

第三週

爲着召會這一個新人，
以基督作我們的人位

J. L. 詩歌：補 625

讀經：加二 20，四 19，弗三 17 上，四 24，西三 4、
10～11

【週一】

壹 我們需要以基督作人位；這是對基督最高
並最豐富的經歷—加二 20，弗三 17 上：

- 一 神在祂經綸裏的心意是要把祂自己作到我們裏面，
不僅作我們的生命，也作我們的人位—加四 19。
- 二 約翰福音啓示，主耶穌在祂的爲人生活裏是以
父爲人位，並且以父爲人位而活—五 19、30，
十四 10，六 57：
 - 1 雖然主作爲神的兒子是全能的，祂卻宣告祂從自己
不能作甚麼，因爲祂不憑自己活，乃憑父作人位而
活—五 19、30。
 - 2 主怎樣以父作祂的人位，因父活着，我們也該以主
作我們的人位，因主活着—六 57。

【週二】

Week Three

**Taking Christ as Our Person
for the Church as the One New Man**

J. L. Hymns: 1230

Scripture Reading: Gal. 2:20; 4:19; Eph. 3:17a; 4:24; Col. 3:4, 10-11

§ Day 1

**I. We need to take Christ as our person; this is the highest and
richest experience of Christ—Gal. 2:20; Eph. 3:17a:**

- A. God's intention in His economy is to work Himself into us not only as our
life but also as our person—Gal. 4:19.
- B. The Gospel of John reveals that in His human living, the Lord Jesus took
the Father as His person and lived by the Father as His person—5:19, 30;
14:10; 6:57:
 1. Although the Lord as the Son of God was almighty, He declared that He could
do nothing from Himself, because instead of living by Himself, He lived by the
Father as His person—5:19, 30.
 2. Just as the Lord lived because of the Father by taking the Father as His
person, so also we should live because of the Lord by taking Him as our
person—6:57.

§ Day 2

三 我們重生的靈乃是裏面的人，有內住的基督為其人位—三 6，弗三 17 上：

- 1 我們若要接受基督作我們的人位，我們就必須看見，我們重生的靈不再僅僅是我們接觸神的器官，乃是我們的人位—17 節上。
- 2 在我們裏面的人裏，我們不僅有基督作我們的生命，也有基督作我們的人位—約壹五 11 ~ 12，西三 4，弗三 17 上。
- 3 我們裏面的人包含我們已更新的魂為其器官，以及我們重生的靈，由基督這人位所內住，為其生命和人位—羅十二 2，八 10，弗四 23，林後四 16。
- 4 我們應當以基督為人位，而活在我們的靈這裏面的人裏—羅八 4，林前六 17，加二 20，弗三 17 上。

四 我們需要否認我們的魂，就是我們原來的人位，而以我們靈裏的基督作我們新的人位—加二 20：

- 1 按照加拉太二章二十節，我們這些重生的信徒有『我』，就是我們那已釘了十字架的舊人位，還有基督自己，就是我們的新人位。
- 2 我們原來的人位已經與基督同釘十字架，如今基督活在我們裏面作了我們新的人位；因此，現在活着的，不再是我們，乃是基督在我們裏面活着一羅六 6，加二 20。
- 3 以基督作我們的人位，並不是勉強自己服從祂，乃是因為我們愛祂，而照着祂的喜好生活—約壹四 19。

【週三】

五 首要的不是接受基督作我們的生命，乃是接受基督作我們的人位：

- 1 我們若接受基督作我們的人位，就必定接受基督作

C. Our regenerated spirit is the inner man with the indwelling Christ as its person—3:6; Eph. 3:17a:

1. If we would take Christ as our person, we must see that our regenerated spirit is no longer merely an organ for us to contact God but is our person—v. 17a.
2. In our inner man we have Christ not only as our life but also as our person—1 John 5:11-12; Col. 3:4; Eph. 3:17a.
3. Our inner man consists of our renewed soul as its organ and our regenerated spirit indwelt by Christ, the person, as its life and person—Rom. 12:2; 8:10; Eph. 4:23; 2 Cor. 4:16.
4. We should live in our spirit as the inner man by taking Christ as our person—Rom. 8:4; 1 Cor. 6:17; Gal. 2:20; Eph. 3:17a.

D. We need to deny our former person, our soul, and take Christ in our spirit as our new person—Gal. 2:20:

1. According to Galatians 2:20, as regenerated believers we have both the "I," our former person who has been crucified, and Christ Himself, our new person.
2. Our former person has been crucified with Christ, and Christ is living in us as our new person; consequently, it will be no longer we who live but Christ who lives in us—Rom. 6:6; Gal. 2:20.
3. To take Christ as our person is not to force ourselves to submit to Him but to live according to His preferences because of our love for Him—1 John 4:19.

§ Day 3

E. What is first is not taking Christ as our life but taking Christ as our person:

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

我們的生命—五 11 ~ 12，西三 4。

2 我們若接受基督作我們的人位，就能長大並成熟—二 19，弗三 17 上，四 13、15。

六 基督渴望安家在我們心裏—三 17 上：

1 我們乃是藉着讓基督安家在我們心裏，而接受祂作我們的人位—17 節上。

2 當基督安家在我們心裏，我們就充分的以祂作我們的人位；祂的心思要成爲我們的心思，祂的情感要成爲我們的情感，並且祂的意志要成爲我們的意志—林前二 16，腓二 5。

七 使徒保羅是接受基督作人位的榜樣—提前一 16，加一 16 上，二 20，四 19，弗三 17 上，腓一 8，二 5，林後二 10。

【週四】

貳 我們要爲着召會這一個新人，接受基督作我們的人位—弗三 17 上，四 24，西三 4、10 ~ 11：

一 召會—基督的身體—乃是一個新人，爲着完成神永遠的定旨—弗一 9、11，三 9，羅八 29，提後一 9，弗二 15 ~ 16，四 22 ~ 24。

二 召會是基督的身體，重在生命；而召會是一個新人，重在人位。

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

1 我們在基督裏的信徒都與基督是一，成爲這個新人；因此，我們眾人乃是這一個團體新人的各部分，是新人的組成分子—弗四 24。

Col. 3:4.

2. If we take Christ as our person, we will be able to grow and mature—2:19; Eph. 3:17a; 4:13, 15.

F. Christ desires to make His home in our hearts—3:17a:

1. We take Christ as our person by allowing Him to make His home in our heart—v. 17a.

2. When Christ makes His home in our heart, we will take Him as our person in an adequate way; His mind will become our mind, His emotion will become our emotion, and His will will become our will—1 Cor. 2:16; Phil. 2:5.

G. The apostle Paul is a pattern to us of taking Christ as our person—1 Tim. 1:16; Gal. 1:16a; 2:20; 4:19; Eph. 3:17a; Phil. 1:8; 2:5; 2 Cor. 2:10.

§ Day 4

II. We need to take Christ as our person for the church as the one new man—Eph. 3:17a; 4:24; Col. 3:4, 10-11:

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

B. 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.

C. 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—Eph. 4:24.

2 一個新人是團體的神人，是所有神人的集大成；我們把所有神人擺在一起，就是一個新人—西三 10 ~ 11。

四 基督是身體的生命，也是新人的人位—4 節，弗三 17 上：

1 在一個新人裏，天然的人沒有地位；在新人裏，我們都沒有地位，因為在此，基督是一切，又在一切之內—西三 10 ~ 11。

2 基督在我們眾人裏面，所以我們眾人只有一個人位—一 27，弗三 17 上。

3 神所關切的乃是我們是否接受基督作我們的人位—約六 57 下，腓一 21 上，西三 4，弗三 17 上。

五 為着新人，我們都需要以基督為我們的人位—二 15，三 17 上：

1 在一個新人裏，只有一個人位，就是基督—17 節上，四 24。

2 新人不在於肢體（羅十二 4 ~ 5），乃在於人位；所以我們都需要問：『誰是我的人位—是我，還是主耶穌？』

【週五】

六 為着一個新人實際的出現，舊人的整個人位就必須除去，並且我們必須憑我們的新人位—基督—活着一六 6，加二 20，弗四 22、24，三 17 上：

1 我們既知道從前的人位已經釘了十字架，就不該再在那個人位裏，憑那個人位，或同那個人位而活—羅六 6。

2 我們作基督徒的標準不該是對或錯、好或壞，乃該是一個人位；要緊的不是我們在作『甚麼』，乃是『誰』在作。

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—Col. 3:10-11.

D. Christ is both the life of the Body and the person of the new man—v. 4; Eph. 3:17a:

1. In the one new man the natural man has no place; we all have no place in the new man, for here Christ is all and in all—Col. 3:10-11.

2. Christ is in all of us, so we all have only one person—1:27; Eph. 3:17a.

3. What God cares for is whether or not we take Christ as our person—John 6:57b; Phil. 1:21a; Col. 3:4; Eph. 3:17a.

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

1. In the one new man, there is only one person—Christ—v. 17a; 4:24.

2. 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—is it I or the Lord Jesus?"

§ Day 5

F. 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, Christ—Rom. 6:6; Gal. 2:20; Eph. 4:22, 24; 3:17a:

1. 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.

2. 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.

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

- 1 在新人裏，我們接受基督作人位，來計畫並決定我們該怎樣生活—羅十五 32。
- 2 我們若接受基督作我們的人位，就不會對我們生活中的任何事自作主張；因為我們乃是那個新人裏的一部分—門 14。

【週六】

八 我們若是得着啓示並蒙光照，就會看見，今天在主的恢復裏，我們大家都得一同起來，爲着一個新人，接受基督作我們的人位—弗三 17 上，四 24、11 ~ 13:

- 1 一地一地的聖徒都要得成全，叫他們眾人都達到這個境地—爲着一個新人，接受基督作他們的人位—11 ~ 13 節。
- 2 若是所有在主恢復中的聖徒都以基督作他們的人位，這樣，我們自然就會成爲一個新人—三 17 上，四 24。
- 3 這一個新人得成全的時候，就是主來的時候，這得了成全的新人將是新婦—啓十九 7。

G. When we live our daily 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:

1. In the new man we take Christ as our person to make plans and to decide how we should live—Rom. 15:32.
2. If we take Christ as our person, we will not decide anything in our life by ourselves, for we all are a part of the one new man—Philem. 14.

§ Day 6

H. 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:

1. The saints in every locality need to be perfected so that they may enter into a situation where they take Christ as their person for the one new man—vv. 11-13.
2. 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.
3. When the one new man is perfected, that will be the time for the Lord's coming, and the perfected new man will be the bride—Rev. 19:7.

第三週■週一

晨興餽養

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

十四 10『…我對你們所說的話，不是我從自己說的，乃是住在我裏面的父作祂自己的事。』

約翰福音啓示，主耶穌在祂的人性生活裏，以父作祂的人位（五 19）。…在五章三十節祂說，『我從自己不能作甚麼；我怎麼聽見，就怎麼審判。』父是主的人位，主憑着父作祂的人位而活。主雖然是神的兒子，是全能的，卻宣告說，祂從自己不能作甚麼，因為祂不是憑着祂自己而活，乃是憑着父作人位而活。…主是藉着以父作人位而說每一句話（十四 10）。在六章五十七節主說，『活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。』正如主以父作人位而因父活着，我們也應當以主作人位而因祂活着（李常受文集一九七一年第一冊，三八三頁）。

信息選讀

主是神的兒子，乃是全能的神，但祂宣告，祂從自己不能作甚麼，惟有看見父所作的，祂纔能作。這是因爲主在地上時，沒有憑祂自己的人位活，卻始終以父作祂的人位。主耶穌是奇妙的人位，但祂不以自己作人位，乃以父作人位。主怎樣以父爲人位，我們也需要以主作我們的人位。

WEEK 3 — DAY 1

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.

14:10 ...The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

The Gospel of John reveals that in His human living, the Lord Jesus took the Father as His person [5:19]...In verse 30 He said, "I can do nothing from Myself; as I hear, I judge." The Father was the Lord's person, and He lived by the Father as His person. Although the Lord as the Son of God was almighty, He declared that He could do nothing from Himself, because instead of living by Himself, He lived by the Father as His person...The Lord spoke every word by taking the Father as His person [14:10]. In 6:57 the Lord said, "As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me." Just as the Lord lived because of the Father by taking the Father as His person, so also we should live because of the Lord by taking Him as our person. (CWWL, 1971, vol. 1, p. 276)

Today's Reading

The Lord as the Son of God was the almighty God, yet He declared that He could do nothing from Himself except what He saw the Father doing. This was because when the Lord was on the earth, He did not live by His own person but always took the Father as His person. The Lord Jesus was a wonderful person, yet He did not take Himself as His person; rather, He took the Father as His person. Just as the Lord took the Father as His person, so also we need to take the Lord as our person.

約翰十四章十節是聖經中最重大的經文之一。在這節裏子說，『我對你們所說的話，不是我從自己說的，乃是住在我裏面的父作祂自己的事。』這不是說，子在地上說話的時候，父在諸天之上為子作事。反之，子說話的時候，作事的父住在子裏面，與子是一。在約翰六章五十七節子說，『活的父怎樣差我來，…』這也不是說，父差子來以後，留在天上，而子在地上。反之，父差子來，並與子同來。因此，子來的時候，父與祂同來。不僅如此，子說話的時候，父在子裏面作事。子是說話的一位，父是在子裏面作事的一位。子與父是一。所以，可以說，子就是父（賽九6）。我們跟隨子的榜樣，要與祂是一，使我們說話的時候，祂會在我們裏面作事。

約翰六章五十七節…指明，正如主不因祂自己活着，乃因父活着，照樣，我們也該不因我們自己活着，乃要因主活着。主以父作人位；同樣，我們必須接受主作我們的人位。我們不該想要忍耐、愛人、謙卑、熱心宗教或屬靈，只該單單接受基督作我們的人位。

真屬靈乃是基督，一個活的人位。所以，我們要屬靈，就該接受基督作我們的人位。正如子基督宣告，祂說話的時候，乃是父作事；我們應當能宣告，我們行事的時候，基督就在我們裏面作事。例如，我們應當能說，我們去買東西，或與配偶說話時，乃是基督在我們裏面作事。然後我們就能像使徒保羅在加拉太二章二十節那樣宣告：『不再是我，乃是基督在我裏面活着。』我們若接受基督作我們的人位，而不是努力憑一己之力屬靈，我們就會真屬靈（李常受文集一九七一年第二冊，二八六至二八七頁）。

參讀：人生的意義與正確的奉獻，第七至九篇。

John 14:10 is one of the greatest verses in the Bible. In this verse the Son said, "The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works." This does not mean that while the Son was speaking on the earth, the Father was doing the work for the Son in the heavens. On the contrary, while the Son was speaking, the Father who did the work was dwelling in the Son, being one with the Son. In 6:57 the Son said, "As the living Father has sent Me..." Again, this does not mean that after sending the Son, the Father remained in heaven while the Son was on the earth. Instead, the Father both sent the Son and came with the Son. Thus, when the Son came, the Father came with Him. Moreover, when the Son spoke, the Father did the work within the Son. The Son was the One speaking, and the Father was the One working in the Son. The Son and the Father were one. Therefore, we may say that the Son was the Father (Isa. 9:6). Following the Son's pattern, we need to be one with Him so that when we speak, He would do the work within us.

John 6:57 indicates that just as the Lord did not live because of Himself but because of the Father, so also we should not live because of ourselves but because of the Lord. The Lord took the Father as His person; likewise, we must take the Lord as our person. Instead of trying to be patient, loving, humble, religious, or spiritual, we should simply take Christ as our person.

Genuine spirituality is Christ, a living person. Therefore, in order for us to be spiritual, we should take Christ as our person. Just as Christ the Son declared that when He spoke, it was the Father doing the work, we should be able to declare that when we do things, Christ does the work within us. For example, we should be able to say that when we go shopping or speak with our spouse, it is Christ who does the work within us. Then we will be able to proclaim, as the apostle Paul did in Galatians 2:20, "It is no longer I who live, but it is Christ who lives in me." If we take Christ as our person instead of endeavoring to be spiritual by our own effort, we will be genuinely spiritual. (CWWL, 1971, vol. 2, pp. 215-216)

Further Reading: CWWL, 1971, vol. 1, "The Meaning of Human Life and a Proper Consecration," chs. 7-9

第三週■週二

晨興餽養

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

羅八 4『使律法義的要求，成就在我們這不照着肉體，只照着靈而行的人身上。』

當我的靈得着重生後，我的靈就變成了裏面的人。在我得救前，我的靈僅僅是一個機關，但得救重生後，我的靈裏有主住在其中。這重生的靈不僅是一個機關，更變作一個裏面的人。這裏面的人有一個人位，就是主自己。主就是這裏面之人的位；換言之，主就在這個人裏面活着，作這個人（李常受文集一九七〇年第三冊，七四至七五頁）。

信息選讀

人受造時有身體和靈這兩個器官。我們的身體不是我們的所是，我們的人位；身體僅僅是一個器官。當人死了的時候，他的人位離開他的身體。雖然身體還在，但人位已經離開了。因此，身體是器官，而不是人位。靈和身體一樣，也是器官。身體是外面的器官，接觸物質的世界；靈是裏面的器官，接觸神和屬靈範圍的事。人受造時有身體作外面的器官，靈作裏面的器官，並且有魂作他的人位。

然而，我們這些信徒與人受造時的光景不同。藉着神的救恩，我們得了重生，重新受造，被神重新製作。當我們第一次全人向主敞開，呼求祂的名，祂就進到我們靈裏；並且祂一旦進到一個人的靈裏，就永遠住在這人的靈裏，作他的生命。如今我們有主在我們靈裏作我們的生命，我們的靈就不再僅僅是一個器官，乃是成了一個人位，一個人。因這緣故，聖經說到我們外面的人和裏面的人（林後四 16，彼前三 4）。外面的人是魂，裏

WEEK 3 — DAY 2

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...

Rom. 8:4 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.

When my spirit was regenerated, it became my inner man. Before I was saved, my spirit was merely an organ. The day I was saved, the Lord began to dwell in my spirit. Now my regenerated spirit is no longer merely an organ; it has become my inner man. This inner man has a person—the Lord Jesus. The Lord is the person in our inner man. In other words, the Lord lives in our inner man to be our inner man. (CWWL, 1970, vol. 3, p. 49)

Today's Reading

Man in his created state has two organs: a body and a spirit. Our body is not our being, our person; it is only an organ. When a human being dies, his person leaves his body. Although his body remains, his person is gone. Hence, the body is an organ, not a person. Like the body, the spirit also is an organ. Whereas the body is an outward organ to contact the physical world, the spirit is an inward organ to contact God and the spiritual realm. Man in his created state has a body as his outward organ, a spirit as his inward organ, and a soul as his person.

However, we the believers differ from man in his created state. Through God's salvation we have been regenerated, recreated, and remade by God. When we first opened our being to the Lord and called upon His name, He entered into our spirit, and once He enters into someone's spirit, He will abide forever in his spirit to be his life. Now that we have the Lord as our life in our spirit, our spirit is no longer merely an organ but has become a person, a man. For this reason, the Bible speaks of our outer man and our inner man (2 Cor. 4:16; 1 Pet. 3:4). The outer man is the soul, and the inner

面的人是重生的靈，有神的生命為其生命。在我們重生以前，我們的靈僅僅是一個器官，因為它沒有神的生命。但是藉着重生，基督作為生命進到我們的靈裏，我們的靈就成了裏面的人，也就是我們的人位。一面，我們的靈是器官，在屬靈的範圍裏接觸神；另一面，我們的靈是我們裏面的人。…我們得救以前，只有外面的人，但是現在得救以後，我們有另一個人—裏面的人—住在我們裏面。在我們日常生活裏，這兩個人之間有許多爭執。這是因為外面的人想要作些事，而裏面的人不贊成。譬如，我們外面的人可能想要參與某種屬世的娛樂，裏面的人卻禁止我們。我們得救以後，有兩個人活在我們裏面。我們不該再憑我們的魂而活，就是憑外面的人而活，乃該憑我們的靈而活，就是憑裏面的人而活。

我們需要否認我們的魂，就是我們原來的人位，而以我們靈裏的基督作我們新的人位。…按照加拉太二章二十節，我們這些重生的信徒有『我』，就是我們那已釘了十字架的舊人位（羅六6），還有基督自己，就是我們的新人位。我們原來的人位已經與基督同釘十字架，如今基督活在我們裏面作了我們新的人位。不再是『我』這舊人位，乃是基督這新人位。因此，我們需要不僅以基督作我們的生命，也要以祂作我們的人位。…我們原來的人位，我們的己，是在我們的魂裏，但是我們的新人位基督，是在我們的靈裏。因此，我們需要否認我們的己，舊人位，並且以基督作我們的新人位。

以基督作我們的人位，並不是勉強自己服從祂，乃是因為我們愛祂，而照着祂的喜好生活。譬如，一位姊妹也許想要穿某件衣服，然而，因着體會基督要她穿另一件衣服，她就穿了那件衣服，為要討祂喜歡。她這樣作就是否認她的舊人位，並因着她愛基督而以基督作她的新人位（李常受文集一九七一年第一冊，三八一至三八三頁）。

參讀：李常受文集一九六五年第一冊，五三九至五四七頁；李常受文集一九六六年第一冊，五三一至五四三頁。

man is the regenerated spirit, which has God's life as its life. Before our regeneration, our spirit was only an organ because it did not have the life of God. But through regeneration, Christ as life entered into our spirit, and our spirit became our inner man, our person. On the one hand, our spirit is an organ to contact God in the spiritual realm; on the other hand, our spirit is our inner man. Before we were saved, we only had an outer man, but now after being saved, we have another man living in us—the inner man. There are many struggles between these two men in our daily life. This is because the outer man desires to do things that the inner man opposes. For example, while the outer man in us may desire to engage in a particular kind of worldly entertainment, the inner man forbids us from doing it. After being saved, we have two men living in us. We should no longer live by our soul, the outer man, but by our spirit, the inner man.

We need to deny our soul, our former person, and take Christ in our spirit as our new person...According to Galatians 2:20, as regenerated believers, we have both the "I," our former person who has been crucified (Rom. 6:6), and Christ Himself, our new person. Our former person has been crucified with Christ, and Christ is living in us as our new person. It is no longer "I," the old person, but Christ, the new person. Hence, we need to take Christ not only as our life but also as our person...Our former person, our self, is in our soul, but our new person, Christ, is in our spirit. Therefore, we need to deny our self, the old person, and take Christ as our new person.

To take Christ as our person is not to force ourselves to submit to Him but to live according to His preference because of our love for Him. For example, a sister may want to wear a certain dress, yet upon realizing that Christ wants her to wear another dress, she wears that dress in order to please Him. In doing so, she is denying her old person and taking Christ as her new person because she loves Him. (CWWL, 1971, vol. 1, pp. 274-276)

Further Reading: CWWL, 1965, vol. 1, pp. 398-402; CWWL, 1966, vol. 1, pp. 403-410

第三週■週三

晨興餽養

弗三 17『使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

林前二 16『誰曾知道主的心思能教導祂？但我們是有基督的心思了。』

腓二 5『你們裏面要思念基督耶穌裏面所思念的。』

按照以弗所一章，我們需要經歷神在基督身上所運行的能力；按照三章，我們需要以基督作我們的人位。後者啓示於十七節，那裏說，『使基督…安家在你們心裏。』正如一個人渴望有一個家，基督也渴望安家在我們心裏。渴望安家在我們心裏的基督，乃是一個人位。讓基督安家在我們心裏，就是讓祂在我們裏面定居。譬如，你可能被邀請到一位弟兄家裏，但是你不能安家在那裏，因為你在那裏是作客。…你…沒有自由或權利完全定居在那裏。同樣的原則，基督是在我們裏面，但祂也許不能安家在我們裏面，因為祂在我們心裏僅僅是客人，而不是主人；我們的心是我們的家，卻不是祂的家（李常受文集一九七一年第一冊，三八四頁）。

信息選讀

新約啓示基督是在我們靈裏（加六 18，腓四 23，門 25）。提後四章二十二節特別說，『主與你的靈同在。』然而以弗所三章說，基督渴望安家在我們心裏。我們的心是由良心，就是我們靈的領頭部分，以及魂的所有部分，就是我們的心思、情感和意志所組成。基督雖然在我們的靈裏，卻可能沒有擴展到我們心的所有部分，因為我們沒有給祂完全的自由擴展到我們的心思、情感和意志裏。結

WEEK 3 — DAY 3

Morning Nourishment

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

1 Cor. 2:16 For who has known the mind of the Lord and will instruct Him? But we have the mind of Christ.

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus.

According to Ephesians 1, we need to experience the power that God caused to operate in Christ, and according to Ephesians 3, we need to take Christ as our person. The latter is revealed in verse 17, which says, “That Christ may make His home in your hearts.” Just as a person desires a home, Christ desires to make His home in our hearts. The Christ who desires to make His home in our hearts is a person. For Christ to make His home in our hearts is for Him to settle down in us. For example, you may be invited to a brother’s house, but you are unable to make your home there, because you are there as a guest…You do not have the liberty or the right to fully settle down there. In the same principle, Christ is in us, but He may not be able to make His home in us because He is merely a guest in our heart, not the host; our heart may be our home, not His home. (CWWL, 1971, vol. 1, pp. 276-277)

Today’s Reading

The New Testament reveals that Christ is in our spirit (Gal. 6:18; Phil. 4:23; Philem. 25). Specifically, 2 Timothy 4:22 says, “The Lord be with your spirit.” Yet Ephesians 3 says that Christ desires to make His home in our heart. Our heart is composed of the conscience, the leading part of our spirit, and all the parts of our soul—our mind, emotion, and will. Although Christ is in our spirit, He may not have spread into all the parts of our heart, because we have not given Him the full liberty to spread into our mind, emotion, and will.

果，我們把基督監禁在我們的靈裏。當我們把心思置於肉體的事上（羅八5），主就想要重新引導我們的思想。然而，我們可能叫祂留在我們的靈裏，不要進到我們的心思裏來攪擾我們。…如果基督告訴我們不要買某些東西，我們可能把祂局限在靈裏，而不讓祂進到我們的心思裏。如果我們不讓基督來摸我們的心思、情感和意志，祂雖然是在我們靈裏，卻不能安家在我们心裏。

我們要讓基督安家在我们裏面，就需要得加強到我们裏面的人，就是我們重生的靈裏。在許多信徒的心裏，基督只能在很小的程度上安家，因為這些信徒的心思、情感和意志很強，靈卻很弱。譬如，一個信徒可能意志非常強，他一旦作了一個決定，就不會讓基督改變那個決定。他也可能靈很弱；因此，基督不能在他裏面擴展，反而被限制在他的靈裏。我們要得加強到我们裏面的人裏，就需要呼求主的名，承認我們的罪，求主赦免我們的失敗，並用祂的寶血洗淨我們（約壹一7、9）。我們越呼求主的名，就越被祂充滿並得加強到裏面的人裏（羅十12～13）。當我們得加強到裏面的人裏，主就從我們的靈擴展到我们心的每一部分，浸透我們的心思，充滿我們的情感，並以祂自己佔有我們的意志。結果，祂就要接管我們整個裏面的所是，並完全定居在我们裏面，因而安家在我们心裏。

當基督安家在我们心裏，我們就充分的以祂作我們的人位。祂的心思要成為我們的心思，祂的情感要成為我們的情感，並且祂的意志要成為我們的意志。基督自己要成為我們的心思、情感和意志；祂要成為我們的一切，也要實際的成為我們的人位。然後我們的生活將是基督在我们裏面工作的結果。這樣就不再是我們活着，乃是基督在我们裏面活着（加二20）（李常受文集一九七一年第一冊，三八四至三八六頁）。

參讀：以弗所書生命讀經，第三十二、七十八至八十篇。

As a result, we imprison Christ in our spirit. When we set our mind on the things of the flesh (Rom. 8:5), the Lord wants to redirect our thoughts. We, however, may tell Him to stay in our spirit and not to come into our mind to bother us...If Christ tells us not to buy certain items, we may limit Him to our spirit and not allow Him to enter into our mind. If we do not allow Christ to touch our mind, emotion, and will, although He is in our spirit, He will not be able to make His home in our heart.

In order to let Christ settle down in us, we need to be strengthened into our inner man, our regenerated spirit. In the hearts of many believers, Christ has made His home only to a small extent because those believers are strong in their mind, emotion, and will but weak in their spirit. For example, a believer may be so strong in his will that if he makes a certain decision, he will not allow Christ to change that decision. He may also be very weak in his spirit; therefore, Christ is unable to spread within him and is confined to his spirit. In order for us to be strengthened into our inner man, we need to call on the name of the Lord, confess our sins, and ask Him to forgive us of our failures and cleanse us with His precious blood (1 John 1:7, 9). The more we call on the name of the Lord, the more we will be filled with Him and the more we will be strengthened into our inner man (Rom. 10:12-13). When we are strengthened into our inner man, the Lord will spread from our spirit into every part of our heart, saturating our mind, filling our emotion, and occupying our will with Himself. As a result, He will take over our entire inner being and fully settle down in us and thus make His home in our heart.

When Christ makes His home in our heart, we will take Him as our person in an adequate way. His mind will become our mind, His emotion will become our emotion, and His will will become our will. Christ Himself will become our mind, emotion, and will; He will become everything to us and will be our person in reality. Then our living will be the issue of Christ working within us. Consequently, it will no longer be we who live but Christ who lives in us (Gal. 2:20). (CWWL, 1971, vol. 1, pp. 277-278)

Further Reading: Life-study of Ephesians, msgs. 32, 78, 79, 80

第三週■週四

晨興餽養

西三4『基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。』

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

基督要安家在我們心裏，我們就需要接受祂，不但作生命，也作人位。一個人的主要構成成分是心思、情感和意志。所以，我們要接受基督作人位，就需要否認己，就是否認心思、情感和意志，並且我們不該顧到己，乃該顧到基督。…當我們正要買一樣物品時，應該禱告：『主阿，你是我的人位。你要買這個麼？你若要，我就買，但你若不要，我就不買。』我們若在購物上以基督為人位，就能宣告：『現在購物的，不再是我，乃是基督。』這就是經歷加拉太二章二十節的實際（李常受文集一九七一年第一冊，五二三頁）。

信息選讀

接受基督作人位乃是最好的路，使我們拒絕一切規條，並享受祂這位包羅萬有者，祂是我們的一切。我們在日常行事為人的一切大小事上，都該與基督核對，告訴祂：『我接受你作人位。你若要作這件事，我就作，你若不要，我就不作。』…配偶激怒我們時，我們不該求基督幫助我們不發脾氣，只該藉着否認己並讓祂活在我們裏面，憑祂作人位而活。我們接受基督作人位時，祂就成為我們的一切。我們不要想靠自身努力而有

WEEK 3 — DAY 4

Morning Nourishment

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

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 order for Christ to make His home in our heart, we need to take Him not only as our life but also as our person. The main constituents of a person are his mind, emotion, and will. Therefore, in order to take Christ as our person, we need to deny our self, that is, our mind, emotion, and will, and instead of caring for our self, we should care for Christ...When we are about to purchase a certain item, we should pray, "Lord, You are my person. Do You want to buy this? If You do, I will buy it, but if You do not, I will not buy it." If we take Christ as our person in our shopping, we will be able to declare, "It is not I who shop but Christ." This is to experience the reality of Galatians 2:20. (CWWL, 1971, vol. 1, p. 382)

Today's Reading

Taking Christ as our person is the best way to reject all our ordinances and enjoy Him as the all-inclusive One, the One who is everything to us. In all the things in our daily walk, whether great or small, we should check with Christ, telling Him, "I take You as my person. If You want to do this, I will do it, but if You do not, I will not do it"...When our spouse irritates us, instead of asking Christ to help us not lose our temper, we should simply live by Him as our person by denying the self and allowing Him to live in us. When we take Christ as our person, He becomes everything to us. We should not try to be

聖別、忍耐、屬靈或愛，因我們若憑基督作人位而活，祂自然而然就會成為我們的聖別、忍耐、屬靈和愛。…我們若在日常生活中以基督作人位，聚會就會豐富、高昂，並且使人得着復興和滿足；因我們來在一起時，每人都會帶來自己的那一分基督，並且彼此分享我們對祂的享受。這就是正確的基督徒生活和召會生活。

我們需要為着建造召會，以基督作人位。神永遠的心意不是要得着許多個別的信徒，乃是要得着召會，就是祂團體的彰顯。以弗所一章啓示，基督作為神的能力產生召會。二章啓示，基督作為成就和平者，在祂的肉體裏廢掉了一切規條，好創造新人（14～15）。召會不但是基督的身體，並且是新人。…身體是生命的事，而人不但與生命有關，並且與人位有關。樹有生命，也是活的，但沒有人位。相反的，人不但有生命，並且有人位。同樣，基督的身體需要基督作生命，而新人不但需要基督作生命，也需要基督作人位。召會是團體人，新人，『在此…基督是一切，又在一切之內。』（西三10～11）在新人裏沒有天然的人，不必考慮種族、宗教或文化，因在新人裏只有一個人位—基督。

今天我們很接近這世代的末了，主在這世代要恢復正確的召會生活，並藉着建造祂的身體，就是新人，使祂得以快快回來。…我們若都憑着己而活，來在一起時就會有許多天然的人。結果，我們就會分裂。然而，我們若都憑着基督作人位而活，不論眾人的種族、文化或國籍為何，我們會在祂裏面是一，因我們會進入新人的實行，在新人裏基督是獨一的人位。新人獨一的人位基督會建造祂的身體，就是祂團體的彰顯，以達成神永遠的心意（李常受文集一九七一年第一冊，五二三、五二五至五二六頁）。

參讀：新約總論，第二百一十六至二百一十八篇；李常受文集一九七一年第二冊，二八三至二九〇、四五四至四五九頁。

holy, patient, spiritual, or loving by our own effort, for if we live by Christ as our person, He will spontaneously be our holiness, patience, spirituality, and love. If we take Christ as our person in our daily life, our meetings will be rich, uplifting, refreshing, and satisfying, for when we come together, each of us will bring our portion of Christ and share our enjoyment of Him with one another. This is the proper Christian life and church life.

We need to take Christ as our person for the building up of the church. God's eternal intention is not to have many individual believers but the church, His corporate expression. Ephesians 1 reveals that Christ as the power of God brings forth the church. Ephesians 2 reveals that Christ as the Peacemaker abolished in His flesh all the ordinances in order to create the new man (vv. 14-15). The church is not only the Body of Christ but also the new man...A body is a matter of life, whereas a man involves not only a life but also a person. A tree has a life and is living, but it does not have a person. In contrast, a man has not only a life but also a person. Similarly, the Body of Christ needs Christ as its life, whereas the new man needs Christ not only as its life but also as its person. The church is a corporate man, the new man, where "...Christ is all and in all" (Col. 3:10-11). In the new man there can be no natural persons, regardless of race, religion, or culture, for in the new man there is only one person—Christ.

Today we are close to the end of the present age in which the Lord intends to recover the proper church life and hasten His return by building up His Body, which is the new man...If we all live by the self, when we come together, there will be many natural persons. As a result, we will be divided. However, if we all live by Christ as our person, we will be one in Him, regardless of our race, culture, or nationality, for we will enter into the practicality of the new man, where Christ is the unique person. Christ as the unique person of the new man will build up His Body, His corporate expression, for the fulfillment of God's eternal intention. (CWWL, 1971, vol. 1, pp. 382, 384-385)

Further Reading: The Conclusion of the New Testament, msgs. 216-218; CWWL, 1971, vol. 2, pp. 213-218, 345-348

第三週■週五

晨興餽養

羅十五 32『並叫我藉着神的旨意，歡歡喜喜的到你們那裏，與你們同得安息暢快。』

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

身體是生命問題，新人是人位問題。身體是為着活動的，是一個活動的工具。…召會要傳福音，這是一個行動，這個行動也是在身體裏，由身體來行動。…新人不是為着行動，新人是為着主張和生活。…身體是為着行動，新人是為着生活。說到新人，以弗所四章二十四節就說，這新人是照着神創造的，有義和聖。義和聖就是生活的一種情景。所以生活完全是新人的事。新人是為着生活，而生活十之八九在於主張。所以你要看見兩個東西：召會是身體，是為着行動；召會是新入，是為着出主張來生活（李常受文集一九七七年第三冊，四〇八至四一〇頁）。

信息選讀

一面召會是基督的身體，我們以基督為生命來行動，來工作，來負責任；另一面召會是一個新人，我們以基督作人位，靠着這一個人位出主張有定規，決定我們該怎樣生活。是身體也罷，新人也罷，是行動、工作也罷，生活、主張也罷，這些都是團體的，沒有個人的。你必須看見，你今天的生活乃是新人的生活，團體的生活，你今天的主張乃是團體的主張，不是你個人的。比方現在你要出一個主張，下一個決斷，是要去開工廠呢，還是去作教育家？

WEEK 3 — DAY 5

Morning Nourishment

Rom. 15:32 So that coming to you in joy through the will of God, I may refresh myself and rest with you.

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

The Body is a matter of life, and the new man is a matter of person. The Body is for moving; it is an instrument for action. When the church preaches the gospel, this is an action, and this action is in the Body and is carried out by the Body. The new man is not for moving; the new man is for decision making and for living...The Body is for moving, and the new man is for living. 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. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 314-315)

Today's Reading

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 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

在這裏就有一種生活。你若是看見你是新人裏的一部分，你就不肯自己來作人位。你要和新人裏頭各部分一同接受基督作你的人位。到這個時候，你要作一個主張，要對你的人生有一個決斷，就不會以你自己作人位，乃是在新人中以基督作人位，來作一個定規。你以基督作人位來過你的生活，你這個生活就是新人的生活。

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

兩者都是說我們沒有個人。我們是團體的身體，我們也是團體的新人。我們的生活是團體的，我們的行動也是團體的。在行動上我們以基督作生命，在生活上我們以基督作人位。在身體裏基督是我們的生命，在新人裏基督是我們的人位。在身體上我們彼此作肢體，在新人中我們眾人一口說一樣的話。這個是召會（李常受文集一九七七年第三冊，四一〇至四一一頁）。

參讀：李常受文集一九七二年第三冊，四九二至四九八頁；李常受文集一九七三至一九七四年第一冊，二七九至二八四頁。

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.

These two matters show that 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. In the Body Christ is our life, and in the new man Christ is our person. In the Body we are members one of another, and in the new man we all have one mouth to speak the same thing. This is the church. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 315-316)

Further Reading: CWWL, 1972, vol. 3, pp. 370-374; CWWL, 1973-1974, vol. 1, pp. 209-213

第三週■週六

晨興餽養

弗四 24『並且穿上了新人，這新人是照着神，在那實際的義和聖中所創造的。』

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

神的定旨是要得着一個人彰顯祂，並且替祂掌權。舊人沒有達到神這個定旨，但神已興起新人頂替舊人。…我們的神絕不會被擊敗。如今正是祂完成新人以實現祂定旨的時候。這新人要在地上完全出現。神需要這樣一個人彰顯祂自己，並且為祂掌權。這新人得成全的時候，就是主來的時候，這得了成全的新人將是新婦。我們需要這樣的異象（李常受文集一九七七年第三冊，六一三頁）。

信息選讀

我們乃是一個新人，並且穿上新人。…當我們穿上新人，就是穿上了宇宙的新人，這新人是照着神創造的，有實際的義和聖。我們必須問各地的弟兄姊妹，你們在那裏過召會生活，在主的恢復裏穿上新人，你們有沒有義和聖？…那個義和聖，就是這個新人的生活。

我們今天在主的恢復裏，要成為宇宙的新人，我們大家都得一同起來，接受基督作我們的人位。…（我們）都接受這一位基督作我們大家的人位。到那個時候，在地上纔有一個新人出現，有實際的義和聖。這一個是召會，這一個是新人。我們有恩賜的人，無論是使徒、申言者、傳福音者、牧人和教師；

WEEK 3 — DAY 6

Morning Nourishment

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

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.

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...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. (CWWL, 1977, vol. 3, "The One New Man," p. 482)

Today's Reading

We are one new man; we have put on the new man...When we put on the new man, we put on the universal new man, which was created according to God in righteousness and holiness of the reality. We must ask all the brothers and sisters in all the places: As you are living the church life in your locality and putting on the new man in the Lord's recovery, do you have holiness and righteousness?... That righteousness and that holiness are the life of the new man.

Today in the Lord's recovery we need to become the universal new man, and...we all need to rise up together to take Christ as our person...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

凡有恩賜的，都應該以這個為目標。我們要成全一地一地的聖徒，叫他們眾人都達到這個境地，接受基督作我們的人位。

召會不光是一班基督徒的集合，召會就是基督的豐滿，召會也就是地上的一個新人。地上有一個大的舊人，那是亞當的族類，亞當的後代；但是今天神在地上要有另外一個人，就是新人。

感謝主，主今天在地上要得着一個新人。今天的基督教不能應付這個需要，絕對不能。基督教是四分五裂的，基督教是各自獨立的。今天主在全球各地上要得着這個新人，所以我們大家都要起來接受基督作我們共同的人位。我們若要有一個主張，若要有一種生活，我們不能穀僅僅在自己裏頭來定規，而要在新人裏面和新人一同接受基督作人位。這個要求是大的、是高的，這樣，這個新人就長大成人，我們就達到一個長成的人。

若是有了一個長成的人，下面定規就有基督豐滿之身材的度量。你若接受基督作人位，你定規以基督作生命。基督作人位是為着新人的，基督作生命乃是為着身體的。你能接受基督作人位，你定規能長大成人。結果怎樣呢？結果基督的身體，就是基督豐滿的身材一定會長得穀度量。所以你看見，只要長大成人，就有那個豐滿所需要的身量。換句話說，你接受基督作人位，你定規也以基督作生命。基督作人位，就叫新人長大；基督作生命，就叫身體的身量增加（李常受文集一九七七年第三冊，四二一至四二四頁）。

參讀：新約聖經中奇妙的基督，第十五章；生命信息，第三十七章。

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.

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.

We thank the Lord...that today He wants to gain the one new man on earth. Today's Christianity absolutely cannot meet this need. Christianity is full of divisions, and everyone is independent. 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 there is a full-grown man, then there will definitely be the measure of the stature of the fullness of Christ. 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. 323-326)

Further Reading: CWWL, 1973-1974, vol. 2, "The Wonderful Christ in the Canon of the New Testament," ch. 15; CWWL, 1978, vol. 2, "Life Messages, Volume 1," ch. 37

第三週詩歌

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

一 我們是神救贖子民，照祂計畫成一個新人；

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

雖來自各民族方言，祂裏蒙召，合一何甘甜。

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

是神榮耀顯於地，將祂寶貴顯無遺；

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

我們是神救贖子民，照祂計畫成一個新人。

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

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

WEEK 3 — HYMN

One new man is the Father's plan

The Church — As the One New Man

1230

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

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

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

