

第五週

我們需要在生命的新樣中
生活行動，在靈的新樣裏服事，
並且裏面的人日日得更新

詩歌：

讀經：啓二一 5 上，羅六 4，七 6，十二 2，林後四 16，
五 17，加六 15

【週一】

壹『坐寶座的說，看哪，我將一切都更新了』—啓二一 5 上。

貳 我們這些在基督裏的信徒，已成為新造——一個人得了重生，有神的生命，不活在外面的
人裏，乃活在裏面的人裏——林後五 17，加
六 15，約三 3，5～6，15，林後四 16。

叁 我們作為在基督耶穌裏的新造，需要在生
命的新樣中生活行動——羅六 4：

一 在生命的新樣中生活行動，意即在復活的範圍
裏生活，並在生命中作王——4 節，五 17。

二 題到生命，羅馬五章十節說到要在神兒子的生
命裏得救，十七節說到在生命中作王，六章四
節宣告我們和基督同死同葬，好叫我們在生命

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

的新樣中生活行動。

- 三 我們受浸以後，就成了在復活裏的新人；復活不僅是將來的光景，也是現在的過程——林後五 17，腓三 10～11。
- 四 我們與基督一同埋葬，進入祂的死裏，並且我們復活了，像祂復活一樣；因此，我們應當在生命的新樣中生活行動——西二 12，弗二 5，羅六 4。
- 五 生命的新樣與賜生命的靈（在復活裏的基督自己）密切相關；那靈乃是在生命的新樣中生活行動的路——林前十五 45 下。
- 六 在生命的新樣中生活行動乃是一種生活，對付我們裏面屬亞當的一切，直到我們完全變化，模成基督的形像——羅八 29。

【週二】

肆 我們作為在基督耶穌裏的新造，需要在靈的新樣裏服事——七 6：

- 一 我們的生活應該有生命的新樣，我們的服事應該有靈的新樣——6 節：
 - 1 我們的生活也罷，事奉也罷，都不該有老樣。
 - 2 以我們的事奉來說，不該有律法字句的舊樣，乃該有靈的新樣——林後五 17，羅七 6。
- 二 在羅馬六章四節，生命的新樣來自與基督復活的聯合，是為着我們日常的生活行動。
- 三 在七章六節，靈的新樣來自脫離律法，歸與復活的基督，是為着我們服事神。
- 四 靈的新樣與生命的新樣，都是舊人釘十字架的

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

結果—六 6。

五 在七章六節，『靈的新樣』指我們重生之人的靈，有主，就是那靈，住在其中—提後四 22：

- 1 凡與我們重生之靈有關的，一切都是新的；凡出於這靈的，也都是新的—約三 6，四 23～24，羅一 9，弗六 18。
- 2 我們重生的靈是新樣的源頭，因為主、神的生命與聖靈，都在這裏—林前六 17，林後三 16～18。
- 3 我們事奉神，應當像保羅一樣，在我們重生的靈裏，憑着內住的基督，就是賜生命的靈，而不在我們的魂裏，憑魂的能力和才能—羅一 9。

【週三】

伍 基督徒生活是被更新的生活；我們裏面的人需要日日得更新—林後四 16，羅十二 2，弗四 23：

- 一 我們外面的人漸漸銷毀，但我們裏面的人日日在更新—林後四 16：
 - 1 外面的人是以我們的身體為其器官，以我們的魂為其生命和人位。
 - 2 裏面的人是以我們重生的靈為其生命和人位，以我們更新的魂為其器官。

【週四】

二 在經歷上，我們是藉着破碎和更新，在成為新造的過程中—五 17，四 10～12，16，弗四 22～24：

- 1 就着我們是在基督裏的意義說，我們是新造；但事

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.

§Day 3

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:

- 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.

§Day 4

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

實上，我們在日常生活裏卻不是那麼新，因為我們沒有讓基督作惟一佔有我們、充滿我們，並作我們生命、性情、外表、和彰顯的一位——加二 20，四 19，林後三 18，弗三 16～17。

- 2 我們雖然得了重生，但在日常生活裏仍有攙雜，因為我們的生活有一部分是新造，更大一部分還是舊造——林後五 17，羅八 4，14。
- 3 雖然我們的靈已經得了重生，但我們的魂連同魂裏心思、意志、情感的功能仍在舊造裏，需要得更新——十二 2，弗四 23。
- 4 十字架是為我們成就更新的最大幫助——太十六 24，林後四 10～12。
- 5 得更新就是得着神常新的素質分賜到我們裏面，頂替並排除我們老舊的元素——十六節，羅十二 2，多三 5。
- 6 藉着更新的過程，我們就從舊造的範圍遷到新造的範圍裏，成為新耶路撒冷——西三 10，啓二一 2。

【週五】

三 在基督徒生活裏，我們為着神的定旨需要經過更新的過程——這乃是一個包含苦難的過程——羅八 17～18，林後一 7，四 10～11，17，彼前四 13，五 9：

- 1 我們命定要受苦，為要叫我們得更新；一切苦難都是叫我們得更新的過程——西一 24，腓一 29，林後一 6，四 17。
- 2 神所分派給我們的一切苦難只有一個目的，就是要更新我們——羅十二 2，弗四 23，多三 5。
- 3 我們所經過的苦難，乃是一個過程，要將我們從舊

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 ever-new 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

造的範圍遷到新造的範圍—林後五 17。

4 我們爲了得更新所經過的苦難，與我們得更新的榮耀不能相比—四 17 ~ 18，羅八 18。

5 我們經過患難的時候，在我們裏面需要日日不斷的有更新，使神能完成祂的心意—林後四 16 ~ 17，弗一 4 ~ 5，9，11 ~ 12。

【週六】

四 當裏面的人因基督復活生命新鮮的供應而得着滋養時，裏面的人就更新了一約十一 25，腓三 10：

1 我們外面的人因着死的殺死工作逐漸銷毀；我們裏面的人—我們重生的靈，連同我們裏面的各部分—卻因復活生命的供應，得以日日新陳代謝的更新—耶三一 33，來八 10，羅七 22，25，十二 2，林後四 16，弗四 23。

2 我們裏面的人越得更新，我們魂的功用也越得更新—羅十二 2。

3 我們調和的靈擴展到我們的心思裏，成了我們心思的靈；在這樣的靈裏，我們得以更新而變化—弗四 23，林後三 18，羅十二 2。

五 因爲我們已經從神而生，成爲神的兒女，有神的生命和性情，我們眾人都有神聖的元素在裏面加力—約一 12 ~ 13，三 15，約壹五 11 ~ 12，彼後一 3 ~ 4：

1 在這神聖的元素裏有更新的性能—羅十二 2。

2 在基督的復活生命裏，這神聖的生命有更新的性能—約十一 25，腓三 10，啓二一 5 上。

3 神聖生命裏的性能在我們一切的行動上更新我們—羅六 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 我們需要經歷並享受基督復活生命裏更新的性能，
使我們裏面的人能日日得更新——林後一 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.

第五週 ■ 週一

晨興餽養

羅六4『所以我們藉着浸入死，和祂一同埋葬，好叫我們在生命的新樣中生活行動，像基督…，從死人中復活一樣。』

五17『…那些受洋溢之恩，並洋溢之義恩賜的，就更要藉着耶穌基督一人，在生命中作王了。』

我們與基督一同埋葬，進入祂的死裏，如今我們復活了，像祂復活一樣。因此，我們應當在生命的新樣中生活行動。生命的新樣與賜生命的靈（在復活裏的基督自己）密切相關。在生命的新樣中生活行動的路乃是那靈。…我們浸入水裏的時候是進到死裏；但我們從水裏出來的時候，乃是進到復活裏。我們都必須對受浸有這樣奇妙的體驗和領會。我們受浸以後，就成了在復活裏的新人。復活不僅是將來的光景，也是現在的過程。在生命的新樣中生活行動，乃是今天在復活的範圍裏生活，並在生命中作王。這種生活對付我們裏面屬亞當的一切，直到我們完全變化，模成基督的形像。（羅八29。）（新約總論第十冊，四七頁。）

信息選讀

羅馬六章四節所說的『生命的新樣』，就是五節所說的『祂復活的樣式』。我們都應當在這生命的新樣中生活行動。我們必須看見，我們在受浸時，就在基督死的樣式裏與祂聯合生長，並且要在祂復活的樣式裏，就是在祂復活生命的新樣中，與祂聯合生長。這意思是，我們必須看見我們已與祂同死，現今我們正與祂同長。我們在受浸時與祂同葬，現今我們在祂的復活裏，在祂神聖的生命裏，與祂同

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

長。我們必須照着這異象生活行動，就是在生命的新樣中生活行動。在我們的日常生活和聚會裏，我們需要在生命的新樣中生活、舉止行動、工作並作每一件事。（新約總論第十冊，四七至四八頁。）

五章十節在基督的生命裏得救，與六章四節在生命的新樣中生活行動是相符的。我們若在祂的生命裏得救，我們就是在生命的新樣中生活行動。有時候丈夫或許給妻子不好的臉色，在這種情形裏，作姊妹的只要在生命的新樣中生活行動；這就是在基督的生命裏得救。然而，她若向丈夫回個不好的臉色，她就不是在基督生命的新樣中生活行動，反而是在亞當之死的舊樣中。

有着歡騰面容的夫妻，乃是在基督的生命裏活着。這生命的彰顯乃是復活。基督的復活是新事物的彰顯。所以，在基督的生命裏活着，乃是在生命的新樣中活着。…我們若渴望天天並時時的得救，就必須認識我們是死了並埋葬了的人。但我們不再是在墳墓裏，我們現今是在復活裏。

給配偶不好的臉色，乃是叫埋葬了的舊人活過來。…我們若讓舊人回來，我們就不是在生命的新樣裏活着，反而是在死的舊樣裏活着。我們必須在復活裏過生活，這生活是根據基督包羅萬有的死。基督徒的故事是奇妙的故事。這故事有事實所組成歷史的一面，也有經歷的一面，就是我們日常生活的一面。按歷史說，舊人已經埋葬了，但在我們的日常生活中，舊人仍然與我們一同住宿。房子是給活人住宿的地方，墳墓是為着死人的。就某一面的意義說，我們的身體是舊造的墳墓。我們必須告訴舊人：『我不是給你居住的房子，我是給你埋葬的墳墓。』（李常受文集一九八九第三冊，一三一、一三三至一三四頁。）

參讀：新約總論，第二百九十九至三百、三百五十八篇；生命的經歷與長大，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

第五週 ■ 週二

晨興餽養

羅七 6『但我們既然在捆我們的律法上死了，現今就脫離了律法，叫我們在靈的新樣裏服事，不在字句的舊樣裏。』

一 9『我在祂兒子的福音上，在我靈裏所事奉的神，可以見證…。』

提後四 22『願主與你的靈同在。願恩典與你們同在。』

羅馬七章六節表明，我們作為妻子，…必須在靈的新樣裏服事主，而不在字句的舊樣裏。我們必須領悟，在六章四節，我們有生命的新樣，為着我們的生活；在七章六節，我們有靈的新樣，為着我們的服事。生命的新樣來自與基督復活的聯合，是為着我們日常的生活行動；靈的新樣來自脫離律法，歸與復活的基督，是為着我們服事神。因此，靈的新樣與生命的新樣，都是舊人釘十字架的結果。

不僅如此，生命的新樣和靈的新樣都與那靈有關。生命的新樣與在復活裏的基督自己相關，祂是賜生命的靈。（林前十五 45 下。）『靈的新樣』這辭中的『靈』指我們重生之人的靈，有主，就是那靈，住在其中。（提後四 22。）我們可以在靈的新樣裏服事，因為神更新了我們的靈。凡與我們重生之靈有關的，一切都是新的。凡出於這靈的，也都是新的。我們重生的靈是新樣的源頭，因為主、神的生命與聖靈，都在我們重生的靈裏。（新約總論第十冊，六三至六四頁。）

信息選讀

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

我們都必須學習如何運用我們的靈。你來到召會的聚會中，不要運用你的記憶，要運用你的靈。你若運用你的靈，就會有新的東西給弟兄姊妹。…我若保留許多資料在記憶裏，想要照着這記憶的題材釋放信息，那篇信息就必是老舊的，滿了死知識的舊樣。然而，我釋放信息時，若忘掉我的記憶，並運用我的靈，就會有新的東西溢出。…在一次聚會中我站起來說話，但卻不清楚信息的內容。我憑信站起來，運用我的靈。立刻，關於啓示錄裏的七靈這一點出來了。每位聽見那篇信息的人都能見證，那是新的、新鮮的、有能力的、活的。（羅馬書生命讀經，一七五頁。）

我作基督徒這麼多年，未曾看見多少活的結婚聚會。幾乎所有的結婚聚會都是死的。然而，有一位牧師不照着字句的規條，而在新娘和新郎面前流着淚，對新郎說，『今天你不是站在我的面前，你乃是站在主的面前。我明白你這青年人所站的立場，我認識你，今天我十分關心你。』這纔是靈的新樣。…那一天，這位牧師突破了死的字句，他突破了老舊。以後，那位青年人因着那個結婚聚會而真實的被主得着了。

今天我們必須在新樣裏服事主。我們來在一起聚集時，必須是在新樣裏聚集。守住老舊的方式是容易的。如果我是一個牧師，我只要進神學院讀完四年，熟讀禱告書，然後在某些場合讀某些部分即可，這對我來說是容易的。然而，你若要在靈的新樣裏服事，就必須保守自己在主的面光中，並且藉着接觸主而活在靈中。否則，你就沒有新樣，反而自然而然的在舊樣裏。持守舊樣是容易的，但要保持新樣，就必須逐日的接觸主。（李常受文集一九六五年第三冊，三四一至三四二頁。）

參讀：羅馬書生命讀經，第十一至十二篇；我們的靈，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

第五週 ■ 週三

晨興餽養

林後四 16『所以我們不喪膽，反而我們外面的人雖然在毀壞，我們裏面的人卻日日在更新。』

太十六 24『於是耶穌對門徒說，若有人要跟從我，就當否認己，背起他的十字架，並跟從我。』

外面的人是我們的身體和我們的魂，以我們的身體為其器官，以我們的魂為其生命和人位。裏面的人是我們重生的靈同着我們更新的魂，以我們重生的靈為其生命和人位，以我們更新的魂為其器官。魂的生命必須被否認，（太十六 24～25，）但魂的功用—心思、意志、情感，必須藉着被征服，（林後十 4～5，）得着更新並提高，而為靈所用；靈乃是裏面之人的人位。

『毀壞』（四 16）原意或作，銷毀，消耗，磨損。藉着不斷的殺死—死的工作，我們外面的人，就是我們物質的身體，以及使其有生命的魂，（林前十五 44，）就漸漸銷毀磨損。（哥林多後書生命讀經，一一二至一一三頁。）

信息選讀

我們在召會生活中，不斷經歷心思的更新和心思的提高。當我們的心思被主征服，我們的心思就得着更新。這樣，心思就能為我們的靈使用；我們的靈乃是裏面之人的人位。外面的人漸漸被銷毀、磨損、並被治死；但是裏面的人卻日日在更新。銷毀含示減少，更新含示擴增。因此，我們外面的人漸漸減少，裏面的人漸漸擴增。外面看來，我的身體漸漸衰老，但我裏面的人卻越發年輕、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.

裏面的人因復活生命新鮮的供應得着滋養，而得以更新。我們外面的人，我們必死的身體，因着死的殺死工作逐漸銷毀；我們裏面的人，就是我們重生的靈，連同我們裏面的各部分，（耶三一 33，來八 10，羅七 22，25，）卻因復活生命的供應，得以日日新陳代謝的更新。

更新與構成相似，…我們若要得着更新，就必須有一些元素加到我們裏面。這更新我們的元素，就是隱藏在我們裏面的寶貝。（林後四 7。）然而，…光有寶貝在我們裏面是不夠的。我們還需要被殺死、毀壞、銷毀、磨碾。為這緣故，我們裏面有寶貝，外面有環境。

我們逃避不了神的手。…你可能還用自己的聰明來逃避破碎和磨碾。沒有人對付得了你。然而，最想要逃避破碎的人，末了受的苦也最多。我們的定命就是被銷毀。

主憑着祂主宰的權柄，利用我們的環境來銷毀我們。不要以為是因為你不對，所以需要被銷毀。實際上，乃是因為你對，所以需要被銷毀。…保羅非常的對，所以他很需要被銷毀。這不是說，你應當故意犯錯。你如果錯了，你可能受懲罰。…你也許不知道該怎麼辦，因為你對了，會被銷毀；你不對，又會受懲罰。答案是你甚麼也不該作。

我們越經歷外面的人被銷毀、被治死，我們裏面的人就越得更新。我們重生的靈連同我們更新的心思、情感、意志，都需要復活、發展、擴大並復甦。因此，當外面的人漸漸銷毀時，裏面的人就漸漸復活、更新並發展。（哥林多後書生命讀經，一一五至一一六、三六〇頁。）

參讀：哥林多後書生命讀經，第十一、三十四至三十七篇；信徒對變化的經歷，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

第五週 ■ 週四

晨興餽養

林後五 17『因此，若有人在基督裏，他就是新造；舊事已過，看哪，都變成新的了。』

弗四 23『而在你們心思的靈裏得以更新。』

神所造之物，凡沒有神在其內作生命、性情、外表、以及彰顯的，都是舊造；凡有神在其內作生命、性情、外表、以及彰顯的，就是新造。我們重生以前，都是舊造。我們重生以後，就成了新造。重生就是成為新造。〔林後五 17。〕…就着我們是在基督裏的意義說，我們是新造；但事實上，我們在日常生活裏卻不是那麼新，因為我們沒有讓基督作惟一佔有我們、充滿我們、並作我們生命、性情、外表、和彰顯的一位。我們雖然得蒙重生，成了新造，但就着我們日常實際的生活行動而言，大部分的時間還是舊造。不管我們在主裏有多久，我們仍然保有老習慣。有時候我們活在靈裏而活基督，但大部分時間我們還是活在舊習慣、舊性情裏。（李常受文集一九八九年第二冊，四四二至四四三頁。）

信息選讀

在道理上我們有神，但在日常生活上我們也許缺少神作我們的生命與性情。我們的個性也許是慢的，但許多時候，特別是在聚會裏，神的性情是要立即作事。我們的性情也許是安靜的，但神要我們成為新造，在聚會裏反我們天然的習慣而說一些話。神要我們都成為祂的新造，有祂作我們的性情。神也要我們彰顯祂。神是我們的分，但我們能否說祂是我們的新習慣？我們眾人必須從舊習慣裏被帶出來，以神為我們的新習慣。

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.

我們得蒙重生以後，就有了神，但我們所有神的元素不多。這就是為甚麼歌羅西二章十九節說，我們需要以神的增長而長大，或是說，以神的增加而增長。這乃是說，我們以神在我們裏面的增加而長大。我們若少有神的增加，就長得少。我們若多有神的增加，就長得多。我們若有神豐滿的在我們裏面，就會有豐滿的長大。神必須在我們裏面增加。當神在我們裏面增加，祂的新元素就加到我們裏面。不論我們天然的個性是快是慢，當神聖的元素進到我們裏面，就更新我們。我們接觸神的時候，神就將祂自己這神聖的元素注入我們裏面。這新的元素就加到我們現有的元素裏。這新的元素一加到我們裏面，在我們裏面就有一些東西作成了。

神願意將祂自己加到我們裏面，但我們若不接觸祂，祂就不能在我們裏面增加。我們也許經過一段時間沒有接觸神，也沒有向祂禱告，反而憑自己並在自己裏面作一切。在這段期間，神沒有加到我們裏面，我們也沒有以神的增加而增長。這就是為甚麼我們鼓勵眾聖徒守晨更。我們守晨更親近主不是只為着運用心思讀聖經的字句，乃是為着運用靈。為此，我們必須說，『哦，主耶穌。』我們呼求主乃是屬靈的呼吸。我們必須藉着向神禱告並呼求而接觸神。這樣，祂就將祂自己加到我們裏面。當我們接觸祂，祂就將更多的神聖元素加到我們裏面。當神新的元素加到我們裏面，這新的元素就新陳代謝的更新我們。就天然說，我也許是性急的人，但因着神的元素進到我裏面，這元素就更新了我天然的習慣。我天然的個性也許很慢，但神以祂的元素更新我，將我的舊元素除去。（李常受文集一九八九年第二冊，四四四至四四六頁。）

參讀：日日在更新，第一至二章；以弗所書生命讀經，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, msg. 47, 94

第五週 ■ 週五

晨興餽養

羅八 17 ~ 18『…只要我們與祂一同受苦，好叫我們也與祂一同得榮耀。因為我算定今時的苦楚，不配與將來要顯於我們的榮耀相比。』

多三 5『祂便救了我們，並不是本於我們所成就的義行，乃是照着祂的憐憫，藉着重生的洗滌，和聖靈的更新。』

我們或許是在召會裏蒙主保守的好聖徒，但我們有否得着神聖元素的更新？我們身上是否有一些更新在發生，還是日日、年年維持原樣？我們若受了許多苦，而仍舊維持原樣，那是可悲的。神為要完成祂在我們裏面並在我們身上更新的工作，就成為在我們裏面的生命與性情。除此之外，神也是主宰萬有的主，管治全宇宙，為要更新我們。神使用四圍的環境，好將祂的生命與性情作到我們裏面。沒有四圍的環境，我們永遠不能得更新。我們會維持原樣。（李常受文集一九八九年第二冊，四四六至四四七頁。）

信息選讀

神乃是要更新我們。…我們可能是最對的人，卻是最老舊的人。我們的習慣也許很強，我們的所是也很強。但神的意思不只是管教或改正我們，乃是用外在的環境難為我們、題醒我們、喚醒我們，使我們領悟我們雖有神作我們的性情，我們卻不照祂的性情活祂。我們有祂作我們的享受，但我們不以祂作我們的性情而活祂。

我們是否照着神的性情管教兒女？我們也許照着我們的個性、所是、與習慣管教他們。所以神用環

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,

境把我們擺進『監牢』裏。藉此祂題醒我們要禱告，而我們禱告最終的結果不僅是我們被改正了，我們也得更新了。…我們先前是藉着自己、憑着自己、並在自己裏面管教兒女。…現今我們有神在我們對兒女的管教裏，我們的管教成了人而神的管教。雖然是作父親的在管教，但因為他的管教充滿了神，所以是神的管教，有神在其中。神用那叫我們受苦的外在環境更新我們。

我們是因着神加到我們裏面，因着有更多神的元素加到我們裏面而更新。…真實的基督徒生活乃是在早晨、在晚上，天天都有神加到我們裏面。…今天的難處是人所作的一切事都沒有神。神所關心的，乃是祂所揀選的人，藉着讓祂天天加到他們裏面，而學習與祂合作。神為着新陳代謝的變化我們，就將祂自己天天加到我們裏面。…這新的元素是神自己，舊的元素是我們。

我們的神每天都在等待機會，要將祂自己加到我們眾人裏面。我們若給祂機會，並向祂敞開，祂就要將祂自己當作新的元素加到我們裏面，不只改正我們，更頂替我們，更新我們。…有時候神可能允許召會經過『風暴』。神許可這『風暴』發生，因為神要我們得更新。我們若在『風暴』中受了苦，卻還保持原樣，沒有更新，這是可悲的事。我盼望我們思考這事。我們必須禱告：『主阿，我不要被保持原樣。我不要今年跟去年一樣。我要日日得更新。』神的心意是要我們日日得更新。為要得更新，我們需要神每日新鮮的加增到我們裏面。我們每日需要接觸神，將自己向祂敞開，讓祂進到我們裏面，逐日新鮮的加增到我們裏面。（李常受文集一九八九年第二冊，四四七至四五〇頁。）

參讀：神聖啟示的中心路線，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

第五週 ■ 週六

晨興餽養

羅十二 2『不要模倣這世代，反要藉着心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。』

啓二一 5『坐寶座的說，看哪，我將一切都更新了。又說，你要寫上，因這些話是可信的，是真實的。』

神聖的元素是非常活動的，是加力的，是作工的，是生機的。…我們現今所享受神的生命具有更新的性能。…我用『性能』（capacity）這辭，意思是說神聖生命在其性質上的功能。在神神聖的性質裏，有終日加力的功能。神聖生命及其性質一進到我們裏面，就在我們裏面加力。我們眾人都有神聖的元素在裏面加力。在這神聖的元素裏有更新的性能。

我們可以用肥皂來作說明，因為肥皂有洗去污穢的性能。肥皂的性質裏有洗去污穢的功能。照樣，在我們所領受並享受的神聖生命裏，也有按着神聖生命性質的更新性能。…我們需要天天享受在復活裏神聖生命更新的性能。（李常受文集一九八九年第二冊，四五一頁。）

信息選讀

每早晨我們必須接觸主。首先，我們必須認罪。其次，我們必須拒絕己。我們拒絕己的時候，就經過基督的死，基督的死也殺死我們。在林後四章，保羅說到『耶穌的治死』（10。）這是指耶穌（就積極的意義說）一直在殺死我們。今天許多藥物裏面，有醫治的元素，也有殺死的元素，能殺滅我們裏面有害的細菌。在耶穌裏面有殺死的元素。…在這藥劑裏，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.

殺死的能力。每早晨我們都需要到主這裏來，取用祂作我們…每日的抗生素。當我們取用祂作藥劑，我們就享受耶穌的殺死，耶穌的治死。這殺死就是更新的過程。不僅如此，這殺死帶來復活。…在基督的復活裏，這神聖的生命有更新的性能。我們早晨拒絕己並接受神到我們裏面的時候，就在一天當中感覺到，有一個殺死的過程在我們裏面進行着。並且在神聖的生命裏有更新的性能，在我們一切的行動上更新我們。

神的心意完全是要使我們成為新的。這不是一夜之間的事，…需要我們接觸神、接受神，使神整天加增到我們裏面；更需要我們禱告、認罪、並拒絕己，好取用基督的十字架。取用基督的十字架乃是殺死，這殺死就是死。這死帶進復活；在這復活裏，我們裏面神的生命就會發揮更新的性能。我們就會新陳代謝的改變。

每時每刻我們都需要接受神，使祂能加到我們裏面；我們也必須拒絕己，好接受基督的死，使我們能與我們裏面的主合作。這樣，我們就會享受更新的性能，也會享受更新的結果，就是我們在行為、性格、個性、甚至習慣上，新陳代謝的改變。最難更新的是我們的習慣。當我們天天在基督裏經歷神，我們就會看見神的心意是要一點一點的更新我們，特別是更新我們的習慣。

神要我們成為新造。當主所有的兒女都經過更新的過程，成為新耶路撒冷的時候，他們就會在完全更新的情形裏。聖城叫作新耶路撒冷，因為那裏沒有神舊造的舊元素。我們經過患難的時候，在我們裏面需要日日不斷的有更新，使神能完成祂的心意。（李常受文集一九八九年第二冊，四五一至四五四頁。）

參讀：書信中神的靈同人的靈，第三章；書信中的靈，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

第五週詩歌

11

敬拜父—祂的新鮮

8 6 8 6 副 (英 16)

D 大調

6/8

5 | 5 5 5 5 | 5 #4 5 6 5 3 | 2 3 5 4 | 3 . 3

一 父 神,你 如 青 翠 松 樹, 永 遠 常 新 不 衰!

5 | 5 5 5 5 | 5 #4 5 6 5 6 | 7 1 7 6 | 5 . 5

你 是 永 活 長 存 的 主, 直 到 永 遠 不 敗!

5 | 1 1 7 6 5 | 6 . 5 5 | 6 1 5 3 | 2 . 2

(副) 哦 父,你 是 常 新 的 神, 永 遠 不 知 陳 舊!

2 | 3 3 5 5 | 1 1 2 1 6 | 5 5 6 7 | 1 . 1 ||

千 萬 億 載 仍 是 鮮 新! 儘 管 年 日 悠 久。

- 二 父,你是神也就是“新,” 無你就是陳舊;
有 你,雖然代遠年湮, 仍是常新不朽。
- 三 你向我們所賜之福, 都是新而不舊;
約是新約、路是新路, 都要永遠存留。
- 四 我們乃是你的新造, 新人、新心、新靈;
日日更新,永不衰老, 滿有新樣、新生。
- 五 最終新天、新地、新城, 一切全都更新;
月月都有新果供應, 永遠不再變陳。
- 六 父神,你是常新不舊, 我們讚美不休!
永遠讚美、永遠歌謳: 你是常新不舊!

WEEK 5 — HYMN

Our Father, as the evergreen

Worship of the Father — His Newness

16

1. Our Fa - ther, as the ev - er - green, Thou art for - ev - er new; Thou

art the ev - er liv - ing Lord, Thy fresh - ness as the

dew. (C) O Fa - ther, Thou art un - chang - ing, Thou nev - er hast grown old; Thru

count - less a - ges, ev - er fresh, Thy new - ness doth un - fold.

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.

第五週・申言

申言稿：_____

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Composition for prophecy with main point and sub-points:

[illegible]