

WEEK 4

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

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. 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).
- 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 (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).

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.

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

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 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

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 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

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.

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

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 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

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 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

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.

WEEK 4 – PROPHECY

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