第五周

我们需要在生命的新样中生活行动，在灵的新样里服事，并且里面的人日日得更新

诗歌：

读经：启二一 5 上，罗六 4，七 6，十二 2，林后四 16，五 17，加六 15

【周一】

壹 “坐宝座的说，看哪，我将一切都更新了”—启二一 5 上。

贰 我们这些在基督里的信徒，已成为新造—一个人得了重生，有神的生命，不活在外面的人里，乃活在里面的人里—林后五 17，加六 15，约三 3，5～6，15，林后四 16。

叁 我们作为在基督耶稣里的新造，需要在生命的新样中生活行动—罗六 4：

一 在生命的新样中生活行动，意即在复活的范围里生活，并在生命中作王—4 节，五 17。

二 提到生命，罗马五章十节说到要在神儿子的生命里得救，十七节说到在生命中作王，六章四节宣告我们和基督同死同葬，好叫我们在生命

Week Five

Our Need to Walk in Newness of Life, to Serve in Newness of Spirit, and to Be Renewed in Our Inner Man Day by Day

Hymns:

Scripture Reading: Rev. 21:5a; Rom. 6:4; 7:6; 12:2; 2 Cor. 4:16; 5:17; Gal. 6:15

§Day 1

I. "He who sits on the throne said, Behold, I make all things new"—Rev. 21:5a.

II. As believers in Christ, we have been made a new creation—a person regenerated with the life of God and living in the inner man, not in the outer man—2 Cor. 5:17; Gal. 6:15; John 3:3, 5-6, 15; 2 Cor. 4:16.

III. As a new creation in Christ Jesus, we need to walk in newness of life—Rom. 6:4:

A. To walk in newness of life means to live in the realm of resurrection and to reign in life—v. 4; 5:17.

B. Concerning the matter of life, Romans 5:10 says that we will be saved in the life of God's Son, 5:17 speaks of reigning in life, and 6:4 declares that we have died and have been buried with Christ so that we may

的新样中生活行动。

三 我们受浸以后，就成了在复活里的新人；复活不仅是将来的光景，也是现在的过程—林后五17，腓三10～11。

四 我们与基督一同埋葬，进入祂的死里，并且我们复活了，像祂复活一样；因此，我们应当在生命的新样中生活行动—西二12，弗二5，罗六4。

五 生命的新样与赐生命的灵（在复活里的基督自己）密切相关；那灵乃是在生命的新样中生活行动的路—林前十五45下。

六 在生命的新样中生活行动乃是一种生活，对付我们里面属亚当的一切，直到我们完全变化，模成基督的形像—罗八29。

【周二】

肆 我们作为在基督耶稣里的新造，需要在灵的新样里服事—七6：

一 我们的生活应该有生命的新样，我们的服事应该有灵的新样—6节：

1 我们的生活也罢，事奉也罢，都不该有老样。

2 以我们的事奉来说，不该有律法字句的旧样，乃该有灵的新样—林后五17，罗七6。

二 在罗马六章四节，生命的新样来自与基督复活的联合，是为着我们日常的生活行动。

三 在七章六节，灵的新样来自脱离律法，归与复活的基督，是为着我们服事神。

四 灵的新样与生命的新样，都是旧人钉十字架的

walk in newness of life.

C. After baptism we become a new person in resurrection; resurrection is not only a future state but also a present process—2 Cor. 5:17; Phil. 3:10-11.

D. We were buried with Christ into His death, and we have been resurrected as He was; hence, we should walk in newness of life—Col. 2:12; Eph. 2:5; Rom. 6:4.

E. Newness of life is closely related to the life-giving Spirit, who is Christ Himself in His resurrection; the Spirit is the way to walk in newness of life—1 Cor. 15:45b.

F. Walking in newness of life is the kind of living that deals with all that is of Adam in us until we are fully transformed and conformed to the image of Christ—Rom. 8:29.

§Day 2

IV. As a new creation in Christ Jesus, we need to serve in newness of spirit—7:6:

A. Our living should be in newness of life, and our service should be in newness of spirit—v. 6:

1. There should be no oldness in either our living or our service.

2. Concerning our service, we should have the newness of spirit instead of the oldness of law and letter—2 Cor. 5:17; Rom. 7:6.

B. In Romans 6:4 newness of life issues from our being identified with Christ's resurrection and is for our walk in our daily life.

C. In Romans 7:6 newness of spirit issues from our being discharged from the law and being joined to the resurrected Christ and is for our service to God.

D. Both newness of spirit and newness of life are results of the

结果—六 6。

五 在七章六节，“灵的新样”指我们重生之人的灵，有主，就是那灵，住在其中—提后四 22：

1 凡与我们重生之灵有关的，一切都是新的；凡出于这灵的，也都是新的—约三 6，四 23 ～ 24，罗一 9，弗六 18。

2 我们重生的灵是新样的源头，因为主、神的生命与圣灵，都在这里—林前六 17，林后三 16 ～ 18。

3 我们事奉神，应当像保罗一样，在我们重生的灵里，凭着内住的基督，就是赐生命的灵，而不在我们的魂里，凭魂的能力和才能—罗一 9。

crucifixion of our old man—6:6.

E. In Romans 7:6 newness of spirit refers to our regenerated human spirit, in which the Lord as the Spirit dwells—2 Tim. 4:22:

1. Everything that is related to our regenerated spirit is new, and everything that comes out of our spirit is new—John 3:6; 4:23-24; Rom. 1:9; Eph. 6:18.

2. Our regenerated spirit is a source of newness because the Lord, the life of God, and the Holy Spirit are there—1 Cor. 6:17; 2 Cor. 3:16-18.

3. Like Paul, we should serve God in our regenerated spirit by the indwelling Christ, the life-giving Spirit, not in our soul by the power and ability of the soul—Rom. 1:9.

【周三】

§Day 3

伍 基督徒生活是被更新的生活；我们里面的人需要日日得更新—林后四 16，罗十二 2，弗四 23：

V. The Christian life is a life of being renewed; we need to be renewed in our inner man day by day—2 Cor. 4:16; Rom. 12:2; Eph. 4:23:

一 我们外面的人渐渐销毁，但我们里面的人日日在更新—林后四 16：

1 外面的人是以我们的身体为其器官，以我们的魂为其生命和人位。

2 里面的人是以我们重生的灵为其生命和人位，以我们更新的魂为其器官。

A. Our outer man is being consumed, but our inner man is being renewed day by day—2 Cor. 4:16:

1. The outer man consists of the body as its organ with the soul as its life and person.

2. The inner man consists of the regenerated spirit as its life and person with the renewed soul as its organ.

【周四】

§Day 4

二 在经历上，我们是借着破碎和更新，在成为新造的过程中—五 17，四 10 ～ 12，16，弗四 22 ～ 24：

1 就着我们是在基督里的意义说，我们是新造；但事

B. In our experience we are in the process of becoming a new creation by being broken and renewed—5:17; 4:10-12, 16; Eph. 4:22-24:

1. In the sense of being in Christ, we are a new creation, but in actuality in

实上，我们在日常生活里却不是那么新，因为我们没有让基督作唯一占有我们、充满我们，并作我们生命、性情、外表、和彰显的一位—加二 20，四 19，林后三 18，弗三 16 ～ 17。

2 我们虽然得了重生，但在日常生活里仍有搀杂，因为我们的生活有一部分是新造，更大一部分还是旧造—林后五 17，罗八 4，14。

3 虽然我们的灵已经得了重生，但我们的魂连同魂里心思、意志、情感的功能仍在旧造里，需要得更新—十二 2，弗四 23。

4 十字架是为我们成就更新的最大帮助—太十六 24，林后四 10 ～ 12。

5 得更新就是得着神常新的素质分赐到我们里面，顶替并排除我们老旧的元素—16 节，罗十二 2，多三 5。

6 借着更新的过程，我们就从旧造的范围迁到新造的范围里，成为新耶路撒冷—西三 10，启二一 2。

【周五】

三 在基督徒生活里，我们为着神的定旨需要经过更新的过程—这乃是一个包含苦难的过程—罗八 17 ～ 18，林后一 7，四 10 ～ 11，17，彼前四 13，五 9：

1 我们命定要受苦，为要叫我们得更新；一切苦难都是叫我们得更新的过程—西一 24，腓一 29，林后一 6，四 17。

2 神所分派给我们的一切苦难只有一个目的，就是要更新我们—罗十二 2，弗四 23，多三 5。

3 我们所经过的苦难，乃是一个过程，要将我们从旧

our daily life, we are not that new because we do not yet have Christ as the only One who occupies us, fills us, and is our life, nature, appearance, and expression—Gal. 2:20; 4:19; 2 Cor. 3:18; Eph. 3:16-17.

2. We have been regenerated, but still there is a mixture in our daily living because our living is partly the new creation and even more the old creation—2 Cor. 5:17; Rom. 8:4, 14.

3. Although our spirit has been regenerated, our soul with its faculties of mind, will, and emotion remains in the old creation and needs to be renewed—12:2; Eph. 4:23.

4. The cross is the greatest help to accomplish the renewing for us—Matt. 16:24; 2 Cor. 4:10-12.

5. To be renewed is to have God's evernew essence dispensed into us to replace and discharge our old element—v. 16; Rom. 12:2; Titus 3:5.

6. Through the process of renewing, we are transferred from the realm of the old creation into the realm of the new creation to become the New Jerusalem—Col. 3:10; Rev. 21:2.

§Day 5

C. In our Christian life for God's purpose, we need to pass through the process of renewing—a process that involves suffering—Rom. 8:17-18; 2 Cor. 1:7; 4:10-11, 17; 1 Pet. 4:13; 5:9:

1. We are destined to suffer so that we may be renewed; all sufferings are the process to make us new—Col. 1:24; Phil. 1:29; 2 Cor. 1:6; 4:17.

2. All the sufferings that God has assigned to us have one unique purpose—to renew us—Rom. 12:2; Eph. 4:23; Titus 3:5.

3. The sufferings that we pass through are a process to transfer us from the

造的范围迁到新造的范围—林后五 17。

4 我们为了得更新所经过的苦难，与我们得更新的荣耀不能相比—四 17 ～ 18，罗八 18。

5 我们经过患难的时候，在我们里面需要日日不断地有更新，使神能完成祂的心意—林后四 16 ～ 17，弗一 4 ～ 5，9，11 ～ 12。

【周六】

四 当里面的人因基督复活生命新鲜的供应而得着滋养时，里面的人就更新了—约十一 25，腓三 10：

1 我们外面的人因着死的杀死工作逐渐销毁；我们里面的人—我们重生的灵，连同我们里面的各部分—却因复活生命的供应，得以日日新陈代谢的更新—耶三一 33，来八 10，罗七 22，25，十二 2，林后四 16，弗四 23。

2 我们里面的人越得更新，我们魂的功用也越得更新—罗十二 2。

3 我们调和的灵扩展到我们的心思里，成了我们心思的灵；在这样的灵里，我们得以更新而变化—弗四 23，林后三 18，罗十二 2。

五 因为我们已经从神而生，成为神的儿女，有神的生命和性情，我们众人都有神圣的元素在里面加力—约一 12～13，三 15，约壹五 11～12，彼后一 3～4：

1 在这神圣的元素里有更新的性能—罗十二 2。

2 在基督的复活生命里，这神圣的生命有更新的性能—约十一 25，腓三 10，启二一 5 上。

3 神圣生命里的性能在我们一切的行动上更新我们—罗六 4，七 6。

realm of the old creation to the realm of the new creation—2 Cor. 5:17.

4. The suffering that we pass through to be renewed does not compare with the glory of our being new—4:17-18; Rom. 8:18.

5. As we pass through afflictions, there needs to be a continual renewing taking place in us day by day so that God can accomplish His heart's desire—2 Cor. 4:16-17; Eph. 1:4-5, 9, 11-12.

§Day 6

D. The renewing of the inner man takes place as the inner man is nourished with the fresh supply of the resurrection life of Christ—John 11:25; Phil. 3:10:

1. As our outer man is being consumed by the killing work of death, our inner man—our regenerated spirit with our inward parts—is being metabolically renewed day by day with the supply of resurrection life—Jer. 31:33; Heb. 8:10; Rom. 7:22, 25; 12:2; 2 Cor. 4:16; Eph. 4:23.

2. The more our inner man is renewed, the more the functions of our soul are also renewed—Rom. 12:2.

3. Our mingled spirit spreads into our mind and becomes the spirit of the mind; it is in such a spirit that we are being renewed for our transformation—Eph. 4:23; 2 Cor. 3:18; Rom. 12:2.

E. Because we have been born of God to be children of God with the life and nature of God, we all have the divine element energizing in us—John 1:12-13; 3:15; 1 John 5:11-12; 2 Pet. 1:3-4:

1. In this divine element is the renewing capacity—Rom. 12:2.

2. In the resurrection life of Christ, the divine life has the renewing capacity—John 11:25; Phil. 3:10; Rev. 21:5a.

3. The capacity in the divine life is renewing us in all our actions—Rom. 6:4; 7:6.

4 我们需要经历并享受基督复活生命里更新的性能，使我们里面的人能日日得更新—林后一 9，四 16。

4. We need to experience and enjoy the renewing capacity in the resurrection life of Christ so that we may be renewed in our inner man day by day—2 Cor. 1:9; 4:16.

第五周■周一

晨兴喂养

罗六 4“所以我们借着浸入死，和祂一同埋葬，好叫我们在生命的新样中生活行动，像基督…，从死人中复活一样。”

五 17“…那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。”

我们与基督一同埋葬，进入祂的死里，如今我们复活了，像祂复活一样。因此，我们应当在生命的新样中生活行动。生命的新样与赐生命的灵（在复活里的基督自己）密切相关。在生命的新样中生活行动的路乃是那灵。…我们浸入水里的时候是进到死里；但我们从水里出来的时候，乃是进到复活里。我们都必须对受浸有这样奇妙的体验和领会。我们受浸以后，就成了在复活里的新人。复活不仅是将来的光景，也是现在的过程。在生命的新样中生活行动，乃是今天在复活的范围里生活，并在生命中作王。这种生活对付我们里面属亚当的一切，直到我们完全变化，模成基督的形像。（罗八 29。）（新约总论第十册，四七页。）

信息选读

罗马六章四节所说的“生命的新样”，就是五节所说的“祂复活的样式”。我们都应当在这生命的新样中生活行动。我们必须看见，我们在受浸时，就在基督死的样式里与祂联合生长，并且要在祂复活的样式里，就是在祂复活生命的新样中，与祂联合生长。这意思是，我们必须看见我们已与祂同死，现今我们正与祂同长。我们在受浸时与祂同葬，现今我们在祂的复活里，在祂神圣的生命里，与祂同

WEEK 5—DAY 1

Morning Nourishment

Rom. 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead..., so also we might walk in newness of life.

5:17 ... Much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

We were buried with Christ into His death, and now we have been resurrected as He was. Hence, we should walk in newness of life. This newness of life is very much related to the life-giving Spirit, who is Christ Himself in His resurrection. The way to walk in newness of life is the Spirit. When we are immersed in the water, we enter into death, but when we come out of the water, we enter into resurrection. We all need to have such a wonderful realization and understanding of baptism. After baptism we become a new person in resurrection. Resurrection is not only a future state; it is also a present process. To walk in newness of life means to live today in the realm of resurrection and to reign in life. This kind of living deals with all that is of Adam in us until we are fully transformed and conformed to the image of Christ (Rom. 8:29). (The Conclusion of the New Testament, p. 3052)

Today's Reading

The newness of life mentioned in Romans 6:4 is the likeness of His resurrection mentioned in verse 5. We all should walk in this newness of life. We must see that we have grown together with Christ in the likeness of His death, that is, in baptism, and that we will grow together with Him in the likeness of His resurrection, that is, in the newness of His resurrected life. This means that we must see that we have died with Him and that we are now growing with Him. We were buried with Him in baptism, and we are now growing with Him in His resurrection, in His divine life. We must

长。我们必须照着这异象生活行动，就是在生命的新样中生活行动。在我们的日常生活和聚会里，我们需要在生命的新样中生活、举止行动、工作并作每一件事。（新约总论第十册，四七至四八页。）

五章十节在基督的生命里得救，与六章四节在生命的新样中生活行动是相符的。我们若在祂的生命里得救，我们就是在生命的新样中生活行动。有时候丈夫或许给妻子不好的脸色，在这种情形里，作姊妹的只要在生命的新样中生活行动；这就是在基督的生命里得救。然而，她若向丈夫回个不好的脸色，她就不是在基督生命的新样中生活行动，反而是在亚当之死的旧样中。

有着欢腾面容的夫妻，乃是在基督的生命里活着。这生命的彰显乃是复活。基督的复活是新事物的彰显。所以，在基督的生命里活着，乃是在生命的新样中活着。…我们若渴望天天并时时地得救，就必须认识我们是死了并埋葬了的人。但我们不再是在坟墓里，我们现今是在复活里。

给配偶不好的脸色，乃是叫埋葬了的旧人活过来。…我们若让旧人回来，我们就不是在生命的新样里活着，反而是在死的旧样里活着。我们必须在复活里过生活，这生活是根据基督包罗万有的死。基督徒的故事是奇妙的故事。这故事有事实所组成历史的一面，也有经历的一面，就是我们日常生活的一面。按历史说，旧人已经埋葬了，但在我们的日常生活中，旧人仍然与我们一同住宿。房子是给活人住宿的地方，坟墓是为着死人的。就某一面的意义说，我们的身体是旧造的坟墓。我们必须告诉旧人：“我不是给你居住的房子，我是给你埋葬的坟墓。”（李常受文集一九八九年第三册，一三一、一三三至一三四页。）

参读：新约总论，第二百九十九至三百、三百五十八篇；生命的经历与长大，第十六篇。

walk according to this vision; that is, we must walk in newness of life. In our daily life and our meetings, we need to live, behave, act, work, and do everything in newness of life. (The Conclusion of the New Testament, pp. 3052-3053)

Being saved in the life of Christ in Romans 5:10 corresponds with walking in newness of life in 6:4. If we are being saved in His life, then we are walking in newness of life. Sometimes a husband may give his wife an unpleasant look. In this situation the sister should simply walk in newness of life. This is to be saved in the life of Christ. However, if she returns the unpleasant look, she is not walking in the newness of Christ's life. Rather, she is in the oldness of Adam's death.

Husbands and wives who have exulting faces are living in the life of Christ. The expression of this life is resurrection. The resurrection of Christ is the expression of something new. Therefore, to live in the life of Christ is to live in the newness of life…. If we desire to be saved daily and constantly, we must realize that we are persons who are dead and buried. But we are no longer in the tomb; we are now in resurrection.

To display an unpleasant face to our spouse is to revive the buried old man…. If we allow the old man to return, we are not living in newness of life. Rather, we are in the oldness of death. We must live a life in resurrection, and this life is based upon the all-inclusive death of Christ. The Christian story is a wonderful story. There is the historical side of the story, which consists of the facts, and there is also the experiential side, the side of our daily life. According to history, the old man was buried, but in our daily life, the old man is still lodging with us. A house is a lodging place for living persons, but a tomb is for dead persons. In a sense, our body is a tomb for the old creation. We have to tell the old man, "I am not your house for you to live in. I am your tomb for you to be buried in." (CWWL, 1989, vol. 3, "The Experience and Growth in Life," pp. 98-100)

Further Reading: The Conclusion of the New Testament, msgs. 299-300, 358; CWWL, 1989, vol. 3, "The Experience and Growth in Life," ch. 16

第五周■周二

晨兴喂养

罗七 6“但我们既然在捆我们的律法上死了，现今就脱离了律法，叫我们在灵的新样里服事，不在字句的旧样里。”

一 9“我在祂儿子的福音上，在我灵里所事奉的神，可以见证…。”

提后四 22“愿主与你的灵同在。愿恩典与你们同在。”

罗马七章六节表明，我们作为妻子，…必须在灵的新样里服事主，而不在字句的旧样里。我们必须领悟，在六章四节，我们有生命的新样，为着我们的生活；在七章六节，我们有灵的新样，为着我们的服事。生命的新样来自与基督复活的联合，是为着我们日常的生活行动；灵的新样来自脱离律法，归与复活的基督，是为着我们服事神。因此，灵的新样与生命的新样，都是旧人钉十字架的结果。

不仅如此，生命的新样和灵的新样都与那灵有关。生命的新样与在复活里的基督自己相关，祂是赐生命的灵。（林前十五 45 下。）“灵的新样”这辞中的“灵”指我们重生之人的灵，有主，就是那灵，住在其中。（提后四 22。）我们可以在灵的新样里服事，因为神更新了我们的灵。凡与我们重生之灵有关的，一切都是新的。凡出于这灵的，也都是新的。我们重生的灵是新样的源头，因为主、神的生命与圣灵，都在我们重生的灵里。（新约总论第十册，六三至六四页。）

信息选读

WEEK 5—DAY 2

Morning Nourishment

Rom. 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.

1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son...

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

Romans 7:6 shows that as the wife we must...serve the Lord in newness of spirit, not in oldness of letter. We have to realize that in 6:4 we have the newness of life for our living; in 7:6 we have the newness of spirit for our service. Newness of life issues from our being identified with Christ's resurrection and is for our walk in our daily life. Newness of spirit issues from our being discharged from the law and being joined to the resurrected Christ and is for our service to God. Thus, both newness of spirit and newness of life are results of the crucifixion of the old man.

Furthermore, both newness of life and newness of spirit are related to the Spirit. The newness of life is related to Christ Himself in His resurrection, who is the life-giving Spirit (1 Cor. 15:45b). The spirit in the phrase newness of spirit refers to our regenerated human spirit, in which the Lord as the Spirit dwells (2 Tim. 4:22). We may serve in newness of spirit because God has renewed our spirit. Everything that is related to our regenerated spirit is new, and everything that comes out of our spirit is new. Our regenerated spirit is a source of newness because the Lord, the life of God, and the Holy Spirit are there. (The Conclusion of the New Testament, p. 3065)

Today's Reading

我们都必须学习如何运用我们的灵。你来到召会的聚会中，不要运用你的记忆，要运用你的灵。你若运用你的灵，就会有新的东西给弟兄姊妹。…我若保留许多资料在记忆里，想要照着这记忆的题材释放信息，那篇信息就必是老旧的，满了死知识的旧样。然而，我释放信息时，若忘掉我的记忆，并运用我的灵，就会有新的东西溢出。…在一次聚会中我站起来说话，但却不清楚信息的内容。我凭信站起来，运用我的灵。立刻，关于启示录里的七灵这一点出来了。每位听见那篇信息的人都能见证，那是新的、新鲜的、有能力的、活的。（罗马书生命读经，一七五页。）

我作基督徒这么多年，未曾看见多少活的结婚聚会。几乎所有的结婚聚会都是死的。然而，有一位牧师不照着字句的规条，而在新娘和新郎面前流着泪，对新郎说，“今天你不是站在我的面前，你乃是站在主的面前。我明白你这青年人所站的立场，我认识你，今天我十分关心你。”这才是灵的新样。…那一天，这位牧师突破了死的字句，他突破了老旧。以后，那位青年人因着那个结婚聚会而真实的被主得着了。

今天我们必须在新样里服事主。我们来在一起聚集时，必须是在新样里聚集。守住老旧的方式是容易的。如果我是一个牧师，我只要进神学院读完四年，熟读祷告书，然后在某些场合读某些部分即可，这对我来说是容易的。然而，你若要在灵的新样里服事，就必须保守自己在主的面光中，并且借着接触主而活在灵中。否则，你就没有新样，反而自然而然的在旧样里。持守旧样是容易的，但要保持新样，就必须逐日地接触主。（李常受文集一九六五年第三册，三四一至三四二页。）

参读：罗马书生命读经，第十一至十二篇；我们人的灵，第五章。

We all must learn how to exercise our spirit. When you come to the meetings of the church, do not exercise your memory. Exercise your spirit. If you exercise your spirit, you will have something new to offer the brothers and sisters…. If I retain a great deal of information in my memory and try to give a message according to this memorized material, that message will be old, filled with the oldness of dead knowledge. However, if I forget my memory and exercise my spirit as I give the message, something new will burst forth…. In one meeting I stood up to speak but was not clear concerning the content of the message. I stood by faith, exercising my spirit. Immediately, the matter of the seven Spirits in the book of Revelation came forth. Everyone who heard that message can testify that it was new, fresh, powerful, and living. (Life-study of Romans, p. 149)

In my whole Christian life, I have not seen many living weddings. Nearly all of them were dead. One pastor, however, instead of going on according to the regulations in letters, wept with tears before the bride and the bridegroom. Then he told the bridegroom, “Today you are not standing in my presence. You are standing in the Lord’s presence. I realize where you stand as a young man. I know you. I am so concerned today for you.” This was the newness of the spirit…. That day the pastor just broke through the dead letter. He broke through the oldness. Later on, that young man was really captured by God due to that wedding.

Today we must serve the Lord in the way of newness. When we come together to meet, we must meet in the way of newness. To be kept in the way of oldness is easy. If I were a pastor, it would be easy for me, having just studied four years in a seminary, to get myself acquainted with a prayer book and read certain portions for certain occasions. But if you are going to serve in newness of spirit, you must keep yourself in the presence of the Lord and living in the spirit by contacting the Lord. Otherwise, you would not have the newness, but spontaneously you would have the oldness. To have the oldness is easy, but to keep the newness you need to contact the Lord day by day. (CWWL, 1965, vol. 3, “Our Human Spirit,” p. 245)

Further Reading: Life-study of Romans, msgs. 11-12; CWWL, 1965, vol. 3, “Our Human Spirit,” ch. 5

第五周■周三

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。”

太十六 24“于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”

外面的人是我们的身体和我们的魂，以我们的身体为其器官，以我们的魂为其生命和人位。里面的人是我们重生的灵同着我们更新的魂，以我们重生的灵为其生命和人位，以我们更新的魂为其器官。魂的生命必须被否认，（太十六 24 ～ 25，）但魂的功用—心思、意志、情感，必须借着被征服，（林后十 4 ～ 5，）得着更新并提高，而为灵所用；灵乃是里面之人的人位。

“毁坏”（四 16）原意或作，销毁，消耗，磨损。借着不断的杀死—死的工作，我们外面的人，就是我们物质的身体，以及使其有生命的魂，（林前十五 44，）就渐渐销毁磨损。（哥林多后书生命读经，一一二至一一三页。）

信息选读

我们在召会生活中，不断经历心思的更新和心思的提高。当我们的心思被主征服，我们的心思就得着更新。这样，心思就能为我们的灵使用；我们的灵乃是里面之人的人位。外面的人渐渐被销毁、磨损、并被治死；但是里面的人却日日在更新。销毁含示减少，更新含示扩增。因此，我们外面的人渐渐减少，里面的人渐渐扩增。外面看来，我的身体渐渐衰老，但我里面的人却越发年轻、更新。

WEEK 5—DAY 3

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.

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

The outer man is our body and our soul, with the body as its organ and the soul as its life and person. The inner man is our regenerated spirit with our renewed soul. The regenerated spirit is its life and person, and the renewed soul is its organ. The life of the soul must be denied (Matt. 16:24-25), but the functions of the soul, the mind, will, and emotion, must be renewed and uplifted by being subdued (2 Cor. 10:4-5) to be used by the spirit, the person of the inner man.

The Greek word rendered “decaying” also means “being consumed, being wasted away, being worn out.” By the continued killing, the working of death, our outer man, that is, our material body with its animating soul (1 Cor. 15:44), is being consumed and worn out. (Life-study of 2 Corinthians, p. 98)

Today’s Reading

In the church life we are experiencing the renewing of the mind and the uplifting of the mind. As our mind is subdued by the Lord, it is renewed. Then it can be used by our spirit, which is the person of the inner man. The outer man is being consumed. It is being worn out and put to death. But the inner man is being renewed day by day. Being consumed implies decreasing, and being renewed implies increasing. Thus, our outer man is decreasing, and our inner man is increasing. Outwardly my body is getting older, but my inner man is getting younger and newer.

里面的人因复活生命新鲜的供应得着滋养，而得以更新。我们外面的人，我们必死的身体，因着死的杀死工作逐渐销毁；我们里面的人，就是我们重生的灵，连同我们里面的各部分，（耶三一 33，来八 10，罗七 22，25，）却因复活生命的供应，得以日日新陈代谢地更新。

更新与构成相似，…我们若要得着更新，就必须有一些元素加到我们里面。这更新我们的元素，就是隐藏在我们里面的宝贝。（林后四 7。）然而，…光有宝贝在我们里面是不够的。我们还需要被杀死、毁坏、销毁、磨碾。为这缘故，我们里面有宝贝，外面有环境。

我们逃避不了神的手。…你可能还用自己的聪明来逃避破碎和磨碾。没有人对付得了你。然而，最想要逃避破碎的人，末了受的苦也最多。我们的定命就是被销毁。

主凭着祂主宰的权柄，利用我们的环境来销毁我们。不要以为是因为你不对，所以需要被销毁。实际上，乃是因为你对，所以需要被销毁。…保罗非常地对，所以他很需要被销毁。这不是说，你应当故意犯错。你如果错了，你可能受惩罚。…你也许不知道该怎么办，因为你对了，会被销毁；你不对，又会受惩罚。答案是你什么也不该作。

我们越经历外面的人被销毁、被治死，我们里面的人就越得更新。我们重生的灵连同我们更新的心思、情感、意志，都需要复活、发展、扩大并复苏。因此，当外面的人渐渐销毁时，里面的人就渐渐复活、更新并发展。（哥林多后书生命读经，一一五至一一六、三六〇页。）

参读：哥林多后书生命读经，第十一、三十四至三十七篇；信徒对变化的经历，第四章。

The inner man is renewed by being nourished with the fresh supply of resurrection life. As our mortal body, our outer man, is being consumed by the killing work of death, our inner man, that is, our regenerated spirit with the inward parts of our being (Jer. 31:33; Heb. 8:10; Rom. 7:22, 25), is being metabolically renewed day by day with the supply of resurrection life.

Being renewed is similar to being constituted…. In order for us to be renewed, some element must be added to us. This renewing element is the treasure hidden within us (2 Cor. 4:7). However,… it is not adequate simply to have the treasure within. There is also the need for the killing, the destroying, the consuming, the grinding. For this reason, inwardly we have the treasure, and outwardly we have the environment.

It is impossible for us to escape God's hand….You may still use your cleverness to escape the breaking and the grinding. No one is able to deal with you. However, those who try the hardest to escape the breaking eventually suffer the most. It is our destiny to be consumed.

The Lord sovereignly uses our environment to consume us. Do not think that it is because you are wrong that you need to be consumed. Actually, it is because you are right that you need to be consumed…. Paul was very right. This was the reason he needed a great deal of consuming. This does not mean, however, that you should purposely try to do something wrong. If you are wrong, you may be punished. You may wonder what you should do, since you will be consumed if you are right and punished if you are wrong. The answer is that you should not do anything.

The more we experience the consuming, the putting to death, of the outer man, the more our inner man is renewed. Our regenerated spirit with our renewed mind, emotion, and will needs to be resurrected, developed, enlarged, and refreshed. Therefore, as the outer man is being consumed, the inner man is being resurrected, renewed, and developed. (Life-study of 2 Corinthians, pp. 99-101, 307-308)

Further Reading: Life-study of 2 Corinthians, msgs. 11, 34-37; CWWL, 1963, vol. 1, "The Believer's Experience of Transformation," ch. 4

第五周■周四

晨兴喂养

林后五17“因此，若有人在基督里，他就是新造；旧事已过，看哪，都变成新的了。”

弗四23“而在你们心思的灵里得以更新。”

神所造之物，凡没有神在其内作生命、性情、外表、以及彰显的，都是旧造；凡有神在其内作生命、性情、外表、以及彰显的，就是新造。我们重生以前，都是旧造。我们重生以后，就成了新造。重生就是成为新造。〔林后五17。〕…就着我们是在基督里的意义说，我们是新造；但事实上，我们在日常生活里却不是那么新，因为我们没有让基督作唯一占有我们、充满我们、并作我们生命、性情、外表、和彰显的一位。我们虽然得蒙重生，成了新造，但就着我们日常实际的生活行动而言，大部分的时间还是旧造。不管我们在主里有多久，我们仍然保有老习惯。有时候我们活在灵里而活基督，但大部分时间我们还是活在旧习惯、旧性情里。（李常受文集一九八九年第二册，四四二至四四三页。）

信息选读

在道理上我们有神，但在日常生活上我们也许缺少神作我们的生命与性情。我们的个性也许是慢的，但许多时候，特别是在聚会里，神的性情是要立即作事。我们的性情也许是安静的，但神要我们成为新造，在聚会里反我们天然的习惯而说一些话。神要我们都成为祂的新造，有祂作我们的性情。神也要我们彰显祂。神是我们的分，但我们能否说祂是我们的新习惯？我们众人必须从旧习惯里被带出来，以神为我们的新习惯。

WEEK 5—DAY 4

Morning Nourishment

2 Cor. 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

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

Anything created by God that does not have God in it as its life, nature, appearance, and expression is old, but anything that has God within it as its life, nature, appearance, and expression is a new creation. Before we were regenerated, we were the old creation. After we were regenerated, we became a new creation. To be regenerated is to be made a new creation [cf. 2 Cor. 5:17].... In the sense of being in Christ, we are the new creation, but in actuality in our daily life, we are not that new because we do not have Christ as the only One who occupies us, who fills us up, and who is our life, nature, appearance, and expression. Even though we have been regenerated to be made a new creation, we are still the old creation most of the time according to our daily walk in actuality. Regardless of how long we have been in the Lord, we still keep our old habits. Sometimes we live in the spirit to live Christ, but most of the time we still live in our old habit, our old nature. (CWWL, 1989, vol. 2, “Being Renewed Day by Day,” pp. 355-356)

Today’s Reading

We have God doctrinally, but we may lack God as our life and nature in our daily life. We may be slow in our disposition, but many times God’s nature is to do things immediately, especially in the meetings. We may be quiet in our nature, but God wants us to be a new creation to utter something in the meetings against our natural habit. God desires that we all be His new creation, having Him as our nature. He also wants us to express Him. God is our portion, but can we say that He is our new habit? We all have to be brought out of our old habit into taking God as our new habit.

我们得蒙重生以后，就有了神，但我们所有神的元素不多。这就是为什么歌罗西二章十九节说，我们需要以神的增长而长大，或是说，以神的增加而增长。这乃是说，我们以神在我们里面的增加而长大。我们若少有神的增加，就长得少。我们若多有神的增加，就长得多。我们若有神丰满地在我们里面，就会有丰满的长大。神必须在我们里面增加。当神在我们里面增加，祂的新元素就加到我们里面。不论我们天然的个性是快是慢，当神圣的元素进到我们里面，就更新我们。我们接触神的时候，神就将祂自己这神圣的元素注入我们里面。这新的元素就加到我们现有的元素里。这新的元素一加到我们里面，在我们里面就有一些东西作成了。

神愿意将祂自己加到我们里面，但我们若不接触祂，祂就不能在我们里面增加。我们也许经过一段时间没有接触神，也没有向祂祷告，反而凭自己并在自己里面作一切。在这段期间，神没有加到我们里面，我们也没有以神的增加而增长。这就是为什么我们鼓励众圣徒守晨更。我们守晨更亲近主不是只为着运用心思读圣经的字句，乃是为着运用灵。为此，我们必须说，“哦，主耶稣。”我们呼求主乃是属灵的呼吸。我们必须借着向神祷告并呼求而接触神。这样，祂就将祂自己加到我们里面。当我们接触祂，祂就将更多的神圣元素加到我们里面。当神新的元素加到我们里面，这新的元素就新陈代谢地更新我们。就天然说，我也许是性急的人，但因着神的元素进到我里面，这元素就更新了我天然的习惯。我天然的个性也许很慢，但神以祂的元素更新我，将我的旧元素除去。（李常受文集一九八九年第二册，四四四至四四六页。）

参读：日日在更新，第一至二章；以弗所书生命读经，第四十七、九十四篇。

After we have been regenerated, we have God, but we do not have much of God. This is why Colossians 2:19 says that we need to grow with the growth of God, or increase with the increase of God. This means that we grow by the increase of God within us. If we have little increase of God, we grow little. If we have much increase of God, we grow much. When we have God in us to the fullest, we will have the full growth. God has to be increased within us. When God is increasing within us, His new element is being added into us. When the divine element comes into us, it renews us regardless of whether we are slow or quick in our natural disposition. As we are contacting God, God infuses Himself as the divine element into our being. This new element is added into our existing element. When this new element is added into us, something is worked out within us.

God desires to add Himself into our being, but He does not increase in us when we do not contact Him. We may go through a period of time in which we do not contact God or pray to Him. Instead, we are doing everything by ourselves and in ourselves. During this time, God is not added into our being, and we are not increasing with the increase of God. This is why we encourage all the saints to have morning watch. Our morning watch with the Lord is not just for us to exercise our mind to read the letter of the Bible, but it is for us to exercise our spirit. This is why we have to say “O Lord Jesus.” Our calling on the Lord is our spiritual breathing. We have to contact God by praying to Him and calling on Him. Then He adds Himself into us. When we contact Him, He is adding more and more of the divine element into our being. As the new element of God is being added into our being, this new element metabolically renews us. I may be a quick person naturally, but because God’s element comes into my being, this element renews my natural habit. I may be slow in my natural disposition, but God renews me with His element to discharge my old element. (CWWL, 1989, vol. 2, “Being Renewed Day by Day,” pp. 356-358)

Further Reading: CWWL, 1989, vol. 2, “Being Renewed Day by Day,” chs. 1-2; Life-study of Ephesians, msgs. 47, 94

第五周■周五

晨兴喂养

罗八 17～18“…只要我们与祂一同受苦，好叫我们也与祂一同得荣耀。因为我算定今时的苦楚，不配与将来要显于我们的荣耀相比。”

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。”

我们或许是在召会里蒙主保守的好圣徒，但我们有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。（李常受文集一九八九年第二册，四四六至四四七页。）

信息选读

神乃是要更新我们。…我们可能是最对的人，却是最老旧的人。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。我们有祂作我们的享受，但我们不以祂作我们的性情而活祂。

我们是否照着神的性情管教儿女？我们也许照着我们的个性、所是、与习惯管教他们。所以神用环

WEEK 5—DAY 5

Morning Nourishment

Rom. 8:17-18 ...If...we suffer with Him...we may also be glorified with Him. For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.

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.

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

God desires to renew us....We may be the most right persons and still be the most old persons. 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 possess Him for our enjoyment, but we do not live Him as our nature.

Do we discipline our children according to God’s nature? We may discipline them according to our disposition, our being, and our habit. God, therefore,

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被改正了，我们也得更新了。…我们先前是借着自己、凭着自己、并在自己里面管教儿女。…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。虽然是作父亲的在管教，但因为他的管教充满了神，所以是神的管教，有神在其中。神用那叫我们受苦的外在环境更新我们。

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。…今天的难处是人所作的一切事都没有神。神所关心的，乃是祂所拣选的人，借着让祂天天加到他们里面，而学习与祂合作。神为着新陈代谢地变化我们，就将祂自己天天加到我们里面。…这新的元素是神自己，旧的元素是我们。

我们的神每天都在等待机会，要将祂自己加到我们众人里面。我们若给祂机会，并向祂敞开，祂就要将祂自己当作新的元素加到我们里面，不只改正我们，更顶替我们，更新我们。…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，却还保持原样，没有更新，这是可悲的事。我盼望我们思考这事。我们必须祷告：“主啊，我不要保持原样。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。我们每日需要接触神，将自己向祂敞开，让祂进到我们里面，逐日新鲜地加增到我们里面。（李常受文集一九八九年第二册，四四七至四五〇页。）

参读：神圣启示的中心路线，第十一、二十三至二十四篇。

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…. Formerly, we disciplined our children with ourselves, by ourselves, and in ourselves….Now God is in our disciplining of our children, and our disciplining them becomes a human-divine disciplining. The father is doing the disciplining, yet his disciplining is the divine disciplining because it is full of God. God is in it. God uses the outward environment in which we suffer to renew us.

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. The problem today is that people do everything without God. What God cares for is that His chosen ones would learn to cooperate with Him by allowing Him to be added into them day by day. God is daily being added to us for the purpose of metabolically transforming us….This new element is God Himself, and the old element is us.

Our God is daily waiting for a chance to add Himself into all of us. If we would give Him the opportunity and the opening, He will add Himself into our being as the new element, not merely to correct us but to replace us, to renew us. 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. I hope that we will consider this matter. 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. Daily we need to contact God, open ourselves up to Him, and let Him come into us to be a new addition into us day by day. (CWWL, 1989, vol. 2, “Being Renewed Day by Day,” pp. 358-361)

Further Reading: CWWL, 1991-1992, vol. 1, “The Central Line of the Divine Revelation,” chs. 11, 23-24

第五周■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。”

启二一5“坐宝座的说，看哪，我将一切都更新了。又说，你要写上，因这些话是可信的，是真实的。”

神圣的元素是非常活动的，是加力的，是作工的，是生机的。…我们现今所享受神的生命具有更新的性能。…我用“性能”（capacity）这辞，意思是说神圣生命在其性质上的功能。在神神圣的性质里，有终日加力的功能。神圣生命及其性质一进到我们里面，就在我们里面加力。我们众人都有神圣的元素在里面加力。在这神圣的元素里有更新的性能。

我们可以用肥皂来作说明，因为肥皂有洗去污秽的性能。肥皂的性质里有洗去污秽的功能。照样，在我们所领受并享受的神圣生命里，也有按着神圣生命性质的更新性能。…我们需要天天享受在复活里神圣生命更新的性能。（李常受文集一九八九年第二册，四五一页。）

信息选读

每早晨我们必须接触主。首先，我们必须认罪。其次，我们必须拒绝己。我们拒绝己的时候，就经过基督的死，基督的死也杀死我们。在林后四章，保罗说到“耶稣的治死”。（10。）这是指耶稣（就积极的意义说）一直在杀死我们。今天许多药物里面，有医治的元素，也有杀死的元素，能杀灭我们里面有害的细菌。在耶稣里面有杀死的元素。…在这药剂里，有

WEEK 5—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.

Rev. 21:5 And He who sits on the throne said, Behold, I make all things new. And He said, Write, for these words are faithful and true.

The divine element is very active. It is energizing, it works, and it is organic….Within the divine life that we are enjoying today, there is a renewing capacity….When I use the word capacity, I mean the ability of the divine life in its nature. In God’s divine nature there is the ability that is energizing all day. Once the divine life with the divine nature gets into us, it energizes within us. We all have the divine element energizing in us, and in this divine element there is the renewing capacity.

We may use soap as an illustration because it has the capacity to wash away dirt. There is the ability to wash away dirt in the nature of the soap. Likewise, in the divine life that we have received and that we are enjoying, there is a renewing capacity according to its nature….We need to enjoy the renewing capacity of the divine life in resurrection day by day. (CWWL, 1989, vol. 2, “Being Renewed Day by Day,” p. 361)

Today’s Reading

Every morning we should contact the Lord. First, we have to confess our sins. Second, we have to reject ourselves. In rejecting ourselves, we pass through the death of Christ, and the death of Christ kills us. In 2 Corinthians 4 Paul talks about “the putting to death of Jesus” (v. 10). This means that Jesus, in a positive sense, is always killing us. In many medicines today there is a healing element and a killing element that kills the bad germs and bacteria within us. In Jesus there is the killing element…. In this dose there is the killing power.

杀死的能力。每早晨我们都需要到主这里来，取用祂作我们…每日的抗生素。当我们取用祂作药剂，我们就享受耶稣的杀死，耶稣的治死。这杀死就是更新的过程。不仅如此，这杀死带来复活。…在基督的复活里，这神圣的生命有更新的性能。我们早晨拒绝己并接受神到我们里面的时候，就在一天当中感觉到，有一个杀死的过程在我们里面进行着。并且在神圣的生命里有更新的性能，在我们一切的行动上更新我们。

神的心意完全是要使我们成为新的。这不是一夜之间的事，…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。我们就会新陈代谢地改变。

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，使我们能与我们里面的主合作。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、甚至习惯上，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。

神要我们成为新造。当主所有的儿女都经过更新的过程，成为新耶路撒冷的时候，他们就会在完全更新的情形里。圣城叫作新耶路撒冷，因为那里没有神旧造的旧元素。我们经过患难的时候，在我们里面需要日日不断的有更新，使神能完成祂的心意。（李常受文集一九八九年第二册，四五一至四五四页。）

参读：书信中神的灵同人的灵，第三章；书信中的灵，第一部分第二篇。

Morning after morning we need to come to the Lord and take Him as our... daily antibiotic. When we take Him as our medication, we enjoy the killing of Jesus, or the putting to death of Jesus. This killing is the process of renewing. Furthermore, this killing brings in resurrection…. In the resurrection of Christ the divine life has the renewing capacity. When we reject ourselves in the morning to receive God into us, we have the sense during the day that a killing process is going on within us. Also, there is a capacity in the divine life that is renewing us in all our actions.

God's intention is altogether to make us new. This is not an overnight matter…. 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.

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.

God desires us to be the new creation. When all of the Lord's children pass through the process of renewing to become the New Jerusalem, they will be in a state of being fully renewed. The holy city is called the New Jerusalem because it has no old element of God's old creation. As we pass through afflictions, there needs to be a continual renewing taking place in us day by day so that God can accomplish His heart's desire. (CWWL, 1989, vol. 2, "Being Renewed Day by Day," pp. 361-363)

Further Reading: CWWL, 1966, vol. 2, "The Divine Spirit with the Human Spirit in the Epistles," ch. 3; CWWL, 1965, vol. 3, "The Spirit in the Epistles," ch. 2

第五周诗歌

11

敬拜父 — 祂的新鲜

8 6 8 6 副（英 16）

D 大调　　6/8



二 父,你是神也就是“新”, 无你就是陈旧;
有你, 虽然代远年湮, 仍是常新不朽。

三 你向我们所赐之福, 都是新而不旧;
约是新约、路是新路, 都要永远存留。

四 我们乃是你的新造, 新人新心新灵;
日日更新, 永不衰老, 满有新样、新生。

五 最终新天、新地、新城, 一切全都更新;
月月都有新果供应, 永远不再变陈。

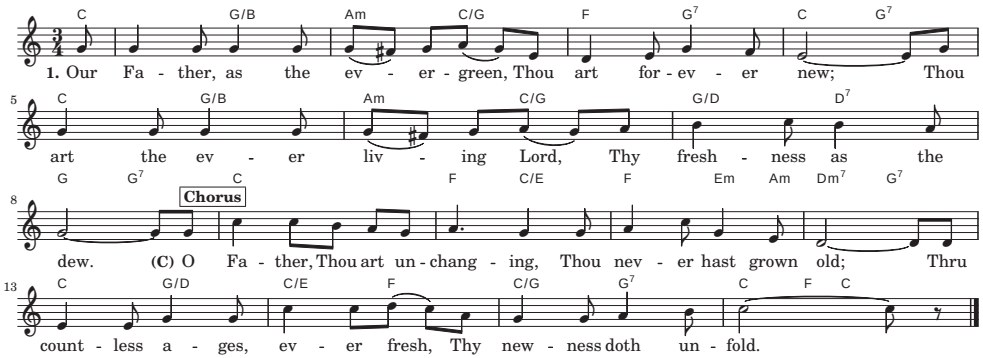
六 父神,你是常新不旧, 我们赞美不休!
永远赞美、永远歌讴: 你是常新不旧!

WEEK 5 — HYMN

Our Father, as the evergreen

Worship of the Father — His Newness

16



2. O Thou art God, and Thou art “new“;
Without Thee all is worn,
But all with Thee is ever fresh,
Though many years have gone.

3. Each blessing Thou hast given us
Thy newness doth contain;
Thy covenant, Thy ways are new,
And ever thus remain.

4. Now we Thy new creation are—
New spirit and new heart;
We’re daily from the old renewed,
New life Thou dost impart.

5. The earth and heavens will be new
And Thy new city share;
New fruits each month will be supplied,
For all is newness there.

6. O Father, Thou art ever new,
And all is new in Thee;
We sing the new eternal song,
New praise we give to Thee.

第五周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: