第四篇

为着一个新人，接受基督作我们的人位

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

纲要

周一

壹 为着新人，我们都需要接受基督作我们的人位—弗二 15，三 17 上：

一 在一个新人里，只有一个人位，就是基督—17 节上，四 24。

二 我们需要看见，召会乃是一个新人，在这新人里我们没有地位，因为基督是一切—西三 10 ～ 11。

三 基督是在我们众人里面作一个人位；因此，我们大家只有一个人位—加二20，西一27，弗三17上。

四 在新人里，我们众人乃是一个人；众人是一个人，这要求是极高的—西三 10 ～ 11。

五 新人不在于肢体（罗十二4～5），乃在于人位；所以我们都需要问：“谁是我的人位—是我还是主耶稣？”

Message Four

Taking Christ as Our Person for the One New Man

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

Outline

Day 1

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

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

B. We need to see that the church is the one new man and that in this new man we have no place, for Christ is all—Col. 3:10-11.

C. Christ is in all of us as one person; therefore, we all have only one person—Gal. 2:20; Col. 1:27; Eph. 3:17a.

D. In the new man all of us are simply one man; the requirement that everyone be only one man is extremely high—Col. 3:10-11.

E. The new man is not about members (Rom. 12:4-5) but about the person; therefore, we all need to ask, “Who is my person—I or the Lord Jesus?”

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

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

2 我们不仅该接受基督作我们的生命，也该接受祂作我们的人位。

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

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

2. We should take Christ not only to be our life but also to be our person.

周二

Day 2

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

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

一 我们知道从前的人位已经钉了十字架，就不该再在那个人位里，凭那个人位，或同那个人位而活—罗六 6。

A. Realizing that our former person has been crucified, we should no longer live in that person, by that person, and with that person—Rom. 6:6.

二 我们必须否认我们从前的人位—“旧人”和“外面的人”—并凭我们的新人位—“里面的人”—而活—弗四 22，西三 9，林后四 16，弗三 16。

B. We must deny our former person—"the old man" and the "outer man"—and live by our new person—"the inner man"—Eph. 4:22; Col. 3:9; 2 Cor. 4:16; Eph. 3:16.

三 我们作基督徒的标准不该是对或错、好或坏，乃该是一个人位；要紧的不是我们在作“什么”，乃是“谁”在作。

C. Our standard for being a Christian should not be right or wrong, good or bad, but a person; the crucial matter is not what we are doing but who is doing it.

四 我们该在意的不是我们外面行为的调整，乃是我们里面从旧人位转到新人位—加二 20。

D. We should care not for the adjustment of our outward behavior but for the inward shifting from the old person to the new person—Gal. 2:20.

周三

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

一 基督的身体是为着行动，新人是为着生活，而生活十之八九在于主张—腓一 21 ～ 26。

二 在新人里，我们接受基督作人位来计划，并决定我们该怎样生活—罗十五 32。

三 我们需要接受基督作我们的人位，以祂作我们里面主张一切的一位，而过在新人里的生活。

四 我们若接受基督作我们的人位，就不会对我们生活中的任何事自作主张—门 14：

1 我们一旦看见自己是一个新人的一部分，就无法仅仅凭着自己有所主张。

2 我们既是新人的一部分，我们的主张和生活就不该是我们自己的，而该是团体新人的主张和生活；这是终极的要求。

3 新人的生活是一种团体的生活；所以，我们的主张乃是团体的主张，不是个人的主张—林前四 17。

4 我们需要看见，我们是团体的身体和团体的新人，并且我们的生活和行动都是团体的—十二 12，罗十二 4 ～ 5。

周四

Day 3

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

A. Whereas the Body is for moving, the new man is for living, and eighty to ninety percent of our living is in making decisions—Phil. 1:21-26.

B. In the new man we take Christ as our person to make plans and to decide how we should live—Rom. 15:32.

C. We need to live a life in the new man by taking Christ as our person, with Him as the One making all the decisions in us.

D. If we take Christ as our person, we will not decide anything in our life by ourselves—Philem. 14:

1. Once we see that we are a part of the one new man, we will not be able to decide things merely by ourselves.

2. Since we are part of the new man, our decisions and our living should not be ours; they should be the decisions and living of the corporate new man; this is the ultimate requirement.

3. The living of the new man is a corporate living; therefore, our decisions are corporate decisions and not personal decisions—1 Cor. 4:17.

4. We need to see that we are a corporate Body and a corporate new man and that both our living and our moving are corporate—12:12; Rom. 12:4-5.

Day 4

肆 保罗是为着一个新人接受基督作人位的榜样—提前一 16：

一 “神…乐意将祂儿子启示在我里面”—加一 15 下～16 上：

1 没有什么比揭示神的儿子活的人位更使神喜乐。

2 我们需要被带进一种光景里，满了对神儿子的启示，因而成为新造，有基督在我们里面活着。

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

1 保罗不是说，基督的生命活在他里面；乃是说，基督自己这人位活在他里面。

2 神的经纶乃是：“我”在基督的死里被钉死，基督在祂的复活里活在我们里面。

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

1 使基督成形在我们里面，就是使基督在我们里面完全长大。

2 基督已经生在我们里面，现今活在我们里面，还要在我们成熟时成形在我们里面。

周五

四 “使基督借着信，安家在你们心里”—弗三 17 上：

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

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

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

1. Nothing is more pleasing to God than the unveiling of the living person of the Son of God.

2. We need to be brought into a state where we are full of the revelation of the Son of God and thereby become a new creation with Christ living in us.

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

1. Paul did not say that the life of Christ lived in him but that Christ the person lived in him.

2. God’s economy is that the “I” be crucified in Christ’s death and that Christ live in us in His resurrection.

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

1. To have Christ formed in us is to have Christ fully grown in us.

2. Christ has been born into us, He is now living in us, and He will be formed in us at our maturity.

Day 5

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

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

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

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

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

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

六 “你们里面要思念基督耶稣里面所思念的”—二5：

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

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

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

1 保罗活基督，与祂有最亲近、最密切的接触，按着祂眼睛的标示而行动。

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

八 “使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上”—罗八4：

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

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

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

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

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

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

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

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

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

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

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

1 实际说来，接受基督作我们的人位，就是完全照着调和的灵为人。

2 在日常生活里，我们的为人不该照着教训、感觉、观念或环境，乃要照着调和的灵，为着一个宇宙新人接受基督作我们的人位。

周六

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

一 有恩赐的人—使徒、申言者、传福音者、牧人和教师—都该以这个为他们的目标—11 节，三 17 上。

二 我们需要成全各地的圣徒，叫他们都达到一个境地，为着一个新人，接受基督作他们的人位—四 11 ～ 13。

三 如果主恢复中的众圣徒都接受基督作人位，我们众人自然而然就成为一个新人—三 17 上，四 24。

四 “圣经里面说到召会，说到一个境地，说召会乃是一个新人。在这个新人里头，…除了人位，就没有别的。这是高到不能再高，严密到不能再严密，亲密到了不能再亲密的地步。大家是一个新人，在这个新人里只有一个人位，这个人位就是主耶稣。”（李常受文集一九七七年第三册，一个身体，一位灵，一个新人，四三一页）

1. In practicality, to take Christ as our person is to have our being wholly according to the mingled spirit.

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

Day 6

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

A. The gifted persons—the apostles, prophets, evangelists, and shepherds and teachers—should take this as their goal—v. 11; 3:17a.

B. We need to perfect the saints in every locality so that they may enter into a situation where they take Christ as their person for the one new man—4:11-13.

C. If all the saints in the Lord’s recovery take Christ as their person, then spontaneously we all will be the one new man—3:17a; 4:24.

D. “Ultimately, the Bible speaks of the church as the one new man...In the new man there is nothing but the person. This level is so high that it cannot be higher, so strict that it cannot be stricter, and so intimate that it cannot be more intimate. All are one new man; this one new man has only one person, and this person is the Lord Jesus” (The Collected Works of Witness Lee, 1977, vol. 3, “One Body, One Spirit, and One New Man,” p. 332).

第四周　周一

晨兴喂养

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

约六 57 “…吃我的人，也要因我活着。”

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

信息选读

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

WEEK 4 — DAY 1

Morning Nourishment

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

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

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

Today’s Reading

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

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

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

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

参读：使徒保罗两个最大的祷告，第四章。

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

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

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

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

第四周　周二

晨兴喂养

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

罗六 6“知道我们的旧人已经与祂同钉十字架…。”

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

信息选读

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

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

WEEK 4 — DAY 2

Morning Nourishment

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

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

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

Today’s Reading

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

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

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

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

参读：一个新人，第一、三至四章。

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

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

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

第四周　周三

晨兴喂养

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

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

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

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

信息选读

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

WEEK 4 — DAY 3

Morning Nourishment

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

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

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

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

Today’s Reading

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

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

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

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

参读：一个身体，一位灵，一个新人，第五至七篇。

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

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

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

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

第四周　周四

晨兴喂养

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

四19“我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”

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

信息选读

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

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

WEEK 4 — DAY 4

Morning Nourishment

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

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

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

Today’s Reading

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

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

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

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

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

参读：以弗所书生命读经，第三十二、七十八篇。

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

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

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

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

第四周　周五

晨兴喂养

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

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

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

信息选读

三一神现今住在我们里面，因此我们已经生根在祂里面。〔弗三 17。〕我们生根在祂里面，父神就作工，借着灵神来加强我们，使子神基督深深安家在我们心里；我们的心是由心思、（来四 12、）意志、

WEEK 4 — DAY 5

Morning Nourishment

Eph. 3:14-17 For this cause I bow my knees unto the Father, of whom every family in the heavens and on earth is named, that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

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

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

Today’s Reading

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

（徒十一23、）情感、（约十六6，22、）和良心（来十22）组成的。在祂开始安家在我们心里以前，我们的心思、情感、意志、和良心里没有祂。然而，等我们开始求父神使我们得以加强到里面的人里，基督就逐渐开始占有我们的心思，接管我们的情感和意志，并占有我们的整个良心。

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

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

参读：神新约的经纶，第三十九章。

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

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

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

Further Reading: CWWL, 1984, vol. 3, “God’s New Testament Economy,” ch. 39

第四周　周六

晨兴喂养

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

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

信息选读

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

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

WEEK 4 — DAY 6

Morning Nourishment

Eph. 4:11-13 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers, for the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ, until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ.

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

Today’s Reading

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

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

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

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

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

在各处的召会中并没有一定的规矩来规范我们，叫我们大家一致行动；但因着各地的弟兄姊妹都是在爱里持守着基督作真实，在一切事上长到基督里面，结果自然就以基督为人位。你什么都长到祂里头了，祂就是你的人位。如果在六大洲的弟兄姊妹都是以基督作人位，自然地全地上的众弟兄姊妹，在祂的恢复中就是一个新人。（李常受文集一九七七年第三册，四三九至四四一页。）

参读：一个身体，一位灵，一个新人，第五至七篇。

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

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

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

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

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

第四周诗歌

基督安家与一个新人

（英 1179）

降 B 大调　　4/4

5 | i · i 7 6 | 6 5 ♯4 5 3 · 5 | 5 2 3 · 4 |
一 我 的 旧 人 已 与 基 督 同 钉, 深 处 一 切 败

6 5 ♯4 5 3 · 5 | i · i 2 i 7 6 | 6 i 5 ·
坏、恶 毒 蛇 性 也 已 同 死、同 葬, 一 同 归 终,

5 | i · i 2 · 2 | 3 3 4 3 2 i | i – 7 – | i – – ‖
全 然 了 结—事 实 何 等 确 定, 应 当 认　清!

二 今有新人重生我灵深处，　犹如婴孩幼嫩还需照护；
只要纯净话奶喂养充足，　必定长大,占有我心各部，
悖逆尽除。

三 基督人位要安家我心房，　居首管理,引导带领多方；
旧人虽逝,余影似仍抵挡；　今将心思、情感、意志献上，
求主执掌。

四 调和灵里,主,你我成为一，　神、人相调和谐,联结不离；
但我全魂还需交你管理，　使你荣耀人位彰显无遗，
尽致淋漓。

五 爱主,我心归你自由调度，　让你安家,随意通行无阻；
众圣如此作你安居之处，　一个新人—你终极的恢复—
就得显出。

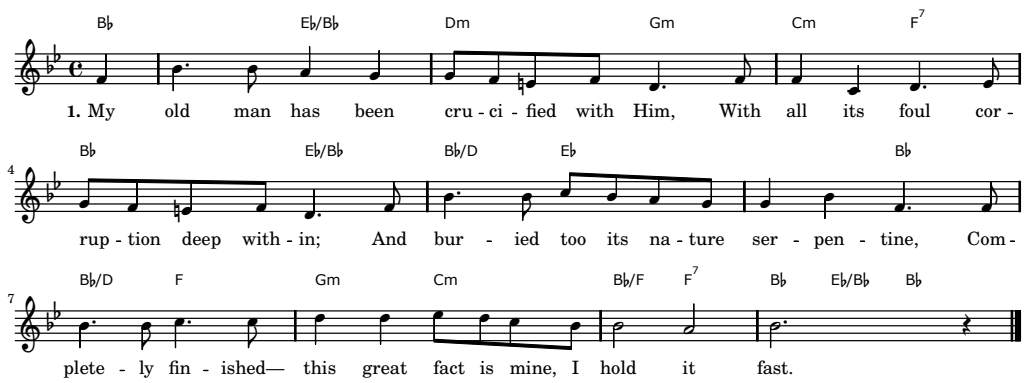
WEEK 4 — HYMN

My old man has been crucified with Him

Experience of Christ—As Our Person

Cb1179 S250

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2. But there's a Person in my spirit now,
Born as a babe so small, so weak, so low;
Who by the Word's pure milk will grow to be
The overcoming inner man in me
To gain my heart.

3. Christ as my Person must possess my heart
And be preeminent in every part.
The former owner died but haunts it still.
O Lord, move in; my mind, emotion, will
Now welcome Thee.

4. In spirit mingled, we are one, O Lord,
The human and divine in one accord;
Yet Thou must have a proper faculty
That all Thy glorious personality
May be expressed.

5. So, Lord, I give my heart to Thee today,
That it may be Thy home in every way,
A place for Thee to come and settle down,
And all Thy grand recovery work to crown
In one new man.

第四周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: