二〇一四年國殤節特會

屬天的異象

第四篇

己的異象

讀經：太十六 21 ~ 26，路九 23 ~ 25，羅六 6，八 13，加二 20，弗三 17 上

綱　　目

週　　一

壹 我們需要看見有關己的異象，使己被暴露並否認，並使我們恨惡向著神並向著基督身體的獨立—太十六 21 ～ 26，約十五 4 ～ 5，門 8 ～ 14：

一 己就是魂生命，重在人的意思，人的主張—太十六 23 ~ 25：

1 在馬太十六章二十三至二十五節，有三件東西彼此相關，就是心思、己和魂生命。

2 心思是己的發表，己是魂生命的具體表現—23 ～ 25 節。

3 魂生命具體表現在己裏面，並藉著己活出來，而己又藉著心思、思想、觀念和意見發表出來—22 ～ 23 節。

週　　二

2014 Memorial Day Conference

THE HEAVENLY VISION

Message Four

The Vision of the Self

Scripture Reading: Matt. 16:21-26; Luke 9:23-25; Rom. 6:6; 8:13; Gal. 2:20; Eph. 3:17a

Outline

Day 1

I. We need to see a vision of the self so that the self may be exposed and denied and that we may hate our independence from God and from the Body—Matt. 16:21-26; John 15:4-5; Philem. 8-14:

A. The self is the soul-life with the emphasis on human thoughts and opinions—Matt. 16:23-25:

1. In Matthew 16:23-25 three terms are related to one another: mind, himself, and soul-life.

2. Our mind is the expression of our self, and our self is the embodiment of our soul-life—vv. 23-25.

3. Our soul-life is embodied and lived out by our self, and our self is expressed through our mind, idea, thought, concept, and opinion—vv. 22-23.

Day 2

二 己是撒但的具體化身；己是魂裏撒但的素質，使魂向神獨立，發表魂自己的意見和自己的意志—23 節：

1 己的來源乃是撒但將他的思想注射到人的心思裏—創三 1 ～ 6。

2 當屬撒但的東西加到魂裏，魂就成了己；那加到魂裏的東西，就是撒但的思想或心思—太十六 23，林後十一 3。

3 己就是魂加上撒但的心思—太十六 23、25。

週　三

三 我們若看見己的異象，就會看見己是甚麼—己就是那向神宣告獨立的魂—23 節，路十四 26，伯四二 5 ～ 6：

1 由於墮落，神所造的魂向神宣告獨立—創三 1 ～ 6：

a 人將撒但的思想、主意接受到他的魂裏，結果人的魂就成了向神獨立的己。

b 魂特別在意見和意志上是向神獨立的—太十六 22 ～ 23：

㈠ 己是在魂裏屬撒但的東西，藉著意見得發表—23 節。

㈡ 我們有意見作爲己的化身和表顯，只因爲我們向神獨立；我們越向神獨立，我們就越有意見作爲己的表顯。

2 每當我們憑自己作事而不倚靠神時，我們就在己裏—22 ～ 23 節，參腓三 3。

B. The self is the embodiment of Satan; the self is the essence of Satan in the soul, making the soul independent from God to express its self-opinion and self-will—v. 23:

1. The origin of the self was Satan's injecting his thought into the human mind—Gen. 3:1-6.

2. The soul became the self when something of Satan was added to the soul; the thing that was added to the soul was the thought, or the mind, of Satan—Matt. 16:23; 2 Cor. 11:3.

3. The self is the soul plus the satanic mind—Matt. 16:23, 25.

Day 3

C. If we have a vision of the self, we will see what the self is—the self is the soul declaring its independence from God—v. 23; Luke 14:26; Job 42:5-6:

1. Due to the fall, the soul created by God declared independence from God—Gen. 3:1-6:

a. Man took the thought, the idea, of Satan into his soul, resulting in the soul becoming the self, which is independent of God.

b. The soul is especially independent of God in the opinion and in the will—Matt. 16:22-23:

(1) The self is something of Satan in the soul expressed through the opinions—v. 23.

(2) We have opinions as the incarnation and manifestation of the self because we are independent of God; the more we are independent of God, the more we have opinions as the manifestation of the self.

2. Whenever we do something by ourselves without depending on God, we are in the self—vv. 22-23; cf. Phil. 3:3.

3 向身體獨立就等於向神獨立。

週 四

貳 攔阻人看見身體的異象並實行身體生活的，乃是己—西一18，二18～20、23，三15：

一 基督的身體與己相對，並且己是身體的仇敵—太十六18、23。

二 因著己是向主並向身體獨立的，所以己是基督身體建造最大的難處—西一18，二1～19、23：

1 我們只要有了己，就沒有身體—太十六24。

2 我們有了身體，就沒有己—18節，弗四16。

三 我們該否認我們自己，認同身體；我們若這樣作，我們所過的生活就完全是身體的生活，主也就能得著祂身體的彰顯—林前十二27，西一18，三15。

四 爲了使身體建造起來，己，就是獨立的魂，必須被定罪、否認、拒絕並棄絕—太十六18、21～26，路九23～25。

週 五

叁 我們該否認己，背起我們的十字架，並跟從主—太十六24：

一 人過於顧到自己，就是愛己，一直注視、思想並考慮自己—提後三2。

3. Being independent of the Body is equal to being independent of God.

Day 4

II. The hindrance to seeing the vision of the Body and to practicing the Body life is the self—Col. 1:18; 2:18-20, 23; 3:15:

A. The Body is versus the self, and the self is the enemy of the Body—Matt. 16:18, 23.

B. Because the self is something independent of the Lord and of the Body, the self is the greatest problem to the building up of the Body—Col. 1:18; 2:1-19, 23:

1. When we have the self, we do not have the Body—Matt. 16:24.

2. When we have the Body, we do not have the self—v. 18; Eph. 4:16.

C. We should deny ourselves and identify ourselves with the Body; if we do this, the life we live will fully be the Body life, and the Lord will gain the expression of His Body—1 Cor. 12:27; Col 1:18; 3:15.

D. In order for the Body to be built up, the self, the independent soul, must be condemned, denied, rejected, and renounced—Matt. 16:18, 21-26; Luke 9:23-25.

Day 5

III. We should deny the self, take up our cross, and follow the Lord—Matt. 16:24:

A. For a person to overly care for himself is for him to love the self and to always look at, think about, and consider himself—2 Tim. 3:2.

二 否認己，就是忘記我們的己並喪失我們的魂生命；喪失魂生命乃是否認己的實際—太十六 26，路九 24 ~ 25。

三 我們需要看見如何否認己，對付己：

1 我們需要有啓示，看見我們的舊人已經與基督同釘十字架—羅六 6，加二 20。

2 我們看見這啓示以後，就需要承認並接受這事實。

3 我們需要將基督所成就、我們所承認之基督的死，應用在我們自己身上；這是背十字架正確的意義—太十六 24：

a 這個應用必須在聖靈裏執行—羅八 13。

b 我們在那靈裏生活、行事爲人，那靈就將基督的死應用在我們身上—加五 16、24 ～ 25，羅八 4、13。

4 背十字架就是留在基督之死的殺死裏，以了結我們的己、天然生命和舊人；我們這樣作就是否認己，使我們能跟從在我們靈裏作賜生命之靈的主，就是復活的基督—林前十五 45 下，六 17，加五 25。

週　六

肆 我們爲著召會生活，就是一個新人的生活，否認己並接受基督作我們的人位是極其緊要的—二 20，弗二 15，四 24，三 17 上，西三 10 ～ 11：

一 在一個新人裏只有一個人位—基督—加二 20，弗三 17 上。

二 我們要認識，我們的靈是裏面的人，而這個裏面之人的人位乃是基督—羅八 16，弗三

B. To deny the self is to forget about our self and to forfeit our soul-life; losing the soul-life is the reality of denying the self—Matt. 16:26; Luke 9:24-25.

C. We need to see how to deny the self, to deal with the self:

1. We need to have the revelation that our old man has been crucified with Christ—Rom. 6:6; Gal. 2:20.

2. After seeing this revelation, we need to recognize and accept this fact.

3. We need to apply to ourselves the death of Christ that He accomplished and that we have recognized; this is the correct meaning of bearing the cross—Matt. 16:24:

a. This application must be carried out in the Spirit—Rom. 8:13.

b. When we live and walk in the Spirit, the Spirit applies the death of Christ to us—Gal. 5:16, 24-25; Rom. 8:4, 13.

4. To bear the cross is to remain under the killing of the death of Christ for the terminating of our self, natural life, and old man; in so doing, we deny the self so that we may follow the Lord, the resurrected Christ, as the life-giving Spirit in our spirit—1 Cor. 15:45b; 6:17; Gal. 5:25.

Day 6

IV. It is crucial that we deny the self and take Christ as our person for the church life as the living of the one new man—2:20; Eph. 2:15; 4:24; 3:17a; Col. 3:10-11:

A. In the one new man there is only one person—Christ—Gal. 2:20; Eph. 3:17a.

B. It is vitally important for us to know that our spirit is the inner man and that the person of this inner man is Christ—

17 上：

1 我們若要接受基督作我們的人位，就必須看見，我們的靈不僅是機關，也是我們的人位——一 17，三 16 ～ 17 上。

2 我們應當否認己，否認自己的人位，並憑我們的靈，就是我們的新人位活著—太十六 24，羅八 4，弗三 17 上。

三 召會生活要成爲這新人的生活，我們就必須拒絕我們的舊人位，憑基督作我們的新人位生活—路九 23 ~ 25，羅六 6，加二 20。

四 我們需要有一個絕對的奉獻，肯把自己交給主，把我們的人位讓給祂，讓祂作我們的人位；我們奉獻乃是接受基督作人位—羅十二 2，十四 7 ~ 8，弗三 17 上，林後五 15。

Rom. 8:16; Eph. 3:17a:

1. If we would take Christ as our person, we must see that our spirit is not merely an organ—our spirit is our person—1:17; 3:16-17a.

2. We should deny our self, our own person, and live by our spirit, our new person—Matt. 16:24; Rom. 8:4; Eph. 3:17a.

C. For the church life as the living of this new man, we must reject our old person and live by Christ as our new person—Luke 9:23-25; Rom. 6:6; Gal. 2:20.

D. We need an absolute consecration of handing ourselves over to the Lord and yielding our person to Him so that He can be our person; our consecration is to take Christ as our person—Rom. 12:2; 14:7-8; Eph. 3:17a; 2 Cor. 5:15.

第四週　週一

晨興餧養

太十六 23～25『祂卻轉過來，對彼得說，撒但，退我後面去吧！你是絆跌我的，因爲你不思念神的事，只思念人的事。於是耶穌對門徒說，若有人要跟從我，就當否認己，背起他的十字架，並跟從我。因爲凡要救自己魂生命的，必喪失魂生命；凡爲我喪失自己魂生命的，必得著魂生命。』

我們必須學習關於己的功課，好使我們在身體裏被建造起來。當我們思考己這件事的時候，我請求你們要接受更多的恩典，好使己被暴露。要與別人建造在一起，最大的難處就是己（從天上來的異象，三八至三九頁）。

在馬太十六章二十三至二十五節，有三件東西彼此相關，就是心思、己和魂生命。心思是己的發表，己是魂生命的具體表現。魂生命具體表現在己裏面，並藉著己活出來，而己又藉著心思、思想、觀念和意見發表出來。我們若不思念神的事，只思念人的事，我們的心思就趁機活動，表現自己。這就是在彼得身上所發生的。因此，主接下去的話指明，彼得必須否認他的己，並且不要救他的魂生命，乃要喪失他的魂生命。喪失魂生命乃是否認己的實際。這就是背起十字架（聖經恢復本，太十六 24 註 2）。

信息選讀

我們要對付己，第一先要找出己的定義。…己就是魂生命，而重在人的意思，人的主張。這是從聖經幾處明顯題到『己』的地方，可以清楚看出來的。

WEEK 4 — DAY 1

Morning Nourishment

Matt. 16:23-25 But He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men. Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me. For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

We need to learn the lessons regarding the self so that we may be built up in the Body. As we are considering this matter of the self, I would urge you to receive more grace so that the self might be exposed. In being built up with others, the greatest problem is the self. (The Heavenly Vision, p. 35)

Three terms in Matthew 16:23-25 are related to one another: mind, himself, and soul-life. Our mind is the expression of our self, and our self is the embodiment of our soul-life. Our soul-life is embodied in and lived out by our self, and our self is expressed through our mind, our thought, our concept, our opinion. When we set our mind not on the things of God but on the things of men, our mind grasps the opportunity to act and express itself. This was what happened with Peter. Hence, the Lord's subsequent word indicated that Peter had to deny himself, that is, not save his soul-life but lose it. Losing the soul-life is the reality of denying the self. This is to take up the cross. (Matt. 16:24, footnote 2)

Today's Reading

If we desire to deal with the self, we need first to define what the self is....The self is the soul-life with the emphasis on human thoughts and human opinions. We can discover this from the Bible, where the self is clearly mentioned.

主要門徒捨己，否認己，就是要他們把自己的意思擺在一邊。而主要門徒接受十字架，也就是要他們接受神的意思，或說神的旨意。所以主在這裏，就是要門徒把他們的意思擺在一邊，而接受十字架，也就是接受神的旨意。

在這裏我們看見，己乃是重在人的意思。但不能說己就是人的意思。人的意思，還不是己的本身。所以主在馬太十六章二十五節，又進一步說到凡要救自己魂生命的，必喪失魂生命；凡爲祂喪失魂生命的，必得著魂生命。…前面說要否認己，這裏接著就說要喪失魂生命。這給我們知道，前面的己，就是後面的魂生命。魂生命，就是己的本身。

所以在這一段裏面，主的話是一步一步追上來的。彼得在二十二節勸主可憐自己，主就在二十三節指出來說，這是人的意思，也就是人的意見。到二十四節，主又馬上追根說，這意見就是己，所以要捨棄它，否認它。到二十五節，主更追根到己的本身，給我們看見己的本身，就是魂生命。若把魂生命治死了，己就否認了；己否認了，人的意見也就沒有了。所以在這一段話裏，二十三節是講意見，二十四節是講己，二十五節是講魂生命。

因此，我們就可爲己找出一個定義來，就是：己的本身，乃是魂生命，而己顯出來，就是意見。己、魂生命和意見，這三者乃是一個東西的三方面。這就正如基督的本身，就是神，而基督的顯出，就是聖靈。三者乃是三而一的。神成爲肉身，顯出來，就是基督。而魂生命顯出來，就是己。基督顯在人跟前，給人碰著，就是聖靈。而己顯在人跟前，給人碰著，就是人的意見，人的主張。所以我們碰著聖靈，怎樣就是碰著基督，碰著神；照樣，我們碰著人的意見，人的主張，也就是碰著己，碰著魂生命（生命的經歷下冊，二六七至二六九頁）。

參讀: 從天上來的異象，第三章; 生命的經歷下冊，第十篇；馬太福音生命讀經，第四十八篇。

The Lord asked the disciples to deny and forsake the self, which meant to lay aside their own thought. When the Lord asked the disciples to receive the cross, this meant that they should receive the mind of God or the will of God. Therefore, the Lord was asking the disciples here to put aside their own thought and receive the cross, which is the will of God.

From this we see that the self has much to do with human thought. Yet the self is not human thought, and human thought is not the self per se. Therefore, in Matthew 16:25 the Lord went on to say that whoever wants to save his soul-life shall lose it, and whoever loses his soul-life for the Lord's sake shall find it. The denying of the self mentioned in the preceding verse was followed immediately by the losing of the soul-life. This indicates that the self that was mentioned is the soul-life spoken of directly following. The soul-life is the self.

In this passage the word of the Lord follows step by step. In verse 22 Peter admonished the Lord to pity Himself; in verse 23 the Lord pointed out that this is human thought or human opinion; in verse 24 the Lord traced this to the root by saying that this opinion is the self. Therefore, we need to forsake and deny it. Then in verse 25 the Lord touched the root of the self by showing that the very self is the soul-life. If the soul-life is being put to death, which means that the self is being denied, there will be no more human opinion. In this passage, verse 23 speaks about the opinion, verse 24 about the self, and verse 25 about the soul-life.

Therefore, we can find here a definition for the self: the self in essence is the soul-life, whereas the expression of the self is opinion. Self, soul-life, and opinion are three aspects of one thing. This may be likened to Christ Himself as the very God, and the expression of Christ as the Holy Spirit. The three are one. God incarnated and expressed is Christ, and the soul-life expressed is the self. When Christ is expressed before men and touched by men, He is the Holy Spirit. Likewise, the self is expressed before men and touched by men in the form of human opinion and human viewpoint. Just as when we touch the Holy Spirit, we touch Christ, so when we touch human opinion and viewpoint, we touch the self as well as the soul-life. (The Experience of Life, pp. 219-221)

Further Reading: CWWL, 1965, vol. 3, "The Heavenly Vision," ch. 3; The Experience of Life, ch. 10; Life-study of Matthew, msg. 48

第四週　週二

晨興餧養

太十六 23『…撒但，退我後面去吧！…因爲你不思念神的事，只思念人的事。』

創三 1『耶和華神所造的，惟有蛇比田野一切的活物更狡猾。蛇對女人說，神豈是真說，你們不可喫園中所有樹上的果子麼？

4『蛇對女人說，你們不一定死。』

己是撒但的具體化身。基督是神的具體化身，照樣，己乃是撒但的具體化身。主耶穌對彼得說，『撒但，退我後面去吧！』這指明己就是撒但的具體化身。主是對彼得說話，但祂卻稱彼得爲撒但，因爲撒但具體化在彼得裏面。撒但具體化在那裏？撒但藉著佔有彼得的心思，而具體化在他的魂裏。心思是魂的首要部分，也是魂的代表。佔有一個人的心思，就是佔有他整個人。

身體是因著屬撒但的東西—罪—注射到裏面而成了肉體；…當屬撒但的東西加到魂裏，魂就成了己。那加到魂裏的東西，就是撒但的思想或心思。所以己就是魂加上撒但的心思。當撒但的心思、思想注射到人的魂裏，人的魂就受敗壞而成了己〔參創三 1～6〕（從天上來的異象，四四至四六頁）。

信息選讀

在魂裏有己，在己裏有心思，在心思裏有意見。正如罪是在身體裏屬撒但的東西，己是在魂裏屬撒但的東西，多半藉著意見得發表。我們若學這功課，每當我們來在一起，我們就會害怕有意見。不但在召會生活裏如此，甚至在家庭生活裏也是如此。今天在

WEEK 4 — DAY 2

Morning Nourishment

Matt. 16:23 ...Get behind Me, Satan!...for you are not setting your mind on the things of God...

Gen. 3:1 Now the serpent was more crafty than any other animal of the field that Jehovah God had made. And he said to the woman, Did God really say, You shall not eat of any tree of the garden?

4 And the serpent said to the woman, You shall not surely die!

The self is the embodiment of Satan. As Christ is the embodiment of God, so the self is the embodiment of Satan. This is indicated by the fact that the Lord Jesus said to Peter, “Get behind Me, Satan!” The Lord was speaking to Peter, yet He called Peter Satan because Satan was embodied in Peter. Where was Satan embodied? Satan was embodied in Peter’s soul by occupying his mind. The mind is the leading part of the soul and the representative of the soul. To take over a person’s mind is to take over the entire person.

The body became the flesh because something of Satan—sin—was injected into it....The soul became the self when something of Satan was added to the soul. The thing that was added to the soul was the thought, or the mind, of Satan. Therefore, the self is the soul plus the satanic mind, the mind of Satan. When the mind, the thought, of Satan was injected into the human soul, the human soul was corrupted and became the self [cf. Gen. 3:1-6]. (The Heavenly Vision, pp. 40-41)

Today’s Reading

In the soul there is the self, in the self there is the mind, and in the mind there is the opinion. Just as sin is something of Satan in the body, the self is something of Satan in the soul expressed mostly through the opinions. If we learn this lesson, whenever we come together, we will be afraid to have opinions. This is not only so in the church life but even in the family life. There is trouble today in families

家庭裏有難處，只因爲丈夫有丈夫的意見，妻子有妻子的意見，在兩個意見裏都有撒但。結果有時候是分居，然後離婚。倘若所有的妻子都學功課倚靠神，並放棄自己的意見，你想會有離婚麼？倘若所有的丈夫都放棄自己的意見，並且倚靠神，那會是何等美好。難處主要是由於這個事實：每個人都發表意見，每個人都向主獨立，並且每個人都滿了己、意見和爭論。

倘若我們在家庭生活裏學習倚靠神的功課，任何事情發生，丈夫、妻子和所有的成員就不會發表意見。反而，他們會說，『讓我們到神面前去。讓我們尋求主的意思。』這樣，就不會有難處；這是正確的路。倘若我們在家庭裏學這功課，我們來到召會生活，就會有同樣的行動。我們會說，『弟兄們，讓我們到主面前去。讓我們禱告並等候主。』我們都會被主征服，並倚靠主。我們不可說，『我覺得』，『我想』，或說，『按我的意見』。這就是己。

〔在馬太十六章，〕彼得在天父的啓示之下（16～17），但不久以後，他就被撒但利用。在前一刻，他從天父說話；在下一刻，他從撒但說話。

現在我們能看見己的意義。己是魂裏撒但的素質，使魂向神獨立，發表魂自己的意見和自己的意志。這是己最好的定義。每當我們向神獨立，並有意見或意志，我們就有己，連同在己裏的撒但。我們若領悟這意義，並且將其應用在我們的日常生活中，我們就會看見，日復一日，這是我們每個人的難處。爲甚麼孩子不順從他們的父母？只因爲他們的魂、他們的心思、他們的意志，向父母獨立。他們有自己的意見，他們甚至有自己的意志。那就是己，而撒但就在己裏（生命經歷的基本原則，一三八至一四〇頁）。

參讀：生命經歷的基本原則，第十一至十二章。

simply because the husband has the husband's opinion, the wife has the wife's opinion, and within both of the opinions there is Satan. The result is sometimes separation, then divorce. If all the wives would learn the lesson to depend on God and give up their own opinion, do you think there would be divorce? How nice it would be if all the husbands also would give up their opinion and depend on God. The trouble is simply due to the fact that each one expresses an opinion, everyone is independent of the Lord, and everyone is full of the self, opinion, and reasoning.

If we learn the lesson in our family life of being dependent on God, when anything happens, the husbands, wives, and all the members will not express an opinion. Rather, they will say, "Let us go to God. Let us seek the Lord's mind." In this case, there will be no trouble. This is the right way. If we learn this lesson in the family, when we come to the church life, we will act in the same way. We will say, "Brothers, let us go to the Lord. Let us pray and wait on Him." We will all be subdued by the Lord and dependent on the Lord. We must not say, "I feel," "I think," or "In my opinion." This is the self.

In Matthew 16...Peter had been under the revelation of the heavenly Father (vv. 16-17), but just a short time later he was utilized by Satan. In one moment he spoke something from the heavenly Father, and a moment later he spoke something from Satan.

Now we can see the meaning of the self. Self is the very essence of Satan in the soul, making the soul independent of God to express its self-opinion and self-will. This is the best definition of the self. Whenever we are independent of God and have an opinion or will, we have the self with Satan, who is in the self. If we realize this meaning, and we apply it to our daily life, we will see that day by day this is the problem with every one of us. Why are children disobedient to their parents? It is simply because their soul, their mind, their will, is independent from the parents. They have their own opinion, and they even have their own will. That is the self, and Satan is in the self. (Basic Principles of the Experience of Life, pp. 116-118)

Further Reading: Basic Principles of the Experience of Life, chs. 11-12

第四週　週三

晨興餧養

伯四二5～6『我從前風聞有你，現在親眼看見你。因此我厭惡自己，在塵土和爐灰中懊悔。』

腓三3『真受割禮的，乃是我們這憑神的靈事奉，在基督耶穌裏誇口，不信靠肉體的。』

己的源頭就是撒但把他的思想注射到人的心思裏。…己就是那向神獨立的魂。每當魂不倚靠神，並向神獨立時，魂立刻成了己。這就是說，每當我們憑自己作事而不倚靠神時，我們就在己裏。不管我們的所是和所作是甚麼，只要我們向神獨立，我們就在己裏（從天上來的異象，四九頁）。

信息選讀

神乃是將人創造成一個經常倚靠神的魂。人是魂（創二7），這樣一個魂應該凡事倚靠神。我們可以用婚姻生活爲例，來說明魂對神的倚靠。妻子該倚靠她的丈夫。新婦在結婚之日蒙頭，就指明這點。她的蒙頭表徵她要以丈夫爲她的頭，並要倚靠他。不然就會有兩個頭，那就會引起不和、相爭甚至離婚。就如妻子該倚靠丈夫，照樣魂也該倚靠神。

然而，魂成了己。己就是那向神宣告獨立的魂。我們若看見己的異象，就會看見己是甚麼—己就是那向神宣告獨立的魂。我們若看見這異象，就會領悟自己不能再向神獨立。那時我們會說，『我必須

WEEK 4 — DAY 3

Morning Nourishment

Job 42:5-6 I had heard of You by the hearing of the ear, but now my eye has seen You; therefore I abhor myself, and I repent in dust and ashes.

Phil. 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh.

The origin of the self was Satan's injecting his thought into the human mind....The self is the soul being independent of God. Whenever the soul is not dependent on God but is independent of Him, the soul immediately becomes the self. This means that whenever we do something by ourselves without depending on God, we are in the self. No matter what we are and no matter what we do, as long as we are independent of God, we are in the self. (The Heavenly Vision, p. 43)

Today's Reading

God created man as a soul to be always dependent on Him. Man is a soul (Gen. 2:7), and as a soul he should depend on God for everything. We may use married life as an illustration of the dependence of the soul on God. A wife should depend on her husband. This is indicated by a bride's wearing a head covering on her wedding day. Her wearing a head covering signifies that she will take her husband as her head and will depend on him. Otherwise, there will be two heads, and this will lead to contradicting, fighting, and even divorce. Just as a wife should depend on her husband, so the soul should depend on God.

However, the soul has become the self. The self is simply the soul declaring independence from God. If we have the vision of the self, we will see what the self is—the soul declaring its independence from God. If we see this vision, we will realize that we can no longer be independent of God. Then we will say, "I must

一直倚靠神。不論我作的是甚麼，我必須倚靠神；不論我的所是如何，我必須倚靠神。』

因著己是獨立的，所以己是基督身體建造最大的難處。我們不僅要倚靠神，也要倚靠身體，倚靠弟兄姊妹。每當我們向弟兄姊妹獨立，我們就在己裏，在獨立的魂裏。今天對我們而言，向身體獨立就等於向神獨立。這不是道理上的事，乃是經歷上的事。你若核對你的經歷，就會發現當你向弟兄姊妹獨立時，你覺得你向神也是獨立的。照樣，當你與弟兄姊妹隔絕時，你覺得你與神也是隔絕的。

有人聽到這點可能會說，『主不是無所不在的麼？主既然到處都在，我到那裏都可以有祂的同在。不管我在家裏或任何別的地方，我都能有主的同在。』然而，有否主的同在，乃在於你是否倚靠身體，是否與身體有正確的關係。你若與身體的關係正確，你在每一個地方都會有主的同在。但是你若與身體沒有正確的關係，就不管你在那裏，都不會有主的同在。所以，有沒有主的同在，乃在於我們與身體的關係。我們與身體若是不對的，就不會覺得主的同在。我們若與身體是對的，無論我們往那裏去，都會覺得祂的同在。

我們要倚靠主，就必須倚靠身體。我們若倚靠身體，就也會倚靠主。你可能不知道爲甚麼沒有主同在的深切感覺。你之所以沒有主的同在，是因爲你與身體隔絕了，因爲你與身體的肢體沒有正確的關係。你要竭力被建造起來，並與身體有對的關係。你若與身體是對的，並且被建造在身體裏，就必定覺得主的同在（從天上來的異象，四九至五一頁）。

參讀：從天上來的異象，第四章。

depend on God all the time. Whatever I do, I must depend on God. Whatever I am, I must depend on God."

Because the self is something independent, the self is the greatest problem to the building up of the Body. We should be dependent not only on God but also on the Body, on the brothers and sisters. Whenever we are independent of the brothers and sisters, we are in the self, in the independent soul. For us today, being independent of the Body is equal to being independent of God. This is a matter not of doctrine but of experience. If you check with your experience, you will realize that when you were independent of the brothers and sisters, you had the sense that you were also independent of God. Likewise, when you were isolated from the brothers and sisters, you had the sense that you were also isolated from God.

When some hear this, they may say, "Isn't the Lord omnipresent? Since the Lord is everywhere, I can have His presence anywhere. I can have the Lord's presence in my home or in any other place." However, having the Lord's presence depends on whether or not you are dependent on the Body and are rightly related to the Body. If you are rightly related to the Body, you will have the Lord's presence in every place. But if you are not rightly related to the Body, then no matter where you may be, you will not have the Lord's presence. Therefore, having the Lord's presence depends on our relationship with the Body. If we are wrong with the Body, we will not sense that we have the Lord's presence. If we are right with the Body, we will have the sense of His presence wherever we may go.

In order to be dependent on the Lord, we must be dependent on the Body. If we are dependent on the Body, then we will also be dependent on the Lord. You may wonder why you do not have a deep sense of the Lord's presence. You do not have the Lord's presence, because you are isolated from the Body, because you are not properly related to the members of the Body. Endeavor to be built up and to be right with the Body. If you are right with the Body and are built up in the Body, you will surely sense the Lord's presence. (The Heavenly Vision, pp. 43-44)

Further Reading: CWWL, 1965, vol. 3, "The Heavenly Vision," ch. 4

第四週　週四

晨興餧養

西一 18『祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

太十六 22『彼得就拉祂到一邊，責勸祂說，主啊，神眷憐你，這事絕不會臨到你。』

看見有關己的異象，與身體很有關係。今天我們是在主的恢復裏，而主的恢復至終要來到這件極重要的事上，就是建造基督的身體。身體的仇敵就是己。身體最大的難處、最大的攔阻和反對，也是己。我們只要有了己，就沒有身體。我們有了身體，就沒有己。爲了使身體建造起來，己，就是獨立的魂，必須受對付。己是獨立的『我』。當我們獨立時，我們就是在己裏，身體不見了，我們也沒有平安（從天上來的異象，五三至五四頁）。

信息選讀

攔阻身體建造的乃是己。有些弟兄姊妹對基督與召會已經有一些看見，也已經來到召會的立場上；然而，他們尚未把自己向別人敞開。表面看來，他們不批評長老，看起來也很不錯，但他們裏面卻滿了批評。他們的難處不是罪，乃是己。這指明我們要被建造，就必須是敞開的、被暴露的、也是破碎的。我們應當在交通中把自己擺在別人面前，告訴他們，爲著與他們建造在一起，無論需要甚麼，我們都已經豫備好。

主要在這裏建造身體真正的彰顯。祂的願望不是要我們僅僅來在一起，聚在一起，乃是要我們建造在一起。

WEEK 4 — DAY 4

Morning Nourishment

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

Matt. 16:22 And Peter took Him aside and began to rebuke Him, saying, God be merciful to You, Lord! This shall by no means happen to You!

Seeing the vision of the self has much to do with the Body. Today we are in the Lord's recovery, and the recovery will eventually come to this crucial matter—the building up of the Body. The enemy of the Body is the self. The greatest problem, the greatest frustration and opposition, to the Body is also the self. When we have the self, we do not have the Body. When we have the Body, we do not have the self. In order for the Body to be built up, the self, the independent soul, must be dealt with. The self is the independent "I," the independent "me." When we are independent, we are in the self, the Body is gone, and we do not have peace. (The Heavenly Vision, p. 47)

Today's Reading

The hindrance to the building up of the Body is the self. Certain brothers and sisters have seen something of Christ and of the church and have come to the ground of the church. However, they have never opened themselves to others. Outwardly, they do not criticize the elders, and they seem to be very nice, but inwardly, they are critical. The problem with them is not sin—it is the self. This indicates that in order to be built up, we need to be opened, exposed, and broken. We should be able to present ourselves to others in fellowship and tell them that we are ready for whatever is necessary to be built up with them.

The Lord intends to build up a real expression of the Body. His desire is not that we simply come together and meet together but that we be built up together.

哦，我們何等需要身體的異象！我們需要有負擔這樣禱告:『主，幫助我看見身體的異象。僅僅作一個基督徒，作召會的一份子，還不彀好。我必須在身體裏被建造起來。我必須實實際際的是活的身體上的肢體。我必須在身體裏與其他的人有交通，與其他的人聯在一起。』

神的心意是要得著召會，而這召會必須是身體。我們必須在身體裏被建造起來，但是攔阻這個建造的，乃是己，就是主在我們身上所要對付的最後幾件事之一。我們若要在身體裏被建造起來，己就必須被定罪、否認、棄絕並撇棄。一天過一天，己必須在一切事上被撇棄。惟有當己被撇棄，我們才會有身體，才是身體真正的肢體。

藉著身體，神的定旨得以完成；藉著身體，基督得著彰顯；藉著身體，神的仇敵得以被擊敗。沒有一事比身體更有價值。甚至傳福音也不如身體這樣有價值。沒有一事能與身體的建造相比。但願我們都看見身體的異象，並被身體的異象所奪取。

在行事上，我們的動機、意向、目的和目標可能都是對的，但我們若是獨立的，我們就是在己裏。甚至我們傳福音時，光景可能就是這樣，因爲我們可能是在己裏、憑著己傳福音。我們也可能爲主作其他某些工作，卻是在己裏並憑著己作的。

在馬太十六章二十一至二十六節彼得並沒有向主作甚麼惡事。相反的，他的行動乃是出於對主的愛，要爲主作些好事。然而，因爲彼得是向主獨立的，主就轉過來對彼得說，『撒但，退我後面去吧！』這指明無論我們作甚麼，即使是一些很好的事，只要我們向主是獨立的，就是在己裏。…祂乃是看重我們倚靠祂。…我們若倚靠主，自然就倚靠身體（從天上來的異象，四一至四二、五一頁）。

參讀：國度的操練爲著教會的建造，第二至四篇；路加福音生命讀經，第二十一篇。

Oh, how we need the vision of the Body! We need to be burdened to pray, “Lord, help me to see the vision of the Body. It is not good enough just to be a Christian and a member of the church. I must be built up in the Body. In a practical way, I must be a member of the living Body. I must have fellowship with others and be related to others in the Body.”

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

It is by the Body that God’s purpose will be fulfilled; it is by the Body that Christ will be expressed; and it is by the Body that the enemy of God will be defeated. Nothing is as worthy as the Body. Not even the preaching of the gospel is as worthy as the Body. Nothing can compare with the building up of the Body. May we all see the vision of the Body and be captured by this vision.

In doing things, our motive, intention, aim, and goal may all be right, but if we are independent, we are in the self. This may be our situation even in preaching the gospel, for we may preach the gospel in the self and by the self. We may also do certain other works for the Lord, but we may do them in the self and by the self.

[In Matthew 16:21-26], Peter was not doing something evil to the Lord. On the contrary, he was acting out of love for Him and intended to do something good for Him. Nevertheless, because Peter was independent of the Lord, the Lord turned to Peter and said, “Get behind Me, Satan!” This indicates that no matter what we do, even if it is something very good, we are in the self whenever we are independent of the Lord....He has regard for our dependence on Him....If we are dependent on the Lord, we are spontaneously dependent on the Body. (The Heavenly Vision, pp. 37-38, 45)

Further Reading: The Exercise of the Kingdom for the Building of the Church, chs. 2-4; Life-study of Luke, msg. 21

第四週　週五

晨興餧養

路九 23『耶穌又對眾人說，若有人要跟從我，就當否認己，天天背起他的十字架，並跟從我。』

羅六 6『知道我們的舊人已經與祂同釘十字架，使罪的身體失效，叫我們不再作罪的奴僕。』

人過於顧到自己，就是一直注視、思想並考慮自己。這不是關心自己的生活、喫喝，乃是一直考慮自己是驕傲或謙卑；是否真與主同在；是否正確合宜；或者他是否得罪了任何人。這樣一個人，也許他所有的百分之九十九是他的己，百分之一是主。他多半被己霸佔，顧到己。對這樣的人，許多失敗成爲他的幫手；失敗使人在顧到己的事上破產。

許多信徒需要顧到他們的性格，但內顧自己的人該忘記他的性格。他越建立他的性格，他就越在己裏。這樣的建立性格，只幫助他更多分析自己。日復一日，他核對自己是不是真實、實際的。這對他屬靈的長大成爲非常嚴重的攔阻。屬靈的長大乃是在於否認己，否認己的意思就是忘掉己（生命經歷的基本原則，一二八至一二九頁）。

信息選讀

墮落的人有兩個難處：在身體裏的罪，和在魂裏的己。我們得救以後，需要對付這兩件事。這裏我們會看見如何對付己。首先，我們需要有啓示，看見我們的舊人已經釘在十字架上。魂是舊人的生命，而己在魂裏。我們的舊人，就是魂生命，我們的己，已經釘在十字架

WEEK 4 — DAY 5

Morning Nourishment

Luke 9:23 And He said to them all, If anyone wants to come after Me, let him deny himself and take up his cross daily and follow Me.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves.

For a person to overcare for himself is to always look at, think about, and consider himself. This is not to care about his living, eating, and drinking; rather, it is to always consider whether he is proud or humble, whether he is really with the Lord, whether he is proper, or whether he has offended anyone. With such a one, ninety-nine percent of what he has may be his self, and one percent is the Lord. He is mostly occupied with the self to care for the self. For this kind of person, many failures become his helpers. Failures make a person bankrupt in caring for his self.

Many believers need to care for their character, but an introspective person should forget about his character. The more he builds up his character, the more he is in the self. This kind of character building simply helps him to analyze himself more. Day by day he checks to see if he is genuine and real. This becomes a very serious hindrance to his spiritual growth. Rather, spiritual growth depends on the denial of the self, and the denial of the self simply means to forget about the self. (Basic Principles of the Experience of Life, pp. 107-108)

Today's Reading

There are two problems with fallen man: sin in the body and the self in the soul. After we have been saved, we need to deal with these two matters. Here we will see how to deal with the self. First, we need to have the revelation that our old man has been crucified on the cross. The soul is the life of the old man, and the self is in the soul. Our old man, that is, the soul-life, our self, has been crucified on

上。我們需要看見這事實，並有這事實的啓示。第二，我們看見了舊人已經釘在十字架上以後，就承認並接受這事實。我們說，『主，讚美你，我已經釘了十字架！』我們甚至告訴仇敵魔鬼:『撒但，我已經釘了十字架！』

第三，我們需要將祂所成就、我們所承認之基督的死，應用在我們自己身上。這是背十字架正確的意義。我們承認我們已經釘在十字架上，我們就接受這事實。如今，因爲我們已經釘在十字架上，我們就接受十字架，並將其置於自己身上。這樣，我們就日復一日背十字架，將己置於死。

這個應用必須在聖靈裏執行。我們背十字架是在那靈裏。我們在那靈裏生活、行事爲人，那靈就將基督的死應用在我們身上。一步一步，日復一日，時時刻刻，甚至一件事又一件事，我們用那靈核對我們的己、意見、意志、思想和觀念。聖靈一直核對我們，而我們被聖靈核對時，就願意將己置於基督的死之下，就是將十字架置於己上，將主的死應用在己上。這個對十字架的應用總是在那靈裏，並憑著那靈。這是我們必須接觸主並與主交通的原因（生命經歷的基本原則，一四〇至一四一頁）。

己需要被十字架除掉。我們要對付己，就需要背十字架。這意思是說，爲著了結我們的己，我們必須留在基督之死的殺死之下。己是非常活潑、活躍並積極的，所以，我們需要天天、終日應用十字架。

我們的己若被十字架除掉，我們的職事、長老職分、以及一切的事奉，將會很美妙。我們中間將沒有難處、異議和分立的事。在我們召會的事奉中，己是一個大的、隱藏的破壞因素。我們需要用生命的職事，與聖徒們分享這一課，使他們對需要否認己有深刻的印象（事奉的基本功課，一七一至一七二頁）。

參讀: 事奉的基本功課，第十九課; 基督徒的生活，第十二至十六篇。

the cross. We need to see, to have the revelation of, this fact. Second, after we have seen that the old man has been crucified on the cross, we recognize and accept the fact. We say, “Lord, praise You, I have been crucified!” We even tell the enemy, the devil, “Satan, I have been crucified!”

Third, we need to apply to ourselves the death of Christ that He accomplished and that we have recognized. This is the correct meaning of bearing the cross. When we recognize that we have been crucified on the cross, we receive this fact. Now, because we have been put on the cross, we receive the cross and put it on us. In this way we bear the cross day by day to put the self to death.

This application must be carried out in the Holy Spirit. It is in the Spirit that we bear the cross. When we are living and walking in the Spirit, the Spirit applies the death of Christ to us. Step by step, day by day, moment by moment, and even event by event we check our self, opinion, will, thought, and concept by the Spirit. The Holy Spirit checks us all the time, and when we are checked by the Holy Spirit, we are willing to put the self under Christ’s death, that is, to put the cross upon the self, to apply the Lord’s death to the self. This application of the cross is always in the Spirit and by the Spirit. This is why we must contact the Lord and fellowship with the Lord. (Basic Principles of the Experience of Life, pp. 118-119)

The self needs to be crossed out. For dealing with the self, we need to bear the cross. This means that we must remain under the killing of the death of Christ for the terminating of our self. The self is so living, active, and aggressive, so we need to apply the cross every day and all day long.

If our self is crossed out, the ministry will be wonderful, the eldership will be wonderful, all the services will be wonderful, and there will be no problem, no dissension, and no division among us. The self is a great, hidden, damaging factor to our service in the church. We need to share this lesson with the saints with the ministry of life to give them a deep impression of our need to deny the self. (Basic Lessons on Service, p. 149)

Further Reading: Basic Lessons on Service, lsn. 19; The Christian Life, chs. 12-16

第四週　週六

晨興餧養

加二 20『我已經與基督同釘十字架；現在活著的，不再是我，乃是基督在我裏面活著；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，爲我捨了自己。』

弗三 16～17『願祂照著祂榮耀的豐富，藉著祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉著信，安家在你們心裏…。』

我們要認識，在我們裏頭的靈今天是我們裏面的人，而在這個裏面的人裏，需要基督作人位。原來我們裏面的靈是個機關，需要經歷基督的大能；現在這靈是裏面的人，這裏面的人不是重在大能，乃是重在人位。

〔接受基督作人位〕就是主在馬太十六章所說的否認己（24）。這個己是甚麼？己就是你，就是你的人位。你要把你的人位否認，接受基督的人位。我們好多人都曾見證，主耶穌如何聽了我們的話。主若沒有聽我們的話，我們好多人恐怕都不能得救。但是聽來聽去主不聽了，主要我們聽祂的，主要我們把自己擺在一邊，讓祂作人位。…慢慢的主要訓練你不僅經歷祂的大能，也經歷祂的人位。慢慢的不再是你說話，要主聽你的話（爲著召會生活接受基督作人位，八七至九〇頁）。

信息選讀

現在我們每一個得救的人裏頭，都有兩個人。我們得救以前，裏頭只有一個人，就是我們的魂。現在得救了，魂是一個人，靈又是一個人，因此裏頭就有

WEEK 4 — DAY 6

Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Eph. 3:16-17 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith...

We must know that our spirit is the inner man and that Christ is the person of this inner man. In the past we experienced the power of Christ, and for this, our spirit as an organ was sufficient. But now we need to experience the person of Christ, and for this, we must know our spirit as the inner man.

To take Christ as our person means to deny the self (Matt. 16:24). The self is our fallen person. We must deny our person and take Christ as our person. Many of us can testify that the Lord Jesus has listened to our prayers. If the Lord did not listen to prayer, we would not even be saved. However, after being saved for a period of time, it seems as if the Lord no longer listens to us. This is because He wants us to listen to Him. The Lord wants us to put ourselves aside and let Him be our person....At some point we will not even ask for things; we will only speak of our situation in prayer in order to hear His feeling and His leading as our person. (Taking Christ as Our Person for the Church Life, pp. 72-74)

Today's Reading

There are two persons in every believer. Before a believer is saved, his person is in his soul, but after being saved, there is another person in his spirit. Hence, there are two persons in every believer....According to the Bible, one of the persons

兩個人。…按照聖經，兩個人在裏面太麻煩，所以必須除去一個。因此，羅馬六章說，我們的舊人，就是那個魂，已經與基督同釘十字架（6）。…我們魂裏的人該殺死，但我們魂的功用還得要。這意思是，要殺死魂生命，卻要魂機關。換句話說，並不是說你已經與基督同釘十字架，你的頭腦也沒有了，你變作一個傻瓜了；也不是說你的情感沒有了，你變作木頭人了。魂的生命是殺死了，但魂的機關要更新。

我們必須清楚這件事，從前魂是我們這個人，今天靈是我們這個人。從前靈是機關，現在魂是機關。我們不要魂出主張，不要魂出頭。等我們需要記事情的時候，需要記憶力時，就叫魂來記。魂不再是個人，魂乃是個機關。我們的靈才是今天這個人。

你若要接受基督作你的人位，你就必須看見，你的靈不僅是接觸神的機關，你的靈乃是你這個人。你要拒絕你的魂，拒絕你自己的人位，要憑靈活著，而靈乃是你的新人。在這個新人裏，人位是主耶穌。在以弗所一章，靈是機關；在三章，靈變作裏面的人。在一章，靈作機關來經歷基督的大能；在三章，靈是裏面的人來接受基督作人位。

絕對的奉獻就是把你這個人位交給主，而接受主作你的人位。你一接受主作人位，你甚麼難處都沒有了。窮也可以，富也可以；豐富也可以，缺乏也可以；飽足也可以，飢餓也可以；在各事上，並在一切事上，你都得了祕訣。這個祕訣是甚麼？就是接受主作人位（爲著召會生活接受基督作人位，一一〇至一一一頁）。

參讀：爲著召會生活接受基督作人位，第一、三、四、七至十篇。

within us has been crucified and must be denied. Romans 6:6 says that our old man, that is, the person in our soul, has been crucified with Christ....Even though the person of our soul has been crucified and must be denied, the function of our soul has been preserved. This means that the life of the soul needs to be killed, but the faculties of our soul—the mind, emotion, and will—have to be renewed. Being crucified with Christ does not mean that we no longer use our mind or that we no longer express any emotion. Rather, it means that the corrupted life in our soul, our old man, has been crucified in order for the faculties of the soul to be renewed.

We must be clear concerning this matter. Formerly, our soul was our person, but today our spirit is our person. Formerly, the spirit was an organ, but now the soul is an organ. We should not let our soul voice its opinions or take the lead. This is to deny the expression of our soul as our person. However, when we need to remember certain things, we can utilize the faculty of our mind as an organ related to memory. Thus, our soul is no longer our person but merely an organ. Our spirit is our person today.

If we would take Christ as our person, we must see that our spirit is not merely an organ for us to contact God; we must see that our spirit is our person. Thus, we must deny our soul-life, our own person, and live by our spirit, our new person. The Lord Jesus is this new person. In Ephesians 1 our spirit is an organ; in chapter 3 our spirit is our inner man. In chapter 1 our spirit is an organ for us to experience the power of Christ; in chapter 3 our spirit is our inner man for us to take Christ as our person.

Absolute consecration means to hand ourselves over to the Lord and to take Him as our person. Once we take the Lord as our person, we will have no problems: we can be either poor or rich, we can be abounding or be in want, and we can be either filled or hungry. In everything we can learn the secret of taking Christ as our person. (Taking Christ as Our Person for the Church Life, pp. 28-31, 91-92)

Further Reading: CWWL, 1970, vol. 3, “Taking Christ as Our Person for the Church Life,” chs. 1, 3-4, 7-10

第四週詩歌

召會－建造

F 3/2 **606**

C F Am G C
3 4 | 5 -- 5 6· 5 | 5 - 3 - 3 3 | 5 -- 2 #1 2 | 3 ---
一)救 我 脫 離 自 己、天 然,主 阿,我 願 被 建 造,
二)生 命 供 應,活 水 流 通,長 進、變 化 又 配 搭;
三)持 定 元 首,聯 絡 供 應,享 受 基 督 的 豐 富;
四)作 神 居 所,作 你 身 體,主 阿,我 願 被 建 造,

C F Am G7 C
3 4 | 5 -- 5 6· 5 | 5 - 3 - 3 3 | 5 -- 2 4· 3 | 1 ---
同 眾 聖 徒 作 你 聖 殿,為 著 充 滿 你 榮 耀。
守 住 等 次,盡 我 功 用,成 全 別 人,不 踐 踏。
充 滿 神 的 一 切 豐 盛,因 神 增 加 得 成 熟,
成 為 你 的 團 體 大 器,讓 你 來 顯 你 榮 耀。

C7 F C Am G
1 1 | 6 -- 6 7· 6 | 6 - 5 - 1 1 | 1 -- 1 7 1 | 3 - 2 -
救 我 脫 離 乖 僻 個 性,脫 離 驕 傲 與 單 獨;
自 己 所 經,自 己 所 見,所 是、所 有 並 所 能,
同 嘗 基 督 莫 測 大 愛,賞 識 基 督 的 闊 長;
聖 城 景 色 新 婦 榮 美,今 在 此 地 就 彰 顯,

G7 C Am G7 C
3 4 | 5 -- 5 6· 5 | 5 - 3 - 3 3 | 5 -- 2 4· 3 | 1 ---
使 我 甘 願 服 你 權 柄,讓 你 有 家 可 居 住。
不 再 高 估,不 再 稍 偏,接 受 一 切 的 平 衡。
長 大 成 人,不 作 嬰 孩,滿 有 基 督 的 身 量。
透 出 你 的 榮 耀 光 輝,將 你 照 耀 在 人 間。

WEEK 4 — HYMN

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,
Builded up, to Thee conformed;
Keep the order in the Body,
There to function in Thy will,
Ever serving, helping others,
All Thy purpose to fulfill.

3 In my knowledge and experience
I would not exalted be,
But submitting and accepting
Let the Body balance me;
Holding fast the Head, and growing
With His increase, in His way,
By the joints and bands supplying,
Knit together day by day.

4 By Thy Spirit daily strengthened
In the inner man with might,
I would know Thy love surpassing,
Know Thy breadth and length and height;
Ever of Thy riches taking,
Unto all Thy fulness filled,
Ever growing into manhood,
That Thy Body Thou may build.

5 In God's house and in Thy Body
Builded 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.

第四週 • 申言

申言稿：

WEEK 4 — PROPHECY

Composition for the prophecy with main points and sub-points: