

第八篇

召會的身分—新人

讀經：弗二 15～16，四 22～24，西三 10～11

綱 要

週 一

壹 召會—基督的身體—乃是一個新人，為着完成神永遠的定旨—弗一 9，11，三 11，二 15～16，四 22～24，羅八 28，提後一 9：

一 神創造人的心意是要得着一個團體的人，以彰顯祂並代表祂—創一 26。

二 創世記一章神創造人，是一幅在神新造中之新人的圖畫；這意思是，舊造是新造的表號、豫表—弗二 15，四 24，林後五 17。

三 至終，召會作為一個新人，就是神心意中團體的人；這一個新人完成雙重的定旨，就是彰顯神並對付神的仇敵—創一 26。

貳 一個新人是藉着基督十字架上的死所創造的—弗二 15～16：

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

Message Eight

The Status of the Church—the New Man

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

Outline

Day 1

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

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

B. 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—Eph. 2:15; 4:24; 2 Cor. 5:17.

C. Eventually, the church as the one new man is the corporate man in God's intention; the one new man fulfills the twofold purpose of expressing God and dealing with God's enemy—Gen. 1:26.

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

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

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

週 二

三 除了在基督裏之外，我們絕對無法被創造成一個新人，因爲在我們自己裏面，沒有神聖的素質，就是新人的元素——弗二 15：

- 1 惟有在神聖的素質裏並用神聖的素質，我們纔被創造成一個新人；惟有在基督裏，纔可能有這素質。
- 2 基督自己是新人的素質；因此，祂把兩下——猶太人和外邦人——在祂自己裏面，創造成一個新人。
- 3 在一個新人裏基督是一切，因爲祂是新人用以創造的素質；所以，一個新人就是基督——西三 11。

叁 召會是一個新人，在這新人裏基督是一切，又在一切之內；我們沒有地位——10～11 節：

一 神在祂經綸中的目的，是要基督作一切；因此，極重要的是，我們要看見神不要別的，只要基督，在神的眼中，除了基督以外，沒有一樣算得數——太十七 5，西一 18，二 2，17，三 4，10～11：

週 三

- 1 神的目的是要使祂的兒子基督作祂經綸的中心，並使祂作信徒的一切——一 18，二 17。

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——Rom. 6:6; 2 Cor. 5:17.

Day 2

C. Apart from being in Christ, we could not have been created into one new man, because in ourselves we do not have the divine essence, which is the element of the new man——Eph. 2:15:

1. Only in the divine essence and with the divine essence were we created into the one new man; it is possible to have this essence only in Christ.
2. Christ Himself is the essence of the new man; hence, in Himself He created the two, the Jews and the Gentiles, into one new man.
3. In the one new man Christ is all because He is the essence with which the new man was created; therefore, the one new man is Christ——Col. 3:11.

III. The church is the one new man, and in this new man Christ is all and in all; we have no place——vv. 10-11:

A. God's intention in His economy is that Christ be everything; therefore, it is crucial for us to see that God wants nothing but Christ and that in the eyes of God nothing counts except Christ——Matt. 17:5; Col. 1:18; 2:2, 17; 3:4, 10-11:

Day 3

1. God's intention is to make Christ His Son the center of His economy and also to make Him everything to the believers——1:18; 2:17.

2 神的經綸乃是要將包羅萬有的基督作到我們裏面——加四 19，弗三 17 上，西三 11。

二 在一個新人裏沒有天然的人，不可能有天然的人，也沒有地位給天然的人——10 ~ 11 節：

1 在新人裏只有一個人位——包羅萬有的基督——二 17，三 4，11。

2 一個新人就是基督——是基督在擴展，基督得擴大。

三 新人是獨一無二的——在基督裏是一，並且與基督是一；我們是憑着基督並藉着基督而成爲一——弗二 15，西三 11：

1 我們若不在基督裏，就無分於新人；反而，我們對於新人就了了。

2 若是我們在基督裏卻不活基督，我們就與新人有難處。

週 四

四 當我們藉着生機的過程被基督浸透、充滿、滲透，並由祂所頂替時，一個新人就得以出現——林後三 18：

1 新人乃是基督在眾聖徒裏面，滲透我們並頂替我們，直到所有天然的區別都除去，每個人都由基督所構成——西三 11。

2 包羅萬有的基督必須生機的作到我們裏面，直到祂以祂自己頂替我們天然的人——弗三 17 上，加四 19。

五 在一個新人裏，基督是一切的肢體，又在一切的肢體之內——西三 11：

1 住在我們裏面的基督乃是一個新人的構成成分——一 27，三 11。

2. God's economy is to work the all-inclusive Christ into us—Gal. 4:19; Eph. 3:17a; Col. 3:11.

B. There is no natural person in the one new man, and there is no possibility, no room, for any natural person—vv. 10-11:

1. In the one new man there is only one person—the all-inclusive Christ—2:17; 3:4, 11.

2. The one new man is just Christ—Christ spreading and Christ enlarged.

C. The new man is uniquely one—one in Christ and one with Christ; we are one by Christ and through Christ—Eph. 2:15; Col. 3:11:

1. If we are not in Christ, we have no share, no part, in the new man; rather, we are through with the new man.

2. If we are in Christ but do not live Christ, we have a problem related to the new man.

Day 4

D. The one new man comes into being as we are saturated, filled, and permeated with Christ and replaced by Him through an organic process—2 Cor. 3:18:

1. The new man is Christ in all the saints permeating us and replacing us until all natural distinctions have been removed and everyone is constituted of Christ—Col. 3:11.

2. The all-inclusive Christ must be wrought into us organically until He replaces our natural being with Himself—Eph. 3:17a; Gal. 4:19.

E. In the one new man, Christ is all the members and is in all the members—Col. 3:11:

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

- 2 因着基督是新人一切的肢體，在新人裏任何種族、國籍、文化、或社會身分都沒有地位——10～11 節。
- 3 我們若要經歷基督是新人一切肢體的實際，就必須接受基督作我們的生命和人位，並且活基督，不活我們自己——加二 20，腓一 20～21 上。

週 五

- 4 保羅說基督是一切，又說祂在一切之內，這是非常有意義的——西三 11：
 - a 我們不該以為，既然基督是一個新人的一切肢體，我們就甚麼都不是，新人也不需要我們。
 - b 基督在新人的眾肢體裏面，這事實指明眾肢體仍然存在——11 節。

肆 我們需要看見，在不同國家的眾地方召會乃是一個新人——10～11 節，四 15～16：

一 眾地方召會不是僅僅個別的地方召會，乃是一個新人——弗二 15～16：

- 1 我們不能說每一個地方召會是一個新人；而是說，地上的眾地方召會乃是一個新人——四 24。
- 2 一個新人不光是一地一地、一個召會一個召會的事，乃是地上各召會集體的事。

二 在主恢復的眾召會中間，不應該有『列國』——太十六 18，帖前一 1，羅十六 16 下，約叁 9～10：

- 1 我們無意得着一個小『國』，一個讓我們可以在其中作小王的王國；反之，我們在意的是要在一個新人裏——太二十 25～26 上。
- 2 召會的建造乃在於一個新人的存在——十六 18，弗二 21～22。

2. Because Christ is all the members of the new man, there is no room in the new man for any race, nationality, culture, or social status——vv. 10-11.
3. In order for us to experience the reality of Christ being all the members of the new man, we need to take Christ as our life and person and live Him, not ourselves——Gal. 2:20; Phil. 1:20-21a.

Day 5

4. It is very significant that Paul said both that Christ is all and that He is in all——Col. 3:11:
 - a. We should not think that because Christ is all the members of the one new man, we are nothing and are not needed.
 - b. The fact that Christ is in all the members of the new man indicates that the members continue to exist——v. 11.

IV. We need to see that all the local churches in the different countries are one new man——vv. 10-11; 4:15-16:

A. All the churches are not merely individual local churches but are the one new man——Eph. 2:15-16:

1. We cannot say that each local church is a new man; rather, all the local churches on earth are the one new man——4:24.
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. Among the churches in the Lord's recovery, there should be no "nations"——Matt. 16:18; 1 Thes. 1:1; Rom. 16:16b; 3 John 9-10:

1. We do not care to have a little "nation," an empire, in which we can be a king; rather, we care to be in the one new man——Matt. 20:25-26a.
2. The building of the church depends on the existence of the one new man——16:18; Eph. 2:21-22.

三 今天就是得着一個新人的日子，這新人是由眾地方召會所構成，包括所有在基督裏是一的聖徒，而基督是一切，又在一切之內；這將是終極的召會生活——一個活出基督的宇宙新人——西三 10～11，弗四 24，腓一 20～21 上。

伍 主恢復的目標是要產生一個新人——弗二 15，四 22～24，西三 10～11：

一 在舊人裏分裂並分散的，在新人裏得着恢復；脫去舊人就是脫去分裂並分散的人；穿上新人就是穿上聚集並是一的新人——創十一 5～9，徒二 5～12，弗四 22，24，西三 10～11。

二 主在祂恢復中一直在作，並祂現今正在作的，是產生一個新人，以祂自己為生命和人位，為着神的彰顯——弗三 17～19，西三 4，10～11。

三 大家只能是一個人，這個要求是極高的；為使一個新人得以實際的出現，我們都需要起來接受基督作我們的人位——加二 20，弗二 15，三 17 上。

四 這一個新人要結束這時代，引進神的國，並要將君王基督帶回這地上——啟十一 15。

C. Today is the day to have a new man constituted of all the local churches, including all the saints as one in Christ, who is all in all; this will be the ultimate church life—a universal new man living out Christ—Col. 3:10-11; Eph. 4:24; Phil. 1:20-21a.

V. The goal of the Lord's recovery is to bring forth the one new man—Eph. 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; 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—Gen. 11:5-9; Acts 2:5-12; Eph. 4:22, 24; Col. 3:10-11.

B. 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.

C. The requirement that everyone be only one man is exceedingly high; for the practical existence of the one new man, we need to rise up together to take Christ as our person—Gal. 2:20; Eph. 2:15; 3:17a.

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

第八週•週一

晨興餽養

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

神沒有創造許多人；祂在一個人亞當裏面，集體的創造了人類。神按着祂的形像並照着祂的樣式造了這樣一個團體人，使人類能團體的彰顯神。（聖經恢復本，創一 26 註 4。）神創造了一個團體人，不僅有祂的形像以彰顯祂，也運用祂的管治權管理萬有以代表祂。（創一 26 註 5。）

信息選讀

創世記一章神創造人，這是一幅圖畫，描繪出在神新造裏的新人。這就是說，舊造是新造的表號、豫表。…在舊造和新造中，人都是中心。

神創造人是照着祂自己的形像，（26，）並給人祂的管治權。形像是為着彰顯。神要人作祂的彰顯。…神〔也〕要人在祂的權柄上代表祂，為祂管理。在舊造中，人被造有神的形像以彰顯祂，並有祂的管治權以代表祂。

神積極的目的是要人彰顯祂，神消極的目的是要人對付神的仇敵撒但，魔鬼。在宇宙中神有一個難處，就是對付祂的仇敵。因為神的仇敵魔鬼是受造之物，所以神不會直接對付他；祂乃要藉着祂創造中的一個造物一人，來對付他。神要藉着人來對付祂的仇敵。

<< WEEK 8—DAY 1 >>

Morning Nourishment

Eph. 2:15-16 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace, and might reconcile both in one Body to God through the cross, having slain the enmity by it.

God did not create many men; He created mankind collectively in one person, Adam. God created such a corporate man in His image and according to His likeness so that mankind might express God corporately. (Gen. 1:26, footnote 4) God created a corporate man not only to express Himself with His image but also to represent Him by exercising His dominion over all things. (Gen. 1:26, footnote 5)

Today's Reading

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 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....God [also] 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.

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.

In the old creation the dominion given to man was limited to the earth. This means that in the old creation the dealing with God's enemy was restricted to

the earth. However, in God's new creation the dominion has been enlarged to the entire universe.

Eventually, the church as the new man is the man in God's intention. God wanted a man, and in the old creation He created a figure, a type, not the real man. The real man is the man Christ created on the cross through His all-inclusive death. This man is called the new man.

The term the new man reminds us of the old man. The old man did not fulfill God's dual purpose. However, the new man in God's new creation does fulfill the twofold purpose of expressing God and dealing with God's enemy. (The Conclusion of the New Testament, pp. 2302-2303)

Thousands of Christians have read Ephesians 2:15; 4:24; and Colossians 3:10, and they have seen the term the new man according to the letter, but they do not know what the new man is. Our becoming the new man was not merely a matter of our repenting and being sorry for our past and thereby becoming new. This is the teaching of Confucius; it is not the teaching of the Bible. In the creating of the new man, first our natural man was crucified by Christ on the cross, and then through the crossing out of the old man, Christ imparted God's element into us. Thus, we became an entity that is different from the old man, because we have God's element in us.

Ephesians 2:15 tells us that Christ did this creating work on the cross. We usually consider that Christ's work on the cross was related only to negative things, to cross us out, to crucify us. But Ephesians 2:15 tells us that on the cross Christ did something positive, to generate us, not to put us to death. This divine thought is clearly seen in Ephesians 2:15. The cross of Christ not only destroys and kills; it also generates and brings in something divine. The new man was created by Christ with two kinds of materials. The first is the redeemed created man; the second is the divine element. On the cross Christ put these two materials together to produce a new man. (The God-men, p. 17)

Further Reading: The Conclusion of the New Testament, msgs. 216-217

最後，召會這新人乃是在神的目的中所要得着的人。神要得着一個人，在舊造中祂所創造的，乃是一個表號，豫表，而不是真正的人。真正的人乃是基督藉祂包羅萬有的死，在十字架上所創造的人，這人稱為新人。

『新人』這辭使我們想到舊人。舊人沒有完成神的雙重定旨；然而，在神新造裏的新人，的確完成了彰顯神並對付神仇敵的雙重定旨。（新約總論第七冊，二九五至二九六頁。）

千萬的基督徒曾讀過以弗所二章十五節，四章二十四節，和歌羅西三章十節，他們按照字句看過『新人』一辭，但他們不知道新人是甚麼。我們成為新人，不是僅僅為着過去悔改難過，就變成新的了。這是孔孟的教訓，不是聖經的教訓。在新人的創造裏，首先我們天然的人被基督在十字架上釘死，然後藉着除掉舊人，基督就將神的元素分賜到我們裏面。這樣，我們就成為一個與舊人截然不同的實體，因為我們裏面有了神的元素。

以弗所二章十五節告訴我們，基督是在十字架上作這創造的工作。我們常常以為基督在十字架上的工作只與消極的事有關，就是除掉我們，釘死我們。但十五節告訴我們，在十字架上，基督作了積極的事，就是使我們有新生的起頭，而不是把我們治死。這節清楚的給我們看見這神聖的思想。基督的十字架不僅作毀壞並消殺的工作，更產生並帶進神聖的東西。基督創造新人，是用兩種材料。第一是用蒙救贖的受造之人；第二是用神聖的元素。在十字架上，基督把這兩種材料放在一起，產生新人。（神人，一五頁。）

參讀：新約總論，第二百一十六至二百一十七篇。

第八週•週二

晨興餽養

太十七 5『他還說話的時候，看哪，有一朵光明的雲彩遮蓋他們；看哪，又有聲音從雲彩裏出來，說，這是我的愛子，我所喜悅的，你們要聽祂。』

西一 18『祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

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

信息選讀

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

因為新人是照着神在基督裏並用基督創造的，所以新人有神的形像。創世記一章二十六節說，人是按着神的

<< WEEK 8—DAY 2 >>

Morning Nourishment

Matt. 17:5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

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

Today's Reading

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

Because the new man has been created in Christ and with Christ according to God, the new man bears the image of God. In contrast to Genesis 1:26, which

形像造的；而以弗所四章二十四節相對的說，新人是直接照着神造的。至終，新人要在那實際的義和聖中帶着神的形像。我們乃是藉着在那支配我們心思的靈裏得以更新，而穿上在基督耶穌裏已經創造成的這個新人。（以弗所書生命讀經，二六一至二六二頁。）

召會本該是一個充滿基督，並由基督所構成的家，而〔在歌羅西〕的召會竟然被文化所侵入。基督本該是召會生活惟一的元素，卻有相當大的程度被這個混雜文化的各方面所頂替了。召會的構成成分應該是基督，也只該是基督，因為召會乃是基督的身體。…然而，文化中那些好的元素，特別是哲學和宗教，已經侵入召會並且把召會浸透了。…我們必須看見，撒但用文化充斥召會的策略，就是要用文化中最高度發展的方面來頂替基督。

因此，保羅寫歌羅西書的目的是：指出在召會中絕不可有任何東西頂替基督。召會生活必須單單由基督所構成。…為此保羅在這封短短的書信中，用了許多高超的辭句來描寫基督。例如，基督稱為那不能看見之神的像、一切受造之物的首生者、從死人中復活的首生者、以及所有影兒的實體。在三章十至十一節，保羅說，在新人裏沒有希利尼人、猶太人、受割禮的、未受割禮的、化外人、西古提人、為奴的、自主的。在新人裏，基督是一切，又在一切之內。…基督必須是我們中間的每一位。在新人裏，基督必須是你，基督必須是我。不光文化必須消除，連我們也必須消失。我們要看見這個啟示，這是極其重要的。

歌羅西書主要的點乃是：在神眼中，除了基督以外，沒有一樣算得數。這個事實把一切東西，不論是好的或壞的，是罪惡的或文雅的，全都撇在一邊。…歌羅西書教導我們，在召會生活中，基督必須是一切，又在一切之內。凡不是基督的，都必須除去。（歌羅西書生命讀經，三至四、六至八頁。）

參讀：以弗所書生命讀經，第二十四篇；新約總論，第二百一十八篇。

says that man was made in the image of God, Ephesians 4:24 says that the new man is created directly according to God. Eventually, the new man will bear the image of God in holiness and righteousness of the reality. By being renewed in the governing spirit of our mind, we put on this new man that has been created in Christ Jesus. (Life-study of Ephesians, pp. 214-215)

The church should be a house filled with Christ and constituted with Him. Instead, the church [in Colossae] had been invaded by culture. To a large extent, Christ as the unique element in the church life was being replaced by various aspects of this mixed culture. The constituent of the church should be Christ and Christ alone, for the church is the Body of Christ....Nevertheless, the good elements of culture, especially philosophy and religion, had invaded the church and saturated it....We must see that Satan's strategy in flooding the church with culture is to use the most highly developed aspects of culture to replace Christ.

Therefore, Paul's purpose in the book of Colossians is to show that in the church nothing should be allowed to be a substitute for Christ. The church life must be constituted uniquely of Christ....This is the reason that in this short Epistle a number of elevated expressions are used to describe Christ. For example, He is called the image of the invisible God, the Firstborn of all creation, the Firstborn from among the dead, and the body of all the shadows. In 3:10 and 11, Paul says that in the new man there is no possibility of having Greek or Jew, circumcision or uncircumcision, barbarian or Scythian, slave or freeman. Rather, in the new man Christ is all and in all. This means that Christ must be everyone and in everyone....Christ must be every one of us. In the new man Christ must be you and me. Not only must culture go, but even we have to go. It is crucial that we see this revelation.

The main point in the Epistle of Colossians is the fact that in the eyes of God nothing counts except Christ. This fact excludes both good things and bad things, both sinful things and cultured things....The book of Colossians teaches us that in the church life Christ must be all and in all. Everything that is not Christ must go. (Life-study of Colossians, pp. 2-3, 5-7)

Further Reading: Life-study of Ephesians, msg. 24; The Conclusion of the New Testament, msg. 218

西二 17『這些原是要來之事的影兒，那實體卻屬於基督。』

加四 19『我的孩子們，我為你們再受生產之苦，直等到基督成形在你們裏面。』

在林前一章一至九節，保羅要我們對一個事實有深刻的印象：在神的經綸裏，基督是惟一的中心。神的心意是要使祂的兒子基督成為祂經綸的中心，也成為眾信徒的一切。所以保羅告訴我們，基督是他們的，也是我們的；我們已經蒙召，進入了祂兒子我們主耶穌基督的交通。在神的經綸裏，祂的心意是要使基督作一切，把基督賜給我們作我們的分，並把基督作到我們裏面。（新約總論第十冊，一二三頁。）

信息選讀

神的經綸乃是要將一個奇妙的人位作到我們裏面。這人位就是包羅萬有的基督，祂是宇宙中一切正面事物的實際。基督是一切受造之物的首生者。祂是神，也是人；因為祂這位永遠的神，在時間裏成了肉體。因此，基督是真神，也是真人。祂具有一切神聖的屬性和人性的美德。祂是愛、生命、光、恩典、謙卑、忍耐、能力、憐憫、智慧、公義和聖別的實際。（歌羅西書生命讀經，三八八頁。）

在新人裏不僅沒有天然的人，連天然的人存在的可能和地位都沒有。（聖經恢復本，西三 11 註 2。）

但這不是說，『祂在你裏頭作你的人位，在我裏頭作我的人位，在他裏頭作他的人位。』這是錯誤的領會。我告訴你，祂是在我們眾人裏頭作一個人位。你裏頭的人位，就是我裏頭的人位，我們大家只有一個人位。這個人位是誰？就是基督。

Morning Nourishment

Col. 2:17 Which are a shadow of the things to come, but the body is of Christ.

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

Paul in 1 Corinthians 1:1-9 impresses us with the fact that in God's economy, Christ is the unique center. God's intention is to make Christ His Son the center of His economy and also to make Him everything to all the believers. For this reason Paul tells us that Christ is both theirs and ours and that we have been called into the fellowship of the Son, Jesus Christ our Lord. In His economy God's intention is to make Christ everything, to give Christ to us as our portion, and to work Christ into us. (The Conclusion of the New Testament, p. 3118)

Today's Reading

God's economy is to work a wonderful person into our being. This person is the all-inclusive Christ, the One who is the reality of every positive thing in the universe. Christ is the Firstborn of all creation. He is both God and man, for the One who was the eternal God became incarnated at a point in time. Hence, Christ is the real God and the real man. He possesses all the divine attributes and human virtues. He is the reality of love, life, light, grace, humility, patience, power, mercy, wisdom, righteousness, and holiness. (Life-study of Colossians, p. 313)

Not only is there no natural person in the new man, but there is no possibility and no room for any natural person to exist. (Col. 3:11, footnote 2)

This, however, does not mean that He is in you as your person, He is in me as my person, and He is in another one as his person. This is an improper understanding. I tell you that He is in all of us as one person. The person in you is the person who is in me. We all have only one person. Who is this person? This person is Christ. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," p. 314)

新人不是新的組織，或新的『聯合國』。這新人乃是基督—擴展並擴大的基督。歌羅西三章十一節說，『在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、爲奴的、自主的，惟有基督是一切，又在一切之內。』在新人裏一切的人都沒有地位；新人不是另一種聯合國。在新人裏你沒有地位，我也沒有地位。我們在新人裏都沒有地位，基督是一切，又在一切之內。

新人不是普世教會的聯合。新人是獨一無二，與基督是一，並在基督裏是一的。在新人裏沒有人有任何地位；猶太人、希利尼人、受割禮的、未受割禮的、西古提人、化外人、爲奴的或自主的，都沒有地位，只有基督是一切，又在一切之內。我們不是普世教會聯合運動；我們乃是在新人裏。我們是一，不是憑我們的良善、溫和或謙卑，乃是憑着並藉着基督，因爲基督在你裏面，基督也在我裏面。基督在所有從中國來的弟兄們裏面，也在所有從日本來的弟兄們裏面。我們都有基督，基督就是我們的一。我們所有的，不是聯合，或普世教會運動。我們所有的，乃是基督。這意思不是說，你忍受我，我也忍受你；乃是你有基督，我也有基督。我愛祂，你也愛祂；你憑祂而活，我也憑祂而活。我們都有基督，所以我們在獨一的基督裏乃是一。我們若沒有基督，或不活基督，我們就無分於新人。主的恢復不是運動，主的恢復完全是基督的生命；基督是我們的生命，我們的人位。我們都必須清楚透亮的看見這事。

你若不在基督裏，你就無分於這新人。你若不在基督裏，你就在這新人裏無分無關。即使你是在基督裏，卻不憑基督而活，你與這新人的關係就有問題。…我們在這裏是活基督。即使你是典型的中國人，現今在你裏面的，不是中國人，乃是基督。基督是我們的生命，基督是我們的性情，基督是我們的人位。（李常受文集一九七七年第三冊，四〇八、六二二至六二五頁。）

參讀：一個身體一位靈一個新人，第五篇；一個新人，第三章。

The new man is not a new organization or a new “United Nations.” This new man is just Christ—Christ spreading and Christ enlarged. Colossians 3:11 says, “Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.” All persons have no place in the new man; it is not another kind of United Nations. You have no place in the new man, and neither do I. We all have no place in the new man, but Christ is all and in all.

The new man is not ecumenical. The new man is uniquely one, one with Christ and one in Christ. No one has any place in the new man, neither Jew, Greek, circumcision, uncircumcision, barbarian, Scythian, slave nor free man, but Christ is all and in all. We are not an ecumenical movement; we are in the new man. We are one not by our niceness, gentleness, or humility but by and through Christ, because Christ is in you and Christ is in me. Christ is in all the brothers from China and all the brothers from Japan. We all have Christ, and Christ is our oneness. What we have is not a unity or an ecumenical movement. What we have is simply Christ. This does not mean that you tolerate me and I tolerate you but that you have Christ and I have Christ. I love Him and you love Him; you live by Him and I live by Him. We all have Christ, so we are one in the unique Christ. If we do not have Christ and live Christ, we are through with the new man. The Lord’s recovery is not a movement. It is altogether the life of Christ, Christ as our life and our person. We all have to see this in a crystal clear way.

If you are not in Christ, you are through with this new man. If you are not in Christ, you have no share, no part, in this new man. Even if you are in Christ, yet you do not live by Christ, you have a problem related to this new man....We are here living Christ. Even if you are a typical Chinese, what is in you now is not Chinese; rather Christ is in you. Christ is our life, Christ is our nature, and Christ is our person. (CWWL, 1977, vol. 3, “The One New Man,” pp. 489-491, 490)

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

第八週•週四

晨興餽養

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

在新人裏，基督乃是一切。在作爲新人的召會裏，基督就是一切。這含示祂是每一位弟兄、每一位姊妹。這也含示每一位弟兄姊妹都必須由基督所構成。在新人裏，沒有猶太肢體，也沒有外邦肢體，只有基督肢體。倘若我們要由基督所構成，基督就必須多而又多的加添到我們裏面。我們必須被基督滲透，被基督浸透，並讓基督生機的作到我們裏面。至終，我們就會被基督所頂替。然後在實際裏，祂就是一切，又在一切之內。祂乃是新人的每一肢體、每一部分。

新人不是從各國把基督徒聚在一起所產生的。那是一個新組織，不是一個新人。當我們被基督浸透、充滿、滲透，並藉着生機的過程被祂所頂替時，新人就產生了。新人乃是基督在眾聖徒裏面，滲透我們並頂替我們，直到所有天然的區別都除去，每一個人都由基督所構成。（歌羅西書生命讀經，五六五頁。）

信息選讀

在新人裏，基督是一切，又在一切之內，這不該只是道理。反之，這位豐富、實在的基督必須真正在生機上作到我們裏面，直到祂以自己完全頂替我們天然的人。惟有我們一直在祂裏面生根，並把祂的豐富吸收到我們裏面，纔

<< WEEK 8—DAY 4 >>

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.

In the new man Christ is all. In the church as the new man, Christ is everything. This implies that He is every brother and every sister. This also implies that every brother and sister must be constituted of Christ. In the new man there cannot be Jewish members and Gentile members; there can only be Christ-members. If we would be constituted of Christ, Christ must be added into us more and more. We must be permeated with Christ, saturated with Christ, and have Christ organically wrought into our being. Eventually, we shall be replaced by Christ. Then, in reality, He will be all and in all. He will be every member, every part, of the new man.

The new man does not come into existence by taking Christians from various countries and bringing them together. That would be a new organization, not the new man. The new man comes into being as we are saturated, filled, and permeated with Christ and replaced by Him through an organic process. The new man is Christ in all the saints permeating us and replacing us until all natural distinctions have been eliminated and everyone is constituted of Christ. (Life-study of Colossians, pp. 454-455)

Today's Reading

Christ as all and in all in the new man should not be mere doctrine. Rather, the rich, substantial Christ must actually be wrought into us organically until He replaces our natural being with Himself. This can take place only as we remain rooted in Him and absorb His riches into us. These riches will then become

會有這事。然後這些豐富就成為在生機上浸透我們的實質和元素。那時基督要成為我們，我們也要由基督所構成。這不僅是憑基督長大，也是在基督裏被建造。

在歌羅西三章十一節，保羅不僅說到基督是一切，也說到祂在一切之內。換句話說，一面，基督既是一切肢體，另一面，祂也在一切肢體之內。

在新人裏，基督是每一個肢體。保羅在十一節論到這點時說，『在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』這意思是說，在新人裏，任何天然的人都沒有地位。區域、文化、或國籍的差異也沒有地位。譬如，在新人裏沒有中國人或美國人、加州人或德州人。照樣，在新人裏，猶太人或希利尼人、宗教徒或非宗教徒、有文化的或沒有文化的、自主的或為奴的，都沒有地位。任何種族、國籍、文化、或社會身分都沒有地位。在這一個新人裏，只有基督有地位；基督的確是新人一切的肢體。（歌羅西書生命讀經，五六五至五六六、六六六、六六五頁。）

在十一節保羅說，在新人裏天然的人沒有地位，惟有『基督是一切，又在一切之內』。在新人裏只有基督有地位。祂是新人一切的肢體，也在一切的肢體之內。在新人裏祂是一切。這就是說，實際上祂就是新人。

我們要經歷基督是新人的一切肢體這個實際，就必須接受基督作我們的生命和人位，並且活祂，不活我們自己。如果基督是眾聖徒—新人一切肢體—的生活，那麼實際上在新人之內就只有祂。當眾聖徒（不論國籍）都活基督，那麼在實際和實行上，基督就是新人一切的肢體。（新約總論第七冊，三一〇至三一頁。）

參讀：歌羅西書生命讀經，第二十八、六十篇。

the substance, the element, which will saturate us organically. Then Christ will become us, and we shall become constituted of Christ. This is not only to grow with Christ, but it is also to be built up in Christ.

In Colossians 3:11 Paul says not only that Christ is all, but also that He is in all. In other words, on the one hand, Christ is all the members, and on the other hand, He is in all the members.

In the new man Christ is every member. Concerning this, Paul says in 3:11, “Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, freeman, but Christ is all and in all.” This means that in the new man there is no place, no room, for any natural person. There is no place for regional, cultural, or national distinctions. For example, in the new man there cannot be Chinese or Americans, Californians or Texans. Likewise, in the new man there is no room for Jew or Greek, for religious ones or nonreligious ones, for cultured ones or uncultured ones, for freemen or slaves. There is no room for any race, nationality, culture, or social status. In the one new man there is room only for Christ. Christ surely is all the members of the new man. (Life-study of Colossians, pp. 455, 537, 536)

In Colossians 3:11 Paul says not only that in the new man there is no room for any natural person but that in the new man “Christ is all and in all.” In the new man there is room only for Christ. He is all the members of the new man, and He is in all the members. He is everything in the new man. This means that actually He is the new man.

For us to experience the reality of Christ being all the members of the new man, we need to take Christ as our life and person and live Him, not ourselves. If Christ is the living of all the saints, all the members of the new man, then in reality only He will be in the new man. When all the saints, whatever their nationality may be, live Christ, then in a real and practical way Christ will be all the members of the new man. (The Conclusion of the New Testament, p. 2315)

Further Reading: Life-study of Colossians, msgs. 28, 60

第八週•週五

晨興餽養

西四 15～16『請問在老底嘉的弟兄和寧法，並他家裏的召會安。這書信在你們中間念了之後，務要叫在老底嘉的召會也念，你們也要念從老底嘉來的書信。』

保羅說了基督是一切，為甚麼還要說，基督在一切之內？如果保羅只說基督是一切，沒有說基督在一切之內，我們也許就認為，在新人裏只需要基督，不需要我們。我們不該以為，既然基督是新人的切肢體，我們就甚麼都不是，新人也不需要我們。一面，聖經雖然說，天然的人在新人裏沒有地位，因為基督是一切的肢體；但另一面，保羅說，基督在眾肢體之內。基督在新人的眾肢體之內，這事實指明眾肢體仍然存在。（歌羅西書生命讀經，六六六至六六七頁。）

信息選讀

當我們接受基督作生命，並與祂同活，尋求在上面的事，我們深處就感覺我們與基督是一，並且基督就是我們。但同時我們還有一個更深的感覺，就是基督在我們裏面。因此，說基督在我們裏面，以及祂就是我們，都沒有錯。我們乃是新人的一部分，有基督在我們裏面。我們仍繼續存在，但我們不是沒有基督而存在，我們乃是由基督所內住的人。（歌羅西書生命讀經，六六七頁。）

我們大家若是看見了新人的異象，看見了眾召會不光是一個個的地方召會，眾召會乃是一個新人，我們就願意說，『主阿！我願意蒙恩惠，我願意受憐憫，我願意和眾聖徒是一個新人，來接受你作我們眾人的人位。』你若是這樣接受基督作這個團體新人的人位，你的主張，你的生活，就絕不能在

<< WEEK 8—DAY 5 >>

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.

Since Paul says that Christ is all, why is there the need for him to say that Christ is in all? If Paul did not say that Christ is in all, only that He is all, then we may think that in the new man Christ is needed and that we are not needed. We should not think that, because Christ is all the members in the new man, we are nothing and are not needed. On the one hand, the Bible does say that in the new man there is no place for the natural person because Christ is all the members. Yet, on the other hand, Paul says that Christ is in the members. The fact that Christ is in the members of the new man indicates that the members still exist. (Life-study of Colossians, p. 537)

Today's Reading

When we take Christ as our life and live together with Him, seeking the things which are above, we have the sense deep within that we are one with Christ and that Christ is us. But simultaneously we have an even deeper sense that Christ is in us. Therefore, it is true to say that Christ is both in us and that He is us. We are part of the new man with Christ in us. We continue to exist, but we do not exist without Christ; we are those indwelt by Christ. (Life-study of Colossians, p. 537)

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

你自己裏頭來定規。你不能，因為你看見你乃是眾召會那個新人裏頭的一部分。你是那個新人的一部分，所以你的主張，你的生活，不應該是你自己的主張，不應該是你自己的生活，乃應該是那個團體新人的主張，是那個團體新人的生活。

我們說我們在主的恢復裏，到底主到我們中間來能不能找到這個新人？這不光是一地一地、一個召會一個召會的事，這是全地上各召會集體的一件事。到底今天在主的恢復裏，全世界各地的召會是不是一個新人？說召會是金燈臺，你還可以說一地一個金燈臺。但說召會是新人，你能不能說一地是一個新人？不能！在全地上眾召會是一個新人。

我們不該渴望成為帶領人，我們也不該渴望得着『王國』。這是基督教很大的陷阱。每個基督教宗派都是『王國』。甚至每個自由團體也都是王國、王朝。在這種情形下，絕對不會有一。在主的恢復裏，眾地方召會中間應該沒有『王國』。在全地的眾地方召會不是『眾王國』，乃是一個新人。我們若有許多『王國』，自然而然就有組織。但我們若沒有這樣的王國，我們就單單是一個新人。

主在馬太十六章十八節豫言說，祂要建造祂的召會。無論主豫言甚麼，終必實現。新人若沒有實際的出現，召會的建造就是空談。召會的建造在於新人的出現。新人若出現，無疑的，召會就會建造起來。不管現今分裂的光景如何，主要得着新人。主在今時代所作的一切，乃是要引進這一個新人實際的出現。（李常受文集一九七七年第三冊，四一八至四一九、六三一至六三二、六六〇頁。）

參讀：歌羅西書生命讀經，第三十一篇；一個身體一位靈一個新人，第六篇；一個新人，第四章。

by yourself. Because you see that you are a part of the churches as the new man, you will not be able to decide anything merely 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.

We say that we are in the Lord's recovery, but if the Lord were to come among us, would He find this new man? This is not merely a matter of individual localities and individual churches; it involves all the churches on earth corporately. Are all the local churches on the earth in the Lord's recovery today truly the one new man? Because the church is a lampstand, you may say that each locality is a lampstand. However, concerning the church being the new man, can you say that each locality is a new man? No, you cannot. All the churches on the earth are the one new man. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 321-322)

We should not desire to be a leader, and we should not desire to have a "nation." This is a great snare in Christianity. Every Christian denomination is a "nation." Even every free group is a nation, an empire. In this situation there could never be the oneness. In the Lord's recovery, among all the local churches, there should be no "nations." On the whole earth all the local churches are not "nations" but one new man. If we have many "nations," spontaneously there will be organization. But if we do not have such nations, we will be simply, singly, and uniquely the one new man.

The Lord prophesied in Matthew 16:18 that He would build His church. Whatever the Lord has prophesied must be fulfilled. Without the practical existence of the new man, the building up of the church may be vain talk. The building of the church depends upon the existence of the new man. If the new man comes into existence, no doubt, the builded church is here. Regardless of the present situation of division, the Lord is going to get the new man. Everything that the Lord is doing in this present age is to usher in the practical existence of the one new man. (CWWL, 1977, vol. 3, "The One New Man," pp. 497-498, 520)

Further Reading: Life-study of Colossians, msg. 31; CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," ch. 6; "The One New Man," ch. 4

第八週•週六

晨興餽養

弗四 23『而在你們心思的靈裏得以更新。』

啓十一 15『第七位天使吹號，天上就有大聲音說，世上的國，成了我主和祂基督的國，祂要作王，直到永永遠遠。』

當新人完全出現時，我們就不會談論眾召會之間的不同，或談論眾地方召會的行政區域或自治權。那時我們都要活基督。只有基督在我們中間，只有基督得着彰顯。（李常受文集一九七七年第三冊，六二六頁。）

信息選讀

你若去巴西，你要看見基督。你若去英國，你要看見基督。你若去義大利、法國、日本、中國、韓國或菲律賓，你會一無所見，只看見基督。我們不需要說我們眾人是——基督是我們每一位。基督與你同在，基督與我同在，基督與每一位信徒同在，基督也與每一個地方召會同在。我們不必光是談論一；我們乃是活出基督。這是終極的召會生活，就是宇宙新人活出基督。這要結束這時代，引進國度，將基督帶回來。至終這新人要成為基督親愛的新婦。…全世界許多國家的眾聖徒，要說同一件事，（林前一 10，）就是獨一的基督。我們只說基督，因為我們要活出祂來。祂是我們的生命，祂是我們的人位。祂是賜生命的靈在我們的靈裏，並且在一切時候，任何事上，我們都轉向我們的靈，長到這位獨一的基督裏面。

主的恢復裏沒有別的，只有基督，這位基督是一切，又在一切之內。你無法作單個的信徒，你也不能使你的地方召會與其他的眾地方召會分開。今天是所有的地方

<< WEEK 8—DAY 6 >>

Morning Nourishment

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

Rev. 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

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. (CWWL, 1977, vol. 3, "The One New Man," p. 492)

Today's Reading

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....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.

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

召會構成新人的日子，這新人包括一切在基督裏是一的信徒，祂是一切，又在一切之內。這異象要拯救我們脫離基督以外的一切事物。

召會的產生不是只有一個民族，乃是有許多民族。在行傳二章九至十一節，至少有不少於十五種方言的十五個國籍作代表。雖然這些人都是猶太人，（5，）但在神主宰的權柄下，這些猶太人不是都說一種語言，他們說許多不同的方言。他們是猶太人，但他們是分裂且分散的。然而到了召會產生的時候，他們都聚集在一起；在那聚集裏，召會產生了。這指明在舊人裏分裂並分散的，在新人裏完全恢復了。在舊人裏，人是分裂且分散的；但在新人裏，人聚集成爲一。

脫去舊人就是脫去分裂並分散的人。穿上新人就是穿上聚集並是一的新人，『這新人是照着神，在那實際的義和聖中所創造的。』（弗四 24。）…主今天正在地上作這個工，這是主今日恢復的目標。全地上愛祂、追求祂、跟隨祂的人，都要在…心思的靈裏得以更新，而成爲一個新人，以祂爲我們的人位，憑祂活着。這是主今天所要的。

…穀高的〔要求〕是爲着宇宙的新人。你和我都要接受主耶穌作我們的人位，這裏頭包括對付罪，包括奉獻，也包括尋求神的旨意，統統包括了。我們實在需要一篇又一篇的信息，把我們個個都打通，叫我們看見，我們今天在主的恢復裏，要成爲宇宙的新人，我們大家都得一同起來，接受基督作我們的人位。（李常受文集一九七七年第三冊，六二六至六二七、六〇五至六〇六、四五二、四二二頁。）

參讀：歌羅西書生命讀經，第六十二篇；一個身體一位靈一個新人，第七篇；一個新人，第六章。

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.

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 these Jews were not of one language. They were people of many different dialects. They were Jews, but 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.

To put off the old man is to put off the divided and scattered man. To put on the new man (Eph. 4:24) 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. 492-493, 477) The Lord today is doing this work on the earth, and this is the goal of the Lord's recovery today. All those who love Him, pursue Him, and follow Him on the entire earth today must be renewed in the spirit of their mind to become the one new man, taking Him as their person and living by Him. This is what the Lord wants today.

The requirement that is high enough is that we would be for the universal new man. We need to take the Lord Jesus as our person; this includes everything, such as dealing with our sins, consecration, and seeking the will of God. We truly need message after message to unveil every one of us so that we can see that today in the Lord's recovery we need to become the universal new man, and that we all need to rise up together to take Christ as our person. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 350, 324)

Further Reading: Life-study of Colossians, msg. 62; One Body, One Spirit, and One New Man, ch. 7; The One New Man, ch. 6

第八週詩歌

補625

照神計畫成為新人

(英1230)

降 E 大調

4/4

E^b A^b B^b A^b E^b B^b E^b A^b B^b_7 E^b
1 5̣ 1 · 2̣ 3̣ | 4 3 2 · 2̣ 3̣ | 4 3 2 1 | 1 · 7̣ 1 - |

一 我們是 神 救 贖子民, 照祂 計畫成 一 個 新人;

E^b A^b B^b A^b E^b B^b E^b A^b B^b_7 E^b
1 5̣ 1 · 2̣ 3̣ | 4 3 2 · 2̣ 3̣ | 4 3 2 1 | 1 · 7̣ 1 - |

雖來自 各 民 族方言, 祂 裏 蒙召, 合 一 何 甘 甜。

B^b B^b_7 E^b F F_7 B^b F B^b
7̣ 1 2 5̣ | 1 2 3 - | 2 3 #4 2 | 5 6 7 - |

是 神 榮 耀 顯 於 地, 將 祂 寶 貴 顯 無 遺;

E^b A^b B^b A^b E^b B^b E^b A^b B^b_7 E^b
1 5̣ 1 · 2̣ 3̣ | 4 3 2 · 2̣ 3̣ | 4 3 2 1 | 1 · 7̣ 1 - ||

我們是 神 救 贖子民, 照祂 計畫成 一 個 新人。

二 十架上, 規條全廢棄, 猶太、外邦兩下成為一;
主得勝, 仇敵祂踐踏, 我們與神和好, 親“阿爸”。
隔斷的牆已拆除, 我們是一, 喊: “哦, 主!”
十架上, 規條全廢棄, 猶太、外邦兩下成為一。

三 主, 我們願同心合意, 接受你作人位, 不偏離;
不再憑雄心與己意, 在“身體基督”裏調為一。
一個新人在主裏, 為神權益得全地;
主, 我們願同心合意, 接受你作人位, 不偏離。

WEEK 8 — 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.

第八週・申言

申言稿: _____

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Composition for prophecy with main point and sub-points.

[illegible]