第一篇

我们急切需要看见召会是一个新人的异象

读经：箴二九 18 上，徒二六 19，弗二 15 ～ 16，四 24，西三 10 ～ 11

纲　要

周　一

壹 在这世代的末了，我们必须看见一个身体和一个新人的异象，主才能回来—林前十二 12，弗二 15，四 4、24：

一 在圣经里，“异象”是指一个特殊的景象；它是说到一种特别的看见，荣耀、内在的看见，也是说到我们从神所看见的属灵景象—箴二九 18 上，徒二六 19，结一 1，但七 1、9 ～ 10、13 ～ 14：

1 属天的异象管制我们、限制我们、支配我们、指引我们、保守我们、彻底翻转我们、保守我们在真正的一里，并给我们胆量往前—箴二九 18 上。

2 我们在那属天的异象之下，受指引朝向神的目的地，我们的生活也受神的经纶所支配—腓三 13 ～ 14，提前一 4。

周　二

二 至终，圣经说到召会乃是一个新人—太十六 18，弗一 22 ～ 23，二 15，四 24，西三 10 ～ 11：

Message One

Our Urgent Need to See the Vision of the Church as the One New Man

Scripture Reading: Prov. 29:18a; Acts 26:19; Eph. 2:15-16; 4:24; Col. 3:10-11

OUTLINE

Day 1

I. In the last days of this age, before the Lord is able to return, we must see the vision of the one Body and the one new man—1 Cor. 12:12; Eph. 2:15; 4:4, 24:

A. In the Bible vision denotes an extraordinary scene; it refers to a special kind of seeing—a glorious, inward seeing—and to the spiritual scenery we see from God—Prov. 29:18a; Acts 26:19; Ezek. 1:1; Dan. 7:1, 9-10, 13-14:

1. The heavenly vision governs us, restricts us, controls us, directs us, preserves us, revolutionizes us, keeps us in the genuine oneness, and gives us the boldness to go on—Prov. 29:18a.

2. Under the heavenly vision we are directed toward God’s destination, and our life is controlled according to God’s economy—Phil. 3:13-14; 1 Tim. 1:4.

Day 2

B. Ultimately, the Bible speaks of the church as the one new man—Matt. 16:18; Eph. 1:22-23; 2:15; 4:24; Col. 3:10-11:

1 召会作为一个新人，乃是团体人，不仅需要基督作生命，也需要基督作人位—弗三 17 上，四 24，西三 4、10。

2 为着一个新人实际的出现，我们都需要以基督为我们的人位—弗三 17 上。

贰 召会乃是一个新人，为着完成神永远的定旨—一 9、11，三 11，罗八 28，弗二 15～16，四 22～24：

一 神创造人的心意是要得着一个团体的人，以彰显祂并代表祂—创一 26：

1 创世记一章神创造人，是一幅在神新造中之新人的图画；这意思是，旧造是新造的表号、预表—弗二 15，四 24。

周　三

2 神按着祂自己的形像造人，并且祂赐人管治权—创一 26。

3 至终，召会作为一个新人，就是神心意中团体的人—西三 10。

二 圣经启示一个新人乃是一个团体的宇宙人—弗二 15，四 24：

1 我们信基督的人，都与基督是一，成为新人；因此，我们都是这一个团体新人的各部分，组成分子—西三 10～11。

2 一个新人乃是团体的神人，就是所有神人的集大成—弗二 15，四 24。

1. As the one new man, the church is a corporate person and needs Christ not only as its life but also as its person—Eph. 3:17a; 4:24; Col. 3:4, 10.

2. For the practical existence of the one new man, we all need to take Christ as our person—Eph. 3:17a.

II. The church is the one new man to accomplish God's eternal purpose—1:9, 11; 3:11; Rom. 8:28; Eph. 2:15-16; 4:22-24:

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

1. God's creation of man in Genesis 1 is a picture of the one new man in God's new creation; this means that the old creation is a figure, a type, of the new creation—Eph. 2:15; 4:24.

Day 3

2. God created man in His own image and then gave man His dominion—Gen. 1:26.

3. Eventually, the church as the one new man is the corporate man in God's intention—Col. 3:10.

B. The Bible reveals that the one new man is a corporate, universal man—Eph. 2:15; 4:24:

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—Col. 3:10-11.

2. The one new man is a corporate God-man, the aggregate of all the God-men—Eph. 2:15; 4:24.

叁 一个新人是借着基督十字架上的死所创造的—二 15 ～ 16：

一 一个新人是基督用两种材料创造的—蒙救赎的受造之人，以及神圣的元素；基督在十字架上把这两种元素放在一起，产生一个新人—15 节。

周　四

二 除了在基督里之外，我们绝对无法被创造成一个新人，因为在我们自己里面，没有神圣的素质，就是一个新人的元素—15 节：

1 唯有在神圣的素质里并用神圣的素质，我们才被创造成一个新人；唯有在基督里，才可能有这素质。

2 在一个新人里基督是一切，因为祂是新人用以创造的素质；所以，一个新人就是基督—西三 10 ～ 11。

肆 一个新人乃是基督构成到我们里面—10～11 节：

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。

二 当我们经历并享受包罗万有的基督，祂就构成到我们里面，我们就成为一个新人—一 12 ～ 13，三 10。

三 在一个新人里，基督是一切的肢体，又在一切的肢体之内—11 节。

四 基督能在新人里是一切，又在一切之内，唯一的路是祂被构成到我们里面—加四 19，弗三 17 上。

III. The one new man was created through Christ's death on the cross—2:15-16:

A. The one new man was created by Christ with two kinds of materials—the redeemed created man and the divine element; on the cross Christ put these two elements together to produce a new man—v. 15.

Day 4

B. Apart from being in Christ, we could not have been created into one new man, because in ourselves we do not have the divine essence, which is the element of the one new man—v. 15:

1. Only in the divine essence and with the divine essence were we created into the one new man; it is possible to have this essence only in Christ.

2. In the one new man Christ is all because He is the essence with which the new man was created; therefore, the one new man is Christ—Col. 3:10-11.

IV. The one new man is Christ constituted into us—vv. 10-11:

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

B. As we experience and enjoy the all-inclusive Christ, He is constituted into us, and we become the one new man—1:12-13; 3:10.

C. In the one new man Christ is all the members and is in all the members—v. 11.

D. The only way that Christ can be all and in all in the one new man is for Him to be constituted into us—Gal. 4:19; Eph. 3:17a.

周　五

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

一 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、人位、和构成成分—弗三 17 ～ 19，西三 4、10 ～ 11。

二 主要作给撒但看，祂能在万国各方言和各民族之中作出一个新人来；这不是外面的运动，乃是基督自己在我们的里面作生命、人位、和构成成分—启五 9 ～ 10，弗三 17，西三 4、10 ～ 11。

三 这一个新人要引进神的国，将君王基督带回到地上—启十一 15。

周　六

陆 如今就是神完成祂的定旨—成全一个新人—的时候；这新人要在地上完全出现—弗四 24：

一 世界局势已经兴起，为着产生一个新人这目标；主在今时代所作的一切，乃是要引进这一个新人实际的出现。

二 这一个新人长成、得成全的时候，就是主来的时候；这长成、得了成全的一个新人要成为新妇—12 ～ 13 节，启十九 7。

三 “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

Day 5

V. The goal of the Lord’s recovery is to bring forth the one new man—2:15; 4:22-24; Col. 3:10-11:

A. What the Lord has been doing and is doing now in His recovery is bringing forth the one new man with Himself as the life, person, and constituent—Eph. 3:17-19; Col. 3:4, 10-11.

B. The Lord wants to show Satan that He can produce and bring forth the one new man out of every tongue and people from among the nations; this is not an outward movement—it is Christ Himself within us as our life, person, and constituent—Rev. 5:9-10; Eph. 3:17; Col. 3:4, 10-11.

C. The one new man will usher in the kingdom of God and will bring Christ, the King, back to the earth—Rev. 11:15.

Day 6

VI. 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. 4:24:

A. The world situation has been raised up for the goal of bringing forth the one new man; everything that the Lord is doing in the present age is to usher in the practical existence of the one new man.

B. When the one new man is full-grown and perfected, that will be the time for the Lord’s coming, and the full-grown, perfected one new man will be the bride—vv. 12-13; Rev. 19:7.

C. “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” (The One New Man, p. 26).

野。”（一个新人，二五页。）

四 “主今天正在地上作这个工，这是主今日恢复的目标。”（一个身体，一位灵，一个新人，一一二页。）

D. “The Lord today is doing this work on the earth, and this is the goal of the Lord’s recovery today” (One Body, One Spirit, and One New Man,p. 101).

第一周 ◊ 周一

晨兴喂养

箴二九 18 “没有异象，民就放肆…。”

徒二六 19 “亚基帕王啊，我故此没有违背那从天上来的异象。”

林前十二 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。”

我们必须看见身体，必须看见新人，主才有办法回来。等我们看到全圣经的末了启示录二十二章时，那灵和新妇出来了。这个新人到最终乃是一个新妇。召会在基督里的经历一定要达到这个地步。先是身体，再是新人，而后是新妇。不是象基督教所说的：…信主的人召聚到一处，主这么一变化，就变成祂的新妇。不是的，乃是今天你我蒙恩，看见身体，再看见新人，而后看见新妇（一个身体，一位灵，一个新人，六八页）。

信息选读

异象是指奇特的一幅景象。比方有的人家里摆设得很精致，你进门一看，就觉得与众不同；对你而言，那是一个异景，也就是异象。在圣经里，异象是指我们从神所看见的光景。神借着祂的话，把幕慢打开了；但是我们必须看见其中一幕幕的景象。凡我们从神的启示所看见的，就是异象（神的启示和异象，三页）。

我仍然记得这位荣耀的神第一次向我显现时的经历。那时是在我得救的那天下午，当我从聚会的地方

‹‹ WEEK 1 — DAY 1 ››

Morning Nourishment

Prov. 29:18 Where there is no vision, the people cast off restraint...

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision.

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.

Before the Lord will be able to return, we must see the Body and the new man. When we come to the end of the Bible, in Revelation 22, the Spirit and the bride appear. At the end the new man is a bride. The church's experience in Christ definitely must arrive at this stage. First it is the Body, then it is the new man, and finally it is the bride. It is not as some say in Christianity, that the believers will be gathered into one place, and the Lord will change them instantly into His bride. Instead, today we must receive grace to see the Body, to see the new man, and finally to see the bride. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," p. 314)

Today's Reading

Vision denotes an extraordinary scene. For example, someone may have a house with exquisite decorations. Once you enter in and take a look, you immediately sense something uncommon. To you that is an uncommon scene; that is a vision. In the Bible vision refers to the scenery we see from God. Through His Word God has opened the veil, but we must see the scenes contained in the Word. Whatever we see through God's revelation is a vision. (CWWL, 1986, vol. 3, "The Revelation and Vision of God," pp. 316-317)

I still remember the experience of the God of glory appearing to me for the first time. That was on the afternoon of the day I was saved. When I walked out

出来，走在马路上时，我就觉得一切都不同了，于是我在路边停下来，向神祷告说，“神啊！我什么都不要了，我只要你自己。”这就是神的荣耀向我们显现。我希望你们都能经历这个原则。不要象有些基督教的传教士，他们是为了职业才干这一行的。我盼望在主恢复里每一位事奉主的人，至少有一次看见一个荣耀的景象向你显现，向你照亮，这还不重在外面看见什么，乃重在你里面的确有个荣耀的看见。

几天前我一回台湾，就接到一个福音开展队打来的电话，他们非常兴奋地说，他们这一队三周之内浸了八十二人，第一次主日聚会，参加擘饼的新人就有二十三位。这实在很令人兴奋，但我们要看见，这个兴奋若是没有异象作后盾，会很容易起伏。就好比这几天的天气一样，有寒流来袭，天气忽冷忽热，不太稳定。但你若是看见了异象，无论是寒流也罢，热流也罢，都不会受影响。我们要知道，我们之所以下乡开展，是因为我们看见了异象，我们里面有异象。这荣耀的异象在支配我们，使我们放胆地往前（荣耀的异象与十字架的道路，六至七、九页）。

马可福音不仅是一卷故事书。这卷福音书传达了一个属天的异象，这异象该指引我们的步伐，控制我们的生活，并且将我们带进神的终极完成里。这异象能保守我们在神的经纶里，使我们过召会生活，以达到千年国与新耶路撒冷为目标。

这种从神而来的异象将一直指引我们的步伐，并控制我们的生活。即使在旧约里，也是如此；那里告诉我们，没有异象，民就放肆（箴二九 18 上）。我们在那属天的异象之下，受指引朝向神的目的地，我们的生活也受神的经纶所支配（马可福音生命读经，五一三页）。

参读：一个身体，一位灵，一个新人，第六篇；荣耀的异象与十字架的道路，第一篇。

of the meeting hall into the street, I felt that everything was different. I stopped by the road and prayed to God, “God! I don’t want anything else anymore. I only want Yourself.” This was the God of glory appearing to me. I hope that in principle you would all have the same experience. Do not be like the Christian missionaries. They serve the Lord as a profession. I hope that everyone serving the Lord in His recovery would have this glorious vision breaking and shining upon him at least once. This is not a matter of any outward seeing. Rather, it is a definite and glorious inward seeing.

When I came back to Taiwan a few days ago, I received a call from one of the gospel teams. The brothers and sisters were very excited. They told me that within three weeks they had baptized eighty-two persons. The first Lord’s Day they had twenty-three new ones attending their bread-breaking meeting. This is indeed encouraging. But we have to see that such excitement will ebb quickly if there is not a vision as the underlying support. It is like the weather that we have been experiencing these few days. At times a cold front comes, and the temperature goes down and up erratically. But if you have seen the vision, whether there is a cold front or a warm front, you will not be affected. We have to realize that we have the outreach in the villages because we have seen an inward vision. This glorious vision controls us and gives us the boldness to go on. (CWWL, 1989, vol. 1, “The Glorious Vision and the Way of the Cross,” pp. 438, 440)

The Gospel of Mark is not merely a storybook. This Gospel conveys a heavenly vision, a vision that should direct our steps, control our living, and bring us into God’s consummation. This vision is able to keep us in God’s economy so that we may live the church life with the goal of reaching the millennium and the New Jerusalem.

Such a vision from God will always direct our steps and control our living. This was true even in the Old Testament, where we are told that without vision the people will cast off restraint (Prov. 29:18a). Under the heavenly vision we are directed toward God’s destination, and our life is controlled according to God’s economy. (Life-study of Mark, p. 452)

Further Reading: CWWL, 1977, vol. 3, “One Body, One Spirit, and One New Man,” ch. 6; CWWL, 1989, vol. 1, “The Glorious Vision and the Way of the Cross,” ch. 1

第一周 ◊ 周二

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…。”

弗三 17 “使基督借着信，安家在你们心里…。”

四 23 ～ 24 “…在你们心思的灵里得以更新，并且穿上了新人…。”

圣经里面说到召会，说到一个境地，说召会乃是一个新人。在这个新人里头，我找不出代表的说法来。在身体里有肢体作代表，在家庭里有家人、弟兄、姊妹作代表，在会里有会员、会友。但是在人里头有什么？只有一个东西就是人位。在新人里头，除了人位，就没有别的。这是高到不能再高，严密到不能再严密，亲密到了不能再亲密的地步。大家是一个新人，在这个新人里只有一个人位，这个人位就是主耶稣。

…我实在是从深处仰望主，当这一次六大洲都有众圣徒聚集在一起的时候，我们大家要抓住这个时机，看见圣经里所启示召会最高的意义。圣经里对召会最高的定义就是新人（一个身体，一位灵，一个新人，九一页）。

信息选读

一般人讲召会，最多只说到召会是基督的身体。然而圣经给我们看见，召会不仅是一个身体，更是一个新人。人和身体不同：身体就是一个器皿，一个机关；人却不仅是个机关，更有一个人位。在身体里有身体的生命，在人里头不仅有生命，更有一个人位。这生命和人位是有分别的。比如一棵植物是有生命的，但它里头没

‹‹ WEEK 1 — DAY 2 ››

Morning Nourishment

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion...

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

4:23-24 ...Be renewed in the spirit of your mind and put on the new man...

Ultimately, the Bible speaks of the church as the one new man. I cannot find any type that stands for the new man. In the Body we have the members; in the household we have the family members; in the assembly we have the assembly members. But what do we have in the man? The only thing is the person. In the new man there is nothing but the person. This level is so high that it cannot be higher, so strict that it cannot be stricter, and so intimate that it cannot be more intimate. All are one new man; this one new man has only one person, and this person is the Lord Jesus.

I am looking to the Lord from the depths of my being that at this time when saints from all the six continents are meeting together here, we would all seize the opportunity to see the highest meaning of the church revealed in the Bible. The highest definition of the church in the Bible is the new man. (CWWL, 1977, vol. 3, “One Body, One Spirit, and One New Man,” pp. 332-333)

Today’s Reading

It is easy for people to say that the church is the Body of Christ. However, the Bible says that the church is not only the Body but also the new man. The new man is different from the Body. Let us use the physical body as an example. A body is simply a vessel to be used as an organ. A man, however, is not merely an organ; a man has a person. A body needs life, but a man needs a person in addition to life. Life is different from a person. A plant has life, but it does not have a person.

有人位；然而，一个人里头不仅有生命，更有人位。我们从前看得最高的启示，就是召会是一个身体，在这个身体里有基督作生命；但我们还没有看见召会是一个新人，在这新人里，不仅有基督作生命，还有基督作人位。

我们要根据圣经来看召会怎样是个新人。首先，以弗所二章十五节说到，基督“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”。保罗告诉我们，主是将犹太、外邦两下造成一个新人，可见这不是单个的新人，乃是一个团体的新人（人生的意义与正确的奉献，一〇〇至一〇一页）。

召会是基督的身体重在生命，而召会是新人重在人位。召会是基督的身体，需要基督作生命；召会是新人，需要基督作人位。没有生命的身体就不是身体，乃是尸体。然而，身体要有什么行动，不是由生命决定，而是由人位决定。所以，在新人里我们需要以基督作人位。新人作为一个团体人该过一种生活，如同耶稣在地上所过的，就是实际的生活，彰显神并叫人认识神是实际（新约总论第七册，二九五页）。

亚当是一个团体人，集体人，包括全人类。神没有创造许多人；祂在一个人亚当里面，集体地创造了人类。神按着祂的形像并照着祂的样式造了这样一个团体人，使人类能团体地彰显神。

神创造了一个团体人，不仅有祂的形像以彰显祂，也运用祂的管治权管理万有以代表祂（圣经恢复本，创一 26 注 4，注 5）。

创世记一章神创造人是一幅在神新造中之新人的图画。这意思是，旧造是新造的表号、预表。在神的旧造里中心人物是人，在神的新造里也是如此。所以，在旧造和新造中，人都是中心。…神创造人是按着祂自己的形像（26），并给人祂的管治权（新约总论第七册，二九五页）。

参读：人生的意义与正确的奉献，第八至九篇。

A man has not only life but also a person. In the past we saw that the church is the Body with Christ as its life. However, we did not see that the church is the new man with Christ not only as its life but also as its person.

The Bible says that the church is the new man. Ephesians 2:15 says that Christ abolished “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.” Paul says that the Lord created the two—the Jewish and the Gentile believers—into one new man. Therefore, the new man is not an individual. The new man is corporate. (CWWL, 1971, vol. 1, “The Meaning of Human Life and a Proper Consecration,” p. 199)

As the Body of Christ, the church needs Christ as its life. As the new man, the church needs Christ as its person. The body without life is not a body but a corpse. However, when the body makes a move, it is decided not by life but by the person. Hence, in the new man we need to take Christ as our person. The new man as a corporate person should live a life as Jesus lived on earth, that is, a life of truth, expressing God and causing God to be realized as reality by man. (The Conclusion of the New Testament, p. 2302)

Adam was a corporate man, a collective man, including all mankind. God did not create many men; He created mankind collectively in one person, Adam. God created such a corporate man in His image and according to His likeness so that mankind might express God corporately. (Gen. 1:26, footnote 4)

God created a corporate man not only to express Himself with His image but also to represent Him by exercising His dominion over all things. (Gen. 1:26, footnote 5)

God’s creation of man in Genesis 1 is a picture of the new man in God’s new creation. This means that the old creation is a figure, a type, of the new creation. In God’s old creation the central character is man. It is the same in God’s new creation. Therefore, in both the old creation and the new creation man is the center. God created man in His own image (Gen. 1:26) and then gave man His dominion. (The Conclusion of the New Testament, p. 2302)

Further Reading: CWWL, 1971, vol. 1, “The Meaning of Human Life and a Proper Consecration,” chs. 8-9

第一周 ◊ 周三

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。”

神创造人有两个目的：积极的目的是人有神的形像以彰显祂；消极的目的是人有神的管治权，以代表祂来对付祂的仇敌。

…在旧造里所给人的管治权仅限于地上，就是说在旧造中对付神的仇敌只局限于地上。然而，在神的新造中，管治权扩大到全宇宙。

最后，召会这新人乃是在神的目的中所要得着的人。神要得着一个人，在旧造中祂所创造的，乃是一个表号，预表，而不是真正的人。真正的人乃是基督借着祂包罗万有的死，在十字架上所创造的人，这人称为新人。…“新人”这辞使我们想到旧人。旧人没有完成神的双重定旨；然而，在神新造里的新人，的确完成了彰显神并对付神仇敌的双重定旨（新约总论第七册，二九六页）。

信息选读

我们的日常生活中，任何事若没有神在其中，那就是旧造；但若有神在其中，那就是新造的一部分。…我们若要在新造里，就必须进入与三一神生机的联结。离了这种联结，我们就留在旧造里。但是如今，借着与

‹‹ WEEK 1 — DAY 3 ››

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.

In God’s creation of man there were two intentions. The positive intention is that man would bear God’s image for His expression; the negative intention is that man would have God’s dominion to represent Him to deal with His enemy.

In the old creation the dominion given to man was limited to the earth. This means that in the old creation the dealing with God’s enemy was restricted to the earth. However, in God’s new creation the dominion has been enlarged to the entire universe.

Eventually, the church as the new man is the man in God’s intention. God wanted a man, and in the old creation He created a figure, a type, not the real man. The real man is the man Christ created on the cross through His all-inclusive death. This man is called the new man. The term the new man reminds us of the old man. The old man did not fulfill God’s dual purpose. However, the new man in God’s new creation does fulfill the twofold purpose of expressing God and dealing with God’s enemy. (The Conclusion of the New Testament, pp. 2302-2303)

Today’s Reading

Anything in our daily life that does not have God in it is the old creation, but what has God in it is part of the new creation. If we would be in the new creation, we must enter into an organic union with the Triune God. Apart from such a union we shall remain in the old creation. But now, by the organic union with the Triune

三一神生机的联结，我们就在新造里。我们这些在基督里的信徒，借着与三一神生机的联结，就是新造了。

我们在亚当里生到旧造中，但在基督里，我们重生进入新造。在新造里我们不仅是神的会众、神的家和神的国，也不仅是基督的身体和配偶—我们也是新人。神的目的是要得着一个团体、宇宙的人，神要得着这一个人完成祂永远的定旨。一面，我们在神的旧造中受造成为旧人；另一面，我们在神的新造中复造成为新人（新约总论第七册，二九八至二九九页）。

圣经从来没有说到许多新人。圣经告诉我们只有一个新人（弗二15）。这一个新人不是个人的，而是团体的；这团体的新人乃是所有神人的集大成。我们把所有的神人摆在一起，就是一个团体人。这一个团体人称为“新人”（四24，西三10），这是指新人类。亚当是旧人类，他所有的后裔与他是一，都是旧人。今天我们信基督的人，都与基督是一，成为新人。

基督创造新人，是用两种材料。第一是用蒙救赎的受造之人；第二是用神圣的元素。在十字架上，基督把这两种材料放在一起，产生一个新人。一粒麦子种到地里，一面麦子会死去；但另一面，当麦子正在死的时候，它也在生长。麦子的死产生一棵新的植物。从前只是一粒麦子，至终却成了一棵新植物，结出许多子粒（约十二24）。借着麦子的死，麦子被了结；同时有新生的东西萌芽，长成一棵新的植物。这说明了基督的死所完成的。当基督在十字架上时，祂在了结，祂也在繁生（神人，一三、一五至一六页）。

参读：为着召会生活接受基督作人位，第四篇。

God, we are in the new creation. As believers in Christ, we are the new creation through an organic union with the Triune God.

In Adam we were born into the old creation, but in Christ we were regenerated into the new creation. Here in the new creation we are not only God’s assembly, God’s house, and God’s kingdom and not only Christ’s Body and counterpart—we are also the new man. God’s intention is to have a corporate, universal man. God wants such a man for the fulfillment of His eternal purpose. On the one hand, we were created in God’s old creation and became the old man; on the other hand, we have been re-created in God’s new creation and have become the new man. (The Conclusion of the New Testament, pp. 2304-2305)

The Bible never says that there are many new men. The Bible tells us that there is only one new man (Eph. 2:15). This one new man is not an individual; he is a corporate man, and this corporate new man is the aggregate of all the God-men. When we put all the God-men together, we have one man. This one man is called “the new man” (Eph. 4:24; Col. 3:10), referring to the new mankind. Adam was the old mankind. All his descendants are one with him to be the old man. Today we, the believers in Christ, are all one with Christ to be the new man.

The new man was created by Christ with two kinds of materials. The first is the redeemed created man; the second is the divine element. On the cross Christ put these two materials together to produce a new man. If a grain of wheat is sown into the earth, on the one hand the grain of wheat will die. While it is dying, it is growing. The death of the grain of wheat brings forth a new plant. What was once only a grain of wheat eventually becomes a new plant that bears many grains of wheat (John 12:24). Through the death of the grain of wheat, the grain of wheat is terminated. At the same time, something is germinated that grows up to be a new plant. This is an illustration of what was accomplished in Christ’s death. While He was on the cross, Christ was terminating, and He was also begetting. (The God-men, pp. 16-18)

Further Reading: The Conclusion of the New Testament, msg. 216; CWWL, 1970, vol. 3, “Taking Christ as Our Person for the Church Life,” ch. 4

第一周 ◊ 周四

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。”

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。…以弗所二章十五节不是说“好把两下创造成一个新人”。不要忽略“在祂自己里面”这句话。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。唯有在神圣的素质里并用神圣的素质，我们才被创造成一个新人。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。我们对这事实必须有极深刻的印象，就是我们这些信徒已在基督里被创造成一个新人（以弗所书生命读经，二五七页）。

信息选读

穿上新人不是一次而永远完成的。相反的，这是一生之久的事，是我们基督徒一生中渐进的过程。…新人已经在基督里并用基督为素质创造成了。以弗所二章十五节的“在…里面”，原文也有元素的意义，也就是“用”的意思。因此，在祂里面实际上就是用祂自己。新人已经用基督作神圣的素质创造成了。当我们重生时，这个新人就放在我们灵里。现今我们天天需要借着让那灵管制我们全人，并更新我们的心思，而穿上新人。每一次我们这人的一

‹‹ WEEK 1 — DAY 4 ››

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.

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. Ephesians 2:15 does not say, “That He might create the two into one new man.” Do not ignore the phrase in Himself. 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. We all need to be profoundly impressed with the fact that we, the believers, have been created into one new man in Christ. (Life-study of Ephesians, pp. 211-212)

Today’s Reading

Putting on the new man does not take place once for all. On the contrary, it is a lifelong matter, a gradual process that goes on throughout our Christian life....The new man has been created in Christ and with Christ. In Ephesians 2:15, the Greek word rendered “in” has an instrumental significance; it also means “with.” Thus, in Himself actually means with Himself. The new man has already been created with Christ as the divine essence. When we were regenerated, this new man was put into our spirit. Now day by day we need to put on this new man by permitting the spirit to control our being and renew our mind. Every time part of our being is renewed, we put on a little more of the new man. Hence,

部分被更新，我们就多穿上一点新人。因此，我们越借着那管制我们心思的灵得以更新，就越多穿上新人。至终，这个穿上新人的过程将会完成。

在一个新人里，没有民与民之间国籍和文化的区别。在此没有犹太人，也没有外邦人；没有为奴的，也没有自主的；没有文明的，也没有化外的（西三 10 ～ 11）。照样，没有美国人，也没有英国人；没有日本人，也没有中国人；没有德国人，也没有法国人。在这新人里基督是一切，因为祂是新人用以创造的素质。因此，新人就是基督（以弗所书生命读经，二六〇至二六一页）。

在歌罗西书里，保罗陈明基督是那不能看见之神的丰满。他提起这位基督的各面之后，就说到新人。一章说到那是神丰满的基督，三章说到新人，在这二者之间，我们有对基督的经历和对基督的享受。我们经历并享受包罗万有之基督的结果，乃是新人—召会。因此，新人乃是出自我们对那作神丰满之基督的享受。我们天天享受基督，祂就不断作到我们里面，构成在我们的所是里。这样，基督就成了我们的构成成分。一天过一天，基督不断构成在我们里面。最终，我们都要完全由祂所构成。我们由基督构成的结果，乃是使我们成为新人。在这新人里，天然的人都没有地位，唯有基督才有地位。在新人里，基督是一切，又在一切之内。…在新人里，基督是一切的肢体，又在一切的肢体之内。

基督能在新人里是一切，又在一切之内，唯一的路是祂被构成到我们里面。我们由基督所构成，乃是一个过程，是借着我们享受基督而进行的。…我们呼求主，赞美祂，并向祂献上我们的感谢和敬拜时，我们就被祂充满。我们这样享受基督、经历基督，就逐渐由基督所构成。我们享受祂的时候，祂就以祂自己构成我们（歌罗西书生命读经，六三〇至六三一页）。

参读：以弗所书生命读经，第二十四篇；歌罗西书生命读经，第二十八篇。

the more we are renewed through the spirit controlling our mind, the more of the new man we put on. Eventually, this process of putting on the new man will be completed.

In the one new man there are none of the national and cultural distinctions between the peoples. Here there is neither Jew nor Gentile, slave nor free man, cultured nor uncultured (Col. 3:10-11). Likewise, there is no American, nor British, nor Japanese, nor Chinese, nor German, nor French. In this new man Christ is all because He is the very essence with which the new man is created. Hence, the new man is just Christ. (Life-study of Ephesians, p. 214)

In Colossians Paul presents the Christ who is the fullness of the invisible God. After mentioning aspect after aspect of such a Christ, he speaks of the new man. Between Christ as the fullness of God in chapter 1 and the new man in chapter 3 we have the experience of Christ and the enjoyment of Him. The issue of our experience and enjoyment of the all-inclusive Christ is the church as the new man. Hence, the new man comes out of our enjoyment of Christ as the fullness of God. As we enjoy Christ daily, He is wrought into us, constituted into our very being. In this way, Christ becomes our constituent. Day by day, Christ is being constituted into us. Eventually, we all shall be thoroughly constituted of Him. As a result of being constituted of Christ, we become the new man. In this new man there is no place for any natural person; there is room only for Christ. Christ is all and in all in the new man....In the new man Christ is all the members and is in all the members.

The only way Christ can be all and in all in the new man is for Him to constitute Himself into us. The process of being constituted of Christ takes place through our enjoyment of Christ....As we call on the Lord, praise Him, and offer Him our thanks and adoration, we are filled with Him. Through such an enjoyment of Christ and experience of Him, we are gradually constituted of Christ. It is as we enjoy Him that He constitutes us of Himself. (Life-study of Colossians, pp. 508-509)

Further Reading: Life-study of Ephesians, msg. 24; Life-study of Colossians, msg. 28

第一周 ◊ 周五

晨兴喂养

弗四 22 ～ 23 “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；而在你们心思的灵里得以更新。”

新人尚未达到完满。多年前我遇到一些亲爱的传教士，他们高兴地告诉我，福音已经传到地球的每一大洲和每一角落。然而神不是那样高兴，因为神还没有达到祂的目标。神的目标不是福音传到地球的每一角落。神的目标是要得着新人。新人乃是旧人的顶替。新人要顶替旧人，就必须由各民族、各支派和各邦国构成。就这一面说，当时新人不可能达到今天这样的程度（一个新人，二〇至二一页）。

信息选读

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，我们要看见，祂所要的乃是这样的新人。

新人不象普世教会的联合运动，也不是组织，而是一个人。作为人，新人必须有生命，也必须有人位。这新人的生命必须是基督，而人位必须也是基督。在这新人里，任何其他的人都没有地位。犹太人、希利尼人、受割礼的、未受割礼的、化外人、西古提人、为奴的、自主的，都没有地位，唯有基督是一切，又在一切之内（西三 11）。一个人说基督是他的生命，也是他的人位，这还不够好。我

‹‹ WEEK 1 — DAY 5 ››

Morning Nourishment

Eph. 4:22-23 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, and that you be renewed in the spirit of your mind.

The new man has not yet come into fullness. Years ago, I met some dear missionaries who happily told me that the gospel had been brought to every continent and every corner of the earth. However, God cannot be so happy because He still has not reached His goal. God’s goal is not that the gospel be preached in every corner of the earth. His goal is to have the new man. The new man is a replacement of the old man. For the replacement of the old man, the new man must be constituted with every people, every tribe, and every nation. In this sense, it was not possible to have the new man to the extent that it is possible today. (CWWL, 1977, vol. 3, “The One New Man,” p. 480)

Today’s Reading

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.

The new man is not a movement, such as the ecumenical movement, and is not an organization but a man. As a man, the new man must have life, and he must have a person. The life of this new man must be Christ, and the person of this new man must also be Christ. In this new man there is no place for anyone else. The Jew, the Greek, the circumcised, the uncircumcised, the barbarian, the Scythian, the slave, and the free man all have no place, but Christ is all and in all (Col. 3:11). For one to say that Christ is his life and Christ is his person is not good enough. We must say in the plural that Christ

们必须用复数的方式来说：基督是我们的生命，也是我们的人位。主的恢复乃是要产生新人。在主的恢复里，主不在意运动或组织。祂一直在作的，并祂现今正在作的，乃是产生以祂自己作生命和人位的新人（一个新人，四〇至四一页）。

今天你我都得看见，并不是在这里有六大洲的会议，议决从今天起大家都要说怎样的话。绝不是。乃是我们都看见了主是我们的生命，主也是我们的人位，主今天在地上要作给撒但看，祂能在万国各方言和各民族之中作出一个新人来。不是外面的教导，外面的运动，乃是祂自己在我们的里面作生命，作人位，我们都接受祂，都在一切事上长到祂里面，而后全身就本于祂联络在一起。

〔我们〕在一切事上长到元首基督里面，全身就本于祂联络在一起。长到祂里面，又本于祂，这就是完全在祂里面，而不在我们自己里面。…长到祂里面，再本于祂，我们就容易联络得合式。你我都得长到祂里面，从祂经过，再本于祂，而后才有这个新人（一个身体，一位灵，一个新人，一〇九至一一〇页）。

神的一切丰满，都有形有体地在基督里面，这位基督又作到我们里面，成为我们的爱、光、圣、义。这是新人和新人的彰显。这样的新人和这样的彰显，要引进神的国，将君王基督带回到地上。主恢复的目标乃是成为这样彰显神的新人（一个新人，四六页）。

参读：一个新人，第二章；一个身体，一位灵，一个新人，第五篇。

is our life and Christ is our person. The Lord's recovery is here to bring forth the new man. In the Lord's recovery the Lord does not care for a movement or an organization. What He has been doing, and what He is now doing, is bringing forth the new man with Himself as the life and person. (CWWL, 1977, vol. 3, "The One New Man," p. 497)

Today we all must see that this is not merely a conference of all the continents in which we decide what we all will speak about from now on. Absolutely not. Instead, it is a matter of all of us seeing that the Lord is our life and our person. The Lord today wants to show Satan that He can produce the one new man out of every tongue and people from among the nations. It is not an outward teaching or an outward movement, but it is He Himself within us as life and as our person. We all receive Him and grow up into Him in all things, and then the whole Body is joined and knit together out from Him.

When we grow up into Christ in all things, the entire Body will be joined and knit together out from Him. When we grow up into Him and come out from Him, then we will be completely in Him and not in ourselves....When we grow up into Him and come out from Him, we are easily joined and knit together. You and I and all of us must grow up into Him, pass through Him, and come out from Him; then there will be this new man. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 348-349)

All the fullness of God is embodied in Christ, and this Christ is wrought into our being to be our righteousness, our holiness, our love, and our light. This is the new man with the new man's expression. Such a new man with such an expression will usher in the kingdom of God and will bring Christ, the King, back to this earth. The goal of the Lord's recovery is to become such a new man, which is the very expression of God. (CWWL, 1977, vol. 3, "The One New Man," p. 501)

Further Reading: CWWL, 1977, vol. 3, "The One New Man," ch. 2; CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," ch. 5

第一周 ◊ 周六

晨兴喂养

弗四 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。”

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。”

今天地上的情形已经大有进展，预备好了，且已成熟为着新人的出现。在使徒保罗的时代并不象这样。保罗并没有一位在美国印第安人中间的弟兄，但今天在新人里，我们的确有来自印第安人中间的弟兄姊妹。我相信至终在印第安人保留区，会有一些在主恢复里的召会。世界局势已经兴起，为着新人这一个目标。如今在这一个新人里，不同的民族都调和在一起（一个新人，二三页）。

信息选读

神的定旨是要得着一个人彰显祂，并且替祂掌权。旧人没有达到神这个定旨，但神已兴起新人顶替旧人。然而时至今日，我们还无法看见这地上有一个完全的新人顶替堕落的旧人。但我们的神绝不会被击败。如今正是祂成全新人以实现祂定旨的时候。这新人要在地上完全出现。神需要这样一个人彰显祂自己，并且为祂掌权。这新人得成全的时候，就是主来的时候，这得了成全的新人乃是新妇。我们需要这样的异象。

这样的异象不仅保守我们在一里，也会释放并拯救我们脱离基督以外的一切事物。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

‹‹ WEEK 1 — DAY 6 ››

Morning Nourishment

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.

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

Today the situation on the earth has been very much improved and made ready and ripe to have the new man. At the time of the apostle Paul it was not like this. Paul did not have a brother among the American Indians, but in the new man today we do have brothers and sisters from among the Indians. Eventually, I believe that among the Indian reservations there will be some churches in the Lord's recovery. The world situation has been raised up for the one goal of the new man. Now we have different peoples all mingled together in the one new man. (CWWL, 1977, vol. 3, "The One New Man," p. 482)

Today's Reading

God's purpose is to have a man to express Him and to exercise His dominion. The old man failed God, but God has raised up a new man to replace the old man. Still even today we could not see a perfect new man on the earth to replace the fallen old man. However, our God can never be defeated. Now is the very time for Him to accomplish His purpose to perfect the new man. This new man will come into full existence on the earth. God needs such a man to express Himself and to exercise His dominion. When this new man is perfected, that will be the time of the Lord's coming, and the perfected new man will be the bride. We need such a vision.

Such a vision 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

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。

按照历史和圣经来看，文化总是配合神的心意。堕落的人类文化虽然不属于神，但神主宰这一切。神已将人的文化从大海带到大洋，并且凌驾大洋之上而达到天空，目的乃是为着成全新人的定旨。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（一个新人，二三至二五页）。

赐生命的灵进到我们的灵里使我们经过过程，经过过程就是变化，因为那灵的成分加多了。就是这个调和的灵，二灵调成一灵的灵，从我们的灵中往外浸润，就把我们的心思、情感、意志、全人都泡透了。我们就在这一个心思的灵里得以更新。这个更新就叫我们大家成为一个新人。乃是在这个更新里我们脱去旧社会生活，穿上召会生活。这就是脱去旧人穿上新人。

主今天正在地上作这个工，这是主今日恢复的目标。全地上爱祂、追求祂、跟随祂的人，都要在他们心思的灵里得以更新，而成为一个新人，以祂为他们的人位，凭祂活着。这是主今天所要的（一个身体，一位灵，一个新人，一一二页）。

参读：一个身体，一位灵，一个新人，第七篇；圣经中的四个人，第三篇。

jurisdiction and its own autonomy, but we need to see that all the local churches in the different countries are one new man.

According to history and according to the Bible, culture always goes along with God's intention. Even though the fallen human culture is not of God, God is sovereign over all these things. God has brought human culture from the sea to the ocean and above the ocean to the skies for the purpose of perfecting the 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. 482-483)

The life-giving Spirit enters our spirit to process us, and this processing is transformation because the element of the Spirit increases. It is this mingled spirit—the spirit that is two spirits becoming one spirit—that seeps out of our spirit and soaks through our mind, emotion, and will, even our entire being. In this way we are renewed in this spirit of our mind. The renewing makes us all into the new man. In this renewing we put off the old social life and put on the church life. This is putting off the old man and putting on the new man.

The Lord today is doing this work on the earth, and this is the goal of the Lord's recovery today. All those who love Him, pursue Him, and follow Him on the entire earth today must be renewed in the spirit of their mind to become the one new man, taking Him as their person and living by Him. This is what the Lord wants today. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," p. 350)

Further Reading: One Body, One Spirit, and One New Man, ch. 7; CWWL, 1972, vol. 1, "The Four Men in the Bible," ch. 3

第一周诗歌

照神计划成为新人　　补 625

（英1230）

降 E 大调　　4/4

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

一 我们是 神救 赎子民, 照祂 计划成一 个 新人;

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

虽来自 各民 族方言, 祂里 蒙召,合一 何 甘甜。

7̣ 1 2 5̣ | 1 2 3 – | 2 3 ♯4 2 | 5 6 7 – |

是神荣耀 显于地, 将祂宝贵 显无遗;

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

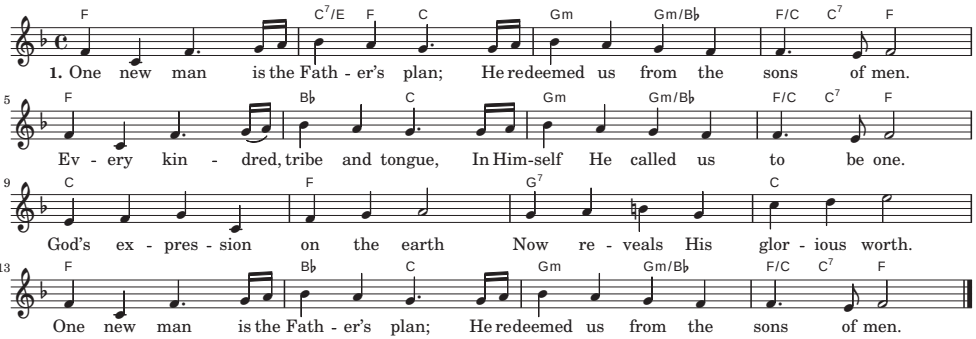
三 主,我们愿同心合意, 接受你作人位,不偏离;
不再凭雄心与己意, 在"身体基督"里调为一。
一个新人在主里, 为神权益得全地;
主,我们愿同心合意, 接受你作人位,不偏离。

WEEK 1 — HYMN

One new man is the Father's plan

The Church — As the One New Man

1230



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

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

申言稿：

Composition for prophecy with main point and sub-points: