第四周

因复活生命的新鲜供应日日得更新，以顶替我们的文化，并借着成为象新耶路撒冷一样的新，而在实际里成为一个新人

读经：林后四 16，弗二 15，四 22 ～ 24，西三 10 ～ 11

【周一】

壹 以弗所四章二十二节说，“在从前的生活样式上，脱去了旧人”：

一 “旧人”指我们魂里天然的生命；旧人乃是我们这个由神所创造却因罪堕落的人—罗六 6：

1 旧人以及旧人所包括的一切，对召会生活乃是一种损害；哪里有旧人，哪里就无法有召会；这意思是说，我们的所是、所有并所作，使召会生活不可能实行。

2 我们若继续按着旧人活着，召会生活就会受到严重的破坏，甚至被了结；我们若脱去旧人和从前的生活样式，就会有一个美妙的召会生活，一个新耶路撒冷之缩影的召会生活；在这样的召会生活中，不可能有分裂。

二 “生活样式”一辞所含示的很广；世界上的各个国家、各个民族，都有特殊的生活样式：

1 从前的生活样式包括每一件与我们有关的事；我们

Week Four

Being Renewed Day by Day with the Fresh Supply of the Resurrection Life to Replace Our Culture and to Become the One New Man in Reality by Becoming as New as the New Jerusalem

Scripture Reading: 2 Cor. 4:16; Eph. 2:15; 4:22-24; Col. 3:10-11

§Day 1

I. Ephesians 4:22 says, “Put off, as regards your former manner of life, the old man”:

A. The old man refers to our natural life in our soul; the old man is our very being, which was created by God but became fallen through sin—Rom. 6:6:

1. The old man with all that it includes is a damage to the church life; wherever the old man is, there can be no church; this means that what we are, what we have, and what we do make the church life an impossibility.

2. If we continue to live according to the old man, the church life will be seriously damaged, even terminated; if we put off the old man with its former manner of life, we will have a marvelous church life, a church life that will be a miniature of the New Jerusalem; in such a church life it is impossible to have division.

B. The words manner of life imply a great deal; in every country of the world and among every people there is a characteristic manner of life:

1. The former manner of life includes everything related to us; we must put off

必须脱去我们一切所是的、一切所作的和一切所有的；我们必须脱去我们生活的方式和我们的文化；我们的文化越强，对别人就越挑剔—参弗四 31 ～ 32，西三 12 ～ 14。

【周二】

2 我们若真的渴望得更新，就必须脱去从前的生活样式；从前的生活样式与我们的生活方式和我们的文化有关；在新人里，希利尼人和犹太人、化外人和西古提人、为奴的和自主的，都不可能存在，因为见于这些人中间从前的生活样式已经除去了。

3 每当我们回到老旧的生活样式时，我们就自然而然地感觉到我们里面是昏暗的，并且与神的生命隔绝—弗四 17 ～ 19。

4 为了过召会生活，从不同文化和不同国家来的人，必须脱去那具体表现在他们从前生活样式里的旧人；在召会生活中，只有基督有地位—西三 10 ～ 11。

5 有些所谓的召会是按着国籍组成的，那是何等可悲！我们不该宝贝我们的遗传，而该否认它；我们自然而然地就喜好旧的团体生活，但我们的生活方式必须在性情上、在样式上、并在实行上完全是新的。

【周三】

贰 既然以弗所二章十五至十六节里的新人是一个团体的人，四章二十四节的新人必定也是团体的；根据四章二十四节，我们需要穿上那在基督里已经创造成的新人：

一 我们受浸时已经脱去了旧人，这旧人已经与基督同钉十字架，并且已经埋葬了；我们也是在

whatever we are, whatever we do, and whatever we have; we are to put off our very way of living and our culture; the stronger our culture is, the more critical we will be of others—cf. Eph. 4:31-32; Col. 3:12-14.

§Day 2

2. If we truly desire to be renewed, we need to put off the former manner of life, which involves our way of living and our culture; in the new man there is no possibility for Greek and Jew, barbarian and Scythian, slave and free man to exist, because the former manner of life found among these peoples has been put away.

3. Whenever we return to the old manner of life, we will spontaneously sense that we are darkened within and estranged from God's life—Eph. 4:17-19.

4. In order to have the church life, people from different cultures and countries have to put off the old man embodied in their former manner of life; in the church life there is room only for Christ—Col. 3:10-11.

5. How deplorable it is to see so-called churches formed according to nationality; instead of treasuring our heritage, we should disown it; we automatically prefer our old community life, but our way of life must become absolutely new in nature, manner, and practice.

§Day 3

II. Since the new man in Ephesians 2:15-16 is a corporate man, the new man in 4:24 must also be corporate; according to Ephesians 4:24, we need to put on the very new man that has already been created in Christ:

A. In baptism we put off the old man, which was crucified with Christ and buried; it was also in baptism that we put on the new man—vv. 22-24;

受浸时穿上了新人—22～24节，罗六6，4。

二 脱去旧人以及穿上新人，乃是已完成的事实；现今我们必须借着在我们心思的灵里得以更新，来经历并实化这些事实—弗四23：

1 脱去旧人，就是借着将十字架应用于己，否认并弃绝我们老旧的己—22节，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；）这是应用基督在创造新人时所完成的。（弗二15，四24。）

三 我们那与神的灵调和的灵必须成为我们心思的灵；（23；）这样，我们一切的生活就都是凭着灵，我们所作的也都是照着灵；当我们被这灵更新时，我们就穿上了新人。

四 我们行事为人必须照着那正扩展到我们心思里，并充满其中的调和之灵；这样，新人的日常生活就是在心思的灵里；这乃是召会生活的秘诀—23节。

五 新人是在我们的灵里；穿上新人的路，在于让我们那与圣灵调和的灵（其中有神、神的居所和新人），成为我们心思的灵—二22，四23：

1 灵成了我们心思的灵，意思就是说，灵指引、管理、支配、制伏并据有我们的心思；（参林前二15～16，林后二13，十4～5；）当灵指引我们的心思时，灵就管理我们的全人。

2 我们穿上新人有多少，乃在于我们的灵指引我们这个人有多少；（林前二15；）当我们的灵支配并指引我们时，文化、意见、或规条就没有地位；因着我们全人是受我们的灵支配、管理、管制并指引，所以我们的办法没有地位。

Rom. 6:6, 4.

B. The putting off of the old man and the putting on of the new man are accomplished facts; now we must experience and realize these facts by being renewed in the spirit of our mind—Eph. 4:23:

1. To put off the old man is to deny and renounce our old self by applying the cross to the self—v. 22; 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); this is to apply what Christ has accomplished in creating the new man (Eph. 2:15; 4:24).

C. Our spirit mingled with the Spirit of God must become the spirit of our mind (v. 23); then all our living will be by the spirit, and whatever we do will be according to the spirit; as we are renewed by this spirit, we put on the new man.

D. We need to walk according to the mingled spirit that is spreading into our mind and filling it; in this way the daily walk of the new man will be in the spirit of the mind; this is the secret of the church life—v. 23.

E. The new man is in our spirit; the way to put on the new man is for our spirit (which is mingled with the Spirit), in which are found God, God's dwelling place, and the new man, to become the spirit of our mind—2:22; 4:23:

1. For the spirit to become the spirit of our mind means that the spirit directs, controls, dominates, overrules, and possesses our mind (cf. 1 Cor. 2:15-16; 2 Cor. 2:13; 10:4-5); when the spirit directs our mind, our whole being is under the control of our spirit.

2. How much we put on the new man depends on how much our spirit directs our being (1 Cor. 2:15); when our spirit dominates and directs us, there is no ground for culture, for opinions, or for ordinances; there is no room for our way because our whole being is dominated, controlled, governed, and directed by our spirit.

3 调和的灵越多渗透、浸透、据有我们的心思，我们就越让基督的心思成为我们的心思—腓二 5，林前二 16，罗十二 2。

六 当我们相信主耶稣时，赐生命的灵就进到我们灵里，随祂同来的是新人这个已经完成的产品；现今新人必须浸透并扩展到我们的每一部分；这个扩展就是穿上新人，也是更新。

七 我们不该照着心思的虚妄生活，乃该照着心思的灵生活；这是团体的一个新人日常生活的关键，也是召会生活满有神的特性、基督的香气、和那灵的一的秘诀—弗四 3～4，17～18，23～24。

八 借着我们爱主，操练我们的灵祷告，并天天读主的话，我们的心思就被调和的灵充满；这使我们的心思得以改变并更新；我们在心思的灵里得以更新，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—诗一一九 105，130，提后三 15～17，申十七 18～20。

九 神的定旨在今世得以完成，以得着一个新人的实际，唯一的可能乃是我们都愿意在我们心思的灵里得以更新。

【周四】

叁 保罗给歌罗西人的话，其中心点是关乎心思的更新，以致对那是神形像的基督有充足的知识；新人是在我们灵里创造的，并且正在照着基督的形像，在我们的心思里渐渐得更新，以致有充足的知识—弗二

3. The more the mingled spirit penetrates, saturates, and possesses our mind, the more we let Christ's mind become our mind—Phil. 2:5; 1 Cor. 2:16; Rom. 12:2.

F. 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; now the new man must saturate and spread into every part of our being; this spreading is both the putting on of the new man and the renewing.

G. We should not live according to the vanity of the mind but according to the spirit of the mind; this is the key to the daily living of the corporate one new man, the secret to having a church life filled with the character of God, the aroma of Christ, and the oneness of the Spirit—Eph. 4:3-4, 17-18, 23-24.

H. By our loving the Lord and by the exercise of our spirit in prayer and in reading the Word day by day, our mind is filled with the mingled spirit; this changes and renews our mind; for us to be renewed in our mind is to get rid of all the 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—Psa. 119:105, 130; 2 Tim. 3:15-17; Deut. 17:18-20.

I. The only possibility of God's purpose being fulfilled in this age, to have the one new man in reality, is if we would all be willing to be renewed in the spirit of our mind.

§Day 4

III. The central point of Paul's word to the Colossians concerns the renewing of the mind unto the full knowledge of Christ, who is the image of God; the new man was created in our spirit and is being renewed in our mind unto full knowledge according to the image of Christ—Eph. 2:15; Col.

15，西三 10～11：

一 新人原是用我们属于旧造的人创造的，所以需要更新；这更新主要的发生在我们的心思里，如“以致有充足的知识”所指明的—10 节。

二 新人照着神被创造，这已经完成；但在我们的经历中，新人正一点一点地渐渐更新，以致有充足的知识；我们越穿上新人，就越照着神的所是被更新，也越有祂的形像，就是祂所是的彰显—10 节。

三 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：

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；这是新人得以实际出现的最大拦阻。

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。

四 新就是神；所以，成为新的就是在生命、性情上，但不在神格上成为神：

1 神是常新的，祂将祂那常新不旧的素质灌注到我们内部，以更新我们全人—罗十二 2，西三 10。

2 神的灵更新我们，乃是用神常新不旧、永存不衰的属性，灌注我们里面的各部分—启二一 5 上。

3 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，新人—多三 5，林后五 17，加六 15。

3:10-11:

A. Because the new man was created with us who belong to the old creation, he needs to be renewed; this renewing takes place mainly in our mind, as indicated by the phrase unto full knowledge—v. 10.

B. The creation of the new man according to God has already been completed, but in our experience the new man is being renewed unto full knowledge little by little; the more we put on the new man, the more we are renewed according to what God is, and the more we bear His image, the expression of what He is—v. 10.

C. 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:

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 practical 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.

D. Newness is God; therefore, to become new is to become God in life and in nature but not in the Godhead:

1. God is forever new, and He infuses His ever-new essence into our being to renew our entire being—Rom. 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.

3. The renewing Spirit imparts the divine essence of the new man into our being to make us a new creation, the new man—Titus 3:5; 2 Cor. 5:17; Gal. 6:15.

【周五】

肆 我们需要因复活生命的新鲜供应日日得更新，以顶替我们的文化，并借着成为象新耶路撒冷一样的新，而在实际里成为一个新人—林后四 16：

一 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。

二 我们重生的信徒是新人的一部分，应当在复活里，在神圣生命的新样中生活行动，并在灵的新样里服事—罗六 4，七 6。

三 信徒既然都要在生命的新样中生活行动（六 4）而成为新耶路撒冷，并都要在灵的新样里服事（七 6）而建造新耶路撒冷，就该得更新，好成为象新耶路撒冷一样的新。

四 我们在心思的灵里得以更新，乃是为着使我们逐日变化成为基督的形像，这是借着我们外面的人被环境中的苦难所销毁，好使我们里面的人被更新—林后四 16：

1 当我们在苦难中，我们需要得着更新；不然，我们所经过的苦难，对我们就毫无意义；在我们里面有一避难所—我们的灵—诗九一 1，二七 5，三一 20，赛三二 2，提后四 22，加六 17 ～ 18。

2 神安排我们的环境，好使我们外面的人一点一点、一天一天地被销毁，我们里面的人被是灵的基督这复活生命之新鲜的供应所更新—林后四 16。

五 我们要日日得更新，就需要每早晨得复兴—太

§Day 5

IV. We need to be those who are being renewed day by day with the fresh supply of the resurrection life to replace our culture and to become the one new man in reality by becoming as new as the New Jerusalem—2 Cor. 4:16:

A. 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.

B. We, the regenerated believers, as parts of the new man, should walk in the newness of the divine life in resurrection and serve in newness of spirit—Rom. 6:4; 7:6.

C. The believers should be renewed to be as new as the New Jerusalem since they all are becoming the New Jerusalem by walking in newness of life (6:4) and building the New Jerusalem by serving in newness of spirit (7:6).

D. Our being renewed in the spirit of our mind is for our daily transformation into the image of Christ through the consuming of our outer man by the suffering in our environment for the renewing of our inner man—2 Cor. 4:16:

1. While we are in the midst of suffering, we need to receive the renewing; otherwise, the suffering we pass through means nothing to us; within us there is a refuge—our spirit—Psa. 91:1; 27:5; 31:20; Isa. 32:2; 2 Tim. 4:22; Gal. 6:17-18.

2. 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 by the fresh supply of the pneumatic Christ as the resurrection life—2 Cor. 4:16.

E. In order to be renewed day by day, we need to be revived every

十三 43，路一 78～79，箴四 18，士五 31，林后四 16。

六 我们凭四个项目而日日得更新：十字架；（10～12，16～18；）圣灵，凭圣灵我们就因神圣的生命得着重修、再制和改造；（多三 5；）我们调和的灵；（弗四 23；）以及神的圣言。（五 26。）

七 我们需要在新样里来赴主的筵席；（太二六 29；）主绝不吃喝旧的筵席；我们需要得更新，学习说，“对不起，请赦免我。”

morning—Matt. 13:43; Luke 1:78-79; Prov. 4:18; Judg. 5:31; 2 Cor. 4:16.

F. We are renewed day by day through four items: the cross (vv. 10-12, 16-18); the Holy Spirit by which we are reconditioned, remade, and remodeled with the divine life (Titus 3:5); our mingled spirit (Eph. 4:23); and the holy word of God (5:26).

G. We need to come to the Lord’s table in newness (Matt. 26:29); the Lord never takes an old table; we need to be renewed by learning to say, “I’m sorry; forgive me.”

【周六】

§Day 6

伍 新人的更新，在于我们寻求在上面的事—西三 1～2，弗二 5～6：

V. The renewing of the new man depends on our seeking the things which are above—Col. 3:1-2; Eph. 2:5-6:

一 寻求在上面的事乃是回应并返照基督在祂天上职事里的活动—来二 17，四 14，七 26，八 1～2，启五 6，西三 1～2：

A. To seek the things which are above is to respond to and reflect Christ’s activities in His heavenly ministry—Heb. 2:17; 4:14; 7:26; 8:1-2; Rev. 5:6; Col. 3:1-2:

1 从天上的基督那里，到地上我们这里，借着我们灵里包罗万有的灵，有一种传输在进行—弗一 19，22～23，二 22：

1. There is a transmission taking place from Christ in heaven to us on earth by means of the all-inclusive Spirit in our spirit—Eph. 1:19, 22-23; 2:22:

a 我们的灵是接受神圣传输的一端，而天上神的宝座是输送的一端—启五 6。

a. Our spirit is the receiving end of the divine transmission, whereas the throne of God in heaven is the transmitting end—Rev. 5:6.

b 我们转到灵里，就被提高到天上；因着从天上神的宝座达到我们灵里的传输，当我们在地上经历并享受基督时，同时也在天上了—四 1～2。

b. By turning to our spirit, we are lifted into heaven; because of the transmission from the throne of God in heaven into our spirit, when we experience and enjoy Christ here on earth, we are simultaneously in heaven—4:1-2.

2 基督在祂天上的职事里一直在牧养人，我们需要与祂合作牧养人；我们若接受这个交通，地上会有一个大复兴，将主带回来—彼前五 1～4，参太九 36，十 1～6，约二一 15～17，彼前二 25，来十三 20。

2. In His heavenly ministry Christ is shepherding people, and we need to cooperate with Him by shepherding people; if this fellowship is received by us, there will be a big revival on the earth to bring the Lord back—1 Pet. 5:1-4; cf. Matt. 9:36; 10:1-6; John 21:15-17; 1 Pet. 2:25; Heb. 13:20.

二 我们若转向属天的基督连同祂一切的活动，并将我们的心思置于这些事，新人的更新就会自然而然地发生—八 1 ～ 2，十二 2，西三 2。

三 这完成神使信徒成为新造的新人以终极完成于新耶路撒冷的意愿；新人作为神工作的杰作，乃是宇宙中全新的东西，是神的新发明—10 ～ 11 节，林后五 17，加六 15 ～ 17，弗二 10，15。

四 神的目标是要得着一个新人，这新人最终将终极完成于新耶路撒冷，作为一个新人最终的完成。

B. If we turn to the heavenly Christ with all His activities and set our mind on these things, the renewing of the new man will take place spontaneously—8:1-2; 12:2; Col. 3:2.

C. This consummates God's intention in making the believers the new man as the new creation to consummate in the New Jerusalem; the new man as the masterpiece of God's work is an absolutely new item in the universe, a new invention of God—vv. 10-11; 2 Cor. 5:17; Gal. 6:15-17; Eph. 2:10, 15.

D. God's goal is to have the one new man that ultimately will consummate in the New Jerusalem, which will be the final consummation of the one new man.

第四周■周一

晨兴喂养

弗四 22“在从前的生活样式上，脱去了旧人，这旧人是照着那迷惑的情欲败坏的。”

罗六 6“知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆。”

〔旧人（罗六 6）〕指我们魂里天然的生命。旧人乃是神所创造而因罪堕落的人，与加拉太二章二十节的“我”同。这不是魂本身，乃是魂的生命，被神看为无望，而摆在十字架上，与基督一同钉死。我们的魂原是独立的，有旧人为其生命和个格。如今旧人既已钉十字架，我们的魂就应当作基督的器官，受我们灵的支配，有基督为其生命。（圣经恢复本，罗六 6 注 2。）

信息选读

以弗所四章二十二节指明，旧人是包罗一切的。…保罗在这里说到，在从前的生活样式上，脱去了旧人。从前的生活样式包括每一件与我们有关的事：我们的所是、我们的所有、我们的家庭生活、以及我们的社会生活。保罗在这里的意思是，我们必须脱去我们一切所是的、一切所作的和一切所有的。我们要脱去我们生活的方式。

旧人以及旧人所包括的一切，对召会生活乃是一种损害。哪里有旧人，哪里就无法有召会。这意思是说，我们的所是、所有并所作，使召会生活不可能实行。

规条、道理和旧人，乃是破坏召会生活三个主要

WEEK 4 — DAY 1

Morning Nourishment

Eph. 4:22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit.

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

[The old man (Rom. 6:6) refers] to the natural life in our soul [and] is our very being, which was created by God but became fallen through sin, and it is the same as the “I” in Galatians 2:20. It is not the soul itself but the life of the soul, which has been counted by God as hopeless and has been put on the cross and crucified with Christ. Formerly, our soul acted as an independent person, with the old man as its life and personality; now, since the old man has been crucified, our soul should act only as an organ of Christ and should be under the control of our spirit, having Christ as its life. (Rom. 6:6, footnote 2)

Today’s Reading

Ephesians 4:22 indicates that the old man is all-inclusive.... [In this verse] Paul speaks of putting off, as regards our former manner of life, the old man. The former manner of life includes everything related to us: what we are, what we have, our family life, and our social life. Paul’s meaning here is that we must put off whatever we are, whatever we do, and whatever we have. We are to put off our very way of living.

The old man with all it includes is a damage to the church life. Wherever the old man is, there can be no church. This means that what we are, what we have, and what we do make the church life an impossibility.

Ordinances, doctrine, and the old man are the three main negative things

的消极事物。我们若是有规条，召会生活就完了。我们若是满了道理，就不可能有正当的召会生活。此外，我们若继续按着旧人活着，召会生活就会受到严重的破坏，甚至被了结。然而，我们若是没有规条或道理，并且脱去旧人和从前的生活样式，就会有一个美妙的召会生活，一个新天新地里新耶路撒冷之缩影的召会生活。在这样的召会生活中，不可能有分裂。

以弗所四章和歌罗西三章都指明，我们要穿上新人，就需要先脱去旧人。以弗所四章二十二节说，“在从前的生活样式上，脱去了旧人。”“生活样式”一辞所含示的很广。你得救前，有某种的生活样式。也许你一周工作五天，然后在晚上或周末以一些世俗的娱乐为消遣。对有些人来说，他们的生活样式可能是赌博；对另一些人，可能是旅游或吃点好东西。这些都是生活样式的一部分。世界上的各个国家、各个民族，都有特殊的生活样式。

我们若真的渴望更新，就必须脱去从前的生活样式。我们借着脱去从前的生活样式，就实际地脱去了旧人。埋葬从前的生活样式，实际上就和埋葬旧人相同。所以，我…的负担不仅是鼓励你们脱去旧人，更是专一地鼓励你们脱去从前的生活样式。

许多在主恢复里的圣徒，仍然持守他们老旧的生活样式。我告诉你们要脱去从前的生活样式，不要以为我这样说就是古板、保守、老旧。你若对我在这里说的话持这种态度，这就是一个记号，说出你已经落在今日撒但系统的邪恶潮流中。我们不该被这世代的潮流卷走，反而应当埋葬我们从前的生活样式，甚至为从前的生活样式举行葬礼。（以弗所书生命读经，七〇九至七一〇、二六五至二六六页。）

参读：以弗所书生命读经，第二十五、七十一篇。

that damage the church life. If we have ordinances, the church life is gone. If we are occupied with doctrine, it will not be possible to have the proper church life. In addition, if we continue to live according to the old man, the church life will be seriously damaged, even terminated. However, if we have no ordinances or doctrines and if we put off the old man with his former manner of life, we shall have a marvelous church life, a church life that will be a miniature of the New Jerusalem in the new heaven and new earth. In such a church life it is impossible to have division.

Both Ephesians 4 and Colossians 3 indicate that in order to put on the new man, we first need to put off the old man. Ephesians 4:22 says, “Put off, as regards your former manner of life, the old man.” The words manner of life imply a great deal. Before you were saved, you had a certain manner of life. Perhaps you worked five days a week and then in the evenings or on the weekends amused yourself with certain worldly entertainments. To some, the manner of life may be gambling. To others, it may be going to certain places or eating certain foods. These are all part of the manner of life. In every country of the world and among every people there is a characteristic manner of life.

If we truly desire to be renewed, we need to put off the former manner of life. By putting off our manner of life, we put off the old man in a practical way. To bury the former manner of life is virtually the same as burying the old man. Therefore, my burden in this message is not simply to encourage you to put off the old man; it is specifically to encourage you to put off your former manner of life.

Many of the saints in the Lord’s recovery still hold on to their old manner of life. Do not say that I am legal, conservative, or old-fashioned in telling you to put off your former manner of life. To have this attitude toward what I am saying here is a sign of being caught in the evil current of today’s satanic system. We should not be swept along by the current of this age; instead, we should bury our former manner of life and even hold a funeral for it. (Life-study of Ephesians, pp. 589-590, 218-219)

Further Reading: Life-study of Ephesians, msgs. 25, 71

第四周■周二

晨兴喂养

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

我们若进入歌罗西书的深处，就会看见这卷书不是对付罪，也不是对付律法，而是对付人类的文化。文化是每一个人不知不觉的生活。…骗取我们对基督的享受、破坏召会生活的，乃是我们的文化。…今天我们主要的还不是受罪恶事情的搅扰，象在哥林多前书一样；也不是受律法的搅扰，象在加拉太书一样。但我们都不知不觉地，在下意识里受了文化的影响。我们进入召会生活时，也把文化带了进来。这个文化现今一直破坏我们对基督的享受。文化乃是我们发展出来，使我们赖以生存并得以维生的有系统的方法。我们的文化越强，对别人就越挑剔。根据我们的文化，我们发展出自己禁欲的方式，自己限制肉体情欲的作法。我们的禁欲主义是我们所发明，克制自己，使自己不犯罪的方法。（歌罗西书生命读经，三四〇至三四一页。）

信息选读

文生（Vincent）在他的“新约字研”里说，“没有”〔西三 11〕这辞，原文的语气很强，表示没有可能的意思。在新人里，希利尼人和犹太人、化外人和西古提人、为奴的和自主的，都不可能存在，因为见于这些人中间从前的生活样式已经除去了。毫无疑问的，在歌罗西召会中，有人是从这一切背景中出来的。然而，根据保罗在以弗所四章二十二

WEEK 4 — DAY 2

Morning Nourishment

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

If we get into the depths of the book of Colossians, we shall see that it deals not with sin or with the law, but with man’s culture. Culture is the unconscious living of every human being…. What defrauds us of the enjoyment of Christ and frustrates the church life is our culture. Today mainly we are not troubled by the sinful things, as in 1 Corinthians, nor by the law, as in Galatians. But we are all unconsciously and subconsciously under the influence of culture. When we came into the church life, we brought our culture with us. This culture is now undermining our enjoyment of Christ. Culture is the systematic method we have developed to exist and to maintain our being. The stronger our culture is, the more critical we shall be of others. Based upon the culture we have, we develop our type of asceticism, our own practices to restrict the indulgence of the flesh. Our asceticism is the method we devise to restrain ourselves and to keep from doing sinful things. (Life-study of Colossians, pp. 275-276)

Today’s Reading

In his Word Studies of the New Testament Vincent says that in the Greek language the words rendered “cannot be” [in Colossians 3:11] are very strong and mean that there is no possibility. In the new man there is no possibility for Greek and Jew, Barbarian and Scythian, bondman and free man to exist, because the former manner of life found among these peoples has been put away. No doubt, in the church in Colossae there were people from all these backgrounds. Nevertheless, according to Paul’s word in Ephesians 4:22,

节的话，他们都必须脱去他们从前的生活样式。借此，他们就得以更新。

借着重生，一个新人已经放到我们这些从前因着巴别所造成的区别而受影响的人里面。…我们对这个遗传该如何？我们该埋葬它。这意思是说，我们必须脱去从前的生活样式。不要称义你的生活样式或引以为荣。问题不在于生活样式的对错。每一种生活方式都与规条有关，所以我们都必须脱去。有些所谓的召会是按着国籍组成的，那是何等可悲！…当我们来在一起实行真正的召会生活时，我们都必须脱去并忘掉我们民族的遗传。…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。（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。

每当我们回到老旧的生活样式时，我们就自然而然地感觉到我们里面是昏暗的，并且与神的生命隔绝。我们若坚持照着从前的生活样式而活，至终我们会硬化、麻木。

请看保罗在十七至十九节用了多少的辞，来描述堕落之人的生活。他提到虚妄、昏暗、无知、刚硬和隔绝。每当我们照着老旧的团体生活而活时，我们里面不觉得有什么光照或明亮。我们也许讲理说，某一件事是可以作的；但我们知道，那事使我们与神的生命隔绝，使我们落在黑暗里。（以弗所书生命读经，二六六、二六八至二六九、九四〇至九四一页。）

参读：歌罗西书生命读经，第三十三篇；以弗所书生命读经，第九十三篇。

they all had to put away their former manner of life. By doing this they were renewed.

Through regeneration, the one new man has been put into us, those who formerly had been under the influence of the differences caused by Babel.... What should we do about this heritage? We should bury it. This means that we must put off the former manner of life. Do not justify your manner of life or glory in it. The issue is not which manner of life is right and which is wrong. Every way of life involves ordinances and must be put off. How deplorable it is to see so-called churches formed according to nationality!... When we come together for the practice of the genuine church life, we must all put off our national heritage and forget it. 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 (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.

Whenever we return to the old manner of life, we shall spontaneously sense that we are darkened within and estranged from God's life. If we persist in living according to the former manner of life, we shall eventually become calloused and insensitive.

Consider how many terms Paul uses to describe the life of fallen man in verses 17 through 19. He refers to vanity, darkness, estrangement, ignorance, and hardness. Whenever we live according to our old community life, we do not sense any shining or brightness within. We may reason that it is permissible to do a certain thing, but we realize that it causes us to be alienated from the life of God and to be in darkness. (Life-study of Ephesians, pp. 219, 221-222, 780)

Further Reading: Life-study of Colossians, msg. 33; Life-study of Ephesians, msg. 93

第四周■周三

晨兴喂养

弗四 17 “所以我这样说，且在主里见证，你们行事为人，不要再像外邦人在他们心思的虚妄里行事为人。”

23 “…在你们心思的灵里得以更新。”

〔以弗所四章十七节的〕外邦人是堕落的人，在他们的推想上变为虚妄。（罗一 21。）他们在心思的虚妄里，行事为人没有神，受他们虚妄思想的控制和摆布。…因此，堕落之人日常生活的基本元素乃是心思的虚妄。

我们在召会这新人里，不该照着心思的虚妄生活，乃该照着心思的灵（弗四 23）生活。这是团体的一个新人日常生活的关键。…我们行事为人必须照着那正扩展到我们心思里，并充满其中的灵。这样，新人的日常生活就是在心思的灵里。这乃是召会生活的秘诀。（以弗所书生命读经，九四四至九四五页。）

信息选读

在以弗所三章十六节保罗…说到里面的人：“愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里。”里面的人是我们重生的灵，有神的生命为其生命。…我们都需要得以加强到里面的人里，使基督能安家在我们心里。…我们的心是我们内里各部分的总和，也是我们里面之人的中心；所以，当基督安家在我们心里，祂就掌管我们里面的全人，并用祂自己供应、加强我们内里的各部分。

WEEK 4 — DAY 3

Morning Nourishment

Eph. 4:17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind.

23 ...Be renewed in the spirit of your mind.

[“The Gentiles” in Ephesians 4:17] are the fallen people, who have become vain in their reasonings (Rom. 1:21). They walk without God in the vanity of their mind, controlled and directed by their vain thoughts.... Hence, the basic element in the daily life of fallen mankind is the vanity of the mind.

In the church as the new man, we should live not according to the vanity of the mind, but according to the spirit of the mind (Eph. 4:23). This is the key to the daily living of the corporate one new man.... We need to walk according to the spirit that is spreading into our mind and filling it. In this way the daily walk of the new man will be in the spirit of the mind. This is the secret of the church life. (Life-study of Ephesians, pp. 783-784)

Today’s Reading

In Ephesians 3:16 Paul... speak[s] of the inner man: “That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man.” The inner man is our regenerated spirit with God’s life as its life.... We need to be strengthened into our inner man... so that Christ will be able to make His home in our hearts.... Since our heart is the totality of all our inward parts and the center of our inward being, when Christ makes His home in our heart, He is able to control our entire inner being and supplies and strengthens every inward part with Himself.

我们〔在〕四章就看见，得了加强的灵必须成为我们心思里更新的灵。保罗在二十三节说，“在你们心思的灵里得以更新。”这里的灵…是信徒重生的灵，调和了神内住的灵。这样调和的灵扩展到我们的心思，就成了我们心思的灵。我们乃是在这样的灵里得以更新，使我们得着变化。（罗十二2，林后三18。）…我们得了加强的灵，是我们全人得更新的凭借。我们的灵得了加强时，就会扩展到我们的心思里，使其得更新。我们的灵更新了我们的心思，就进一步更新我们的情感和意志。借着这样更新的灵，召会就有正确的、作为一个新人的生活。

当我们照着心思的灵行事为人，我们就得以更新。更新不是仅仅外面的调整、改正或改良，乃是有新的元素，神圣的元素，作到我们里面。这意思是说，在召会生活中我们不该注意外面的改正或调整，我们应当注意内里的更新。…我们若要更新，就必须脱去旧人并穿上新人。请注意，保罗并没有说，我们应当努力改良旧人。许多圣徒不想脱去旧人，穿上新人，反而定意要改良自己，甚至成全自己。他们也许想要调整自己，好适应召会生活。这是错误的。在真正的召会生活中，没有调整或改正，只有脱去旧人并穿上新人。事实上，这个脱去和穿上就是更新。

得以更新，意思就是旧元素被新元素顶替了。我们的灵是更新的灵，因为有活的基督作更新的元素内住于其中。因着我们的灵里有新的元素，当更新的灵扩展到我们的心思，我们就能在心思的灵里得以更新。我们越转向心思的灵，越在心思的灵里行事为人，我们的心思就越得以更新。然后，旧的元素就能实际地被新的元素所顶替。这样，我们就脱去旧人并穿上新人。（以弗所书生命读经，九四七至九四九、九五二至九五三页。）

参读：以弗所书生命读经，第四十七、九十四篇；歌罗西书生命读经，第三十七、五十八至五十九篇。

[In] chapter 4, we see that the strengthened spirit must become the renewing spirit in our mind. In 4:23 Paul says, “Be renewed in the spirit of your mind.”... The spirit here is the regenerated spirit of the believers mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind and thereby becomes the spirit of our mind. It is in such a spirit that we are renewed for our transformation (Rom. 12:2; 2 Cor. 3:18). Our strengthened spirit is the means for our entire being to be renewed. When our spirit has become strong, it will spread into our mind and cause it to be renewed. When our spirit renews our mind, it proceeds to renew our emotion and our will. By such a renewing spirit the church has the proper living as the one new man.

As we walk according to the spirit of our mind, we are renewed. To be renewed is not to be adjusted, corrected, or improved in a mere outward way. It is to have a new element, the divine element, wrought into us. This means that in the church life we should not care for outward correction or adjustment; we should care for inward renewing. If we would be renewed, we need to put off the old man and put on the new man. Notice that Paul does not say that we should try to improve the old man. Many saints do not have the intention of putting off the old man and of putting on the new man. Instead, their intention is to improve themselves, even to perfect themselves. They may try to adjust themselves in order to adapt to the church life. This is a mistake. In the genuine church life there is no adjustment or correction; there is simply the putting off of the old man and the putting on of the new man. Actually, this putting off and putting on is the renewing.

For something to be renewed means that the old element is replaced by a new element. Our spirit is a renewing spirit because it is indwelt by the living Christ as the renewing element. Because we have the element of newness in our spirit, we can be renewed in the spirit of the mind as the renewing spirit spreads into our mind. The more we turn to the spirit of the mind and walk in the spirit of the mind, the more our mind will be renewed. Then in a practical way the old element is replaced by the new element. In this way we put off the old man and put on the new man. (Life-study of Ephesians, pp. 785-786, 789-790)

Further Reading: Life-study of Ephesians, msgs. 47, 94; Life-study of Colossians, msgs. 37, 58-59

第四周■周四

晨兴喂养

弗二 15 “…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。”

西三 10 “并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识。”

以弗所二章告诉我们，新人已经被创造了；但歌罗西三章十节告诉我们，这新人乃是照着创造他者的形像渐渐更新，以致有充足的知识。…因为新人原是用我们属于旧造的人创造的，所以新人需要更新。这更新主要的发生在我们的心思里，如“以致有充足的知识”所指明的。在我们的灵里，新人已经创造了。新人在我们灵里，在复活中被创造之前，我们里面还没有神的灵，也没有神的生命。虽然我们有灵，然而我们的灵并没有神圣的生命。但新造在我们灵里，在复活中发生时，圣灵带着神圣的生命就加到我们里面。那灵与神圣的生命加到我们灵里，产生了一个新的所是，就是新人。（歌罗西书生命读经，二八六至二八七页。）

信息选读

代表我们魂的心思需要被更新。至终，我们的身体改变形状时，也要得着更新。…一面，在我们的灵里，新人已经被创造，有新的元素，就是神圣生命与圣灵的元素；另一面，在我们的魂里，新人渐渐在更新。

WEEK 4 — DAY 4

Morning Nourishment

Eph. 2:15 ...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.

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

In Ephesians 2 we are told that the new man was created, but in Colossians 3:10 we are told that the new man is being renewed unto full knowledge according to the image of Him who created him.... Because we who belong to the old creation were involved in the creation of the new man, he needs to be renewed. This renewing takes place mainly in our mind, as indicated by the phrase unto full knowledge. In our spirit the new man has already been created. Before the new man was created in our spirit in resurrection, we did not have the Spirit of God or the life of God within us. Although we had a spirit, our spirit did not contain the divine life. But at the time the new creation took place in our spirit in resurrection, the Holy Spirit with the divine life was added into our being. This addition of the Spirit and the divine life to our spirit produced a new being, the new man. (Life-study of Colossians, pp. 232-233)

Today's Reading

Our mind, which represents our soul, needs to be renewed. Eventually, when our body is transfigured, it also will be renewed.... On the one hand, in our spirit the new man was created with new elements, the elements of the divine life and the Holy Spirit. On the other hand, in our soul the new man is being renewed.

以弗所四章二十四节…只告诉我们新人是照着神自己创造的；但在歌罗西三章十节我们看见，新人是照着创造他者的形像渐渐更新的。…新人更新的结果，就是有充足的知识，而这充足的知识乃是照着神的形像。

保罗在歌罗西书中用了三次“充足的知识”。（一9—中文译作“充分认识”，二2—中文译作“完全认识”，三10。）歌罗西信徒的难处是他们有错误的认识。他们接受了那些不照着基督的哲学。在二章八节，保罗说到哲学是照着人的传统，照着世上的蒙学，不照着基督。…关于新人，我们的心思需要照着基督这位不能看见之神的彰显被更新，以致有这样充足的知识。我们的心思需要更新到一个地步，使我们对神的形像—基督—有清楚的看见。…歌罗西人会被欺骗，是因他们心思里并没有照着神的彰显而有充足的知识。今天的基督徒也是这样。有些人被掳去了，因为他们的心思没有照着作神形像之包罗万有的基督被更新，以致有充足的知识。

当我们的心思对〔某〕个东西更新了，我们的情感同爱好也会得着更新。当心思得了更新，情感就自然而然地得更新。我们的经历证实这件事。…我的心思越被更新，以致对祂有正确的认识时，我就越发爱祂。我能见证说，即使我现在是一位年老的人，我对祂的爱仍是新鲜的。事实上，我今天比以前更爱祂。我一说到祂，就有一团热火在我里面烧起。这照着神的形像发生在我心思里的更新，使我对祂有充足的知识，因此就在我里面产生对主的珍赏。这使我爱祂，…〔并〕说，“主耶稣，我愿出任何代价跟随你。我愿出一切代价，甚至自己性命的代价，好与你是一并为着你。主，我愿接受你作我的生命并作我的人位。我要活你，使你增长，并产生你。主耶稣，我在这里是为着你，并且只为着你。”（歌罗西书生命读经，二八七至二九一页。）

参读：歌罗西书生命读经，第二十八、五十二、六十一至六十三篇。

[In Ephesians 4:24] we are only told that the new man was created according to God Himself, whereas in Colossians 3:10 we see that the new man is being renewed according to the image of the One who created him…. The renewing of the new man results in full knowledge, and this full knowledge is according to the image of God.

In Colossians Paul uses the phrase full knowledge three times (1:10; 2:2; 3:10). The problem with the Colossians was that they had the wrong kind of knowledge. They had taken in philosophies that were not according to Christ. In 2:8 Paul speaks of philosophies that are according to the tradition of men and according to the elements of the world, but not according to Christ …. Concerning the new man, our mind needs to be renewed unto such a full knowledge according to the Christ who is the expression of the invisible God. Our mind needs to be renewed to such an extent that we have a clear view of Christ as the image of God …. The Colossians could be deluded because in their minds they did not have the full knowledge according to God’s expression. The same is true of Christians today. Some have been carried away because in their minds they were not renewed unto full knowledge according to the all-inclusive Christ as the image of God.

When our mind concerning… [some]thing is renewed, our emotion with its love will be renewed also. When the mind is renewed, the emotion is spontaneously renewed as well. Our experience confirms this…. The more my mind is renewed unto the proper knowledge of Him, the more I love Him. I can testify that, even though I am an elderly person, my love for Him is fresh. In fact, I love Him more today than ever before. As I speak of Him, a fire is burning within me. The renewing that has taken place in my mind unto full knowledge according to the image of God has created appreciation within me for the Lord. This causes me to love Him… [and] say, “Lord Jesus, I want to follow You at any cost. I am willing to pay any price, even the price of my life, to be one with You and be for You. Lord, I want to take You as my life and as my person. I want to live You, grow You, and produce You. Lord Jesus, I am here for You and for You alone.” (Life-study of Colossians, pp. 233-236)

Further Reading: Life-study of Colossians, msgs. 28, 52, 61-63

第四周■周五

晨兴喂养

林后四 16 “所以我们不丧胆，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。”

弗四 22 ～ 23 “在从前的生活样式上，脱去了旧人，…而在你们心思的灵里得以更新。”

神有最好的供备，帮助我们得更新。头一项供备乃是十字架，就是耶稣的治死。按林后四章，保罗常常在十字架（主的死）的杀死之下。十字架是为我们成就更新的最大帮助。

第二项供备乃是圣灵。提多书三章五节说到“圣灵的更新”。…〔圣灵〕主要的工作先是重生我们，然后日日更新我们。我们日日在接受那灵新的供应，使我们有新陈代谢的更新。…神赐给我们的第三项供备乃是我们调和的灵，就是我们人灵与神灵调和的灵。在我们人的灵里，有圣灵居住、工作、并且更新我们。以弗所四章二十三节说，我们需要在我们心思的灵里得更新。我们的灵是我们得更新的所在。我们调和的灵扩展到我们的心思里，就成了我们心思的灵。在这样的灵里，我们得以更新，使我们得以变化。（日日在更新，一〇至一一页。）

信息选读

许多时候，我们受了苦，就问：“我为什么受苦？是什么原因？”…当我们在苦难中，我们需要得着更新。不然，我们所经过的苦难，对我们就毫无意义。在我们里面，有一避难所；这避难所就是我们的灵。我们需要从心思转到灵里。这样，我们就蒙护卫、隐藏、遮蔽，脱离任何的攻击。我们乃是在我们的灵里得更新。

WEEK 4 — DAY 5

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.

Eph. 4:22-23 That you put off, as regards your former manner of life, the old man…and that you be renewed in the spirit of your mind.

God has the best provisions to help us to receive the renewing. The first provision is the cross, the putting to death of Jesus. According to 2 Corinthians 4, Paul was always under the killing of the cross, the Lord’s death.

The second provision is the Holy Spirit. Titus 3:5 speaks of the “renewing of the Holy Spirit.”... [The Holy Spirit’s] main work is first to regenerate us and then to renew us every day. We are receiving the new supply of the Spirit daily to renew us metabolically.... The third provision God gave us is our mingled spirit, our human spirit mingled with the divine Spirit. In our human spirit, the Holy Spirit dwells, works, and renews us. Ephesians 4:23 says that we need to be renewed in the spirit of our mind. Our spirit is the place where we receive the renewing. Our 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, 1989, vol. 2, “Being Renewed Day by Day, ” pp. 351-352)

Today’s Reading

Many times when we are suffering, we are questioning, “Why am I suffering? What is the reason?”...While we are in the midst of suffering, we need to receive the renewing. Otherwise, the suffering we pass through means nothing to us. Within us there is a refuge. This refuge is our spirit. We need to turn from our mind to our spirit. Then we are safeguarded, hidden, and concealed from any attacks. It is in our spirit that we will be renewed.

除了十字架、圣灵、和我们的灵以外，我们还有圣言。身体的头借着话中之水的洗涤洁净召会，就是祂的身体。（弗五26。）因为我研究圣经很久了，我能记得象马太一章、罗马八章这样的章节。…我想到罗马八章四节—照着灵而行—我就得着洗涤。我们都需要日日得着话中之水的洗涤。

我们也许感到所经过的许多事都不公平，但我们要晓得，十字架并不公平。当彼拉多宣判主耶稣死刑的时候，是否公平？…发生在主耶稣身上的事，都不公平。我们不应当说，“这不公平。”没有苦难是公平的。主可以这样回答我们：“是的，苦难本身不公平，可是我呼召你受苦是公平的。我把你摆到这不公平的对待里，使你能得着更新，这完全是对的。”…〔我们受苦时，〕必须学习怎样转到我们的灵里。那是我们得着更新的避难所、藏身处。…我们也许甚至无法忍受所处的环境，但是当我们来到主的话前，不管是什么章节，主的话必定会洗涤我们。话中有水洗涤我们。“洗涤”乃是“更新”的同义辞。凭着十字架、圣灵、我们调和的灵、以及圣言这四项，我们就能得着更新。

每逢我们来赴主的筵席，我们需要更新。主耶稣设立这筵席的时候，说，“从今以后，我绝不喝这葡萄树的产品，直到我在我父的国里，同你们喝新的那日子。”（太二六29。）主…绝不吃喝旧的筵席。祂设立的筵席是新的，祂在祂父的国里吃喝的筵席也是新的。我们必须在新样里，在新样的原则里来赴主的筵席。（日日在更新，一一至一二页。）

参读：神救恩生机的一面，第三篇；神生机救恩的秘诀—“那灵自己同我们的灵”，第三章。

In addition to the cross, the Holy Spirit, and our spirit, we have the holy Word. The Head of the Body cleanses the church, His Body, by the washing of the water in the word (Eph. 5:26). Because I have studied the Bible for such a long time, I can recall chapters such as Matthew 1 and Romans 8.... When I think about Romans 8:4—to walk according to the spirit— I get washed. We all need to receive the washing of the water in the word daily.

We may feel that many of the things that we pass through are not fair, but we need to realize that the cross is not fair. When Pilate sentenced the Lord Jesus to death, was that fair?... Everything that happened to the Lord Jesus was not fair. We should not say, “This is not fair.” No suffering is fair. The Lord could respond to us in this way: “Yes, the suffering itself is not fair, but My calling you to suffer is fair. I am fully right in placing you into this unfair treatment so that you can receive the renewing.”... [When we are suffering], we have to learn how to turn to our spirit. That is our refuge, our hiding place, to receive the renewing.... We may not even be able to take the situation we are in, but when we come to the Word, regardless of what chapter or verse, the word will wash us. There is water in the word to wash us. Washing is a synonym of renewing. By these four items—the cross, the Holy Spirit, our mingled spirit, and the holy Word—we can receive the renewing.

Whenever we come to the Lord’s table, we need renewing. When the Lord Jesus established the table, He said, “I shall by no means drink of this product of the vine from now on until that day when I drink it new with you in the kingdom of My Father” (Matt. 26:29). The Lord ...will never take an old table. The table He set up was new, and the table He will take in the kingdom of His Father will be new. We have to come to the Lord’s table in a new way, in the principle of newness. (CWWL, 1989, vol. 2, “Being Renewed Day by Day,” pp. 352-353)

Further Reading: CWWL, 1994-1997, vol. 3, “The Organic Aspect of God’s Salvation,” ch. 3; CWWL, 1994-1997, vol. 4, “The Secret of God’s Organic Salvation—‘the Spirit Himself with Our Spirit,’” ch. 3

第四周■周六

晨兴喂养

西三 1 ～ 2 “所以你们若与基督一同复活，就当寻求在上面的事，那里有基督坐在神的右边。你们要思念在上面的事，不要思念在地上的事。”

歌罗西三章一节…清楚指明，我们与基督同有一个地位。如果我们不在上面，怎能寻求在上面的事？

寻求在上面的事的路乃是转到灵里，并呼求主的名。从天上的基督那里，到地上我们这里，借着我们灵里包罗万有的灵，有一种传输在进行。（弗一 19，22 ～ 23，二 22。）…因着从天上神的宝座达到我们灵里的传输，当我们在地上享受主时，就同时也在天上了。这样，在经历上我们就在基督里，在父里，并且在天上。我们在灵里便与基督同有一个地位，寻求在上面的事。（新约总论第十二册，一五二至一五三页。）

信息选读

为主说话、说出主来、并将主说到人里面，乃是为着建造召会，就是基督的身体。一人讲众人听可以建造一个会，但绝不能建造基督身体这个生机体。…我们来在一起要生机地建造基督的身体，一人讲众人听的作法是行不通的。基督的身体要得着建造，所有的肢体都需要说话。一位圣徒可以说两分钟，另一位五分钟，再一位三分钟。

倘若我们有两百人一同聚会…九十分钟，各人都负起责任，有话要为主说；每一个人若说三分钟，

WEEK 4 — DAY 6

Morning Nourishment

Col. 3:1-2 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God. Set your mind on the things which are above, not on the things which are on the earth.

Colossians 3:1 indicates clearly that we have one position with Christ. How could we seek the things which are above if we were not above also?

The way to seek the things which are above is to turn to the spirit and call on the name of the Lord. There is a transmission taking place from Christ in heaven to us on earth by means of the all-inclusive Spirit in our spirit (Eph. 1:19, 22-23; 2:22).... Because of the transmission from the throne of God in heaven into our spirit, when we enjoy the Lord here on earth, we are simultaneously in heaven. Then in our experience we are in Christ, in the Father, and in heaven. Then in the spirit we are one in position with Christ, seeking the things which are above. (The Conclusion of the New Testament, p. 3604)

Today's Reading

Speaking for the Lord, speaking forth the Lord, and speaking the Lord into others is for the building up of the church as the Body of Christ. With only one man speaking and the rest listening, a congregation can be built up, but the Body of Christ as an organism can never be built up.... For us to come together to build up the Body of Christ organically, the practice of one man speaking and the rest listening is not prevailing. All the members need to speak for the Body of Christ to be built up. One saint can speak for two minutes, another for five minutes, and another for three minutes.

Suppose that...two hundred meet together for ninety minutes, and everyone bears the responsibility to have something to speak for the Lord. If each one

就有三十人能说话。这将是一个令人舒畅的聚会。每逢新人说话，他的说话总是特别新鲜而令人舒畅的，每一个人都会“阿们”他所说的话。我们要建造基督身体的各部分，就需要都起来为主说话。

我们召会的聚会应该是基督之丰富的筵席。当我们应邀赴筵的时候，不是只享受一道菜。…我们的聚会里若有许多种“菜肴”，那是何等的美妙！我们没有一人会对这样的聚会感到厌烦。我们的聚会该是满了享受的筵席。

若是所有的圣徒都在聚会中为主说话，这聚会必定满了保养、顾惜、调整和改正。在聚会里的一位弟兄也许有不太适合于召会生活的习惯。只有一人讲众人听，也许永远不会有一篇信息摸着这位弟兄的习惯。但聚会中若有二十或三十位圣徒说话，终究有人会说到摸着这位弟兄习惯的话。因着在聚会里有许多人摆出他们的一分，就能摸着许多事。在这样的聚会里，圣徒在不知不觉中就得了改正。不仅如此，圣徒也得了建造、供应和装备。这就是为什么使徒保罗有负担强调申言。

在基督身体的建造上，你若不申言，就不超越。为着建造基督的身体，申言乃是超越的恩赐。

我们申言，为要“使众人有学习”。〔林前十四31。〕我们若不先学习，如何能说话而叫人有学习？…我们乃是借着经历，借着主话的装备，（提后三16～17，）借着不住地祷告，（帖前五17～20，）将自己祷告到灵里，借着凭灵生活行动，（加五16，25，）并借着操练，而学习申言。我们若作这些事，就会学习为主说特别的话。（建造召会的超越恩赐，一一至一四页。）

参读：新约总论，第三十一、七十五至七十六、三百五十七篇；约翰福音结晶读经，第十三篇；活力排，第四、十一篇。

speaks for three minutes, thirty saints will be able to speak. This will be a refreshing meeting. Whenever a new one speaks, his speaking is especially fresh and refreshing. Everyone will say Amen to his speaking. To build every part of the Body of Christ, we all need to rise up to speak for the Lord.

Our church meetings should be a feast of the riches of Christ. When we are invited to a feast, we do not partake of only one dish…. If we had many kinds of dishes in a meeting, how wonderful that would be! None of us would get bored of such a meeting. Our meetings need to be feasts full of enjoyment.

A meeting in which all the saints are speaking for the Lord is full of nourishing, cherishing, adjusting, and correcting. A brother may be in the meeting who has a habit that is not so fitting for the church life. With only one person speaking and the rest listening, a message may never be given that touches this brother’s habit. But if twenty or thirty saints speak in the meeting, eventually someone will speak something that touches this brother’s habit. Because many portions are presented in the meeting, many things can be touched. In such a meeting, the saints get corrected without anyone knowing. Furthermore, the saints get built up, supplied, furnished, and equipped. This is why the apostle Paul had the burden to stress prophesying.

In building up the Body of Christ, you are not excelling if you do not prophesy. Prophesying is the excelling gift for the building up of the Body of Christ.

Our prophesying is so that “all may learn” (1 Cor. 14:31). If we do not learn first, how can we say something for others to learn?… We learn to prophesy through experiences, by being equipped with the Word (2 Tim. 3:16-17), by praying unceasingly (1 Thes. 5:17-20), by praying ourselves into the Spirit, by living and walking by the Spirit (Gal. 5:16, 25), and by practicing. If we do these things, we will learn to speak in a particular way for the Lord. (CWWL, 1988, vol. 4, “The Excelling Gift for the Building Up of the Church, ” pp. 449-452)

Further Reading: The Conclusion of the New Testament, msgs. 31, 75-76, 357; CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John, ” ch. 13; CWWL, 1994-1997, vol. 5, “The Vital Groups, ” chs. 4, 11

第四周诗歌

补27

在荣耀里有一人

A 大调　　4/4

A　　E　　A　　E
1 1 | 1 — 5 1 | 2 — 5 5 | 3 2 3 4 | 3 — 2
一、在荣 耀 里有 一 人,祂 的生命是 为 我。

F♯m　　E　　B7　　E7
1 | 1 — 7 6 | 7 1 2 3 | 7 — 6 • 5 | 5 — —
祂 是 完全 圣 洁,自 由 且超 脱,

A　　E7　A　　E7　A　B7　　E
5 | 5 — 4 3 | 4 — 3 3 | 2 3 1 2 | 7 • 6 5
祂 是 全智、仁 慈,祂 是 何温 柔!

A　E7　　A　　F♯m　　E　　E7
1 | 1 7 1 2 | 1 — 5 3 | 3 2 3 4 | 3 — 2
祂 荣耀里的 生 命乃 是 为着 我。

D　　E　A　D　　E7　　A
3 | 4 3 2 1 | 7 — 1 4 | 3 — 2 • 1 | 1 — — ‖
祂 荣耀里的 生 命乃 是 为着 我。

二、 在荣耀里有一人,　　祂的生命是为我。
在祂全无疾病,　　祂毫无软弱,
祂是刚强、有力,　　且能往上浮!
祂荣耀里的生命　　乃是为着我。

三、 在荣耀里有一人,　　祂的生命是为我。
祂胜过了死亡,　　拘禁全脱落,
在复活里作王,　　权柄手中握!
祂荣耀里的生命　　乃是为着我。

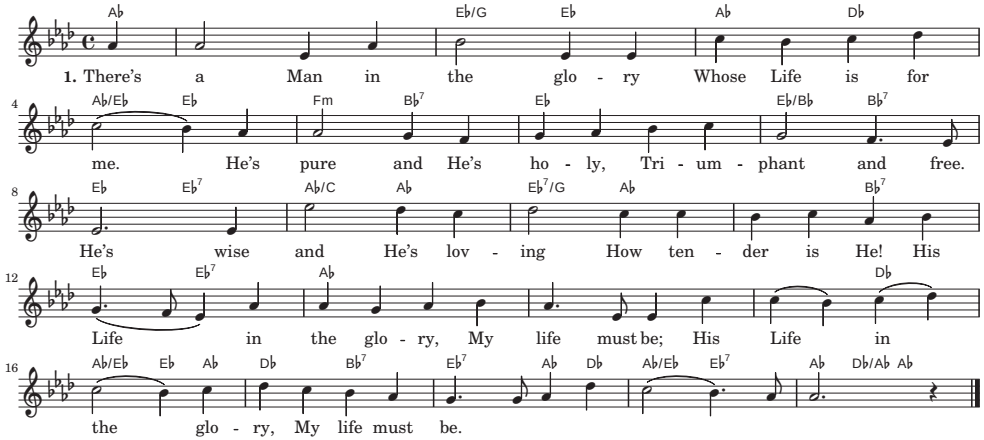
四、 在荣耀里有一人,　　祂的生命是为我。
祂的平安长存,　　不怕何风波,
祂喜乐,发光辉,　　盼望而等着,
祂荣耀里的生命　　从我里透过。

WEEK 4 — HYMN

There's a Man in the glory

Experience of Christ — As Life

505



2. There's a Man in the glory
Whose Life is for me.
He overcame Satan;
From bondage He's free.
In Life He is reigning;
How kingly is He!
His Life in the glory,
My life must be;
His Life in the glory,
My life must be.

3. There's a Man in the glory
Whose Life is for me.
In Him is no sickness;
No weakness has He.
He's strong and in vigor,
How buoyant is He!
His Life in the glory
My life may be;
His Life in the glory
My life may be.

4. There's a Man in the glory
Whose Life is for me.
His peace is abiding;
How patient is He!
He's joyful and radiant,
Expecting to see
His Life in the glory
Lived out in me;
His Life in the glory
Lived out in me.

第四周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: