

## 二〇一二年感恩节特会

### 总题

祷告与主的行动

### 标语

我们需要有分于基督的代求生活，  
求主使信徒得以成熟而编组成军，  
让神在地上能以行动。

我们需要坚定持续地祷告，  
时时在灵里祷告，  
并且儆醒维持祷告的生活。

我们需要与主合作并与祂是一，  
为着神圣经纶之大轮的行动祷告。

我们需要多多祷告，并抵挡不祷告的罪，  
好在神工作独一无二的水流里，  
成为祷告的召会。

## Thanksgiving Conference 2012

### General Subject

**PRAYER AND THE LORD'S MOVE**

### Banners

**We need to participate in Christ's interceding life,  
praying that an army will be formed of mature believers  
so that God can move on earth.**

**We need to persevere in prayer,  
pray at every time in spirit,  
and be on the alert for the maintaining of a prayer life.**

**We need to cooperate with the Lord and be one with Him  
in praying for the move of the great wheel of the divine economy.**

**We need to be prayerful and stand against the sin of prayerlessness  
in order to be a praying church  
in the unique stream of the work of God.**

## 篇題

第一篇 祷告的意义，祷告的原则，以及  
召会祷告的职事

第二篇 祷告的人

第三篇 在香坛祷告，为着编组成军，为  
神在地上的行动争战

第四篇 坚定持续的祷告

第五篇 在神经纶大轮的行动上与三一神  
是一

第六篇 在神工作独一无二的水流里祷告的召会

## Message Titles

**Week 1** The Significance of Prayer, the Principle of Prayer, and the  
Prayer Ministry of the Church

**Week 2** A Man of Prayer

**Week 3** Praying at the Incense Altar for the Formation of an Army  
to Fight for God's Move on Earth

**Week 4** Persevering in Prayer

**Week 5** Being One with the Triune God in the Move of the Great  
Wheel of His Economy

**Week 6** A Praying Church in the Unique Stream of the Work of God

# 二〇一二年感恩节特会

## 祷告与主的行动

### 第一篇

#### 祷告的意义，祷告的原则， 以及召会祷告的职事

读经：太六 9 ~ 10，十八 18 ~ 20，约十五 7，弗六 18，约壹五 14，犹 20

#### 纲 目

#### 周 一

壹 祷告真实的意义，乃是人在灵里和神接触，并吸取神自己—犹 20，约十四 13，十五 7：

一 祷告就是人的灵和神的灵接触，在接触之间，把神吸入到人里面—犹 20，约四 24。

二 真实的祷告，都是人在灵里调和着是灵的神而有的—犹 20，弗六 18，罗八 16，林前六 17：

1 祷告必须是神调在人的灵里和人一同祷告出来的。

2 真实的祷告乃是神人双层的祷告，是神的灵调在人的灵里，人的灵也调在神的灵里而有的祷告—犹 20，罗八 4、26。

3 这个神人调在一起而有的祷告，完全是神发起的，神发动的；神在人里头祷告，人也在神里头祷告—雅五 17。

# Thanksgiving Conference 2012

## PRAYER AND THE LORD'S MOVE

### Message One

#### The Significance of Prayer, the Principle of Prayer, and the Prayer Ministry of the Church

Scripture Reading: Matt. 6:9-10; 18:18-20; John 15:7; Eph. 6:18; 1 John 5:14; Jude 20

#### Outline

#### DAY 1

**I. The real significance of prayer is to contact God in our spirit and to absorb God Himself—Jude 20; John 14:13; 15:7:**

*A. Prayer is the contact of the human spirit with the divine Spirit, during which we inhale God—Jude 20; John 4:24.*

*B. Genuine prayers are prayers in which we are mingled with God the Spirit in our spirit—Jude 20; Eph. 6:18; Rom. 8:16; 1 Cor. 6:17:*

1. Prayer must be a joint prayer in which God is mingled with our spirit.

2. True prayers—prayers that involve God and man—are the issue of the Spirit of God being mingled with man's spirit and of man's spirit being mingled with the Spirit of God—Jude 20; Rom. 8:4, 26.

3. In this prayer God and man are mingled together, and God is the Initiator and the Motivator; God prays in man, and man prays in God—James 5:17.

三 我们若是要有真实的祷告，由神发起的祷告，摸着神的祷告，就必须是在圣灵里祷告；在圣灵里祷告，意思就是，我们和圣灵在二灵的相交里一起祷告—犹 20，林后十三 14，腓二 1。

四 我们在其中接触神、吸入神、吸取神并被神充满的祷告，才是真实的祷告；惟有这种祷告应当献给神—启五 8，八 3 ~ 4。

贰 我们需要有合乎祷告原则的祷告；合乎祷告原则的祷告，才是具有价值的—太六 9 ~ 10，约十五 7，约壹五 14：

一 祷告的原则就是：必须神的子民祷告，神才肯兴起作工—太十八 18 ~ 20，约十五 16：

1 神不愿独自行动，祂不肯单独成功祂的旨意；乃是当神的子民在祷告里与祂同意，并与祂是一时，祂才肯成功—西一 9，四 12。

2 神的心意是要借着我们的祷告，成功祂的旨意；神的旨意是借着我们与祂联合的祷告而得成功的—约十五 7，约壹五 14。

二 祷告乃是信徒与神同工，为要成功祂旨意的一种行为—西四 2、12，太六 9 ~ 10：

1 祷告乃是为着与神的旨意联合，使神有作工的可能—启四 11，五 8，八 3 ~ 4。

*C. If we would have genuine prayers, prayers that are initiated by God and that touch God, we must pray in the Holy Spirit; praying in the Holy Spirit means that we and the Holy Spirit pray together in the fellowship of the two spirits— Jude 20; 2 Cor. 13:14; Phil. 2:1.*

*D. Prayers in which we contact God, inhale God, absorb God, and are filled with God are genuine prayers; only prayers of this kind should be offered up to God— Rev. 5:8; 8:3-4.*

**II. We need to pray according to the principle of prayer; only those prayers that are according to the principle of prayer are worthwhile—Matt. 6:9-10; John 15:7; 1 John 5:14:**

*A. The principle of prayer is that God's people must pray before God will rise up to work—Matt. 18:18-20; John 15:16:*

1. God will not act independently, and He will not accomplish His will alone; rather, He will only accomplish His will when His people agree with Him and are one with Him in prayer—Col. 1:9; 4:12.

2. God's intention is to accomplish His will through our prayer; God's will is accomplished by our prayer in union with Him—John 15:7; 1 John 5:14.

*B. Prayer is the believers' act of working together with God to accomplish His will—Col. 4:2, 12; Matt. 6:9-10:*

1. The purpose of prayer is that we be one with God's will so that God can work—Rev. 4:11; 5:8; 8:3-4.

2 祷告就是信徒的旨意，与神的旨意联合，而说出神的旨意；祷告乃是信徒在神面前求神成功祂的旨意—约十五 7，太六 9 ~ 10。

3 祷告的真实意义乃是：祷告者要他所求告者的旨意得着成全—二六 39：

a 我们需要在神面前，将神所有的心意，向神述说出来，而倾倒自己的心，来求告神，要神成功祂的旨意。

b 天地间惟有一种祷告是合法的，是神所喜悦的，就是求神成功祂的旨意—六 9 ~ 10，七 21，十二 50，约六 38。

#### 周 四

三 我们如果不在祷告里和神同工，不借着祷告来为神的旨意预备道路，不“多方”的祈求使神有多方活动的可能，神就不肯作工，也不能作工—太六 9 ~ 10，十八 18 ~ 20：

1 我们最要紧的工作，就是为神开路；与神同情的祷告是比什么都紧要的—徒六 4，十 9。

2 神只能在祂儿女与祂同情的事上作工；祂不肯在没有祷告的地方，就是没有祂子民意志与祂联合的地方作工—一 14，四 24 ~ 31，十二 5。

四 我们要看见神工作的原则，神举动的秘诀—约十五 7：

1 神所要作的，人如果不要作，神也不能作—四 34，五 30。

2 这一个原则是顶清楚的：即使神已经定规了，但神不会立刻作—十五 7。

3 神在地上所要作的一切事，都得先有地上的意志这样赞

2. Prayer is the union of the believers' will with God's will and the believers' utterance of God's will; prayer is the believers' request before God that He accomplish His will—John 15:7; Matt. 6:9-10.

3. The true meaning of prayer is for the praying one to seek for the accomplishment of the will of the One to whom he prays—26:39:

a. We need to echo back to God His heart's desire before Him and empty our hearts to seek after God and to ask Him to accomplish His will.

b. There is only one legitimate prayer in the whole universe—only one prayer that pleases God—the prayer that asks for the accomplishment of His will—6:9-10; 7:21; 12:50; John 6:38.

#### DAY 4

*C. If we do not work together with God in prayer or prepare the way for His will through prayer or by means of all prayer allow Him the possibility to move in many directions, He will not work and cannot work—Matt. 6:9-10; 18:18-20:*

1. Our most important work is to open the way for God; praying in sympathy with God is more important than doing anything else—Acts 6:4; 10:9.

2. God can work only on matters in which His children sympathize with Him; He is not willing to work where there has been no prayer, where He does not have His people's will in union with Him—1:14; 4:24-31; 12:5.

*D. We have to see God's principle of work and the key to His move—John 15:7:*

1. God cannot do what He wants to do unless man wants it—4:34; 5:30.

2. This is a clear principle: Even though God decides on a matter, He will not do it immediately—15:7.

3. All God's works on earth can be accomplished only when there is a will on earth that

成，这样定规，然后祂才有所举动——约壹五 14。

4 所有和神发生关系的事，都得有地上的意志来与神合作，神才作；神必须得着人的意志与祂的意志和谐——太六 9 ~ 10，二六 39。

## 周 五

五 我们与神同工的最高点，就是同心合意地求神成功祂所要成功的——提前二 8，徒一 14，六 4。

叁 祷告聚会是执行召会祷告的职事——一 14，四 23 ~ 31，十三 1 ~ 4，十六 25：

一 召会祷告的职事就是神将祂自己所要作的事告诉召会，召会在地上将神所要作的事祷告出来；这一个祷告，乃是要神去作神所要作的——太十八 18 ~ 20。

二 神所要作的，神不能单独去作，必须召会和祂合作，神才能作——徒十二 5。

三 召会的职事是要将天上的旨意带到地上来——太六 9 ~ 10：

## 周 六

1 工作的祷告，职事的祷告，就是我们站在神这一边，要神所要的——西一 9，四 12。

2 召会最高、最大的工作，就是作神旨意的出口；召会作神旨意的出口，乃是借着祷告——太六 9 ~ 10。

四 召会的祷告是说，神要作一件事；召会预先将那件事祷告过，叫那件事得以实现，让神的目的能以达到——十八 18 ~ 20：

agrees with and decides to do the works—1 John 5:14.

4. Everything related to God can be accomplished only when there is a will on earth that cooperates with Him; God must have man's will in harmony with His will—Matt. 6:9-10; 26:39.

## DAY 5

*E. The highest point of our working together with God is to ask in one accord for God to accomplish what He intends to accomplish—1 Tim. 2:8; Acts 1:14; 6:4.*

### **III. The prayer meetings are for the carrying out of the prayer ministry of the church—1:14; 4:23-31; 13:1-4; 16:25:**

*A. The prayer ministry of the church is God telling the church what He wants to do and the church praying on earth what God wants to do; this prayer is asking God to accomplish what He wants to do—Matt. 18:18-20.*

*B. God cannot do what He wants to do by Himself; He has to do it with the cooperation of the church—Acts 12:5.*

*C. The ministry of the church is to bring the will in heaven to earth—Matt. 6:9-10:*

## DAY 6

1. A prayer that is in the nature of work or ministry is one in which we stand on God's side, wanting what God wants—Col. 1:9; 4:12.

2. The highest and greatest work of the church is to be the outlet of God's will; the church is the outlet of God's will through prayer—Matt. 6:9-10.

*D. The prayer of the church means that when God wants to do something, the church prays about that matter first so that it can be fulfilled and God's goal can be accomplished—18:18-20:*

- 1 神的能力在天上是没有限量的，神的能力在地上显出来多少，就看召会的祷告有多少——六 9 ~ 10。
- 2 召会的职事是祷告；召会必须有大的祷告，厉害的祷告，刚强的祷告，有显明神并为祂行动开路的祷告——约十四 23，十五 16，十六 23 ~ 24，徒四 24 ~ 31。

1. In heaven, God's power is unlimited, but on earth, God's power is manifested to the degree that the church prays—6:9-10.
2. The ministry of the church is prayer; the church must have big prayers, serious prayers, and strong prayers, prayers that manifest our God and open the way for Him to move—John 14:23; 15:16; 16:23-24; Acts 4:24-31.





## 第一周·周一

### 晨兴喂养

约十四 13「你们在我的名里无论求什么，我必作成，叫父在子身上得荣耀。」

十五 7「你们若住在我里面，我的话也住在你们里面，凡你们所愿意的，祈求就给你们成就。」

祷告乃是属灵生命的呼吸，对于初得救的人，犹如呼吸之于初生的婴孩。所以信主...得救之后，接着仍要不住地祷告呼求主，以得到属灵的空气，就是主生命的灵，使我们属灵的生命得以增长而强壮。...祷告真正的意义，乃是人在灵里和神接触，并吸取神自己。祷告就是人的灵和神的灵接触，在接触之间，把神吸入到人的里面。所以祷告不重在向神求多少事物，乃重在和神接触并吸取神（生命课程，二〇页）。

### 信息选读

真实的祷告，都是人在灵里调和着神而有的，所以真实的祷告，也都是神发起的。凡是和神调在一起的祷告，定规都是神发起的。这样的祷告就是人在神里头祷告，也就是神在人里头祷告。

正确的祷告，真实的祷告，不单是从灵里祷告出来的，乃是神调在人的灵里和人一同祷告出来的，并且这个神人调在一起而有的祷告，完全是神发起的，神发动的。所以这一种属灵的祷告，绝不能跟随你的头脑，跟随你的记忆力，跟随你的思想，乃要完全跟随你灵里面的感觉。而这种感觉，就是神在你里面的发起。...所以在真实的祷告里，不单是神和你一同祷告，更是你跟着神来祷告。神给你一个感觉，你就跟着那个感觉来祷告。当你跟着那个感觉来祷告的时候，神也就跟着你的祷告来祷告。你祷告，祂也祷告，祂和你一同祷告，祂在你里面穿着你祷告。

## WEEK 1 — DAY 1

### Morning Nourishment

John 14:13 “And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.”

15:7 “If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.”

In our spiritual life, prayer is breathing and is as crucial to a new believer as breathing is to a newborn babe. Hence, after we believe in the Lord and call upon His name to be saved, we must continue to pray and call on the Lord. Then we can receive the spiritual air, which is the Lord's Spirit of life, that we may grow and be strong in the spiritual life. The real significance of prayer is to contact God in our spirit and to absorb God Himself. Prayer is the contact of the human spirit with the Spirit of God, during which man inhales God into himself. Therefore, the emphasis of prayer lies not in asking God for things but in contacting and absorbing God. (Life Lessons, vol. 1, p. 24)

### Today's Reading

Genuine prayers are prayers in which man is mingled with God in spirit. Hence, all genuine prayers are initiated by God. All prayers that are mingled with God are surely initiated by Him. In such prayers, God prays in man, and man prays in God.

Our spirit is not the only requirement for proper and genuine prayer. Prayer must be a joint prayer in which God is mingled with our spirit. In this prayer God and man mingle together, and God is the Initiator and Motivator. Spiritual prayer is never directed by our mind, memory, or thoughts. It is directed by the sense in our spirit, and this sense comes from God's initiation. Hence, in genuine prayer we pray together with God; we pray by accompanying Him. We pray according to the feeling that God gives us. This enables God to pray with us in our prayer. We are praying, and He is also praying. He and we pray together. He is within us; He is praying one with us.

你所祈求的事项得着答应，那还是其次的；首要的，乃是当你这样跟随着灵里的感觉来祷告的时候，你就让神一直从你里面经过，一直在你里面调和，因此你就大量地吸取了神，享受了神。...不错，你是求了一些事，你为召会祷告过了，为某一个为难的弟兄祷告过了，也为你自己祷告过了；但在你的感觉里，你会觉得，最主要的，还是你里头吸取了神，你里头饱足了。

你若这样跟着这个感觉祷告下去，神的灵就必随着你而祷告，随着你给你更多的感觉，这时候你就只负一个责任，跟着这一个一个的感觉来祷告，把这些感觉一句一句用话说出来。...这就是真实的祷告，这就是呼吸神的祷告。在这样的祷告里，...你乃是在神里头呼吸了神自己。...在你未得着事物之先，你已经得着了神自己。这一个就叫作祷告享受神，这一个就叫作借着祷告来吸取神自己。

〔祷告该是〕你和神调在一起而有的祷告。我们要看见，无论在什么时候，里头的祷告都该是摸着神而有的祷告。一切正常的祷告，都必须是跟随灵的感觉而有的祷告。这样的祷告，都是你在神里头享受神而有的，都是一面祷告一面享受神的。这样的祷告越多，你吸取神就越多，享受神也越多。

真实的祷告乃是神人双层的祷告，乃是神的灵调在人的灵里，人的灵也调在神的灵里而有的祷告。当人运用灵来祷告的时候，那就是人的灵在神的灵里面祷告，也就是神的灵在人的灵里面祷告。在这样一种光景中，你就很不容易分辨清楚，到底是人的灵祷告呢，还是神的灵祷告。因为...人的灵和神的灵两者已经完全联结了。...可以说，神与人在灵里的联结，最透彻、最完美的一个时候，就是祷告的时候。...我这样说，相信弟兄姊妹能领会，祷告完全是人和神联结的一个故事，所以祷告必须是在灵里（如何享受神及操练，三四〇、三二八至三三一、三三八、三二五至三二六页）。

参读：生命课程，第四课；如何享受神及操练，第二十篇。

Whether or not such prayers are answered is secondary. The primary matter is that we pray by following the sense in our spirit; we allow God to pass through us and to mingle Himself with us. In this way we enjoy God and absorb Him. Even though we may offer supplication for the church, for a brother in dire need, or even for ourselves, our main sensation will be that we have absorbed God and have been filled with Him.

This is the way to continue in prayer. If we follow the inner sense, God's Spirit will follow our prayer, and we will receive more feelings. Our responsibility is simply to pray according to these feelings. Verbalize the feelings one by one. This is genuine prayer that breathes in God. Through such prayer, we are in God, we breathe Him in, and God is in us. In such prayers we obtain God even before our prayers are answered. This is what it means to enjoy God and absorb Him through prayer.

In our prayers, God and we, we and God, should be mingled together. Whenever we pray, our prayers should be inward prayers that come from touching God. All normal prayers are prayers according to the sense of the spirit. Such prayers come from our enjoyment of God and are actually an enjoyment of God. The more we pray this way, the more we will absorb God and enjoy Him.

True prayer involves two parties—God and man. Such prayers are the issue of the Spirit of God being mingled with man's spirit and of man's spirit being mingled with the Spirit of God. When a man exercises his spirit to pray, he is praying with his spirit in God's Spirit, or we can say that God's Spirit is praying in his spirit. In such prayers it is difficult to differentiate whether man's spirit is praying or God's Spirit is praying, because man's spirit and God's Spirit are fully joined together. The human spirit and the divine Spirit are intimately joined during prayer. As we pray, God and man are joined together in the most thorough and perfect way....I hope we all understand that prayer is absolutely a matter of God being mingled with man. Our prayers must be in the Spirit. (How to Enjoy God and How to Practice the Enjoyment of God, pp. 231, 223-224, 229, 221)

Further Reading: Life Lessons, vol. 1, lsn. 4; How to Enjoy God and How to Practice the Enjoyment of God, ch. 20

## 第一周·周二

### 晨兴喂养

犹 20「亲爱的，你们却要在至圣的信仰上建造自己，在圣灵里祷告。」

弗六 17~18「还要借着各样的祷告和祈求，…时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。」

犹大书二十节这一处圣经说到两件事：一件是在信仰上建造自己，这自然就是一个读经问题；另一件是在圣灵里祷告，就是一个祷告的问题。可以说全圣经说到祷告，没有一处比这里说得再中肯了。祷告应该在圣灵里；应该在圣灵里祷告。…祷告乃是人和神同工的一件事。祷告必须是双层的，必须是二性的。如果单是我们人这一层来祷告，…而神不调在我们的祷告里头，这样的祷告就不过是宗教的祷告，而不是摸着神的祷告，不是呼吸着神的祷告，也不是祷告着神的祷告。…就是为这一个缘故，犹大书才说要在圣灵里祷告。这一句话在这里翻得最好。在以弗所六章十八节也有这样一句话，但和合本圣经在那里是翻作要靠着圣灵祷告。这样翻不够达意。…犹大书这里就清楚翻出来了，乃是在圣灵里祷告。既是在圣灵里祷告，那就必定是你和圣灵一同祷告；或者说是圣灵和你一同祷告（如何享受神及操练，三〇八至三〇九页）。

### 信息选读

圣灵和我们调在一起，这是基督徒整个生活的秘诀。一个基督徒整个属灵的生活，完全是在于他和圣灵的调和。在圣灵里就有属灵的生活，不在圣灵里就没有属灵的生活。你可以一直有各种样宗教的活动，但你若是不在圣灵里，就没有办法有真实属灵的生活。祷告更是这样。你在圣灵之外可以有宗教形式的祷告，也可以有基督教一般的祷告，但这

## WEEK 1 — DAY 2

### Morning Nourishment

Jude 20 “But you, beloved, building up yourselves upon your most holy faith, praying in the Holy Spirit.”

Eph. 6:18 “By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.”

Jude 20...speaks about two things. First, it speaks of being built up in the most holy faith. This is related to reading the Word. Second, it speaks of praying in the Holy Spirit. This is related to prayer. No other verse in the Bible is as concise as this verse in the matter of prayer. Prayer should be in the Holy Spirit. We should pray in the Holy Spirit. Prayer, which is a matter of man cooperating with God, must possess two natures. Prayers that come only from man, which are not mingled with God, are merely religious prayers. They do not touch God, breathe in God, or reach God. This is the reason that Jude says we should pray in the Holy Spirit. The words in the Holy Spirit are very good. In Ephesians 6:18 the Chinese Union Version translates this portion as praying by the Spirit. The meaning of praying by the Spirit is unclear. Jude, however, is translated correctly; we should pray in the Holy Spirit. Praying in the Holy Spirit means that we and the Holy Spirit must pray together. (How to Enjoy God and How to Practice the Enjoyment of God, p. 211)

### Today's Reading

The secret to the Christian life is to be mingled with the Holy Spirit. The spiritual life of a Christian is absolutely a matter of man being mingled with the Holy Spirit. When we are in the Holy Spirit, we have a spiritual life. When we are not in the Holy Spirit, we do not have a spiritual life. It is possible for us to have all kinds of religious activities, but if we are not in the Holy Spirit, there is no way for us to have a genuine spiritual life. This particularly applies to prayer. Apart from the Holy Spirit we only have

些在神面前都没有属灵的价值。你若是要有真实的祷告，属灵的祷告，祷告着神的祷告，摸着神的祷告，呼吸着神的祷告，在神里头的祷告，你就必须是在圣灵里面祷告。

要在圣灵里祷告就是要在这样的一个故事里面祷告。每一次你祷告，都必须是在灵里有这样一个灵灵相交的故事，都必须是有这样一个你的灵碰着神的灵，神的灵碰着你的灵，两个灵调在一起的故事。在这一个时候，你跟着灵来祷告，你才是在灵里头祷告，才是在圣灵里祷告。

到底什么叫作祷告摸着神的同在呢？简单地说，就是这样在灵里来祷告。当你这样在灵里祷告的时候，你一句一句地祷告出来，觉得都是着实的，都是祷告着神的，那就是你的祷告摸着神的同在了。

也许有的弟兄姊妹，不大懂我说的着实和祷告着神是什么意思。...有的时候你祷告，觉得一句句话都不着实，好像打空气一样。你一句句话都祷告不着神，好像不知道这位神到哪里去了。这就是说，你那个祷告是不着实的。...〔这〕就证明说，你不是在灵里祷告，...你没有住在灵里面。你是在灵之外祷告，所以总觉得像打空气一样，是不着实的，是祷告不着神的。但也有的时候，你是在灵里祷告，你就越祷告越觉得摸着了神，越祷告越觉得你的话语祷告着了神，越祷告越觉得充满了神，越祷告越觉得你虽然是祷告一位在天上的神，但这位神却跑到你里面来了。这实在是一件奇妙的事。结果，你越这样在灵里祷告，你里头就越明亮，越清楚，越舒服，越满足，越有膏油的涂抹，越有滋润，越有喜乐，越充满了神自己。这一切的光景就是说，你的祷告是吸着神了，你的祷告是把神呼吸到里面来了。...这才是真实的祷告，这才是属灵的祷告，这才是宇宙中该有的祷告（如何享受神及操练，三〇九、三一四至三一五页）。

参读：如何享受神及操练，第十九、二十一、五篇。

religious prayers that are commonly found in Christianity. These prayers have no spiritual worth before God. If we want genuine, spiritual prayers, prayers that reach God, touch God, breathe in God, and are in God, we must pray in the Holy Spirit.

To pray in the Holy Spirit is to pray in the mutual fellowship of the two spirits. Our spirit must touch the Spirit, and the Spirit must touch our spirit. It must involve the two spirits mingled together. When we follow the Spirit to pray in this way, we are praying in our spirit, and we are praying in the Holy Spirit.

We often say that prayer brings us God's presence. But what does this mean? Our prayers bring us God's presence when we pray in the Spirit. Then every sentence of our prayer is solid and touches God. When we pray in this way, our prayer has touched God's presence.

Perhaps some brothers and sisters do not understand what it means for our prayer to be solid and to touch God...When we pray, we may sometimes feel that the words are lost in the air. They do not hit the mark. None of the words seem to touch God, and it seems as if God is not present. This means that our prayer is not solid. This is an indication that we are not praying in the Spirit. It also shows that we are not abiding in the Spirit. Because we are praying apart from the Spirit, our prayer seems to hit only the air; it is not solid, and it does not touch God. However, when we pray in the Spirit, we feel that the more we pray, the more we touch God and our words touch God. We feel as if we are filled with God. Our God is not only in heaven; He has also entered into us. This is wonderful. The more we pray in this way, the more we are inwardly enlightened, comforted, satisfied, nourished, joyful, and anointed. These feelings indicate that we have received God in our prayer; we have breathed in God. Only this type of prayer is genuine, spiritual, and of value. Only this kind of prayer should be offered up in the universe. (How to Enjoy God and How to Practice the Enjoyment of God, pp. 211-212, 214-215)

Further Reading: How to Enjoy God and How to Practice the Enjoyment of God, chs. 19, 21, 5

## 第一周·周三

### 晨兴喂养

太六 9~10 「所以你们要这样祷告：我们在诸天之上的父，愿你的名被尊为圣，愿你的国来临，愿你的旨意行在地上，如同行在天上。」

祷告是一个奥秘，我们对于祷告提出了几个问题之后，我们就越看见祷告的奥秘。因为这些问题是很难解答的。但是，这并非说，祷告的奥秘是不可知的，关乎祷告的各种问题是不能解答的。不过，知道的人很少而已。就是因此，真会在祷告上为神成功事情的，就也不多。并不在于我们的祷告有多少，乃在于我们合乎祷告原则的祷告有多少。合乎祷告原则的祷告，才是真有价值的（倪柝声文集第一辑第八册，四页）。

### 信息选读

神的旨意是受我们限制的了！真的神是全能的么？若是，就祂为什么不能单独开门，必须等到我们叩门之后才开门呢？真的神会成功祂自己的旨意么？若是，为什么祂的开门（旨意）还受我们叩门（祷告）的支配呢？

当我们问过了这些问题之后，我们真看见了祷告是一个大奥秘。在这里我们可以看见一个神作工的原则，就是：必须神的子民祷告，神才肯兴起作工。神的旨意是因着属祂之人的祷告而得着成全的。信徒的祷告是成功神的旨意的。神不肯单独成功祂的旨意，乃是当神的子民在祷告里与祂表同情时，祂才肯成功。

这样看来，祷告不是别的，不过是信徒与神同工的一种行为而已。祷告就是信徒的旨意与神的旨意联合。信徒在地上的祷告，不过就是说出神在天上

## WEEK 1 — DAY 3

### Morning Nourishment

Matt. 6:9-10 “You then pray in this way: Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth.”

Prayer is a mystery. After we present a few questions concerning prayer, we will see how mysterious prayer is. These questions are hard to answer. But this does not mean that the mystery of prayer is unknowable or that the questions concerning prayers are unanswerable. It merely means that those who have the answers are few. For this very reason, there are few who can accomplish works for God in prayer. It is not a matter of how much we pray, but a matter of how much we have prayed according to the principle of prayer. Only those prayers that are prayed according to the principle of prayer are worthwhile. (The Collected Works of Watchman Nee, vol. 8, p. 5)

### Today's Reading

God's will is restricted by us! Is God really omnipotent? If He is, why can He not open the door independent of us? Why must He wait for us to knock before He will open the door? Will God really accomplish His will? If He will, why does the opening of the door (His will) have to be controlled by our knocking on the door (prayer)?

After we have asked these questions, we will see that prayer is indeed a great mystery. Here we can see a principle of God's work. This principle is that God's people have to pray before God will rise up to work. God's will is accomplished by the prayer of those who belong to Him. The believers' prayers accomplish God's will. God will not accomplish His will alone; He will only accomplish His will when His people are sympathetic with Him in prayer.

If this is the case, prayer is nothing but the believers' act of working together with God. Prayer is the union of the believers' will with God's will. The prayer of the believers on earth is an utterance of God's will in heaven.

的旨意而已。祷告并非述说我们自己的欲望，叫神迁就于我们的呼求，而补满我们的私愿。祷告并非勉强神去改变祂的旨意，去作祂所不愿意作的。祷告不过是信徒将神的旨意，从口里说出来而已，不过是信徒在神前求神成功祂的旨意而已。

祷告并不改变神所定规的。祷告从来没有改变过一件事。祷告不过成功神所定规的。不祷告，无祷告，才真是改变了事情；因为许多神所定规的事，因着祂的子民不与祂同工，神就让其迟延不得成功。

祷告的真意义就是说，祷告者要他所求告者的旨意得着成全。祷告就是表明我们是要神的旨意。祷告就是说，我们的意志是站立在神这一边。除此之外，再没有祷告了。

现今有多少的祷告是为着发表神的旨意呢？有多少的祷告是完全忘记了自己，只要神的旨意得着成功呢？有多少的信徒真在祷告上与神同工呢？有多少的信徒是天天在神面前，将神所有的心意，向神述说出来，而倾倒自己的心，来求告神，要神成功他所明白的神的旨意呢？

天地间唯有一种祷告是合法的，是神所喜悦的，就是求神成功祂的旨意；我们的需要必须失去在神的旨意里。我们什么时候一看见神对于我们的需要有什么旨意，我们就当立时放下我们的需要，来求神成功祂的旨意。直接求神补满需要（无论是哪一种），都不是最高尚的祷告。所有为个人需要的祷告，只可因求神旨得成，而间接及之。这是祷告的秘诀，这是祷告得胜的秘诀（倪柝声文集第一辑第八册，五至六、九、一一页）。

参读：倪柝声文集第一辑第八册，第四至一四页；初信造就，第十篇。

Prayer is not an utterance of our own wishes, a plea for God to yield to our cry and fulfill our own wishes. Prayer is not to compel God to change His will by force or ask Him to do what He does not want to do. Prayer is the believers' utterance of God's will out of their own mouth; it is the believers' request before God that He accomplish His own will.

Prayer does not change what God has ordained. Prayer never changes anything. Prayer only accomplishes what God has ordained. On the contrary, the lack of prayer and the absence of prayer changes things. When God's people do not work together with God, He will allow many of the things ordained by Him to be delayed and not be fulfilled.

The true meaning of prayer is for the praying one to seek for the accomplishment of the will of the One to whom he prays. Prayer is an indication that we want God's will. It is to say that our will is standing on God's side. Without this kind of prayer, there is no real prayer.

How many prayers today are for the expression of God's will? How many prayers are a setting aside of oneself and a seeking for the accomplishment of God's will? How many believers are there who truly work together with God in prayer? How many believers echo back to God His heart's desire daily before Him and empty out their hearts to seek after God and to ask for God to accomplish what they understand as God's will?

There is only one legitimate prayer in the whole universe—only one prayer that pleases God—the prayer that asks for the accomplishment of His will. Our needs must be lost in God's will. Whenever we see God's will concerning our need, we have to drop our need immediately to seek after the accomplishment of God's will. A direct prayer for the fulfilling of needs (whatever kind of need it may be) is never the noblest prayer. All prayers for personal needs should only be made indirectly while one is seeking for the accomplishment of God's will. This is the secret to prayer, and this is the secret to victory in prayer. (The Collected Works of Watchman Nee, vol. 8, pp. 6-7, 9-11)

Further Reading: The Collected Works of Watchman Nee, vol. 8, pp. 5-13; Messages for Building Up New Believers, vol. 1, ch. 10

太十八 18~19「我实在告诉你们，凡你们在地上捆绑的，必是在诸天之上已经捆绑的；凡你们在地上释放的，必是在诸天之上已经释放的。我又实在告诉你们，你们中间若有两个人在地上，在他们所求的任何事上和谐一致，他们无论求什么，都必从我在诸天之上的父，得着成全。」

不错，神是有大能大力的，祂的工作是无人可当的；但是，你和我如果不在祷告里和神同工，不借着祷告来为神的旨意预备道路，不“多方”地祈求使神有多方活动的可能，神就不肯作工，也不能作工。今日国内多少的地方，火车驶不通，并非因为火车机头没有力量，乃是因为没有铁路给它行驶。多少的事是神所愿作、所要作、所喜欢作的，只因神的儿女没有与祂表同情，没有祷告为祂开路，所以祂受了限制。你们这些完全奉献给神的人，应当看你们自己是不是天天限制神。...所以，我们最要紧的工作，就是为神开路。没有第二种的工作，是比这个更紧要的了（倪柝声文集第一辑第八册，一二至一三页）。

### 信息选读

在神那里是有许多的“可能”，但是信徒如果不为神开路，就什么都要变为“不能”。所以我们与神同心的祷告，必定应当比前更多。让我们祷告得周到——四面八方的祷告——使神的旨意可以四通八达。我们在人群中的活动，固然是紧要的，但是在神面前用祷告来与神同工，是更紧要的（倪柝声文集第一辑第八册，一三页）。

地上的举动，在天上的举动之先。不是天上先捆绑，乃是地上先捆绑；不是天上先释放，乃是地上先释放。是在地上已经捆绑了，天上也捆绑；是在地上已经释放了，天上也释放。天上的举动，受地上的举动的支配。

**Matt. 18:18-19** “Truly I say to you, Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven. Again, truly I say to you that if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens.”

Indeed, God is almighty. No one can oppose His work. However, if you and I do not work together with Him in prayer or prepare the way for His will through prayer or by means of all prayer allow Him the possibility to move in many directions, He will not work and cannot work. Today locomotives cannot pass through many places in interior China. It is not because their engines have no power, but because there are no tracks on which to run. God wills and wants and even delights to do many things. But because His children do not express their sympathy with Him or pray to open the way for Him, He is limited. All of us who are fully consecrated to God should consider if we are daily limiting Him. Thus, our most important work is to open the way for God. There is no other work more important than this. (The Collected Works of Watchman Nee, vol. 8, p. 12)

### Today's Reading

With God there are many possibilities. But if we do not open the way for Him, all will become impossibilities. Therefore our prayers in one accord with God should increase more than ever. Let us pray thoroughly—let us pray on all sides—so that God's will will reach all directions. No doubt our activities among men are important. But before God, working together with Him by prayer is even more important. (The Collected Works of Watchman Nee, vol. 8, p. 12)

There must be a move on earth before there is a move in heaven. It is not heaven that binds first but the earth that binds first. It is not heaven that looses first but the earth that looses first. After the earth binds, heaven binds; after the earth looses, heaven looses. The move in heaven is controlled by the move on earth.

〔在旧约摩西在山顶上举手，以色列人就得胜的例子(出十七9~11)，〕你要看见神工作的原则，神举动的秘诀：神所要作的，人如果不要作，神也不能作。你不能叫神作祂所不要作的，但你能拦阻神作祂所要作的。胜败，在天上是神定规的，但是在人面前是摩西定规的。在天上神要以色列人得胜，但在地上的摩西如果不举手，以色列人就失败，如果举手，以色列人就得胜。是地上支配了天上。

又如以西结三十六章三十七节说，“主耶和华如此说，我要加增以色列家的人数，多如羊群；他们必为这事向我求问，我要给他们成就。”神有一个目的，就是要加增以色列家的人数，叫以色列人多起来如羊群一样。不认识神的人要说，神要加增以色列家的人数如羊群那么多，神要加就加好了，谁能拦阻祂呢？但是，在这里有一句话，就是神说，祂要在这件事上被他们求问之后，才给他们成就。这一个原则是顶清楚的：神有一个旨意，神已经定规好了，但是神不能立刻作，神要等以色列人为这件事向神求问之后，神才替他们成就。神要地上来支配天上。

我们必须看见，神今天作事有一个定律，就是因着地上有自由意志的缘故，神不肯用祂自己的旨意来抹煞人。弟兄姊妹，你不要以为奇怪，这是事实。神是在天上，而祂今天在地上所要作的一切事，都得先有地上的意志这样赞成，这样定规，然后祂才有所举动。祂不肯不顾地上的意志，祂不肯剥夺地上的意志，而有单独的举动。所有和祂发生关系的事，都得有地上的意志来与神合作，神才作。是地上要作，所以神作；是地上定规，所以神作。神必须得着人的意志与祂的旨意和谐，这一种和谐的意志，是神极大的荣耀！（教会祷告的职事，三至四、八页）。

参读：提摩太前书生命读经，第三篇；倪柝声文集第二辑第十七册，二四三至二五二页。

Brothers and sisters, we have to see God's principle of work and the key to His move. God cannot do what He wants to do unless man wants it. We cannot make God do what He does not want to do, yet we can stop God from doing what He wants to do. The victory was decided by God in heaven, but the victory was decided by Moses before men. Truly, God in heaven wanted the Israelites to win, but if Moses had not raised his hands on earth, the Israelites would have lost. When he raised his hands, the Israelites won. The earth controls heaven.

Ezekiel 36:37 says, "Thus says the Lord Jehovah, Moreover for this I will be inquired of by the house of Israel to do it for them; I will increase them with men like a flock." God has a purpose to increase the number of the house of Israel so that the Israelites would increase like a flock. Those who do not know God will say, "If God wants to increase the number of the Israelites like a flock, He could go ahead and do it. Who could stop Him?" But this verse says that God must be inquired of first before He will accomplish it for them. This is a clear principle: Even though God decides on a matter, He will not do it immediately. He would increase the house of Israel only after they inquired of Him. He wants the earth to control heaven.

We have to see that God works according to a law. Since there is free will on earth, God will not annul man by His own will. Brothers and sisters, do not think that this is a strange thing. This is a fact. God is in heaven. Yet all His works on earth can be accomplished only when there is a will on earth that agrees with and decides to do the works. He will not put aside man's will on earth. He will not usurp man's will on earth and act independently. Everything related to Him can be accomplished only when there is a will on earth that cooperates with Him. When the earth works, God works. When the earth decides, God acts. God must have man's will in harmony with His will. This harmony in will is a great glory to God! (Watchman Nee, The Prayer Ministry of the Church, pp. 8-9, 12)

Further Reading: Life-study of 1 Timothy, msg. 3; The Collected Works of Watchman Nee, vol. 37, pp. 193-199



## 第一周·周五

### 晨兴喂养

徒一 14 「这些人…都同心合意，坚定持续地祷告。」

十二 5 「于是彼得被囚在监里，召会就为他切切地祷告神。」

到底如何捆绑神所要捆绑的呢？如何释放神所要释放的呢？主耶稣答应说，借着“同心合意地求”。这就是祷告；然而这是身体的祷告。我们与神同工的最高点，就是同心合意地求神成功祂所要成功的（倪柝声文集第一辑第八册，九页）。

### 信息选读

召会必须有祷告。不仅个人要祷告，众圣徒更应当来在一起，常常有祷告聚会，每周最少一次。…祷告聚会是召会在主面前，尽祷告的职事（扩建召会的三要事—生、养、教，四九页）。

召会是神所拣选的一个器皿，神把祂自己的旨意摆在这一个器皿里面，让她在地上宣告神的旨意。地上要，天上就要；召会要，神就要。所以，神的要求如果在召会身上遇见拦阻，神在天上要成功的就不能成功。

召会祷告，就像水管开放，越放压力越减轻；召会不祷告，就像水管被塞住，越过压力越重。神要作一件事，神就把这一个负担加在一个弟兄身上，加在一个姊妹身上，加在整个召会身上。召会如果祷告，召会如果尽职，就越祷告里面越觉得轻松。

所以，召会祷告的职事是什么？就是神将祂自己

## WEEK 1 — DAY 5

### Morning Nourishment

Acts 1:14 “These all continued steadfastly with one accord in prayer…”

12:5 “So then Peter was kept in the prison; but prayer was being made fervently by the church to God concerning him.”

How do we bind what God intends to bind? How do we loose what God intends to loose? The Lord’s answer is to ask “in harmony.” This is the meaning of prayer, and this is the prayer of the Body. The highest point of our working together with God is to ask in one accord for God to accomplish what He intends to accomplish. (The Collected Works of Watchman Nee, vol. 8, p. 9)

### Today’s Reading

We need...the prayer meeting of the church. We need the saints to pray individually, and we need all the saints to come together and pray at least once a week....The prayer meetings are for the carrying out of the prayer ministry of the church. (Three Crucial Matters for the Increase and Building Up of the Church: Begetting, Nourishing, and Teaching, pp. 45-46)

The church is God’s chosen vessel. God has placed His will in this vessel so that it will declare God’s will on earth. When the earth wants something, heaven also wants it. When the church wants something, God also wants it. Hence, if God’s demand is rejected in the church, God will not be able to accomplish what He wants to accomplish in heaven.

When the church prays, it is like turning on the tap; the more the tap is turned, the less the pressure becomes. If the church does not pray, it is like a tap being turned off with pressure building up. When God wants to accomplish something, He puts a burden in a brother, sister, or the whole church. If the church prays and fulfills its duty, it will feel relieved.

What then is the prayer ministry of the church? It is God telling the

所要作的事告诉召会，召会在地上将神所要作的事祷告出来。这一个祷告，不是要神去作我们所要作的，乃是要神去作神所要作的。哦，弟兄姊妹，召会在地上就是宣告神的旨意。召会在地上宣告说，这是我们所要的。在这一点上，召会如果失败了，召会在神的手里就没有多大用处。即使其余的都好，如果这一点不好，就没有多大用处。召会最大的用处，就是为着神的旨意，就是要让神的旨意能通行在地上。

我们必须看见，今天神在地上所要作的一切事，先要召会和祂站在一起，然后借着召会去作。神在今天所要作的，神不能单独去作，必须召会和祂合作，神才能作。召会是神借着她来彰显自己的。我们再说，召会就像一个水管，管子如果小，就是有像长江那么多的水，也不能流出多少水来。神在天上要作，但是要地上动了，祂才能作。有许多事情是神在天上所要捆绑的，有许多事情是神在天上所要释放的。有许多事情，有许多人，有许多东西，有许多和祂相反的，神盼望这些能被捆绑。有许多属灵的，有许多有价值的，有许多有益处的，成圣的，出乎祂自己的，神盼望这些能得着释放。所有的问题是地上有没有人先捆绑神所要捆绑的，先释放神所要释放的。神要地上支配天上，神要召会在地上支配天上。

召会的职事是要〔借着在地上祷告〕将天上的旨意带到地上来。...祷告，不是像有的人所想的那么小的事，那么无关紧要的事，那么可有可无的事。祷告是一个工作。召会对神说，“神，我们要你的旨意，”这个叫作祷告。召会知道了神的心意，召会就开口要那一个，这就叫作祷告。召会如果没有这个，召会在地上就没有多大用处（教会祷告的职事，一三至一四、一一、九页）。

参读：召会实际并生机的建造，第九章；初信课程，第七课。

church what He wants to do and the church praying on earth what God wants to do. This prayer is not asking God to accomplish what we want Him to do, but asking God to accomplish what He Himself wants to do. Brothers and sisters, the church's responsibility is to declare God's will on earth. On earth the church declares for God, "This is what I want." If the church fails in this matter, it will not be of much use in God's hand. Even if everything else is good, it will not be of much use if it fails in this matter. The greatest use of the church lies in the fact that it stands for God's will to be done on earth.

God wants to do many things on earth today. But He must have the church stand on His side before He can accomplish these things through the church. God cannot do what He wants to do by Himself; He has to do it with the cooperation of the church. The church is the means through which God expresses Himself. Let me repeat: the church is like a water tap. If the tap is small, the amount of water flowing through the tap will not be great, even if there is as much water as the Yangtze River. God truly wants to work in heaven, but He has to wait for the earth to move before He can work. There are many things that God wants to bind in heaven, and there are many things that God wants to loose in heaven. God wants to see many people, objects, and things contrary to Him bound, and He wants to see many spiritual, valuable, beneficial, and holy things that are of Him loosed. The question is whether or not there are men on earth to bind what God wants to bind and loose what God wants to loose. He wants the earth to control heaven. God wants the church to control heaven.

The ministry of the church is to bring the will in heaven to earth...by prayer on earth. Prayer is not as small and insignificant as some may think. It is not something that is dispensable. Prayer is a work. Prayer is the church saying to God, "God, we want Your will." Prayer is the church knowing God's heart and opening its mouth to ask for what is in God's heart. If the church does not do this, it does not have much use on earth. (Watchman Nee, The Prayer Ministry of the Church, pp. 16-17, 14-15, 13)

Further Reading: The Practical and Organic Building Up of the Church, ch. 9; Lessons for New Believers, lsn. 7

## 第一周·周六

### 晨兴喂养

徒四 24 「他们听见了，就同心合意地高声向神说…。」

31 「祈求完了，聚会的地方震动，他们就都被圣灵充溢，放胆讲说神的话。」

如果你所有的祷告，不过是灵修的祷告，交通的祷告，求讨的祷告，你的祷告就太小了。工作的祷告，职事的祷告，就是你站在神这一边，你要神所要的。弟兄姊妹，祷告如果是照着神的旨意，祷告就是最厉害的东西。召会祷告，就是说，召会把神的旨意找出来了，召会把神的旨意说出来了。祷告不只是求告神，祷告也是一个宣告。召会祷告，就是召会站在神这一边宣告说，人所要的就是神所要的。召会如果是这样宣告，那一个宣告就立刻生效（教会祷告的职事，九至一〇页）。

### 信息选读

祷告不光是为着个人的，不光是为着灵修的，祷告更是为着职事的，祷告更是为着工作的。这一个在地上的祷告就是召会的职事，就是召会的工作，就是召会在神面前所应该负的责任。召会的祷告是天的出口。召会的祷告是说，神要作一件事，召会在地上预先将那件事祷告过，叫那件事在地上能以实现，让神的目的能以达到。

召会的职事，就是基督身体的职事，基督身体的职事是祷告。这一个祷告不只是为着灵修的，不只是为着个人的需要的，更是为着“天”的。…神有许多事堆在天上，压在天上，不能作，因为地上没有神的出口。…神不能作，因为召会没有用她的自由意志站在神这一边来

## WEEK 1 — DAY 6

### Morning Nourishment

Acts 4:24 “And when they heard this, they lifted up their voice with one accord to God...”

31 “And when they had so besought, the place in which they were gathered was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness.”

If all your prayers are prayers for spiritual edification, fellowship, and supplication, they are too small. A prayer which is in the nature of work or ministry is one in which you stand on God's side, wanting what God wants. Brothers and sisters, if a prayer is uttered according to God's will, it is the most powerful thing. For the church to pray means that it finds out God's will and speaks out this will. Prayer is not just asking God for something. For the church to pray means that it stands on God's side to declare that man wants what God wants. If the church declares this, the declaration will be effectual. (Watchman Nee, The Prayer Ministry of the Church, p. 13)

### Today's Reading

Prayers are not just for individuals and for spiritual edification. Prayer is [also] for ministry and work. This prayer is the ministry of the church on earth; it is the work of the church. It is the responsibility that the church bears before God. The prayer of the church is the outlet of heaven. The prayer of the church means that when God wants to do something, the church prays about that matter first so that it can be fulfilled and God's goal can be accomplished.

The ministry of the church is the ministry of the Body of Christ, and the ministry of the Body of Christ is prayer. This prayer is not just for spiritual edification and personal needs but for “heaven.”...God has many things stacked up in heaven. He cannot accomplish any of them because there is no outlet for Him on earth...God cannot resolve them because the church has not exercised its free will to stand on

达到神的目的。...召会最高的工作，召会所能作的最大的工作，就是作神旨意的出口。召会作神旨意的出口，乃是借着祷告。这个祷告不是零碎的祷告，乃是一种作职事的祷告，乃是一种工作的祷告。神给人异象，神开人的眼睛，叫人看见神的旨意，所以人在这里站住祷告。

当我们真的起来站在召会的地位上，在神面前来负责作这一种职事的祷告的时候，你才看见，神的旨意在你所在的那个召会是通行的。...神的能力不能大过召会的祷告，今天神的能力最大是像召会的祷告那么大。这不是说神的能力在天上是如此。神的能力在天上是没有限量的。在今天，神的能力在地上显出来多少，就看召会在地上的祷告有多少。因着召会的祷告，我们就量出神所显出来的能力。所以召会要学习大的祷告，大的要求。...今天召会需要有大的祷告，需要有大的要求。召会到这么丰富的神面前来，不能有小的祷告；召会到这么丰富的神面前来，不能有小的要求；召会到这么大的神面前来，就要有大的事情发生。召会在神面前的度量如果只有这么大，就不免限制了神的能力的彰显。我们要知道，得胜者的问题还没有解决，撒但还没有被扔在无底坑里，神必须得着器皿为着祂的见证，神才能作出祂所要作的事情。需要召会有大的祷告把神显出来。

问题是在这里：神能不能得着召会忠心于她的职事，就看我们这一班人在神面前是该被淘汰的人，或者我们真是神的器皿，能够达到神的目的？...召会的职事是祷告——不是普通的那么小的祷告，乃是预先为神开路的那一种祷告。是神在那里要作一件事，召会先用祷告把它预备好了，神才有路可通。召会必须有大的祷告，厉害的祷告，刚强的祷告（教会祷告的职事，一八至二二页）。

参读：教会祷告的职事，第一篇；关于活力排之急切需要的交通，一六七至一七一页。

God's side and fulfill God's goal....The highest and greatest work of the church is to be the outlet of God's will. The church becomes the outlet of God's will through prayer. This prayer is not a fragmentary prayer but a prayer that is in the nature of a ministry, a prayer that is in the nature of a work. God gives man vision and opens man's eyes to see His will. When this happens, man takes his place to pray.

When we truly stand on the ground of the church and take up the responsibility of such a ministry of prayer before God, we will see God's will carried out in the church where we are....God's power cannot exceed the prayer of the church. The power of God today can at most be as great as the prayer of the church. This does not mean that God's power is limited in heaven. In heaven, God's power is unlimited. But on earth, God's power is manifested to the degree that the church prays. The amount that the church prays will be the measure of the amount that God's power is manifested. Consequently, the church has to learn to pray big prayers and make big requests....The church needs to have big prayers and make big requests. Since the church is coming to such a rich God, there must not be small prayers and small requests. Since the church is coming to such a rich God, there must be great things happening. If the capacity of the church before God is small, it will restrict the power of God from being manifested. We know that the question of the overcomers is not quite resolved, and Satan is not yet thrown into the abyss. God must gain a vessel for His testimony before He can accomplish what He has set out to accomplish. The church must have big prayers to manifest our God.

The issue at stake is this: Can God gain a church that is faithful to its ministry? This depends on whether we are those destined to be disqualified, or whether we are the real vessels of God who will fulfill God's goal....The ministry of the church is prayer—not small prayers, but prayers that pioneer the way for God. God is accomplishing His work. But the church first prays and prepares the way before God finds the way. The church must have big prayers, serious prayers, and strong prayers. (The Prayer Ministry of the Church, pp. 20-22)

Further Reading: The Prayer Ministry of the Church, ch. 1; Fellowship concerning the Urgent Need of the Vital Groups, pp. 135-138

536 里面生命的各方面 — 神成肉身的原则

9 8 9 8 (英 740)

A 大调

3/4

5̣ | 3̣ 4̣ 3̣ | 5̣ 3̣ 2̣ | 1̣ 2̣ 6̣ | 1̣ 7̣ 6̣ | 5̣ - 5̣ |  
 一 神 成 肉 身 神 圣 的 原 则, 乃 是 神  
 1̣ 2̣ 3̣ | 2̣ - 1̣ | 7̣ - 5̣ | 3̣ 4̣ 3̣ | 5̣ 3̣ 2̣ |  
 人 互 相 调 和; 二 者 调 成 一  
 1̣ 2̣ 6̣ | 1̣ 7̣ 6̣ | 5̣ 6̣ 7̣ | 1̣ 3̣ 2̣ | 6̣ 1̣ 7̣ | 1̣ - ||  
 个 奥 秘 人, 照 神 计 划, 共 同 生 活。

二 人是神在外面的表现, 神是人里面的生命;  
 人是完全为神所占有, 神是借人得着显明。

三 救赎乃是在人得完成, 为要显明神的智慧;  
 救恩乃是借人来传扬, 为使造物全都领会。

四 在这时代属灵的事工, 都该是人与神合作,  
 使神与人紧密地联结, 彼此依赖, 互相调和。

五 并非是神单独的工作, 也非是人单独事奉;  
 乃是神、人绝对地合作, 使神计划得以完成。

六 这个神成肉身的原则, 须应用于一切事工,  
 也须用于恩赐和功用, 我们就能共同事奉。

*Hymns, #740*

- 1 The principle of incarnation  
 Is but the blend of God and man,  
 Both acting in cooperation  
 To thus fulfill th' eternal plan.
- 2 To God, the man is His expression,  
 And man is of God's life possessed;  
 The man is wholly God's possession,  
 And God thru man is thus expressed.
- 3 Redemption is accomplished fully  
 In man, God's wisdom thus to show;  
 Salvation is expounded wholly  
 By man, that all creation know.
- 4 God's service in this dispensation  
 Requires that man should work with Him;  
 Thus God and man in close relation  
 And joint dependence work therein.
- 5 It is not God Himself to labor,  
 Nor man to try to serve alone,  
 But God and man to work together  
 Each moment that His plan be shown.
- 6 The principle of incarnation  
 To all our work we must apply,  
 To all our gift and operation,  
 That we as one may serve thereby.



## 祷告与主的行动

### 第二篇

#### 祷告的人

读经：约十 30，十四 30 下，十五 7，路十一 5 ~ 13，  
王上八 48，但六 10，太二六 39

#### 纲 目

#### 周 一

壹 在主耶稣身上，我们看见在福音书里所启示一个祷告之人的纯净榜样——太十四 23，可一 35，路五 16，六 12，九 28：

- 一 作为一个祷告的人，主耶稣始终与神是一——约十 30。
- 二 作为一个祷告的人，主耶稣不住地活在神的同在里；祂告诉我们，祂从没有独自一人，但父一直与祂同在；祂每一刻都看见父的面容——徒十 38 下，约八 29，十六 32 下，参出三三 14，林后二 10。
- 三 作为一个祷告的人，主耶稣在任何苦难和逼迫下都信靠神，不靠自己——彼前二 23 下，路二三 46。
- 四 作为一个祷告的人，撒但世界的王在为人的主耶稣里面是毫无所有（没有立场，没有机会，没有盼望，任何事都没有可能）——约十四 30 下。

贰 祷告的人真实的祷告，有以下特征：

## PRAYER AND THE LORD'S MOVE

### Message Two

#### A Man of Prayer

Scripture Reading: John 10:30; 14:30b; 15:7; Luke 11:5-13; 1 Kings 8:48; Dan. 6:10; Matt. 26:39

#### Outline

#### DAY 1

### **I. With the Lord Jesus, we see the pure pattern of a man of prayer revealed in the Gospels—Matt. 14:23; Mark 1:35; Luke 5:16; 6:12; 9:28:**

- A. *As a man of prayer, the Lord Jesus was always one with God—John 10:30.*
- B. *As a man of prayer, the Lord Jesus lived in the presence of God without ceasing; He told us that He was never alone, but the Father was with Him; every moment He saw His Father's face—Acts 10:38c; John 8:29; 16:32b; cf. Exo. 33:14; 2 Cor. 2:10.*
- C. *As a man of prayer, the Lord Jesus trusted in God and not in Himself, under any kind of suffering and persecution—1 Pet. 2:23b; Luke 23:46.*
- D. *As a man of prayer, the Lord Jesus was a man in whom Satan, the ruler of the world, had nothing (no ground, no chance, no hope, no possibility in anything)—John 14:30b.*

### **II. A man of prayer prays genuine prayers with the following characteristics:**

一 祷告的人把自己祷告到神里面，从父接受生命的供应，如路加十一章一至十三节所描述的：

## 周 二

- 1 我们祷告的用意应当是寻求生命的供应—饼代表地上的丰富；鱼代表海里的丰富；鸡蛋代表空中与地上之物的丰富—5 ~ 13 节。
- 2 这些丰富的总和是圣灵；当我们把自己祷告到神里面，我们就该停留在神里面，接受圣灵作我们生命的供应—11 ~ 13 节。
- 3 这生命供应不仅滋养我们自己，也滋养那些受我们照顾的人—参约壹五 16 上，林后三 6，徒六 4。
- 4 我们祷告的方式若打岔我们，使我们离开主，没有把我们带到主里面，我们祷告的方式就当改变；祷告是把我们自己祷告到神里面。

## 周 三

- 5 祷告就是说，我们领悟，凭我们自己，以我们自己，在我们自己里面，我们一无所是；因此，我们不愿凭自己作什么；反之，我们要在神里面、同着神并借着神作一切。
  - 6 我们的祷告给神一条路进入我们里面，充满我们，并浸透我们这个人；这样，我们所作的工，是完全倚靠神而作的。
- 二 祷告的意思是说，我们看见自己一无所是，一无所能；这含示祷告是真正地否认己—可八 34，九 29：

- 1 祷告实际上就是宣告：“不再是我，乃是基督”；我们的祷告见证我们没有靠自己的努力，去应付任何处境—加二 20。
- 2 即使呼喊主名—“哦，主耶稣！”—这么一个短短的祷

*A. A man of prayer prays himself into God to receive the life supply from the Father, as depicted in Luke 11:1-13:*

## DAY 2

1. Our intention in prayer should be to seek the life supply—loaves represent the riches of the land; fish represent the riches of the sea; and eggs represent the riches of something both in the air and on the earth—vv. 5-13.
2. The totality of these riches is the Holy Spirit; when we pray ourselves into God, we should remain in God to receive the Holy Spirit as our life supply—vv. 11-13.
3. This life supply nourishes not only ourselves but also all those under our care—cf. 1 John 5:16a; 2 Cor. 3:6; Acts 6:4.
4. If our way of praying distracts us from the Lord and does not bring us into Him, we should change our way of praying; to pray is to pray ourselves into God.

## DAY 3

5. To pray means that we realize that by ourselves, with ourselves, and in ourselves, we are nothing; therefore, we do not want to do anything by ourselves; instead, we want to do everything in God, with God, and through God.
  6. Our prayer gives God a way to come into us, to fill us up, and to saturate our very being; then the work done by us is done only in full dependence on God.
- B. To pray means that we realize that we are nothing and that we can do nothing; this implies that prayer is the real denial of the self—Mark 8:34; 9:29:*

1. To pray is actually to declare, “Not I, but Christ”; our prayer testifies that we do not exercise our self-effort to deal with any situation—Gal. 2:20.
2. Even such a short prayer of calling upon the name of the Lord—“O Lord Jesus!”—



告，就指明“不再是我，乃是基督”——罗十 12 ~ 13。

## 周 四

三 我们要神垂听我们的祷告，就必须向着圣地、圣城和圣殿所表征之神的权益祷告——王上八 48：

- 1 圣地，预表基督是神分给信徒的分（西一 12，二 6 ~ 7，申八 7）；圣城，表征在基督里神的国（诗四八 1 ~ 2）；圣殿，表征神在地上的家，召会（弗二 21，提前三 15）。
- 2 在被掳到巴比伦期间，但以理把窗户开向耶路撒冷，一日三次祷告；这指明当我们向神的祷告是向着神永远经纶里的目标，就是基督、神的国与神的家时，神必垂听我们的祷告——但六 10。
- 3 这意思是说，不论我们为谁祷告，我们的祷告都该对准神的权益，就是对准基督与召会——神在地上的权益，以完成神的经纶。

叁 祷告的人必须是一个要神和神旨意的人——太二六 39，约四 34，五 30，六 38。

肆 祷告的人必须是一个活在神里面和神常常交通的人——十五 7，约壹一 3。

## 周 五

伍 祷告的人必须是一个照着亚伯拉罕的榜样，常在神面前等候的人：

- 一 亚伯拉罕在神面前荣耀的代求，乃是两个朋友之间的亲密谈话，是照着神心头愿望的揭示而富有人性的亲密谈话——创十八，罗四 12，代下二十七，赛四一 8，雅二 23，歌

indicates “no longer I, but Christ”—Rom. 10:12-13.

## DAY 4

C. *In order for God to listen to our prayers, we need to pray toward God's interests, signified by the Holy Land, the holy city, and the holy temple—1 Kings 8:48:*

1. The Holy Land typifies Christ as the portion allotted by God to the believers (Col. 1:12; 2:6-7; Deut. 8:7); the holy city signifies the kingdom of God in Christ (Psa. 48:1-2); and the holy temple signifies God's house, the church, on the earth (Eph. 2:21; 1 Tim. 3:15).
2. During the Babylonian captivity Daniel prayed three times a day by opening his windows toward Jerusalem; this indicates that God will listen to our prayer when our prayer to God is toward Christ, the kingdom of God, and the house of God as the goal in God's eternal economy—Dan. 6:10.
3. This means that no matter for whom we are praying, our prayers should be aimed at the interests of God, that is, at Christ and the church as God's interests on earth, for the fulfilling of God's economy.

**III. A man of prayer must be one who seeks God and God's will—Matt. 26:39; John 4:34; 5:30; 6:38.**

**IV. A man of prayer must be one who lives in God, always having fellowship with Him—15:7; 1 John 1:3.**

## DAY 5

**V. A man of prayer must be one who waits constantly before God, according to the pattern of Abraham:**

- A. *The glorious intercession that Abraham made before God was an intimate conversation between two friends, a human, intimate talk according to the unveiling of God's heart's desire—Gen. 18; Rom. 4:12; 2*

— 1 ~ 4, 启二 17, 提前二 1、8。

二 神以平常人的形态向亚伯拉罕显现, 在人的水平上与他来往—创十三 18, 十八 1 ~ 2、13 ~ 15。

三 亚伯拉罕享受与神甜美的交通, 那时他就从神领受关于以撒出生和所多玛毁灭的启示—9 ~ 22 节:

1 这给我们看见, 神的心意是要将基督作到我们里面, 借着我们生出基督, 并在我们的家庭生活、职业生活以及基督徒生活和召会生活中, 毁除“所多玛”—加一 15 ~ 16, 二 20, 四 19, 林前五 8。

2 在我们与神亲密的交通中, 我们领受启示, 看见一切的不可能对基督都成为可能—创十八 14, 路十八 27。

## 周 六

四 神向亚伯拉罕启示祂要毁灭所多玛的心意, 因为祂在寻找代求的人—创十八 17 ~ 22, 参来七 25, 赛五九 16, 结二二 30。

五 创世记十八章陈明代求之基本原则的清楚启示:

1 正确的代求不是从人发起的, 乃是从神的启示发起的; 因此, 正确的代求是表达神的愿望并完成神的旨意—17、20 ~ 21 节, 十九 27 ~ 29, 诗二七 4 ~ 8, 来四 16, 七 25, 雅五 17。

2 表面上亚伯拉罕是为所多玛代求, 实际上, 他是用暗示为罗得代求(创十四 12, 十八 23, 十九 1、27 ~ 29), 这给我们看见, 我们该为流荡到世界中的神子民代求。

3 代求是照着神心里的愿望与神亲密的谈话; 为此我们必须学习逗留在神面前—十八 23 ~ 32, 太六 6。

*Chron. 20:7; Isa. 41:8; James 2:23; S. S. 1:1-4; Rev. 2:17; 1 Tim. 2:1, 8.*

*B. God appeared to Abraham in the form of a mortal man and communed with him on a human level—Gen. 13:18; 18:1-2, 13-15.*

*C. As Abraham was enjoying sweet fellowship with God, he received a revelation from Him regarding the birth of Isaac and the destruction of Sodom—vv. 9-22:*

1. This shows that God's intention is to work Christ into us, to bring Christ forth through us, and to destroy the “Sodom” in our home life, in our work life, and in our Christian and church life—Gal. 1:15-16; 2:20; 4:19; 1 Cor. 5:8.

2. In our intimate fellowship with God, we receive the revelation that all the impossibilities become possibilities with Christ—Gen. 18:14; Luke 18:27.

## DAY 6

*D. God revealed to Abraham His intention to destroy Sodom, because He was seeking an intercessor—Gen. 18:17-22; cf. Heb. 7:25; Isa. 59:16; Ezek. 22:30.*

*E. Genesis 18 presents a clear revelation of the basic principles of intercession:*

1. The proper intercession is not initiated by man but by God's revelation; thus, it expresses God's desire and carries out God's will—vv. 17, 20-21; 19:27-29; Psa. 27:4-8; Heb. 4:16; 7:25; James 5:17.

2. Apparently, Abraham was interceding for Sodom; actually, he was interceding for Lot by implication (Gen. 14:12; 18:23; 19:1, 27-29), showing that we should intercede for God's people who have drifted into the world.

3. Intercession is an intimate conversation with God according to the inward intention of His heart; for this we must learn to linger in the presence of God—18:23-32; Matt. 6:6.

4 代求是照着神义的法则；在亚伯拉罕为罗得的代求里，他不是照着神的爱和神的恩向神恳求，乃是照着神义的法则向神挑战—创十八 23 ~ 25，罗一 17。

5 亚伯拉罕的代求不是结束于亚伯拉罕的说话，乃是结束于神的说话；这表明真正的代求是神在我们的说话里说话—创十八 33，罗八 26 ~ 27。

陆 祷告的人必须是一个放下自己的一切，特别是放下自己能力和意见的人—徒十 13 ~ 15。

柒 祷告的人必须是一个肯出任何代价答应神一切要求的人—林后十二 7 ~ 10。

捌 祷告的人必须是一个生活和祷告相符的人—一 12，二 10，帖前五 17，参可十一 22，来十一 5 ~ 6。

4. Intercession is according to God's righteous way; in Abraham's intercession for Lot, he did not beg God according to His love and grace; he challenged God according to His righteous way—Gen. 18:23-25; Rom. 1:17.

5. Abraham's intercession did not terminate with Abraham's speaking but with God's, showing that genuine intercession is God's speaking in our speaking—Gen. 18:33; Rom. 8:26-27.

**VI. A man of prayer must be one who puts everything of himself aside, especially his ability and opinions—Acts 10:13-15.**

**VII. A man of prayer must be one who is willing to pay any price to yield to all God's demands—2 Cor. 12:7-10.**

**VIII. A man of prayer must be one whose living corresponds to his prayer—1:12; 2:10; 1 Thes. 5:17; cf. Mark 11:22; Heb. 11:5-6.**



## 第二周·周一

### 晨兴喂养

太十四 23 「既解散了群众，祂就独自上山去祷告。到了晚上，只有祂单独在那里。」

约十四 30 「…这世界的王将到，他在我里面是毫无所有。」

十 30 「我与父原是一。」

主活着就是一个祷告的人。祂活着不是作一个普通的人，向神祷告一些普通的祷告；不是作一个虔诚的人，就是所谓敬虔的人，以宗教的方式向神祷告；也不是作一个寻求神的人，为着神圣的成就和得着，向神祷告。祂作为一个祷告的人，甚至不是仅仅作一个寻求基督的人，迫切地祷告要得着至宝的基督（腓三 12~14、8）。祂乃是一个在肉体里的人，在神圣、奥秘的范围里向奥秘的神祷告。福音书告诉我们，祂常去到山上，或退到隐密处去祷告（太十四 23，可一 35，路五 16，六 12，九 28）（神人的生活，一〇四至一〇五页）。

### 信息选读

根据我所学习的，我们可能是一个寻求基督的人，迫切地祷告要得着至宝的基督，但这并不是在福音书里所启示这个祷告之人的纯净榜样。我们若是寻求基督的人，我们会以为自己很特别，很属灵。但是在描述第一个神人是祷告的人时，我避免用“属灵”这个辞；我乃是用“神圣”和“奥秘”这样的辞。“神圣”是在神这一面；“奥秘”是在人那一面。…耶稣是在肉体里的人，但祂乃是在神圣、奥秘的范围里，向奥秘的神祷告。

祂是一个祷告的人，一个与神是一的人（约十 30）。我们可能是寻求基督的人，迫切地祷告要得着基督，但我们可能与神不是一。主也是一个不住地活在神同在

## WEEK 2 — DAY 1

### Morning Nourishment

Matt. 14:23 “And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.”

John 14:30 “...The ruler of the world is coming, and in Me he has nothing.”

10:30 “I and the Father are one.”

The Lord lived as a man of prayer. He did not live as a common man praying common prayers to God, as a pious man, a so-called godly man, praying to God in a religious way, or as a God-seeking man praying to God for the divine attainments and obtainments. His being a man of prayer was not even as merely a Christ-seeker praying desperately to gain Christ in His excellency (Phil. 3:12-14, 8). Instead, He was a man in the flesh praying to the mysterious God in the divine, mystical realm. The Gospels tell us that He often went to the mountain or withdrew to a private place to pray (Matt. 14:23; Mark 1:35; Luke 5:16; 6:12; 9:28). (The God-man Living, p. 89)

### Today's Reading

According to what I have learned, we may be a Christ-seeker, praying desperately to gain Christ in His excellency, yet this is not the pure pattern of the man of prayer revealed in the Gospels. If we are a Christ-seeker, we would think that we are very special and spiritual. But in describing the first God-man as a man of prayer, I have avoided using the word spiritual. Instead, I have used the words divine and mystical. Divine is on God's side. Mystical is on man's side....Jesus was a man in the flesh, yet He prayed to the mysterious God in the divine and mystical way and realm.

He was a man of prayer, a man who is one with God (John 10:30). We may be a Christ-seeker, desperately praying to gain Christ, yet we may not be one with God. He was also a man living in the presence of God without

里的人（徒十 38 下，约八 29，十六 32）。祂告诉我们，祂从没有独自一人，父一直与祂同在。祂每一刻都看见父的面容。我们可能寻求基督，但也许不是这么亲密、继续不断地活在神的面光中。此外，祂在任何苦难和逼迫下都信靠神，不靠自己。...祂在受苦之中，不说威吓的话，只将一切交给那按公义审判的〔彼前二 23 下〕。...当祂在十字架上将要死的时候，祂祷告说，“父啊，我将我的灵交在你手里。”〔路二三 46〕在我们的日常生活中，当困难临到时，我们是否信靠神？我们可能只在很小的程度上信靠神，而不是完全地信靠神。

〔约翰十四章三十节指明，〕世界的王撒但在主耶稣里面没有立场，没有机会，没有盼望，任何事都没有可能。如果我们蒙了光照，我们会承认，撒但在我们里面有太多的东西。他在许多事上有立场，有机会，有盼望，有可能。但这里有一个祷告的人，祂说世界的王撒但，在祂里面是毫无所有。在全圣经里，这是一句特别的话。因此，基督是祷告的人，是与神是一的人，一直活在神的面光中，在受苦遭逼迫时信靠神，并且撒但在祂里面是毫无所有（神人的生活，一〇五至一〇六页）。

在路加十一章一至十三节，人救主教导祷告。我们若一再细读这段话，就会看见祷告的意思乃是把我们自己祷告到神里面。...一节说，“耶稣在一个地方祷告，祷告完了，有一个门徒对祂说，主啊，教导我们祷告，像约翰教导他的门徒一样。”我们不知主为什么祷告。门徒看见祂祷告，就要祂教导他们祷告。于是主接着说，“你们祷告的时候，要说，父啊，愿你的名被尊为圣，愿你的国来临。我们日用的食物，天天赐给我们；赦免我们的罪，因为我们也赦免凡亏欠我们的人；不叫我们陷入试诱。”（2~4）我花过许多时间思考这简短的话。我的结论是，我们若一再这样祷告，结果我们会把自己祷告到神里面。换句话说，这种祷告的果效，就是我们发现自己在神里面（路加福音生命读经，二六四至二六五页）。

参读：神人的生活，第十篇。

ceasing (Acts 10:38c; John 8:29; 16:32). He told us that He was never alone, but the Father was with Him. Every moment He saw His Father's face. We may seek Christ, yet not live in the presence of God so closely and continuously without ceasing. Also, He trusted in God and not in Himself, under any kind of suffering and persecution....In the midst of His suffering He did not speak threatening words but kept committing all to Him who judges righteously [1 Pet. 2:23b]....[When] He was dying on the cross, He prayed, "Father, into Your hands I commit My spirit" [Luke 23:46]. In our daily life, do we trust in God when trouble comes? Maybe we do to a small extent, but not absolutely.

[John 14:30 indicates] that in the Lord Jesus, Satan as the ruler of the world had no ground, no chance, no hope, no possibility in anything. If we are enlightened, we will admit that Satan has too many things in us. He has the ground, the chance, the hope, and the possibility in many things. But here is a man of prayer who said that Satan, the ruler of the world, had nothing in Him. This is a particular sentence in the whole Bible. Thus, Christ was a man of prayer, a man who is one with God, lives in the presence of God continuously, trusts in God in His suffering and persecution, and in whom Satan has nothing. (The God-man Living, pp. 89-90)

In Luke 11:1-13 we have the Man-Savior's teaching on prayer. If we read this section carefully again and again, we shall see that prayer means that we pray ourselves into God. Luke 11:1 says, "And while He was in a certain place praying, when He ceased, a certain one of His disciples said to Him, Lord, teach us to pray, even as John also taught his disciples." We do not know what the Lord was praying for. When the disciples saw Him praying, they wanted Him to teach them to pray. Then the Lord went on to say, "When you pray, say, Father, Your name be sanctified; Your kingdom come. Give us each day our daily bread. And forgive us our sins, for we also forgive everyone indebted to us. And do not bring us into temptation" (vv. 2-4). I have spent much time considering this brief word. My conclusion is that if we would pray this way again and again, the result will be that we shall pray ourselves into God. In other words, the issue of this prayer is that we find ourselves in God. (Life-study of Luke, p. 230)

Further Reading: The God-man Living, msg. 10

## 第二周·周二

### 晨兴喂养

路十一 11~13「你们中间作父亲的，谁有儿子求鱼，反拿蛇当鱼给他？或求鸡蛋，反给他蝎子？你们虽然不好，尚且知道把好东西给儿女，何况天上的父，岂不更将圣灵给求祂的人么？」

我们一旦把自己祷告到神里面，我们在神里面又该作什么？我们只要把祂和祂的丰富接受到我们里面。我们从前是堕落的人，完全在神之外，与祂的丰富无分无关。因此，我们无法享受神的丰富。我们需要把我们自己祷告到神里面，然后我们在神里面，就能接受祂和祂的丰富。

有些人听见我们需要把自己祷告到神里面，以接受祂和祂的丰富，他们可能会说，“我们得救以前，不在神里面，但如今我们是神的儿女。”不错，我们信徒是神的儿女；但我们必须承认，事实上在我们的经历中，我们常不在神里面。我们没有住在神里面，我们没有停留在神里面。比方说，一位弟兄就寝前对太太发脾气，次日早晨起床的时候，他就神之外。他该怎么做？他该把自己祷告到神里面（路加福音生命读经，二六五至二六六页）。

### 信息选读

我们时常受打岔离开神，也许只因报纸上的一个广告，我们就受打岔离开神。因为我们很容易受打岔离开神，所以我们应当每天早晨花时间与祂同在，把我们自己祷告到祂里面。我们不需要详细地为我们的缺点祷告。我们说，“父啊，赦免我”，就够了，不需要祷告细节。“父，赦免我，因为我赦免别人”，这祷告就包括了一切。你越这样祷告，就越晓得你是把自己祷告到神里面。于是你在神里面就会得着生命的供应。

## WEEK 2 — DAY 2

### Morning Nourishment

**Luke 11:11-13** “But what father among you whose son shall ask for a fish will instead of a fish hand him a snake? Or if he shall also ask for an egg will hand him a scorpion? If you then being evil know how to give good gifts to your children, how much more will the Father who is from heaven give the Holy Spirit to those who ask Him!”

Once we have prayed ourselves into God, what shall we do now that we are in God? We shall simply receive Him with His riches into us. As fallen human beings, we were altogether outside of God and had nothing to do with His riches. Hence, we could not enjoy the riches of God. We need to pray ourselves into God and then, as those in Him, receive Him and His riches.

When some hear about the need to pray ourselves into God in order to receive Him and His riches, they may say, “Before we were saved, we were not in God. But now we are children of God.” Yes, as believers, we are children of God. Nevertheless, we must recognize the fact that often in our experience we are not in God. We do not stay in God, we do not remain in Him. For example, before going to bed, a brother loses his temper with his wife. When he rises up the next morning, he rises up outside of God. What should he do? He should pray himself into God. (Life-study of Luke, pp. 230-231)

### Today's Reading

Often we are distracted from God. We may be distracted from Him simply by an advertisement in the newspaper. Because we are easily distracted from God, we should spend time every morning with Him, praying ourselves into Him. There is no need to pray in detail concerning our shortcomings. It is sufficient to say, “Father, forgive me.” There is no need to go through the details. The prayer, “Father, forgive me as I forgive others,” is inclusive. The more you pray like this, the more you will realize that you pray yourself into God. Then in God you will receive the life supply.

也许你想知道，在路加十一章一至十三节，我们哪里能看见从父接受生命供应的事。十一至十三节指明生命的供应：“你们中间作父亲的，谁有儿子求鱼，反拿蛇当鱼给他？或求鸡蛋，反给他蝎子？你们虽然不好，尚且知道把好东西给儿女，何况天上的父，岂不更将圣灵给求祂的人么？”这里鱼、鸡蛋和圣灵指明生命的供应。五节的饼也指明生命的供应。我们若把饼包括在内，就有四项生命的供应。当我们把自己祷告到神里面，我们就能接受祂的丰富作我们的供应。

主在十一至十三节的话指明，我们祷告的用意应当是寻求生命的供应，求饼、鱼和鸡蛋。饼代表地上的丰富；鱼代表海里的丰富；鸡蛋代表空中与地上之物的丰富。因此，饼、鱼、鸡蛋，代表地上、水里、空中的丰富，就是代表各种不同的丰富。在十三节我们看见，圣灵是这些丰富的总和。圣灵是饼、鱼和鸡蛋的总和。

你的祷告若没有把你带到神里面，就不要祷告。这不是说，你若病了，不该求主医治你。要点是你祷告求医治时，应当遵守祷告的管治原则，把你自己祷告到神里面。你祷告的方式若打岔你，使你离开主，没有把你带到主里面，你祷告的方式就当改变。你要力求祷告到神里面。把我们带到神里面的祷告，乃是正确的祷告。

从我们对主的经历中知道，我们祷告得正确，往往就把自己祷告到神里面。当我们停留在祂里面，就接受祂的丰富，就是化身在祂灵里的丰富。当我们接受圣灵作我们生命的供应（由饼、鱼和鸡蛋所表征），我们就能喂养自己，也能喂养一切受我们照顾的人（路加福音生命读经，二六六至二六七、二六九至二七〇页）。

参读：路加福音生命读经，第二十七篇。

Perhaps you are wondering where in Luke 11:1-13 we can see the matter of receiving the life supply from the Father. The life supply is indicated in verses 11 through 13: “But what father among you whose son shall ask for a fish will instead of a fish hand him a snake? Or if he shall also ask for an egg will hand him a scorpion? If you then being evil know how to give good gifts to your children, how much more will the Father who is from heaven give the Holy Spirit to those who ask Him!” Here the life supply is indicated by the fish, the egg, and the Holy Spirit. In verse 5 it is indicated by the loaves. If we include the loaves, we have four items of the life supply. When we pray ourselves into God, we receive His riches as our supply.

The Lord’s word in 11:11-13 indicates that our intention in prayer should be to seek the life supply, to seek loaves, fish, and eggs. Loaves represent the riches of the land; fish, the riches of the sea; and eggs, the riches of something both in the air and on the earth. Therefore, loaves, fish, and eggs represent the riches of the land, the water, and the air; that is, these represent different kinds of riches. In verse 13 we see that the Holy Spirit is the totality of these riches. The Holy Spirit is the totality of the loaves, the fish, and the egg.

Do not pray if your prayer does not bring you into God. This does not mean that you should not ask the Lord to heal you if you are sick. The point is that when you pray for healing you should observe the governing principle of prayer and pray yourself into God. If your way of praying distracts you from the Lord and does not bring you into Him, you should change your way of praying. Seek to pray in such a way that you are brought into God. The prayer that brings us into God is the right kind of prayer.

We know from our experience with the Lord that often we have prayed properly and have prayed ourselves into God. As we remain in Him, we receive His riches, the riches that are embodied in His Spirit. When we receive the Holy Spirit as our life supply signified by the loaves, the fish, and the egg, we can feed ourselves, and we can also feed all those under our care. (Life-study of Luke, pp. 231-234)

Further Reading: Life-study of Luke, msg. 27



可八 34「于是耶稣叫群众同祂的门徒来，对他们说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。」

九 29「耶稣说，非用祷告，这一类的灵总不能出来。」

祷告的意思是说，我们看见自己是一无所有，一无所能的。这含示祷告是真正的否认己。因此，祷告就是否认己，知道我们一无所有，也一无所能。不仅如此，祷告实际上就是宣告：“不再是我，乃是基督。”

门徒不祷告，却想要赶鬼。他们也许对自己说，“我们观察主赶鬼两年多，已经从祂学会了。我们应当能从这个孩子身上把鬼赶出去。”他们虽然想要赶鬼，却没有成功。我们可以说，他们想要赶鬼，却没有所需要的能力、力量，也就是没有神圣的电力。

马可九章二十九节的“祷告”，实际上是指“不再是我，乃是基督”。在这件事上，我们要明白这个事例为什么紧接在启示基督作我们的顶替，并在主说否认己的话之后。我们必须否认己，好叫基督成为我们的顶替，并我们的一切（马可福音生命读经，二七四页）。

### 信息选读

我们的祷告不必很长，只要呼喊“哦主耶稣”就够了。即使这么一个短短的祷告，就指明“不再是我，乃是基督”。你的祷告见证你没有靠自己的努力，去应付处境，你乃是应用基督。这就是把基督同祂的死与复活作我们顶替的这个异象实行出来（马可福音生命读经，二七六页）。

**Mark 8:34** “And He called the crowd to Him with His disciples and said to them, If anyone wants to follow after Me, let him deny himself and take up his cross and follow Me.”

**9:29** “And He said to them, This kind cannot come out by any means except prayer.”

To pray means that we realize that we are nothing and that we can do nothing. This implies that prayer is the real denial of the self. To pray, therefore, is to deny ourselves, knowing that we are nothing and are not able to do anything. Furthermore, to pray is actually to declare, “Not I, but Christ.”

Instead of praying, the disciples tried to cast out the demon. Perhaps they said to themselves, “We have been watching the Lord cast out demons for more than two years, and we have learned of Him. We should be able to cast the demon out of this child.” But although they attempted to cast out the demon, they were not successful. We may say that they tried to cast out the demon without the necessary power, energy, divine electricity.

The word “prayer” in Mark 9:29 actually indicates “no longer I, but Christ.” Concerning this matter, we need to understand why this case immediately follows the revelation of Christ as our replacement and the Lord’s word about denying ourselves. We need to deny ourselves so that Christ may be our replacement and become everything to us. (Life-study of Mark, pp. 240-241)

### Today’s Reading

We do not need to pray in a lengthy way. It is sufficient simply to call, “O Lord Jesus!” Even such a short prayer indicates “no longer I, but Christ.” Your prayer testifies that you do not exercise your self-effort to deal with the situation. Instead, you apply Christ. This is to practice the vision concerning Christ with His death and resurrection being our replacement. (Life-study of Mark, p. 242)

为着基督身体生机的建造，我们需要神圣的生命，也需要祷告。我们知道我们需要另一个生命，我们已经被神作成器皿，作神能借以工作的凭借。我们还需要祷告。祷告就是说，我们领悟，凭我们自己，以我们自己，在我们自己里面，我们一无所是。因此，我们不愿凭自己作什么。反之，我们要在神里面、同着神并借着神作一切。祷告有两个意义：首先，我们祷告的时候，就将自己祷告到神里面。第二，我们祷告的时候，就将神祷告到我们里面。我们在神里面不够多，神在我们里面也不够多。因着我们受到打岔，我们就在神以外。我们若要作神的工作，就需要进入神里面。不仅如此，神在我们里面也不够多。因此，我们需要将神祷告到我们里面，然后我们就能用与神调和的方式工作。...我们能借着祷告达到这种情况和光景。我们祷告的时候，不需要为着事务或工作祷告得太多。我们需要将自己祷告到神里面，也需要将神祷告到我们里面。这是祷告的原则。

祷告就是说，我们停下自己，不作什么。我们若能凭自己作什么，就不需要停下来祷告了。我们可以径自去作。许多时候我们就是这样来服事。我们凭着自己作，这是错误的。我们必须使自己停下来。我们若查考新约，就可以看见主耶稣总是先祷告。祂的祷告是要停下自己，不离开父作什么。祂的祷告给祂机会与父完全是一。然后父神所作的，就借着那人耶稣工作。早期的使徒们也是这样。使徒行传给我们看见，每当有某种行动的时候，使徒们总是先祷告。没有祷告，他们绝不发起工作。每当他们要作什么，总是借着祷告使自己停下来。他们的祷告给神一条路进入他们里面，充满他们，并浸透他们这个人；然后使徒们才开始工作。那个工作不是使徒们向神独立所作的（召会实际并生机的建造，一〇三至一〇四页）。

参读：召会实际并生机的建造，第九章；马可福音生命读经，第二十七篇。

For the organic building up of the Body of Christ, we need the divine life, and we also need prayer. We realize that we need another life, that we have been made by God as vessels as the means through which God can work. Still we need prayer. To pray means that we realize that by ourselves, with ourselves, and in ourselves, we are nothing. Therefore, we do not want to do anything by ourselves. Instead, we want to do everything in God, with God, and through God. There are two significances of prayer. First, when we pray, we pray ourselves into God. Second, when we pray, we pray God into us. We are not that much in God nor is God that much in us. Because we are distracted, we get outside of God. If we are going to do God's work, we need to get into God. Furthermore, God is not that much in us. Therefore, we need to pray God into us. Then we can do the work in a way in which we are mingled with God...We can arrive at this situation and condition by prayer. When we pray, we do not need to pray too much for affairs or for the work. We need to pray ourselves into God, and we need to pray God into us. This is the principle of prayer.

To pray means to stop ourselves from doing anything. If we can do something on our own, we do not need to stop and pray. We can just go ahead and do it ourselves. Many times we carry out the service in this way. We do it by ourselves. This is wrong. We have to stop ourselves. If we look into the New Testament, we can see that the Lord Jesus always prayed first. His prayer was to stop Himself from doing anything apart from the Father. His prayer afforded Him the opportunity to be fully one with the Father. Then the work done by God the Father was through Jesus, the Man. It was the same with the early apostles. The book of Acts shows us that whenever there was some activity, the apostles firstly prayed. They never initiated work without prayer. Whenever they wanted to do something, they stopped themselves by their prayer. Their prayer gave God a way to come into them, to fill them up, and to saturate their very being. Then the apostles began to work. That work was not something done by the apostles independent from God. (The Practical and Organic Building Up of the Church, p. 93)

Further Reading: The Practical and Organic Building Up of the Church, ch. 9; Life-study of Mark, msg. 27

## 第二周·周四

### 晨兴喂养

王上八 48 「他们若…全心全魂归向你，又向着自己的地，就是你赐给他们列祖之地，和你所选择的城，并我为你名所建造的殿，向你祷告。」

但六 10 「但以理…就到自己家里（他楼上的窗户，开向耶路撒冷），一日三次，双膝跪下，在他神面前祷告感谢，因他素常就是这样行。」

王上八章三十一至四十八节提到神垂听祂选民祷告的七种情形。…末了的情形（48）强调三件事：圣地，预表基督是神分给信徒的分（见申八 7 注 1）；圣城，表征在基督里神的国（诗四八 1~2）；圣殿，表征神在地上的家，召会（弗二 21，提前三 15）。这是关乎神经纶的三件紧要的事。在被掳到巴比伦期间，但以理把窗户开向耶路撒冷，一日三次，向着圣地、圣城与圣殿祷告（但六 10）。这指明当我们向神的祷告是向着神永远经纶里的目标，就是基督、神的国与神的家时，神必垂听我们的祷告。这意思是说，不论我们为谁祷告，我们的祷告都该对准神的权益，就是对准基督与召会——神在地上的权益，以完成神的经纶（圣经恢复本，王上八 48 第一注）。

### 信息选读

圣地、圣城和圣殿，都是基督的预表。基督是我们美地；基督是我们的城，我们的国；基督也是殿，神的居所。今天，我们的祷告该对准圣地、圣城和圣殿。这意思是说，我们的祷告该对准神的权益，就是对准基督与召会——神在地上的权益。

神权益的属灵意义，就是基督自己。这指明不论

## WEEK 2 — DAY 4

### Morning Nourishment

1 Kings 8:48 “...If they return to You with all their heart and with all their soul...and they pray to You toward their land that You have given to their fathers, the city that You have chosen, and the house that I have built for Your name.”

Dan. 6:10 “...Daniel...went to his house (in his upper room he had windows open toward Jerusalem) and three times daily he knelt on his knees and prayed and gave thanks before his God, because he had always done so previously.”

First Kings 8:31-48 mentions seven conditions concerning God's listening to the prayers of His elect. In this, the last, condition three things are stressed (v. 48): the Holy Land, typifying Christ as the portion allotted by God to the believers (see footnote 1 on Deut. 8:7); the holy city, signifying the kingdom of God in Christ (Psa. 48:1-2); and the holy temple, signifying God's house, the church, on the earth (Eph. 2:21; 1 Tim. 3:15). These are the three crucial things regarding God's economy. During the Babylonian captivity Daniel prayed toward the Holy Land, the holy city, and the holy temple three times a day by opening his window toward Jerusalem (Dan. 6:10). This indicates that God will listen to our prayer when our prayer to God is toward Christ, the kingdom of God, and the house of God as the goal in God's eternal economy. This means that no matter for whom we are praying, our prayers should be aimed at the interests of God, that is, at Christ and the church as God's interests on earth, for the fulfilling of God's economy. (1 Kings 8:48, footnote 1)

### Today's Reading

The holy land, the holy city, and the holy temple are all types of Christ. Christ is our good land; Christ is our city, our kingdom; and Christ is the temple, God's dwelling place. Today, our prayers should be aimed at the holy land, the holy city, and the holy temple. This means that our prayers should be aimed at the interest of God, that is, at Christ and the church as God's interest on earth.

The spiritual significance of God's interest is Christ Himself. This

我们为谁祷告，我们的祷告必须对准基督，就是神的权益。我们需要为圣徒祷告，但我们的祷告不该对准他们。一面我们为他们祷告，另一面我们是因着神的权益为他们祷告。倘若我们的祷告只对准我们所代祷的人，这会带进仇敌的攻击。这是属灵争战中的属灵战略。

我们需要记得，祷告与三方有关：我们、神和撒但。有时我们为某人祷告，撒但就来攻击他，使他的情形变得更糟。这原因乃是我们的权益是在于那人，不在于神的经纶。不论我们为谁祷告，我们的祷告都该对准神的基督，就是神在祂经纶中的权益。

要正确的祷告，我们必须在主耶稣的名里向神祷告（约十六24），对准神为着祂经纶的权益。我说“在主耶稣的名里”这辞，意思不是指任何传统形式的祷告。在耶稣的名里祷告，就是为着神在地上的权益祷告；神在地上的权益，就是基督作神给我们的分，作神的国，并作神的居所。我们的祷告该全然为着神的权益，以完成神的经纶（列王纪生命读经，四七至四八页）。

一个人如果只懂得要自己和自己的心意，这个人虽然也可以祷告，却不是一个人祷告的人。一个人祷告的人必须达到一种境地，在宇宙中只要神和神的旨意，除此以外别无贪求。

这一点我们在主耶稣身上可以看得非常清楚。祂在地上作人的时候，祂到父面前去祷告，就是这样的光景。当祂在客西马尼园祷告的时候，虽然祂也在那里和神商量，甚至说，若是可行，求你将这杯挪开；但是祂又说，不要照我的意思，只要照你的意思〔太二六39〕。祂一连三次这样对神说，我要你的意思，不要我的意思。

基督徒不光要活在神面前，还要学习活在神里面。...唯有活在主里面的时候，你和主才能成为一个。那时你才能对主说，主，我在这里祷告，不是我自己祷告，乃是你和我，我和你一同祷告（祷告，三四、三七页）。

参读：列王纪生命读经，第六篇。

indicates that no matter for whom we are praying, our prayer must be aimed at Christ as God's interest. We need to pray for the saints, but we should not aim our prayers at them. On the one hand we pray for them, but on the other hand we pray for them because of God's interest. If in our prayer we aim at the one for whom we pray, this will bring in the enemy's attack. This is a spiritual strategy in the spiritual warfare.

We need to remember that prayer involves three parties: us, God, and Satan. Sometimes when we pray for a certain person, Satan comes to attack him, and his situation becomes worse. The reason for this is that our interest is in that person, not in God's economy. No matter for whom we are praying, we should aim our prayer at God's Christ, who is God's interest in His economy.

To pray properly, we must pray to God in the name of the Lord Jesus (John 16:24), aiming at God's interest for His economy... To pray in the name of Jesus is to pray for the interest of God on earth, which is Christ as God's portion to us, as God's kingdom, and as God's dwelling place. Our prayer should be altogether for God's interest to fulfill God's economy. (Life-study of 1 & 2 Kings, pp. 39-40)

If a person only knows how to seek after himself and his own desire, he may pray, but he is not a man of prayer. A man of prayer must become such that in all the universe he only cares for God and His will, having no other desire besides this.

We can see this characteristic very clearly in our Lord Jesus when He lived as a man on this earth. When He was praying in Gethsemane, He fellowshiped with God the matter of His death saying, "If it is possible, let this cup pass from Me." But then He also said, "Yet not as I will, but as You will" (Matt. 26:39). Three times He told God, I want Your will, not Mine.

It is not enough that a Christian live before God; he must also learn to live in God... Only when you live in the Lord can you become one with Him. Then you can say to the Lord, "Lord, it is not I alone praying here, but it is You and I, I and You praying together." (Lessons on Prayer, pp. 34, 36)

Further Reading: Life-study of 1 & 2 Kings, msg. 6

## 第二周·周五

### 晨兴喂养

创十八 14「耶和华岂有难成的事么？到了约定的日期，明年这时候，我必回到你这里，撒拉必生一个儿子。」

16~17「…亚伯拉罕…与他们同行，要送他们一程。耶和华说，我所要作的事，岂可瞒着亚伯拉罕么？」

22「…亚伯拉罕仍旧站在耶和华面前。」

一个祷告的人也都是住在神里面，全心等候在神面前的人。每一个祷告功课学得好的人，都是到神里面先有等候，然后才慢慢地有祷告。…你不能一来祷告，就快快地开口发表你的意思，说出你的感觉。许多时候，你反而要把思想和感觉都停下来，摆在一边，全人等候在神面前。

在旧约里头有好些这样的例子。譬如创世记十八章，记载神特别向亚伯拉罕显现，在亚伯拉罕的帐棚里接受他的接待。那一次亚伯拉罕就是在神面前一直服事，没有向神求什么。直等到神把饼和牛犊都用过了，神把撒拉的事都说过了，末了神要走了，他再送神一程的时候，这时候神停下来，我所要作的事，岂可瞒着亚伯拉罕呢？我现在到地上来，乃是为要审判所多玛。神一说到这里，亚伯拉罕懂得了神的心意，他知道神所关心的，是所多玛城里那个属神的罗得，所以他这时马上祷告。这给我们看见，他真是一个等候在神面前的人（祷告，四二至四三页）。

### 信息选读

不要以为神关于代求的启示是那么突然、神奇、“灵恩”地临到。我们要从神的心领受这样的启示，

## WEEK 2 — DAY 5

### Morning Nourishment

Gen. 18:14 “Is anything too marvelous for Jehovah? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son.”

16-17 “...Abraham walked with them...And Jehovah said, Shall I hide from Abraham what I am about to do?”

22 “...Abraham remained standing before Jehovah.”

A man of prayer is also one who abides in God, waiting wholeheartedly before Him. Everyone who has learned well the lessons of prayer always first waits before God and then slowly gets into prayer...When you come to pray, you should not hastily open your mouth to express your ideas and to utter your feelings. Rather, you need to stop and put aside your thinking and feeling, so that your whole being will be waiting before God.

There are a number of such examples in the Old Testament. For example, Genesis 18 records the fact that God appeared especially to Abraham and was entertained by Abraham in his tent. On that occasion Abraham served continually before God and asked nothing of Him. God finished the cakes and the calf and spoke the thing concerning Sarah. After He rose up to leave and Abraham walked with Him for a distance, God stopped and said, “Shall I hide from Abraham what I am about to do?” (Gen. 18:17). At that time, God made it clear that He had come to earth in order to judge Sodom. When Abraham heard this, he immediately understood God’s desire and knew that He was concerned for Lot, who was in Sodom but who belonged to God. Then Abraham immediately prayed according to God’s concern. This shows that he was truly one who waited before God. (Lessons on Prayer, pp. 40-41)

### Today’s Reading

Do not think that God’s revelation regarding intercession comes in a sudden, miraculous, “Pentecostal” way....To receive such a revelation from

必须经过一段漫长的过程。我们必须从迦勒底的吾珥，一路经过许多地方，来到希伯仑幔利橡树的帐棚门口。...神在希伯仑幔利橡树那里临到〔亚伯拉罕〕。祂不是以荣耀的神，或者至高的神，天地的主，或者伊勒沙代〔全足的神〕的身分，而是以平常人的身分来临，和祂亲密的朋友共享一餐。那时神找到了一个合祂心意的人。在创世记十八章，亚伯拉罕在神面前荣耀的代求，不是地上的人向天上的神祷告，乃是两个朋友之间富有人性的谈话。神从天降下，降卑自己，穿上平常人的形态，和亚伯拉罕交谈。...代求乃是照着神心头愿望的揭示，而有与神的亲密谈话。这是代求的第一个基本原则。

要神向人启示祂的心愿，人必须预备好。虽然千百万的人属乎神的名，但非常少的人预备好，受过管教、训练、割礼并被了结。

亚伯拉罕享受与神这样甜美的交通，那时他就从神领受关于以撒出生和所多玛毁灭的启示。...以撒的出生与基督有关，所多玛的毁灭与神对罪的审判有关。...这意思是基督必须进来，罪必须出去。今天神...要在我们的家庭生活、职业生活，甚至基督徒生活和召会生活中产生基督，并且毁除“所多玛”。我们从神所已经领受，以及将要领受的一切启示，多半与这两项有关。

在十四节主说，“耶和華豈有太奇妙〔或美妙〕的事么？”（直译）。在我们眼中，每次对基督的经历都是奇妙的；那是主美妙的作为。撒拉如何能生以撒？就人说是不可可能的。...基督徒的经历总是这样，因为基督徒的生活乃是不可能的生活。何等奇妙，一切的不可能对基督都成为可能！我们能作别人所不能作的，我们能成为别人所不能成为的，因为基督在我们对祂的经历中乃是奇妙且美妙的（创世记生命读经，八二三至八二五、八一五、八一七页）。

参读：创世记生命读经，第五十至五十一篇。

the heart of God, we must pass through a long process. We must come all the way from Ur of Chaldea through many places to the tent door at the oaks of Mamre in Hebron...God came to [Abraham] at the oaks of Mamre in Hebron not as the God of glory nor as the Most High God, the Possessor of heaven and earth, nor as the El-Shaddai, but as a mortal man to enjoy a meal with His intimate friend. At that time God had found a man who was after His heart. The glorious intercession which Abraham made before God in Genesis 18 was not a prayer from man on earth to God in heaven; it was a human conversation between two friends. God came down from heaven, lowering Himself, putting on the form of a mortal man, and conversing with Abraham...Intercession is an intimate talk with God according to the unveiling of His heart's desire. This is the first principle of intercession.

In order for God to reveal His heart's desire to a man, that man must be prepared. Although millions of people belong to the name of God, very few have been prepared, disciplined, trained, circumcised, and terminated.

As Abraham was enjoying such sweet fellowship with God, he received revelation from Him regarding the birth of Isaac and the destruction of Sodom...The birth of Isaac is related to Christ, and the destruction of Sodom is related to God's judgment upon sin...This means that Christ must come in and sin must go out. Today God...intends to produce Christ and to destroy the "Sodom" in our home life, work life, and even in our Christian and church life. All the revelation that we have received and shall receive from God mostly concerns these two items.

In Genesis 18:14 the Lord said, "Is anything too marvelous [wonderful] for Jehovah?" Every experience of Christ is marvelous in our eyes; it is a wonderful doing of the Lord. How could Sarah have brought forth Isaac? It was humanly impossible...Christian experiences are always like this because the Christian life is a life of impossibilities. How marvelous it is that all the impossibilities become possibilities with Christ! We can do what other people cannot do and we can be what others cannot be because Christ is marvelous and wonderful in our experience of Him. (Life-study of Genesis, pp. 680-681, 673, 675)

Further Reading: Life-study of Genesis, msgs. 50, 51

## 第二周·周六

### 晨兴喂养

创十八 23「亚伯拉罕近前来，说，你真的要将义人与恶人一并剿灭么？」

25「你绝不会将义人与恶人同杀，…这绝不是你所行的。审判全地的主岂不公平行事么？」

27「亚伯拉罕回答说，我虽然是尘土炉灰，还敢对主说话。」

代求的第一个基本原则是必须照着神的启示（创十八 17、20~21）。…正确的代求不是我们发起的，乃是神在祂的启示中发起的。…在创世记十八章，神临到亚伯拉罕的目的是什么？祂来当然不是为着吃饭；祂来也不是为了坚定关于撒拉生儿子的应许。神临到亚伯拉罕，乃是因为祂在寻找代求的人。

神向亚伯拉罕启示祂的心愿以后，亚伯拉罕立刻领会了神的意思。表面上亚伯拉罕是为所多玛代求，实际上他是为罗得代求。…亚伯拉罕怎样为流荡到所多玛那部分神的子民代求，照样，我们也必须为流荡到世界中的弟兄姊妹代求。亚伯拉罕的代求，是头一个与召会生活中的代求相像的（创世记生命读经，八二〇至八二一、八二五至八二六页）。

### 信息选读

代求…乃是亲密的谈话。在创世记十八章里，亚伯拉罕不是在祷告，乃是和那在人水平上的密友谈话，说，“你真的要将义人与恶人一并剿灭么？”亚伯拉罕似乎对神说，“这是你的作法么？让我提醒你，你不该这样作。在那城里可能有五十个义人。为着可能在那里的五十个义人，你不宽容那城么？”这是一种谈话。…当你进入与那在人水平上的神亲密的交通里，

## WEEK 2 — DAY 6

### Morning Nourishment

Gen. 18:23 “And Abraham came near and said, Will You indeed destroy the righteous with the wicked?”

25 “Far be it from You to do such a thing, to put to death the righteous with the wicked....Far be it from You! Shall the Judge of all the earth not do justly?”

27 “And Abraham answered and said, Now behold, I have taken it upon myself to speak to the Lord, though I am but dust and ashes.”

The first basic principle of intercession is that it must be according to God's revelation (Gen. 18:17, 20-21)...This means that proper intercession is not initiated by us but by God in His revelation....What was God's purpose in coming to Abraham in Genesis 18? He surely did not come for a meal; neither did He come to confirm His promise regarding Sarah's giving birth to a son. God came to Abraham because He was seeking an intercessor.

When God revealed to Abraham what was on His heart, Abraham immediately understood what God meant. Apparently Abraham interceded for Sodom; actually he interceded for Lot. Just as Abraham interceded for that part of God's people who had drifted into Sodom, so we must intercede for the brothers and sisters who have drifted into the world. Abraham's intercession was the first that resembles the intercession in the church life. (Life-study of Genesis, pp. 677-678, 681-682)

### Today's Reading

Intercession is...an intimate conversation....Abraham was not praying; he was talking to his intimate Friend on a human level, saying, “Will You indeed destroy the righteous with the wicked?” (Gen. 18:23). Abraham seemed to be saying to God, “Is this Your way? Let me remind You that You should not do it this way. There might be fifty righteous people in the city. Will You not spare it for the fifty righteous people who might be there?” This was a conversation. When you have come into intimate fellowship with God on the human level

并且知道祂的心愿，你就能向祂挑战，说，“主，这是你的作法么？”这既不是祷告，也不是恳求，乃是在非常友善的谈话中向神挑战。...亚伯拉罕向神挑战，乃是照着神义的法则（23~25）。...正确的代求既不是照着神的爱，也不是照着神的恩，乃是照着神的义。

三十三节说，“耶和華与亚伯拉罕说完了话就走了。”这里是记载亚伯拉罕的代求，但不是说亚伯拉罕说完了话，乃是说主说完了话。正确的代求总是神的说话。表面上是我们在说话，实际上是神在我们的说话里说话。...我们需要停留在神面前，直到祂对我们说完了话。我们的代求必须说出神所说的（创世记生命读经，八二七至八二八、八三〇、八三三页）。

一个学习祷告的人，必须学一个厉害的功课，就是把自己放下，把自己停下来。这里的自己特别是指着自己的意见和天然的能力〔参行传十章里的彼得〕。

什么代价都肯出，神一切的要求都肯答应，这也是祷告的人该有的条件。...每一次你遇着神，神都是向你有所要求的。我们常以为说，神是一位赐恩给我们的神，但...神也是一位向我们有要求的神。

你的生活和你所祷告的必须是一致的，是合得来的。有的人在主面前求一件事，比方说，求召会复兴，或者求一个罪人灵魂的得救，但是他的生活和所求的完全不一致，他那个生活不是活在召会的复兴里面，也不是活在为着要带领罪人得救的情形里面。虽然他是在那里作祷告，但他却不是一个人。一个祷告的人，不光是有祷告的举动，也有祷告的生活，他的生活就是祷告。很多的时候，我们能为好些事祷告，但是祷告了之后，我们的生活一点儿都不在那些事里面。这就是说，我们有祷告的举动，却不是祷告的人（祷告，四五、四七、五〇页）。

参读：祷告，第三篇。

and know His heart's desire, you can challenge Him, saying, "Lord, is this Your way?" This is neither praying nor begging; it is challenging God in a very friendly conversation. Abraham's challenge to God was according to God's righteous way (18:23-25)...Proper intercession is neither according to God's love nor according to His grace, but according to His righteousness.

Verse 33 says, "And Jehovah went away as soon as He had finished speaking with Abraham." The record here is the record of Abraham's intercession. But it does not say that Abraham had finished his speaking; it says that the Lord had finished His speaking. Proper intercession is always God's speaking. Apparently we are speaking; actually God is speaking in our speaking...We need to stay in the presence of God until He has finished His speaking to us. Our intercession must utter what God is speaking. (Life-study of Genesis, pp. 683, 685, 687-688)

One who learns to pray must learn the strict lesson of putting himself aside and halting his being. The self here refers especially to self-opinions and natural ability.

Another requirement of a man of prayer is that he must be willing to pay any price to yield to God's every demand....Every time you meet Him, He demands something from you. We always think that God is a God who bestows grace upon us. But...God is also a God who makes demands upon us.

As a man of prayer, your living must be consistent, or must correspond, to what you pray. Someone may be asking the Lord for the revival of the church or the salvation of a sinner, yet his living is utterly inconsistent with his prayer. He does not live a life that contributes to the revival of the church, nor does he live in a condition that is conducive to bringing sinners to salvation. Although he may be praying, he is not a man of prayer. A man of prayer not only performs the action of prayer but also lives the life of prayer—his living is prayer. Many times we pray for a number of things, but, after praying, we do not live according to the standard of life required by those things. This means we go through the motions of prayer, but we are not men of prayer. (Lessons on Prayer, pp. 42, 44, 46)

Further Reading: Lessons on Prayer, ch. 3



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祷告 — 在至圣所里

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降 E 大调

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3 5 6 5 | 5 · 4 3 - | i 7 6 5 | 3 1 2 - |  
 一 主啊, 我们今聚集, 同心祷告寻求你;  
 3 5 6 5 | 5 · 4 3 - | 3 4 3 2 | 3 · 2 1 - |  
 我们乃是祭司体, 要在你前同侍立。  
 1 4 3 4 | b7 6 5 - | 6 6 7 i | 4 3 2 - |  
 在此我们同祷告, 学习摸着你好,  
 3 5 6 5 | 5 · 4 3 - | 3 4 3 2 | 3 · 2 1 - ||  
 直到灵里能相调, 使你教会得建造。

二 切愿前来作祭司, 用灵来摸你意旨,	在你面前供圣职, 让你完成你设施。
三 我们进到至圣所, 随着灵感向你说,	摸你施恩的宝座, 让你灵里多经过。
四 从你施恩的宝座, 流到我灵滋润我,	流出恩惠的江河, 应时帮助我得着。
五 但愿我们的祷告, 不随己意来求讨,	就是你灵的发表; 只照你意向你要。
六 虽有许多的事务, 却愿你能有出路,	需要向你来求诉, 过于我们蒙眷顾。
七 我们仰望你圣垂, 我们饱尝你恩惠,	多赐生命的活水; 就能让你有作为。

WEEK 2 — HYMN

*Hymns, #772*

- 1 Lord, we meet to seek Thy face  
And in one accord to pray;  
We a holy priesthood are,  
Waiting on Thee here today.  
  
Here together we would pray,  
Touch the highest and the best,  
Till our spirits mingled are  
And Thy Church is built and blest.
- 2 As true priests we long to be,  
With our spirit sense Thy will,  
Thus to serve before Thee here  
That Thy plan Thou may fulfill.
- 3 To the holiest place we come,  
Now to touch Thy throne of grace,  
By the inner sense to pray  
And Thy Spirit's flow to trace.
- 4 From Thy throne of grace to me  
Rivers of Thy grace proceed;  
Thus my spirit is refreshed,  
Helping me in time of need.
- 5 May our prayers expression give  
To Thy Spirit's mind alone;  
Praying not by our desire,  
But according to Thine own.
- 6 Though with temporal matters pressed,  
Which we fain would bring to Thee,  
Rather than Thy care to seek,  
We would here Thy channel be.
- 7 Here we seek Thy list'ning ear,  
May Thy living water flow;  
When Thy grace does satisfy,  
Only then Thy work we'll know.



# 二〇一二年感恩节特会

## 祷告与主的行动

### 第三篇

#### 在香坛祷告，为着编组成军， 为神在地上的行动争战

读经：出三十 1 ~ 16，代下十六 9，来七 25，启八 3 ~ 5，弗四 13，六 10 ~ 12

#### 纲 目

#### 周 一

壹 神是无所不能的，但祂的无所不能受到限制，因为祂必须有某些适合祂作工的条件—代下十六 9：

一 我们需要主给我们光，使我们看见祂所能作的，并使我们看见我们会拦阻祂作什么—赛五十 2，耶三二 17、27，太十九 26，路一 37：

1 我们能将神放在一个地位上，使祂不能作祂所要作的—赛五十 2，太十三 22 ~ 23，二三 37 ~ 38，可六 5，来三 11 ~ 12，四 2。

2 今天神的能力受我们的度量限制，它是受制于我们的意志、服从、顺从和信心—太十七 19 ~ 20，可十一 23 ~ 24。

3 主必须把我们带到一个境地，对祂自己有完全的回应，使祂能有自由无阻的通路，作祂所要作的—西三 1 ~

# Thanksgiving Conference 2012

## PRAYER AND THE LORD'S MOVE

### Message Three

#### Praying at the Incense Altar for the Formation of an Army to Fight for God's Move on Earth

Scripture Reading: Exo. 30:1-16; 2 Chron. 16:9; Heb. 7:25; Rev. 8:3-5; Eph. 4:13; 6:10-12

#### Outline

#### DAY 1

**I. God is omnipotent, but His omnipotence is subject to limitations because He must have conditions suitable for His working—2 Chron. 16:9:**

A. *We need the Lord to give us light to see what He can do and to see what we can hinder Him from doing—Isa. 50:2; Jer. 32:17, 27; Matt. 19:26; Luke 1:37:*

1. We can put God into a position where He cannot do what He wants to do— Isa. 50:2; Matt. 13:22-23; 23:37-38; Mark 6:5; Heb. 3:11-12; 4:2.

2. Today the power of God is limited to our capacity, and it is subject to our will, submission, obedience, and faith—Matt. 17:19-20; Mark 11:23-24.

3. The Lord must bring us to a place of utter responsiveness to Himself so that He can have a free and unhindered way to do whatever He wants to do— Col. 3:1-3;

3 · 约壹五 14 ~ 15。

二 国度的意思就是神能作祂所要作的，祂有祂自己的通路，祂是不受拦阻的，祂有权柄、能力和荣耀；凡在国度时代里是真实的，今天在召会里也该是真实的——太六 9 ~ 10。

三 基督的身体可能是祂的彰显，也可能成为祂的限制——弗一 22 ~ 23，三 19：

1 我们若不是用来彰显祂，就是限制祂；我们乃是在一个地位上，或者给祂完全的彰显，或者限制祂的彰显。

2 今天主在寻找一些肢体，对祂会有完全的回应，并且在他们身上，祂的意愿所受的限制会被除去——太六 9 ~ 10。

## 周 二

四 我们必须看见我们的责任有多大，我们的眼睛需要得开启，看见神的受限制，并看见我们该如何与祂合作。

贰 香坛表征基督作代求者——来七 25，罗八 34：

一 我们需要有分于基督的代求生活——26 ~ 27 节，提前二 1，弗六 18 ~ 19，西四 3，帖前五 25，帖后三 1，来十三 18。

二 基督的代求生活，祂的祷告生活，乃是神圣行政的中心——七 25，罗八 34，启八 3：

1 香坛乃是神在宇宙中工作的中心：

a 基督的祷告生活，乃是神在地上执行祂管治的中心——来七 25，罗八 34。

b 神行政的执行，是由香坛那里所献给神的祷告来推动的——启八 3 ~ 5。

1 John 5:14-15.

*B. The kingdom means that God can do what He wants, that He has His way, that He is unhindered, and that He has authority, power, and glory; what will be true in the kingdom age should be true in the church today—Matt. 6:9-10.*

*C. The Body of Christ can either be for His expression or His limitation—Eph. 1:22-23; 3:19:*

1. We are either being used to express Him, or we are limiting Him; we are in the position to give Christ a full expression or to limit His expression.

2. The Lord is looking for members of His Body who will be fully responsive to Him and in whom the limitations to His will are removed—Matt. 6:9-10.

## DAY 2

*D. We need to realize how great our responsibility is, and our eyes need to be opened to see God's limitations and to see how we should cooperate with Him.*

**II. The incense altar signifies Christ as the Intercessor—Heb. 7:25; Rom. 8:34:**

*A. We need to participate in Christ's interceding life—vv. 26-27; 1 Tim. 2:1; Eph. 6:18-19; Col. 4:3; 1 Thes. 5:25; 2 Thes. 3:1; Heb. 13:18.*

*B. Christ's interceding life, His prayer life, is the center of the divine administration—7:25; Rom. 8:34; Rev. 8:3:*

1. The incense altar is the center of God's operation in the universe:

a. The prayer life of Christ is the center of God's execution of His government on earth—Heb. 7:25; Rom. 8:34.

b. The executing of God's administration is motivated by the prayers offered to Him from the incense altar—Rev. 8:3-5.

c 在香坛所献上的祷告支配全宇宙。

2 启示录八章描绘香坛成了神行政的宝座，让神在祂的行政里施行审判。

### 周 三

三 基督复活并升天以后，个人的基督成了团体的基督；因此，今天在神面前，不仅个人的基督在代求，团体的基督，就是头同着身体，也在代求—林前十二 12，徒十二 5、12：

1 作为基督的肢体和身体基督的一部分，我们在基督代求的职事上与祂合作，在我们代求的祷告中，实现祂的代求—罗八 34、26 ~ 27。

2 当我们到达香坛，就是神圣行政的中心时，我们就成为代求者，为着别人并为着主的权益代求。

3 我们对香坛若有这样清楚的观点，就会为着神的行动，为着神定旨的执行，为着主的恢复，为着神圣行政的实施，并为着神圣的分赐而祷告；这种祷告成就神的定旨，并使神的心喜悦—提前二 1，罗八 26 ~ 27。

### 周 四

叁 在出埃及三十章一至十六节里，香坛与遮罪银之间的关系，其属灵的意义乃是：我们要在香坛祷告，为着编组成军，为神在地上的行动争战：

一 帐幕表征神具体化身在祂的选民里面，为着祂在地上的行动；帐幕以及与其有关的一切，都是为着神的行动—二五 8 ~ 9：

c. The prayer offered at the incense altar governs the universe.

2. Revelation 8 is a picture of the incense altar being the administrating throne of God for Him to execute His judgments in His administration.

### DAY 3

*C. After His resurrection and ascension, the individual Christ has become the corporate Christ; thus, before God today not only is the individual Christ interceding but the corporate Christ, the Head with the Body, is interceding as well—1 Cor. 12:12; Acts 12:5, 12:*

1. As the members of Christ and as parts of the Body-Christ, we cooperate with Christ in His ministry of intercession, carrying out His intercession in our prayers of intercession—Rom. 8:34, 26-27.

2. When we arrive at the incense altar as the center of the divine administration, we will become intercessors, interceding for others and for the Lord's interests.

3. If we have a clear view of the incense altar, we will pray for God's move, for the executing of God's purpose, for the Lord's recovery, for the carrying out of the divine administration, and for the divine dispensing; this kind of prayer fulfills God's purpose and delights His heart—1 Tim. 2:1; Rom. 8:26-27.

### DAY 4

**III. The spiritual significance of the relationship between the incense altar and the expiation silver in Exodus 30:1-16 is that at the incense altar we pray for the formation of an army to fight for God's move on earth:**

*A. The tabernacle signifies God embodied in His chosen people for His move on earth; the tabernacle and everything related to it is for God's move—25:8-9:*

- 1 在香坛的祷告，是为着神的行动；因着神的众仇敌反对神的行动，神就借着争战而行动—民十 35。
- 2 神的子民尤其需要为着编组成军祷告，好为着神在地上的行动争战，以完成祂的定旨—弗六 10 ~ 12。

## 周 五

- 3 这代求祷告的结果乃是数点神的百姓，编组成军，与反对神行动的仇敌争战，就是与美地居民所预表诸天界里执政的、掌权的争战—出三十 11 ~ 16，二三 23，弗六 12。
- 4 当神有了这样的军队，祂就能在地上为着祂的权益有所行动。

二 男丁有资格从军的年龄，其属灵的意义乃是：如果我们要在军队里为着神的行动争战，我们就必须成熟—出三十 14，来五 14 ~ 六 1，腓三 15，林前二 6：

- 1 在香坛所献上的代求，乃是为着信徒的长大成熟，使军队能编组起来—弗四 13，六 10 ~ 12。
- 2 我们越在香坛那里祷告，就越看见成熟的需要是迫切的，也越为着需要在生命里长大成熟有急切的祷告—林前二 6，三 1 ~ 2，十四 20，十六 13，来五 14 ~ 六 1，弗三 16。
- 3 惟有这样一支军队组成，神才能为着祂的定旨在地上行动；若没有由成熟之人所组成的军队，神就无法行动—四 13，六 10 ~ 12。

## 周 六

三 按照遮罪银的预表，我们所凭以争战的基督乃是升天的基督，在诸天之上的基督—一 20 ~ 23，出三十 12 ~ 13：

1. The prayer at the incense altar is for God's move; because of all the enemies that oppose God's move, God moves by fighting—Num. 10:35.
2. In particular, God's people need to pray for the formation of an army to fight for God's move on earth to accomplish His purpose—Eph. 6:10-12.

## DAY 5

3. This intercessory prayer issues in the numbering of God's people to form an army to fight against God's enemies, who oppose His move, that is, against the rulers and authorities in the heavenlies, typified by the inhabitants of the good land—Exo. 30:11-16; 23:23; Eph. 6:12.
4. When God has such an army, He is able to move on earth for His interests.

*B. The spiritual significance of the age of the males qualified to be in the army is that if we would be in the army to fight for God's move, we need maturity— Exo. 30:14; Heb. 5:14—6:1; Phil. 3:15; 1 Cor. 2:6:*

1. The intercession offered at the incense altar is for the growth and maturity of the believers so that an army can be formed—Eph. 4:13; 6:10-12.
2. The more we pray at the incense altar, the more we will realize that the need for maturity is desperate, and the greater will be the urgency to pray for the growth in life unto maturity—1 Cor. 2:6; 3:1-2; 14:20; 16:13; Heb. 5:14—6:1; Eph. 3:16.
3. Only when such an army is formed will God be able to move on earth for His purpose; apart from an army formed of mature ones, there is no way for God to move—4:13; 6:10-12.

## DAY 6

*C. According to the type of the expiation silver, the Christ by whom we fight is the ascended Christ, the Christ in the heavens—1:20-23; Exo. 30:12-13:*

1 作为举祭的半舍客勒银子，预表神的子民所经历并付出作为遮罪银的升天基督—13 节，弗一 21，四 10，来四 14，七 26，八 1。

2 为着属灵的争战，我们对基督的经历必须达到最高点，就是与祂一同坐在诸天界里，并且不是在自己里，乃是在升天的基督里争战—弗一 20 ~ 21，二 6，六 10 ~ 12，歌四 8。

1. The half shekel as a heave offering typifies the ascended Christ experienced by God's people and given by them as the expiation silver—v. 13; Eph. 1:21; 4:10; Heb. 4:14; 7:26; 8:1.

2. In order to fight the spiritual warfare, our experience of Christ must reach the highest point, the point where we are sitting with Him in the heavenlies and are fighting not in ourselves but in the ascended Christ—Eph. 1:20-21; 2:6; 6:10-12; S. S. 4:8.





代下十六 9「耶和华的眼目遍察全地，要加强那些心中纯全向着祂的人…。」

来四 2「因为有福音传给我们，像传给他们一样；只是所听见的话与他们无益，因为这话在听见的人里面，没有与信心调和。」

神是无所不能的，但祂的无所不能受到限制，因为祂必须有某些适合祂工作的条件。问题是我们在否站在让祂显明祂能力的地位上。我知道我不能帮助神，我不能促进祂作任何事情。但我可能有些东西会拦阻祂。罪、不信、天然的能力等等，都会拦阻神的能力。主必须给我们光，使我们看见祂所能作的；祂也必须给我们光，使我们看见我们会拦阻祂作什么。我能将祂放在一个地位上，使祂不能作祂所要作的。天地的创造者，会受我们限制。愿主鉴察我们的心，并彻底对付我们（倪柝声文集第二辑第二十六册，一二七至一二八页）。

### 信息选读

我的度量将成为神能力的度量；神有多大，就在于我的度量容让祂有多大。这是瓦器里的度量。我若扩大我的度量，就是扩大神在我里面的能力。今天神的能力受我的度量限制，它是受制于我的意志、我的服从、我的顺从和信心。神的能力取决于我对祂的信心。我是规格，是标准。今天神的全能受制于你和我。

在我能带进永远的计划以前，〔神〕必须在我身上有自由的通路。这就是国度的意思。国度的意思就是神能作祂所要作的，祂有祂自己的通路。祂是不受拦阻的，祂有权柄和能力，所以有荣耀；祂有一个范围，在其中祂是至高无上的。召会必须带进这个。有一天，召

2 Chron. 16:9 “For the eyes of Jehovah run to and fro throughout all the earth to strengthen those whose heart is perfect toward Him....”

Heb. 4:2 “For indeed we have had the good news announced to us, even as they also; but the word heard did not profit them, not being mixed together with faith in those who heard.”

God is omnipotent, but His omnipotence is subject to limitation because He must have certain conditions suitable for His working. The question is whether or not we are in the position for Him to show forth His power. I know that I cannot help God; I cannot further anything of His. But it is possible that something of me can hinder Him. Sin, unbelief, natural energy, etc., will hinder the very power of God. The Lord has to give us light to see what He can do, and He has to give us light also to see what we can hinder Him from doing. We can put Him into a position where He cannot do what He wants to do. The Creator of heaven and earth can be limited by us. May the Lord search our hearts and deal with us in a drastic way. (The Collected Works of Watchman Nee, vol. 46, p. 1226)

### Today's Reading

Our capacity will be the capacity of the power of God; God will be as great as our capacity allows Him. This is the measure in the earthen vessel. If we enlarge our capacity, we will enlarge the power of God. Today the power of God is limited by our capacity, and it is subject to our will, submission, obedience, and faith. The power of God takes the shape of our faith in Him. We are the meter, the measure. The divine almightiness today is subject to us.

[God] must have a free way with us before we can bring in the eternal purpose. This is the meaning of the kingdom. The kingdom means that God can do what He wants, that He has His own way, that He is unhindered, and that He has authority and power and therefore glory. He has a sphere in which He is supreme. The church has to bring this in. One day the

会将是祂的器皿，盛装祂所要的一切，但今天这就必须开始。神在等候，直到我们完全顺从；这是神作工的原则。...今天神的能力完全受制于我们的度量。神无法比我们所是的更有能力。祂已将祂自己放在我们里面，使我们成为祂的管道；我们能将祂关在外面，也能释放祂。

主必须把我们带到一个境地，我们没有什么拦阻祂，我们在主手中是柔软的。祂必须把我们带到一个境地，对祂自己有完全的回应，使祂能有自由无阻的通路。这样，就没有什么是祂所不能作的。

一个人的身体，乃是为着这个人个格的完全彰显。...基督的身体就是那彰显基督的。主耶稣是借着每个肢体彰显祂自己，祂是借着祂的召会彰显祂一切所是。但身体可能是祂的彰显，也可能成为祂的限制。祂在地上，是在肉体受限制的身体里行动；今天，祂是在属灵的身体—祂的召会—里行动，彰显并表显祂自己。祂在那灵里，在祂属灵的身体里行动。祂在地上，是在祂肉身的身体里表显祂自己；今天祂仍然在一个身体里表显祂自己，不过那是个属灵的身体。我们是这属灵身体的肢体，我们若不是用来彰显祂，就是限制祂。当我们蒙光照，看见我们的责任有多大时，那将是个不得了的日子。我们是基督唯一的彰显。身体是祂彰显自己的凭借。

有一位的意志绝对与神的意志联合，神在祂身上不受限制，这一位就是主耶稣。神能在祂身上，并借着祂作神所喜欢的。借着祂的死与复活，有一个身体凭着那灵的能力形成了；今天神在寻找一些肢体，对祂会有完全的回应，并且在他们身上，神的意愿所受的限制会永远除去（倪柝声文集第二辑第二十六册，一三〇至一三二、一二九、一三一页）。

参读：倪柝声文集第二辑第二十六册，一二六至一三二页；人的破碎与灵的到来，第五篇。

church will be the vessel of all that He wants, but it must begin today. God is waiting until we are fully obedient; this is the principle on which God works....The power of God today is utterly subject to our measure. God is in many ways no more powerful than we are. He has put Himself into us and made us His channels. We can shut Him out or we can release Him.

The Lord must bring us to a place where we have nothing to hinder Him, where we are pliable in the hands of the Lord. He must bring us to a place of utter responsiveness to Himself so that He can have a free and unhindered way. Then there will be nothing that He cannot do.

The body is for the full expression of a person's personality....The Body of Christ is that which expresses Christ. The Lord Jesus expresses Himself through each member, and the whole of Him is expressed through His church. The Body can either be for His expression or His limitation. On earth He moved in a limited body of flesh; today He moves in a spiritual Body—His church—to express and manifest Himself. He is moving within His Body in the Spirit. On earth He manifested Himself in His body, and today He is doing the same. We are the members of this spiritual Body, and we are either being used to express Him or we are limiting Him. It will be a great day when the light dawns and we realize how great our responsibility is. We are the only expression that Christ has. The Body is the way for Him to express Himself.

The One whose will is absolutely identified with God's and the One in whom God has no limitations is the Lord Jesus. God can do what He likes with Him and through Him. Through His death and resurrection a Body has been formed by the power of the Spirit, and God is looking and seeking for members who will be fully responsive to Him and in whom His will's limitations will be forever done away with. (The Collected Works of Watchman Nee, vol. 46, pp. 1228-1229, 1227-1228)

Further Reading: The Collected Works of Watchman Nee, vol. 46, pp. 1225-1230; The Breaking of the Outer Man and the Release of the Spirit, ch. 5

来七 25 「所以，那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。」

罗八 34 「谁能定我们的罪？有基督耶稣已经死了，而且已经复活了，现今在神的右边，还为我们代求。」

召会是神造物中初熟的果子。凡在国度时代里是真实的，今天在召会的得胜者中间就应该是真实的。“愿你的旨意行在地上，如同行在天上。”（太六 10）这就是说，没有人的意志该进来限制祂。权柄的问题得着解决，能力的问题也就得着解决。在国度里，神将不受限制。我们该祷告：“主，在我里面有什么暗中损伤你的主权？”耶稣是主。在神那面绝没有能力的问题，但因着现今世代的性质，“意志”是决定的因素，在我们这面就有限制。我们的眼睛必须得开启，看见神的受限制，并看见我们该如何与祂合作（倪柝声文集第二辑第二十六册，一三二页）。

### 信息选读

香坛表征基督是代求者，为要维持神与祂百姓之间的关系（罗八 34，来七 25）。我们需要有分于基督代求的生活（26~27，提前二 1，弗六 18~19，西四 3，帖前五 25，帖后三 1，来十三 18）。

基督代求的生活由香坛所表征，乃是神圣实施、神圣行政的中心。在宇宙中有个东西，可以称之为神的经纶、神的行政、神的实施。神并不闲懒，神是一位有定旨的神。祂有一个定旨，而祂正在运行、作工、行动、分赐、执政。我们来研究香坛的时候，乃是来研究宇宙中最大的事，再没有什么比这件事更中心的了。可以说，至圣所里的约柜乃是中央政府，是我

Heb. 7:25 “Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.”

Rom. 8:34 “Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.”

The church is the firstfruit of God’s creation. What is going to be true in the kingdom age should be true among the overcomers in the church today. “Your will be done, as in heaven, so also on earth.” This means that no human will should come in to limit Him. When the matter of authority is settled, the matter of power will also be settled. In the kingdom God will be unlimited. We should pray, “Lord, what is there in me that undermines Your lordship?” Jesus is Lord. This has never been a matter of power on God’s side, but because of the nature of the present age, where the “will” is a determining factor, there are limitations on our side. Our eyes have to be opened to see God’s limitation and to see how we should cooperate with Him. (The Collected Works of Watchman Nee, vol. 46, pp. 1229-1230)

### Today’s Reading

The incense altar signifies Christ as the Intercessor to maintain the relationship between God and His people (Heb. 7:25; Rom. 8:34). We need to participate in Christ’s interceding life (vv. 26-27; 1 Tim. 2:1; Eph. 6:18-19; Col. 4:3; 1 Thes. 5:25; 2 Thes. 3:1; Heb. 13:18).

Christ’s interceding life, signified by the incense altar, is the center of the divine practice, the divine administration. In the universe there is something that may be called God’s economy, God’s administration, God’s practice. God is not idle; He is a God of purpose. He has a purpose, and He is moving, working, acting, dispensing, and administrating. When we study the incense altar, we are studying the greatest matter in the universe. There is nothing more central than this. We may say that the Ark in the Holy of Holies is the central government, our

们属天的华盛顿特区；香坛则可视为天上的白宫。这意思是说，每一件事都是由这个神圣的中心所执行、推动、实行出来的。基督的代求就是神的白宫。基督代求的生活、祷告的生活，乃是神行政的中心（来七 25，罗八 34）。香坛乃是神在宇宙中工作的中心。

在启示录八章，我们不仅要看见众圣徒的祷告，也要看见基督的祷告。八章里的祷告不再仅仅是个别基督的祷告，而是团体基督的祷告。在香坛前所执行的事上，众圣徒与基督的确是一。我们在这里看见团体基督的祷告生活。

在八章，基督被描述为另一位天使，将众圣徒的祷告献给神（3~5）。为着祂的行政，祂需要我们的祷告。我们的祷告就是回应祂天上的职事。当我们祷告时，祂就执政。当祂执政时，我们就祷告。祂将这些祷告献给神，然后将神的答应倾倒在地上的人。祂把神对我们祷告的答应倾倒出来，这就是祂宇宙的行政。这位行政者各方面都够资格，但祂需要我们的祷告。可以说，基督是借着我们的祷告来经管全宇宙的。

在启示录里，香坛是正对着神权柄的宝座之前。根据八章，基督是另一位天使，来把香加在众圣徒的祷告里，然后这香升到行政宝座上的神那里去，神就应允众圣徒的祷告。结果，火便降到地上来执行神圣的审判，这些审判记载在启示录其余的部分。这是描绘香坛成了神行政的宝座，让神在祂的行政里施行审判。要紧的是我们都要看见，神行政的执行，是由香坛那里所献给神的祷告来推动的（新约总论第四百一十篇——中文尚未出书）。

参读：启示录生命读经，第二十三篇。

heavenly Washington, D.C. The incense altar may be regarded as the heavenly White House. This means that everything is executed, motivated, and carried out from this divine center. The intercession of Christ is God's White House. Christ's interceding life, His prayer life, is the center of God's administration (Heb. 7:25; Rom. 8:34). The incense altar is the center of God's operation in the universe.

In Revelation 8 we need to see not only the prayers of the saints but also the prayers of Christ. The prayers in Revelation 8 are no longer merely the prayers of the individual Christ but the prayers of the corporate Christ. In the matter of the execution that takes place at the incense altar, the saints truly are one with Christ. Here we see the prayer life of the corporate Christ.

In Revelation 8 Christ is depicted as another Angel, offering the prayers of the saints to God (vv. 3-5). For His administration He needs our prayers. Our prayer is the response to His heavenly ministry. As we pray, He administrates. As He administrates, we are praying. He offers these prayers to God, and then He pours out God's answers to them on this earth. The pouring out of God's answers to our prayers is equivalent to His universal administration. This Administrator is qualified in every way, yet He needs our prayers. We may say that Christ is administrating the whole universe through our prayers.

In the book of Revelation the incense altar is directly in front of the throne of God's authority. According to Revelation 8, Christ as another Angel comes and adds His incense to the prayers of the saints. This incense then ascends to God at the throne of administration, and God answers the saints' prayers. As a result, fire comes down to earth to execute the divine judgments recorded in the remainder of the book of Revelation. This is a picture of the incense altar being the administrating throne of God for Him to execute His judgments in His administration. It is important for us to see that the execution of God's administration is motivated by the prayers offered to Him from the incense altar. (The Conclusion of the New Testament, pp. 4275, 4271, 4272, 4288-4289, 4270)

Further Reading: The Conclusion of the New Testament, msg. 410; Life-study of Revelation, msg. 23

罗八 26~27「况且，那灵也照样帮同担负我们的软弱；我们本不晓得当怎样祷告，只是那灵亲自用说不出的叹息，为我们代求。那鉴察人心的，晓得那灵的意思，因为祂是照着神为圣徒代求。」

个别的基督复活以后，尤其在升天以后，就成了团体的。因此今天在神面前，不仅个别的基督在代求；团体的基督，就是头同着身体，也在代求（林前十二 12，徒十二 5、12）。元首基督在天上代求，而身体召会在地上代求。所以代求者不仅仅是基督自己，更是基督同着祂的身体。

我们需要领悟，每当我们在灵里祷告的时候，基督就在我们的祷告中祷告。新约说到在主的名里祷告（约十四 13~14，十五 16，十六 23~24）。在主耶稣的名里祷告，就是在基督里祷告。我们这么祷告，其实就是基督在祷告。...祂在我们的祷告中祷告。在神看来，众圣徒和众召会所有正当的祷告都是基督的祷告，也都是基督代求里的一部分（新约总论第四百二十篇——中文尚未出书）。

### 信息选读

每当我们在香坛面前开口祷告的时候，我们所发出的祷告不是私人、个人的祷告，而是代求的祷告。在这里我们对自己和自己的利益不再有兴趣，我们不是顾虑自己，为自己祷告，而是为别人代求。那时候，我们在经历中就真是基督的肢体，真是身体基督、团体基督的一部分了。不但如此，那也是我们在基督代求的职事上与祂合作的时候。祂以一种方式代求，我们就按祂代求的

Rom. 8:26-27 “Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered. But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.”

The individual Christ, after His resurrection and especially after His ascension, has become corporate. Thus, today before God, not only is the individual Christ interceding, but the corporate Christ, the Head with the Body, is interceding as well (1 Cor. 12:12; Acts 12:5, 12). Christ the Head is interceding in the heavens, and the church the Body is interceding on earth. The intercessor, therefore, is not merely Christ Himself but Christ with His Body.

We need to realize that whenever we pray in the spirit, Christ is praying in our praying. The New Testament speaks of praying in the Lord's name (John 14:13-14; 15:16; 16:23-24). To pray in the name of the Lord Jesus is to pray in Christ. When we pray in this way, Christ is actually the one praying....He prays in our prayer. In the sight of God, all the proper prayers of the saints and of the churches are prayers of Christ and are included as part of Christ's intercession. (The Conclusion of the New Testament, p. 4272)

### Today's Reading

Whenever we open our mouth to pray at the incense altar, the prayer that will issue forth will not be personal, individual prayer. It will be intercessory prayer. Here we no longer have any interest in ourselves or in our welfare. Instead of considering ourselves and praying for ourselves, we intercede for others. At that time we will be, in our experience, a real member of Christ, a genuine part of the Body-Christ, the corporate Christ. Furthermore, that will be the time when we cooperate with Christ in His ministry of intercession. He intercedes in a particular way, and we cooperate with Him in His way of

方式来与祂合作。这意思是说，我们在代求的祷告中来执行祂的代求。在这里我们真与主是一。

如果我们对香坛有清楚的看见，我们的祷告生活就定规会有彻底的翻转。我们在祷告中就不会被物质的需要或私人的事情所占有，反而会为着神定旨的执行、神圣行政的实施、神供应恩典的分赐来祷告（提前二 1，罗八 26~27）。在作为神圣行政中心的香坛这里，我们会成为代求的人，为着别人并为着主的权益代求。

神所渴望的乃是在香坛那里的祷告。这样的祷告是代求的祷告。每当我们在香坛那里开口祷告的时候，我们的祷告不是为着自己，而是为着神永远的计划，为着祂的恢复，为着祂的行动，并为着祂所有的召会。

基督徒献给神千千万万的祷告，但神的定旨却很少得以执行，...神供应的恩典却很少分赐出去。今天我们需要学习这样祷告，来推动施恩的宝座，将神生命的供应当作恩典分赐给所有需要的人。我们需要学习如何祷告来推动权柄的宝座，好执行神圣的行政。如果我们对祷告有这样的看见，我们的祷告生活就会有彻底的翻转。

我们都必须实行这些真理。如果我们晓得我们无须形式的祷告，无须献上天然、宗教的祷告，这会帮助我们祷告得更多。在香坛这里，我们应当成为代求的人；我们会终日为着别人并为着主的权益代求。我们这样祷告，就晓得我们真与主是一了。我们借着代求的祷告，就能在香坛那里与祂是一。这样的祷告对神乃是馨香的香。这种祷告能完成神的定旨，满足神的渴望，并使神心喜悦（新约总论第四百二十篇）。

参读：出埃及记生命读经，第一百四十九、一百五十二篇。

interceding. This means that we carry out His intercession in our prayers of intercession. Here we are truly one with the Lord.

If we have a clear view of the incense altar, our prayer life will be revolutionized. Instead of being occupied in prayer with material needs or personal concerns, we will pray for the executing of God's purpose, for the carrying out of the divine administration, and for the dispensing of God's supplying grace (1 Tim. 2:1; Rom. 8:26-27). At the incense altar as the center of the divine administration, we will become intercessors, interceding for others and for the Lord's interests.

What God desires is the prayer at the incense altar. This kind of prayer is intercessory prayer. Whenever we open our mouths to pray at the incense altar, our prayers will not be for ourselves. Instead, our prayers will be for God's eternal plan, for His recovery, for His move, and for all His churches.

Thousands and thousands of prayers are offered to God by Christians, but there is very little execution of God's purpose,...very little dispensing of the supplying grace of God. Today we need to learn to pray in such a way as to motivate the throne of grace to dispense God's life supply as grace to all the needy ones. We need to learn how to pray to motivate the throne of authority to execute the divine administration. If we have this view concerning prayer, our prayer life will be revolutionized.

We all need to put these truths into practice. It may help us to pray more if we realize that we do not need to pray in a formal way; we do not need to offer natural, religious prayers. On the contrary, at the incense altar we should become intercessors. All day long we need to intercede for others and for the Lord's interests. As we pray in this way, we know that we are truly one with the Lord. By our prayers of intercession we are one with Him at the incense altar. This kind of prayer is a fragrant incense to God. This prayer fulfills God's purpose, satisfies His hunger, and delights His heart. (The Conclusion of the New Testament, pp. 4272, 4275-4276)

Further Reading: The Conclusion of the New Testament, msg. 420; Life-study of Exodus, msg. 149, 152

## 第三周·周四

### 晨兴喂养

出三十 1 「你要用皂荚木作一座烧香的坛。」

民十 35 「约柜往前行的时候，摩西就说，耶和华啊，求你兴起，愿你的仇敌四散；愿恨你的人从你面前逃跑。」

金香坛是我们的定命，也是我们的目的地。我们在香坛那里该作什么？我们需要祷告。然而，我们不该为自己和自己的利益祷告，乃该为神的行动和祂的权益祷告。为神的行动和权益祷告，就是代求的祷告。神的选民经过外院子、圣所以及至圣所等不同的站口之后，就到达了目的地——香坛，为着神的权益代求。神的子民应当特别为着什么代求？他们需要为神的行动代求（出埃及记生命读经，一九五〇页）。

### 信息选读

帐幕表征神具体化身在祂的选民，祂所拣选的人里面。神具体表现于帐幕的目的何在？就是为着神在地上的行动。就这点而论，今天与古时的原则是一样的。所以要紧的乃是：我们要看见帐幕及其有关的一切，乃是为着神在地上的行动。

神有许多仇敌；埃及人是神的仇敌，亚玛力人也是神的仇敌。我们读旧约就能看见，从埃及到迦南，神处处都有仇敌。甚至祂自己的子民也可能成为祂的仇敌。今天也是这样。到底谁是为着神的？我们在自己里面也是神的仇敌。

神因着这么多的仇敌，就没有行动的自由。如果祂想要往某个方向行动，却没有通道，没有通畅的道路可

## WEEK 3 — DAY 4

### Morning Nourishment

Exo. 30:1 “And you shall make an altar on which to burn incense; you shall make it of acacia wood.”

Num. 10:35 “And when the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies be scattered; and let those who hate You flee before You.”

The golden altar of incense is our destiny and also our destination. What should we do at the incense altar? At the incense altar we need to pray. However, instead of praying for ourselves and our own interests, we should pray for God’s move and for His interests. Prayer for God’s move and God’s interests is intercessory prayer. After God’s chosen people pass through the different stations in the outer court, the Holy Place, and the Holy of Holies, they arrive at their destination, the incense altar, to intercede for God’s interests. For what in particular should God’s people intercede? They need to intercede for God to move. (Life-study of Exodus, p. 1648)

### Today’s Reading

The tabernacle signifies God embodied in His elect, His chosen people. What is the purpose of this embodiment of God in the tabernacle? It is for God’s move on earth. Concerning this, the principle is the same today as it was in ancient times. Therefore, it is crucial for us to see that the tabernacle and everything related to it is for God’s move on earth.

God has many enemies. The Egyptians were His enemies. The Amalekites also were enemies of God. As we read the Old Testament, we can see that from Egypt to Canaan God had enemies everywhere. Even His own people could be enemies to Him. The same is true today. Who is for God? In ourselves we also are God’s enemies.

Because of all the enemies, God does not have the freedom to move. If He wants to move in a certain direction, there is no thoroughfare, no freeway,

行，这是因为仇敌想要把道路阻塞。其次，如果神想要往不同的方向行动，其他的仇敌也会尽力拦阻祂。神无论在哪里都不受欢迎。那么祂怎么办？神需要争战，好毁灭祂所有的仇敌。因这缘故，以色列人得了指示，不可怜悯迦南人；反之，他们需要把迦南人灭绝尽净。

在以弗所书里我们看见，召会是神的丰满。什么是神的丰满？神的丰满就是神的帐幕，也就是三一神具体化身在祂的选民里面。按照以弗所书，召会—神的子民—最终应当是一个战士，不是与血肉之人争战，乃是与空中执政的、掌权的争战。所以，以弗所书里召会的启示符合出埃及记里帐幕的预表。

首先，需要帐幕作为神的具体表现；然后，神的选民需要经历帐幕的各方面，直到他们到达香坛，为着神的权益和祂的行动代求。神的子民尤其需要为着主军队的编组祷告，这军队要为神在地上的行动争战。香坛描述过后，紧接着就提起人口普查和遮罪银的事，原因就在这里。事实上，出埃及记三十一章十一至十六节强调人口普查的事过于赎价银，就是遮罪银的事。在十二节里，主吩咐摩西，要按以色列人被数点的，计算总数。这次数点百姓乃是为着军队的编组。

我们需要有深刻的印象，看见神的选民到达香坛时，乃是为神的行动代求。这代求的祷告要蒙答应，就需要编组一支军队。我们若看见这点，就会明白香坛和遮罪银之间的关系。我们在香坛前，为着神的行动祷告；这个祷告要蒙答应，就必须有人口调查，计算那些能编组成军之人的总数，好为着神在地上的行动争战（出埃及记生命读经，一九五〇至一九五二页）。

参读：出埃及记生命读经，第一百四十七至一百四十八、一百五十三篇。

because the enemies seek to block the way. Then if God seeks to move in a different direction, other enemies will try to frustrate Him. God is not welcome anywhere. What, then, shall He do? God must fight in order to destroy all His enemies. This was the reason the children of Israel were told not to have mercy on the Canaanites. On the contrary, they were to utterly destroy them.

In the book of Ephesians we see the church as the fullness of God. What is the fullness of God? The fullness of God is God's tabernacle, that is, the embodiment of the Triune God in His chosen people. Eventually, according to the book of Ephesians, the church, God's people, should be a warrior fighting not against flesh and blood, but against the principalities and powers in the air. Therefore, the revelation of the church in Ephesians corresponds to the type of the tabernacle in Exodus.

First, there is the need of the tabernacle as God's embodiment. Then God's chosen people must experience all the aspects of the tabernacle until they arrive at the incense altar to intercede for God's interests and His move. In particular, God's people need to pray for the formation of the army of the Lord, an army to fight for God's move on earth. This is the reason the census and the propitiation silver are mentioned immediately after the description of the incense altar. Actually, in Exodus 30:11-16 there is more emphasis on the census than on the ransom silver, the propitiation silver. In verse 12 the Lord told Moses to take a sum, a census, of the sons of Israel according to those who were numbered of them. This numbering of the people is for the formation of an army.

We need to be impressed with the fact that when God's chosen people arrive at the incense altar, they intercede for God's move. The answer to this intercessory prayer requires the formation of an army. If we see this, we shall understand the relationship between the incense altar and the propitiation silver. At the incense altar we pray for God's move. In order for this prayer to be answered, a census must be taken of those who are able to be formed into an army to fight for God's move on earth. (Life-study of Exodus, pp. 1648-1650)

Further Reading: Life-study of Exodus, msgs. 147-148, 153



## 第三周·周五

### 晨兴喂养

出三十 12「你要按以色列人被数点的，计算总数；你数点的时候，他们各人要为自己把赎价给耶和华…」

14「凡被数点的，自二十岁以上的人，要将这举祭献给耶和华。」

在香坛献上的祷告，是为着神的行动。这代求祷告的结果乃是数点神的百姓，编组成军，与反对神行动的仇敌争战，就是与美地居民所预表诸天界里执政的、掌权的争战（见出二三 23 注 1）。当神有了这样的军队，祂就能在地上为着祂的权益有所行动。因此，遮罪银和香坛有直接的关系（圣经恢复本，出三十 12 第一注）。

### 信息选读

神的军队在哪里？神的武装队伍在哪里？这些武装的队伍必是由神的选民编组而成。不仅如此，只有满二十岁的男丁才够资格成为这军队的一部分。这指明要编组军队，许多神的选民需要成熟。

逾越节的羊羔和遮罪银之间有个重要的区别。逾越节的羊羔完全且绝对是为着救赎的，对全体百姓都通用。但赎价银与救赎有关，只应用于那些够资格编组成为神军队的人。假设有些神的选民不满二十岁，想要纳半舍客勒的赎价银，因着他们年龄不足，尚未成熟，就不够资格纳赎价银。然而，就着逾越节的羊羔所完成的救赎而言，年龄并不是因素。所有以色列人，无论年龄大小，都够资格被羊羔救赎，连才生的婴孩也够资格蒙救赎。

## WEEK 3 — DAY 5

### Morning Nourishment

Exo. 30:12 “When you take the sum of the children of Israel, according to their numbering, every man shall give a ransom for himself to Jehovah...”

14 “Each one who was enrolled among their numbering, from twenty years old and over, shall give the heave offering of Jehovah.”

The prayer offered at the incense altar is for God’s move. This intercessory prayer issues in the numbering of God’s people to form an army to fight against God’s enemies, who oppose His move, that is, against the rulers and authorities in the heavenlies, typified by the inhabitants of the good land (see footnote 1 on Exo. 23:23). When God has such an army, He is able to move on earth for His interests. Thus, there is a direct relationship between the expiation silver and the incense altar. (Exo. 30:12, footnote 1)

### Today’s Reading

Where is God’s army? Where are His hosts? These hosts must be formed from God’s chosen people. Furthermore, only males who have reached the age of twenty are qualified to be part of this army. This indicates that, in order for the army to be formed, a good number of God’s chosen people need to mature.

There is an important difference between the Passover lamb and the propitiation silver. The Passover lamb was purely and absolutely for redemption, and it was available for all the people. But the ransom silver was related to redemption as it applied to those who were qualified to be formed into God’s army. Suppose some of God’s chosen people who were under the age of twenty wanted to put in the half-shekel of the ransom silver. Because they were under age, not yet mature enough, they would be disqualified from paying the ransom silver. However, age was not a factor in the redemption accomplished through the Passover lamb. All the children of Israel, regardless of age, were qualified to be redeemed by the lamb. Even a newborn infant was qualified to be redeemed.

我们这些神的选民，无论年龄大小，从属灵上说，都已经蒙了救赎。然而，我们需要问问自己，按照我们的成熟度，我们属灵的年龄有多大？也许你属灵的年龄只有几周或几岁。在出埃及三十三章，那时以色列人的总数至少有二百万。但还不到三分之一，准确说，只有六十万零三千五百五十人，够资格在神的军队里。三分之二以上神的百姓，包括所有的女子以及二十岁以下的男子，在这军事人口的调查中都不能被数点。

这件事的属灵意义乃是：我们若要在军队里为着神的行动争战，就需要成熟。我们需要长大，直到我们属灵的年龄满了二十岁。在香坛所献的代求就是为着这个长大成熟，使军队能编组起来。在香坛那里的代求越多，神的百姓就会越迫切要长大。我们会更加领悟，我们迫切需要成熟。我们更多的人迫切需要长大，达到成熟，好够资格编组成军。唯有当这样一支军队编组起来，神才能为着祂的定旨在地上行动。离了成熟之人所组成的军队，神就无法行动。哦，神的选民需要长大！在香坛献给神代求的祷告，正是为此！

姊妹们听见以色列人中唯有男人才能编入神的军队，不该感到失望。在属灵的经历中，男子表征刚强的人。从属灵上说，今天有些姊妹也许是男子，而有些弟兄在属灵上也许是女子。我们在属灵上是男的还是女的，不在于我们是弟兄或姊妹，乃在于我们在灵里是刚强的，还是软弱的。你若灵里刚强，你就是男子；但你若灵里软弱，你就是女子。我们中间有太多的人是女子，所以我们需要成熟（出埃及记生命读经，一九五四至一九五七页）。

参读：出埃及记生命读经，第一百四十九至一百五十二篇；生命的经历，第十九篇。

As God's chosen people, we all have been redeemed, no matter what our age may be, spiritually speaking. However, we need to ask ourselves what our spiritual age is according to our maturity. Perhaps your spiritual age is only a few weeks or a few years. The total number of the children of Israel at the time of Exodus 30 was at least two million. But less than a third, 603,550 to be exact, were qualified to be in God's army. More than two-thirds of God's people, all the females and the males under the age of twenty, could not be numbered in this military census.

The spiritual significance of this is that if we would be in the army to fight for God's move, we need to mature. We need to grow until we come to the spiritual age of twenty. The intercession offered at the incense altar is for this growth and maturity so that the army can be formed. The more intercession there is at the incense altar, the greater will be the urgency for God's people to grow. More and more we shall realize that the need for maturity is desperate. There is the urgent need for more of us to grow, reach maturity, and thereby become qualified to be formed into an army. Only when such an army has been formed will God be able to move on earth for His purpose. Apart from an army formed of mature ones, there is no way for God to move. Oh, God's chosen people need to grow! The intercessory prayer offered to God at the incense altar is for this.

The sisters should not be disappointed to hear that only the males among the Israelites could be formed into God's army. In spiritual experience a male signifies someone who is strong. Today, spiritually speaking, some sisters may be males, whereas some brothers may be females spiritually. Whether we are spiritually a male or a female does not depend on whether we are brothers or sisters; it depends on whether we are strong in spirit or weak in spirit. If you are strong in spirit, you are a male. But if you are weak in spirit, you are a female. Too many among us are females. Therefore, there is the need of maturity. (Life-study of Exodus, pp. 1652-1654)

Further Reading: Life-study of Exodus, msgs. 149-152; The Experience of Life, ch. 19

## 第三周·周六

### 晨兴喂养

出三十 13「凡被数点的，每人要按圣所的舍客勒（一舍客勒是二十季拉），交银子半舍客勒；这半舍客勒是献给耶和华的举祭。」

弗二 6「祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里。」

六 10「末了的话，你们要在主里，靠着祂力量的权能，得着加力。」

让我们假设你够成熟，能在神的军队里。因着你属灵的年龄至少二十岁，你就够资格列在那些能出去打仗的人中间。但这意思是，你该直接去争战么？当然不是。〔根据出埃及三十三章十二节，〕你若想要直接去争战，就会遭受灾殃。...我们要避免灾殃，就绝不该凭自己去争战。我们应当说，“在神的军队里我绝不凭自己去争战，唯有在基督里并凭着基督，我才去。我有基督作我的半舍客勒，作我的赎价银。祂是宝贵而有价值的。”我们若要在神的军队里争战，就需要单单凭着这位宝贵的基督来争战（出埃及记生命读经，一九五七页）。

### 信息选读

赎价银所预表的基督不是钉十字架的基督，不是作为赎罪祭和赎愆祭死在十字架上的基督。反之，遮罪银乃是举祭；举祭表征复活并升天的基督，在诸天之上的基督。按照遮罪银的预表，我们所赖以争战的基督不是钉十字架的那一位，乃是升天的那一位。也许你以前从未想过这事，但这就是预表所陈明的图画。

凡从事属灵争战的人都知道，这场争战不是在地

## WEEK 3 — DAY 6

### Morning Nourishment

Exo. 30:13 “This they shall give, each one who was enrolled among their numbering, half a shekel according to the shekel of the sanctuary (the shekel is twenty gerahs), half a shekel as a heave offering to Jehovah.”

Eph. 2:6 “And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus.”

6:10 “Finally, be empowered in the Lord and in the might of His strength.”

Let us suppose that you are mature enough to be in God's army. Because your spiritual age is at least twenty years, you are qualified to be numbered among those who are able to go to war. But does this mean that you should enter directly into the fight? It certainly does not mean this. [According to Exodus 30:12] if you try to fight directly, you will suffer a plague. In order to avoid any plague, we should never go to war in ourselves. We should say, “In myself I shall never go to fight in God's army. Only in Christ and by Christ shall I go. I have Christ as my half-shekel, as my ransom silver. He is precious and valuable.” If we would fight in God's army, we must fight only by this precious Christ. (Life-study of Exodus, pp. 1654-1655)

### Today's Reading

The Christ typified by the ransom silver is not the crucified Christ, the Christ who died on the cross as the sin offering and the trespass offering. On the contrary, the propitiation silver is a heave offering, and the heave offering signifies the resurrected and ascended Christ, the Christ in the heavens. According to the type of the propitiation silver, the Christ by whom we fight is not the crucified One—He is the ascended One. Perhaps you have never considered this matter before, but this is the picture presented by the type.

All those who have engaged in spiritual warfare know that this warfare is not

上打的；属灵的争战是在空中进行的。我们要从事这样的争战，就需要与升天的基督一同在诸天界里。我们需要与作我们举祭的基督一同在诸天之上。我们在别处曾经指出，摇祭表征复活的基督，而举祭表征升天的基督。所以，举祭比摇祭更进前一步；也就是说，升天的基督超越过复活的基督。在升天里，基督击败了祂的仇敌。

在有些国家，青年人也许害怕被征召入伍，就盼望能够不到役龄。他们因为害怕被征召入伍就不想长大。在属灵生命上，许多信徒的长大受到阻碍。他们也许相当老了，看起来却像侏儒；他们没有在生命里长大。我们盼望在主的恢复里，我们中间没有侏儒。我盼望别人问起我们几岁时，更多的人能说，就属灵而论，我们已经满了二十岁，够资格交半舍客勒了。最终，我们都应当能说，“赞美主，在属灵的生命上，我不再是个十几岁的青少年！我已经过了二十岁，够资格交半舍客勒，且够资格被征召入神的军队。”

我们要交半舍客勒，对基督的经历就必须达到最高点，就是与祂一同坐在诸天界里；这是对基督最高的经历。我们需要经历这样的基督，才有作为半舍客勒的基督。换句话说，半舍客勒银子表征我们所经历并付出作为丁税的升天基督。

半舍客勒银子表征我们对基督这升天者的经历。我们在聚会中，必须是在诸天之上；不然，我们就不能尽功用。每当我们没有与基督一同在诸天之上，我们就无法在聚会中尽功用。当我们合适地尽功用时，我们就真是在升天的基督里（出埃及记生命读经，一九五八、一九六五至一九六六页）。

参读：出埃及记生命读经，第一百五十四篇；祷告，第十七至十八篇。

fought on earth. The battles of spiritual warfare are waged in the air. In order to fight this kind of battle, we need to be in the heavenlies with the ascended Christ. We need to be in the heavens with Christ as our heave offering. Elsewhere we have pointed out that the wave offering signifies the resurrected Christ and that the heave offering signifies the ascended Christ. Therefore, the heave offering is an advancement beyond the wave offering; that is, the ascended Christ is an advancement over the resurrected Christ. In ascension Christ defeats His enemy.

In some countries the young people may be afraid of being drafted and wish that they could stay under draft age. Because they are afraid of the military draft, they do not want to grow up. In the spiritual life many believers have their growth stunted. Although they may be rather old, it seems that they are dwarfs. They have not grown in life. We hope that among us in the Lord's recovery there will not be any dwarfs. I hope that more and more of us will be able to say when we are asked how old we are, spiritually speaking, that we have reached the age of twenty and are qualified to pay the half-shekel. Eventually, we all should be able to say, "Praise the Lord that in the spiritual life I am no longer a teenager! I am past the age of twenty, and I am qualified to pay the half-shekel and be drafted into God's army."

In order for us to pay the half-shekel, our experience of Christ must reach the highest point, the point where we are sitting with Him in the heavenlies. This is the highest experience of Christ. We need to experience such a Christ in order to have Him as the half-shekel. In other words, the half-shekel of silver signifies the ascended Christ experienced by us and paid by us as the poll tax.

The half-shekel of silver signifies our experience of Christ as the ascended One. When we are in the meetings, we need to be in the heavens. Otherwise, we shall not be able to function. Whenever we are not with Christ in the heavens, we cannot function in the meetings. When we function properly, we are truly in the ascended Christ. (Life-study of Exodus, pp. 1655, 1661)

Further Reading: Life-study of Exodus, msg. 154; Lessons on Prayer, msg. 17-18

### 祷告 — 在至圣所里

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一 主,你呼召我们听见:“前来进入至圣所!”

3 4 | 5 . 5 6 7 | i 5 5 i | 7 . 6 5 #4 | 5 -

在此瞻仰你的荣脸,享你同在时加多。

5 5 | 2 . 7 6 5 | i i 5 5 | 2 . 7 6 5 | i -

(副)借着香坛祷告功绩,前来进入至圣所;

i i | i . i 7 6 | 5 3 1 2 | 3 5 3 2 | 1 - ||

经过幔子,再无隔离,坦然摸主施恩座。

二 又新又活道路已开, 因有羔羊流宝血;  
我们只管坦然前来, 享主荣耀和圣别。

三 在神座前交通无碍, 恩典供应真无量;  
因主流血十架受害, 荣耀道路已开创。

四 昂首进入新约时代, 享神命定的永福;  
真心确信,前进不怠, 绝不退缩恋旧途。

五 主,赞美你,我们都已 前来进入至圣所;  
作你子民,与你是一, 神、人互住永稳妥。

### Hymns, #1217

1 Lord, we've heard the call, "Come forward,"  
Unto the most Holy Place,  
To behold shekinah glory  
Shining from Your blessed face.

Coming forward to the Holiest,  
Through the incense altar's prayer;  
No more veil of separation,  
We may boldly enter there.

2 We come forward by a new way,  
Freshly cut and freshly slain,  
To the Holiest of Holies;  
Glorious access we obtain.

3 We come forward unto our God,  
Who is sitting on the throne;  
He has paved the way to glory  
By His blood and cross alone.

4 We come forward to the new age,  
With assured heart, true and bold.  
To enjoy th' eternal purpose,  
Ne'er to shrink back to the old.

5 Praise You, Lord, we've all come forward.  
Now within the Holiest,  
You're our God and we're Your people;  
Here we dwell forever blest.



# 二〇一二年感恩节特会

## 祷告与主的行动

### 第四篇

#### 坚定持续的祷告

读经：西四 2，弗六 18，太二六 41

#### 纲 目

#### 周 一

壹 “你们要坚定持续的祷告，在此做醒感恩”——西四 2:

- 一 坚定持续就是坚忍、坚定并热切的持续。
- 二 我们必须坚定持续的祷告，因为祷告与争战有关；神与撒但双方彼此敌对；第三方包括神所拣选并救赎的人：
  - 1 “撒但”这名字是“对头”的意思；撒但是外面的仇敌，想要打败神，也是神范围里的对头，想要制造破坏——参启十二 10，伯一 6 ~ 12。
  - 2 神所拣选并救赎的人，将是真正决定神与撒但争战之胜负的人——参诗歌六四〇首。
- 三 我们为了要在神这一边与撒但争战，就必须坚定持续的祷告；这种的坚定持续是必需的，因为整个世界的趋向都是远离神的：
  - 1 祷告就是反堕落宇宙中的潮流、趋势。

# Thanksgiving Conference 2012

## PRAYER AND THE LORD'S MOVE

### Message Four

#### Persevering in Prayer

Scripture Reading: Col. 4:2; Eph. 6:18; Matt. 26:41

#### Outline

#### DAY 1

### I. “Persevere in prayer, watching in it with thanksgiving”—Col. 4:2:

- A. *To persevere is to continue persistently, steadfastly, and earnestly.*
- B. *We need to persevere in prayer because prayer involves a battle, a fight; two parties, God and Satan, are hostile to each other; the third party consists of God's chosen and redeemed people:*
  1. The meaning of the name Satan is “adversary”; Satan is both the enemy without, trying to defeat God, and the adversary within God's realm, seeking to cause damage—cf. Rev. 12:10; Job 1:6-12.
  2. God's chosen and redeemed people will actually decide the outcome of the battle between God and Satan—cf. Hymns, #880.
- C. *In order to fight on God's side against Satan, we need to persevere in prayer; this perseverance is needed because the course of the whole world is away from God:*
  1. To pray is to go against the current, the trend, in the fallen universe.

- 2 坚定持续的祷告就象逆水行舟；你若不坚定持续，就会随波逐流。
- 3 整个宇宙都在撒但的影响之下，与神的旨意相对；因此，世界上有一股强大的潮流，反对神的旨意—参约壹五 19。
- 4 我们这些与神站在一起的人，发现整个宇宙都在反对我们，尤其在反对我们的祷告。
- 5 在我们天天祷告的事上，许多经历都证实，撒但尽其可能的抗拒我们的祷告；敌挡祷告的不仅在我们外面，也在我们里面。

## 周 二

### 四 在我们想要坚定持续的祷告以前，首先该为我们的祷告生活向主许愿：

- 1 要确定地向主祷告说，“主，在祷告的事上，我向你是认真的。我呼天唤地作见证，从现在开始，我要有祷告的生活。我不要作一个不祷告的人，我要作一个祷告的人。”
- 2 如果你没有向主有过这样的祷告，你就无法坚定持续的祷告；我们要对祂说，“主，我在这事上很迫切。我自己献给你，好叫我有祷告的生活。主，保守我在祷告的灵里。如果我忘记了，忽略了，我知道你不会忘记。求你一再提醒我要祷告。”
- 3 这样的祷告可以当作向主所许的愿；我们都必须为着我们的祷告生活向主许愿；我们应当告诉主：“主，我知道如果我忘了所许的愿，你不会忘记。主，从一开始我就要清清楚楚地把责任交给你。主，不要让我过去，要提醒我祷告。”

2. Persevering in prayer is like rowing a boat upstream; if you do not persevere, you will be carried downstream by the current.
3. The entire universe is under Satan's influence and is contrary to God's will; hence, there is a strong current in the world in opposition to the will of God—cf. 1 John 5:19.
4. As those who take sides with God, we find that the whole universe is against us and, in particular, against our prayer.
5. Many of the experiences we have with respect to prayer day by day prove that Satan opposes our prayer in every way possible; resistance to prayer lies not only outside of us but even within us.

## DAY 2

### *D. Before we try to persevere in prayer, we should first make a vow to the Lord concerning our prayer life:*

1. Pray to Him in a definite way and say, “Lord, I mean business with You about this matter of prayer. I call heaven and earth to witness that from this time forth I will have a life of prayer. I will not be a prayerless person. Rather, I will be a praying person.”
2. If you do not have such a prayer to the Lord, you will not be able to persevere in prayer; we need to say to Him, “Lord, I am desperate about this. I offer myself to You so that I may have a prayer life. Lord, keep me in the spirit of prayer. If I forget this or neglect this, I know that You will not forget it. Remind me again and again about prayer.”
3. This kind of prayer may be regarded as a vow made to the Lord; we all need to make a vow to Him concerning our prayer life; we should tell the Lord, “Lord, I know that if I forget this vow, You will not forget it. From the very beginning, Lord, I want to clearly hand the responsibility over to You. Lord, don't let me go. Remind me to pray.”



五 我们为祷告和主办了这样的交涉以后，就该划出定时祷告的时间；在这段时间里面，最重要的事必须是祷告；我们的态度应当把祷告当作我们最重要的事，不让别的事情打岔——但六 10。

六 我们要有更多的时间祷告，就要设法在一天之内把时间节省下来；不必要的谈话会使我们祷告的灵软弱，破坏祷告的气氛，并且霸占了可以用来祷告的时间——弗五 16。

### 周 三

七 坚定持续的祷告有许多益处：

1 祷告是我们思念在上面的事惟一的路——西三 2：

a 当我们借着祷告思念在上面的事，我们就不会为琐事祈求；反之，基督属天的代求、职事和行政，要占有我们的祷告——来七 25，八 2，参徒六 4。

b 我们在祷告的时间里思念在上面的事，就成为基督在诸天之上职事的返照；借着我们的祷告，元首基督就得着一路，借着祂的身体施行祂的行政。

c 因着基督为全世界众召会代求，我们也为众召会祷告。

d 我们祷告的时候，就是属天的大使，在地上延展神的国度；惟有祷告的时候，我们才能实际地成为属天国度在路上的大使——林后五 20。

2 祷告乃是进入至圣所，来到施恩的宝座前的路，好使我们受怜悯，得恩典，作应时的帮助——来四 16：

a 我们来到施恩宝座前祷告的时候，恩典就象江河一样，在我们里面涌流，并供应我们。

*E. After we make such a deal with the Lord concerning our prayer, we should set aside definite times for prayer; during these times, prayer must be the top priority; our attitude should be that prayer is our most important business and that nothing should be allowed to interfere with it—Dan. 6:10.*

*F. In order to have more time for prayer, we should try to save time during the day; unnecessary talk weakens our praying spirit, damages the praying atmosphere, and occupies time that could be used for prayer—Eph. 5:16.*

### DAY 3

*G. Persevering in prayer has many benefits:*

1. Prayer is the only way that we can set our mind on the things above—Col. 3:2:

a. When we set our mind on the things above by praying, we shall not pray for trivial matters; instead, our prayer will be occupied with Christ's heavenly intercession, ministry, and administration—Heb. 7:25; 8:2; cf. Acts 6:4.

b. When we set our mind on the things above during our times of prayer, we become a reflection of Christ's ministry in the heavens; through our prayer, Christ, the Head, is given a way to carry out His administration through His Body.

c. Because Christ is interceding for the churches around the world, we also pray for the churches.

d. When we pray, we are heavenly ambassadors on earth with the extension of God's kingdom; only when we pray do we become an ambassador of the heavenly kingdom on earth in a practical way—2 Cor. 5:20.

2. Prayer is the way to enter into the Holy of Holies and come forward to the throne of grace so that we can receive mercy and find grace to meet our timely need—Heb. 4:16:

a. When we pray, approaching the throne of grace, grace will become a river flowing in us and supplying us.

b 我们的祷告有没有得着答应是次要的，主要的乃是恩典如同江河从宝座流到我们里面——诗歌五五七首。

c 得着这恩典的江河，就使我们属灵的电池充满属天的电流；这属天的电流，神圣的电流，乃是三一神作恩典从宝座流到我们里面；这流带来说不出的供应和享受——参启二二 1，约七 37 ~ 39。

d 今天基督徒所以软弱，乃在于他们属灵的电池没有充电；他们因着缺少祷告，就缺少属天的传输；我们在一天的生活当中，必须一再充满神圣的电流——参弗三 16 ~ 17 上。

3 祷告的另一项益处和与主交通有关：

a 当我们祷告时，就进入与主的交通中，并且觉得我们真与祂成为一灵，祂也的确与我们成为一灵——林前六 17。

b 我们越祷告，就越经历与主成为一；我们也越享受祂的同在，越多与祂交通；这是何等奇妙的赏赐！

八 我们要有正常基督徒的行事为人，就必须思念在上面的事，有新人的更新，有基督的平安在我们里面作仲裁，并让基督的话住在我们里面；祷告引我们进入这四件事的实际里，并保守我们在这实际里——西三 2、10、15 ~ 16，四 2。

#### 周 四

九 在祷告上我们需要做醒、警戒，不可轻忽；这种做醒该带着感恩：

1 缺少感恩，指明没有祷告；祷告生活是借做醒感恩维持的——彼前四 7，腓四 6。

b. Whether or not our prayer is answered is secondary; the primary thing is that grace flows like a river from the throne and into our being—Hymns, #770.

c. To receive this river of grace is to have our spiritual battery charged with the heavenly current; this heavenly current, the divine electricity, is the Triune God as grace flowing out of the throne and into us; the supply and enjoyment this brings is unspeakable—cf. Rev. 22:1; John 7:37-39.

d. Christians today are weak because their spiritual batteries are not charged; because they are short of prayer, they are short of the heavenly transmission; again and again during the day, we need to be charged with the divine electrical current—cf. Eph. 3:16-17a.

3. Another benefit of praying is related to fellowship with the Lord:

a. When we pray, we enter into fellowship with the Lord and become conscious of the fact that we are truly one spirit with Him and that He is actually one spirit with us—1 Cor. 6:17.

b. The more we pray, the more we experience being one with the Lord and the more we enjoy His presence and have fellowship with Him; what a marvelous reward!

H. For a normal Christian walk we need to set our mind on the things above, have the renewing of the new man, have the peace of Christ arbitrating in us, and allow the word of Christ to inhabit us; prayer ushers us into the reality of these four things and keeps us in this reality—Col. 3:2, 10, 15-16; 4:2.

#### DAY 4

I. In prayer, we need to be watchful and alert, not negligent; such watchfulness should be accompanied by thanksgiving:

1. A lack of thanksgiving is an indication of prayerlessness; the prayer life is kept by watching with thanksgiving—1 Pet. 4:7; Phil. 4:6.

2 如果我们不断向主献上感谢，我们的对头就无法使我们离开祷告的生活——帖前五 17 ~ 18。

十 祷告的同伴（或，同伴们）不但能使我们容易祷告，也能维持我们祷告的生活——太十八 19 ~ 20，但二 17 ~ 23。

十一 “论到坚定持续的祷告，我盼望再说一遍，我们要乐意和主办交涉，甚至向祂许愿说，我们要作祷告的人。如果各召会里的众圣徒都和主办这样的交涉，主的恢复就会大大的得着丰富并拔高。不仅如此，众圣徒也会享受主，享受主的同在和祂即时并常时的膏油涂抹。他们会终日享受主的笑脸。我们坚定持续地祷告时，基督活的人位就成了我们的经历和享受。”（歌罗西书生命读经，七二六页）

## 周 五

贰 歌罗西书是一卷论到元首基督的书，而以弗所书是论到基督身体的书，两卷书都结束于同样的嘱咐——要祷告；以弗所六章十七至十八节说，“借着各样的祷告和祈求，……时时在灵裏祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求”：

一 按照以弗所书的启示，我们要时时祷告，好使我们在实际里的身体生活；要有召会生活，在于我们不断地祷告。

二 “各样的祷告”，意思是各种的祷告——短祷告、长祷告、大声祷告、安静祷告、一些圣徒的公开祷告、我们自己的私下祷告等。

2. If we continually offer thanks to the Lord, the adversary will not be able to carry us away from our prayer life—1 Thes. 5:17-18.

J. *To have a prayer partner (or partners) not only can help us to pray better but also can help to sustain our prayer life—Matt. 18:19-20; Dan. 2:17-23.*

K. *“Concerning persevering in prayer, I wish to say once again that we need to be willing to make a deal with the Lord, even to make a vow to Him, that we shall be a praying people. If all the saints in all the churches make such a deal with the Lord, the recovery will be greatly enriched and uplifted. Furthermore, the saints will enjoy the Lord, His presence, and His instant and constant anointing. All day long, they will enjoy the smile of the Lord's face. As we persevere in prayer, the living Person of Christ becomes our experience and enjoyment” (Life-study of Colossians, p. 584).*

## DAY 5

**II. Colossians, a book on Christ as the Head, and Ephesians, a book on the Body of Christ, both end with the same charge to pray; Ephesians 6:18 says, “By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints”:**

A. *According to the revelation of Ephesians, we have to pray at every time in order to have the Body life in reality; to have the church life depends on our continual prayer.*

B. *All prayer means all kinds of prayers—short prayers, long prayers, loud prayers, silent prayers, public prayers by a number of saints, private prayers by ourselves, etc.*

三 “在这事上做醒”，意思是我们需要为着维持祷告的生活做醒，警戒。

四 “尽力坚持”，意思是我们必须持续，必须坚持到底；这指明也许有个东西要制止我们、压住我们、禁止我们、压抑我们、抑制我们、拦阻我们，所以我们必须坚持，不要放弃。

叁 “要做醒祷告，免得入了试诱；你们的灵固然愿意，肉体却软弱了”——太二六 41：

一 当主耶稣去祷告的时候，彼得和其他的人却去睡了；主耶稣叫他们要做醒，意思就是：“不要睡觉，醒来吧！”

二 根据主在马太二十六章四十一节的话来看，我们都是想睡觉的人；即使我们肉身没有睡，心理上或灵里却睡着了。

三 心理上睡着，意思是说，我们的心思、注意力、听觉和领悟力都不在了；灵里睡着，意思是说，我们的知觉迟钝了。

四 要成为一个不住祷告的人，我们必须是做醒的人，是完全清醒的人，一直抗拒我们睡着的天性和我们这睡着的人。

## 周 六

五 保罗在歌罗西四章二节和以弗所六章十七至十八节所说的，与主在马太二十六章四十一节的话相符；主除了告诉我们要做醒之外，又说，“灵固然愿意”，而保罗说，“时时在灵里祷告”。

六 我们必须让我们的灵兴起，胜过我们的身体和心理；然后我们就能够祷告，以各样的祈求在祷告上做醒。

C. *Watching unto this means that we need to be on the alert for the maintaining of a prayer life.*

D. *All perseverance means that we have to persist and insist to the uttermost; this indicates that there may be something holding us down, holding us back, suppressing, oppressing, depressing, and hindering us from prayer, so we have to persevere and not give up.*

### III. “Watch and pray that you may not enter into temptation. The spirit is willing, but the flesh is weak”—Matt. 26:41:

A. *When the Lord Jesus went to pray, Peter and the others went to sleep; when the Lord Jesus told them to watch, He meant, “Don't sleep! Wake up!”*

B. *According to the Lord's word in Matthew 26:41, we are all sleepy persons; if we do not sleep physically, we sleep either psychologically or spiritually.*

C. *To sleep psychologically means that our mind, attention, hearing, and realization are absent; to sleep spiritually means that our perception is dormant.*

D. *To be a person who prays unceasingly, we must be watchful persons, persons fully awakened, fighting against our sleeping nature and our sleeping being.*

## DAY 6

E. *Paul's speaking in Colossians 4:2 and Ephesians 6:18 corresponds with the Lord's word in Matthew 26:41; in addition to telling us to watch, the Lord said, “The spirit is willing,” and Paul says, “Praying at every time in spirit.”*

F. *We have to let our spirit rise up over our body and our psychology; then we can pray, and we can watch unto prayer in the way of all petition.*

七 我们越祷告，就越需要祷告，越喜欢祷告，也越能祷告；  
儆醒帮助我们建立起祷告的习惯。

八 我们必须抗拒三重的睡着：肉身的睡着、心理的睡着以及  
属灵的睡着。

九 活基督、实行与主成为一灵，乃是借着持续而不住的祷告  
(帖前五 17)；要有这种祷告的生活，我们都必须学习  
儆醒、醒着不睡；活基督的习惯定规是祷告的习惯。

十 我们该终日呼求主，与祂谈话，这就是不住的祷告，这也  
就是属灵的呼吸和生活，而属灵的生活就是活基督—诗  
歌二一〇首。

*G. The more we pray, the more we will have to pray, the more we will like  
to pray, and the more we will be able to pray; to be watchful helps us to  
build up a habit of prayer.*

*H. We have to fight against the threefold sleep: physical, psychological, and  
spiritual.*

*I. To live Christ, to practice being one spirit with the Lord, is by our  
continual and unceasing prayer (1 Thes. 5:17); to have such a prayer  
life, we all must learn to watch, to be on the alert, to be awake; the habit  
of living Christ must be the habit of prayer.*

*J. All day long we should call on the Lord and talk to Him; this is to  
pray unceasingly, which is to breathe and live spiritually, and to live  
spiritually is just to live Christ— Hymns, #255.*



## 第四周·周一

### 晨兴喂养

西四 2「你们要坚定持续地祷告，在此儆醒感恩。」

罗十二 12「在指望中要喜乐，在患难中要忍耐，在祷告上要坚定持续。」

徒六 4「但我们要坚定持续地祷告，并尽话语的职事。」

坚定持续地祷告就是坚忍、坚定并热切地祷告。我们这些人常常在一些消极的事上坚定持续。在婚姻生活中，丈夫和妻子也许坚定持续地吵嘴。一旦辩论起来，夫妻谁都不肯让步。我多年在召会生活中，观察到许多事例，圣徒坚定持续地发表自己的主张、观念或意见。不论情况怎样，他们的看法总是不肯改变。这些消极的例子表明，我们不懂得坚定持续是什么意思。

根据保罗在歌罗西四章二节的话，我们必须坚定持续的事，乃是祷告。我们必须坚定持续地祷告，因为祷告与争战有关。神与撒但双方彼此敌对。撒但这个名字是对头的意思。撒但是外面的仇敌，也是里面的对头。一面，他是仇敌，想要打败神；另一面，他是对头，在神的范围里想要制造破坏。撒但是对头，在神的范围、神的国度里敌挡神。...在约伯记我们看见，撒但能站在神的宝座前，在祂面前控告人（一 6~12）。我们很难明白，为什么神给仇敌这样的自由。按照启示录十二章十节，撒但昼夜控告我们（歌罗西书生命读经，七一七至七一八页）。

### 信息选读

虽然在宇宙中激烈进行的争战是在神与撒但之间，但与另一方也有牵连。这第三方包括神所拣选

## WEEK 4 — DAY 1

### Morning Nourishment

Col. 4:2 “Persevere in prayer, watching in it with thanksgiving.”

Rom. 12:12 “Rejoice in hope; endure in tribulation; persevere in prayer.”

Acts 6:4 “But we will continue steadfastly in prayer and in the ministry of the word.”

To persevere in prayer is to continue persistently, steadfastly, and earnestly. As human beings, we all persevere in certain matters, often in negative things. In married life a husband and wife may persevere in the exchange of words. Once an argument begins, neither the husband nor the wife may be willing to give in. During my many years in the church life, I have observed many cases where the saints persevered in the expression of their ideas, concepts, or opinions. No matter what the situation, they were not willing to change their opinion. These negative examples show that we do know what it means to persevere.

According to Paul's word in Colossians 4:2, the thing that requires our perseverance is prayer. We need to persevere in prayer because prayer involves a battle, a fight. Two parties, God and Satan, are hostile to each other. The meaning of the name Satan is “adversary.” Satan is both the enemy without and the adversary within. On the one hand, he is the enemy trying to defeat God; on the other hand, he is the adversary within God's realm seeking to cause damage. As the adversary, Satan opposes God from within God's realm, God's kingdom....In the book of Job we see that Satan can stand before the throne of God and accuse people before Him (Job 1:6-12). It is difficult for us to understand why God allows His enemy such freedom. According to Revelation 12:10, Satan accuses us day and night. (Life-study of Colossians, pp. 577-578)

### Today's Reading

Although the battle raging in the universe is between God and Satan, another party is involved. This third party consists of God's chosen

并救赎的人，他们是真正决定这场争战胜负的人。如果我们与撒但站在一起，即使神是全能的，祂也会失败。神是无限、全能的创造者，祂不会降低自己来与一个受造之物争战。因此，神的另一种受造之物——人——就必须与撒但争战。实在说来，神需要我们。没有我们，祂就无法进行对撒但的争战。祂必须维持创造者的身分。因这缘故，祂需要我们来进行争战的实际工作。

为了要在神这一边与撒但争战，我们就必须坚定地持续地祷告。这种的坚定持续是必需的，因为整个世界的趋向都是远离神的。...坚定持续地祷告就像逆水行舟。你若不坚定持续，就会随波逐流。无疑的，要这样坚定持续地划船或祷告，都需要极大的力量。整个宇宙都在撒但的影响之下，与神的旨意相对。因此，世界上有一股强大的潮流，反对神的旨意。我们这些与神站在一起的人，发现整个宇宙都在反对我们，尤其是反对我们的祷告。

在我们天天祷告的事上，许多经历都能证实，撒但尽其可能地抗拒我们的祷告。譬如，你正好祷告到非常要紧的点上时，电话响了。你已经把自己祷告到灵里，摸着天了。就在那一刻，电话响了。你去接电话，才晓得有人拨错了号码。这件事激怒你，你祷告的灵就受到严重的破坏。我们想要祷告的时候，也许是我们的孩子，门外的访客，或是家里的宠物，来搅扰我们。因着有许多东西会来敌挡我们的祷告，所以我们的确需要坚定持续地祷告。有些姊妹说，她们没有多少时间可以祷告；〔但〕这些姊妹却有充分的时间在电话中闲聊。...敌挡祷告的不仅在我们外面，也在我们里面。这就是我们都觉得祷告很难的原因（歌罗西书生命读经，七一八至七二〇页）。

参读：歌罗西书生命读经，第六十五篇。

and redeemed people, the ones who will actually decide the outcome of the battle. If we take sides with Satan, God will lose, even though He is almighty. As the infinite, all-powerful Creator, God will not lower Himself to fight against one of His creatures. Thus, it is necessary for another of God's creatures—man—to fight against Satan. In a very real sense, God needs us. Without us, He would not have a way to carry on the battle against Satan. He must maintain His status as the Creator. For this reason, He needs us to carry on the actual work of warfare.

In order to fight on God's side against Satan, we need to persevere in prayer. This perseverance is needed because the course of the whole world is away from God...Persevering in prayer is like rowing a boat upstream. If you do not persevere, you will be carried downstream by the current. No doubt, to persevere in this way, either in rowing or in praying, requires a great deal of energy. The entire universe is under Satan's influence and is contrary to God's will. Hence, there is a strong current in the world in opposition to the will of God. As those who take sides with God, we find that the whole universe is against us and, in particular, against our prayer.

Many of the experiences we have with respect to prayer day by day prove that Satan opposes our prayer in every way possible. For example, a telephone call may come just when you are at a very important point in your prayer. You have prayed yourself into the Spirit, and you are touching the heavens. Then, at that very moment, the telephone may ring. You may answer the telephone only to learn that someone has dialed the wrong number. Your praying spirit may be seriously damaged by the irritation this causes you. When we try to pray, we may also be disturbed by our children, by callers at the door, or by any animal pets there may be in the house. Because there is so much resistance to our prayer, we definitely need to persevere in prayer. Some sisters claim that they have very little time to pray,...[but they] may have plenty of time to gossip on the telephone....Resistance to prayer lies not only outside us, but even within us. This is the reason we all find it difficult to pray. (Life-study of Colossians, pp. 578-579)

Further Reading: Life-study of Colossians, msg. 65



## 第四周·周二

### 晨兴喂养

但六 10「但以理…到自己家里（他楼上的窗户，开向耶路撒冷），一日三次，双膝跪下，在他神面前祷告感谢，因他素常就是这样行。」

九 3「我便禁食，披麻蒙灰，面向主神寻求，祷告、恳求。」

弗五 16 「要赎回光阴，因为日子邪恶。」

祷告有很大的阻力，所以我们要在这个事实的光中，非常实际地来看，如何坚定持续地祷告。在你想要坚定持续地祷告以前，首先该为你的祷告生活和主办交涉，要确定地向主祷告说，“主，在祷告的事上，我向你是认真的。我呼天唤地作见证，从现在开始，我要有祷告的生活。我不要作一个不祷告的人，我要作一个祷告的人。”如果你没有向主有过这样的祷告，你就无法坚定持续地祷告。我们要对祂说，“主，我在这事上很迫切。我把自己献给你，好叫我有祷告的生活。主，保守我在祷告的灵里。如果我忘记了，忽略了，我知道你不会忘记。求你一再提醒我要祷告。”这样的祷告可以当作向主所许的愿。我们都必须为着我们的祷告生活向主许愿。我们应当告诉主：“主，我知道如果我忘了所许的愿，你不会忘记。主，从一开始我就要清清楚楚地把责任交给你。主，不要让我过去，要提醒我祷告。”（歌罗西书生命读经，七二〇页）

### 信息选读

我们为祷告和主办了这样的交涉以后，就该划出定时祷告的时间。比方说，你可以每天早晨留下十

## WEEK 4 — DAY 2

### Morning Nourishment

Dan. 6:10 “...Daniel...went to his house (in his upper room he had windows open toward Jerusalem) and three times daily he knelt on his knees and prayed and gave thanks before his God, because he had always done so previously.”

9:3 “So I set my face toward the Lord God to seek Him in prayer and supplications with fasting and sackcloth and ashes.”

Eph. 5:16 “Redeeming the time, because the days are evil.”

In light of the fact that there is great resistance to praying, let us now consider in a very practical way how to persevere in prayer. Before you try to persevere in prayer, you should first make a deal with the Lord concerning your prayer life. Pray to Him in a definite way and say, “Lord, I mean business with You about this matter of prayer. I call heaven and earth to witness that from this time forth I will have a life of prayer. I will not be a prayerless person. Rather, I will be a praying person.” If you do not have such a prayer to the Lord, you will not be able to persevere in prayer. We need to say to Him, “Lord, I am desperate about this. I offer myself to You so that I may have a prayer life. Lord, keep me in the spirit of prayer. If I forget this or neglect this, I know that You will not forget it. Remind me again and again about prayer.” This kind of prayer may be regarded as a vow made to the Lord. We all need to make a vow to Him concerning our prayer life. We should tell the Lord, “Lord, I know that if I forget this vow, You will not forget it. From the very beginning, Lord, I want to clearly hand the responsibility over to You. Lord, don’t let me go. Remind me to pray.” (Life-study of Colossians, pp. 579-580)

### Today’s Reading

After we make such a deal with the Lord concerning prayer, we should set aside definite times for prayer. For instance, you may reserve ten

分钟。在这段时间里面，最重要的事必须是祷告。我们的态度应当把祷告当作我们最重要的事，不让别的事情打岔。如果我们没有这种态度，我们的祷告生活就无法成功。不论我们每天必须作多少事，我们至少能在某些时段留下几分钟来祷告。早晨我们可以有一些祷告，然后中午、下班后以及晚间可以再有些时间祷告。我们在一天之内划出确定的时间，就能留下半个钟头来祷告了。

你在家守着定时祷告的时候，要把电话听筒拿起来。这样会帮助你免去打岔。祷告的时间不是接电话的时候。此外，你不该理会那些敲门的人。你奉献给主为着祷告的时间，只该用来祷告，不该为着别的事情。在这一点上，你必须刚强、坚定持续。

我们要有更多的时间祷告，就要设法在一天之内把时间节省下来。譬如，我们也许可以减少梳妆或与人谈话所花的时间。不必要的谈话会使我们祷告的灵软弱，破坏祷告的气氛，并且霸占了可以用来祷告的时间。祷告的争战是接连不断的，也许一直要持续到永世。

我所交通祷告的事，不仅仅是道理，这是从多年的经历来的。论到祷告，我也必须承认，我有许多的失败。我不敢夸口我的祷告生活有多成功，反而因着仇敌的反对、周围的打岔、甚至自己里面的拦阻，我遭遇了许多的失败；我的确晓得，祷告是一种争战。祷告既是一种争战，我们就必须坚定持续在其中（歌罗西书生命读经，七二一至七二二页）。

参读：歌罗西书生命读经，第六十五篇。

minutes every morning. During this time, prayer must be the top priority. Our attitude should be that prayer is our most important business and that nothing should be allowed to interfere with it. If we do not have this attitude, we shall not be able to have a successful prayer life. No matter how many things we have to do each day, we can reserve at least a few minutes here and there for prayer. We may pray a little in the morning. Then again at noon, after work, and in the evening we may have other times for prayer. By setting aside definite times during the day, we may be able to have a half hour reserved for prayer.

When you are observing a set time for prayer at home, take the telephone off the hook. This will help eliminate distractions. Prayer time is not the time for telephone calls. Furthermore, you should not pay attention to those knocking at your door. The time you have dedicated to the Lord for prayer should be used only for prayer, not for anything else. Regarding this, you need to be strong and persevering.

In order to have more time for prayer, we should try to save time during the day. For example, perhaps we can reduce the time spent in personal grooming or in conversation with others. Unnecessary talk weakens our praying spirit, damages the praying atmosphere, and occupies time that can be used for prayer. The battle over prayer is continual. Probably it will last until eternity.

What I have been sharing about prayer is not mere doctrine. It comes from years of experience. As far as prayer is concerned, I must admit that I have had much failure. I do not boast of great success in my prayer life. Rather, I have suffered many failures because of the opposition of the enemy, the distractions around me, and even the hindrances within me. I have surely learned that prayer is a battle. Because it is a battle, a fight, we must persevere in it. (Life-study of Colossians, pp. 580-581)

Further Reading: Life-study of Colossians, msg. 65

西三 2 「你们要思念在上面的事，不要思念在地上的事。」

来四 16 「所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。」

坚定持续地祷告有许多益处。借着祷告，我们就思念在上面的事。事实上，祷告是我们思念在上面的事唯一的路。当我们借着祷告来思念在上面的事，我们就不为琐事祈求。反之，基督属天的代求、职事和行政，要占有我们的祷告。因着基督为全世界的众召会代求，我们也为众召会代求。让主来照顾我们生活中的一切小事。我们的责任乃是先求神的国和神的义。父既知道我们的需要，祂就要顾念我们，并满足我们的需要（歌罗西书生命读经，七二二页）。

### 信息选读

我们在祷告的时间里思念在上面的事，就成为基督在诸天之上职事的返照。借着我们的祷告，元首基督就得着一条路，借着祂的身体来施行祂的行政。我们祷告的时候，就是属天的大使，在地上延展神的国度。但我们闲谈的时候，就完全不是属天的大使了。唯有祷告的时候，我们才能实际地成为属天国度在地上的大使。

我们祷告的时候，就进入至圣所，来到施恩的宝座前。希伯来四章十六节说，“所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”祷告乃是来到施恩宝座前的路。我们来到施恩的宝座前，就受怜悯，得恩典，满足我们应时的需要。我们来到施恩的宝座前祷告的时

Col. 3:2 “Set your mind on the things which are above, not on the things which are on the earth.”

Heb. 4:16 “Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.”

Persevering in prayer has many benefits. By prayer we set our mind on the things above. In fact, prayer is the only way to have our mind set on the things in heaven. When we set our mind on things above by praying, we shall not pray for trivial matters. Instead, our prayer will be occupied with Christ's heavenly intercession, ministry, and administration. Because Christ is interceding for the churches around the world, we also pray for the churches. Let the Lord take care of all the small matters in our living. Our responsibility is to seek first the kingdom of God and God's righteousness. Since the Father knows our need, He will take care of us and meet our need. (Life-study of Colossians, p. 581)

### Today's Reading

When we set our mind on the things above during our times of prayer, we become a reflection of Christ's ministry in the heavens. Through our prayer, Christ, the Head, is given a way to carry out His administration through His Body. When we pray, we are a heavenly ambassador on earth with the extension of God's kingdom. However, when we are gossiping, we are not a heavenly ambassador at all. Only when we pray do we become an ambassador of the heavenly kingdom on earth in a practical way.

When we pray, we enter into the Holy of Holies and approach the throne of grace. Hebrews 4:16 says, “Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.” Prayer is the way to come forward to the throne of grace. Coming forward to the throne of grace, we receive mercy and grace to meet our timely need. When we pray, approaching the throne of grace, mercy and

候，怜悯和恩典就像江河一样，在我们里面涌流，并供应我们。这是何等的赏赐！在祷告中得着恩典的水流，的确比我们的祷告得着答应还要重要。我们的祷告有没有得着答应是次要的，主要的乃是恩典如同江河从宝座流到我们里面。

要得着这恩典的江河，就要把我们属灵的电池充满属天的电流。属天的电流，神圣的电流，乃是一神作恩典从宝座流到我们里面。这流带来说不出供应和享受。

今天基督徒所以软弱，原因就在于他们属灵的电池没有充电。他们因着缺少祷告，就缺少属天的传输。我们在一天的生活当中，必须一再充满神圣的电流。这的确是坚定持续祷告的赏赐。

祷告的另一项益处和与主交通有关。我们都宝爱主的同在和膏油的涂抹，我们也都宝爱与主交通。但我们怎样才能享受主的同在，并与祂交通？唯一的路乃是祷告。当我们祷告时，就进入与主的交通中，并且觉得我们真与祂成为一灵，祂也的确与我们成为一灵。我们越祷告，就越经历与主成为一；我们也越享受祂的同在，越多与祂交通。这是何等奇妙的赏赐！

要有正确的祷告生活，起初总是不太容易。但你长久这样实行的话，就会越过越容易了，因为你晓得祷告的赏赐。

正常基督徒的行事为人必须思念在上面的事，有新人的更新，有基督的平安在我们里面作仲裁，并让基督的话住在我们里面。然而，这四件事都需要祷告。我们要实行这四件事，经历这四件事，就需要祷告。祷告引我们进入这四件事的实际里，并保守我们在这实际里（歌罗西书生命读经，七二二至七二四页）。

参读：歌罗西书生命读经，第六十五篇。

grace will become a river flowing in us and supplying us. How rewarding this is! Receiving the flow of grace in prayer is actually more important than having our prayers answered. Whether or not our prayer is answered is secondary. The primary thing is that grace flows like a river from the throne and into our being.

To receive this river of grace is to have our spiritual battery charged with heavenly current. The heavenly current, the divine electricity, is the Triune God as grace flowing out of the throne and into us. The supply and enjoyment this brings is unspeakable.

Christians today are weak because their spiritual batteries are not charged. Because they are short of prayer, they are short of the heavenly transmission. Again and again during the day, we need to be charged with the divine electrical current. This surely is a reward for persevering in prayer.

Another benefit of praying is related to fellowship with the Lord. We all love the Lord's presence and anointing, and we all love to have fellowship with Him. But how can we enjoy the Lord's presence and have fellowship with Him? The only way is to pray. When we pray, we enter into fellowship with the Lord and become conscious of the fact that we are truly one spirit with Him and that He is actually one spirit with us. The more we pray, the more we experience being one with the Lord, and the more we enjoy His presence and have fellowship with Him. What a marvelous reward!

It is always difficult at first to have a proper prayer life. But if you practice this for a long period of time, it will get easier and easier, for you will realize the rewards of praying.

We have seen that for a normal Christian walk we need to set our mind on things above, have the renewing of the new man, have the peace of Christ arbitrating in us, and allow the word of Christ to inhabit us. These four matters, however, all require prayer. To practice them and to experience them we need to pray. Prayer ushers us into the reality of these four things and keeps us in this reality. (Life-study of Colossians, pp. 581-583)

Further Reading: Life-study of Colossians, msg. 65

## 第四周·周四

### 晨兴喂养

西四 5~6「你们对于外人要凭智慧行事，要赎回光阴。你们的言语总要带着恩典，好像用盐调和，就可知道你们应当怎样回答各人。」

太十八 19「我又实在告诉你们，你们中间若有两个人在地上，在他们所求的任何事上和谐一致，他们无论求什么，都必从我在诸天之上的父，得着成全。」

保罗嘱咐我们要坚定持续地祷告，他告诉我们要在此做醒感恩（西四 2）。这指明我们若没有为着什么感谢神，我们就必定缺少祷告。我们要终日感谢神。我们要成为那些不断向神献上感谢的人。如果我们一直向主献上感谢，你想弟兄会与妻子争辩么？当然不会！夫妻之间争辩，乃是缺少祷告的表记。夫妻所以争执，乃是因为他们缺少祷告。一个祷告之人的表记乃是感谢。倘若你是一个坚定持续祷告的人，你就会不住地感谢主。这样向主献上感谢，会保守你在祷告的生活中。

在歌罗西四章二节保罗不是说，要坚定持续地祷告，并要做醒。他乃是说，“你们要坚定持续地祷告，在此做醒感恩。”我们借着献上感谢而做醒祷告。如果我们不断向主献上感谢，我们的对头就无法使我们离开祷告的生活。祷告乃是借着做醒感恩维持的（歌罗西书生命读经，七二四至七二五页）。

### 信息选读

祷告对神来说，是神的工作在地上得以通行的管道；对基督徒来说，是基督徒接触神、吸取神的凭借。...早期的信徒接受福音的话，受浸以后，就开始实行祷告的生活。...基督徒的生命有一个特性，

## WEEK 4 — DAY 4

### Morning Nourishment

Col. 4:5-6 “Walk in wisdom toward those who are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that you may know how you ought to answer each one.”

Matt. 18:19 “If two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens.”

In charging us to persevere in prayer, Paul tells us to watch in it with thanksgiving (Col. 4:2). This indicates that if we are not thankful to God for anything, we must be lacking in prayer. All day long we need to thank God. We need to be those who continually offer thanks to Him. If we are constantly giving thanks to the Lord, do you think it will be possible for a brother to argue with his wife? Surely not! Arguments between husband and wife are a sign of prayerlessness. They argue because they are lacking in prayer. The sign of a praying person is thankfulness. If you are one who perseveres in prayer, you will always be thankful to the Lord. This giving of thanks to Him will preserve you in your life of prayer.

In 4:2 Paul does not say to persevere in prayer and to watch. He says, “Persevere in prayer, watching in it with thanksgiving.” We watch in prayer by the giving of thanks. If we continually offer thanks to the Lord, the adversary will not be able to carry us off from our prayer life. Prayer is maintained by watching in it with thanksgiving. (Life-study of Colossians, p. 583)

### Today's Reading

To God, prayer is the channel through which God accomplishes His work on the earth. To a Christian, it is the means by which he contacts and absorbs God....After the early believers received the gospel and were baptized, they began to practice a life of prayer....The life of a Christian bears a characteristic

就是要祷告，并且也能祷告。好比人的生命有呼吸、说话的功能一样。

祷告实际的路，乃是划出确定的时间（或清晨，或下午，或晚上）来祷告，决定后就每日实行，每次至少十分钟。...信心最要紧的一件事乃是简单。不要分析，要简单相信神的话，相信神听我们的祷告，也悦纳我们的祷告。...祷告的同伴，不但能使我们容易祷告，也能维持我们祷告的生活（新生命课程第一册，一六至二二页）。

如果我们是在祷告的人，一面，我们会向主发出感谢；另一面，我们的言语会带着恩典〔西四6〕。从我们的口中，会向神涌出感谢，向人涌出恩典。这样，我们就知道我们是祷告的人。然而，如果我们的言语缺少恩典，我们就必定缺少祷告。当我们觉得缺少恩典的时候，就必须再祷告，直到满了神圣的电流；然后我们的口就必满了恩典。

保罗在歌罗西四章五节说，“你们对于外人要凭智慧行事，要赎回光阴。”这是坚定持续祷告的结果。如果我们不住地祷告，向神献上感谢，言语满了恩典，我们自然而然就成为大有智慧的人，并且晓得如何赎回光阴。我们在日常生活里不会浪费光阴。如果我们对神满了感谢，对人满了恩典，我们就有智慧行事为人荣耀神，并且建造别人。这样，我们的光阴就赎回来了。

论到坚定持续地祷告，我盼望再说一遍，我们要乐意和主办交涉，甚至向祂许愿说，我们要作祷告的人。如果各召会里的众圣徒都和主办这样的交涉，主的恢复就会大大地得着丰富并拔高。不仅如此，众圣徒也会享受主，享受主的同在和祂即时并常时的膏油涂抹。他们会终日享受主的笑脸。我们坚定持续地祷告时，基督活的人位就成了我们的经历和享受（歌罗西书生命读经，七二五至七二六页）。

参读：新生命课程，第二课。

that it wants to pray and is able to pray. Prayer is the natural function of this life, just as breathing and speaking are natural functions of the human life.

The practical way to pray is to set aside a definite time (morning, afternoon, or evening) for prayer. After you have made this decision, you should keep that time every day, and each time should last at least ten minutes....The most important thing with respect to faith is that one must be simple. Do not analyze; rather, believe the Word of God in a simple way, and believe that God hears our prayers and accepts them....To have a prayer partner not only will help us to pray better, but also will sustain our prayer life. (New Life Lessons, pp. 9, 11, 13)

If we are praying people, we shall utter thanks to the Lord, on the one hand, and, on the other hand, our speech will be with grace [Col. 4:6]. Out of our mouth will flow thanks to God and grace to others. In this way we shall know that we are praying people. However, if our speech is lacking in grace, we must be short of prayer. When we become aware of the lack of grace, we need to pray again and be charged with the divine electricity. Then our mouth will be filled with grace.

In 4:5 Paul says, “Walk in wisdom toward those who are without, redeeming the time.” This is a result of persevering in prayer. If we pray without ceasing, offer thanks to God, and have speech filled with grace, we shall spontaneously become very wise and know how to redeem the time. In our daily living no time will be wasted. If we are filled with thanks to God and with grace toward others, we shall have the wisdom to walk in a way which glorifies God and builds up others. Then our time will be redeemed.

Concerning persevering in prayer, I wish to say once again that we need to be willing to make a deal with the Lord, even to make a vow to Him, that we shall be a praying people. If all the saints in all the churches make such a deal with the Lord, the recovery will be greatly enriched and uplifted. Furthermore, the saints will enjoy the Lord, His presence, and His instant and constant anointing. All day long, they will enjoy the smile of the Lord's face. As we persevere in prayer, the living Person of Christ becomes our experience and enjoyment. (Life-study of Colossians, pp. 583-584)

Further Reading: New Life Lessons, pp. 9-16

弗六 17~18 「还要借着各样的祷告和祈求，…时时在灵里祷告，并尽力坚持，在这事上做醒，且为众圣徒祈求。」

太二六 41 「要做醒祷告，免得入了试诱；你们的灵固然愿意，肉体却软弱了。」

歌罗西书是一卷论到元首基督的书，而以弗所书是论到身体的书，两卷书都结束于同样的嘱咐〔一要祷告〕。…〔以弗所六章十八节里的〕“时时…祷告”不但是每个小时或每半小时，更是一直不断的意思。〔十七节里〕“各样的祷告”意思就是各种的祷告—短祷告、长祷告、大声祷告、安静祷告、公开祷告、私下祷告、单独祷告、众圣徒一同祷告。这不是说，每当你祷告的时候，你就必须作这些事；而是说，你必须时时祷告；甚至每一分钟都必须祷告。一直祷告，时时祷告，在灵里在这事上做醒。在这事上做醒就是指前面的时时祷告。这意思是说，你该为着这样的祷告做醒，你不该睡觉。这里甚至说，要尽力坚持，在这事上做醒。这不光是一般的坚持，而是尽力坚持。你必须持续，坚持到底。这表明也许有个东西要制止你、压住你、禁止你、压抑你、抑制你、拦阻你，所以你必须坚忍，必须持续，必须坚持；你不要屈服（成全训练信息，一九八页）。

### 信息选读

保罗〔在以弗所六章十七至十八节〕选择了把祷告和做醒连在一起的思想。做醒祷告的种子种在马太福音，在保罗的书信里得着发展。我们都知道以弗所书是一卷论到身体的书。…根据这卷书的启示，我们要召会生活，就必须祷告。…要有召会生活，在于我们不断地祷告。六章十七至十八节…用了许多修饰辞：

**Eph. 6:18** “By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.”

**Matt. 26:41** “Watch and pray that you may not enter into temptation. The spirit is willing, but the flesh is weak.”

Colossians, a book on Christ, the Head, and Ephesians, a book on the Body, both end with the same charge....Praying at every time [in Ephesians 6:18] means not only on every hour or every half hour, but all the time. All prayer means all kinds of prayers—short prayers, long prayers, loud prayers, silent prayers, public prayers, private prayers, prayer by yourself, prayer by a number of saints. It does not mean that whenever you pray you need to do these things; it means that at every time you need to pray; even every minute you have to pray. Pray at all times, pray at every time in spirit, watching unto this. Watching unto this refers back to the prayer at all times. This means you should be wakeful to such a prayer. You should not be sleeping. It even says watching unto this in all perseverance. This means not only one kind of perseverance, but all kinds of perseverance. You have to persist; you have to insist to the uttermost. This indicates that there may be something holding you down, holding you back, suppressing, oppressing, depressing, hindering you. So you have to persevere; you have to be persistent; you have to insist; you would not give up. (Perfecting Training, p. 169)

### Today's Reading

[In Ephesians 6:18] Paul also picked up the thought to combine pray and watch. The seed of praying and watching was sown in Matthew and the development is here in Paul's Epistle. All of us know that Ephesians is a book on the Body....According to the revelation of Ephesians, we have to pray in order to have the church life....To have the church life depends upon our continual prayer. Ephesians 6:18, like other verses in these four

“借着各样的祷告和祈求，...时时在灵里祷告，...且为众圣徒祈求。”我们必须祷告，并且在祷告上做醒着祈求。...这意思是说，你每分钟都必须祷告，那么你就必须做醒，不可睡觉。我们必须做醒，为要如此不断地祷告，而这种做醒是在各样的祈求里。

活主的秘诀...与做醒、守望有关。...马太二十六章四十一节〔说，〕“要做醒祷告，免得入了试诱；你们的灵固然愿意，肉体却软弱了。”本节里的软弱一辞是困倦的意思。做醒一辞至少有两个含意：头一个含意是注视、观察或察看；第二个含意是不睡、醒着。文生 ( M.R.Vincent ) 在他的《新约字研》里说，做醒这个辞与习惯有关。他说，这辞原文源自一个由两部分所构成的字。头一部分的意思是搜索、寻找。第二部分的意思是睡眠。因此，它的意思是要搜索以驱逐睡眠。这含示你耽于睡眠，是个睡觉的人。因着彼得在睡觉并追求睡眠，主耶稣就说，“要做醒。”当主耶稣去祷告的时候，彼得和其他的人却去睡了。主耶稣叫他们要做醒，意思就是：“不要睡觉，醒来吧！”照上下文来看，意思是说，他们的灵固然愿意，肉体却软弱困倦。所以文生说，做醒这件事必须是一种习惯。主耶稣把做醒和祷告这两个辞连在一起。

根据主...的话来看，我们都是想睡觉的人。倘若你肉身没有睡，灵里却睡着了。许多时候你心理上睡着了。当我说话的时候，有些人肉身上睡了，但有些人心理上睡了。这意思是说，他们的心思、注意力、听觉和领悟力都不在了。有时候你灵里睡着了，这意思是说，你的知觉迟钝了。要成为一个不住祷告的人，你必须是个做醒的人；你完全是清醒的，好对抗你睡着的天性和你这睡着的人。你怎么来对抗呢？借着祈求。祷告是一般的，祈求是特殊的、专一的。你必须借着特殊的祈求，在一般的祷告上做醒（成全训练信息，一九七至二〇〇页）。

参读：成全训练信息，第十四篇；教会祷告的职事，第五篇。

books, uses many modifiers: “By means...of all prayer...praying at every time in spirit...in...petition.” We have to pray and watch unto prayer in petition....This means you have to pray every minute, and then you have to be awake, not sleeping. We have to be awake to this kind of continual prayer, and this watching is in all petition.

The secret of living Him...has something to do with the matter of watching, of watchfulness....Matthew 26:41 [says,] “Watch and pray that you may not enter into temptation. The spirit is willing, but the flesh is weak.” In this verse the word weak means sleepy. The word watch has at least two meanings: the first meaning is to look at, to observe, or to see; the second meaning is not to sleep, to stay awake. M. R. Vincent, in his Word Studies in the New Testament, says that the word watch is related to habit. He says that it is derived from a word composed of two parts. The first part means to hunt or to seek. The second part means sleep. Thus, it means to hunt sleep. It means you are addicted to sleep. You are a sleeper. Because Peter was sleeping and pursuing his sleep, the Lord Jesus said, “Watch!” When the Lord Jesus went to pray, Peter and the others went to sleep. When the Lord Jesus told them to watch, He meant don’t sleep! Wake up! According to the context, it means their spirit was willing, but their flesh was sleepy and weak. So Vincent says that this matter of being watchful must be a habit. The Lord Jesus joined these two words, watch and pray, together.

According to the Lord’s word...we are all sleepy persons. If you do not sleep physically, you sleep spiritually. And many times you sleep psychologically. While I am speaking, some may be sleeping physically while others are sleeping psychologically. This means their mind and their attention and their hearing and their realization are absent. Sometimes you are sleeping spiritually. This means your perception is dormant. To be a person who prays unceasingly you must be a watchful person, a person fully awakened, fighting against your sleeping nature and your sleeping being. How do you fight? By petitioning. Prayer is a general thing; petition is a special, particular thing. You have to watch unto the general prayer by special petition. (Perfecting Training, pp. 168-171)

Further Reading: Perfecting Training, ch. 14; The Prayer Ministry of the Church, ch. 5



## 第四周·周六

### 晨兴喂养

帖前五 6「所以我们不要睡觉，像其余的人一样，总要做醒谨守。」

17「不住地祷告。」

罗一 9「我在祂儿子的福音上，在我灵里所事奉的神，可以见证我怎样在祷告中，常常不住地提到你们。」

在马太福音主耶稣只说要做醒祷告，但保罗却加以阐明发挥。保罗的说话与主所说的相符。主说，“你们的灵固然愿意”〔太二六 41〕，而保罗说，“时时在灵里祷告。”〔弗六 18〕保罗的话表明我们该忘掉我们的肉体。你不该让你的身体睡得这么多，而该让你的灵多祷告。但我们几乎整天都被我们的身体或心理所占有并控制了。因此我们必须让我们的灵兴起，胜过我们的身体和心理。然后我们就能够祷告，我们能够以各样的祈求在祷告上做醒。当然，这会使你疲惫不堪，但你必须操练。如果你要得着力量，就必须消耗力量。如果你的汽车有一段时间不跑了，电池就会受损。车子开动的时候，会消耗电池，同时也使电池充电。你怎样能得着更多的力量？要操练。倘若你今天不祷告，明天就不能祷告。你早晨不祷告，中午、傍晚就不能祷告。一次的祷告加给你祷告两次的力量，两次的祷告加给你祷告四次的力量。你越祷告，就越有可以祷告的，...就越喜欢祷告，也越能够祷告（成全训练信息，二〇〇至二〇一页）。

### 信息选读

活基督、实行与主成为一灵，乃是借着持续而不住地祷告。要有这种祷告的生活，我们都必须学习

## WEEK 4 — DAY 6

### Morning Nourishment

1 Thes. 5:6 “So then let us not sleep, as the rest do, but let us watch and be sober.”

17 “Unceasingly pray.”

Rom. 1:9 “For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers.”

The Lord Jesus only said watch and pray, but Paul developed it very much. Paul's speaking corresponds with the Lord's. The Lord said, “The spirit is willing,” [Matt. 26:41] and Paul said, “Praying at every time in spirit” [Eph. 6:18]. Paul's word indicates we should forget about our flesh. You shouldn't let your body sleep so much, but let your spirit pray much. But nearly all the day long we have been subdued and controlled either by our body or by our psychology. So we have to let our spirit rise up over our body and over our psychology. Then we can pray, and we can watch unto prayer in the way of all petition. Of course, this will tire you out, but you need to exercise. If you're going to get strength, you have to spend strength. If your automobile doesn't run for a certain period of time, the battery will be run down. While the car is running it exhausts the battery, but it also charges the battery. How do you get more strength? Exercise! If you don't pray today you cannot pray tomorrow. If you don't pray in the morning you cannot pray at noontime or in the evening. One time of prayer strengthens you to pray two more times. Two times of prayer strengthens you to pray four times. The more you pray the more you will have to pray,...the more you will like to pray,...[and] the more you will be able to pray. (Perfecting Training, p. 171)

### Today's Reading

To live Christ, to practice the one spirit with the Lord, is by the continual and unceasing prayer. To have such a prayer life, we all must learn to watch.

做醒；我们必须醒着不睡，必须在这样的祷告上做醒。当你发现里头有个东西反抗祷告时，你就必须与它争战。你里头有个东西叫你不要祷告的时候，你最好祷告多两倍。虽然你会说你没有什么可祷告的，但保罗告诉我们有许多事情要祷告。他说，要时时在灵里祷告，尽力坚持，在这事上做醒，且为众圣徒祈求。

我们必须记住以弗所六章十七至十八节：“借着各样的祷告和祈求，...时时在灵里祷告，并尽力坚持，在这事上做醒，且为众圣徒祈求。”我们必须承认，我们的确可能有这种祷告的生活，因为在我们的环境和我们自己的生活中，有许多事需要祷告。我确信在主恢复里的众圣徒都有祷告的愿望、渴慕。在主的恢复里，众圣徒都是祷告的人。也许已往你...对祷告没有这么渴慕，但你进到主的恢复里以后，你就开始渴慕祷告了。虽然你还没有这么成功，但你还是有祷告的愿望与渴慕。现在就请你实行这个渴望吧。你越祷告，就越渴慕祷告。我能够向你保证，这件事并不太难。活基督的习惯定规是祷告的习惯，而祷告的习惯并不难建立。你亲自实行，最终你会成为一位优秀的教练，帮助许多人进入这种祷告的生活里。我确信几年以后，在主的恢复里有许多圣徒会受到训练，进入这种祷告的生活里，来活基督，并实行与主成为一灵。

什么是不住地祷告，以及怎样才能不住地祷告，...乃是这样：你该终日呼求祂，你该与祂谈话，这样就是呼吸。这就是属灵的生活，而属灵的生活就是活基督。我确实相信这样的交通击中了目标。你必须回到这个点上：你必须与主交谈、向祂祷告、呼求祂来作一切的事。这就是呼吸，使你能够活祂（成全训练信息，二〇四至二〇五、二二〇页）。

参读：成全训练信息，第十五篇。

We also must be on the alert to be awake. We have to watch unto this kind of prayer. When you discover that there is something within you reluctant to pray, you have to fight against it. When something within you tells you not to pray, you had better pray twice as much. Although you may say you have nothing to pray, Paul tells us we have many things to pray. He said to pray at every time in spirit watching in all perseverance and petition concerning all the saints.

We must remember Ephesians 6:18: “By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.” We have to admit there is much possibility for us to have this kind of prayer life because we have so much in the environment and in our own life to pray for. I have the assurance that all the saints in the Lord’s recovery do have an appetite, an aspiration, to pray. In the Lord’s recovery the saints are praying people. Perhaps when you were somewhere else in the past, you didn’t have that much aspiration for prayer, but after you came into the Lord’s recovery, you began to aspire to pray. Although you may not have been successful to such an extent, still you had the desire and the hunger and the thirst to pray. Now please practice the hunger. The more you pray, the more you will be thirsty to pray. I can assure you, it is not too hard. The habit of living Christ must be the habit of prayer. And the habit of prayer is not so hard to build up. Practice this yourself, and eventually you will be a good coach to help so many into this kind of praying life. I have the assurance that after a few years many saints in the Lord’s recovery will be coached into this kind of prayerful life to live Christ and to practice the one spirit with the Lord.

To pray unceasingly and how we can pray unceasingly...is this: all the day long you should call on Him; you should talk to Him. By this you are breathing. This is to live spiritually, and to live spiritually is just to live Christ. I do believe this kind of fellowship hits the mark. You have to come back to this point: you must do all things by talking to the Lord, by praying to Him, by calling on Him. This is to breathe that you may live Him. (Perfecting Training, pp. 174-175, 186-187)

Further Reading: Perfecting Training, ch. 15

210

诗 歌

降 B 大调

3/4

$\underline{5}$   $\underline{5}$  |  $\underline{5}$  ·  $\underline{3}$   $\underline{1}$   $\underline{6}$  |  $\underline{5}$   $\underline{3}$   $\underline{3}$   $\underline{3}$  |  $\underline{4}$  ·  $\underline{2}$   $\underline{5}$   $\underline{4}$  |  $\underline{3}$  -  
 一 主, 求 你 向 我 吹 圣 灵, 教 我 如 何 吸 入 你;  
 $\underline{5}$   $\underline{1}$  |  $\underline{3}$  ·  $\underline{2}$   $\underline{1}$   $\underline{7}$  |  $\underline{7}$   $\underline{6}$   $\underline{1}$   $\underline{6}$  |  $\underline{5}$   $\underline{1}$   $\underline{2}$   $\underline{7}$  |  $\underline{1}$  -  
 助 我 向 你 胸 怀 一 倾 我 的 犯 罪 与 自 己。  
 $\underline{5}$   $\underline{5}$  |  $\underline{2}$  ·  $\underline{2}$   $\underline{1}$   $\underline{2}$  |  $\underline{3}$   $\underline{1}$  - |  $\underline{4}$  ·  $\underline{3}$   $\underline{2}$   $\underline{6}$  |  $\underline{2}$  -  
 (副) 我 是 呼 出 我 的 愁 苦, 呼 出 我 罪 污;  
 $\underline{5}$   $\underline{5}$  |  $\underline{1}$  ·  $\underline{2}$   $\underline{3}$   $\underline{1}$  |  $\underline{1}$   $\underline{6}$  - |  $\underline{5}$  ·  $\underline{4}$   $\underline{3}$   $\underline{2}$  |  $\underline{1}$  - ||  
 我 是 吸 入, 一 直 吸 入, 你 所 有 丰 富。

二 我是呼出我的生命, 我才可能被充满;  
 放弃软弱或是力劲, 吸入怜悯和恩湛。  
 三 呼出我的罪律桎梏, 你已为我全除摒;  
 吸入你的圣洁丰富, 发现唯你是生命。  
 四 我正呼出我的忧愁 在你慈爱的胸臆;  
 吸入你的喜乐、保守, 吸入你的甜安息。  
 五 我正呼出我的病势, 你早已为我负担;  
 我正吸入你的医治, 因你早已赐平安。  
 六 我今呼出我的羡慕, 入你慈爱的耳中;  
 我今吸入你的答复, 平静疑惑和惊恐。  
 七 我今每刻都在呼吸 你的生命作生命;  
 一呼一吸都在乎你, 求你由我来显明。

*Hymns, #255*

- 1 O Lord, breathe Thy Spirit on me,  
 Teach me how to breathe Thee in;  
 Help me pour into Thy bosom  
 All my life of self and sin.  
 I am breathing out my sorrow,  
 Breathing out my sin;  
 I am breathing, breathing, breathing,  
 All Thy fulness in.
- 2 I am breathing out my own life,  
 That I may be filled with Thine;  
 Letting go my strength and weakness,  
 Breathing in Thy life divine.
- 3 Breathing out my sinful nature,  
 Thou hast borne it all for me;  
 Breathing in Thy cleansing fulness,  
 Finding all my life in Thee.
- 4 I am breathing out my sorrow,  
 On Thy kind and gentle breast;  
 Breathing in Thy joy and comfort,  
 Breathing in Thy peace and rest.
- 5 I am breathing out my sickness,  
 Thou hast borne its burden too;  
 I am breathing in Thy healing,  
 Ever promised, ever new.
- 6 I am breathing out my longings  
 In Thy listening, loving ear;  
 I am breathing in Thy answers,  
 Stilling every doubt and fear.
- 7 I am breathing every moment,  
 Drawing all my life from Thee;  
 Breath by breath I live upon Thee,  
 Lord, Thy Spirit breathe in me.



# 二〇一二年感恩节特会

## 祷告与主的行动

### 第五篇

#### 在神经纶大轮的行动上

#### 与三一神是一

读经：结一 15 ~ 21，雅五 17，约十四 12 ~ 13，十五 7，  
太六 9 ~ 10，启十一 15

#### 纲 目

#### 周 一

壹 为了让神从仇敌篡夺的手中重新得着这地，我们需要在成为肉体的原则里，与神完全合作、配合——创一 26、28，太六 9 ~ 10，林前六 17：

一 主要恢复地并在地上建立祂的国，但要这样作，祂需要我们照着成为肉体的原则与祂是一——启十一 15，十二 10，林前六 17，七 10、25、40 下：

1 我们需要在主的心愿和祂在地上完成祂的定旨上，与祂是一——弗一 11，三 9 ~ 11，腓二 13。

2 我们需要在神的行动上与神是一，也就是说，在生命上，在生活上，并在我们今天地上全部的行动上，与祂是一——林前六 17，约十五 1、4 ~ 5、7、16。

二 我们需要在神经纶大轮的行动上与三一神是一，使祂

# Thanksgiving Conference 2012

## PRAYER AND THE LORD'S MOVE

### Message Five

#### Being One with the Triune God in the Move of the Great Wheel of His Economy

Scripture Reading: Ezek. 1:15-21; James 5:17; John 14:12-13; 15:7; Matt. 6:9-10;  
Rev. 11:15

#### Outline

#### DAY 1

**I. In order for God to regain the earth from the usurping hand of the enemy, we need to be in full cooperation and coordination with Him in the principle of incarnation—Gen. 1:26, 28; Matt. 6:9-10; 1 Cor. 6:17:**

*A. The Lord wants to recover the earth and establish His kingdom on earth, but in order to do this, He needs us to be one with Him according to the principle of incarnation—Rev. 11:15; 12:10; 1 Cor. 6:17; 7:10, 25, 40b:*

1. We need to be one with the Lord in the desire of His heart and in the carrying out of His purpose on earth—Eph. 1:11; 3:9-11; Phil. 2:13.

2. We need to be one with God in His move—one with Him in life, in living, and in our entire doing today on earth—1 Cor. 6:17; John 15:1, 4-5, 7, 16.

*B. We need to be one with the Triune God in the move of the great wheel of His*

的旨意行在地上—太六 9 ~ 10, 启四 11, 西四 12。

## 周二

貳 在以西结一章十五至二十一节里, 神的经纶比作一个大轮:

一 这大轮是神在宇宙中的行动; 这轮作神行事、行动的凭借, 乃是基督同召会—弗五 32。

二 这个大轮的轮轴表征基督作神经纶的中心; 轮辋表征基督的配偶, 就是召会, 终极完成于新耶路撒冷—西一 17 ~ 18, 弗一 22 ~ 23, 启二一 2、10 ~ 11。

三 作基督肢体的许多信徒, 乃是轮轴的轮辐, 伸展到轮辋, 就是基督的身体—弗五 30, 林前十二 12 ~ 13、20、27。

四 这大轮不只是神的经纶, 也是神经纶的行动—提前一 4, 弗一 10, 徒十三 1 ~ 4:

1 从创世记一章直到如今, 这大轮一直在转动—徒十七 1 ~ 6, 罗十五 18 ~ 19。

2 神经纶的行动从未停止过, 今天这大轮已经到了我们这里—徒二八 31。

3 历世历代以来, 神经纶的大轮一直在地上行动; 今天我们都是这大轮行动的一部分。

## 周三

叁 我们需要与主是一, 为着神经纶之大轮的行动祷告—太六 9 ~ 10, 约十四 12 ~ 13, 雅五 17:

*economy for His will to be done on earth—Matt. 6:9-10; Rev. 4:11; Col. 4:12.*

## DAY 2

### II. In Ezekiel 1:15-21 God's economy is likened to a great wheel:

*A. The great wheel is the move of God in the universe; this wheel as the means by which God acts and moves is Christ with the church—Eph. 5:32.*

*B. The hub of this great wheel signifies Christ as the center of God's economy, and the rim signifies Christ's counterpart, the church, consummating in the New Jerusalem—Col. 1:17-18; Eph. 1:22-23; Rev. 21:2, 10-11.*

*C. The many believers as the members of Christ are the spokes of the hub spreading to the rim, to the Body of Christ—Eph. 5:30; 1 Cor. 12:12-13, 20, 27.*

*D. This great wheel is not just the economy of God but also the moving of the economy of God—1 Tim. 1:4; Eph. 1:10; Acts 13:1-4:*

*1. From Genesis 1 until the present, this wheel has been continually moving—Acts 17:1-6; Rom. 15:18-19.*

*2. The move of God's economy has never stopped, and today this great wheel has reached us—Acts 28:31.*

*3. In every age and in every generation, the wheel of God's economy has been moving on earth, and now we all are a part of the move of this great wheel.*

## DAY 3

### III. We need to be one with the Lord to pray for the move of the great wheel of the divine economy—Matt. 6:9-10; John 14:12-13; James 5:17:

一 真实的祷告乃是祷告的人与神合作同工，让神从人里面并借着人发表祂自己和祂的心意，至终成功祂的定旨—约十五7，雅五17。

二 “祷告与主同劳苦，直到大轮已转动” —诗歌五六九首，第五节：

- 1 “祷告为主将路铺，祷告把主来推动，也被推动走主路” —第一节。
- 2 “让主发起并推行；所有计划和工作，都是主借我完成” —第四节。
- 3 “照主心意和目的；与主完全的联合，直到祝福能满溢” —第二节。

## 周 四

肆 神完成祂经纶的行动，乃是借着以西结一章十五至二十一节所描绘大而可畏之轮子的行动：

一 轮子的行动乃是主特别、不平常的行动，借祂作我们的力量、能力和供应，为着祂永远的定旨—参5~8、19~20节：

- 1 我们的神是活的（提前三15，来三12），我们的主是行动的（太十六18），并且那灵正在作工（启五6下），以完成神永远的经纶。
- 2 每一个地方召会和每一位个别的信徒，都该有高而可畏的轮子随着他们—参徒十三1~4。

二 高而可畏的轮子在地上，表明神需要在地上行动—结一15，太六10：

A. *In genuine prayer the praying one cooperates with God, works together with God, and allows God to express Himself and His desire from within him and through him, ultimately accomplishing God's purpose—John 15:7; James 5:17.*

B. *“Pray to labor with the Lord / Till the wheel begins to move”—Hymns, #786, stanza 5:*

1. *“Pray to pave the way for Him; / Pray to move Him and be moved / From the center to the rim”—stanza 1.*
2. *“Let the Lord initiate / All the plan and all the work; / Then thru us He'll operate”—stanza 4.*
3. *“Be identified with Him / In His purpose and His aim / Till His blessing floodeth in”—stanza 2.*

## DAY 4

**IV. The move of God to carry out His economy is by the move of the high and awesome wheels portrayed in Ezekiel 1:15-21:**

A. *The move of the wheels is the special, extraordinary move of the Lord for His eternal purpose by Him as our strength, power, and supply—cf. vv. 5-8, 19-20:*

1. Our God is living (1 Tim. 3:15; Heb. 3:12), our Lord is moving (Matt. 16:18), and the Spirit is working (Rev. 5:6b) to carry out God's eternal economy.
2. Every local church and every individual believer should have a high and awesome wheel with them—cf. Acts 13:1-4.

B. *The high and awesome wheels being upon the earth shows that God needs a move on the earth—Ezek. 1:15; Matt. 6:10:*

- 1 轮有水苍玉的样子，指明轮子无论往哪里去，都带着主显出来的样子——结一 16 上，但十 6。
- 2 四轮都是一个样子，指明在每一个召会中，主的行动都有同一个样式和样子——结一 16 下，参启一 12，帖前二 14。
- 3 轮向四方直行，行走时并不掉转，指明在配搭里的行动——结一 17。
- 4 高而可畏的轮辋满了眼睛，指明我们若在主的行动上与祂是一，我们就有祂的眼光和启示；我们越有分于主的行动，就越得光照，也越能看见——18 节，弗一 17。

## 周 五

- 5 以西结一章里最大的启示乃是轮中套轮；轮中套轮，表明主在我们的行动中行动——15 ~ 16 节：
  - a 以利亚在祷告里祷告，这意思是主的祷告在他的祷告里，这就是轮中套轮——雅五 17：
    - (1) 以利亚不是凭自己的感觉、思想、意愿、情绪，或任何来自环境和情况的刺激，为着达到自己的目的而祷告。
    - (2) 以利亚有负担献上专一的祷告，那个负担就是主赐给他的祷告，为了成就主的旨意；因此，以利亚在祷告里祷告——17 节，罗八 26 ~ 27。
  - b 内里的轮子是使轮子转动的马达、发电机；我们的行动若是真实的，在我们的行动里就必定有主的行动——参一 9，八 16。

## 周 六

- 6 轮随着活物，指明神工作的行动在于我们的行动——结

1. The wheels having the appearance of beryl indicates that wherever the wheel goes, it brings the appearance of the Lord—Ezek. 1:16a; Dan. 10:6.
2. The wheels having the same appearance indicates that the move of the Lord has the same likeness and appearance in every church—Ezek. 1:16b; cf. Rev. 1:12; 1 Thes. 2:14.
3. The wheels going in four directions and not turning as they went indicates a move in coordination—Ezek. 1:17.
4. The high and awesome rims of the wheels being full of eyes indicates that if we are one with the Lord in His move, we will have His insight and revelation; the more we participate in the Lord's move, the more we will be enlightened and the more we will be able to see—v. 18; Eph. 1:17.

## DAY 5

5. The greatest revelation in Ezekiel 1 is the wheel within the wheel; the wheel within the wheel shows the Lord's move in our move—vv. 15-16:
  - a. For Elijah to pray in a prayer means that the Lord's prayer was within his prayer; this is the wheel within a wheel—James 5:17:
    - (1) Elijah did not pray in his feeling, thought, intention, or mood, or in any kind of motivation, arising from circumstances or situations, to fulfill his own purpose.
    - (2) Elijah had a burden to pray in a particular way, and that burden was the prayer given to him by the Lord for the accomplishing of His will; therefore, Elijah prayed in a prayer—v. 17; Rom. 8:26-27.
  - b. The inner wheel is the motor, the dynamo, the generator, which causes the wheel to move; if our move is genuine, it must be that within our move is the move of the Lord—cf. 1:9; 8:16.

## DAY 6

6. The wheels following the living creatures indicates that the move of God's work



— 19 · 参传十一 4 。

7 轮随着活物，活物随着灵，但灵在轮中；这指明主在我们行动中的行动，乃是照着成为肉体的原则——结一 20 · 林前六 17 · 七 10、25 。

三 神行动的轮子，神活动的轮子，需要作轮辋的召会配合作轮轴的基督；我们有基督作中心，召会作轮辋，就会有神经纶的轮子一直运转——弗五 32 · 西一 17 ~ 18 。

depends upon our moving—Ezek. 1:19; cf. Eccl. 11:4.

7. The wheels follow the living creatures, the creatures follow the Spirit, but the Spirit is in the wheels, indicating that the move of the Lord in our move is in the principle of incarnation—Ezek. 1:20; 1 Cor. 6:17; 7:10, 25.

*C. With the wheel of God's move, God's activity, there is the need of the church as the rim to match Christ as the hub; when we have Christ as the center and the church as the rim, we will have the wheel of God's economy moving all the time—Eph. 5:32; Col. 1:17-18.*



林前六 17「但与主联合的，便是与主成为一灵。」

腓二 13「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。」

按照旧约的记载，神的行动开始于创世记一章，继续经过创世记、出埃及记、利未记、民数记和申命记。在约书亚一章，神的行动已经达到一种情形。那时全地满了偶像、满了鬼。就某种意义上说，神被赶逐离开了地，而这地乃是祂为自己所创造的；祂无法作地上的主，像祂作诸天的主那样。然而，神从列国和万民中，把祂的选民以色列分别出来，为着完成祂的经纶。他们与偶像和鬼无分无关；反之，他们乃是被天地之神所占有。神的百姓被形成、被构成、受管教、受训练并且合格了，就来到摩押平原，等候着要进入美地，取得这地并得着这地为业（约书亚记生命读经，一一页）。

### 信息选读

有一天，当神的百姓预备好，在等候神的指示时，神进来呼召约书亚，吩咐他起来领头，使以色列人能进入美地并得着这地为业。约书亚接受了耶和華的话，就吩咐以色列人执行神的使命（书一 1~15）。这些上去得地者必须预备自己，在神的行动里与神是一。他们要取得美地，就必须在神的行动里与神完全配合。以色列人若看自己，就会说这是不可能的。但他们的能，乃在于独一的神；祂需要祂的选民在祂的行动里与祂配合，来执行祂的经纶。神渴

1 Cor. 6:17 “But he who is joined to the Lord is one spirit.”

Phil. 2:13 “For it is God who operates in you both the willing and the working for His good pleasure.”

According to the record in the Old Testament, God's move, which began in Genesis 1, continued through Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. In chapter one of Joshua, God's move had reached a certain situation. At that time the entire earth was full of idols and demons. In a sense, God had been chased away from the earth, which He had created for Himself, and did not have a way to be the Lord of the earth as well as of the heavens. However, among all the nations and peoples, God had separated Israel, His elect, for the carrying out of His economy. They had nothing to do with any idols or demons. On the contrary, they were occupied with the God of the heavens and the earth. After being formed, constituted, disciplined, trained, and qualified, God's people had come to the plains of Moab where they were waiting to enter into the good land, to take it, and to possess it. (Life-study of Joshua, p. 8)

### Today's Reading

One day, as the people were ready and waiting for God's instruction, God came in to call Joshua and to tell him to take the lead so that he and the children of Israel could enter into the good land and possess it. Joshua took the word from Jehovah and charged the children of Israel to perform God's commission (Josh. 1:1-15). The land-takers had to prepare themselves to move with God in His move. In order to take the good land, they had to enter into a full coordination with God in His move. If the children of Israel had looked at themselves, they would have said that there was no possibility. But their possibility was the unique God, who needed His elect

望在祂经纶的大轮里行动，但祂需要祂的选民与祂合作。神好像在说，“我的选民以色列啊，你们必须知道，你们不需要作任何事，只要与我配合。我在推动大轮转动，你们必须与我是一。你们往前去得着美地为业，我就借着你们把那些敬拜偶像的人杀死。没有你们，我不能作什么。”

这是成为肉体的原则，特别是为着毁灭撒但篡夺这地的权势。这就是说，为了让神从仇敌篡夺的手中重新得着这地，我们需要在成为肉体的原则中与神完全合作、配合。我们需要在神的心愿和祂在地上的行动上与祂是一。今天神要拯救人，但要作这事，祂需要我们照着成为肉体的原则与祂是一（约书亚记生命读经，一一至一二页）。

在以西结一章有个大轮一直在地上运转（15~21）。你若在全本圣经的光中看这件事，就会领悟这轮是神在宇宙中的行动。这轮作神在这宇宙中行事、行动的凭借，必是基督同召会。基督是中心，轮轴；召会是圆周，轮辋。我们若要实行召会生活，身体生活，就需要认识召会，以及召会在神经纶里的地位；我们更需要认识基督的所是。基督与召会是宇宙中极大的奥秘（弗5:32）。哪里有召会，哪里就有基督；哪里有基督，哪里就有召会。你绝不能将基督与召会分开。每当我们说到召会，我们就必须认识基督的所是，以及祂与召会的关系如何（实行召会生活的生命与道路，三一至三二页）。

参读：哥林多前书生命读经，第四十三篇；生命的经历与长大，第二十九篇。

people to cooperate with Him in His move to carry out His economy, in His desire to move in His economy as the great wheel. Here God seemed to be saying, "Israel, My elect, you must know that there is no need for you to do anything. Simply cooperate with Me. I am motivating the wheel to run. You need to be one with Me. Go in to possess the land, and I will slaughter the idol worshippers through you. Without you I cannot do anything."

This is the principle of incarnation. In particular, this is the principle of incarnation for the destruction of the satanic power in its usurpation of the earth. This means that in order for God to regain the earth from the usurping hand of the enemy, we need to be in full cooperation and coordination with Him in the principle of incarnation. We need to be one with God in His heart's desire and in His move on earth. Today God wants to save people, but in order to do this, He needs us to be one with Him according to the principle of incarnation. (Life-study of Joshua, pp. 8-9)

At the end of the first chapter, we pointed out that in Ezekiel 1 there is a big wheel moving all the time on the earth (vv. 15-21). If you consider this matter in the light of the whole Scripture, you will realize that this wheel is the move of God in the universe. This wheel as the means by which God acts and moves in this universe must be Christ with the church. Christ is the center, the hub, and the church is the circumference, the rim. If we want to practice the church life, the Body life, we need to know the church and where the church is in God's economy. Even more, we need to know what Christ is. Christ and the church are the great mystery in the universe (Eph. 5:32). Where the church is, there is Christ, and where Christ is, there is the church. You can never separate Christ from the church. Whenever we speak about the church, we must know what Christ is and how He is related to the church. (The Life and Way for the Practice of the Church Life, p. 33)

Further Reading: Life-study of 1 Corinthians, msg. 43; The Experience and Growth in Life, ch. 29

结一 15「我正观看活物的时候，见活物的四个脸旁各有一轮在地上。」

弗五 30「因为我们是祂身体上的肢体。」

32「这是极大的奥秘，但我是指着基督与召会说的。」

圣经乃在陈明一幅神经纶完全的图画，从祂创造宇宙，到新耶路撒冷的终极完成。圣经头两章说到神的创造，是以人为中心，人乃是按着神的形像，照着祂的样式造的。在末了两章，我们看见新天新地同新耶路撒冷，就是三一神与祂所救赎的人调和而有的团体彰显和显出，直到永远。在这两端之间，有许多事发生，但这一切都是联于神的经纶——主要是关于基督和祂的配偶，就是召会。召会是基督的身体，要终极完成为千年国的新耶路撒冷（为着那些已经成熟的信徒），以及新天新地的新耶路撒冷（为着所有的信徒）（约书亚记生命读经，一〇页）。

### 信息选读

在以西结一章，神的经纶比作一个大轮（15~21）。这大轮的轮轴表征基督作神经纶的中心；轮辋表征基督的配偶——召会，要终极完成为新耶路撒冷。众多的信徒，作为基督的肢体，乃是轮辐，要一直伸展到轮辋，就是基督的身体，终极完成为新耶路撒冷。这大轮不只是神的经纶，也是神经纶的行动。从创世记一章直到如今，这大轮一直在转动。神经纶的行动从未停止过，今天这大轮已经达到了我们。...多年前，当

### Morning Nourishment

Ezek. 1:15 “And as I watched the living creatures, I saw a wheel upon the earth beside the living creatures, for each of their four faces.”

Eph. 5:30 “Because we are members of His Body.”

Eph. 5:32 “...This mystery is great, but I speak with regard to Christ and the church.”

The Bible presents a full picture of God's economy from His creation of the universe to the consummation of the New Jerusalem. The first two chapters of the Bible are on God's creation with man, created in God's image and according to His likeness, as the center. In the last two chapters we have the new heaven and new earth with the New Jerusalem, the corporate expression and manifestation of the Triune God mingled with His redeemed people for eternity. Many things occur between these two ends, but all are linked to God's economy—mainly concerning Christ and His counterpart, the church. The church as Christ's Body will consummate in the New Jerusalem in the millennium for those believers who become mature and in the new heaven and new earth for all the believers. (Life-study of Joshua, p. 7)

### Today's Reading

In Ezekiel 1 God's economy is likened to a great wheel (vv. 15-21). The hub of this great wheel signifies Christ as the center of God's economy, and the rim signifies Christ's counterpart, the church, which consummates in the New Jerusalem. The many believers as the members of Christ are the spokes of the hub spreading to the rim, to the Body of Christ consummating in the New Jerusalem. This great wheel is not just the economy of God but also the moving of the economy of God. From Genesis 1 until the present, this wheel has been continually moving. The move of God's economy has never stopped, and today this great wheel has reached us. When I moved from

我同着大约三百五十到五百人，从中国大陆迁到台湾岛时，那个岛上很少基督徒知道神的经纶是什么。但因着圣经纶这大轮的行动，五年内各召会中的人数就增加到五万人。后来，主这位发动者使我有负担来到美国。这也是这大轮行动的一部分。历世历代以来，这大轮一直在行动；今天我们都是这大轮之地上行动的一部分。有时这大轮的行动相当缓慢，但有的时候，它快到一个地步，叫我们很难追得上（约书亚记生命读经，一〇至一一页）。

〔有关〕神新约经纶中奥秘的生机体，我相信你们对“生机体”这辞都很熟悉，但如何能把这生机体说得透彻，说到你们里面，对我却是个很重的担子...。我在主面前寻求的时候，主给了我以西结一章，那里有四个大轮在转动。所以...我就说到，神经纶中奥秘的中心。神新约经纶的行动犹如一幅大轮在转动（参 15~21）。今天地上最重大的事，莫过于民主的潮流。到处都在讲民主，这实在是一个巨大的变动。我们回到圣经来看，启示录开头先是说到天上宝座的景象，接着我们就看见地上有了行动，就是由四匹马所表征的。头一匹是白马，这白马以及骑在上面的乃象征福音的传扬（六 1~8 与注），一马当先地在所有地上的行动中领头。当我们看到世局，尤其是东欧的转变，就知道这乃是时代的巨轮在转动。但我们更应该记得我们是在一个更大、更高的大轮中，就是神新约经纶的行动。...是神新约经纶的行动把我们众人都聚在一起，一同有分于祂新约经纶中的奥秘（神新约经纶中的奥秘，六三至六四页）。

参读：约书亚记生命读经，第二篇；神新约经纶中的奥秘，第三篇。

mainland China to the island of Taiwan with about three hundred fifty to five hundred others more than forty years ago, there were few Christians on that island who knew what God's economy was. But because of the moving of the great wheel of the divine economy, within five years the number in the churches increased to fifty thousand. Eventually, the Lord, the Motivator, burdened me to come to this country. This also was part of the moving of this great wheel. In every age and in every generation, this great wheel has been moving, and today we all are a part of the move of this great wheel on earth. Sometimes the move of this wheel is quite slow, but at other times it is so fast that we can hardly keep up with it. (Life-study of Joshua, pp. 7-8)

[Regarding] the mysterious organism in God's New Testament economy, I believe you are quite familiar with the term organism. But it is a heavy burden on me to try to explain this organism thoroughly and to speak about it until it gets into you....After seeking before the Lord, He gave me Ezekiel 1. There we have four wheels turning. In the beginning of this message, my first point is the mysterious center in God's economy. The move of God's New Testament economy is like the turning of a big wheel (cf. Ezek. 1:15-21). Today the greatest thing happening on earth is the tide of democracy. Everywhere people are talking about democracy. This is indeed a great change. When we come back to the Bible, we first see at the beginning of Revelation the scene at the throne in heaven. Following that we see the move on the earth, represented by the four horses (Rev. 6:1-8 and footnotes). The first horse is the white horse, which, together with its rider, symbolizes the spreading of the gospel. It takes the lead in the entire move on earth. When we look at the world situation, especially at the changes in eastern Europe, we know that this is the turn of the great wheel of the age. But we have to remember that we are in a bigger and greater wheel, which is the move of God's New Testament economy....It is the move of God's New Testament economy that has gathered us together to participate in the mystery of His New Testament economy. (The Mysteries in God's New Testament Economy, pp. 61-62)

Further Reading: Life-study of Joshua, msg. 2; The Mysteries in God's New Testament Economy, ch. 3

雅五 17 「以利亚是与我们性情相同的人，他恳切祷告（直译，在祷告里祷告），求不要降雨，雨就三年零六个月不降在地上。」

约十五 7 「你们若住在我里面，我的话也住在你们里面，凡你们所愿意的，祈求就给你们成就。」

主就是那灵，我们必须借着在灵里祷告来接触祂。祂是赐生命的灵，住在我们灵里，所以我们必须运用我们的灵来祷告。在我们的灵里，另有一位灵在祷告。我们的灵是外轮，在我们灵里祷告之神圣的灵乃是内轮。当我们运用灵祷告时，在我们灵里有另一位，就是那灵，在我们里面祷告。这灵乃是赐生命的灵，就是基督自己。以西结一章的轮中套轮，表征在我们人的灵里神圣的灵。

我们知道我们祷告时，基督在我们里面祷告，因为里面有一种味道。我们越以基督的祷告来祷告，就越得着复苏，越得着浇灌，越得着膏油涂抹，也越得着加力（生命树，一三一至一三二页）。

### 信息选读

一个弟兄或是姊妹，若真学会了...祷告的秘诀，自然就产生一个结果，他这一个祷告的人定规是和神合作，与神同工的，也定规让神从他里面，借着他把神自己和神的心意发表出来，最终成功了神的旨意。这就是罗马八章二十六至二十七节所说的，我们本不晓得当怎样祷告，乃是圣灵在我们里面照着神的旨意来祈求。真的，我们本不知道当怎样祷告。我们顶多只懂得人平常所说的求告，圣经里头所说的祷告我们一点不懂得。当我初次读到罗马八章这两节

James 5:17 “Elijah was a man of like feeling with us, and he earnestly prayed that it would not rain; and it did not rain on the earth for three years and six months.”

John 15:7 “If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.”

The Lord is the Spirit, and we have to contact Him by praying in our spirit. He is the life-giving Spirit indwelling our spirit, so we have to exercise our spirit to pray. In our spirit there is another Spirit praying. Our spirit is the outer wheel, and the divine Spirit in our spirit praying is the inner wheel. While we are praying by exercising our spirit, there is another One praying within our spirit, another Spirit. This Spirit is the life-giving Spirit, Christ Himself. The wheel within the wheel in Ezekiel 1 typifies the divine Spirit in our human spirit.

We know that Christ is praying within us while we are praying because of the taste within. The more we pray with Christ's prayer, the more we are refreshed, the more we are watered, the more we are anointed, and the more we are strengthened. (The Tree of Life, pp. 113-114)

### Today's Reading

If a brother or sister has really learned the secret of prayer..., spontaneously there will be the following result: such a praying one will certainly cooperate with God, work together with God, and allow God to express Himself and His desire from within him and through him, ultimately accomplishing God's purpose. This is according to Romans 8:26 and 27, which tell us that we do not know for what we should pray as is fitting, but the Holy Spirit intercedes in us according to God's purpose. Actually, we do not know how to pray. We know what people ordinarily call supplication, but we know little about the prayer which is spoken of in the Scriptures. The first time I read these two verses in Romans 8, I questioned their

圣经的时候，我心里很不以为然，我觉得当我有病的时候，岂不是祷告过求神医治我么？当我落在缺乏里的时候，岂不是祷告过求神供给我么？怎么说我们本不晓得当怎样祷告呢？但慢慢地主就让我看见，神所要求的那种祷告，我们实在一点不知道。那些不够水准，一般人所以为的祷告，我们懂得；而够水准，摸着神心意的祷告，我们却不晓得，这就是我们的软弱。感谢神，在这件软弱的事上，有圣灵来帮助，亲自用说不出的叹息，替我们祷告。

弟兄们，真实的祷告都是圣灵在人里头，借着人发表神的心意。换句话说，真实的祷告，都是双层人物的祷告。什么是双层人物的祷告？那就是说，不是人自己在那里祷告神，乃是圣灵调在人里头、穿着人、带着人和人一起来祷告。从外面看是人祷告，从里面看却又是圣灵祷告。这就是两层的人物在同一个时候发表同一个祷告。

请我们再来看罗马八章二十七节，那里有一句话说，“那灵...照着神...代求”（中文和合本圣经是说照着神的旨意祈求，但原文没有旨意这个辞），意思就是圣灵在我们里面照着神来祷告，也就是神借着祂的灵在我们里面来祷告，所以这一个祷告定规是发表神自己，当然也发表神的心意。

从这些例证我们都能看见，真实的祷告，定规是叫我们这个人神完全调和，成为一个双层的人物。你祷告就是祂祷告，祂祷告也就是你祷告。祂在你里面祷告，你就在外面祷告。祂和你里外完全合一，并且还同时祷告。在这时候你和神二者不能分开，已经调成一个了。结果你不光是与神合作，还是和神同工，叫神的自己和祂的心意借着您发表出来，最终叫神的旨意得着完成。这就是圣经中要有的真实祷告（祷告，一四至一六页）。

参读：生命树，第十二章；祷告，第二篇。

meaning. When I was sick, I thought, did I not pray to God asking him to heal me? When I was in want, did I not pray to God asking Him to send me provision? How could the Scriptures say that we do not know for what we should pray as is fitting? Gradually, the Lord showed me that we really do not know anything about the kind of prayer that God desires. We know those prayers which people generally consider to be prayers but which are below the standard. We do not know those prayers that touch God's desire and are up to the standard. This is our weakness. Thank God, in this matter of our weakness, the Spirit Himself joins in to help us and intercede for us with groanings which cannot be uttered.

Brothers, real prayers are the Holy Spirit within man expressing God's desire through man. In other words, real prayers are prayers involving two parties. They are not simply man alone praying to God, but they are the Spirit mingling with man, putting on man, and joining with man in prayer. Outwardly it is man praying, but inwardly it is the Spirit praying. This means two parties express the same prayer at the same time.

Let us look again at Romans 8:27. There is a clause which says, "The Spirit...intercedes...according to God." This means that the Holy Spirit prays in us according to God; that is, God prays in us through His Spirit. Thus, such a prayer certainly expresses God's intention as well as God Himself.

By these illustrations we can see that real prayers will certainly cause our being to be wholly mingled with God. We will become a person of two parties, that is, God mingled with man. When you pray, it is He praying, and when He prays, it is also you praying. When He prays within you, then you express the prayer outwardly. He and you are altogether one, inside and outside; He and you both pray at the same time. At that time you and God cannot be separated, being mingled as one. Consequently, you not only cooperate with God but also work together with God that God Himself and His desire may be expressed through you, thus ultimately accomplishing God's purpose. This is the real prayer which is required of us in the Bible. (Lessons on Prayer, pp. 17-19)

Further Reading: The Tree of Life, ch. 12; Lessons on Prayer, ch. 2



## 第五周·周四

### 晨兴喂养

结一 16「轮的样子和作法，看来好像水苍玉。四轮都是一个样式，样子和作法好像轮中套轮。」

18「至于轮辋，高而可畏；四个轮辋周围满了眼睛。」

以西结一章十五至二十一节...描述高而可畏的轮子。在每一活物的旁边，各有一轮。这轮极其高而可畏；高得令人畏惧。...轮子是为着行动，但这行动的方式不是平常的，乃是特别的。我们在家里，从厨房走到卧室或客厅，并不需要用轮子。但是我们要走远路，就需要轮子。当我们有专一的目的去作一件事，我们可能也需要用到轮子。...在一章里的轮子，含示有目的的行动。不仅如此，这轮子也含示，这行动不靠我们自己的力量（以西结书生命读经，一一五页）。

### 信息选读

当一个召会是正常的，把主彰显出来，又有正确的配搭，带着火在其中来回闪动，主的行动就随着那个召会。...如果年复一年，人数没有增加，肢体中间的生命也没有增长，就不会有行动随着那个召会。...这指明那个召会出了毛病。一个召会若是正常的，她的旁边必定有一大轮。

以西结一章十五节告诉我们，轮子是在地上。不要期望主的行动是在天上。神有天使在天上执行祂的行动。祂所需要的，乃是在地上的行动。神需要在美国和其他许多国家有行动。...十六节上半说，“轮的样子和作法，看来好像水苍玉。”根据但以理十章六节，主在行动的时候，显出来就像水苍玉。

## WEEK 5 — DAY 4

### Morning Nourishment

Ezek. 1:16 “The appearance of the wheels and their workmanship were like the sight of beryl. And the four of them had one likeness; that is, their appearance and their workmanship were as it were a wheel within a wheel.”

18 “As for their rims, they were high and they were awesome; and the rims of the four of them were full of eyes all around.”

[Ezekiel 1:15-21] describes the high and dreadful [awesome] wheels. By the side of every living creature there is a wheel. This wheel is so high that it is dreadful; it is dreadfully high...A wheel is for moving, not in an ordinary way but in a special way. At home, when we walk from the kitchen to our bedroom or living room, we do not need a wheel. But when we travel a distance, we need a wheel. When we do something to fulfill a purpose, we may also need a wheel...The wheel in Ezekiel 1 implies a move with a purpose. Furthermore, the wheel implies that this move is not by our own strength. (Life-study of Ezekiel, p. 91)

### Today's Reading

Whenever a church is proper, expresses the Lord, and has the proper coordination with the fire going up and down, the move of the Lord will be with that church...If there is no increase in number year after year and no growth in life among the members, there is no move with that church...This indicates there is something wrong with that church. If a church is proper, it will have a great wheel at its side.

In Ezekiel 1:15 we are told that the wheels are upon the earth. Do not expect that the move of the Lord will be in the heavens. God has angels to carry out His move in the heavens. What He needs is a move on earth. God needs a move in the United States and in many other countries...Verse 16a says, “The appearance of the wheels and their workmanship were like the sight of beryl.” According to Daniel 10:6 beryl was the appearance of the Lord

这指明在轮的行动中有主显出来的样子。...当轮子到了一个地方，主的样子就显在那个地方。轮子若随着你到学校或工作的地方，它就把主的样子带到那里。别人能看见水苍玉，就是主显出来的样子。...以西结一章十六节下半说，“四轮都是一个样式。”这里告诉我们，四轮都是一个样子，一个样式。这指明在每一个召会中，主的行动都有同一个样式和样子。一切的行动都有主同样的样子。因此，所有的轮子样式都是一样的。在一个地方的召会，她的样式和样子若与另一个地方的召会不同，这就有了毛病。在一个地方召会里的圣徒，可能认为他们需要建立起他们地方的特色，他们需要建立一些典型而独特属于当地的东西。这是与以西结一章相反的，那里告诉我们，四轮都是同一个样式。

“轮行走的时候，乃是向四方直行，行走时并不掉转。”（17）轮行走的时候是向四方，就是向四个方向直行。这指明在配搭里的行动，不需要掉转。

十八节后半说，“四个轮辋周围满了眼睛。”这里我们看见，高而可畏的轮子满了眼睛。我们若应用这一点到属灵的经历上，就会看见，说轮子满了眼睛是完全正确的。...你若没有行动，却自称有行动，你当然是眼瞎的；你没有眼睛。你的召会若有高而可畏的轮子，就是有高而可畏的行动，在那个行动里必定有许多眼睛。结果，你就会有眼光、远见和别种的看见。

我们对轮子满了眼睛的这个事实，需要有深刻的印象。当轮子转动时，它就看见。轮子越转，就看见得越多（以西结书生命读经，一一六至一一七、一二〇至一二四页）。

参读：以西结书生命读经，第八篇；召会的立场与身体的事奉，第九篇。

when He was moving. This indicates that within the move of the wheels is the appearance of the Lord....If the wheel moves to a certain place, it will bring the appearance of the Lord to that place. If a wheel is with you at school or at work, it will bring the Lord's appearance there. Others will be able to see the beryl, the appearance of the Lord....Ezekiel 1:16b says, "The four of them had one likeness." Here we are told that all four wheels have the same appearance, the same likeness. This indicates that the move of the Lord has the same likeness and appearance in every church. All the moves bear the same appearance of the Lord. Therefore, the likeness of all the wheels is the same. If the church in one locality has a likeness, an appearance, which is different from the likeness of the church in another locality, something is wrong. The saints in a particular church may think that they need to build up their own local distinction, that they need to build up something typically and uniquely local. This is contrary to Ezekiel 1, where we are told that all four wheels bear the same likeness.

“Whenever they went, they went in their four directions; they did not turn as they went” (Ezek. 1:17). The wheels went on the four sides—in four directions—not turning as they went. This indicates a move in coordination, without any turns.

Verse 18b goes on to say, “And the rims of the four of them were full of eyes all around.” Here we see that the high and dreadful wheels are full of eyes. If we apply this to our spiritual experience, we will realize that it is absolutely correct to say that the wheels are full of eyes....If you do not have any move, yet you claim that you have some move, you are surely blind. You have no eyes. If your church has a high and dreadful wheel, a high and dreadful move, within that move there will be many eyes. As a result, you will have insight, foresight, and other kinds of sight.

We need to be impressed with the fact that the wheels are full of eyes. As the wheel moves, it sees. The more it runs, the more it sees. (Life-study of Ezekiel, pp. 92, 95-97)

Further Reading: Life-study of Ezekiel, msg. 8; The Ground of the Church and the Service of the Body, ch. 9

## 第五周·周五

### 晨兴喂养

罗八 16「那灵自己同我们的灵见证我们是神的儿女。」

26「…那灵也照样帮同担负我们的软弱；我们本不晓得当怎样祷告，只是那灵亲自用说不出的叹息，为我们代求。」

我们越有主的行动，就越得光照。我们越行动，就越能看见。…你越在主的行动中，就有越多的眼睛，你也越看得清楚。…轮子若停止转动，就不再看得见。这是今天召会该有的路。我们乃是借着往前行而得看见。我们越往前行，就看得见越多。我们今天所看见的可能只到某一个程度，但明天我们继续往前，就看得见越多。我们若停止不动，就不再看得见。我们基督徒该是动的人。召会必须是动的，才能看得见（以西结书生命读经，一二三至一二四页）。

### 信息选读

以西结一章里最大的启示乃是轮中套轮（15~16）。…轮是为着行动。主的行动和我们的行动都是以轮来表征。轮中套轮就是主在我们行动里的行动。神的子民行动，神就行动。若是神的子民没有行动，神也就无法行动（世界局势与主行动的方向，六页）。

十六节下半说，“四轮…好像轮中套轮。”四轮好像轮中套轮，这是很有意义的。说到轮子，我们就说它的圆周是轮辋，中心是轮轴，二者之间是轮辐。因此，轮子有三个主要部分：轮辐、轮轴和轮辋。但一章里没有轮轴，也没有轮辐，而是有轮中套轮。

## WEEK 5 — DAY 5

### Morning Nourishment

Rom. 8:16 “The Spirit Himself witnesses with our spirit that we are children of God.”

26 “...In like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.”

The more we have the move of the Lord, the more we are enlightened...[and] the more we will be able to see....The more you are in the Lord's move, the more eyes you will have and the more clearly you will see....If the wheel were to stop moving, it would stop seeing. This is the way the church should be today. We see by going on. The more we go on, the more we see. It may be that today we can see only to a certain extent, but tomorrow we will go on and see more. If we stop moving, we will stop seeing. We Christians should be a moving people. The church must move in order to see. (Life-study of Ezekiel, p. 97)

### Today's Reading

The greatest revelation in Ezekiel 1 is the wheel within the wheel (vv. 15-16)....A wheel is something for moving. The Lord's move and our move are both signified by a wheel. The wheel within the wheel is the Lord's move in our move. When God's people move, God moves. If God's people do not move, God has no way to move. (The World Situation and the Direction of the Lord's Move, p. 11)

Ezekiel 1:16c says, “Their appearance and their workmanship were as it were a wheel within a wheel.” It is very significant that the wheels look like a wheel within a wheel. When we speak of a wheel, we say that the circumference is the rim, that the center is the hub, and that in between are the spokes. Thus, we have the three main parts of a wheel: the rim, the hub, and the spokes. But in Ezekiel 1 there is no hub, and there are no spokes. Instead, there is a wheel within a wheel.

雅各书五章十七节能帮助我们明白这一点。这节告诉我们，以利亚恳切祷告，原文的意思乃是以利亚在祷告里祷告。这指明有从主来的祷告赐给了以利亚，他就在这祷告里祷告。他不是凭自己的感觉、思想、意愿、情绪，或任何来自环境和情况的刺激，为着达到自己的目的而祷告，乃是在主所赐给他的祷告里，为了成就主的旨意而祷告。以利亚在祷告里祷告，意思就是在他的祷告里有一个祷告。这就是轮中套轮。

我们可以把轮中套轮这件事，应用到召会生活上。召会若是正常而行动的，在召会里的行动就是主的行动。这意思是说，在我们的行动中有主的行动。当我们行动时，主就在我们的行动中行动。

内里的轮子是行动能力的源头。这意思是说，内里的轮子是使轮子转动的“马达”。我们的行动若是真实的，在我们的行动里就必定有主的行动。

每一轮子都有轮轴，使轮转动。轮轴若停转，轮子就停转。我们可以说，轮轴是大轮之轮辋里的小轮。大轮转动，因为小轮在转动。在召会生活中，主耶稣是轮轴—轮中所套之轮；我们是轮辋。召会若不与主一同行动，召会就无法往前，因为没有轮中套轮。但是召会与主耶稣一同行动时，主就成为轮中所套之轮。

没有什么能拦阻或阻止这种行动。最近有一些召会里的圣徒，为着扩展召会生活，而移民到别城。有人听见了这次移民的事，就轻视地问说，这能成就什么事。我能见证，这次移民是主的行动，也就是轮子的行动，并且在这轮内另有一轮。在这次的移民里，有轮中套轮（以西结书生命读经，一二四至一二六页）。

参读：罗马书中的二灵，第三章；雅各书生命读经，第十二篇。

James 5:17 may help us to understand this. This verse tells us that Elijah prayed earnestly. Literally, the Greek words translated “earnestly prayed” mean “prayed in a prayer.” This indicates that a prayer from the Lord was given to Elijah, in which he prayed. He did not pray in his feeling, thought, intention, or mood, or in any kind of motivation, arising from circumstances or situations, to fulfill his own purpose. Rather, he prayed in the prayer given by the Lord for the accomplishing of His will. For Elijah to pray in a prayer means that there was a prayer within his prayer. This is the wheel within a wheel.

We may apply this matter of a wheel within a wheel to the church life. If the church is proper and is moving, then within the church’s moving there will be the move of the Lord. This means that in our move there is the Lord’s move. While we are moving, the Lord is moving in our moving.

The inner wheel is the source of power for the moving. This means that the inner wheel is the “motor” which causes the wheel to move. If our move is genuine, it must be that within our move is the move of the Lord.

Every wheel has a hub which turns the wheel. If the hub stops, the wheel stops. We may say that the hub is the little wheel within the rim of the big wheel. The big wheel turns because the little wheel is being turned. In the church life, the Lord Jesus is the hub—the wheel within the wheel—and we are the rim. If the churches do not move with the Lord, they have no way to go on because there is no wheel within the wheel. But when the churches move with the Lord Jesus, He becomes the wheel within the wheel.

Nothing can frustrate or stop this kind of move. Recently a number of saints in the churches migrated to other cities for the spread of the church life. When some heard about this migration, they despised it and asked whether it would accomplish anything. I can testify that this migration is the Lord’s move, the move of the wheel, and that within this wheel there is another wheel. In this migration there has been a wheel within the wheel. (Life-study of Ezekiel, pp. 98-99)

Further Reading: The Two Spirits in Romans, ch. 3; Life-study of James, msg. 12

## 第五周·周六

### 晨兴喂养

结一 19「活物行走的时候，轮也在旁边行走；活物从地上升的时候，轮也上升。」

20「灵往哪里去，活物就往哪里去；活物上升，轮也在活物旁边上升，因为活物的灵在轮中。」

轮随着活物，指明我们若在信心里行动，主就要随着我们行动（圣经恢复本·结一 19 第一注）。

轮随着活物（结一 19、21），活物随着灵，但灵在轮中。这指明我们与主是一，祂也与我们是一（林前六 17）。主随着我们，我们随着灵，而灵在轮中（结一 20 第一注）。

### 信息选读

以西结一章十九节说，“活物行走的时候，轮也在旁边行走；活物从地上升的时候，轮也上升。”这节告诉我们，不是活物随着轮子，乃是轮子随着活物。活物行动时，轮子就行动。活物停止时，轮子就停止。活物上升时，轮子也上升。

这与许多信徒所持的观念相反，他们以为我们必须等主在我们前头行动，我们才行动。主给我负担，要我告诉祂的儿女，他们不必等候主才行动。主已经等了近二千年了。如果我们往前，主会随着我们。我们若不行动，就不会有轮子；但我们若行动，轮子就要随着我们。神工作的行动，福音的行动和召会的行动，全都在于我们的行动。我们必须有把握、

## WEEK 5 — DAY 6

### Morning Nourishment

Ezek. 1:19 “And whenever the living creatures went, the wheels went beside them; and whenever the living creatures were lifted up above the earth, the wheels were lifted up also.”

20 “Wherever the Spirit was to go, they went—wherever the Spirit was to go. And the wheels were lifted up alongside them, for the Spirit of the living creature was in the wheels.”

That the wheels follow the living creatures indicates that if we move in faith, the Lord will follow our move. (Ezek. 1:19, footnote 1)

The wheels follow the creatures (vv. 19, 21), and the creatures follow the Spirit, but the Spirit is in the wheels. This indicates that we are one with the Lord, and He is one with us (1 Cor. 6:17). The Lord follows us, we follow the Spirit, and the Spirit is in the wheels. (Ezek. 1:20, footnote 1)

### Today's Reading

Ezekiel 1:19 says, “Whenever the living creatures went, the wheels went beside them; and whenever the living creatures were lifted up above the earth, the wheels were lifted up also.” This verse tells us not that the living creatures follow the wheels but that the wheels follow the living creatures. When the creatures move, the wheels move. When the creatures stop, the wheels stop. When the creatures are lifted up, the wheels are lifted up.

This is contrary to the concept, held by many believers, that we need to wait until the Lord moves before we can move. I have been burdened by the Lord to tell His children that there is no need for them to wait for the Lord to move. The Lord has been waiting for nearly two thousand years. If we go on, the Lord will follow us. If we do not exercise to move, there will be no wheel, but if we move, the wheels will follow us. The move of God's work, the move of the gospel, and the move of the church all depend on our

确信和信心，放胆往前行。我们若放胆往前行动，轮子就会随着我们。让我们放胆往前行动，得着这个国家，得着全地。

轮随着活物〔19〕，活物随着灵，但灵在轮中〔20〕。我们很难说，到底谁随着谁。我们与主乃是一。有一天当我们遇见主时，我们会说，“主，我们跟从你”，但主可能说，“不，我跟从你们”。

我们若有配搭着的轮子，就很难说谁随着谁。我们与主是一，主也与我们是一。主随着我们，我们随着灵，而灵在轮中。这就是主今天在地上的行动，这也就是主的恢复（以西结书生命读经，一二六至一二七页）。

以西结一章有轮子（15~21）。这些轮子〔16〕代表主的活动、行动。今天这些轮子乃是以基督为轮轴的众召会。基督是轮轴，众召会是轮辋。没有基督，就没有中心；但没有召会，就没有圆周。没有基督，就没有轮轴；没有召会，就没有轮辋。轮子需要轮轴和轮辋。

在这宇宙中，神行动的轮子，神活动的轮子，需要作轮辋的召会配合作轮轴的基督。我们有基督作中心，召会作轮辋，就会有神的轮子一直运转。也许有最坚固、最美丽的轮轴，但若没有轮辋，就没有轮子。让我们为着神今天的行动祷告。神需要往前；神圣的行动需要轮轴，就是基督自己，也需要轮辋，就是召会。你若有轮轴和轮辋，就有轮子在地上为着神的行动运转。愿主怜悯我们，使我们完全看见这些事。基督是轮轴，召会是轮辋（实行召会生活的生命与道路，一二至一三页）。

参读：以西结书生命读经，第九篇；实行召会生活的生命与道路，第一章。

moving. We need to have the confidence, the assurance, and the faith to go on boldly. If we move on boldly, the wheels will follow us. Let us act boldly and move on to take this country and to take the earth.

The wheels follow the creatures [v. 19], and the creatures follow the Spirit, but the Spirit is in the wheels [v. 20]. It is hard to tell who follows whom. We are one with Him. One day when we meet the Lord we may say, "Lord, we followed You," but the Lord may say, "No, I followed you."

If we have the wheel with the coordination, it is difficult to determine who follows whom. We are one with the Lord, and the Lord is one with us. The Lord follows us, we follow the Spirit, and the Spirit is in the wheels. This is the Lord's move on earth today, and this is the Lord's recovery. (Life-study of Ezekiel, pp. 99-100)

In Ezekiel chapter 1 there are the wheels (vv. 15-21). These wheels represent the activity, the move, of the Lord. Today the wheels are the churches with Christ as their hub. Christ is the hub and the churches are the rim. Without Christ, there is no center. But without the church, there is no circumference. Without Christ, there is no hub; without the church, there is no rim. A wheel needs both the hub and the rim.

In this universe, with the wheel of God's move, God's activity, there is the need of the church as the rim to match Christ as the hub. When we have Christ as the center and the church as the rim, we will have the wheel of God moving all the time. One may have the strongest and the most beautiful hub, but if there is no rim, there is no wheel. Let us pray for God's move today. God needs to move on. With the divine move, there is the need of a hub, which is Christ Himself, and there is also the need of a rim, which is the church. If you have both the hub and the rim, then you have a wheel rolling on for God's move on the earth. May the Lord be merciful to us that we may see these things in a complete way. Christ is the hub, and the church is the rim. (The Life and Way for the Practice of the Church Life, pp. 15-16)

Further Reading: Life-study of Ezekiel, msg. 9; The Life and Way for the Practice of the Church Life, ch. 1

*Hymns, #786*

569

祷告 — 与主同劳

7 7 7 7 (英 786)

降A大调

4/4

1 1 3 · 2 | 1 6 5 - | 1 1 4 · 3 | 2 1 7 - |  
 一 祷告与主同劳苦, 祷告为主将路铺,  
 2 3 2 5 · 1 | 7 4 3 - | 1 1 3 · 2 | 1 7 1 - ||  
 祷告把主来推动, 也被推动走主路。

二 祷告与主同劳苦, 照主心意和目的;  
 与主完全地联合, 直到祝福能满溢。

三 祷告与主同劳苦, 自己雄心要抛弃;  
 己意也要全拒绝, 唯独顾到主旨意。

四 祷告与主同劳苦, 让主发起并推行;  
 所有计划和工作, 都是主借我完成。

五 祷告与主同劳苦, 直到大轮已转动;  
 与主一同来祷告, 直到教会能跟从。

1 Pray to labor with the Lord,  
 Pray to pave the way for Him;  
 Pray to move Him and be moved  
 From the center to the rim.

2 Pray to labor with the Lord,  
 Be identified with Him  
 In His purpose and His aim  
 Till His blessing floodeth in.

3 Pray to labor with the Lord;  
 Self-ambition and self-will  
 We must ever cast away,  
 All His purpose to fulfill.

4 Pray to labor with the Lord;  
 Let the Lord initiate  
 All the plan and all the work;  
 Then thru us He'll operate.

5 Pray to labor with the Lord  
 Till the wheel begins to move;  
 Pray together with the Lord  
 Till the Church His pow'r shall prove.





#### 在神工作独一无二的水流里祷告的召会

读经：徒一 13 ~ 14 · 四 24 ~ 31 · 六 4 · 十 9 ~ 16 · 十二 4 ~ 14 · 十三 1 ~ 4 · 十六 23 ~ 26 · 二二 17 ~ 21

#### 纲 目

#### 周 一

壹 “所以我劝你，第一要为万人祈求、祷告、代求、感谢；为君王和一切有权位的也该如此，使我们可以十分敬虔庄重地过平静安宁的生活。这在我们的救主神面前，是美好且蒙悦纳的”——提前二 1 ~ 3:

- 一 保罗说到神的经纶，并嘱咐提摩太要为神的经纶打那美好的仗以后（一 3 ~ 4、18），指明祷告的职事，是地方召会行政和牧养的先决条件。
- 二 今天在主的恢复里要有正确召会生活的先决条件，乃是有祷告的生活；正确的召会是祷告的召会。
- 三 所有在主恢复里的人都必须多多祷告，并抵挡不祷告的罪——撒上十二 23。
- 四 召会中的长老必须接受保罗的嘱咐，“第一”要祷告；在众地方召会中领头的人，必须有祷告的生活。

#### A Praying Church in the Unique Stream of the Work of God

Scripture Reading: Acts 1:13-14; 4:24-31; 6:4; 10:9-16; 12:4-14; 13:1-4; 16:23-26; 22:17-21

#### Outline

#### DAY 1

- I. **“I exhort therefore, first of all, that petitions, prayers, intercessions, thanksgivings be made on behalf of all men; on behalf of kings and all who are in high position, that we may lead a quiet and tranquil life in all godliness and gravity. This is good and acceptable in the sight of our Savior God”—1 Tim. 2:1-3:**
  - A. *After speaking of God's economy and after charging Timothy to war the good warfare for God's economy (1:3-4, 18), Paul indicates that a prayer ministry is the prerequisite for the administration and shepherding of a local church.*
  - B. *A prerequisite for having a proper church life in the Lord's recovery today is to have a prayer life; a proper church is a praying church.*
  - C. *All in the Lord's recovery must be prayerful and stand against the sin of prayerlessness—1 Sam. 12:23.*
  - D. *The elders in the church must take up Paul's charge to “first of all” pray; those who take the lead in the churches must have a prayer life.*

五 我们若操练自己有祷告的生活，召会就会活泼且拔高。

六 我们不该说这么多，甚至不该作这么多，而该更多祷告。

## 周二

七 我们为一件事透彻祷告以后，才可以为这事作决定，但不是单单凭我们自己，乃是与主是一并照着祂的引导。

八 代求，原文意，个人倾心吐意地亲近神；即在神面前关心别人的事，为他们求益处。

九 “最近，我的活动暂时受限制，使我能休息，并顾到我的健康。我听见某些需要，就为这些需要祷告。可能主限制我，使我对祷告比工作更重要的这事实有深刻的印象。愿我们都学习这功课：要有美好召会生活的路乃是祷告。这是要紧的。我们的谈话若转为祷告，我们所在地的召会就会变化”——提摩太前书生命读经，三五页。

十 我们该为万人祷告，因为我们的救主神愿意万人得救，并且完全认识真理；神的愿望需要我们的祷告使其实现——提前二4。

## 周三

十一 “我愿男人无忿怒，无争论，举起虔圣的手，随处祷告”——8节：

1 手象征我们的所作所为：

a 因此，虔圣的手表征虔圣的生活，就是虔诚属于神，圣

*E. If we exercise ourselves to have a prayer life, the church will be living and uplifted.*

*F. Instead of talking so much and even instead of working so much, we should pray more.*

## DAY 2

*G. Only after we have prayed for a matter thoroughly should we make a decision concerning it, not by ourselves independently, but in oneness with the Lord and according to His leading.*

*H. The Greek word for intercessions denotes an approaching of God in a personal and confiding manner, that is, an intervening, an interfering, before God in others' affairs for their benefit.*

*I. “Recently, my activity was limited for a time so that I could rest and care for my health. When I heard about certain needs, I prayed for them. Perhaps the Lord limited me that He might impress me with the fact that prayer is more important than work. May we all learn the lesson that the way to have a good church life is to pray. This is crucial. If our talking is turned into praying, the church in our locality will be transformed”—Life-study of 1 Timothy, p. 28.*

*J. We should pray on behalf of all men because our Savior God desires all men to be saved and to come to the full knowledge of the truth; our prayer is required for the carrying out of God's desire—1 Tim. 2:4.*

## DAY 3

*K. “I desire therefore that men pray in every place, lifting up holy hands, without wrath and reasoning”—v. 8:*

1. Hands symbolize our doings:

a. Hence, holy hands signify a holy living, a living that is pious and that belongs to God;

的生活；这样圣的生活，能加强我们祷告的生活。

b 倘若我们的手不圣，我们的生活就不是圣而为着神的，我们的祷告就没有支持的力量，在祷告中就没有虔圣的手可以举起。

2 忿怒与争论杀死我们的祷告：

a 忿怒是出于我们的情感，争论是出于我们的心思。

b 要有祷告的生活，并不住的祷告，我们的情感和心思就必须规律到正常的情况，受我们灵中那灵的管治。

贰 使徒行传给我们看见，使徒们从来没有不祷告而发起任何工作；每当他们想要作一件事，他们乃是借着祷告停下自己，给神一条路进到他们里面，充满他们，并浸透他们全人——13~14，二1~4、16~17上，四24~31，六4，十9~16，十二4~14，十三1~4，十六23~26，二二17~21：

一 我们在天上的神需要人在地上与祂合作，以完成祂的计划；主复活并升天之后，那一百二十个门徒有“楼房上的奉献”，借着同心合意坚定持续的祷告，应付神的需要——13~14，参启三18。

周 四

二 使徒行传给我们看见，我们与神同工建造召会乃是属灵的争战，并且祷告乃是完成神工作的秘诀——四24~31，诗二1~2，弗六10~20。

三 我们在主面前所发出的祷告，必须反对并抵挡“相反的祷告”；这些相反的祷告特别针对着召会，和我们所作为着

such a holy life strengthens our prayer life.

b. If our hands are not holy, our living is not holy and is not for God; we then have no supporting strength to pray, no holy hands to lift up in prayer.

2. Wrath and reasoning kill our prayer:

a. Wrath is of our emotion, and reasoning is of our mind.

b. To have a prayer life and pray unceasingly, our emotion and mind must be regulated to be in a normal condition, under the control of the Spirit in our spirit.

**II. The book of Acts shows that the apostles never initiated any work without prayer; whenever they wanted to do something, they stopped themselves by their prayer, giving God a way to come into them, to fill them up, and to saturate their entire being—1:13-14; 2:1-4, 16-17a; 4:24-31; 6:4; 10:9-16; 12:4-14; 13:1-4; 16:23-26; 22:17-21:**

*A. Our God in heaven needs men on earth to cooperate with Him for the carrying out of His plan; after the Lord's resurrection and ascension, the one hundred twenty disciples had an “upper-room consecration” to meet God's need by continuing steadfastly with one accord in prayer—1:13-14; cf. Rev. 3:18.*

**DAY 4**

*B. The book of Acts shows that our working together with God to build up the church is a spiritual warfare and that prayer is the secret to accomplish God's work—4:24-31; Psa. 2:1-2; Eph. 6:10-20.*

*C. The prayers we utter before the Lord must stand against and resist “counter-prayers” that are directed particularly against the church and the work we are*

周 五

叁 使徒行传这卷书没有结束，因为这卷书记载神工作独一无二的水流，生命的水流，这生命的水流仍在涌流，从未停止—启二二 1、3，约五 17，太二五 21：

- 一 圣经启示涌流的三一神—父是生命源，子是生命泉，灵是生命河—耶二 13，诗三六 9 上，约四 14，七 37 ~ 39。
- 二 这涌流的源头是神和羔羊的宝座—启二二 1。
- 三 在圣经里只有一个涌流，只有一道神圣的水流，就是主工作独一无二的水流—林前十五 58，十六 10，三 12，参创二 10 ~ 14。

周 六

四 使徒行传启示，在主的行动里，只有一道水流，我们需要保守自己在这一道水流中—参十五 35 ~ 41：

- 1 神圣生命的涌流从五旬节那天开始，历经所有世代，一直涌流到今天，乃是惟一的水流。
- 2 召会的历史给我们看见，历世历代以来，一直只有一道圣灵的水流；许多人为主作工，但不是所有的人都在那一道水流中。
- 3 在圣灵的涌流里工作不是重担，而是安息；当活在我们里面那经过过程并终极完成的神，作为那灵来作这工、背负这担子时，这工就变得容易，担子也变得轻省—太十一 28 ~ 30，腓三 3，罗一 9，林前十五 10。

DAY 5

**III. The book of Acts does not have an ending because it is a record of the unique stream of the work of God, the stream of life, which is still flowing and never stops flowing—Rev. 22:1, 3; John 5:17; Matt. 25:21:**

- A. *The Bible reveals the flowing Triune God—the Father as the fountain of life, the Son as the spring of life, and the Spirit as the river of life—Jer. 2:13; Psa. 36:9a; John 4:14; 7:37-39.*
- B. *The source of the flow is the throne of God and of the Lamb—Rev. 22:1.*
- C. *In the Scriptures there is only one flow, only one divine stream, the unique stream of the Lord's work—1 Cor. 15:58; 16:10; 3:12; cf. Gen. 2:10-14.*

DAY 6

D. *The book of Acts reveals that in the move of the Lord there is only one stream and that we need to keep ourselves in this one stream—cf. 15:35-41:*

1. **The flowing of the divine life, which started on the day of Pentecost and has been flowing throughout all generations to this day, is just one stream.**
2. **The history of the church shows that throughout the generations there has been one stream of the Spirit flowing all the time; many have been working for the Lord, but not all have been in the flowing of that one stream.**
3. **The work in the flowing of the Holy Spirit is not a burden but a rest; the work is easy to do and the burden is easy to bear when it is the processed and consummated God as the Spirit living in us who does the work and bears the burden— Matt. 11:28-30; Phil. 3:3; Rom. 1:9; 1 Cor. 15:10.**

4 我们必须借着让我们里面的主——内在的流——居首位，来维持我们里面的水流——结四七 1，西— 18 下。

5 我们今天必须作的，乃是跟随圣灵工作的涌流、水流；无论我们作什么，都必须不是照着天然的思想，乃是照着祂的涌流——诗歌六五〇首：

a “不是我们随意走，乃是随主的引领；那里活水方涌流，那里心中方光明”——第一节。

b “不是自择的工作，就能博得祂嘉许；乃是完成祂委托，才可领受祂称誉”——第二节。

c “我们如此向己死，与祂一同活天上，如此奉献而服事，祂将自己作恩赏”——第五节。

4. We must maintain the flowing of the stream within us by giving the Lord within us, the inner flow, the preeminence—Ezek. 47:1; Col. 1:18b.

5. What we must do today is to go along with the flowing, the current, of the work of the Holy Spirit; whatever we do must not be according to our natural thought but according to His flowing—Hymns, #907:

a. “Not where we elect to go, / But where Jesus leads the way, / There the living waters flow, / There our darkness turns to day”—stanza 1.

b. “Not our self-appointed task / Will the Lord's approval win, / But the work we did not ask, / Finished humbly, just for Him”—stanza 2.

c. “Thus we die, and dying live / In the heavenlies with the Lord; / Thus we serve, and pray, and give, / Christ Himself our great Reward”—stanza 5.



## 第六周·周一

### 晨兴喂养

撒上十二 23 「至于我，断不停止为你们祷告，免得我得罪耶和华...。」

提前一 18 「孩子提摩太，我照从前指着你所说的预言，将这嘱咐交托你，叫你凭这些预言，可以打那美好的仗。」

二 1 「所以我劝你，第一要为万人祈求、祷告、代求、感谢。」

在提前一章保罗立下美好的根基，积极地说到召会生活。...我们若要有正确的召会生活，首先必须有祷告的生活。领头的人，就是那些在召会中服事话语的人，该领头有这样祷告的生活。祷告的职事，是地方召会行政和牧养的先决条件。因此，保罗劝提摩太要为万人祈求、祷告、代求、感谢。这是保罗说到神的经纶，并嘱咐提摩太为神的经纶打那美好的仗以后，首次论到召会生活积极方面的话。提摩太必须领头有祷告的生活(提摩太前书生命读经，三一页)。

### 信息选读

今天在主的恢复里有正确召会生活的先决条件，乃是有祷告的生活。正确的召会是祷告的召会。没有祷告的召会是可怜的。不祷告乃是罪。所有在主恢复里的人都必须多多祷告，并抵挡不祷告的罪。众召会中的长老必须接受保罗的嘱咐，“第一”要祷告。

保罗所写的十四封书信中，十封是写给召会的，四封是写给个人的。...有些人也许以为这〔四封〕书信与我们无关，因为是写给个人的。然而，我们

## WEEK 6 — DAY 1

### Morning Nourishment

1 Sam. 12:23 “Moreover as for me, far be it from me that I would sin against Jehovah by ceasing to pray for you...”

1 Tim. 1:18 “This charge I commit to you, my child Timothy, according to the prophecies previously made concerning you, that by them you might war the good warfare.”

2:1 “I exhort therefore, first of all, that petitions, prayers, intercessions, thanksgivings be made on behalf of all men.”

In the first chapter of 1 Timothy Paul lays a good foundation to speak of the church life in a positive way....If we would have a proper church life, we must first have a prayer life. The leading ones, those who minister the Word in the church, should take the lead to have such a prayer life. A prayer ministry is the prerequisite for the administration and shepherding of a local church. Thus, Paul exhorts Timothy that petitions, prayers, intercessions, and thanksgivings be made on behalf of all men. This is the first word concerning the positive aspect of the church life Paul gives after speaking of God's economy and after charging Timothy to war the good warfare for God's economy. Timothy had to take the lead to have a prayer life. (Life-study of 1 Timothy, p. 25)

### Today's Reading

A prerequisite for having a proper church life in the Lord's recovery today is to have a prayer life. A proper church is a praying church. A church that is without prayer is pitiful. Prayerlessness is a sin. All in the Lord's recovery must be prayerful and stand against the sin of prayerlessness. The elders in the churches must take up Paul's charge to “first of all” pray.

Of the fourteen Epistles written by Paul, ten were written to churches and four to individuals....Some may think that these [four] Epistles are not related to us because they were written to individuals. However, we should

该是今日的提摩太、提多和腓利门。尤其每位个别的圣徒都需要作提摩太。

我们若要作提摩太，就必须领头不争辩、不闲谈、不批评，而要祷告。每当我们听见一些关于某个召会的好消息或坏消息，我们就该祷告。不要讨论那情况，不要闲谈，也不要批评。只要祷告！照样，你若听见关于圣徒或长老的事，要为那人祷告。要有正确的召会生活，第一个必备的条件就是祷告。哦，我们都需要实行这事！我们若操练自己有祷告的生活，召会就会活泼且拔高。若有人愿作今日的提摩太，领头祷告，别人会跟随。这可由羊群跟随几只头羊的方式作例证。你若作提摩太，领头祷告，你所在地的会众就会跟随。

我们不该说这么多，甚至不该作这么多，而该更多祷告。你若听见圣徒软弱或退后，不要谈论那人，也不要批评他；此外，不要立刻去看望他，而要为他祷告。你该不该看望他，在于主的引导。你为这事祷告以后，主若引导你看望那人，就跟随主去看望他。但不要擅自作任何事情。主若没有引导你看望退后的圣徒，你就不该凭自己看望他。甚至在看望圣徒上，我们也可能是僭越的。看望退后的圣徒，若离了祷告和主的引导，凭我们自己作，的确是僭越的罪。但若借着我们的祷告，主确实引导我们看望某人，那个看望就会有果效。

每当我们听见圣徒中间的难处，我们也该祷告。我们不该认为自己是老练的，并有资格解决难处。这样的态度不但是僭越的，也是亵渎的，因这乃是把我们自己当作神。我们若知道弟兄们中间的难处，就应当在我们的祷告中将这事带到主面前（提摩太前书生命读经，三一至三三页）。

参读：提摩太前书生命读经，第三篇。

be today's Timothy, Titus, and Philemon. In particular, each individual saint needs to be a Timothy.

If we would be a Timothy, we must take the lead not to argue, gossip, or criticize, but to pray. Whenever we hear some news, good or bad, concerning a particular church, we should pray. Do not discuss the situation, do not gossip about it, and do not criticize. Just pray! Likewise, if you hear something about a saint or about an elder, pray for that one. The first requirement to have a proper church life is to pray. Oh, we all need to practice this! If we exercise ourselves to have a prayer life, the church will be living and uplifted. If some would be today's Timothys to take the lead to pray, the others will follow. This can be illustrated by the way a flock of sheep follows the few who take the lead. If you, as a Timothy, take the lead to pray, the congregation in your locality will follow.

Instead of talking so much and even instead of working so much, we should pray more. Should you hear that a saint is weak or backsliding, do not talk about that person, and do not criticize him. Moreover, do not immediately go to visit him. Instead, pray for him. Whether or not you should visit him depends on the Lord's leading. After you pray about the matter, if the Lord leads you to visit that one, simply follow the Lord and visit him. But do not do anything presumptuously. If the Lord does not lead you to visit a backsliding saint, you should not visit him on your own. It is possible that even in visiting the saints we may be presumptuous. Yes, visiting a backsliding saint is a presumptuous sin if it is done in ourselves apart from prayer and the Lord's leading. But if through our prayer the Lord definitely leads us to visit a certain one, that visitation will be effective.

We should also pray whenever we hear of problems among the saints. We should not presume that we are experienced and qualified to solve problems. Such an attitude is not only presumptuous; it is also blasphemous, for it is to consider ourselves as God. If we learn about a problem between brothers, we should bring this matter to the Lord in our prayer. (Life-study of 1 Timothy, pp. 25-27)

Further Reading: Life-study of 1 Timothy, msg. 3



提前二 1~4「所以我劝你，第一要为万人祈求、祷告、代求、感谢；为君王和一切有权位的也该如此，使我们可以十分敬虔庄重地过平静安宁的生活。这在我们的救主神面前，是美好且蒙悦纳的。祂愿意万人得救，并且完全认识真理。」

长者们照顾召会，应当作的第一件事就是祷告。不要没有祷告就作决定。...在作任何事情之前，我们都需要祷告。不仅如此，我们的祷告不该轻率或肤浅；我们的祷告必须透彻。唯有我们为一件事透彻祷告以后，才可以为这事作决定，但不是单单凭我们自己，乃是与主是一并照着祂的引导。长者们若这样实行，我们所在地的召会生活就会拔高并正确（提摩太前书生命读经，三三页）。

### 信息选读

倪弟兄常常告诉我们，读圣经需要摸着作者的灵。白纸黑字的圣经可比喻为人的身体，作者的灵可比喻为身体中的生命或灵。...我们若摸着提前二章一至七节里保罗的灵，就会感觉他的负担：在召会生活里领头的人，必须有祷告的生活。在这些经文里，保罗似乎告诉提摩太：“我已给你看见神经纶的清楚图画，及其如何与不同的教训相对。我也已向你指出，主在祂的怜悯里，使我成为祂经纶的榜样。我也已郑重地嘱咐你，要为神的经纶打那美好的仗。如今在我灵里深处有负担劝你要祷告。我劝你要为万人祈求、祷告、代求、感谢。不要以为教导在祷告之前。不，祷告必须是第一，教导是其次。”

**1 Tim. 2:1-4** “I exhort therefore, first of all, that petitions, prayers, intercessions, thanksgivings be made on behalf of all men; on behalf of kings and all who are in high position, that we may lead a quiet and tranquil life in all godliness and gravity. This is good and acceptable in the sight of our Savior God, who desires all men to be saved and to come to the full knowledge of the truth.”

The first thing the elders should do in caring for the church is pray. Do not make decisions without praying....Before doing anything, we need to pray. Furthermore, our prayers should not be light or superficial; they must be thorough. Only after we have prayed for a matter thoroughly should we make a decision concerning it, not by ourselves independently, but in oneness with the Lord and according to His leading. If the elders practice in this way the church life in our locality will be uplifted and proper. (Life-study of 1 Timothy, p. 27)

### Today's Reading

Brother Nee often told us that in reading the Bible we need to touch the spirit of the writer. The Bible in black and white letters can be likened to a human body, and the writer's spirit can be likened to the life, or to the spirit, in the body....If we touch Paul's spirit in 1 Timothy 2:1-7, we shall sense his burden that those who take the lead in the church life must have a prayer life. In these verses Paul seems to be telling Timothy, “I have shown you a clear picture of God's economy and how it is versus different teachings. I have also pointed out to you that, in His mercy, the Lord has made me a pattern of His economy. I have also charged you solemnly to war the good warfare on behalf of God's economy. Now deep in my spirit is the burden to exhort you to pray. I exhort that petitions, prayers, intercessions, thanksgivings be made on behalf of all men. Do not think that teaching comes before prayer. No, prayer must be first, and teaching, second.”

保罗在二章一节提起祈求、祷告、代求和感谢。祷告是一般的，带着敬拜和交通的成分；祈求是一专一的，为着特殊的需要。代求，原文意，个人倾心吐意地亲近神。即在神面前关心别人的事，为他们求益处。此外，我们必须献上感谢。我们听见关于某些召会、长老或圣徒的好消息，常常称赞他们，却没有为他们感谢神。某一召会的情况若美好，那是因着神，不是因着召会。照样，某一长老或圣徒若作得好，也是因着神的恩典。所以，我们不该称赞召会或个人，而该感谢神。

保罗提起祈求、祷告、代求、感谢时，他的灵对祷告的重要非常有负担。他要他亲爱的属灵孩子祷告。我要...强调这个事实，唯有我们有祷告的生活，才能有正确的召会生活。我能见证，我的祷告从未像已过几年这么多。我也...看见我的祷告得着确实的答应。最近，我的活动暂时受限制，使我能休息，并顾到我的健康。我听见某些需要，就为这些需要祷告。可能主限制我，使我对祷告比工作更重要的事实有深刻的印象。愿我们都学习这功课：要有美好召会生活的路乃是祷告。这是要紧的。我们的谈话若转为祷告，我们所在地的召会就会变化。

在四节保罗说，神愿意万人得救，并且完全认识真理。我们该为万人祷告，因为我们的救主神愿意万人得救，并且认识真理。神的愿望需要我们的祷告使其实现。...真理意即实际，指神话语所启示一切真实的事物，主要的是作神具体化身的基督，以及作基督身体的召会。得救的人对这些事都该有完全的认识，完整的领会（提摩太前书生命读经，三四至三六页）。

参读：提摩太前书生命读经，第三篇。

In 2:1 Paul mentions petitions, prayers, intercessions, and thanksgivings. Prayer is general, with the essence of worship and fellowship. Petitions are special and are for particular needs. The Greek word rendered “intercessions” means approach to God in a personal and confiding manner, that is, intervening, interfering, before God in others’ affairs for their benefit. In addition, we must offer thanksgiving. Often when we hear good news about certain churches, elders, or saints, we praise them instead of giving thanks to God for them. If the situation in a certain church is good, it is because of God, not because of the church. Likewise, if a particular elder or saint is doing well, it also is because of God’s grace. Therefore, instead of praising a church or a person, we should give thanks to God.

In mentioning petitions, prayers, intercessions, and thanksgivings, Paul’s spirit was very burdened concerning the importance of prayer. He wanted his dear spiritual children to pray....I would emphasize the fact that we can have a proper church life only if we have a prayer life. I can testify that I have never prayed more than I have during the past several years. I...also...have seen definite answers to my prayers. Recently, my activity was limited for a time so that I could rest and care for my health. When I heard about certain needs, I prayed for them. Perhaps the Lord limited me that He might impress me with the fact that prayer is more important than work. May we all learn the lesson that the way to have a good church life is to pray. This is crucial. If our talking is turned into praying, the church in our locality will be transformed.

In verse 4 Paul says that God desires all men to be saved and come to the full knowledge of the truth. We should pray on behalf of all men because God our Savior desires all men to be saved and know the truth. Our prayer is required for the carrying out of God’s desire....Truth means reality, denoting all the real things revealed in God’s Word, which are mainly Christ as the embodiment of God and the church as the Body of Christ. Every saved person should have a full knowledge, a complete realization, of these things. (Life-study of 1 Timothy, pp. 27-29)

Further Reading: Life-study of 1 Timothy, msg. 3

## 第六周·周三

### 晨兴喂养

提前二 8 「所以，我愿男人无忿怒，无争论，举起虔圣的手，随处祷告。」

徒一 13~14 「他们进了城，就上了所住的一间楼房，在那里有彼得、约翰、雅各、安得烈…。这些人同着几个妇人，和耶稣的母亲马利亚，并耶稣的兄弟，都同心合意，坚定持续地祷告。」

在地方召会中，领头的人必须有祷告的生活，如提前二章一至二节所嘱咐的，借着随时随处的祷告，建立祷告的榜样，给众肢体跟随。

手象征我们的所作所为。因此，虔圣的手表征虔圣的生活，就是虔诚属于神，圣的生活。这样圣的生活，能加强我们祷告的生活。倘若我们的手不圣，我们的生活就不是圣而为着神的，我们的祷告就没有支持的力量，在祷告中就没有虔圣的手可以举起。

忿怒与争论杀死我们的祷告。忿怒是出于我们的情感，争论是出于我们的心思。要有祷告的生活，并不住地祷告，我们的情感和心思就必须规律到正常的情况，受我们灵中那灵的管治（圣经恢复本，提前二 8 第五、四、一注）。

### 信息选读

使徒行传给我们看见，每当有某种行动的时候，使徒们总是先祷告。没有祷告，他们绝不发起工作。每当他们要作什么，总是借着祷告停下自己。他们的祷告给神一条路进入他们里面，充满他们，并浸透他们这个人（召会实际并生机的建造，一〇四页）。

在主受死以前，门徒没有兴趣为属灵的事祷告（路二二 40、45~46），反倒争论他们中间谁为

## WEEK 6 — DAY 3

### Morning Nourishment

1 Tim. 2:8 “I desire therefore that men pray in every place, lifting up holy hands, without wrath and reasoning.”

Acts 1:13-14 “And when they entered, they went up to the upper room where they were residing, Peter and John and James and Andrew...These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.”

In a local church the leading ones must have a prayer life, as charged in 1 Timothy 2:1-2, to set an example of prayer for all the members to follow by praying always in every place.

Hands symbolize our doings. Hence, holy hands signify a holy living, a living that is pious and that belongs to God. Such a holy life strengthens our prayer life. If our hands are not holy, our living is not holy and is not for God; we then have no supporting strength to pray, no holy hands to lift up in prayer.

Wrath and reasoning kill our prayer. Wrath is of our emotion, and reasoning is of our mind. To have a prayer life and pray unceasingly, our emotion and mind must be regulated to be in a normal condition, under the control of the Spirit in our spirit. (1 Tim. 2:8, footnotes 1, 3, and 4)

### Today's Reading

The book of Acts shows us that whenever there was some activity, the apostles firstly prayed. They never initiated work without prayer. Whenever they wanted to do something, they stopped themselves by their prayer. Their prayer gave God a way to come into them, to fill them up, and to saturate their very being. (The Practical and Organic Building Up of the Church, p. 93)

Before the Lord's death the disciples had no interest in praying for spiritual things (Luke 22:40, 45-46); rather, they contended among themselves as to

大 ( 24 ) 。但如今在主复活升天以后，他们属灵的光景大为改变。虽然五旬节还没有到，他们还没有受经纶一面浇灌下来能力的灵 ( 徒二 ) ，但他们彼此不再争论，却有负担同心合意，坚定持续地祷告。

神要将祂的灵浇灌下来，以完成祂新约的经纶，并已应许这样作，然而祂还需要祂的选民为此祷告。神是在天上的神，祂需要人在地上与祂合作，以完成祂的计划。一百二十个门徒祷告十天，应付了神这需要 ( 圣经恢复本，徒一 14 第三、四注 ) 。

行传一章说到耶路撒冷的一间楼房。在这间楼房里有一班人，约一百二十人，同心合意祷告了十天。他们不仅祷告，也把自己奉献给主，非常真实并实际地把自己献给主。

那十天在楼房上，一切的奉献都是实际的，是不惜代价的——他们不惜放弃他们祖先的宗教、放弃他们的家乡、放弃他们与邻舍和的关系、放弃他们的亲戚和家庭以及舍弃生命等代价。他们唯一在意的事就是那从天上来的异象。...他们全人被这从天上来的异象抓住了；他们因这从天上来的异象癫狂了。这是我们今天所需要的奉献。

当主耶稣在地上时，大批的群众跟随祂。很多人得救、得医治，很多人得着神的恩惠。然而，至终只有约一百二十人在楼房上。...主的行动乃是在于那些在楼房上的人，在于那些眼睛得开、心被摸着的人。这少数人来到楼房上被焚烧，然后他们把全世界都翻转过来了。今天的原则也是一样。翻转世界并转移时代的乃是少数人 ( 从天上来的异象，六八、七一、七四至七五页 ) 。

参读：召会实际并生机的建造，第九章；从天上来的异象，第六章。

which of them was considered to be greatest (Luke 22:24). But after the Lord's resurrection and ascension, their spiritual condition changed radically. They did not contend among themselves but were burdened to continue steadfastly with one accord in prayer, even before the day of Pentecost, when they would receive the outpoured Spirit of power economically (Acts 2). (Acts 1:14, footnote 1)

God wanted to pour out His Spirit for the carrying out of His New Testament economy and had promised to do it. Yet He still needed His chosen people to pray for this. As God in heaven, He needs men on earth to cooperate with Him for the carrying out of His plan. The one hundred twenty disciples' praying for ten days met this need of God's. (footnote 3)

Acts 1 speaks of the upper room in Jerusalem. In this upper room a group of about a hundred and twenty prayed for ten days in one accord. They not only prayed, but they also consecrated themselves to the Lord, offering themselves to Him in a very real and practical way.

During those ten days in the upper room, everything was dedicated in a practical way and was dedicated at any cost—at the cost of their forefathers' religion, at the cost of their country, at the cost of their relationships with neighbors and friends, at the cost of their relatives and families, and at the cost of their lives. The only thing they cared for was the heavenly vision....Their whole being was held by this heavenly vision; and they were beside themselves with this heavenly vision. This is the kind of consecration we need today.

When the Lord Jesus was on earth, great crowds followed Him. Multitudes were saved and healed, and multitudes received the favor of God. Eventually, however, there were only about one hundred and twenty in the upper room....The Lord's move was with those in the upper room, with those whose eyes had been opened and whose hearts had been touched. This small number came into the upper room to be burned, and then they turned the whole world upside down. The principle is the same today. It is a small number who will turn the world upside down and change the age. (The Heavenly Vision, pp. 59, 61, 64)

Further Reading: The Practical and Organic Building Up of the Church, ch. 9; The Heavenly Vision, ch. 6

## 第六周·周四

### 晨兴喂养

弗六 17~19 「还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求，也替我祈求，使我在开口的时候，有发表赐给我，好放胆讲明福音的奥秘。」

我...常觉得最近我们因着事工忙碌，忙着跟随主所带领新的行动，只顾到作工，却忽略了属灵的争战，特别是忽略了祷告。因此，我深处觉察到有仇敌的攻击，他甚至搅动反对新路的人，在那里作相反的祷告。为此我灵里感觉，我们众人当儆醒。特别在我们为主作工、忙碌时，更应领悟，我们所从事的，乃是一场属灵的争战。

在战场上最需要的，就是儆醒、警觉，知道仇敌要作什么或正在作什么。我们必须看见，仇敌所作的，常是诡诈、隐藏的。...盼望你们同工、长老、全时间者，都能从主接受一个负担，花相当的时间在主面前一同祷告（新路实行的异象与具体步骤，二八八页）。

### 信息选读

〔最近〕我在此带领数次同工长老聚会，每次聚会都相当缺少祷告、祷告的灵和祷告的数量。所以我也关心你们同工、长老们，恐怕你们聚会时，祷告也不够多，分量也不够重。因这缘故，最近我...常觉得重担压心头，以致灵里深处觉察，这恐怕是黑暗权势在背后的攻击；我们在这一点上忽略了。我甚至有一点相信，也许有人在作相反的祷告；所以，我们要求主为我们抵挡这相反的祷告。这相反的祷告，也许特别针对我们最近所作的工，针对召会和我在这里的领导；...

## WEEK 6 — DAY 4

### Morning Nourishment

**Eph. 6:17-19** “And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints, and for me, that utterance may be given to me in the opening of my mouth, to make known in boldness the mystery of the gospel.”

I have felt that we have neglected the spiritual warfare, caring only for the work....In particular, we have been negligent in prayer. Hence, I sense the attack of the enemy. He has even stirred up some who oppose the new way to pray against this way. For this reason, I feel in my spirit that we should all be watchful. When we are busy with the Lord's work, we must realize that we are engaged in a spiritual warfare.

The foremost need on the battlefield is to be watchful and alert, in order to know what the enemy is doing and what he intends to do. The enemy always does things in a subtle and hidden way....I hope the co-workers, elders, and full-timers will receive a burden from the Lord to spend much time before Him to pray corporately. (Crucial Words of Leading in the Lord's Recovery, Book 1: The Vision and Definite Steps for the Practice of the New Way, p. 251)

### Today's Reading

I am concerned that when the co-workers and elders meet together, there is a lack of prayers and, even more, a lack of weighty prayers. For this reason, recently...I often felt a heavy weight on my heart. Deep within my spirit I sensed that this was an attack of the authority of darkness from behind. We have neglected this matter. I believe there may be some who are praying counter-prayers. Hence, we must ask the Lord to resist prayers that are directed particularly against the work we are carrying out, against the church, and against my leading....May the Lord cover us and not allow the enemy to have any

求主遮盖我们，不让仇敌有任何地位作破坏的工。

我们要切切记得，在神的工作上，不会有不劳而获的幸运，也不是劳苦努力就一定成功。我们必须领悟，那是一场属灵的争战；作每一件事，走每一步路，都得争战，都要做醒。...我们...必须知道，我们的每一寸每一步，都需要经过祷告来争斗、奋战、攻取。诗歌六百四十五首末了一节说，“我当、我要、我能、我必成功我神所有目的。”这是我们当有的态度。我们不该听黑暗权势一切的谎言，我们应当以坚定的信心，向神献上祷告。

每次我们来在一起祷告时，盼望每一位都开口；...一个一个开口。并且我们的祷告不要太强、太长，要短而活，能彼此堆加，使众人的祷告能连起来，成为一个强而有力的祷告。我们一起祷告，要像赛球一样，会传球也会接球，传得好也接得好。最后，盼望我们的祷告能够上神的标准和要求，合乎祂的心意。

祷告：“主，我们把自己和你的工作、你的恢复、你的召会、你新路实行的步骤，都隐藏在你里面，隐藏在你宝血的遮盖下。主，我们求你用你的宝血，在我们四围划定界限，不让黑暗的权势越过一步。主，多方遮盖我们；我们在你面前摸你掌权的宝座，反对一切相反的祷告。若有人在你面前呼吁反对我们，他不是反对我们，乃是反对你的新路，反对你的工作；主，我们求你反对那样的祷告，为我们抵挡仇敌，为我们争战。主，当我们在这里争战的时候，求你给我们里面的安息，使我们享受你为我们的争战，并安息在你的争战里。”（新路实行的异象与具体步骤，二八八至二九一、二九三页）

参读：新路实行的异象与具体步骤，第十三至十四篇。

ground to do damage.

We need to remember that in God's work, there is no such thing as sheer luck, no such thing as gaining without effort. Moreover, there is no guarantee that if we labor and endeavor, we will succeed. We must realize that we are engaged in spiritual warfare. We must fight and be watchful in everything we do and in every step we take...We must know that we need to struggle, fight, and take possession of every inch through prayer. The last line of Hymns, #892 says, "We should, we must, we can, we will, / Fulfill God's purpose faithfully." This should be our attitude. We should not listen to the lies from the authorities of darkness; instead, we should offer prayers to God in steadfast faith.

Whenever we pray together, I hope that everyone will pray,...one after another. Our prayers should not be too loud or lengthy. They should be short and living, adding to the one before, so that all the prayers can be joined together as one strong, powerful prayer. We should pray as if we are playing basketball, knowing how to pass and how to catch the ball. I hope that our prayers will meet God's standard and requirement and be according to His desire.

Lord, we hide ourselves, Your work, Your recovery, Your church, and all the steps of the practice of Your new way in You and under the covering of Your precious blood. We ask You to draw the boundary around us with Your precious blood and not allow the authorities of darkness to overstep. Lord, cover us in many ways. We are touching Your throne of authority and opposing all counter-prayers. If there are some who oppose us before You, they are not opposing us, they are opposing Your new way and Your work. Lord, we ask You to act against all counter-prayers, resisting the enemy and fighting for us. Since we are here fighting the battle, we ask You to grant us the inner peace so that we may enjoy Your fighting and rest in Your fighting. (Crucial Words of Leading in the Lord's Recovery, Book 1: The Vision and Definite Steps for the Practice of the New Way, pp. 251-255)

Further Reading: Crucial Words of Leading in the Lord's Recovery, Book 1: The Vision and Definite Steps for the Practice of the New Way, chs. 13-14

## 第六周·周五

### 晨兴喂养

启二二 1「天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。」

约四 14「人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。」

主说，“我父作工直到如今，我也作工。”（约五 17）这告诉我们，自从撒但背叛以来，自从人堕落以来，神作工直到如今，并且主也作工。...使徒行传是记载神的工作。...〔这卷书〕是没有结束的，在二十八章以后，还有许多神的器皿在作神的工作。神的工作正在继续下去，没有停在那里。...神的见证是写不完的，二十九章还是那样，三十章还不能完，一直到一百章还是写不了...。二十八章以后虽然没有再写，但是神的工作还是在那里继续。第一世纪的工作并不是到了绝顶。神四千年之久，有一个工作...。我们不要以为神的工作在保罗的时候已经到了绝顶了，我们也不要以为在路德马丁的时候，神的工作就是到了绝顶了。不。第一世纪不是神工作的结局，第十六世纪不是神工作的结局，直到前一个世纪都不是神工作的结局，神的工作还要一直往前去。一直到国度，一直到新天新地，神都是往前进，不停在那里。我们如果知道这一个，同时也相信这一个，我们就要赞美神（倪柝声文集第二辑第十七册，一五七至一五八页）。

### 信息选读

## WEEK 6 — DAY 5

### Morning Nourishment

Rev. 22:1 “And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.”

John 4:14 “But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.”

The Lord said, “My Father is working until now, and I also am working” (John 5:17). This shows that since the rebellion of Satan and the fall of man, God has been working until now, and the Lord is also working....The book of Acts is a record of the work of God...[and it] does not have an ending. After chapter twenty-eight, many of God’s vessels are still carrying on with His work. His work is continuing and has not stopped....God’s testimony can never be finished. We could say the same thing even if there was a twenty-ninth chapter, or a thirtieth chapter, or even a hundredth chapter....Although the written record no longer continued after chapter twenty-eight, God’s work has been going on. The work in the first century was not the peak. For four thousand years, God has been working....We should not assume that God’s work reached its peak at the time of Paul, and we should not consider that God’s work reached its peak at the time of Martin Luther either. No, the first century was not the end of God’s work, nor was the sixteenth century the end of His work. Even last century was not the end of God’s work. His work will go on until the kingdom and even until the new heaven and the new earth. God is always advancing; He never stops. If we know this and believe in this, we will praise our Lord. (The Collected Works of Watchman Nee, vol. 37, pp. 121-122)

### Today’s Reading

〔神圣生命的〕水流也是神工作的水流。水流所到之处，就有神的工作。这在使徒行传里是很清楚的，这卷书向我们说到神的工作。什么样的工作才是神的工作？乃是在活水之流里的工作。活水的流所到之处，就有神的工作；神是随着神圣生命水流的流通而工作。你若思想使徒行传的整体记载，就会很清楚地看见这幅图画。在五旬节那天，这神圣生命的水流从神自己在基督里，带着从宝座来的管治能力，涌流出来。水流从耶路撒冷开始流出；从耶路撒冷流到安提阿，又从安提阿转向西；水流向亚西亚涌流，经过亚西亚又流向马其顿，流向欧洲。这是神圣生命水流之涌流的图画，随着这水流的涌流就有神的工作。神借着涌流而工作，神借着涌流而传扬祂的福音；神借着涌流而带人得救。这一道水流，我们可称为工作的水流。水流所到之处，就有神的工作。

请注意使徒行传这卷书没有结束，没有终结。使徒行传有二十八章，但今天在天上的使徒行传可能有二千八百章了。我们圣经上的二十八章只不过是六、七十年历史的记载而已。这里有一个开头，却没有结束，没有终结。这是因为这生命的水流仍在涌流，从未停止。召会历史表明，这水流历经各世代一直在涌流，直到今天，仍然在涌流。水流所到之处，就有神的生命；水流所到之处，就有身体的交通；水流所到之处，就有耶稣的见证；水流所到之处，就有神的工作。这是生命的水流，交通的水流，见证的水流，以及神工作的水流（神圣的水流，五至六页）。

参读：倪柝声文集第二辑第十七册，第二十篇；神圣的水流。

This stream is also the stream of God's work. Where the stream flows, there is the work of God. This is clear in the book of Acts, a book which speaks to us of the work of God. What is that kind of work which is the work of God? It is a work in the stream of living water. Where the stream of living water flows, there is the work of God. God works along the flowing of the stream of the divine life. If you consider the whole record of the book of Acts, you will see the picture quite clearly. On the day of Pentecost this stream of divine life flowed out of God Himself in Christ with ruling power from the throne. It began to flow from Jerusalem. From there it flowed to Antioch, and then from Antioch it turned to the West; it flowed to Asia, and through Asia it flowed to Macedonia, to Europe. Here is a picture of the flowing of the stream of divine life, and with the flowing of this stream is the work of God. By flowing God works; by flowing God preaches His gospel; by flowing God brings people to be saved. There is a stream which we could call the stream or the current of the work. Where it flows, there is the work of God.

Notice that there is no end, no conclusion, to the book of Acts. There are twenty-eight chapters, but in the book of Acts in heaven today there may be twenty-eight hundred chapters. The twenty-eight chapters in our Bible are just the record of sixty or seventy years of history. There is an opening, but no closing, no conclusion. This is because this stream of life is still flowing and never stops flowing. The history of the church shows that this stream has continued to flow from generation to generation right up to this very day, and it is flowing still. Where it flows, there is the life of God; where it flows, there is the fellowship of the Body; where it flows, there is the testimony of Jesus; and where it flows, there is also the work of God. It is the stream of life, the stream of fellowship, the stream of testimony, and the stream of the work of God. (The Divine Stream, pp. 6-7)

Further Reading: The Collected Works of Watchman Nee, vol. 37, ch. 20; The Divine Stream



结四七 1「祂带我回到殿门，见水从殿的门槛下流出，往东流去（原来殿面朝东）；这水从槛下，由殿的南边，在祭坛的南边往下流。」

太十一 30「因为我的轭是容易的，我的担子是轻省的。」

神圣生命的涌流从五旬节那天开始，历经所有世代，一直涌流到今天，只有一道水流。无论水流往哪里去，无论往哪里涌流，都没有许多水流，只有一道水流。...这水流从耶路撒冷开始，流向安提阿，又从安提阿转向亚西亚，并在那里涌流。然后有一天主要这水流进到欧洲，到马其顿，但正在这水流里作工的使徒却不清楚这事。他后来才清楚，水流要从亚西亚往前流到欧洲，他必须随着水流往前。...从马其顿，水流继续流到哥林多、罗马、西班牙以及欧洲各地。历史告诉我们，水流从欧洲流向西方，到了美洲，又从西方流向东方和南方。我们读召会历史，就发现这水流从未停止过；我们也注意到这水流无论到哪里，都只是一道水流。在耶路撒冷是一道水流，到安提阿是一道水流，到亚洲是一道水流，到欧洲是一道水流，到每一处都只有一道水流。请你们清楚：从来没有两道水流。只有一道水流，你必须保守自己在这一道水流里（神圣的水流，一三页）。

### 信息选读

你若仔细研读召会历史，就会发现历世历代以来，一直只有一道圣灵的水流。许多人为主作工，但不是所有的人都在那一道水流中。你若接受主的怜悯和恩典，就会被带进今天仍在涌流的这道水流中。

Ezek. 47:1 “Then He brought me back to the entrance of the house, and there was water flowing out from under the threshold of the house to the east (for the house faced east); and the water flowed down below the south side of the house, on the south of the altar.”

Matt. 11:30 “For My yoke is easy and My burden is light.”

The flowing of the divine life, which started on the day of Pentecost and has been flowing throughout all generations to this very day, is just one stream. Wherever it goes, wherever it flows, it is not many streams; it is only one....This stream started from Jerusalem and flowed to Antioch, and from Antioch it turned to Asia and was flowing there. Then one day the Lord wanted the stream to strike forth into Europe, to Macedonia, but the apostle who was working in the flowing of the stream was not clear about it. Eventually, however, he became clear that the flowing was striking forth from Asia to Europe, and he had to go along with it....From Macedonia the stream went in its path to Corinth, to Rome, to Spain, and to all parts of Europe. History tells us that from Europe it flowed to the west, to America, and from the west it flowed to the east and to the south. In reading the history of the church we find that this flowing stream has never been stopped, and we notice that everywhere this stream flowed, it was just one. It was one in Jerusalem, one to Antioch, one to Asia, one to Europe, and one everywhere it has flowed. Please be clear that there have never been two streams. There is only one stream, and you have to keep yourself in this one stream. (The Divine Stream, pp. 12-13)

### Today's Reading

If you study carefully the history of the church, you will find that throughout the generations there has been one stream of the Holy Spirit flowing all the time. Many have been working for the Lord, but not all have been in the flowing of that one stream. If you will accept the mercy and the grace of the Lord, you will be brought into that very stream that is flowing today.

倪弟兄〔曾对我〕说，“哦，弟兄，你如果看见哪里有圣灵的水流，你只要跟随这水流就好了！在那里为主工作，会成为你的安息；那会成为让你躺卧的床。在圣灵的涌流里工作不是重担，而是安息。”我无法告诉你，这些话多么帮助了我。从那时起，我学了功课，知道我必须跟随圣灵的水流。如果没有圣灵的水流，我就无法到任何地方为主工作，或为主开始任何工作。我作不到，我不够资格作，也没有主的命令去作。我必须作的就是跟随这水流。...有一首诗歌说：“不是我们随意走，乃是随主的引领；哪里活水方涌流，哪里心中方光明。”（诗歌六五〇首）（神圣的水流，一四、一六至一七页）

〔使徒行传〕这卷书给我们看见一道神圣的流，一道神圣的水流。这流是从诸天之上的宝座流出来（启二二1）。使徒行传这卷书里所发生的，与启示录二十二章里的图画一样。从神和登宝座的羔羊基督的宝座，开始了这涌流，而在使徒行传里流到地上，从第一站耶路撒冷开始，基督身体的所有肢体都在这流里。当这流继续往前，他们就在这涌流的水流里行动。

使徒行传里这流的中心意义，乃是有一班人，他们认识复活与升天的意义。他们不凭自己，乃凭基督作他们的生命而活，并且他们不按照某些方式或方法，乃按照活的基督作他们的力量、能力、方法、道路而行动。不仅如此，他们认识他们乃是身体，他们总是在一个神圣的流里，在身体里，并为着身体而行动。但愿我们都...在复活里生活，在升天里行动，不凭自己，乃在身体里，并为着身体，且在一个流里（由基督与召会的观点看新约概要卷一，一一六、一一八页）。

参读：由基督与召会的观点看新约概要卷一，第六至第八章；世界局势与神的行动，第五、七章。

[Once Brother Nee said to me,] “If you realize where the current of the Holy Spirit is, simply go along with it! To work there for the Lord will be a rest to you; it will be a bed upon which you can lie. The work in the flowing of the Holy Spirit is not a burden but a rest.” I cannot tell you how much these words have helped me. From that time I have learned the lesson that I must go along with the flowing of the stream of the Holy Spirit. I cannot go to any place to work for the Lord or to start a work for the Lord without the flowing of the current of the Holy Spirit. I am unable to do that, I am not qualified to do that, and I am not ordered by the Lord to do that. What I must do is just go along with the flowing....The words of a hymn say: “Not where we elect to go, / But where Jesus leads the way; / There the living waters flow, / There our darkness turns to day” (Hymns, #907). (The Divine Stream, pp. 13, 15-16)

[Acts] shows us a divine stream, a divine current. This stream flows from the throne in the heavens (Rev. 22:1). What happened in the book of Acts is the same as the picture in Revelation 22. From the throne of God and of Christ, the enthroned Lamb, the flow began, and in the book of Acts it flowed to the earth, beginning from the first station, Jerusalem. All the members of the Body of Christ were in this flow. As this flow proceeded, they simply moved in the current of this flow.

The central meaning of the flow in the Acts is that there is a group of people who know the meaning of resurrection and ascension. They live not by themselves but by Christ as their life, and they act not according to certain ways or methods but by the living Christ as their strength, power, method, and way....They realize that they are the Body, and they always act in the Body and for the Body in the one divine stream. May we all...live in resurrection and act in ascension, not by ourselves but in the Body, for the Body, and in one flow. (A General Sketch of the New Testament in the Light of Christ and the Church, Part 1: The Gospels and the Acts, pp. 91-93)

Further Reading: A General Sketch of the New Testament in the Light of Christ and the Church, Part 1: The Gospels and the Acts, chs. 6-8; The World Situation and God's Move, chs. 5, 7

*Hymns, #907*

650 事 奉 — 随主引领

7 7 7 7 (英 907)

降 E 大调

4/4

5 i i 7 6 | 5 6 2 - | 3 2 4 3 | 2 1 5 - |

一 不是我们 随意走, 乃是随主的引领;

i 7 6 5 4 | 3 2 1 7 - | 5 6 7 i | 3 2 1 - ||

哪里 活水 方涌 流, 哪里 心中 方光明。

二 不是自择的工作, 就能博得祂嘉许;  
乃是完成祂委托, 才可领受祂称誉。

三 不是我们随自己, 就能座前献祷告;  
乃是那灵的叹息, 摸着更深的需要。

四 如果我们答应“不”, 当祂轻说“我需要”,  
就是坛上有礼物, 也不能使祂称好。

五 我们如此向己死, 与祂一同活天上,  
如此奉献而服事, 祂将自己作恩赏。

1 Not where we elect to go,  
But where Jesus leads the way,  
There the living waters flow,  
There our darkness turns to day.

2 Not our self-appointed task  
Will the Lord's approval win,  
But the work we did not ask,  
Finished humbly, just for Him.

3 Not the prayer we long to plead  
When we bend before the Throne,  
But the touching deeper need  
Of the Spirit's wordless groan.

4 Not the gift we proudly lay  
On His altar will He heed,  
If our hearts have said Him, "Nay,"  
When He whispered, "I have need."

5 Thus we die, and dying live  
In the heavenlies with the Lord;  
Thus we serve, and pray, and give,  
Christ Himself our great Reward.

