第四周

过合乎神的心和旨意的生活

读经：徒十三22、36，弗一9～11，三9～11，来十5～10，罗十二1～21

纲要

周一

壹 旧约有一幅大卫的图画，他是合乎神心的人，他实行神的旨意，并在神的旨意中服事了他那一代的人（徒十三22、36）；大卫心中有意要为耶和华以色列之神的名建造殿宇；今天神在每一面都祝福我们，为着成就祂的经纶，就是要建造基督的身体（撒上十三14上，王上八17，代上二二7，二八2，太十六18，弗二20～22，四16）。

贰 神在祂新约经纶里伟大的旨意、祂的喜悦、祂意愿所决议的和祂的定旨，是要得着一个身体，作基督（经过过程之三一神的具体化身）的扩大和彰显——一9～11、22～23，三9～11：

一 天是为着地，地是为着人，而人是为着产生召会，召会乃是经过过程之三一神的扩大和彰显；神伟大的旨意是要得着一个由重生、圣别、更

Week Four

Living a Life according to God's Heart and Will

Scripture Reading: Acts 13:22, 36; Eph. 1:9-11; 3:9-11; Heb. 10:5-10; Rom. 12:1-21

Outline

Day 1

I. The Old Testament contains a portrait of David—a man according to God's heart, who did the will of God and served his own generation by the counsel of God (Acts 13:22, 36); it was in David's heart to build a house for the name of Jehovah the God of Israel; today God is blessing us in every way for the fulfillment of His economy to build up the Body of Christ (1 Sam. 13:14a; 1 Kings 8:17; 1 Chron. 22:7; 28:2; Matt. 16:18; Eph. 2:20-22; 4:16).

II. God's great will in His New Testament economy, God's good pleasure, the counsel of His will, and His purpose are to have a Body for the enlargement and expression of Christ, the embodiment of the processed Triune God—1:9-11, 22-23; 3:9-11:

A. The heavens are for the earth, the earth is for man, man is for the producing of the church, and the church is the enlargement and expression of the processed Triune God; God's great will is to have a Body

新并变化成为经过过程之三一神形像的人所组成的身体—亚十二1，约一12～13，弗五26，林后四16，三18。

二 神伟大的旨意也是要得着召会成为基督生机的身体，以显明祂万般的智慧—弗三9～10。

三 以弗所书的每一章都从特别的观点，揭示神旨意的奥秘（一9），就是基督的身体这三一神生机体的奥秘：

1 一章启示，基督的身体乃是经过过程的神圣三一之分赐与超越基督之输供的结果。

2 二章启示，基督的身体乃是三一神的杰作，就是一个新人—10、15～16节。

3 三章启示，基督的身体成了三一神的丰满，是借着我们得了基督丰富的供应，并借着基督安家在我们心里—8、14～19节。

4 四章启示，基督的身体乃是经过过程的三一神与重生信徒的调和，并且这一个身体是由一个职事建造起来的—4～6、11～16节。

5 五章启示，基督的身体是由光的儿女所组成，作基督的新妇，使基督得满足—8～9、25～27节。

6 六章启示，基督的身体是三一神团体的战士，为着击败神的仇敌—10～20节。

周二

四 神已经将身体调和在一起（林前十二24）；“调和”这辞的意思也是调整、使之和谐、调节并调在一起：

composed of human beings who are regenerated, sanctified, renewed, and transformed into the image of the processed Triune God—Zech. 12:1; John 1:12-13; Eph. 5:26; 2 Cor. 4:16; 3:18.

B. God's great will is also to have a church to be the organic Body of Christ for the manifestation of His multifarious wisdom—Eph. 3:9-10.

C. Each chapter of the book of Ephesians unveils the mystery of God's will (1:9), the mystery of the Body of Christ as the organism of the Triune God, from a particular point of view:

1. Ephesians 1 reveals that the Body of Christ is the issue of the dispensing of the processed Trinity and the transmitting of the transcending Christ.

2. Ephesians 2 reveals that the Body of Christ is the masterpiece of the Triune God as the new man—vv. 10, 15-16.

3. Ephesians 3 reveals that the Body of Christ is the fullness of the Triune God by our being supplied with the riches of Christ and by Christ's making His home in our hearts—vv. 8, 14-19.

4. Ephesians 4 reveals that the Body of Christ is the mingling of the processed Triune God with the regenerated believers and that this one Body is built up by the one ministry—vv. 4-6, 11-16.

5. Ephesians 5 reveals that the Body of Christ is composed of the children of light to be the bride of Christ for the satisfaction of Christ—vv. 8-9, 25-27.

6. Ephesians 6 reveals that the Body of Christ is the corporate warrior of the Triune God for the defeating of God's enemy—vv. 10-20.

Day 2

D. God has blended the Body together (1 Cor. 12:24); the word blended also means "adjusted," "harmonized," "tempered," and "mingled":

1 要在身体的生活里调和，我们就必须经过十字架，凭着那灵，为着基督身体的缘故，将基督分赐给别人。

2 调和的意思是，我们要作什么的时候，总是停下来与别人交通。

3 调和是为着建造基督宇宙的身体（弗一23），好照着神的喜悦，完成那作神经纶最终目标的新耶路撒冷（三8～10，一9～10，启二一2）。

周三

叁 神伟大的旨意是要得着基督作一切旧约祭物和供物的顶替，使我们享受祂作我们一切的一切—来十5～10，诗四十6～8：

一 基督作新约唯一的祭物，乃是立定神新约经纶的因素（太二六28），使祂成为新约经纶的中心与普及，好产生并建造召会作祂生机的身体，终极完成于新耶路撒冷。

二 基督来顶替旧约一切的祭物和供物，除去旧约一切的预表并立定祂自己作我们的一切，这就是神伟大的旨意；因此，为着从神的旧造中完成神的新造，基督转换了时代（林后五17，加六15）；祂的转换时代，比创世记一章所提的创造宇宙更重大：

1 旧约在以赛亚五十三章预言基督要来，成了为着罪的祭，是要顶替并了结利未祭司体系的祭物（6、11～12）；神为基督预备了身体，使祂能将自己献给神，顶替一切的供物（来十5）。

2 基督除去“那先有的”—旧约的祭物，为要立定自

1. In order to be blended in the Body life, we have to go through the cross and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ.

2. Blending means that when we are about to do something, we always stop to fellowship with others.

3. The blending is for the building up of the universal Body of Christ (Eph. 1:23) to consummate the New Jerusalem (Rev. 21:2) as the final goal of God's economy according to His good pleasure (Eph. 3:8-10; 1:9-10).

Day 3

III. God's great will is to have Christ as the replacement for all the sacrifices and offerings in the Old Testament so that we may enjoy Him as our all in all—Heb. 10:5-10; Psa. 40:6-8:

A. As the unique sacrifice of the new covenant, Christ is the factor that enacts God's New Testament economy (Matt. 26:28) so that He may be its centrality and universality for the producing and building up of the church as His organic Body, which will consummate in the New Jerusalem.

B. Christ's replacing of all the Old Testament offerings, taking away all the Old Testament types and establishing Himself as everything to us, is God's great will; hence, Christ has changed the age for the consummating of God's new creation out of God's old creation (2 Cor. 5:17; Gal. 6:15); His changing the age is greater than the creation of the universe mentioned in Genesis 1:

1. The Old Testament predicted in Isaiah 53 that Christ would come to be the sacrifice for sin in order to replace and terminate the Levitical sacrifices (vv. 6, 11-12); God prepared a body for Christ so that He could offer Himself to God to replace all the offerings (Heb. 10:5).

2. Christ took away "the first," the sacrifices of the old covenant, that He might

己作“那后来的”—新约的祭物—9 节：

a 基督这“后来的”，乃是一切—9 节。

b 我们凭这旨意，借基督一次永远地献上身体，就得以圣别，享受并有分于祂作我们的一切—10 节。

周四

三 基督是祭物的实际，为使我们在灵和真实里敬拜神；而真实就是神圣的实际成了我们的真实、真诚，为着对神真实的敬拜—约四 23 ～ 24：

1 那完全为着神满足的燔祭，预表基督是神的喜悦和满足，祂在地上的生活绝对为着神—利一 3，民二八 2 ～ 3，约七 16 ～ 18。

2 素祭预表基督在祂完美的人性里是神的食物，也是那些与神交通并事奉神之人的食物—利二 1、4，约七 46，十八 38，十九 4、6。

3 平安祭预表基督是成就和平者，祂为我们受死，作了我们与神之间的和平与交通，使我们能与神共同享受基督，在祂里面与神相交，神人同得满足—利三 1，弗二 14 ～ 15，约十二 1 ～ 3，二十 21。

4 赎罪祭预表基督是替我们成为罪的那一位，也是死在十字架上，对付我们堕落之人罪性的那一位—利四 3，林后五 21，罗八 3，约一 29，三 14。

5 赎愆祭预表基督是在自己的身体里担当我们诸罪的那一位，祂在十字架上受神审判，对付我们的罪行，使我们罪的行为得着赦免—利五 6，彼前二 24，三 18，赛五三 5 ～ 6、10 ～ 11，约四 15 ～ 18。

6 摇祭预表在爱中复活的基督—利七 30，十 15。

establish Himself as "the second," the sacrifice of the new covenant—v. 9:

a. As "the second," Christ is everything—v. 9.

b. By this will we have been sanctified through the offering of Christ's body once for all so that we may enjoy and partake of Him as our everything— v. 10.

Day 4

C. Christ is the reality of the offerings so that we may worship God in spirit and truthfulness (the divine reality becoming our genuineness and sincerity for the true worship of God)— John 4:23-24:

1. The burnt offering, which was wholly for God's satisfaction, typifies Christ as God's pleasure and satisfaction, the One whose living on earth was absolutely for God—Lev. 1:3; Num. 28:2-3; John 7:16-18.

2. The meal offering typifies Christ in His perfect humanity as food for God and for those who have fellowship with God and serve Him—Lev. 2:1, 4; John 7:46; 18:38; 19:4, 6.

3. The peace offering typifies Christ as the Peacemaker, the One who became the peace and the fellowship between us and God by dying for us, enabling us to enjoy Christ with God and to have fellowship with God in Christ for our mutual satisfaction with God—Lev. 3:1; Eph. 2:14-15; John 12:1-3; 20:21.

4. The sin offering typifies Christ as the One who was made sin for us and who died on the cross to deal with the sinful nature of our fallen being—Lev. 4:3; 2 Cor. 5:21; Rom. 8:3; John 1:29; 3:14.

5. The trespass offering typifies Christ as the One who bore our sins in His own body and was judged by God on the cross to deal with our sinful deeds that we might be forgiven in our sinful conduct—Lev. 5:6; 1 Pet. 2:24; 3:18; Isa. 53:5-6, 10-11; John 4:15-18.

6. The wave offering typifies Christ as the resurrected One in love—Lev. 7:30; 10:15.

7 举祭预表在升天与高举里有能力的基督—七 32，出二九 27，弗一 21。

8 奠祭预表基督是在神前象酒一样倾倒出来，使神得着满足的那一位，也是用自己作属天的酒浸透我们，而被倾倒出来，使神得着享受和满足的那一位—利二三 13，出二九 40，民二八 7 ～ 10，赛五三 12，腓二 17，提后四 6，士九 13。

四 我们必须过一种合乎神的心和旨意的生活，天天享受基督作一切祭物的实际，为着达到三一神的神圣目标，就是把我们众人都带到祂里面，使我们以祂作我们的居所，并让祂以我们作祂的居所，为着祂那神人二性扩大的宇宙合并—约十四 23，启二一 3、22。

周五

肆 神伟大的旨意是要得着在基督里的信徒实行身体生活，就是要有基督身体的生活—罗十二 1 ～ 21：

一 我们“在基督里是一个身体”，与祂有生机的联结；这联结使我们在生命里与祂是一，也与祂身体所有的肢体是一—4 ～ 5 节：

1 罗马十二章五节中有一个辞指明这生机的联结—“在基督里”；“在基督里”总是含示我们与基督生机联结在一起的思想或事实。

2 身体的实际乃是留在与基督生机的联结里；这就是约翰十五章嘱咐我们要住在祂里面的原因；住在祂里面，意思就是留在与祂生机的联结里。

7. The heave offering typifies the powerful Christ in ascension and exaltation—7:32; Exo. 29:27; Eph. 1:21.

8. The drink offering typifies Christ as the One poured out as wine before God for His satisfaction and also as the One who saturates us with Himself as heavenly wine to be poured out for God's enjoyment and satisfaction—Lev. 23:13; Exo. 29:40; Num. 28:7-10; Isa. 53:12; Phil. 2:17; 2 Tim. 4:6; Judg. 9:13.

D. We need to live a life according to God's heart and will by daily enjoying Christ as the reality of all the offerings for the divine goal of the Triune God, which is to bring us all into Himself that we may take Him as our dwelling place and allow Him to take us as His dwelling place for His universal, enlarged, divine-human incorporation— John 14:23; Rev. 21:3, 22.

Day 5

IV. God's great will is to have the believers in Christ practice the Body life, that is, to have the living of the Body of Christ—Rom. 12:1-21:

A. We are "one Body in Christ," having an organic union with Him; this union makes us one in life with Him and with all the other members of His Body—vv. 4-5:

1. Two words from Romans 12:5 indicate the organic union—in Christ; in Christ always implies the thought or the fact that we are organically one with Christ.

2. The actuality of the Body is the remaining in the organic union with Christ; this is why John 15 charges us to abide in Him; to abide in Him simply means to remain in the organic union.

周六

二 要实现召会生活，就是基督身体的生活，需要我们的全人；献上的身体、变化的魂和火热的灵，都是过正确的召会生活所不可或缺的—罗十二1～2、11：

1 为着召会生活，我们要献上身体作活祭：

a 罗马十二章一节的“身体”是复数，“祭”是单数；这表明我们所献上的，乃是许多身体，但我们所献成的，却是唯一的祭，这含示我们众人在基督身体里的事奉，不该是许多分开、各不相干、个别的事奉。

b 我们一切的事奉，该是一个整体的事奉，且该是独一无二的，因为是基督一个身体的事奉。

2 我们将身体献上以后，还需要心思的更新—2～3节：

a 心思的更新，是我们心思置于灵（八6）的结果，是我们魂变化的基础；我们的心思是我们魂主要的部分，我们的心思既被更新，意志与情感也自然随着更新。

b 更新的意思是有新的元素加到我们里面，因而产生新陈代谢的变化，使我们适合基督身体的建造，就是召会生活的实行。

3 我们必须灵里火热，使我们被挑旺并受鼓励而在召会生活中积极向前；死的虚空知识和道理的仪式，会使我们堕落且不冷不热；我们需要为我们的不冷不热悔改而发热心、沸腾、火热，借此重得享受基督的实际—十二11，启三16、19～22。

三 当基督这恩典进到我们里面的时候，也带来某

Day 6

B. For the church life, the life of the Body of Christ, to be realized, our entire being is needed; a presented body, a transformed soul, and a burning spirit are indispensable to a proper church life—Rom. 12:1-2, 11:

1. We need to present our bodies as a living sacrifice for the church life:

a. Bodies in Romans 12:1 is plural, and sacrifice is singular; this indicates that although many bodies are presented, they become one sacrifice, implying that although we are many, our service in the Body of Christ should not be many individual services, separated and unrelated.

b. All our service should constitute one whole service, and this service must be unique because it is the service of the one Body of Christ.

2. After presenting our body, we need to have our mind renewed—vv. 2-3:

a. The renewing of the mind, which results from setting the mind on the spirit (8:6), is the base for the transformation of our soul; our mind is the leading part of our soul, and as it is renewed, our will and emotion automatically follow to be renewed also.

b. To be renewed means that a new element is wrought into our being; this produces an inward metabolic transformation, making us suitable for the building up of the Body of Christ, which is the practice of the church life.

3. We must be burning in spirit that we may be stirred up and encouraged to go on in the church life in a positive way; dead, vain knowledge and doctrinal forms can make us degraded and lukewarm; we need to repent of our lukewarmness and be zealous, boiling, burning, that we may regain the enjoyment of the reality of Christ—12:11; Rev. 3:16, 19-22.

C. When Christ as grace comes into us, this grace brings with it the element

些技能与才干的元素，随着生命在我们里面的增长，发展成为生命的恩赐，使我们可以在基督的身体里尽功用事奉神—罗十二4～8。

四 九至二十一节给我们看见正常的基督徒生活，这是实行召会生活所必需的基础，且与召会生活相配；这是为着身体生活之最高美德的生活；唯有在生命中作王，我们才能有这样的身体生活—五17。

五 神完整的救恩（10～11）是使我们借着洋溢之恩（神自己作我们全备的供应使我们生机地得拯救）并洋溢之义（神法理的救赎实际应用在我们身上）而在生命中作王；当我们都在生命中作王、活在神圣生命的掌权之下时，结果就是真正且实际的身体生活。

of certain skills and abilities, which, accompanying our growth in life, develop into the gifts in life that we may function in the Body of Christ to serve God—Rom. 12:4-8.

D. Verses 9 through 21 show the normal Christian life that is the necessary base for the practice of the church life and that matches the church life; this is a life of the highest virtues for the Body life; we can have such a living for the Body life only by reigning in life—5:17.

E. God's complete salvation (vv. 10-11) is for us to reign in life by the abundance of grace (God Himself as our all-sufficient supply for our organic salvation) and of the gift of righteousness (God's judicial redemption applied to us in a practical way); when we are all reigning in life, living under the ruling of the divine life, the issue is the real and practical Body life.

第四周■周一

晨兴喂养

徒十三 22“…就兴起大卫作他们的王，…说，我寻得耶西的儿子大卫，他是合乎我心的人，必实行我一切的旨意。”

36“大卫在神的旨意中，服事了他那一代的人…。”

王上八 17“我父亲大卫心中立意，要为耶和华以色列神的名建殿。”

我们要交通关于过合乎神的心和旨意的生活。旧约有一幅大卫的图画，他是合乎神心的人，他实行神的旨意，并在神的旨意中服事了他那一代的人。（徒十三 22，36。）在新约里，神在祂经纶里的心和旨意，启示在以弗所书、希伯来书和罗马书。以弗所书说到神的意愿，（一 5，9，）神意愿所决议的，（11，）神的喜悦，神的心愿，神意愿的奥秘，（9，）以及奥秘的经纶。（三 9。）保罗说到神的旨意，几乎用尽了他的辞汇。神的旨意是照着神的喜悦，这喜悦是祂预先定下的。（召会实际并生机的建造，一页。）

信息选读

以弗所三章十一节说到“永远定旨”…，是所有时间的定旨，包括已过的永远和将来的永远。神在基督里所立的定旨，乃是这样的永远定旨，这是按神的意愿所决议的。不仅如此，神的旨意乃是照着祂心中的喜悦。

神在祂新约经纶里的心和旨意、祂的喜悦、祂意愿所决议的、和祂的定旨，是要得着一个身体，作

WEEK 4 — DAY 1

Morning Nourishment

Acts 13:22 ...He raised up David for them as king...and said, I have found David, the son of Jesse, a man according to My heart, who will do all My will.

36 Now David, having served his own generation by the counsel of God...

1 Kings 8:17 And it was on David my father's heart to build a house for the name of Jehovah the God of Israel.

We would like to fellowship concerning the living of a life according to God's heart and will. The Old Testament contains a portrait of David, a man according to God's heart, who did the will of God and served his own generation by the counsel of God (Acts 13:22, 36). In the New Testament, God's heart and will in His economy are revealed in the books of Ephesians, Hebrews, and Romans. Ephesians speaks of God's will (1:5, 9), the counsel of God's will (v. 11), God's good pleasure, the desire of God's heart (v. 9), the mystery of God's will (v. 9), and the economy of the mystery (3:9). Paul nearly exhausted his vocabulary in speaking of God's will. God's will is something according to God's good pleasure, and this good pleasure was what He purposed. (CWWL, 1989, vol. 1, "The Practical and Organic Building Up of the Church," p. 273)

Today's Reading

Ephesians 3:11 speaks of the purpose of the ages, ...the purpose of all time, including eternity past and eternity future. The purpose of God made by Him in Christ is such an eternal purpose, and this is according to the counsel of God's will. Moreover, God's will is according to the good pleasure of His heart.

God's heart and will in His New Testament economy, God's good pleasure, the counsel of His will, and His purpose are to have a Body for the enlargement

基督（经过过程之三一神的具体化身）的扩大和彰显。（弗一 9 ～ 11，22 ～ 23，三 9 ～ 11。）

神创造了诸天和地，连同许多项目，至终祂创造了人类，为要得着一个由人构成的身体，这些人得救、重生、圣别、更新、并变化成为经过过程之三一神的形像。神要为基督得着这样一个身体；基督是经过过程之三一神的具体化身。…我们众人在这里，乃是〔基督之〕扩大的一部分。所以，我们是基督之彰显的一部分。这是神伟大的旨意。

神的心和旨意，也是要得着召会成为基督生机的身体，以显明祂万般的智慧。（9 ～ 10。）…诸天是为着地，地是为着人，而人是为着产生召会，召会乃是经过过程之三一神的扩大和彰显。这是神的旨意。我们住在一地或另一地并不很重要；我们不需要为此有太多祷告。反之，我们该将全人集中于神的旨意，就是要得着召会—经过过程之三一神具体化身的身体。借着召会，经过过程的三一神得着扩大并彰显。这是神旨意的第一面。（召会实际并生机的建造，一至四页。）

以弗所书的每一章都从特别的观点，揭示基督的身体这三一神生机体的奥秘。一章给我们看见，基督的身体乃是神圣三一分赐的结果。二章给我们看见，这身体乃是神的杰作，就是新人。在三章保罗揭示，我们得了基督之丰富的供应，成为三一神的丰满。在四章，乃是由一个职事建造起来的一个身体。…〔五章〕启示，光的儿女乃是为着预备基督的新妇。光的儿女和基督的新妇，是五章里两项重要的事。作光的儿女，在爱和光中行事为人，乃是预备好有分于基督的新妇。（基督的身体，五〇页。）

参读：神圣的经纶，第一章；撒母耳记生命读经，第十二篇。

and expression of Christ, the embodiment of the processed Triune God (Eph. 1:9-11, 22-23; 3:9-11).

God created the heavens and the earth with many items, and eventually He created mankind in order to have a Body composed of human beings who are saved, regenerated, sanctified, renewed, and transformed into the image of the processed Triune God. God wants to have such a Body for Christ, who is the very embodiment of the processed Triune God…. We all are here as a part of [Christ's] enlargement. Therefore, we are a part of Christ's expression. This is God's great will.

God's heart and will is also to have a church to be the organic Body of Christ for the manifestation of His multifarious wisdom (vv. 9-10)….The heavens are for the earth, the earth is for man, man is for the producing of the church, and the church is the enlargement and expression of the processed Triune God. This is God's will. Whether we live in one place or another does not matter much. We do not need to pray much for that. Instead, we should focus our entire being on God's will to have the church, which is the Body of the embodiment of the processed Triune God. Through this church the processed Triune God is enlarged and expressed. This is the first aspect of God's will. (CWWL, 1989, vol. 1, "The Practical and Organic Building Up of the Church," pp. 273-275)

Each chapter of the book of Ephesians unveils the mystery of the Body of Christ as the organism of the Triune God from a particular point of view. Chapter 1 shows us that the Body of Christ is the issue of the dispensing of the Divine Trinity. Chapter 2 shows us that this Body is a masterpiece as the new man. In chapter 3 Paul unveils that we are supplied with the riches of Christ to be the fullness of the Triune God. In chapter 4 is the one Body built up by the one ministry.... [Chapter 5] reveals the children of light for the preparation of the bride of Christ. The children of light and the bride of Christ are the two crucial matters in Ephesians 5. To be the children of light who walk in love and light is to be prepared to participate in the bride of Christ. (CWWL, 1988, vol. 3, "The Body of Christ," p. 412)

Further Reading: CWWL, 1984, vol. 3, "The Divine Economy," ch. 1; Life-study of 1 & 2 Samuel, msg. 12

第四周■周二

晨兴喂养

林前十二 24 “…神将这身体调和在一起，把更丰盈的体面加给那有缺欠的肢体。”

弗一 22 ～ 23 “将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”

关于召会属灵、神圣的事，我们必须记住四个紧要的点。第一，我们必须经过十字架。我们本土的味道该被基督除去。…在召会中，天然的人没有地位，唯有基督是一切，又在一切之内。（西三 11。）在十字架上，犹太人和外邦人都被除去了。第二，一切都该凭着那灵。第三，这是要将基督分赐给别人。第四，一切都是为着建造召会。换句话说，无论我们作什么，都该经过十字架，凭着那灵，将基督分赐给别人，以建造召会作基督的身体。

但今天人不愿接受十字架或凭着那灵而活，反凭着肉体而活。他们不顾分赐基督，而顾到他们那种社交的生活。散会后，我们喜欢与符合我们天然背景的人聚集。…日本人的味道，中国人的味道，台湾人的味道，美国人的味道，都必须被除去。我们不该照着自己的感觉，乃该照着那灵行事。我们不该仅仅为自己享受基督，乃该将基督分赐给别人。我们天然人的味道连同我们的文化，都是人的味道，肉体的味道。这一切都必须被那灵除去，好使我们为着召会分赐基督。（神圣奥秘的范围，九六至九七页。）

信息选读

WEEK 4 — DAY 2

Morning Nourishment

1 Cor. 12:24 ...God has blended the body together, giving more abundant honor to the member that lacked.

Eph. 1:22-23 And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

Concerning the spiritual and divine things for the church, we must keep in mind four crucial points. First, we must go through the cross. Our native flavor should be crossed out by Christ…. In the church there is room for no natural person, but Christ is all and in all (Col. 3:11). On the cross both the Jews and the Gentiles were crossed out. Second, everything should be by the Spirit. Third, this is to dispense Christ to others. Fourth, everything is for the building up of the church. In other words, whatever we do should be through the cross and by the Spirit to dispense Christ to others for the building up of the church as the Body of Christ.

But today people would not take the cross or live by the Spirit. Instead, they would live by their flesh. They would not care for dispensing Christ. Instead, they care for their kind of social life. After our meetings we like to congregate with the ones who match our natural background….The Japanese flavor, the Chinese flavor, the Taiwanese flavor, and the American flavor all have to be crossed out. We should not do things according to our feeling but according to the Spirit. We should not enjoy Christ merely for ourselves but to dispense Christ to others. The flavor of our natural man with our culture is the flavor of men, the flavor of the flesh. That has to be crossed out by the Spirit in order that we may dispense Christ for the church. (CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” pp. 157-158)

Today’s Reading

神已经将身体调和在一起。（林前十二24。）“调和”这辞的意思也是调整、使之和谐、调节、并调在一起。…“调和”的希腊文含示失去区别。一位弟兄的特性也许是快，另一位的特性也许是慢。但在身体的生活里，慢消失了，快也除去了。所有这样的区别都消失了。神已将所有不同种族和肤色的信徒调和。…只有神能作这事。丈夫和妻子唯有借着失去他们的特性，才能在他们的婚姻生活中有和谐。

在身体的生活里，要和谐、调和、调整、相调并调节，我们就必须经过十字架，凭着那灵，为着基督身体的缘故，将基督分赐给别人。同工和长老必须学习被除去。无论我们作什么，都该凭着那灵，分赐基督。再者，无论我们作什么，都不该为着我们的利益，并照着我们的味道，而该为着召会。只要我们实行这几点，就会有调和。

所有这些点的意思，就是我们该交通。一位同工要作什么，就该与其他同工交通。长老该与其他长老交通。交通调节我们，交通调整我们，交通使我们和谐，交通把我们调在一起。我们该忘记自己是慢的或是快的，只要与别人交通。若没有与其他一同配搭的圣徒交通，我们就不该作什么。交通要求我们要作什么的时候先停下来。在召会生活里、在主的工作中，我们在配搭里都必须学习，没有交通就不要作什么。

调和是为着建造基督宇宙的身体，（弗一23，）好照着神的喜悦，完成那作神经纶最终目标的新耶路撒冷。（三8～10，一9～10，启二一2。）（神圣奥秘的范围，一〇〇至一〇一、一〇三页。）

参读：神圣奥秘的范围，第六章；关于相调的实行，第一至二、五章。

God has blended the Body together (1 Cor. 12:24). The word blended also means “adjusted,” “harmonized,” “tempered,” and “mingled.”…The Greek word for blended implies the losing of distinctions. One brother’s distinction may be quickness, and another’s may be slowness. But in the Body life the slowness disappears, and the quickness is taken away. All such distinctions are gone. God has blended all the believers of all different races and colors….Only God can do this. A husband and a wife can have the harmony in their marriage life only by losing their distinctions.

In order to be harmonized, blended, adjusted, mingled, and tempered in the Body life, we have to go through the cross and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ. The co-workers and elders must learn to be crossed out. Whatever we do should be by the Spirit to dispense Christ. Also, what we do should not be for our interest and according to our taste but for the church. As long as we practice these points, we will have the blending.

All these points mean that we should fellowship. When a co-worker does anything, he should fellowship with the other co-workers. An elder should fellowship with the other elders. Fellowship tempers us, fellowship adjusts us, fellowship harmonizes us, and fellowship mingles us. We should forget about whether we are slow or quick and just fellowship with others. We should not do anything without fellowshipping with the other saints who are coordinating with us. Fellowship requires us to stop when we are about to do something. In our coordination in the church life and in the Lord’s work, we all have to learn not to do anything without fellowship.

The blending is for the building up of the universal Body of Christ (Eph. 1:23) to consummate the New Jerusalem (Rev. 21:2) as the final goal of God’s economy according to His good pleasure (Eph. 3:8-10; 1:9-10). (CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” pp. 159-160, 162)

Further Reading: CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” ch. 6; CWWL, 1994-1997, vol. 1, “The Practical Points concerning Blending,” chs. 1, 2, 5

第四周■周三

晨兴喂养

来十 5 “所以基督到世上来的时候，就说，‘祭物和供物是你不愿要的，你却为我预备了身体。’”

9 ～ 10 “后来又说，‘看哪，我来了，是要实行你的旨意。’可见祂除去那先有的，为要立定那后来的；我们凭这旨意，借耶稣基督一次永远地献上身体，就得以圣别。”

神的旨意首先是要为基督得着一个身体。…神旨意的第二面，是要得着基督作一切祭物和供物的顶替，使我们享受祂作我们一切的一切。（来十 5 ～ 10。）…祭物和供物对〔旧约的圣徒〕乃是一切。然而，基督来实行神的旨意，顶替一切的祭物和供物，为要使祂能成为我们的一切。（召会实际并生机的建造，四至五页。）

希伯来十章一至十二节指明基督是一切供物的应验。祂来了，是要实行神的旨意。（7，9。）就是以祂人性里的自己，作独一的祭物和供物，顶替作预表的祭物和供物，使神的选民圣别。（新约总论第二册，二七八页。）

信息选读

诗篇四十篇六至八节的话，事实上是基督的话，如保罗在希伯来十章五至七节所引用的。诗篇四十篇六至八节的预言，是关于包罗万有之基督最大的启示之一，说到祂借着成为肉体第一次来，从神所领受的托付，就是要除去旧约的动物祭牲，而立定祂自己（在祂身体里）作新约的祭物。

WEEK 4 — DAY 3

Morning Nourishment

Heb. 10:5 Therefore, coming into the world, He says, “Sacrifice and offering You did not desire, but a body You have prepared for Me.”

9-10 He then has said, “Behold, I have come to do Your will.” He takes away the first that He may establish the second, by which will we have been sanctified through the offering of the body of Jesus Christ once for all.

God’s will is first to have a Body for Christ….The second aspect of God’s will is to have Christ as the replacement for all the sacrifices and offerings so that we may enjoy Him as our all in all (Heb. 10:5-10)….The sacrifices and the offerings meant everything to [the Old Testament saints]. However, Christ came to do God’s will by replacing all the sacrifices and offerings in order that He could be everything to us. (CWWL, 1989, vol. 1, “The Practical and Organic Building Up of the Church,” p. 275)

Hebrews 10:1-12 indicates that Christ is the fulfillment of all the offerings. He came to do the will of God (vv. 7, 9), that is, to replace the sacrifices and offerings, which were types, with Himself in His humanity as the unique sacrifice and offering for the sanctification of God’s chosen people. (The Conclusion of the New Testament, p. 462)

Today’s Reading

The word in Psalm 40:6-8 is actually the word of Christ, as quoted by Paul in Hebrews 10:5-7. The prophecy in Psalm 40:6-8 is one of the greatest revelations concerning the all-inclusive Christ in the commission that God committed to Christ in His first coming through incarnation, which was to put away the animal sacrifices of the old covenant and to establish Himself, in His body, as the sacrifice of the new covenant.

在这预言里，基督借着成为肉体而来，顶替动物祭牲，并立定祂自己作新约唯一的祭物，借此结束神旧的经纶，而开始神新的经纶，就是祂新约的经纶。基督作这样的祭物，乃是立定神新约经纶的因素，（太二六 28，）使祂成为新约经纶的中心与普及，好产生并建造召会作祂生机的身体，终极完成于新耶路撒冷。因此，为着从神的旧造中完成神的新造，基督转换了时代。（林后五 17，加六 15。）祂的转换时代，比创世记一章所提的创造宇宙更重大。（圣经恢复本，诗四十 6 注 1。）

在旧约里，有五种主要的祭：燔祭、素祭、平安祭、赎罪祭和赎愆祭。希伯来十章五节说，“祭物和供物是你不愿要的，你却为我预备了身体。”神为基督预备了身体，使祂能将自己献给神，顶替一切的供物。这就是基督来实行神的旨意。如今不再需要祭物和供物，因为这些已经为基督所顶替。今天基督是一切的供物，祂也是一切的祭物。

基督除去并顶替一切旧约的预表，并且立定自己成为“那后来的”。〔来十 9。〕基督这“后来的”，乃是一切。基督顶替一切旧约的祭物和供物，除去旧约的预表，并立定祂自己作我们的一切，这就是神伟大的旨意。我们凭这旨意，借基督一次永远地献上身体，就得以圣别，享受并有分于祂作我们的一切。（来十 10。）…今天神的旨意是什么？就是叫我们享受基督。过合乎神的心和旨意的生活，就是有基督作我们的一切，并且凭基督而活。神伟大的旨意乃是叫我们成为基督身体的一部分，享受基督作一切。（召会实际并生机的建造，五至六页。）

参读：新约总论，第四十三篇。

In this prophecy Christ comes through His incarnation to terminate God’s old economy and initiate God’s new economy, His New Testament economy, by replacing the animal sacrifices and establishing Himself as the unique sacrifice of the new covenant. As such a sacrifice, Christ is the factor that enacts God’s New Testament economy (Matt. 26:28) that He may be its centrality and universality for the producing and building up of the church as His organic Body, which will consummate in the New Jerusalem. Hence, Christ has changed the age for the consummating of God’s new creation out of God’s old creation (2 Cor. 5:17; Gal. 6:15). His changing of the age is greater than the creation of the universe mentioned in Genesis 1. (Psa. 40:6, footnote 1)

In the Old Testament there are five main categories of offerings: the burnt offering, the meal offering, the peace offering, the sin offering, and the trespass offering. Hebrews 10:5 says, “Sacrifice and offering You did not desire, but a body You have prepared for Me.” God prepared a body for Christ so that He could offer Himself to God to replace all the offerings. This was God’s will, which Christ came to do. Now the sacrifices and offerings are no longer needed because they have been replaced by Christ. Christ today is all the offerings, and He is all the sacrifices.

Christ took away and replaced all the Old Testament types, and He established Himself to be “the second” [Heb. 10:9]. As “the second,” Christ is everything. Christ’s replacing of all the Old Testament sacrifices and offerings, taking away the Old Testament types and establishing Himself as everything to us, was God’s great will. By this will we have been sanctified through the offering of Christ’s body once for all, to enjoy and partake of Him as our everything (v. 10). What is the will of God today? It is simply for us to enjoy Christ. To live a life according to God’s heart and will is to have Christ as everything to us and to live by Christ. God’s great will is for us to be a part of the Body, enjoying Christ as everything. (CWWL, 1989, vol. 1, “The Practical and Organic Building Up of the Church,” pp. 275-277)

Further Reading: The Conclusion of the New Testament, pp. 459-462

第四周■周四

晨兴喂养

约四 23～24 “时候将到，如今就是了，那真正敬拜父的，要在灵和真实里敬拜祂，因为父寻找这样敬拜祂的人。神是灵；敬拜祂的，必须在灵和真实里敬拜。”

〔在〕约翰福音，…真实是指神圣的实际成了人的真实、真诚，（与不道德之撒玛利亚敬拜者的假冒为善相对—四 16～18，）为着对神真实的敬拜。神圣的实际乃是基督，祂是实际，（十四 6，）是旧约为着敬拜神之一切祭物的实际；（约一 29，三 14；）…〔这神圣的实际〕至终成了〔信徒〕的真实和真诚，借此，他们以神所要的敬拜来敬拜祂。（圣经恢复本，约四 24 注 5。）

信息选读

那完全为着神满足的燔祭，（利一 3，）预表基督是神的喜悦和满足。主耶稣在地上时，使神喜悦并满足，因为祂总是行神的旨意，（约四 34，五 30，六 38，）寻求祂的荣耀。（七 16～18。）…因此，祂使神喜悦并满足。素祭（利二 1）预表在人性里的基督作神的食物，尤其是作那些与神交通并事奉祂之人的食物。基督在祂的人性里是我们的食物，和恒久的满足。…素祭是用调油的细面作的。（4。）细面连同其均匀和细致，预表基督完美的人性连同其平衡、均匀和细致。四福音描绘主在为人生活中的行为。与细面调和的油表征神圣的灵。这调和预表在主耶稣里面神性与人性的调和。素祭所加的乳香，（利二 15，）表征复活生命的馨香。这是由素祭所预表的基督，就是人性与神性调和，连同复活

WEEK 4 — DAY 4

Morning Nourishment

John 4:23-24 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truthfulness.

[In] John’s Gospel, truthfulness…denotes the divine reality becoming man’s genuineness and sincerity (which are the opposite of the hypocrisy of the immoral Samaritan worshipper—4:16-18) for the true worship of God. The divine reality is Christ (who is the reality—14:6) as the reality of all the offerings of the Old Testament for the worship of God (1:29; 3:14)....[This divine reality] eventually becomes their genuineness and sincerity in which they worship God with the worship that He seeks. (John 4:24, footnote 5)

Today’s Reading

The burnt offering (Lev. 1:3), which was wholly for God’s satisfaction, typifies Christ as God’s pleasure and satisfaction. When the Lord Jesus was on earth, He made God happy and satisfied Him because He always did God’s will (John 4:34; 5:30; 6:38) and sought His glory (John 7:16-18)....Therefore, He pleased God and satisfied Him. The meal offering (Lev. 2:1) typifies Christ in His humanity as food for God and especially for those who have fellowship with God and serve Him. In His humanity Christ is our food and constant satisfaction. The meal offering was made of fine flour mingled with oil (Lev. 2:4). The fine flour, with its evenness and fineness, typifies Christ’s perfect humanity with its balance, evenness, and fineness. The four Gospels portray the fineness of the Lord’s behavior in His human living. The oil mingled with the fine flour signifies the divine Spirit. This mingling typifies the mingling of divinity with humanity in the Lord Jesus. The frankincense added to the meal offering (Lev. 2:15) signifies the fragrance of resurrection life. This is Christ typified

生命馨香的表显，作我们日常的滋养和供应。

平安祭（三1）预表基督是成就和平者。（弗二15。）…因为没有基督，宇宙中就不能有和平，所以我们需要祂作我们的平安祭。基督“借着祂在十字架上的血，成就了和平”。（西一20。）如今基督是平安祭这预表的应验，乃是我们与神并与人彼此的和平。（弗二14。）借着基督并在基督里，我们与神并与人有了和平。…在预表里，平安祭是神与事奉者的食物。今天，在实际里，我们同神能享受基督作甜美、满足人的平安祭。

赎罪祭（利四3）预表基督是死在十字架上，对付我们堕落之人罪性的那一位。基督是赎罪祭，对付了住在我们里面的罪。（罗七20。）…这罪实际上就是撒但邪恶的性情。因为我们是有罪的，甚至是罪本身，我们需要基督作我们的赎罪祭。基督是赎罪祭这预表的实际，神使祂这不知罪的，“替我们成为罪。”（林后五21。）…在祂里面，我们有罪的性情受了审判。

基督也由赎愆祭所预表。（利五6。）…在十字架上，基督在神面前担当我们一切的过犯。“祂在木头上，在祂的身体里，亲自担当了我们的罪。”（彼前二24。）…基督作赎罪祭，为我们成了罪（单数）；但祂作赎愆祭，担当我们的罪（复数）。

摇祭预表基督是复活的一位。…复活的基督在“摇”；那就是说，祂是活的。

奠祭预表基督在神面前浇奠出来作真正的酒，使神满足。…“祂将命倾倒，以至于死。”〔赛五三12。〕…基督在祂的死里，将自己献给神作供物，应验一切供物的预表。（新约总论第二册，二七五至二七八页。）

参读：利未记生命读经，第二、十四至十五篇；新约总论，第四十三篇。

by the meal offering, the mingling of humanity and divinity with the fragrant manifestation of resurrection life to be our daily nourishment and supply.

The peace offering (Lev. 3:1) typifies Christ as the Peacemaker (Eph. 2:15).... Because there can be no peace in the universe without Christ, we need Him to be our peace offering. Christ has “made peace through the blood of His cross” (Col. 1:20). Now as the fulfillment of the type of the peace offering, Christ is our peace (Eph. 2:14) with God and with one another. Through Him and in Him we have peace with God and man.... In typology, the peace offering was food for God and the serving ones. Today, in reality, we with God may enjoy Christ as the sweet, satisfying peace offering.

The sin offering (Lev. 4:3) is a type of Christ as the One who died on the cross to deal with the sinful nature of our fallen being. As the sin offering, Christ has dealt with the sin that dwells in us (Rom. 7:20)....This sin is actually the evil nature of Satan. Because we are sinful, even sin itself, we need Christ to be our sin offering. As the reality of the type of the sin offering, Christ, who did not know sin, was “made sin on our behalf” by God (2 Cor. 5:21).... In Him our sinful nature has been judged.

Christ is also typified by the trespass offering (Lev. 5:6).... On the cross Christ bore all our trespasses before God. He “Himself bore up our sins in His body on the tree” (1 Pet. 2:24).... As the sin offering Christ was made sin for us, but as the trespass offering He bore our sins.

The wave offering typifies Christ as the resurrected One.... The resurrected Christ is “waving”; that is, He is living.

The drink offering typifies Christ as the One poured out as real wine before God for His satisfaction [Isa. 53:12]. In His death Christ offered Himself to God as the offering that fulfills all the types of the offerings. (The Conclusion of the New Testament, pp. 459-462)

Further Reading: Life-study of Leviticus, msgs. 2, 14-15; The Conclusion of the New Testament, pp. 459-462

第四周■周五

晨兴喂养

罗十二4～5“正如我们一个身体上有好些肢体，但肢体不都有一样的功用；我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

神伟大旨意的第三面，是要得着在基督里的信徒实行身体生活。（罗十二。）为此我们必须先将身体献给神，当作活祭，实行神的旨意，就是实行身体的生活，（1，）不模仿这世代，反要借着心思的更新而变化，叫我们验证神的旨意；这旨意就是要我们实行身体的生活。（2～3。）…接着我们必须在身体的生活中，运用我们的恩赐。（4～8。）我们必须传福音，有家聚会滋养新信徒，有小排聚会成全圣徒，并且学习申言。

实行身体生活的圣徒，应当过最高美德的生活，这不是他们属人生命或爱的生活，乃是借着在灵里焚烧，而有神圣生命和爱的生活。（9～21。）我们的身体该献上，我们的魂该更新，我们的灵该焚烧。我们若是这样的人，就会有身体生活的实行，并且借着神的神圣生命和爱，有最高美德的生活。（召会实际并生机的建造，七页。）

信息选读

罗马十二章五节的“在基督里”指明生机的联结。…“我们这许多人，在基督里是一个身体。”单是“在基督里”这个辞就告诉我们，十二章由哪一种角度来说到身体。它是由生命的联结、生机的联结这个角度来说的。那么我们怎样才能进到基督里呢？我们不是生在基督里，而是生在亚当里，但我们借着重生移植到基督里。…每当你读到“在基

WEEK 4 — DAY 5

Morning Nourishment

Rom. 12:4-5 For just as in one body we have many members, and all the members do not have the same function, so we who are many are one Body in Christ, and individually members one of another.

The third aspect of God’s great will is to have the believers in Christ practice the Body life (Rom. 12). For this we must first present our bodies to God as a living sacrifice to do the will of God, that is, to practice the Body life (v. 1), not being conformed to this age but being transformed by the renewing of the mind that we may prove the will of God, which is that we practice the Body life (vv. 2-3)….Then we must exercise our gifts in the Body life (vv. 4-8). We have to preach the gospel, have home meetings to nourish the new believers, have small group meetings to perfect the saints, and learn to prophesy.

The saints who are practicing the Body life should live a life of the highest virtues, not of their human life or love but of the divine life and love by being burning in their spirit (vv. 9-21). Our body should be presented, our soul should be renewed, and our spirit should be burning. If we are such persons, we will have the practice of the Body life and a life of the highest virtues by God’s divine life and love. (CWWL, 1989, vol. 1, “The Practical and Organic Building Up of the Church,” p. 277)

Today’s Reading

Two words from Romans 12:5 indicate the organic union—in Christ….“We who are many are one Body in Christ.” Just this one little phrase tells us from which angle Romans 12 speaks of the Body. It speaks from the angle of the life union, from the angle of the organic union. How then could we get into Christ? We were not born in Christ; we were born in Adam, but by being reborn we have been transplanted into Christ…. Whenever you read in Christ, you must remember that this indicates the organic union with Christ. In Christ always

督里”，你必须记得，这是表明与基督生机的联结。“在基督里”总是蕴含着你在生机上与基督是一。

为什么十二章论到身体的功用？因为它是根据我们在基督里有生机的联结来说到身体；在这种与基督的联结里有生命。假牙可以安装在我的口里而没有生机的联结。…我们必须看见，十二章是由生机的联结、联结的生命这个角度来论到基督的身体；这个生命不但把我们与基督联结在一起，也把我们与基督所有的肢体联结在一起。…十二章是由生机联结的角度来论到身体。

我们都必须领悟，基督的身体完全是一件生命的事，这生命保守我们在与基督生机的联结里。我们留在这生机的联结里，就是在身体里。我们不留在这生机的联结里，就是在身体之外。你需要核对自己，看看你一整天有多少时间是活在这生机的联结里。你必须承认，你不怎么留在这生机的联结里。我们偶尔在这联结里，却常常离开，因此我们不在身体里。身体的实际乃是留在与基督生机的联结里。如果我们要实际地活在身体生活里，我们就必须留在与基督生机的联结里。换句话说，我们必须留在基督里。因此约翰十五章吩咐我们要住在祂里面，住在祂里面，意思就是留在这生机的联结里。我们留在这生机的联结里，就是实际地活在身体里。如果我们没有留在与基督这生机的联结里，我们就离开了身体。只要你凭自己说了什么，你就离开了身体。这意思是说，你的闲谈、随便说话、任意交谈，乃是一个很强的表记，说出你离开了身体。

身体不是一个组织，也不是一种社团。身体不单单是一班基督徒来在一起，乃是借着与基督生机的联结而结合在一起的东西。我们留在与基督生机的联结里，就是活在身体里。…我们虽多，在基督里却是一个身体。（罗十二5。）“在基督里”含示一种生机的联结。（李常受文集一九八〇年第一册，三四二至三四四页。）

参读：成全训练信息，第二十三至二十四篇；罗马书生命读经，第二十五篇。

implies…the fact that you are organically one with Christ.

Why does Romans 12 talk about the function of the Body? Because it talks about the Body based upon the organic union we have in Christ. In this union with Christ there is life. Dentures may be put into my mouth, but there is no organic union….We have to see that Romans 12 talks about the Body of Christ from the angle of the organic union, from the uniting life, from a life that unites us together not only with Christ but also with all the other members of Christ…. Romans 12 talks about the Body from the angle of the organic union.

We all have to realize that the Body of Christ is altogether a matter of life that keeps us in an organic union with Christ. When we remain in this organic union, we are in the Body. When we do not remain in this organic union, we are out of the Body. You need to check yourself for one day to see how much time you remain in this organic union. You will have to admit that you do not remain very much in this organic union. Occasionally we get there, but quite often we get out of there, so we are not in the Body. The actuality of the Body is the remaining in the organic union with Christ. If we are going to be actually living in the Body life, we must remain in the organic union with Christ. In other words, we must be remaining in Christ. So John 15 charges us to abide in Him. To abide in Him simply means to remain in this organic union. When we remain in this organic union, we are actually living in the Body. If we do not remain in this organic union with Christ, we have left the Body. As long as you say something by yourself, you have left the Body. This means that your gossip, your free talk, your loose conversation, is a strong sign that you have left the Body.

The Body is not an organization or a society. The Body is not just a bunch of Christians coming together. The Body is something that is held together by the organic union with Christ. When we remain in the organic union with Christ, we are just living in the Body….We are many yet one Body in Christ (Rom. 12:5). In Christ implies an organic union. (CWWL, 1980, vol. 1, “Perfecting Training,” pp. 253-255)

Further Reading: CWWL, 1980, vol. 1, “Perfecting Training,” chs. 23-24; Life-study of Romans, msg. 25

第四周■周六

晨兴喂养

罗十二1～3“所以弟兄们，我…劝你们，将身体献上，当作…活祭，…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…的旨意。我…对你们各人说，不要看自己过于所当看的，乃要…看得清明适度。”

在原文，罗马十二章一节的身体是复数，祭是单数。…我们所献上的，乃是许多身体，但我们所献成的，却是唯一的祭，这含示我们众人在基督身体里的事奉，不该是许多分开、各不相干、个别的事奉；我们一切的事奉，该是一个整体的事奉，且该是独一无二的，因为是基督一个身体的事奉。（圣经恢复本，罗十二1注5。）

信息选读

我们将身体献上以后，还需要心思的更新。这心思的更新，是我们魂变化的基础，是我们的心思置于灵（罗八6）的结果。我们的心思是我们魂主要的部分，我们的心思既被更新，与心思同作魂其他部分的意志与情感，也自然随着更新。更新的意思是有新的素质加到我们里面，因而产生新陈代谢的变化，使我们适合基督身体的建造，就是召会生活的实行。（圣经恢复本，罗十二2注3。）

我们为着召会生活将身体献上之后，最容易落于魂里心思的意见，使我们在召会生活中受到破坏，所以我们的魂在其心思中特别需要变化。心思受到变化，又最容易落入消极静止中；所以在此时，我们需要灵里火热，挑动并鼓励我们在召会生活中积极向前。（罗十二11注1。）

WEEK 4 — DAY 6

Morning Nourishment

Rom. 12:1-3 I exhort you therefore, brothers,...to present your bodies a living sacrifice.... 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....For I say... to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded...

Bodies in Romans 12:1 is plural and sacrifice is singular.... Although many bodies are presented, they become one sacrifice, implying that, although we are many, our service in the Body of Christ should not be many individual services, separated and unrelated. All our service should constitute one whole service, and this service must be unique because it is the service of the one Body of Christ. (Rom. 12:1, footnote 5)

Today's Reading

After presenting our body, we need to have our mind renewed. The renewing of the mind, which results from setting the mind on the spirit (Rom. 8:6), is the base for the transformation of our soul. Our mind is the leading part of our soul, and as it is renewed, our will and emotion automatically follow to be renewed also. To be renewed means that a new element is wrought into our being. This produces an inward metabolic transformation, making us suitable for the building up of the Body of Christ, which is the practice of the church life. (Rom. 12:2, footnote 4)

After we have presented our body for the church life, it is very easy for us to fall into the opinions of our mind in our soul, which results in our being damaged in the church life; therefore, our soul, and particularly the mind of our soul, needs to be transformed. However, once our mind is transformed, we may easily fall into a negative and dormant state. At that time we must be burning in spirit that we may be stirred up and encouraged to go on in the church life in a

在罗马十二章三节里我们来到非常实际的点。我们每个人都高看自己。你外面也许显得谦卑，里面却相当高看自己。这是召会生活的难处。…你若高看自己，你的心思就不清明或不正常。…你的心思需要受调整并更新。

我们需要领悟，一个身体的许多肢体有不同的功用。〔4～5。〕…我盼望许多年轻的弟兄能彼此说，“弟兄，我能作的，你不能作；你能作的，我不能作。”

在六节保罗说，“照着所赐给我们的恩典，我们得了不同的恩赐。”…恩典就是神在基督里作我们的享受。这恩典，这神圣的元素，就是神圣的生命，进入我们这人里面，就带来某些属灵技能或才干，就是恩赐。恩赐，或属灵的才干，来自我们所享受的神圣元素。…〔这些〕是在生命中恩典的恩赐。

五章十七节说，“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。”…不但如此，在二十一节保罗说，“恩典也照样借着义作王，叫人借着我们的主耶稣基督得永远的生命。”…这两节证明恩典与生命有关。恩典是什么？恩典乃是神圣的生命作了我们的享受。神永远的生命成为我们的享受，那就是恩典。在林前十五章十节保罗说，“我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”与保罗同在的神的恩，就是在保罗里面神圣的生命，作了他的享受。因此，他比其他使徒更劳苦，然而这实际上不是保罗自己，乃是他所享受之神圣的生命。因此，罗马书里的恩典是生命的事。（罗马书生命读经，三五八至三五九、三六一至三六二页。）

参读：罗马书中神完整的救恩结晶读经，第五篇；异象的高峰与基督身体的实际，第四篇。

positive way. (Rom. 12:11, footnote 1)

In Romans 12:3 we come to a very practical point. Everyone of us thinks highly of himself. Outwardly you may appear to be humble, but inwardly you think quite highly of yourself. This is a problem to the church life…. If you think highly of yourself, your mind is not sober or normal. It… needs to be adjusted and renewed.

We need to realize that the many members of the one Body have different functions [vv. 4-5]….I hope that so many of the young brothers could say to one another, “Brother, what I can do, you cannot do, and what you can do, I cannot do.”

In verse 6 Paul says that we have “gifts that differ according to the grace given to us.”…Grace is simply God in Christ as our enjoyment. When this grace, this divine element, which is the divine life, comes into our being, it brings with it certain skills and abilities which are the gifts. The gifts, the spiritual abilities, come from the divine element which we have enjoyed…. [They are] the gifts of grace in life.

Romans 5:17 says that “those who receive the abundance of grace and of the gift of righteousness will reign in life.”…Furthermore, in 5:21 Paul says that “grace might reign through righteousness unto eternal life through Jesus Christ our Lord.” These two verses…prove that grace is related to life. What is grace? It is the divine life for our enjoyment. When the eternal life of God becomes our enjoyment, that is grace. In 1 Corinthians 15:10 Paul says, “I labored more abundantly than all of them, yet not I but the grace of God which is with me.” The grace of God which was with Paul was the divine life within Paul as his enjoyment. Thus, he labored more than the other apostles, although actually it was not Paul himself, but the divine life which he enjoyed. Thus, grace in Romans is a matter of life. (Life-study of Romans, pp. 303-306)

Further Reading: CWWL, 1994-1997, vol. 5, “Crystallization-study of the Complete Salvation of God in Romans,” ch. 5; CWWL, 1994-1997, vol. 1, “The High Peak of the Vision and the Reality of the Body of Christ,” ch. 4

第四周诗歌

教　会 — 建造　606

8 7 8 7 双（英 840）

F 大调　3/2

F　B♭　Dm　C　F
3 4 | 5 — — 5 6 • 5 | 5 — 3 — 3 3 | 5 — — 2 ♯1 2 | 3 — — —
一 救我 脱　离自 己、天 然，主啊，我　愿被建 造，

F　B♭　Dm　C7　F
3 4 | 5 — — 5 6 • 5 | 5 — 3 — 3 3 | 5 — — 2 4 • 3 | 1 — — —
同众 圣　徒作 你 圣 殿，为着 充　满你 荣 耀。

F7　B♭　F　Dm　C
1 1 | 6 — — 6 7 • 6 | 6 — 5 — 1 1 | 1 — — 1 7 1 | 3 — 2 —
救我 脱　离乖 僻 个 性，脱离 骄　傲与单 独；

C7　F　Dm　C7　F
3 4 | 5 — — 5 6 • 5 | 5 — 3 — 3 3 | 5 — — 2 4 • 3 | 1 — — — ‖
使我 甘　愿服 你 权 柄，让你 有　家可 居 住。

二 生命供应，活水流通，　长进、变化又配搭；
守住等次，尽我功用，　成全别人，不践踏。
自己所经，自己所见，　所是、所有并所能，
不再高估，不再稍偏，　接受一切的平衡。

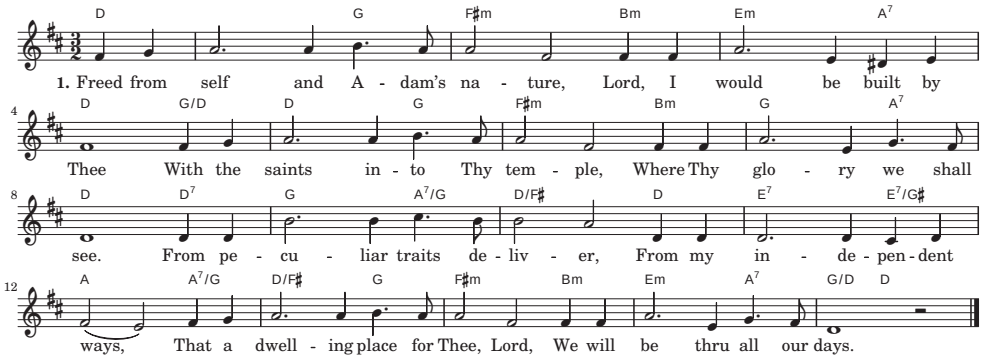
三 持定元首，联络供应，　享受基督的丰富；
充满神的一切丰盛，　因神增加得成熟，
同尝基督莫测大爱，　赏识基督的阔长；
长大成人，不作婴孩，　满有基督的身量。

四 作神居所，作你身体，　主啊，我愿被建造，
成为你的团体大器，　让你来显你荣耀。
圣城景色、新妇荣美，　今在此地就彰显，
透出你的荣耀光辉，　将你照耀在人间。

WEEK 4 — HYMN

Freed from self and Adam's nature

The Church — Her Building　840


1. Freed from self and A - dam's na - ture, Lord, I would be built by
Thee With the saints in - to Thy tem - ple, Where Thy glo - ry we shall
see. From pe - cu - liar traits de - liv - er, From my in - de - pen - dent
ways, That a dwell - ing place for Thee, Lord, We will be thru all our days.

2. By Thy life and by its flowing
I can grow and be transformed,
With the saints coordinated,
Builded up, to Thee conformed;
Keep the order in the Body,
There to function in Thy will,
Ever serving, helping others,
All Thy purpose to fulfill.

3. In my knowledge and experience
I would not exalted be,
But submitting and accepting
Let the Body balance me;
Holding fast the Head, and growing
With His increase, in His way,
By the joints and bands supplying,
Knit together day by day.

4. By Thy Spirit daily strengthened
In the inner man with might,
I would know Thy love surpassing,
Know Thy breadth and length and height;
Ever of Thy riches taking,
Unto all Thy fulness filled,
Ever growing into manhood,
That Thy Body Thou may build.

5. In God's house and in Thy Body
Builded up I long to be,
That within this corporate vessel
All shall then Thy glory see;
That Thy Bride, the glorious city,
May appear upon the earth,
As a lampstand brightly beaming
To express to all Thy worth.

第四周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: