

主今日恢复之主要项目的重点

第七篇

基督身体的一

读经：约十七 21 ~ 22，弗四 1 ~ 6，徒一 14，林前十二 15 ~ 22，林后十 13 ~ 15

AY 诗歌：606，381

纲 目

周 一

壹 圣经中所揭示的一，因为难于明白，所以主耶稣在祂的讲论之后，在约翰十七章并不继续和门徒说到一，而是为一祷告：

一 父和子是一，（11，21，）而这一含示或包括那灵。

二 主用复数代名词“我们”（11，21）表征三一神。

三 三一神是一，那一乃是基督身体一的模型。

四 基督身体的一就是神圣三一扩大的一——21 节。

The Crucial Points of the Major Items of the Lord's Recovery Today

Message Seven

The Oneness of the Body of Christ

Scripture Reading: John 17:21-22; Eph. 4:1-6; Acts 1:14; 1 Cor. 12:15-22; 2 Cor. 10:13-15

Outline

Day 1

I. Because it is difficult for us to understand the oneness unfolded in the Scriptures, the Lord Jesus prayed in John 17 about the oneness instead of speaking about it as the continuation of His discourse to His disciples:

A. The Father and the Son are one (vv. 11, 21), and this oneness implies, or includes, the Spirit.

B. The Lord used the plural pronouns We (v. 11) and Us (v. 21) to signify the Triune God.

C. The Triune God is one, and that oneness is a model of the oneness of the Body of Christ.

D. The oneness of the Body of Christ is the enlarged oneness of the Divine Trinity—v. 21.

五 我们一的基础乃是主所祷告的一：

1 这一是在父的名里，借着永远的生命—2, 6, 11 节。

周 二

2 这一是在三一神里，借着圣言的圣别—14 ~ 21 节。

3 这一是在神圣的荣耀里，为着三一神的彰显—22 ~ 24 节。

六 主为着祂所有信徒中间的一向父祷告，使信徒中间的一与神圣三一真正的一合在一起—21 ~ 23 节。

贰 我们需要看见基督身体的独一—在宇宙中只有一个身体—弗四 1 ~ 6, 二 19, 提前三 15, 弗五 23 ~ 25, 二 15, 西三 11, 林前十二 12。

叁 一的实行乃是同心合意；同心合意是开启新约中一切福分的万能钥匙—徒一 14, 二 46, 四 24, 五 12, 十五 25, 罗十五 6。

周 三

肆 以弗所四章一至三节的五个辞句给我们实际的路，以保守那灵的一（基督身体的一），就是实行同心合意：“卑微”、“温柔”、“恒忍”、“在爱里彼此担就”、以及“和平的联索”；这五个项目是我们实行召会生活的试验；凭这试验，我们可以知道我们是否实际地在召会生活里：

E. The base of our oneness is the oneness for which the Lord prayed:

1. This oneness is in the Father's name by the eternal life—vv. 2, 6, 11.

Day 2

2. This oneness is in the Triune God through sanctification by the holy word—vv. 14-21.

3. This oneness is in the divine glory for the expression of the Triune God—vv. 22-24.

F. The Lord prayed to the Father for the oneness among all His believers that it may merge with the genuine oneness of the Divine Trinity—vv. 21-23.

II. We need to see the uniqueness of the Body of Christ—there is one Body in the universe—Eph. 4:1-6; 2:19; 1 Tim. 3:15; Eph. 5:23-25; 2:15; Col. 3:11; 1 Cor. 12:12.

III. The practice of the oneness is the one accord; the one accord is the master key to every blessing in the New Testament—Acts 1:14; 2:46; 4:24; 5:12; 15:25; Rom. 15:6.

Day 3

IV. Five phrases in Ephesians 4:1-3 give us a practical way to keep the oneness of the Spirit (the oneness of the Body of Christ), which is to practice the one accord: lowliness, meekness, long-suffering, bearing one another in love, and the uniting bond of peace; these five items are a test to us in the practice of the church life; by this test we can see whether or not we are practically in the church life:

一 我们不该为别人设定高的标准，乃该在卑微里爱软弱的人：

- 1 只要我们以基督自己以外的事物为我们的标准，我们就没有卑微；我们若定出高的标准，我们在心思和态度上就不是卑微的。
- 2 一件事不论多么好、多么属天、或多么属灵，只要不是基督自己，就会造成分裂。
- 3 软弱的、年幼的、冷淡退后的，更需要主里的爱；爱这些人会解决他们大部分的难处；否则，我们会由于骄傲和不卑微，而设定高标准。

周 四

二 我们必须牺牲自己而态度温柔—民十二3，太五5：

- 1 “温柔”在原文里含示温和、和蔼与不自私。
- 2 温柔乃是不自私的态度，是温和并和蔼的，绝不为自己争辩，绝不为自己找借口—代下10，西二2～3，腓四5。
- 3 我们要温柔，就必须牺牲自己，不论我们受到怎样的对待；在召会生活中，我们绝不能有严厉、刻薄或冷酷的态度。
- 4 我们要有正确的态度，就不可自私；不自私产生温柔、温和与和蔼。
- 5 在许多地方召会里，难处大部分来自错误、疏忽、冷淡、苛刻的态度；撒但常利用轻忽的态度来攻击召会—弗六16。
- 6 我们要过召会生活，就需要学知召会生活是非常柔细而不粗糙的；按照预表，召会是团体的素祭，是细面作的饼利二1～5，林前十17。

A. We should not set up a high standard for others, but in lowliness we should love the weaker ones:

1. As long as we take something other than Christ Himself as our standard, we do not have lowliness; if we put forth a high standard, we are not lowly in our mind and attitude.
2. Regardless of how good, heavenly, or spiritual something is, as long as it is something other than Christ Himself, it will cause division.
3. The weaker ones, the younger ones, and the backsliders need more love in the Lord; to love them will solve most of their problems; otherwise, we will set up a high standard out of pride and not lowliness.

Day 4

B. We must sacrifice ourselves to be meek in our attitude—Num. 12:3; Matt. 5:5:

1. The Greek word for meekness implies mildness, gentleness, and unselfishness.
2. Meekness is a matter of an unselfish attitude that is mild and gentle, never argues for oneself, and never makes an excuse for oneself—2 Chron. 1:10; Col. 2:2-3; Phil. 4:5.
3. In order to be meek, we must sacrifice ourselves, regardless of how we are treated; in the church life we must not have a harsh, hard, or cruel attitude.
4. In order to have the proper attitude, we must not be selfish; unselfishness produces meekness, mildness, and gentleness.
5. In many local churches the problems come mostly from wrong, careless, cold, and harsh attitudes; Satan always uses careless attitudes to attack the church—Eph. 6:16.
6. In order to have the church life, we need to learn that it is very fine, not rough; according to the type, the church is a corporate meal offering, a cake, made of fine flour—Lev. 2:1-5; 1 Cor. 10:17.

三 恒忍是忍受错待；恒忍主要与我们说的话有关：

- 1 一位弟兄可能亏负我们，但为着主的荣耀并为着召会生活的缘故，我们该一言不发；述说、发表、并谈论我们所遭遇的每一件事，并不需要恒忍或忍耐。
- 2 我们若看见带领的弟兄们起争执，可能立刻去向另一位弟兄述说这事；然而，我们若学了功课，为着主的荣耀并为着祂召会的缘故，我们就什么都不会说。
- 3 我们若学习这样正确地守住我们的话语，就会领悟召会生活里“受苦”这辞的真实意义。
- 4 一篇信息、释放过后，我们可能立刻开始批评讲者，但我们若学了功课，不论我们感觉如何，为着实行召会生活的缘故，我们不会说任何有关职事消极的话；我们的口会在圣灵的管制之下。
- 5 我们的言语和交谈比其他一切事更破坏召会；一个故事传到第二个人就开始走样，至终成了夸大其辞；谣言总是如此。
- 6 我们要学习恒忍的功课，就需要经历约束口并禁止舌头之苦；我们可能看到并听到许多事，若没有圣灵的膏抹和带领，我们什么都不该说，好使召会生活免遭破坏。

四 我们在召会生活里，要在爱里彼此担就，就需要对抗怀疑和恐惧：

- 1 我们不该有怀疑和恐惧，只该有爱；爱应当在召会生活中满有效能；在召会生活中，为着我们的所是和所作，爱乃是极超越的路——十二 31 下。
- 2 对一位弟兄有所怀疑，意思就是我们的爱失去了；怀疑之后，恐惧随之而来；约壹四章十八节说，“爱里没有惧怕，完全的爱把惧怕驱除。”

C. To be long-suffering is to endure mistreatment; to be long-suffering is mainly related to our spoken word:

1. A brother may wrong us, but for the Lord's glory and for the sake of the church life, we should not speak a word about it; to utter, express, and talk about everything that happens to us requires no long-suffering or patience.
2. If we see the leading brothers quarreling, we may immediately go and relate this to another brother; but if we have learned the lesson, for the Lord's glory and for the sake of His church, we will not say a word.
3. If we learn to keep our words in such a proper way, we will realize the true meaning of the word suffering in the church life.
4. Immediately after a message is given, we may begin to criticize the speaker, but if we have learned the lesson, we will say nothing negative about the ministry, despite what we feel about it, for the sake of the practice of the church life; our mouths will be under the control of the Holy Spirit.
5. Our speech and our conversation damage the church more than anything else; once a story is secondhand, it begins to change, and eventually it can become a great exaggeration; this is always the case with rumors.
6. In order to learn the lesson of long-suffering, we need to experience the suffering of restricting our mouth and stopping our tongue; we may see and hear many things, but we should not speak a word without the anointing and leading of the Holy Spirit so that the church life will be kept from damage.

D. In order to bear one another in love, we need to fight against suspicion and fear in the church life:

1. Instead of suspicion and fear, we should have only love; love should prevail in the church life; love is the most excellent way for us to be anything or do anything in the church life—12:31b.
2. To have suspicion toward a brother means that our love is gone; then after suspicion, fear will follow; 1 John 4:18 says, “There is no fear in love, but perfect love casts out fear.”

3 我们常受试诱，想要知道别人对我们的态度，他们如何看待我们，以及他们说了我们什么；我们要实化召会生活，就必须拒绝这种试诱——参传七 21 ~ 22。

五 我们需要以和平的联索，竭力保守那灵的一：

1 我们若仅仅与神有平安，却不与所有弟兄们有平安，就失去了召会生活；我们拥有的平安，试验我们的召会生活，这平安不仅是与神之间垂直的平安，也是与所有弟兄之间水平的平安。

2 我们与任何人都该相联过度或相联不足；和平的联索乃是召会中平衡的相联。

周 六

伍 如果我们持定基督作元首，（承认只有祂是头，并且绝对顺服祂的权柄，）我们就不能有不同解的经——提前一 3 ~ 4，西二 19：

一 一有不同，就必定有人不持定元首，因为祂不可能对一个肢体说一样，对另一个肢体说另一样。

二 基督乃是身体唯一的权柄；所有肢体的地位，就是持定元首，凡事以祂为唯一、绝对的权柄。

陆 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。

3. It is always a temptation to know others' attitude toward us, how they consider us, and what is being said about us; in order to realize the church life, we must reject this temptation—cf. Eccl. 7:21-22.

E. We need to be diligent to keep the oneness of the Spirit in the uniting bond of peace:

1. If we have peace only with God and not with all the brothers, we have lost the church life; the church life is tested by the peace we have, not only vertically with God but also horizontally with all the brothers.

2. We should not be over-related or under-related to anyone; the uniting bond of peace is the balanced relatedness in the church.

Day 6

V. If we hold Christ as the Head (acknowledging that only He is the Head and coming absolutely under His authority), we cannot have different interpretations of Scripture—1 Tim. 1:3-4; Col. 2:19:

A. Differences arise when someone is not holding the Head, because He cannot possibly say one thing to one member and something else to another.

B. Christ is the unique authority in the Body; the place of all the members is to hold the Head and to acknowledge Him as the unique and supreme authority in all things.

VI. 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.

柒 “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。）

捌 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—27 节，罗十二 5，弗五 30：

一 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。

二 我不知道的，身体里别的肢体会知道；我不能看见的，身体里别的肢体会看见；我不能作的，身体里别的肢体会作—林前十二 17～22。

三 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。

玖 我们作为基督身体的肢体，必须让自己受其他肢体的限制，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—18 节：

1 元首把我们安排在身体的特别位置上，也指派我们特别的功用—罗十二 4，林前十二 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。

VII. “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” (The Problems Causing the Turmoils in the Church Life, pp. 28-29).

VIII. In the Body there can be no independence or individualism, for we are members, and members cannot live in detachment from the Body—v. 27; Rom. 12:5; Eph. 5:30:

A. Wherever there is Body-revelation, there is Body-consciousness, and wherever there is Body-consciousness, individualistic thought and action are ruled out.

B. 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.

C. 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.

IX. As members of the Body, we must allow ourselves to be limited by the other members, not going beyond our measure:

A. God has placed all the members in the Body, even as He willed—v. 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 既然这件事是照着神的意思，就每一个肢体都是不可少的；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—18～22 节。

4 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。

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

1 当我们越过我们的度量，我们就干涉了身体的规矩。

2 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。

三 我们应该像保罗一样，留在神尺度和度量的界限之内，照着神在基督的身体里所量给我们有多少而行动并行事—林后十 13～15，弗四 16，提后四 5。

3. Since such an assignment is according to God's will, every member is necessary; every member has a definite place, a definite assignment, and a particular portion with which he serves the Body of Christ—vv. 18-22.

4. Each member has his own characteristics and his own capability; these characteristics constitute the place, position, or ministry of each member—Rom. 12:4-8.

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. When we go beyond our measure, we interfere with the order of the Body.

2. 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.

C. Like Paul, we should move and act according to how much God has measured to us in the Body of Christ, staying within the limits of God's ruling, God's measuring—2 Cor. 10:13-15; Eph. 4:16; 2 Tim. 4:5.

第七周 周一

晨兴喂养

约十七 11 “我不再在世上，他们却在世上，我往你那里去。圣父啊，求你在你的名，就是你所赐给我的名里，保守他们，使他们成为一，像我们一样。”

21 “使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。”

一的真理既巨大又深奥。圣经所启示真正一的完满意义，远超过我们所能领会的。因为圣经中所揭示的一难以明白，所以主耶稣在约翰十七章并不向门徒继续讲论一，而是为这一祷告。我信主知道，祂的门徒无法明白一的事，所以祂为这事祷告。（一的真正立场，八三页。）

信息选读

真正的一不只是我们聚在一起的事。…我们的一乃是基督生机身体的一。基督的身体乃是三一神与蒙救赎并被变化之人的调和。因为身体是这样的调和，这身体本身就是一。三一神的三者一父、子、灵一乃是这一的三个神圣因素，而这三个神圣因素与一个人性因素相调和，终极成为身体。这身体就是真正的一。

首先，这一是主的心愿。主的这个心愿成了祂的渴望，而这渴望借着主在约翰十七章所献上的祷告发表出来。（2，6，11，14～24。）在十七章，主祷告的主题是一。主从神圣的渴望中发表这个祷告。那时这一还未成为实际；然而，这一的模

WEEK 7 — DAY 1

Morning Nourishment

John 17:11 And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.

21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

The truth of oneness is great and profound. The full meaning of the genuine oneness revealed in the Bible is far beyond our apprehension. Because it is difficult for us to understand the oneness unfolded in the Scriptures, the Lord Jesus prayed about oneness in John 17 instead of speaking about it as the continuation of His discourse to His disciples. I believe that the Lord Jesus realized that His disciples were not able to understand the matter of oneness. Therefore, He offered a prayer regarding it. (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” p. 291)

Today's Reading

The genuine oneness is not merely a matter of our meeting together....Our oneness is the oneness of the organic Body of Christ. The Body of Christ is a mingling of the Triune God with His redeemed and transformed people. Because it is such a mingling, the Body itself is the oneness. The three of the Triune God—the Father, the Son, and the Spirit—are three divine factors of this oneness, and these three divine factors are mingled with one human factor, consummating in the Body. This Body is the genuine oneness.

First, this oneness was something in the Lord's desire. This desire of the Lord's became His aspiration, and this aspiration was expressed in the prayer offered by the Lord in John 17 (vv. 2, 6, 11, 14-24). The subject of the Lord's prayer in John 17 is oneness. The Lord uttered this prayer out of the divine aspiration. At that time this oneness was not yet a reality; however, a

型—神圣三一的三者之间的一—已经有了。父和子是一，（11， 21， ）而这一含示或包括那灵在内。在十七章，主用复数代名词“我们”（11， 21）表征三一神。三一神是一，这一乃是基督身体一的模型。因为身体的一有神圣三一三者之间的一为模型，十七章告诉我们，这一全然是与三一神有关联的。（21。）基督身体的一就是神圣三一扩大的一。在主祷告时，已经有了模型，但还没有扩大。这扩大的一是在五旬节来到的。借着那灵的浇灌，基督的身体就产生了。（林前十二 13。）那身体是扎实的一。

身体的一乃是所有在基督里的信徒，在父名里的一。（约十七 2， 6， 11。）在父的名里，就是在父的人位里，因为在新约里，名总是指人位。因此，在父的名里就是在父自己里。按新约的意义而言，父总是含有生命源头之意。一个家庭的父亲乃是那个家庭的生命源头。在约翰十七章十一节，主祷告求父在祂的名里使信徒成为一。在父的名里成为一，乃是在神圣三一的源头里成为一。

这一也是凭着父的神圣生命，带同父的神圣性情。我们既有父的生命，就也有父的性情，因为性情总是与生命并行的。我们有父的人位作真正一的源头，我们也有父的神圣生命带同祂的神圣性情作这一的元素。这些都是身体的一内在的内容。（今日主恢复中内在的难处及其合乎圣经的救治，五至七页。）

参读：今日主恢复中内在的难处及其合乎圣经的救治，第一至二章。

model of this oneness—the oneness among the three of the Divine Trinity—was there. The Father and the Son are one (vv. 11, 21), and this oneness implies or includes the Spirit. In John 17 the Lord used the plural pronouns We (v. 11) and Us (v. 21) to signify the Triune God. The Triune God is one, and that oneness is a model of the oneness of the Body of Christ. Because the oneness of the Body has the oneness among the three of the Trinity as a model, John 17 tells us that this oneness is altogether wrapped up with the Triune God (v. 21). The oneness of the Body of Christ is just the enlarged oneness of the Divine Trinity. The model was there at the time the Lord prayed, but the enlargement was still to come. This enlarged oneness came on the day of Pentecost. Through the outpouring of the Spirit, the Body of Christ was produced (1 Cor. 12:13). That Body is the solid oneness.

The oneness of the Body is the oneness of all the believers in Christ in the Father's name (John 17:2, 6, 11). To be in the Father's name is to be in the Father's person, for in the New Testament, the name always denotes the person. Thus, to be in the Father's name is to be in the Father Himself. In the sense of the New Testament, the Father always bears the denotation of the source of life. The father of a family is the source of the life of that family. In John 17:11 the Lord prayed that the believers would be one in the name of the Father. To be one in the Father's name is to be one in the very source of the Divine Trinity.

This oneness is also by the Father's divine life and with the Father's divine nature. Since we have the Father's life, we also have the Father's nature, for the nature always goes along with the life. We have the Father's person as the source of the genuine oneness, and we have the Father's divine life with His divine nature as the very element of this oneness. These are the intrinsic contents of the oneness of the Body. (The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy, pp. 10-11)

Further Reading: The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy, chs. 1-2

第七周 周二

晨兴喂养

约十七 21 ~ 23 “使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一样。我在他们里面，你在我里面，使他们被成全成为一，叫世人知道是你差了我来，并且知道你爱他们如同爱我一样。”

在基督里所有信徒的一是在三一神里，借着被话的实际所圣别而有的。（约十七 14 ~ 21。）在十四至二十一节主的祷告这一段里，主提到话和真理（或作实际，下同）。话圣别人，真理也圣别人。因此，话和真理乃是一。话包含并带着真理。这话，就是真理，把神所救赎的人，从世界圣别出来，（17，）并保守他们脱离世界的王，就是那恶者。（15。）（今日主恢复中内在的难处及其合乎圣经的救治，七页。）

信息选读

我们要在三一神里以祂作为我们的一，就需要被圣别，也就是需要从世界的搀杂里分别出来。我们若要实行真正的一，我们必须看见世界必须去掉。我们不能与三一神相调和，同时又留在世界的搀杂里。所以我们必须从世界的搀杂里分别出来，使我们得以圣别归与三一神，与祂有纯净的调和。这纯净的调和就是一。如果我们要认识真正的一，我们就必须从搀杂的世界分别出来，借着神圣别话语的实际，归与圣别的神。

真正的一，就是三一神与蒙救赎之人性的调和，有三方面。第一面是在父的名里凭着父的神圣生命

WEEK 7 — DAY 2

Morning Nourishment

John 17:21-23 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me. And the glory which You have given Me I have given to them, that they may be one, even as We are one; I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

The oneness of all the believers in Christ is in the Triune God through sanctification by the reality of the word (John 17:14-21). In the portion of His prayer in verses 14-21, the Lord referred to the word and to the truth. The word sanctifies, and the truth sanctifies. Thus, the word and the truth are one. The word contains and bears the truth. This word, which is the truth, sanctifies God's redeemed people from the world (v. 17) and keeps them from the ruler of the world, the evil one (v. 15). (The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy, pp. 11-12)

Today's Reading

To be in the Triune God as our oneness, we need to be sanctified, that is, we need to be separated from being mixed with the world. If we would practice the genuine oneness, we must realize that the world must go. We cannot be mingled with the Triune God and at the same time remain in a mixture with the world. Therefore, we must be separated from being mixed with the world, so that we can be holy unto the Triune God to have a pure mingling with Him. This pure mingling is the oneness. If we desire to realize the genuine oneness, we must be separated from the mixing world unto the sanctifying God through the reality of His sanctifying word.

The genuine oneness, which is the mingling of the Triune God with the redeemed humanity, has three aspects. The first aspect is the oneness in the

而有的一；第二面是在三一神里，凭着圣别的话而有的一。第一面与一的源头和元素有关，第二面与一的立足点有关。我们若在世界里并在撒但手下，我们就无法实行一。要实行一就必须从世界分别出来，并蒙保守脱离撒但的手。

真正的一的第三面乃是在基督里的信徒在神圣荣耀里的一。（约十七 22～24。）经过多年研究新约，我们发现神的荣耀乃是神的神圣生命带着祂的神圣性情，将祂彰显出来。我们若没有父的生命带着父的性情，我们就不可能彰显父。父的彰显来自父的生命带着父的性情。父的这个彰显就是荣耀。（今日主恢复中内在的难处及其合乎圣经的救治，八至九页。）

基督的身体是独一的。在整个宇宙中，只有一个基督的身体。（弗四 4 上。）召会作基督的身体，也是神的家庭，神的家。（二 19，提前三 15。）召会作神的家庭，神的家，乃是独一的。不仅如此，召会作基督的身体，乃是基督的妻子。（弗五 23～25。）人有两个妻子或两个家乃是羞耻。我们的主只有一个身体，一个家庭（就是祂的家），并一个妻子。

宇宙中有一个身体，这身体就是新人。（二 15。）这真理废去我们中间一切的不同，使我们在基督里成为一。在基督里，在身体的生命里，没有种族的不同。反之，基督是一切肢体，又在一切肢体之内。（西三 11，林前十二 12。）

基督身体的一由每个地方的地方召会所保守并彰显。在召会生活的实行上，一个城市只有一个召会。（徒八 1 上，十三 1 上，启一 11。）地方召会是基督在宇宙中那一个身体在地方上的彰显。在一个地方，基督那一个身体不该有超过一个地方上的彰显。（一九九〇年秋全时间训练信息合辑，一三二页。）

参读：一九九〇年秋全时间训练信息合辑，第十七篇。

Father's name by His divine life, and the second is the oneness in the Triune God by His sanctifying word. The first aspect concerns the source and the element of the oneness, and the second concerns the standing of the oneness. If we are in the world and under Satan's hand, we cannot practice the oneness. To practice the oneness, we must be separated from the world and kept away from Satan's hand.

The third aspect of the genuine oneness is the oneness of the believers in Christ in the divine glory (John 17:22-24). After many years of studying the New Testament, we have found out that God's glory is His divine life with His divine nature to express Him. If we did not have the Father's life with the Father's nature, it would be impossible for us to express the Father. The expression of the Father comes from the Father's life with the Father's nature. This expression of the Father is the glory. (The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy, pp. 12-13)

The Body of Christ is unique. In the whole universe there is just one Body of Christ (Eph. 4:4a). The church as the Body of Christ is also God's family, God's house (Eph. 2:19; 1 Tim. 3:15). As God's family, as the house of God, the church is uniquely one. Furthermore, the church as the Body of Christ is the wife of Christ (Eph. 5:23-25). For a man to have two wives or two families is a shame. Our Lord has only one Body, one family, one household, which is His home, and one wife.

There is one Body in the universe, and this Body is the new man (Eph. 2:15). This truth abolishes all the differences among us, making us one in Christ. In Christ and in the Body life, there are no racial differences. Instead, Christ is all the members and in all the members (Col. 3:11; 1 Cor. 12:12).

The oneness of the Body of Christ is kept and expressed by each local church in its locality. In the practice of the church life, there is only one church in one city (Acts 8:1a; 13:1a; Rev. 1:11). The local churches are the local expressions of the one Body of Christ in the universe. There should not be more than one local expression of the one Body of Christ in a locality. (Messages to the Trainees in Fall 1990, pp. 117-118)

Further Reading: Messages to the Trainees in Fall 1990, ch. 17

第七周 周三

晨兴喂养

弗四 1～3 “所以我这在主里的囚犯劝你们，行事为人要与你们所蒙的呼召相配，凡事卑微、温柔、恒忍，在爱里彼此担就，以和平的联系，竭力保守那灵的一。”

以弗所四章一至三节的五个辞句，提供我们保守这一的实行之路：卑微、温柔、恒忍、在爱里彼此担就、以及和平的联系。我们不该马上以为我们知道这一切辞句的意思。我们也许能从字典中得知这些辞句的意思，但我们可能不知道其实际。我们能知道这些是什么，主要是来自我们的经历。按照我已过的经历和学习，这五个项目是我们实行召会生活的试验。凭这试验，我们可以知道我们是否实际地在召会生活里。（召会作基督身体的异象、实行与建造，一九二至一九三页。）

信息选读

首先，我们绝不该为别人设定高的标准。不设定标准乃是真实地实行卑微。…难得找到任何不设定高标准的〔基督徒团体〕。有些宣称十字架是他们的标准，还有些说圣别、内里生命、或属灵是他们的标准。我遇到一个小团体，他们甚至宣称基督的丰满他们的标准。甚至连基督的丰满都能成为我们设定的高标准。只要我们以基督以外的事物为我们的标准，我们就没有卑微。我们若定出高的标准，我们在心思和态度上就不是卑微的。

十字架主观的经历、基督复活的生命、说方言的恩赐、医病或传道工作，都不是我们的标准。传道工作并没有错；照样，说方言、医病、传讲十字架、

WEEK 7 — DAY 3

Morning Nourishment

Eph. 4:1-3 I beseech you therefore, I, the prisoner in the Lord, to walk worthily of the calling with which you were called, with all lowliness and meekness, with long-suffering, bearing one another in love, being diligent to keep the oneness of the Spirit in the uniting bond of peace.

Five phrases in Ephesians 4:1-3 give us the practical way to keep the oneness: lowliness, meekness, long-suffering, bearing one another in love, and the uniting bond of peace. We should not quickly think that we know what all these terms mean. We may know the meaning of these phrases from the dictionary, but we may not know their reality. We can know mainly from our experience what these matters are. According to my experience and learning in the past, these five items are a test to us in the practice of the church life. By this test we can see whether or not we are practically in the church life. (The Vision, Practice, and Building Up of the Church as the Body of Christ, p. 161)

Today's Reading

First, we should never set up a high standard for others. To not set up a standard is the real practice of lowliness....It is difficult to find any [Christian groups] that do not raise up a high standard. Some claim the cross as their standard, and others say that holiness, the inner life, or spirituality is their standard. I met a small group of persons who even claimed that their standard is the fullness of Christ. Even the fullness of Christ can be a high standard that we setup. As long as we take something other than Christ as our standard, we do not have lowliness. If we put forth a high standard, we are not lowly in our mind and attitude.

Neither the subjective experience of the cross, the resurrection life of Christ, the gift of speaking in tongues, healing, or mission work is our standard. To have a mission work is not wrong. Likewise, to speak in tongues, to have healing, to

有复活的生命、实行圣别都没有错。错的是将这些定为标准。一件事不论多么好、多么属天、或多么属灵，只要不是基督自己，就会造成分裂。…一个团体即使不根据一种标准给自己命名，原则上还是分裂。我们甚至不该以一种分裂的方式，宣称基督是我们的标准。

已过在基督徒中间，主张一种属灵的标准，造成了许多破坏。基督徒越属灵，就越在属灵一面杀死人；因为一个人一旦属灵到某个程度，就设定那个属灵作别人的标准。

无论一个人属灵与否，爱主与否，我们对待他都必须像对待别人一样。靠主的怜悯，我们对待不爱主的人，应该好过爱主的人。…我们若爱〔一个可怜的退后者〕，他可能就不再冷淡退后。他会被我们的爱带回来。许多时候，就是因着我们冷漠的态度，叫人更冷淡退后。他可能因着不能忍受冷漠的脸孔，就不回到召会来。软弱的、年幼的、冷淡退后的，更需要爱。我从已过的经历学知，我们在召会里，不该过分珍赏属灵人。反之，爱软弱、属肉体 and 属魂的人、以及有难处的人，会解决他们大部分的难处。否则，我们会由于骄傲和不卑微，而设定高标准。

按照四福音书，主在这地上时，爱罪人和税吏过于爱好人。这是真实的卑微和谦卑。要有真实的谦卑，就不要在我们中间设定任何标准。这是过召会生活实际的路。召会生活非常属灵，但召会里也有许多冷淡退后的人。…我们必须爱每一个人，甚至最差的人。（召会作基督身体的异象、实行与建造，一九三至一九五页。）

参读：召会作基督身体的异象、实行与建造，第十三章。

preach the cross, to have the resurrection life, and to practice holiness are not wrong. What is wrong is to make these a standard. Regardless of how good, heavenly, or spiritual something is, as long as it is something other than Christ Himself, it will cause division....Even if a group does not denominate itself based on a standard, in principle it is still a division. We should not even claim that Christ is our standard in a divisive way.

Claiming a spiritual standard has caused much damage in the past among all the Christians. The more spiritual Christians are, the more they kill others spiritually, because once someone becomes spiritual to a certain extent, he sets up that spirituality as a standard for others.

Whether or not someone is spiritual and whether or not he loves the Lord much, we must treat him as we do others. By the Lord's mercy we should treat those who do not love the Lord even better than we treat those who do.... If we love [a poor backslider], he may no longer be a backslider. He will be brought back by our love. Many times it is simply our cold attitude that makes someone more of a backslider. He may not come back to the church simply because he cannot bear the cold faces. The weaker ones, the younger ones, and the backsliders need more love. From my past experience I have learned that in the church we should not overly appreciate the spiritual ones. Rather, to love the weaker ones, the fleshly and soulish ones, and the ones with problems will solve most of their problems. Otherwise, we will set up a high standard out of pride and not lowliness.

According to the four Gospels, when the Lord was on this earth, He showed more love to the sinners and tax collectors than He did to the good ones. This was true lowliness and humility. To have real humility is to set up no standard among us. This is the practical way to have the church life. The church life is very spiritual, but there are also many backsliders in the church....We must love everyone, even the worst ones. (The Vision, Practice, and Building Up of the Church as the Body of Christ, pp. 161-163)

Further Reading: CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," ch. 13

第七周 周四

晨兴喂养

民十二3“摩西这人极其谦和，胜过地上的众人。”

太五5“温柔的人有福了，因为他们必承受地土。”

以弗所四章二节…提到温柔。不设定高标准，乃是试验我们的动机是否卑微。我们的动机必须是不管标准地在卑微里爱每一个人。然而，温柔乃是一件态度的事。我们的态度必须是温柔的。“温柔”在原文里含示温和、和善与不自私。我们在召会中的态度必须温和并温柔。所以，我们没有借口，我们都必须被破碎。我们若自私，绝不可能真实的温柔。反之，我们的温柔会是虚假的。唯独不自私的人才真实的温柔。我们要温柔，就必须牺牲自己。我们越牺牲自己就越温柔。譬如，若有人拿了我们的圣经而不归还，我们对他的态度就很难温柔。然而，我们若有牺牲的灵，就愿意牺牲圣经给我们的弟兄。我们会说，“没关系，赞美主！请用那本圣经。”这就是态度温柔。（召会作基督身体的异象、实行与建造，一九六页。）

信息选读

两位弟兄若比邻而坐，一位可能不小心踢到另一位。照样，两位姊妹若同坐在一张小的长椅上，一位可能占据太多空间，另一位想要得回她那一半的空间。这些试验是在小事上，却关系到大原则。不论我们受到怎样的对待，我们都必须愿意牺牲自己。

我们的态度来自我们的所是。我们若自私，就会有严厉并苛刻的态度。我们若不自私，就会时时显出真实而不虚伪的温和、温柔并和蔼。在召会生活里，我

WEEK 7 — DAY 4

Morning Nourishment

Num. 12:3 Now the man Moses was very meek, more than anyone else who was on the face of the earth.

Matt. 5:5 Blessed are the meek, for they shall inherit the earth.

Ephesians 4:2 next mentions meekness. To not have a high standard is a test of our motive concerning lowliness. Our motive must be to love everyone in lowliness regardless of a standard. Meekness, however, is a matter of attitude. Our attitude must be one of meekness. The Greek word for meekness implies mildness, gentleness, and unselfishness. Our attitude in the church must be mild and meek. Therefore, we have no excuse; we all need to be broken. If we are selfish, we can never be genuinely meek. Rather, our meekness will be false. Only unselfish people have genuine meekness. In order to be meek, we must sacrifice ourselves. The more we sacrifice ourselves, the meeker we will be. If someone takes our Bible and does not return it, for example, it will be difficult to be meek in our attitude toward him. However, if we have a sacrificing spirit, we will be willing to sacrifice a Bible for our brother. We will say, “Never mind. Praise the Lord! Please use it.” This is to be meek in our attitude. (The Vision, Practice, and Building Up of the Church as the Body of Christ, pp. 163-164)

Today's Reading

If two brothers sit next to each other, one may be careless and kick the other one. Similarly, if two sisters sit together on a small bench, one may take up too much room, and the other will struggle to get back her half of the bench. These are tests in small matters, but they involve a big principle. We must be willing to sacrifice ourselves regardless of how we are treated.

Our attitude comes out of what we are. If we are selfish, we will have a hard, harsh attitude. If we are unselfish, we will always be mild, meek, and gentle in a genuine way, not in a false way. In the church life we need this

们需要这种态度，而不是严厉、刻薄、或冷酷的态度。有一次在一家餐馆里，一位侍者将一碗汤洒在我背上。我若爱惜我的西装上衣，就会严厉的说，“你怎么搞的？”然而，靠着主的怜悯，我能温柔。我告诉和我在一起的人：“没事，不用担心。”不自私产生温柔、温和与和蔼。我们要有正确的态度，就不可自私。

我们必须学习有正确的态度。我们不该宣称我们的心是真诚的，我们的动机是正确的。那还不够好。唯有主知道我们的动机。我们不是主；我们是人，我们无法看到一个人的动机。我们只能看到一个人的脸和态度。对弟兄严厉的说话，却宣称有好的心意和动机，这是不可能的。因此，我们众人要保守正确的召会生活，就必须学习在我们的态度上受调整。在这件事上，我们需要真实的破碎。

在许多地方召会里，难处大部分来自错误、疏忽、冷淡、苛刻的态度。有正确的态度不是一件小事。撒但那狡猾者甚至会利用一位弟兄向人打招呼时的一点小轻忽。撒但会发射火燃烧的箭到那位弟兄的心思里，（弗六16，）他那晚就寝时，另一位弟兄的态度会搅扰他的心思。

我们要过召会生活，需要学知召会生活是非常柔和而不粗糙的。按照预表，召会是细面作的饼。（利二1～5，林前十17。）…一切的误解几乎都来自轻忽的态度。撒但常利用轻忽的态度攻击召会，这就是我们必须谨慎待人的原因，不仅为着他们的缘故，更是因着那狡猾者。那狡猾者就在我们中间，所以我们需要谨慎。我们的态度不可轻忽，以免给仇敌占了便宜，被利用来攻击我们。

温柔乃是不自私的态度、温和并和蔼，绝不为自己争辩，绝不为自己找借口。（召会作基督身体的异象、实行与建造，一九六至一九八页。）

参读：召会生活之恢复极重要的因素，第六章。

attitude, not a harsh, hard, or cruel attitude. Once in a certain restaurant a waiter spilled a cup of soup on my back. If I had loved my jacket, I would have said harshly, "What are you doing?" Instead, by the Lord's mercy I was able to be meek. I told the ones with me, "Be at peace. Do not be bothered." Unselfishness produces meekness, mildness, and gentleness. In order to have the proper attitude, we must not be selfish.

We must learn to have the proper attitude. We should not claim that our heart is sincere and our motive is right. That is not good enough. Only the Lord knows our motive. We are not the Lord; we are human, and we cannot see someone's motive. We can only see his face and attitude. It is not possible to speak harshly to a brother while claiming to have a good heart and motive. Therefore, in order to keep the proper church life, we must all learn to be adjusted in our attitude. In this matter we need true brokenness.

In many local churches the problems come mostly from wrong, careless, cold, and harsh attitudes. To have a right attitude is not a small matter. Satan, the subtle one, will utilize even a little carelessness in the way one brother greets another. He will fire a flaming dart into the brother's mind (Eph. 6:16), and when the brother is in bed that night, he will have troubled thoughts about the other brother's attitude.

In order to have the church life, we need to learn that it is something very fine, not rough. According to the type, the church is a cake made of fine flour (Lev. 2:1-5; 1 Cor. 10:17). Almost all the misunderstandings come out of careless attitudes. Satan always utilizes careless attitudes to attack the church. This is why we must be careful with others, not for their sake only but even more because of the subtle one. The subtle one is here among us, so we need to be careful. We must not have carelessness in our attitude that can be taken advantage of and used for an attack by the enemy.

Meekness is a matter of an unselfish attitude that is mild and gentle, never argues for oneself, and never makes an excuse for oneself. (The Vision, Practice, and Building Up of the Church as the Body of Christ," pp. 164-165)

Further Reading: Vital Factors for the Recovery of the Church Life, ch. 6; CWWL, 1965, vol. 3, "The Heavenly Vision," chs. 3-4

第七周 周五

晨兴喂养

弗四 2～3 “凡事卑微、温柔、恒忍，在爱里彼此担就，以和平的联索，竭力保守那灵的一。”

约壹四 18 “爱里没有惧怕，完全的爱把惧怕驱除，因为惧怕含有刑罚，惧怕的人在爱里未得成全。”

按照我的经历，恒忍与我们说的话有关。在召会里，我们必须谨慎我们的言辞和对话。…一位弟兄可能亏负我们，但为着主的荣耀并为着召会生活的缘故，我们该一言不发。…述说、发表、并谈论我们所遭遇的每一件事，并不需要恒忍或忍耐。（召会作基督身体的异象、实行与建造，一九九页。）

信息选读

我们若看见带领的弟兄们起争执，可能立刻去向另一位弟兄述说这事。…然而，我们若学了这功课，为着主的荣耀并为着祂召会的缘故，我们什么都不会说。反之，我们会到主面前流泪。…没有需要再对别人说什么。反之，我们该有恒忍。我们若学习这样正确地守住我们的话语，就会领悟召会生活里“受苦”这辞的真实意义。

但是我们正好相反。因着我们喜欢讲，我们常常不用受苦。我们喜欢谈论我们所看见和所发生的一切事。在这样不正确的实行里，不需要背负担子或负轭。一篇信息释放过后，我们可能立刻开始批评讲者。…我们若学了功课，不论我们感觉如何，为着实行召会生活的缘故，我们不会说任何有关职事消极的话。我们的口会在圣灵的管制之下。…我们的言语和交谈破坏召会过于其他一切事。

WEEK 7 — DAY 5

Morning Nourishment

Eph. 4:2-3 ...With long-suffering, bearing one another in love, being diligent to keep the oneness of the Spirit in the uniting bond of peace.

1 John 4:18 There is no fear in love, but perfect love casts out fear because fear has punishment, and he who fears has not been perfected in love.

According to my experience, long-suffering is related to our spoken word. In the church we must be careful concerning our speech and conversation....A brother may wrong us, but for the Lord's glory and for the sake of the church life, we should not speak a word about it....To utter, express, and talk about everything that happens to us requires no long-suffering or patience. (The Vision, Practice, and Building Up of the Church as the Body of Christ, p. 166)

Today's Reading

If we see the leading brothers quarreling, we may immediately go to relate this to another brother....However, if we have learned the lesson, for the Lord's glory and for the sake of His church we will not say a word. Instead, we will go to the Lord with tears....There is no need to say something to others. Rather, we should have long-suffering. If we learn to keep our words in such a proper way, we will realize the true meaning of the word suffering in the church life.

On the contrary, though, we often do not suffer because we prefer to speak. We like to talk about whatever we see and whatever happens. There is no burden or yoke to bear in this improper practice. Immediately after a message is given, we may begin to criticize the speaker.... If we have learned the lesson, we will say nothing negative about the ministry, despite what we feel about it, for the sake of the practice of the church life. Our mouths will be under the control of the Holy Spirit....Our speech and conversation damage the church more than anything else.

一个故事传到第二个人就开始走样，至终成了夸大其辞。谣言总是如此。我们要学习恒忍的功课，就需要经历苦难，而约束我们的口并禁止我们的舌头。我们可能看到并听到许多事，若没有圣灵的膏抹和带领，我们什么都不该说。我们不可让仇敌为着他的目的而利用我们的舌头。…甚至是一位弟兄亏负我们，我们都不该说任何话。选择受恒忍之苦比较好。这样，我们会蒙拯救脱离那种错误的受苦，召会生活也就免遭破坏。

我们在召会生活里，要在爱里彼此担就，需要对抗怀疑和恐惧。我们不该有怀疑和恐惧，只该有爱。对一位弟兄有所怀疑，意思就是我们的爱失去了。怀疑之后，恐惧随之而来。两位弟兄若彼此怀疑，就会像侦探一样彼此对待，这造成他们彼此之间的恐惧。…我们不可给怀疑和恐惧任何地位。我们爱我们的弟兄，不惧怕他们。约壹四章十八节说，“爱里没有惧怕，完全的爱把惧怕驱除。”…我们常受试诱，想要知道别人对我们的态度，他们如何看待我们，以及他们说了我们什么。我们要实化召会生活，就必须拒绝这种试诱。我们不该怀疑。我们相信主，并认为所有的弟兄都是好的。因此，不需要知道太多。不论别人如何看待我们，如何谈论我们，我们是在主手中。我们若这样实行，门就向仇敌关闭。

我们若仅仅与神有平安，却不与所有弟兄们有平安，我们就失去了召会生活。我们拥有的平安，试验我们的召会生活，这平安不仅是与神之间垂直的平安，也是与所有弟兄之间水平的平安。我们需要这种平安。我们与任何人都该相联过度或相联不足。和平的联索乃是召会中平衡的相联。〔弗四3。〕（召会作基督身体的异象、实行与建造，一九九至二〇四页。）

参读：召会作基督身体的异象、实行与建造，第十四章。

Once a story is secondhand, it begins to change, and eventually it can become a great exaggeration. This is always the case with rumors. In order to learn the lesson of long-suffering, we need to experience the suffering of restricting our mouth and stopping our tongue. We may see and hear many things, but we should not speak a word without the anointing and leading of the Holy Spirit. We must not let the enemy use our tongue for his purpose....If a brother wrongs us, we should not say a word....It is better to choose long-suffering. Then we will be saved from the wrong kind of suffering, and the church life will be kept from damage.

In order to bear one another in love, we need to fight against suspicion and fear in the church life. Instead of these two things, we should have only love. To have suspicion toward a brother means that our love is gone. Then after suspicion, fear will follow. If two brothers are suspicious of each other, they will be like spies to one another. This will produce a mutual fear between them. We must give no ground to suspicion and fear. We love our brothers; we do not fear them. First John 4:18 says, "There is no fear in love, but perfect love casts out fear." It is always a temptation to know others' attitude toward us, how they consider us, and what they have said about us. In order to realize the church life, we must reject this temptation. We must have no suspicion. We believe in the Lord and consider that all the brothers are good. Therefore, there is no need to know too much. Regardless of how others consider us and talk about us, we are in the hand of the Lord. If we practice in this way, the door will be closed to the enemy.

If we have peace only with God and not with all the brothers, we have lost the church life. The church life is tested by the peace we have, not only vertically with God but also horizontally with all the brothers. We need this kind of peace. We should not be over-related or under-related to anyone. The uniting bond of peace [in Ephesians 4:3] is the balanced relatedness in the church. (The Vision, Practice, and Building Up of the Church as the Body of Christ, pp. 166-170)

Further Reading: CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," ch. 14

第七周 周六

晨兴喂养

林前十二 17～20 “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。若都是一个肢体，身体在哪里？但如今肢体是多的，身体却是一个。”

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。（召会生活中引起风波的难处，二六页。）

信息选读

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。看见基督，就自然有一个结果，就是从罪得释放；看见身体，就自然有一个结果，就是从个人主义得释放。

眼睛、耳朵、手、脚是什么？这些就是基督自己。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。正像我不能向头独立，我也不能向身体独立。…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 7 — DAY 6

Morning Nourishment

1 Cor. 12:17-20 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. And if all were one member, where would the body be? But now the members are many, but the body one.

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. (The Problems Causing the Turmoils in the Church Life, pp. 28-29)

Today's Reading

Wherever there is Body-revelation, there is Body-consciousness, and wherever there is Body-consciousness, individual thought and action are automatically ruled out. Seeing Christ results in deliverance from sin; seeing the Body results in deliverance from individualism.

What are the eyes, ears, hands, and feet? They are Christ Himself. 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....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.

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。…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。…在聚会时，…你需要按着信心的度量，按着圣灵的引导来发言。你说话的时候，要看有没有越分的话，或者话是否拉得太长。…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。基督的身体乃是活的生命，不是用人的安排能够运动的；各肢体必须得着头的生命，并且在正确的规矩下尽功用。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，一七、二二至二三、四八至四九页。）

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。（林前十二 21。）（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。）

有一位管治者和度量者，就是度量的神，管治的神。所以我们必须留在神尺度和度量的限制之内。（哥林多后书生命读经，五二七页。）

参读：一个身体和一位灵，第一章；关于相调的实行，第一章；主所渴望的合一与同心并祂所喜悦的身体生活与事奉，第二篇；基督的奥秘，第三至四、八篇；歌罗西书生命读经，第五十六篇；从天上来的异象，第三至四章；罗马书的结晶，第十篇。

Everything that Christ has is in His Body. He is a foolish man who claims that he can be a Christian alone.... 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 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 meeting...you have to speak according to your measure of faith and according to the leading of the Spirit. You have to know whether there is any overstepping in your speaking, and you have to know whether your speaking is too long...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, "The Mystery of Christ," pp. 796-797, 801-802, 822-823)

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 (1 Cor. 12:21). (The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, p. 28)

There is One who is ruling and measuring. This One is the God of measure, the God who rules. Therefore, we must stay within the limits of God's ruling, of God's measuring [2 Cor. 10:13]. (Life-study of 2 Corinthians, p. 447)

Further Reading: One Body and One Spirit, ch. 1; The Practical Points concerning Blending, ch. 1; Life-study of Colossians, msg. 56; Crystallization-study of the Epistle to the Romans, msg. 10

教会 — 建造

606

8 7 8 7 双 (英 840)

F 大调

3/2

3 4 | $\overset{F}{5}$ — $\overset{B^b}{5}$ $\overset{Dm}{6 \cdot 5}$ | $\overset{C}{5}$ — 3 — 3 3 | $\overset{F}{5}$ — 2 $\sharp 1$ 2 | $\overset{F}{3}$ — — —

一 救我 脱 离自 己、天 然, 主啊, 我 愿被建 造,

3 4 | $\overset{F}{5}$ — $\overset{B^b}{5}$ $\overset{Dm}{6 \cdot 5}$ | $\overset{C_7}{5}$ — 3 — 3 3 | $\overset{F}{5}$ — 2 4 $\cdot 3$ | $\overset{F}{1}$ — — —

同众 圣 徒作你 圣 殿, 为着 充 满你荣 耀。

$\overset{F_7}{1}$ $\overset{B^b}{1}$ | $\overset{F}{6}$ — $\overset{Dm}{6}$ $\overset{C}{7 \cdot 6}$ | $\overset{F}{6}$ — 5 — 1 1 | $\overset{Dm}{1}$ — 1 $\overset{C}{7}$ 1 | $\overset{F}{3}$ — 2 —

救我 脱 离乖 僻 个 性, 脱离 骄 傲与单 独;

$\overset{C_7}{3}$ $\overset{F}{4}$ | $\overset{F}{5}$ — $\overset{B^b}{5}$ $\overset{Dm}{6 \cdot 5}$ | $\overset{C}{5}$ — 3 — 3 3 | $\overset{C_7}{5}$ — 2 4 $\cdot 3$ | $\overset{F}{1}$ — — — ||

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。

Hymns # 840

- 1 Freed from self and Adam's nature,
Lord, I would be built by Thee
With the saints into Thy temple,
Where Thy glory we shall see.
From peculiar traits deliver,
From my independent ways,
That a dwelling 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 fullness 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.

第七周申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]