10 ~ 11。）在新人里没有别的，只有基督。我们的生命是基督，我们的生活是基督，我们的意念是基督，我们的雄心是基督，我们的意志是基督，我们的爱是基督，与我们有关的一切事都是基督。祂浸透了我们的全人。

按照以弗所四章十七至三十二节，新人是凭着恩典和真理过生活。在这一个新人的生活里，恩典和真理乃是成就神定旨的两个主要因素。神需要一个新人，在地上成就祂的定旨，完成祂的心意。（圣经中的基本启示，七五至七六页。）

信息选读

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

创世记一章神创造人，这是一幅图画，描绘出在神新造里的新人。这就是说，旧造是新造的表号、预表。在神的旧造里中心人物是人，在神的新造里也是如此。所以，在旧造和新造中，人都是中心。

神创造人是按着祂自己的形像，（一 26，）并给祂的管治权。形像是为着彰显，神要人作祂的彰显。然而，管治权不是彰显的事，而是代表的事。神要人在祂的权柄上代表祂，为祂管理。在旧造中，人被造有神的形像以彰显祂，并有祂的管治权以代表祂。

形像说到神积极的目的，管治权说到神消极的目的。神积极的目的是要人彰显祂，神消极的目的是要人对付神的仇敌撒但，魔鬼。在宇宙中神有一个难处，就是对付祂的仇敌。因为神的仇敌魔鬼是受造之物，所以神不会直接对付他；神乃要借着祂创造中的一个造物——人，来对付他。神要借着人来对付祂的仇敌。因此，神创造人有两个目的：积极的目的是人有神的形像以彰显祂；消极的目的是人有神的管治权，以代表祂来对付祂的仇敌。

在旧造里所给人的管治权仅限于地上，就是说在旧造中对付神的仇敌只局限于地上。然而，在神的新造中，管治权扩大到全宇宙。…最后，召会这新人乃是在神的目的中所要得着的人。神要得着一个人，祂在旧造中所创造的乃是一个表号、预表，而不是真正的人。真正的人乃是基督借祂包罗万有的死，在十字架上所创造的人，这人称为新人。…旧人没有完成神的双重定旨；然而，在神新造里的新人，的确完成了彰显神并对付神仇敌的双重定旨。（新约总论第七册，二九五至二九六页。）

参读：神人，第一章；一个身体，一位灵，一个新人，第五、七至八篇；一个新人，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

第一周 周六

晨兴喂养

弗六 10～12 “末了的话，你们要在主里，靠着祂力量的权能，得着加力。要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”

以弗所六章十至二十节启示，召会这新人需要与神的仇敌争战。…召会是战士；然而，战士不是召会的身分，而是召会作为新人的一方面。新人有义务与神的仇敌争战。创世记一章指明了这点，那里告诉我们，神创造旧人时，托付人有祂的形像彰显祂，并有祂的管治权代表祂，以对付仇敌。…新造里的新人也有这两重责任，就是有神的形像彰显祂，并与神的仇敌争战。所以，召会作为新人乃是战士，与神的仇敌争战，因为新人现正完成神的定旨，彰显神并为着神的掌权，神的国，与神的仇敌争战。（新约总论第七册”三一七至三一八页。）

信息选读

以弗所六章十二节…（的）血肉之人，指人类。在血肉之人背后，乃是魔鬼那抵挡神定旨的邪恶势力。因此，我们的摔跤，我们的争战，必须不是抵挡人，乃是抵挡诸天界里那邪恶的属灵势力。…这黑暗的世界，指今天完全在魔鬼借着那邪恶天使的黑暗管辖之下的世界。管辖这黑暗世界的，乃是撒但所设立以管辖列国的君王。由于撒但在这黑暗权势的作工，地和其上的天空就成了“这黑暗的世界”。

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

诸天界里那邪恶的属灵势力，指空中撒但和他邪恶的属灵势力。召会与撒但之间的争战，就是我们这些爱主且在祂召会中的人，与诸天界里的邪恶权势之间的争战。我们必须与这些属灵的势力争战。

（六章十节的）“加力”原文与一章十九节的能力同字根。要对付神的仇敌，抵挡黑暗的邪恶势力，我们需要那叫基督从死人中复活，并叫祂坐在诸天界里，远超空中一切邪灵的浩大能力，使我们得着加力。首先我们借着那叫基督从死人中复活，并使祂作万有的头的能力，使我们得着加力，然后我们就知道神的权能和力量。…在六章十节保罗嘱咐我们要“在主里”得着加力。我们乃是在主里得着加力，这事实指明在对付撒但和他邪恶国度的属灵争战中，我们只能在主里面争战，不能在自己里面争战。何时我们在自己里面，我们就失败了。

新人与神的仇敌争战，不仅要靠在主里得着加力，也要靠穿上基督各样的属性，作为神全副的军装。（11, 13 ~ 17。）神全副的军装是为着基督的整个身体，不是为着基督身体上任何单个的肢体。召会这团体的新人是一个战士，信徒们一起组成这新人。只有作为战士的这团体新人才能穿戴神全副的军装，单个的信徒不能。所以，我们必须在基督的身体里，在新人里，打属灵的仗，绝不能单独作战。

在十四至十七节，我们有基督各样的属性作为神全副的军装：真理（实际）的腰带、义的胸甲、和平福音的稳固根基（鞋）、信的盾牌、救恩的头盔、以及那灵的剑。在基督作我们军装的这六方面中，唯有剑是为着攻击仇敌的，其他各项都是为着防卫。（新约总论第七册，三一八至三二〇页。）

参读：新约总论，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；召会是基督的身体，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

第一周诗歌

WEEK 1 — HYMN

769

终极的显出 — 神永远的心意

6 5 6 5 双 (英 971)

F 大调

4/4

一 神的永远心意，是与 人联合，
要人作祂器皿，来将祂盛着；
祂作人的生命，将人全充满，
使人 与祂合一，将祂来彰显。

二 神照自己形像，将人造完全，
使人能有资格，成全祂心愿；
要人将祂接受，作人生命树，
成为祂的丰满，如妻之于夫。
三 借祂生命流通，要将人变化，
变成宝贵材料，与祂像无差。
如此同被建造，作祂的配偶，
也作祂的居所，给祂来享受。
四 这是荣耀圣城，新耶路撒冷；
神与圣徒相调，互居之所成。
祂作他们内容，她作祂彰显，
与祂同享荣耀，合一到永远。
五 神是唯一中心，在宝座掌权；
借祂生命权柄，圣徒全结联。
因祂荣耀光照，都活在光中，
彼此和谐一致，彰显祂光荣。
六 神是生命活水，也是生命粮，
充解圣徒饥渴，供他们饱享。
祂是他们圣殿，他们活其间；
在祂面光之中，敬拜到永远。

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

基督作为人子、第二个人 以及末后的亚当， 成就神创造人的心意

读经：创一 26，太十六 13，二六 64，二四 30，林前十五 45、47，路一 35

纲要

周一

壹 基督是人子、第二个人以及末后的亚当：

- 一 基督是人子—但七 13，太十六 13，约一 51：
 - 1 没有人，神的定旨无法在地上成就；要成就神的定旨，基督需要成为人。
 - 2 在成为肉体里，基督是人子—太十六 13：
 - a 主耶稣既是由圣灵成孕，祂就是神子—一 18、20，路一 35。
 - b 祂也是在童女里面成孕，并由童女所生，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 主耶稣从复活以来，就是在诸天之上，在神右边的人子（徒七 56）；祂带着能力和大荣耀，驾着天上

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

的云回来时也是人子（太二六 64，二四 30）。

二 在成为肉体里，基督是第二个人—林前十五 47:

- 1 全宇宙中只有两个人：头一个人亚当和第二个人基督。
- 2 四十七节的“出于天”，指第二个人基督的神圣来源，和祂属天的性质。
- 3 亚当是头一个人，是旧造的元首，在创造中代表旧造；基督是第二个人，是新造的元首，在复活中代表新造—47 节：
 - a 我们这些信徒，因着出生，包括在头一个人里面；又借着重生，成为第二个人的一部分—创一 26，约三 3、5 ~ 6。
 - b 就着我们是头一个人的一部分说，我们的来源是地，性质是属土的；就着我们是第二个人的一部分说，我们的来源是神，性质是属天的一林前十五 47。

三 基督是末后的亚当—45 节下:

- 1 林前十五章四十五节含示两个创造：旧造以人这活的魂为中心，复活里的新造以赐生命的灵为中心。
- 2 基督是末后的亚当，含示旧造的了结与终结—45 节下，林后五 17：
 - a 旧造结束于一个人，就是末后的亚当。
 - b 这位了结旧造的人，在复活里成了赐生命的灵—林前十五 45 下。
- 3 借着成为肉体，基督成了末后的亚当，在十字架上受死，以了结旧造；借着复活，祂这末后的亚当成了赐生命的灵，使新造有新生的起头—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.

贰 基督的成为肉体与神人生活成就神创造人的心意—创一 26 ~ 27, 约一 1、14, 路一 31 ~ 32、35, 二 40、52:

一 基督的成为肉体与神按着祂的形像, 照着祂的样式造人之定旨很有关系—使人能接受祂作生命, 彰显祂神圣的属性—创一 26, 二 9, 徒三 14 上, 弗四 24。

二 人救主由那带着人性美德的属人素质所生, 为要将这些美德拔高到一个标准, 与神的属性相配, 好彰显神—路一 35:

1 基督既由带着神圣属性的神圣素质成孕, 以神圣属性作祂人性美德的内容与实际, 祂就充满了空洞的人性美德—太一 18、20。

2 神圣的属性充满、加强、丰富并圣别人性的美德, 目的是为着在人性美德里彰显神。

三 基督借着祂的成为肉体, 将无限的神带进有限的人里—路一 35, 约一 1、14, 西二 9。

四 基督是完整的神, 又是完全的人, 独特的兼有神性与人性—利二 4 ~ 5。

五 基督是神人, 一个神性与人性调和的人—路一 35, 腓二 5 ~ 8:

1 我们在祂里面看见一切神圣的属性以及一切人性的美德:

a 因为主耶稣由带着神圣素质的圣灵成孕, 所以祂有带着神圣属性的神圣性情—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 因为主耶稣由带着属人素质的童女所生，所以祂有带着人性美德的属人性情—路一 26 ~ 35。

2 基督的人性生活，乃是一个活神之人在人性美德里彰显神圣属性的生活—七 11 ~ 17，十 25 ~ 37，十九 1 ~ 10。

六 基督借着祂芬芳的美德，在祂的人性里彰显全备之神丰富的属性—七 36 ~ 50，来二 17：

1 基督彰显出爱、光、圣、义这些神圣的属性—弗三 19，约八 12，徒三 14 上。

2 基督芬芳的美德包括祂的怜悯、怜恤、温柔、和蔼、卑微、顺从、忠信、真实—来二 17，太九 36，十一 29，林后十 1，腓二 8，罗五 19，林后十一 10。

周四

七 基督这第一位神人过人的生活，但不是凭着人的生命在人的美德里彰显人—约五 19：

1 祂不是凭祂自己的心思、意志、情感而活，乃是凭神的心思、意志、情感过着真正的为人生活。

2 在主的神人生活里，祂的心思、意志、情感乃是盛装神心思、意志、情感的器官。

八 主耶稣在祂的神人生活里，从来不凭自己作什么（19），祂不作自己的工（四 34，十七 4），不说自己的话（十四 10、24），不凭自己的意思作什么（五 30），也不寻求自己的荣耀（七 18）。

九 主耶稣在祂的生活中，成就了宇宙中最伟大的事— 在祂的人性里彰显神—来一 3，约十四 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 基督的神人生活将祂构成原型，使祂现今在我们里面得以复制，并得以再次活着——加二 20，腓一 20～21 上：

周五

- 一 路加福音记载第一位神人之神人生活的历史；现今这历史需要写到我们这人里面——林后三 3。
- 二 当主耶稣拯救我们的时候，祂乃是作为那有神圣属性所充满之人性美德者，进入我们里面——路二 10～11、25～32，十九 9～10：
 - 1 祂是赐生命的灵，进入我们里面，将神带到我们人里面，以神的属性充满我们的美德——林前十五 45 下，六 17。
 - 2 这样的生命从里面拯救我们，拔高我们的人性美德，圣别并变化我们——罗五 10，十二 2。
- 三 那活在我们里面的基督，仍是那有神圣属性所加强并丰富之人性美德者——加二 20：
 - 1 分赐到我们里面的基督，乃是带着神圣属性之神圣性情与带着人性美德之属人性情的组成——四 19。
 - 2 基督现今寻求在信徒里面，过祂在地上所过的那种生活；祂在我们里面仍然过着一种神圣属性与人性美德所组成的生活——约十四 19 下，林后十 1，十一 10。
- 四 我们若要成为第一位神人的复制并活基督这位神人，就必须在灵里由是灵的基督重生，在魂里被是灵的基督变化——约三 3、6，林后三 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.

周六

五 当我们爱主、追求祂、与祂有交通，我们也就自然而然地活出一种光景，是人无法形容的：

- 1 我们不凭环境，乃凭里面主的感动、引导而生活—腓二 12 ~ 13，四 11 ~ 13。
- 2 当我们向主敞开，爱慕祂，愿意和祂联结为一，我们就被祂充满、被祂占有，而活出神性的荣美和人性的美德—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.

第二周 周一

晨兴喂养

林前十五 45 “经上也是这样记着：‘首先的人亚当成了活的魂；’末后的亚当成了赐生命的灵。”

47 “头一个人是出于地，乃属土；第二个人是出于天。”

林前十五章四十七节揭示基督是第二个人。…“出于地”，指头一个人亚当的来源；“属土”，指他的性质。亚当是头一个人，是旧造的元首，在创造中代表旧造。基督是第二个人，是新造的元首，在复活中代表新造。全宇宙中只有两个人：头一个人亚当，包括他所有的子孙；第二个人基督，包括祂所有的信徒。我们这些信徒，因着出生，包括在头一个人里面；又借着重生，成为第二个人的一部分。我们的信，把我们从头一个人迁出，迁入第二个人里面。就着我们是头一个人的一部分说，我们的来源是地，性质是属土的。就着我们是第二个人的一部分说，我们的来源是神，性质是属天的。“出于天”，指第二个人基督的神圣来源，和祂属天的性质。（新约总论第十册，二〇〇至二〇一页。）

信息选读

基督是末后的亚当，这含示头一个人的了结。宇宙中只有两个亚当和两个人。头一个亚当（林前十五 45）是我们的先祖亚当，末后的亚当是基督。…末后的亚当是首先的人亚当的终结。一件事的末后就是那件事的结束。所以，末后的亚当乃是亚当的结束。基督成了一个人；作为人，祂结束了亚当的族类；在基督里，亚当已被了结。头一个亚当是人类的开始；末后的亚当是终结。

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.

末后的亚当指明结束，第二个人指明新的开始。基督是末后的亚当，意思是祂结束了亚当；基督是第二个人，指明祂是新的开始。我们以前都在亚当里，也都在基督里被了结。如今我们在第二个人里面，就是在新的开始里面。被了结就是被钉十字架；在新的开始里就是在复活里。我们在基督这末后的亚当里；在祂里面，我们已经被了结。我们也在基督这第二个人里；在祂里面，我们有新的起头。…身为末后的亚当，祂终结了旧人。祂钉十字架时，我们的旧人就与祂同钉十字架。（罗六6。）祂作为末后的亚当而死，是为着让神对付我们的旧人。身为旧人的终结，祂钉死了旧人，并了结了旧造。旧人是旧造的代表和中心；所以借着废除了旧人，祂就了结了旧造。

末后的亚当基督在复活里成了赐生命的灵。按照林前十五章四十五节，首先的人亚当成了活的魂，末后的亚当成了赐生命的灵。这节含示以魂为中心的旧造，以及以那灵为中心的新造。首先的人亚当是旧造的元首。神创造亚当时，他成了活的魂。这意思是说，他成了一个人。在希伯来文里，“亚当”的意思就是人。基督是末后的亚当，含示旧造的了结与终结。旧造结束于一个人，就是末后的亚当。这位了结了旧造的人，在复活里成了赐生命的灵。如今这灵乃是新造的中心和生命线。旧造是神创造的，但新造的产生不是凭着创造，乃是借着复活。因此，四十五节含示两种创造：旧造，以人这活的魂为中心，和复活里的新造，以赐生命的灵为中心。借着成为肉体，基督成了末后的亚当，在十字架上受死，以了结旧造；借着复活，祂这末后的亚当成了赐生命的灵，使新造有新生的起头。（新约总论第十册，二〇二至二〇四页。）

参读：新约总论，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

第二周 周二

晨兴喂养

创一 26 “神说，我们要按着我们的形像，照着我们的样式造人…”。

路一 31 “看哪，你将怀孕生子，要给他起名叫耶稣。”

35 “天使回答说，圣灵要临到你身上，至高者的能力要覆庇你，因此所要生的圣者，必称为神的儿子。”

神设计人要人与祂成为一。因为神是这样的设计人，所以祂按着自己的形像，照着自己的样式来造人。形像是指里面的所是，样式是指外面的显出。实际上，神按着自己的形像造人，心意乃是要人成为祂的复制。此外，人要成为神的复制，就必须有盛装神之所是的性能。因此，人按着神的形像而造，要成为祂的复制，并照着祂的样式而造，要成为祂的彰显。…神造人的目的，就是要人作祂的复制来彰显祂。要达成这目的，人必须接受并盛装作生命树的神。然而，神所造的人亚当，没有叫神达成祂的目的，反而破坏了神的设计。于是几千年后，人救主来成就了神造人的目的。（路加福音生命读经，五六七至五六八页。）

信息选读

借着基督的成为肉体，神在子里成了一个人。这是何等的大事！照着神的设计，祂造人是有目的的，但人没有叫神达成祂的目的，反而破坏了祂的设计。神没有创造另一个人，却亲自来作第二个人。（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) 神来作第二个人，不是在父里，也不是在灵里，乃是在子里。

人救主这第二个人不是被造的；祂乃是由圣灵成孕，为童女所生。祂由圣灵成孕，是要有神的素质；祂为童女所生，是要有人的素质。因此，这人是两种素质的组成，就是神圣素质和属人素质的组成。因此，祂是神与人的调和。因为这美妙的一位是两种素质的组成，是神与人的调和，所以祂是神人。

关于这位神人有一极重要的事，就是祂所过的为人生活，满了神圣的生命作内容。路加福音不象一些人所想的，只是一本故事书。该福音乃是启示这位神人，过着满了神圣生命为其内容的为人生活。过着这样生活的人救主，有那带着神圣属性，就是神圣的爱、光、义、圣的神圣性情。那带着神圣属性的神圣性情，彰显在人救主带着一切人性美德的属人性情上。

因着人救主那带着神圣属性的神圣性情，彰显在祂带着人性美德的属人性情上，所以很难说当祂活在地上时，是神在爱人还是人在爱人。在人救主的生活里，我们看见的爱是神人的爱，是那过着满了神圣生命之为人生活者的爱。因着主这样的生活，祂的爱乃是满了神圣属性的爱之人性美德的爱。

路加福音记载的一些事例，说明人救主的爱乃是神圣之爱的属性，彰显于人性之爱的美德里。（十 25 ~ 37，七 36 ~ 50，二三 39 ~ 43。）…祂的爱…是…被神圣的爱充满，也因神圣的爱得着加强、拔高并丰富之人性的爱。…主的生活乃是被神圣属性所充满、加强、拔高并丰富之人性的美德的生活。（路加福音生命读经，五六八至五七〇页。）

参读：路加福音生命读经，第五十六至五十七篇；历代志生命读经，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

第二周 周三

晨兴喂养

来二 17 “所以祂凡事该与祂的弟兄一样，…成为怜悯、忠信的大祭司…”

路十 33 ~ 34 “但有一个撒玛利亚人，…看见，就动了慈心，上前把油和酒倒在他的伤处，包裹好了，扶他骑上自己的牲口，带到客店里照料他。”

人救主由那带着人性美德的属人素质所生，…是为着复兴并恢复人的美德，脱离人堕落的破坏。…比方说，爱的美德已受了破坏。一个弟兄第一天非常爱妻子，第二天也许就对她不满意，甚至想和她离婚。这有力地表明，他属人的爱已受了破坏。

女儿对母亲的爱，也是受了破坏的爱。她可能一时之间非常爱母亲，但这爱很容易破碎，会突然间改变。这证明女儿对母亲属人的爱，是堕落且受了破坏的爱。

公义与圣别的人性美德也因着堕落受了破坏。我们的公义有许多“洞”，就好比蜂巢一般。你能数算你的公义有多少破洞么？我们的爱、光、义、圣都已经受了破坏。

人救主成为肉体，不仅拯救我们的美德脱离堕落；祂成为肉体也复兴并恢复我们的美德，脱离堕落的败坏。有的事物可能蒙拯救却没有复兴，或者复兴却没有恢复。我们的人性美德需要得着拯救、复兴并恢复。（路加福音生命读经，五八四页。）

信息选读

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

许多基督徒由于传统的影响，对主的救恩有错误的观念。他们的观念认为，我们的救主耶稣基督只是来拯救我们脱离沉沦，带我们到天上。…人救主拯救我们的作法比这高多了。

按照人救主拯救我们的作法，首先祂是将神的属性带到人的美德里。然后祂凭着被这神圣属性所充满、加强、丰富并圣别的人性美德来过生活。在这样的生活里，有拯救的能力。…当祂拯救我们的时候，乃是作了这位带着被神圣属性所充满之人性美德者，进到我们里面来。这样的生命从里面拯救我们，拔高我们的人性美德，并复兴、圣别、变化我们。这样得救的人，定规不会下火湖，而会去神所在的地方。

假定有一个人，真是照着天然的观念得救了，他仅仅脱离火湖被带到天上。如果基督仅仅伸出手把我们火湖拉出来，带到天上，那神是不会喜悦的。祂会对这样的人说，“我不满意你的所是，你的所是对我是个冒犯。我不要你同我留在天上。”

我们需要看见，人救主拯救我们的作法不是肤浅的。为了拯救我们，祂这位神进到人里面，将神的属性带到人的美德里。当祂在地上时，过着神人的生活，有神圣属性充满着祂的人性美德。末了，祂死在十字架上，又复活了。祂在复活里成了赐生命的灵。（林前十五 45。）现今祂是赐生命的灵，进到我们里面，将神带到我们人里面，以神的属性充满我们的美德。我们是这样的天天蒙到拯救。我们是照着主复兴、变化的作法蒙到拯救。

祂进到跟从者里面，使他们每一个都成了奥秘。因这缘故，我们这些信徒对我们的亲戚朋友是个奥秘。…我们是个奥秘，完全是由于人救主—神人，祂的神圣属性充满祂的人性美德，产生最高标准的道德。（路加福音生命读经，五八六至五八七、五八九页。）

参读：路加福音生命读经，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

第二周 周四

晨兴喂养

约五 19 “…子从自己不能作什么，唯有看见父所作的，子才能作；父所作的事，子也照样作。”

四 34 “耶稣说，我的食物就是实行差我来者的旨意，作成祂的工。”

主耶稣在约翰五章三十节说，“我从自己不能作什么；我怎么听见，就怎么审判；我的审判也是公平的，因为我不寻求自己的意思，只寻求那差我来者的意思。”在六章三十八节祂接着说，“因为我从天上降下来，不是要行我自己的意思，乃是要行那差我来者的意思。”我们在这些经节里看见，主耶稣不行祂自己的意思，也不寻求祂自己的意思。

真正说来，我们的意志代表我们的全人。不错，一面来说，我们的心思代表我们这人，然而心思仅是在思想上代表我们这人，意志却是在行为上代表我们这人，或我们的魂。你也许思想了许多事，但你作了多少？我们也许想过一百件事，只作成两件。这里的点是，我们的心思在思想上代表我们这人，而我们的意志在行动、作为上代表我们这人。

主耶稣不寻求自己的意思，也不行自己的意思，指明祂过为人生活时，不是凭着自己的心思、意志、情感生活。这就是说，祂不是凭着自己的生命生活。这里的“生命”等于我们这人，而我们这人是我们的心思、意志、情感组成的。人救主，这位神人，过着为人的生活，但祂不凭着自己的心思、意志、情感生活。（路加福音生命读经，六〇四至六〇五页。）

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)

信息选读

主耶稣凭着神的心思、意志、情感过着真正的为人生活——在神的属性里彰显神。主不寻求自己的意思，只寻求神的意思。祂来不是要行自己的意思，乃是要行神的意思。这就是说，祂来过人的生活，不是凭着人的生命，乃是凭着神的生命。祂凭着神的心思、意志、情感生活，在神的属性里彰显神。这些属性乃是包含在祂的人性美德里，调和在祂的人性美德里。

主耶稣过的是真正的为人生活，但在祂的生活里，我们看见神圣的元素，也看见某种神圣的因素。这生活不是彰显人，乃是彰显神。这是神人的生命和生活。

在主耶稣的生活里，人的心思、意志、情感，成了盛装神生命的器官。我们可以将这些器官比喻为手套的指头。手套的指头怎样盛装真实的手指，照样，人救主的心思、意志、情感也盛装神的生命。手套的五个指头不是真实的指头，乃是盛装人手的五个指头。同样，主的心思、意志、情感是盛装神心思、意志、情感的器官。这是祂的神人生活。

如果主耶稣在地上只生活很短的时间，在祂的生活里神圣的属性就只有短暂的彰显。这样短促的彰显可以比喻为彩虹，只出现少时就消失了。但人救主过了三十三年半完全的为人生活。在那些年间，证明祂是没有瑕疵、没有残缺的。祂在任何一面都没有失败。祂的美德是一种形像，为着彰显神的属性。因此，神在祂的生活里得着彰显。

主的神人生活构成祂作人救主的资格。同时，这生活构成祂之于信徒的原型。…这原型是为着信徒里面人的“大量生产”——复制。在工厂里，制造原型可能用去许多时间。一旦原型造好了，就用来大量生产。同样的，人救主的神人生活将祂构成原型，使祂现今在我们里面得以复制。为着这个原型和大量生产，我们赞美主！（路加福音生命读经，六〇五至六〇八页。）

参读：路加福音生命读经，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

第二周 周五

晨兴喂养

约三 6 “从肉体生的，就是肉体；从那灵生的，就是灵。”

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好象镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

在赐生命的灵，基督包罗万有的精华里，不仅有基督所是的素质，也有祂所经过之过程的元素。…这灵既是这样的精华，就包含神圣的元素连同神圣的属性，也包含属人的元素连同一切人性的美德。这灵包括主彰显神之奇妙生活的元素。这灵也包括得着拯救、复兴、恢复、改良、洗炼、圣别、加强、加力并拔高之人性美德的元素。你有这种认识么？这包罗万有赐生命的灵，包含了人救主被拔高之人性美德的元素。（路加福音生命读经，六一五页。）

信息选读

新约启示，那钉十字架、复活并升天的基督是内住的灵。我们受试诱要发脾气的时候，需要看见这点。你也许说，“主啊，帮助我，”或者只说，“主啊！”然而，你看看自己的经历，就会晓得当你呼求主名，有个东西在你里面运行，甚至与你调和。这就是赐生命的灵在你里面运行，并与你的灵调和。

求主帮助我们，这当然没有错。但是这样的祷告会打岔我们，使我们离开内住的灵。如果我们这样祷告，我们可能盼望主的帮助会从三层天上而来，也可能感觉我们需要等候祂的帮助来到。然而当我

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

们呼求主名，晓得祂是那住在我们里面赐生命的灵，我们就会感觉祂在我们里面运行，并与我们调和。我们经历这事，是因为在我们里面运行，并与我们调和的那一位，乃是赐生命的灵，祂是包罗万有之基督的精华。我们只要呼求主名，就能感觉那在我们里面运行奥秘、包罗万有的精华。

神人复制的第一步是：是灵的基督以祂神圣的生命和性情，在我们的灵里重生我们。…重生与变化是复制神人过程的两个步骤。人救主这位神人是唯一的原型。神的心意是要借着重生与变化来复制或大量生产这原型。这复制乃是凭着是灵的基督在我们灵里的重生，并借着同一位是灵的基督在我们魂里的变化。我们借着这两个步骤，就成了这神人的复制。这复制是那独一无二原型的大量生产。赞美主！我们已经一次永远地重生了，现今我们正在渐渐变化的过程里。

我们在路加福音看见，基督如何成为肉体，过神人的生活。我们在腓立比书看见，基督如何从我们活出来，为要得着祂自己的许多翻版。所有的基督徒都应当是这独一无二神人的翻版。

我们如何能成为这样的翻版，这样的复制？首先，我们需要在我们的灵里从是灵的基督重生，然后我们需要在我们的魂里，逐渐被是灵的基督变化。这样我们自然会借着祂的灵全备的供应，活神人基督，接受祂的心思，好象发光之体照耀生命的话，返照祂的光。我们也要给人看出我们是在基督里面，有祂作我们超凡的义，在祂复活的大能里模成祂的死。然后我们就要在神为人所造的一切人性美德里彰显祂。这些美德是由（基督这）神人的神圣属性所加强、丰富并充满的。（路加福音生命读经，六一六、六一八、六二一、六二九至六三〇页。）

参读：路加福音生命读经，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

第二周 周六

晨兴喂养

林前二 9 “…神为爱祂的人所预备的，是眼睛未曾看见，耳朵未曾听见，人心也未曾想到的。”

腓四 11 “…我已经学会了，无论在什么景况，都可以知足。”

13 “我在那加我能力者的里面，凡事都能作。”

照我的经历来看，没有别的事情比领悟主不要我们作什么更讨祂喜悦。祂只要我们爱祂，把自己向祂敞开，并且让祂从我们里面活出来。…从起初神造人，神就无意要求人来为祂作什么。神的心意乃是要造一个器皿来盛装祂、彰显祂，因此神只要器皿是敞开的。如果器皿是敞开的，神就能完成祂的定旨，但如果器皿是关闭的，神的定旨就会受到拦阻。

神只要我们爱祂，把自己向祂敞开。“主，我爱你。我实在领悟我只是一个虚空的器皿，但你宝贝这个瓦器，因为这个瓦器是你照着永远的计划所创造的，要完成你心头的愿望。主，我单单爱你，我喜欢盛装你，我喜欢被你充满、被你浸透、被你浸润。怜悯我，使我一直向你敞开。”（李常受文集一九八〇年第一册，三二三至三二四页。）

信息选读

你自己就是乖僻。没有主充满你这个器皿，把一些东西从你里面作出来，你的全人就是乖僻。解决我们难处唯一的方法就是让主从里面来充满我们。

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

这在于我们爱祂，并且一直把自己向祂敞开。正确的祷告、更深的祷告、真实的祷告，乃是使你自已一直爱祂，并向祂敞开。…然后你就成为一个洁净、虚空、敞开的器皿。你要成为一个活的器皿，完全冷静下来，使你的主人有完全自由的通道来充满你。祂充满你的时候，就为你作成一切，然后你便享受祂的作为，这才是正确且真正的基督徒生活。真正的基督徒生活就是爱主，保守自己一直向主敞开，并停下自己的作为。然后主就来作成一切，这器皿便单单盛装主，享受主的充满，并享受主的作为。这就是正当且真实的基督徒生活。（李常受文集一九八〇年第一册，三三四至三三五页。）

今天我们对主稍微有经历的人都能见证，当我们爱主、追求祂、与祂有交通，我们也就自然而然地活出一种光景，是人无法形容的。我们能忍受人所不能忍受的，能活出人所无法活出的生活，甚至超过谦卑、温柔。我们能活这样的生活，因为我们乃是凭主而活。主耶稣在地上就是这样一个人奥秘；所以我们这些跟随耶稣的人，也成了奥秘，是别人难以了解的。人以为该发脾气了，我们却若无其事；人以为该雀跃了，我们与素常一样；人以为该哀哭了，我们还能赞美；人以为该欢呼了，我们却俯伏敬拜。我们不凭环境，乃凭里面主的感动、引导而生活。有时环境很好，应该欢喜快乐；但里面却觉得亏缺主的荣耀，不够使周围的人认识主，不够在他们面前彰显主、活出主，而流泪自责。这就是基督徒奥秘的地方，是外邦人所无法领会的。（圣经的四要素—基督、那灵、生命、召会，四三至四四页。）

参读：成全训练，第二十二篇；圣经的四要素—基督、那灵、生命、召会，第三章；生命的基本功课，第一至二课。

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

第二周诗歌

56

赞美主 — 祂的人性

降 E 大调

8 7 8 7 双副 (英 62)

4/4

5 · #4 6 5 | 5 · 3 5 4 | 3 · 2 4 · 3 | 3 · 2 1 - |
 一 恩 主 耶 稣, 我 敬 拜 你, 你 曾 成 为 “女 人 裔”;
 5 · #4 6 5 | 5 · 3 5 4 | 3 · 2 4 2 6 7 | 1 - - - |
 为 一 贞 洁 童 女 所 生, 使 神 与 人 成 为 一。
 2 · 3 4 3 2 | 3 · 6 5 3 | 2 · 3 4 3 2 | 3 · 6 5 - |
 有 了 我 们 人 的 性 情, 以 人 身 分 毁 古 蛇;
 5 · 3 1̇ · 7 | 6 7 6 5 3 | 1 · 2 3 5 4 | 3 · 2 1 - |
 借 着 十 架 击 伤 他 头, 为 神 计 划 胜 利 得。
 5 · #4 6 5 | 3 - 2 - | 4 · 3 4 6 | 5 - 3 - |
 (副) 主, 我 见 你 荣 耀, 在 人 美 丽 显 照,
 5 · #4 5 1̇ | 7 6 5 4 | 3 · 5 4 2 | 1 - - - ||
 神 性 荣 美 显 于 人 性, 配 永 远 称 道!

二 道成肉身, 来成为人, 穿上血肉的身体;
 为要毁坏魔鬼、撒但, 作了我们的代替。
 神命为你起名“耶稣”, “以马内利”人竟称;
 如此成为宝贵救主, 救恩为我全作成。

三 你被称为“末后亚当”, 也被称为“第二人”;
 作新造的万有元首, 胜过旧造第一人。
 在这地上生活、行动, 确是人子人共见;
 今在天上带着人性, 仍是一人显神前。

四 在神所定荣耀日子, 恩主, 你要再降临;
 带着父神丰满荣耀, 显于人前仍是人。
 甚至在那审判宝座, 你仍是人行审判;
 并且你要将这人性, 一直带着到永远。

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 bruised And fulfilled 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
一个新人的
创造与产生

读经：弗一 9、11，三 9，二 15～16，四 22～24

纲要

周一

壹 “在主恢复里领头的同工和长老们必须领悟，主的恢复是担在他们的肩膀上。主的恢复将来如何，完全在于他们如何”（神圣奥秘的范围，二一页）：

- 一 “我相当关心所有的同工和长老。他们许多人可能对于主的恢复是什么，没有完全的领会。”（一三至一四页）
- 二 “关于主当前的恢复，我盼望你们没有一人因着你们老旧的神学，或是你们对于恢复的老旧领会而受阻。”（一四页）
- 三 在这世代末了的日子，在主回来之前，我们必须看见一个身体和一个新人的异象——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.

D. The church, the Body of Christ, is the one new man to accomplish God’s

四 召会—基督的身体—乃是一个新人，为着完成神永远的定旨——9、11，三9，罗八29，提后一9，弗二15～16，四22～24：

- 1 召会是基督的身体，重在生命；而召会是一个新人，重在人位。
- 2 召会作为基督的身体，需要基督作生命；召会作为一个新人，需要基督作人位。

五 圣经启示一个新人乃是一个团体、宇宙的人——弗二15，四24，西三10～11：

- 1 我们在基督里的信徒都与基督是一，成为这个新人；因此，我们众人乃是这一个团体新人的各部分，是新人的组成分子。
- 2 一个新人是团体的神人，是所有神人的集大成；我们把所有神人摆在一起，就是一个新人。

周二

贰 新人作为神的诗章、杰作，乃是借着基督在十字架上的死所创造的——弗二10、15～16：

- 一 我们需要谨慎注意十五节的两句话：“在祂的肉体里”和“在祂自己里面”：
 - 1 基督“在祂的肉体里”了结了宇宙中一切消极的事物：神的仇敌，就是魔鬼撒但（来二14）；罪（罗八3，约一29）；堕落之人的肉体（加五24）；撒但邪恶的系统，就是世界，**cosmos**，科斯莫斯（约十二31）；旧人所代表的旧造（罗六6）；以及律法那将人隔离的规条（弗二15）。
 - 2 基督“在祂自己里面”，就是以祂自己为范围、元素和素质，将犹太人和外邦人创造成一个新人：

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 基督不仅是一个新人（召会）的创造者，并且是一个新人得以创造的范围，又是用来创造这新人的元素和素质。

b 祂是一个新人的元素和素质，使神的神圣性情与人性成为一个实体—参西三 10 ~ 11。

二 在新人的创造里，首先我们天然的人被基督钉死，然后借着除去旧人，基督将神圣的元素分赐到我们里面，使我们成为一个新的实体，就是神的新发明—罗六 6，林后五 17。

三 由基督那创造之死所创造的新人，等于在基督的复活和升天里所形成的身体；因此，“一个新人”和“身体”是同义辞，可以交互使用—弗二 15 ~ 16，西二 19，三 10 ~ 11。

周三

叁 基督在十字架上，在祂的肉体里，废掉了那规条中诫命的律法，就是中间隔断的墙，而在祂自己里面创造了一个新人—弗二 14 ~ 15 上：

一 以弗所二章十五节所说的律法，不是道德诫命的律法，乃是仪式诫命的律法，如行割礼、守安息日以及某些饮食的条例。

二 规条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，基督废掉了一切有关生活和敬拜的规条，就是那分裂了各民族的规条—15 节，西二 14。

2 从巴别的时候起，人类就因生活和敬拜作法的规条而分裂了；在神的经纶里，在召会生活中，我们必

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

须胜过巴别—创十一 1 ~ 9。

3 由于人的堕落，就有了许多的规条、许多的风俗、习惯、生活方式和敬拜方式；人类中间所有这些的不同，使全人类分裂、分散并混乱了。

4 规条的一个主要元素是语言；我们的语言能成为规条：

a 五旬节那天，语言所造成的分裂被克服，召会作为一个新人出现了一徒二 1 ~ 11。

b 我们若能克服语言所造成的困难，我们在规条上的难处就解决了一大半—六 1 与注 1。

周四

肆 我们越在调和的灵里，越在神圣的灵与人灵的调和里，我们就越得释放脱离规条，以产生一个新人—弗二 18、22，四 23 ~ 24，六 18：

一 十字架废掉了规条，为要让那灵有地位；在那灵里，我们得以进到父面前—二 18：

1 我们若有规条，就没有那灵；但我们若有那灵，就没有规条：

a 召会生活不是由规条，而是由活的灵组成的。

b 召会是那灵的翻版—亚四 2 ~ 6。

c “没有那灵，就没有召会；越有那灵，就越有召会”—林前十二 13，弗四 4。

2 只要我们不在灵里，凡我们所作的都是规条—参林后三 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 “受割礼不受割礼，都无关紧要，要紧的乃是作新造”——加六 15:

- 1 唯一紧要的事乃是新人作为新造，这新造是那带着神圣性质之生命的杰作——15 节，弗二 10。
- 2 作新造就是有基督作到我们的所是里——三 16 ~ 17。
- 3 当基督借着那灵实化在我们灵里，我们就成为新造，就是新人——加六 18，弗四 23 ~ 24。

周五

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

- 一 在旧人里分裂并分散的，在新人里得着恢复——创十一 5 ~ 9，徒二 5 ~ 12，西三 10 ~ 11:
 - 1 在旧人里，人是分裂并分散的；在新人里，人被聚集并被作成一。
 - 2 在世界上一个人越与众不同、越个人主义越好；这与神的经纶相违背，神的经纶是要聚集并作成一。
 - 3 脱去旧人就是脱去分裂并分散的人；穿上新人就是穿上聚集并是一的新人——弗四 22、24。

周六

二 基督应该是我们唯一的源头；我们不该让我们背景、文化或国籍的任何东西成为我们的源头——参西三 10 ~ 11:

- 1 世人认为文化的差异乃是声望的来源，但是在基督里我们都失去了这个声望；现今我们唯一的声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 我们若愿意放下我们文化的骄傲，主就有可能得着正当的召会生活。

三 主在祂恢复中一直在作，并祂现今正在作的，是产生一个新人，以祂自己为生命和人位，为着神的彰显—弗三 17～19，西三 4、10～11。

四 这一个新人要引进神的国，并要将君王基督带回这地上—启十一 15。

五 现在是神完成祂的定旨，好成全一个新人的时候，这新人要在地上完全出现—弗四 11～13、24：

1 世界局势被兴起，目标乃是为着一个新人。

2 主在今时代所作的每一件事，都是要引进一个新人实际的出现。

3 因着科技的进步，在各地、各种环境情形中的圣徒们，现今有可能在实际并实行上成为一个新人。

六 当一个新人得着成全，那就是主回来的时候，并且这个得成全的新人要成为新妇—启十九 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.

第三周 周一

晨兴喂养

弗二 15 ~ 16 “…好把两下在祂自己里面，造成一个新人，成就了和平；既用十字架除灭了仇恨，便借这十字架，使两下在一个身体里与神和好了。”

四 24 “并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

圣经从来没有说到许多新人。圣经告诉我们只有一个新人。（弗二 15。）这一个新人不是个人的，而是团体的；这团体的新人乃是所有神人的集大成。我们把所有神人摆在一起，就是一个团体人。这一个团体人称为“新人”，（四 24，西三 10，）这是指新人类。亚当是旧人类，他所有的后裔与他是一，都是旧人。今天我们信基督的人，都与基督是一，成为新人。（神人，一三页。）

信息选读

有一天，主开我的眼睛，借着以弗所书给我看见，新人不是多个的，新人是独一的。在宇宙间只有一个新人。…你和我不是单独的一个新人，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。新人乃是独一的，而这个新人有千千万万的部分。身体只有一个，新人也只有一个；一个身体，一个新人。以弗所二章十五节所说，“好把两下在祂自己里面，造成一个新人，”足以证明这个新人是团体的，不是个人的。

然后到了十六节就说，“既用十字架除灭了仇恨，便借这十字架，使两下在一个身体里与神和好了。”

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

十五节是创造成一个新人，十六节是在一个身体里。这就给我们看见，前文的一个新人就是后文的一个身体；也给我们看见，身体和新人有绝对的关系。

圣经有些地方是非常的深奥，我们天然观念一点摸不着。为什么一个新人又是一个身体？为什么以弗所二章十五节说基督将两下在祂自己里面创造成一个新人，十六节却说叫两下在一个身体里与神和好了？这一定有其原因和讲究。那么身体和新人的分别在哪里呢？…首先我们要看见，身体是生命的问题，新人是人位的问题。我们大家的身体里头都有生命，没有生命就不是身体，乃是尸体。一说身体，我们了解它里头有生命。所以身体是一个生命的问题。但是一说新人呢？就是人位问题。一个人有人位。今天我的身体不需要人位，我的身体只需要生命。换一句话说，我的身体需要健康。健康是什么？就是生命。有丰富的生命、正确的生命在我里头，我这个身体就是健康的。若是我的生命出了毛病，我这个身体就要生病了。所以身体是生命的问题。可是新人乃是人位的问题。今天我这个身体要到哪里去，不是我的身体来作主张，乃是我这个人位来作主张。…有一个人位在我这个人里头，就定规说，“今天早晨这个身体要到某处来，晚上这个身体要到某处去。”在这里你就看见人位和身体里头生命的不同。人位有一个定规要到哪里去，马上身体就活动起来了。这里你就看见什么是人位，什么是生命。基督的身体是一个生命的问题，而这个新人是一个人位问题。

但是大家要知道，生命也罢，人位也罢，都是基督。这一个身体里的生命是基督，这一个新人里头的人位也是基督。召会是基督的身体，这一个身体需要基督在里面作生命；召会也是一个新人，这一个新人也需要基督在他里面作他的人位。（李常受文集一九七七年第三册，三九七至四〇〇页。）

参读：一个身体，一位灵，一个新人，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

第三周 周二

晨兴喂养

弗二 15 “在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，创造成一个新人，成就了和平。”

罗六 6 “知道我们的旧人已经与祂同钉十字架…。”

基督在祂的肉体里废掉了规条中诫命的律法，但是祂没有在祂的肉体里创造新人。在祂的肉体里，祂了结了消极的事物，好把犹太人和外邦人两下，在祂自己里面创造成一个新人。消极的事物在基督的肉体里被了结，而新人（那当然是积极的）乃是在基督自己里面有了新生的起头。我们必须谨慎注意以弗所二章十五节里的两句话：“在祂的肉体里”以及“在祂自己里面”。倘若我问你，你今天在哪里；你应该说，“我先前是在基督的肉体里，现今我是在基督自己里面。在祂的肉体里，我在十字架上被了结；但在基督自己里面，我被创造成为一个新人的一部分。”（以弗所书生命读经，二五四至二五五页。）

信息选读

基督了结消极的事物之后，并没有停在那里。…死是复活的门槛，引我们进入复活。虽然基督在肉体里被钉在十字架上，但是这个死把祂带进复活。在复活里祂不再是在肉体里，反而是奇妙的灵。在祂的肉体里，我们这旧人被了结；而在奇妙的灵里，我们被创造成一个新人。我们的旧人和旧性情被钉时，那与我们堕落性情有关的规条也被除灭了。然后在基督的复活和祂奇妙的灵里，我们被创造成一

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

个新人。说我们在出生之前就被钉，似乎不合理；但无论如何，在十字架上，在基督的肉体里，我们被了结了，这是一个奇妙的事实。不仅如此，在我们出生前，我们也在奇妙的灵里被造成一个新人。

（以弗所二章十五节的）“在祂自己里面”这句话非常有意义，指明基督不仅是一个新人（召会）的创造者，并且是这一个新人得以创造的范围和凭借。祂更是这新人的元素。我们被了结之后，就在祂里面领受了新的素质。基督自己成为我们的这个新元素。我们的旧人没有一样适合于新人的创造，因为我们从前的素质是有罪的。但是在祂里面有奇妙的素质，一个新人就在其中被创造。基督将神的性情作到人性里，创造了一个新人，就是召会。这神圣的工作是新的。在旧造里，神并没有将祂的性情作到祂的造物里，甚至也没有作到人里面。然而，在创造一个新人时，神的性情却作到人里面，使神性与人性成为一个实体。

污鬼和邪恶的天使知道一个新人已在神圣的素质里造成了，这事实使他们害怕。为此，鬼魔的权势尽力不让基督徒看见这一个新人之创造的事实。因此，我们必须打这个真理的仗。我们需要祷告，好得着清明的心思，看见我们不仅在十字架上被了结，也借着这个了结迁到基督里。在基督里，祂用神圣的素质，把我们造成一个新人。…我们是在出生之前就被造成一个新人，并且有一种新的素质作到我们里面；我们这样相信是很重要的。…我们若不在祂里面，就不可能被造成一个新人，因为在我们自己里面，我们没有作新人成分的神圣素质。只有在神圣的素质里，并凭着神圣的素质，我们才得以被造成一个新人。（以弗所书生命读经，二五五至二五七页。）

参读：以弗所书生命读经，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

第三周 周三

晨兴喂养

弗二 14 “因祂自己是我们的和平，将两下作成一个人，拆毁了中间隔断的墙，就是仇恨。”

西二 14 “涂抹了规条上所写，攻击我们，反对我们的字据，并且把它撤去，钉在十字架上。”

基督借着废掉那规条中诫命的律法，拆毁了犹太人和外邦人中间隔断的墙。当祂被钉在十字架上时，一切的规条也都被钉在那里。（西二 14。）以弗所二章十五节所说的律法，不是道德诫命的律法，乃是仪式诫命的律法，如行割礼、守安息日、以及某些饮食的条例。

规条是生活和敬拜的形式或作法。每一个民族都有自己的生活方式。我们必须谨慎，不要把我们生活或敬拜的方式弄成规条。同时，我们也不该把别人所作的当作规条。我们若都这样实行，就不会有难处。（以弗所书生命读经，二四五至二四六页。）

信息选读

主的恢复是在全地扩展。在许多不同的国家里—诸如日本、韩国和印尼—恢复不断在增长；在这些地方，有许多和我们不同的生活方式。当然，主的恢复不能要求日本人、韩国人和印尼人有相同的生活方式。我们的生活方式极其影响我们的聚会方式。例如，在韩国，要他们一大早，甚至在五点半来晨更，是很容易的。然而这个实行若强加于美国人身上，就非常困难了。

美国人和欧洲人用刀叉〔取用食物〕，中国人用筷子，而印尼人用手指。谁能说哪一样最好？由于这是非常敏感的事，我们需要顾到别人的感觉。

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.

由于交通和通讯的进步，世界上的人越来越融合。这是在神主宰的权柄之下，使祂能得着新人，就是包含所有不同民族的正当召会生活。所以，关于我们的生活方式，我们都必须学习不在别人身上强加任何要求，也不要有任何规条。人与人之间的不同，开始于巴别。在神的经纶里，在召会生活中，我们必须胜过巴别。我们的语言能成为规条。当我们在另一个国家长久居留，甚至住在那里时，若是可能，我们应当学习当地的语言，不要坚持说自己的家乡话。

历世纪以来，基督徒中间分裂的主要来源乃是规条。我们可以追溯这些规条直到巴别的时代。神造人的目的，乃是要人类成为一。这就是为什么祂只创造一个人，而没有创造许多人。神渴望得着一个团体的人。然而，巴别的结果是，人类分裂成许多邦国，许多不同的民族。在这些邦国、民族之间，有许多的不同。不仅犹太人和外邦人之间有一般性的不同，各国的人民之间也有不同。…这些不同造成了分裂，而分裂与规条有关。

规条的一个主要元素是语言。我们都知道，在巴别，人类的分裂与不同的语言有关。因此，规条的主要元素是语言。我们若能克服语言所造成的困难，我们在规条上的难处就解决了一大半。

五旬节那天，神自己在语言上作了一件意义非常重大的事。说不同语言的人得救了，并被带进一里。在那天，语言所造成的分裂被克服，召会作为一个新人出现了。召会是新人，意思是说，召会是新的人类、新的人种、新的种族。神为祂自己所创造的旧人性，已经因着规条而分裂。但在五旬节那天，召会却以新人、新的人性出现了。（以弗所书生命读经，二四六至二四七、八五九至八六〇页。）

参读：新约总论，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

第三周 周四

晨兴喂养

弗二 18 “因为借着祂，我们两下在一位灵里，得以进到父面前。”

22 “你们也在祂里面同被建造，成为神在灵里的居所。”

那灵虽然是为着基督徒生活的许多积极项目，但那灵终极乃是为着身体。那灵是为着重生、圣别、变化、生命、能力和许多属灵的项目；但这些项目都只是为着一个结果，就是身体。…我们若忽略身体，就失去一切。我们若失去了身体，就失去了神经纶的标的、目标。

那灵是为着身体，所以林前十二章十三节说，我们都在一位灵里受浸，成了一个身体，而以弗所四章四节说，“一个身体和一位灵。”一位灵等于一个身体，一个身体等于一位灵。因此，说召会是那灵的翻版绝对是正确的。“没有那灵，就没有召会；越有那灵，就越有召会。”这是因为召会是那灵的翻版。那灵是经过过程之三一神的终极完成，而召会是那灵的翻版，是经过过程之三一神团体的彰显。（李常受文集一九七五至一九七六年第二册，六〇三页。）

信息选读

我们若要有正确的召会生活，就必须丢弃一切的规条，并专注于神灵与人灵的调和。唯有在这调和里，我们才能享受真正的召会生活。

规条特别和宗教有关。没有规条，就不可能有宗教，因为宗教是由规条构成的。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，祂在十字架上废掉了规条。有些人也许喜欢在聚会中喊叫，另有些人喜欢安静。但无论赞成喊叫或赞成安静，都是一种规条。我们不应该为着这个或是那个，我们只该为着灵。然而，按照我们的天性和教养，我们不是倾向一种规条，就是倾向另一种规条。但是只要有规条，我们就没有召会生活的实际。召会生活不是由规条，而是由活的灵组成的。

在以弗所二章十三至二十二节，我们看见规条和那灵之间的对比。基督在十字架上废掉了规条，为要产生召会。现今规条已经废掉了，那灵进来顶替了规条。我们若有规条，就没有那灵；但我们若有那灵，就没有规条。十字架废掉了规条，为要让那灵有地位；在那灵里面，我们得以进到父面前。因此，那灵顶替了一切的规条。在聚会中，我们不该有关于喊叫或安静的规条。只要我们不在那灵里，凡我们所作的都是规条。

召会不是组织，也不是宗教，乃是由神的灵与人的灵调和，所产生之基督的身体。在聚会中，我们不该有规则与条例，我们只该注意在那灵里。不要太去注意椅子的摆法，或者姊妹们是否戴蒙头帽。在那灵里把椅子排成特别的方式，或戴上蒙头帽，这也许很好；但是坚持这些事，就使其成了规条。如果我们不在那灵里，凡我们在聚会中所作的，都会变成规条。

当基督废掉规条时，祂拆毁了中间隔断的墙。（14。）现今规条隔开的墙不再存在了。我年轻时，很在意规条的事。但是今天我知道，神只在意神圣的灵在我们人的灵里。保罗在十八节说到圣灵，在二十二节说到人的灵。（以弗所书生命读经，六九八至七〇〇页。）

参读：召会是那灵的翻版，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

第三周 周五

晨兴喂养

弗四 22 “在从前的生活样式上，脱去了旧人，这旧人是照着那迷惑的情欲败坏的。”

24 “并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

神创造人的心意，是要得着一个器皿来彰显祂自己，并为祂掌权。然而，人受造后不久就堕落了。…神仇敌的心意是要借着人的堕落，将人分裂且分散。创世记三章开始说到人的堕落，却没有给我们看见人堕落的意义。人堕落的意义启示在十至十一章。在这两章我们可以清楚看见，撒但使人堕落，目的是要借着分裂并分散人，使人在神的定旨上变为无用。

洪水以后，人分裂成许多邦国，也分散到四面八方不同的地土。大约在建造巴别的时候，人照着他们的宗族、族系、语言、土地，至终又照着他们的邦国而分裂。（十5，20，31。）（李常受文集一九七七年第三册，六〇四至六〇五页。）

信息选读

任何器皿一旦分裂散开，其功用就消除殆尽。器皿不该破碎，器皿不该分裂且分散。人作为盛装神、彰显神、为神掌权的器皿，应当是一；人不该分裂或分散。然而在创世记十至十一章，这器皿毁损成为碎片，并且分散各处。整个旧约乃是分裂之人类的记载。

我们必须从创世记十至十一章，往前到行传二

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。在行传二章的时候，三一神已经经过成为肉体、人性生活、钉十字架、复活和升天的过程。神人耶稣已经在诸天之上登宝座，成为万主之主。如今行传二章中又发生一件事。在人受造且堕落之后，这位成为肉体，是神在人性中在地上生活、钉十字架、复活、升天且登宝座的奇妙者，从天降下；祂的降下乃是奇中之奇。这样一位奇妙者从天降下，产生了召会。

召会的产生不是只有一个民族，乃是有许多民族。在九至十一节，至少有不少于十五种方言的十五个国籍作代表。虽然这些人都是犹太人，（5，）但在神主宰的权柄下，这些犹太人不是都说一种语言…。他们是犹太人，但他们是分裂并分散的。然而到了召会产生时，他们都聚集在一起；在那聚集里，召会产生了。这指明在旧人里分裂并分散的，在新人里完全恢复了。在旧人里，人是分裂并分散的；但在新人里，人被聚集并被作成一。

若没有保罗的书信，我们无法看见关乎一个新人的光。以弗所二章十三节说，“但如今在基督耶稣里，你们这从前远离的人，靠着基督的血，已经得亲近了。”“得亲近”不仅指亲近神，也指亲近信徒。十四节说，“因祂自己是我们的和平，将两下作成一個，拆毁了中间隔断的墙，就是仇恨。”中间隔断的墙，乃是不同民族之间的分裂和分裂的因素。基督在十字架上拆毁了这因素。借此，基督已经将犹太和外邦这两班人创造成一个新人。四章二十二节说，“在从前的生活样式上，脱去了旧人，这旧人是照着那迷惑的情欲败坏的。”脱去旧人就是脱去分裂并分散的人。穿上新人就是穿上聚集并是一的新人，“这新人是照着神，在那实际的义和圣中所创造的。”（24。）（李常受文集一九七七年第三册，六〇五至六〇六页。）

参读：一个新人，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

第三周 周六

晨兴喂养

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

我们这些蒙救赎并在恢复中的人，已经迁到基督里，并在召会生活中；我们必须学习恨恶那使不同民族分裂的差异。世人认为文化的差异乃是声望的标记，但是在基督里我们都失去了这个声望；现今我们唯一的声望乃是基督和真正的一。…我们都该操练自己顺着别人。只要某种实行不牵涉到淫乱或不道德的事，就没有什么不对。…我们若愿意放下我们文化的骄傲，主就有可能得着正当的召会生活。（以弗所书生命读经，二四七页。）

信息选读

看见一地一会是好的，但还不够。我们若没有对付我们的规条，至终就会因我们的意见或作法而分裂。基督应该是我们唯一的源头，我们不该让我们背景或文化里的任何东西成为我们的源头。不然，我们会按着我们各自的背景与文化，带进不同的规条。召会生活的源头应该是基督，不是我们的规条。（以弗所书生命读经，八六四至八六五页。）

四十年前，我在主的职事中主要的工作地点，是在华北的烟台和华中的上海。…当时除了乘船别无他途。我从烟台乘船到上海大约必须花四十小时，那一趟旅程叫我深受晕船之苦；但是今天从洛杉矶飞到台北仅需十三小时。人们经由现代的教育，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

已经学会讲其他语言。许多不同的民族有了调和。

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

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

我们若看见这新人的异象，一切规条、仪式、不同的意见，以及一切的区别，就都不存在了。今天在美国有些团体，白人和黑人无法在一起聚会，但如果白人弟兄和黑人弟兄都看见新人，他们就会认识，白人和黑人在新人里都没有地位，唯有基督是一切，又在一切之内。同样的，在实行上不同的基督徒若看见新人，就会说他们没有一个人在这新人中有地位，唯有基督是一切，又在一切之内。有时候我们中间一些人可能不喜欢当地召会的实行，或者不喜欢长老或一些姊妹。但我们若都看见新人，就会认识，在新人里这一切事都没有地位，基督乃是一切，又在一切之内。这样的异象不仅保守我们在一里，也会释放并拯救我们脱离基督以外的一切事物。（李常受文集一九七七年第三册，六一二至六一四页。）

参读：一个新人，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

第三周诗歌

照神计划成为新人

补 625

降 E 大调

(英1230)

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 一 我们 是 神 救 赎 子 民， 照 祂 计 划 成 一 个 新 人；
 1 5̣ 1̣ . 2̣ 3̣ | 4 3 2 . 2̣ 3̣ | 4 3 2 1 | 1 . 7̣ 1 - |
 虽 来 自 各 民 族 方 言， 祂 里 蒙 召， 合 一 何 甘 甜。
 7̣ 1 2 5̣ | 1 2 3 - | 2 3 #4 2 | 5 6 7 - |
 是 神 荣 耀 显 于 地， 将 祂 宝 贵 显 无 遗；
 1 5̣ 1̣ . 2̣ 3̣ | 4 3 2 . 2̣ 3̣ | 4 3 2 1 | 1 . 7̣ 1 - ||
 我 们 是 神 救 赎 子 民， 照 祂 计 划 成 一 个 新 人。

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

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

WEEK 3 — HYMN

One new man is the Father's plan

The Church — As the One New Man

1230

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

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

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

第四篇

为着一个新人， 接受基督作我们的人位

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

纲要

周一

壹 为着新人，我们都需要接受基督作我们的人位—弗二 15，三 17 上：

- 一 在一个新人里，只有一个人位，就是基督—17 节上，四 24。
- 二 我们需要看见，召会乃是一个新人，在这新人里我们没有地位，因为基督是一切—西三 10～11。
- 三 基督是在我们众人里面作一个人位；因此，我们大家只有一个人位—加二 20，西一 27，弗三 17 上。
- 四 在新人里，我们众人乃是一个人；众人是一个人，这要求是极高的—西三 10～11。
- 五 新人不在于肢体（罗十二 4～5），乃在于人位；所以我们需要问：“谁是我的人位—是我还是主耶稣？”

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 神所关切的乃是我们是否凭基督而活，并接受基督作我们的人位—约六 57 下，腓一 21 上，西三 4，弗三 17 上：

- 1 我们不该仅仅吃基督的丰富，好将这些丰富接受并吸收到我们这人里面而已；我们也该让基督作我们的人位—8、17 节上。
- 2 我们不仅该接受基督作我们的生命，也该接受祂作我们的人位。

周二

贰 为着一个新人实际的出现，旧人的整个人位就必须除去，并且我们必须凭我们的新人位而活—罗六 6，加二 20，弗四 22～24，三 17 上：

- 一 我们知道从前的人位已经钉了十字架，就不该再在那个人位里，凭那个人位，或同那个人位而活—罗六 6。
- 二 我们必须否认我们从前的人位—“旧人”和“外面的人”—并凭我们的新人位—“里面的人”—而活—弗四 22，西三 9，林后四 16，弗三 16。
- 三 我们作基督徒的标准不该是对或错、好或坏，乃该是一个人的位；要紧的不是我们在作“什么”，乃是“谁”在作。
- 四 我们该在意的不是我们外面行为的调整，乃是我们在里面从旧人位转到新人位—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.

周三

叁 我们接受基督作我们的人位来过我们的生活，特别是在作主张时以祂作人位，我们的生活就会是新人的生活—约四 34，五 30，六 38，十七 4，罗十五 32，雅四 13～15：

- 一 基督的身体是为着行动，新人是为着生活，而生活十之八九在于主张—腓一 21～26。
- 二 在新人里，我们接受基督作人位来计划，并决定我们该怎样生活—罗十五 32。
- 三 我们需要接受基督作我们的人位，以祂作我们里面主张一切的一位，而过在新人里的生活。
- 四 我们若接受基督作我们的人位，就不会对我们生活中的任何事自作主张—门 14：
 - 1 我们一旦看见自己是一个新人的一部分，就无法仅仅凭着自己有所主张。
 - 2 我们既是新人的一部分，我们的主张和生活就不该是我们自己的，而该是团体新人的主张和生活；这是终极的要求。
 - 3 新人的生活是一种团体的生活；所以，我们的主张乃是团体的主张，不是个人的主张—林前四 17。
 - 4 我们需要看见，我们是团体的身体和团体的新人，并且我们的生活和行动都是团体的一十二 12，罗十二 4～5。

周四

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 保罗是为着一个新人接受基督作人位的榜样—提前一 16:

一 “神…乐意将祂儿子启示在我里面” —加一 15 下~ 16 上:

- 1 没有什么比揭示神的儿子活的人位更使神喜乐。
- 2 我们需要被带进一种光景里，满了对神儿子的启示，因而成为新造，有基督在我们里面活着。

二 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着” —二 20 上:

- 1 保罗不是说，基督的生命活在他里面；乃是说，基督自己这人位活在他里面。
- 2 神的经纶乃是：“我”在基督的死里被钉死，基督在祂的复活里活在我们里面。

三 “我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面” —四 19:

- 1 使基督成形在我们里面，就是使基督在我们里面完全长大。
- 2 基督已经生在我们里面，现今活在我们里面，还要在我们成熟时成形在我们里面。

周五

四 “使基督借着信，安家在你心里” —弗三 17 上:

- 1 父神借着灵神来运用祂的权柄，叫我们得以加强到里面的人里，使子神深深安家在我们心里。

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 我们若让基督在我们里面有完全的地位，给祂完全的自由在我们里面作祂喜欢作的，我们的心就会成为祂的家。

五 “神可为我作见证，我在基督耶稣的心肠里，怎样切切地想念你们众人”——腓一 8:

1 保罗没有在他天然的内在所是里过生活，乃在基督的心肠里过生活，在基督的心肠里经历祂，并在基督的心肠里与祂是一。

2 保罗没有持守自己的心肠，而是以基督的心肠为他的心肠；他内在的所是被基督的心肠重构了。

六 “你们里面要思念基督耶稣里面所思念的”——二 5:

1 思念基督所思念的，就是借着否认我们天然的心思并接受基督的心思，而接受祂作我们的人位。

2 我们若真是要接受基督作我们的人位，就必须愿意否认自己的心思，让我们的心思被基督的心思所顶替。

七 “我若曾有所饶恕，我所已经饶恕的，是在基督的面前，为你们饶恕的”——林后二 10 下:

1 保罗活基督，与祂有最亲近、最密切的接触，按着祂眼睛的标示而行动。

2 保罗是一个与基督是一，满有基督，并给基督浸透的人；他天然的生命被破碎，甚至被了结，他的意志柔软有弹性，情感热切而受约束，心思周到顾人又清明自守，并且他的灵向着圣徒纯洁真实，叫他们得益处。

八 “使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上”——罗八 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 实际说来，接受基督作我们的人位，就是完全照着调和的灵为人。
- 2 在日常生活里，我们的为人不该照着教训、感觉、观念或环境，乃要照着调和的灵，为着一个宇宙新人接受基督作我们的人位。

周六

伍 我们若除去帕子并蒙光照，就会看见今天在主的恢复里，我们需要一同起来，为着一个新人，接受基督作我们的人位—弗三 17 上，四 24、11～13：

- 一 有恩赐的人—使徒、申言者、传福音者、牧人和教师—都该以这个为他们的目标—11 节，三 17 上。
- 二 我们需要成全各地的圣徒，叫他们都达到一个境地，为着一个新人，接受基督作他们的人位—四 11～13。
- 三 如果主恢复中的众圣徒都接受基督作人位，我们众人自然而然就成为一个新人—三 17 上，四 24。
- 四 “圣经里面说到召会，说到一个境地，说召会乃是一个新人。在这个新人里头，…除了人位，就没有别的。这是高到不能再高，严密到不能再严密，亲密到了不能再亲密的地步。大家是一个新人，在这个新人里只有一个人位，这个人位就是主耶稣。”（李常受文集一九七七年第三册，一个身体，一位灵，一个新人，四三一页）

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).

第四周 周一

晨兴喂养

弗三 16 “愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里。”

约六 57 “…吃我的人，也要因我活着。”

我们需要看见，从我们新的出生，一直到基督在其中是一切又在一切之内的新人，这其间的发展。…得救之前，人是一个魂，（徒七 14，）一个人位，有两个器官：身体作外面的器官，以接触外面的、物质的世界；以及灵作内里的器官，以接触神和属灵的世界。当我们相信主耶稣并接受祂，祂就进入我们的灵里作生命。…从前我们只有魂里人的生命，但现今我们灵里有神圣的生命。…从前我们的灵只是一个器官，因为没有生命，但现今我们的灵也成了一个有生命的人位。…从前你是属魂的人，有天然的、属魂的、人的生命；但现今你的灵里有神圣的、永远的、非受造的生命。借着重生，你已经转变成另一个人。从前你的人位是魂，但现今你的人位是你的灵。现今你必须不凭你的魂，乃凭你的灵而活。（李常受文集一九七〇年第二册，五六三页。）

信息选读

重生是美妙的，但我们重生之后，还需要长大。长大的意思就是得着更多的基督加到我们里面，并作到我们里面。从前我们是在魂里的人，但现今我们必须是在灵里的人。我们的魂，我们从前的人位，已经“与基督同钉十字架”。（加二 20。）我们必须接受这事实，并付诸实行。我们知道从前的人位已经钉了十字架，就不该再在那个人位里，凭那个人位，或同那个人位而活。我们必须否认我们从前的人位一圣

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;

经所称“旧人”（罗六6，弗四22，西三9）和“外面的人”（林后四16）一并凭我们的新人位——“里面的人”（弗三16）——而活。我们必须看见，我们现今是另一个人，就是在灵里有基督作生命的新人。我们的人位，我们的灵，和基督的生命现今乃是一。这新的人位，就是我们的灵加上作生命的基督，甚至是我们的人格。现今我们的人格不是在魂里，乃是在灵里。我们不该再在旧的人位里活，也不该容让或容许旧人有任何的行动。我们必须凭新的人位活着。

我们如何将这事应用在我们日常的生活中？假如一位弟兄想要去百货公司买东西，他不该核对那件事是不是主的旨意。首先，他必须核对他的去是从魂发起的，或是从灵发起的。这事是由他从前的人位或是由他现在的人位，是由旧人或是由新人，是由属魂的人或是由里面的人发起的？这事必须由他的新人位发起。我们学习这教训也许很容易，但在我们大部分的生活中，也许仍然完全在旧人里。去百货公司买东西不是坏事或邪恶的事，但那也许仍然是我们从前人位的行为。虽然我们按名是基督徒，但我们也许仍然在我们的旧人里生活。我们作事也许是按着我们考虑一件事是对或错，是好或坏，而不是按着事情是否出于旧人或新人的原则。我们这些重生的人，也许很少在我们新的人位里生活。

神无意要你作一个好人，神的心意是要你活在新人位里。你买不买东西，你去不去购物，这并不重要。重要的是谁去——旧的人位去或现在的人位去，魂里的人位去或灵里的人位去。如果魂里的人位去，基督就不在那里，但如果是灵里的人位去，基督就去，因为在灵里你与基督是一。新人位乃是基督在你的灵里作生命。（李常受文集一九七〇年第二册，五六五至五六六页。）

参读：使徒保罗两个最大的祷告，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

第四周 周二

晨兴喂养

林后四 16 “所以我不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。”

罗六 6 “知道我们的旧人已经与祂同钉十字架…”

我们重生之后，就不该再凭那个旧人位，乃该绝对凭新人位活着。问题是，即使我们重生之后，我们仍然凭我们的旧人位活着。我们总是考虑事情是对或错。如果事情是对的，我们就去作。如果事情是错的，我们就不去作。因此，我们作基督徒的标准不是一个人位，乃是一个行为。…我们的标准必须是一个新人位，不是一个旧人位。不管一件事是对或错，好或坏，我们只该顾到一件事：是谁要去作？是我们的旧人位要去作，或是我们的新人位要去作？这不在于你去作“什么”，乃在于“谁”去作。十字架工作真实、主观的方面，乃是除去我们的旧人。不再是我一旧人，乃是基督一新人。（加二 20。）这并不是调整或改进你的行为，这乃是你从旧的人位转到新的人位。（李常受文集一九七〇年第二册，五六七页。）

信息选读

我们必须凭这新人位生活并作一切的事。我们不该顾到事情对或错，好或坏。我们必须单单顾到一件事：哪一个人位在作事，是旧人位或是新人位？

如果我们知道如何迫切地与主办交涉，如何借着祷读主话吃基督，如何借着呼求主名喝祂，并如何天天吸入祂，我们必定在灵里与主是一。这要使我们天天在新人位里长大。今天，我们不能看见或知道我们的新人位在长

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，但有一天我们将“不再作小孩子”，并且“达到了长成的人”。（弗四 13 ~ 14。）这个长成将是借着我们对基督一切的经历，基督在我们里面作实际的累积。这不仅仅是我们经历一点的基督作我们的忍耐、我们的力量、或我们的生命。反之，我们整天要凭这个新人位活着。我们若要去访问一位弟兄，就必须核对：这是我们的旧人位，我们的己，或者是我们的新人位，我们的灵。我们必须核对这点，并得着适当的答案。然后我们必须去，不是在旧人位里，乃是在新人位里去。即使一个作妈妈的要去与她的儿女谈话，她也必须核对是她的旧人位或她的新人位要去。我们都重生了，但我们是凭旧人位或新人位生活？只有凭着在新人位里生活，我们才能有基督作我们的实际。我们必须整天凭新人位活着。甚至在学校读书，你也需要核对这点。在学校里你必须用心思，但应当是新人位，而不是旧人位，来用你的心思。每当你读书时，你必须核对：哪一个人位要读？如果你在新人位里读，你的心思就要在你新人位的管治下，作为一个器官为你工作。你若要穿衣，不要核对你要穿什么衣服。首先，你必须查出“谁”要穿衣，是旧人位或者新人位。我们是新生的基督徒，但大部分的时候我们是凭我们的旧人位，而不是凭我们的新人位——我们的灵——活着。

我们不该凭高道德的标准活着，也不该凭不道德的标准活着。我们不该凭任何行为的标准，乃该凭一个人位活着。这就是为什么林后四章十六节说，我们外面的人，我们的旧人位，正在毁坏；但我们里面的人，我们的新人位，却日日在更新。外面的人必须消减，但里面的人需要增长。我们里面确实有两个人位；一个是旧的，一个是新的。旧的人位必须被销毁，但新的人位需要增长。我们的问题是，我们不知道这事，并且继续凭我们的旧人位，而不凭我们的新人位活着。我们需要启示，好使我们从旧人位转到新人位里。（李常受文集一九七〇年第二册，五六九至五七一页。）

参读：一个新人，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

第四周 周三

晨兴喂养

弗四 24 “并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

门 14 “但未得知你的意见，我就不愿作什么，好叫你的善行不象是出于勉强，乃是出于甘心。”

正如我们今天要有行动，我们的行动完全是在身体里。…我若不在身体里，我没办法有讲道的举动。…身体乃是一个工具，为着行动而有的。今天召会要传福音，这是一个行动，这个行动也是在身体里，由身体来行动。…身体乃是一个行动的工具。我们的生命要加多，我们的生命要长大，为要叫我们的身体能够健康强壮，够得上行动的需要。

新人不是为着行动，新人是为着主张和生活。你这一个人可以没有行动，但是还得有生活。基督的身体是为着行动，新人是为着生活。（李常受文集一九七七年第三册，四〇九页。）

信息选读

说到新人，以弗所四章二十四节就说，这新人是照着神创造的，有义和圣。义和圣就是生活的一种情景。所以生活完全是新人的事。新人是为着生活，而生活十之八九在于主张。所以你要看见两个东西：召会是身体，是为着行动；召会是新人，是为着出主张来生活。一面召会是基督的身体，我们以基督为生命来行动，来工作，来负责任；另一面召会是一个新人，我们以基督作人位，靠着这一个人位出主张有定规，决定我们该怎样生活。是身体也罢，新人也罢，是行动、工作也罢，生活、主张也罢，

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

这些都是团体的，没有个人的。你必须看见，你今天的的生活乃是新人的生活，团体的生活，你今天的主张乃是团体的主张，不是你个人的。比方现在你要出一个主张，下一个决断，是要去开工厂呢？还是去作教育家？在这里就有一种生活。你若是看见你是新人里的一部分，你就不肯自己来作人位。你要和新人里头各部分一同接受基督作你的人位。到这个时候，你要作一个主张，要对你的人生有一个决断，就不会以你自己作人位，乃是在新人中以基督作人位，来作一个定规。你以基督作人位来过你的生活，你这个生活就是新人的生活。

这个新人的生活有两个特征，一个是义，一个是圣。义是合于神的手续，圣是合于神的性情。你的生活里头一切大小的事，在性情上、性质上，和神的性情完全一样，在手续上也和神的手续一样，这就是义和圣。但这一种的生活，不是基督教所说个人成圣的生活。这乃是说，你在新人里头过一种的生活，是凭着基督这一个人位而活，一切的主张都是这一个人位在我们里头定规的，活出来的就是义和圣。…这不关系你的行动，不关系你的工作，这关系你的生活。这是新人的一面。另一面我们是身体，我们有行动。基督是我们的元首，我们有行动。而我们的行动不是靠着我们的力量，不是靠着我们的生命，乃是靠基督作我们的生命，作我们的力量；而且我们的行动也不是单独的。

我们没有个人。我们是团体的身体，我们也是团体的新人。我们的生活是团体的，我们的行动也是团体的。在行动上我们以基督作生命，在生活上我们以基督作人位。（李常受文集一九七七年第三册，四〇九至四一一页。）

参读：一个身体，一位灵，一个新人，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

第四周 周四

晨兴喂养

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着…”。

四 19 “我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”

神的定旨不仅要赦免我们的罪，称义我们，然后带我们到天上。祂的目的乃是要把基督作到我们里面。神在创立世界以前，在基督里拣选了我们，并且把我们标出来。然后在时间里，祂呼召我们。当神呼召我们时，祂所渴望的不是要我们注意赦罪或称义，乃是要我们专注于把祂亲爱的儿子接受到我们里面。只要基督活在我们里面，我们在赦罪、称义、救恩、或圣别的事上就没有难处。…我们唯有借着基督在我们里面，才能成为基督身体的一部分；乃是基督自己把我们构成祂的一部分。（以弗所书生命读经，七九四至七九五页。）

信息选读

没有以弗所三章，二章对我们就是道理。基督废掉了规条，为要把犹太人和外邦人创造成一个新人，这是一个事实。但为了能实化在我们日常的经历中，我们必须让基督安家在我们心里。（三 17。）有一个方法能告诉你是否还有规条，就是核对看看基督是不是安家在你心里。你让基督安家在你心里么？我们若诚实的话，大多数人都得承认，我们没有给祂太多机会这么作。原因就在于我们没有先顾到基督，而只顾我们自己的作法。

我们来看行传十章里彼得的经历。他在房顶上祷告时，“看见天开了，有一器皿降下，好象一块大布，系着四角，缒在地上。”（11。）在这块布里有“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

样四足的走兽和爬物，并天空的飞鸟”。（12。）然后有声音向彼得说，“起来，宰了吃！”（13。）但彼得的反应是：“主啊，绝对不可，因为一切凡俗并不洁之物，我从来没有吃过。”（14。）在这事上，彼得没有接受基督作人位；彼得是他自己的人位。

我们不该以为自己比彼得更属灵。大多时候我们也没有接受基督作人位。主对我们说话的时候，我们常反应说，“主啊，绝对不可。”我们可能说，“主，我不相信你会要求我作这样的事。”我们的经历能见证，每次我们不愿意照着主而行，我们就失去祂的同在和祂膏油的涂抹。但是，当我们同意主，我们就享受祂的同在，并新鲜的经历里面的涂抹。我们甚至可能在主里面喜乐癫狂。

许多已婚的姊妹们不愿意读以弗所五章，因为那里说到妻子要服从自己的丈夫。她们读这一章时，就被暴露并且知道自己是不服从的。有些人把不服从归咎于丈夫或环境。她们甚至怪罪主，对主说，若是主给她们不是这样的丈夫，她们必定会服从。姊妹们，不要努力去服从你们的丈夫；要让基督安家在你心里。你若接受祂作你的人位，并让祂安家在你心里，你必定会服从你的丈夫。…我们必须忘掉一切宗教的东西，单单接受基督作我们的人位。我们若这么作，就会有四章里的长大，并且会穿上新人。这是正当的召会生活。…神不要我们以宗教的方式，努力服从丈夫或爱妻子。祂关心的是我们接受基督作人位，并放下一切规条。神所要的，乃是一班让基督安家在他们心里的人。这是我们今天在召会生活中所需要的。…主的恢复不仅是在于遵照圣经的教训，…〔乃〕是在于基督活在我们心里并安家在我们心里，好使我们能在凡事上长到元首基督里面。…今天我们唯一的需要，乃是为着召会生活接受基督作我们的人位。（以弗所书生命读经，七九五至七九八页。）

参读：以弗所书生命读经，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, msg. 32, 78

第四周 周五

晨兴喂养

弗三 14 ~ 17 “因这缘故，我向父屈膝，在诸天里以及在地上的各家族，都是从祂得名，愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里，叫你们在爱里生根立基。”

（在以弗所三章十七节，）“安家”这辞在原文里只有一个字（katoikeo）。这字基本的意思是，在一个住所定居下来，安排一个居所。这字的字首意思是“下”。这就是说，基督不是往上安家，乃是向下安家。…有些大都市有“地下城”，里面有各式各样的商店和餐馆。照样，基督喜欢向下或“在地下”安家。基督不是肤浅的，不象今天许多在圣经的真理上“溜冰”的基督徒。父照着祂的智慧，借着祂的灵，运用祂的主宰权柄，叫你得以加强到里面的人里，使基督安家在你心里。

我们都需要说，“父，感谢你！你是使我们得以加强的那一位。你有计划，有目的，你是智慧的。赞美你运用主宰的权柄使我们刚强。父，感谢你借着灵来作这事。感谢你，我们得以加强到里面的人里，使基督安家在我们心里。”（神新约的经纶，四八四至四八五页。）

信息选读

三一神现今住在我们里面，因此我们已经生根在祂里面。（弗三 17。）我们生根在祂里面，父神就作工，借着灵神来加强我们，使子神基督深深安家在我们心里；我们的心是由心思、（来四 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、(约十六 6, 22、) 和良心(来十 22) 组成的。在祂开始安家在我们心里以前, 我们的心思、情感、意志、和良心里没有祂。然而, 等我们开始求父神使我们得以加强到里面的人里, 基督就逐渐开始占有我们的 心思, 接管我们的情感和意志, 并占有我们的整个良心。

我们的心就象一所房子, 有四个房间, 这些房间就是心思、情感、意志和良心。基督渴望占有我们心中的每个房间, 以及每个房间的每个角落。祂向下安家在我们心里, 我们就刚强地与 众圣徒一同领略基督的阔、长、高、深。(弗三 18。) 这些乃是宇宙的量度。没有人晓得阔有多阔, 长有多长, 高有多高, 深有多深。这些量度都是描述无限无量的基督, 祂的量度乃是宇宙的量度。祂就是阔、长、高、深。

在马太十六章十八节, 主耶稣应许祂要建造祂的召会。要这应许得着实现, 召会必须进入一种景况, 许多圣徒得有基督深深安家在他们心里, 使他们全人里面被基督这三一神的具体化身所浸透, 得着并占有他们全人的每一角落, 每一通路。这是对三一神的主观经历, 也是三一神与祂所拣选并救赎之人的调和。这就是神性与人性调和, 神圣的神与祂所救赎的人组合, 这调和或组合在这伟大的寓言里就称为新耶路撒冷。我们已进入三一神里面, 现今仍在进入。我们一直在进入, 祂也一直在深深地安家在我们心里。我们越进入, 祂就越深入。至终, 祂进入我们里面的人到一个程度, 使祂自己定居在我们全人的每个角落和通路里。(神新约的经纶, 四八五至四八七页。)

参读: 神新约的经纶, 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

第四周 周六

晨兴喂养

弗四 11 ~ 13 “祂所赐的，有些是使徒，有些是申言者，有些是传福音者，有些是牧人和教师，为要成全圣徒，目的是为着职事的工作，为着建造基督的身体，直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量。”

欧洲的、北美洲的、南美洲的、非洲的（圣徒），都接受这一位基督作我们大家的人位。到那个时候，在地上才有一个新人出现，有实际的义和圣。这一个召会，这一个新人。我们有恩赐的人，无论是使徒、申言者、传福音者、牧人和教师，凡有恩赐的，都应该以这个为目标。我们要成全一地一地的圣徒，叫他们众人都达到这个境地，接受基督作他们的人位。（李常受文集一九七七年第三册，四二二页。）

信息选读

现在我们再来看，我们怎样能成为一个新人。…以弗所四章十三至十六节这一段圣经很短，但秘诀都在这里。全地上的圣徒能够成为一个新人，那个秘诀就在于：第一，要在爱里持守着真实。…简单的说，真实就是基督。持守着真实就是持守着基督。

接着是要在一切事上长到元首基督里面。…（十五节）的“一切事”就是每一件事，无论大事、小事，都要长到元首基督里面。…你有基督在你里头，但是还有好些事，在你身上并没有在基督里面。这完全是灵的问题。长到基督里面就是长到灵里面。

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

你的说话要在灵里面，你的行动、打扮、穿戴要在灵里面，你和人来往、你的处事、待人、接物，都要在灵里面。你在一切事上都要进到灵里面。

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

十六节接着说，全身都本于祂、出于祂，从祂里面有所出来；若是你还没有长到祂里面，就无法从祂里面出来。十五节说在一切事上长到祂里面，十六节就说全身从祂里面出来，本于祂。…我们在各地只作一件事，就是祷告供应基督，叫人能够在爱里持守着基督作真实，在一切事上长到基督里面，结果就没有这样的人，也没有那样的人，只有基督；这就是新人。这样长到基督里面，自自然然地就是让基督作人位，而基督作人位不是个人的，不是地方的，乃是宇宙的。

在各处的召会中并没有一定的规矩来规范我们，叫我们大家一致行动；但因着各地的弟兄姊妹都是在爱里持守着基督作真实，在一切事上长到基督里面，结果自然就以基督为人位。你什么都长到祂里头了，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，自然地全地上的众弟兄姊妹，在祂的恢复中就是一个新人。（李常受文集一九七七年第三册，四三九至四四一页。）

参读：一个身体，一位灵，一个新人，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

第四周诗歌

基督安家与一个新人

(英 1179)

降 B 大调

4/4

5 | $\dot{1}$ · $\dot{1}$ 7 6 | 6 5 $\sharp 4$ 5 3 · 5 | 5 2 3 · 4 |
 一 我的旧人已与基督同钉, 深处一切败
 6 5 $\sharp 4$ 5 3 · 5 | $\dot{1}$ · $\dot{1}$ $\dot{2}$ $\dot{1}$ 7 6 | 6 $\dot{1}$ 5 ·
 坏、恶毒蛇性也已同死、同葬, 一同归终,
 5 | $\dot{1}$ · $\dot{1}$ $\dot{2}$ · $\dot{2}$ | $\dot{3}$ $\dot{3}$ $\dot{4}$ $\dot{3}$ $\dot{2}$ $\dot{1}$ | $\dot{1}$ - 7 - | $\dot{1}$ - - ||
 全然了结—事实何等确定, 应当认清!

- 二 今有新人重生我灵深处, 犹如婴孩幼嫩还需照护;
 只要纯净话奶喂养充足, 必定长大, 占有我心各部,
 悖逆尽除。
- 三 基督人位要安家我心房, 居首管理, 引导带领多方;
 旧人虽逝, 余影似仍抵挡; 今将心思、情感、意志献上,
 求主执掌。
- 四 调和灵里, 主, 你我成为一, 神、人相调和谐, 联结不离;
 但我全魂还需交你管理, 使你荣耀人位彰显无遗,
 尽致淋漓。
- 五 爱主, 我心归你自由调度, 让你安家, 随意通行无阻;
 众圣如此作你安居之处, 一个新人—你终极的恢复—
 就得显出。

WEEK 4 — HYMN

My old man has been crucified with Him

Experience of Christ—As Our Person

Cb1179 S250

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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-ish-ed— 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

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

读经：西一 28～29，三 10，弗四 13～16、24，启二一 2、10

纲要

周一

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

一 长成的人就是成熟的人；为此，在生命里的成熟乃是需要的——13 节。

二 基督的丰满就是基督的身体，这身体有一个具有度量的身材——23：

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

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

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

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

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

周二

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

一 我们若不要再作小孩子（14），就需要长到基督里面；这就是在一切事上得着基督加增到我们里面，直到我们达到长成的人。

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

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

2 我们若接受基督作我们的人位，我们定规能长大成熟。

三 我们都需要在一切事，就是每一件事，无论大事、小事上，长到基督里面—弗四 15：

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 我们在好些事上还没有长到基督里面；在这些事上，我们不在基督里面，乃在基督之外。
- 2 当我们都在一切事上长到基督里面，我们大家在基督里就是一了；这就是宇宙的一个新人—24 节。

周三

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

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

1 神是永远、完全、完整的；所以神自己不需要长大。

2 身体需要以神在我们里面的增长、扩增而长大：

a 神需要在我们里面增长；那就是说，我们都需要神在我们里面增长、扩增。

b 在属灵上长大的路，乃是让神加到我们里面：

(一) 三一神分赐到我们里面，使我们以神的生长而长大—林后十三 14，弗三 16 ~ 17 上。

(二) 我们重生时，神进入我们里面；如今祂借着将祂自己更加给我们，就在我们里面扩增。

(三) 这就是借着让神加到我们里面，以神的生长、扩增而长大。

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

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

Day 3

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

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

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

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

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

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

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

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

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

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

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

周四

六 以弗所四章说到借着生命的长大成全新人：

1 在二章十五节，我们看见新人生机的创造；在四章十三至十六节，我们看见新人功用的成全。

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

a 新人越多借着接受正确的喂养而长大，就越正常地尽功用。

b 十五节的长到基督里，等于二十四节的穿上新人。

3 为使团体的新人长大，我们需要经历钉死、复活、升天又降下的基督，使包罗万有的基督作到我们里面，成为我们的一切；然后，在生机上完全的新人，就要在功用上成为完全—三 16 ~ 17 上，四 13、24。

七 在一切事上长到基督里面是为着一个宇宙新人实际的出现—24 节。

周五

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

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

Day 4

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

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

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

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

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

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

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

Day 5

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

- 一 保罗的职事乃是将基督分赐到人里面，使他们借着在基督里完全长大成熟，得以完全并完整。
- 二 我们向罪人传福音，并与圣徒交通，其目标乃是将基督供应到他们里面，使他们在基督里成熟，并在祂里面完全长大而被献上；这是为着新人的长大—28 节。
- 三 将人在基督里成熟地献上，是非常艰苦的工作；这工作唯有借着劳苦，照着神的运行竭力奋斗，才能成就—29 节。
- 四 保罗竭力奋斗，要将别人在基督里成熟地献上；他所作的是一个劳苦的榜样，要成全圣徒，使基督的身体得建造—弗四 11 ~ 16:

周六

- 1 主在祂的恢复里，渴望恢复基督身体所有肢体的成全—11 ~ 16 节。
- 2 保罗对于成全圣徒的思想乃是，神的心意是要使每一个信徒都能作有恩赐之人所作的事—11 节。
- 3 主要恢复成全圣徒这件事，使基督身体的每一部分能依其度量而尽功用，作职事的工作，建造基督身体的身体—12、16 节。

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

- 一 新人的长大带进新人的功用。

- 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 新人只要缺乏长大和更新，就缺少功用。

三 一个新人需要长大并发展；结果，一个新人在功用上得以完全。

伍 新耶路撒冷将是这一个宇宙新人最终的完成—启二一 2、10:

一 神的目标乃是要得着这一个宇宙新人，至终这新人要完成于新耶路撒冷。

二 我们在新耶路撒冷里，就会享受这一个宇宙新人的生活。

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

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

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

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

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

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

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

第五周 周一

晨兴喂养

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

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

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

信息选读

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

WEEK 5 — DAY 1

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

参读：以弗所书生命读经，第八十九至九十篇。

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

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

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

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

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

第五周 周二

晨兴喂养

弗四 14 ~ 16 “使我们不再作小孩子，…唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

借着在爱里持守着真实，我们就得以在一切事上长到基督里面。我们若不要再作小孩子，（弗四 14，）就需要长到基督里面。这就是在一切事上得着基督加增到我们里面，直到我们达到长成的人。（13。）以弗所四章十五节的元首，指明我们在生命里凭着基督的长大，该是身体肢体在元首下，在身体里的长大。…长到元首里面的意思，就是我们只在乎基督与召会。我们长大，是因着我们只关心基督与召会，…我们应当长到基督里面，而不是长到自己或基督之外的事物里。（以弗所书生命读经，四六四页。）

信息选读

保罗清楚地说，我们乃是长到那位是元首者里面，这指明我们的长大必须是在身体里。我们要长到元首里面，就一定要在身体里。许多基督徒虽然看起来在属灵上有长大，然而他们所谓的长大不是在身体里。…这是很重要的，保罗没有告诉我们要长到救主、主人、或主里面。他特别说，我们要长到元首里面。这只能在身体里发生。你若不留在身体里，也许仍会有某种的长大，但那不是长到元首里面。

WEEK 5 — DAY 2

Morning Nourishment

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

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

Today's Reading

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

保罗在以弗所四章十五节告诉我们，我们必须在一件事上长到元首里面。虽然在某些方面你已经长到元首里面，但在其他方面你可能还没有。按我的经历，长到元首基督里面最难的事，乃是我们的谈话。诗篇一百四十一篇三节说，“耶和华啊，求你在我的口边设立守卫；求你把我嘴唇的门户。”要约束我们的谈话实在太难了，所以我们也该有这样的祷告。无论年幼或年长，无论弟兄或姊妹，我们众人在这一面都迫切需要长到元首基督里面。…愿这个长大的需要，摸着我们的心，并且使我们重新转向主。（以弗所书生命读经，四六五至四六六页。）

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

你要持守着基督作真实，在一切事上长到基督那赐生命的灵里面。这个就叫我们作新人。若是我们在一件事上都长到基督里面，在基督里面就没有这样的人，也没有那样的人，什么样的人都没有，唯有基督是一切，又在一切之内，这就是新人。在爱里持守着基督这个真实，在一切事上长到基督里面，就不再是我们各种不同的人了。在一件事上长到基督里面，我们大家在基督里就是一个了。这一个就是新人。（李常受文集一九七七年第三册，四三九至四四〇页。）

参读：以弗所书生命读经，第四十五篇。

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

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

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

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

第五周 周三

晨兴喂养

弗四 15～16 “唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身…叫身体渐渐长大，以致在爱里把自己建造起来。”

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

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

我们在生命里的长大，是长到元首基督里面；但我们在基督身体里的功用，是从元首出来的。首先我们长到元首里面，然后我们就有一些本于（出于）元首为着祂的身体建造的东西。（弗四 16 注 1。）

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

信息选读

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

WEEK 5 — DAY 3

Morning Nourishment

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

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

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

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

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

Today's Reading

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

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

当我们持定元首，我们就能吸取那延展无限、包罗万有之基督的丰富。这些丰富就是神的元素；这些元素从元首出来，在我们里面成为神的扩增，使身体因此而长大。至终，基督的身体要成为一个新人，基督在其中是一切，又在一切之内。因着基督是新人唯一的构成成分，祂就是新人的每一个肢体，又在每一个肢体之内。

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

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

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

参读：歌罗西书生命读经，第五十六篇。

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

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

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

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

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

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

第五周 周四

晨兴喂养

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

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

我们可以分辨生机上的完全或完整，与功用上的完全。婴儿一生下来就在生机上是完全的，也就是说，婴儿已经具备了一切必要的器官。然而，一个孩子刚生下来时，在功用上并不完全。…要有正确的发展，正常的功能，每个孩子都需要保养、顾惜。这个原则也能应用到作为新人的召会上。在以弗所二章十五节，我们看见新人生机的创造，但在四章十三至十六节，我们看见新人功用的成全。

四章十六节是极其重要的一节。…我们在生命里的长大，是长到元首基督里面；但我们在基督身体里的功用，是从元首出来的。“每一部分”这辞，指的是基督身体的每一肢体。基督身体的每一肢体各有其度量，尽功用叫身体长大。基督的身体是借着供应的节和尽功用的部分，叫自己渐渐长大。基督身体的长大，就是基督在召会里的加增，结果叫基督的身体把自己建造起来。（以弗所书生命读经，九二六至九二七页。）

信息选读

在以弗所二章我们有新人的出生，但没有新人的功用。新人出生时，在生机上是完全的；然而，他还不能尽功用。小孩子如何需要借着保养、顾惜得

WEEK 5 — DAY 4

Morning Nourishment

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

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

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

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

Today's Reading

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

成全，那在生机上完全的新人，也照样需要借着生命的长大得成全，使他能正确地尽功用。

借着四章所说的长大，新人就能尽功用。借着每一部分依其度量而有的功用，便叫身体渐渐长大，以致在爱里把自己建造起来。创造新人的责任全在于主，在这事上我们是没有分的。但我们必须履行我们的责任，借着保养和顾惜来成全新人。新人这样被成全时，他就长大，并在功用上得以完全。…唯有得着正确的滋养，新人才能在功用上得以完全。

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

基督作到我们里面，成为我们的生命、人位和一切。然后，我们把这位作到我们里面的基督供应给别人。…我相信时候就要来到，那时每一位在地方召会中的人都是尽功用的肢体。…我们越因着保养顾惜而长大，就越能在召会生活中正确地尽功用。圣徒若是对主绝对，短时间之内许多人就会显出功用来。我在主里十分确信，主恢复里的光景很快就会是这样。（以弗所书生命读经，九二七至九三〇、九三三页。）

参读：以弗所书生命读经，第九十二篇。

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

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

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

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

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

第五周 周五

晨兴喂养

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

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

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

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

信息选读

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

WEEK 5 — DAY 5

Morning Nourishment

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

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

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

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

Today’s Reading

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

着基督的运行，竭力奋斗，才能成就。（参西一 29。）

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

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

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

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

参读：歌罗西书生命读经，第十六至十七、四十九篇。

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

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

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

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

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

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

第五周 周六

晨兴喂养

弗四 11～12 “祂所赐的，有些是使徒，…为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”

16 “…全身…叫身体渐渐长大，以致在爱里把自己建造起来。”

我们能供应基督的程度，与我们对基督的经历成正比；我们越多经历祂，就越能把祂供应给人。当我们供应基督时，别人就得着了喂养。

这位曾经钉死又复活、并升到第三层天上的基督，现今正在我们里面作工，要把我们构成祂身体上尽功用的肢体。祂借着安家在我们心里，并以祂自己浸透我们，来完成这工作。祂浸透我们时，我们就得着圣别、洁净、保养、顾惜并变化。结果我们就在功用上被成全。这样，基督的身体就渐渐长大，并把自己建造起来。基督的身体不是直接由元首或由以弗所四章十一节所说有恩赐的人直接建造的，乃是由那些有恩赐者所成全之人直接建造起来的。（以弗所书生命读经，九三四至九三五页。）

信息选读

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

WEEK 5 — DAY 6

Morning Nourishment

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

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

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

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

Today's Reading

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

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

我们赞美主，向我们打开祂的话。我们感谢祂，给我们看见基督作到我们里面的重要。我们越被基督浸透，就越实际地成为祂身体的各部分，具有特殊功用的度量。这样，我们无论在哪里，都能正确地尽功用，并且基督的身体也会渐渐长大。这会使神的仇敌撒但颤抖，也会催促主耶稣的回来（以弗所书生命读经，九三五至九三六页。）

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

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

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

参读：以弗所书生命读经，第九十三篇。

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

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

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

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

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

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

第五周诗歌

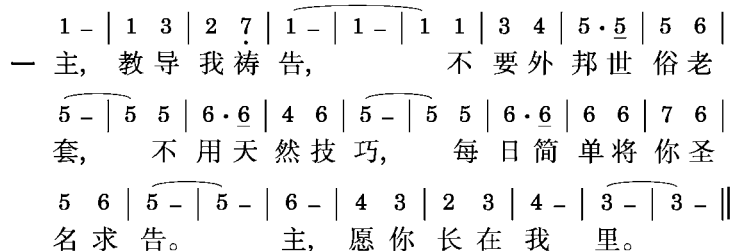
愿你长在我里

补 438

(英1132)

降 E 大调

2/4



- 二 主，你在我心中，乃是奇妙生命之种；
 愿你分赐更丰，在我里面完成所动善工。
 主，愿你长在我里。
- 三 主，使我心柔软，你知我心一切为难；
 呼求你名不断，翻动我心，除去硬石阻拦。
 主，愿你长在我里。
- 四 主，你光照明亮，暴露我总让你失望；
 但你仍赐盼望，生命种子必定发苗生长。
 主，愿你长在我里。
- 五 主，倒空我所有一灵里贫穷，毫无保留；
 愿你生命涌流，将我浸透，生命达到成熟。
 主，愿你长在我里。
- 六 主，使我心纯洁，有你充满，作我一切，
 我就一无所缺，心思、情感、意志更新不歇。
 主，愿你长在我里。
- 七 主，铭刻我心上，愿你深入我心土壤，
 天天有路扩充，生命种子带进国度显彰。
 主，愿你长在我里。
- 八 主，你长在我里！生命力量无可匹敌，
 必拯救我到底，以你生命将我更新不已。
 主，愿你长在我里。

WEEK 5 — HYMN

Lord, teach us how to pray

Longings — For Growth in Life

1132

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

为着一个新人的实际与实行 所需要的祷告

读经：路十一 1～13，弗六 17～18，西一 3、9，三 1～4、15～17，四 2、12，来二 17，四 14，七 26，八 1～2，启五 6

纲要

周一

壹 我们祷告的管治原则应当是：祷告总是把我们带到神里面——路十一 1～13：

- 一 每当我们的祷告没有把我们带到神里面，那就不对了；我们不该继续那样祷告。
- 二 正确祷告的果效，就是我们发现自己在神里面——2～4 节。

周二

贰 在真实祷告时的经历，使我们能摸着一个新人的实际——西一 3、9，四 12，腓一 20～21 上：

- 一 在真实祷告时，我们是在我们的灵里，也与主是一灵；我们乃是在这些时候活基督——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 我们的日常生活应当与我们真实祷告时的经历一样。
- 2 我们在祷告中的经历，应当成为我们日常基督徒生活的模型。
- 3 我们祷告时，就进入与主的交通中，并感觉得到一个事实，就是我们真正与祂是一灵，祂也实在与我们是一灵——林前六 17。
- 4 我们若保守自己在祷告的情形里，就会在文化之外，并且与主是一灵，享受祂的同在，自然而然地活祂。

二 每当我们经历真实的祷告，我们就在文化之外，特别是在文化的意见之外——西三 10 ~ 11:

- 1 我们越有真实的祷告，就越经历在文化的意见之外。
- 2 当我们与别人一同有真实的祷告时，我们就在祷告的灵里真正是一：
 - a 这样，我们就摸着一个新人的实际。
 - b 这样，我们就领悟，新人只由基督所构成，并且在这个范围里没有文化的分歧。

周三

叁 我们需要坚定持续地祷告，因为祷告与争战有关——四 2, 弗六 17 ~ 18:

- 一 为要在神这边与撒但争战，我们需要坚定持续地祷告。

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 我们站在神这边的人，发现整个宇宙都在反对我们，尤其是反对我们的祷告—西二 1 ~ 3:

- 1 在我们的环境中，几乎每一件事都与祷告相逆。
- 2 祷告的阻力不仅在我们外面，甚至在我们里面—太二六 41。
- 3 祷告乃是抵挡堕落宇宙中的潮流、趋势：
 - a 我们要祷告，就必须反对我们环境中的潮流。
 - b 如果我们不祷告，我们会随波逐流。
 - c 唯有祷告能使我们反潮流；因此，我们需要持续地祷告，坚定地祷告—路十八 1 ~ 8。

周四

肆 为着一个新人而坚定持续地祷告，关系到基督的平安，基督的话，以及与基督联合的生活—西三 15 ~ 17:

- 一 基督的平安，就是基督自己，已使犹太人和外邦人成为一个新人，如今为着基督身体的生活，并为着一个新人实际的出现，我们应当让这平安在我们心里作仲裁—15 节。
- 二 基督运用祂作头的身分，并将祂的丰富供应我们的路，乃是借着祂的话—二 19, 三 16:
 - 1 我们不该关闭，乃该向主并向祂的话敞开我们全人，愿意被基督的话充满。
 - 2 我们需要让基督的话在我们里面运行、行动并存留，使我们全人被基督的话渗透并浸透。
 - 3 我们要为着一个新人，让基督的话丰丰富富地住在我们里面，就需要让基督的平安在我们心里作仲裁。

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 过与基督联合的生活，意思就是我们在生活中不离开基督，反而与祂是一，并且借着在那灵里行动，凡事都在祂的名里行—17节。

四 我们需要受基督的平安管治，让基督的话居住在我们里面，并且过与基督联合的生活。

周五

伍 基督在祂天上的职事里，一直在代求、供应并执行神的行政，我们需要成为那些对基督天上职事里的活动有响应的人—来二17，四14，七26，八1~2，启五6，西三1~4，一9，四12：

一 基督是大祭司为人代求；祂是属天的执事供应人；祂也是有神七眼的救赎主，执行神的行政，以完成神的定旨。

二 基督天上的职事需要我们的响应—三1~4：

- 1 我们在地上要成为基督天上职事的返照。
- 2 寻求在上面的事，意思就是我们与基督天上的职事相呼应—1节。
- 3 我们寻求在上面的事，就响应并返照基督天上的职事。
- 4 我们与基督同活的目的，就是在祂为众召会的代求里，在祂将属天生命的供应服事给圣徒的职事上，并在祂执行神行政的事上，与祂是一。

周六

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 借着我们的祷告，元首基督就得着一条路，借着祂的身体来施行祂的行政——18, 二19, 三1~2:

1 当元首在天上借着代求、供应并执行行政而作工时，我们作为基督的身体，就在地上响应基督天上的职事，并返照祂所作的而作工——来二17, 四14, 七26, 八1~2, 后五6。

2 我们祷告的时候，就是属天的大使，在地上延展神的国——西一9、12~13, 四11~12。

四 如果我们寻求在上面的事，并与基督同有一个生命和一个生活，我们就会完全被我们主人的事业所占有——三1~4, 17:

1 我们的心会与祂一同在天上；祂在天上一直为众召会代求、供应众圣徒并执行神的行政。

2 我们该渴望在主天上的职事里与祂是一，并有一颗心与主的心是一；我们也该渴望在祂的祭司职分、职事和行政上与祂是一。

五 这恢复要成为“主的”恢复，就必须是在祂的指引之下一启五6, 弗一19~23:

1 在天上的基督和地上的我们之间，有一种神圣的传输，就是属天的电流——22节。

2 我们若不断接受神圣的传输，让天上的供应注入，并经历在天上的基督与我们之间的来往，我们就会对基督的代求、供应以及执行神的行政有所响应。

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.

第六周 周一

晨兴喂养

路十一 1～4 “耶稣在一个地方祷告，祷告完了，有一个门徒对祂说，主啊，教导我们祷告，…耶稣说，你们祷告的时候，要说，父啊，愿你的名被尊为圣，愿你的国来临。我们日用的食物，天天赐给我们；赦免我们的罪，因为我们也赦免凡亏欠我们的人；不叫我们陷入试诱。”

在路加十一章一至十三节，人救主教导祷告。我们若一再细读这段话，就会看见祷告的意思乃是把我们自己祷告到神里面。有些人听到这话，可能会说，“…你怎能说祷告就是把我们自己祷告到神里面？”表面看来，一至十三节找不到这件事；事实上，我们在这些经文里能看见，祷告乃是把我们自己祷告到神里面。

我们不知主为什么祷告。门徒看见祂祷告，就要祂教导他们祷告。于是主接着说，“你们祷告的时候，要说，父啊，愿你的名被尊为圣，愿你的国来临。我们日用的食物，天天赐给我们；赦免我们的罪，因为我们也赦免凡亏欠我们的人；不叫我们陷入试诱。”（2～4。）我花过许多时间思考这简短的话。我的结论是：我们若一再这样祷告，结果我们会把自己祷告到神里面。换句话说，这种祷告的果效，就是我们发现自己在神里面。（路加福音生命读经，二六四至二六五页。）

信息选读

我鼓励你们祷告：“父啊，愿你的名被尊为圣，愿你的国来临。”你若多次这样祷告，就会发现你在神里面。这是我的领会，也是我的经历。…我们一旦把自己

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.

祷告到神里面，我们在神里面又该作什么？我们只要把祂和祂的丰富接受到我们里面。

假设（一）位弟兄这样祷告：“父啊，你既公义又公平，你知道我的妻子不对，求你为我表白。”那位弟兄越这样祷告，在他的经历中就离神越远。他需要祷告说，“父啊，愿你的名被尊为圣，愿你的国来临。父啊，将今天的食物赐给我，赦免我，正如我赦免我的妻子。父啊，不叫我再陷入试诱。”那位弟兄越这样祷告，就越会发现在神里面。这说明一点：祷告乃是把我们自己祷告到神里面。

因为我们很容易受打岔离开神，所以我们应当每天早晨花时间与祂同在，把我们自己祷告到祂里面。我们不需要详细地为我们的缺点祷告。我们说，…“父，赦免我，因为我赦免别人，”这祷告就包括了一切。你越这样祷告，就越晓得你是把自己祷告到神里面。于是你在神里面就会得着生命的供应。

我们祷告的管治原则应当是：祷告总是把我们带到神里面。…你的祷告若没有把你带到神里面，就不要祷告。这不是说，你若病了，不该求主医治你。…你祷告的方式若打岔你，使你离开主，没有把你带到主里面，你祷告的方式就当改变。你要力求祷告到神里面。把我们带到神里面的祷告，乃是正确的祷告。…从我们对主的经历中知道，我们祷告得正确，往往就把自己祷告到神里面。当我们停留在祂里面，就接受祂的丰富，就是化身在祂灵里的丰富。当我们接受圣灵作我们生命的供应（由饼、鱼和鸡蛋所表征），我们就能喂养自己，也能喂养一切受我们照顾的人。（路十一 5～13。）

这些丰富的总和，就是地上、水里、空中丰富的总和，乃是圣灵。这就是说，圣灵乃是生命的供应。当我们把自己祷告到神里面，我们就该停留在神里面，接受圣灵作我们生命的供应。（路加福音生命读经，二六五至二六七、二七〇、二六九页。）

参读：路加福音生命读经，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

第六周 周二

晨兴喂养

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

林前六 17 “但与主联合的，便是与主成为一灵。”

我们都宝爱主的同在和膏油的涂抹，我们也都宝爱与主交通。但我们怎样才能享受主的同在，并与祂交通？唯一的路乃是祷告。当我们祷告时，就进入与主的交通中，并且觉得我们真正与祂是一灵，祂也实在与我们是一灵。我们越祷告，就越经历与主成为一；我们也越享受祂的同在，越多与祂交通。这是何等奇妙的赏赐！…要有正确的祷告生活，起初总是不太容易。但你长久这样实行的话，就会越过越容易了，因为你晓得祷告的赏赐。（歌罗西书生命读经，七二三至七二四页。）

信息选读

我们祷告时，常常没有进入真实的祷告里。…主要的拦阻不是罪，也不是世界，乃是文化的意见。…不过，我们若是坚定持续地祷告，最终我们会有真实的祷告。这表示我们在祷告中，从文化的意见里得了释放，进到灵里。每当我们经历真实的祷告，我们就在文化之外，特别是在文化的意见之外。当我们真实祷告的时候，我们是在灵里，与主成为一灵。乃是在这些时候，我们才活基督。

不仅如此，在这样真实祷告的时候，基督的死就在我们里面透彻地运行，要了结我们身上一切消极的事物。

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.

自然而然地，基督复活的大能也在我们里面运行。结果，我们就真实地与基督联合，并与祂成为一。这个在真实祷告中的经历，会让我们尝到正常的基督徒生活。

我们越有真实的祷告，就越经历在文化的意见之外，与主成为一灵，并活基督。可悲的是，我们停止祷告的时候，就自动地回到我们的文化里。然后，我们就努力要按自己的禁欲主义生活。当我们进入真实的祷告中，我们就会远离禁欲主义和其他一切的主义，因为我们乃是与活的主成为一。不仅如此，当我们这样与别人一同祷告时，我们就在祷告的灵里真正是一。这样，我们就摸着一个新人的实际—没有希利尼人和犹太人、化外人和西古提人、受割礼的和未受割礼的。我们就领悟，新人只由基督所构成，并且在这个范围里没有文化的分歧。…我们凭天然的生命立志要作好，竭力去达成我们定意要作的。这就是克制己，而不是活出基督。

坚定持续地祷告，意思就是绝不要离开祷告的灵。我们应当留在祷告的情形里。在这样的情形里，就是从意见里出来，与主成为一灵，活基督，并接受祂作我们的生命和人位。自然而然地，我们就脱离一切基督以外的事物，凭这活的人位而活。…我们必须坚定持续地祷告，维持在这样一个祷告的情形里。换句话说，我们的日常生活应当与我们真实祷告时的经历一样。我们在祷告中的经历，应当成为我们日常基督徒生活的模型。

(主) 逐渐给我们看见什么叫作活基督。活基督有一面需要我们留在祷告的情形里。当我们在这种情形里，我们就在文化之外。因着我们与这活的人位成为一灵，接受祂作我们的生命和人位，我们就毋需挣扎努力过正确的生活。反之，当我们在灵中与主成为一时，基督的死就应用在我们身上，祂复活的大能也就在我们里面运行。我们就自然而然地活基督。(歌罗西书生命读经，三四五至三四七页。)

参读：歌罗西书生命读经，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

第六周 周三

晨兴喂养

弗六 17 ~ 18 “还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。”

西四 2 “你们要坚定持续地祷告，在此儆醒感恩。”

根据保罗在歌罗西四章二节的话，我们必须坚定持续的事，乃是祷告。我们必须坚定持续地祷告，因为祷告与争战有关。神与撒但双方彼此敌对。撒但这名字是对头的意思。…一面，他是仇敌，想要打败神；另一面，他是对头，在神的范围里想要制造破坏。撒但是对头，在神的范围、神的国度里敌挡神。圣经清楚的指明，甚至今天撒但都还能到神的宝座那里。在约伯记我们看见，撒但能站在神的宝座前，在祂面前控告人。（一 6 ~ 12。）我们很难明白，为什么神给仇敌这样的自由。按照启示录十二章十节，撒但昼夜控告我们。（歌罗西书生命读经，七一八页。）

信息选读

虽然在宇宙中激烈进行的争战是在神与撒但之间，但与另一方也有牵连。这第三方包括神所拣选并救赎的人，他们是真正决定这场争战胜负的人。如果我们与撒但站在一起，即使神是全能的，祂也会失败。神是无限、全能的创造者，祂不会降低自己来与一个受造之物争战。因此，神的另一种受造之物——人——就必须与撒但争战。实在说来，神需要我们。…祂必须维持创造者的身分。因这缘故，祂需要我们来进行争战的实际工作。

WEEK 6 — DAY 3

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.

为要在神这边与撒但争战，我们需要坚定持续地祷告。这种坚定持续是必需的，因为整个世界的趋向都是远离神的。祷告乃是抵挡堕落宇宙中的潮流、趋势。坚定持续地祷告就像逆水行舟。…无疑的，要这样坚定持续地划船或祷告，都需要极大的力量。整个宇宙都在撒但的影响之下，与神的旨意相对。因此，世界上有一股强大的潮流，敌挡神的旨意。我们站在神这边的人，发现整个宇宙都在反对我们，尤其是反对我们的祷告。…我们想要祷告的时候，也许是〔电话，〕我们的孩子，门外的访客，或是家里的宠物，来搅扰我们。因着有许多东西会来敌挡我们的祷告，所以我们的确需要坚定持续地祷告。

在歌罗西四章二至四节，保罗转到祷告的事上。…〔二节说到要〕坚定持续，乃是〔指〕坚忍、坚定并热切的持续。在祷告上我们需要儆醒、警戒，不可轻忽。这种儆醒该带着感恩。…祷告乃是属灵的呼吸，祷告就是呼吸。…有些圣徒一听到祷告，就立刻问要如何祷告。我们都该忘掉如何祷告，就是简单的去祷告。比如，小孩子学走路就是去走。…同样的原则，我们是借着祷告而学习祷告。

保罗在二节嘱咐我们，要坚定持续地祷告。这意思是说，我们不仅该持续祷告，更该奋力地持续祷告。在我们的环境中，几乎每件事都与祷告相逆。我们要祷告，就必须反对我们环境中的潮流。如果我们不祷告，我们就会随波逐流。唯有祷告能使我们反潮流；因此，我们需要持续的祷告，坚定的祷告。…保罗也鼓励我们要在祷告上儆醒。我们需要儆醒抵挡仇敌。我们不知道下一刻会有什么事情发生；我们需要儆醒，因为基督徒的生活乃是争战的生活，战斗的生活。（歌罗西书生命读经，七一八至七一九、三一一至三一四页。）

参读：歌罗西书生命读经，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

第六周 周四

晨兴喂养

西三 15 ~ 16 “又要让基督的平安在你们心里作仲裁，你们在一个身体里蒙召，也是为了这平安；且要感恩。当用各样的智慧，让基督的话丰丰富富地住在你们里面，用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神。”

我们里面都有一样东西，称作基督的平安。这是保罗在以弗所二章十五节所说的和平，那里告诉我们，基督在祂自己里面，将两下创造成一个新人。借着将犹太人和外邦人创造成一个新人，基督已经成就了和平。这就是歌罗西三章十五节的平安。…文化背景不同、国籍不同的信徒，已经被创造成一个新人。这个新人的一就产生真正的和平。离了基督与召会，不同种族和国籍的人绝无法有真正的一。我们在主的恢复中乃是一，因为我们是基督里并在召会中。…在新人里有一，因为基督是一切，又在一切之内。这一乃是我们的平安。三章十五节中基督的平安，就是在新人里使人和平的一。

保罗在十六节继续说，“当用各样的智慧，让基督的话丰丰富富地住在你们里面，用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神。”基督的话就是基督所说的话。在神新约的经纶里，神在子里面说话，而子不仅在四福音书里亲自说话，也在使徒行传、书信和启示录里，借着祂的肢体—使徒和申言者—说话。这些都可视为基督的话。（歌罗西书生命读经，三〇〇至三〇二页。）

信息选读

歌罗西书的中心是基督作我们的头和生命。基督运用祂作头的身分，并将祂的丰富供应我们的路，乃是借着祂的话；因此，本书强调基督的话。

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.

基督的话包括整本新约。我们需要被这话充满。这意思是说，我们应当让基督的话住在我们里面，定居在我们里面，在我们里面安家。在希腊原文，（歌罗西三章十六节里）翻作“住”的字，意思是，在家里，内住，居住。主的话在我们里面必须有充分的地位，才能把基督的丰富运行并供应到我们里面的人里。不仅如此，基督的话也必须丰丰富富地住在我们里面。基督的丰富（弗三8）是在祂的话里。这样丰富的话，其居住必是丰丰富富的。基督的话在我们里面应当有自由的通路。我们不该只接受这话，然后把这话限制在我们里面小小的范围里。相反的，这话必须有自由的通路在我们里面运行。这样，话就要在我们里面居住并安家。

有些圣徒喜爱圣经，并且天天读经。不过，在他们的生活中，在他们里面运行的不是基督的话，而是他们的观念、意见和哲学。他们可能研究圣经，但不让基督的话住在他们里面。他们也不让基督的话在他们里面运行、行动、或有所作为。结果他们里面所充满的，乃是自己的哲学，不是基督的话。

在歌罗西三章十二至十五节，（保罗）说到需要受基督的平安所管理；在十六至十七节，他说到基督的话丰丰富富地住在我们里面。与基督联合而生活，意思是在我们的生活中，我们不与基督分开。在约翰十五章，主告诉我们要住在祂里面；因为离了祂，我们就不能作什么。在神眼中，我们离了基督所作的，无论什么都没有价值。因此，倘若我们离开歌罗西书中所启示包罗万有的基督，我们就不能作什么。圣徒的生活必须与基督联合，这意思是说，在我们的生活中，我们必须与祂是一。

十五至十六节用“让”字…指明基督的平安和基督的话已经在这里。然而我们需要让这二者在我们里面运行。我们需要让基督的平安在我们里面作仲裁，并需要让基督的话住在我们里面。（歌罗西书生命读经，三〇三至三〇四、二九四至二九六页。）

参读：歌罗西书生命读经，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

第六周 周五

晨兴喂养

西三 1 ~ 2 “...就当寻求在上面的事，那里有基督坐在神的右边。你们要思念在上面的事...”

来八 1 “...我们有这样的大祭司，祂已经坐在诸天之上至尊至大者宝座的右边。”

启五 6 “我又看见宝座...中间，有羔羊站立，象是刚被杀过的，有七角和七眼，就是神的七灵...”

歌罗西三章一至四节...是指我们的生活说的。...我们不是以属地的方式或属世的方式活着，反之，我们应当以属天的方式活着，寻求在上面的事，并思念在上面的事。

主耶稣有两种职事，就是复活以前在地上的职事，以及复活后在天上的职事。...按照希伯来一章三节，主完成了地上的职事，就坐在高处至尊至大者的右边。虽然祂在地上的职事已经完成了，祂在天上的职事却仍然进行着。（歌罗西书生命读经，六五一至六五二页。）

信息选读

今天基督以更高、更广阔的方式来尽职。祂是大祭司，为我们代求，并照顾所有的召会，把属天的供应传输到众召会里面。现今基督比当初在地上的时候更忙。祂在地上主要是照顾门徒，但在天上却是照顾许许多多的召会，以及亿万万的圣徒。祂不仅作大祭司为我们代求，也作属天的执事为我们尽职。不仅如此，按照启示录五章，祂是属天的行政管理者，一直在执行神宇宙的行政。祂是有七眼的羔羊，执行神的行政。基督是大祭司为人代求；祂是属天的执事供应人；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,

的救赎主，执行神的行政，以完成神的定旨。这些都是上面的事，是我们必须思念的。

基督并非无事可作，祂一直在代求、供应、并执行神的行政。我们在地上该回应基督在天上的活动。虽然基督在地上的职事里，为我们的得救完全成就了救赎，但祂还没有完成祂身体的建造。为着基督身体的建造，就需要祂在天上的职事。基督的愿望，不仅是要得着一大群得救的人；祂乃是要得救的人同被建造成为祂的身体。基督巴望得着一个身体，一个建造，一个新妇。基督的身体要得着建造，祂就必须执行祂在天上职事的工作。

在天上的基督和地上的我们之间，有一种神圣的传输，就是属天的电流。如果我们接受这种传输，我们就会回应基督在天上的工作。但如果我们在经历中没有一直联于祂，或是容让绝缘体在我们与祂之间树立起来，这种传输就会停止。…我们应当日夜让天上的供应注入，并经历在天上的基督与我们之间的来往。我们应当对基督的代求、供应、以及执行神的经纶一直有所回应。

寻求在上面的事，意思就是我们与基督天上的职事相呼应。按照歌罗西三章我们看见，借着寻求在上面的事而与基督天上的职事相呼应，乃是我们基督徒行事为人的头一面。

今天基督在诸天之上活着，为众召会代求，将属天生命的供应服事给圣徒，并执行神的行政。…我们感谢主，今天许多在地方召会里的人，已经把他们的接收器打开，而且发挥作用。当他们觉得基督在天上为某件事代祷的时候，他们就联于祂，在地上为着那件事祷告。比如，他们感觉到主为迦纳的阿克拉召会代祷，就也一同为着那里的召会代祷。这样与基督一同祷告，就是与祂同有一个生活。（歌罗西书生命读经，六五二、六八二至六八三、六六一页。）

参读：歌罗西书生命读经，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

第六周 周六

晨兴喂养

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

我们在祷告的时间里思念在上面的事，就成为基督在诸天之上职事的返照。借着我们的祷告，元首基督就得着一路，借着祂的身体来施行祂的行政。我们祷告的时候，就是属天的大使，在地上延展神的国度。

我们祷告的时候，就进入至圣所，来到施恩的宝座前。希伯来四章十六节说，“所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”祷告乃是来到施恩宝座前的路。我们来到施恩的宝座前，就受怜悯，得恩典，满足我们应时的需要。我们来到施恩的宝座前祷告的时候，怜悯和恩典就象江河一样，在我们里面涌流，并供应我们。这是何等的赏赐！在祷告中得着恩典的水流，的确比我们的祷告得着答应还要重要。我们的祷告有没有得着答应是次要的。

要得着这恩典的江河，就要把我们属灵的电池充满属天的电流。属天的电流，神圣的电流，乃是三一神作恩典从宝座流到我们里面。这流带来说不出供应和享受。…这的确是坚定持续祷告的赏赐。（歌罗西书生命读经，七二二至七二三页。）

信息选读

如果我们寻求在上面的事，并与基督同有一个生活，我们就会完全被我们主人的事业所占有。我们

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

的心会与祂一同在天上；祂在天上一直为众召会代求、供应众圣徒、并执行神的行政；这要成为我们所关心、所渴望的。如果我们接受基督作生命，并且这样寻求在上面的事，我们情欲的肢体就会被治死，堕落的魂里邪恶的元素就会被脱去，并且旧人也会被脱去。不仅如此，我们自然就穿上新人。

你难道不渴望在诸天界里与主是一，并有一颗心与主的心是一么？你难道不渴望在祂的祭司职分、职事、和行政上与祂是一么？我特别鼓励青年人，要寻求在上面的事，并与基督同活，而顾到神的定旨。

我们盼望借着享受基督，一个新人就得以产生，并且实际地彰显出来。我们不要仅仅在道理上的新人，乃要在实际上并在实行上的新人。新人不是借着组织而来的。组织起来的東西也许是社团或宗教，但不是新人。唯有我们接受基督作生命，并与祂同活，新人才能产生。

我很喜乐，主的恢复里有许多的青年人。这个恢复必定有荣耀的前途。我们都必须顾到主的权益；祂在天上祷告的时候，我们就在地上以祷告回应。这样，我们就经历到基督与我们之间的传输，这种传输使我们满了欢喜快乐。基督在诸天之上作工，我们在地上作工。这样，我们就不仅享受基督作我们所需的实际，也接受祂作我们的生命，并与祂同有一个生活。

我们与基督同活不是没有目标的；这样的同活有确定的目的。这目的就是在基督为众召会的代求里，在祂将属天生命的供应服事给圣徒的职事上，并在祂执行神行政的事上，与祂是一。…这样与主同活的结果乃是新人。…新人乃是我们接受基督作生命并活基督的自然结果。（歌罗西书生命读经，六六二至六六四页。）

参读：歌罗西书生命读经，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

第六周诗歌

WEEK 6 — HYMN

563

祷告 — 同心合意

8 7 8 7 副 (英 779, 不同调)

降B大调

4/4

5̣·6̣ 5̣ 1̣ 7̣ 6̣ | 6̣ - 5̣ - | 4̣·3̣ 4̣ 5̣ 6̣ 5̣ | 5̣ - 3̣·0 |
 一要在灵里同心祷告, 不照你心所思想,
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 只照深处恩膏涂抹, 成全主心所愿望。
 2̣·2̣ 2̣ 2̣ 3̣ 2̣ | 1 - 5̣ - | 6̣·6̣ 6̣ 6̣ 7̣ 1̣ | 2 - #2 - |
 (副) 要在灵里同心祷告, 不照你心所思想,
 3̣·3̣ 4̣ 3̣ 1̣ 6̣ | 5̣ - 3̣ - | 4̣·6̣ 5̣ 1̣ 7̣·7̣ | 1 - - 0 ||
 只照深处恩膏涂抹, 成全主心所愿望。

- | | |
|---------------------------|------------------------|
| 二 要在灵里同心祷告,
一切愿望、所有心意, | 借着十架否认己;
都要让灵来管理。 |
| 三 要在灵里同心祷告,
属地利益全踏脚下, | 坐在天上用权柄;
进攻空中的首领。 |
| 四 要在灵里同心祷告,
寻求主的心意、带领, | 与众圣徒同祈求;
灵中和谐永保守。 |
| 五 要在灵里同心祷告,
为神国度和神荣耀, | 儆醒、祷告要持久;
儆醒、祷告到成就。 |
| 六 要在灵里同心祷告,
在主身体的灵里面, | 和谐一致寻求神;
永远祷告凭同心。 |

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. | 5. Pray with one accord in spirit,
Pray and watch persistently;
For God's kingdom and His glory,
Pray and watch in harmony. |
| 3. Pray with one accord in spirit,
Pray as in the heavenlies;
All the earthly interests treading,
Fight the principalities. | 6. Pray with one accord in spirit
Seeking God in unity;
In the Spirit of the Body
Ever pray in harmony. |
| 4. Pray with one accord in spirit,
Supplicate relatedly;
Seek the Lord, His mind, His leading,
In the Spirit's harmony. | |

第七篇

为着一个新人实际的出现，
在我们心思的灵里得更新

读经：弗二 15，四 22～24，三 16～17 上，林前六 17，罗十二 2，西三 10～11

纲要

周一

壹 歌罗西三章十节说到新人的创造和新人的更新；新人的创造在十字架上已经完成，但新人的更新仍然在进行。

贰 新人是基督所创造的，但信徒需要有分于这创造—弗二 15，西三 10：

一 要产生新人，首先需要基督在十字架上创造的工作，这已经完成了一弗二 15。

二 为要有分于这创造，我们需要每天借着更新，脱去旧人并穿上新人—四 22～24，西三 10。

周二

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们里面，以顶替并排除我们老旧的元素—启二一5上，林后五17，罗十二2，林后四16：

- 一 新就是神；所以，成为新的就是成为神—罗六4，七6：
 - 1 神永远是新的，祂将祂常新的素质灌注到我们里面，以更新我们全人—十二2，西三10。
 - 2 神的灵借着把神的属性灌注到我们内里各部分，而更新我们，这些属性常新不旧，永存不变—启二一5上。
- 二 更新的灵将新人的神圣素质分赐到我们里面，使我们成为新造—多三5。
- 三 神安排我们的环境，使我们外面的人一天过一天，一点一点地被销毁，我们里面的人得着更新—林后四16。
- 四 我们乃是借着神圣生命在复活里更新的性能而得着更新—约十一25，林后一9，四14，腓三10。

周三

肆 以弗所四章二十三节对我们重大而紧要，照着这节，脱去旧人（旧的社交生活）并穿上新人（新的召会生活）的关键，乃是在我们心思的灵里得更新：

- 一 重生的灵是更新的灵；这更新的灵必须得加强（弗三16），好侵占、征服并占有我们魂的每一部分（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 基督作为赐生命的灵现今在我们的灵里（提后四 22，林前六 17），并且这二灵调和在一起，形成心思的灵：

- 1 我们的心思得更新，是借着我们领悟基督这位赐生命的灵与我们人重生的灵调和。
- 2 那住在我们里面，并与我们重生的灵调和的赐生命之灵，扩展到我们的脑子里，这调和的灵就成为我们心思的灵；我们的心思得以更新，乃是借着这调和的灵。

周四

三 在我们心思的灵里得以更新，乃是里面并内在的一罗十二 2：

- 1 这在我们心思的灵里的更新，将我们的逻辑、哲学、想法、观念和心态翻转过来。
- 2 更新是借着实际的灵和圣经的启示，使我们在宗教、逻辑和哲学上，对宇宙、人类、神等类的事，心思有了改变，甚至借着十字架销毁的工作，使我们的心思被基督的心思顶替—多三 5，罗十二 2，弗四 23，罗八 6，腓二 5，林后四 16。

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

伍 更新的灵调着我们重生的灵而成为一个调和的灵，扩展到我们的脑子里，为要更新我们全人，使我们借着脱去旧人并穿上新人而成为新人的肢体—弗四 22、24：

一 脱去旧人，就是否认并弃绝我们老旧的己—22 节，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，就是应用基督在创造新人时所完成的一弗二 15，四 24。

三 十字架是为着脱去我们的旧人，而那灵是为着穿上新人：

- 1 我们要脱去旧人，就必须将十字架应用在自己身上—太十六 24。
- 2 穿上新人，就是借着耶稣基督之灵全备的供应，活基督并显大基督—腓一 19 ~ 21 上。

周五、周六

陆 心思的更新是为着一个新人完满的出现并实际的实行—弗四 22 ~ 24，西三 10 ~ 11：

- 一 我们的心思需要得更新，不是只为着我们属灵的操守，或我们个人道德的行为，乃是为着一个新人的出现。
- 二 我们在心思的灵里得以更新，其中心点乃是一个新人—弗四 23 ~ 24。
- 三 我们在一生中，建立了我们本国与种族的头脑；为着一个新人的出现，这头脑必须得更新—西三 10 ~ 11：
 - 1 我们天然和本国的头脑，是照着我们的种族和文化背景受教育并建立起来的；这是新人得以出现的最大拦阻。
 - 2 要使一个新人得以完满的出现，我们就必须经历心思彻底的更新，这心思是照着我们的国籍和文化建立起来的—10 ~ 11 节。

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 一个新人实际具体化的唯一之路，乃是借着我们的 心思得更新—罗十二 2，弗四 23 ~ 24，西三 10 ~ 11：

- 1 我们必须 在生活中实际地并天天在心思的灵里得着更新；否则，主就没有路得着新人。
- 2 一个新人得以具体化，不能凭着我们受改正或受教导，只能凭着神的灵浸透我们的思想。
- 3 在我们的祷告里，我们必须渴望进入一个新人的实行，因此我们必须求主更新我们的 心思，变化我们里面的所—罗十二 2。
- 4 我们天天需要脱去旧人并穿上新人；为此我们需要喝一位灵，使我们得以在我们实际日常生活的每一方面，在我们心思的灵里得以更新—弗四 22 ~ 32。
- 5 当我们喝那灵，祂就浸透我们这人的每一部分—林前十二 13：
 - a 我们喝那灵，祂所浸透我们魂的第一部分乃是心思。
 - b 我们若喝那灵，就会在我们心思的灵里得以更新，这更新会使我们众人成为一个新人—弗四 23 ~ 24。
- 6 当我们的 心思得着更新，一个新人就会实际地出现，基督也就真正是一切，又在一切之内—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.

第七周 周一

晨兴喂养

弗二 15 “在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，创造成一个新人，成就了和平。”

四 24 “并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

按照以弗所四章二十四节，新人是在那实际的义和圣中所创造的；但是按照歌罗西三章十节，新人是渐渐更新的。新人既是被创造，与老旧的事物毫不相干，怎么能同时又得更更新，与老旧的事物有关？…从基督那一面来看，新人已经创造成了；但是从我们这一面，从我们的经历来看，新人是渐渐更新的。就新造而言，新人已经借着基督的工作完成了。但是就我们的经历而言，新人是在天天被更新的过程中。…这个更新实际上就是穿上新人。…新人已经创造成了，但现今我们的需要乃是在我们的经历中穿上新人。（以弗所书生命读经，二六三页。）

信息选读

（歌罗西三章十节的）“穿上”，在原文是用在与衣着有关的事上。比方，一位弟兄有一套西装已经缝制好，我们可以说这套西装已经完成，现在这位弟兄必须以正确的方式穿上这套西装。他不能一下子就穿上去；反之，这穿上乃是渐渐的、一步一步的过程。…然而，穿上西装不是穿上新人完全正确的图画。穿上西装是客观的，而穿上新人包括内在的更新。我们不是以外在、客观的方式穿上新人。相反的，穿上新人是从里面开始，与内在、主观的更新有关。

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.

基督在十字架上已经废掉了规条，为要在复活里产生一个新人。因此，在基督的复活里，新人被创造并产生出来。当我们相信主耶稣时，赐生命的灵就进到我们的灵里，随祂同来的是新人这个已经完成的产品。这样，新人就生到我们的灵里。所以，从我们重生的时候起，新人就已经在我们的灵里。现今新人必须浸透我们的每一部分。这个扩展就是穿上新人，也是更新。正如歌罗西三章十节所说，我们必须穿上新人，这新人是渐渐更新的。我们穿上新人有多少，乃是根据我们更新有多少。

我们从前的生活样式，我们从巴别来的遗传，甚至犹太人的规条也在内，都已经借着基督在十字架上的死，在祂的肉体里废掉了。我们不该宝贝我们的遗传，而该否认它。在积极一面，我们必须看见新人已经创造成了，并且已经借着重生放在我们的灵里。现今所需要的，乃是使我们的灵成为管理我们全人的部分。这意思是说，我们那与神的灵调和的灵，必须成为我们心思的灵。（弗四 23。）我们的灵若是心思的灵，我们一切的生活就都是凭着灵。凡我们所作的，都是照着灵。我们这心思的灵就要成为更新的灵。当我们被这灵更新时，我们就穿上了新人。

这更新的发生是借着脱去从前的生活样式，以及凭着灵生活行动。已过我们说了许多关于我们的灵，但这不该和脱去从前的生活样式一事分开。我们若要有新人作我们的生活，就必须先脱去从前的生活样式。然后我们必须让我们的灵成为我们全人领导、管理、指示并支配的元素。我们若这样生活，更新的过程就会自然而然地在我们里面发生。这样不断的更新就是穿上新人。这就是召会生活，也就是新人的生命和生活。（以弗所书生命读经，二六四、二六九至二七一页。）

参读：以弗所书生命读经，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

第七周 周二

晨兴喂养

林后四 16 “所以我不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。”

腓三 10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

我们或许是在召会里蒙主保守的好圣徒，但我们否得着神圣元素的更新？我们身上是否有一些更新在发生，还是日日、年年维持原样？我们若受了许多苦，而仍旧维持原样，那是可悲的。神为要完成祂在我们里面并在我们身上更新的工作，就成为在我们里面的生命与性情。除此之外，神也是主宰万有的主，管治全宇宙，为要更新我们。神使用四围的环境，好将祂的生命与性情作到我们里面。没有四围的环境，我们永远不能得更新；我们会维持原样。（日日在更新，一八至一九页。）

信息选读

我们的习惯也许很强，我们的所是也很强。但神的意思不只是管教或改正我们，乃是用外在的环境难为我们、提醒我们、唤醒我们，使我们领悟我们虽有神作我们的性情，我们却不照祂的性情活祂。…我们也许照着我们的个性、所是、与习惯管教（我们的儿女），所以神用环境把我们摆进“监牢”里；借此祂提醒我们要祷告，而我们祷告最终的结果不仅是我們被改正了，我们也得更新了。以后当我们管教儿女时，就会想一想我们是在自己里面，还是同着神并借着神管教儿女。…现今我们有神在我们对儿女的管教里，我们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.

我们是因着神加到我们里面，因着有更多神的元素加到我们里面而更新。…真实的基督徒生活乃是在早晨、在晚上，天天都有神加到我们里面。…有时候神可能允许召会经过“风暴”。神许可这“风暴”发生，因为神要我们得更新。我们若在“风暴”中受了苦，却还保持一样，没有更新，这是可悲的事。…我们必须祷告：“主啊，我不要保持一样。我不要今年跟去年一样。我要日日得更新。”神的心意是要我们日日得更新。为要得更新，我们需要神每日新鲜地加增到我们里面。

神的心意完全是要使我们成为新的。这不是一夜之间的事，乃是需要我们一生中很长的时间；也需要我们接触神、接受神，使神整天加增到我们里面；更需要我们祷告、认罪、并拒绝己，好取用基督的十字架。取用基督的十字架乃是杀死，这杀死就是死。这死带进复活；在这复活里，我们里面神的生命就会发挥更新的性能，我们就会有新陈代谢的改变。这更新的过程需要一段年日。

每时每刻我们都需要接受神，使祂能加到我们里面；我们也必须拒绝己，好接受基督的死，使我们能与我们的主合作。这样，我们就会享受更新的性能，也会享受更新的结果，就是我们在行为、性格、个性上、甚至在习惯上，有新陈代谢的改变。最难更新的是我们的习惯。当我们天天在基督里经历神，我们就会看见神的心意是要一点一点地更新我们，特别是更新我们的习惯。（日日在更新，一九至二〇、二二、二五至二六页。）

参读：那灵同我们的灵，第十三章；三一神终极完成之灵与信徒重生之灵联结的果效，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

第七周 周三

晨兴喂养

腓二5“你们里面要思念基督耶稣里面所思念的。”

多三5“祂便救了我们，并不是本于我们所成就的义行，乃是照着祂的怜悯，借着重生的洗涤，和圣灵的更新。”

一个新人在基督里创造的，但在你身上，新人可能一点没有出现。因此，我们必须穿上那已经在基督里创造的新人。我们穿上新人的路，乃是借着我们心思的灵里得以更新。

罗马八章十六节告诉我们，那灵自己同我们的灵见证我们是神的儿女。这节很强地见证，那使人重生的灵内住在我们的灵里。神的灵居住在我们人的灵里，现今那“与主联合的，便是与主成为一灵”。（林前六17。）这指明主作为那灵与我们的灵调和。我们越祷告，越与主交通，越呼求主可爱的名，越将我们全人向祂敞开，这调和的灵就越扩展到我们的心思里，因而成了我们心思的灵。在这样的灵里，我们得以更新而变化。（李常受文集一九七七年第三册，六五二至六五三页。）

信息选读

我们必须将心思置于灵，我们的心思才有可能得着更新。…不仅如此，新约也教训我们，我们里面要思念基督耶稣里面所思念的。（腓二5。）这就等于以基督耶稣的心思为心思。…〔我们〕该顾到主灵借着神的生命和祂圣别的性情，在我们里面的运行、工作，使我们的心思更新而变化。

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.

得更新的路就在于祷告和读圣经；因为心思的更新乃是在一切对人生事物的观念上，受圣经的教训和圣灵的光照，而有的去旧更新。你把圣经读熟了，圣灵就光照你、指导你。你这样天天祷告、读经，圣灵来把你光照一下，就把你里面的心思都去旧更新。

此种心思上的更新，使信徒在属灵生命上有变化。提多书三章五节说到重生的洗涤和圣灵的更新。重生的洗涤把我们的老生命洗掉了，接着圣灵的更新就把我们的心思更换了。我们的心思一更新，全人就变化。这就是借着心思的更新而变化。重生的洗涤洁除我们旧人一切旧性情的东西，而圣灵的更新将新的东西，新人神圣的素质，分赐到我们里面。借此我们就从已往所在的老旧光景转入全新的光景，从旧造进入新造的情形。…今天人的问题大都出在心思上。

倪弟兄曾说，有的人皮夹放在口袋里，怕人偷他，就一直摸口袋，这种人都是在心理方面偷过人的；这是心思有毛病。有时候人的心思不对了，就胡思乱想。作太太的胡思乱想，就哭起来了，这都是心思的故事。神作我们的生命，变化我们的性情，还要更新我们的心思，这样我们才有正确的观念，才能正确地追随基督。…我们的性情必须成为圣别，使我们有分于神圣别的性情；我们的心思也必须得更新，使我们在属灵的生命上有变化。（神救恩生机的一面，四三至四六页。）

参读：神救恩生机的一面，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

第七周 周四

晨兴喂养

太十六 24 “…若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”

腓一 19～20 “…这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大。”

保罗…能说，“好叫我们在生命的新样中生活行动，”（罗六 4，）就是在神圣生命之新样的范围中生活行动。在以弗所四章二十三节，保罗说，“在你们心思的灵里得以更新。”在我们心思的灵里得以更新，是里面的，内在的。我们若学习这样的得以更新，我们对人对事就会有更深的认识。…我们对人的认识常是肤浅的。我们缺少穿透障碍和遮蔽的认识，因为我们没有实行日日在我们心思的灵里得以更新。在我们心思的灵里的更新，总是使我们的逻辑、哲学、想法、观念和和心理完全的改观。结果，我们对一切事物的认识就会不同，对我们所遇见的人也会有更深的了解。甚至从人问问题的方式，我们就能知道人的情形。天然的人是非常浅的，但我们若是属灵的，我们就是深的。我们若是深的，即使别人不能认识我们，我们会认识别人。（林前二 15。）（一九九〇年秋全时间训练信息合辑，一三至一四页。）

信息选读

更新的灵与我们重生的灵调和成为一个调和的灵，扩展到我们的脑子里，（弗四 23，）而更新我们的全

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，使我们成为新人的肢体；这是借着脱去我们的旧人，（22，）也就是借着弃绝并否认我们的旧己，（太十六 24，）并借着穿上新人，（弗四 24，）也就是应用基督在创造新人时所完成的。（二 15。）

以弗所四章二十三节说，我们要在心思的灵里得以更新。脱去旧人，穿上新人，是借着在心思的灵里得以更新。那住在我们的灵里，并与我们的灵调和的圣灵，扩展到我们的心思里，那调和的灵就成为我们心思中的灵。我们的心思得以更新，乃是借着这调和的灵。

主在马太十六章二十四节说，我们若要跟从祂，就需要否认己，背起我们的十字架。否认己就是弃绝己，将十字架应用到自己身上；这就是脱去旧人。穿上新人就是凭耶稣基督之灵全备的供应而活基督并显大基督。（腓一 19～21。）更新完全是与那灵和我们重生的灵密切相关；这二灵成为一灵，这一灵就是在我们的心思里更新的灵，改变我们的心思。

主用环境上的苦难销毁、杀死我们外面的人，使我们里面的人日日得更新。林后四章十六节说，“所以我们不丧胆，反而我们外面的人虽然在毁坏（销毁），我们里面的人却日日在更新。”…这更新是借着神用我们每天环境中的各种情形作工。我们每天都从许多方面受困扰，这困扰可能来自我们的配偶、儿女或同工；这样的困扰销毁我们外面的人，我们天然的人，使我们里面的人能借着复活生命的供应得更新。

既然我们信徒都将是新耶路撒冷终极完成的部分，我们就必须被更新，象新耶路撒冷一样新。（启二一 2。）新耶路撒冷首先称为圣城，所以我们必须是圣的；她又称为新耶路撒冷，所以我们必须是新的。我们若没有得更新，就不够资格在新耶路撒冷里。（神圣奥秘的范围，六二至六四页。）

参读：神圣奥秘的范围，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

第七周 周五

晨兴喂养

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

在我们心思的灵里得以更新，其中心点乃是为着一个新人。…〔按照歌罗西三章十至十一节，〕在新人里，希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，都没有地位。更新不是仅仅为着我们的行事为人；更新更是要除去我们种族的规条，并除去天然的人。在新人里不仅没有天然的人，连任何天然的人存在的可能和地位都没有。在新人里只有基督有地位。新人不是中国人、日本人、法国人、英国人、德国人或美国人。新人乃是基督。对新人来说，基督是一切，又在一切之内。在新人里不可能有犹太人或希利尼人，不可能有中国人或日本人。在新人里不可能有白人或黑人。为着一个新人的出现，我们都需要被更新。（李常受文集一九七七年第三册，六五四至六五五页。）

信息选读

歌罗西三章十节说到新人的创造和更新。新人的创造是在十字架上完成的，但新人的更新需要一直往前。为着新人的出现，我们需要心思被更新。神已经创造了新人，但新人还没有完全得以出现，因为我们的心思尚未更新；我们的心思乃是难处。…不同种族和不同文化的人得救，比起他们在生活方式上得更新要容易得多。日本的规条绝对不同于美

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

国的规条。我到任何地方去，都必须调整自己以适应我所访问之人特别的规条。这些不同的规条通常给我们造成难处，因此我们的的心思需要更多的更新。

神创造了一个团体人，神需要这个团体人来完成祂心头的愿望；但人堕落了，成了分裂且分散的。人既分裂且分散，就在神手中一无用处。看看今天的光景，整个世界乃是一个分裂且分散的世界。…世界真实的光景乃是：这地上的各国都不是联合的，乃是分裂的。社会的每个阶层都有分裂。

罗马十二章二节劝勉我们，不要模仿这世代。…不模仿这世代，意思…是说，我们不该跟随分裂的方式。罗马十二章二节和以弗所四章二十三节，都论到更新的事，也都是为着身体生活。…你若仔细查看罗马十二章的上下文，就能看见神的旨意就是要得着身体。心思的更新乃是为着身体生活。身体生活的问题与不同的规条有关。

当保罗把那些没有地位存在于新人里的各种天然人，列举出来时，他是包罗周全的。希利尼人是要哲学的智慧，犹太人是要神迹。（林前一 22。）受割礼的，指遵守犹太宗教仪式的人；未受割礼的，指不理睬犹太宗教的人。化外人是未开化的人，西古提人被视为最野蛮的人。为奴的是卖身为奴的人，自主的是指从为奴得自由的人。今天的基督徒被种族、国籍、语言、和宗教的事物所分裂。有些基督徒坚持浸水礼，有些人坚持点水礼。这与受割礼和不受割礼没有什么不同。宗教的事物能够分裂基督徒；有些人甚至因基督徒该如何聚会而分裂。宗教的意见总是分裂基督身体的肢体。…我们天然的心思需要被更新，这意思就是说，我们的的心思需要被那灵充满并浸透。那灵需要渗透我们头脑的每一部分。（李常受文集一九七七年第三册，六五五至六五七页。）

参读：一个新人，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

第七周 周六

晨兴喂养

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

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

以弗所五章十八节告诉我们，要在灵里被充满。醉酒是在身体里被充满，而在灵（我们重生的灵，不是神的灵）里被充满，乃是被基督充满，（一 23，）成为神的丰满。（三 19。）主要从我们的灵首先扩展到我们的心思里，然后扩展到我们的情感和意志里。我们那与神内住之灵调和的重生之灵，要扩展到我们的心思里。我们在我们心思这调和的灵里，就得以更新。喝那灵，就是借着祷告、呼求祂的名、并与祂交通，而将我们自己向主敞开。今天神的灵乃是可喝的水。我们越喝那灵，祂就越以祂自己充满我们，祂也越浸透我们的的心思，而更新我们的的心思，使我们变化。（李常受文集一九七七年第三册，六五三至六五四页。）

信息选读

我们的心思需要被更新，不是单为着我们个人道德的行为，乃是为着一个新人。今天许多基督徒仍然持守他们天然、宗教和个人的观念，因为他们不让那灵扩展到他们的的心思里。他们不让那灵掌管他们的的心思。我们都需要向主敞开自己，祷告说，“主啊，我在这里，我的心思要完全向你敞开。求你进来充满我；渗透、浸透并占有我里面的全人。”我

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

信我们若这样向主祷告，那灵就有路渗透我们的心思。当那灵渗透我们的心思，规条就了了。当那灵占有并浸透我们的心思，我们就不在乎黑人、白人、中国人、日本人、美国人、英国人、德国人、法国人、义大利人或西班牙人。我们不会在乎聚会吵闹或安静，我们只关心一个新人。

在这现代化的时代，许多种族和人民被带在一起，但是人们仍然喜欢分开。因着宗教的规条而使自己与别的基督徒分开，乃是模仿这世代，因为这世代是一个分裂的世代。造成分裂就是模仿这世代。我们需要这样来解释罗马十二章二节：不要模仿这分裂的世代。…在这一个新人里，天然人没有任何的地位。

一个新人实际具体化的唯一之路，乃是借着我们的心思得更新。一个新人得以具体化，不能凭着我们受改正或受教导，只能凭着神的灵浸透我们的心思。当神的元素进到我们的心思里，我们就会思想象祂思想，看事情象祂看事情，考量情况象祂考量情况。那时一个新人就出现了；没有种族，没有社会阶级，也没有宗教上的区别。基督就真是一切，又在一切之内。我信这是主在地上行动当前的异象。主正在往前，要得着这一个新人。

召会的建造在于新人的出现。新人若出现，无疑的，召会就会建造起来。不管现今分裂的光景如何，主要得着新人。主在今时代所作的一切，乃是要引进这一个新人实际的出现。要弃绝天然、宗教的观念，就需要心思被我们调和的灵浸透、渗透并占有。这样，我们的观念就要完全革新，不再有任何规条。那时新人就要出现。这是今天主在地上的行动。（李常受文集一九七七年第三册，六五八至六六〇页。）

参读：一个身体，一位灵，一个新人，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

第七周诗歌

教会—定义

597

8 7 8 7 双 (英 823)

G 大调

6/4

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

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

WEEK 7 — HYMN

God before the world's foundation

The Church — Her General Definition

823

D G C/G G Em G/B Am D7
 1. God be - fore the world's foun - da - tion Chose the Church in Christ the
 G C/G G D/F# Em G/D G/B Am/C D7
 4 Son, That the Church might share the son - ship, Ho - ly, blame - less, with Him
 G Chorus D7/F# D7 Em Em/B A7 A/C#
 8 one; (C) That the Church be His pos - ses - sion With the Spir - it as the
 D D7 G D/F# Em G/D G/B Am/C D7 C/G G
 12 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

为着一个新人 尽神管家的职分

读经：西一 25，弗三 2、9，林前四 1～2，九 16～17，彼前四 10

纲要

周一

壹 为着完成神的经纶，神必须有管家来服事、供应、管理并执行祂的经纶——林前四 1，彼前四 10：

一 “管家”的原文与提前一章四节和以弗所一章十节的“经纶”同字根：

1 这辞意指“分配的管家”，“家庭的管理人，将家中的供应分配给家里的人”。

2 管家是分赐者，将神圣生命的供应分赐给神的儿女——路十二 42，十六 1，多一 7，彼前四 10：

a 使徒受主选派，作了这样的管家。

b 这分赐的事奉，管家的职分，就是使徒的职事。

二 在新约所启示之神的经纶中，主要有两个奥秘——罗十六 25，启十 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 第一个奥秘启示于歌罗西书，就是基督是神的奥秘—二 2。
 - 2 第二个奥秘启示并说明于以弗所书，就是召会是基督的奥秘—三 4。
- 三 在分赐的职事上，管家最重要的是显为忠信—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，提后二 2，彼前五 12，启二 10、13，十七 14。

周二

貳 在神新约的经纶里，迫切需要神管家的职分—提前一 4，西一 25：

- 一 管家职分是神的神圣安排，以完成祂新约的经纶—弗三 2，林前九 17。
- 二 神的经纶成了神管家的职分，赐给所有的信徒—弗三 2、9：
 - 1 在以弗所三章，保罗用 **oikonomia**（奥依克诺米亚）这个字来指两件事：
 - a 关于神，“奥依克诺米亚”指神的经纶—9 节。
 - b 关于我们，“奥依克诺米亚”指管家职分—2 节。
 - c 神管家的职分乃是照着神的经纶；就着神来说是经纶，就着我们来说是管家职分。
 - 2 恩典的管家职分，就是将基督的丰富分赐到我们这些人里面，使我们能以长大成为召会—8 节。
- 三 整本圣经的中心点乃是：神心头的愿望是要将祂自己分赐到人里面—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 神的经纶是要实施将祂自己分赐到人里面这事—9节。
- 2 那能完成神永远定旨的一个新人，接受神不断并永远的分赐—二 15，四 24，三 17 上：
 - a 神好象一道稳定的水流，将祂自己一点一点地分赐到那些是新人各部分的人里—启二二 1。
 - b 神那不断、稳定并永远的分赐，将我们构成、配搭并建造在一起。

周三

- 四 保罗的管家职分乃是要完成神的话，好将基督带同祂所有的丰富，分赐到众召会里面—西一 25，林前四 1～2：
- 1 虽然保罗是在许多世纪之前被神使用，完成了神圣的启示，今天神圣的启示仍然需要在实行上得着完成：
 - a 神的仇敌撒但一直在寻找机会，破坏神的话的完成。
 - b 仇敌的诡诈就是要蒙蔽那借着保罗所完成的话—林后四 3～4。
 - c 神的话若没有完成，神的定旨就不能得着成就，基督就不能得着祂的新妇，也不能带着祂的国度而来。
 - 2 我们今天所供应的，乃是那赐给保罗之神圣启示的完成。
 - 3 在主的恢复里，我们需要更多能完成神的话的管家—提后二 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 神的管家职分乃是恩典的管家职分—弗三 2:

- 一 恩典的管家职分乃是恩典的经纶，要执行神新约的经纶—2 节。
- 二 恩典是神自己在基督里成为那灵赐给我们，为我们所得着并享受—约一 17，徒二十 24，弗三 2:
 - 1 在基督里赐给我们的恩典，是在世界起始之前就赐给我们的一提后一 9，多二 11。
 - 2 太初的神在时间里成为肉体，作为恩典，给人接受、得着并享受，使神成为可接触、可摸着、可接受、可经历、可进入并可享受的一约一 1、14、16 ~ 17。
 - 3 我们主耶稣基督的恩，乃是三一神（具体化身在子里，又实化为赐生命之灵）的全备供应，借着我们人灵的运用，给我们享受—加六 18。
 - 4 恩典乃是神圣三一传输到我们里面，作我们的享受，也就是三一神在父、子、灵三方面化身里的显现—林后十三 14，民六 22 ~ 27，诗三六 8 ~ 9：
 - a 主的恩就是主自己作我们的生命，给我们享受（约一 17，林前五 10）；神的爱就是神自己（约壹四 8、16），作主恩的源头；那灵的交通就是那灵自己，作了主恩同着神爱的传输，给我们有分—林后十三 14。
 - b 林后十三章十四节先说主的恩，因为这卷书是着重基督的恩—一 12，四 15，六 1，八 1、9，九 8、14，十二 9。
 - c 圣灵作为基督的恩同着父爱的循环、传输，乃是我們基督徒生活和召会生活中的供应。

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 奇妙的神圣传输应当天天都在发生：神丰富地供应恩典的灵，我们该不断地接受并分赐恩典的灵—约一 16，来十 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职分，要将神分赐到人里面作他们的享受；保罗在他的职事里，郑重见证神恩典的福音，将神供应到人里面—弗三 1～2，徒二十 24。

四 基督徒的生活是恩典的生活，是对恩典的经历，使我们能尽恩典的管家职分，就是分赐恩典—林后十二 9，提后四 22，弗三 2。

五 基督身体实际的生活和建造，乃是从内里享受基督作神的恩典而产生的—林前一 9，林后十三 14。

周六

肆 那些在召会中承担责任的人，需要有分于神管家的职分—多一 7、9：

一 长老们应该领头，将基督的丰富分赐给人。

二 所有在主的恢复里领头，并负责照顾众召会的人，都需要领悟，他们在这样神圣的管家职分里有分。

伍 保罗是神经纶里忠信的管家，因着他有一个新人的感觉，在他心中的就不是只有某个地方的召会，或是某位圣徒，乃是一个宇宙的新人—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 “我们若有一个新人的感觉，就不该再认为我们本国的召会与别国的召会毫无关系，反而会看见今天所有的召会乃是一个新人。愿我们仰望主，叫我们一点也不分门别类。不论是作为个别的信徒，或是作为团体的地方召会，我们都不分门别类。相反的，我们众人，在众召会中的众圣徒，乃是一个新人。”（歌罗西书生命读经，三二至三页）

二 “我们也该欢乐，今天在地上有另一个人，就是新人，包括所有的信徒在内。新人借着耶稣基督的死而复活生出来了，如今在全地扩展并长大。赞美主，我们乃是新人的一部分！”（约翰著作中帐幕和祭物的应验，五至二页）

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).

林前四 1 ~ 2 “这样，人应当把我们看作基督的执事，和神的奥秘的管家。还有，在此所求于管家的，是要他显为忠信。”

神的分赐完全是祂经纶中的一件事：是在祂的经纶中，是在祂的计划、打算、安排之下，把这个分赐实行出来。为着实行这个分赐，祂这位三一神就选召祂所喜欢的人，能用的人，安排他们作祂的分赐者，把祂的恩典丰厚地给他们；这班人里头因着神丰厚的恩典，就有神的大能在他们里头运作。这些使徒和申言者就照着神的运作来尽他们的职事。在这种情形之下，他们的职事就称作管家的职事。他们是管家，因为他们要实行神的分赐。

保罗蒙了特别的恩典，受了特别的托付，也从神得到了特别的运作，就把基督追测不尽的丰富，传给神所拣选的外邦人，这个就是他的管家职分。所以管家的职分就是神的经纶，神的经纶要实行就非有管家职分不可。没有管家职分，神就无法执行祂的经纶。召会乃是建造在使徒和申言者的根基上，就是在他们所看见的启示，所看见的异象上。（关于神圣分赐更深的研读，一五〇至一五一页。）

信息选读

林前四章的主题是神的奥秘的管家。（1 ~ 21。）…本节的管家一辞，原文与提前一章四节和以弗所一章十节的经纶同字根，意即分配的管家，家庭的管理人，将家中的供应分配给家里的人。使徒受主选派，作了这样的管家。…这分赐的事奉，管家的职分，就是使徒的职事。

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.

在新约所启示之神的经纶中，主要有两个奥秘。第一个奥秘启示于歌罗西书，就是基督是神的奥秘。保罗在二章二节说到“能以完全认识神的奥秘，就是基督”。基督是神的奥秘。神本身是一个奥秘，祂又真又活，且满了权能，但祂却是看不见的。因为从来没有人看见神，所以祂是一个奥秘。这位奥秘的神具体化身在基督里，所以基督是神的奥秘。基督不仅是神，祂更是具体化身的神，说明、解释并彰显出来的神。因此，基督是看得见的神。主耶稣说，“人看见了我，就是看见了父。”（约十四9。）

第二个奥秘乃是基督的奥秘，是在以弗所书，特别是在第三章有所启示并解释。基督也是一个奥秘。保罗在四节用了“基督的奥秘”一辞。不但如此，歌罗西一章二十七节也说，“神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望。”我们信徒有基督住在我们里面，但我们所有的这位基督乃是一个奥秘。虽然基督活在我们里面，但属世的人不晓得祂在我们里面。对他们而言，这是一个奥秘。…召会是基督的身体，乃是基督的显出。我们看见召会，就是看见基督；我们来到召会里，就是来到基督里；我们接触召会，就是接触基督。召会实在是基督的奥秘。

保罗在林前四章一节说到神的奥秘，他的意思是指基督是神的奥秘，以及召会是基督的奥秘。保罗与其他使徒都是这两个奥秘的管家。…保罗…指明他自己是神家中的管家。神极其丰富，祂有极大的仓库，愿意把所有的丰富分配到祂的儿女里面。但这种分配需要一个管家，因此，管家就是分赐者，将神圣生命的供应分赐给神的儿女。（哥林多前书生命读经，三五六至三五八页。）

参读：哥林多前书生命读经，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

第八周 周二

晨兴喂养

弗三 8 “这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人。”

二 15 “在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，创造成一个新人，成就了和平。”

保罗…把基督分赐到所有信徒里面。信徒们借着保罗接受这样的分赐，就能凭着他们所接受的供应而长大。由此可见保罗的职事是分赐的职事，把基督追测不尽的丰富分赐到我们里面，使我们能长大并成为召会。保罗不但把基督的丰富个别地分赐到圣徒里面，还把这些丰富团体地分赐到身体里面。（哥林多前书生命读经，三五八页。）

信息选读

使徒保罗是以非常有意义的方式写以弗所书的。在一章，他给我们看见基督的身体是如何出自三一神的分赐而产生，并存在的。接着，他在二章从另一个角度，给我们看见我们这些为神的分赐所制造过，而成为基督的身体的人，原来是怎样的一班人。在这背景下，他给我们看见，召会，从神的分赐产生出来的宝贵之物，在宇宙中乃是神的一首最美的诗章，是天使所爱唱的。天使每逢看见一个罪人得救，就歌唱；当他们看见整个召会，他们当然更要歌唱。然后他给我们看见，基督在祂的死与复活里，用祂神圣的成分为材料，创造出一个宇宙的新人。末了，这个杰作，这个能完成神经纶的新人，在一位灵里被带到神那里，和神完全亲近，毫无间隔，

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，接受神继续不断、永远的分赐。神好象一道稳定的水流，将祂自己一点一点地分赐到那些是新人各部分的人里面。神那继续不断、稳定、并永远的分赐，将我们配搭在一起，结构在一起，并建造在一起。这个建造的召会就是神在地上实行祂政权的国，也是祂施爱的家；并且成为神在我们灵里永远的安居之所。（关于神圣分赐更深的研读，一四九至一五〇页。）

在今天的基督教里，很少有牧师或工人…实际地把基督的丰富分赐到神君尊家庭的众人里面。将这位丰富、包罗万有、居首位的基督，分赐到祂身体的肢体里面，需要神的管家职分。…这个管家职分就是新约里的职事。新约的职事，乃是将包罗万有的基督那追溯不尽的丰富，分赐到神家的众人里面。…神的管家职分是按照神的经纶。在神，这是经纶的事，在我们，这是管家的职分。按照神的经纶，所有的圣徒，不论他们看来多微不足道，都有一份职事。这意思是说，每位圣徒都能将基督的丰富分赐到别人里面。

神心头的愿望，是要将祂自己分赐到人里面。这是全本圣经的中心点。神的经纶就是要实施将祂自己分赐到人里面这事。我们乃是借着管家的职分，就是借着分赐基督丰富的职事，有分于这个经纶。基督的丰富分赐到我们里面以后，我们就需要接受负担，将这些丰富分赐到别人里面。在神来说，这些丰富是祂的经纶；在我们来说，是管家的职分；这些丰富由我们分赐到别人里面，就成了神的分赐。神的经纶临到我们时，就成了我们的管家职分。我们借着将基督分赐到别人里面，而尽我们的管家职分时，这就成为神在别人里面的分赐。因此，我们有经纶、管家职分和分赐。（歌罗西书生命读经，一〇九至一一〇页。）

参读：关于神圣分赐更深的研读，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

第八周 周三

晨兴喂养

西一 25 ~ 27 “我照神为你们所赐我的管家职分，作了召会的执事，要完成神的话，就是历世历代以来所隐藏的奥秘，但如今向祂的圣徒显明了；神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望。”

神的话就是神的启示，在新约以前并未完成。在新约时，使徒们，特别是使徒保罗，在神的奥秘（基督），以及基督的奥秘（召会）这两点上，完成了神的话，将神的经纶完满地启示给我们。根据歌罗西一章二十六节，神的话就是…奥秘…。这隐藏的奥秘是关乎基督与召会，（弗五 32，）就是头和身体。使徒保罗揭开这奥秘，乃是完成神的话这神圣启示的主要部分。…关于基督与召会的奥秘，是从永远，从各时代以来一直隐藏着，直到新约时代才显明给圣徒，包括我们众人，就是在基督里的信徒。（歌罗西书生命读经，一一四页。）

信息选读

在保罗的时代以前，神的启示还没有完成。保罗出来尽职以前，神的启示已经记在旧约里。此外，借着福音书和部分使徒行传所记载的事情，神将祂自己启示出来。然而，还需要保罗写许多书信，论到基督是神的奥秘，以及召会是基督的奥秘，为要完成神圣的启示。这神圣启示的完成特别可见于他的四封书信：加拉太书、以弗所书、腓立比书、歌罗西书。

WEEK 8 — DAY 3

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.

虽然神圣的启示借着众使徒，特别是借着保罗完成了，但在实行上，今天也需要借着我们来完成。这意思是说，当我们接触人时，我们必须渐进地、不断地、渐渐地将这话传得完全，…就是完成这话。…需要完成的话，乃是“历世历代以来所隐藏的奥秘”。〔西一26。〕这奥秘…乃是如今必须借着圣徒的传扬来完成之神的话。这隐藏的奥秘，已经向神的圣徒显明了，就是“基督在你们里面成了荣耀的盼望”。（27。）

在主的恢复里，我们需要更多能完成神的话的管家。对这件事我们都必须有负担。我们需要花更多的时间在主的面光中，使祂能成为我们的分，作我们的享受，好使我们能有基督的丰富供应别人。这样，我们便成为完成神话语的人。

当众肢体都尽管家职分，供应基督的丰富时，基督的身体就被建造起来。但愿在我们中间有这样彼此互相的管家职分。你将基督的丰富供应别人，别人也将基督的丰富供应你。

虽然保罗在许多世纪以前，已被主使用来完成神圣的启示，但今天在基督徒当中，仍然需要在实行上完成神的话。在大多数的基督徒团体中，很少供应基督作生命。不仅如此，很少人敢面对召会的问题。神的仇敌撒但，诡诈地企图谋废止神话语的完成。仇敌也许容让基督徒传讲旧约、四福音和使徒行传里所启示的，但他不能容忍人教导基督是那包罗万有赐生命的灵，或者召会是基督的奥秘。谁循着这条路线来尽职事，谁就要受到仇敌的攻击。…仇敌的诡计乃是要蒙蔽那借着保罗所完成的话。因这缘故，我们有负担要使神的话得着完成。（歌罗西书生命读经，一一四至一一五、一一七、一三三至一三五页。）

参读：歌罗西书生命读经，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

弗三 2 “谅必你们曾听见那为着你们所赐给我，神恩典的管家职分。”

8~9 “这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人，并将那…奥秘有何等的经纶，向众人照明。”

〔以弗所三章二节〕的“管家职分”一辞，原文与一章十节，三章九节的“经纶”同字。恩典的管家职分，就是将神的恩典分赐给神所拣选的人，以产生并建造召会。使徒的职事来自这管家的职分。他是神家中的管家，将基督这神的恩典供应神的家人。

二节的“管家职分”，希腊文是 oikonomia，奥依克诺米亚；按古代用法，是指管家职分、分配或行政。在保罗时代，许多富有的家庭都有管家，他们的责任是把食物和其他的必需品分配给家中的人。我们的父有一个大家庭，一个神圣的家庭。我们的父既有这么广大的丰富，祂的家中就需要有许多管家，将祂的丰富分赐给祂的儿女。这个分赐就是管家的职分。因此，管家职分就是一种分赐。…这个分赐就是管家职分，有神的执事分赐的职事。这个分赐的职事也是神的行政管理。今天，神是借着将祂自己分赐到我们里面来管理。这个管家的职分，这个分赐，这个行政，就是神的经纶。在神新约的经纶里，迫切需要恩典的管家职分。（以弗所书生命读经，二九一至二九二页。）

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 administrates 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)

恩典的管家职分就是基督丰富的分赐。按以弗所三章的上下文，恩典是指基督的丰富。当基督的丰富被你享受时，这些丰富就成了恩典。保罗的职事，就是将基督的丰富当作恩典分赐给众信徒。…这是今天我们在这个职事里所作的。…这个管家职分是照着神的经纶。对神来说是经纶；对我们来说是管家职分。所有的圣徒，无论他们看起来多么不重要，都有照着神经纶的管家职分。这意思是说，每一位圣徒都能把基督灌输给别人。甚至一位高中的姊妹，也能把基督分赐到她的同学里面。这样把基督分赐到别人里面，就是照着神经纶的管家职分。

神的心意乃是要将祂自己分赐到人里面。…这是全本圣经的中心点。神不愿留在祂自己里面，祂要进到我們里面。所以，在已过的永远里，祂定意要将祂自己分赐到我们里面。…神的经纶就是执行将祂自己分赐到人里面。借着我们的管家职分，就是分赐基督丰富的职事，我们有分于这经纶。所以，恩典的管家职分，乃是照着神的经纶。…使徒保罗不是唯一有管家职分的。他在以弗所三章八节说，他自己是“比众圣徒中最小者还小的”。这指明保罗甚至比我们还小。我们的观念需要有厉害的转变。保罗若能作管家，我们也必定能作管家，将基督的丰富分赐到别人里面。

这恩典的管家职分乃是为着神的分赐。我们已经看见，神的心意乃是要把祂的丰富，实际上就是祂自己，分赐到祂所拣选的人里面。这些丰富分赐到我们里面之后，我们需要拿起负担，把这些丰富分赐到别人里面。对神来说，这些丰富是祂的经纶；对我们来说，这些丰富是管家职分。当这些丰富借着我们分赐到别人里面时，就成了神的分赐。当神的经纶达到我们，就成了我们的管家职分。（以弗所书生命读经，二九五至二九七页。）

参读：以弗所书生命读经，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

第八周 周五

晨兴喂养

提后一 9 “神救了我们，以圣召召了我们，不是按我们的行为，乃是按祂自己的定旨和 恩典；这恩典是历世之前，在基督耶稣里赐给我们的。”

林前十五 10 “然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的； 反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”

我们传福音，应当是借着将神分赐到人里面，而执行神的经纶。你去读书或作事，目的乃是照神为着祂的分赐而有的经纶，执行你的管家职分。我们不是作普通传福音的工作，我们乃是把神分赐到人里面。这是何等荣耀的职事！何等奇妙的管家职分！赞美主，我们都有这样的管家职分！我们都有权利将基督那追测不尽的丰富分赐到别人里面！…我们的管家职分既是恩典的管家职分，我们就需要看见恩典是什么。约翰一章十七节说，恩典是借着耶稣基督来的。旧约时代有律法，但没有恩典。恩典乃是基督来的时候才来的。（以弗所书生命读经，二九七至二九八页。）

在基督里赐给我们的恩典，是在世界起始之前就赐给我们的。这是确定且不动摇的根基，能坚固地立住，抵挡那下坡的流，并暴露仇敌毫无能力反对神永远的定旨。使徒〔保罗〕为了加强提摩太，将他们的职事联于这一点。（圣经恢复本，提后一 9 注 3。）

信息选读

许多基督徒以为恩典主要的是指物质的祝福。但是圣经指明，在基督以前，恩典还未来到。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

督来之前，神确曾赐物质的福给祂的子民。恩典一点不差地就是神自己赐给我们，被我们得着，并给我们享受。在基督来之前，神不能把祂自己分给任何人；没有一人能接受神或享受祂。但在基督里，并借着基督，我们能接受神，神也成为我们的享受。所以，恩典就是神自己作我们的享受。恩典的管家职分乃是神分赐到人里面，作他们的享受。分赐这恩典到别人里面，乃是我们照着神经纶的管家职分。我们既有分于神作我们的享受，就能将祂当作恩典分赐到别人里面。这就是恩典的分赐。（以弗所书生命读经，二九八页。）

在信徒经历中之神经纶的恩典，就是经过过程的三一神。三一神若没有经过过程，就不能作恩典。神是独一的，却又是三一父、子、灵。子是父的化身和彰显，灵是子的实际和实化。…这位经过过程的三一神，将祂自己分赐到我们里面，成为我们的分，作我们的恩典，使我们在祂神圣的三一里，享受祂作我们的一切。

太初的神，在时间里成为肉体，作恩典给人接受、得着并享受。（约一 1, 14, 16 ~ 17。）三一神经过的第一道过程，也是最大的过程，就是成了肉体。太初的神，在时间里成为肉体，就是在人中间支搭帐幕。祂这样来到人中间，是丰丰满满地有恩典；从祂的丰满里我们都接受了。祂来是叫我们接受恩典，并且是恩上加恩的接受。祂来了，恩典也来了。律法是赐给我们的，恩典是借着耶稣基督来的。律法不会自己来，所以是赐给我们的；但恩典是随着耶稣来的。实在说，恩典就是耶稣。耶稣来了，恩典就来了。这就是三一神，有祂的神性调在人性里，成了一位神而人者。这一位就是恩典，是给我们接受的，是给我们享受作我们供应的，也是给我们经历的。这才是真正主的救恩。（神在祂经纶中的律法与恩典，五〇至五一页。）

参读：神在祂经纶中的律法与恩典，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

第八周 周六

晨兴喂养

弗一 10 “为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下。”

林后十三 14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

（以弗所三章二节的）“管家职分”一辞，和一章十节的“经纶”一辞，原文都是 oikonomia，奥依克诺米亚。奥依克诺米亚首先是神的安排，神的计划，神的经纶。然后神的这个经纶成了神赐给使徒保罗的管家职分。经纶和管家职分实际上是一个。这意思是，使徒所作的，乃是神在祂的经纶里所作的。我们所作的，应当正是神今日所作的。我们应当是完成神经纶的人。神经纶的完成，就是神恩典的管家职分。这样的管家职分是为着将神自己当作恩典，分赐给所有蒙神拣选的人。本于这管家职分，有了使徒的职事，而这职事是与神的经纶相符合的。我们所有的职事，必须与神将祂自己分赐到祂拣选的人里，以产生基督的身体这件事相符合。这就是神赐给我们的职事，作我们的管家职分。新约中所启示的职事是独一的。神没有两个经纶，或两个管家职分。神只有一个神圣的经纶，一个神圣的管家职分。出于这个管家职分的，只有一个独一的使徒职事，就是将基督当作神的恩典分赐到祂所拣选的人里面，为着建造召会作基督的身体，成为经过过程之三一神的生机体，作祂完满、永远的彰显。（在神圣三一里并同神圣三一活着，二一至二二页。）

信息选读

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

在各地召会负责的人，都需要有分于神的管家职分。这意思是说，长老该是领头将基督的丰富分赐到别人里面的人。虽然基督是包罗万有并居首位的，但祂还需要分赐到神家的众人里面。这个分赐是借着管家的职分来完成的。因此，在追溯不尽之丰富的基督和祂身体的肢体之间，需要有管家的职分。所有在主恢复里领头，并负责照顾众召会的人，都需要领悟，他们在这样神圣的管家职分里有分。我们在这里不是从事一种普通的基督教工作。比如，我们不是只关心在外面教导人圣经；我们乃是渴望将基督的丰富供应给神家中所有的人。在我们彼此的交谈中，我们需要供应基督的丰富。甚至我们应邀到圣徒家中用餐的时候，也需要分赐基督的丰富。这就是神的管家职分。

基督身体的每一肢体，都有分于这个管家职分。在以弗所三章八节，保罗说到他自己是“比众圣徒中最小者还小的”。这指明保罗甚至比我们还小。如果保罗能成为管家，我们也能成为管家，把基督的丰富分赐到别人里面。…我们有许多机会将基督的丰富供应给圣徒。假设我们帮人搬家，我们不该只顾着搬家具，也该将基督的丰富供应给那家的人。…在这样的服事上，我们所有的举动都该带着基督。…另一个将基督的丰富供应人的机会，是接待人或是被人接待。主人和客人都该供应基督的丰富。…愿主开启我们的眼睛，使我们看见，我们都有分于神的管家职分。在实际召会生活的每一面，甚至在招待、整洁会所这样的事上，我们都需要将基督分赐到别人里面。首先，我们需要被基督充满，然后，我们需要将基督的丰富供应给人。这就是我们的管家职分。（歌罗西书生命读经，一一〇至一一二页。）

参读：在神圣三一里并同神圣三一活着，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

第八周诗歌

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经历基督 — 作恩典

10 10 10 10 (英 497)

降 E 大调

4/4

3 - 5 2 | 1 - 6 - | 5 6 4 4 | 3 - - - |
 一 神 所 赐 恩 典， 最 高 的 定 义，
 3 - 3 #4 | 5 - i - | 7 6 3 #4 | 5 - - - |
 是 神 在 子 里 所 给 的 自 己；
 6 - 5 i | i - 7 - | 7 6 5 2 | 3 - - - |
 不 重 在 事 物， 赐 于 古 或 今，
 3 - 3 2 | 5 - 1 - | 3 2 6 7 | 1 - - - ||
 乃 是 神 自 己 作 我 的 永 分。

二 神成为肉身，来与人调和， 为给人接受，而将祂得着；
 人借主从神所得的恩典， 就是主自己来住我心间。

三 在使徒保罗，万事如粪土， 恩典之于他，只是神基督；
 乃借这恩典—他所经历主， 他为主劳苦，超过众使徒。

四 基督在我里，作我的能力， 乃是真恩典，够为我赖倚；
 这够用恩典在我的灵里， 时常加我力，完成神旨意。

五 这恩典就是那活的基督 作我的一切，时将我眷顾。
 主，愿我认识你这真恩典， 享你作恩典，一直地增添。

WEEK 8 — HYMN

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

在一个新人的感觉里
实行召会生活，
说一样的话，作一个工作

读经：西三 10～11，四 7～17

纲要

周一

壹 在歌罗西四章七至十七节，我们看见一个新人之启示与一个新人之感觉的实例：

- 一 在歌罗西的圣徒和保罗并同他在一起的人，实际上乃是一个新人的众肢体，并且都有一个新人的感觉。
- 二 保罗关于念他书信的话，证明在老底嘉的召会和 在歌罗西的召会并没有分别；他的话含示交通、合一、和谐与亲密的接触—16 节。
- 三 国籍、种族、阶级的区别虽然存在，在基督耶稣里所创造的新人却实际地在地上出现了；不仅有在各城里的地方召会，还有一个新人真实而实际地显出来了。
- 四 “任何地方的召会向其他召会孤立，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

耻。…这完全与新人的感觉背道而驰。任何召会持这样的态度，就是只对自己有感觉，没有整体新人的感觉。任何人坚持这态度，就会叫新人支离破碎。…持这种态度的人缺乏一个新人的感觉，缺乏‘新人感’。”（歌罗西书生命读经，三二一页）

周二

贰 在不同国家的众地方召会，乃是一个新人；因此，他们需要在一个新人的感觉里实行召会生活—弗二 15、21 ~ 22:

一 众地方召会不是仅仅个别的地方召会，乃是一个新人—西三 10 ~ 11，四 15 ~ 16:

- 1 我们不能说每一个地方召会是一个新人；而是说，地上的众地方召会乃是一个新人。
- 2 一个新人不光是一地一地、一个召会一个召会的事，乃是地上众召会集体的事。

二 当一个新人完全出现时，我们就不会说到众召会之间的不同，也不会说到地方召会的行政区域和自治—林前一 2，四 17，启二 1、7 上，二二 16 上:

- 1 那时我们都会以基督作我们的人位，并活基督；因此，在我们中间只有基督，只有基督得着彰显—腓一 20 ~ 21 上。
- 2 我们若以基督作我们的人位和生命，自然而然地，我们众人都会说一样的话；那么在实行上我们就会是一个新人。

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.

周三

三 既然众地方召会是一个新人，在我们的地方召会中决定一件事时，我们就需要顾到全地的众召会—启二二 16 上，帖前二 14，罗十六 4，林后十一 28。

四 众召会在神圣的生命里会长进到一个地步，至终完全是一样的—启一 4、11～12，林前四 17，七 17，十四 34 上：

1 “我们可能因着骄傲，而不愿和别的召会一样；但照着神圣的经纶，我们越是一样，我们就越荣耀。效法别人，跟随别人，在灵里与别人是一，乃是荣耀的。我们必须彼此学习，彼此受调整，并从彼此接受恩典。”（神圣的经纶，一四一页）

2 “我的确盼望那一天来到，众地方召会看来都是一样的。我相信当那一天来到，主就要回来。”（召会是那灵的翻版，二八页）

五 在主的恢复这里，没有别的，只有基督，并且这位基督是一切，又在一切之内；这异象会拯救我们脱离一切基督以外的事物—西一 18 下，三 10～11。

六 主要从世界各地兴起祂的信徒来寻求祂，并且当我们寻求祂时，我们会看见祂所要的乃是一个新人，彰显于众地方召会—腓三 7～16，弗四 24。

周四

叁 召会是一个宇宙的新人，为此我们都需要在说话的事上接受基督作我们的人位；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

们需要把以弗所二章十五节的“一个新人”，与罗马十五章六节“同一的口”以及林前一章十节“说一样的话”连起来看：

- 一 在一个新人里，有一个人位和同一的口，说一样的话—罗十五 6，林前一 10。
- 二 新人只有一个，这一个新人只有一个人位，因此一个新人是用同一的口说话，并且说一样的话。
- 三 从前口太多，是因为人位太多了。

周五

- 四 “同心合意”以及“用同一的口”（罗十五 6）的意思是，我们人数虽多，并且众人都说话，我们却都“说一样的话”（林前一 10）：
 - 1 召会是一个新人，只有一个人位—基督，并且这个人位支配我们的说话；因此，无论祂说什么，都必定是“一样的话”。
 - 2 当我们要说话时，我们需要解决一个基本的问题：在这说话的事上，到底是我作人位，还是基督作人位？
 - 3 在我们的说话中，我们若不是以自己作人位，乃是让基督作人位，就会有同一的口，各人都会说一样的话。
- 五 在一个新人里，只有一个人位，只有这个人位有自由说话；主耶稣绝对有自由说话，我们天然的人绝对没有自由说话—太十七 5。
- 六 我们人数虽多，并且来自许多地方，我们众人却有同一的口，也说一样的话；这是因为我们

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

众人乃是一个新人，只有一个人位—弗二 15，四 22～24，三 17 上，罗十五 6，林前一 10。

七 我们若以基督作我们的人位和生命，自然而然地，我们众人都会说一样的话；那么在实际和实行上我们就会是一个新人。

周六

肆 主的恢复里不该有好几个工作；在各个地区所有的同工，应该为着独一的身体，一个宇宙的新人，作同样的一个工作—西四 11，林前十五 58，十六 10，腓二 30：

一 “我盼望我们在主面前考量我们目前的光景。我们是否为着主的恢复作同一个工作？若不是，我们应该让主有自由来调整我们。”（长老训练第十一册，长老职分与神命定之路，一三五页）

二 “在主恢复的行动里，应该只有一个工作，不该有不同的工作。我们的光景与这个不同。我们不知不觉地有了不同的工作，这是危险的。”（一三五页）

三 我们是神的同工，与神同工，应当只作一个工作，就是主的工作—林后六 1 上，林前三 9 上，十五 58，十六 10：

1 虽然保罗和彼得在不同的区域作工，他们没有作两个工作；他们只有一个工作；工作的区域不应该使召会分裂。

2 新约对于工作并没有地理区域的想法；带着区域的味道是不合乎圣经的，因为基督身体上一切的肢体

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

都该带着同样的味道。

- 四 “你必须要有把握，不管你在什么地方，不管你作什么，你所建立的，乃是神永远经纶的中心、实际和目标，并且会达到新耶路撒冷。”（过照着圣经中神圣启示高峰之生活实行的路，六四页）
- 五 “今天神在地上要有另外一个人，就是新人。…主今天在地上要得着一个新人。…所以我们大家都要起来接受基督作我们共同的人位。我们若有一个主张，若要有一种生活，我们不能仅仅在自己里头来定规，而要在新人里面和新人一同接受基督作人位。这个要求是大的、是高的，这样，这个新人就长大成熟，我们就达到一个长成的人。”（李常受文集一九七七年第三册，一个身体，一位灵，一个新人，四二三至四二四页）
- 六 这将是终极的召会生活—一个以基督作人位并活出基督的宇宙新人；这将结束这个时代，引进国度，并把主带回来—弗四 24，腓一 20～21 上，启十一 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.

第九周 周一

晨兴喂养

西四 15 ~ 16 “请问在老底嘉的弟兄和宁法，并他家里的召会安。这书信在你们中间念了之后，务要叫在老底嘉的召会也念，你们也要念从老底嘉来的书信。”

我们如果在整卷歌罗西书的光中看四章七至十七节，就会晓得这段话乃是保罗在该书中所说之事的实际应用。…三章十一节告诉我们，在新人里“没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内”。在四章七至十七节，我们看见三章十至十一节所启示之新人的实例。这几节提到各种不同的人：犹太人、希利尼人、受割礼的、未受割礼的、为奴的、和自主的。在四章十一节，保罗说到那些奉割礼的人。欧尼西母成了“忠信亲爱的弟兄”，（9，）他原是腓利门的奴隶，腓利门是亚基布的父亲。（门 10 ~ 13， 1 ~ 2。）所以亚基布是主人。保罗在这几节的用意，乃是把新人生活的实例摆出来。（歌罗西书生命读经，三一八至三一九页。）

信息选读

歌罗西书是从罗马送到歌罗西。…罗马和歌罗西之间的地区，有许多不同的种族。然而，在地中海附近的这个区域里，新人出现了，并且实际地活出来。虽然交通不便，但众召会之间，却有相当的往来。这给我们一个教训，虽然我们享受一切近代便利的交通工具，但是今天召会之间彼此的往来，可能没有保罗那个时代密切。不仅如此，我承认我从来没有写过一封信，象歌罗西书那样，有这么多个

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

人的问安。请看四章七至十七节提到多少名字：推基古、欧尼西母、亚里达古、马可、巴拿巴、犹太都、以巴弗、路加、底马、宁法、亚基布。保罗也说到在老底嘉的弟兄，在宁法家里的召会，以及在老底嘉的召会。…所有这些名字指明保罗有新人的感觉，有“新人感”。

这个实际活在地上的新人，按照文化和社会地位来说，是由希利尼人、犹太人、受割礼的、未受割礼的、化外人、西古提人、为奴的、和自主的所构成的。然而，我们已经指出，新人真正的构成成分乃是基督，而且只是基督。因为基督是新人唯一的构成成分，信徒既是这新人的一部分，他们之间就不该有分别。

不仅如此，召会与召会之间也不该有分别。…这由保罗关于念书信的话得到证明。（四 16。）…保罗写给歌罗西人的，也是为着老底嘉人的；他写给老底嘉人的，也是为着歌罗西人的。这含示何等的交通、合一、和谐、与亲密的接触！

任何地方的召会向其他召会孤立，乃是羞耻。我们避开别地的召会，害怕他们会干涉我们的事、或麻烦我们，这种态度何等错误！…任何召会持这样的态度，就是只对自己有感觉，没有整体新人的感觉。任何人坚持这态度，就会叫新人支离破碎。虽然如此，许多召会和信徒个人的态度是你不管我，我也不管你。…持这种态度的人缺乏一个新人的感觉，缺乏“新人感”。赞美主，在这几节里有一幅新人生活的图画！（歌罗西书生命读经，三一九至三二一页。）

参读：歌罗西书生命读经，第三十一篇；长老训练第十册，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

第九周 周二

晨兴喂养

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

由于现代的发明，交通和通讯已大为进步。…这一切将人们聚拢在一起。这些现代的发明，将整个地球缩小了，（这是为着神的定旨，就是要成全一个新人。）

（新人）的异象不仅保守我们在一里，也会释放并拯救我们脱离基督以外的一切事物。我们需要这样的异象。这些年来，一些人曾有一种狭窄的说法，以为每一个地方召会必须有各自的管辖权和自治权。但我们需要看见，不同国家中的众地方召会乃是一个新人。

地上的一切都为了成全这新人。今天因着有世界政治、科学发明、现代化的交通和通讯、以及我们对语言的领会，世界已经缩小成为一个地球体。几乎没有可以拦阻新人得着成全。今天一切都成熟、准备就绪、预备好为着新人的产生。我们都必须看见我们在哪里。我们处在末了时刻，这是最珍贵的时刻；这是为着主恢复的正确时刻。我们必须开广我们的视野。只有一个新人，在这新人里，没有任何人、事、物有任何地位，唯有基督是一切，又在一切之内。（李常受文集一九七七年第三册，六一二至六一五页。）

信息选读

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

弟兄们住在一起彼此之间并非总是愉快的。一九三五年我与一些同住的同工们在一起。仅仅两个钟头之后，我对其中一位弟兄不太高兴；虽然我可能作出错误的反应，但我里面的那灵约束我。即使在我无法高兴时，我里面的那灵却高兴得起来。我们的确有这样奇妙的灵在我们的灵里。我们众人是一，只因基督这位赐生命的灵在我们灵里。我们爱祂，凭祂而活；当我们凭祂而活，我们对所有的弟兄就都是高兴的。这件事以后，我赞美主，并为着这些美好的同工们，将所有的感谢献给祂。对我来说，他们都变成可爱且令人愉快的，因为我是在灵里。

…在灵里我们是一，在灵里我们就在新人里。当新人完全出现时，我们就不会说到众召会之间的不同，也不会说到地方召会的行政区域或自治了。那时我们都要活基督。在我们中间只有基督，只有基督得着彰显。

你若去巴西，你要看见基督。你若去英国，你要看见基督。你若去义大利、法国、日本、中国、韩国或菲律宾，你会一无所见，只看见基督。我们不需要说我们众人是一——基督是我们每一位。基督与你同在，基督与我同在，基督与每一位信徒同在，基督也与每一个地方召会同在。我们不必光是谈论一；我们乃是活出基督。这是终极的召会生活，就是宇宙新人活出基督。这要总结这世代，引进国度，将基督带回来。至终这新人要成为基督亲爱的新妇。有些人会接受普世教会联合的方式，彼此间忍受许多的不同，但同时主要使万有互相效力，为要得着新人。全世界许多国家的众圣徒，要说同一件事，（林前一10，）就是独一的基督。我们只说基督，因为我们要活出祂来。祂是我们的生命，祂是我们的人位。祂是赐生命的灵在我们的灵里，并且在一切时候，任何事上，我们都转向我们的灵，长到这位独一的基督里面。（李常受文集一九七七年第三册，六二五至六二七页。）

参读：一个新人，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

第九周 周三

晨兴喂养

帖前二 14 “弟兄们，你们曾效法犹太地在基督耶稣里神的众召会…”。

罗十六 4 “他们为我的性命，将自己的颈项置于度外，不但我感谢他们，就是外邦的众召会也感谢他们。”

林后十一 28 “…为众召会的挂虑，天天压在我身上。”

主的恢复里没有别的，只有基督，这位基督是一切，又在一切之内。你无法作单个的信徒，你也不能使你的地方召会与其他的地方召会分开。今天所有的地方召会构成新人的日子，这新人包括一切在基督里是一的信徒，祂是一切，又在一切之内。这异象要拯救我们脱离基督以外的一切事物。你若看见这异象，而将万事与基督比较，就要看万事如粪土。（腓三 8。）除了基督，你无法在意任何事。当我们都活出祂来时，我们就要看见新人在地上得着成全。

今天主的恢复不是普通的基督教工作；主的恢复是特别而不平常的。现在是太空时代。人的文化已经从河到海，从海到洋，又从洋到太空。在这之后，人的文化要往哪里去？太空时代是末后的时代。在这末后的时代，主要产生新人。今天主要在全世界许多国家，兴起祂的信徒来寻求祂。当我们寻求祂时，我们会看见祂所要的乃是这样一个新人。（李常受文集一九七七年第三册，六二七、六三〇至六三一页。）

信息选读

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

我们大家若是看见了新人的异象，看见了众召会不光是一个个的地方召会，众召会乃是一个新人，我们就愿意说，“主啊！我愿意蒙恩惠，我愿意受怜悯，我愿意和众圣徒是一个新人，来接受你作我们众人的地位。”你若是这样接受基督作这个团体新人的地位，你的主张，你的生活，就绝不能在你自己里头来定规。…你是那个新人的一部分，所以你的主张，你的生活，不应该是你自己的主张，不应该是你自己的生活会，乃应该是那个团体新人的主张，是那个团体新人的生活。…这不光是一地一地、一个召会一个召会的事，这是全地上各召会集体的一件事。…在全地上众召会是一个新人。

弟兄们，当你们对某一件事要有一种定规，要有一种主张，要过某一种生活，在那里交通、祷告、考虑的时候，你们有没有想到全地上各地的召会？有没有想到澳洲的召会，纽西兰的召会，在欧洲德国、英国、各地的召会？有没有想到在非洲迦纳的召会，还有南美巴西、北美加拿大、美国各地的召会？你们有没有这样想过？我敢担保，你们从来也不这样想。你们最多只想（你们当地）的弟兄姊妹，你们只考虑到（你们当地）的弟兄姊妹对你们的定规会怎样。虽然这已经是一个要求了，但是那个要求并不太高。可是当你把自己摆在新人的里头，领会到新人不光是（你当地）的召会，新人乃是全地面上的众召会；当你这样来考虑一个定规、考虑一种生活的时候，你就会看见这个要求太高了。…我实在希望，从今后你们各地的召会，当你们在那里考虑、祷告、交通关乎某项主张，要有某种生活的时候，你们能顾到全地上的召会，顾到大家是一个新人。所以你在哪里的那个主张、那个生活，一定是高品的，要你付出的代价是至高的。（李常受文集一九七七年第三册，四一八至四二〇页。）

参读：一个身体，一位灵，一个新人，第六篇；一个新人，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

第九周 周四

晨兴喂养

罗十五 5 ~ 6 “但愿那赐忍耐与鼓励的神，叫你们…彼此思念相同的事，使你们同心合意，用同一的口，荣耀我们主耶稣基督的神与父。”

林前一 10 “弟兄们，我借我们主耶稣基督的名，恳求你们都说一样的话，你们中间也不可有分裂，只要在一样的心思和一样的意见里，彼此和谐。”

成千上万的信徒怎么能同心合意，用同一的口说一样的话？…我们所讲的，不是关于受浸、蒙头或洗脚。我们说一件事—就是包罗万有的基督和祂的召会。我们若只接受基督作我们的生命和我们的人位，我们就自然而然地会都说一样的话。这样，实际上我们就是新人。你到另外一个国家去，那里的圣徒会迎接你，也说一样的话。你无论去哪里，不管那里住的是什么人，或说哪一种语言，你会听见一样的话。我们都能说一样的话，也都能在一样的意见里，彼此和谐。我们只有一个观念，就是基督与召会。（李常受文集一九七七年第三册，六三三至六三四页。）

信息选读

召会是一个新人。一个人有几个口？一个。…那么谁是口？…新人只有一个，他的人也只有一个。在全身体上只有一个口，这个口由谁来支配？由人位。人位支配这个口。

召会不光是身体，召会还是一个新人。身体需要基督作生命，新人需要基督作人位。当你要说话的时候，当我要说话的时候，当我们任何人要说话的时候

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，基本问题要解决的就是谁在那里作人位。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；这样…就有两个口。当大家都各自作人位，各自说各人的，那我们大家就有很多的口。…（但是在新人里，）你要说话的时候不是你作人位，我要说话的时候也不是我作人位，每一个人说话的时候都是基督作人位！结果怎样呢？结果就是一个口。

所以林前一章十节保罗说，大家“都说一样的话”。…我想基督徒怎么能说一样的话？好象不可能。可是有一天，我明白了，召会是一个新人，只有一个人位，这一个人位来支配我们的说话，祂所说的定规是一样的话。

今天基督教里的布道家、牧师，各以自己作人位，各自作自己的口，各自说自己的话；所以他们这许多的口，一个一个都说不同的话。但是召会不是这样，召会乃是一个新人，这一个人位是以基督作人位。每一个弟兄和姊妹要说什么的时候，都不以自己作人位，乃是让基督作人位。让基督作你的人位，你来说话；让基督作我的人位，我来说话；结果大家就说一样的话。

你们看新旧约圣经有六十六卷之多，由四十多个人执笔，在时间上又距离有一千五百到六百年之久，（头一卷创世记是在主前一千五百年写的，末一卷启示录是在主后九十多年写的，）地点也不相同，但他们是不是一个口？是不是说一样的话？全本圣经是一个口，说的也是一样的话，却是经过好多人，经过好长的时间，在许多不同的地方写成的。…虽然人多，时间久，地点也多，但是我们大家却是一个口，说一样的话。为什么？因为我们大家都是一个新人，只有一个人位。（李常受文集一九七七年第三册，四〇二至四〇四页。）

参读：一个身体，一位灵，一个新人，第五篇。

Speak, 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

第九周 周五

晨兴喂养

弗二 15 “在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，创造成一个新人，成就了和平。”

三 17 “使基督借着信，安家在你心里…”

林前二 16 “…我们是有基督的心思了。”

有好些时候，我要说话，但是我的里头就问问看，是我要说话呢，还是主要说话？换句话说，在这说话的事上，是主作人位呢，还是我作人位？要是我作人位，就会有问题；要是主作人位，没有问题。若是我让主作人位，主说了话；等两个月后，你也让主作人位说话，定规和我所说的一样。我们是一个口，说一样的话。

今天在基督教里有一种可怜的光景，每一位讲道先生都愿意讲自己的东西，以为讲别人的东西就是羞耻。所以你讲你的，他讲他的。…但是还有一面的光景，那就是一味地盲从，你说什么我也说什么，我说什么你也说什么，好表示我们大家只有一个口，只说一样的话。你们要知道，这种光景也不对。我们不要基督教里的那种光景，我们也不要盲从的光景，我们要新人说话的光景。新人只有一个，新人的人位也只有一个，所以新人说话是一个口，说一样的话。（李常受文集一九七七年第三册，四〇四至四〇五页。）

信息选读

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

在新人里没有自己说话的自由，这一个比同作肢体更受限制，更受约束。大家知道最叫人受限制的，就是说话问题。若是今天这个我也不能说，那个我也不能说，那是最不自由了；若是今天什么都可以说，那是最自由了。但是在召会中，在基督的身体里，特别是在新人里，你和我天然的人没有说话的自由。因为我们自己不是人位，在一个新人里，只有一个人位，只有这个人位有自由说话，我天然的人绝对没有自由说话。主是绝对有自由来说话，我是绝对没有自由来说话。我们不准许天然的人说话，绝对不准许；只该是那一个人位说话。

你要把罗马十五章六节和林前一章十节，与以弗所二章的新人连起来看。你若不连起来看，你绝对不会懂得那两节圣经，全召会怎么能够只有一个口呢？千千万万个肢体怎么能够都说一样的话呢？这以人来说是绝对作不到。…你们从前口太多，是因为人位太多了。人位多，主张就多；主张多，意见就多。但是感谢主，现在这里是一个口，一个人位。这里没有警察，个个都绝对有自由。但另一面你又绝对没有自由，因为在你里面有另外一个人位。你刚要说，里面一捏，叫你不要说了。你只好说“感谢主”！你再一次要说的时侯，主又捏你，你就说“阿们”！若没有主这一捏、那一捏，我告诉你，弟兄姊妹在一起定规吵架。

不是我说，不是你说，不是他说，不是弟兄说，不是姊妹说，个个都是说，“主啊，你说！”（李常受文集一九七七年第三册，四〇五至四〇七页。）

参读：一个身体，一位灵，一个新人，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

第九周 周六

晨兴喂养

林前十五 58 “所以我亲爱的弟兄们，你们务要坚固，不可摇动，常常竭力多作主工，因为知道你们的劳苦，在主里面不是徒然的。”

十六 10 “若是提摩太来到，你们要留心，叫他在你们那里无所惧怕，因为他作主的工象我一样。”

在各区域的所有同工，都该为着那独一的身体，作同一宇宙性的工作。我们应当只作一个工，在主的恢复里不该有好几个工作。已过在主的恢复里有好几个工作，这仍然残留在我们中间。这里有一个危机和危险，就是这些不同的工作会造成分裂。…工作应该只有一个。就连保罗和彼得也没有作两个工作。虽然他们在不同的区域作工，他们只有建造基督的身体这独一的工作。

我盼望我们在主面前考量我们目前的光景。我们是否为着主的恢复作同一个工作？若不是，我们应该让主有自由来调整我们。感谢主，因着真理的丰富，主的恢复在全地到处都受欢迎。在主恢复的行动里，应该只有一个工作，不该有不同的工作。我们的光景与这个不同。我们不知不觉地有了不同的工作，这是危险的。

在保罗时代，因着缺乏现代化的运输和交通，把工作分开是合逻辑的。然而，那时尚且只有一个工作。（长老训练第十一册，一三四至一三五页。）

信息选读

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

我们今天在主的恢复里，要成为宇宙的新人，我们大家都得一同起来，接受基督作我们的人位。

召会不光是一班基督徒的集合，召会就是基督的丰满，召会也就是地上的一个新人。地上有一个大的旧人，那是亚当的族类，亚当的后代；但是今天神在地上要有另外一个人，就是新人。

今天因着科学上种种的进步，交通方面、传达方面，都日新月异，所以全世界亚当的族类差不多也成了一个。…在美国出了什么东西，马上香港、日本也有了。这是一个宇宙的旧人。亚当的族类，今天成了宇宙的旧人，他们的败坏、邪恶、污秽、淫乱、一塌糊涂，是一致的。

今天主在全球各地上要得着这个新人，所以我们大家都要起来接受基督作我们共同的人位。我们若要有个主张，若要有一种生活，我们不能够仅仅在自己里头来定规，而要在新人里面和新人一同接受基督作人位。这个要求是大的、是高的，这样，这个新人就长大成熟，我们就达到一个长成的人。

你若接受基督作人位，你定规以基督作生命。基督作人位是为着新人的，基督作生命乃是为着身体的。你能接受基督作人位，你定规能长大成熟。结果基督的身体必定长大而有基督丰满之身材充足的度量。所以你看见，只要长大成熟，就有那个丰满所需要的身量。换句话说，你接受基督作人位，你定规也以基督作生命。基督作人位，就叫新人长大；基督作生命，就叫身体的身量增加。（李常受文集一九七七年第三册，四二二至四二四页。）

参读：长老训练第十一册，第一章；长老训练第三册，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

第九周诗歌

基督作实际与人位

(英 1182)

C 大调

4/4

5 | 5 · 3̣ 3 5 | 5 · 2̣ 2 3 | 4 5 6 7 | 5 —
 一 我 们 聚 集 来 敬 拜 你, 在 灵 和 实 际 里;
 5 | 5 · 3̣ 3 5 | 5 · 2̣ 2 2̣ | #i̇ 2̇ 3̇ 6 | 2̇ —
 诸 天 界 里 黑 暗 势 力, 无 不 溃 崩、逃 匿。
 5 | 3̇ · 3̇ 2̇ i | i · 7 7 i | 2̇ 7 6 5 | i —
 宇 宙 万 有 唯 一 实 际, 就 是 基 督 自 己;
 i | i · 6 6 i | i · 5 5 5 | 6 i 5 2̇ | i — ||
 心 眼 得 开, 何 等 欢 喜, 同 享 基 督 实 际!

二 宝贝人位—基督自己— 生在我们灵里;
 神圣生命分赐不已, 直至充盈满溢。
 赞美我主永活衷里, 作人位何实际!
 求使我们赏识、经历: 里面之人是你。

三 团体生活内在意义: 基督显于身体;
 基督肢体构成身体— 全是基督自己。
 祂的成分在众人里, 添加、相调为一;
 一个新人显于全地, 基督再临可期。

WEEK 9 — HYMN

In spirit and reality Experience of Christ—As Our Person

1182

The musical score is written in G-flat major (one flat) and 4/4 time. It consists of four staves of music. The first staff begins with a treble clef and a common time signature. The melody is simple and hymn-like. The lyrics are written below the notes. The score includes a chorus section starting at measure 8, marked with a box labeled 'Chorus'. The lyrics continue through the end of the piece, which concludes with a double bar line.

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.

