第九篇

在一个新人的感觉里
实行召会生活，
说一样的话，作一个工作

读经：西三 10 ～ 11，四 7 ～ 17

纲要

周一

壹 在歌罗西四章七至十七节，我们看见一个新人之启示与一个新人之感觉的实例：

一 在歌罗西的圣徒和保罗并同他在一起的人，实际上乃是一个新人的众肢体，并且都有一个新人的感觉。

二 保罗关于念他书信的话，证明在老底嘉的召会和在歌罗西的召会并没有分别；他的话含示交通、合一、和谐与亲密的接触—16 节。

三 国籍、种族、阶级的区别虽然存在，在基督耶稣里所创造的新人却实际地在地上出现了；不仅有在各城里的地方召会，还有一个新人真实而实际地显出来了。

四 “任何地方的召会向其他召会孤立，乃是羞

Message Nine

Practicing the Church Life, Speaking the Same Thing, and Doing the One Work in the Consciousness of the One New Man

Scripture Reading: Col. 3:10-11; 4:7-17

Outline

Day 1

I. In Colossians 4:7-17 we have a practical illustration of the revelation of the one new man and of the consciousness of the one new man:

A. Both the saints in Colossae and Paul and those with him were members of the one new man in actuality and had the consciousness of the one new man.

B. Paul's word regarding the reading of the letters proves that there was no difference between the church in Laodicea and the church in Colossae; his word implies fellowship, oneness, harmony, and intimate contact—v. 16.

C. In spite of all the differences among nationalities, races, and classes, there was on earth in a practical way the one new man created in Christ Jesus; there were not merely local churches in various cities—there was the one new man in a real and practical way.

D. "It is shameful for the church in any locality to isolate itself from other

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

churches... This is utterly contrary to the consciousness of the new man. Any church that holds such an attitude has a consciousness only of itself, not of the totality of the new man. Those who insist on this attitude cause the new man to be fragmented, to be broken into pieces...Those who have this attitude lack the sense, the consciousness, of the one new man" (Life-study of Colossians, pp. 260-261).

周二

Day 2

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

II. All the local churches in the different countries are one new man; thus, they need to practice the church life in the consciousness of the new man—Eph. 2:15, 21-22:

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

A. All the churches are not merely individual local churches but are the one new man—Col. 3:10-11; 4:15-16:

1 我们不能说每一个地方召会是一个新人；而是说，地上的众地方召会乃是一个新人。

1. We cannot say that each local church is a new man; rather, all the local churches on earth are the one new man.

2 一个新人不光是一地一地、一个召会一个召会的事，乃是地上众召会集体的事。

2. The one new man is a matter not merely of individual localities and individual churches but of all the churches on earth corporately.

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

B. When the one new man has been brought into full existence, we will not speak of the differences between the churches or of the jurisdiction and autonomy of the local churches—1 Cor. 1:2; 4:17; Rev. 2:1, 7a; 22:16a:

1 那时我们都会以基督作我们的人位，并活基督；因此，在我们中间只有基督，只有基督得着彰显—腓一 20 ～ 21 上。

1. At that time we all will be taking Christ as our person and living Christ; thus, only Christ will be among us, and only Christ will be manifested—Phil. 1:20-21a.

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

2. If we take Christ as our person and as our life, spontaneously we all will speak the same thing; then in a practical way we will be the one new man.

周三

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

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

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

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

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

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

Day 3

C. Since the local churches are one new man, in deciding a matter in our local church, we need to consider the churches throughout the whole earth—Rev. 22:16a; 1 Thes. 2:14; Rom. 16:4; 2 Cor. 11:28.

D. The churches will progress in the divine life to such an extent that eventually they all will be absolutely the same—Rev. 1:4, 11-12; 1 Cor. 4:17; 7:17; 14:33b:

1. “We may not want to be the same as the other churches because of our pride, but according to the divine economy, the more that we are the same, the more glorious we are. It is glorious to imitate others, to follow others, and to be one with others in the spirit. We must learn from one another, be adjusted by one another, and receive grace from one another” (The Collected Works of Witness Lee, 1984, vol. 3, “The Divine Economy,” pp. 105-106).

2. “I do expect that the day will come when all the local churches look alike, and I believe that when that day comes, the Lord will return” (The Collected Works of Witness Lee, 1975-1976, vol. 2, “The Church—the Reprint of the Spirit,” p. 459).

E. What is here in the Lord’s recovery is nothing but Christ, and this Christ is all and in all; this vision will rescue us from all things other than Christ—Col. 1:18b; 3:10-11.

F. The Lord intends to raise up His believers throughout all the world to seek Him, and when we seek Him, we will see that what He wants is the one new man expressed in the local churches—Phil. 3:7-16; Eph. 4:24.

周四

叁 召会是一个宇宙的新人，为此我们都需要在说话的事上接受基督作我们的人位；我

Day 4

III. For the church as the universal one new man, we all need to take Christ as our person in the matter of speaking; we need

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

一 在一个新人里，有一个人位和同一的口，说一样的话—罗十五6，林前一10。

二 新人只有一个，这一个新人只有一个人位，因此一个新人是用同一的口说话，并且说一样的话。

三 从前口太多，是因为人位太多了。

周五

四 “同心合意”以及“用同一的口”（罗十五6）的意思是，我们人数虽多，并且众人都说话，我们却都“说一样的话”（林前一10）：

1 召会是一个新人，只有一个人位—基督，并且这个人位支配我们的说话；因此，无论祂说什么，都必定是“一样的话”。

2 当我们要说话时，我们需要解决一个基本的问题：在这说话的事上，到底是我作人位，还是基督作人位？

3 在我们的说话中，我们若不是以自己作人位，乃是让基督作人位，就会有同一的口，各人都会说一样的话。

五 在一个新人里，只有一个人位，只有这个人位有自由说话；主耶稣绝对有自由说话，我们天然的人绝对没有自由说话—太十七5。

六 我们人数虽多，并且来自许多地方，我们众人却有同一的口，也说一样的话；这是因为我们

to consider one new man in Ephesians 2:15 together with one mouth in Romans 15:6 and speak the same thing in 1 Corinthians 1:10:

A. In the one new man there is one person with one mouth to speak the same thing—Rom. 15:6; 1 Cor. 1:10.

B. There is only one new man, and the one new man has only one person, so the one new man speaks with one mouth and says the same thing.

C. In the past there were too many mouths because there were too many persons.

Day 5

D. With one accord and with one mouth (Rom. 15:6) mean that even though we are many and all are speaking, we all “speak the same thing” (1 Cor. 1:10):

1. The church is the one new man with only one person—Christ—and this person controls our speaking; thus, whatever He speaks is surely “the same thing.”

2. When we are about to speak, we need to resolve a basic question: In this matter of speaking, am I the person, or is Christ the person?

3. If in our speaking we do not take ourselves as the person but allow Christ to be the person, then there will be one mouth, and everyone will speak the same thing.

E. In the one new man there is only one person, and only this person has the freedom to speak; the Lord Jesus has the absolute freedom to speak, and our natural man has absolutely no freedom to speak—Matt. 17:5.

F. Although we are many and come from many places, we all have one mouth and we all speak the same thing; this is because we all are the one

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

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

new man having only one person—Eph. 2:15; 4:22-24; 3:17a; Rom. 15:6; 1 Cor. 1:10.

G. If we take Christ as our person and as our life, spontaneously we all will speak the same thing; then we will be the one new man in reality and practicality.

周六

Day 6

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

IV. There should not be several works in the Lord's recovery; all the co-workers in all the regions should do the same one work for the unique Body, the universal one new man—Col. 4:11; 1 Cor. 15:58; 16:10; Phil. 2:30:

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

A. “I hope that we will consider our present situation before the Lord. Are we doing the same one work for the recovery? If not, we should let the Lord have the freedom to adjust us” (The Collected Works of Witness Lee, 1991-1992, vol. 1, “Elders' Training, Book 11: The Eldership and the God-ordained Way (3),” p. 239).

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

B. “In the Lord's move in His recovery, there should be only one work, not different works. Our situation is different from this. We have different works without any consciousness. This is dangerous” (pp. 239-240).

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

C. As God's fellow workers, working together with Him, we should do only one work—the work of the Lord—2 Cor. 6:1a; 1 Cor. 3:9a; 15:58; 16:10:

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

1. Although Paul and Peter worked in different regions, they did not carry out two works; instead, they had only one work; the regions of the work should not divide the churches.

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

2. Concerning the work, the New Testament does not have the consideration of geographical regions; to bear a regional flavor is not scriptural, because all

都该带着同样的味道。

四 “你必须有把握，不管你在什么地方，不管你作什么，你所建立的，乃是神永远经纶的中心、实际和目标，并且会达到新耶路撒冷。”（过照着圣经中神圣启示高峰之生活实行的路，六四页）

五 “今天神在地上要有另外一个人，就是新人。…主今天在地上要得着一个新人。…所以我们大家都要起来接受基督作我们共同的人位。我们若要有一个主张，若要有一种生活，我们不能够仅仅在自己里头来定规，而要在新人里面和新人一同接受基督作人位。这个要求是大的、是高的，这样，这个新人就长大成熟，我们就达到一个长成的人。”（李常受文集一九七七年第三册，一个身体，一位灵，一个新人，四二三至四二四页）

六 这将是终极的召会生活—一个以基督作人位并活出基督的宇宙新人；这将结束这个时代，引进国度，并把主带回来—弗四 24，腓一 20～21 上，启十一 15。

the members of the Body of Christ should bear the same flavor.

D. “You must have the assurance that, wherever you are and whatever you do, you are building up the center, the reality, and the goal of the eternal economy of God, which will attain the New Jerusalem” (The Collected Works of Witness Lee, 1994-1997, vol. 2, “The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures,” p. 81).

E. “Today on this earth...God wants to have another man, the new man...He wants to gain the one new man on earth…So we all need to rise up to take Christ as our corporate person. If we want to make a decision or live a certain kind of life, we cannot decide merely in ourselves; instead, we must take Christ as our person in the new man and with the new man. This requirement is great and high. In this way the new man grows and matures, and we will arrive at a full-grown man” (The Collected Works of Witness Lee, 1977, vol. 3, “One Body, One Spirit, and One New Man,” p. 325).

F. This will be the ultimate church life—a universal new man taking Christ as his person and living out Christ; this will conclude this age, usher in the kingdom, and bring the Lord back—Eph. 4:24; Phil. 1:20-21a; Rev. 11:15.

第九周　周一

晨兴喂养

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

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

信息选读

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

WEEK 9 — DAY 1

Morning Nourishment

Col. 4:15-16 Greet the brothers in Laodicea, as well as Nymphas and the church, which is in his house. And when this letter is read among you, cause that it be read in the church of the Laodiceans also, and that you also read the one from Laodicea.

If we consider Colossians 4:7-17 in the light of the whole Epistle, we shall realize that this passage is a practical application of what Paul covers in this book....In 3:11 we are told that in the new man “there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.” In 4:7-17 we have a practical illustration of the revelation of the new man given in 3:10 and 11. In 4:7-17 different kinds of people are pointed out: Jews, Greeks, circumcision, uncircumcision, slaves, and masters. In verse 11 Paul refers to those who are of the circumcision. Onesimus, who had become a “faithful and beloved brother” (v. 9), was a slave belonging to Philemon, who was the father of Archippus (Philem. 10-13, 1-2). Archippus, therefore, was a master. Hence, Paul’s purpose in these verses is to present an illustration of the living of the new man. (Life-study of Colossians, p. 258)

Today’s Reading

This Epistle to the Colossians was sent from Rome to Colossae.... In the geographical region between Rome and Colossae were many different kinds of people. However, in this region near the Mediterranean, the new man had come into being and was living in a practical way. Although travel was not convenient, there was considerable traffic among the churches. There is a lesson for us here. Although we enjoy all the modern conveniences and means of transportation, there may not be as much traffic among the churches today as there was at the time of Paul. Furthermore, I have to admit that I have never composed a letter

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

这个实际活在地上的新人，按照文化和社会地位来说，是由希利尼人、犹太人、受割礼的、未受割礼的、化外人、西古提人、为奴的、和自主的所构成的。然而，我们已经指出，新人真正的构成成分乃是基督，而且只是基督。因为基督是新人独一的构成成分，信徒既是这新人的一部分，他们之间就不该有分别。

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

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

参读：歌罗西书生命读经，第三十一篇；长老训练第十册，第十章。

containing as many personal greetings as there are in the book of Colossians. Think of how many names are mentioned in 4:7-17: Tychicus, Onesimus, Aristarchus, Mark, Barnabas, Justus, Epaphras, Luke, Demas, Nymphas, and Archippus. Paul also refers to the brothers in Laodicea, the church in the house of Nymphas, and the church of the Laodiceans…. All these names indicate that with Paul there was a sense, a consciousness, of the new man.

This new man who was living on earth in a practical way was constituted of those who according to culture and social status were Greeks, Jews, circumcision, uncircumcision, barbarian, Scythian, slaves, and free men. However, as we have pointed out, the actual constituent of the new man is Christ and Christ alone. Because Christ is the unique constituent of the new man, there should be no differences among the believers who are part of this new man.

Furthermore, there should be no differences among the churches….This is proved by Paul’s word regarding the reading of letters [4:16]… What Paul wrote to the Colossians was also for the Laodiceans, and what he wrote to the Laodiceans was for the Colossians. What fellowship, oneness, harmony, and intimate contact this implies!

It is shameful for the church in any locality to isolate itself from other churches. How wrong it is for us to have the attitude of standing apart from other local churches, fearing that others may interfere with our affairs or otherwise trouble us….Any church which holds such an attitude has a consciousness only of itself, not of the totality of the new man. Those who insist on this attitude cause the new man to be fragmented, to be broken into pieces. Nevertheless, many churches and many individual believers as well have the attitude that they will leave others alone if others in turn will leave them alone….Those who have this attitude lack the sense, the consciousness, of the one new man. Praise the Lord for the portrait of the living of the new man in these verses! (Life-study of Colossians, pp. 258-261)

Further Reading: Life-study of Colossians, msg. 31; CWWL, 1989, vol. 4, “Elders’ Training, Book 10: The Eldership and the God-ordained Way (2),” ch. 10

第九周　周二

晨兴喂养

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

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

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

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

信息选读

WEEK 9 — DAY 2

Morning Nourishment

Col. 3:10-11 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

Due to modern inventions, transportation and communication have been greatly improved….We have all these things to bring people together. These modern inventions have condensed the whole globe [for God’s purpose to perfect the one new man].

[The vision of the new man] will not only keep us in oneness but also will deliver us and rescue us from all things other than Christ. We need such a vision. Throughout the years some have said in a narrow way that each local church must have its own jurisdiction and its own autonomy, but we need to see that all the local churches in the different countries are one new man.

Everything on this earth is for the perfection of the new man. Today with the world politics, scientific inventions, modern transportation and communication, and our understanding of languages, the world has been condensed into a small sphere. There is nearly no hindrance for the new man to be perfected. Today everything is ripe, ready, and prepared for the new man to come forth. We all have to see where we are. We are at the end time, and this is the most golden time. This is the right time for the Lord’s recovery. Our view must be broadened. There is only one new man, and nothing and no one has any place in this new man, but Christ is all and in all. (CWWL, 1977, vol. 3, “The One New Man,” pp. 481-483)

Today’s Reading

弟兄们住在一起彼此之间并非总是愉快的。一九三五年我与一些同住的同工们在一起。仅仅两三个钟头之后，我对其中一位弟兄不太高兴；虽然我可能作出错误的反应，但我里面的那灵约束我。即使在我无法高兴时，我里面的那灵却高兴得起来。我们的确有这样奇妙的灵在我们的灵里。我们众人是一，只因基督这位赐生命的灵在我们灵里。我们爱祂，凭祂而活；当我们凭祂而活，我们对所有的弟兄就都是高兴的。这件事以后，我赞美主，并为着这些美好的同工们，将所有的感谢献给祂。对我来说，他们都变成可爱且令人愉快的，因为我是在灵里。

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

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

参读：一个新人，第二至三章。

Brothers who live together are not always happy with each other. In 1935 I was placed with some other co-workers who stayed together with me. After only two or three hours I became unhappy with one of them. Although I would have reacted in a wrong way the Spirit within constrained me. Even when I was unable to be pleasant, the Spirit within me was able. We do have such a wonderful Spirit in our spirit. We are all one only because Christ as the life-giving Spirit is in our spirit. We love Him and we live by Him. When we live by Him, we are happy with all the brothers. After this incident I praised the Lord and gave Him all the thanks for these wonderful co-workers. They all became lovely and pleasant to me because I was in the spirit.

It is in the spirit that we are one, and it is in the spirit that we are in the new man….When the new man is brought into full existence, we will not speak of the differences between the churches or of the jurisdiction and autonomy of the local churches. At that time we will all be living Christ. Only Christ will be among us, and only Christ will be manifested.

If you go to Brazil, you will see Christ. If you go to Britain, you will see Christ. If you go to Italy, France, Japan, China, Korea, or the Philippines, you will see nothing but Christ. There will be no need to say that we all are one—Christ will be each one of us. Christ is with you, Christ is with me, Christ is with every believer, and Christ is with every local church. There will be no need to merely speak about oneness. We will simply live out Christ. This will be the ultimate church life, a universal new man living out Christ. This will conclude this age, usher in the kingdom, and bring Christ back. Eventually, this new man will become the loving bride to Christ. Some will take the ecumenical way, tolerating each other amidst many differences, but at the same time the Lord will be working out everything to gain the new man. All the saints in many countries throughout the world will speak the same thing (1 Cor. 1:10), the unique Christ. We will only speak Christ because we will be living Him out. He is our life, and He is our person. He is the life-giving Spirit within our spirit, and all the time, in everything, we are turning to our spirit and growing into this unique Christ. (CWWL, 1977, vol. 3, “The One New Man,” pp. 491-492)

Further Reading: CWWL, 1977, vol. 3, “The One New Man,” chs. 2-3

第九周　周三

晨兴喂养

帖前二 14 “弟兄们，你们曾效法犹太地在基督耶稣里神的众召会…。”

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

林后十一 28 “…为众召会的挂虑，天天压在我身上。”

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

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

信息选读

WEEK 9 — DAY 3

Morning Nourishment

1 Thes. 2:14 For you, brothers, became imitators of the churches of God which are in Judea in Christ Jesus...

Rom. 16:4 Who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles.

2 Cor. 11:28 ...The crowd of cares pressing upon me daily, the anxious concern for all the churches.

What is here in the Lord’s recovery is nothing but Christ, and this Christ is all and in all. You cannot be an individual believer, and you cannot keep your local church separate from all the others. Today is the day to have a new man constituted with all the local churches, including all the saints as one in Christ, who is all and in all. This vision will rescue us from all things other than Christ. If you have seen this vision, you will count all things as refuse compared with Christ (Phil. 3:8). You could not care for anything other than Christ. As we all live Him out, we will see the perfection of the new man on the earth.

The Lord’s recovery today is not an ordinary Christian work. Rather, it is something particular and uncommon. This is the space age. Human culture has come from the river to the sea, from the sea to the ocean, and from the ocean into space. After this, where shall human culture go? This space age is the end time. At this end time the Lord is going to bring forth the new man. The Lord today is going to raise up His believers throughout all the world, in so many countries, to seek after Him. When we seek after Him, we will see that what He wants is such a new man. (CWWL, 1977, vol. 3, “The One New Man,” pp. 492-493, 497)

Today’s Reading

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

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

参读：一个身体，一位灵，一个新人，第六篇；一个新人，第四章。

If we have all seen the vision of the new man and have seen that all the churches are not merely individual local churches but the one new man, we will be willing to say, “Lord, I want to receive grace and mercy with all the saints as the one new man, taking You as the person in all of us.” If you take Christ in this way as the person of this corporate new man, you will not decide anything in your life by yourself….Since you are a part of the new man, your decisions and your living should not be yours; they should be the decisions and the living of the corporate new man. This is not merely a matter of individual localities and individual churches; it involves all the churches on earth corporately…. All the churches on the earth are the one new man.

[Brothers], when you are deciding about a certain matter and living a certain kind of life, as you fellowship, pray, and consider together, do you think about the churches on the whole earth? Have you ever thought of the churches in Australia or in New Zealand? Have you thought of the churches in Germany, England, and other places in Europe? Have you thought of the church in Ghana, Africa? Moreover, have you thought of the churches in Brazil, South America, and the churches in Canada and the United States, North America? Have you ever thought about them in this way? I would dare to guarantee that you have never thought anything like this. At most you have thought about the brothers and sisters in [your locality], and you have considered how the brothers and sisters in [your locality] would feel about your decisions. Although this too is a requirement, it is not a very high one. However, when you put yourselves into the new man and realize that the new man is not only the church in [your locality] but includes all the churches on the whole earth, you will see that the requirement is extremely high as you consider your decisions and your living. I truly hope that from now on every local church, when it is considering, praying, and fellowshipping about a certain decision, will take care of all the churches on the earth and will realize the fact that we are all one new man. Then your decision and living will certainly be of a high standard, requiring you to pay the highest price. (CWWL, 1977, vol. 3, “One Body, One Spirit, and One New Man,” pp. 321-323)

Further Reading: CWWL, 1977, vol. 3, “One Body, One Spirit, and One New Man,” ch. 6; CWWL, 1977, vol. 3, “The One New Man,” chs. 3-4

第九周　周四

晨兴喂养

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

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

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

信息选读

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

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

WEEK 9 — DAY 4

Morning Nourishment

Rom. 15:5-6 Now the God of endurance and encouragement grant you to be of the same mind toward one another...that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

1 Cor. 1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

How could tens of thousands of believers speak the same thing with one mind and one mouth?... What we speak is not concerning baptisms, head covering, or foot-washing. We speak one thing—the all-inclusive Christ and His church. If we only take Christ as our life and Christ as our person, spontaneously we will all speak the same thing. Then practically we will be the new man. When you go to another country, a saint there will meet you, speaking the same thing. Wherever you go on this earth, regardless of what kind of people or what kind of language is there, you will hear the same thing. We all can speak the same thing, and we all can be attuned in the same opinion. We would have only one concept, Christ and the church. (CWWL, 1977, vol. 3, “The One New Man,” pp. 498-499)

Today’s Reading

The church is one new man....How many mouths does the one new man have? One. Then who is the mouth?...There is only one new man with only one person. In the whole body there is only one mouth, but who controls this mouth? It is the person.

The church is not merely the Body but also the one new man. The Body needs Christ as its life, whereas the new man needs Christ as his person. When you want to speak, when I want to speak, when any one of us wants to

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

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

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

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

参读：一个身体，一位灵，一个新人，第五篇。

speak, we must resolve the basic question: who is the person that is speaking here? If you are the person, you have your own mouth. If I am the person, I have my own mouth. Thus…there are two mouths. When each one is a person individually and each one speaks his own matters, we have many mouths…. [However, in the new man], when you speak, it is not you who are the person; when I speak, neither is it I. When anyone speaks, it is Christ who is the person. What is the result? The result is that there is only one mouth.

This is why in 1 Corinthians 1:10 Paul says that all “speak the same thing.”… It seemed to me that this was impossible, but one day I understood. The church is the one new man with only one person, and this person controls our speaking, so whatever He speaks is surely “the same thing” that we all speak as the new man.

Many preachers and pastors in today’s Christianity are all their own persons, all have their own mouths, and all speak their own things. Therefore, they have many mouths, each speaking a different thing. However, the church is not like this. The church is the one new man with Christ as his person. Whenever the brothers and sisters are about to speak something, they do not take themselves as the person; instead, they allow Christ to be the person. You let Christ be your person when you speak, and I let Christ be my person when I speak. Eventually, everyone speaks the same thing.

Consider the Bible. The Old and New Testaments contain sixty-six books written by more than forty different authors in many different places over a period of fifteen or sixteen hundred years. The first book, Genesis, was written about 1500 B.C., while the last book, Revelation, was written after A.D. 90. Do they all have one mouth? Do they all speak the same thing? The entire Bible has one mouth and speaks the same thing, even though it was written over a long period of time by many different people in many different places…. Although we are many and we come from many places, all of us have one mouth, and we all speak the same thing. This is because we all are the one new man having only one person. (CWWL, 1977, vol. 3, “One Body, One Spirit, and One New Man,” pp. 310-311)

Further Reading: CWWL, 1977, vol. 3, “One Body, One Spirit, and One New Man,” chs. 7-8

第九周　周五

晨兴喂养

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

三 17 “使基督借着信，安家在你们心里…。”

林前二 16 “…我们是有基督的心思了。”

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

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

信息选读

WEEK 9 — DAY 5

Morning Nourishment

Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace.

3:17 That Christ may make His home in your hearts through faith...

1 Cor. 2:16 ...We have the mind of Christ.

Many times I wanted to speak, but I checked within, asking myself, “Is it I who want to speak, or is it the Lord?” In other words, in the matter of speaking, is the Lord the person, or am I the person? If it is I, there will be a problem; if it is the Lord, there will be no problem. If I allow the Lord to be the person, He is the One who speaks; then two months later, if you allow the Lord to be the person, you will speak the same thing that I have spoken. We have one mouth speaking the same thing.

In Christianity today you see a pitiful condition because every preacher wants to speak his own thing, and he thinks it is a shame to speak what others have spoken. Thus, you speak your thing, and he speaks his. There is, however, another condition in which people blindly follow others: I speak whatever you speak, and you speak whatever I speak. In this way we make a show to everyone that we all have only one mouth and that we speak the same thing. You must see that in neither case is the condition right. We do not want the condition in Christianity, nor do we want a condition of blindly following others. We want a condition in which the one new man speaks. There is only one new man, and this one new man has only one person, so the one new man speaks with one mouth and says the same thing. (CWWL, 1977, vol. 3, “One Body, One Spirit, and One New Man,” pp. 311-312)

Today’s Reading

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

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

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

参读：一个身体，一位灵，一个新人，第五篇。

In the new man there is no freedom to speak your own things. This is more limiting and restricting than being members one of another. Everyone knows that what limits you the most is the matter of speaking. If I cannot say this or that—whatever I like—then I am very much restricted, but if I can say whatever I want, then I am very free. However, in the church, in the Body of Christ, and especially in the new man, neither your natural man nor my natural man has freedom of speech. This is because we ourselves are not the persons. In the one new man there is only one person. Only this person has the freedom to speak, and our natural man has absolutely no freedom of speech. The Lord has the absolute freedom to speak, and I absolutely have no freedom to speak. We cannot allow the natural man to speak; we definitely must not allow it. Only the one person should speak.

You have to consider one mouth in Romans 15:6 and speak the same thing in 1 Corinthians 1:10 together with one new man in Ephesians 2:15. Otherwise, you will never understand the first two verses. You may wonder how the entire church can have only one mouth and how millions of members can speak the same thing. Humanly speaking, this is absolutely impossible…. In the past you had too many mouths because you had too many persons. When there are many persons, there are many ideas; when there are many ideas, there are many opinions, but we thank the Lord that now there is one mouth and one person here. There are no policemen here; each of us is absolutely free, but on the other hand, you have absolutely no freedom because within you there is another person. You may be about to speak, but something “pinches” you from within, telling you not to say anything. All you can say is, “Thank the Lord!” When you want to speak again, the Lord pinches you again, so you simply say Amen! If the Lord did not pinch this one and that one, I tell you, the brothers and sisters would most certainly quarrel when they come together.

It is not I speaking, nor is it you speaking, nor is it he speaking, nor is it the brothers speaking, nor is it the sisters speaking; instead, everyone says, “Lord, You speak!” (CWWL, 1977, vol. 3, “One Body, One Spirit, and One New Man,” pp. 312-313)

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

第九周　周六

晨兴喂养

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

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

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

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

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

信息选读

WEEK 9 — DAY 6

Morning Nourishment

1 Cor. 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

16:10 Now if Timothy comes, see that he is with you without fear; for he is working the work of the Lord, even as I am.

All the co-workers in all the regions should do the same one work universally for the unique Body. We should do only one work. There should not be several works in the Lord’s recovery. In the past there were several works in the recovery. This is still lingering among us. There is the risk and the danger that these different works will issue in divisions….The work should be just one. Even Paul and Peter did not carry out two works. Even though they worked in different regions, they had only one work to build up the Body of Christ.

I hope that we will consider our present situation before the Lord. Are we doing the same one work for the recovery? If not, we should let the Lord have the freedom to adjust us. Thank the Lord that due to the riches of the truth, the Lord’s recovery is being welcomed everywhere on the earth. In the Lord’s move in His recovery, there should be only one work, not different works. Our situation is different from this. We have different works without any consciousness. This is dangerous.

In Paul’s time, because of the lack of modern transportation and communication, it would have been logical to have the work divided. However, there was only one work. (CWWL, 1991-1992, vol. 1, “Further Consideration of the Eldership, the Region of Work, and the Care for the Body of Christ,” pp. 239-240)

Today’s Reading

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

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

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

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

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

参读：长老训练第十一册，第一章；长老训练第三册，第四、十二章。

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

The church is not merely the assembling of a group of Christians; the church is the fullness of Christ and the one new man on earth. There is a great old man on this earth, and this old man is the adamic race, the descendants of Adam. Today on this earth, however, God wants to have another man, the new man.

Today due to all the technological advances in transportation and communication, which are making progress monthly and even daily, all the peoples of the adamic race on the entire earth have almost become one…. When America comes out with something new, Hong Kong and Japan get it immediately. This is the universal old man. The adamic race today has become the universal old man. All the components of this old man are the same in their corruption, evil, filthiness, fornication, and disorderliness.

The Lord's desire is to have the one new man on the earth, so we all need to rise up to take Christ as our corporate person. If we want to make a decision or live a certain kind of life, we cannot decide merely in ourselves; instead, we must take Christ as our person in the new man and with the new man. This requirement is great and high. In this way the new man grows and matures, and we will arrive at a full-grown man.

If you take Christ as your person, then you will surely take Him as your life. Taking Christ as your person is for the new man, whereas taking Christ as your life is for the Body. If you take Christ as your person, then you will be able to grow and mature. The result will be that the Body of Christ will grow and have the adequate measure of stature as the fullness of Christ. Thus, you can see that as long as we grow and mature, there will be the necessary measure of the stature of the fullness. In other words, if you take Christ as your person, then you will certainly have Christ as your life. Christ as our person is for the growth of the new man; Christ as our life is for the increase of the measure of the stature of the Body. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 324-326)

Further Reading: CWWL, 1991-1992, vol. 1, "Further Consideration of the Eldership, the Region of Work, and the Care for the Body of Christ," ch. 1; CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," chs. 4, 12

第九周诗歌

基督作实际与人位

（英 1182）

C 大调　　4/4

5 | 5 · 3 3 5 | 5 · 2 2 3 | 4 5 6 7 | 5 — —

一 我 们 聚 集 来 敬 拜 你, 在 灵 和 实 际 里;

5 | 5 · 3 3 5 | 5 · 2 2 2 | #i 2 3 6 | 2 — —

诸 天 界 里 黑 暗 势 力, 无 不 溃 崩、逃 匿。

5 | 3 · 3 2 i | i · 7 7 i | 2 7 6 5 | i — —

宇 宙 万 有 唯 一 实 际, 就 是 基 督 自 己;

i | i · 6 6 i | i · 5 5 5 | 6 i 5 2 | i — — ‖

心 眼 得 开, 何 等 欢 喜, 同 享 基 督 实 际!

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

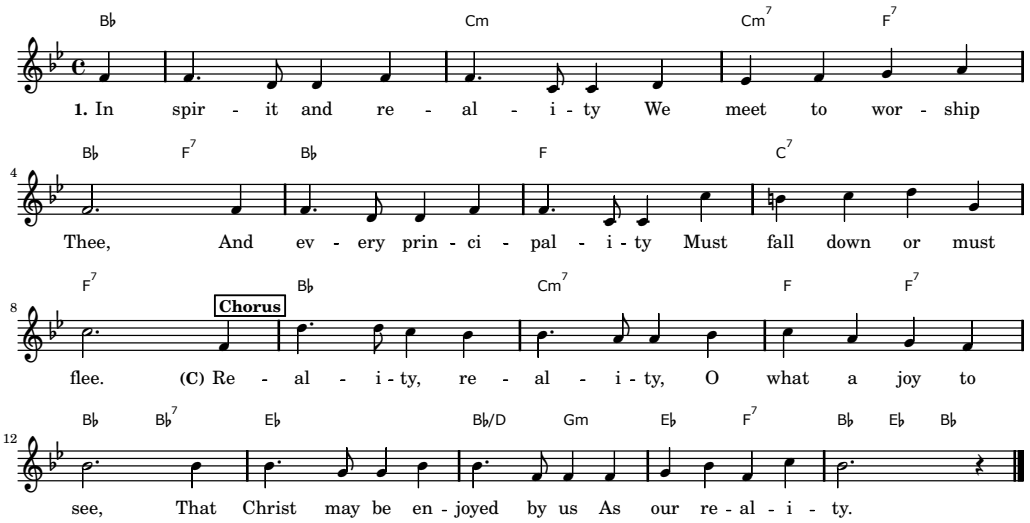
三 团体生活内在意义:　　基督显于身体;
基督肢体构成身体—　　全是基督自己。
祂的成分在众人里,　　添加、相调为一;
一个新人显于全地,　　基督再临可期。

WEEK 9 — HYMN

In spirit and reality

Experience of Christ—As Our Person

1182



2. A Person, Thou hast come in us,
Into our spirit now,
And quickened us until we know
Our inner man art Thou.
O praise Thee, Lord, we sense Thee thus,
Forever inwardly;
Thy Person in each one of us
Is our reality.

3. And now the corporate life we live—
Christ in His Body known;
Where every portion adds more Christ,
Until the whole is shown.
O Hallelujah, one new man!
Our portions blend as one;
In one accord, express the Lord,
And He will quickly come.

申言稿：_____

Composition for prophecy with main point and sub-points: