

## 第五篇

站在召会唯一的立场上，  
受基督身体的限制，  
在同心合意里有身体的感觉

读经：林前一 2，启一 11，罗十二 3，林后十 13，  
弗四 16，林前十二 12～27

### 纲 要

#### 周 一

壹 我们必须站在召会唯一的立场，就是一  
的真正立场上：

一 林前一章二节说到在哥林多的召会——这表明哥林多这个地方，是为着召会的存在、出现和实行；这样的地方，成了众地方召会个别的建造在其上的地方立场；因此，在哥林多的召会是建造在哥林多城的立场上。

二 早期召会生活的实行，乃是一个城一个召会，一个城只有一个召会；没有一个城有一个以上的召会——徒八 1，十三 1，启一 11：

- 1 这就是地方召会，是以城为单位，不是以街道或区域为单位。
- 2 地方召会行政的区域，应当包括该召会所在的整个城市，而不该大于或小于该城的界限。
- 3 所有在这界限内的信徒，应当构成该城内唯一的  
地方召会。

## 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.

## 周二

- 4 在一的真正立场，就是在神所选择的地方上聚会，有四个特征—参申十二5：
- a 首先，神的子民总该是一，他们中间不该有分裂—诗一三三，约十七11、21~23，林前一10，弗四3~4上。
  - b 第二，神的子民该聚集到独一的名里，这名就是主耶稣基督的名，其实际乃是那灵；用任何别的名称，乃是宗派的、分裂的；这是属灵的淫乱—太十八20，林前一12，十二3下。
  - c 第三，在新约里神的住处，神的居所，乃是特别设在我们的灵里，也就是在我们调和的灵里，在我们蒙重生、由神圣的灵所内住之人的灵里；我们在敬拜神的聚会里，必须操练我们的灵，并在我们的灵里作一切事—约三6下，罗八16，提后四22，弗二22，约四24，林前十四15。
  - d 第四，我们敬拜神时，必须真实地应用祭坛所表征之基督的十字架（申十二5~6、27），拒绝肉体、己和天然生命，并单单凭基督来敬拜神（太十六24，加二20）。

## 周三

贰 我们作为基督身体的肢体，站在一的真正立场上，必须受其他肢体的限制，不越过我们的度量：

- 一 神照着自己的意思，把身体所有的肢体俱各安置在身体上—林前十二18：
  - 1 元首把我们安排在身体的特别地位上，也指派我们特别的功用—罗十二4，林前十二15~17。

## 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 我们每一个肢体，在基督的身体里都有自己的一个位置，是神所量给各人的，也是我们该接受的。
- 3 既然这件事是照着神的意思，就每一个肢体都是不可少的—19～22节。
- 4 每一个肢体都有他一定的位置，有一定的安排，有他的那一分来服事基督的身体。
- 5 每一个肢体都有他的特点，都有他所能的，那就是他的位置，就是他的地位，也就是他的职事—罗十二4～8，提后四5。

二 身体长大和发展的基本要求，是我们要认清我们的度量，不越过这度量—弗四7、16：

- 1 我们要乐意受我们度量的限制—罗十二3、6。
- 2 只要我们越过度量，我们就越过元首的权柄，离开了膏油的涂抹—参诗一三三。
- 3 当我们越过我们的度量，我们就干涉了身体的等次。
- 4 不清明适度，而看自己过于所当看的，就是抹煞身体生活中正确的等次—罗十二3。

## 周 四

三 我们应该象保罗一样，留在神尺度和度量的界限之内，照着神所量给我们有多少而行动并行事—林后十13：

- 1 当我们说到自己的工作 and 经历，或对主的享受时，我们必须是在度量之内作见证，也就是说，在一定的限度之内作见证。
- 2 虽然我们期望工作开展，但我们必须学习如何受神的约束；不要期望无限度地开展—13～15节：

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 我们若照着那灵而开展工作，就一直有某种限制——参二 12 ~ 14。
  - b 我们里面会感觉到，主扩展祂的工作只是要到某一程度；我们里面也没有平安，越过某种界线去开展工作。
  - c 主会在外面兴起环境来限制工作的开展；环境也不容我们越过界限——参罗十五 24。
- 3 在召会的事奉上，我们需要看见神只量给我们这么多，我们不该过度伸展自己——十二 3 ~ 4、6 上。

## 周 五

叁为着主在祂恢复里，在地方一面并宇宙一面的行动，我们必须在同心合意里有身体的感觉——徒一 14，二 46，四 24，十五 25，罗十五 6：

- 一 我们应当一直考虑到身体，顾到身体，尊重身体，并且作任何事都要对身体最有益处——林前十二 12 ~ 27。
  - 二 “关于基督的身体，倪弟兄教导说，凡我们所作的，我们必须考虑众召会有什么感觉。”（召会生活中引起风波的难处，二六页）
  - 三 在身体里不能有独立或个人主义，因为我们是肢体，而肢体无法脱离身体而生活——林前十二 27，罗十二 5，弗五 30：
- 1 人看见自己是身体的肢体，就宝贵身体，看重其他的肢体，看每一个肢体都是不可少的——林前十二 15、21、23 ~ 24，罗十二 3，腓二 29，林前十六 18，士九 9：

- 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 我们既是基督身体的肢体，就该对身体有感觉，以头的感觉为自己的感觉—腓一8，林前十二25下～26。
- b 在身体生活里，我们需要同魂，真正关心基督耶稣的事，就是关于召会同众圣徒的事—腓二2、20～21，一8。
- 2 哪里有身体的启示，哪里就有身体的感觉；哪里有身体的感觉，哪里个人主义的想法和行动就除去了：

## 周 六

- a 我们若要认识身体，就不但要蒙拯救脱离我们犯罪与天然的生命，更要蒙拯救脱离个人的生命。
- b 父如何与世界相对（约壹二15），那灵如何与肉体相对（加五17），主如何与魔鬼相对（约壹三8），照样，身体也与个人相对。
- c 我们如何不能向头独立，照样也不能向身体独立。
- d 个人主义在神眼中是可恨的：
  - (一) 身体的仇敌是己，那独立的“我”；我们若要在身体里被建造，己就必须被定罪、否认、拒绝并撇弃—太十六21～26。
  - (二) 我们不仅该倚靠神，也该倚靠身体，倚靠弟兄姊妹—出十七11～13，徒九25，林后十一33。
- e 我不知道的，身体里别的肢体知道；我不能看见的，身体里别的肢体能看见；我不能作的，身体里别的肢体能作—林前十二17～22。
- f 我们若拒绝同作肢体者的帮助，就是拒绝基督的帮助；凡是单独的基督徒，迟早都要变得枯干—12节。

- 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.



# 第五周●周一

## 晨兴喂养

林前一 2 “写信给在哥林多神的召会，就是给在基督耶稣里被圣别，蒙召的圣徒，同着所有在各处呼求我们主耶稣基督之名的人；祂是他们的，也是我们的。”

启一 11 “你所看见的，当写在书上，寄给那七个召会：给以弗所、给士每拿、给别迦摩、给推雅推喇、给撒狄、给非拉铁非、给老底嘉。”

林前一章二节说到神的召会。召会必须是属神的，不该别有所属。这是指召会在其素质上的内容。每样物质都有其源头，然后有其元素。就内在一面说，在元素里面有素质。召会的内容，在素质上就是神自己。

二节说到在哥林多的召会。这表明哥林多这个地方，是为着召会的存在、出现和实行；这样的地方，成了众地方召会个别地建造在其上的地方立场。（徒八 1，十三 1，启一 11。）为着召会的存在、出现和实行，的确需要一个地点；照着新约，那地点就是一个地方。在哥林多的召会，是建造在哥林多。在雅典的召会，是建造在雅典城的立场上。在纽约的召会，是建造在纽约市的立场上。因此，地方自然而然成了召会的立场。（神圣奥秘的范围，九二至九三页。）

## 信息选读

倪柝声弟兄曾指出，神在地方立场上建造召会的作法非常有智慧。神所拣选的人很多。全球到处都有在基督里的信徒，他们不该是分散的，乃该聚集

# 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

在一起成为召会。若没有立场作正确的限制，设立召会就没有限制了。今天在南加州，有一个称为台福会的教会。这些信徒用了台湾作他们的立场。我在中国烟台市长大，在烟台有英国的教会。人太容易设立教会了。今天设立教会比开餐馆容易。所有的公会都有分裂的立场，包括南浸信会、长老会和路德会。

我们信徒若守住神在圣经里所立的榜样，一城只有一会，我们就能保守一。任何信徒来到一个城市，就必须在那城市的召会里。我若去东京，就该加入在东京的召会。我若去伦敦，就该去在伦敦的召会。我若去达拉斯，就该与在达拉斯的召会一同聚会。那自然而然就不会有分裂。圣经立了信徒该如何聚会的榜样。基督徒头一次的聚集是在耶路撒冷，行传八章一节称那聚集为在耶路撒冷的召会。耶路撒冷是个大城，但那城只有一个召会。虽然一城只有一个召会，但召会不一定要在同一个地方聚会。然而我们必须记住，我们所在的那城，该是召会唯一的地方立场。（神圣奥秘的范围，九三至九四页。）

〔启示录〕寄给那七个召会，等于寄给那七城。这清楚显示，早期召会生活的实行，乃是一个城一个召会，一个城只有一个召会。没有一个城有一个以上的召会。这就是地方召会，是以城为单位，不是以街道或区域为单位。地方召会行政的区域，应当包括该召会所在的整个城市，不该大于或小于该城的界限。所有在这界限内的信徒，应当构成该城内唯一的地方召会。（圣经恢复本，启一11注2。）

参读：神圣奥秘的范围，第六章。

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



## 第五周●周二

### 晨兴喂养

申十二5“但耶和华你们的神从你们各支派中，所选择出来立祂名的地方，就是祂的居所，那是你们当寻求的，你们要往那里去。”

林前一10“弟兄们，我借我们主耶稣基督的名，恳求你们都说一样的话，你们中间也不可有分裂，只要在一样的心思和一样的意见里，彼此和谐。”

以色列人不可在他们所选择的地方敬拜神，享受他们献给神的供物。（申十二8，13，17。）他们要到神所选择立祂名的地方，就是到祂的居所和祂的祭坛那里敬拜神，（5～6，）将他们的十分取一之物、供物、和祭物带到那里给神。（5，11，14，18，21，26～27，十四22～23，十五19～20。）要履行这些要求，就要有独一的敬拜中心，如后来的耶路撒冷，（代下六5～6，约四20，）以保守神百姓中间的一，避免因着人的偏好而造成分裂。（参王上十二26～33与注。）（圣经恢复本，申十二5注1。）

### 信息选读

新约中关于敬拜神这事的启示，至少在四方面与申命记十二章的启示相符：首先，神的子民总该是一，他们中间不该有分裂。（诗一三三1，约十七11，21～23，林前一10，弗四3。）第二，神的子民该聚集到独一的名里，这名就是主耶稣基督的名，（太十八20，林前一12与注，）其实际乃是那灵。（十二3。）用任何别的名称，乃是宗派的、分裂的；这是属灵的淫乱。（见启三8注3。）第三，在新约里神的住处，神的居所，乃是特别设

## 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

在我们的灵里，也就是在我们调和的灵里，在我们蒙重生、由神圣的灵所内住之人的灵里。（约三6下，罗八16，提后四22，弗二22。）我们在敬拜神的聚会里，必须操练我们的灵，并在我们的灵里作一切事。（约四24，林前十四15。）第四，我们敬拜神时，必须真实地应用祭坛所表征之基督的十字架，拒绝肉体、己和天然生命，并单单凭基督来敬拜神。（太十六24，加二20。）因此，神子民敬拜神的聚会，该在主耶稣基督的名里，在作神居所之调和的灵里，在十字架所在之处，并且享受基督作为十分取一之物、供物和祭物的实际。（见约四24注4。）这是神子民的一，这是敬拜神正确的立场。（圣经恢复本，申十二5注1。）

圣经清楚地指示我们，基督的身体在每一个地方上的彰显，就是地方召会，应当只有一个。圣经里没有一处告诉我们，在任何城市里有一个以上的地方召会。…在耶路撒冷建立的召会称为在耶路撒冷的召会，（徒八1，）召会在安提阿称为在安提阿的召会。（十三1。）

圣经所指示我们这神圣的路是多么简单，多么不复杂！无论我们住在哪里，我们就是那个地方的召会，我们就建造那个地方的召会。假如所有神的子民都能看见这个原则，并且依从这个原则，就不会有分裂了。

我们必须从分裂中出来，不是形成另一个分裂，而是回到正确的立场，合一的立场上。我们没有理由分裂。我们都是这独一召会的一分子。为什么不简单地和我们所居住当地的信徒来在一起，成为那地召会的彰显？我们不要被基督教弄复杂而受迷惑。问别人是属于什么会，这是一件可耻的事。假如他们是信徒，他们就是我们的弟兄—就是这样。我属于那独一的召会，他们也属于相同的独一召会。（召会的异象与建造，三六至三七页。）

参读：召会的异象与建造，第三章。

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

## 第五周●周三

### 晨兴喂养

林前十二 16 ~ 18 “倘若耳说，我不是眼，所以不属于身体，它也不能因此就不属于身体。若全身是眼，听觉在哪里？若全身是听觉，嗅觉在哪里？但如今神照着自己的意思，把肢体俱各安置在身体上了。”

林前十二章十八节告诉我们，…每一个肢体都有他一定的位置，有一定的安排，有一定的地位。每一个肢体都有他的那一分来服事基督的身体，就象眼睛能看，耳朵能听，鼻子能嗅，他们各有各的功能，各有各的那一分。…他们各有所司，不能彼此取代。…每一个都有他的特点，都有他所能的，那就是他的位置，就是他的地位，也就是他的职事。（基督的奥秘，四七页。）

### 信息选读

我们乃是用我们个人从元首基督所得的生命，来供应身体。但我们尽功用时，必须按着秩序，必须有规矩。身体里的规矩对长大和职事是紧要的。在肉身上，任何越位或越分的情形都会妨害身体的功用，在基督的身体里也是这样。…许多人想要作特出的基督徒，或特出的工人。但如果有些人过分发展，有些人〔就〕太少发展…了。当我们真的来在头的权柄底下，主就把我们安排在身体的特别地位上，也指派我们特别的功用。

我们要乐意受我们度量的限制。只要我们越过度量，我们就越过元首的权柄，离开膏油的涂抹。当我们越过我们的度量，我们就干涉了身体的规矩（等次）。基督的身体乃是活的生命，不是用人的安排能够运动的；各

## 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.

肢体必须得着头的生命，并且在正确的规矩（等次）下尽功用。我们与头的关系正确，我们就自然而然保守我们在身体里的地位。（基督的奥秘，四八至四九页。）

神照着自己的意思，把所有的肢体俱各安置在身体上。（林前十二 18。）我们每一个肢体，在基督的身体里都有自己的一个位置，是神所量给各人的，也是我们该接受的。既然这件事是照着神的意思，就每一个肢体都是不可少的，（21，）尤其是似乎较为软弱的肢体，更是不可少的。（22。）（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，二五页。）

罗马十二章三节说，“不要看自己过于所当看的，乃要照着神所分给各人信心的度量，看得清明适度。”如果你以为自己在信心的度量上比保罗更大，你就太狂妄了，你的心思不是清明适度的。…不清明适度，而看自己过于所当看的，就是抹煞身体生活中正确的等次。

保罗在十二章说到身体生活的实行。在“身体”这事的结晶上，有一个重要的点，就是不要看自己过于所当看的，乃要照着神所分给各人信心的度量，看得清明适度。神不仅分给我们信心，也照着我们的度量分给我们信心。祂给我们的信心，在质上是同样的，在量上却是不同的。量的多少乃在于你如何长大。如果你今天象使徒保罗一样长大，你所接受那一分的信心就要大大地扩充。神先是在质的一面分给我们信心，然后在量的一面分给我们不同的度量。你所得的是何等的信心，乃在于神的分给。你所得的信心有多少，乃在于神按度量的分给。神按度量的分给，乃在于你的态度。如果你不是清明适度的，神就不会在分给你的信心上，增加度量，祂甚至可能把它减少。（罗马书的结晶，一三五至一三六页。）

参读：主所渴望的合一与同心并祂所喜悦的身体生活与事奉，第二至四篇；基督的奥秘，第八篇。

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

## 第五周●周四

### 晨兴喂养

林后十 13～14 “我们却不要过了度量夸口，只要照度量的神所分给我们尺度的度量夸口，这度量甚至远达你们。我们并非过度伸展自己，好象达不到你们，因为在基督的福音上，我们是最先来的，甚至远及你们。”

〔在林后十章十三节，〕使徒是勇敢的，但不是没有界限的。这表明他是在主的限制之下。他的夸口是照着度量的神，管治的神，所分给他的度量夸口。保罗向外邦世界（包括哥林多）的职事，是照着神的度量。（弗三 1～2，8，加二 8。）

当我们见证我们从主所学的功课时，该受限制，有分寸。…当我们说到自己的工作 and 经历，或对主的享受时，我们必须是在度量之内作见证，也就是说，在一定的限度之内作见证，…〔而且〕不应该夸大。（哥林多后书生命读经，五二六至五二七页。）

### 信息选读

我们从林后十章十三至十五节看见，虽然我们期望主的工作开展，但我们必须学习如何受神的约束。不要期望无限度地开展。那种开展必定不是在照着那灵而行的限制之内。我们从经历中能见证，我们若照着那灵而开展工作，就一直有某种限制。我们里面会感觉到，主扩展祂的工作只是要到某程度。不仅如此，主会在外面兴起环境来限制工作的开展。所以，当我们越过了某种界限去开展主的工作，我们里面就没有平安，外面的环境也不容我们越过界限。

## 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.

主特别喜欢约束年轻人。如果年轻人无心事奉，主会挑旺他们事奉祂。但等他们被挑旺之后，祂又会限制他们。人天然的性情不喜欢这种限制。…我们太活跃的时候，祂就约束我们。我知道有些年轻人因着神这样对待他们，而向神生气。一位年轻弟兄可能想在年轻人中间带头。如果他带头了，他可能又想在召会中作执事或长老。在这些事上，他可能巴望有快速的进展。但神的原则乃是先叫我们快起来，又使我们慢下去；先兴起我们来，又使我们降下。当我们下沉时，祂来扶持我们。但当我们上得太高，祂就把我们拉回来。…我们若肯接受神这样的上上下下，最终我们就能在祂的工作中有用处。…许多年轻人受不了神的上上下下。几番上上下下，他们就想逃了。

甚至〔保罗〕也必须学习受主的限制。比如，保罗想去罗马。…不仅如此，他告诉罗马的信徒，他想从罗马经过，往西班牙去。（罗十五24。）〔至终，〕保罗从未去到西班牙，而是带着锁链到了罗马。这锁链就是主的度量、主的约束。

在召会的事奉上，我们需要看见神只量给我们这么多，我们不该过度伸展自己。我们必须知道自己的限度，自己的属区，而不越过到别人的区域。象保罗一样，我们该照着我们的尺度行动、行事；也就是说，只照着神量给我们的度量行动、行事。

我鼓励青年圣徒特别要研读这一段话，从中学习如何在召会的事奉中行事，并如何在主的恢复里行动。青年人，你们必须知道自己的尺度、界限。这意味着，你们必须知道神所量给你们的度量有多少，范围有多大。这样的约束和限制，对于我们的肉体是非常实际的对付。我们天然的人喜欢无拘无束。但神知道我们的难处，所以给我们一些限制和约束，好叫我们留在祂所分给我们的度量之内。（哥林多后书生命读经，五二八至五二九、五三一、五三三至五三四页。）

参读：哥林多后书生命读经，第五十一篇。

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

# 第五周●周五

## 晨兴喂养

腓一 8 “神可为我作见证，我在基督耶稣的心肠里，怎样切切地想念你们众人。”

林前十二 25 ~ 26 “免得身体上有了分裂，总要肢体彼此同样相顾。若一个肢体受苦，所有的肢体就一同受苦；若一个肢体得荣耀，所有的肢体就一同欢乐。”

为着主在祂恢复里，在地方一面并宇宙一面的行动，我们都需要在同心合意里有身体的感觉，并在一里以身体为中心。…基督的身体应当是第一，地方召会应当是第二。…地方召会完全是自治的这种教导，使基督的身体分裂。在宇宙一面，在道理上，并在实行上，众地方召会都是一个身体，也应该是一个身体。（一个身体和一位灵，二七至二八页。）

## 信息选读

召会—神呼召之人的聚集—不是一个组织，乃是一个生机体，就是基督的身体。…我们若看见身体，就不会在恢复里造成任何的难处。我们不会关心谁对谁错。实际上，我们若造成什么难处，我们自然就是错的。

因着我们不认识身体，风波一个接一个发生。对我们这种疾病唯一的救治，就是对身体的看见。关于基督的身体，倪弟兄教导说，凡我们所作的，我们必须考虑众召会有什么感觉。我们要作一件事时，不可忘记我们是基督身体上的肢体，这身体不仅是一个地方召会。地方召会不是一个“地方身体”；若是这样，就变成地方宗派了。身体乃是基督的身体，由三一神同这地上所有的信徒，同所有地方召会所构成。

# 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.

我们需要看见并认识身体，我们也必须尊重身体。…这不是对错好坏的问题；乃在于一件事是出于身体，或不是出于身体。（召会生活中引起风波的难处，二五至二八页。）

我们如果认识，一个基督徒不过是一个肢体，这样，我们就没有骄傲了。…一个看见自己是肢体的人，定规宝爱身体，看重其他的肢体，也不再只看见自己的好，乃是看别人比自己强。

林前十二章十四至二十七节说到作肢体的有两种不该有的想法：第一，“我不是…所以不属于身体，”〔15~16，〕这是自暴自弃的，羡慕别人的工作；第二，“我不需要你，”〔21，〕这是骄傲自大的人，以为一个人就能包罗万有，而看不起别人。这两种都是伤害身体的。…我们都该…有身体的感觉，和其他的肢体一同活在基督的身体中。我们一有身体的启示，就有身体的感觉；一有身体的感觉，一切个人的想法和行动，自然而然就除去了。（基督的奥秘，一六至一七页。）

我们既是基督身体上的肢体，就该对身体有感觉。首先，这感觉乃是以头的感觉为感觉。腓立比一章八节〔指明〕，…保罗是以基督的心肠为他自己的心肠来顾到召会。这也就是说，他是以基督的感觉为自己的感觉，来对待基督的身体。基督的感觉成了他对身体的感觉。我们都该象保罗一样，以头的感觉为感觉；这对我们过身体的生活，是极其需要的。再者，我们不仅要以头的感觉为感觉，还要以顾到身体为原则。〔正如〕保罗在林前十二章二十五节下半至二十六节所说的，…我们要能有身体的生活，就必须…顾到同作肢体的，满有对身体的感觉。（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，四〇页。）

参读：一个身体和一位灵，第二章；召会生活中引起风波的难处，第二至四章；基督的奥秘，第三篇。

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



## 第五周●周六

### 晨兴喂养

腓二 19～21 “我在主耶稣里，盼望快打发提摩太到你们那里去，叫我知道关于你们的事，也可魂中快慰。因我没有人与我同魂，真正关心你们的事，因为众人都寻求自己的事，并不寻求基督耶稣的事。”

徒九 25 “他的门徒就在夜间，用筐子把他从城墙上缒下去。”

每一个信徒都是基督身体上的肢体，都是不可少的。

亚当的生命乃是单独的生命、独立的生命，虽然在亚当里我们有同样的生命，却不能彼此交通。…所有在亚当里的人都是个别的人。在基督里，所有的人都没有了。如果我们要认识身体的生命，我们不但要蒙拯救脱离犯罪与天然的生命，更要蒙拯救脱离个人的生命。所有个人因素必须除掉，因为个人永不能成全神的旨意。（基督的奥秘，一四页。）

### 信息选读

头是基督，身体也是基督。每一个肢体都是基督生命的一部分。如果我拒绝在身体里同作肢体者的帮助，我就是拒绝基督的帮助。如果我不愿意承认我需要他们，我就是不愿意承认我需要基督。正象我不能向头独立，我也不能向身体独立。个人主义在神眼中是可恨的。我不知道的，身体里别的肢体知道；我不能看见的，身体里别的肢体能看见；我不能作的，身体里别的肢体能作。所以我必须让身体里别的肢体供应我的需要。我必须一直应用身体的交通，因为这身体就是我们的生命。

## 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.

我们要学习看见，基督身体供应的实在，学习活在身体里，学习在身体里得着供应。…基督的一切都摆在祂的身体里。凡是说他只要作一个单独的基督徒的，乃是愚昧的人；凡是个人的基督徒迟早都要变得枯干。然而无论我们的情形怎样，只要我们活在身体中，就能得着身体的供应。我们每一个作肢体的，都要学习宝贝身体的供应，宝贝每一个肢体；我们都该学习活在身体里，就是活在身体的供应里。（基督的奥秘，二二至二三页。）

看见有关己的异象，与身体很有关系。今天我们在主的恢复里，而主的恢复至终要来到这件极重要的事上，就是建造基督的身体。身体的仇敌就是己。身体最大的难处、最大的拦阻和反对，也是己。我们只要有了己，就没有身体。我们有了身体，就没有己。为了使身体建造起来，己，就是独立的魂，必须受对付。己是独立的“我”。当我们独立时，我们就是在己里，身体不见了，我们也没有平安。

我们必须在身体里被建造起来，但是拦阻这个建造的，乃是己，就是主在我们身上所要对付的最后几件事之一。我们若要在身体里被建造起来，己就必须被定罪、否认、拒绝并撇弃。一天过一天，己必须在一切事上被撇弃。唯有当己被撇弃，我们才会有身体，才是身体真正的肢体。

因着己是独立的，所以己是基督身体建造最大的难处。我们不仅要倚靠神，也要倚靠身体，倚靠弟兄姊妹。每当我们向弟兄姊妹独立，我们就在己里，在独立的魂里。今天对我们而言，向身体独立就等于向神独立。…你若核对你的经历，就会发现当你向弟兄姊妹独立时，你觉得你向神也是独立的。照样，当你与弟兄姊妹隔绝时，你觉得你与神也是隔绝的。（从天上来的异象，五三至五四、四二、五〇页。）

参读：基督的奥秘，第三篇。

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

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## 教会 — 建造

8 7 8 7 双 (英 840)

F 大调

3/2

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,  
 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。  
 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;  
 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。

## 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,  
 Built 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  
 Built 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.

