

第二十二周

一个新人——作为神的杰作—— 的创造者

诗歌：补 625

读经：创一 26，弗二 14～16，四 22～24

【周一】

壹 神创造人的目的是要得着一个团体的人，
以彰显祂并代表祂——创一 26，弗二 15：

一 神按着祂自己的形像造人，以彰显祂，并将祂的
管治权给人，使人能代表祂以对付祂的仇敌——创一 26。

二 召会作为在新造中的新人，有神的形像，作神的
彰显，并为着神的国度与神的仇敌争战——西三 10～11，弗二 15，四 24，六 10～11。

三 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。

【周二】

贰 新人作为神的诗章、杰作，乃是借着基督
的死并在祂的复活里所创造的——弗二 10，15～16：

Week Twenty-two

The Creator of the One New Man as the Masterpiece of God

Hymns: E1230

Scripture Reading: Gen. 1:26; Eph. 2:14-16; 4:22-24

§ Day 1

I. God's intention in His creation of man was to have a corporate man to express Him and to represent Him—Gen. 1:26; Eph. 2:15:

A. God created man in His own image for His expression and gave man His dominion so that man would represent Him to deal with His enemy—Gen. 1:26.

B. The church as the new man in the new creation bears God's image for God's expression and fights against God's enemy for God's kingdom—Col. 3:10-11; Eph. 2:15; 4:24; 6:10-11.

C. 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.

§ Day 2

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

一 我们需要谨慎注意十五节的两个辞：“在祂的肉体里”，和“在祂自己里面”：

- 1 基督“在祂的肉体里”了结了宇宙中一切消极的事物：神的仇敌，就是魔鬼撒但；（来二 14；）罪；（罗八 3，约一 29；）堕落之人的肉体；（加五 24；）撒但邪恶的系统，就是世界，“科斯莫斯”（the cosmos）；（约十二 31；）旧人所代表的旧造；（罗六 6；）以及律法之隔离的规条。（弗二 15。）
- 2 基督“在祂自己里面”，就是以祂自己为范围、元素和素质，将犹太人和外邦人创造成一个新人：
 - 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 基督是一个新人的元素和素质，使神性与人性成为一个实体——参西三 10～11。

【周三】

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，使我们成为神工作的杰作，宇宙中全新的东西，就是神的新发明——罗六 6，林后五 17：

- 1 杰作，原文 poiema，波依玛，意，“写成的诗章”。
- 2 不仅诗词作品，凡是表达制作者智慧和设计的艺术品，都是诗章。
- 3 我们——召会——是神工作的杰作，也是一首诗章，彰显神无穷的智慧 and 神圣的设计；召会是神对基督一切所是的智慧展示——弗三 10～11。

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

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

§ Day 3

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 the masterpiece of God's work, an absolutely new item in the universe, a new invention of God—Rom. 6:6; 2 Cor. 5:17:

1. The Greek word for masterpiece is poiema, meaning "something that has been written or composed as a poem."
2. Not only a poetic writing may be considered a poem, but also any work of art that expresses the maker's wisdom and design.
3. We, the church, the masterpiece of God's work, are a poem expressing God's infinite wisdom and divine design; the church is God's wise exhibition of all that Christ is—Eph. 3:10-11.

- 4 基督成了从神给我们的智慧，作为在神救恩里三件重要的事物——林前一 30：
- a 祂是我们的公义（为着我们的已往），借此我们已经得神称义，使我们能在灵里重生，得着神的生命——罗五 18，八 10。
 - b 祂是我们的圣别（为着我们的现在），借此我们因祂神圣的生命在魂里渐渐被圣别，也就是在我们的心思、情感和意志里渐渐被变化——六 19，22。
 - c 祂是我们的救赎（为着我们的将来），就是我们的身体得赎，借此我们的身体要因祂神圣的生命改变形状，有祂荣耀的样式——八 23，腓三 21。
- 5 我们能有分于这样完整且完全的救恩，使我们的全人——灵、魂、体——在生机上与基督成为一，使基督成为我们的一切，并使我们成为基督一切所是智慧展示，这全是出于神。

【周四】

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 下～15：

- 一 十五节所说的律法，不是道德诫命的律法，乃是仪式诫命的律法，如行割礼、守安息日、以及某些饮食的条例。
- 二 规条是生活和敬拜的形式或作法，造成仇恨和分裂：
 - 1 在十字架上，基督废去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。

4. Christ became wisdom to us from God as three vital things in God's salvation—1 Cor. 1:30:
- a. He is our righteousness (for our past), by which we have been justified by God, that we might be reborn in our spirit to receive the divine life—Rom. 5:18; 8:10.
 - b. He is our sanctification (for our present), by which we are being sanctified in our soul (transformed in our mind, emotion, and will) with His divine life—6:19, 22.
 - c. He is our redemption (for our future), that is, the redemption of our body, by which we will be transfigured in our body with His divine life to have His glorious likeness—8:23; Phil. 3:21.
5. It is of God that we participate in such a complete and perfect salvation, which makes our entire being—spirit, soul, and body—organically one with Christ to make Him everything to us and to make us the wise exhibition of all that Christ is.

§ Day 4

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. 2:14b-15a:

- A. The law spoken of in verse 15 is not the law of the moral commandments but the law of the ritual commandments, such as the ordinances of circumcision, keeping the Sabbath, and eating certain foods.
- B. Ordinances are the forms or ways of living and worship, which create enmity and division:
 - 1. On the cross Christ abolished all the regulations regarding living and worship, regulations that have divided the nations—v. 15; Col. 2:14.

2 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：

a 基督应该是我们唯一的源头；我们不该让我们背景、文化、或国籍的任何东西，成为我们的源头——参西三 10 ~ 11。

b 世人认为文化的差异乃是声望的来源，但是在基督里我们摆脱了这声望；现今我们唯一的声望乃是基督和真正的一。

c 我们若愿意放下我们文化的骄傲，主才有可能得着正当的召会生活——弗四 22 ~ 24。

【周五】

肆 为着一个新人并在一个新人里，我们需要让基督的平安在我们心里作仲裁——二 14 上，15 下，西三 12 ~ 15，二 14 ~ 18，罗五 1，太十八 21 ~ 35：

一 “作仲裁”一辞的希腊文也可译为：“作裁判”，“作主席”，“登位作每件事的管治者和决断者”；基督那在我们心里作仲裁的平安，消除我们与任何人的嫌隙——西三 13 ~ 15。

二 我们常常发现我们里面有三派：一派是积极的，另一派是消极的，还有一派是中立的；因此，需要内里的仲裁来解决我们里面的争执：

1 每当我们感觉我们里面各派在争执或争吵时，我们需要让基督的平安作主席，并让这平安，就是新人的一，在我们里面管治并下最后的断语。

2 我们需要把我们的意见、观念摆在一边，听内住之

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:

a. 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.

b. The worldly people regard cultural differences as a source of prestige, but in Christ we have put off this prestige; now our only prestige is Christ and the genuine oneness.

c. If we are willing to let go of our cultural pride, it will be possible for the Lord to have the proper church life—Eph. 4:22-24.

§ Day 5

IV. For and in the one new man, we need to allow the peace of Christ to arbitrate in our hearts—2:14a, 15b; Col. 3:12-15; 2:14-18; Rom. 5:1; Matt. 18:21-35:

A. The Greek term for arbitrate can also be rendered "umpire, preside, or be enthroned as a ruler and decider of everything"; the arbitrating peace of Christ in our hearts dissolves our complaint against anyone—Col. 3:13-15.

B. Often we are conscious of three parties within us: a positive party, a negative party, and a neutral party; hence, there is the need for inward arbitration to settle the dispute within us:

1. Whenever we sense that different parties within our being are arguing or quarreling, we need to give place to the presiding peace of Christ and allow this peace, which is the oneness of the new man, to rule within us and have the final word.

2. We need to set aside our opinion, our concept, and listen to the word of the

裁判的话。

三 我们若让基督的平安在我们心里作仲裁，这平安会解决我们中间所有的争执，我们就会与神有纵的平安，并与圣徒有横的平安：

- 1 借着基督的平安作仲裁，我们的难处解决了，圣徒之间的摩擦也消失了；然后召会生活就能甜美地得保全，新人也实际地得以维持。
- 2 基督的平安作仲裁，就是基督在我们里面作工，好在我们身上施行管治，来作结论，下最后的决断——参赛九 6～7。
- 3 如果我们一直让基督的平安作王管治，我们就不会得罪别人，破坏别人；我们反而会靠着主的恩典连同祂的平安，把生命供应给别人。
- 4 这平安应当将所有的信徒联结一起，成为联索——弗四 3。

【周六】

伍 在一个新人里，基督是一切肢体，又在一切的肢体之内——西三 10～11：

一 住在我们里面的基督乃是一个新人的构成成分——一 27，三 11：

- 1 因着基督是新人的一切肢体，在一个新人里不可能有天然的人（任何种族、国籍、文化或社会身分），也没有地位给天然的人——10～11 节。
- 2 不论我们是何种人，就着一个新人而言，我们都算不了什么。
- 3 在一个新人里只有一个人位——包罗万有的基

indwelling Referee.

C. If we allow the peace of Christ to arbitrate in our hearts, this peace will settle all the disputes among us; we will have peace with God vertically and with the saints horizontally:

1. Through the arbitration of the peace of Christ, our problems are solved, and the friction between the saints disappears; then the church life is preserved in sweetness, and the new man is maintained in a practical way.
2. The arbitrating of the peace of Christ is Christ working within us to exercise His rule over us, to speak the last word, and to make the final decision—cf. Isa. 9:6-7.
3. If we stay under the ruling of the enthroned peace of Christ, we will not offend others or damage them; rather, by the Lord's grace and with His peace, we will minister life to others.
4. This peace should bind all the believers together and become the uniting bond—Eph. 4:3.

§ Day 6

V. In the one new man Christ is all the members and is in all the members—Col. 3:10-11:

A. The Christ who dwells in us is the constituent of the one new man—1:27; 3:11:

1. Because Christ is all the members of the new man, there is no possibility, no room, for any natural person (for any race, nationality, culture, or social status) in the new man—vv. 10-11.
2. No matter what kind of person we may be, as far as the one new man is concerned, we all are nobodies.
3. In the one new man there is only one person—the all-inclusive Christ—2:17;

督——二 17，三 4，11。

二 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：

- 1 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。
- 2 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，弗三 17 上。
- 3 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：
 - a 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。
 - b 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。
 - c 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（人位）和行动（生命）都是团体的——林前十二 12，罗十二 4 ~ 5。
- 4 我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：
 - a 从前口太多，是因为人位太多了。
 - b “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。）
 - c 我们人数虽多，并且来自许多地方，我们却都有同一的口，我们也都说一样的话；这是因为我们众

3:4, 11.

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

1. As the Body of Christ, the church needs Christ as its life; as the one new man, the church needs Christ as its person.
2. Christ is in all of us as one person; therefore, we all have only one person—Gal. 2:20; Eph. 3:17a.
3. 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:
 - a. 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.
 - b. Once we see that we are a part of the one new man, we will not be able to decide things merely by ourselves.
 - c. We need to see that we are a corporate Body and a corporate new man and that both our living (person) and our moving (life) are corporate—1 Cor. 12:12; Rom. 12:4-5.
4. We need 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 past there were too many mouths because there were too many persons.
 - b. 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).
 - c. 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

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。

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

第二十二周■周一

晨兴喂养

创一 26 “神说，我们要按着我们的形像，照着我们的样式造人，使他们管理…全地、并地上所爬的一切爬物。”

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，造造成一个新，成就了和平。”

人的生命是最高的受造生命。…亚当，头一个人，预表基督…是神创造的中心，…是一切受造之物和众人的元首，…在神的形像和样式上是神的彰显，…也是神的代表，管理神一切的造物。（圣经恢复本，创一 26 注 3。）

神给人管治权，目的是：(一)征服神的仇敌，那背叛神的撒但；(二)恢复被撒但所篡窃的地；以及(三)运用神管理地的权柄，使神的国得以临到地上，神的旨意得以行在地上，神的荣耀得以显在地上。（太 6:10, 13 下。）…神的目的是要人有祂的形像彰显祂，有祂的管治权代表祂，这不是在亚当这头一个人（林前十五 45 上）——旧人（罗 6:6）——身上得着完成，乃是在基督这第二个人——新人——身上得着完成。这新人是由基督自己作头，以及召会作祂的身体…所组成的。这要完全在得胜的信徒身上得着完成，他们活基督，作祂团体的彰显，（腓 1:19～26，）并要得着权柄制伏列国，在千年国里与基督一同作王。…这要终极完成于新耶路撒冷，彰显神的形像，有祂的荣耀和祂显出的样子，…并且运用神的神圣权柄，维持神对全宇宙的管治权，直到永远。（创一 26 注 5。）

WEEK 22 — DAY 1

Morning Nourishment

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion...over all the earth and over every creeping thing that creeps upon the earth.

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.

The human life is the highest created life...Adam, the first man, typifies Christ...as the center of God's creation..., as the Head of all creation...and of all men..., as God's expression in God's image and likeness..., and as God's representative to rule over all things created by God. (Gen. 1:26, footnote 2)

God's intention in giving man dominion is (1) to subdue God's enemy, Satan, who rebelled against God; (2) to recover the earth, which was usurped by Satan; and (3) to exercise God's authority over the earth in order that the kingdom of God may come to the earth, the will of God may be done on the earth, and the glory of God may be manifested on the earth (Matt. 6:10, 13b). God's intention that man would express God in His image and represent God with His dominion is fulfilled not in Adam as the first man (1 Cor. 15:45a), the old man (Rom. 6:6), but in Christ as the second man..., the new man..., comprising Christ Himself as the Head and the church as His Body...It is fully fulfilled in the overcoming believers, who live Christ for His corporate expression (Phil. 1:19-26) and will have authority over the nations and reign as co-kings with Christ in the millennium...It will ultimately be fulfilled in the New Jerusalem, which will express God's image, having His glory and bearing His appearance..., and also exercise God's divine authority to maintain God's dominion over the entire universe for eternity. (Gen. 1:26, footnote 5)

在人受造且堕落之后，这位成为肉体，是神在人性中在地上生活、钉十字架、复活、升天且登宝座的奇妙者，从天降下；祂的降下乃是奇中之奇。这样一位奇妙者从天降下，产生了召会。

召会的产生不是只有一个民族，乃是有许多民族。在行传二章九至十一节，至少有不少于十五种方言的十五个国籍作代表。虽然这些人都是犹太人，（5，）但在神主宰的权柄下，这些犹太人不是都说一种语言。…他们是犹太人，但他们是分裂且分散的。然而到了召会产生时，他们都聚集在一起；在那聚集里，召会产生了。这指明在旧人里分裂并分散的，在新人里完全恢复了。在旧人里，人是分裂且分散的；但在新人里，人聚集成为一。

若没有保罗的书信，我们无法看见关乎一个新人的光。以弗所二章十三节说，“但如今在基督耶稣里，你们这从前远离的人，靠着基督的血，已经得亲近了。”“得亲近”不仅指亲近神，也指亲近信徒。十四节说，“因祂自己是我们的和平，将两下作成一個，拆毁了中间隔断的墙，就是仇恨。”中间隔断的墙，乃是不同民族之间的分裂和分裂的因素。基督在十字架上拆毁了这因素。借此，基督已经从犹太和外邦这两班人创造成一个新人。四章二十二节说，“在从前的生活样式上，脱去了旧人，这旧人是照着那迷惑的情欲败坏的。”脱去旧人就是脱去分裂且分散的人。穿上新人就是穿上聚集的一个新人，“这新人是照着神，在那实际的义和圣中所创造的。”（24。）（李常受文集一九七七年第三册，六〇五至六〇六页。）

参读：以弗所书生命读经，第二十三篇。

After creation and the fall of man this wonderful One—who was incarnated, who was God living a life in humanity on this earth, and who was crucified, resurrected, ascended, and enthroned—came down. His coming down was a wonder among all wonders. This coming down of such a wonderful One brought forth the church.

The church was brought forth not just with one people but with many peoples. In Acts 2:9-11 at least fifteen nationalities speaking at least fifteen dialects were represented. Although all these were Jews (v. 5), under God's sovereignty all these Jews were not of one language... They were Jews, but they were divided and scattered. However, when the time came for the church to be brought forth, they were all gathered together, and in that gathering, the church was produced. This indicates that what was divided and scattered in the old man was fully recovered in the new man. In the old man, man was divided and scattered, but in the new man, man is gathered and made one.

Without Paul's Epistles we could not see the light concerning the one new man. Ephesians 2:13 says, "Now in Christ Jesus you who were once far off have become near in the blood of Christ." To become near is to become near not only to God but near to the believers. Verse 14 says, "For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity." The middle wall of partition is the division, the dividing factor, between different peoples. This factor was torn down by Christ on the cross. By this, Christ has created one new man of two peoples, the Jews and the Gentiles. Ephesians 4:22 says, "That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit." To put off the old man is to put off the divided and scattered man. To put on the new man (v. 24) is to put on the gathered and one new man, "which was created according to God in righteousness and holiness of the reality" (v. 24). (CWWL, 1977, vol. 3, "The One New Man," pp. 476-477)

Further Reading: Life-study of Ephesians, msg. 23

第二十二周■周二

晨兴喂养

弗二 15～16 “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；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。”

基督在祂的肉体里废掉了规条中诫命的律法，但是祂没有在祂的肉体里创造新人。…消极的事物在基督的肉体里被了结，而新人（那当然是积极的）乃是在基督自己里面有了新生的起头。我们需要谨慎注意以弗所二章十五节的两个辞：“在祂的肉体里”，和“在祂自己里面”。倘若我问你，你今天在哪里；你应该说，“我先前是在基督的肉体里，现今我是在基督自己里面。在祂的肉体里，我在十字架上被了结；但在基督自己里面，我被创造成为一个新人的一部分。”（以弗所书生命读经，二五四至二五五页。）

信息选读

基督了结消极的事物之后，并没有停在那里。…虽然基督在肉体里被钉在十字架上，但是这个死把祂带进复活。在复活里，祂不再是在肉体里，反而是奇妙的灵。在祂的肉体里，我们这旧人被了结；而在奇妙的灵里，我们被创造成一个新人。我们的旧人和旧性情被钉时，那与我们堕落性情有关的规条也被除灭了。然后在基督的复活和祂奇妙的灵里，我们被创造成一个新人。说我们在出生之前就被钉，似乎不合理；但无论如何，在十字架上，在基督的肉体里，我们被了结了，这是一个奇妙的事实。不仅如此，在我们出生前，我们也在奇妙的灵里被创造成一个新人。

WEEK 22 — DAY 2

Morning Nourishment

Eph. 2:15-16 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, and might reconcile both in one Body to God through the cross, having slain the enmity by it.

Christ abolished in His flesh the law of the commandments in ordinances, but He did not create the new man in His flesh...The negative things were terminated in Christ's flesh, whereas the new man, which, of course, is positive, was germinated in Christ Himself. We need to pay careful attention to two phrases in Ephesians 2:15: in His flesh and in Himself. If I were to ask you where you are today, you should say, "First, I was in Christ's flesh; now I am in Christ Himself. In His flesh I was terminated on the cross, but in Christ Himself I was created as part of the one new man." (Life-study of Ephesians, p. 201)

Today's Reading

Christ did not stop with the termination of the negative things...Although Christ in the flesh was crucified on the cross, this death brought Him into resurrection. In resurrection He is no longer in the flesh; rather, He is the wonderful Spirit. It was in His flesh that we, the old man, were terminated, but it is in the wonderful Spirit that we have been created into the one new man. When our old man and our old nature were crucified, the ordinances related to our fallen nature were slain. Then in Christ's resurrection and in His wonderful Spirit, we were created into one new man...It is a marvelous fact that we were terminated in the flesh of Christ on the cross. Moreover, before we were born, we were also created in the wonderful Spirit to be the one new man.

“在祂自己里面”这句话非常有意义，指明基督不仅是一个新人（召会）的创造者，并且是这一个新人得以创造的范围和凭借。祂更是这新人的元素。我们被了结之后，就在祂里面领受了新的素质。基督自己成为我们的这个新元素。我们的旧人没有一样适合于新人的创造，因为我们从前的素质是有罪的。但是在祂里面有奇妙的素质，一个新人就在其中被创造。

基督将神的性情作到人性里，创造了一个新人，就是召会。这神圣的工作是新的。在旧造里，神并没有将祂的性情作到祂的造物里，甚至也没有作到人里面。然而，在创造一个新人时，神的性情却作到人里面，使神性与人性成为一个实体。…污鬼和邪恶的天使知道一个新人已在神圣的素质里造成了，这事实使他们害怕。为此，鬼魔的权势尽力不让基督徒看见这一个新人之创造的事实。因此，我们必须打这个真理的仗。我们需要祷告，好得着清明的心思，看见我们不仅在十字架上被了结，也借着这个了结迁到基督里。在基督里，祂用神圣的素质，把我们创造成一个新人。

我们和一切受造之物（由幔子上的基路伯所表征），都在基督的肉体里被钉在十字架上了。死既引我们进入复活，基督就在祂的复活里，把我们摆在祂自己里面，然后用祂神圣的素质，在祂自己里面把我们创造成一个新人。…不要忽略〔以弗所二章十五节〕“在祂自己里面”这个辞。我们若不在祂里面，就不可能被创造成一个新人，因为在我们自己里面，我们没有作新人成分的神圣素质。只有在神圣的素质里，并凭着神圣的素质，我们才得以被创造成一个新人。唯有在基督里，才可能有这素质。事实上，基督自己就是这个素质，这个元素。因此，基督是在祂自己里面，把两下创造成一个新人。（以弗所书生命读经，二五五至二五七页。）

参读：以弗所书生命读经，第二十四篇。

The phrase in Himself is very significant. It indicates that Christ was not only the Creator of the one new man, the church, but also the sphere in which and the essence with which the one new man was created. He is the very element of the new man. After we were terminated, in Him we received the new essence. Christ Himself became this new element to us. Nothing of our old man was good for the creation of the new man, for our former essence was sinful. But in Him there is a wonderful essence, in which the one new man has been created.

Christ created the one new man, the church, by working God's divine nature into humanity. The working of the divine nature into humanity was something new. Hence, it was a creating. In the old creation God did not work His nature into any of His creatures, not even into man. In the creating of the one new man, however, God's nature was wrought into man to make His divine nature one entity with humanity. The demons and evil angels know that the one new man has been created in the divine essence. This fact terrifies them. For this reason the demonic powers would try to keep Christians from seeing the fact of the creation of the one new man. Hence, we must fight the battle for this truth. We need to pray for a clear and sober mind to perceive that not only have we been terminated on the cross but that by means of this termination we have been transferred into Christ. In Christ, with His divine essence, we have been created into the one new man.

We and all the creatures, signified by the cherubim on the veil, were crucified in the flesh of Christ on the cross. Since death ushers us into resurrection, in His resurrection Christ put us into Himself. Then with His divine essence He created us in Himself into the one new man. Do not ignore the phrase in Himself [in Ephesians 2:15]. Apart from being in Him, we could not have been created into the new man, because in ourselves we do not have the divine essence, which is the element of the new man. Only in the divine essence and with the divine essence were we created into the new man. It is possible to have this essence only in Christ. In fact, Christ Himself is this essence, this element. Hence, in Himself Christ created the two into one new man. (Life-study of Ephesians, pp. 201-203)

Further Reading: Life-study of Ephesians, msg. 24

第二十二周■周三

晨兴喂养

弗二 10 “我们原是神的杰作，在基督耶稣里，为着…善良事工创造的。”

三 10 “为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧。”

林前一 30 “但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。”

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，神的新发明。（罗六 6，林后五 17。）犹太人和外邦人因着隔离的规条，被隔离达到极点。但他们两下在基督里，因着神圣的素质，已被创造成一个新的实体，就是一个团体的人，召会。

召会不仅是神的召会，基督的身体，那充满万有者的丰满（彰显），（弗一 23，）以及神的家属或家人，家，殿，居所，（二 19，21～22，）也是一个新人，是团体的，宇宙的，由犹太与外邦这两班人所造成，由所有的信徒所组成；他们虽多，但在宇宙中只是一个新人。

神创造的人是一个集合体。（创一 26。）神创造的团体人，因着人堕落受了破坏。神现在需要借着在祂所穿上的肉体里废掉规条，而在祂自己里面创造成一个新人。（新约总论第十一册，一四七至一四八页。）

信息选读

WEEK 22 — DAY 3

Morning Nourishment

Eph. 2:10 For we are His masterpiece, created in Christ Jesus for good works...

3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church.

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

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). The Jews and the Gentiles were separated to the uttermost by the separating ordinances, but both were created in Christ with the divine essence into one new entity, which is a corporate man, the church.

The church is not only the church of God, the Body of Christ (the fullness, the expression, of the all-filling One—Eph. 1:23), and the household or family, the house, the temple, and the dwelling place of God (2:19, 21-22). It is also the one new man, which is corporate and universal, created of two peoples, the Jews and the Gentiles, and composed of all the believers, who, though they are many, are one new man in the universe.

God created man as a collective entity (Gen. 1:26), but the corporate man created by God was damaged through man's fall. Hence, there was the need for God to produce a new man. This was accomplished through Christ's abolishing in His flesh the ordinances and through His creating of the new man in Himself. (The Conclusion of the New Testament, pp. 3369-3370)

Today's Reading

杰作（弗二 10）原文意，作好的东西，手工，或写成的诗章。…我们——召会——是神工作的杰作，也是一首诗章，彰显神无穷的智慧和神圣的设计。

神创造的诸天、地和人，不是神的杰作，但召会，基督的身体，那在万有中充满万有者的丰满，（一 23，）团体和宇宙的新人，（二 15，）乃是这样的杰作。我们为此已经靠着恩典得救，叫我们行在神早先预备好的善良事工中。（圣经恢复本，弗二 10 注 1。）

我们——召会——是神工作的杰作，乃是宇宙中全新的东西，是神的新发明。我们借着重生，在基督里为神所创造，成为祂的新造。（林后五 17。）（弗二 10 注 3。）

基督成了从神给我们的智慧，作为在神救恩里三件重要的事物：（一）公义，为着我们的已往，借此我们已经得神称义，使我们能在灵里重生，得着神的生命；（罗五 18；）（二）圣别，为着我们的现在，借此我们在魂里渐渐被圣别，也就是在我们的心思、情感和意志里，因祂神圣的生命渐渐被变化；（六 19，22；）（三）救赎，为着我们的将来，就是我们的身体得赎，（八 23，）借此我们的身体要因祂神圣的生命改变形状，有祂荣耀的样式。（腓三 21。）我们能有分于这样完整且完全的救恩，使我们的全人——灵、魂、体——在生机上与基督成为一，并使基督成为我们的一切，这全是出于神，不是出于我们自己，使我们可以在祂里面，而不在自己里面，夸口并夸耀。（林前一 30 注 2。）

召会是从基督那追溯不尽的丰富产生的，如以弗所三章八节所启示。当神所拣选的人有分于并享受基督的丰富时，这些丰富就把他们构成召会；借着召会，诸天界里执政和掌权的天使，就得知神万般的智慧。因此，召会是神对基督一切所是的智慧展示。（弗三 10 注 1。）

参读：新约总论，第三百三十六篇。

The Greek word [for masterpiece], poiema, [Eph. 2:10] means..."something that has been written or composed as a poem"...We, the church, the masterpiece of God's work, are a poem expressing God's infinite wisdom and divine design.

The heavens, the earth, and man, created by God, are not God's masterpiece; but the church, the Body of Christ, the fullness of the One who fills all in all (Eph. 1:23), the corporate and universal new man (2:15), is a masterpiece. We have been saved by grace to be God's masterpiece that we may walk in the good works prepared beforehand by God. (Eph. 2:10, footnote 1)

We, the church, the masterpiece of God's work, are an absolutely new item in the universe, a new invention of God. We were created by God in Christ through regeneration to be His new creation (2 Cor. 5:17). (Eph. 2:10, footnote 2)

Christ became wisdom to us from God as three vital things in God's salvation: (1) righteousness (for our past), by which we have been justified by God, that we might be reborn in our spirit to receive the divine life (Rom. 5:18); (2) sanctification (for our present), by which we are being sanctified in our soul, that is, transformed in our mind, emotion, and will, with His divine life (Rom. 6:19, 22); and (3) redemption (for our future), that is, the redemption of our body (8:23), by which we will be transfigured in our body with His divine life to have His glorious likeness (Phil. 3:21). It is of God that we participate in such a complete and perfect salvation, which makes our entire being—spirit, soul, and body—organically one with Christ and makes Christ everything to us. This is altogether of God, not of ourselves, that we may boast and glory in Him, not in ourselves. (1 Cor. 1:30, footnote 2)

As revealed in Ephesians 3:8, the church is produced from the unsearchable riches of Christ. When God's chosen people partake of and enjoy the riches of Christ, they are constituted with those riches to be the church, through which God's multifarious wisdom is made known to the angelic rulers and authorities in the heavenlies. Hence, the church is God's wise exhibition of all that Christ is. (Eph. 3:10, footnote 3)

Further Reading: The Conclusion of the New Testament, msg. 336

第二十二周■周四

晨兴喂养

弗二 14 “因祂自己是我们的和平，将两下作成
一个，拆毁了中间隔断的墙，就是仇恨。”

西二 14 “涂抹了规条上所写，攻击我们，反对
我们的字据，并且把它撤去，钉在十字架上。”

我们可能喜欢某些作法，但我们不该坚持。我们若
坚持某种特殊的作法，我们就会把它造成规条，而产生
间隔，形成仇恨。基督徒因着规条而分裂，就如关于受
浸的各种规条…〔或〕因着乐器的使用而分裂。…坚持
任何一种作法，就是造成分裂。因此，我们必须没有任
何规条。在基督的十字架上，所有的规条都废掉了。

因为规条造成仇恨和分裂，所以我们必须十分谨
慎地对待规条。甚至在彼此非常亲近的人中间，规
条也很可能成为仇恨的由来。…所以，我们必须弃
绝一切规条，而顺着圣徒们的作法；只要这些作法
不牵涉任何犯罪、不道德或拜偶像的事。虽然我们
不称许某些作法，但为着不给规条任何地位，我们
应当顺应而行。

基督借着废掉那规条中诫命的律法，拆毁了犹
太人和外邦人中间隔断的墙。当祂被钉在十字架上
时，一切的规条也都被钉在那里。（西二 14。）以
弗所二章十五节所说的律法，不是道德诫命的律法，
乃是仪式诫命的律法，如行割礼、守安息日、以及
某些饮食的条例。（以弗所书生命读经，二四四至
二四六页。）

信息选读

WEEK 22 — DAY 4

Morning Nourishment

Eph. 2:14 For He Himself is our peace, He who has made both one and
has broken down the middle wall of partition, the enmity.

Col. 2:14 Wiping out the handwriting in ordinances, which was against
us, which was contrary to us; and He has taken it out of the way, nailing it
to the cross.

Although we may like certain practices, we should not insist on them. If
we insist on a particular practice, we make it an ordinance that separates
and creates enmity. Christians have been divided by ordinances, such as the
various ordinances concerning baptism...[or] the use of musical instruments...
To insist on any practice is to cause division. Hence, we must not have any
ordinances. On the cross of Christ all ordinances were abolished.

Because ordinances create enmity and division, we must deal with them
very seriously. It is possible for ordinances to become a cause of hatred
even among those who have been close to one another...Therefore, we must
repudiate all ordinances and go along with the practices of the saints, as long
as these practices do not involve anything sinful, immoral, or idolatrous.
Although we may not approve of certain practices, we should go along with
them in order to give no ground for ordinances.

Christ broke down the middle wall of partition between the Jews and
the Gentiles by abolishing the law of the commandments in ordinances.
When He was crucified on the cross, all the ordinances were nailed there
(Col. 2:14). The law spoken of in Ephesians 2:15 is not the law of the moral
commandments but the law of the ritual commandments, such as the
ordinances of circumcision, keeping the Sabbath, and eating certain foods.
(Life-study of Ephesians, pp. 193-194)

Today's Reading

规条是生活和敬拜的形式或作法。…我们必须谨慎，不要把我们生活或敬拜的方式弄成规条。同时，我们也不该把别人所作的当作规条。我们若都这样实行，就不会有难处。

由于交通和通讯的进步，世界上的人越来越融合。这是在神主宰的权柄之下，使祂能得着新人，就是包含所有不同民族的正当召会生活。所以，关于我们的生活方式，我们都必须学习不在别人身上强加任何要求，也不要有任何规条。

人与人之间的不同，开始于巴别。在神的经纶里，在召会生活中，我们必须胜过巴别。我们的语言能成为规条。当我们在另一个国家长久居留，甚至住在那里时，若是可能，我们应当学习当地的语言，不要坚持说自己的家乡话。

我们这些蒙救赎并在恢复中的人，已经迁到基督里，并在召会生活中；我们必须学习恨恶那使不同民族分裂的差异。世人认为文化的差异乃是声望的标记，但是在基督里我们都摆脱了这声望；现今我们唯一的声望乃是基督和真正的一。我们所在之地或会所，不该有独特的声望。我们都该操练自己顺着别人。只要某种实行不牵涉到淫乱或不道德的事，就没有什么不对。不要执着于你的声望。我们若愿意放下我们文化的骄傲，主才有可能得着正当的召会生活。

拆毁中间隔断的墙是为着新人、神的国民、神的家人、以及神居所的建造。我们若持守我们的不同，就不可能有这四方面的召会生活。基督教满了不同民族之间分裂的差异。因这缘故，在恢复之外的基督徒不可能有召会生活。为着召会生活的缘故，一切的不同都必须踩在我们的脚下。（以弗所书生命读经，二四六至二四八页。）

参读：以弗所书生命读经，第二十三篇。

Ordinances are the forms or ways of living and worship...We need to be careful not to make our way of living or worship an ordinance. At the same time, we should not regard what others do as ordinances. If we all practice this, there will be no problems.

Due to the improvements in transportation and communication, the people of the world are becoming intermingled more and more. This is under the sovereignty of the Lord so that He can have the new man, the proper church life which includes all different peoples. Therefore, concerning our way of life, we all must learn not to impose requirements on others and not to have any ordinances.

The differences among the peoples began at Babel. In God's economy in the church life, we must overcome Babel. Our very language can become an ordinance. When we stay for a long period of time in another country or even live there, we should, if possible, learn the language of the people there and not insist on our native tongue.

As the redeemed and recovered ones, those who have been transferred into Christ and into the church life, we must learn to hate the differences that divide the peoples. The worldly people regard cultural differences as a mark of prestige. But in Christ we have all lost this prestige. Now our only prestige is Christ and the genuine oneness. We should not have a prestige unique to our locality or meeting hall. We all need to exercise ourselves to go along with others. As long as a certain practice does not involve idolatry or immorality, there is nothing wrong with it. Do not hold on to your prestige. If we are willing to let go of our cultural pride, it will be possible for the Lord to have the proper church life.

The breaking down of the middle wall of partition is for the new man, the commonwealth of God, the household of God, and the building of God's dwelling place. If we keep our differences, it will be impossible to have the church life in these four aspects. Christianity is filled with the divisive differences among the various peoples. For this reason it is impossible for Christians outside the recovery to have the church life. For the sake of the church life, all the differences must be under our feet. (Life-study of Ephesians, pp. 194-195)

Further Reading: Life-study of Ephesians, msg. 23

第二十二周■周五

晨兴喂养

西三 15 “又要让基督的平安在你们心里作仲裁，你们在一个身体里蒙召，也是为了这平安；且要感恩。”

弗四 3 “以和平的联系，竭力保守那灵的一。”

按原文，〔歌罗西三章十五节的〕“作仲裁”一辞的希腊文也可译为：“作裁判”，“作主席”，“登位作每件事的管治者和决断者”。…为着基督身体正当的生活，我们需要基督的平安在我们心里，在祂身体众肢体的关系上，仲裁、调整、并断定一切的事。我们是为了基督的平安蒙召的，这也该是我们让这平安在我们心里作仲裁的动机。（歌罗西书生命读经，二九八至二九九页。）

信息选读

我们若想想自己的经历，就会领悟，我们基督徒里面总是有两三派。为这缘故，我们需要一位仲裁者。各派之间不同的意见与争议，总需要仲裁者来平息。…我们基督徒比不信的人还麻烦。得救以前，我们是在撒但那一派的控制之下。我们纵情属世的享乐，里面一点争执都没有。但如今我们得救了，也许有一派鼓励我们作一件事，另一派却鼓励我们作另一件事。因此，我们需要内里的仲裁来解决我们里面的争执。我们需要有人来主持我们里面所开的会议。从歌罗西三章十五节来看，这个主持人，这位仲裁者，乃是基督的平安。

每当我们感觉我们里面各派在争执或争吵时，我们需要让基督的平安来作主席，并让这个平安，就

WEEK 22 — DAY 5

Morning Nourishment

Col. 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

Eph. 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace.

The Greek term for arbitrate [in Colossians 3:15] can also be rendered “umpire, preside, be enthroned as a ruler and decider of everything.”... For the proper Body life we need the peace of Christ to arbitrate, to adjust, and to decide all things in our heart in our relationship with the members of His Body. Our having been called to the peace of Christ should also motivate us to let this peace arbitrate in our hearts. (Life-study of Colossians, p. 242)

Today's Reading

If we consider our experience, we will realize that as Christians we have two or three parties within us. For this reason we need an arbitrator. An arbitrator is always needed to settle disagreements or disputes between parties...As Christians, we are more complicated than unsaved people are. Before we were saved, we were under the control of the satanic party. We could indulge in worldly amusements and entertainments without any sense of controversy within. But now that we are saved, one party may encourage us to do one thing, but another party may encourage us to do something else. Hence, there is the need for inward arbitration to settle the dispute within us. We need someone or something to preside over the conferences that take place within our being. According to Colossians 3:15, this presiding one, this arbitrator, is the peace of Christ.

Whenever we sense that different parties within our being are arguing or quarreling, we need to give place to the presiding peace of Christ and allow

是新人的一个，来管理我们。让这个平安，这个一，来下断语。

如果我们一直让基督的平安作王管治，我们就不会得罪别人，破坏别人。我们反而会靠着主的恩典连同祂的平安，把生命供应给别人。一个地方召会里的一个，和众召会之间的一个，...单单是由基督的平安作仲裁来维持的。主恢复的治理和维持不是我们的责任。众召会以及整个恢复，都在基督的平安作仲裁之下。（歌罗西书生命读经，二九九、三〇二、七〇三页。）

以弗所四章三节说到，“以和平的联索”保守那灵的一个。基督在十字架上，已废掉因规条而有的一切分别；借此，祂已为祂的身体成就了和平。这和平该成为联索，将众信徒联结在一起。

按照二章十五节，借着基督在祂的肉体里废掉了使人隔断的规条，并把犹太人和外邦人创造成一个新人，就在所有的信徒中间成就了和平。不仅如此，基督在十字架上也对付了我们和神之间一切消极的事。这就是说，祂也在人和神之间成就了和平。现今犹太信徒和外邦信徒之间再也没有间隔，我们和神之间也是如此。然而，在写以弗所书的时候，有些犹太信徒仍持有他们该与外邦信徒分开的观念。为这缘故，保罗说，中间隔断的墙已经拆毁了，犹太和外邦信徒必须是一；否则，不可能有一。而且没有一，就不可能是一个身体。所以，保罗在四章三节极力地说，我们必须以和平的联索，保守那灵的一个。我们若要这么作，就必须看见，我们之间的分别，已经在十字架上废掉了。

和平的联索，实际上就是十字架的工作。我们从经历中知道，我们什么时候上十字架，我们和别人之间就没有分别。（以弗所书生命读经，三七六至三七七页。）

参读：歌罗西书生命读经，第二十九、六十三篇。

this peace, which is the oneness of the new man, to rule within us. Let this peace, this oneness, have the final word.

If we stay under the ruling of the enthroned peace of Christ, we will not offend others or damage them. Rather, by the Lord's grace and with His peace, we will minister life to others. The oneness in a local church and among the churches is...maintained only by the arbitrating peace of Christ. The management and maintenance of the Lord's recovery are not our responsibility. All the churches and the recovery as a whole are under the arbitrating peace of Christ. (Life-study of Colossians, pp. 242-243, 245, 555)

Ephesians 4:3 speaks of keeping the oneness of the Spirit "in the uniting bond of peace." Christ has abolished on the cross all the differences that were due to ordinances. In so doing, He made peace for His Body. This peace should bind all believers together and should thus become the uniting bond.

According to 2:15, by Christ's abolishing in His flesh the separating ordinances and creating the Jewish and Gentile believers into one new man, peace was made between all believers. Furthermore, on the cross, Christ dealt with all the negative things between us and God. This means that He also made peace between man and God. Now there is no longer a separation between the Jewish believers and the Gentile believers or between us and God. However, at the time Ephesians was written, some of the Jewish believers still held the concept that they should be separate from the Gentile believers. For this reason Paul said that the middle wall of partition has been broken down and that the Jewish and Gentile believers must be one. Otherwise, there can be no oneness. And without the oneness there cannot be the one Body. Therefore, in 4:3 Paul says strongly that we must keep the oneness of the Spirit in the uniting bond of peace. If we would do this, we must realize that the differences between us have been abolished on the cross.

The uniting bond of peace is actually the working of the cross. By our experience we know that whenever we go to the cross, there are no differences between us and others. (Life-study of Ephesians, pp. 298-299)

Further Reading: Life-study of Colossians, msgs. 29, 63

第二十二周■周六

晨兴喂养

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

歌罗西三章十一节…〔的〕“此”是指十节的新人，“在此”指在新人里。在新人里，不仅没有天然的人，连天然的人存在的可能和地位都没有。…不管我们是何种人，就着新人而言，我们必须看自己什么也不是。在新人里只有基督有地位，任何天然的人都没有地位。

在新人里，“基督是一切，又在一切之内。”在新人里只有基督有地位。祂是新人一切的肢体，也在一切的肢体之内。在新人里祂是一切。实际上，祂就是新人，就是祂的身体。（林前十二 12。）在新人里祂是中心，也是普及。

歌罗西三章十一节的“一切”乃是指组成新人的众肢体。基督是这一切的肢体，祂也在一切肢体之内。为这缘故，在召会中，我们毫无地位。国籍也没有地位。我们既是新人的一部分，就不该再看自己是中国人、美国人、德国人、或任何其他国籍的人。…在新人里基督既是一切，又在一切之内，而你又是新人的一部分，所以你就是基督的一部分。新人的每一肢体、每一部分都是基督。（歌罗西书生命读经，二九一至二九三页。）

信息选读

WEEK 22 — DAY 6

Morning Nourishment

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

In Colossians 3:11...the word where, referring to the new man in verse 10, means in the new man. There is no natural person in the new man. Furthermore, there is no possibility, no room, for any natural person...No matter what kind of person we may be, as far as the new man is concerned, we must regard ourselves as nobodies. In the new man there is room only for Christ, not for any kind of natural person.

In the new man “Christ is all and in all.” In the new man there is room only for Christ. He is all the members of the new man and in all the members. He is everything in the new man. Actually, He is the new man, His Body (1 Cor. 12:13). In the new man Christ is the centrality and universality.

The word all in Colossians 3:11 refers to all the members who make up the new man. Christ is all these members, and He is in all the members. For this reason, in the church there is no room for us. There is no room for any nationality. As those who are part of the new man, we should not regard ourselves as Chinese, Americans, Germans, or any other nationality...Since Christ is all and in all in the new man and you are part of the new man, then you are part of Christ. Each member, each part, of the new man is Christ. (Life-study of Colossians, pp. 236-237)

Today's Reading

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。但我们要看见，保罗在罗马十五章说的，乃是地方召会。在地方召会中，必须是一个口。…因为只有一个人位。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”！你再一次要说的时侯，主又捏你，你就说“阿们”！

〔基督〕是在我们众人里头作一个人位。你里头的人位，就是我里头的人位，我们大家只有一个人位〔，就是基督〕。…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。…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。

你们要看见，两者都是说我们没有个人。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。在身体里基督是我们的生命，在新人里基督是我们的人位。在身体上我们彼此作肢体，在新人中我们众人一口说一样的话。这个是召会。（李常受文集一九七七年第三册，四〇六、四〇八、四一一页。）

参读：一个身体，一位灵，一个新人，第五、七篇。

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. However, we must see that in Romans 15, Paul is speaking of a local church. In a local church there must be only one mouth...This is because there is only one person. 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!

He is in all of us as one person. The person in you is the person who is in me. We all have only one person, [Christ]. You live a life in the new man by Christ as the person and...He is the One who makes all the decisions in you...This is not related to our move or work; it is related only to our living. This is the aspect of the new man. The other aspect is the Body. As the Body, we move. Christ is our Head, so we move, and our moving is not based on our own strength or our own life but upon Christ as our life and strength. Furthermore, our move is not as individuals.

These two matters show that we cannot be individualistic. We must see that we are a corporate Body, and we are a corporate new man. Our living is corporate, and our moving is corporate. In our moving we take Christ as our life, and in our living we take Christ as our person. In the Body Christ is our life, and in the new man Christ is our person. In the Body we are members one of another, and in the new man we all have one mouth to speak the same thing. This is the church. (CWWL, 1977, vol. 3, “One Body, One Spirit, and One New Man,” pp. 312-314, 316)

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

第十周诗歌

补625

照神计划成为新人

(英1230)

降 E 大调

4/4

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

一 我们是 神 救 赎子民, 照 祂 计划成 一 个 新人;

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

虽来自 各 民 族方言, 祂里 蒙召, 合一 何 甘甜。

B^b B^b E^b F F_7 B^b F B^b
7 1 2 5 | 1 2 3 - | 2 3 #4 2 | 5 6 7 - |

是 神 荣 耀 显 于 地, 将 祂 宝 贵 显 无 遗;

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

我们是 神 救 赎子民, 照 祂 计划成 一 个 新人。

二 十架上, 规条全废弃, 犹太、外邦两下成为一;
主得胜, 仇敌祂践踏, 我们与神和好, 亲“阿爸”。
隔断的墙已拆除, 我们是一, 喊: “哦, 主!”
十架上, 规条全废弃, 犹太、外邦两下成为一。

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

WEEK 10 — HYMN

One new man is the Father's plan

The Church — As the One New Man

1230

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

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

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

第十周申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.