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.

四 召会—基督的身体—乃是一个新人，为着完成神永远的定旨—一 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：

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

1. The emphasis on the church being the Body of Christ is on life, whereas the emphasis on the church being the one new man is on the person.

2. As the Body of Christ, the church needs Christ as its life; as the one new man, the church needs Christ as its person.

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

1. We, the believers in Christ, are all one with Christ to be the new man; thus, we all are parts, components, of the corporate one new man.

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

Day 2

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

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

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

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

a 基督不仅是一个新人（召会）的创造者，并且是这一个新人得以创造的范围，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—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。

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.

周四

Day 4

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：

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:

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：

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 我们若有规条，就没有那灵；但我们若有那灵，就没有规条：

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

a 召会生活不是由规条，而是由活的灵组成的。

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

b 召会是那灵的翻版—亚四 2 ～ 6。

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

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。

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

2 只要我们不在灵里，凡我们所作的都是规条—参林后三 6。

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，创造成一个新人，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，创造成一个新人，”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。这一个身体里头的生命是基督，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创造成一个新人。

〔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创造成了，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，把我们创造成一个新人。…我们是在出生之前就被创造成一个新人，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，就不可能被创造成一个新人，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，我们才得以被创造成一个新人。（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，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。然而到了召会产生的时候，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，将两下作成一个，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

（英1230）

降 E 大调　　4/4

1 5 1 · 2 3 | 4 3 2 · 2 3 | 4 3 2 1 | 1 · 7 1 – |

一 我们是 神救 赎子民, 照祂 计划成一 个 新人;

1 5 1 · 2 3 | 4 3 2 · 2 3 | 4 3 2 1 | 1 · 7 1 – |

虽来自 各民 族方言, 祂里 蒙召,合一 何 甘甜。

7 1 2 5 | 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 5 1 · 2 3 | 4 3 2 · 2 3 | 4 3 2 1 | 1 · 7 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。

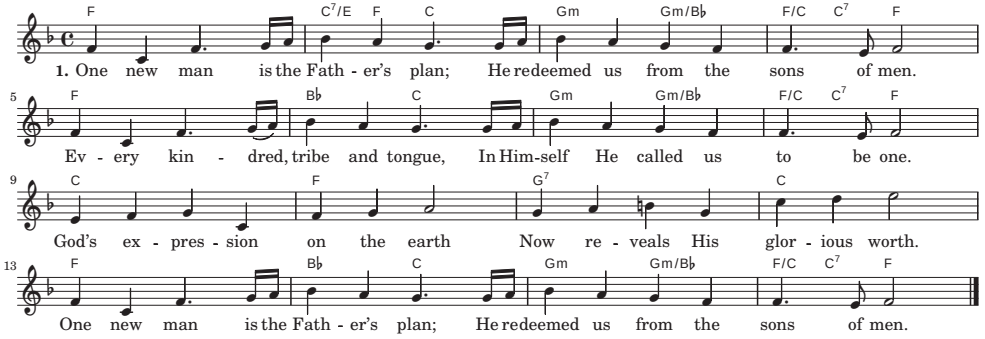
三 主,我们愿同心合意, 接受你作人位,不偏离;
不再凭雄心与己意, 在“身体基督”里调为一。
一个新人在主里, 为神权益得全地;
主,我们愿同心合意, 接受你作人位,不偏离。

WEEK 3 — HYMN

One new man is the Father's plan

The Church — As the One New Man

1230



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.

第三周 • 申言

申言稿：