

第五篇

国度的操练 为着召会的建造

诗歌：461

读经：太十六 16 ~ 18、21 ~ 28

- 太 16:16 西门彼得回答说，你是基督，是活神的儿子。
太 16:17 耶稣回答他说，西门巴约拿，你是有福的，因为不是血肉之人启示了你，乃是我在诸天之上的父启示了你。
太 16:18 我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。
太 16:21 从那时候，耶稣才指示祂的门徒，祂必须往耶路撒冷去，受长老、祭司和经学家许多的苦，并且被杀，第三日复活。
太 16:22 彼得就拉祂到一边，责劝祂说，主啊，神眷怜你，这事绝不会临到你。
太 16:23 祂却转过来，对彼得说，撒但，退我后面去罢！你是绊跌我的，因为你思念神的事，只思念人的事。
太 16:24 于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。
太 16:25 因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。
太 16:26 人若赚得全世界，却赔上自己的魂生命，有什么益处？人还能拿什么换自己的魂生命？
太 16:27 因为人子要在祂父的荣耀里，同着众天使来临，那时祂要照各人的行为报应各人。
太 16:28 我实在告诉你们，站在这里的，有人还没有尝到死味，必看见人子在祂的国里来临。

壹 马太十六章启示召会建造的路，也启示这建造

- 太十六 (1) 法利赛人和撒都该人进前来，试诱耶稣，求祂从天上显个神迹给他们看。(2) 耶稣就回答他们说，黄昏到了，你们说，天要晴，因为天发红；(3) 在早晨，你们说，今天要有风雨，因为天发红，变阴暗。你们知道分辨天色，倒不能分辨这时期的神迹。(4) 邪恶淫乱的世代寻求神迹，除了约拿的神迹以外，再没有神迹给它。耶稣就撇开他们走了。(5) 门徒来到对岸，忘了带饼。(6) 耶稣对他们说，你们要当心，提防法利赛人和撒都该人的酵。(7) 门徒就彼此议论说，这

Message Five

The Exercise of the Kingdom for the Building Up of the Church

Hymns: 622

Scripture Reading: Matt. 16:16-18, 21-28

- Matt 16:16 And Simon Peter answered and said, You are the Christ, the Son of the living God.
Matt 16:17 And Jesus answered and said to him, Blessed are you, Simon Barjona, because flesh and blood has not revealed this to you, but My Father who is in the heavens.
Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
Matt 16:21 From that time Jesus began to show to His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed and on the third day be raised.
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!
Matt 16:23 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.
Matt 16:24 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.
Matt 16:25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.
Matt 16:26 For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?
Matt 16:27 For the Son of Man is to come in the glory of His Father with His angels, and then He will repay each man according to his doings.
Matt 16:28 Truly I say to you, There are some of those standing here who shall by no means taste death until they see the Son of Man coming in His kingdom.

I. Matthew 16 reveals the way to build up the church and also reveals the enemy of the building:

- Matt 16 (1) And the Pharisees and Sadducees came, and testing Him asked Him to show them a sign out of heaven. (2) But He answered and said to them, When evening falls, you say, There will be fair weather, for the sky is red; (3) And in the morning, It will be stormy today, for the sky is red and gloomy. The face of the sky you know how to discern, but you cannot discern the signs of the times. (4) An evil and adulterous generation seeks after a sign, and a sign shall not be given to it, except the sign of Jonah. And He left them and went away. (5) And when the disciples came to the other side, they had forgotten to take bread. (6) And Jesus said to them, Watch and beware of the leaven of the Pharisees and Sadducees. (7) But they reasoned

是因为我们没有带饼罢。(8) 耶稣知道了, 就说, 小信的人哪, 为什么因为没有饼就彼此议论? (9) 你们还不明白么? 不记得那分给五千人的五个饼, 和你们拾取了多少篮子? (10) 也不记得那分给四千人的七个饼, 和你们拾取了多少篮子? (11) 你们怎么不明白? 我对你们所说的, 不是指着饼, 乃是指着要提防法利赛人和撒都该人的酵。(12) 门徒这才领悟祂所说的, 不是叫他们提防饼的酵, 乃是叫他们提防法利赛人和撒都该人的教训。(13) 耶稣到了该撒利亚腓立比的境内, 就问祂的门徒说, 人说人子是谁? (14) 他们说, 有人说是施浸者约翰, 另有人说是以利亚, 还有人说是耶利米, 或申言者中的一位。(15) 祂对他们说, 你们说我是谁? (16) 西门彼得回答说, 你是基督, 是活神的儿子。(17) 耶稣回答他说, 西门巴约拿, 你是有福的, 因为不是血肉之人启示了你, 乃是我在诸天之上的父启示了你。(18) 我还告诉你, 你是彼得, 我要把我的召会建造在这磐石上, 阴间的门不能胜过她。(19) 我要把诸天之国的钥匙给你, 凡你在地上捆绑的, 必是在诸天之上已经捆绑的; 凡你在地上释放的, 必是在诸天之上已经释放的。(20) 于是耶稣嘱咐门徒, 不可对人说祂是基督。(21) 从那时候, 耶稣才指示祂的门徒, 祂必须往耶路撒冷去, 受长老、祭司和经学家许多的苦, 并且被杀, 第三日复活。(22) 彼得就拉祂到一边, 责劝祂说, 主啊, 神眷怜你, 这事绝不会临到你。(23) 祂却转过来, 对彼得说, 撒但, 退我后面去罢! 你是绊跌我的, 因为你思念神的事, 只思念人的事。(24) 于是耶稣对门徒说, 若有人要跟从我, 就当否认己, 背起他的十字架, 并跟从我。(25) 因为凡要救自己魂生命的, 必丧失魂生命; 凡为我丧失自己魂生命的, 必得着魂生命。(26) 人若赚得全世界, 却赔上自己的魂生命, 有什么益处? 人还能拿什么换自己的魂生命? (27) 因为人子要在祂父的荣耀里, 同着众天使来临, 那时祂要照各人的行为报应各人。(28) 我实在告诉你们, 站在这里的, 有人还没有尝到死味, 必看见人子在祂的国里来临。

一 基督, 活神的儿子, 要在祂自己这磐石上, 并以彼得这样经过变化的人为石头, 建造召会——16~18节。

太 16:16 西门彼得回答说, 你是基督, 是活神的儿子。

太 16:17 耶稣回答他说, 西门巴约拿, 你是有福的, 因为不是血肉之人启示了你, 乃是我在诸天之上的父启示了你。

太 16:18 我还告诉你, 你是彼得, 我要把我的召会建造在这磐石上, 阴间的门不能胜过她。

二 阴间的门, 就是撒但黑暗的权势或能力, 攻击召会, 要拦阻主建造召会——18节。

太 16:18 我还告诉你, 你是彼得, 我要把我的召会建造在这磐石上, 阴间的门不能胜过她。

among themselves, saying, It is because we did not take bread. (8) And Jesus, knowing it, said, Why are you reasoning among yourselves, you of little faith, because you have no bread? (9) Do you not yet understand nor remember the five loaves of the five thousand and how many handbaskets you took up? (10) Nor the seven loaves of the four thousand and how many baskets you took up? (11) How is it that you do not understand that it was not about bread that I spoke to you? But beware of the leaven of the Pharisees and Sadducees. (12) Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees. (13) Now when Jesus came into the parts of Caesarea Philippi, He asked His disciples, saying, Who do men say that the Son of Man is? (14) And they said, Some, John the Baptist; and others, Elijah; and still others, Jeremiah or one of the prophets. (15) He said to them, But you, who do you say that I am? (16) And Simon Peter answered and said, You are the Christ, the Son of the living God. (17) And Jesus answered and said to him, Blessed are you, Simon Barjona, because flesh and blood has not revealed this to you, but My Father who is in the heavens. (18) And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it. (19) I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens. (20) Then He charged the disciples not to tell anyone that He was the Christ. (21) From that time Jesus began to show to His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed and on the third day be raised. (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! (23) 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. (24) 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. (25) For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it. (26) For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life? (27) For the Son of Man is to come in the glory of His Father with His angels, and then He will repay each man according to his doings. (28) Truly I say to you, There are some of those standing here who shall by no means taste death until they see the Son of Man coming in His kingdom.

A. Christ, the Son of the living God, builds the church on Himself as the rock, with stones such as Peter, a transformed person——vv. 16-18.

Matt 16:16 And Simon Peter answered and said, You are the Christ, the Son of the living God.

Matt 16:17 And Jesus answered and said to him, Blessed are you, Simon Barjona, because flesh and blood has not revealed this to you, but My Father who is in the heavens.

Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

B. The gates of Hades, Satan's authority or power of darkness, attack the church to frustrate the Lord from building up the church——v. 18.

Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

三 主要建造召会，就必须经过死并进入复活——21 节：

太 16:21 从那时候，耶稣才指示祂的门徒，祂必须往耶路撒冷去，受长老、祭司和经学家许多的苦，并且被杀，第三日复活。

1 召会是借着基督的死与复活产生的——约十二 24。

约 12:24 我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。

2 建造召会的路，乃是借着钉死和复活——参林后四 10 ~ 12，加二 20。

林后 4:10 身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。

林后 4:11 因为我们这活着的人，是常为耶稣被交于死，使耶稣的生命，也在我们这必死的肉身上显明出来。

林后 4:12 这样，死是在我们身上发动，生命却在你们身上发动。

加 2:20 我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

3 惟有借着钉死而在复活的范围里，召会才存在并得着建造——创二 21 ~ 22，参弗四 15 ~ 16。

创 2:21 耶和華神使那人沉睡，他就睡了，于是取了他的一条肋骨，又把肉在原处合起来。

创 2:22 耶和華神就用那人身上所取的肋骨，建造成一个女人，领她到那人跟前。

弗 4:15 惟在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；

弗 4:16 本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。

四 彼得凭好心责劝主，想要阻止主去耶路撒冷钉十字架——太十六 22：

太 16:22 彼得就拉祂到一边，责劝祂说，主啊，神眷怜你，这事绝不会临到你。

1 拦阻主建造召会的不是彼得，乃是从阴间的一个门（就是从彼得的己这个门）出来的撒但——23 节。

C. In order to build the church, the Lord had to pass through death and enter into resurrection—v. 21:

Matt 16:21 From that time Jesus began to show to His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed and on the third day be raised.

1. The church was produced through Christ's death and resurrection—John 12:24.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

2. The way to build up the church is to be crucified and resurrected—cf. 2 Cor. 4:10-12; Gal. 2:20.

2 Cor 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.

2 Cor 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.

2 Cor 4:12 So then death operates in us, but life in you.

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.

3. The church exists and is built up only in the realm of resurrection through crucifixion—Gen. 2:21-22; cf. Eph. 4:15-16.

Gen 2:21 And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place.

Gen 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.

Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

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

D. Peter, with a good heart, rebuked the Lord and tried to prevent the Lord from going to Jerusalem to be crucified—Matt. 16:22:

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!

1. It was not Peter but Satan who came out through one of the gates of Hades, the gate of Peter's self, to try to frustrate the Lord from building up the church—v. 23.

太 16:23 祂却转过来，对彼得说，撒但，退我后面去罢！你是绊跌我的，因为你不思念神的事，只思念人的事。

2 撒但乃是从己、心思和魂生命这几个主要的门出来，攻击并破坏召会—23 ~ 26 节。

太 16:23 祂却转过来，对彼得说，撒但，退我后面去罢！你是绊跌我的，因为你不思念神的事，只思念人的事。

太 16:24 于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。

太 16:25 因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。

太 16:26 人若赚得全世界，却赔上自己的魂生命，有什么益处？人还能拿什么换自己的魂生命？

贰 召会的建造，在于运用三把钥匙关上阴间的门—24 ~ 26 节：

太 16:24 于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。

太 16:25 因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。

太 16:26 人若赚得全世界，却赔上自己的魂生命，有什么益处？人还能拿什么换自己的魂生命？

一 我们需要学习运用否认己这把钥匙—24 节：

太 16:24 于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。

1 肉体乃是被罪这撒但的性情所败坏之受造的身体（罗六 12、14，七 8、11、17、20）；己是受造的魂加上属撒但的心思，也就是撒但的心思。

罗 6:12 所以不要让罪在你们必死的身體里作王，使你们顺从身体的私欲，

罗 6:14 罪必不能作主管辖你们，因你们不在律法之下，乃在恩典之下。

罗 7:8 然而罪借着诫命得着机会，叫诸般的贪心在我里面发动，因为没有律法，罪是死的。

罗 7:11 因为罪借着诫命得着机会，诱骗了我，并且借着诫命杀了我。

罗 7:17 其实，不是我行出来的，乃是住在我里面的罪行出来的。

罗 7:20 若我去作所不愿意的，就不是我行出来的，乃是住在我里面的罪行出来的。

2 当撒但的心思、思想注射到人的魂里，人的魂就成了己，就是撒但的具体表现—创三 1 ~ 6，太十六 22 ~ 23：

Matt 16:23 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.

2. The self, the mind, and the soul-life are the main gates through which Satan comes forth to attack and damage the church—vv. 23-26.

Matt 16:23 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.

Matt 16:24 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.

Matt 16:25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

Matt 16:26 For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?

II. The building up of the church depends on the shutting up of the gates of Hades through the exercise of three keys—vv. 24-26:

Matt 16:24 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.

Matt 16:25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

Matt 16:26 For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?

A. We need to learn to exercise the key of denying the self—v. 24:

Matt 16:24 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.

1. The flesh is the created body corrupted by sin, the nature of Satan (Rom. 6:12, 14; 7:8, 11, 17, 20); the self is the created soul plus the satanic mind, the mind of Satan.

Rom 6:12 Do not let sin therefore reign in your mortal body so that you obey the body's lusts;

Rom 6:14 For sin will not lord it over you, for you are not under the law but under grace.

Rom 7:8 But sin, seizing the opportunity through the commandment, worked out in me coveting of every kind; for without the law sin is dead.

Rom 7:11 For sin, seizing the opportunity through the commandment, deceived me and through it killed me.

Rom 7:17 Now then it is no longer I that work it out but sin that dwells in me.

Rom 7:20 But if what I do not will, this I do, it is no longer I that work it out but sin that dwells in me.

2. When the mind, the thought, of Satan was injected into the human soul, the human soul became the self, the embodiment of Satan—Gen. 3:1-6; Matt. 16:22-23:

创 3:1 耶和華神所造的，惟有蛇比田野一切的活物更狡猾。蛇对女人说，神岂是真说，你们不可吃园中所有树上的果子么？
创 3:2 女人对蛇说，园中树上的果子，我们可以吃；
创 3:3 惟有园当中那棵树上的果子，神曾说，你们不可吃，也不可摸，免得你们死。
创 3:4 蛇对女人说，你们不一定死；
创 3:5 因为神知道，你们吃的日子眼睛就开了，你们便如神知道善恶。
创 3:6 于是女人见那棵树的果子好作食物，也悦人的眼目，且是可喜爱的，能使人有智慧，就摘下果子来吃了，又给与她一起的丈夫，她丈夫也吃了。
太 16:22 彼得就拉祂到一边，责劝祂说，主啊，神眷怜你，这事绝不会临到你。
太 16:23 祂却转过来，对彼得说，撒但，退我后面去罢！你是绊跌我的，因为你不思念神的事，只思念人的事。

- a 夏娃把善恶知识树的果子吃进她身体里以前，撒但的思想、心思就已经注射到她的魂里。
- b 夏娃的心思被撒但的思想所毒化之后，她的情感就被挑动；接着，她运用意志作了决定，要吃知识树上的果子。
- c 到这时候，她魂的每一部分——心思、情感和意志——都被毒化了。
- d 己是魂生命的具体表现，魂生命又借着心思发表出来；因此，己、魂生命和心思乃是三而一的。
- e 这三者背后乃是撒但，他操纵己，为要破坏召会——23 节。

太 16:23 祂却转过来，对彼得说，撒但，退我后面去罢！你是绊跌我的，因为你不思念神的事，只思念人的事。

3 己就是那向神宣告独立的魂：

- a 主不看重我们所作的，乃看重我们倚靠祂——七 21 ~ 23，参书九 14。

太 7:21 不是每一个对我说，主啊，主啊的人，都能进诸天的国，惟独实行我诸天之上父旨意的人，才能进去。
太 7:22 当那日，许多人要对我说，主啊，主啊，我们不是在你的名里预言过，在你的名里赶鬼过，并在你的名里行过许多异能么？

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?
Gen 3:2 And the woman said to the serpent, Of the fruit of the trees of the garden we may eat;
Gen 3:3 But of the fruit of the tree which is in the middle of the garden, God has said, You shall not eat of it, nor shall you touch it, lest you die.
Gen 3:4 And the serpent said to the woman, You shall not surely die!
Gen 3:5 For God knows that in the day you eat of it your eyes will be opened, and you will become like God, knowing good and evil.
Gen 3:6 And when the woman saw that the tree was good for food and that it was a delight to the eyes and that the tree was to be desired to make oneself wise, she took of its fruit and ate; and she also gave some to her husband with her, and he ate.
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!
Matt 16:23 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.

- a. Before Eve took the fruit of the tree of the knowledge of good and evil into her body, the thought, the mind, of Satan was injected into her soul.
- b. After Eve's mind was poisoned by Satan's thought, her emotion was aroused, and then her will was exercised to make a decision to eat of the fruit of the tree of knowledge.
- c. By this time every part of the soul—the mind, the emotion, and the will—had been poisoned.
- d. The self is the embodiment of the soul-life, which is expressed through the mind; thus, the self, the soul-life, and the mind are three-in-one.
- e. Behind these three is Satan, who manipulates the self in order to damage the church—v. 23.

Matt 16:23 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.

3. The self is the soul declaring independence from God:

- a. The Lord does not have regard for what we do; rather, He has regard for our dependence on Him——7:21-23; cf. Josh. 9:14.

Matt 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.
Matt 7:22 Many will say to Me in that day, Lord, Lord, was it not in Your name that we prophesied, and in Your name cast out demons, and in Your name did many works of power?

太 7:23 那时，我要向他们宣告：我从来不认识你们，你们这些行不法的人，离开我去罢。

书 9:14 以色列人受了他们些食物，并没有求耶和華指示。

b 基督身体的仇敌就是己；因着己是独立的，所以己是基督身体建造最大的难处，最大的拦阻和反对：

(一) 我们不仅要倚靠神，也要倚靠身体，倚靠弟兄姊妹——出十七 11 ~ 13，徒九 25，林后十一 33。

出 17:11 摩西何时举手，以色列人就获胜；何时垂手，亚玛力人就获胜。

出 17:12 但摩西的手发沉，他们就搬一块石头来，放在他以下，他就坐在上面。亚伦与户珥扶着他的手，一个在这边，一个在那边，他的手就稳住，直到日落的时候。

出 17:13 约书亚用刀击败了亚玛力王和他的百姓。

徒 9:25 他的门徒就在夜间，用筐子把他从城墙上缒下去。

林后 11:33 我就从窗户中，在筐子里给人从城墙上缒下去，逃脱了他的手。

(二) 主和身体乃是一；因此，我们若倚靠身体，也就倚靠主，我们若向身体独立，我们向着主就自然而然独立的。

(三) 当我们倚靠时，己就消失，我们就没有己，而有主的同在，并且满了平安。

(四) 只有当己的生命借着十字架完全被对付，我们才能摸着基督身体的实际而认识身体。

4 以下是己的一些表显（见诗歌六二八首，第五、六节）：

诗歌六二八首	第五节	灵中得着释放，脱开了自义； 脱开自觉、自责，不再理自己。
	第六节	灵中得着释放，脱开了己意； 自爱、自骄、自荣，全都被贬抑。

a 野心、骄傲与自高——太二十 20 ~ 28，彼前五 5，罗十二 3，民十二 1 ~ 10，十六 1 ~ 3，腓二 3 ~ 4。

Matt 7:23 And then I will declare to them: I never knew you. Depart from Me, you workers of lawlessness.

Josh 9:14 And the men took some of their provisions, but they did not ask for the counsel of Jehovah.

b. The enemy of the Body is the self; because the self is something independent, the self is the greatest problem, the greatest frustration and opposition, to the building up of the Body:

1) We should depend not only on God but also on the Body, on the brothers and sisters—Exo. 17:11-13; Acts 9:25; 2 Cor. 11:33.

Exo 17:11 And when Moses lifted his hand up, Israel prevailed; and when he let his hand down, Amalek prevailed.

Exo 17:12 But Moses' hands were heavy, so they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other side. So his hands were steady until the going down of the sun.

Exo 17:13 And Joshua defeated Amalek and his people with the edge of the sword.

Acts 9:25 But his disciples took him by night and let him down through the wall, lowering him in a basket.

2 Cor 11:33 And in a basket I was lowered through a window, through the wall, and escaped his hands.

2) The Lord and the Body are one; hence, if we are dependent on the Body, we are also dependent on the Lord, and if we are independent of the Body, we are spontaneously independent of the Lord.

3) When we are dependent, the self is gone, and instead of the self, we have the Lord's presence and are full of peace.

4) Only when the self-life has been utterly dealt with by the cross are we able to touch the reality of the Body of Christ and come to know the Body.

4. The following are some expressions of the self (see Hymns, #866, stanzas 5 and 6):

Hymns, #866	stanza 5	Freed within the spirit	From self-righteousness,
		From self-condemnation	And self-consciousness.
	stanza 6	Freed within the spirit	From self-will and pride,
		From self-love and glory,	All to override.

a. With the self there are ambition, pride, and self-exaltation—Matt. 20:20-28; 1 Pet. 5:5; Rom. 12:3; Num. 12:1-10; 16:1-3; Phil. 2:3-4.

太 20:20 那时，西庇大儿子的母亲，同她儿子们进前来拜耶稣，求祂一件事。

太 20:21 耶稣就对她说，你要什么？她说，请叫我这两个儿子在你国里，一个坐在你右边，一个坐在你左边。

太 20:22 耶稣回答说，你们不知道所求的是什么。我将要喝的杯，你们能喝么？他们说，我们能。

太 20:23 耶稣说，我的杯你们必要喝，只是坐在我的左右，不是我可以赐的；乃是我父为谁预备的，就赐给谁。

太 20:24 那十个听见，就恼怒这两个兄弟。

太 20:25 于是耶稣叫了他们来，说，你们知道外邦人有君王为治理他们，也有大臣操权管辖他们。

太 20:26 但你们中间不是这样；反倒你们中间无论谁想要为大，就必作你们的仆役；

太 20:27 你们中间无论谁想要为首，就必作你们的奴仆。

太 20:28 正如人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。

彼前 5:5 照样，年幼的，要服从年长的；你们众人彼此相待，也都要以谦卑束腰，因为神敌挡狂傲的人，赐恩给谦卑的人。

罗 12:3 我借着所赐给我的恩典，对你们各人说，不要看自己过于所当看的，乃要照着神所分给各人信心的度量，看得清明适度。

民 12:1 米利暗和亚伦因摩西所娶的古实女子就毁谤他，（因为摩西娶了一个古实女子，）

民 12:2 他们说，难道耶和華只借着摩西说话，祂不也借着我们说话么？这话耶和華听见了。

民 12:3 摩西这人极其谦和，胜过地上的众人。

民 12:4 耶和華忽然对摩西、亚伦、米利暗说，你们三个人都出来，到会幕这里。他们三个人就出来。

民 12:5 耶和華在云柱中降临，站在会幕门口，召亚伦和米利暗；二人出来了，

民 12:6 耶和華就说，你们且听我的话：你们中间若有申言者，我耶和華必在异象中使他认识我，我要在梦中与他说话。

民 12:7 我的仆人摩西不是这样；他在我全家是忠信的。

民 12:8 我与他面对面说话，乃是明说，不用谜语，他也看见我耶和華的形像。你们毁谤我的仆人摩西，为何不惧怕呢？

民 12:9 耶和華向他们二人发怒，就离开了。

民 12:10 云彩从会幕上挪开了，不料，米利暗患了麻风，象雪那样白。亚伦转向米利暗，见她患了麻风，

民 16:1 利未的曾孙，哥辖的孙子，以斯哈的儿子可拉，和流便子孙中以利押的儿子大坍、亚比兰，与比勒的儿子安，带着人来；

民 16:2 他们同以色列人众中的二百五十个首领，就是有名望被选召到会中的人，在摩西面前起来，

民 16:3 聚集攻击摩西、亚伦，说，你们太过分了；全会众个个既是圣别的，耶和華也在他们中间，你们为什么高抬自己，超过耶和華的会众呢？

Matt 20:20 Then the mother of the sons of Zebedee came to Him with her sons, worshipping and asking something of Him.

Matt 20:21 And He said to her, What do you want? She said to Him, Say that these two sons of mine will sit, one on Your right and one on Your left, in Your kingdom.

Matt 20:22 But Jesus answered and said to them, You do not know what you are asking. Are you able to drink the cup which I am about to drink? They said to Him, We are able.

Matt 20:23 He said to them, My cup you shall indeed drink, but to sit on My right and on My left, this is not Mine to give, but it is for those for whom it has been prepared by My Father.

Matt 20:24 And when the ten heard this, they were indignant concerning the two brothers.

Matt 20:25 But Jesus called them to Him and said, You know that the rulers of the Gentiles lord it over them, and the great exercise authority over them.

Matt 20:26 It shall not be so among you; but whoever wants to become great among you shall be your servant,

Matt 20:27 And whoever wants to be first among you shall be your slave;

Matt 20:28 Just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.

1 Pet 5:5 In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble.

Rom 12:3 For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.

Num 12:1 And Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married (for he had married a Cushite woman).

Num 12:2 And they said, Has Jehovah indeed spoken only through Moses? Has He not also spoken through us? And Jehovah heard it.

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

Num 12:4 And suddenly Jehovah spoke to Moses and to Aaron and to Miriam, You three come out to the Tent of Meeting. So the three of them came out.

Num 12:5 Then Jehovah came down in a pillar of cloud and stood at the entrance of the tent, and called Aaron and Miriam. And when they had both come forward,

Num 12:6 He said, Hear now My words: If there is a prophet among you, / I, Jehovah, will make Myself known to him in a vision; / I will speak with him in a dream.

Num 12:7 My servant Moses is not so; / He is faithful in all My house.

Num 12:8 With him I speak face to face, even openly, and not in riddles; / And he beholds the form of Jehovah. Why then were you not afraid to speak against My servant, against Moses?

Num 12:9 And the anger of Jehovah was kindled against them, and He departed.

Num 12:10 And when the cloud had departed from over the tent; there Miriam was, leprous, as white as snow. And Aaron turned toward Miriam, and there she was, leprous.

Num 16:1 Now Korah the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram the sons of Eliab, and On the son of Peleth, the sons of Reuben, took men

Num 16:2 And rose up before Moses, with certain of the children of Israel, two hundred fifty leaders of the assembly, who were summoned to the meeting, well-known men.

Num 16:3 And they assembled themselves together against Moses and against Aaron, and said to them, You take too much upon yourselves, for all the assembly are holy, every one of them, and Jehovah is among them. Why then do you exalt yourselves above the congregation of Jehovah?

腓 2:3 凡事都不私图好争，也不贪图虚荣，只要心思卑微，各人看别人比自己强；

腓 2:4 各人不单看重自己的长处，也看重别人的。

b 自义、自是，以及暴露、批评和定罪别人—太九 10～13，路十八 9～14，彼前四 8，约三 17，八 11，路六 37，太七 1～5。

太 9:10 耶稣在屋里坐席，看哪，有好些税吏和罪人来，与耶稣和祂的门徒一同坐席。

太 9:11 法利赛人看见，就对耶稣的门徒说，你们的老师为什么和税吏并罪人一同吃饭？

太 9:12 耶稣听见，就说，强健的人用不着医生，有病的人才用得着。

太 9:13 你们去研究，“我要的是怜悯，不是祭祀，”是什么意思；我来本不是召义人，乃是召罪人。

路 18:9 耶稣也向那些仗着自己是义人，藐视别人的，说了这个比喻：

路 18:10 有两个人上殿里去祷告，一个是法利赛人，另一个是税吏。

路 18:11 法利赛人站着，自言自语的祷告说，神啊，我感谢你，我不象别人，勒索、不义、奸淫，也不象这个税吏。

路 18:12 我一周禁食两次，凡我所得的，都献上十分之一。

路 18:13 那税吏却远远地站着，连举目望天也不敢，只捶着胸说，神啊，宽恕我这个罪人！

路 18:14 我告诉你们，这人回家去，得称为义，那人却不然。因为凡高抬自己的，必降为卑；降卑自己的，必升为高。

彼前 4:8 最要紧的，是彼此热切相爱，因为爱能遮盖众多的罪。

约 3:17 因为神差祂的儿子到世上来，不是要定世人的罪，乃是要叫世人借祂得救。

约 8:11 她说，主啊，没有。耶稣说，我也不定你的罪；去罢，从今以后不要再犯罪了。

路 6:37 你们不要审判，就绝不会受审判；你们不要定罪，就绝不会受定罪；你们要赦免人，就必蒙赦免。

太 7:1 不要审判，免得你们受审判；

太 7:2 因为你们用什么审判审判人，也必受什么审判；你们用什么量器量给人，也必用什么量器量给你们。

太 7:3 再者，为什么看见你弟兄眼中的刺，却不想到自己眼中的梁木？

太 7:4 或者，你怎能对你弟兄说，让我去掉你眼中的刺，而你自己眼中竟有梁木？

太 7:5 你这假冒为善的人，先从你眼中去掉梁木，然后你才看得清楚，从你弟兄眼中去掉刺。

c 内顾自己与轻看自己—歌二 8～9，林前十二 15～16。

歌 2:8 听啊，是我良人的声音；看哪，他躡山越岭而来。

Phil 2:3 Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves;

Phil 2:4 Not regarding each his own virtues, but each the virtues of others also.

b. With the self there are self-righteousness, self-justification, and exposing, criticizing, and condemning others—Matt. 9:10-13; Luke 18:9-14; 1 Pet. 4:8; John 3:17; 8:11; Luke 6:37; Matt. 7:1-5.

Matt 9:10 And as He was reclining at table in the house, behold, many tax collectors and sinners came and reclined together with Jesus and His disciples.

Matt 9:11 And when the Pharisees saw it, they said to His disciples, Why does your Teacher eat with the tax collectors and sinners?

Matt 9:12 Now when He heard this, He said, Those who are strong have no need of a physician, but those who are ill.

Matt 9:13 But go and learn what this means, “I desire mercy and not sacrifice,” for I did not come to call the righteous, but sinners.

Luke 18:9 And He told this parable also to certain ones who trusted in themselves that they were righteous and despised the rest:

Luke 18:10 Two men went up to the temple to pray, the one a Pharisee and the other a tax collector.

Luke 18:11 The Pharisee stood and prayed these things to himself: God, I thank You that I am not like the rest of men—extortioners, unjust, adulterers, or even like this tax collector.

Luke 18:12 I fast twice a week; I give a tenth of all that I get.

Luke 18:13 But the tax collector, standing at a distance, would not even lift up his eyes to heaven, but beat his breast, saying, God, be propitiated to me, the sinner!

Luke 18:14 I tell you, This man went down to his house justified rather than that one; for everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted.

1 Pet 4:8 Above all, have fervent love among yourselves, because love covers a multitude of sins.

John 3:17 For God did not send the Son into the world to condemn the world, but that the world might be saved through Him.

John 8:11 And she said, No one, Lord. And Jesus said, Neither do I condemn you; go, and from now on sin no more.

Luke 6:37 And do not judge, and you shall by no means be judged; and do not condemn, and you shall by no means be condemned; release, and you will be released;

Matt 7:1 Do not judge, that you be not judged.

Matt 7:2 For with what judgment you judge, you shall be judged; and with what measure you measure, it shall be measured to you.

Matt 7:3 And why do you look at the splinter which is in your brother's eye, but the beam in your eye you do not consider?

Matt 7:4 Or how can you say to your brother, Let me remove the splinter from your eye, and behold, the beam is in your eye?

Matt 7:5 Hypocrite, first remove the beam from your eye, and then you will see clearly to remove the splinter from your brother's eye.

c. With the self there are introspection and self-despising—S. S. 2:8-9; 1 Cor. 12:15-16.

S S 2:8 The voice of my beloved! Now he comes, / Leaping upon the mountains, / Skipping upon the hills.

歌 2:9 我的良人好像羚羊，或像小牡鹿。他站在我们墙壁后，从窗户往里观看，从窗棂往里探视。

林后 12:15 我极其喜欢为你们花费，并完全花上自己。难道我越爱你们，就越发少得你们的爱么？

林后 12:16 罢了！我并没有加给你们担子，你们却有人说，我是狡猾诡诈，用诡计牢笼你们。

d 当我们在己里，就会被召会、带领的人或圣徒得罪——太六 14 ~ 15，十八 21 ~ 35，可十一 25 ~ 26，西三 13。

太 6:14 因为你们若赦免人的过犯，你们的天父也必赦免你们；

太 6:15 你们若不赦免人的过犯，你们的父也必不赦免你们的过犯。

太 18:21 那时，彼得进前来，对耶稣说，主啊，我的弟兄得罪我，我当赦免他几次？到七次么？

太 18:22 耶稣对他说，我不是对你说到七次，乃是到七十个七次。

太 18:23 因此，诸天的国好比一个作君王的人，要和他的奴仆算账。

太 18:24 才算的时候，有人带了一个欠一万他连得银子的来。

太 18:25 因为他没有什么可偿还的，主人吩咐把他和他的妻子儿女，并一切所有的都卖了来偿还。

太 18:26 那奴仆就俯伏拜他，说，宽容我，将来我都要还清。

太 18:27 那奴仆的主人就动了慈心，把他释放，并且免了他的债。

太 18:28 但那奴仆出来，遇见一个和他同作奴仆的，欠他一百银币，便揪住他，掐住他的喉咙，说，你所欠的，都要偿还。

太 18:29 那和他同作奴仆的，俯伏央求他说，宽容我，将来我必还你。

太 18:30 他却不肯，竟去把他下在监里，等他还清所欠的债。

太 18:31 那些和他同作奴仆的，看见所发生的事，就甚忧愁，去把一切所发生的事，都完全告诉他们的主人。

太 18:32 于是主人把他叫来，对他说，你这恶仆，因你央求我，我就把你一切所欠的都免了；

太 18:33 你岂不应当怜悯和你同作奴仆的，象我怜悯你么？

太 18:34 主人就大怒，把他交给掌刑的，直到他还清了一切所欠的债。

太 18:35 你们各人若不从心里赦免你的弟兄，我天父也要这样待你们了。

可 11:25 你们站着祷告的时候，若向什么人怀怨，要赦免他，好叫你们在诸天之上的父，也赦免你们的过犯。

可 11:26 你们若不赦免人，你们在诸天之上的父，也不赦免你们的过犯。

西 3:13 倘若这人与那人有嫌隙，总要彼此容忍，彼此饶恕；主怎样饶恕了你们，你们也要怎样饶恕人。

SS 2:9 My beloved is like a gazelle or a young hart. / Now he stands behind our wall; / He is looking through the windows, / He is glancing through the lattice.

2 Cor 12:15 But I, I will most gladly spend and be utterly spent on behalf of your souls. If I love you more abundantly, am I loved less?

2 Cor 12:16 But let it be so! I did not burden you; but, as some of you say, being crafty, I took you by guile.

d. When we are in the self, we can be offended by the church, the leading ones, or the saints—Matt. 6:14-15; 18:21-35; Mark 11:25-26; Col. 3:13.

Matt 6:14 For if you forgive men their offenses, your heavenly Father will forgive you also;

Matt 6:15 But if you do not forgive men their offenses, neither will your Father forgive your offenses.

Matt 18:21 Then Peter came and said to Him, Lord, how often shall my brother sin against me and I forgive him? Up to seven times?

Matt 18:22 Jesus said to him, I do not say to you, Up to seven times, but, Up to seventy times seven.

Matt 18:23 For this reason the kingdom of the heavens has become like a king who desired to settle accounts with his slaves.

Matt 18:24 And when he began to settle them, one who owed him ten thousand talents was brought to him.

Matt 18:25 But since he did not have the means to repay, the master commanded him to be sold, as well as his wife and children and all that he had, and repayment to be made.

Matt 18:26 Then the slave fell down and worshipped him, saying, Be patient with me and I will repay you all.

Matt 18:27 And the master of that slave was moved with compassion and released him and forgave him the loan.

Matt 18:28 But that slave went out and found one of his fellow slaves who owed him a hundred denarii, and he took hold of him and began to choke him, saying, Repay me what you owe.

Matt 18:29 Then his fellow slave fell down and begged him, saying, Be patient with me and I will repay you.

Matt 18:30 But he would not; instead, he went away and threw him into prison until he would repay what was owed.

Matt 18:31 Then his fellow slaves, seeing what had taken place, were greatly grieved and came and explained fully to their master all that had taken place.

Matt 18:32 Then his master called him to him and said to him, Evil slave, all that debt I forgave you, because you begged me.

Matt 18:33 Should you not also have had mercy on your fellow slave even as I had mercy on you?

Matt 18:34 And his master became angry and delivered him to the torturers until he would repay all that was owed.

Matt 18:35 So also will My heavenly Father do to you if each of you does not forgive his brother from your hearts.

Mark 11:25 And when you stand praying, forgive, if you have anything against anyone, so that your Father who is in the heavens may also forgive you your offenses.

Mark 11:26 But if you do not forgive, neither will your Father who is in the heavens forgive your offenses.

Col 3:13 Bearing one another and forgiving one another, if anyone should have a complaint against anyone; even as the Lord forgave you, so also should you forgive.

e 失望与灰心—参罗八 28 ~ 29, 林后四 1。

罗 8:28 还有, 我们晓得万有都互相效力, 叫爱神的人得益处, 就是按祂旨意被召的人。

罗 8:29 因为神所预知的人, 祂也预定他们模成神儿子的形像, 使祂儿子在许多弟兄中作长子。

林后 4:1 因此, 我们既照所蒙的怜悯, 受了这职事, 就不丧胆,

f 自爱、保留自己、自私自利以及自怜—太十三 5、20 ~ 21。

太 13:5 又有的落在土浅石头地上, 土既不深, 立刻发苗;

太 13:20 又有那撒在石头地上的, 就是人听了道, 立刻欢喜领受,

太 13:21 只因他里面没有根, 不过是暂时的; 一旦为道遭遇患难或逼迫, 就立刻绊跌了。

g 发怨言与起争论—出十六 1 ~ 9, 腓二 14。

出 16:1 以色列人全会众从以琳起行, 在出埃及地后第二个月十五日, 到了以琳和西乃之间, 汛的旷野。

出 16:2 以色列全会众在旷野向摩西、亚伦发怨言,

出 16:3 对他们说, 巴不得我们在埃及地死在耶和华手下; 那时我们坐在肉锅旁边, 有食物吃得饱足。你们将我们领出来, 到这旷野, 是要叫这全会众都饿死阿!

出 16:4 耶和华对摩西说, 我要将粮食从天降给你们。百姓可以出去, 每天收取当天的分, 我好试验他们遵不遵行我的法度。

出 16:5 到第六天, 他们要把所收进来的预备好, 比每天所收取的多一倍。

出 16:6 摩西、亚伦对以色列众人说, 到了晚上, 你们就知道是耶和华将你们从埃及地领出来的。

出 16:7 早晨, 你们要看见耶和华的荣耀, 因为耶和华听见你们向祂所发的怨言了。我们算什么, 你们竟向我们发怨言?

出 16:8 摩西又说, 耶和华晚上必给你们肉吃, 早晨必给你们食物得饱; 因为你们向耶和华发的怨言, 祂都听见了。我们算什么? 你们的怨言不是向我们发的, 乃是向耶和华发的。

出 16:9 摩西对亚伦说, 你告诉以色列人全会众说, 你们就近耶和华面前, 因为祂已经听见你们的怨言了。

腓 2:14 凡所行的, 都不要发怨言, 起争论,

h 基于天然口味和偏爱的天然感情(友谊)—太十二 46 ~ 50, 腓二 2 下, 林前十二 25。

e. With the self there are disappointment and discouragement—cf. Rom. 8:28-29; 2 Cor. 4:1.

Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

2 Cor 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart;

f. With the self there are self-love, self-preservation, self-seeking, and self-pity—Matt. 13:5, 20-21.

Matt 13:5 And others fell on the rocky places, where they did not have much earth, and immediately they sprang up because they had no depth of earth.

Matt 13:20 And the one sown on the rocky places, this is he who hears the word and immediately receives it with joy;

Matt 13:21 Yet he does not have root in himself but lasts only for a time, and when affliction or persecution occurs because of the word, immediately he is stumbled.

g. With the self there are murmurings and reasonings—Exo. 16:1-9; Phil. 2:14.

Exo 16:1 And they journeyed from Elim, and all the assembly of the children of Israel came to the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure out of the land of Egypt.

Exo 16:2 And the whole assembly of the children of Israel murmured against Moses and against Aaron in the wilderness.

Exo 16:3 And the children of Israel said to them, If only we had died by the hand of Jehovah in the land of Egypt, when we sat by the fleshpots, when we ate bread to the full; for you have brought us out into this wilderness to kill this whole congregation with hunger.

Exo 16:4 Then Jehovah said to Moses, I will now rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may test them, whether or not they will walk in My law.

Exo 16:5 And on the sixth day when they prepare what they bring in, it will be twice as much as they gather daily.

Exo 16:6 So Moses and Aaron said to all the children of Israel, In the evening you will know that Jehovah has brought you out from the land of Egypt;

Exo 16:7 And in the morning you will see the glory of Jehovah, for He hears your murmurings against Jehovah. And what are we, that you murmur against us?

Exo 16:8 And Moses said, This you will see when Jehovah gives you flesh to eat in the evening, and bread to the full in the morning, for Jehovah hears your murmurings which you murmur against Him. And what are we? Your murmurings are not against us but against Jehovah.

Exo 16:9 And Moses said to Aaron, Say to all the assembly of the children of Israel, Come near before Jehovah, for He has heard your murmurings.

Phil 2:14 Do all things without murmurings and reasonings

h. With the self there is natural affection (friendship) based on natural taste and preference—Matt. 12:46-50; Phil. 2:2b; 1 Cor. 12:25.

太 12:46 耶稣还对群众说话的时候，看哪，祂的母亲和兄弟站在外面，要找祂说话。
太 12:47 有人对祂说，看哪，你的母亲和兄弟站在外面，要找你说话。
太 12:48 祂却回答那对祂说话的人说，谁是我的母亲？谁是我的弟兄？
太 12:49 就伸手指着门徒说，看哪，我的母亲，我的弟兄！
太 12:50 因为凡实行我在诸天之上父旨意的，就是我的弟兄、姊妹和母亲了。
腓 2:2 下 …有相同的爱，魂里联结，思念同一件事，
林前 12:25 免得身体上有了分裂，总要肢体彼此同样相顾。

i 固执己见与持异议—约十一 21、23 ~ 28、39，徒十五 35 ~ 39，参林前七 25、40。

约 11:21 马大对耶稣说，主啊，你若早在这里，我兄弟就不会死。
约 11:23 耶稣对她说，你兄弟必然复活。
约 11:24 马大说，我知道在末日复活的时候，他必复活。
约 11:25 耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活；
约 11:26 凡活着信入我的人，必永远不死。你信这话么？
约 11:27 马大对祂说，主啊，是的；我信你是基督，是神的儿子，就是那要来到世界的。
约 11:28 马大说了这话，就去暗暗地叫她妹妹马利亚，说，夫子来了，叫你。
约 11:39 耶稣说，你们把石头挪开。那死人的姐姐马大对祂说，主啊，他已经臭了，因为这是第四天了。
徒 15:35 但保罗和巴拿巴仍住在安提阿，和许多别的人一同施教，传主的话为福音。
徒 15:36 过了些日子，保罗对巴拿巴说，我们要回到从前宣传主话的各城，看望弟兄们的景况如何。
徒 15:37 巴拿巴定意也带着称呼马可的约翰同去，
徒 15:38 但保罗以为不带他同去是适宜的，因为马可从前曾在旁非利亚离开他们，不和他们同去作工。
徒 15:39 于是二人起了争执，甚至彼此分开；巴拿巴带着马可，坐船往居比路去；
林前 7:25 关于童身的人，我没有主的命令，但我既蒙主怜悯成为忠信的，就题出我的意见。
林前 7:40 然而，按我的意见，她若守节更是有福；但我想我也有神的灵了。

j 当我们在己里，我们就是个人主义与独立的—十六 12。

林前 16:12 至于亚波罗弟兄，我再三地劝他，要同弟兄们到你们那里去；但现在他绝不愿意去，几时有了机会他必去。

Matt 12:46 While He was still speaking to the crowds, behold, His mother and His brothers stood outside seeking to speak to Him.
Matt 12:47 And someone said to Him, Behold, Your mother and Your brothers are standing outside seeking to speak to You.
Matt 12:48 But He answered and said to him who spoke to Him, Who is My mother, and who are My brothers?
Matt 12:49 And stretching out His hand toward His disciples, He said, Behold, My mother and My brothers!
Matt 12:50 For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.
Phil 2:2b ...having the same love, joined in soul, thinking the one thing,
1 Cor 12:25 That there would be no division in the body, but that the members would have the same care for one another.

i. With the self there are the matters of being opinionated and dissenting—John 11:21, 23-28, 39; Acts 15:35-39; cf. 1 Cor. 7:25, 40.

John 11:21 Then Martha said to Jesus, Lord, if You had been here, my brother would not have died.
John 11:23 Jesus said to her, Your brother will rise again.
John 11:24 Martha said to Him, I know that he will rise again in the resurrection in the last day.
John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;
John 11:26 And everyone who lives and believes into Me shall by no means die forever. Do you believe this?
John 11:27 She said to Him, Yes, Lord; I have believed that You are the Christ, the Son of God, He who comes into the world.
John 11:28 And when she had said this, she went away and called Mary her sister secretly, saying, The Teacher is here and is calling you.
John 11:39 Jesus said, Take away the stone. Martha, the sister of him who was deceased, said to Him, Lord, by now he smells, for it is the fourth day that he is there.
Acts 15:35 And Paul and Barnabas stayed in Antioch, teaching and announcing the word of the Lord as the gospel with many others also.
Acts 15:36 Now after some days Paul said to Barnabas, Let us return now and visit the brothers in every city in which we announced the word of the Lord, and see how they are doing.
Acts 15:37 And Barnabas intended to take John, who is called Mark, along with them also;
Acts 15:38 But Paul did not consider it suitable to take with them this one who withdrew from them in Pamphylia and did not go with them to the work.
Acts 15:39 And there was a sharp contention, so that they separated from each other; and Barnabas, taking Mark along, sailed away to Cyprus.
1 Cor 7:25 Now concerning virgins I have no commandment of the Lord, but I give my opinion as one who has been shown mercy by the Lord to be faithful.
1 Cor 7:40 But she is more blessed if she so remains, according to my opinion; but I think that I also have the Spirit of God.

j. When we are in the self, we are individualistic and independent—16:12.

1 Cor 16:12 And concerning our brother Apollos, I urged him many times to come to you with the brothers; yet it was not at all his desire to come now, but he will come when he has opportunity.

5 我们若运用否认己的钥匙来锁住己，我们就不可能被得罪；不被得罪的人有福了—参路二三 34，徒七 60：

路 23:34 当下耶稣说，父啊，赦免他们，因为他们所作的，他们不晓得。兵丁就拈阄分祂的衣服。

徒 7:60 又跪下，大声喊着说，主啊，不要将这罪归与他们！说了这话，就睡了。扫罗也赞同他被杀。

a 假如我们会被得罪，就证明我们满了己。

b 如果我的己被锁住了，就无论你对我作什么，或者怎样对待我，我都不会被得罪—路二三 34，徒七 60。

路 23:34 当下耶稣说，父啊，赦免他们，因为他们所作的，他们不晓得。兵丁就拈阄分祂的衣服。

徒 7:60 又跪下，大声喊着说，主啊，不要将这罪归与他们！说了这话，就睡了。扫罗也赞同他被杀。

6 我们需要学习，在各种情况中运用否认己的钥匙来锁住己：

a 不管情况是顺境或逆境，不管弟兄们是爱我们或恨我们，我们都必须锁住己—林后十二 15。

林后 12:15 我极其喜欢为你们花费，并完全花上自己。难道我越发爱你们，就越发少得你们的爱么？

b 假如己被锁住，召会就会得着建造。

二 我们需要学习运用背十字架这把钥匙—太十六 24：

太 16:24 于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。

1 背起十字架意思就是接受神的旨意；十字架就是神的旨意—二六 39，约十八 11：

太 26:39 祂就稍往前走，面伏于地，祷告说，我父啊，若是可能，就叫这杯离开我；然而不要照我的意思，只要照你的意思。

约 18:11 耶稣就对彼得说，收刀入鞘罢！我父所给我的那杯，我岂可不喝？

a 主耶稣不是象犯人一样，被逼去钉十字架；祂乃是心甘情愿的，因为十字架是神的旨意—太二六 39。

太 26:39 祂就稍往前走，面伏于地，祷告说，我父啊，若是可能，就叫这杯离开我；然而不要照我的意思，只要照你的意思。

5.If we exercise the key of denying the self to lock up the self, it is impossible for us to be offended; blessed are those who are not offended—cf. Luke 23:34; Acts 7:60:

Luke 23:34 And Jesus said, Father, forgive them, for they do not know what they are doing. And dividing His garments, they cast lots.

Acts 7:60 And kneeling down, he cried out with a loud voice, Lord, do not hold this sin against them. And when he had said this, he fell asleep.

a. If we can be offended, it is proof that we are full of self.

b.If my self has been locked up, I will not be offended no matter what you do to me or how you treat me—Luke 23:34; Acts 7:60.

Luke 23:34 And Jesus said, Father, forgive them, for they do not know what they are doing. And dividing His garments, they cast lots.

Acts 7:60 And kneeling down, he cried out with a loud voice, Lord, do not hold this sin against them. And when he had said this, he fell asleep.

6.We need to learn to exercise the key of denying the self to lock up the self in every situation:

a. Whether a situation is for us or against us, whether the brothers love us or hate us, we must lock up the self—2 Cor. 12:15.

2 Cor 12:15 But I, I will most gladly spend and be utterly spent on behalf of your souls. If I love you more abundantly, am I loved less?

b.If the self is locked up, the church will be built up.

B.We need to learn to exercise the key of taking up the cross—Matt. 16:24:

Matt 16:24 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.

1.To take up the cross simply means to take up the will of God; the cross is God's will—26:39; John 18:11:

Matt 26:39 And going forward a little, He fell on His face and prayed, saying, My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.

John 18:11 Jesus therefore said to Peter, Put the sword into its sheath. The cup which the Father has given Me, shall I not drink it?

a. The Lord Jesus was not forced to go to the cross like a criminal; He was willing to go because the cross was God's will—Matt. 26:39.

Matt 26:39 And going forward a little, He fell on His face and prayed, saying, My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.

b 主耶稣愿意钉十字架，使生命能借着祂的死释放出来，好产生并建造召会——约十二 24。

约 12:24 我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。

c 十字架对主来说是极痛苦的，但祂不在乎这种受苦，乃在乎完成神的定旨——来十二 2，西一 24。

来 12:2 望断以及于耶稣，就是我们信心的创始者与成终者；祂为那摆在前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神宝座的右边。

西 1:24 现在我因着为你们所受的苦难喜乐，并且为基督的身体，就是为召会，在我一面，在我肉身上补满基督患难的缺欠；

2 “就当…背起他的十字架”（太十六 24）的意思是，我们不是被迫背十字架，乃是甘愿背十字架：

太 16:24 于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。

a 我们的丈夫、妻子和儿女是神的旨意，因此是我们的十字架。

b 独一的召会是神的旨意，在召会中每一位弟兄和姊妹也是神的旨意；因此，背十字架就是背负召会，并背负所有的圣徒，使我们有真正的——约十七 21 ~ 23，弗四 3、13，林前一 10，腓二 2。

约 17:21 使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。

约 17:22 你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一样。

约 17:23 我在他们里面，你在我里面，使他们被成全成为一，叫世人知道你差了我来，并且知道你爱他们如同爱我一样。

弗 4:3 以和平的联络，竭力保守那灵的一；

弗 4:13 直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量，

林前 1:10 弟兄们，我借我们主耶稣基督的名，恳求你们都说一样的话，你们中间也不可有分裂，只要在一样的心思和一样的意见里，彼此和谐。

腓 2:2 你们就要使我的喜乐满足，就是要思念相同的事，有相同的爱，魂里联结，思念同一件事，

3 我们不仅需要背起我们的十字架，也要背着我们的十字架，也就是留在十字架上，天天把我们的旧

b. The Lord Jesus was willing to be crucified so that through His death, His life might be released to produce and build up the church——John 12:24.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

c. The cross was a great suffering to the Lord, but He cared not for the suffering but for the fulfillment of God's purpose——Heb. 12:2; Col. 1:24.

Heb 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

Col 1:24 I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church;

2. Let him...take up his cross (Matt. 16:24) means that we are not forced to bear the cross but that we willingly take it up:

Matt 16:24 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.

a. Our husband, wife, and children are God's will and are therefore our cross.

b. The one church is God's will, and every brother and sister in the church is God's will; thus, to bear the cross is to bear the church and to bear all the saints so that we would have the genuine oneness——John 17:21-23; Eph. 4:3, 13; 1 Cor. 1:10; Phil. 2:2.

John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;

John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

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.

Phil 2:2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,

3. We need not only to take up our cross but also to carry our cross, that is, to remain on the cross, keeping our old man under the termination

人留在十字架的了结里——路十四 27，罗六 6，加二 20，腓三 10，林前十五 31：

路 14:27 凡不背着自己十字架跟从我的，也不能作我的门徒。

罗 6:6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆，

加 2:20 我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

弗 3:10 为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧，

林前 15:31 弟兄们，我指着我为你们在我们主基督耶稣里所有的夸耀，郑重地说，我是天天死。

a 我们已经借着主的钉十字架接受了神圣的生命；现今我们要在这生命里得着建造，就需要甘愿并快乐的背起十字架。

b 我们不该顾到我们的口味、感受或感觉；相反的，我们只该顾到神的旨意，就是要有真正的一——约十七 21 ~ 23，弗四 3、13，林前一 10，腓二 2。

约 17:21 使他们都成为一；正如你父在我里面，我在你里面，使他们也在我里面，叫世人可以信你差了我来。

约 17:22 你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一样。

约 17:23 我在他们里面，你在我里面，使他们被成全成为一，叫世人知道你差了我来，并且知道你爱他们如同爱我一样。

弗 4:3 以和平的联络，竭力保守那灵的一；

弗 4:13 直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量，

林前 1:10 弟兄们，我借我们主耶稣基督的名，恳求你们都说一样的话，你们中间也不可有分裂，只要在一样的心思和一样的意见里，彼此和谐。

腓 2:2 你们就要使我的喜乐满足，就是要思念相同的事，有相同的爱，魂里联结，思念同一件事，

三 我们需要学习运用丧失魂生命这把钥匙——太十六 25：

太 16:25 因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。

1 救魂生命，就是让魂得着享受，而取悦己；丧失魂生命，就是使魂失去享受：

of the cross day by day——Luke 14:27; Rom. 6:6; Gal. 2:20; Phil. 3:10; 1 Cor. 15:31:

Luke 14:27 Whoever does not carry his own cross and come after Me cannot be My disciple.

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;

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 3:10 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,

1 Cor 15:31 I protest by the boasting in you, brothers, which I have in Christ Jesus our Lord, I die daily.

a. We have received the divine life through the Lord's crucifixion; now, in order to be built up in this life, we need to willingly and happily take up the cross.

b. We should not care for our taste, feeling, or consciousness; rather, we should care only for God's will, which is that we would have the genuine oneness——John 17:21-23; Eph. 4:3, 13; 1 Cor. 1:10; Phil. 2:2.

John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;

John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

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.

Phil 2:2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,

C. We need to learn to exercise the key of losing the soul-life——Matt. 16:25:

Matt 16:25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

1. To save the soul-life is to please the self by allowing the soul to have its enjoyment; to lose the soul-life is to lose the enjoyment of the soul:

a 神乃是将人创造成一个需要享受的魂（创二 7）。

创 2:7 耶和華神用地上的尘土塑造人，将生命之气吹在他鼻孔里，人就成了活的魂。

b 接受神到人的灵里并借着魂彰显神，应该是人的喜乐和娱乐—参尼八 10，罗十四 17。

尼 8:10 他又对他们说，你们去吃肥美的，喝甘甜的，有不能预备的就分给他，因为今日是我们主的圣日。你们不要忧愁，因耶和華的喜乐是你们的力量。

罗 14:17 因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。

c 主耶稣在今世丧失魂的享受，使祂在来世可以得着祂的魂生命（约十 11，赛五三 12）；我们也必须如此行（约十二 24 ~ 26）。

约 10:11 我是好牧人，好牧人为羊舍命。

赛 53:12 所以我要使祂与至大者同分，与至强者均分掬物；因为祂将命倾倒，以至于死，且被算在罪犯之中；惟独祂担当多人的罪，又为罪犯代求。

约 12:24 我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。

约 12:25 爱惜自己魂生命的，就丧失魂生命；在这世上恨恶自己魂生命的，就要保守魂生命归入永远的生命。

约 12:26 若有人服事我，就当跟从我；我在那里，服事我的人也要在那里。若有人服事我，我父必尊重他。

d 我们若在今世救我们的魂生命，就要在来世丧失魂生命，但我们若在今世丧失魂生命，就要在来世得着魂生命—太十六 25。

太 16:25 因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。

e 我们需要爱主耶稣，恨恶并否认我们的魂生命，虽至于死也不爱自己的魂生命—林前十六 22，二 9，路十四 26，九 23，后十二 11。

林前 16:22 若有人不爱主，他就是可咒可诅的。主来了！

林前 2:9 只是如经上所记：“神为爱祂的人所预备的，是眼睛未曾看见，耳朵未曾听见，人心也未曾想到的。”

路 14:26 人到我这里来，若不恨自己的父亲、母亲、妻子、儿女、弟兄、姊妹，甚至自己的魂生命，就不能作我的门徒。

路 9:23 耶稣又对众人说，若有人要跟从我，就当否认己，天天背起他的十字架，并跟从我。

a. God created man as a soul (Gen. 2:7) with the need for enjoyment.

Gen 2:7 Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.

b. Receiving God into man's spirit and expressing God through the soul should be man's joy and amusement—cf. Neh. 8:10; Rom. 14:17.

Neh 8:10 Then he said to them, Go your way; eat the fat, and drink the sweet wine, and send portions to him for whom nothing has been prepared; for this day is holy to our Lord. And do not be grieved, for the joy of Jehovah is your strength.

Rom 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

c. The Lord Jesus lost the enjoyment of His soul in this age so that He might find His soul-life in the coming age (John 10:11; Isa. 53:12); we must do the same (John 12:24-26).

John 10:11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.

Isa 53:12 Therefore I will divide to Him a portion with the Great, / And He will divide the spoil with the Strong; / Because He poured out His life unto death / And was numbered with the transgressors, / Yet He alone bore the sin of many / And interceded for the transgressors.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

John 12:25 He who loves his soul-life loses it; and he who hates his soul-life in this world shall keep it unto eternal life.

John 12:26 If anyone serves Me, let him follow Me; and where I am, there also My servant will be. If anyone serves Me, the Father will honor him.

d. If we save our soul-life in this age, we will lose it in the coming age, but if we lose our soul-life in this age, we will find it in the coming age—Matt. 16:25.

Matt 16:25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

e. We need to love the Lord Jesus and to hate and deny our soul-life, not loving our soul-life even unto death—1 Cor. 16:22; 2:9; Luke 14:26; 9:23; Rev. 12:11.

1 Cor 16:22 If anyone does not love the Lord, let him be accursed! The Lord comes!

1 Cor 2:9 But as it is written, "Things which eye has not seen and ear has not heard and which have not come up in man's heart; things which God has prepared for those who love Him."

Luke 14:26 If anyone comes to Me and does not hate his own father and mother and wife and children and brothers and sisters, and moreover, even his own soul-life, he cannot be My disciple.

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.

启 12:11 弟兄们胜过他，是因羔羊的血，并因自己所见证的话，他们虽至于死，也不爱自己的魂生命。

2 我们若愿意为主、为召会并为众圣徒的缘故，丧失我们现今一切属魂的享受，别人就要得我们的喂养，并借着我们得建造；这不是受苦，乃是喜乐——来十二2。

来 12:2 望断以及于耶稣，就是我们信心的创始者与成终者；祂为那摆在前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神宝座的右边。

3 在国度实现时得着国度赏赐，得以分享王治理全地的喜乐，乃在于我们今世是救自己的魂生命或是丧失自己的魂生命——太十六 25 ~ 28，二五 21、23。

太 16:25 因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。

太 16:26 人若赚得全世界，却赔上自己的魂生命，有什么益处？人还能拿什么换自己的魂生命？

太 16:27 因为人子要在祂父的荣耀里，同着众天使来临，那时祂要照各人的行为报应各人。

太 16:28 我实在告诉你们，站在这里的，有人还没有尝到死味，必看见人子在祂的国里来临。

太 25:21 主人对他说，好，良善又忠信的奴仆，你在不多的事上既是忠信的，我要把许多事派你管理；进来享受你主人的快乐。

太 25:23 主人对他说，好，良善又忠信的奴仆，你在不多的事上既是忠信的，我要把许多事派你管理；进来享受你主人的快乐。

职事信息摘录：

否认己为着召会的建造

在马太十六章十八节主耶稣说到阴间的门，那是表征黑暗的权势。在圣经里，阴间是死亡之地，在那里人被拘禁在死的权势中。因此，阴间是一个死亡得势的地区。主耶稣死后，祂在阴间游历。行传二章二十四节指明，阴间尽其所能的要拘禁祂，但因基督是复活，祂不能被死所拘禁。死亡不能胜过复活；相反的，复活总是征服死亡。

门和钥匙

Rev 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

2. If we are willing to lose all our present soulish enjoyment for the Lord's sake, for the sake of the church, and for the sake of all the saints, others will be nourished by us and will be built up through us; this is not a suffering but a joy—Heb. 12:2.

Heb 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

3. The kingdom reward of sharing the King's joy in ruling over the earth in the manifestation of the kingdom depends upon whether we save our soul-life in this age or lose it—Matt. 16:25-28; 25:21, 23.

Matt 16:25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

Matt 16:26 For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?

Matt 16:27 For the Son of Man is to come in the glory of His Father with His angels, and then He will repay each man according to his doings.

Matt 16:28 Truly I say to you, There are some of those standing here who shall by no means taste death until they see the Son of Man coming in His kingdom.

Matt 25:21 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.

Matt 25:23 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.

Excerpts from the Ministry:

DENYING THE SELF FOR THE BUILDING OF THE CHURCH

In Matthew 16:18 the Lord Jesus spoke of the gates of Hades, which signify the power of darkness. In the Bible Hades is the place of death, where people are held in the power of death. Hence, it is a region where death prevails. After the Lord Jesus died, He took a tour of Hades. Acts 2:24 indicates that Hades tried its best to hold Him. However, because Christ is the resurrection, He could not be held by death. Death cannot overcome resurrection; on the contrary, resurrection always subdues death.

THE GATES AND THE KEYS

马太十六章十八节提到门，十九节提到钥匙。仇敌有门，但我们有钥匙。门无法胜过钥匙，钥匙却能控制门。仇敌的门虽然比钥匙大得多，但是门仍然在钥匙的控制之下，正如一栋建筑物的门是由钥匙开关来控制的。阿利路亚，我们有钥匙！撒但有許多门，但我们有钥匙。

现在我们需要来看，什么是国度的钥匙。当我得救不久，有一位著名的圣经教师教导我，给彼得的国度钥匙有两把。彼得用第一把钥匙，在五旬节那天开了犹太信徒进诸天之国的门（徒二 38 ~ 42）；又用另一把钥匙，在哥尼流家开了外邦信徒进诸天之国的门（十 34 ~ 48）。直到今天我还认为这个教训是正确的。但我们将要看见，关于钥匙还有更多的事。

要解释圣经，我们必须遵循一个基本原则，就是要顾到每一节的上下文。在马太十六章里，启示了基督、活神的儿子、召会、国度、阴间的门和国度的钥匙。二十一节启示，要把西门变化成为彼得，他身上必须发生什么事。为此，主耶稣必须被钉十字架并复活。乃是借着基督的钉十字架与复活，约拿的儿子西门才能成为神的儿子彼得。若没有这件事，西门巴约拿不可能成为彼得。

主是榜样和道路

二十二节说，“彼得就拉祂到一边，责劝祂说，主啊，神眷怜你，这事绝不会临到你。”彼得好心的告诉主，神应该眷怜祂。这一节是很难翻的。有人说应该翻成：“主啊，可怜你自己吧！”根据这种译法，彼得就是劝主怜悯祂自己。另一种翻译是：“主啊，神眷怜你。”这里的主词究竟是神还是主耶稣，很难决定。无论如何，这里的着重点是在于己。不管主词是神或主耶稣，强调的乃是己。

二十三节说，“祂却转过来，对彼得说，撒但，退我后面去吧！”然后在二十四至二十五节，主对祂的门徒说，“若有人要跟从我，就当否认己，背起他的十字架，并跟

The gates are mentioned in verse 18 of Matthew 16, and the keys, in verse 19. The enemy has the gates, but we have the keys. The gates do not overcome the keys, but the keys control the gates. The enemy's gates are much bigger than the keys, but the gates are nonetheless under the control of the keys, just as the doors of a building are controlled by the keys that open and close them. Hallelujah, we have the keys! Satan has many gates, but we have the keys.

Now we need to consider what the keys of the kingdom are. Shortly after I was saved, I was taught by a great Bible teacher that the keys of the kingdom given to Peter were two in number. Peter used the first key to open the gate for the Jewish believers to enter the kingdom of the heavens on the day of Pentecost (Acts 2:38-42), and he used the other key to open the gate for the Gentile believers to enter the kingdom of the heavens in the house of Cornelius (10:34-48). I still believe that this teaching is correct. But, as we shall see, there is more to this matter of the keys than this.

In order to interpret the Bible, we must follow the basic principle of taking care of the context of every verse. In Matthew 16 Christ, the Son of the living God, the church, the kingdom, the gates of Hades, and the keys of the kingdom are all revealed. Verse 21 reveals what must take place for Peter to be transformed from a Simon to a Peter. For this, the Lord Jesus had to be crucified and resurrected. It was through the crucifixion and resurrection of Christ that Simon, the son of Jonah, became Peter, a son of God. Without this transaction it would have been impossible for Simon Barjona to become Peter.

THE LORD AS THE PATTERN AND THE PATHWAY

Verse 22 says, “Peter took Him aside and began to rebuke Him, saying, God be merciful to You, Lord! This shall by no means happen to You!” With a good heart Peter was telling the Lord that God should be merciful to Him. This verse is difficult to translate. Some say it should be rendered, “Lord, pity Yourself.” According to this rendering, Peter was telling the Lord to be merciful to Himself. Another translation is, “God be merciful to You, Lord.” It is difficult to determine the subject, whether it is God or the Lord Jesus. At any rate, the emphasis is on the self. Whether the subject is God or the Lord Jesus, the self is emphasized.

Verse 23 says, “But He turned and said to Peter, Get behind Me, Satan!” Then in verses 24 and 25 the Lord 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

从我。因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。”按照这些经节，主乃是榜样和道路。若有人要跟从主，就是要以主为榜样和道路，那人就必须否认己，背起他的十字架，并跟从主。

撒但从门出来

为着解释十六至十九节，二十一至二十六节是必需的。我们已经看过，十八节说到门，十九节说到钥匙。要知道什么是门和钥匙，我们需要看二十一至二十六节。撒但从好些门出来。第一道门是己。这意思是说，我们的己是阴间的一道门，撒但从这门出来。甚至我们的好心，也可能让撒但从己的门出来。不论我们的心是好是坏，己是撒但出来的第一道门。除了己之外，二十一至二十六节也说到心思和魂，这两者也是撒但出来的门。因此，己、魂和心思是撒但借以出来主要的门。许多时候，撒但从你的心思出来，因为你的心思向着他一直是敞开的门。

三把钥匙

二十一至二十六节不仅显示了门，也启示了钥匙。第一把钥匙是否认己。己是敞开的门，但否认己是关这道门的钥匙。第二把钥匙是背起十字架。这意思是说，十字架是关闭己、魂和心思的一把钥匙。第三把钥匙是丧失魂生命。因此，这里的三把钥匙是否认己、背起十字架和丧失魂生命。我们每天都需要使用这些钥匙。不错，彼得在五旬节那天以及在哥尼流家里使用了钥匙，但我们也需要这段话里的三把主观的钥匙。

在诸天界里执政的和掌权的是门。此外，己、魂和心思也是三道紧要而主观的门。假如这些主观的门锁起来，那么执政的或掌权的就不能进来了。

召会被己破坏

我（在此）的负担不是解释而是应用。从整个历史来看，召会主要不是被犹太教或智慧派破坏，主要是被己破坏。

soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.” According to these verses, the Lord is the pattern and the pathway. If anyone desires to come after Him, that is, take Him as the pattern and the pathway, he must deny himself, take up his cross, and follow Him.

SATAN COMING OUT THROUGH THE GATES

Verses 21 through 26 are necessary for the interpretation of verses 16 through 19. As we have seen, verse 18 speaks of the gates, and verse 19, of the keys. In order to know what the gates and the keys are, we need to consider verses 21 through 26. Satan comes out through the gates. The first gate is the self. This means that we ourselves are one of the gates of Hades through which Satan comes out. Satan may come out through the gate of self even when we have a good heart. Whether our heart is good or evil, self is the first gate through which Satan comes out. In addition to the self, verses 21 through 26 also speak of the mind and the soul, both of which are also gates through which Satan comes out. Thus, the self, the soul, and the mind are the main gates through which Satan comes forth. Many times Satan has come out through your mind because your mind has been an open gate for him.

THE THREE KEYS

Verses 21 through 26 not only expose the gates but also reveal the keys. The first key is the denial of the self. Self is an open gate, but self-denial is the key that shuts it. The second key is the taking up of the cross. This means that the cross is a key to shut up the self, the soul, and the mind. The third key is the losing of the soul. Therefore, the three keys here are the denying of the self, the taking up of the cross, and the losing of the soul. Day by day we need to use these keys. Yes, Peter used the keys on the day of Pentecost and in the house of Cornelius. But we also need the three subjective keys found in this portion of the Word.

The principalities and powers in the heavenlies are gates. But in addition, the self, the soul, and the mind are three crucial subjective gates. If these subjective gates are locked, no principalities or powers will be able to come in.

THE CHURCH DAMAGED BY THE SELF

My burden in this chapter is not interpretation; it is application. Throughout history the church has not been damaged mainly by Judaism or Gnosticism; it has been

路德马丁曾说过，虽然他惧怕罗马教皇，但他更惧怕在他自己心里更强的教皇，就是己。没有什么比己更破坏并拦阻召会的建造。己是魂的具体化，魂是借着心思彰显出来。因此，己、魂和心思乃是三而一的。在这三者的背后乃是撒但，他操纵己以破坏召会生活。我们都需要为自己留意这些话。

就是因着己，有些圣徒离开了召会生活。一九四八年，在上海有一位弟兄，他满了己，他的魂是敞开的门，没有人能锁上。他有野心想作长老，也经常抱怨召会中的情形。有一天他在聚会中站起来，说了许多消极的事。在他消极的说话之后，我说，“弟兄，我们不需要浪费时间。假如你能找到更好的地方，请你告诉我，我愿意跟你一起去。但如果你找不到更好的地方，请安静地留在这里。”他没有再说什么。不久之后，他就不来参加召会的聚会，在他家里开始了一个聚会，而且雇用了一位巡回布道家。借着这位有异议的弟兄在经济上的支持，那位传道人写了长篇的文章反对倪弟兄。无疑的，这位弟兄破坏了召会生活，同时他自己也失去了召会生活。这都是由于己的缘故。这位弟兄没有建造，因为他没有成为彼得，他仍是约拿的儿子。这就是撒但从己出来的结果。

被绊跌的严重性

我要对你们大家说一句诚实和爱心的话：被绊跌是一件非常严重的事。不要随便地说，“在召会生活中，我被绊跌了。长老和别的带头弟兄把我绊跌了。”虽然别人可能绊跌你，但头一个受害者却是你。一面来说，我定罪所有绊跌人的事；但另一面我必须说，你没有理由被绊跌。我们若不在自己里面，就不会被绊跌。倘若我运用否认己的钥匙来关锁己，我就不可能被绊跌。我们被绊跌的原因就是己太敞开、太得势。由于己的门敞开，撒但就出来，我们就被绊跌了。

或许在某些事上，召会可能错了。不要以为召会错了，就不再是召会。比方，当你的小孩犯了错，他还是你的小孩。不管召会是对是错，仍是召会。在召会中，虽然你会

damaged mainly by the self. Martin Luther once said that although he was afraid of the pope, he was more afraid of the stronger pope, the self, within his own heart. Nothing damages and frustrates the building up of the church more than the self. Self is the embodiment of the soul, which is expressed through the mind. Thus the self, the soul, and the mind are three-in-one. Behind these three is Satan, who manipulates the self in order to damage the church life. We all need to heed this word for ourselves.

Simply because of the self, certain saints have left the church life. In 1948 there was a certain brother in Shanghai who was full of self and whose soul was an open gate that no one could lock. He was ambitious to be an elder, and he often complained about the situation in the church. One day he stood up in a meeting to speak many negative things. After his negative speaking, I said, “Brother, there is no need for us to waste our time. If you can find a better place, please tell me about it, and I’ll go there with you. But if you cannot find a better place, please be quiet and remain here.” He had nothing more to say. A short while later, he stopped coming to the church meetings, began a meeting in his home, and hired a traveling preacher. With the financial support of this dissenting brother, this preacher wrote a long article opposing Brother Nee. No doubt, this brother damaged the church life. At the same time, he himself lost the church life. This was due to the self. With this brother there was no building, for he did not become a Peter but remained the son of Barjona. This was the result of Satan coming out through the self.

THE SERIOUSNESS OF BEING OFFENDED

Let me honestly and lovingly say a word to you all: It is a very serious matter to be offended. Do not casually say, “I have been offended in the church life. The elders and other leading ones have offended me.” Although others may offend you, you will always be the first to suffer. On the one hand, I condemn all the offenses; but on the other hand, I must say that there is no excuse for your being offended. If we were not in ourselves, we could not be offended. If I exercise the key of self-denial to lock up the self, it will be impossible for me to be offended. The reason we are offended is that the self is so open and prevailing. Through the open gate of the self, Satan comes forth, and we are offended.

Perhaps in certain matters the church may be wrong. Do not think that the church is no longer the church because it is wrong. For example, when your child makes a mistake, he is still your child. Whether the church is right or wrong, it is still the church.

被某事或某人绊跌，但不要为自己找任何借口，否则这将阻挠召会的建造。

使用否认己的钥匙

我们已经看过，马太十六章讲到召会的建造，也讲到阴间的门和国度的钥匙。没有锁这些门的钥匙，召会就不能被建造。由于已往很少运用这些钥匙，因此召会至今还没有被建造。我们可以谈论许多建造的事，但是当有些事情发生摸着了我们，己就敞开了门。因着我们向阴间是敞开的，就有一些东西从阴间一撒但一出来。我们何等需要运用否认己的钥匙来锁住己！避免被人绊跌的路，就在于借着否认己来关锁己。那些不被绊跌的人，有福了。

被人绊跌是没有理由的。当主耶稣来设立祂的审判台时，祂要我们向祂交账。祂会问我们为什么在某些地方被绊跌。假如我们为自己找借口，主是不会接受的。问题不是绊跌，而是己。有些病菌很容易传染，但没有一种病菌会使桌子生病。假如你会被绊跌，就证明你满了己。如果我将我的己锁住，就无论你对我作什么，或者怎样对待我，我都不会被绊跌。

没有天然的情感

我已经说过被绊跌的事，现在我愿意说一点关于天然情感的话。

在召会生活中，不应该有任何天然的友谊。如果你把某些人当作你特别的朋友，这也指明你是满了己。某些人合你的口味，你也合他们的口味，你们彼此喂养个人的口味。这是非常损害并拦阻建造的。在召会里，在弟兄姊妹中间，只应该有纯净、神圣的爱，不应该有任何私人的情感。若有任何私人的情感潜入你和圣徒的关系中，这就证明你满了己。在召会生活中不应该有这样的情感。对我而言，所有的弟兄姊妹都是一样。在弟兄姊妹中间有所偏爱，就是满了己。这不是彼得，而是约拿的儿子。这破坏了建造。

Although you may be offended by something or someone in the church, do not make any excuses for yourself. This frustrates the building up of the church.

USING THE KEY OF SELF-DENIAL

As we have seen, Matthew 16 speaks about the building up of the church and also about the gates of Hades and the keys of the kingdom. Without the keys to lock the gates, the church cannot be built. Because there has been so little exercise of these keys, the church has not yet been built. We may talk a great deal about the building. However, when certain things take place to touch us, the self is open. Because we are open to Hades, something from Hades—Satan—comes out. How we need to use the key of self-denial to lock the self! The way to keep from being offended by others is to lock up yourself by denying yourself. Blessed are those who are not offended.

There is no excuse for being offended. When the Lord Jesus comes and sets up His judgment seat, He will tell us to settle our account with Him. He may ask us why we were offended in certain places. But if we make excuses for ourselves, the Lord will not accept them. The problem is not the offense—it is the self. Certain viruses are very contagious. However, no virus can cause a table to be sick. If you can be offended, it is a proof that you are full of self. If my self has been locked up, I will not be offended no matter what you do to me or how you treat me.

NO NATURAL AFFECTION

I have spoken about being offended. Now I wish to say a word about natural affection.

In the church life there should not be any natural friendships. If you regard certain ones as your special friends, it also is an indication that you are full of self. Certain ones match your taste, and you fit their taste. You feed one another's taste. This is very damaging, and it hinders the building. Among the brothers and sisters in the church, there should be a pure divine love, but there should not be any personal affection. If any personal affection creeps into your relationship with the saints, it proves that you are full of self. In the church life there should be no such affection. To me, all the brothers and sisters are the same. To have a favorite among the brothers and sisters is to be full of self. It is not to be a Peter but a son of Jonah. This damages the building.

我们需要接受主的怜悯，把所有的圣徒当作我们的弟兄姊妹，而不把任何一位当作我们的朋友。为着召会生活中主的建造，每一件天然的事都必须被拔出。不应该有天然的情感、关系或感觉。反之，我们都必须惧怕天然的情感并且避开。每当一位弟兄用天然的情感爱我，我就害怕。那就是我使用钥匙来否认己的时候。我要锁住我的己并避开那位弟兄的情感。无论什么时候，当你发现你在喂养一个弟兄的己，并且他也在喂养你的己，你就必须运用这把钥匙来关锁己的门。假如你不锁住己，撒但就会从己的门出来，那么你和其他的人就仍然是约拿的儿子。你们就不会是彼得，主就不可能用你们来建造召会。

隐藏的己

一千九百多年前，主耶稣就预言祂要建造召会。但是为什么经过这么多世纪，我们仍然没有建造呢？就因为否认己的钥匙被疏忽了。在这些信息里，我不愿意说些道理，但我却有心和你们大家交通。哦，隐藏的己！彼得虽然有一颗好心，但在祂里面却有隐藏的己，成为撒但出来的通道。我很珍赏主的鉴别力。假若我是主，我不会有这种鉴别力，反而会珍赏彼得的关心。但主立刻鉴别出撒但已经从己的门出来了。

我很高兴在召会中有弟兄之家和姊妹之家。但根据经历，我们知道住在其中会产生两种结果：有一些人形成天然的友谊；另有些人不满意而失望。但无论情形如何，你不应该失望，失望证明你在己里面。那些住在弟兄姊妹之家的弟兄姊妹，他们的己必须被锁住。若是己被锁住，我们就会有建造。假如你使用否认己的钥匙，其他的人或许会被绊跌，但你却不会被绊跌。反之，你会被建造，因为你里面的己已经被锁住。我们都要使用这把否认己的得胜钥匙来锁住己、魂和心思。否则，召会的建造就会受阻碍。

We need to receive the mercy of the Lord to regard all the saints as our brothers and sisters but none as our friends. For the Lord's building in the church life, everything natural must be extracted. There should be no natural affection, relationship, or feeling. Rather, we all must be fearful of natural affection and shun it. Whenever a brother loves me in a naturally affectionate way, I am frightened. That is the time for me to exercise the key to deny the self. I will lock myself and avoid that brother's affection. Whenever you discover that you are feeding a brother's self and that he is feeding yours, you must use the key to lock the gate of the self. If you do not lock up the self, Satan will come out through the door of the self. Then you and others will remain sons of Jonah. You will not be Peters, and it will be impossible for the Lord to build the church with you.

THE HIDDEN SELF

More than nineteen hundred years ago, the Lord Jesus prophesied that He would build the church. But why, after so many centuries, do we not yet have the building? It is because the key of self-denial has been neglected. In these chapters I have no desire to talk about doctrines, but I do have a heart to fellowship with you all. Oh, the hidden self! Peter had a good heart, but within him there was the hidden self that became the gateway for Satan to come out. I appreciate the Lord's discernment. If I had been the Lord, I would not have had the discernment but would have appreciated Peter's concern. However, the Lord Jesus immediately discerned that Satan had come out through the gate of the self.

I am glad that in the churches we have the brothers' houses and the sisters' houses. But, through experience, we have realized that there are two kinds of results from living in such a house. Some form natural friendships; others become dissatisfied and disappointed. However, no matter what the situation may be, you should not be disappointed. To be disappointed is a proof that you are in the self. The self of those who live in the brothers' and sisters' houses must be locked up. If the self is locked up, we shall have the building. If you exercise the key of self-denial, others may be offended, but you will not be offended. Instead, you will be built up because the self in you has been locked up. We all need to use the prevailing key of self-denial to lock the self, the soul, and the mind. Otherwise, the building up of the church will be frustrated.

钉死和复活 为着召会的建造

二十四节说，“若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”这节的“我”意义重大，这个“我”乃是榜样、道路。再者，这个“我”乃是钉死和复活的“我”。如果我们没有钉死和复活，就不可能有召会。由于基督的钉死和复活才有召会的产生。不仅我们被玷污的己必须被否认，连主纯洁、无罪的己，也必须被否认。假如主没有否认己而上十字架，祂就不能复活，也就没有召会了。我们必须跟从祂，这意思就是我们必须象祂一样否认己，并且象祂一样让己被钉死。没有这个，召会就不能被建造。当我们觉得是在喂养别人己的生命时，我们必须说，“主，我要跟从你。我要停止和这位弟兄有这么多的接触。”假如你这么作，召会的建造就会往前。

认识基督、并祂复活的大能、 以及同祂受苦的交通

当你读这句话，你会觉得你不能实行。是的，我们作不到。这就是我们需要注意腓立比三章十节保罗所说这话的原因。这节是这样说的：“使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”这里我们看见保罗渴望认识三件事情：基督、祂复活的大能、以及同祂受苦的交通。十节的“祂”就是马太十六章二十四节的“我”。我们没有能力否认己和走向十字架，但借着基督复活的大能，我们就能作到。不仅如此，借着祂的复活，我们能进入祂受苦的交通，并且被模成祂的死。虽然在我们自己里面我们作不到，但有一位活在我们里面，祂作得到。

作成我们的救恩

在腓立比二章十二节保罗说，“…就当恐惧战兢，作成你们自己的救恩。”在新约里面，“救恩”这辞有许多用法。关于我们永远的救恩，我们什么也不能作成，主耶稣已经

CRUCIFIED AND RESURRECTED FOR THE BUILDING OF THE CHURCH

Verse 24 says, “If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.” The “Me” in this verse means a great deal. This “Me” is the pattern, the pathway. Furthermore, this “Me” is the crucified and resurrected “Me.” If we are not crucified and resurrected, there can be no church. The church comes into existence through the crucifixion and resurrection of Christ. Not only our self, which is defiled, but even the Lord’s pure, sinless self had to be denied. If the Lord had not denied Himself and gone to the cross, He could not have been resurrected, and there would have been no church. We must follow after Him. This means that we must deny ourselves as He did and must allow ourselves to be crucified as He did. Without this, it is impossible for the church to be built up. Whenever we sense that we are feeding the self-life of another, we must say, “Lord, I will follow You. I will stop having so much contact with this brother.” If you do this, the building of the church will proceed.

KNOWING CHRIST, THE POWER OF HIS RESURRECTION, AND THE FELLOWSHIP OF HIS SUFFERINGS

When you read this word, you may feel that you are not able to fulfill it. No, we cannot do it. This is why we need to pay attention to Paul’s word in Philippians 3:10: “To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.” Here we see that Paul desired to know three things: Christ, the power of His resurrection, and the fellowship of His sufferings. The “Him” in Philippians 3:10 is the “Me” in Matthew 16:24. We are not able to deny ourselves and go to the cross. But by the power of Christ’s resurrection, we can do these things. Furthermore, through His resurrection we can enter into the fellowship of His sufferings and be conformed to His death. Although in ourselves we cannot do this, we have One living within us who can do it.

WORKING OUT OUR SALVATION

In Philippians 2:12 Paul says, “Work out your own salvation with fear and trembling.” In the New Testament the word salvation is used in various ways. Regarding our eternal salvation, we cannot work anything out. The Lord Jesus has done everything

作成了一切。但我们需要作成使我们能被建造在一起的救恩。为着召会的建造，我们需要作成这样的救恩。

整卷腓立比书是一卷论到建造的书。在腓立比人中间有分裂的情形，缺少建造。因此，使徒保罗写这封书信，帮助他们被建造。保罗告诉他们要作成这建造，因为这个建造就是他们的救恩。今天有许多基督徒失去了建造，这指明他们没有作成他们的救恩。

假如你住在弟兄之家，当你刚搬进来，你以为和弟兄们住在一起真是美妙。然而短时间之后，你发现不能和某些弟兄相处。对此，你不应该作什么。反之，你仍应该留在弟兄之家被杀死。虽然你忍受不了这杀死，但在你里面有一位能忍受。你只需要跟从祂，作成你的救恩。

神在我们里面运行

二章十三节告诉我们，如何作出我们的救恩：“因为乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”是神在我们里面作这个工。我们只需要运用否认己的钥匙，对主说“阿们”。我们需要运用这把钥匙来锁住“己”。如果我们都学习这功课，我们就能建造在一起，成为刚强的见证。我们将能见证，虽然我们有不同的性格、个性、脾气和背景，但我们能是一，并且能建造在一起。这正是主在马太十六章所对付的。

为着建造锁住己

马太十六章已被蒙蔽了许多世纪。也许你一遍又一遍地读这一章，但仍不知道主真正说的是什么。但如今主已让我们进一步地了解，看到召会如何能借着运用这些钥匙而被建造。我们必须惧怕我们的己，并且使用这把钥匙来锁住我们的己。我们不仅该在召会生活中如此，就是在家庭生活中也该这样。如果你用这把钥匙锁住己，你在婚姻上就没有难处了。所有的难处都是撒但从此己的门出来而造成的。当这道门被锁住，撒但就被监禁，难处也就没有了。

to accomplish this. But we do need to work out the salvation that enables us to be built up together. For the building of the church, we need to work out this salvation.

The entire book of Philippians is a book on the building. Among the Philippians there was division and the lack of building. Thus, the apostle Paul wrote this Epistle to help them to be built up. Paul was telling them to work out the building, for this building was their salvation. Many Christians today are missing the building. This indicates that they are not working out their salvation.

Suppose you are living in the brothers' house. When you first moved in, you thought that living with the brothers would be wonderful. However, after a short period of time, you found that you could not get along with certain brothers. There is nothing you should do about this. Rather, remain in that brothers' house to be killed. Although you cannot suffer this killing, there is One in you who can. You simply need to follow Him to work out your salvation.

GOD WORKING IN US

Philippians 2:13 tells us how to work out our salvation: "It is God who operates in you both the willing and the working for His good pleasure." God is in us doing this work. We simply need to exercise the key of self-denial and say Amen to the Lord. We need to exercise the key to lock up the self. If we all learn this lesson, we shall be built up together, and we shall become a strong testimony. We shall be able to testify that although we have different characters, dispositions, temperaments, and backgrounds, we can be one and can be built up together. This is precisely what the Lord is dealing with in Matthew 16.

LOCKING UP THE SELF FOR THE BUILDING

Matthew 16 has been veiled for centuries. Perhaps you have read this chapter again and again and again without knowing what the Lord was really saying. But now the Lord has given us further understanding to see how the church can be built up through the exercise of the keys. We need to be afraid of ourselves and use the key to lock up ourselves. We should do this not only in the church life but also in our family life. If you exercise the key to lock up the self, you will have no problems in your marriage. All the problems are from Satan who comes out through the gate of the self. When this gate is locked, Satan is confined, and there are no problems.

在这些信息中我不是仅仅论到一些道理，而是告诉你们我多年受苦所学到的。我们需要找出召会被建造的路。倘若你说召会是借着十字架和复活被建造，那还是太道理化。我们需要进一步学习，在各种情况中运用否认己的钥匙来锁住己。不管情况是顺境或逆境，你都必须锁住己。不管弟兄们是爱你、欢迎你，或者恨你、不欢迎你，你仍需要锁住你的己。如果你这样作，就不会有难处，召会也就有可能得着建造。但是若没有锁住己，就没有建造的可能（李常受文集一九七八年第一册，八三至九四页）。

In these chapters I am not concerned with mere doctrine. Instead, I am presenting to you what I have learned through years of suffering. We need to find out how the church can be built up. If you say that the church is built up through the cross and the resurrection, that is still too doctrinal. We need to go on to learn to exercise the key of self-denial to lock up the self in every situation. Whether a situation is for you or against you, you must lock up the self. Whether the brothers love you and welcome you or hate you and do not welcome you, you still need to lock up your self. If you do this, there will be no problems, and it will be possible to have the building of the church. But without the locking up of the self, there is no possibility of having the building. (The Collected Works of Witness Lee, 1978, vol. 1, "The Exercise of the Kingdom for the Building of the Church," pp. 69-77)