

第三篇

一个新人的 创造与产生

诗歌：

读经：弗一 9、11，三 9，二 15～16，四 22～24

- 弗 1:9 照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下的，
- 弗 1:11 我们既在祂里面，照着那位按祂意愿所决议的，行作万事者的定旨，蒙了预定，也就在祂里面成了所选定的基业，
- 弗 3:9 并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明，
- 弗 2:15 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；
- 弗 2:16 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；
- 弗 4:22 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；
- 弗 4:23 而在你们心思的灵里得以更新，
- 弗 4:24 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。

纲要

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。”

Message Three

The Creation and Bringing Forth of the One New Man

Hymns:

Scripture Reading: Eph. 1:9, 11; 3:9; 2:15-16; 4:22-24

- Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
- Eph 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,
- Eph 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,
- 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,
- Eph 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.
- 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,
- Eph 4:23 And that you be renewed in the spirit of your mind
- Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

Outline

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

(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。

林前 12:12 就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。

弗 4:4 一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；

弗 2:15 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，造成一个新人的异象，成就了和平；

弗 2:16 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；

弗 4:24 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。

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 1 9，弗二 15～16，四 22～24：

弗 1:9 照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下的，

弗 1:11 我们既在祂里面，照着那位按祂意愿所决议的，行作万事者的定旨，蒙了预定，也就在祂里面成了所选定的基业，

弗 3:9 并将那历代隐藏隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明，

罗 8:29 因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。

提后 1:9 神救了我们，以圣召召了我们，不是按我们的行为，乃是按祂自己的定旨和恩典；这恩典是历世之前，在基督耶稣里赐给我们的，

弗 2:15 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，造成一个新人的异象，成就了和平；

弗 2:16 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；

弗 4:22 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；

弗 4:23 而在你们心思的灵里得以更新，

弗 4:24 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。

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.

1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;

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,

Eph 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.

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

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:

Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,

Eph 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,

Eph 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

2 Tim 1:9 Who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before the times of the ages

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,

Eph 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.

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,

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

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

- 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：

- 弗 2:15 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，造成一个新人，成就了和平；
- 弗 4:24 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。
- 西 3:10 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；
- 西 3:11 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，惟有基督是一切，又在一切之内。

- 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。

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：

- 弗 2:10 我们原是神的杰作，在基督耶稣里，为着神早先预备好，要我们行在其中的善良事工创造的。
- 弗 2:15 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，造成一个新人，成就了和平；
- 弗 2:16 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；

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”：

- 弗 2:15 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，造成一个新人，成就了和平；

- 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

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:

- 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,
- Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
- Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
- Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

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.

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:

- Eph 2:10 For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.
- 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,
- Eph 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.

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

- 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,

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

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）。

来 2:14 儿女既同有血肉之体，祂也照样亲自自有分于血肉之体，主要借着死，废除那掌死权的，就是魔鬼，

罗 8:3 律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪，

约 1:29 次日，约翰看见耶稣向他走来，就说，看哪，神的羔羊，除去世人之罪的！

加 5:24 但那属基督耶稣的人，是已经把肉体连肉体的邪情私欲，都钉了十字架。

约 12:31 现在这世界受审判，这世界的王要被赶出去。

罗 6:6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆，

弗 2:15 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；

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：

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。

西 3:10 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；

西 3:11 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，惟有基督是一切，又在一切之内。

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。

罗 6:6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆，

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).

Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,

Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

Gal 5:24 But they who are of Christ Jesus have crucified the flesh with its passions and its lusts.

John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.

Rom 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

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,

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

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.

Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

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.

Rom 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

林后 5:17 因此，若有人在基督里，他就是新造；旧事已过，看哪，都变成新的了。

2 Cor 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

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。

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.

弗 2:15 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，造成一个新人，成就了和平；

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,

弗 2:16 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；

Eph 2:16 And might reconcile both in one Body to God through the cross, having slain the enmity by it.

西 2:19 不持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。

Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

西 3:10 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；

Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

西 3:11 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，惟有基督是一切，又在一切之内。

Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

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：

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:

弗 2:14 因祂自己是我们的和平，将两下作成一个人，拆毁了中间隔断的墙，就是仇恨，

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,

弗 2:15 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，造成一个新人，成就了和平；

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,

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。

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.

弗 2:15 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，造成一个新人，成就了和平；

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,

二 规条是生活和敬拜的形式或作法，造成仇恨和分裂：

B. Ordinances are the forms or ways of living and worship, which create enmity and division:

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。

1. On the cross Christ abolished all the regulations regarding living and worship, regulations that have divided the nations—v. 15; Col. 2:14.

弗 2:15 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，创造一个新人，成就了和平；

西 2:14 涂抹了规条上所写，攻击我们，反对我们的字据，并且把它撒去，钉在十字架上。

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，我们必须胜过巴别—创十一 1 ~ 9。

创 11:1 那时，全地的人只有一种语言，都说同样的话语。

创 11:2 他们往东边迁移的时候，在示拿地发现一片平原，就住在那里。

创 11:3 他们彼此商量说，来吧，我们作砖，把砖烧透。他们就拿砖当石头，又拿石漆当灰泥。

创 11:4 他们说，来吧，我们建造一座城和一座塔，塔顶通天；我们要宣扬我们的名，免得我们分散在全地上。

创 11:5 耶和华降临，要看看世人所建造的城和塔。

创 11:6 耶和华说，看哪，他们是一样的人民，都说一样的语言；这不过是他们开头要作的事，以后他们所图谋要作的，就没有能阻挡的了。

创 11:7 来吧，我们下去，在那里变乱他们的语言，使他们的言语彼此不通。

创 11:8 于是耶和华使他们从那里分散在全地上；他们就停工，不造那城了。

创 11:9 因为耶和华在那里变乱全地人的语言，使众人分散在全地上，所以那城名叫巴别。

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一徒二 1 ~ 11。

徒 2:1 五旬节那天到了，门徒都聚集在一处。

徒 2:2 忽然从天上有响声下来，好象一阵暴风刮过，充满了他们所坐的整个屋子。

徒 2:3 又有舌头如火焰向他们显现出来，分开落在他们各人身上，

徒 2:4 他们就被圣灵充溢，并且按着那灵所赐的发表，用别种不同的语言说起话来。

徒 2:5 那时，有犹太人，就是从天下各国来的虔诚人，住在耶路撒冷。

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,

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.

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 overcome Babel—Gen. 11:1-9.

Gen 11:1 And the whole earth had one language and the same speech.

Gen 11:2 And as they journeyed east, they found a plain in the land of Shinar; and they dwelt there.

Gen 11:3 And they said to one another, Come, let us make bricks and burn them thoroughly. And they had brick for stone, and they had tar for mortar.

Gen 11:4 And they said, Come, let us build ourselves a city and a tower whose top is in the heavens; and let us make a name for ourselves, lest we be scattered over the surface of the whole earth.

Gen 11:5 And Jehovah came down to see the city and the tower which the children of men had built.

Gen 11:6 And Jehovah said, Behold, they are one people, and they all have one language; and this is only the beginning of what they will do; and now nothing which they purpose to do will be kept from them.

Gen 11:7 Come, let Us go down and there confound their language, that they may not understand one another's speech.

Gen 11:8 So Jehovah scattered them from there over the surface of all the earth, and they ceased building the city.

Gen 11:9 Therefore its name was called Babel, because there Jehovah confounded the language of all the earth, and from there Jehovah scattered them over the surface of all the earth.

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.

Acts 2:1 And as the day of Pentecost was being fulfilled, they were all together in the same place.

Acts 2:2 And suddenly there was a sound out of heaven, as of a rushing violent wind, and it filled the whole house where they were sitting.

Acts 2:3 And there appeared to them tongues as of fire, which were distributed; and it sat on each one of them;

Acts 2:4 And they were all filled with the Holy Spirit and began to speak in different tongues, even as the Spirit gave to them to speak forth.

Acts 2:5 Now there were dwelling in Jerusalem Jews, devout men, from every nation under heaven.

徒 2:6 这声音一响，许多人都来在一起，各人因听见门徒用听众各人的本地话讲论，就感困惑。
徒 2:7 他们都惊讶稀奇，说，看哪，这些说话的不都是加利利人么？
徒 2:8 我们各人怎么听见他们说我们生来所用的本地话？
徒 2:9 我们帕提亚人、玛代人、以拦人，和住在米所波大米、犹太、加帕多家、本都、亚西亚、
徒 2:10 弗吕家、旁非利亚、埃及的人，并靠近古利奈的吕彼亚一带地方的人，以及旅居的罗马人，或是犹太人，或是入犹太教的人，
徒 2:11 革哩底和亚拉伯人，都听见他们用我们的语言，讲说神的大作为。

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。

徒 6:1 那些日子，门徒繁增，有说¹希利尼话的犹太人，埋怨希伯来人，因为在每天的供给上，忽略了他们的寡妇。

徒六 1 注 1 召会生活最初实行的时候，不同的语言曾造成难处；妥善的照顾解决了这难处。

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：

弗 2:18 因为借着祂，我们两下在一位灵里，得以进到父面前。
弗 2:22 你们也在祂里面同被建造，成为神在灵里的居所。
弗 4:23 而在你们心思的灵里得以更新，
弗 4:24 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。
弗 6:18 时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求，

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：

弗 2:18 因为借着祂，我们两下在一位灵里，得以进到父面前。

1 我们若有规条，就没有那灵；但我们若有那灵，就没有规条：

a 召会生活不是由规条，而是由活的灵组成的。

b 召会是那灵的翻版—亚四 2 ~ 6。

Acts 2:6 And when this sound occurred, the multitude came together and was confounded because each one heard them speaking in his own dialect.
Acts 2:7 And they were amazed and marveled, saying, Behold, are not all these who are speaking Galileans?
Acts 2:8 And how is it that we each hear them in our own dialect in which we were born?
Acts 2:9 Parthians and Medes and Elamites and those dwelling in Mesopotamia, both in Judea and Cappadocia, in Pontus and Asia,
Acts 2:10 Both in Phrygia and Pamphylia, in Egypt and the parts of Libya around Cyrene, and the sojourning of Rome, both Jews and proselytes,
Acts 2:11 Cretans and Arabians, we hear them speaking in our tongues the magnificent works of God?

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.

Acts 6:1 And in these days, as the disciples were multiplying in number, a murmuring of the¹Hellenists against the Hebrews occurred, because their widows were being overlooked in the daily dispensing.

footnote 1 Jews who spoke Greek. At the very beginning of the practice of the church life, trouble was caused by language differences; proper care was taken to solve this.

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:

Eph 2:18 For through Him we both have access in one Spirit unto the Father.
Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.
Eph 4:23 And that you be renewed in the spirit of your mind
Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
Eph 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

A. The cross abolished the ordinances in order to give place to the Spirit, in whom we have access unto the Father—2:18:

Eph 2:18 For through Him we both have access in one Spirit unto the Father.

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

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

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

亚 4:2 他问我说，你看见什么？我说，我看见一个灯台，全是金的，顶上有油碗；灯台上有七灯，顶上的七灯各有七个管子；
亚 4:3 旁边有两棵橄榄树，一棵在油碗的右边，一棵在油碗的左边。
亚 4:4 我问与我说话的天使说，我主啊，这些是什么意思？
亚 4:5 与我说话的天使回答我说，你不知道这些是什么意思么？我说，我主啊，我不知道。
亚 4:6 他回答我说，这是耶和華给所罗巴伯的话，说，万军之耶和華说，不是倚靠权势，不是倚靠能力，乃是倚靠我的灵。

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。

林前 12:13 因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。
弗 4:4 一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；

2 只要我们不在灵里，凡我们所作的都是规条——参林后三 6。

林后 3:6 祂使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。

二 “受割礼不受割礼，都无关紧要，要紧的乃是作新造”——加六 15：

加 6:15 受割礼不受割礼，都无关紧要，要紧的乃是作新造。

1 惟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。

加 6:15 受割礼不受割礼，都无关紧要，要紧的乃是作新造。
弗 2:10 我们原是神的杰作，在基督耶稣里，为着神早先预备好，要我们行在其中的善良事工创造的。

2 作新造就是有基督作到我们的所是里——三 16 ~ 17。

弗 3:16 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，
弗 3:17 使基督借着信，安家在你心里，叫你们在爱里生根立基，

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。

加 6:18 弟兄们，愿我们主耶稣基督的恩与你们的灵同在。阿们。
弗 4:23 而在你们心思的灵里得以更新，
弗 4:24 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。

Zech 4:2 And he said to me, What do you see? And I said, I see that there is a lampstand all of gold, with its bowl on top of it and its seven lamps upon it, with seven pipes for each of the lamps on top of it;
Zech 4:3 And there are two olive trees beside it, one to the right of the bowl and one to the left.
Zech 4:4 And I answered and spoke to the angel who spoke with me, saying, What are these, sir?
Zech 4:5 And the angel who spoke with me answered and said to me, Do you not know what these are? And I said, No, sir.
Zech 4:6 And he answered and spoke to me, saying, This is the word of Jehovah to Zerubbabel, saying, Not by might nor by power, but by My Spirit, says Jehovah of hosts.

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

1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.
Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;

2. As long as we are not in the Spirit, anything we do is an ordinance—cf. 2 Cor. 3:6.

2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

B. “Neither is circumcision anything nor uncircumcision, but a new creation is what matters”——Gal. 6:15:

Gal 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

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.

Gal 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.
Eph 2:10 For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.

2. To be a new creation is to have Christ wrought into our being——3:16-17.

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

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.

Gal 6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.
Eph 4:23 And that you be renewed in the spirit of your mind
Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

伍 主恢复的目标是要产生一个新人—二 15, 四 22 ~ 24, 西三 10 ~ 11:

- 弗 2:15 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，造成一个新人，成就了和平；
- 弗 4:22 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；
- 弗 4:23 而在你们心思的灵里得以更新，
- 弗 4:24 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。
- 西 3:10 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；
- 西 3:11 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，惟有基督是一切，又在一切之内。

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:

- 创 11:5 耶和華降臨，要看看世人所建造的城和塔。
- 创 11:6 耶和華說，看哪，他們是一樣的人民，都說一樣的语言；這不過是他們開頭要作的事，以後他們所圖謀要作的，就沒有能阻擋的了。
- 创 11:7 來吧，我們下去，在那裡變亂他們的語言，使他們的言語彼此不通。
- 创 11:8 於是耶和華使他們從那裡分散在全地上；他們就停工，不造那城了。
- 创 11:9 因為耶和華在那裡變亂全地人的語言，使眾人分散在全地上，所以那城名叫巴別。
- 徒 2:5 那時，有猶太人，就是從天下各國來的虔誠人，住在耶路撒冷。
- 徒 2:6 這聲音一響，許多人都來在一起，各人因聽見門徒用聽眾各人的本地話講論，就感困惑。
- 徒 2:7 他們都驚訝希奇，說，看哪，這些說話的不都是加利利人么？
- 徒 2:8 我們各人怎麼聽見他們說我們生來所用的本地話？
- 徒 2:9 我們帕提亞人、瑪代人、以攔人，和住在米所波大米、猶太、加帕多家、本都、亞西亞、
- 徒 2:10 弗呂家、旁非利亞、埃及的人，並靠近古利奈的呂彼亞一帶地方的人，以及旅居的羅馬人，或是猶太人，或是入猶太教的人，
- 徒 2:11 革哩底和亞拉伯人，都聽見他們用我們的語言，講說神的大作為。
- 徒 2:12 眾人就都驚訝猜疑，彼此說，這是什麼意思？
- 西 3:10 並且穿上了新人；這新人照着創造他者的形像漸漸更新，以致有充足的知识；

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:

- 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,
- 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,
- Eph 4:23 And that you be renewed in the spirit of your mind
- Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
- Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
- Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

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:

- Gen 11:5 And Jehovah came down to see the city and the tower which the children of men had built.
- Gen 11:6 And Jehovah said, Behold, they are one people, and they all have one language; and this is only the beginning of what they will do; and now nothing which they purpose to do will be kept from them.
- Gen 11:7 Come, let Us go down and there confound their language, that they may not understand one another's speech.
- Gen 11:8 So Jehovah scattered them from there over the surface of all the earth, and they ceased building the city.
- Gen 11:9 Therefore its name was called Babel, because there Jehovah confounded the language of all the earth, and from there Jehovah scattered them over the surface of all the earth.
- Acts 2:5 Now there were dwelling in Jerusalem Jews, devout men, from every nation under heaven.
- Acts 2:6 And when this sound occurred, the multitude came together and was confounded because each one heard them speaking in his own dialect.
- Acts 2:7 And they were amazed and marveled, saying, Behold, are not all these who are speaking Galileans?
- Acts 2:8 And how is it that we each hear them in our own dialect in which we were born?
- Acts 2:9 Parthians and Medes and Elamites and those dwelling in Mesopotamia, both in Judea and Cappadocia, in Pontus and Asia,
- Acts 2:10 Both in Phrygia and Pamphylia, in Egypt and the parts of Libya around Cyrene, and the sojourning of Rome, both Jews and proselytes,
- Acts 2:11 Cretans and Arabians, we hear them speaking in our tongues the magnificent works of God?
- Acts 2:12 And they were all amazed and perplexed, saying to one another, What does this mean?
- Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

西 3:11 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，惟有基督是一切，又在一切之内。

- 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。

弗 4:22 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；

弗 4:24 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。

二 基督应该是我们惟一的源头；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：

西 3:10 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；

西 3:11 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，惟有基督是一切，又在一切之内。

- 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；现今我们惟一的声望乃是基督和真正的一。
- 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。

弗 3:17 使基督借着信，安家在你心里，叫你们在爱里生根立基，

弗 3:18 使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深，

Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

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.

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,

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

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:

Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

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. 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.

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

Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are

弗 3:19 并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。
西 3:4 基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。
西 3:10 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；
西 3:11 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，惟有基督是一切，又在一切之内。

四 这一个新人要引进神的国，并要将君王基督带回这地上一启十一 15。

启 11:15 第七位天使吹号，天上就有大声音说，世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。

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:

弗 4:11 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，
弗 4:12 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，
弗 4:13 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，
弗 4:24 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。

- 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。

启 19:7 我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。

Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
Col 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
Col 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,
Col 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

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.

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

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:

Eph 4:11 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
Eph 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

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.

Rev 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.