

Overview: We must see the unique ground of the local churches of God and practice the church life to have one church for one city. We must see and keep the unique oneness of the universal Body of Christ. We must practice the church life by submitting to the headship of the Lord and by being balanced by the Body. We must take the cross, Christ as life, the Holy Spirit, the headship of Christ, the Body, a general attitude toward our fellow believers, and the Word of God as the spiritual charter (spiritual rules and regulations) of the church. This charter is not the outward rule and we need to have the inward experience subjectively by exercising our spirit to pray and fellowship with the Lord.

I. We must see and stand on the unique ground of the local churches of God—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: A. “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”—1 Cor. 1:2: **1.** The church being “of God” refers to the content of the church in its essence. **2.** The church “in Corinth” 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 locality spontaneously becomes the church ground.

3. “Those who have been sanctified in Christ Jesus, the called saints” are the constituents as the framework of the church.

4. “With all those who call upon the name of our Lord Jesus Christ in every place” indicates that this Epistle has been and will be read by people in thousands of places throughout the generations; even today we are the recipients of this book.

5. Christ being “theirs and ours” means that Christ is the portion of the local saints in Corinth and of all the saints in whatever place, who participate in the fellowship (enjoyment) of Christ, into which all the believers have been called by the faithful God. **¶**

B. Divisions among the saints are condemned by the apostle as the deputy authority of Christ the Head.

C. Christ is not divided—Christ is unique, not divisible nor divided—v. 13.

D. Division is of the flesh, according to the manner of man—3:3-4.

E. We need to see our practice under today’s divisive and confusing degradation of Christianity: **1.** We do not and should not participate in the Catholic heresy, the Protestant denominations, and any kind of free groups of Christians. **2.** But we recognize and receive the individual believers in Christ who believe in the Lord Jesus Christ, who are redeemed by His blood and regenerated by the Holy Spirit, and who are not factious, not making divisions, not worshipping idols, nor living in sin, even if they are still related to any of the above-listed divisions. **3.** We are one with all the believers who are in the Lord’s recovery throughout the world, and in the principle of Philadelphia, we choose to love all the brothers. **4.** We do not have any creed; we have only the unique Bible properly translated and interpreted by and according to the Bible itself. **¶**

II. We must see and keep the unique oneness of the universal Body of Christ:

A. The unique oneness of the universal Body of Christ is of the Spirit, which oneness believers should not break but keep diligently in the uniting bond of peace—v. 3.

B. In the whole universe there is only one unique Body of Christ, with the Triune God as its contents: **1.** The one Spirit is the essence of its contents. **2.** The one Lord is the element of its contents. **3.** God the Father is the source of its contents, as the One who is over all and through all and in all triunely.

C. We must see and practice the blending of the universal Body of Christ:

1. God has blended the Body together; this is the blending of all the individual members of the Body of Christ, the blending of all the churches in certain districts, the blending of all the co-workers, and the blending of all the elders. **2.** Such a blending is not social but the blending of the very Christ whom the individual members, the district churches, the co-workers, and the elders enjoy, experience, and partake of. **3.** This blending is for the building up of the universal Body of Christ to consummate the New Jerusalem as the final goal of God’s economy according to His good pleasure. **¶**

III. We must practice the church life by submitting to the headship of the Lord and by being balanced by the Body:

A. We must learn from the book of Acts and from the experience of the apostles and elders in Acts 15 never to make decisions on our own; furthermore, we should not make suggestions to others or give instructions to them; none of us is qualified to do this:

1. We are not the Lord or the Master, and we are not the Lord of the harvest; only the Lord Jesus is the Lord of the harvest, the Master, and the Head of the Body, and we must honor Him by not making decisions in ourselves. **2.** If we tell others where to go, there would be no need for them to pray; instead, they would simply act on our word; to do this is to usurp the position of the Lord and to make ourselves the Lord; this is the greatest insult to the Lord. **3.** Everyone must pray until he is clear about the Lord’s leading; everyone must be brought into the presence of the Lord to contact Him. **¶**

B. For the Lord’s move we also need to be balanced by the Body:

IV. We must practice the spiritual charter (spiritual rules and regulations) of the church, which is the cross, Christ as life, the Holy Spirit, the headship of Christ, the Body, a general attitude toward our fellow believers, and the Word of God: **A** The altar in the temple (Ezek. 40:47) signifies the cross of Christ, and it is the center not only of the inner court but also of the entire premises of the temple; this altar, typifying the cross, is actually the center of the universe. **1.** As the center of the universe, the cross points to the all-inclusive death of Christ, which involved God, man, and all the creatures; the death on the cross was the release of God and the termination of man and all negative things. **2.** In Christ’s death God passed through death in man to be released, and man died in God to be terminated; the death of the Lord was His release; the more we pass through the cross, the more Christ as life is released into others. **3.** The cross spreads in every direction and to every corner of God’s building; thus, if we wish to contact God and enjoy His riches in His house, we must pass through the cross.

B. If we do not have Christ as life, we do not have the church life; the church life is simply Christ as life realized by us in a corporate way. **¶**

C. If we check ourselves with the cross, and we honor, magnify, exalt, and respect the Lord Jesus Christ, we are in the right position to experience the Holy Spirit in our spirit; the Spirit is our charter; if we do not have the inner anointing of the Spirit while we are speaking, we should stop.

D. In His ascension Christ was inaugurated into the full headship of the entire universe; in the third heaven Christ was given to be Head over all things to the church, and He is also the head of every man: **1.** The headship of Christ does not allow for there to be any other heads or subheads; any other head is an insult to Christ. **2.** In order to know how to conduct ourselves in the house of God, we first must be careful not to insult the headship of Christ in anything that we do. **3.** Many brothers often unconsciously insult the headship of Christ by telling a saint what to do instead of encouraging him to learn how to contact the Lord.

E. We must be regulated, restricted, and limited by the Body of Christ; on the one hand, we must stay within our measure as members of the Body; on the other hand, we must “fully accomplish,” fill up the full measure, of our ministry in and to the Body; all that we say and do must be in the Body, through the Body, and for the Body.

F. Christians are divided because they lack a spirit of generality; they may talk about the Body in Romans 12, but without Romans 14 we can never have the Body life: **1.** In order to practice the Body life revealed in Romans 12, we must learn the practical lessons of receiving the believers, as revealed in Romans 14, so that the church life may be all-inclusive, able to include all kinds of genuine Christians. **2.** Such

1. Suppose the leading ones, after much prayer, are truly burdened about a certain matter; what they should do then is through fellowship pass on their burden to the saints and ask the saints to pray.2. Eventually, the saints will receive a personal leading from the Lord, and they may move accordingly; in this way no one will be

receiving requires the transformation mentioned in Romans 12:2; if we remain natural, we will be unable to receive those whose views are different from ours in doctrine or in practice.3. As long as one is a genuine Christian and has the fundamental faith of the New Testament, we should not exclude him, even though he may differ from us with respect to doctrine; rather, we should receive him in the same one Lord.

G. “Your word is very pure, / And Your servant loves it”—Psa. 119:140:

1. The Scripture, the word of God, is the very breathing out of God; God’s speaking is God’s breathing out; hence, His word is spirit, or breath; thus, the Scripture is the embodiment of God as the Spirit.2. The Spirit is therefore the very essence, the substance, of the Scripture, just as phosphorus is the essential substance in matches; we must strike the Spirit of the Scripture with our spirit to catch the divine fire.

Day1: 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 are 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,

Day2: 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,

13 Is Christ divided? Was Paul crucified for you? Or were you baptized into the name of Paul?

Day3: Eph. 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace; 4 One Body and one Spirit, even as also you were called in one hope of your calling; 5 One Lord, one faith, one baptism; 6 One God and Father of all, who is over all and through all and in all.

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel

9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

Day4: Acts 15:22 It then seemed good to the apostles and the elders with the whole church to choose men from among them to send to Antioch together with Paul and Barnabas...

25 It seemed good to us, having become of one accord, to choose men to send to you together with our beloved Barnabas and Paul,

28 For it seemed good to the Holy Spirit and to us...

Luke 10:2 And He said to them, The harvest is great, but the workers few; therefore, beseech the Lord of the harvest that He would thrust out workers into His harvest.

Day5: 1 Cor. 12:13 For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit. 14 For the body is not one member but many.

Day6: 1 John 2:20 And you have an anointing from the Holy One, and all of you know.

Rom. 14:1 Now him who is weak in faith receive, but not for the purpose of passing judgment on his considerations.

《Composition for prophecy》

Experience① : Passing through the cross in order to be blended and adjusted by others

God has blended the Body together. The word blended also means adjusted, harmonized, tempered, and mingled. God has blended the Body, adjusted the Body, harmonized the Body, tempered the Body, and mingled the Body. The Greek word for blended implies the losing of distinctions. One brother's distinction may be quickness, and another's may be slowness. But in the Body life the slowness disappears and the quickness is taken away. All such distinctions are gone. God has blended all the believers of all different races and colors. Who can make the blacks and the whites lose their distinctions? Only God can do this. A husband and a wife can have the harmony in their marriage life only by losing their distinctions.

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

For Young Working Saints

In your company, various people are positioned over you, under you, beside you, and around you. This is the Lord's arrangement. Among these people, there are a variety of people such as a person with bad will, a person with good will, a competent worker, an incompetent worker, an incompetent worker with good will, and a competent worker with bad will. If you would be open unwisely to anyone, then you may be deceived and be brought into chaos. You need to approach people by keeping a balance between opening your heart to the others and being cautious to them.

Under this basic understanding, you should be able to communicate and cooperate together with every type of people. To achieve this, train yourself the followings by calling on the name of the Lord.

a) When you talk with others, understand correctly what kind of person you are talking to, in the fellowship with the Lord by exercising "a spirit of power and of love and of sobermindedness" given by the Lord :

Understanding correctly means not only to find out the person is a good man or a bad man, but also to get a rough picture of each aspects of that person such as his ability. It needs much more time to understand more correctly, so you first need to grasp roughly. You can recognize a distance and a way to talk with the target person according to the above understanding and the relationship in organization with him. You should not say, "It is impossible for me to do such difficult task." Please read the words below.

2 Tim 1:6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

b) Open your heart as much as possible to cooperate with the others :

You need to open your heart as much as possible to cooperate with the person whom you are talking to, having an appropriate caution. At the same time, you need to put your favor and your pace on the cross. Otherwise, your communication with him will become bitter and he also feel the same, then it would be impossible for you to be in harmony with him. The more you experience the cross, the more your heart will be enlarged. Especially, when you approach the person you feel difficulty, you should experience the cross beforehand, be filled with the Spirit and pray for your heart to be enlarged.

With this kind of training, you will be an excellent leader in future. Amen!

Experience② : In the genuine church life, there is no outward rules, but inward spiritual regulations

We should have no kind of outward rules, regulations, and bylaws for the church. Rather, we should have a spiritual charter of the church, the spiritual rules and regulations for the church.

a) The first spiritual regulation of the church is the cross: The church comes into being by Christ, but the cross of Christ is the very means through which and by which Christ brings the church into being.

b) The second item of the spiritual charter of the church is Christ as life: On the negative side, the cross deals with all the negative opinions, thoughts, differing concepts, ideas, and desires and the things of the self, of the world, and of sin. On the positive side, the cross released Christ as life.

c) The third item of the spiritual charter of the church is the Holy Spirit in our spirit: The Spirit of God, the Spirit of Christ, the Spirit of life, is the living regulation. If we check ourselves with the cross, and we honor, magnify, exalt, and respect the Lord Jesus Christ, we are in the right position to properly experience the Holy Spirit. We must be checked by the cross, and we must be safeguarded by Christ. Then we will experience the Spirit in a proper and adequate way.

d) The fourth item of the spiritual charter of the church is the headship of Christ: We do not have outward regulations, but we have the regulating Head....The headship of the Lord Christ alone will regulate us and rule out many problems and mistakes.

e) The fifth item of the spiritual charter of the church is the Body of Christ: We must be regulated, restricted, and limited by the Body.

f) The sixth item of the spiritual charter of the church is to be general: When we come to others, we do not have anything special to insist upon....We simply come together to fellowship, discuss, pray, and seek the Lord's hand. Then we all agree with how the Lord leads us, and we advance by one step. Otherwise, we wait, if we are going to realize the real church life, we must be general.

g) The seventh and last item of the spiritual charter of the church is the Word of God: Concerning so many important, vital matters we must be checked by the Word. The Scripture, the word of God, is the breathing out of God. God's speaking is God's breathing out. Hence, His word is spirit, or breath....We must strike the Spirit of the Scripture with our spirit to catch the divine fire.

For Junior High and Senior High Students

The spiritual charter of the church consists of 1)the cross, 2)Christ as life, 3)the Holy Spirit, 4)the headship of Christ, 5)the Body of Christ, 6)be general, 7)Word of God as God's breath. All these are not outward charters, you definitely need to exercise your spirit, call upon the Lord's name, open to the Lord, fellowship with the Lord, and experience the seven spiritual charters. Japanese are very well-trained in living according to the rules. As a result, the cities in Japan are very tidy and clean. Because everyone acts according to the rules of social norms, and is not particularly bounded by the law. However when you believe in the Lord and start the church life without outward rules, naturally there is a tendency to formulate rules to your church life. Learn to be an inward Christian by coming out from following the outward rules according to the Japanese culture. Being an inward Christian is not so difficult. You need to learn the secret. Such secret is to constantly train yourself to talk with the Lord. You may say that "I have the weakness of making rules in my church life, but the church can never be built with outward rules. Oh, Lord Jesus. I exercise my spirit to be an inward Christian. Help me to experience the cross, the life, the Holy Spirit, the headship, and the Body."

1
自己、てん然を捨て、けんぞうされて、
ともにみやとなり、えいこう満たす。
たかぶり、たんどく、とく異せいを捨て、
主の權威にふくし、主の住まいとなる。

2
せい長し、変えられ、供給し、建造され、
機のを果たして、ひとをしょう就す。
自分にぞくすもの、たかくひょう価せず、
すべてかたよらず、きん衡をたもつ。

3
かしらにつながり、主の豊富、享受す；
かみ増しくわり、円じゅくにいたる。
主のあいを知って、かん全にせい長し、
キリストの豊満の身のたけとなる。

4
み住まい、からだに、けんぞうされて、
主のうつわとなり、えい光あらかす。
はなよめ、みやこは、いまや地上にあり、
なが栄こう照らし、ひとにかがやく。

一
救我脱离自己、天然，主阿，我愿被建造，
同众圣徒作你圣殿，为着充满你荣耀。
救我脱离乖僻个性，脱离骄傲与单独；
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，主阿，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。

840. The Church - Her Building

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 breath 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.