第二篇

为着一个新人实际的出现，在心思的灵里得更新

读经：弗二 15 ～ 16，四 22 ～ 24，西三 10 ～ 11，罗十二 2

纲　要

周　一

壹 主在今时代所作的一切，乃是要引进一个新人实际的出现；这是主今日在地上的行动—弗二 15，四 24，西三 10 ～ 11。

贰 作为在基督里的信徒，我们在经历中该与三一神合作，脱去旧人，就是祂在十字架上所了结的，并且穿上新人，就是借着基督的死与复活所创造的—弗二 15，四 22、24：

一 我们要在从前的生活样式上脱去旧人—22 节：

1 我们受浸时脱去了旧人；我们的旧人已经与基督同钉十字架，并且在受浸时已经埋葬了—罗六 4 上、6。

2 从前的生活样式，就是在心思虚妄里的行事为人—弗四 22、17：

a 从前的生活样式包括每一件与我们有关的事，特别是旧人的团体生活—22 节。

b “在从前的生活样式上，脱去了旧人”，就是脱去我们的生活方式—22 节。

Message Two

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

Scripture Reading: Eph. 2:15-16; 4:22-24; Col. 3:10-11; Rom. 12:2

OUTLINE

Day 1

I. Everything that the Lord is doing in this present age is to usher in the practical existence of the one new man; this is the Lord's move on earth today—Eph. 2:15; 4:24; Col. 3:10-11.

II. In our experience as believers in Christ, we should cooperate with the Triune God to put off the old man, which was terminated on the cross, and put on the new man, which was created through Christ's death and resurrection—Eph. 2:15; 4:22, 24:

A. Regarding our former manner of life, we must put off the old man—v. 22:

1. In baptism we put off the old man; our old man was crucified with Christ and was buried in baptism—Rom. 6:4a, 6.

2. The former manner of life was a walk in the vanity of the mind—Eph. 4:22, 17:

a. The former manner of life includes everything related to us, especially the community life of the old man—v. 22.

b. To put off regarding the "former manner of life, the old man" is to put off our way of living—v. 22.

3 旧人是“照着那迷惑的情欲败坏的”—22 节：

a 这里的“那”是加强语，“迷惑”是人位化的辞—22 节。

b “那迷惑”是指那迷惑者撒但；从他出来的，乃是败坏之旧人的情欲。

二 我们要“穿上…新人，这新人是照着神，在那实际的义和圣中所创造的”—24 节：

1 我们是在受浸时穿上了新人—罗六 4 下。

2 新人是属于基督的；这新人就是祂的身体，是祂在十字架上在自己里面所创造的—弗二 15 ～ 16。

周　二

3 穿上新人就是穿上一个新人的团体生活—四 24：

a 穿上召会生活作一个新人，乃是穿上神的灵与重生之人的灵调和所产生的这个团体实体—林前十五 45 下，六 17。

b 我们既是一个新人的一部分，我们的生活就该是一个新人这团体神人的生活—弗四 17 ～ 32。

4 以弗所四章二十四节的“那实际”是神的人位化；那实际就是神；一个新人是在那实际的义和圣中所创造的。

周　三

叁 脱去旧人并穿上新人的关键乃是在我们心思的灵里得更新—23 节：

3. The old man “is being corrupted according to the lusts of the deceit”—v. 22:

a. The article before deceit is emphatic, and the deceit is personified—v. 22.

b. The deceit refers to the deceiver, Satan, from whom come the lusts of the corrupted old man.

B. We need to “put on the new man, which was created according to God in righteousness and holiness of the reality”—v. 24:

1. In baptism we put on the new man—Rom. 6:4b.

2. The new man is of Christ; it is His Body created in Him on the cross—Eph. 2:15-16.

Day 2

3. To put on the new man is to put on the community life of the one new man—4:24:

a. To put on the church life as the one new man is to put on a corporate entity produced by the mingling of the divine Spirit with the regenerated human spirit—1 Cor. 15:45b; 6:17.

b. Since we are part of the one new man, our living should be the living of the one new man as the corporate God-man—Eph. 4:17-32.

4. The reality in Ephesians 4:24 is the personification of God; the reality is God; it was in the righteousness and holiness of the reality that the one new man was created.

Day 3

III. The key to putting off the old man and putting on the new man is in being renewed in the spirit of our mind—v. 23:

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

二 那住在我们重生的灵里，并与我们重生的灵调和的赐生命之灵，扩展到我们的心思里，这调和的灵就成为心思的灵；我们的心思得以更新，乃是借着这调和的灵—弗四23。

三 在我们心思的灵里得以更新，乃是里面并内在的；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—罗十二2。

周　四

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—弗三11，四23。

肆 心思的更新是为使一个新人得以实际地出现—22～24节，西三10～11：

一 一个新人要实际地得以实化，唯一的路乃是借着我们的心思被更新—罗十二2，弗四23～24，西三10～11。

二 我们必须实际地在日常生活上，在我们心思的灵里得以更新；否则，主就没有路得着一个新人。

三 我们的心思需要得更新，不仅是为着我们属灵的行为，或为着我们个人道德的行为，乃是为着一个新人得以出现—弗四24。

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

B. 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 the mind; it is by this mingled spirit that our mind is renewed—Eph. 4:23.

C. To be renewed in the spirit of our mind is inward and intrinsic; the renewing in the spirit of our mind revolutionizes our logic, philosophy, thought, concept, and psychology—Rom. 12:2.

Day 4

D. The only possibility of God's purpose being fulfilled in this age is that we all would be willing to be renewed in the spirit of our mind—Eph. 3:11; 4:23.

IV. The renewal of the mind is for the practical existence of the one new man—vv. 22-24; Col. 3:10-11:

A. 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.

B. 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 one new man.

C. Our mind needs to be renewed not only for our spiritual conduct or for our personal, ethical behavior but for the existence of the one new man—Eph. 4:24.

周　五

四 在我们心思的灵里得以更新，其中心点乃是为着一个新人—23～24节。

五 我们在整个人生里建立了本国种族的头脑；为着一个新人的出现，这种头脑必须得更新—23节：

1 我们本国天然的头脑，乃是按照我们种族和文化的背景受教育并建立的；这是一个新人得以实际出现的最大拦阻—西三10～11。

2 这一个新人要完全得以出现，我们那按照国籍和文化所建立的心思，必须经历彻底的更新—罗十二2，弗四23～24，西三10～11。

周　六

六 我们祷告时，必须渴望进入一个新人的实行；因此我们需要求主更新我们的心思并变化我们里面的人—罗十二2。

七 每天我们都需要脱去旧人，并穿上新人；为此我们需要喝一位灵，好使我们在实际日常生活的每一面，都在我们心思的灵里得以更新—林前十二13：

1 当我们喝那灵，那灵就浸透我们里面的每一部分；祂浸透我们魂的第一部分乃是心思—13节，罗十二2。

2 我们若喝那灵，就要在心思的灵里得更新；这更新会将我们众人作成一个新人—弗四23～24。

3 当我们的心思得更新，一个新人就要实际地出现，并且基督就真是一切，又在一切之内—西三

Day 5

D. The focal point of our being renewed in the spirit of our mind is the one new man—vv. 23-24.

E. 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—v. 23:

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 one new man—Col. 3:10-11.

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—Rom. 12:2; Eph. 4:23-24; Col. 3:10-11.

Day 6

F. 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 inner being—Rom. 12:2.

G. 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 so that we may be renewed in the spirit of our mind in every area of our daily life—1 Cor. 12:13:

1. When we drink of the Spirit, He saturates every part of our being; the first part of our soul that He saturates is our mind—v. 13; Rom. 12:2.

2. 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.

3. 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—

10～11。

八 “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。）

Col. 3:10-11.

H.“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” (One Body, One Spirit, and One New Man,p. 101).

第二周 ◊ 周一

晨兴喂养

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。”

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。”

主在马太十六章十八节预言说，祂要建造祂的召会。无论主预言什么，终必实现。新人若没有实际地出现，召会的建造就是空谈。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（一个新人，七〇页）。

信息选读

神新约经纶的目标，是要得着新人。旧人使神失望，所以在神新约的经纶里，祂要得着一个新人。为此基督死在十字架上，不仅要除去我们的罪，钉死我们的旧人，毁坏撒但，审判世界，也要废掉规条，就是废掉不同民族之间不同的生活方式，好使祂能在自己里面创造成一个新人。一切不同的生活方式和敬拜方式，都在十字架上废掉了。（一个新人，七一页）。

‹‹ WEEK 2 — DAY 1 ››

Morning Nourishment

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

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

The Lord prophesied in Matthew 16:18 that He would build His church. Whatever the Lord has prophesied must be fulfilled. Without the practical existence of the new man, the building up of the church may be vain talk. 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,” p. 520)

Today’s Reading

The goal of God’s New Testament economy is to gain the new man. The old man failed God, so in His New Testament economy God is going to get a new man. For this purpose Christ died on the cross not only to take away our sins, to crucify our old man, to destroy Satan, and to judge the world, but also to abolish the ordinances, the different ways of living among different peoples, so that He could create in Himself a new man. All the different ways of living and worship were abolished on the cross. (CWWL, 1977, vol. 3, “The One New Man,” p. 521)

在以弗所四章二十二节保罗说，“在从前的生活样式上，脱去了旧人，这旧人是照着那迷惑的情欲败坏的；”在二十四节保罗接着说，“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。”我们已经脱去旧人，并且穿上新人，据此我们就能享受基督作实际和恩典，好过新人的生活。在我们的经历里，我们该与三一神合作，脱去旧人，就是祂在十字架上所了结的；我们也该与三一神合作，穿上新人，就是祂借着基督的死与复活所创造的。

二十二节说，我们在从前的生活样式上，脱去了旧人。从前的生活样式，就是在心思虚妄里的行事为人。这样的生活样式已经了结并且除去了。二十二节也说，这旧人“是照着那迷惑的情欲败坏的”。旧人出于亚当，虽是神造的，却因罪堕落了。在“迷惑”之前的“那”是加强语，指明“那迷惑”是人位化的辞。因此，这里的“那迷惑”是指那迷惑者魔鬼；从他出来的，乃是败坏之旧人的情欲。旧人是照着那迷惑者魔鬼的情欲败坏的。就着外面说，旧人的生活样式是在心思虚妄里的行事为人；就着里面说，旧人是照着魔鬼的情欲，就是那迷惑的情欲败坏的。这旧人已经与基督同钉十字架（罗六6），并且在受浸时已经埋葬了（4）。我们该赞美主，我们受浸时已经脱去了旧人。

我们〔也〕是在受浸时穿上了新人（罗六4中）。新人就是实际的召会生活，就是基督作为赐生命的灵，团体地与我们的灵调和。穿上作为新人的召会生活，乃是穿上这个由神的灵与人的灵调和所产生的实体（新约总论第十一册，二二六至二二八页）。

参读：新约总论，第三百四十一篇；真理课程三级卷四，第六十三课。

In Ephesians 4:22 Paul says, “You put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit.” In verse 24 Paul goes on to say, “Put on the new man, which was created according to God in righteousness and holiness of the reality.” It is based upon our having put off the old man and having put on the new man that we can enjoy Christ as the reality and grace for the living of the new man. In our experience, we should cooperate with the Triune God to put off the old man, which He terminated on the cross; we should also cooperate with the Triune God to put on the new man, which He created through Christ’s death and resurrection.

Verse 22 says that we have put off, as regards the former manner of life, the old man. The former manner of life was a walk in the vanity of the mind. Such a manner of life has been terminated and put away. Verse 22 also says that the old man “is being corrupted according to the lusts of the deceit.” The old man is of Adam, who was created by God but fallen through sin. The article before the word deceit is emphatic and indicates that the deceit is personified. Hence, deceit here refers to the deceiver, the devil, from whom are the lusts of the corrupted old man. The old man is corrupted according to the lusts of the devil, the deceiving one. Outwardly, the manner of life of the old man is a walk in the vanity of the mind. Inwardly, the old man is corrupted according to the lusts of the devil, the lusts of the deceit. This old man was crucified with Christ (Rom. 6:6) and was buried in baptism (v. 4). We should praise the Lord that we have put off the old man in baptism.

It was [also] in baptism that we put on the new man (v. 4b). The new man is the practical church life, which is Christ as the life-giving Spirit mingled with our spirit in a corporate way. To put on the church life as the new man is to put on this entity produced by the mingling of the divine Spirit with the human spirit. (The Conclusion of the New Testament, pp. 3433-3434)

Further Reading: The Conclusion of the New Testament, msg. 341; Truth Lessons—Level Three, vol. 4, lsn. 63

第二周 ◊ 周二

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。”

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。”

以弗所书是一卷论到召会的书，所以我们该从召会这个角度，来看这卷书里的每一件事情。若不是这样，这卷书中许多的事我们就会应用错了。当我们读四章十七至三十二节时，我们该把这几节应用到团体的一面，而不是用在个人的一面。这几节所写的，不是与个人的生活有关，乃是与一个新人的团体生活有关。新人必须成为我们日常的生活。保罗在二十四节说到穿上新人，穿上新人的意思就是过召会生活；这生活乃是基督在祂自己里面所创造之新人类的新生活。召会是一个新的人性。我们需要团体地穿上另一个人性。当我们来看四章的后半时，我们需要有这样的眼光，这是极其重要的（以弗所书生命读经，九三六至九三七页）。

信息选读

脱去旧人不是仅仅脱去旧性情，乃是脱去老旧的生活样式，就是从前的生活样式。我们老旧的生活样式不完全是个人的生活样式，还包含了我们的社交生活、团体生活。没有人能完全单独，人类的天性是社交的。人就是生活在社会里，过一种团体的生活。

在召会中我们有最好的团体生活。若是没有召会的聚会，我们会觉得没有目标，我们的生存就没有意义。我们享受在聚会中聚在一起。圣徒散会后经常逗留在会所里，这事实指明在召会中我们有真正

‹‹ WEEK 2 — DAY 2 ››

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.

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

Because the book of Ephesians is a book on the church, we should view everything in it from the perspective of the church. If we fail to do this, we shall wrongly apply many things in this book. As we read 4:17-32, we should apply these verses corporately, not individualistically. These verses are not written in relation to the lives of individuals but in relation to the corporate life of the one new man. The new man must become our daily living. In verse 24 Paul speaks of putting on the new man. To put on the new man means to have the church life, which is the new life of the new mankind created by Christ in Himself. The church is a new humanity. Corporately we need to put on another humanity. It is crucial for us to have this view as we consider the second half of Ephesians 4. (Life-study of Ephesians, p. 777)

Today's Reading

To put off the old man is not merely to put off the old nature; it is to put off the old way of life, the former way of living. Our old way of living was not entirely an individualistic way of life, for it involved our social life, our community life. No human being can be altogether individualistic. Human nature is inherently social. To be a human being is to live in society and to have some kind of community life.

In the church we have the best community life. If there were no church meetings, we would feel aimless, and our existence would be meaningless. We enjoy coming together in the meetings. The fact that the saints often linger after the meetings are dismissed indicates that in the church we have a genuine

的团体生活。我们若要成为一个新人，就必须脱去旧人的团体生活，穿上新人的团体生活（以弗所书生命读经，九三七页）。

信徒借着穿上新人（弗四 22 ～ 23），团体地经历经过过程之三一神的分赐。新人是属于基督的。这新人就是祂的身体，是祂在十字架上在自己里面所创造的（二 15 ～ 16）。这不是个人的，乃是团体的（西三 10 ～ 11）。…在以弗所二章十五节里，“在祂自己里面”这句话非常有意义。这指明基督不仅是一个新人（召会）的创造者，也是这一个新人得以创造的范围和素质。基督是这新人的元素。我们的旧人没有什么适于新人的创造，因为我们从前的素质是罪恶的。但在基督里有美妙的素质，在其中已创造一个新人。这新人，就是召会，乃是团体、宇宙的。信徒虽有许多，但宇宙中只有一个新人。所有的信徒都是这一个团体、宇宙新人的组成分子。

外面与新人有关的一切都是义的，里面与新人有关的一切都是圣的。…在四章二十四节，义表征神的所行，圣表征神的所是。凡神所作的都是义的，凡神所是的都是圣的。新人在这两方面都是照着神创造的。

新人的义和圣都是出于“那实际”。在二十四节里“实际”之前的“那”是加强语。在二十二节，与旧人有关的那迷惑，如何是撒但的人位化；这里与新人有关的那实际，也照样是神的人位化。那迷惑是魔鬼；那实际乃是神。那实际，如二十一节所说，是展示在耶稣的生活里。在耶稣的生活里，总是显出那实际的义和圣。新人是在那实际的义和圣中所创造的。那实际就是神的实化和彰显（新约总论第六册，二七三至二七四、二七八至二七九页）。

参读：新约总论，第一百六十六篇；以弗所书生命读经，第二十四至二十五、四十七篇。

community life. If we would be the one new man, we must put off the community life of the old man and put on the community life of the new man. (Life-study of Ephesians, p. 777)

The believers experience the dispensing of the processed Triune God corporately by putting on the new man (Eph. 4:22-24). The new man is of Christ. It is His Body, created in Him on the cross (2:15-16). It is not individual but corporate (Col. 3:10-11). The phrase “in Himself” in Ephesians 2:15 is very significant. It indicates that Christ was not only the Creator of the one new man, the church, but also the sphere in which and the essence with which the one new man was created. Christ is the very element of the new man. Nothing of our old man was good for the creation of the new man, for our former essence was sinful. But in Christ there is a wonderful essence, in which the one new man has been created. This new man, which is the church, is corporate and universal. There are many believers, but there is only one new man in the universe. All the believers are components of this one corporate and universal new man.

Outwardly everything related to the new man is righteous, and inwardly everything related to the new man is holy. In 4:24 righteousness signifies God’s deeds, and holiness signifies His being. Whatever God does is righteous, and whatever God is, is holy. The new man is created according to God in both of these respects.

The righteousness and holiness of the new man are of “the reality.” The article before “reality” in verse 24 is emphatic. As the deceit in verse 22, related to the old man, is the personification of Satan, so reality here, related to the new man, is the personification of God. This reality was exhibited in the life of Jesus, as mentioned in verse 21. In the life of Jesus righteousness and holiness of reality were always being manifested. It was in the righteousness and holiness of this reality, which is God realized and expressed, that the new man was created. (The Conclusion of the New Testament, pp. 1809-1810, 1814)

Further Reading: The Conclusion of the New Testament, msg. 166; Life-study of Ephesians, msgs. 24-25, 47

第二周 ◊ 周三

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。”

弗四23“而在你们心思的灵里得以更新。”

我们要有新人的实行，就必须认识基督是谁，以及基督在哪里。今天基督乃是赐生命的灵（林前十五45下，林后三17），并且祂在我们的灵里（罗八16，提后四22）。赐生命的灵，就是基督，现今在我们的灵里，并且这二灵调和在一起，形成心思的灵（弗四23）。以弗所四章二十三节说，我们在心思的灵里得以更新。我们的心思得更新，是借着我们对基督这位赐生命的灵与我们人的灵调和的认识。

今天我们难得听见关于调和的灵这样的信息，也难得听见在心思的灵里得以更新的信息。有些从未听过调和之灵的人也许教导说，我们只要读圣经、得着灵魂并借着我们的好行为荣耀神，这就够了。然而，以弗所四章二十三节对我们是极其紧要的。脱去旧人（22）并穿上新人（24）的关键乃是在我们心思的灵里得更新（一个新人，三五页）。

信息选读

我们作为信徒，可以借着在我们心思的灵里得以更新〔弗四23〕，而经历并享受基督作实际和恩典，好为着新人的生活。…得以更新，是为着我们变化成基督的形像（罗十二2，林后三18）。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

‹‹ WEEK 2 — DAY 3 ››

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.

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

To have the practice of the new man we must know who Christ is and where Christ is. Christ today is the life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17), and He is in our spirit (Rom. 8:16; 2 Tim. 4:22). The life-giving Spirit, Christ, is now in our spirit, and these two spirits mingle together to form the spirit of the mind (Eph. 4:23). Ephesians 4:23 says that we are being renewed in the spirit of our mind. Our mind is being renewed through our realization that Christ as the life-giving Spirit is mingled with our human spirit.

It is uncommon today to hear a message concerning the mingled spirit or on being renewed in the spirit of the mind. Some who have never heard of the mingled spirit may teach that it is sufficient for us to read the Bible, win souls, and glorify God by our good behavior. However, Ephesians 4:23 is vital and crucial to us. The key to putting off the old man (v. 22) and putting on the new man (v. 24) is in being renewed in the spirit of our mind. (CWWL, 1977, vol. 3, “The One New Man,” p. 491)

Today’s Reading

As believers, we can experience and enjoy Christ as the reality and grace for the living of the new man through the renewing in the spirit of our mind [Eph. 4:23]....Our being renewed is for our transformation into the image of Christ (Rom. 12:2; 2 Cor. 3:18). The spirit here is the regenerated spirit of the believers, which is mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind, thus becoming the spirit of our mind. It is in such a spirit that we are

样的灵里得以更新，得以变化；当然，这含示新陈代谢的变化过程。当这过程发生时，调和的灵就进入我们的心思，占有我们的心思，而成了我们心思的灵。

当我们人的灵为神的灵所重生，并与神的灵调和，就成了调和的灵。当我们重生的灵逐渐蒙神的灵光照、推动、感动并占有时，这调和的灵就扩展到我们的心思，成了我们心思的灵。在重生时，调和的灵只在我们的灵的范围里；借着更新，这调和的灵渐渐进入我们心思的领域里，成为我们心思的灵。借着这灵扩展到我们的心思里，我们就得着更新，使新人得以活在这地上。

作为爱基督的人，我们的心思里不该有虚妄，乃该有灵。我们的心思不该再被虚妄充满，乃该被调和的灵浸透（新约总论第十一册，二二四至二二六页）。

在我们心思的灵里得以更新，乃是里面并内在的。我们若学习这样地得以更新，我们对人对事就会有更深的认识。要了解一个人，我们需要有更深的看见，也就是更远更深的认识。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，总是将我们的逻辑、哲学、想法、观念和心态翻转过来。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人，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）。

参读：信徒对变化的经历，第四章；一个新人，第五章。

renewed for our transformation. This, of course, implies a process of metabolic transformation. As this process takes place, the mingled spirit enters our mind, takes over our mind, and becomes the spirit of our mind.

When our human spirit is regenerated by and thus mingled with the Spirit of God, it becomes the mingled spirit. When our regenerated spirit is gradually enlightened, motivated, inspired, and occupied by the Spirit of God, the mingled spirit spreads into our mind and becomes the spirit of our mind. At the time of regeneration the mingled spirit is only in the realm of our spirit; through renewing, this mingled spirit progressively moves into the territory of our mind to become the spirit of our mind. It is by the spirit spreading into our mind that we are renewed in order that the new man would live on earth.

As those who love Christ, we should not have vanity in our mind; instead, we should have the spirit in our mind. Our mind should no longer be full of vanity; rather, it should be saturated with the mingled spirit. (The Conclusion of the New Testament, pp. 3432-3433)

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. To understand a person requires that we have a deeper sight, a perception that goes farther and deeper. 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)

Further Reading: The Believer's Experience of Transformation, ch. 4; CWWL, 1977, vol. 3, "The One New Man," ch. 5

第二周 ◊ 周四

晨兴喂养

弗四 23 ～ 24 “而在你们心思的灵里得以更新，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。”

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；祂是新人的一切肢体，又在一切肢体之内。祂是新人里的一切。事实上祂就是新人，就是祂的身体（林前十二 12）。在新人里祂是中心，也是普及。

神永远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。这意思是说，我们必须敞开自己来喝那灵，好叫那灵进到我们里面，浸透我们天然的头脑，使我们在生活的方式上有新陈代谢的改变。这样，新人就极有可能要完全地出现（一个新人，五七至五八页）。

信息选读

一个新人要实际地得以实化，唯一的路乃是借着我们的心思被更新。一个新人得以实化，不能凭着被改正或受教导，只能凭着神的灵渗透到我们的心思里。

我信主的恩典会在我们里面并在我们身上作工，到一个地步，使我们不仅在祷告时，更在日常生活中，在我们心思的灵里得以更新。当我们把自己祷告到灵里，我们就渐渐被更新。彼得在魂游象外时被更新了，但在实行上他有难处。今天我们也是一样。当我们祷告时，我们把自己祷告到灵里，但我们还必须在日常生活中时时保守自己在灵里，不要让自己从灵里出来。

‹‹ WEEK 2 — DAY 4 ››

Morning Nourishment

Eph. 4:23-24 And that you be renewed in the spirit of your mind and put on the new man, which was created according to God in righteousness and holiness of the reality.

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. He is all the members of the new man and in all the members. He is everything in the new man. Actually, He is the new man, His Body (1 Cor. 12:12). In the new man He is the centrality and universality.

The only possibility of the Lord’s eternal purpose being fulfilled in this age is if we would all be willing to be renewed in the spirit of our mind. This means that we have to open up ourselves and drink of the Spirit in order that the Spirit may get into our being, saturating our natural mentality so that we can have a metabolic change in our way of life. Then there is much possibility for the new man to come into full existence. (CWWL, 1977, vol. 3, “The One New Man,” pp. 510-511)

Today’s Reading

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.

I believe that the Lord’s grace will work in us and upon us to such an extent that we are being renewed in the spirit of our mind not only when we are praying but also while we are living our daily life. When we pray ourselves into the spirit, we are being renewed. Peter was renewed in the trance that he had, but in practice Peter had a problem. Today it is the same with us. When we pray, we pray ourselves into the spirit, but we have to keep ourselves all the time in our spirit in our daily life. Do not let yourself come out of the spirit.

借着这交通我们能看见，我们在日常生活中的一切事上多么需要更新。丈夫需要在他们与妻子的关系上得更新。不要照你素常的习惯。你必须实际地在日常生活上，在你心思的灵里得以更新。否则，主没有路得着身体，也没有路得着新人。这不是调整我们的行为，乃是借着在我们心思的灵里得以更新而变化，使我们成为另一个人。每天我们都需要脱去旧人，并穿上新人。为此我们需要喝一位灵，好使我们在实际日常生活的每一面，都在我们心思的灵里得以更新。

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心思里。…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、意大利人或西班牙人。我们不会在乎聚会吵闹或安静，我们只关心一个新人。

召会乃是新人。显然在这现代化的时代，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。…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。我们基督徒乃是一（一个新人，六九、八三至八四、六八至六九页）。

参读：一个身体，一位灵，一个新人，第八至九篇。

Through this fellowship we can see how much renewal we need in all the matters of our daily life. The husbands need to be renewed in their relationships with their wives. Do not be what you have habitually been. You have to be renewed in the spirit of your mind actually and daily in your living. Otherwise, there is no way for the Lord to have the Body, and no way for Him to have the new man. This is not a matter of adjusting our behavior but a matter of being transformed by being renewed in the spirit of our mind to make us another person. 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 so that we may be renewed in the spirit of our mind in every area of our practical, daily life.

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....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 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.

The church is the 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....We need to interpret Romans 12:2 in the way of not being conformed to this age of division. We Christians are one. (CWWL, 1977, vol. 3, “The One New Man,” pp. 520, 529-530, 519-520)

Further Reading: CWWL, 1977, vol. 3, “One Body, One Spirit, and One New Man,” chs. 8-9

第二周 ◊ 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。”

当我是个年轻信徒时，我以为在我们心思的灵里得以更新，只是为着我们基督徒的行事为人。我们的心思让神的灵充满、得着并占有，借此我们的心思就得以更新。我们必须祷告，与主交通，呼求主名，甚至彻底认罪。然后，我们就被变化，我们的行事为人就会改变；虽然这都是真实的，但在我们心思的灵里得以更新，其中心点乃是为着一个新人（一个新人，六四页）。

信息选读

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…是要除去我们种族的规条，并除去天然的人。…为着一个新人的出现，我们都需要被更新。

当那灵扩展到我们的心思，就成为我们心思的灵。我们在这样的灵里得更新，使我们变化。那灵就更新、重构、重组我们的心思。人完全受心思的控制和指引。他的心思想什么，他就去作，…他就附从，…他就实行出来。我们全人的指引者，是我们的心思。甚至你重生爱主之后，仍受心思的指引。

‹‹ WEEK 2 — 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.

When I was a young believer, I thought that the renewing in the spirit of our mind was just for our Christian behavior. We can get our mind renewed by allowing it to be filled, possessed, and taken over by the Spirit of God. We have to pray, to fellowship with the Lord, to call on His name, and even to make a thorough confession of our sins. Then we will be transformed, and our behavior will be changed. Although this is true, the focal point of being renewed in the spirit of our mind is for the one new man. (CWWL, 1977, vol. 3, “The One New Man,” p. 516)

Today’s Reading

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...to get rid of our racial ordinances and to get rid of the natural persons....We all need to be renewed for the existence of the one new man.

When the Spirit spreads into our mind, it becomes the spirit of our mind. It is in such a Spirit that we are renewed for our transformation. The Spirit renews, reconstructs, rearranges, our mind. Man is absolutely under the control and direction of his mind. What his mind thinks, he does,...he follows,...[and] he carries out. The director of our being is our mind. Even after you have been regenerated and are loving the Lord, you are still under the direction of your mind.

我们需要喝一位灵，使那灵能浸透我们的心思。心思的更新是为使新人实际地实行出来。英国人、中国人和美国人都有与他们文化相关的不同规条。这就是为什么我们需要我们的本国头脑得着更新。我们本国的头脑，也就是我们天然的头脑，乃是按照我们种族和文化的背景受教育并建立的。这是新人得以出现的首要拦阻。戴德生弟兄带着负担来到中国，要把福音传给中国人。他非常有负担，甚至穿中国人的服装。这很令人钦佩，但我们必须往前，看见我们的头脑需要得更新。光是外面的改变，也许只是一种表演，而不是在心思里的更新。

我们相信这是新人得成全，完全出现的时代。主已经安排新人得以出现的外在环境和情形，但外在的情形必须配上里面的实际。基督身体的众肢体需要里面的实际。由于地上科技的发明和政治的局势，许多国家和文化已经被带在一起。现今需要里面的实际，就是我们心思的更新。我们在整个人生里所建立的本国种族头脑，必须得更新。

从我来到美国的第一天起，主就给我看见，我必须放弃中国人的头脑。我要一个只顾到主的恢复，而非顾到中国人生活方式的心思。我们需要主的怜悯和恩典，使祂更新我们的心思。主要作一些事，使这一个新人完全得以出现。在一切不同文化和种族里，主要作这样奇妙的事。这世代的趋势指向主为着一个新人的工作。但这事要发生，我们受我们本国建立的心思必须有彻底、适当并足够的更新。这就是为什么我们必须喝那灵。这样，我们的全人，特别是我们的心思，要被那灵浸透（一个新人，六四至六五、五三至五六页）。

参读：人生的意义与正确的奉献；第八至九篇；神对基督与召会的心意，第九章。

We need to drink of the one Spirit so that the Spirit can saturate our mind. The renewal of the mind is for the real practice of the new man. The British, the Chinese, and the Americans all have different ordinances related to their culture. This is why we need to have our national mentality renewed. Our national and even natural mentality was educated and built up according to our racial and cultural background. This is the top hindrance to the existence of the new man. Brother Hudson Taylor went to China with a burden to bring the gospel to the Chinese. He was so burdened that he even dressed the way the Chinese did. This was very commendable, but we must go further to see that it is necessary to be renewed in our mentality. Merely to change in an outward way could be a kind of performance and not the renewal in our mind.

We believe that this is the age for the new man to be perfected and to come into existence in a full way. The Lord has arranged the outward environment and situation for the new man to come into being, but the outward situation has to match the inward reality. There is the need of the inward reality in the members of the Body of Christ. Due to the scientific inventions and the political situations on this earth, the many nationalities and cultures have been brought together. Now there is the need of the inward reality, which is the renewal of our mind. Our national, racial mentality, which has been built up through our entire life, must be renewed.

[When I first] came to the United States, the Lord showed me that I had to give up my Chinese mentality. I wanted a mind that cared only for the Lord's recovery and not for my Chinese way of living. We need the Lord's mercy and grace for Him to renew our mind. The Lord is going to perform something to bring this one new man into full existence. The Lord is going to do such a marvelous thing with all the different cultures and races. The tendency of this age is pointed toward the Lord's work for the one new man. But in order for this to happen, we must have a thorough, proper, and adequate renewal of our mind, which has been built up by our nationality. This is why we have to drink of the Spirit. Then our entire being, especially our mind, will be saturated by the Spirit. (CWWL, 1977, vol. 3, "The One New Man," pp. 516-517, 507-509)

Further Reading: CWWL, 1971, vol. 1, "The Meaning of Human Life and a Proper Consecration," chs. 8-9; God's Intention concerning Christ and the Church, ch. 9

第二周 ◊ 周六

晨兴喂养

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，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”

启二二17“那灵和新妇说，来！听见的人也该说，来！口渴的人也当来；愿意的都可以白白取生命的水喝。”

就人来说，要除去种族之间的不同是不可能的。除了民族性之外，我们每一个人都有特殊的性格和个性，因为我们都在不同的环境中长大，且来自不同的背景。若没有主的恩典和那灵，没有人能与任何人是一。我们也许懂得道理，我们也许听见关于新人的信息，接受了一个新人的异象，但我们实际日常的生活如何？我们真是日日在我们心思的灵里得以更新么？得更新这件事是很实际的。如果你真被更新，这会在你实际的日常生活中被人看见。当主拯救了我们，我们开始爱祂。现今我们知道我们必须穿上一个新人，来实行正当的召会生活。这就是为什么我们需要求主更新我们的心思，并变化我们里面的全人（一个新人，八一页）。

信息选读

我们祷告时，必须渴望进入新人的实行。我们需要求主给我们看见，在日常生活中，我们与众圣徒的交通上和我们的召会生活里，有什么实际的难处。我信我们若这样求主光照我们，祂必定会指出许多事。

只要我们有在那灵里的浸和不断地喝那灵，就会有彻底的更新。我们所喝的饮料，浸透、复苏并

‹‹ WEEK 2 — DAY 6 ››

Morning Nourishment

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.

Rev. 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

Humanly speaking, there is no possibility of getting rid of the differences between the races. In addition to our national character, each one of us has a particular character and disposition since we were raised in different environments and come from different backgrounds. Without the Lord's grace and without the Spirit, no one could be one with anyone else. We may have the doctrine. We may have listened to a message concerning the one new man. We may have received and accepted the vision of the one new man. But what about our practical, daily living? Are we day by day really under the renewing in the spirit of our mind? The matter of renewing is very practical. If you are really renewed, this will be seen in your practical, daily life. When the Lord saved us, we began to love Him. Now we realize that we have to practice the proper church life in putting on the one new man. This is why we need to ask the Lord to renew our mind and transform our inward being. (CWWL, 1977, vol. 3, "The One New Man," p. 528)

Today's Reading

In our prayer we must have a desire to get into the practicality of the new man. We need to ask the Lord to show us what the real practical problem is in our daily living for our fellowship with all the saints, for our church life. I believe that if we ask the Lord to shine on us in this way, He will point out many things.

As long as we have the baptism in the Spirit and the constant drinking, we will also have a thorough renewal. Whatever we drink saturates, refreshes,

更新我们物质的身体。同样的，当我们喝那灵，那灵就浸透我们里面的每一部分。光有在那灵里的浸还不够。我们需要里面的浸透，因此我们需要喝那灵。我们若喝那灵，就要在心思的灵里得更新（弗四 23）。我们不仅需要外面的浸，也需要内里、持续、即时地将那灵喝到我们里面。当我们喝这一位灵，这灵就浸透我们里面的所是。我们里面主要和中心的部分是心思。因此，当那灵喝到我们里面时，那灵首先浸透我们的心思。

有些圣徒在喝灵水上受打岔，他们喝那灵常常变动不定。有时他们喝很多，有时一周都不喝。我们喝那灵若是不稳定、不规则，我们就不能有健康的属灵光景。不喝水，就很难健康。我们喝得越多，就越带进一个新人的出现。

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（一个新人，八一至八二、五三、六二、六九至七〇页）。

这个更新就叫我们大家成为一个新人。乃是在这个更新里头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：一个新人，第六至七章。

and renews our physical body. In like manner, when we drink the Spirit, He saturates every part of our inner being. Just to have the baptism in the Spirit is not adequate. We need the inward saturation, so we need to drink of the Spirit. If we drink of the Spirit, we will be renewed in the spirit of our mind (Eph. 4:23). We do not just need an outward baptism but an inward, constant, and instant drinking of the Spirit into our very inward being. When we drink of the one Spirit, this Spirit saturates our inward being. The leading and central part of our inward being is the mind. Thus, when the Spirit has been drunk into us, it first saturates our mind.

Some of the saints are frustrated in their spiritual drinking. Their drinking of the Spirit fluctuates. At times they will drink a lot, and at other times they will not drink for a week. If our drinking of the Spirit is inconsistent and irregular, we cannot have a healthy spiritual situation. Without drinking, it is hard to be healthy. The more we drink, the more we bring in the existence of the one new man.

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. (CWWL, 1977, vol. 3, "The One New Man," pp. 528, 507, 515, 520)

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: CWWL, 1977, vol. 3, "The One New Man," chs. 6-7

第二周诗歌

教　会 – 定义　　597

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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，得了名　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、曼延，　　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。

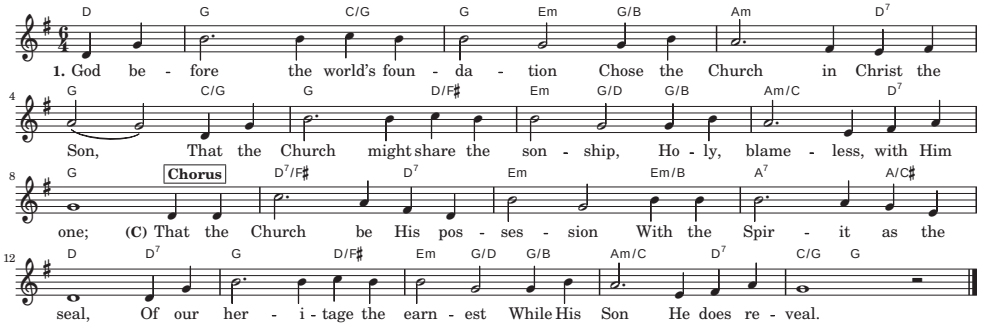
五　神的奥秘乃是教会，　　神在永远所计划，
　　为着彰显祂的智慧，　　基督也可来安家。
　　给众圣徒明白基督，　　赏识基督的无限，
　　知道祂爱超人领悟，　　充满神性的丰满。

WEEK 2 — HYMN

God before the world's foundation

The Church — Her General Definition

823



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.

六 一身、一灵、同一指望，　一主、一信并一洗，
一位父神，众人之上，　教会因此当合一。
认识基督，长大成人，　有祂丰满的身量；
不再受到诱骗、牵引，　不再随风而飘荡。

七 基督赐下各样恩赐，　为要建造祂身体，
成全圣徒各尽其职，　爱中建造她自己。
脱去旧人，穿上新人，　再无从前的旧样；
心思灵里得以更新，　满有主神的形像。

八 基督舍己为爱教会，　要使教会脱斑皱，
圣洁，毫无瑕疵、污秽，　作祂荣耀的配偶。
祂爱教会，保养、顾惜，　如待自己的身体；
祂与教会成为一体，　乃是极大的奥秘。

九 身体、居所、新人、配偶，　教会不仅是这些；
也是战士，为神争斗，　将神仇敌全除灭。
穿戴神的全副军装，　赖主大能而刚强；
靠主站住，靠灵抵挡，　祷告随时又多方。

第七节的“心思灵里”，意思是在心思的灵里。

第二周 • 申言

申言稿： _____

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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.

6. One in body, hope, and Spirit,
One in faith, one Lord, the Son,
One baptizing, with one Father,
That the Church may thus be one;
Christ to know in all His fulness,
Unto manhood be matured,
Ne'er by winds of doctrine carried,
Nor by cunning men allured.

7. Many gifts the Lord has given,
That His Body He may build,
That the saints may be perfected
And their ministry fulfilled.
Thus we must put off the old man
That we may put on the new;
Thus, renewed in mind and spirit,
We will bear God's image true.

8. Christ in love Himself has given
That the Church be sanctified,
Without blemish, spot, or wrinkle,
To become His glorious bride.
He does nourish her and cherish
As a man his body treats;
He and she become one body—
Thus the myst'ry very great.

9. Body, house, new man the Church is,
Bride, and temple, and yet more:
She's the army too which fighteth
All God's foe to triumph o'er.
She is clothed with all God's armor,
In His mighty strength is strong,
Standing in the Lord, resisting,
With all prayers she fighteth on.

Composition for prophecy with main point and sub-points:

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