

第七篇

为着一个新人实际的出现，
在我们心思的灵里得更新

读经：弗二 15，四 22～24，三 16～17 上，林前六 17，罗十二 2，西三 10～11

纲要

周一

壹 歌罗西三章十节说到新人的创造和新人的更新；新人的创造在十字架上已经完成，但新人的更新仍然在进行。

贰 新人是基督所创造的，但信徒需要有分于这创造—弗二 15，西三 10：

一 要产生新人，首先需要基督在十字架上创造的工作，这已经完成了一弗二 15。

二 为要有分于这创造，我们需要每天借着更新，脱去旧人并穿上新人—四 22～24，西三 10。

周二

Message Seven

**Being Renewed in the Spirit of Our Mind
for the Practical Existence of the One New Man**

Scripture Reading: Eph. 2:15; 4:22-24; 3:16-17a; 1 Cor. 6:17; Rom. 12:2; Col. 3:10-11

Outline

Day 1

I. In Colossians 3:10 there are the creation of the new man and the renewal of the new man; the creation of the new man was completed on the cross, but the renewal of the new man is still going on.

II. The new man was created by Christ, but the believers need to partake of this creation—Eph. 2:15; Col. 3:10:

A. To bring forth the new man, first Christ's creating work on the cross was needed, and this has been accomplished—Eph. 2:15.

B. In order to partake of this creation, every day we need to put off the old man and put on the new man through the renewing—4:22-24; Col. 3:10.

Day 2

叁 得更新就是得着神的元素加到我们里面，以顶替并排除我们老旧的元素—启二一5上，林后五17，罗十二2，林后四16：

- 一 新就是神；所以，成为新的就是成为神—罗六4，七6：
 - 1 神永远是新的，祂将祂常新的素质灌注到我们里面，以更新我们全人—十二2，西三10。
 - 2 神的灵借着把神的属性灌注到我们内里各部分，而更新我们，这些属性常新不旧，永存不变—启二一5上。
- 二 更新的灵将新人的神圣素质分赐到我们里面，使我们成为新造—多三5。
- 三 神安排我们的环境，使我们外面的人一天过一天，一点一点地被销毁，我们里面的人得着更新—林后四16。
- 四 我们乃是借着神圣生命在复活里更新的性能而得着更新—约十一25，林后一9，四14，腓三10。

周三

肆 以弗所四章二十三节对我们重大而紧要，照着这节，脱去旧人（旧的社交生活）并穿上新人（新的召会生活）的关键，乃是在我们心思的灵里得更新：

- 一 重生的灵是更新的灵；这更新的灵必须得加强（弗三16），好侵占、征服并占有我们魂的每一部分（17上）。

III. To be renewed is to have God's element added into our being to replace and discharge our old element—Rev. 21:5a; 2 Cor. 5:17; Rom. 12:2; 2 Cor. 4:16:

- A. Newness is God; therefore, to become new is to become God—Rom. 6:4; 7:6:
 1. God is forever new, and He infuses His ever-new essence into our being to renew our entire being—12:2; Col. 3:10.
 2. The Spirit of God renews us by infusing our inward parts with God's attributes, which are forever new, can never become old, and are everlasting and unchanging—Rev. 21:5a.
- B. The renewing Spirit imparts the divine essence of the new man into our being to make us a new creation—Titus 3:5.
- C. God arranges our environment so that little by little and day by day our outer man will be consumed and our inner man will be renewed—2 Cor. 4:16.
- D. We are renewed by the renewing capacity of the divine life in resurrection—John 11:25; 2 Cor. 1:9; 4:14; Phil. 3:10.

Day 3

IV. According to Ephesians 4:23, which is vital and crucial to us, the key to putting off the old man (the old social life) and putting on the new man (the new church life) is in being renewed in the spirit of our mind:

- A. A regenerated spirit is a renewed spirit; this renewed spirit must be strengthened (Eph. 3:16) to invade, subdue, and occupy every part of our soul (v. 17a).

二 基督作为赐生命的灵现今在我们的灵里（提后四 22，林前六 17），并且这二灵调和在一起，形成心思的灵：

- 1 我们的心思得更新，是借着我们领悟基督这位赐生命的灵与我们人重生的灵调和。
- 2 那住在我们里面，并与我们重生的灵调和的赐生命之灵，扩展到我们的脑子里，这调和的灵就成为我们心思的灵；我们的心思得以更新，乃是借着这调和的灵。

周四

三 在我们心思的灵里得以更新，乃是里面并内在的一罗十二 2：

- 1 这在我们心思的灵里的更新，将我们的逻辑、哲学、想法、观念和心态翻转过来。
- 2 更新是借着实际的灵和圣经的启示，使我们在宗教、逻辑和哲学上，对宇宙、人类、神等类的事，心思有了改变，甚至借着十字架销毁的工作，使我们的的心思被基督的心思顶替—多三 5，罗十二 2，弗四 23，罗八 6，腓二 5，林后四 16。

四 神的定旨在今世得以完成的唯一可能，乃是我们都愿意在我们心思的灵里得以更新。

伍 更新的灵调着我们重生的灵而成为一个调和的灵，扩展到我们的脑子里，为要更新我们全人，使我们借着脱去旧人并穿上新人而成为新人的肢体—弗四 22、24：

一 脱去旧人，就是否认并弃绝我们老旧的己—22 节，太十六 24。

B. Christ as the life-giving Spirit is now in our spirit (2 Tim. 4:22; 1 Cor. 6:17), and these two spirits mingle together to form the spirit of the mind:

1. Our mind is being renewed through the realization that Christ as the life-giving Spirit is mingled with our regenerated human spirit.
2. When the life-giving Spirit, who dwells in and is mingled with our regenerated spirit, spreads into our mind, this mingled spirit becomes the spirit of our mind; it is by this mingled spirit that our mind is renewed.

Day 4

C. To be renewed in the spirit of our mind is inward and intrinsic—Rom. 12:2:

1. The renewing in the spirit of our mind revolutionizes our logic, philosophy, thought, concept, and psychology.
2. Renewing is to have our mind changed in our religion, logic, and philosophy concerning the universe, mankind, God, etc., by the Spirit of truth with the revelations in the Scriptures, even to have Christ's mind replacing our mind through the consuming work of the cross—Titus 3:5; Rom. 12:2; Eph. 4:23; Rom. 8:6; Phil. 2:5; 2 Cor. 4:16.

D. The only possibility of God's purpose being fulfilled in this age is that we would all be willing to be renewed in the spirit of our mind.

V. The renewing Spirit is mingled with our regenerated spirit as one mingled spirit to spread into our mind in order to renew our entire being as a member of the new man by putting off the old man and putting on the new man—Eph. 4:22, 24:

A. To put off the old man is to deny and renounce our old self—v. 22; Matt. 16:24.

二 穿上新人，就是应用基督在创造新人时所完成的一弗二 15，四 24。

三 十字架是为着脱去我们的旧人，而那灵是为着穿上新人：

- 1 我们要脱去旧人，就必须将十字架应用在自己身上—太十六 24。
- 2 穿上新人，就是借着耶稣基督之灵全备的供应，活基督并显大基督—腓一 19 ~ 21 上。

周五、周六

陆 心思的更新是为着一个新人完满的出现并实际的实行—弗四 22 ~ 24，西三 10 ~ 11：

- 一 我们的心思需要得更新，不是只为着我们属灵的操守，或我们个人道德的行为，乃是为着一个新人的出现。
- 二 我们在心思的灵里得以更新，其中心点乃是一个新人—弗四 23 ~ 24。
- 三 我们在一生中，建立了我们本国与种族的头脑；为着一个新人的出现，这头脑必须得更新—西三 10 ~ 11：
 - 1 我们天然和本国的头脑，是照着我们的种族和文化背景受教育并建立起来的；这是新人得以出现的最大拦阻。
 - 2 要使一个新人得以完满的出现，我们就必须经历心思彻底的更新，这心思是照着我们的国籍和文化建立起来的—10 ~ 11 节。

B. To put on the new man is to apply what Christ has accomplished in creating the new man—Eph. 2:15; 4:24.

C. Whereas the cross is for the putting off of our old man, the Spirit is for the putting on of the new man:

1. In order to put off the old man, we must apply the cross to ourselves—Matt. 16:24.
2. To put on the new man is to live and magnify Christ through the bountiful supply of the Spirit of Jesus Christ—Phil. 1:19-21a.

Day 5 & Day 6

VI. The renewal of the mind is for the full existence and real practice of the one new man—Eph. 4:22-24; Col. 3:10-11:

- A. Our mind needs to be renewed not only for our spiritual conduct or for our personal, ethical behavior but also for the existence of the one new man.
- B. The focal point of our being renewed in the spirit of our mind is the one new man—Eph. 4:23-24.
- C. Throughout our life, our national and racial mentality has been built up, and for the existence of the one new man, this mentality must be renewed—Col. 3:10-11:
 1. Our natural and national mentality was educated and built up according to our racial and cultural background; this is the greatest hindrance to the existence of the new man.
 2. In order for the one new man to come into full existence, we must experience a thorough renewal of our mind, which has been built up according to our nationality and culture—vv. 10-11.

四 一个新人实际具体化的唯一之路，乃是借着我们的 心思得更新—罗十二 2，弗四 23 ~ 24，西三 10 ~ 11：

- 1 我们必须在生活中实际地并天天在心思的灵里得着更新；否则，主就没有路得着新人。
- 2 一个新人得以具体化，不能凭着我们受改正或受教导，只能凭着神的灵浸透我们的思想。
- 3 在我们的祷告里，我们必须渴望进入一个新人的实行，因此我们必须求主更新我们的 心思，变化我们里面的所—罗十二 2。
- 4 我们天天需要脱去旧人并穿上新人；为此我们需要喝一位灵，使我们得以在我们实际日常生活的每一方面，在我们心思的灵里得以更新—弗四 22 ~ 32。
- 5 当我们喝那灵，祂就浸透我们这人的每一部分—林前十二 13：
 - a 我们喝那灵，祂所浸透我们魂的第一部分乃是心思。
 - b 我们若喝那灵，就会在我们心思的灵里得以更新，这更新会使我们众人成为一个新人—弗四 23 ~ 24。
- 6 当我们的 心思得着更新，一个新人就会实际地出现，基督也就真正是一切，又在一切之内—西三 10 ~ 11。

D. The only way that the one new man can be realized practically is by our mind being renewed—Rom. 12:2; Eph. 4:23-24; Col. 3:10-11:

1. We need to be renewed in the spirit of our mind actually and daily in our living; otherwise, there is no way for the Lord to have the new man.
2. The one new man cannot be realized by our being corrected or taught but by the Spirit of God permeating our mentality.
3. In our prayer we need to have a desire to enter into the practicality of the one new man, and thus we need to ask the Lord to renew our mind and transform our inward being—Rom. 12:2.
4. Daily we need to put off the old man and put on the new man; for this we need to drink of the one Spirit that we may be renewed in the spirit of our mind in every area of our practical, daily life—Eph. 4:22-32.
5. When we drink of the Spirit, He saturates every part of our being—1 Cor. 12:13:
 - a. As we drink of the Spirit, the first part of our soul that He saturates is our mind.
 - b. If we drink of the Spirit, we will be renewed in the spirit of our mind, and this renewing will make us all into one new man—Eph. 4:23-24.
6. When our mind has been renewed, the one new man will come into existence in a practical way, and Christ will truly be all and in all—Col. 3:10-11.

第七周 周一

晨兴喂养

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

四 24 “并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

按照以弗所四章二十四节，新人是在那实际的义和圣中所创造的；但是按照歌罗西三章十节，新人是渐渐更新的。新人既是被创造，与老旧的事物毫不相干，怎么能同时又得更更新，与老旧的事物有关？…从基督那一面来看，新人已经创造成了；但是从我们这一面，从我们的经历来看，新人是渐渐更新的。就新造而言，新人已经借着基督的工作完成了。但是就我们的经历而言，新人是在天天被更新的过程中。…这个更新实际上就是穿上新人。…新人已经创造成了，但现今我们的需要乃是在我们的经历中穿上新人。（以弗所书生命读经，二六三页。）

信息选读

（歌罗西三章十节的）“穿上”，在原文是用在与衣着有关的事上。比方，一位弟兄有一套西装已经缝制好，我们可以说这套西装已经完成，现在这位弟兄必须以正确的方式穿上这套西装。他不能一下子就穿上去；反之，这穿上乃是渐渐的、一步一步的过程。…然而，穿上西装不是穿上新人完全正确的图画。穿上西装是客观的，而穿上新人包括内在的更新。我们不是以外在、客观的方式穿上新人。相反的，穿上新人是从里面开始，与内在、主观的更新有关。

WEEK 7 — DAY 1

Morning Nourishment

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

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

According to Ephesians 4:24, the new man is created in righteousness and holiness of the reality, but according to Colossians 3:10, the new man is being renewed. How can the new man be both created, which has nothing to do with anything old, and renewed, which is related to something old?...From Christ's side, the new man has already been created. But from our side, our experience, the new man is being renewed. According to the new creation, the new man has been completed by the work of Christ. But according to our experience, the new man is in the process of being renewed daily...This renewing is actually the putting on of the new man...The new man has been created, but now our need is to put him on in our experience. (Life-study of Ephesians, p. 217)

Today's Reading

The Greek word rendered “put on” [in Colossians 3:10] is used with respect to clothing. Suppose a brother has a suit of clothes tailor-made for him. We may say that the suit has been completed. Now the brother must put on this suit in a proper way. He cannot put it on all at once; rather, it is a gradual, step-by-step procedure. The putting on of a suit of clothes, however, is not a fully accurate picture of the putting on of the new man. The putting on of a suit is objective, whereas the putting on of the new man involves an inward renewing. We do not put on the new man in an outward, objective way. On the contrary, the putting on of the new man begins from within; it is related to an inward, subjective renewing.

基督在十字架上已经废掉了规条，为要在复活里产生一个新人。因此，在基督的复活里，新人被创造并产生出来。当我们相信主耶稣时，赐生命的灵就进到我们的灵里，随祂同来的是新人这个已经完成的产品。这样，新人就生到我们的灵里。所以，从我们重生的时候起，新人就已经在我们的灵里。现今新人必须浸透我们的每一部分。这个扩展就是穿上新人，也是更新。正如歌罗西三章十节所说，我们必须穿上新人，这新人是渐渐更新的。我们穿上新人有多少，乃是根据我们更新有多少。

我们从前的生活样式，我们从巴别来的遗传，甚至犹太人的规条也在内，都已经借着基督在十字架上的死，在祂的肉体里废掉了。我们不该宝贝我们的遗传，而该否认它。在积极一面，我们必须看见新人已经创造成了，并且已经借着重生放在我们的灵里。现今所需要的，乃是使我们的灵成为管理我们全人的部分。这意思是说，我们那与神的灵调和的灵，必须成为我们心思的灵。（弗四 23。）我们的灵若是心思的灵，我们一切的生活就都是凭着灵。凡我们所作的，都是照着灵。我们这心思的灵就要成为更新的灵。当我们被这灵更新时，我们就穿上了新人。

这更新的发生是借着脱去从前的生活样式，以及凭着灵生活行动。已过我们说了许多关于我们的灵，但这不该和脱去从前的生活样式一事分开。我们若要有新人作我们的生活，就必须先脱去从前的生活样式。然后我们必须让我们的灵成为我们全人领导、管理、指示并支配的元素。我们若这样生活，更新的过程就会自然而然地在我们里面发生。这样不断的更新就是穿上新人。这就是召会生活，也就是新人的生命和生活。（以弗所书生命读经，二六四、二六九至二七一页。）

参读：以弗所书生命读经，第二十八、五十二、六十二篇。

On the cross Christ has slain the ordinances in order to produce the one new man in resurrection. Hence, in the resurrection of Christ, the new man was created and brought forth. When we believed in the Lord Jesus, the life-giving Spirit came into our spirit, bringing with Him the new man as a finished product. In this way the new man was born into our spirit. Therefore, since the time of our regeneration, the new man has been in our spirit. Now the new man must saturate every part of us. This spreading is both the putting on of the new man and the renewing. As Colossians 3:10 says, we need to put on the new man, which is being renewed. How much of the new man we put on depends on how much we are renewed.

Our former manner of life, our heritage from Babel, and even the Jewish ordinances have been abolished in the flesh of Christ by His death on the cross. Instead of treasuring our heritage, we should disown it. On the positive side, we need to see that the new man has already been created and, by regeneration, has been put into our spirit. The need now is for our spirit to become the dominant part of our being. This means that our spirit mingled with the Spirit of God must become the spirit of our mind (Eph. 4:23). If our spirit is the spirit of our mind, then all our living will be by the spirit. Whatever we do will be according to the spirit. This spirit of our mind will then become the renewing spirit. As we are renewed by this spirit, we put on the new man.

This renewal takes place by the putting away of the former manner of life and by our living according to the spirit. In the past we have spoken a great deal about our spirit. However, we should not separate this from the matter of putting off our former manner of life. If we would have the new man as our living, we must first put off our former manner of life. Then we must allow our spirit to become the leading, dominating, directing, and governing element of our whole being. If we live in this way, spontaneously the process of renewing will take place within us. Such a continual renewing is the putting on of the new man. This is the church life, the life and living of the new man. (Life-study of Ephesians, pp. 217-218, 221-223)

Further Reading: Life-study of Ephesians, msg. 25; Life-study of Colossians, msgs. 28, 52, 62

第七周 周二

晨兴喂养

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

腓三 10 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

我们或许是在召会里蒙主保守的好圣徒，但我们否得着神圣元素的更新？我们身上是否有一些更新在发生，还是日日、年年维持原样？我们若受了许多苦，而仍旧维持原样，那是可悲的。神为要完成祂在我们里面并在我们身上更新的工作，就成为在我们里面的生命与性情。除此之外，神也是主宰万有的主，管治全宇宙，为要更新我们。神使用四围的环境，好将祂的生命与性情作到我们里面。没有四围的环境，我们永远不能得更新；我们会维持原样。（日日在更新，一八至一九页。）

信息选读

我们的习惯也许很强，我们的所是也很强。但神的意思不只是管教或改正我们，乃是用外在的环境难为我们、提醒我们、唤醒我们，使我们领悟我们虽有神作我们的性情，我们却不照祂的性情活祂。…我们也许照着我们的个性、所是、与习惯管教（我们的儿女），所以神用环境把我们摆进“监牢”里；借此祂提醒我们要祷告，而我们祷告最终的结果不仅是我们的被改正了，我们也得更新了。以后当我们管教儿女时，就会想一想我们是在自己里面，还是同着神并借着神管教儿女。…现今我们有神在我们对儿女的管教里，我们的管教成了人而神的管教。

WEEK 7 — DAY 2

Morning Nourishment

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

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

We may be good saints in the church who have been kept and preserved by the Lord, but have we been renewed with the divine element? Is there some renewing going on with us, or are we remaining the same day by day and year after year? It would be tragic if we would pass through many sufferings and still remain the same. In order to consummate His renewing work in us and with us, God becomes our life and nature within. In addition to this, God as the sovereign Lord controls the entire universe in order to renew us. God uses the environment in order to work His life and nature into us. Without the environment, we could never be renewed. We would remain the same. (CWWL, 1989, vol. 2, “Being Renewed Day by Day,” p. 358)

Today's Reading

We may be strong in our habit and strong in what we are. God's intention is not merely to chastise or correct us, but to use the outward environment to trouble us, to remind us, and to wake us up to realize that we have God as our nature, yet we do not live Him according to His nature. We may discipline [our children] according to our disposition, our being, and our habit. God, therefore, uses the environment to put us into “prison.” Then we are reminded to pray and the eventual outcome of our prayer is not merely that we get corrected but that we get renewed. Then when we are going to discipline our children, we will consider whether we are disciplining them in ourselves or with God and through God....Now God is in our disciplining of our children, and our disciplining them becomes a human-divine disciplining.

我们是因着神加到我们里面，因着有更多神的元素加到我们里面而更新。…真实的基督徒生活乃是在早晨、在晚上，天天都有神加到我们里面。…有时候神可能允许召会经过“风暴”。神许可这“风暴”发生，因为神要我们得更新。我们若在“风暴”中受了苦，却还保持一样，没有更新，这是可悲的事。…我们必须祷告：“主啊，我不要保持一样。我不要今年跟去年一样。我要日日得更新。”神的心意是要我们日日得更新。为要得更新，我们需要神每日新鲜地加增到我们里面。

神的心意完全是要使我们成为新的。这不是一夜之间的事，乃是需要我们一生中很长的时间；也需要我们接触神、接受神，使神整天加增到我们里面；更需要我们祷告、认罪、并拒绝己，好取用基督的十字架。取用基督的十字架乃是杀死，这杀死就是死。这死带进复活；在这复活里，我们里面神的生命就会发挥更新的性能，我们就会有新陈代谢的改变。这更新的过程需要一段年日。

每时每刻我们都需要接受神，使祂能加到我们里面；我们也必须拒绝己，好接受基督的死，使我们能与我们的主合作。这样，我们就会享受更新的性能，也会享受更新的结果，就是我们在行为、性格、个性上、甚至在习惯上，有新陈代谢的改变。最难更新的是我们的习惯。当我们天天在基督里经历神，我们就会看见神的心意是要一点一点地更新我们，特别是更新我们的习惯。（日日在更新，一九至二〇、二二、二五至二六页。）

参读：那灵同我们的灵，第十三章；三一神终极完成之灵与信徒重生之灵联结的果效，第三篇。

We are renewed by the addition of God into our being, by having more of the divine element added into our being.... The real Christian life is to have God added into us morning and evening and day by day. Sometimes God may allow the church to pass through a “storm.” God may allow this “storm” to occur because He wants us to be renewed. The tragic thing is that while we are suffering in the “storm,” we would remain the same with no renewing.... We have to pray, “Lord, I don’t want to remain the same. I do not want to remain the same this year as I was last year. I want to be renewed day by day.” God’s intention is for us to be renewed day by day. In order to be renewed, we need the new addition of God into us daily.

God’s intention is altogether to make us new. This is not an overnight matter. It takes a long time in our life, and it requires us to contact God, to receive God, and to get God added into us all the day. It requires us to pray, confessing our sins and rejecting ourselves to take the cross of Christ. To take the cross of Christ is a killing, and this killing is death. This death brings in resurrection, and in this resurrection the divine life in us will carry out its renewing capacity. Then we will be changed metabolically. This process of renewing takes a period of years.

Moment by moment we have to receive God so that He can be added into us, and we have to reject ourselves to receive the death of Christ so that we can cooperate with the Lord within us. Then we will enjoy not only the renewing capacity but also the renewing result, which is a metabolic change in our behavior, in our character, in our disposition, and even in our habit. The most difficult thing to renew is our habit. When we experience God in Christ daily, we will see that God’s intention is to renew us bit by bit, especially to renew our habit. (CWWL, 1989, vol. 2, “Being Renewed Day by Day,” pp. 359-361, 363)

Further Reading: CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” ch. 13; CWWL, 1994-1997, vol. 2, “The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers,” ch. 3

第七周 周三

晨兴喂养

腓二5“你们里面要思念基督耶稣里面所思念的。”

多三5“祂便救了我们，并不是本于我们所成就的义行，乃是照着祂的怜悯，借着重生的洗涤，和圣灵的更新。”

一个新人在基督里创造的，但在你身上，新人可能一点没有出现。因此，我们必须穿上那已经在基督里创造的新人。我们穿上新人的路，乃是借着在我们心思的灵里得以更新。

罗马八章十六节告诉我们，那灵自己同我们的灵见证我们是神的儿女。这节很强地见证，那使人重生的灵内住在我们的灵里。神的灵居住在我们人的灵里，现今那“与主联合的，便是与主成为一灵”。（林前六17。）这指明主作为那灵与我们的灵调和。我们越祷告，越与主交通，越呼求主可爱的名，越将我们全人向祂敞开，这调和的灵就越扩展到我们的心思里，因而成了我们心思的灵。在这样的灵里，我们得以更新而变化。（李常受文集一九七七年第三册，六五二至六五三页。）

信息选读

我们必须将心思置于灵，我们的心思才有可能得着更新。…不仅如此，新约也教训我们，我们里面要思念基督耶稣里面所思念的。（腓二5。）这就等于以基督耶稣的心思为心思。…〔我们〕该顾到主灵借着神的生命和祂圣别的性情，在我们里面的运行、工作，使我们的心思更新而变化。

WEEK 7 — DAY 3

Morning Nourishment

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus.

Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit.

The one new man was created in Christ, but on you nothing of the new man may exist. Thus, we have to put on, to wear, the new man, which has already been created in Christ. The way we put on the new man is by being renewed in the spirit of our mind.

Romans 8:16 tells us that the Spirit Himself witnesses with our spirit that we are children of God. This verse strongly testifies that the regenerating Spirit indwells our spirit. The divine Spirit dwells in our human spirit, and now “he who is joined to the Lord is one spirit” (1 Cor. 6:17). This indicates the mingling of the Lord as the Spirit with our spirit. The more that we pray, fellowship with the Lord, call on His dear name, and open our entire being to Him, the more such a mingled spirit spreads into our mind, thus becoming the spirit of our mind. It is in such a spirit that we are renewed for our transformation. (CWWL, 1977, vol. 3, “The One New Man,” pp. 515-516)

Today's Reading

Our mind can be renewed only by our setting it on the spirit. Not only so, the New Testament teaches us to have the mind in us which was also in Christ Jesus (Phil. 2:5). This is equivalent to taking the mind of Christ Jesus as our mind...We should care for the transformation by the renewing of our mind, which the Lord Spirit is carrying out by moving and working in us through the divine life and the divine nature.

得更新的路就在于祷告和读圣经；因为心思的更新乃是在一切对人生事物的观念上，受圣经的教训和圣灵的光照，而有的去旧更新。你把圣经读熟了，圣灵就光照你、指导你。你这样天天祷告、读经，圣灵来把你光照一下，就把你里面的心思都去旧更新。

此种心思上的更新，使信徒在属灵生命上有变化。提多书三章五节说到重生的洗涤和圣灵的更新。重生的洗涤把我们的老生命洗掉了，接着圣灵的更新就把我们的心思更换了。我们的心思一更新，全人就变化。这就是借着心思的更新而变化。重生的洗涤洁除我们旧人一切旧性情的东西，而圣灵的更新将新的东西，新人神圣的素质，分赐到我们里面。借此我们就从已往所在的老旧光景转入全新的光景，从旧造进入新造的情形。…今天人的问题大都出在心思上。

倪弟兄曾说，有的人皮夹放在口袋里，怕人偷他，就一直摸口袋，这种人都是在心理方面偷过人的；这是心思有毛病。有时候人的心思不对了，就胡思乱想。作太太的胡思乱想，就哭起来了，这都是心思的故事。神作我们的生命，变化我们的性情，还要更新我们的心思，这样我们才有正确的观念，才能正确地追随基督。…我们的性情必须成为圣别，使我们有分于神圣别的性情；我们的心思也必须得更新，使我们在属灵的生命上有变化。（神救恩生机的一面，四三至四六页。）

参读：神救恩生机的一面，第三篇。

The way of renewing lies in prayer and in reading the Scriptures, because for us to be renewed in our mind is for us to get rid of all our old concepts concerning the things of the human life and be made new again by the teaching of the Holy Scriptures and the enlightening of the Holy Spirit. When you read the Bible and become familiar with it, the Holy Spirit will enlighten you and guide you. When the Holy Spirit comes to enlighten you while you thus pray and read the Word day by day, the mind in you is being changed from the old to the new.

Such a renewing of the mind issues in the transformation of the believers in their spiritual life. Titus 3:5 refers to the washing of regeneration and the renewing of the Holy Spirit. The washing of regeneration washes away our old life; following this, the renewing of the Holy Spirit changes our mind. When our mind is renewed, our whole being is transformed. This is to be transformed by the renewing of the mind. The washing of regeneration purges away all the things in the old nature of our old man, whereas the renewing of the Holy Spirit dispenses the new things, the divine essence of the new man, into our being. Through this we turn from the old condition in which we were into a completely new condition, from the state of the old creation into the state of the new creation.

Today our problem is due mostly to our mind. Brother Nee said that some people are afraid of others stealing their wallet from their pocket, so they are always feeling in their pocket for their wallet; he said that this is an indication that they have mentally stolen from others. This is to have a disordered mind. Sometimes when someone has something wrong in his mind, he begins to have wild imaginations. A wife may begin to weep when she indulges in wild imaginations. All these matters are related to the mind. God Himself has become our life, He is changing our disposition, and He is also renewing our mind. Thus, we can have the proper concepts and can pursue Christ in a proper way....Our disposition needs to be sanctified so that we may partake of God's holy nature; our mind also needs to be renewed so that we may be transformed in our spiritual life. (CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," pp. 407-409)

Further Reading: CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," ch. 3

第七周 周四

晨兴喂养

太十六 24 “…若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”

腓一 19～20 “…这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大。”

保罗…能说，“好叫我们在生命的新样中生活行动，”（罗六 4，）就是在神圣生命之新样的范围中生活行动。在以弗所四章二十三节，保罗说，“在你们心思的灵里得以更新。”在我们心思的灵里得以更新，是里面的，内在的。我们若学习这样的得以更新，我们对人对事就会有更深的认识。…我们对人的认识常是肤浅的。我们缺少穿透障碍和遮蔽的认识，因为我们没有实行日日在我们心思的灵里得以更新。在我们心思的灵里的更新，总是使我们的逻辑、哲学、想法、观念和和心理完全的改观。结果，我们对一切事物的认识就会不同，对我们所遇见的人也会有更深的了解。甚至从人问问题的方式，我们就能知道人的情形。天然的人是非常浅的，但我们若是属灵的，我们就是深的。我们若是深的，即使别人不能认识我们，我们会认识别人。（林前二 15。）（一九九〇年秋全时间训练信息合辑，一三至一四页。）

信息选读

更新的灵与我们重生的灵调和成为一个调和的灵，扩展到我们的脑子里，（弗四 23，）而更新我们的全

WEEK 7 — DAY 4

Morning Nourishment

Matt. 16:24 ...If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Phil. 1:19-20 ...This will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Paul...could say, “Walk in newness of life” (Rom. 6:4), in the realm of the newness of the divine life. In Ephesians 4:23 Paul says, “Be renewed in the spirit of your mind.” To be renewed in the spirit of our mind is inward and intrinsic. If we learn to be renewed in this way, we will have a deeper perception with which to understand persons and matters....Often our knowing of people is shallow. We lack the perception that penetrates the barriers and coverings because we do not practice being daily renewed in the spirit of our mind. The renewing in the spirit of our mind always revolutionizes our logic, philosophy, thought, concept, and psychology. As a result, our perception in all things is different, and we have a deeper understanding of the people we meet. Even by the way they ask questions, we can know people’s condition. A natural man is a very shallow man, but if we are spiritual, we will be deep. If we are deep, we will know others, even though they will not be able to know us (1 Cor. 2:15). (CWWL, 1990, vol. 2, “Messages to the Trainees in Fall 1990,” p. 453)

Today’s Reading

The renewing Spirit is mingled with our regenerated spirit as one mingled spirit to spread into our mind (Eph. 4:23) to renew our entire being

人，使我们成为新人的肢体；这是借着脱去我们的旧人，（22，）也就是借着弃绝并否认我们的旧己，（太十六 24，）并借着穿上新人，（弗四 24，）也就是应用基督在创造新人时所完成的。（二 15。）

以弗所四章二十三节说，我们要在心思的灵里得以更新。脱去旧人，穿上新人，是借着在心思的灵里得以更新。那住在我们的灵里，并与我们的灵调和的圣灵，扩展到我们的心思里，那调和的灵就成为我们心思中的灵。我们的心思得以更新，乃是借着这调和的灵。

主在马太十六章二十四节说，我们若要跟从祂，就需要否认己，背起我们的十字架。否认己就是弃绝己，将十字架应用到自己身上；这就是脱去旧人。穿上新人就是凭耶稣基督之灵全备的供应而活基督并显大基督。（腓一 19～21。）更新完全是与那灵和我们重生的灵密切相关；这二灵成为一灵，这一灵就是在我们的心思里更新的灵，改变我们的心思。

主用环境上的苦难销毁、杀死我们外面的人，使我们里面的人日日得更新。林后四章十六节说，“所以我们不丧胆，反而我们外面的人虽然在毁坏（销毁），我们里面的人却日日在更新。”…这更新是借着神用我们每天环境中的各种情形作工。我们每天都从许多方面受困扰，这困扰可能来自我们的配偶、儿女或同工；这样的困扰销毁我们外面的人，我们天然的人，使我们里面的人能借着复活生命的供应得更新。

既然我们信徒都将是新耶路撒冷终极完成的部分，我们就必须被更新，象新耶路撒冷一样新。（启二一 2。）新耶路撒冷首先称为圣城，所以我们必须是圣的；她又称为新耶路撒冷，所以我们必须是新的。我们若没有得更新，就不够资格在新耶路撒冷里。（神圣奥秘的范围，六二至六四页。）

参读：神圣奥秘的范围，第四章。

as a member of the new man by putting off our old man (v. 22), that is, by renouncing and denying our old self (Matt. 16:24), and by putting on the new man (Eph. 4:24), that is, by applying what Christ has accomplished in creating the new man (2:15).

Ephesians 4:23 says that we are to be renewed in the spirit of our mind. To put off the old man and to put on the new man are by being renewed in the spirit of our mind. When the Holy Spirit who dwells in and is mingled with our spirit spreads into our mind, that mingled spirit becomes the spirit in our mind. It is by this mingled spirit that our mind is renewed.

In Matthew 16:24 the Lord said that if we want to come after Him, we need to deny ourselves and take up our cross. To deny ourselves is to renounce ourselves, to apply the cross to ourselves. This is to put off the old man. To put on the new man is to live and magnify Christ through the bountiful supply of the Spirit of Jesus Christ (Phil. 1:19-21). The renewing is altogether wrapped up with the Spirit and our regenerated spirit, which became the one spirit. This one spirit is the renewing spirit in our mind to change our mind.

The Lord uses the environmental sufferings to consume, to kill, our outer man so that our inner man may be renewed day by day. Second Corinthians 4:16 says, “Therefore we do not lose heart; but though our outer man is decaying [is consumed], yet our inner man is being renewed day by day”...This renewing is by God’s working with every situation in our daily environment. Every day we are troubled from many directions. This trouble could be from our spouse, our children, or our co-workers. This trouble consumes our outer man, our natural man, so that our inner man can be renewed with the supply of the resurrection life.

Since we believers all will be the consummating part of the New Jerusalem, we have to be renewed to be as new as the New Jerusalem (Rev. 21:2). The New Jerusalem is first called the holy city, so we have to be holy. Then it is called the New Jerusalem, so we have to be new. If we are not renewed, we are not qualified to be in the New Jerusalem. (CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” pp. 131-132)

Further Reading: CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” ch. 4

第七周 周五

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。”

在我们心思的灵里得以更新，其中心点乃是为着一个新人。…〔按照歌罗西三章十至十一节，〕在新人里，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，都没有地位。更新不是仅仅为着我们的行事为人；更新更是要除去我们种族的规条，并除去天然的人。在新人里不仅没有天然的人，连任何天然的人存在的可能和地位都没有。在新人里只有基督有地位。新人不是中国人、日本人、法国人、英国人、德国人或美国人。新人乃是基督。对新人来说，基督是一切，又在一切之内。在新人里不可能有犹太人或希利尼人，不可能有中国人或日本人。在新人里不可能有白人或黑人。为着一个新人的出现，我们都需要被更新。（李常受文集一九七七年第三册，六五四至六五五页。）

信息选读

歌罗西三章十节说到新人的创造和更新。新人的创造是在十字架上完成的，但新人的更新需要一直往前。为着新人的出现，我们需要心思被更新。神已经创造了新人，但新人还没有完全得以出现，因为我们的心思尚未更新；我们的心思乃是难处。…不同种族和不同文化的人得救，比起他们在生活方式上得更新要容易得多。日本的规条绝对不同于美

WEEK 7 — DAY 5

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.

The focal point of being renewed in the spirit of our mind is for the one new man. [According to Colossians 3:10-11], in the new man Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, and free man have no place. The renewal is not merely for our behavior. The renewal is even more to get rid of our racial ordinances and to get rid of the natural persons. Not only is there no natural person in the new man, but there is no possibility, no room, for any natural person. In the new man there is room only for Christ. The new man is not Chinese, Japanese, French, English, German, or American. The new man is Christ. Christ is all and in all in the new man. In the new man there cannot be any Jew or Greek. There cannot be any Chinese or any Japanese. In the new man there cannot be any white or any black. We all need to be renewed for the existence of the one new man. (CWWL, 1977, vol. 3, "The One New Man," pp. 516-517)

Today's Reading

In Colossians 3:10 are the creation of the new man and his renewal. The creation was completed on the cross, but the renewal needs to go on. We need to have our mind renewed for the existence of the new man. God has created the new man, but the new man has not fully come into existence because of our unrenewed mind. Our mind is the problem...For people from different races and cultures to get saved is much easier than being renewed concerning their way of living. The ordinances in Japan are absolutely different from

国的规条。我到任何地方去，都必须调整自己以适应我所访问之人特别的规条。这些不同的规条通常给我们造成难处，因此我们的心思需要更多的更新。

神创造了一个团体人，神需要这个团体人来完成祂心头的愿望；但人堕落了，成了分裂且分散的。人既分裂且分散，就在神手中一无用处。看看今天的光景，整个世界乃是一个分裂且分散的世界。…世界真实的光景乃是：这地上的各国都不是联合的，乃是分裂的。社会的每个阶层都有分裂。

罗马十二章二节劝勉我们，不要模仿这世代。…不模仿这世代，意思…是说，我们不该跟随分裂的方式。罗马十二章二节和以弗所四章二十三节，都论到更新的事，也都是为着身体生活。…你若仔细查看罗马十二章的上下文，就能看见神的旨意就是要得着身体。心思的更新乃是为着身体生活。身体生活的问题与不同的规条有关。

当保罗把那些没有地位存在于新人里的各种天然人，列举出来时，他是包罗周全的。希利尼人是要哲学的智慧，犹太人是要神迹。（林前一 22。）受割礼的，指遵守犹太宗教仪式的人；未受割礼的，指不理睬犹太宗教的人。化外人是未开化的人，西古提人被视为最野蛮的人。为奴的是卖身为奴的人，自主的是指从为奴得自由的人。今天的基督徒被种族、国籍、语言、和宗教的事物所分裂。有些基督徒坚持浸水礼，有些人坚持点水礼。这与受割礼和不受割礼没有什么不同。宗教的事物能够分裂基督徒；有些人甚至因基督徒该如何聚会而分裂。宗教的意见总是分裂基督身体的肢体。…我们天然的心思需要被更新，这意思是说，我们的心思需要被那灵充满并浸透。那灵需要渗透我们头脑的每一部分。（李常受文集一九七七年第三册，六五五至六五七页。）

参读：一个新人，第三、五至七章。

the ordinances in the United States. Everywhere I traveled I had to adjust to the particular ordinances of the people I visited. These different ordinances usually create a problem for us because our mind needs more renewing.

God created one corporate man. God needed that man to fulfill His heart's desire, but man fell and became divided and scattered. By being divided and scattered, man became useless in the hands of God. Look at today's situation. The whole world is a divided and scattered world....The real situation of the world is that the nations of this earth are not united but divided. In every level of society there is division.

Romans 12:2 exhorts us not to be conformed to this age....To not be conformed to this age means...that we should not follow the way of divisions. Romans 12:2 and Ephesians 4:23 are concerning the matter of renewing, and both verses are for the Body life....If you look into the context of Romans 12, you can see that the will of God is to have the Body. The renewing of the mind is for the Body life. The problems in the Body life are related to the different ordinances.

Paul was all-inclusive when he listed the types of natural persons for which there is no room in the new man. The Greeks are for philosophical wisdom; the Jews, for miraculous signs (1 Cor. 1:22). Circumcision refers to the observers of the Jewish religious rituals; uncircumcision to those who do not care for the Jewish religion. A barbarian is an uncultured person. Scythians were considered the most barbarous. A slave was one who had been sold into slavery, and a free man was one who was free from slavery. Christians today have been divided by race, by nationality, by language, and also by religious matters. Some Christians are for baptism by immersion, whereas others are for sprinkling. This is no different than being for circumcision or uncircumcision. Religious matters can divide Christians. Others have divided over the way a Christian meeting should be held. Religious opinions always divide the members of the Body. We need to be renewed in our natural mind, which means that our mind needs to be filled up and saturated with the Spirit. The Spirit needs to permeate every fiber of our mentality. (CWWL, 1977, vol. 3, "The One New Man," pp. 517-518)

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

第七周 周六

晨兴喂养

罗十二 2 “不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。”

林前十二 13 “因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在位灵里受浸，成了一个身体，且都得以喝一位灵。”

以弗所五章十八节告诉我们，要在灵里被充满。醉酒是在身体里被充满，而在灵（我们重生的灵，不是神的灵）里被充满，乃是被基督充满，（一 23，）成为神的丰满。（三 19。）主要从我们的灵首先扩展到我们的心思里，然后扩展到我们的情感和意志里。我们那与神内住之灵调和的重生之灵，要扩展到我们的心思里。我们在我们心思这调和的灵里，就得以更新。喝那灵，就是借着祷告、呼求祂的名、并与祂交通，而将我们自己向主敞开。今天神的灵乃是可喝的水。我们越喝那灵，祂就越以祂自己充满我们，祂也越浸透我们的的心思，而更新我们的的心思，使我们变化。（李常受文集一九七七年第三册，六五三至六五四页。）

信息选读

我们的心思需要被更新，不是单为着我们个人道德的行为，乃是为着一个新人。今天许多基督徒仍然持守他们天然、宗教和个人的观念，因为他们不让那灵扩展到他们的的心思里。他们不让那灵掌管他们的的心思。我们都需要向主敞开自己，祷告说，“主啊，我在这里，我的心思要完全向你敞开。求你进来充满我；渗透、浸透并占有我里面的全人。”我

WEEK 7 — DAY 6

Morning Nourishment

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

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.

Ephesians 5:18 tells us to be filled in spirit. To be drunk with wine is to be filled in the body, whereas to be filled in the spirit (our regenerated spirit, not God's Spirit) is to be filled with Christ (1:23) unto the fullness of God (3:19). The Lord wants to spread from our spirit first into our mind and then into our emotion and will. Our regenerated spirit mingled with the indwelling Spirit of God spreads into our mind. It is in this mingled spirit of our mind that we are renewed. To drink of the Spirit is to open ourselves to the Lord by praying to Him, calling upon His name, and fellowshiping with Him. The Spirit of God today is the drinking water. The more we drink of the Spirit, the more He fills us with Himself, and the more He saturates our mind to renew it for transformation. (CWWL, 1977, vol. 3, "The One New Man," p. 516)

Today's Reading

We need to be renewed in our mind not just for our personal, ethical behavior but for the one new man. Many Christians today still hold on to their natural, religious, and individual concepts because they will not let the Spirit spread into their mind. They do not let the Spirit take over their mind. We all need to open ourselves up to the Lord and pray, "Lord, I am here. I want my mind to be fully opened to You. Come in and fill me up. Permeate, saturate, and possess my entire inward being." I believe that if we would pray to the

信我们若这样向主祷告，那灵就有路渗透我们的心思。当那灵渗透我们的心思，规条就了了。当那灵占有并浸透我们的心思，我们就不在乎黑人、白人、中国人、日本人、美国人、英国人、德国人、法国人、义大利人或西班牙人。我们不会在乎聚会吵闹或安静，我们只关心一个新人。

在这现代化的时代，许多种族和人民被带在一起，但是人们仍然喜欢分开。因着宗教的规条而使自己与别的基督徒分开，乃是模仿这世代，因为这世代是一个分裂的世代。造成分裂就是模仿这世代。我们需要这样来解释罗马十二章二节：不要模仿这分裂的世代。…在这一个新人里，天然人没有任何的地位。

一个新人实际具体化的唯一之路，乃是借着我们的心思得更新。一个新人得以具体化，不能凭着我们受改正或受教导，只能凭着神的灵浸透我们的心思。当神的元素进到我们的心思里，我们就会思想象祂思想，看事情象祂看事情，考量情况象祂考量情况。那时一个新人就出现了；没有种族，没有社会阶级，也没有宗教上的区别。基督就真是一切，又在一切之内。我信这是主在地上行动当前的异象。主正在往前，要得着这一个新人。

召会的建造在于新人的出现。新人若出现，无疑的，召会就会建造起来。不管现今分裂的光景如何，主要得着新人。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。要弃绝天然、宗教的观念，就需要心思被我们调和的灵浸透、渗透并占有。这样，我们的观念就要完全革新，不再有任何规条。那时新人就要出现。这是今天主在地上的行动。（李常受文集一九七七年第三册，六五八至六六〇页。）

参读：一个身体，一位灵，一个新人，第九篇。

Lord in such a way, the Spirit would have a way to permeate our mind. When the Spirit permeates our mind, the ordinances are over. When the Spirit has possessed and saturated our mind, we will not care for black, white, Chinese, Japanese, American, British, German, French, Italian, or Spanish. We will not care whether the meeting is noisy or quiet. We will only care for the one new man.

Even though in this modern era so many races and peoples have been brought together, people still like to keep themselves divided. To keep ourselves divided from other Christians because of religious ordinances is to be conformed to this age because this age is one of division. To cause division is to be conformed to this age. We need to interpret Romans 12:2 in the way of not being conformed to this age of division....No natural person has any place in the one new man.

The only way the one new man can be realized practically is by our mind being renewed. The one new man cannot be realized by our being corrected or taught but by the Spirit of God permeating our mentality. When the element of God gets into our mentality, we will think as He thinks, we will see things the way He does, and we will consider the situation as He does. It is then that the one new man will come into existence. There will be no races, no social ranks, and no religious differences. Christ will truly be all and in all. I believe that this is the up-to-date vision of the Lord's move on this earth. The Lord is moving on to get the one new man.

The building of the church depends upon the existence of the new man. If the new man comes into existence, no doubt, the builded church is here. Regardless of the present situation of division, the Lord is going to get the new man. Everything that the Lord is doing in this present age is to usher in the practical existence of the one new man. To drop our natural, religious concepts, our mind needs to be saturated, permeated, possessed, and taken over by our mingled spirit. Then our concepts will be fully revolutionized, and we will no longer have any ordinances. The new man will then come into existence. This is the Lord's move on the earth today. (CWWL, 1977, vol. 3, "The One New Man," pp. 519-520)

Further Reading: CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," ch. 9

第七周诗歌

教会—定义

597

8 7 8 7 双 (英 823)

G 大调

6/4

5 1 | 3 - - 3 4 3 | 3 - 1 - 1 3 | 2 - - 7 6 7 | 2 - 1 -
 一 神在永 远创世 之前, 喜悦、拣 选并预 定,
 5 1 | 3 - - 3 4 3 | 3 - 1 - 1 3 | 2 - - 6 7 2 | 1 - - -
 要叫教 会在子 里面, 得子名 分成为 圣;
 5 5 | 4 - - 2 7 5 | 3 - 1 - 3 3 | 3 - - 2 1 6 | 5 - - -
 得蒙救 赎, 作祂 产业, 受祂 圣 灵为印 记,
 5 1 | 3 - - 3 4 3 | 3 - 1 - 1 3 | 2 - - 6 7 2 | 1 - - - ||
 保证必 得祂的 基业, 并得先 享祂自 己。

- 二 基督升天坐在神右, 远超一切的势力;
 神使祂作万有元首, 教会是祂的身体。
 万有一切祂全充满, 教会乃是祂丰满,
 祂借教会普及、蔓延, 教会彰显祂完全。
- 三 原是死在罪恶之中, 随从今世的风俗,
 撒但、邪灵竟也顺从, 放纵肉体真可怒。
 今与基督一同复活, 一同坐在高天上,
 成为神的荣耀杰作, 基督里面所独创。
- 四 基督作了房角首石, 使徒、先知为根基,
 照着神的奥秘启示, 犹太、外邦归一体;
 在祂里面同被建造, 作神灵里的居所;
 在灵里面彼此相调, 给神定居享安乐。
- 五 神的奥秘乃是教会, 神在永远所计划,
 为着彰显祂的智慧, 基督也可来安家。
 给众圣徒明白基督, 赏识基督的无限,
 知道祂爱超人领悟, 充满神性的丰满。

WEEK 7 — HYMN

God before the world's foundation

The Church — Her General Definition

823

1. God be - fore the world's foun - da - tion Chose the Church in Christ the
 Son, That the Church might share the son - ship, Ho - ly, blame - less, with Him
 one; (C) That the Church be His pos - ses - sion With the Spir - it as the
 seal, Of our her - i - tage the earn - est While His Son He does re - veal.

2. To the throne Christ has ascended,
 Far above all rule and power;
 God has made Him Head o'er all things
 To the Church, His Body here.
 All in all He ever filleth,
 And His fulness is expressed
 Through the Church, which is His Body
 And His image manifests.
3. We, once dead in our offences,
 Walking in the worldly course,
 Lusts of flesh and mind fulfilling,
 Satan and his hosts their source,
 God with Christ has resurrected,
 Seated in the heavenlies;
 We, His masterpiece, created
 In Christ Jesus, Him to please.
4. Jews and Gentiles are one body—
 God His myst'ry has made known—
 On apostles, prophets founded,
 Jesus Christ the cornerstone;
 We in Him are built together
 For God's dwelling manifest,
 Fitly framed by God the Spirit
 For His pleasure and His rest.
5. In eternal ages purposed
 That His wisdom be made known,
 Was the Church, His hidden myst'ry,
 Where the Son could make His home;
 That the saints may all in spirit
 Apprehend His boundlessness,
 Know His love which passes knowledge,
 All God's fulness to possess.

