

Message Five

Standing on the Unique Ground of the Church, Being under the Limitation of the Body of Christ, and Being Body-conscious in One Accord

Scripture Reading: 1 Cor. 1:2; Rev. 1:11; Rom. 12:3; 2 Cor. 10:13; Eph. 4:16; 1 Cor. 12:12-27

OUTLINE

Day 1

I. We must stand on the unique ground of the church, the genuine ground of oneness:

- A. First Corinthians 1:2 speaks of the church at Corinth—this shows the locality of Corinth for the existence, expression, and practice of the church; such a locality becomes the local ground of the local churches on which they are built respectively; thus, the church in Corinth was built on the ground of the city of Corinth.
- B. The practice of the church life in the early days was the practice of having one church for one city, one city with only one church; in no city was there more than one church—Acts 8:1; 13:1; Rev. 1:11:
 - 1. This is the local church with the city, not the street or area, as the unit.
 - 2. The jurisdiction of a local church should cover the whole city in which the church is located; it should not be greater or lesser than the boundary of the city.
 - 3. All the believers within that boundary should constitute the one unique local church within that city.

Day 2

- 4. There are four characteristics of our meeting on the genuine ground of oneness, the place that God has chosen—cf. Deut. 12:5:
 - a. First, the people of God should always be one; there should be no divisions among them—Psa. 133; John 17:11, 21-23; 1 Cor. 1:10; Eph. 4:3-4a.
 - b. Second, the unique name into which God's people should gather is the name of the Lord Jesus Christ, the reality of which name is the Spirit; to be designated by any other name is to be denominated, divided; this is spiritual fornication—Matt. 18:20; 1 Cor. 1:12; 12:3b.
 - c. Third, in the New Testament God's habitation, His dwelling place, is particularly located in our spirit, that is, in our mingled spirit, our human spirit regenerated and indwelt by the divine Spirit; in our meeting for the worship of God, we must exercise our spirit and do everything in the spirit—John 3:6b; Rom. 8:16; 2 Tim. 4:22; Eph. 2:22; John 4:24; 1 Cor. 14:15.

- d. Fourth, in our worship of God we must have a genuine application of the cross of Christ, signified by the altar (Deut. 12:5-6, 27), by rejecting the flesh, the self, and the natural life and by worshipping God with Christ and Christ alone (Matt. 16:24; Gal. 2:20).

Day 3

II. As members of the Body of Christ standing on the genuine ground of oneness, we must be limited by the other members, not going beyond our measure:

A. God has placed all the members of the Body, even as He willed—1 Cor. 12:18:

1. The Head sets us in our special place in the Body and points us to our special function—Rom. 12:4; 1 Cor. 12:15-17.
2. Each one of us members has our own place in the Body of Christ; it is assigned by God and should be accepted by us.
3. Since such an assignment is according to God's will, every member is necessary—vv. 19-22.
4. Every member has a definite place, a definite assignment, and a particular portion with which he serves the Body of Christ.
5. Each member has his own characteristics, and each has his own capability; these characteristics constitute the place, position, or ministry of each member—Rom. 12:4-8; 2 Tim. 4:5.

B. A basic requirement for the growth and development of the Body is that we recognize our measure and do not go beyond it—Eph. 4:7, 16:

1. We must be willing to be limited by our measure—Rom. 12:3, 6.
2. As soon as we go beyond our measure, we go beyond the authority of the Head and move out from under the anointing—cf. Psa. 133.
3. When we go beyond our measure, we interfere with the order of the Body.
4. To think more highly of ourselves than we ought to think without a sober mind is to annul the proper order of the Body life—Rom. 12:3.

Day 4

C. Like Paul we should move and act according to how much God has measured to us, staying within the limits of God's ruling, God's measuring—2 Cor. 10:13:

1. When we give a testimony about our work, experience, or enjoyment of the Lord, we must testify within measure, that is, within a certain limit.
2. Although we expect the work to spread, we must learn how to be under God's restriction; we should not expect a spread that is without measure—vv. 13-15:
 - a. If we spread the work according to the Spirit, there will always be a certain limit—cf. 2:12-14.

- b. Inwardly, we will have the consciousness that the Lord intends to spread the work only to a certain extent; inwardly, we do not have the peace to spread the work beyond a certain point.
- c. Outwardly, in the environment the Lord may cause certain matters to restrict the spread of the work; the environment does not allow us to go beyond a particular boundary line—cf. Rom. 15:24.
- 3. In the church service, we need to realize that God has measured out only so much to us, and we should not overstretch ourselves—12:3-4, 6a.

Day 5

III. For the Lord's move in His recovery both locally and universally, we must be Body-conscious in one accord—Acts 1:14; 2:46; 4:24; 15:25; Rom. 15:6:

- A. We should always consider the Body, care for the Body, honor the Body, and do what is best for the Body—1 Cor. 12:12-27.
- B. “When Brother Nee taught about the Body, he said that whatever we do, we have to consider how the churches would feel about it”—The Problems Causing the Turmoils in the Church Life, pp. 28-29.
- C. In the Body there can be no independence or individualism, for we are members, and members cannot live in detachment from the Body—1 Cor. 12:27; Rom. 12:5; Eph. 5:30:
 - 1. Those who see that they are members of the Body treasure the Body and honor the other members, each of whom is indispensable—1 Cor. 12:15, 21, 23-24; Rom. 12:3; Phil. 2:29; 1 Cor. 16:18; Judg. 9:9:
 - a. Since we are members of the Body of Christ, we should have a feeling for the Body, taking the feeling of the Head as our own feeling—Phil. 1:8; 1 Cor. 12:25b-26.
 - b. We need to be like-souled in the Body life, genuinely caring for the things of Christ Jesus, the things concerning the church with all the saints—Phil. 2:2, 20-21; 1:8.
 - 2. Wherever there is Body-revelation, there is Body-consciousness, and wherever there is Body-consciousness, individualistic thought and action are ruled out:

Day 6

- a. If we want to know the Body, we need deliverance not only from our sinful life and our natural life but also from our individualistic life.
- b. Just as the Father is versus the world (1 John 2:15), the Spirit is versus the flesh (Gal. 5:17), and the Lord is versus the devil (1 John 3:8), so also the Body is versus the individual.
- c. Just as we cannot be independent from the Head, we cannot be independent from the Body.
- d. Individualism is hateful in the sight of God:
 - (1) The enemy of the Body is the self, the independent “I,” the independent “me”; if we

would be built up in the Body, the self must be condemned, denied, rejected, and renounced—Matt. 16:21-26.

- (2) We should be dependent not only on God but also on the Body, on the brothers and sisters—Exo. 17:11-13; Acts 9:25; 2 Cor. 11:33.
- e. What I do not know, another member of the Body will know; what I cannot see, another member of the Body will see; what I cannot do, another member of the Body will do—1 Cor. 12:17-22.
- f. If we refuse the help of our fellow members, we are refusing the help of Christ; sooner or later all individualistic Christians will dry up—v. 12.

WEEK 5 — DAY 1

Morning Nourishment

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours.

Rev. 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

First Corinthians 1:2a speaks of the church of God. The church has to be of God. It should not be of anything else. This refers to the content of the church in its essence. Every substantial matter has its source. Then it has its element. Intrinsically within the element, there is the essence. The content of the church essentially is God Himself.

First Corinthians 1:2b speaks of the church at Corinth. This shows the locality of Corinth for the existence, expression, and practice of the church; such a locality becomes the local ground of the local churches on which they are built respectively (Acts 8:1; 13:1; Rev. 1:11). For its existence, expression, and practice, the church surely needs a place, and that place according to the New Testament is a locality. The church in Corinth was built in Corinth. The church in Athens is built on the ground of the city of Athens. The church in New York is built on the ground of the city of New York. Thus, the locality spontaneously becomes the church ground. (The Divine and Mystical Realm, pp. 80-81)

Today's Reading

Brother Watchman Nee pointed out that God was very wise in His way of building up the church on the local ground. There are a great number of God's chosen people. Everywhere around the globe there are believers in Christ, and they should not be scattered but gathered together to be a church. If there were not the proper limitation of the ground, there would be no limitation to the setting up of churches. Today in Southern California there is a church called the Taiwan Gospel Church. These believers have used Taiwan as their ground. I was raised in China in the city of Chefoo, and in Chefoo there was the Church of England. People set up churches too easily. Today it is easier to establish a church than it is to set up a restaurant. All the denominations have divisive grounds, including the Southern Baptists, the Presbyterians, and the Lutherans.

If we believers keep the pattern set up by God in the Bible to have one church in one city, we can keep the oneness. Any believer who comes to a city has to be in the church in that city. If I go to Tokyo, I should join the church in Tokyo. If I go to London, I should go to the church in London. If I go to Dallas, I have to meet with the church in Dallas. Then spontaneously there will be no division. The Bible set up a pattern of how the believers should meet. The first gathering of the Christians was in Jerusalem, and Acts 8:1 calls that gathering the church in Jerusalem. Jerusalem was a large city, but there was only one church in that city. Although there is one church in a city, the church does not necessarily need to meet in one place. But we must keep in mind that the city in which we are should be the unique local ground of the church. (The Divine and Mystical Realm, pp. 81-82)

[The book of Revelation's] being sent to the seven churches equals its being sent to the seven cities. This shows clearly that the practice of the church life in the early days was the practice of having one church for one city, one city with only one church. In no city was there more than one church. This is the local church, with the city, not the street or the area, as the unit. The jurisdiction of a local church should cover the whole city in which the church is located; it should not be greater or lesser than the boundary of the city. All the believers within that boundary should constitute the one unique local church within that city. (Rev. 1:11, footnote 1)

Further Reading: The Divine and Mystical Realm, ch. 6

WEEK 5 — DAY 2

Morning Nourishment

Deut. 12:5 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.

1 Cor. 1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

The children of Israel were not allowed to worship God and enjoy the offerings they presented to God in the place of their choice (Deut. 12:8, 13, 17). They were to worship God in the place of His choice, the place where His name, His habitation, and His altar were (vv. 5-6), by bringing their tithes, offerings, and sacrifices to Him there (vv. 5, 11, 14, 18, 21, 26-27; 14:22-23; 15:19-20). To fulfill these requirements was to have a unique center of worship, as Jerusalem would be later (2 Chron. 6:5-6; John 4:20), for the keeping of the oneness among God's people, thus avoiding the division caused by man's preferences (cf. 1 Kings 12:26-33 and footnotes). (Deut. 12:5, footnote 1)

Today's Reading

The revelation in the New Testament concerning the worship of God corresponds to the revelation in Deuteronomy 12 in at least four ways: First, the people of God should always be one; there should be no divisions among them (Psa. 133; John 17:11, 21-23; 1 Cor. 1:10; Eph. 4:3). Second, the unique name into which God's people should gather is the name of the Lord Jesus Christ (Matt. 18:20; 1 Cor. 1:12 and footnotes), the reality of which name is the Spirit (1 Cor. 12:3). To be designated by any other name is to be denominated, divided; this is spiritual fornication (see footnote 3 on Rev. 3:8). Third, in the New Testament God's habitation, His dwelling place, is particularly located in our spirit, that is, in our mingled spirit, our human spirit regenerated and indwelt by the divine Spirit (John 3:6b; Rom. 8:16; 2 Tim. 4:22; Eph. 2:22). In our meeting for the worship of God, we must exercise our spirit and do everything in our spirit (John 4:24; 1 Cor. 14:15). Fourth, in our worship of God we must have the genuine application of the cross of Christ, signified by the altar, by rejecting the flesh, the self; and the natural life and worshipping God with Christ and Christ alone (Matt. 16:24; Gal. 2:20). Hence, the meeting of God's people for the worship of God should be in the name of the Lord Jesus Christ, in the mingled spirit as the place of God's habitation, in the place where the cross is, and with the enjoyment of Christ as the reality of the tithes, the offerings, and the sacrifices (see footnote 4 on John 4:24). This is the oneness of God's people, and this is the proper ground for the worship of God. (Deut. 12:5, footnote 1)

The Scriptures clearly show us that in every locality the expression of the Body of Christ, that is, the local church, should be just one. There is no place in the Scriptures where there was more than one local church in any given city...The one that was built up in Jerusalem was called the church in Jerusalem (Acts 8:1), and the one in Antioch was called the church in Antioch (Acts 13:1).

How simple, how uncomplicated is this divine way which the Scriptures show us! Wherever we live, we are the church in that place and we build the church in that place. If all God's people could see this principle and abide by it, there would be no divisions.

We must come out of the divisions, not to form another division, but to come back to the proper ground, the ground of unity. There is no reason for us to be divided. We are all members of the one unique church. Why not simply come together with the believers in the locality where we live to be an expression of that church? Let us not be complicated and confused by Christianity. It is a shameful thing to ask people to what church they belong. If they are believers, they are our brothers—that is all. I belong to the unique church, and they belong to the same unique church. (The Ground of the Church, pp. 8-10)

Further Reading: The Ground of the Church

WEEK 5 — DAY 3

Morning Nourishment

1 Cor. 12:16-18 And if the ear should say, Because I am not an eye, I am not of the body, it is not that because of this it is not of the body. If the whole body were an eye, where would the hearing be? If the whole were the hearing, where would the smelling be? But now God has placed the members, each one of them, in the body, even as He willed.

[First Corinthians 12:18] shows that every member has a definite place, definite assignment, and definite position. Every member has a particular portion with which he serves the Body of Christ. The eyes see, the ears hear, and the nose smells. Each organ has its function, and each has its portion....Each has its own responsibility, and none can replace another...Each member has his own characteristics, and each has his own capability. These characteristics and capabilities constitute the place, position, or ministry of each member. (CWWN, vol. 44, "The Mystery of Christ," p. 821)

Today's Reading

We supply the Body with the life that we have received from Christ the Head. Yet when we function, we have to be proper and in order. Order in the Body is essential to growth and ministry. In the physical body, any dislocation or disproportionate growth of the members hinders its functioning. This is also true in the Body of Christ... Many believers crave to be outstanding Christians and outstanding workers, but if some become overdeveloped, others will be underdeveloped... When we truly come under the authority of the Head, He sets us in our special place in the Body and appoints us to our special function.

We must be willing to be limited to our measure. As soon as we go beyond it, we go beyond the authority of the Head and move out from under the anointing. When we go beyond our measure, we interfere with the order of the Body. The Body of Christ is an organic life; it operates without any human arrangement. All the members must receive life from the Head and function in proper order. If our relationship with the Head is proper, we will keep our place in the Body spontaneously. (CWWN, vol. 44, pp. 822-823)

He has placed all the members in the Body even as He willed (1 Cor. 12:18). Each one of us members has our own place in the Body of Christ. It is assigned by God, and should be accepted by us. Since such an assignment is according to God's will, every member is necessary (v. 21). Especially those members who are not comely are more necessary (vv. 22-23). (The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, p. 28)

Romans 12:3 says, "Not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith." If you think you are bigger than Paul in the quantity of faith, you are crazy. You are not sober-minded....To think more highly of ourselves than we ought to think without a sober mind is to annul the proper order of the Body life.

In Romans 12 Paul dealt with the practice of the Body life. In the crystallization of the Body there is one crucial point, that is, not to think more highly of ourselves than we ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith. God has not only allotted but also apportioned faith to us. He gave us the same faith in quality but not in quantity. The matter of quantity depends upon how you grow. If you grow today as the apostle Paul grew, the portion of faith you receive will be greatly enlarged. God first allotted faith to us in quality, and then He apportioned it in quantity. What kind of faith you have depends upon God's allotment. How much faith you have depends upon God's apportioning. God's apportioning depends upon your attitude. If you are not sober-minded, God would not increase His apportioning of faith to you, and He probably would even decrease it. (Crystallization-study of the Epistle to the Romans, p. 110)

Further Reading: The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, chs. 2-4; CWWN, vol. 44, ch. 103

WEEK 5 — DAY 4

Morning Nourishment

2 Cor. 10:13-14 But we will not boast beyond our measure but according to the measure of the rule which the God of measure has apportioned to us, to reach even as far as you. For we are not extending ourselves beyond our bounds, as if we did not reach you, for we were the first to come even as far as unto you in the gospel of Christ.

[In 2 Corinthians 10:13] the apostle is bold, but he is not bold without limit. This shows that he is under the restriction of the Lord. His boasting is according to the measure of the rule which the God of measure, the ruling God, has apportioned to him. Paul's ministry to the Gentile world, including Corinth, was according to the measure of God (Eph. 3:1-2, 8; Gal. 2:8).

In giving a testimony of what we have learned of the Lord, we should have a limit, a measure... When we give a testimony about our work, experience, or enjoyment of the Lord, we must testify within measure, that is, within a certain limit... [and] never exaggerate. (Life-study of 2 Corinthians, p. 447)

Today's Reading

From 2 Corinthians 10:13, 14, and 15 we see that although we expect the Lord's work to spread, we must learn how to be under God's restriction. Do not expect a spread that is without measure. That kind of spread would certainly not be within the limit of a walk according to Spirit. From experience we can testify that if we spread the work according to the Spirit, there will always be a certain limit. Inwardly we shall have the consciousness that the Lord intends to spread the work only to a certain extent. Furthermore, outwardly, in the environment, the Lord may cause matters to restrict the spread of the work. Therefore, inwardly we do not have the peace to spread the work beyond a certain point, and outwardly the environment does not allow us to go beyond a particular boundary line.

The Lord is especially interested in restricting the young people. If the young ones do not have a heart to serve the Lord, He will stir them up to serve Him. But once they have been stirred up, He will limit them. Human nature does not like this kind of limitation....When we become too active, He will restrict us. I know some young people who have been offended because God has done this to them....God's way, however, is first to speed us up and then to slow us down, first to raise us up and then to lower us down. When we are down, He will lift us up. But when we get too far up, He will lower us down.... If we can take God's ups and downs, we shall eventually become useful in His work. Many young people cannot tolerate God's ups and downs. After a few of these ups and downs, they want to quit.

Even Paul had to learn to take the Lord's restriction. For example, Paul wanted to go to Rome....Furthermore, he told the believers at Rome that he expected to go to Spain by way of them (Rom. 15:24). Paul never went to Spain, and he arrived in Rome in bonds. Those bonds were the Lord's measure, His limitation.

In the church service we need to realize that God has only measured out so much to us, and we should not overstretch ourselves. We need to know our limitation, our jurisdiction, and not go beyond it into others' territory. Like Paul, we should move and act according to our rule, that is, according to how much God has measured to us.

I encourage the young people especially to study this portion of the Word and learn from it how to conduct themselves in the church service and how to move in the Lord's recovery. Young people, you must know your rule, your limit. This means that you must know how much God has measured to you, how much He has apportioned to you. This restriction, this limitation, is a very practical dealing with our flesh. Our natural man wants to be without limitation. However, God knows our problem. Therefore, He sets up boundaries and restrictions so that we may stay within the measure He has apportioned to us. (Life-study of 2 Corinthians, pp. 448-449, 451-453)

Further Reading: Life-study of 2 Corinthians, msg. 51

WEEK 5 — DAY 5

Morning Nourishment

Phil. 1:8 For God is my witness how I long after you all in the inward parts of Christ Jesus.

1 Cor. 12:25-26 That there would be no division in the body, but that the members would have the same care for one another. And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.

For the Lord's move in His recovery both locally and universally, we all need to be Body-conscious in one accord and Body-centered in oneness....The Body should be first and the local churches should be second....To teach that the local churches are absolutely autonomous is to divide the Body of Christ. All the local churches are and should be one Body universally, doctrinally, and practically. (One Body and One Spirit, p. 26)

Today's Reading

The church, the gathering of God's called-out ones, is not an organization but an organism, the Body of Christ.... If we see the Body, we will not be able to make any trouble in the recovery. We will not be concerned about who is wrong or who is right. Actually, if we make trouble, we are automatically wrong.

Turmoil after turmoil has transpired because of our not knowing the Body. The only remedy that can cure us of this kind of illness is the seeing of the Body. When Brother Nee taught about the Body he said that with whatever we do, we have to consider how the churches would feel about it. When we do something, we must not forget that we are members of the Body, and the Body is not only a local church. The local church is not a "local body"; if it is, it becomes a local sect. The Body is the Body of Christ, constituted by the Triune God with all the believers on this earth, with all the local churches.

We need to see and know the Body, and we have to honor the Body.... It is not a matter of yes or no, good or bad... [but] of whether or not something is of the Body or not of the Body. (The Problems Causing the Turmoils in the Church Life, pp. 28-30)

If we realize that a Christian is nothing more than a member, we will no longer be proud....Those who see that they are members will surely treasure the Body and honor the other members. They will not see just their own virtues; they will readily see others as being better than themselves.

First Corinthians 12:14 through 27 speaks of two erroneous concepts that members may have: (1) "Because I am not...I am not of the body" (v. 15). This is to despise oneself and covet the work of others. (2) "I have no need of you" (v. 21). This is to be proud of oneself, thinking that one man can be all-inclusive and despising others. Both concepts are harmful to the Body.

We should all [have] ...the consciousness of the Body so that we can live together with other members in the Body of Christ. Wherever there is Body-revelation, there is Body-consciousness, and wherever there is Body-consciousness, individual thought and action are automatically ruled out. (CWWN, vol. 44, pp. 795-797)

Since we are the members of the Body of Christ, we should have a feeling for the Body. First, we must take the feeling of the Head as our own feeling.... [Philippians 1:8 indicates] that Paul took the inward parts of Christ Jesus as his own inward parts in caring for the church. This also means that he took care of the Body of Christ by taking Christ's feeling as his own feeling. Christ's feeling became his feeling for the Body. We all should be like Paul, taking the feeling of the Head as our own feeling. This is most necessary for our living the Body life. Furthermore, we should not only take the feeling of the Head as our feeling, but also do so in the principle of caring for the Body. [As] Paul said in 1 Corinthians 12:25b-26, ...to have the Body life, we must care for our fellow members and must be full of feeling for the Body. (The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, pp. 40-41)

Further Reading: One Body and One Spirit, ch. 2; The Problems Causing the Turmoils in the Church Life, chs. 2-4; CWWN, vol. 44, "The Mystery of Christ," ch. 98

WEEK 5 — DAY 6

Morning Nourishment

Phil. 2:19-21 But I hope in the Lord Jesus to send Timothy...For I have no one like-souled who will genuinely care for what concerns you; for all seek their own things, not the things of Christ Jesus.

Acts 9:25 But his disciples took him by night and let him down through the wall, lowering him in a basket.

Every believer is a member in the Body of Christ, and every believer is indispensable.

The Adamic life is individualistic and independent. Even though everyone in Adam shares the same life, there is no fellowship among them....Everyone in Adam lives as separate individuals. In Christ everything that is individualistic is ruled out. If we want to know the Body life, we need deliverance not only from our sinful life and our natural life, but also from our individualistic life. All individual elements must go because nothing that is individualistic can reach God's goal. (CWWN, vol. 44, "The Mystery of Christ," p. 794)

Today's Reading

The Head is Christ, and the Body is also Christ. Each member is a part of the life of Christ. If I refuse the help of my fellow-members, I am refusing the help of Christ. If I am not willing to acknowledge my need of them, I am not willing to acknowledge my need of Christ. Just as I cannot be independent from the Head, I cannot be independent from the Body. Individualism is hateful in the sight of God. What I do not know, another member of the Body will know; what I cannot see, another member of the Body will see; what I cannot do, another member of the Body will do. Therefore, I must allow the other members of the Body to minister to my needs. We must avail ourselves constantly of the fellowship of the Body, for it is our very life.

We have to see the reality of the supply in the Body of Christ, and we have to learn to live in the Body and to receive the supply in the Body....Everything that Christ has is in His Body. He is a foolish man who claims that he can be a Christian alone. Sooner or later, all individual Christians will dry up. As long as we live in the Body, we will receive the supply of the Body, no matter what our condition is. Every member should learn to treasure the supply of the Body and to treasure every member. We must all learn to live in the Body, that is, we must all learn to live in the supply of the Body. (CWWN, vol. 44, pp. 801-802)

Seeing the vision of the self has much to do with the Body. Today we are in the Lord's recovery, and the recovery will eventually come to this crucial matter—the building up of the Body. The enemy of the Body is the self. The greatest problem, the greatest frustration and opposition, to the Body is also the self. When we have the self, we do not have the Body. When we have the Body, we do not have the self. In order for the Body to be built up, the self, the independent soul, must be dealt with. The self is the independent "I," the independent "me." When we are independent, we are in the self, the Body is gone, and we do not have peace.

We must be built up in the Body, but the hindrance to this building is the self, one of the last things in us to be dealt with by the Lord. If we would be built up in the Body, the self must be condemned, denied, rejected, and renounced. Day by day the self must be renounced in all things. Only when the self is renounced will we have the Body and be genuine members of the Body.

Because the self is something independent, the self is the greatest problem to the building up of the Body. We should be dependent not only on God but also on the Body, on the brothers and sisters. Whenever we are independent of the brothers and sisters, we are in the self, in the independent soul. For us today, being independent of the Body is equal to being independent of God....If you check with your experience, you will realize that when you were independent of [and isolated from] the brothers and sisters, you had the sense that you were also independent of [and isolated from] God. (CWWL, 1965, vol. 3, "The Heavenly Vision," pp. 198, 190, 195)

Further Reading: CWWN, vol. 44, "The Mystery of Christ," ch. 99

WEEK 5 — HYMN

Freed from self and Adam's nature

The Church — Her Building

840

The musical score is written in 3/4 time with a key signature of one sharp (F#). It consists of four staves of music. The lyrics are written below the notes. Chord symbols are placed above the notes. The lyrics are: 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,
Buildd 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
Buildd 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.