

被神的建造所量度

读经：结四三 10～12，太十六 18，弗二 21，提前三 15，林前十二 12～27

纲 要

周 一、周 二

壹 整本圣经是一本建造的书；圣经的主题乃是神的建造—创二八 10～22，出二五 8，撒下七 12～14 上，王上六 1～2，太十六 18，弗二 21，启二一 2～3。

贰 以西结书开始于主荣耀显现的异象，结束于神那圣别建造的异象；这指明主的荣耀、神的审判和主的恢复，都是为着神那圣别的建造——1、28，四十 1～四八 35。

叁 按照撒下七章十二至十四节上半之预言，基督既是那建造召会作神的殿者，也是用以建造召会的元素—太十六 18，提前三 15，弗二 21：

一 基督是殿，祂的身体，基督也是建造者—约二 19～21，林前十二 12，撒下七 12～13。

二 基督建造召会乃是借着将祂自己建造到我们里面，就是借着进到我们的灵里，并从我们的灵里将祂自己扩展到我们的思想、情感和意志

Being Measured by God's Building

Scripture Reading: Ezek. 43:10-12; Matt. 16:18; Eph. 2:21; 1 Tim. 3:15; 1 Cor. 12:12-27

Outline

Day 1 & Day 2

I. The entire Bible is a book of building; the main subject of the Bible is the building of God—Gen. 28:10-22; Exo. 25:8; 2 Sam. 7:12-14a; 1 Kings 6:1-2; Matt. 16:18; Eph. 2:21; Rev. 21:2-3.

II. The book of Ezekiel begins with a vision of the appearance of the glory of the Lord and ends with a vision of the holy building of God; this indicates that the glory of the Lord, the judgment of God, and the recovery of the Lord are all for the holy building of God—1:1, 28; 40:1—48:35.

III. According to the prophecy in typology in 2 Samuel 7:12-14a, Christ is both the One who builds the church as God's house and the element with which the church is built—Matt. 16:18; 1 Tim. 3:15; Eph. 2:21:

A. Christ is the house, His Body, and Christ is also the Builder—John 2:19-21; 1 Cor. 12:12; 2 Sam. 7:12-13.

B. Christ builds the church by building Himself into us, that is, by entering into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire soul—Eph.

里，以占有我们整个魂——弗三 17。

三 这建造就是神性与我们蒙救赎、复活并被拔高之人性的调和，成了神的居所和我们的居所——相互的住处——约十四 23，十五 4。

四 至终，这建造将终极完成于新耶路撒冷，直到永远；在新耶路撒冷里，神的赎民是帐幕给神居住，而神自己是殿给祂的赎民居住——启二一 3、22。

周 三

肆 主嘱咐以西结将神的殿指示神的百姓，使他们被神的殿所量度，而因自己的罪孽惭愧——结四三 10 ~ 12:

一 神的心意是要借着殿，核对以色列人的生活、行为；在以西结书里，神用殿量度祂的百姓：

1 因为神的殿要作他们的规律，所以神就嘱咐以西结将殿的设计指示他们——11 节。

2 神的殿是规范，百姓若在这规范的光中察验自己，就会知道自己的缺点——10 ~ 12 节。

3 百姓的生活必须符合神的殿——林前三 16 ~ 17。

二 我们需要从以西结书看见，内住基督的要求乃是照着祂的殿；每个人都必须照着神殿的尺寸被量度并核对——四三 10:

1 我们的行为和举止不但该照着道德规则和属灵原则受察验，也该照着召会，照着神的殿受察验——提前三 15 ~ 16。

3:17.

C. This building, a mingling of God's divinity with our redeemed, resurrected, and uplifted humanity, becomes God's habitation and our habitation—a mutual abode—John 14:23; 15:4.

D. Eventually, this building will consummate in the New Jerusalem for eternity, in which God's redeemed are the tabernacle for God to dwell in, and God Himself is the temple for His redeemed to dwell in—Rev. 21:3, 22.

Day 3

IV. The Lord instructed Ezekiel to describe God's house to God's people so that they would be measured by the house and be ashamed of their iniquities—Ezek. 43:10-12:

A. It was God's intention to check the living and conduct of the people of Israel by the house; in the book of Ezekiel God measured His people by the temple:

1. Because the house of God was to be their regulation, God charged Ezekiel to show them the design of the house—v. 11.

2. The temple of God is a pattern, and if the people examine themselves in light of this pattern, they will know their shortcomings—vv. 10-12.

3. The living of the people must match the temple of God—1 Cor. 3:16-17.

B. We need to see from the book of Ezekiel that the requirements of the indwelling Christ are according to His house; everyone must be measured and checked according to the measurement of God's house—43:10:

1. Our behavior and conduct should be examined not only according to moral regulations and spiritual principles but also according to the church, the house of God—1 Tim. 3:15-16.

2 我们主要的关切不该在于循规蹈矩，或成为属灵的，乃该在于符合神的殿——林前十四 12：

周 四

- a 我们也许没有“严紧的窗棂”；这些窗棂表征赐生命之灵的交通，使神圣的相交一直敞开，又防止一切消极事物的侵入——结四十 16。
 - b 我们需要用建造来核对我们的人性，并接受耶稣的人性作我们的人性——腓二 5～8。
 - c 我们也许领悟我们仍是“光滑的木头”，还没有经历过神的“雕刻”，因此没有那雕刻在墙上的基路伯和棕树所表征基督荣耀形像和得胜的彰显——结四一 18。
 - d 我们需要被量度，看看我们是否有适当尺寸的“木头”，并且不是独立的，而是被建造进来的。
- 3 我们所是和所作的若不能符合神的建造，在神看来就算不得什么——弗四 16，林前八 1 下，十二 28～十三 3，十六 14。

周 五

三 “以下是殿的法则：殿在山顶四围的全界，乃为至圣。这就是殿的法则”——结四三 12：

- 1 在山上就是在复活里，并在升天的地位上；这指明召会生活必须是高的，在山顶上——弗二 5～6。
- 2 召会也必须是圣的，从一切属世的事物分别并圣别出来——林前三 17。
- 3 神殿的法则与神的特性有关：

2. Our main concern should not be with behaving ourselves or with becoming spiritual but with fitting into God's house—1 Cor. 14:12:

Day 4

- a. We may not have “latticed windows,” which signify the fellowship of the life-giving Spirit keeping the opening for the divine communication and protecting from the invasion of all negative matters—Ezek. 40:16.
 - b. We need to check our humanity by the building and take the humanity of Jesus as our humanity—Phil. 2:5-8.
 - c. We may realize that we are still “smooth wood” that has not experienced God's “carving” and thus does not have the expression of Christ's glorious image and glorious victory, signified by the cherubim and palm trees carved into the walls—Ezek. 41:18.
 - d. We need to be measured to see if we are “wood” of an appropriate measure and are not independent but built in.
3. If what we are and what we do cannot match God's building, it amounts to nothing in the sight of God—Eph. 4:16; 1 Cor. 8:1b; 12:28—13:3; 16:14.

Day 5

C. *“This is the law of the house: Its entire area on the top of and all around the mountain shall be most holy. Indeed this is the law of the house”*—Ezek. 43:12:

- 1. To be on the mountain is to be in resurrection and in the position of ascension; this indicates that the church must be high, on the top of the mountain—Eph. 2:5-6.
- 2. The church must also be holy, separated and sanctified from anything worldly—1 Cor. 3:17.
- 3. The law of God's house is related to God's character:

a 神是高的神，就是在复活并升天里；祂也是圣的神。

b 照样，在地位上召会是高的；在性质上召会是至圣的。

c 在召会生活里，我们若在复活里，并在升天的地位上，并且我们若是至圣的，那么我们就能作神的住处。

四 今天大多数信徒觉得，道德的规律和属灵的原则足以作行为和举止的规则；很少人领悟，我们的行为和举止不但该照着道德规则和属灵原则受察验，也该照着召会，照着神的殿受察验——十四 4～5、12、26，罗十四 19，十五 2。

五 今天主所关切的不是律法，乃是殿；祂所关切的不是属灵，乃是召会——太十六 18，弗四 12、16：

1 主在意召会，就是祂宝座之处，祂脚掌所踏之处，祂能居住，得着安息和满足的地方——结四三 7。

2 因为主这么在意召会，祂的殿，我们也该在意召会作祂的殿，并且使自己与殿符合——弗二 21～22。

周 六

伍 身体生活是我们属灵最大的试验；我们若不能通过身体生活的试验，我们的属灵就不真实——林前十二 23～27：

一 属灵是身体的事；我们所有的一切都是在身体里，都是经过身体，也都是为着身体的——弗四 16。

二 在身体里不能有独立或个人主义——林前十二 21～22、27，罗十二 5，弗五 30：

1 在身体生活里，个人主义的想法和行动就除去了。

a. God is a God of height, that is, in resurrection and ascension, and He is a God who is holy.

b. Likewise, in position the church is high, and in nature the church is most holy.

c. If in our church life we are in resurrection and in the position of ascension and if we are most holy, then we can be God's habitation.

D. Most believers today feel that moral regulations and spiritual principles are sufficient as rules of behavior and conduct; few realize that our behavior and conduct should be examined not only according to moral regulations and spiritual principles but also according to the church, the house of God—14:4-5, 12, 26; Rom. 14:19; 15:2.

E. Today the Lord's concern is not the law—it is the house; His concern is not spirituality—it is the church—Matt. 16:18; Eph. 4:12, 16:

1. The Lord cares for the church—the place of His throne, the place of the soles of His feet, and the place where He can dwell for rest and satisfaction—Ezek. 43:7.

2. Because the Lord cares so much for the church, His house, we also should care for the church as His house and fashion ourselves according to it—Eph. 2:21-22.

Day 6

V. The Body life is the greatest test of our spirituality; if we cannot pass the test of the Body life, our spirituality is not genuine—1 Cor. 12:23-27:

A. Spirituality is a Body matter; everything we have is in the Body, through the Body, and for the Body—Eph. 4:16.

B. In the Body there can be no independence or individualism—1 Cor. 12:21-22, 27; Rom. 12:5; Eph. 5:30:

1. In the Body life, individualistic thought and action are ruled out.

- 2 个人主义在神眼中是可恨的；身体的仇敌是己，那独立的“我”——太十六 21～26。
- 三 我们必须保守身体的一并实行相调；相调对保守基督身体的一，是最有帮助的——弗四 3～4，林前十二 24 下。
- 四 基督身体的实际，乃是借着基督复活的大能而模成基督之死的一个团体生活——腓三 10。
- 五 基督身体的实际，乃是在基督复活的生命里；身体要求信徒完全在基督复活的生命里——约十一 25，徒二 24，启一 18，二 8，腓三 10。
- 六 唯有基督是身体的头，只有祂有权柄指挥祂身上肢体的行动——西一 18，二 19，弗四 15。
- 七 我们必须有身体感，顾到身体的感觉和身体的平安——林前十二 26～27，罗十二 15，西三 15，腓一 8。
- 八 身体长大和发展的基本要求，是我们认清自己的度量，不越过这度量——弗四 7、16，林后十 13。
- 九 身体有正确的等次；因此，我们应当承认并尊重身体里的等次——林前十二 14～22。
- 十 彼此互相是身体的特征；我们在身体里的关系乃是彼此互相、互相倚靠的关系——14～25 节。
- 十一 神圣的交通就是活在基督身体里的实际——约壹一 3。

2. Individualism is hateful in the sight of God; the enemy of the Body is the self—the independent “I”—Matt. 16:21-26.
- C. *We must keep the oneness of the Body and practice blending, which is most helpful in keeping the oneness of the Body of Christ—Eph. 4:3-4; 1 Cor. 12:24b.*
- D. *The reality of the Body of Christ is a corporate living of conformity to the death of Christ through the power of resurrection—Phil. 3:10.*
- E. *The reality of the Body of Christ is in the resurrection life of Christ; the Body requires the believers to be absolutely in the resurrection life of Christ—John 11:25; Acts 2:24; Rev. 1:18; 2:8; Phil. 3:10.*
- F. *Only Christ is the Head of the Body, and only He has the authority to direct the moves of the members of the Body—Col. 1:18; 2:19; Eph. 4:15.*
- G. *We need to be Body-conscious and to care for the feeling of the Body and the peace of the Body—1 Cor. 12:26-27; Rom. 12:15; Col. 3:15; Phil. 1:8.*
- H. *A basic requirement for the growth and development of the Body is that we recognize our measure and not go beyond it—Eph. 4:7, 16; 2 Cor. 10:13.*
- I. *The Body has its proper order; thus, we should recognize and honor the order in the Body—1 Cor. 12:14-22.*
- J. *Mutuality is the characteristic of the Body; our relationship in the Body is one of mutuality and interdependence—vv. 14-25.*
- K. *The divine fellowship is the reality of living in the Body of Christ—1 John 1:3.*

十二 我们需要顾到身体的长大，以及身体在爱里把自己建造起来——弗四 15 ~ 16。

十三 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 23 ~ 27。

十四 得胜者看见身体、认识身体、顾到身体、尊重身体、作身体的工作；并且他们持守基督身体（就是基督在地上的继续和延展）的每一个原则，使基督得着完满的彰显——弗一 22 ~ 23，三 18 ~ 19，四 1 ~ 6。

L. We need to care for the growth of the Body and the Body's building up of itself in love—Eph. 4:15-16.

M. We should always consider the Body, care for the Body, honor the Body, and do what is best for the Body—1 Cor. 12:23-27.

N. The overcomers see the Body, know the Body, care for the Body, honor the Body, and do the work of the Body; they keep every principle of the Body of Christ, as the continuation and extension of Christ on earth, for the full expression of Christ—Eph. 1:22-23; 3:18-19; 4:1-6.

晨兴喂养

撒下七 12～14 “你在世的日子满足，与你列祖同睡的时候，我必兴起你腹中所出的后裔接续你，我也必坚定他的国。他必为我的名建造殿宇；我必坚定他的国位，直到永远。我要作他的父，他要作我的子…”

弗二 21 “在祂里面，全房联结一起，长成在主里的圣殿。”

现在我们来与神圣别的建造有关的以西结书末段（四十至四十八章）。前三段是为着末段；也就是说，主的荣耀、神的审判和主的恢复，都是为着神圣别的建造。我们甚至可以说，主的荣耀、神的审判和主的恢复，结果乃是神的建造。神永远的定旨是要得着建造。神在地上，在祂的百姓中间所作的，乃是为着祂的建造（以西结书生命读经，二六一页）。

信息选读

在撒下七章，大卫象我们许多人一样，有个错误的观念，就是神需要人为祂有所建造。有人听见这说法会问，既然今天我们都努力建造召会，这样的观念怎么会错？建造召会难道不是为神有所建造么？要回答这问题，我们必须领悟，表面上是我们在建造召会；实际上乃是神以基督为独一元素在建造召会。当我们准备要借着为神说话来作建造的工作时，祂可能会核对我们，说，“你想要建造我的殿么？你要用什么材料来建造？”我们若说，我们是用基督来建造召会，神可能会问我们，我们有多少基督？这就暴露我们缺少基督。我们需要的不是仅仅名义上和知识上的

Morning Nourishment

2 Sam. 7:12-14 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom. It is he who will build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he will be My son...

Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord.

Now we come to the last section of Ezekiel (chs. 40—48), which is concerned with the holy building of God. The three previous sections [of Ezekiel] are for the last section; that is, the glory of the Lord, the judgment of God, and the recovery of the Lord are all for the holy building of God. We may even say that the issue of the glory of the Lord, the judgment of God, and the recovery of the Lord is the building of God. God's eternal purpose is to have a building. Whatever God does among His people on earth is for His building. (Life-study of Ezekiel, p. 209)

Today's Reading

In 2 Samuel 7 David, like many of us, had the mistaken concept that God needed him to build something for Him. When some hear this they may wonder how this concept can be wrong since we today are endeavoring to build up the church. Is building the church not a matter of building something for God? To answer this question we need to realize that apparently we are the ones who are building the church, but actually God is the One who is building the church with Christ as the unique element. When we are about to do some building work by speaking for God, He may check with us, saying, “Do you intend to build My house? With what material will you build My house?” If we say that we are building up the church with Christ, God may ask us how much we have of Christ. This exposes our shortage of Christ. We need Christ not merely in name and in

基督，我们需要的乃是真实的基督，就是在复活里作为那灵的基督。我们都需要多而又多的基督。

我们可能有许多圣经知识，也能教导人圣经，但这不是建造召会的路。召会不是凭圣经的知识来建造，乃是以基督为独一的元素来建造。许多时候，我试着要以基督来建造圣徒，事后我必须问自己：“你将多少基督真实地供应给圣徒？你是仅仅供应关于神经纶的道理和高的真理，还是供应真实、真正的基督，就是在复活里作为那灵之基督的实际？”那时我必须承认我缺少基督，并且悔改，说，“主啊，赦免我；我仍然缺少你。我需要你作到我里面；我需要你更多地构成到我里面。”

在撒下七章，大卫想要建造神的殿，但在这一章神要大卫领悟，他需要神将基督建造到他里面。因此，撒下七章乃是借着预表揭示一个预言，给我们看见，我们无须为神建造什么；我们作不到。我们无法用自己，或用圣经和神学的知识为神建造什么。我们需要神将基督建造到我们内在的构成里，使我们全人被基督重新构成。结果，我们不仅得着改变，更从一种人变化成为另一种人。

现在我们也许可以看见，撒下七章简单地指明，神不需要我们为祂建造什么。我们一无所是，一无所有，也一无所能。因此，我们需要基督作到我们里面。

神的经纶乃是要将祂自己在那作祂具体化身的基督里，作到我们里面。…我们必须让神将作为那灵的基督，作到我们里面的各部分。神越这么作，我们就越能宣告：“在我，活着就是基督”，以及“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着”（腓一21，加二20）（撒母耳记生命读经，一九三至一九五页）。

参读：以西结书生命读经，第十九篇；撒母耳记生命读经，第二十四篇。

knowledge; we need the real Christ, Christ as the Spirit in resurrection. We all need more and more of Christ.

We may have much knowledge of the Bible and be able to teach the Bible to others, but this is not the way to build up the church. The church is not built with the knowledge of the Bible. The church is built with Christ as the unique element. Many times, after trying to build up the saints with Christ, I have had to ask myself, “How much of Christ have you really ministered to the saints? Did you minister only doctrine and the high truths concerning God’s economy, or did you minister the real Christ, the genuine Christ, the reality of Christ in resurrection as the Spirit?” Then I had to confess my shortage of Christ and repent, saying, “Lord, forgive me. I am still short of You. I need You to be wrought into me. I need more of You to be constituted into my being.”

In 2 Samuel 7 David wanted to build God’s house, but in this chapter God wanted David to realize that he needed God to build Christ into him. Thus, 2 Samuel 7 is the unveiling of a prophecy through typology showing us there is no need for us to build something for God. We simply are not able to do this. We cannot build something for God with ourselves or with our knowledge of the Bible and theology. We need God to build up Christ into our intrinsic constitution so that our entire being will be reconstituted with Christ. As a result, we are not only changed, but we are transformed from one kind of person into another.

Perhaps now we can see that 2 Samuel 7 simply indicates that God does not need us to build anything for Him. We are nothing, we have nothing, and we can do nothing. Therefore, we need Christ to be wrought into our being.

God’s economy is to work Himself into us in Christ as His embodiment.... We need to let God work Christ as the Spirit into every part of our being. The more God does this, the more we will be able to declare, “To me, to live is Christ,” and “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me” (Phil. 1:21; Gal. 2:20). (Life-study of 1 & 2 Samuel, pp. 159-161)

Further Reading: Life-study of Ezekiel, msg. 19; Life-study of 1 & 2 Samuel, msg. 24

第八周 周二

晨兴喂养

太十六 18 “…我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

弗三 17 “使基督借着信，安家在你心里，叫你们在爱里生根立基。”

在新约经文中，指明基督要将祂自己建造到我们里面，其中最好的一处是以弗所三章十七节，这里保罗说，基督要安家在我们心里；这就是建造。今天最重要的问题，乃是有多少基督已经建造到我们里面？有多少基督不仅建造到你灵里，也建造到你心里，使祂在你心里安家？

我们的灵是我们全人的中心部分，由我们的心所包围；心主要是由心思、情感和意志所组成。基督是在我们灵里，但基督安家在我们心里有多少？我们的心大部分还是空的，没有被基督占有、浸透并泡透。每一天我们的心都充满了别的事物。结果，基督就被监禁在我们灵里。

三章有力地指明，借着基督使我们成为祂的家，三一神就将祂自己建造到我们里面。…基督借着将祂自己建造到我们里面，就使我们的心，我们内在的构成，成为祂的家（撒母耳记生命读经，一九五至一九六页）。

信息选读

在马太十六章十八节主耶稣说，祂要建造祂的召会。但召会如何得着建造？召会乃是以三一神来建造——以父为源头，子为元素，灵为素质。以弗所四章四至六节清楚指明这点。按照这几节经文，全召会，基督的身体，乃是以人为架构，并以三一神为源头、元素和素质，调和而成的。一面，有恩赐者成全圣徒，

WEEK 8 — DAY 2

Morning Nourishment

Matt. 16:18 ...I will build My church, and the gates of Hades shall not prevail against it.

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

The New Testament verse that best indicates that Christ is building Himself into us is Ephesians 3:17. Here Paul says that Christ is making His home in our hearts. This is building. What is of crucial importance today is the question concerning how much of Christ has been built into us. How much has Christ been built not only into your spirit but into your heart in order to make His home there?

Our spirit, the central part of our being, is surrounded by our heart, which is composed mainly of our mind, emotion, and will. Christ is in our spirit, but how much has Christ made His home in our heart? Most of our hearts are still vacant, not occupied, saturated, and soaked with Christ. Every day our hearts are filled with other things. As a result, Christ is imprisoned in our spirit.

Ephesians 3 indicates strongly that the Triune God is building Himself into us in Christ's making us His home....By building Himself into our being, He makes our heart, our intrinsic constitution, His home. (Life-study of 1 & 2 Samuel, pp. 161-162)

Today's Reading

In Matthew 16:18 the Lord Jesus said, "I will build My church." But how is the church to be built? The church is built with the Triune God: with the Father as the source, with the Son as the element, and with the Spirit as the essence. This is clearly indicated in Ephesians 4:4-6. According to these verses, the whole church, the Body of Christ, is a mingling of the human frame with the Triune God as the source, the element, and the essence. On the one hand, the gifted persons perfect

目的是为着职事的工作，使身体能在爱里把自己建造起来。另一面，经过过程并终极完成的三一神作为源头、元素和素质，借着将祂自己建造到我们里面而建造召会。

我们为主作工时，必须有这个领悟。仅仅只是向人陈明一些关于神经纶的知识，或其他神圣、属灵、属天的事物是不够的。我们需要将三一神分赐到人里面。借着我们的祷告、禁食、悔改和认罪，三一神就能充满我们，浸透我们，与我们调和，成为我们的源头、元素和素质。这样，我们就能与祂一同往前、一同作工。我们若被三一神充满，当我们说话时，祂就涌流出来，供应到人里面，成为他们的滋养。

在撒下七章神似乎是…说，“大卫，…不要认为你该作些什么好为我建殿。你必须领悟，你需要将我自己，作为父、子、灵建造到你里面。这样你就有家，那个家也是我的家。”

在马太十六章十八节主耶稣宣告：“我要把我的召会建造…”。基督如何建造祂的召会？祂建造召会，不仅是借着拯救罪人，将他们作成信徒并祂的肢体，更是借着将祂自己建造到他们里面。当我们相信基督时，祂就进到我们里面，并且开始作工，逐渐地将祂自己建造到我们里面。

神正在基督里将祂自己作到我们里面，不仅为我们建立家室，也将我们建立成家室。这家室要成为神的家和我们的家，就是一个相互的住处。至终，三一神和蒙救赎的人要调和并建造成为一个实体，这实体就是新耶路撒冷。我们若看见这个，就会领悟，今天我们一切的问题都是因着一件事，就是缺少神在基督里建造到我们里面。因此，我们今天的需要不仅是成为圣别、属灵或得胜；乃是让神在我们里面完成祂建造的工作（撒母耳记生命读经，一九七至一九八、二三五至二三六页）。

参读：撒母耳记生命读经，第二十四、二十九篇；对基督身体的透视，第二篇；歌罗西书生命读经，第五十八篇。

the saints unto the work of the ministry so that the Body may build up itself in love. On the other hand, the processed and consummated Triune God as the source, the element, and the essence is building the church by building Himself into our being.

We need to have this realization as we are working for the Lord. It is not adequate simply to present to others some knowledge concerning God's economy and other divine, spiritual, and heavenly things. We need to dispense the Triune God into others. Through our prayer, fasting, repentance, and confession, the Triune God can fill us, saturate us, and mingle with us as our source, element, and essence. Then we can go with Him and work with Him. If we are filled with the Triune God, when we speak He will flow out and be ministered to others for their nourishment.

In 2 Samuel 7 God seemed to be saying..., “David, ...do not think that you should do something to build a house for Me. You need to realize that you need Me to build Myself into you as the Father, the Son, and the Spirit. Then you will have a house, and that house will also be My house.”

In Matthew 16:18 the Lord Jesus declared, “I will build My church.” How does Christ build His church? He builds the church not merely by saving sinners and making them believers and members of Himself but by building Himself into them. When we believed in Christ, He came into us and began the work of gradually building Himself into our being.

God is working Himself in Christ into us to make a house not only for us but to us. This house will be both God's house and our house, a mutual abode. Eventually, the Triune God and redeemed humanity will be mingled, blended, and built up to be one entity, and this entity will be the New Jerusalem. If we see this, we will realize that all our problems today are due to one thing—our shortage of having God in Christ built into our being. Thus, our need today is not merely to be holy, spiritual, and overcoming. Our need is for God to carry out His building work within us. (Life-study of 1 & 2 Samuel, pp. 162-163, 192-193)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 24, 29; A Thorough View of the Body of Christ, ch. 2; Life-study of Colossians, msg. 58

第八周 周三

晨兴喂养

结四三 10 ~ 11 “人子啊，你要将这殿指示以色列家，…也要他们量殿的尺寸。…你就将殿的设计、布置、出入之处、全部的设计和一切的定例，…指示他们…”

提前三 15 “…你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。”

主没有嘱咐以西结将律法和十诫教导神的百姓，象祂嘱咐摩西一样。反之，祂告诉以西结将神的殿指示百姓。这里主似乎说，“从现在起，不是律法的时代，乃是我殿的时代。单单遵守律法并不够好。你必须遵守与殿有关的规模、样式、定例、法则和出入之处。你不该仅仅照着十诫，你也该照着我的殿而行。”〔参提前三 15〕（以西结书生命读经，三四五页）

信息选读

百姓因自己的罪孽惭愧。神的殿是规范，百姓若在这规范的光中察验自己，就会知道自己的缺点。神的心意是要借着殿，祂的住处，作规则和榜样，核对以色列人的生活、行为。神百姓的生活必须符合神的殿。将殿指示神的百姓，就暴露他们的罪和缺点，使他们因自己的罪孽惭愧。

今天大多数信徒觉得，道德的规律和属灵的原则足以作行为和行动的规则。很少人领悟，我们的行为和

WEEK 8 — DAY 3

Morning Nourishment

Ezek. 43:10-11 You, O son of man, describe the house to the house of Israel, ...and let them measure the pattern....Make known to them the design of the house, its arrangement, its exits, its entrances, its whole design, and all its statutes...

1 Tim. 3:15 ...I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

The Lord did not charge Ezekiel to teach God's people the law and the Ten Commandments as He had charged Moses. Rather, He told Ezekiel to show God's house to the people. Here the Lord seemed to be saying, "From now on, it is a matter not of the dispensation of the law but of the dispensation of My house. Simply to keep the law is not good enough. You have to keep the form, the fashion, the ordinances, the statutes, the laws, the comings in, and the goings out related to the house. You should behave not merely according to the Ten Commandments but also according to My house" [cf. 1 Tim. 3:15]. (Life-study of Ezekiel, p. 280)

Today's Reading

The temple of God is a pattern, and if the people would examine themselves in light of this pattern, they would know their shortcomings. It was God's intention to check the living and conduct of the people of Israel by His house, His habitation, as a rule and pattern. The living of the people of God must match the temple of God. Showing the temple to God's people exposes their sins and shortcomings and causes them to be ashamed of their iniquities.

Most believers today feel that moral regulations and spiritual principles are sufficient as rules of behavior and conduct. Few realize that our behavior and

举止不但该照着道德规则和属灵原则受察验，也该照着召会，照着神的殿受察验。

今天基督教里一般或较低的教训告诉信徒如何行事为人，就是该作什么，不该作什么。信徒受教导要遵行许多行为的规则。也有的教训鼓励信徒要属灵。这些教训比关于行为的教训较高，是改进了。但主不是告诉以西结将律法或属灵的原则指示以色列家；主乃是嘱咐以西结将祂的殿指示以色列家。因为殿要作他们的规律，所以主就嘱咐以西结将“殿的设计、布置、出入之处、全部的设计和一切的定例，就是全部的设计和一切的法则，指示他们”（结四三 11）。

今天我们主要的关切不该在于循规蹈矩，甚或成为属灵的。我们的关切乃该在于符合神的殿，就是在于我们在神的殿中该如何行。主不是吩咐以西结将律法、十诫指示以色列家，也不是吩咐他将属灵的原则指示以色列家。反之，主嘱咐以西结将祂的殿指示以色列家。

假定某个年轻人得救了。在他得救以前，他对待父母和妹妹相当差。现今他得救了，他就学习如何尊重他们，在与父亲、母亲、妹妹的关系上，行得正当、正确。然后，他又学习属灵，实行算自己是死的等事。借此，他在行为上可能有了改善，在某些事上也有些属灵；然而，他却是个全然单独的人。他十分单独，甚至不愿意同别人祷告。这样极其单独的人，对神的殿一无所知。他一点不在意召会。他所作的一切都是为着他自己，他没有一件事是为着召会，身体，基督团体的彰显（以西结书生命读经，三四五至三四六页）。

参读：以西结书生命读经，第二十四篇；建造召会的异象、预表与实行，第二、五至六篇。

conduct should be examined not only according to moral regulations and spiritual principles but also according to the church, the house of God.

The common, or lower, teachings in today's Christianity tell the believers how to behave, that is, what to do and what not to do. The believers are given many rules of conduct. There are also higher teachings which encourage the believers to be spiritual. These teachings are an improvement over the teachings regarding behavior. The Lord did not tell Ezekiel to show the law or spiritual principles to the house of Israel. Rather, the Lord charged Ezekiel to show His house to the house of Israel. Because the house was to be their regulation, the Lord charged Ezekiel to show them "the design of the house, its arrangement, its exits, its entrances, its whole design, and all its statutes—indeed its whole design and all its laws" (Ezek. 43:11).

Our main concern today should not be with behaving ourselves or even with becoming spiritual. Our concern should be with fitting into God's house, that is, with how we conduct ourselves in God's house. The Lord did not command Ezekiel to show the law, the Ten Commandments, to the house of Israel; neither did He command him to show the spiritual principles to the house of Israel. On the contrary, the Lord charged Ezekiel to show His house to the house of Israel.

Suppose a certain young man gets saved. Before he was saved, he treated his parents and his sister quite poorly. Now that he has been saved, he learns how to treat them with respect and to behave rightly and properly in relation to his father, mother, and sister. Later, he learns to be spiritual and to do things such as reckon himself dead. He is good in conduct, and in certain matters he is even spiritual; however, he is altogether independent. He is so independent that he is not willing to pray with others. Such a person, who is extremely independent, does not know anything about God's house. He does not care at all for the church. Everything he does is for himself individually; nothing is for the church, the Body, Christ's corporate expression. (Life-study of Ezekiel, pp. 280-281)

Further Reading: Life-study of Ezekiel, msg. 24; The Vision, Type, and Practice of the Building Up of the Church, chs. 2, 5-6

第八周 周四

晨兴喂养

结四十 16 “在门洞里面周围，卫房并墙柱间都有严紧的窗棂；廊子里面周围也有窗，墙柱上有雕刻的棕树。”

腓二 7～8 “反而倒空自己，取了奴仆的形状，成为人的样式；既显为人的样子，就降卑自己，顺从至死，且死在十字架上。”

人若被殿量度，就会领悟他在许多方面都有缺欠。比如，领悟他没有窗户，就是赐生命的灵；他需要借着呼求主耶稣的名而有窗户。他越呼求主的名，他的窗户就越多。这位弟兄也需要用殿门核对自己，与自己比较。这会使他领悟，他有许多门叫他能退出召会生活。在过召会生活的事上，他也许照他所喜欢的来来去去，今天进来，明天出去。他有许多门，但殿没有许多门。他没有窗户，却有许多门，许多离开召会生活的路（以西结书生命读经，三四六至三四七页）。

信息选读

我们都需要由建造、由殿来核对我们的出入。我们若要进入召会生活，就必须经由一个门进来。然后我们需要往里面、往上面前进，越上越高。一旦我们达到第三层的后面，我们就领悟，我们无法逃避，因为我们没有能出去的门。

神用殿量度祂的百姓。例如，在殿里多次用六这数字。…这里用于墙、门口和殿其他部分的六这数字，表征主耶稣的人性。这指明我们需要用

WEEK 8 — DAY 4

Morning Nourishment

Ezek. 40:16 And the guardrooms and their posts had latticed windows within and all around the gate. The porches also had windows within and all around, and palm trees were on each post.

Phil. 2:7-8 But emptied Himself, taking the form of a slave, becoming in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

If [a] person is measured by the house, he will realize that he is lacking in many ways. For instance, he will realize that he does not have the windows, that is, the life-giving Spirit. He needs to have the windows by calling on the name of the Lord Jesus. The more he calls on the Lord's name, the more windows he will have. This brother also needs to be checked by and compared with the doors of the house. This may cause him to realize that he has many doors by which he can exit the church life. Concerning the church life, he may come and go as he pleases, coming in one day and going out the next. Although he has many doors, the temple does not have many doors. He does not have windows, but he has many doors, many ways to leave the church life. (Life-study of Ezekiel, pp. 281-282)

Today's Reading

We all need to be checked by the building, the house, in our comings in and goings out. If we would come into the church life, we must come in through one gate. Then we need to progress inward and upward, ascending higher and higher. Once we reach the rear of the third story, we realize that we cannot escape, for there are no gates through which we can go out.

God measures His people by the temple. For example, in the temple the number six is used many times....The number six here, which is used with the wall, the entry, and other parts of the temple, signifies the humanity of the Lord

建造来核对我们的人性，并接受主耶稣的人性作我们的人性。

另一个例子与殿里所用的木头有关。为着某种目的所用的木头，必须有适当的尺寸。这就是说，木头必须守住它的地位，并按照这个来尽功用。一块木头若大于或小于规定的尺寸，就不适合建造。我们将这点应用在我们今天召会生活里的经历，需要思想在我们的情形里，我们是否符合神殿的尺寸。假定神要你的量度是三肘。你是符合这尺寸，还是多于或少于三肘？姊妹该站在姊妹的地位上，她若擅自站在弟兄的地位上，就不在她的尺寸里；这不符合建造，也不适合建造。

用神的建造来量度的另一个例子，与基路伯和棕树有关。我们若用雕刻在墙上的基路伯和棕树来量度，就会想到基督荣耀形像的彰显和基督得胜的彰显这些事。你是在召会生活里的人，你有基督的形像么？你彰显基督的荣耀和基督的得胜么？你经历过神的“雕刻”么？你有没有一些见证神雕刻你的创伤或伤痕？我们若这样被殿量度，就会领悟我们仍是“光滑的木头”，没有基路伯和棕树雕刻进来。

一个特别重要的点是，在建造里没有单独的木块。每块材料都已被建造。每块都与别人联结，没有一块单独。你如何？你是单独的么？你已被建造到神的建造里么？你的规模和样式符合神的建造么？你也许说你喜欢这个，不喜欢那个，但问题不是你喜欢或不喜欢，乃是你适合不适合建造，有没有建造到召会里。你的行事方式符合召会生活么？（以西结书生命读经，三四七至三四八页）

参读：以西结书生命读经，第二十四篇。

Jesus. This indicates that we need to check our humanity by the building and take the humanity of the Lord Jesus as our humanity.

Another example is related to the wood used in the temple. The wood that was used for a certain purpose had to be of an appropriate measure. This means that the wood had to keep its position and function accordingly. If a piece of wood were either larger or smaller than its prescribed measure, it would not fit properly into the building. In applying this to our experience in the church life today, we need to consider whether in our situation we match the measurements of God's temple. Suppose God wants you to measure three cubits. Do you match this measure, or are you either more or less than three cubits? A sister should stand on the position of a sister. If she presumes to stand on the position of a brother, she will not be within her measure, and this will not match the building or fit into it.

Yet another example of being measured by God's building involves the cherubim and the palm trees. If we are measured by the cherubim and palm trees carved into the walls, we will consider the matters of the expression of Christ's glorious image and the expression of Christ's victory. As one who is in the church life, do you have the image of Christ? Do you express the glory of Christ and the victory of Christ? Have you experienced God's "carving"? Do you have any wounds or scars which testify that God has been carving you? If we are measured by the temple in this way, we may realize that we are still "smooth wood," wood that does not have cherubim and palm trees carved into it.

A particularly important point is that in the building there are no independent pieces. Every piece of material has been built in. Every piece is related to others, and no piece is independent. What about you? Are you independent? Have you been built into the building? Do your form and fashion fit into the building? You may say that you like this and not that, but the question is not what you like or do not like but whether or not you fit into the building, into the church. Does your way fit in with the church life? (Life-study of Ezekiel, pp. 282-283)

Further Reading: Life-study of Ezekiel, msg. 24

第八周 周五

晨兴喂养

结四三 12 “以下是殿的法则：殿在山顶四围的全界，乃为至圣。这就是殿的法则。”

弗二 5～6 “竟然在我们因过犯死了的时候，便叫我们一同与基督活过来（你们得救是靠着恩典），祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里。”

殿的法则能摘要为两点：殿必须在山顶上，并且必须是至圣的。在山上就是在复活里，并在升天的地位上。这指明召会生活必须是高的，在山顶上。召会也必须是圣的，从一切属世的事物分别并圣别出来。

殿的法则与神的特性有关。神是高的神，祂也是圣的神。所以，祂要祂的居所也是高的、圣的。在召会生活中的一切，都必须是高的、圣的，能符合殿的法则。

高是召会的地位，圣别是召会的性质。在地位上召会是高的；在性质上召会是圣的。我们不该降低召会，我们也不该使召会凡俗。反之，我们必须一直重视召会的高，并看重召会的圣，知道在地位上，召会是在复活、升天里，在性质上，召会是至圣的（以西结书生命读经，三五一页）。

信息选读

你的召会生活是在山顶上么？你的召会生活是圣的么？我们都需要用这两方面殿的法则核对自己。在

WEEK 8 — DAY 5

Morning Nourishment

Ezek. 43:12 This is the law of the house: Its entire area on the top of and all around the mountain shall be most holy. Indeed this is the law of the house.

Eph. 2:5-6 Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved) and raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus.

The law of the house can be summed up in two points: the house must be upon the top of the mountain, and it must be most holy [Ezek. 43:12]. To be on the mountain is to be in resurrection and in the position of ascension. This indicates that the church life must be high, on the top of the mountain. The church must also be holy, separated, and sanctified from anything worldly.

The law of the house, the law of the temple, is related to God's character. God is a God of height, and He is a God who is holy. Therefore, He wants His dwelling place also to be high and holy. Everything in the church life must be both high and holy, able to match the law of the temple.

Height is the position of the church, and sanctification is the nature of the church. In position the church is high; in nature the church is holy. We should not lower the church, and we should not make the church common. Rather, we must always respect the height of the church and regard the holiness of the church, knowing that in position the church is in resurrection and ascension and that in nature the church is most holy. (Life-study of Ezekiel, p. 285)

Today's Reading

Is your church life on the top of the mountain? Is your church life holy? We all need to check ourselves by these two aspects of the law of the house. If in our

召会生活里，我们若在复活里，并在升天的地位上，并且我们若是至圣的，那么我们就能作神的住处。

主告诉以西结，从那时起，以色列家要照着神的殿而行。这指明今天我们不该照着某些教训，乃该照着召会而行。召会必须是我们的规律。我们需要受召会的样式，受召会的出入，受召会的定例、律例和法则所规律。这就是说，我们不该照着摩西的律法，乃该照着以西结书里殿的规模，作神的百姓。

今天主所关切的不是律法，乃是殿。祂所关切的不是属灵，乃是召会。主在意召会，就是祂宝座之处，祂脚掌所踏之处，祂能居住，得着安息和满足的地方。因为主这么在意召会，祂的殿，我们也该在意召会作祂的殿，并且使自己与殿符合。我们若领悟这点，就不会仅仅在意圣经的教训或内里的生命。我们更不会在意说方言或某种祷告的方式。我们该完全在意召会，并使我们自己符合召会，神的殿。…召会生活，或身体生活，是真正属灵最大的试验。我们若不能通过召会生活的试验，我们的属灵就不真实。

我们需要从以西结书看见，内住基督的要求不是照着律法，乃是照着祂的殿。每个人都必须照着神殿的尺寸被量度并核对。我们不在律法时代之下；我们乃在圣殿时代之下。这是召会时代，不是仅仅属灵的时代。现在是召会生活的时候；我们所是和所作的若不能符合召会生活，在神看来就算不得什么，甚至对祂是可憎之物，是一种邪淫。所以，我们需要使自己符合召会，让召会在每一方面来量度我们，核对我们（以西结书生命读经，三五一、三四八至三四九页）。

参读：以西结书生命读经，第二十四篇；基督的身体，第二章；教会的见证与立场，第一部分，第五篇。

church life we are in resurrection and in the position of ascension and if we are most holy, then we can be God's habitation.

Ezekiel was told that from that point on the house of Israel was to behave according to God's house. This indicates that today we should behave ourselves not according to certain teachings but according to the church. The church has to be our regulation. We need to be regulated by the fashion of the church, by the comings in and goings out of the church, by the ordinances, statutes, and laws of the church. This means that we should be God's people not according to the law of Moses but according to the form of the temple in Ezekiel.

Today the Lord's concern is not the law—it is the house. His concern is not spirituality—it is the church. The Lord cares for the church, that is, for the place of His throne, for the place of the soles of His feet, for the place where He can dwell for rest and satisfaction. Because the Lord cares so much for the church, His house, we also should care for the church as His house and fashion ourselves according to it. If we realize this, we will not care merely for teachings from the Bible or about the inner life. Likewise, we will not care for speaking in tongues or for a particular way to pray. Instead, we should care absolutely for the church and fashion ourselves according to the church, God's house. The church life, or the Body life, is the greatest test of real spirituality. If we cannot pass the test of the church life, our spirituality is not genuine.

We need to see from the book of Ezekiel that the requirement of the indwelling Christ is not according to the law but according to His house. Everyone must be measured and checked according to the measurement of God's house. We are not under the dispensation of the law; we are under the dispensation of the house. This is the age of the church, not the age merely of being spiritual. Now is the time for the church life. If what we are and what we do cannot fit into the church life, it amounts to nothing in the sight of God and may even be an abomination to Him, a kind of whoredom. Therefore, we need to fashion ourselves according to the church and allow the church to measure us and check us in every aspect. (Life-study of Ezekiel, pp. 285, 283-284)

Further Reading: Life-study of Ezekiel, msg. 24; The Body of Christ, ch. 2; The Testimony and the Ground of the Church, ch. 5

第八周 周六

晨兴喂养

弗四 16 “本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

林前十二 27 “你们就是基督的身体，并且各自作肢体。”

今天我们所有的一切都是在身体里，都是经过身体，也都是为着身体的。一九二五年，史百克弟兄…〔在〕美国遇到了一位姊妹，她在苦难病痛中学了许多功课，后来就能够帮助许多人。她真是有生命的职事，是供应生命的人。她这样的学习乃是在身体里，经过身体，也是为着身体的。这是神今天所寻找的人。…求神使我们脱离个人，进入身体（倪柝声文集第二辑第二十四册，一三九至一四〇页）。

信息选读

有的信徒像蝴蝶，是单独行动的；有的信徒像蜜蜂，乃是群居群动的。…蝴蝶的生活和工作，都走单独的路线；但蜜蜂不是这样，它们有整体的感觉。我们都该象蜜蜂，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。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。…一旦你看见身体，你个人的生活和工作，就停止了。这不是改变你的态度或行为的问题，乃是启示把你的态度和行为改变了。基督的范围不是借着作什么进入的，乃是借着看见而进入的。

WEEK 8 — DAY 6

Morning Nourishment

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

1 Cor. 12:27 Now you are the Body of Christ, and members individually.

Everything we have is in the Body, through the Body, and for the Body. In 1925 Brother T. Austin-Sparks...met a sister [in America] who had learned many lessons through her illnesses and who had subsequently rendered much help to many people. She had a ministry of life and was a person who supplied others with life. The lessons she learned were learned in the Body, through the Body, and for the Body. This is the kind of person God is looking for today.... May the Lord deliver us from individualism into the Body. (CWWN, vol. 44, "The Mystery of Christ," p. 848)

Today's Reading

Some Christians are like butterflies; they act independently. Others are like bees; they live and move together.... The butterfly lives and works individually, but the bee has a body-consciousness. We should all be like bees, having 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. Seeing Christ results in deliverance from sin; seeing the Body results in deliverance from individualism.... As soon as we see the Body, our life and work as individuals cease. It is not a matter of changing our attitude or conduct; revelation does the work. We cannot enter the realm of the Body by anything other than seeing.

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。…我必须一直应用身体的交通，因为这身体就是我们的生命。

在肉身上，任何越位或越分的情形都要妨害身体的功用，在基督的身体里也是这样。在聚会时，虽然没有人干涉你的发言，但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。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〔就会〕太少发展。…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。

一个肢体要在身体里尽功用，乃是按他在主面前所得着的，按着信心的度量（罗十二3，参6），另一面也是按着神安排的次序。所以我们一面要追求对基督有启示、有经历，好有内容可以供应身体；另一面也要认识身体里的规矩，就是神在身体里所安排的次序。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。…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（倪柝声文集第二辑第二十四册，七七、八二、一〇八至一〇九页）。

参读：倪柝声文集第二辑第二十四册，第九十八至九十九、一百零三、一百零六篇；关于相调的实行，第二、四至五章；生命的经历，第十五篇；从天上来的异象，第三至四章。

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.... We must avail ourselves constantly of the fellowship of the Body, for it is our very life.

In the physical body, any dislocation or disproportionate growth of the members hinders its functioning. This is also true in the Body of Christ. In the meeting no one will stop you from speaking. But 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. 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.

A member functions in the Body according to what he has received from the Lord. It is according to the "measure of faith" (Rom. 12:3, 6). At the same time, it is according to God's assigned order. Therefore, we have to seek revelation and experience from Christ so that we can have something to supply the Body, and we have to know the order of the Body, which is God's assigned pattern in the Body. 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.... 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. 796-797, 801, 822-823)

Further Reading: CWWN, vol. 44, chs. 98-99, 103, 106; The Practical Points concerning Blending, chs. 2, 4-5; The Experience of Life, ch. 15; CWWL, 1965, vol. 3, "The Heavenly Vision," chs. 3-4

第八周诗歌

WEEK 8 — HYMN

606

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,
守住等次, 尽我功用,
自己所经, 自己所见,
不再高估, 不再稍偏, | 长进、变化又配搭;
成全别人, 不践踏。
所是、所有并所能,
接受一切的平衡。 |
| 三 持定元首, 联络供应,
充满神的一切丰盛,
同尝基督莫测大爱,
长大成人, 不作婴孩, | 享受基督的丰富;
因神增加得成熟,
赏识基督的阔长;
满有基督的身量。 |
| 四 作神居所, 作你身体,
成为你的团体大器,
圣城景色、新妇荣美,
透出你的荣耀光辉, | 主啊, 我愿被建造,
让你来显你荣耀。
今在此地就彰显,
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. | 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. |
| 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. | 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. |

第八周申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]