

二〇一二年感恩節特會

總題

禱告與主的行動

標語

我們需要有分於基督的代求生活，
求主使信徒得以成熟而編組成軍，
讓神在地上能以行動。

我們需要堅定持續的禱告，
時時在靈裏禱告，
並且儆醒維持禱告的生活。

我們需要與主合作並與祂是一，
為着神聖經綸之大輪的行動禱告。

我們需要多多禱告，並抵擋不禱告的罪，
好在神工作獨一的水流裏，
成為禱告的召會。

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.

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- 第一篇 禱告的意義，禱告的原則，以及
召會禱告的職事
- 第二篇 禱告的人
- 第三篇 在香壇禱告，為着編組成軍，為
神在地上的行動爭戰
- 第四篇 堅定持續的禱告
- 第五篇 在神經綸大輪的行動上與三一神
是一
- 第六篇 在神工作獨一的水流裏禱告的召會

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**

二〇一二年感恩節特會

禱告與主的行動

第一篇

禱告的意義，禱告的原則， 以及召會禱告的職事

讀經：太六 9 ~ 10，十八 18 ~ 20，約十五 7，弗六 18，約壹五 14，猶 20

綱 目

週 一

壹 禱告真實的意義，乃是人在靈裏和神接觸，並吸取神自己—猶 20，約十四 13，十五 7：

一 禱告就是人的靈和神的靈接觸，在接觸之間，把神吸入到人裏面—猶 20，約四 24。

二 真實的禱告，都是人在靈裏調和着是靈的神而有的—猶 20，弗六 18，羅八 16，林前六 17：

1 禱告必須是神調在人的靈裏和人一同禱告出來的。

2 真實的禱告乃是神人雙層的禱告，是神的靈調在人的靈裏，人的靈也調在神的靈裏而有的禱告—猶 20，羅八 4、26。

3 這個神人調在一起而有的禱告，完全是神發起的，神發動的；神在人裏頭禱告，人也在神裏頭禱告—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 我們若是要有真實的禱告，由神發起的禱告，摸着神的禱告，就必須是在聖靈裏禱告；在聖靈裏禱告，意思就是，我們和聖靈在二靈的相交裏一起禱告—猶 20，林後十三 14，腓二 1。

四 我們在其中接觸神、吸入神、吸取神並被神充滿的禱告，纔是真實的禱告；惟有這種禱告應當獻給神—啓五 8，八 3 ~ 4。

貳 我們需要有合乎禱告原則的禱告；合乎禱告原則的禱告，纔是真有價值的—太六 9 ~ 10，約十五 7，約壹五 14：

一 禱告的原則就是：必須神的子民禱告，神纔肯興起作工—太十八 18 ~ 20，約十五 16：

1 神不願獨自行動，祂不肯單獨成功祂的旨意；乃是當神的子民在禱告裏與祂同意，並與祂是一時，祂纔肯成功—西一 9，四 12。

2 神的心意是要藉着我們的禱告，成功祂的旨意；神的旨意是藉着我們與祂聯合的禱告而得成功的—約十五 7，約壹五 14。

二 禱告乃是信徒與神同工，為要成功祂旨意的一種行爲—西四 2、12，太六 9 ~ 10：

1 禱告乃是為着與神的旨意聯合，使神有作工的可能—啓四 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 禱告就是信徒的旨意，與神的旨意聯合，而說出神的旨意；禱告乃是信徒在神面前求神成功祂的旨意—約十五 7，太六 9 ~ 10。

3 禱告的真實意義乃是：禱告者要他所求告者的旨意得着成全—二六 39：

a 我們需要在神面前，將神所有的心意，向神述說出來，而傾倒自己的心，來求告神，要神成功祂的旨意。

b 天地間惟有一種禱告是合法的，是神所喜悅的，就是求神成功祂的旨意—六 9 ~ 10，七 21，十二 50，約六 38。

週 四

三 我們如果不在禱告裏和神同工，不藉着禱告來為神的旨意豫備道路，不「多方」的祈求使神有多方活動的可能，神就不肯作工，也不能作工—太六 9 ~ 10，十八 18 ~ 20：

1 我們最要緊的工作，就是為神開路；與神同情的禱告是比甚麼都緊要的—徒六 4，十 9。

2 神祇能在祂兒女與祂同情的事上作工；祂不肯在沒有禱告的地方，就是沒有祂子民意志與祂聯合的地方作工—一 14，四 24 ~ 31，十二 5。

四 我們要看見神工作的原則，神舉動的秘訣—約十五 7：

1 神所要作的，人如果不要作，神也不能作—四 34，五 30。

2 這一個原則是頂清楚的：即使神已經定規了，但神不會立刻作—十五 7。

3 神在地上所要作的一切事，都得先有地上的意志這樣贊

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，這樣定規，然後祂纔有所舉動——約壹五 14。

- 4 所有和神發生關係的事，都得有地上的意志來與神合作，神纔作；神必須得着人的意志與祂的意志和諧——太六 9 ~ 10，二六 39。

週 五

- 五 我們與神同工的最高點，就是同心合意的求神成功祂所要成功的——提前二 8，徒一 14，六 4。

叁 禱告聚會是執行召會禱告的職事——一 14，四 23 ~ 31，十三 1 ~ 4，十六 25：

- 一 召會禱告的職事就是神將祂自己所要作的事告訴召會，召會在地上將神所要作的事禱告出來；這一個禱告，乃是要神去作神所要作的——太十八 18 ~ 20。
- 二 神所要作的，神不能單獨去作，必須召會和祂合作，神纔能作——徒十二 5。
- 三 召會的職事是要將天上的旨意帶到地上來——太六 9 ~ 10：

週 六

- 1 工作的禱告，職事的禱告，就是我們站在神這一邊，要神所要的——西一 9，四 12。
- 2 召會最高、最大的工作，就是作神旨意的出口；召會作神旨意的出口，乃是藉着禱告——太六 9 ~ 10。
- 四 召會的禱告是說，神要作一件事；召會豫先將那件事禱告過，叫那件事得以實現，讓神的目的能以達到——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 神的能力在天上是沒有限量的，神的能力在地上顯出來多少，就看召會的禱告有多少——六 9 ~ 10。
- 2 召會的職事是禱告；召會必須有大的禱告，厲害的禱告，剛強的禱告，有顯明神並為祂行動開路的禱告——約十四 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.

第一週 · 週一

晨興餽養

約十四 13『你們在我的名裏無論求甚麼，我必作成，叫父在子身上得榮耀。』

十五 7『你們若住在我裏面，我的話也住在你們裏面，凡你們所願意的，祈求就給你們成就。』

禱告乃是屬靈生命的呼吸，對於初得救的人，猶如呼吸之於初生的嬰孩。所以信主...得救之後，接着仍要不住的禱告呼求主，以得到屬靈的空氣，就是主生命的靈，使我們屬靈的生命得以增長而強壯。...禱告真實的意義，乃是在靈裏和神接觸，並吸取神自己。禱告就是人的靈和神的靈接觸，在接觸之間，把神吸入到人的裏面。所以禱告不重在向神求多少事物，乃重在和神接觸並吸取神（生命課程卷一，二〇頁）。

信息選讀

真實的禱告，都是人在靈裏調和着神而有的，所以真實的禱告，也都是神發起的。凡是和神調在一起的禱告，定規都是神發起的。這樣的禱告就是人在神裏頭禱告，也就是神在人裏頭禱告。

正確的禱告，真實的禱告，不單是從靈裏禱告出來的，乃是神調在人的靈裏和人一同禱告出來的，並且這個神人調在一起而有的禱告，完全是神發起的，神發動的。所以這一種屬靈的禱告，絕不能跟隨你的頭腦，跟隨你的記憶力，跟隨你的思想，乃要完全跟隨你靈裏面的感覺。而這種感覺，就是神在你裏面的發起。...所以在真實的禱告裏，不單是神和你一同禱告，更是你跟着神來禱告。神給你一個感覺，你就跟着那個感覺來禱告。當你跟着那個感覺來禱告的時候，神也就跟着你的禱告來禱告。你禱告，祂也禱告，祂和你一同禱告，祂在你裏面穿着你禱告。

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.

你所祈求的事項得着答應，那還是其次的；首要的，乃是當你這樣跟隨着靈裏的感覺來禱告的時候，你就讓神一直從你裏面經過，一直在你裏面調和，因此你就大量的吸取了神，享受了神。...不錯，你是求了一些事，你為召會禱告過了，為某一個為難的弟兄禱告過了，也為你自己禱告過了；但在你的感覺裏，你會覺得，最主要的，還是你裏頭吸取了神，你裏頭飽足了。

你若這樣跟着這個感覺禱告下去，神的靈就必隨着你而禱告，隨着你給你更多的感覺，這時候你就只負一個責任，跟着這一個一個的感覺來禱告，把這些感覺一句一句用話說出來。...這就是真實的禱告，這就是呼吸神的禱告。在這樣的禱告裏，...你乃是在神裏頭呼吸了神自己。...在你未得着事物之先，你已經得着了神自己。這一個就叫作禱告享受神，這一個就叫作藉着禱告來吸取神自己。

〔禱告該是〕你和神調在一起而有的禱告。我們要看見，無論在甚麼時候，裏頭的禱告都該是摸着神而有的禱告。一切正常的禱告，都必須是跟隨靈的感覺而有的禱告。這樣的禱告，都是你在神裏頭享受神而有的，都是一面禱告一面享受神的。這樣的禱告越多，你吸取神就越多，享受神也越多。

真實的禱告乃是神人雙層的禱告，乃是神的靈調在人的靈裏，人的靈也調在神的靈裏而有的禱告。當人運用靈來禱告的時候，那就是人的靈在神的靈裏面禱告，也就是神的靈在人的靈裏面禱告。在這樣一種光景中，你就很不容易分辨清楚，到底是人的靈禱告呢，還是神的靈禱告。因為...人的靈和神的靈兩者已經完全聯結了。...可以說，神與人在靈裏的聯結，最透徹、最完美的一個時候，就是禱告的時候。...我這樣說，相信弟兄姊妹能領會，禱告完全是人和神聯結的一個故事，所以禱告必須是在靈裏（如何享受神及操練，三四〇、三二八至三三一、三三八、三二五至三二六頁）。

參讀：生命課程卷一，第四課；如何享受神及操練，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

第一週 · 週二

晨興餽養

猶 20『親愛的，你們卻要在至聖的信仰上建造自己，在聖靈裏禱告。』

弗六 17~18『還要藉着各樣的禱告和祈求，…時時在靈裏禱告，並盡力堅持，在這事上儆醒，且為眾聖徒祈求。』

猶大書二十節這一處聖經說到兩件事：一件是在信仰上建造自己，這自然就是一個讀經問題；另一件是在聖靈裏禱告，就是一個禱告的問題。可以說全聖經說到禱告，沒有一處比這裏說得再中肯了。禱告應該在聖靈裏；應該在聖靈裏禱告。…禱告乃是人和神同工的一件事。禱告必須是雙層的，必須是二性的。如果單是我們人這一層來禱告，…而神不調在我們的禱告裏頭，這樣的禱告就不過是宗教的禱告，而不是摸着神的禱告，不是呼吸着神的禱告，也不是禱告着神的禱告。…就是為這一個緣故，猶大書纔說要在聖靈裏禱告。這一句話在這裏繙得最好。在以弗所六章十八節也有這樣一句話，但和合本聖經在那裏是繙作要靠着聖靈禱告。這樣繙不穀達意。…猶大書這裏就清楚繙出來了，乃是在聖靈裏禱告。既是在聖靈裏禱告，那就必定是你和聖靈一同禱告；或者說是聖靈和你一同禱告（如何享受神及操練，三〇八至三〇九頁）。

信息選讀

聖靈和我們調在一起，這是基督徒整個生活的秘訣。一個基督徒整個屬靈的生活，完全是在於他和聖靈的調和。在聖靈裏就有屬靈的生活，不在聖靈裏就沒有屬靈的生活。你可以一直有各種樣宗教的活動，但你若是不在聖靈裏，就沒有辦法有真實屬靈的生活。禱告更是這樣。你在聖靈之外可以有宗教形式的禱告，也可以有基督教一般的禱告，但這

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

些在神面前都沒有屬靈的價值。你若是要有真實的禱告，屬靈的禱告，禱告着神的禱告，摸着神的禱告，呼吸着神的禱告，在神裏頭的禱告，你就必須是在聖靈裏面禱告。

要在聖靈裏禱告就是要在這樣的一個故事裏面禱告。每一次你禱告，都必須是在靈裏有這樣一個靈靈相交的故事，都必須是有這樣一個你的靈碰着神的靈，神的靈碰着你的靈，兩個靈調在一起的故事。在這一個人時候，你跟着靈來禱告，你纔是在靈裏頭禱告，纔是在聖靈裏禱告。

到底甚麼叫作禱告摸着神的同在呢？簡單的說，就是這樣在靈裏來禱告。當你這樣在靈裏禱告的時候，你一句一句的禱告出來，覺得都是着實的，都是禱告着神的，那就是你的禱告摸着神的同在了。

也許有的弟兄姊妹，不大懂我說的着實和禱告着神是甚麼意思。...有的時候你禱告，覺得一句句話都不着實，好像打空氣一樣。你一句句話都禱告不着神，好像不知道這位神到那裏去了。這就是說，你那個禱告是不着實的。...〔這〕就證明說，你不是在靈裏禱告，...你沒有住在靈裏面。你是在靈之外禱告，所以總覺得像打空氣一樣，是不着實的，是禱告不着神的。但也有的時候，你是在靈裏禱告，你就越禱告越覺得摸着了神，越禱告越覺得你的話語禱告着了神，越禱告越覺得充滿了神，越禱告越覺得你雖然是禱告一位在天上的神，但這位神卻跑到你裏面來了。這實在是一件奇妙的事。結果，你越這樣在靈裏禱告，你裏頭就越明亮，越清楚，越舒服，越滿足，越有膏油的塗抹，越有滋潤，越有喜樂，越充滿了神自己。這一切的光景就是說，你的禱告是吸着神了，你的禱告是把神呼吸到裏面來了。...這纔是真實的禱告，這纔是屬靈的禱告，這纔是宇宙中該有的禱告（如何享受神及操練，三〇九、三一四至三一五頁）。

參讀：如何享受神及操練，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

太六 9~10『所以你們要這樣禱告：我們在諸天之上的父，願你的名被尊為聖，願你的國來臨，願你的旨意行在地上，如同行在天上。』

禱告是一個奧秘，我們對於禱告題出了幾個問題之後，我們就越看見禱告的奧秘。因為這些問題是很難解答的。但是，這並非說，禱告的奧秘是不可知的，關乎禱告的各種問題是不能解答的。不過，知道的人很少而已。就是因此，真會在禱告上為神成功事情的，就也不多。並不在於我們的禱告有多少，乃在於我們合乎禱告原則的禱告有多少。合乎禱告原則的禱告，纔是真有價值的（倪柝聲文集第一輯第八冊，四頁）。

信息選讀

神的旨意是受我們限制的了！真的神是全能的麼？若是，就祂為甚麼不能單獨開門，必須等到我們叩門之後纔開門呢？真的神會成功祂自己的旨意麼？若是，為甚麼祂的開門（旨意）還受我們叩門（禱告）的支配呢？

當我們問過了這些問題之後，我們真看見了禱告是一個大奧秘。在這裏我們可以看見一個神作工的原則，就是：必須神的子民禱告，神纔肯興起作工。神的旨意是因着屬祂之人的禱告而得着成全的。信徒的禱告是成功神的旨意的。神不肯單獨成功祂的旨意，乃是當神的子民在禱告裏與祂表同情時，祂纔肯成功。

這樣看來，禱告不是別的，不過是信徒與神同工的一種行為而已。禱告就是信徒的旨意與神的旨意聯合。信徒在地上的禱告，不過就是說出神在天上

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。禱告並非述說我們自己的慾望，叫神遷就於我們的呼求，而補滿我們的私願。禱告並非勉強神去改變祂的旨意，去作祂所不願意作的。禱告不過是信徒將神的旨意，從口裏說出來而已，不過是信徒在神前求神成功祂的旨意而已。

禱告並不改變神所定規的。禱告從來沒有改變過一件事。禱告不過成功神所定規的。不禱告，無禱告，纔真是改變了事情；因為許多神所定規的事，因着祂的子民不與祂同工，神就讓其遲延不得成功。

禱告的真意義就是說，禱告者要他所求告者的旨意得着成全。禱告就是表明我們是要神的旨意。禱告就是說，我們的意志是站立在神這一邊。除此之外，再沒有禱告了。

現今有多少的禱告是為着發表神的旨意呢？有多少的禱告是完全忘記了自己，只要神的旨意得着成功呢？有多少的信徒真在禱告上與神同工呢？有多少的信徒是天天在神面前，將神所有的心意，向神述說出來，而傾倒自己的心，來求告神，要神成功他所明白的神的旨意呢？

天地間惟有一種禱告是合法的，是神所喜悅的，就是求神成功祂的旨意；我們的需要必須失去在神的旨意裏。我們甚麼時候一看見神對於我們的需要，有甚麼旨意，我們就當立時放下我們的需要，來求神成功祂的旨意。直接求神補滿需要（無論是那一種），都不是最高尚的禱告。所有為個人需要的禱告，只可因求神旨得成，而間接及之。這是禱告的秘訣，這是禱告得勝的秘訣（倪柝聲文集第一輯第八冊，五至六、九、一一頁）。

參讀：倪柝聲文集第一輯第八冊，第四至一四頁；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

第一週 · 週四

晨興餽養

太十八 18~19『我實在告訴你們，凡你們在地上捆綁的，必是在諸天之上已經捆綁的；凡你們在地上釋放的，必是在諸天之上已經釋放的。我又實在告訴你們，你們中間若有兩個人在地上，在他們所求的任何事上和諧一致，他們無論求甚麼，都必從我在諸天之上的父，得着成全。』

不錯，神是有大能大力的，祂的工作是無人可當的；但是，你和我如果不在禱告裏和神同工，不藉着禱告來為神的旨意豫備道路，不「多方」的祈求使神有多方活動的可能，神就不肯作工，也不能作工。今日國內多少的地方，火車駛不通，並非因為火車機頭沒有力量，乃是因為沒有鐵路給它行駛。多少的事是神所願作、所要作、所喜歡作的，只因神的兒女沒有與祂表同情，沒有禱告為祂開路，所以祂受了限制。你們這些完全奉獻給神的人，應當看你們自己是不是天天限制神。...所以，我們最要緊的工作，就是為神開路。沒有第二種的工作，是比這個更緊要的了（倪柝聲文集第一輯第八冊，一二至一三頁）。

信息選讀

在神那裏是有許多的「可能」，但是信徒如果不為神開路，就甚麼都要變為「不能」。所以我們與神同心的禱告，必定應當比前更多。讓我們禱告得周到——四面八方的禱告——使神的旨意可以四通八達。我們在人羣中的活動，固然是緊要的，但是在神面前用禱告來與神同工，是更緊要的（倪柝聲文集第一輯第八冊，一三頁）。

地上的舉動，在天上的舉動之先。不是天上先捆綁，乃是地上先捆綁；不是天上先釋放，乃是地上先釋放。是在地上已經捆綁了，天上也捆綁；是在地上已經釋放了，天上也釋放。天上的舉動，受地上的舉動的支配。

WEEK 1 — DAY 4

Morning Nourishment

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.

〔在舊約摩西在山頂上舉手，以色列人就得勝的例子裏（出十七9~11），〕你要看見神工作的原則，神舉動的秘訣：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，但你能攔阻神作祂所要作的。勝敗，在天上是神定規的，但是在人面前是摩西定規的。在天上神要以色列人得勝，但在地上的摩西如果不舉手，以色列人就失敗，如果舉手，以色列人就得勝。是地上支配了天上。

又如以西結三十六章三十七節說，「主耶和華如此說，我要加增以色列家的人數，多如羊羣；他們必為這事向我求問，我要給他們成就。」神有一個目的，就是要加增以色列家的人數，叫以色列人多起來如羊羣一樣。不認識神的人要說，神要加增以色列家的人數如羊羣那麼多，神要加就加好了，誰能攔阻祂呢？但是，在這裏有一句話，就是神說，祂要在這件事上被他們求問之後，纔給他們成就。這一個原則是頂清楚的：神有一個旨意，神已經定規好了，但是神不能立刻作，神要等以色列人為這件事向神求問之後，神纔替他們成就。神要地上來支配天上。

我們必須看見，神今天作事有一個定律，就是因着地上有自由意志的緣故，神不肯用祂自己的旨意來抹煞人。弟兄姊妹，你不要以為奇怪，這是事實。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這樣贊成，這樣定規，然後祂纔有所舉動。祂不肯不顧地上的意志，祂不肯剝奪地上的意志，而有單獨的舉動。所有和祂發生關係的事，都得有地上的意志來與神合作，神纔作。是地上要作，所以神作；是地上定規，所以神作。神必須得着人的意志與祂的旨意和諧，這一種和諧的意志，是神極大的榮耀！（教會禱告的職事，三至四、八頁）。

參讀：提摩太前書生命讀經，第三篇；倪柝聲文集第二輯第十七冊，二四三至二五二頁。

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

第一週 · 週五

晨興餽養

徒一 14『這些人…都同心合意，堅定持續的禱告。』

十二 5『於是彼得被囚在監裏，召會就為他切切的禱告神。』

到底如何捆綁神所要捆綁的呢？如何釋放神所要釋放的呢？主耶穌答應說，藉着「同心合意的求」。這就是禱告；然而這是身體的禱告。我們與神同工的最高點，就是同心合意的求神成功祂所要成功的（倪柝聲文集第一輯第八冊，九頁）。

信息選讀

召會必須有禱告。不僅個人要禱告，眾聖徒更應當來在一起，常常有禱告聚會，每週最少一次。...禱告聚會是召會在主面前，盡禱告的職事（擴建召會的三要事—生、養、教，四九頁）。

召會是神所揀選的一個器皿，神把祂自己的旨意擺在這一個器皿裏面，讓她在地上宣告神的旨意。地上要，天上就要；召會要，神就要。所以，神的要求如果在召會身上遇見攔阻，神在天上要成功的就不能成功。

召會禱告，就像水管開放，越放壓力越減輕；召會不禱告，就像水管被塞住，越過壓力越重。神要作一件事，神就把這一個負擔加在一個弟兄身上，加在一個姊妹身上，加在整個召會身上。召會如果禱告，召會如果盡職，就越禱告裏面越覺得輕鬆。

所以，召會禱告的職事是甚麼？就是神將祂自己

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

所要作的事告訴召會，召會在地上將神所要作的事禱告出來。這一個禱告，不是要神去作我們所要作的，乃是要神去作神所要作的。哦，弟兄姊妹，召會在地上就是宣告神的旨意。召會在地上宣告說，這是我們所要的。在這一點上，召會如果失敗了，召會在神的手裏就沒有多大用處。即使其餘的都好，如果這一點不好，就沒有多大用處。召會最大的用處，就是為着神的旨意，就是要讓神的旨意能通行在地上。

我們必須看見，今天神在地上所要作的一切事，先要召會和祂站在一起，然後藉着召會去作。神在今天所要作的，神不能單獨去作，必須召會和祂合作，神纔能作。召會是神藉着她來彰顯自己的。我們再說，召會就像一個水管，管子如果小，就是有像長江那麼多的水，也不能流出多少水來。神在天上要作，但是要地上動了，祂纔能作。有許多事情是神在天上所要捆綁的，有許多事情是神在天上所要釋放的。有許多事情，有許多人，有許多東西，有許多和祂相反的，神盼望這些能被捆綁。有許多屬靈的，有許多有價值的，有許多有益處的，成聖的，出乎祂自己的，神盼望這些能得着釋放。所有的問題是地上有沒有人先捆綁神所要捆綁的，先釋放神所要釋放的。神要地上支配天上，神要召會在地上支配天上。

召會的職事是要〔藉着在地上禱告〕將天上的旨意帶到地上來。...禱告，不是像有的人所想的那麼小的事，那麼無關緊要的事，那麼可有可無的事。禱告是一個工作。召會對神說，「神，我們要你的旨意，」這個叫作禱告。召會知道了神的心意，召會就開口要那一個，這就叫作禱告。召會如果沒有這個，召會在地上就沒有多大用處（教會禱告的職事，一三至一四、一一、九頁）。

參讀：召會實際並生機的建造，第九章；初信課程，第七課。

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

第一週 · 週六

晨興餽養

徒四 24 『他們聽見了，就同心合意的高聲向神說…。』

31 『祈求完了，聚會的地方震動，他們就都被聖靈充溢，放膽講說神的話。』

如果你所有的禱告，不過是靈修的禱告，交通的禱告，求討的禱告，你的禱告就太小了。工作的禱告，職事的禱告，就是你站在神這一邊，你要神所要的。弟兄姊妹，禱告如果是照着神的旨意，禱告就是最厲害的東西。召會禱告，就是說，召會把神的旨意找出來了，召會把神的旨意說出來了。禱告不只是求告神，禱告也是一個宣告。召會禱告，就是召會站在神這一邊宣告說，人所要的就是神所要的。召會如果是這樣宣告，那一個宣告就立刻生效（教會禱告的職事，九至一〇頁）。

信息選讀

禱告不光是為着個人的，不光是為着靈修的，禱告更是為着職事的，禱告更是為着工作的。這一個在地上的禱告就是召會的職事，就是召會的工作，就是召會在神面前所應該負的責任。召會的禱告是天的出口。召會的禱告是說，神要作一件事，召會在地上豫先將那件事禱告過，叫那件事在地上能以實現，讓神的目的能以達到。

召會的職事，就是基督身體的職事，基督身體的職事是禱告。這一個禱告不只是為着靈修的，不只是為着個人的需要的，更是為着「天」的。...神有許多事堆在天上，壓在天上，不能作，因為地上沒有神的出口。...神不能作，因為召會沒有用她的自

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

由意志站在神這一邊來達到神的目的。...召會最高的工作，召會所能作的最大的工作，就是作神旨意的出口。召會作神旨意的出口，乃是藉着禱告。這個禱告不是零碎的禱告，乃是一種作職事的禱告，乃是一種工作的禱告。神給人異象，神開人的眼睛，叫人看見神的旨意，所以人在這裏站住禱告。

當我們真的起來站在召會的地位上，在神面前來負責作這一種職事的禱告的時候，你纔看見，神的旨意在你所在的那個召會是通行的。...神的能力不能大過召會的禱告，今天神的能力最大是像召會的禱告那麼大。這不是說神的能力在天上是如此。神的能力在天上是沒有限量的。在今天，神的能力在地上顯出來多少，就看召會在地上的禱告有多少。因着召會的禱告，我們就能量出神所顯出來的能力。所以召會要學習大的禱告，大的要求。...今天召會需要有大的禱告，需要有大的要求。召會到這麼豐富的神面前來，不能有小的禱告；召會到這麼豐富的神面前來，不能有小的要求；召會到這麼大的神面前來，就要有大的事情發生。召會在神面前的度量如果只有這麼大，就不免限制了神的能力的彰顯。我們要知道，得勝者的問題還沒有解決，撒但還沒有被扔在無底坑裏，神必須得着器皿為着祂的見證，神纔能作出祂所要作的事情。需要召會有大的禱告把神顯出來。

問題是在這裏：神能不能得着召會忠心於她的職事，就看我們這一班人在神面前是該被淘汰的人，或者我們真是神的器皿，能彀達到神的目的？...召會的職事是禱告—不是普通的那麼小的禱告，乃是豫先為神開路的那一種禱告。是神在那裏要作一件事，召會先用禱告把它豫備好了，神纔有路可通。召會必須有大的禱告，厲害的禱告，剛強的禱告（教會禱告的職事，一八至二二頁）。

參讀：教會禱告的職事，第一篇；關於活力排之急切需要的交通，一六七至一七一頁。

its free will to stand on 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

第一週詩歌

536 裏面生命的各方面—神成肉身的原則

9 8 9 8 (英 740)

A 大調

3/4

5̣ | 3̣ 4̣ 3̣ | 5̣ 3̣ 2̣ | 1̣ 2̣ 6̣ | 1̣ 7̣ 6̣ | 5̣ - 5̣ |
 一 神 成 肉 身 神 聖 的 原 則, 乃 是 神
 1̣ 2̣ 3̣ | 2̣ - 1̣ | 7̣ - 5̣ | 3̣ 4̣ 3̣ | 5̣ 3̣ 2̣ |
 人 互 相 調 和; 二 者 調 成 一
 1̣ 2̣ 6̣ | 1̣ 7̣ 6̣ | 5̣ 6̣ 7̣ | 1̣ 3̣ 2̣ | 6̣ 1̣ 7̣ | 1̣ - ||
 個 奧 祕 人, 照 神 計 畫, 共 同 生 活。

- 二 人是神在外面的表現, 神是人裏面的生命;
 人是完全為神所佔有, 神是藉人得着顯明。
- 三 救贖乃是在人得完成, 為要顯明神的智慧;
 救恩乃是藉人來傳揚, 為使造物全都領會。
- 四 在這時代屬靈的事工, 都該是人與神合作,
 使神與人緊密的聯結, 彼此倚賴, 互相調和。
- 五 並非是神單獨的工作, 也非是人單獨事奉;
 乃是神、人絕對的合作, 使神計畫得以完成。
- 六 這個神成肉身的原則, 須應用於一切事工,
 也須用於恩賜和功用, 我們就能共同事奉。

WEEK 1 — HYMN

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.

禱告與主的行動

第二篇

禱告的人

讀經：約十 30，十四 30 下，十五 7，路十一 5 ~ 13，
王上八 48，但六 10，太二六 39

綱 目

週 一

壹 在主耶穌身上，我們看見在福音書裏所啓示
一個禱告之人的純淨榜樣—太十四 23，可一
35，路五 16，六 12，九 28：

- 一 作為一個禱告的人，主耶穌始終與神是一—約十 30。
- 二 作為一個禱告的人，主耶穌不住的活在神的同在裏；祂告
訴我們，祂從沒有獨自一人，但父一直與祂同在；祂每一
刻都看見父的面容—徒十 38 下，約八 29，十六 32 下，
參出三三 14，林後二 10。
- 三 作為一個禱告的人，主耶穌在任何苦難和逼迫下都信靠
神，不靠自己—彼前二 23 下，路二三 46。
- 四 作為一個禱告的人，撒但這世界的王在為人的主耶穌裏面
是毫無所有（沒有立場，沒有機會，沒有盼望，任何事都
沒有可能）—約十四 30 下。

貳 禱告的人真實的禱告，有以下特徵：

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 禱告的人把自己禱告到神裏面，從父接受生命的供應，如路加十一章一至十三節所描述的：

週 二

- 1 我們禱告的用意應當是尋求生命的供應—餅代表地上的豐富；魚代表海裏的豐富；雞蛋代表空中與地上之物的豐富—5 ~ 13 節。
- 2 這些豐富的總和是聖靈；當我們把自己禱告到神裏面，我們就該停留在神裏面，接受聖靈作我們生命的供應—11 ~ 13 節。
- 3 這生命供應不僅滋養我們自己，也滋養那些受我們照顧的人—參約壹五 16 上，林後三 6，徒六 4。
- 4 我們禱告的方式若打岔我們，使我們離開主，沒有把我們帶到主裏面，我們禱告的方式就當改變；禱告是把我們自己禱告到神裏面。

週 三

- 5 禱告就是說，我們領悟，憑我們自己，以我們自己，在我們自己裏面，我們一無所是；因此，我們不願憑自己作甚麼；反之，我們要在神裏面、同着神並藉着神作一切。
 - 6 我們的禱告給神一條路進入我們裏面，充滿我們，並浸透我們這個人；這樣，我們所作的工，是完全倚靠神而作的。
- 二 禱告的意思是說，我們看見自己一無所是，一無所能；這含示禱告是真正的否認己—可八 34，九 29：

- 1 禱告實際上就是宣告：「不再是我，乃是基督」；我們的禱告見證我們沒有靠自己的努力，去應付任何處境—加二 20。
- 2 即使呼喊主名—「哦，主耶穌！」—這麼一個短短的禱

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」—羅十 12 ~ 13。

週 四

三 我們要神垂聽我們的禱告，就必須向着聖地、聖城和聖殿所表徵之神的權益禱告—王上八 48：

- 1 聖地，豫表基督是神分給信徒的分（西一 12，二 6 ~ 7，申八 7）；聖城，表徵在基督裏神的國（詩四八 1 ~ 2）；聖殿，表徵神在地上的家，召會（弗二 21，提前三 15）。
- 2 在被擄到巴比倫期間，但以理把窗戶開向耶路撒冷，一日三次禱告；這指明當我們向神的禱告是向着神永遠經綸裏的目標，就是基督、神的國與神的家時，神必垂聽我們的禱告—但六 10。
- 3 這意思是說，不論我們為誰禱告，我們的禱告都該對準神的權益，就是對準基督與召會—神在地上的權益，以完成神的經綸。

叁 禱告的人必須是一個要神和神旨意的人—太二六 39，約四 34，五 30，六 38。

肆 禱告的人必須是一個活在神裏面和神常常交通的人—十五 7，約壹一 3。

週 五

伍 禱告的人必須是一個照着亞伯拉罕的榜樣，常在神面前等候的人：

- 一 亞伯拉罕在神面前榮耀的代求，乃是兩個朋友之間的親密談話，是照着神心頭願望的揭示而富有人性的親密談話—創十八，羅四 12，代下二十 7，賽四一 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, 啓二 17, 提前二 1、8。

二 神以平常人的形態向亞伯拉罕顯現，在人的水平上與他來往—創十三 18, 十八 1 ~ 2、13 ~ 15。

三 亞伯拉罕享受與神甜美的交通，那時他就從神領受關於以撒出生和所多瑪毀滅的啓示—9 ~ 22 節：

1 這給我們看見，神的心意是要將基督作到我們裏面，藉着我們生出基督，並在我們的家庭生活、職業生活以及基督徒生活和召會生活中，毀除「所多瑪」—加一 15 ~ 16, 二 20, 四 19, 林前五 8。

2 在我們與神親密的交通中，我們領受啓示，看見一切的不可能對基督都成爲可能—創十八 14, 路十八 27。

週 六

四 神向亞伯拉罕啓示祂要毀滅所多瑪的心意，因爲祂在尋找代求的人—創十八 17 ~ 22, 參來七 25, 賽五九 16, 結二二 30。

五 創世記十八章陳明代求之基本原則的清楚啓示：

1 正確的代求不是從人發起的，乃是從神的啓示發起的；因此，正確的代求是表達神的願望並完成神的旨意—17、20 ~ 21 節, 十九 27 ~ 29, 詩二七 4 ~ 8, 來四 16, 七 25, 雅五 17。

2 表面上亞伯拉罕是爲所多瑪代求，實際上，他是用暗示爲羅得代求（創十四 12, 十八 23, 十九 1、27 ~ 29），這給我們看見，我們該爲流蕩到世界中的神子民代求。

3 代求是照着神心裏的願望與神親密的談話；爲此我們必須學習逗留在神面前—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 代求是照着神義的法則；在亞伯拉罕為羅得的代求裏，他不是照着神的愛和神的恩向神懇求，乃是照着神義的法則向神挑戰—創十八 23 ~ 25，羅一 17。

5 亞伯拉罕的代求不是結束於亞伯拉罕的說話，乃是結束於神的說話；這表明真正的代求是神在我們的說話裏說話—創十八 33，羅八 26 ~ 27。

陸 禱告的人必須是一個放下自己的一切，特別是放下自己能力和意見的人—徒十 13 ~ 15。

柒 禱告的人必須是一個肯出任何代價答應神一切要求的人—林後十二 7 ~ 10。

捌 禱告的人必須是一個生活和禱告相符的人—一 12，二 10，帖前五 17，參可十一 22，來十一 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.

第二週·週一

晨興餽養

太十四 23『既解散了羣眾，祂就獨自上山去禱告。』
到了晚上，只有祂單獨在那裏。』

約十四 30『…這世界的王將到，他在我裏面是毫無所有。』

十 30『我與父原是一。』

主活着就是一個禱告的人。祂活着不是作一個普通的人，向神禱告一些普通的禱告；不是作一個虔誠的人，就是所謂敬虔的人，以宗教的方式向神禱告；也不是作一個尋求神的人，為着神聖的成就和得着，向神禱告。祂作為一個禱告的人，甚至不是僅僅作一個尋求基督的人，迫切的禱告要得着至寶的基督（腓三 12~14、8）。祂乃是一個在肉體裏的人，在神聖、奧秘的範圍裏向奧秘的神禱告。福音書告訴我們，祂常去到山上，或退到隱密處去禱告（太十四 23，可一 35，路五 16，六 12，九 28）（神人的生活，一〇四至一〇五頁）。

信息選讀

根據我所學習的，我們可能是一個尋求基督的人，迫切的禱告要得着至寶的基督，但這並不是在福音書裏所啓示這個禱告之人的純淨榜樣。我們若是尋求基督的人，我們會以為自己很特別，很屬靈。但是在描述第一個神人是禱告的人時，我避免用「屬靈」這個辭；我乃是用「神聖」和「奧秘」這樣的辭。「神聖」是在神這一面；「奧秘」是在人那一面。...耶穌是在肉體裏的人，但祂乃是在神聖、奧秘的範圍裏，向奧秘的神禱告。

祂是一個禱告的人，一個與神是一的人（約十 30）。我們可能是尋求基督的人，迫切的禱告要得着基督，但我們可能與神不是一。主也是一個不住的活在神同在

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

裏的人 (徒十 38 下, 約八 29, 十六 32)。祂告訴我們, 祂從沒有獨自一人, 父一直與祂同在。祂每一刻都看見父的面容。我們可能尋求基督, 但也許不是這麼親密、繼續不斷的活在神的面光中。此外, 祂在任何苦難和逼迫下都信靠神, 不靠自己。... 祂在受苦之中, 不說威嚇的話, 只將一切交給那按公義審判的〔彼前二 23 下〕。... 當祂在十字架上將要死的時候, 祂禱告說, 「父阿, 我將我的靈交在你手裏。」〔路二三 46〕在我們的日常生活中, 當困難臨到時, 我們是否信靠神? 我們可能只在很小的程度上信靠神, 而不是完全的信靠神。

〔約翰十四章三十節指明, 〕世界的王撒但在主耶穌裏面沒有立場, 沒有機會, 沒有盼望, 任何事都沒有可能。如果我們蒙了光照, 我們就會承認, 撒但在我們裏面有太多的東西。他在許多事上有立場, 有機會, 有盼望, 有可能。但這裏有一個禱告的人, 祂說世界的王撒但, 在祂裏面是毫無所有。在全聖經裏, 這是一句特別的話。因此, 基督是禱告的人, 是與神是一的人, 一直活在神的面光中, 在受苦遭逼迫時信靠神, 並且撒但在祂裏面是毫無所有 (神人的生活, 一〇五至一〇六頁)。

在路加十一章一至十三節, 人救主教導禱告。我們若一再細讀這段話, 就會看見禱告的意思乃是把我們自己禱告到神裏面。... 一節說, 「耶穌在一個地方禱告, 禱告完了, 有一個門徒對祂說, 主阿, 教導我們禱告, 像約翰教導他的門徒一樣。」我們不知主為甚麼禱告。門徒看見祂禱告, 就要祂教導他們禱告。於是主接着說, 「你們禱告的時候, 要說, 父阿, 願你的名被尊為聖, 願你的國來臨。我們日用的食物, 天天賜給我們; 赦免我們的罪, 因為我們也赦免凡虧欠我們的人; 不叫我們陷入試誘。」(2~4) 我花過許多時間思考這簡短的話。我的結論是, 我們若一再這樣禱告, 結果我們會把自己禱告到神裏面。換句話說, 這種禱告的果效, 就是我們發現自己在神裏面 (路加福音生命讀經, 二六四至二六五頁)。

參讀: 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

第二週·週二

晨興餽養

路十一 11~13『你們中間作父親的，誰有兒子求魚，反拿蛇當魚給他？或求雞蛋，反給他蠍子？你們雖然不好，尚且知道把好東西給兒女，何況天上的父，豈不更將聖靈給求祂的人麼？』

我們一旦把自己禱告到神裏面，我們在神裏面又該作甚麼？我們只要把祂和祂的豐富接受到我們裏面。我們從前是墮落的人，完全在神之外，與祂的豐富無分無關。因此，我們無法享受神的豐富。我們需要把我們自己禱告到神裏面，然後我們在神裏面，就能接受祂和祂的豐富。

有些人聽見我們需要把自己禱告到神裏面，以接受祂和祂的豐富，他們可能會說，「我們得救以前，不在神裏面，但如今我們是神的兒女。」不錯，我們信徒是神的兒女；但我們必須承認，事實上在我們的經歷中，我們常不在神裏面。我們沒有住在神裏面，我們沒有停留在神裏面。比方說，一位弟兄就寢前對太太發脾氣，次日早晨起牀的時候，他就在神之外。他該怎麼作？他該把自己禱告到神裏面（路加福音生命讀經，二六五至二六六頁）。

信息選讀

我們時常受打岔離開神，也許只因報紙上的一個廣告，我們就受打岔離開神。因為我們很容易受打岔離開神，所以我們應當每天早晨花時間與祂同在，把我們自己禱告到祂裏面。我們不需要詳細的為我們的缺點禱告。我們說，「父阿，赦免我」，就設了，不需要禱告細節。「父，赦免我，因為我赦免別人」，這禱告就包括了一切。你越這樣禱告，就越曉得你是把自己禱告到神裏面。於是你在神裏面就會得着生命的供應。

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.

也許你想知道，在路加十一章一至十三節，我們那裏能看見從父接受生命供應的事。十一至十三節指明生命的供應：「你們中間作父親的，誰有兒子求魚，反拿蛇當魚給他？或求雞蛋，反給他蠍子？你們雖然不好，尚且知道把好東西給兒女，何況天上的父，豈不更將聖靈給求祂的人麼？」這裏魚、雞蛋和聖靈指明生命的供應。五節的餅也指明生命的供應。我們若把餅包括在內，就有四項生命的供應。當我們把自己禱告到神裏面，我們就能接受祂的豐富作我們的供應。

主在十一至十三節的話指明，我們禱告的用意應當是尋求生命的供應，求餅、魚和雞蛋。餅代表地上的豐富；魚代表海裏的豐富；雞蛋代表空中與地上之物的豐富。因此，餅、魚、雞蛋，代表地上、水裏、空中的豐富，就是代表各種不同的豐富。在十三節我們看見，聖靈是這些豐富的總和。聖靈是餅、魚和雞蛋的總和。

你的禱告若沒有把你帶到神裏面，就不要禱告。這不是說，你若病了，不該求主醫治你。要點是你禱告求醫治時，應當遵守禱告的管治原則，把你自己禱告到神裏面。你禱告的方式若打岔你，使你離開主，沒有把你帶到主裏面，你禱告的方式就當改變。你要力求禱告到神裏面。把我們帶到神裏面的禱告，乃是正確的禱告。

從我們對主的經歷中知道，我們禱告得正確，往往就把自己禱告到神裏面。當我們停留在祂裏面，就接受祂的豐富，就是化身在祂靈裏的豐富。當我們接受聖靈作我們生命的供應（由餅、魚和雞蛋所表徵），我們就能餵養自己，也能餵養一切受我們照顧的人（路加福音生命讀經，二六六至二六七、二六九至二七〇頁）。

參讀：路加福音生命讀經，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

第二週·週三

晨興餽養

可八 34『於是耶穌叫羣眾同祂的門徒來，對他們說，若有人要跟從我，就當否認己，背起他的十字架，並跟從我。』

九 29『耶穌說，非用禱告，這一類的靈總不能出來。』

禱告的意思是說，我們看見自己是一無所有，一無所能的。這含示禱告是真正的否認己。因此，禱告就是否認己，知道我們一無所有，也一無所能。不僅如此，禱告實際上就是宣告：「不再是我，乃是基督。」

門徒不禱告，卻想要趕鬼。他們也許對自己說，「我們觀察主趕鬼兩年多，已經從祂學會了。我們應當能從這個孩子身上把鬼趕出去。」他們雖然想要趕鬼，卻沒有成功。我們可以說，他們想要趕鬼，卻沒有所需要的能力、力量，也就是沒有神聖的電力。

馬可九章二十九節的「禱告」，實際上是指「不再是我，乃是基督」。在這件事上，我們要明白這個事例為甚麼緊接在啓示基督作我們的頂替，並在主說否認己的話之後。我們必須否認己，好叫基督成為我們的頂替，並我們的一切（馬可福音生命讀經，二七四頁）。

信息選讀

我們的禱告不必很長，只要呼喊「哦主耶穌」就設了。即使這麼一個短短的禱告，就指明「不再是我，乃是基督」。你的禱告見證你沒有靠自己的努力，去應付處境，你乃是應用基督。這就是把基督同祂的死與復活作我們頂替的這個異象實行出來（馬可福音生命讀經，二七六頁）。

WEEK 2 — DAY 3

Morning Nourishment

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)

爲着基督身體生機的建造，我們需要神聖的生命，也需要禱告。我們知道我們需要另一個生命，我們已經被神作成器皿，作神能藉以工作的憑藉。我們還需要禱告。禱告就是說，我們領悟，憑我們自己，以我們自己，在我們自己裏面，我們一無所是。因此，我們不願憑自己作甚麼。反之，我們要在神裏面、同着神並藉着神作一切。禱告有兩個意義：首先，我們禱告的時候，就將自己禱告到神裏面。第二，我們禱告的時候，就將神禱告到我們裏面。我們在神裏面不穀多，神在我們裏面也不穀多。因着我們受到打岔，我們就在神以外。我們若要作神的工作，就需要進入神裏面。不僅如此，神在我們裏面也不穀多。因此，我們需要將神禱告到我們裏面，然後我們就能用與神調和的方式工作。...我們能藉着禱告達到這種情況和光景。我們禱告的時候，不需要爲着事務或工作禱告得太多。我們需要將自己禱告到神裏面，也需要將神禱告到我們裏面。這是禱告的原則。

禱告就是說，我們停下自己，不作甚麼。我們若能憑自己作甚麼，就不需要停下來禱告了。我們可以逕自去作。許多時候我們就是這樣來服事。我們憑着自己作，這是錯誤的。我們必須使自己停下來。我們若查考新約，就可以看見主耶穌總是先禱告。祂的禱告是要停下自己，不離開父作甚麼。祂的禱告給祂機會與父完全是一。然後父神所作的，就藉着那人耶穌工作。早期的使徒們也是這樣。使徒行傳給我們看見，每當有某種行動的時候，使徒們總是先禱告。沒有禱告，他們絕不發起工作。每當他們要作甚麼，總是藉着禱告使自己停下來。他們的禱告給神一條路進入他們裏面，充滿他們，並浸透他們這個人；然後使徒們纔開始工作。那個工作不是使徒們向神獨立所作的（召會實際並生機的建造，一〇三至一〇四頁）。

參讀：召會實際並生機的建造，第九章；馬可福音生命讀經，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

第二週·週四

晨興餽養

王上八 48『他們若…全心全魂歸向你，又向着自己的地，就是你賜給他們列祖之地，和你所選擇的城，並我為你名所建造的殿，向你禱告。』

但六 10『但以理…就到自己家裏（他樓上的窗戶，開向耶路撒冷），一日三次，雙膝跪下，在他神面前禱告感謝，因他素常就是這樣行。』

王上八章三十一至四十八節題到神垂聽祂選民禱告的七種情形。…末了的情形（48）強調三件事：聖地，豫表基督是神分給信徒的分（見申八 7 註 1）；聖城，表徵在基督裏神的國（詩四八 1~2）；聖殿，表徵神在地上的家，召會（弗二 21，提前三 15）。這是關乎神經綸的三件緊要的事。在被擄到巴比倫期間，但以理把窗戶開向耶路撒冷，一日三次，向着聖地、聖城與聖殿禱告（但六 10）。這指明當我們向神的禱告是向着神永遠經綸裏的目標，就是基督、神的國與神的家時，神必垂聽我們的禱告。這意思是說，不論我們為誰禱告，我們的禱告都該對準神的權益，就是對準基督與召會—神在地上的權益，以完成神的經綸（聖經恢復本，王上八 48 第一註）。

信息選讀

聖地、聖城和聖殿，都是基督的豫表。基督是我們美地；基督是我們的城，我們的國；基督也是殿，神的居所。今天，我們的禱告該對準聖地、聖城和聖殿。這意思是說，我們的禱告該對準神的權益，就是對準基督與召會—神在地上的權益。

神權益的屬靈意義，就是基督自己。這指明不論

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

我們為誰禱告，我們的禱告必須對準基督，就是神的權益。我們需要為聖徒禱告，但我們的禱告不該對準他們。一面我們為他們禱告，另一面我們是因着神的權益為他們禱告。倘若我們的禱告只對準我們所代禱的人，這會帶進仇敵的攻擊。這是屬靈爭戰中的屬靈戰畧。

我們需要記得，禱告與三方有關：我們、神和撒但。有時我們為某人禱告，撒但就來攻擊他，使他的情形變得更糟。這原因乃是我們的權益是在於那人，不在於神的經綸。不論我們為誰禱告，我們的禱告都該對準神的基督，就是神在祂經綸中的權益。

要正確的禱告，我們必須在主耶穌的名裏向神禱告（約十六24），對準神為着祂經綸的權益。我說「在主耶穌的名裏」這辭，意思不是指任何傳統形式的禱告。在耶穌的名裏禱告，就是為着神在地上的權益禱告；神在地上的權益，就是基督作神給我們的分，作神的國，並作神的居所。我們的禱告該全然為着神的權益，以完成神的經綸（列王紀生命讀經，四七至四八頁）。

一個人如果只懂得要自己和自己的心意，這個人雖然也可以禱告，卻不是一個禱告的人。一個禱告的人必須達到一種境地，在宇宙中只要神和神的旨意，除此以外別無貪求。

這一點我們在主耶穌身上可以看得非常清楚。祂在地上作人的時候，祂到父面前去禱告，就是這樣的光景。當祂在客西馬尼園禱告的時候，雖然祂也在那裏和神商量，甚至說，若是可行，求你將這杯挪開；但是祂又說，不要照我的意思，只要照你的意思〔太二六39〕。祂一連三次這樣對神說，我要你的意思，不要我的意思。

基督徒不光要活在神面前，還要學習活在神裏面。...惟有活在主裏面的時候，你和主纔能成爲一個。那時你纔能對主說，主，我在這裏禱告，不是我自己禱告，乃是你和我，我和你一同禱告（禱告，三四、三七頁）。

參讀：列王紀生命讀經，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

第二週·週五

晨興餽養

創十八 14『耶和華豈有難成的事麼？到了約定的日期，明年這時候，我必回到你這裏，撒拉必生一個兒子。』

16~17『…亞伯拉罕…與他們同行，要送他們一程。耶和華說，我所要作的事，豈可瞞着亞伯拉罕麼？』

22『…亞伯拉罕仍舊站在耶和華面前。』

一個禱告的人也都是住在神裏面，全心等候在神面前的人。每一個禱告功課學得好的人，都是到神裏面先有等候，然後纔慢慢的有禱告。…你不能一來禱告，就快快的開口發表你的意思，說出你的感覺。許多時候，你反而要把思想和感覺都停下來，擺在一邊，全人等候在神面前。

在舊約裏頭有好些這樣的例子。譬如創世記十八章，記載神特別向亞伯拉罕顯現，在亞伯拉罕的帳棚裏接受他的接待。那一次亞伯拉罕就是在神面前一直服事，沒有向神求甚麼。直等到神把餅和牛犢都用過了，神把撒拉的事都說過了，末了神要走了，他再送神一程的時候，這時候神停下來說，我所要作的事，豈可瞞着亞伯拉罕呢？我現在到地上來，乃是為要審判所多瑪。神一說到這裏，亞伯拉罕懂得了神的心意，他知道神所關心的，是所多瑪城裏那個屬神的羅得，所以他這時馬上禱告。這給我們看見，他真是一個等候在神面前的人（禱告，四二至四三頁）。

信息選讀

不要以為神關於代求的啓示是那麼突然、神奇、「靈恩」的臨到。我們要從神的心領受這樣的啓示，

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

必須經過一段漫長的過程。我們必須從迦勒底的吾珥，一路經過許多地方，來到希伯侖幔利橡樹的帳棚門口。...神在希伯侖幔利橡樹那裏臨到〔亞伯拉罕〕。祂不是以榮耀的神，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來臨，和祂親密的朋友共享一餐。那時神找到了一個合祂心意的人。在創世記十八章，亞伯拉罕在神面前榮耀的代求，不是地上的人向天上的神禱告，乃是兩個朋友之間富有人性的談話。神從天降下，降卑自己，穿上平常人的形態，和亞伯拉罕交談。...代求乃是照着神心頭願望的揭示，而有與神的親密談話。這是代求的第一個基本原則。

要神向人啓示祂的心願，人必須豫備好。雖然千百萬的人屬乎神的名，但非常少的人豫備好，受過管教、訓練、割禮並被了結。

亞伯拉罕享受與神這樣甜美的交通，那時他就從神領受關於以撒出生和所多瑪毀滅的啓示。...以撒的出生與基督有關，所多瑪的毀滅與神對罪的審判有關。...這意思是基督必須進來，罪必須出去。今天神...要在我們的家庭生活、職業生活，甚至基督徒生活和召會生活中產生基督，並且毀除「所多瑪」。我們從神所已經領受，以及將要領受的一切啓示，多半與這兩項有關。

在十四節主說，「耶和華豈有太奇妙〔或美妙〕的事麼？」（直譯）。在我們眼中，每次對基督的經歷都是奇妙的；那是主美妙的作為。撒拉如何能生以撒？就人說是不可能的。...基督徒的經歷總是這樣，因為基督徒的生活乃是不可能的生活。何等奇妙，一切的不可能對基督都成爲可能！我們能作別人所不能作的，我們能成爲別人所不能成爲的，因為基督在我們對祂的經歷中乃是奇妙且美妙的（創世記生命讀經，八二三至八二五、八一五、八一七頁）。

參讀：創世記生命讀經，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

第二週·週六

晨興餽養

創十八 23『亞伯拉罕近前來，說，你真的要將義人與惡人一併剿滅麼？』

25『你絕不會將義人與惡人同殺，…這絕不是你所行的。審判全地的主豈不公平行事麼？』

27『亞伯拉罕回答說，我雖然是塵土爐灰，還敢對主說話。』

代求的第一個基本原則是必須照着神的啓示（創十八 17、20~21）。…正確的代求不是我們發起的，乃是神在祂的啓示中發起的。…在創世記十八章，神臨到亞伯拉罕的目的是甚麼？祂來當然不是爲着喫飯；祂來也不是爲了堅定關於撒拉生兒子的應許。神臨到亞伯拉罕，乃是因爲祂在尋找代求的人。

神向亞伯拉罕啓示祂的心願以後，亞伯拉罕立刻領會了神的意思。表面上亞伯拉罕是爲所多瑪代求，實際上他是爲羅得代求。…亞伯拉罕怎樣爲流蕩到所多瑪那部分神的子民代求，照樣，我們也必須爲流蕩到世界中的弟兄姊妹代求。亞伯拉罕的代求，是頭一個與召會生活中的代求相像的（創世記生命讀經，八二〇至八二一、八二五至八二六頁）。

信息選讀

代求…乃是親密的談話。在創世記十八章裏，亞伯拉罕不是在禱告，乃是和那在人水平上的密友談話，說，「你真的要將義人與惡人一併剿滅麼？」亞伯拉罕似乎對神說，「這是你的作法麼？讓我題醒你，你不該這樣作。在那城裏可能有五十個義人。爲着可能在那裏的五十個義人，你不寬容那城麼？」這是一種談話。…當你進入與那在人水平上的神親密的交通裏，

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

並且知道祂的心願，你就能向祂挑戰，說，「主，這是你的作法麼？」這既不是禱告，也不是懇求，乃是在非常友善的談話中向神挑戰。...亞伯拉罕向神挑戰，乃是照着神義的法則（23~25）。...正確的代求既不是照着神的愛，也不是照着神的恩，乃是照着神的義。

三十三節說，「耶和華與亞伯拉罕說完了話就走了。」這裏是記載亞伯拉罕的代求，但不是說亞伯拉罕說完了話，乃是說主說完了話。正確的代求總是神的說話。表面上是我們在說話，實際上是神在我們的說話裏說話。...我們需要停留在神面前，直到祂對我們說完了話。我們的代求必須說出神所說的（創世記生命讀經，八二七至八二八、八三〇、八三三頁）。

一個學習禱告的人，必須學一個厲害的功課，就是把自己放下，把自己停下來。這裏的自己特別是指着自己的意見和天然的能力〔參行傳十章裏的彼得〕。

甚麼代價都肯出，神一切的要求都肯答應，這也是禱告的人該有的條件。...每一次你遇着神，神都是向你有所要求的。我們常以為說，神是一位賜恩給我們的神，但...神也是一位向我們有要求的神。

你的生活和你所禱告的必須是一致的，是合得來的。有的人在主面前求一件事，比方說，求召會復興，或者求一個罪人靈魂的得救，但是他的生活和所求的完全不一致，他那個生活不是活在召會的復興裏面，也不是活在為着要帶領罪人得救的情形裏面。雖然他是在那裏作禱告，但他卻不是一個禱告的人。一個禱告的人，不光是有禱告的舉動，也有禱告的生活，他的生活就是禱告。很多的時候，我們能為好些事禱告，但是禱告了之後，我們的生活一點兒都不在那些事裏面。這就是說，我們有禱告的舉動，卻不是禱告的人（禱告，四五、四七、五〇頁）。

參讀：禱告，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

555

禱告—在至聖所裏

7 7 7 7 副 (英 772)

降 E 大調

4/4

3 5 6 5 | 5 · 4 3 - | i 7 6 5 | 3 1 2 - |
 一 主阿, 我們今聚集, 同心禱告尋求你;
 3 5 6 5 | 5 · 4 3 - | 3 4 3 2 | 3 · 2 1 - |
 我們乃是祭司體, 要在你前同侍立。
 1 4 3 4 | b7 6 5 - | 6 6 7 i | 4 3 2 - |
 (副) 在此我們同禱告, 學習摸着你好,
 3 5 6 5 | 5 · 4 3 - | 3 4 3 2 | 3 · 2 1 - ||
 直到靈裏能相調, 使你召會得建造。

二 切願前來作祭司, 用靈來摸你意旨,	在你面前供聖職, 讓你完成你設施。
三 我們進到至聖所, 隨着靈感向你說,	摸你施恩的寶座, 讓你靈裏多經過。
四 從你施恩的寶座, 流到我靈滋潤我,	流出恩惠的江河, 應時幫助我得着。
五 但願我們的禱告, 不隨己意來求討,	就是你靈的發表; 只照你意向你要。
六 雖有許多的事務, 卻願你能有出路,	需要向你來求訴, 過於我們蒙眷顧。
七 我們仰望你聖垂, 我們飽嘗你恩惠,	多賜生命的活水; 就能讓你有作為。

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.

二〇一二年感恩節特會

禱告與主的行動

第三篇

在香港禱告，為着編組成軍， 為神在地上的行動爭戰

讀經：出三十 1 ~ 16，代下十六 9，來七 25，啓八 3 ~ 5，弗四 13，六 10 ~ 12

綱 目

週 一

壹 神是無所不能的，但祂的無所不能受到限制，因為祂必須有某些適合祂作工的條件—代下十六 9：

一 我們需要主給我們光，使我們看見祂所能作的，並使我們看見我們會攔阻祂作甚麼—賽五十 2，耶三二 17、27，太十九 26，路一 37：

1 我們能將神放在一個地位上，使祂不能作祂所要作的—賽五十 2，太十三 22 ~ 23，二三 37 ~ 38，可六 5，來三 11 ~ 12，四 2。

2 今天神的能力受我們的度量限制，它是受制於我們的意志、服從、順從和信心—太十七 19 ~ 20，可十一 23 ~ 24。

3 主必須把我們帶到一個境地，對祂自己有完全的回應，使祂能有自由無阻的通路，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 · 約壹五 14 ~ 15 。

二 國度的意思就是神能作祂所要作的，祂有祂自己的通路，祂是不受攔阻的，祂有權柄、能力和榮耀；凡在國度時代裏是真實的，今天在召會裏也該是真實的—太六 9 ~ 10 。

三 基督的身體可能是祂的彰顯，也可能成爲祂的限制—弗一 22 ~ 23，三 19：

1 我們若不是用來彰顯祂，就是限制祂；我們乃是在一個地位上，或者給祂完全的彰顯，或者限制祂的彰顯。

2 今天主在尋找一些肢體，對祂會有完全的回應，並且在他們身上，祂的意願所受的限制會被除去—太六 9 ~ 10 。

週 二

四 我們必須看見我們的責任有多大，我們的眼睛需要得開啓，看見神的受限制，並看見我們該如何與祂合作。

貳 香壇表徵基督作代求者—來七 25，羅八 34：

一 我們需要有分於基督的代求生活—26 ~ 27 節，提前二 1，弗六 18 ~ 19，西四 3，帖前五 25，帖後三 1，來十三 18 。

二 基督的代求生活，祂的禱告生活，乃是神聖行政的中心—七 25，羅八 34，啓八 3：

1 香壇乃是神在宇宙中工作的中心：

a 基督的禱告生活，乃是神在地上執行祂管治的中心—來七 25，羅八 34 。

b 神行政的執行，是由香壇那裏所獻給神的禱告來推動的—啓八 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 在香壇所獻上的禱告支配全宇宙。

2 啓示錄八章描繪香壇成了神行政的寶座，讓神在祂的行政裏施行審判。

週 三

三 基督復活並升天以後，個人的基督成了團體的基督；因此，今天在神面前，不僅個人的基督在代求，團體的基督，就是頭同着身體，也在代求—林前十二 12，徒十二 5、12：

1 作為基督的肢體和身體基督的一部分，我們在基督代求的職事上與祂合作，在我們代求的禱告中，實現祂的代求—羅八 34、26 ~ 27。

2 當我們到達香壇，就是神聖行政的中心時，我們就成為代求者，為着別人並為着主的權益代求。

3 我們對香壇若有這樣清楚的觀點，就會為着神的行動，為着神定旨的執行，為着主的恢復，為着神聖行政的實施，並為着神聖的分賜而禱告；這種禱告成就神的定旨，並使神的心喜悅—提前二 1，羅八 26 ~ 27。

週 四

叁 在出埃及三十章一至十六節裏，香壇與遮罪銀之間的關係，其屬靈的意義乃是：我們要在香壇禱告，為着編組成軍，為神在地上的行動爭戰：

一 帳幕表徵神具體化身在祂的選民裏面，為着祂在地上的行動；帳幕以及與其有關的一切，都是為着神的行動—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 在香壇的禱告，是爲着神的行動；因着神的眾仇敵反對神的行動，神就藉着爭戰而行動—民十 35。
- 2 神的子民尤其需要爲着編組成軍禱告，好爲着神在地上的行動爭戰，以完成祂的定旨—弗六 10 ~ 12。

週 五

- 3 這代求禱告的結果乃是數點神的百姓，編組成軍，與反對神行動的仇敵爭戰，就是與美地居民所豫表諸天界裏執政的、掌權的爭戰—出三十 11 ~ 16，二三 23，弗六 12。
- 4 當神有了這樣的軍隊，祂就能在地上爲着祂的權益有所行動。

二 男丁有資格從軍的年齡，其屬靈的意義乃是：如果我們要在軍隊裏爲着神的行動爭戰，我們就必須成熟—出三十 14，來五 14 ~ 六 1，腓三 15，林前二 6：

- 1 在香壇所獻上的代求，乃是爲着信徒的長大成熟，使軍隊能編組起來—弗四 13，六 10 ~ 12。
- 2 我們越在香壇那裏禱告，就越看見成熟的需要是迫切的，也越爲着需要在生命裏長大成熟有急切的禱告—林前二 6，三 1 ~ 2，十四 20，十六 13，來五 14 ~ 六 1，弗三 16。
- 3 惟有這樣一支軍隊組成，神纔能爲着祂的定旨在地上行動；若沒有由成熟之人所組成的軍隊，神就無法行動—四 13，六 10 ~ 12。

週 六

三 按照遮罪銀的豫表，我們所憑以爭戰的基督乃是升天的基督，在諸天之上的基督—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 作為舉祭的半舍客勒銀子，豫表神的子民所經歷並付出作為遮罪銀的升天基督—13 節，弗一 21，四 10，來四 14，七 26，八 1。
- 2 為着屬靈的爭戰，我們對基督的經歷必須達到最高點，就是與祂一同坐在諸天界裏，並且不是在自己裏，乃是在升天的基督裏爭戰—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.

第三週·週一

晨興餽養

代下十六 9『耶和華的眼目徧察全地，要加強那些心中純全向着祂的人…。』

來四 2『因為有福音傳給我們，像傳給他們一樣；只是所聽見的話與他們無益，因為這話在聽見的人裏面，沒有與信心調和。』

神是無所不能的，但祂的無所不能受到限制，因為祂必須有某些適合祂作工的條件。問題是我們有否站在讓祂顯明祂能力的地位上。我知道我不能幫助神，我不能促進祂作任何事情。但我可能有些東西會攔阻祂。罪、不信、天然的能力等等，都會攔阻神的能力。主必須給我們光，使我們看見祂所能作的；祂也必須給我們光，使我們看見我們會攔阻祂作甚麼。我能將祂放在一個地位上，使祂不能作祂所要作的。天地的創造者，會受我們限制。願主鑒察我們的心，並徹底對付我們（倪柝聲文集第二輯第二十六冊，一二七至一二八頁）。

信息選讀

我的度量將成為神能力的度量；神有多大，就在於我的度量容讓祂有多大。這是瓦器裏的度量。我若擴大我的度量，就是擴大神在我裏面的能力。今天神的能力受我的度量限制，它是受制於我的意志、我的服從、我的順從和信心。神的能力取決於我對祂的信心。我是規格，是標準。今天神的全能受制於你和我。

在我能帶進永遠的計畫以前，〔神〕必須在我身上有自由的通路。這就是國度的意思。國度的意思就是神能作祂所要作的，祂有祂自己的通路。祂是不受攔阻的，祂有權柄和能力，所以有榮耀；祂有一個範圍，在其中祂是至高無上的。召會必須帶進這個。有一天，召

WEEK 3 — DAY 1

Morning Nourishment

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

會將是祂的器皿，盛裝祂所要的一切，但今天這就必須開始。神在等候，直到我們完全順從；這是神作工的原則。...今天神的能力完全受制於我們的度量。神無法比我們所是的更有能力。祂已將祂自己放在我們裏面，使我們成爲祂的管道；我們能將祂關在外面，也能釋放祂。

主必須把我們帶到一個境地，我們沒有甚麼攔阻祂，我們在主手中是柔順的。祂必須把我們帶到一個境地，對祂自己有完全的回應，使祂能有自由無阻的通路。這樣，就沒有甚麼是祂所不能作的。

一個人的身體，乃是爲着這個人個格的完全彰顯。...基督的身體就是那彰顯基督的。主耶穌是藉着每個肢體彰顯祂自己，祂是藉着祂的召會彰顯祂一切所是。但身體可能是祂的彰顯，也可能成爲祂的限制。祂在地上，是在肉體受限制的身體裏行動；今天，祂是在屬靈的身體—祂的召會—裏行動，彰顯並表顯祂自己。祂在那靈裏，在祂屬靈的身體裏行動。祂在地上，是在祂肉身的身體裏表顯祂自己；今天祂仍然在一個身體裏表顯祂自己，不過那是個屬靈的身體。我們是這屬靈身體的肢體，我們若不是用來彰顯祂，就是限制祂。當我們蒙光照，看見我們的責任有多大時，那將是個不得了的日子。我們是基督惟一的彰顯。身體是祂彰顯自己的憑藉。

有一位的意志絕對與神的意志聯合，神在祂身上不受限制，這一位就是主耶穌。神能在祂身上，並藉着祂作神所喜歡的。藉着祂的死與復活，有一個身體憑着那靈的能力形成了；今天神在尋找一些肢體，對祂會有完全的回應，並且在他們身上，神的意願所受的限制會永遠除去（倪柝聲文集第二輯第二十六冊，一三〇至一三二、一二九、一三一頁）。

參讀：倪柝聲文集第二輯第二十六冊，一二六至一三二頁；人的破碎與靈的出來，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

第三週·週二

晨興餽養

來七 25『所以，那藉着祂來到神面前的人，祂都能拯救到底；因為祂是長遠活着，為他們代求。』

羅八 34『誰能定我們的罪？有基督耶穌已經死了，而且已經復活了，現今在神的右邊，還為我們代求。』

召會是神造物中初熟的果子。凡在國度時代裏是真實的，今天在召會的得勝者中間就該是真實的。「願你的旨意行在地上，如同行在天上。」（太六 10）這就是說，沒有人的意志該進來限制祂。權柄的問題得着解決，能力的問題也就得着解決。在國度裏，神將不受限制。我們該禱告：「主，在我裏面有甚麼暗中損傷你的主權？」耶穌是主。在神那面絕沒有能力的問題，但因着現今世代的性質，「意志」是決定的因素，在我們這面就有限制。我們的眼睛必須得開啓，看見神的受限制，並看見我們該如何與祂合作（倪柝聲文集第二輯第二十六冊，一三二頁）。

信息選讀

香壇表徵基督是代求者，為要維持神與祂百姓之間的關係（羅八 34，來七 25）。我們需要有分於基督代求的生活（26~27，提前二 1，弗六 18~19，西四 3，帖前五 25，帖後三 1，來十三 18）。

基督代求的生活由香壇所表徵，乃是神聖實施、神聖行政的中心。在宇宙中有個東西，可以稱之為神的經綸、神的行政、神的實施。神並不閒懶，神是一位有定旨的神。祂有一個定旨，而祂正在運行、作工、行動、分賜、執政。我們來研究香壇的時候，乃是來研究宇宙中最大的事，再沒有甚麼比這件事更中心

WEEK 3 — DAY 2

Morning Nourishment

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

的了。可以說，至聖所裏的約櫃乃是中央政府，是我們屬天的華盛頓特區；香壇則可視為天上的白宮。這意思是說，每一件事都是由這個神聖的中心所執行、推動、實行出來的。基督的代求就是神的白宮。基督代求的生活、禱告的生活，乃是神行政的中心（來七 25，羅八 34）。香壇乃是神在宇宙中工作的中心。

在啓示錄八章，我們不僅要看見眾聖徒的禱告，也要看見基督的禱告。八章裏的禱告不再僅僅是個別基督的禱告，而是團體基督的禱告。在香壇前所執行的事上，眾聖徒與基督的確是一。我們在這裏看見團體基督的禱告生活。

在八章，基督被描述為另一位天使，將眾聖徒的禱告獻給神（3~5）。為着祂的行政，祂需要我們的禱告。我們的禱告就是回應祂天上的職事。當我們禱告時，祂就執政。當祂執政時，我們就禱告。祂將這些禱告獻給神，然後將神的答應傾倒給地上的人。祂把神對我們禱告的答應傾倒出來，這就是祂宇宙的行政。這位行政者各方面都設資格，但祂需要我們的禱告。可以說，基督是藉着我們的禱告來經管全宇宙的。

在啓示錄裏，香壇是正對着神權柄的寶座之前。根據八章，基督是另一位天使，來把香加在眾聖徒的禱告裏，然後這香升到行政寶座上的神那裏去，神就應允眾聖徒的禱告。結果，火便降到地上來執行神聖的審判，這些審判記載在啓示錄其餘的部分。這是描繪香壇成了神行政的寶座，讓神在祂的行政裏施行審判。要緊的是我們都要看見，神行政的執行，是由香壇那裏所獻給神的禱告來推動的（新約總論第四百一十篇——中文尚未出書）。

參讀：啓示錄生命讀經，第二十三篇。

this. We may say that the Ark in the Holy of Holies is the central government, our 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

第三週·週三

晨興餽養

羅八 26~27 『況且，那靈也照樣幫同擔負我們的軟弱；我們本不曉得當怎樣禱告，只是那靈親自用說不出來的歎息，為我們代求。那鑒察人心的，曉得那靈的意思，因為祂是照着神為聖徒代求。』

個別的基督復活以後，尤其在升天以後，就成了團體的。因此今天在神面前，不僅個別的基督在代求；團體的基督，就是頭同着身體，也在代求（林前十二 12，徒十二 5、12）。元首基督在天上代求，而身體召會在地上代求。所以代求者不僅僅是基督自己，更是基督同着祂的身體。

我們需要領悟，每當我們在靈裏禱告的時候，基督就在我們的禱告中禱告。新約說到在主的名裏禱告（約十四 13~14，十五 16，十六 23~24）。在主耶穌的名裏禱告，就是在基督裏禱告。我們這麼禱告，其實就是基督在禱告。...祂在我們的禱告中禱告。在神看來，眾聖徒和眾召會所有正當的禱告都是基督的禱告，也都是基督代求裏的一部分（新約總論第四百二十篇——中文尚未出書）。

信息選讀

每當我們在香壇面前開口禱告的時候，我們所發出的禱告不是私人、個人的禱告，而是代求的禱告。在這裏我們對自己和自己的利益不再有興趣，我們不是顧慮自己，為自己禱告，而是為別人代求。那時候，我們在經歷中就真是基督的肢體，真是身體基督、團體基督的一部分了。不但如此，那也是我們在基督代求的職事上與祂合作的時候。祂以一種方式代求，我們就按祂代求的方式來與祂合作。這

WEEK 3 — DAY 3

Morning Nourishment

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

意思是說，我們在代求的禱告中來執行祂的代求。在這裏我們真與主是一。

如果我們對香壇有清楚的看見，我們的禱告生活就定規會有徹底的翻轉。我們在禱告中就不會被物質的需要或私人的事情所佔有，反而會為着神定旨的執行、神聖行政的實施、神供應恩典的分賜來禱告（提前二 1，羅八 26~27）。在作為神聖行政中心的香壇這裏，我們會成為代求的人，為着別人並為着主的權益代求。

神所渴望的乃是在香壇那裏的禱告。這樣的禱告是代求的禱告。每當我們在香壇那裏開口禱告的時候，我們的禱告不是為着自己，而是為着神永遠的計畫，為着祂的恢復，為着祂的行動，並為着祂所有的召會。

基督徒獻給神千千萬萬的禱告，但神的定旨卻很少得以執行，...神供應的恩典卻很少分賜出去。今天我們需要學習這樣禱告，來推動施恩的寶座，將神生命的供應當作恩典分賜給所有需要的人。我們需要學習如何禱告來推動權柄的寶座，好執行神聖的行政。如果我們對禱告有這樣的看見，我們的禱告生活就會有徹底的翻轉。

我們都必須實行這些真理。如果我們曉得我們無須形式的禱告，無須獻上天然、宗教的禱告，這會幫助我們禱告得更多。在香壇這裏，我們應當成為代求的人；我們會終日為着別人並為着主的權益代求。我們這樣禱告，就曉得我們真與主是一了。我們藉着代求的禱告，就能在香壇那裏與祂是一。這樣的禱告對神乃是馨香的香。這種禱告能完成神的定旨，滿足神的渴望，並使神心喜悅（新約總論第四百二十篇）。

參讀：出埃及記生命讀經，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

第三週·週四

晨興餽養

出三十 1『你要用皂莢木作一座燒香的壇。』

民十 35『約櫃往前行的時候，摩西就說，耶和華阿，求你興起，願你的仇敵四散；願恨你的人從你面前逃跑。』

金香壇是我們的定命，也是我們的目的地。我們在香港那裏該作甚麼？我們需要禱告。然而，我們不該為自己和自己的利益禱告，乃該為神的行動和祂的權益禱告。為神的行動和權益禱告，就是代求的禱告。神的選民經過外院子、聖所以及至聖所等不同的站口之後，就到達了目的地——香壇，為着神的權益代求。神的子民應當特別為着甚麼代求？他們需要為神的行動代求（出埃及記生命讀經，一九五〇頁）。

信息選讀

帳幕表徵神具體化身在祂的選民，祂所揀選的人裏面。神具體表現於帳幕的目的何在？就是為着神在地上的行動。就這點而論，今天與古時的原則是一樣的。所以要緊的乃是：我們要看見帳幕及其有關的一切，乃是為着神在地上的行動。

神有許多仇敵；埃及人是神的仇敵，亞瑪力人也是神的仇敵。我們讀舊約就能看見，從埃及到迦南，神處處都有仇敵。甚至祂自己的子民也可能成為祂的仇敵。今天也是這樣。到底誰是為着神的？我們在自己裏面也是神的仇敵。

神因着這麼多的仇敵，就沒有行動的自由。如果祂想要往某個方向行動，卻沒有通道，沒有通暢的道路可

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，這是因為仇敵想要把道路阻塞。其次，如果神想要往不同的方向行動，其他的仇敵也會盡力攔阻祂。神無論在那裏都不受歡迎。那麼祂怎麼辦？神需要爭戰，好毀滅祂所有的仇敵。因這緣故，以色列人得了指示，不可憐憫迦南人；反之，他們需要把迦南人滅絕盡淨。

在以弗所書裏我們看見，召會是神的豐滿。甚麼是神的豐滿？神的豐滿就是神的帳幕，也就是三一神具體化身在祂的選民裏面。按照以弗所書，召會—神的子民—最終應當是一個戰士，不是與血肉之人爭戰，乃是與空中執政的、掌權的爭戰。所以，以弗所書裏召會的啓示符合出埃及記裏帳幕的豫表。

首先，需要帳幕作為神的具體表現；然後，神的選民需要經歷帳幕的各方面，直到他們到達香壇，為着神的權益和祂的行動代求。神的子民尤其需要為着主軍隊的編組禱告，這軍隊要為神在地上的行動爭戰。香壇描述過後，緊接着就題起人口調查和遮罪銀的事，原因就在這裏。事實上，出埃及三十一章十一至十六節強調人口調查的事過於贖價銀，就是遮罪銀的事。在十二節裏，主吩咐摩西，要按以色列人被數點的，計算總數。這次數點百姓乃是為着軍隊的編組。

我們需要有深刻的印象，看見神的選民到達香壇時，乃是為神的行動代求。這代求的禱告要蒙答應，就需要編組一支軍隊。我們若看見這點，就會明白香壇和遮罪銀之間的關係。我們在香壇前，為着神的行動禱告；這個禱告要蒙答應，就必須有人口調查，計算那些能編組成軍之人的總數，好為着神在地上的行動爭戰（出埃及記生命讀經，一九五〇至一九五二頁）。

參讀：出埃及記生命讀經，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

第三週·週五

晨興餽養

出三十 12『你要按以色列人被數點的，計算總數；你數點的時候，他們各人要為自己把贖價給耶和華…。』

14『凡被數點的，自二十歲以上的人，要將這舉祭獻給耶和華。』

在香壇獻上的禱告，是為着神的行動。這代求禱告的結果乃是數點神的百姓，編組成軍，與反對神行動的仇敵爭戰，就是與美地居民所豫表諸天界裏執政的、掌權的爭戰（見出二三 23 註 1）。當神有了這樣的軍隊，祂就能在地上為着祂的權益有所行動。因此，遮罪銀和香壇有直接的關係（聖經恢復本，出三十 12 第一註）。

信息選讀

神的軍隊在那裏？神的武裝隊伍在那裏？這些武裝的隊伍必是由神的選民編組而成。不僅如此，只有滿二十歲的男丁纔有資格成為這軍隊的一部分。這指明要編組軍隊，許多神的選民需要成熟。

逾越節的羊羔和遮罪銀之間有個重要的區別。逾越節的羊羔完全且絕對是為着救贖的，對全體百姓都通用。但贖價銀與救贖有關，只應用於那些有資格編組成神軍隊的人。假設有些神的選民不滿二十歲，想要納半舍客勒的贖價銀，因着他們年齡不足，尚未成熟，就不有資格納贖價銀。然而，就着逾越節的羊羔所完成的救贖而言，年齡並不是因素。所有以色列人，無論年齡大小，都有資格被羊羔救贖，連纔生的嬰孩也都有資格蒙救贖。

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.

我們這些神的選民，無論年齡大小，從屬靈上說，都已經蒙了救贖。然而，我們需要問問自己，按照我們的成熟度，我們屬靈的年齡有多大？也許你屬靈的年齡只有幾週或幾歲。在出埃及三十三章，那時以色列人的總數至少有二百萬。但還不到三分之一，準確說，只有六十萬零三千五百五十人，設資格在神的軍隊裏。三分之二以上神的百姓，包括所有的女子以及二十歲以下的男子，在這軍事人口的調查中都不能被數點。

這件事的屬靈意義乃是：我們若要在軍隊裏為着神的行動爭戰，就需要成熟。我們需要長大，直到我們屬靈的年齡滿了二十歲。在香港所獻的代求就是為着這個長大成熟，使軍隊能編組起來。在香港那裏的代求越多，神的百姓就會越迫切要長大。我們會更加領悟，我們迫切需要成熟。我們更多的人迫切需要長大，達到成熟，好設資格編組成軍。惟有當這樣一支軍隊編組起來，神纔能為着祂的定旨在地上行動。離了成熟之人所組成的軍隊，神就無法行動。哦，神的選民需要長大！在香港獻給神代求的禱告，正是為此！

姊妹們聽見以色列人中惟有男人纔能編入神的軍隊，不該感到失望。在屬靈的經歷中，男子表徵剛強的人。從屬靈上說，今天有些姊妹也許是男子，而有些弟兄在屬靈上也許是女子。我們在屬靈上是男的還是女的，不在於我們是弟兄或姊妹，乃在於我們在靈裏是剛強的，還是軟弱的。你若靈裏剛強，你就是男子；但你若靈裏軟弱，你就是女子。我們中間有太多的人是女子，所以我們需要成熟（出埃及記生命讀經，一九五四至一九五七頁）。

參讀：出埃及記生命讀經，第一百四十九至一百五十二篇；生命的經歷，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

第三週·週六

晨興餽養

出三十 13『凡被數點的，每人要按聖所的舍客勒（一舍客勒是二十季拉），交銀子半舍客勒；這半舍客勒是獻給耶和華的舉祭。』

弗二 6『祂又叫我們在基督耶穌裏一同復活，一同坐在諸天界裏。』

六 10『末了的話，你們要在主裏，靠着祂力量的權能，得着加力。』

讓我們假設你穀成熟，能在神的軍隊裏。因着你屬靈的年齡至少二十歲，你就穀資格列在那些能出去打仗的人中間。但這意思是，你該直接去爭戰麼？當然不是。〔根據出埃及三十三章十二節。〕你若想要直接去爭戰，就會遭受災殃。...我們要避免災殃，就絕不該憑自己去爭戰。我們應當說，「在神的軍隊裏我絕不憑自己爭戰，惟有在基督裏並憑着基督，我纔去。我有基督作我的半舍客勒，作我的贖價銀。祂是寶貴而有價值的。」我們若要在神的軍隊裏爭戰，就需要單單憑着這位寶貴的基督來爭戰（出埃及記生命讀經，一九五七頁）。

信息選讀

贖價銀所豫表的基督不是釘十字架的基督，不是作為贖罪祭和贖愆祭死在十字架上的基督。反之，遮罪銀乃是舉祭；舉祭表徵復活並升天的基督，在諸天之上的基督。按照遮罪銀的豫表，我們所憑以爭戰的基督不是釘十字架的那一位，乃是升天的那一位。也許你以前從未想過這事，但這就是豫表所陳明的圖畫。

凡從事屬靈爭戰的人都知道，這場爭戰不是在地

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；屬靈的爭戰是在空中進行的。我們要從事這樣的爭戰，就需要與升天的基督一同在諸天界裏。我們需要與作我們舉祭的基督一同在諸天之上。我們在別處曾經指出，搖祭表徵復活的基督，而舉祭表徵升天的基督。所以，舉祭比搖祭更進前一步；也就是說，升天的基督超越過復活的基督。在升天裏，基督擊敗了祂的仇敵。

在有些國家，青年人也許害怕被徵召入伍，就盼望能不到役齡。他們因為害怕被徵召入伍就不想長大。在屬靈生命上，許多信徒的長大受到阻礙。他們也許相當老了，看起來卻像侏儒；他們沒有在生命裏長大。我們盼望在主的恢復裏，我們中間沒有侏儒。我盼望別人問起我們幾歲時，更多的人能說，就屬靈而論，我們已經滿了二十歲，穀資格交半舍客勒了。最終，我們都應當能說，「讚美主，在屬靈的生命上，我不再是個十幾歲的青少年！我已經過了二十歲，穀資格交半舍客勒，且穀資格被徵召入神的軍隊。」

我們要交半舍客勒，對基督的經歷就必須達到最高點，就是與祂一同坐在諸天界裏；這是對基督最高的經歷。我們需要經歷這樣的基督，纔有作為半舍客勒的基督。換句話說，半舍客勒銀子表徵我們所經歷並付出作為丁稅的升天基督。

半舍客勒銀子表徵我們對基督這升天者的經歷。我們在聚會中，必須是在諸天之上；不然，我們就不能盡功用。每當我們沒有與基督一同在諸天之上，我們就無法在聚會中盡功用。當我們合適的盡功用時，我們就真是在升天的基督裏（出埃及記生命讀經，一九五八、一九六五至一九六六頁）。

參讀：出埃及記生命讀經，第一百五十四篇；禱告，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

禱告-在至聖所裏

8787 副 (英 1217)

降D大調

3/4

3 3 | 4 3 2 1 | 2 2 2 3 | 4 4 3 2 | 3 -
 一 主，你 呼 召 我 們 聽 見：『 前 來 進 入 至 聖 所 ！ 』
 3 4 | 5 5 6 7 | i 5 5 i | 7 6 5 #4 | 5 -
 在 此 瞻 仰 你 的 榮 臉， 享 你 同 在 時 加 多。
 5 5 | 2 7 6 5 | i i 5 5 | 2 7 6 5 | i -
 (副) 藉 着 香 壇 禱 告 功 績， 前 來 進 入 至 聖 所；
 i i | i i 7 6 | 5 3 1 2 | 3 5 3 2 | 1
 經 過 幔 子， 再 無 隔 離， 坦 然 摸 主 施 恩 座。

- 二 又新又活道路已開，因有羔羊流寶血；
我們只管坦然前來，享主榮耀和聖別。
- 三 在神座前交通無礙，恩典供應真無量；
因主流血十架受害，榮耀道路已開創。
- 四 昂首進入新約時代，享神命定的永福；
真心確信，前進不怠，絕不退縮戀舊途。
- 五 主，讚美你，我們都已前來進入至聖所；
作你子民，與你是一，神、人互住永穩妥。

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.

二〇一二年感恩節特會

禱告與主的行動

第四篇

堅定持續的禱告

讀經：西四 2，弗六 18，太二六 41

綱 目

週 一

壹 「你們要堅定持續的禱告，在此做醒感恩」—西四 2:

- 一 堅定持續就是堅忍、堅定並熱切的持續。
- 二 我們必須堅定持續的禱告，因為禱告與爭戰有關；神與撒但雙方彼此敵對；第三方包括神所揀選並救贖的人：
 - 1 「撒但」這名字是「對頭」的意思；撒但是外面的仇敵，想要打敗神，也是神範圍裏的對頭，想要製造破壞—參啓十二 10，伯一 6 ~ 12。
 - 2 神所揀選並救贖的人，將是真正決定神與撒但爭戰之勝負的人—參詩歌六四〇首。
- 三 我們爲了要在神這一邊與撒但爭戰，就必須堅定持續的禱告；這種的堅定持續是必需的，因為整個世界的趨向都是遠離神的：
 - 1 禱告就是反墮落宇宙中的潮流、趨勢。

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 堅定持續的禱告就像逆水行舟；你若不堅定持續，就會隨波逐流。
- 3 整個宇宙都在撒但的影響之下，與神的旨意相對；因此，世界上有一股強大的潮流，反對神的旨意—參約壹五 19。
- 4 我們這些與神站在一起的人，發現整個宇宙都在反對我們，尤其在反對我們的禱告。
- 5 在我們天天禱告的事上，許多經歷都證實，撒但盡其可能的抗拒我們的禱告；敵擋禱告的不僅在我們外面，也在我們裏面。

週 二

四 在我們想要堅定持續的禱告以前，首先該為我們的禱告生活向主許願：

- 1 要確定的向主禱告說，「主，在禱告的事上，我向你是認真的。我呼天喚地作見證，從現在開始，我要有禱告的生活。我不要作一個不禱告的人，我要作一個禱告的人。」
- 2 如果你沒有向主有過這樣的禱告，你就無法堅定持續的禱告；我們要對祂說，「主，我在這事上很迫切。我把自己獻給你，好叫我有禱告的生活。主，保守我在禱告的靈裏。如果我忘記了，忽畧了，我知道你不會忘記。求你一再題醒我要禱告。」
- 3 這樣的禱告可以當作向主所許的願；我們都必須為着我們的禱告生活向主許願；我們應當告訴主：「主，我知道如果我忘了所許的願，你不會忘記。主，從一開始我就要清清楚楚的把責任交給你。主，不要讓我過去，要題醒我禱告。」

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 我們為禱告和主辦了這樣的交涉以後，就該劃出定時禱告的時間；在這段時間裏面，最重要的事必須是禱告；我們的態度應當把禱告當作我們最重要的事，不讓別的事情打岔——但六 10。

六 我們要有更多的時間禱告，就要設法在一天之內把時間節省下來；不必要的談話會使我們禱告的靈軟弱，破壞禱告的氣氛，並且霸佔了可以用來禱告的時間——弗五 16。

週 三

七 堅定持續的禱告有許多益處：

1 禱告是我們思念在上面的事惟一的路——西三 2：

a 當我們藉着禱告思念在上面的事，我們就不會為瑣事祈求；反之，基督屬天的代求、職事和行政，要佔有我們的禱告——來七 25，八 2，參徒六 4。

b 我們在禱告的時間裏思念在上面的事，就成為基督在諸天之上職事的返照；藉着我們的禱告，元首基督就得着一條路，藉着祂的身體施行祂的行政。

c 因着基督為全世界眾召會代求，我們也為眾召會禱告。

d 我們禱告的時候，就是屬天的大使，在地上延展神的國度；惟有禱告的時候，我們纔能實際的成為屬天國度在地上的大使——林後五 20。

2 禱告乃是進入至聖所，來到施恩的寶座前的路，好使我們受憐憫，得恩典，作應時的幫助——來四 16：

a 我們來到施恩寶座前禱告的時候，恩典就像江河一樣，在我們裏面湧流，並供應我們。

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 我們的禱告有沒有得着答應是次要的，主要的乃是恩典如同江河從寶座流到我們裏面——詩歌五五七首。

c 得着這恩典的江河，就使我們屬靈的電池充滿屬天的電流；這屬天的電流，神聖的電流，乃是三一神作恩典從寶座流到我們裏面；這流帶來說不出的供應和享受——參啓二二 1，約七 37 ~ 39。

d 今天基督徒所以軟弱，乃在於他們屬靈的電池沒有充電；他們因着缺少禱告，就缺少屬天的傳輸；我們在一天生活當中，必須一再充滿神聖的電流——參弗三 16 ~ 17 上。

3 禱告的另一項益處和與主交通有關：

a 當我們禱告時，就進入與主的交通中，並且覺得我們真與祂成爲一靈，祂也的確與我們成爲一靈——林前六 17。

b 我們越禱告，就越經歷與主成爲一；我們也越享受祂的同在，越多與祂交通；這是何等奇妙的賞賜！

八 我們要有正常基督徒的行事爲人，就必須思念在上面的事，有新人的更新，有基督的平安在我們裏面作仲裁，並讓基督的話住在我們裏面；禱告引我們進入這四件事的實際裏，並保守我們在這實際裏——西三 2、10、15 ~ 16，四 2。

週 四

九 在禱告上我們需要做醒、警戒，不可輕忽；這種做醒該帶着感恩：

1 缺少感恩，指明沒有禱告；禱告生活是藉做醒感恩維持的——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 如果我們不斷向主獻上感謝，我們的對頭就無法使我們離開禱告的生活——帖前五 17 ~ 18。

十 禱告的同伴（或，同伴們）不但能使我們容易禱告，也能維持我們禱告的生活——太十八 19 ~ 20，但二 17 ~ 23。

十一 「論到堅定持續的禱告，我盼望再說一遍，我們要樂意和主辦交涉，甚至向祂許願說，我們要作禱告的人。如果各召會裏的眾聖徒都和主辦這樣的交涉，主的恢復就會大大的得着豐富並拔高。不僅如此，眾聖徒也會享受主，享受主的同在和祂即時並常時的膏油塗抹。他們會終日享受主的笑臉。我們堅定持續的禱告時，基督活的人位就成了我們的經歷和享受。」（歌羅西書生命讀經，七二六頁）

週 五

貳 歌羅西書是一卷論到元首基督的書，而以弗所書是論到基督身體的書，兩卷書都結束於同樣的囑咐——要禱告；以弗所六章十七至十八節說，「藉着各樣的禱告和祈求，……時時在靈裏禱告，並盡力堅持，在這事上儆醒，且為眾聖徒祈求」：

一 按照以弗所書的啟示，我們要時時禱告，好使我們有在實際裏的身體生活；要有召會生活，在於我們不斷的禱告。

二 「各樣的禱告」，意思是各種的禱告——短禱告、長禱告、大聲禱告、安靜禱告、一些聖徒的公開禱告、我們自己的私下禱告等。

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 「在這事上做醒」，意思是我們需要為着維持禱告的生活做醒，警戒。

四 「盡力堅持」，意思是我們必須持續，必須堅持到底；這指明也許有個東西要制止我們、壓住我們、禁止我們、壓抑我們、抑制我們、攔阻我們，所以我們必須堅持，不要放棄。

叁 「要做醒禱告，免得入了試誘；你們的靈固然願意，肉體卻軟弱了」—太二六 41：

一 當主耶穌去禱告的時候，彼得和其他的人卻去睡了；主耶穌叫他們要做醒，意思就是：「不要睡覺，醒來罷！」

二 根據主在馬太二十六章四十一節的話來看，我們都是想睡覺的人；即使我們肉身沒有睡，心理上或靈裏卻睡着了。

三 心理上睡着，意思是說，我們的心思、注意力、聽覺和領悟力都不在了；靈裏睡着，意思是說，我們的知覺遲鈍了。

四 要成爲一個不住禱告的人，我們必須是做醒的人，是完全清醒的人，一直抗拒我們睡着的天性和我們這睡着的人。

週 六

五 保羅在歌羅西四章二節和以弗所六章十七至十八節所說的，與主在馬太二十六章四十一節的話相符；主除了告訴我們要做醒之外，又說，「靈固然願意」，而保羅說，「時時在靈裏禱告」。

六 我們必須讓我們的靈興起，勝過我們的身體和心理；然後我們就能毅禱告，以各樣的祈求在禱告上做醒。

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 我們越禱告，就越需要禱告，越喜歡禱告，也越能禱告；
儆醒幫助我們建立起禱告的習慣。

八 我們必須抗拒三重的睡着：肉身的睡着、心理的睡着以及
屬靈的睡着。

九 活基督、實行與主成爲一靈，乃是藉着持續而不住的
禱告（帖前五 17）；要有這種禱告的生活，我們都必
須學習儆醒、醒着不睡；活基督的習慣定規是禱告的
習慣。

十 我們該終日呼求主，與祂談話，這就是不住的禱告，這也
就是屬靈的呼吸和生活，而屬靈的生活就是活基督—詩
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.*

第四週·週一

晨興餽養

西四 2『你們要堅定持續的禱告，在此儆醒感恩。』

羅十二 12『在指望中要喜樂，在患難中要忍耐，在禱告上要堅定持續。』

徒六 4『但我們要堅定持續的禱告，並盡話語的職事。』

堅定持續的禱告就是堅忍、堅定並熱切的禱告。我們這些人常常在一些消極的事上堅定持續。在婚姻生活中，丈夫和妻子也許堅定持續的吵嘴。一旦辯論起來，夫妻誰都不肯讓步。我多年在召會生活中，觀察到許多事例，聖徒堅定持續的發表自己的主張、觀念或意見。不論情況怎樣，他們的看法總是不肯改變。這些消極的例子表明，我們不懂得堅定持續是甚麼意思。

根據保羅在歌羅西四章二節的話，我們必須堅定持續的事，乃是禱告。我們必須堅定持續的禱告，因為禱告與爭戰有關。神與撒但雙方彼此敵對。撒但這名字是對頭的意思。撒但是外面的仇敵，也是裏面的對頭。一面，他是仇敵，想要打敗神；另一面，他是對頭，在神的範圍裏想要製造破壞。撒但是對頭，在神的範圍、神的國度裏敵擋神。...在約伯記我們看見，撒但能站在神的寶座前，在祂面前控告人（一 6~12）。我們很難明白，為甚麼神給仇敵這樣的自由。按照啓示錄十二章十節，撒但晝夜控告我們（歌羅西書生命讀經，七一七至七一八頁）。

信息選讀

雖然在宇宙中激烈進行的爭戰是在神與撒但之

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,

間，但與另一方也有牽連。這第三方包括神所揀選並救贖的人，他們是真正決定這場爭戰勝負的人。如果我們與撒但站在一起，即使神是全能的，祂也會失敗。神是無限、全能的創造者，祂不會降低自己來與一個受造之物爭戰。因此，神的另一種受造之物——人——就必須與撒但爭戰。實在說來，神需要我們。沒有我們，祂就無法進行對撒但的爭戰。祂必須維持創造者的身分。因這緣故，祂需要我們來進行爭戰的實際工作。

爲了要在神這一邊與撒但爭戰，我們就必須堅定持續的禱告。這種的堅定持續是必需的，因爲整個世界的趨向都是遠離神的。...堅定持續的禱告就像逆水行舟。你若不堅定持續，就會隨波逐流。無疑的，要這樣堅定持續的划船或禱告，都需要極大的力量。整個宇宙都在撒但的影響之下，與神的旨意相對。因此，世界上有一股強大的潮流，反對神的旨意。我們這些與神站在一起的人，發現整個宇宙都在反對我們，尤其是反對我們的禱告。

在我們天天禱告的事上，許多經歷都能證實，撒但盡其可能的抗拒我們的禱告。譬如，你正好禱告到非常要緊的點上時，電話響了。你已經把自己禱告到靈裏，摸着天了。就在那一刻，電話響了。你去接電話，纔曉得有人撥錯了號碼。這件事激怒你，你禱告的靈就受到嚴重的破壞。我們想要禱告的時候，也許是我們的孩子，門外的訪客，或是家裏的寵物，來攪擾我們。因着有許多東西會來敵擋我們的禱告，所以我們的確需要堅定持續的禱告。有些姊妹說，她們沒有多少時間可以禱告；〔但〕這些姊妹卻有充分的時間在電話中閒聊。...敵擋禱告的不僅在我們外面，也在我們裏面。這就是我們都覺得禱告很難的原因（歌羅西書生命讀經，七一八至七二〇頁）。

參讀：歌羅西書生命讀經，第六十五篇。

another party is involved. This third party consists of God's chosen 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

第四週·週二

晨興餽養

但六 10『但以理…到自己家裏（他樓上的窗戶，開向耶路撒冷），一日三次，雙膝跪下，在他神面前禱告感謝，因他素常就是這樣行。』

九 3『我便禁食，披麻蒙灰，面向主神尋求，禱告、懇求。』

弗五 16『要贖回光陰，因為日子邪惡。』

禱告有很大的阻力，所以我們要在這個事實的光中，非常實際的來看，如何堅定持續的禱告。在你想要堅定持續的禱告以前，首先該為你的禱告生活和主辦交涉，要確定的向主禱告說，「主，在禱告的事上，我向你是認真的。我呼天喚地作見證，從現在開始，我要有禱告的生活。我不要作一個不禱告的人，我要作一個禱告的人。」如果你沒有向主有過這樣的禱告，你就無法堅定持續的禱告。我們要對祂說，「主，我在這事上很迫切。我把自己獻給你，好叫我有禱告的生活。主，保守我在禱告的靈裏。如果我忘記了，忽畧了，我知道你不會忘記。求你一再題醒我要禱告。」這樣的禱告可以當作向主所許的願。我們都必須為着我們的禱告生活向主許願。我們應當告訴主：「主，我知道如果我忘了所許的願，你不會忘記。主，從一開始我就要清清楚楚的把責任交給你。主，不要讓我過去，要題醒我禱告。」（歌羅西書生命讀經，七二〇頁）

信息選讀

我們為禱告和主辦了這樣的交涉以後，就該劃出定時禱告的時間。比方說，你可以每天早晨

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

留下十分鐘。在這段時間裏面，最重要的事必須是禱告。我們的態度應當把禱告當作我們最重要的事，不讓別的事情打岔。如果我們沒有這種態度，我們的禱告生活就無法成功。不論我們每天必須作多少事，我們至少能在某些時段留下幾分鐘來禱告。早晨我們可以有一些禱告，然後中午、下班後以及晚間可以再有些時間禱告。我們在一天之內劃出確定的時間，就能留下半個鐘頭來禱告了。

你在家裏守着定時禱告的時候，要把電話聽筒拿起來。這樣會幫助你免去打岔。禱告的時間不是接電話的時候。此外，你不該理會那些敲門的人。你奉獻給主為着禱告的時間，只該用來禱告，不該為着別的事情。在這一點上，你必須剛強、堅定持續。

我們要有更多的時間禱告，就要設法在一天之內把時間節省下來。譬如，我們也許可以減少梳裝或與人談話所花的時間。不必要的談話會使我們禱告的靈軟弱，破壞禱告的氣氛，並且霸佔了可以用來禱告的時間。禱告的爭戰是接連不斷的，也許一直要持續到永世。

我所交通禱告的事，不僅僅是道理，這是從多年的經歷來的。論到禱告，我也必須承認，我有許多的失敗。我不敢誇口我的禱告生活有多成功，反而因着仇敵的反對、周圍的打岔、甚至自己裏面的攔阻，我遭遇了許多的失敗；我的確曉得，禱告是一種爭戰。禱告既是一種爭戰，我們就必須堅定持續在其中（歌羅西書生命讀經，七二一至七二二頁）。

參讀：歌羅西書生命讀經，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

第四週·週三

晨興餽養

西三 2『你們要思念在上面的事，不要思念在地上的事。』

來四 16『所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。』

堅定持續的禱告有許多益處。藉着禱告，我們就思念在上面的事。事實上，禱告是我們思念在上面的事惟一的路。當我們藉着禱告來思念在上面的事，我們就不為瑣事祈求。反之，基督屬天的代求、職事和行政，要佔有我們的禱告。因着基督為全世界的眾召會代求，我們也為眾召會代求。讓主來照顧我們生活中的一切小事。我們的責任乃是先求神的國和神的義。父既知道我們的需要，祂就要顧念我們，並滿足我們的需要（歌羅西書生命讀經，七二二頁）。

信息選讀

我們在禱告的時間裏思念在上面的事，就成為基督在諸天之上職事的返照。藉着我們的禱告，元首基督就得着一條路，藉着祂的身體來施行祂的行政。我們禱告的時候，就是屬天的大使，在地上延展神的國度。但我們閒談的時候，就完全不是屬天的大使了。惟有禱告的時候，我們纔能實際的成為屬天國度在地上的大使。

我們禱告的時候，就進入至聖所，來到施恩的寶座前。希伯來四章十六節說，「所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。」禱告乃是來到施恩寶座前的路。我們來到施恩的寶座前，就受憐憫，得恩典，滿足我們應時的需要。我們來到施恩的寶座前禱告的時

WEEK 4 — DAY 3

Morning Nourishment

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，憐憫和恩典就像江河一樣，在我們裏面湧流，並供應我們。這是何等的賞賜！在禱告中得着恩典的水流，的確比我們的禱告得着答應還要重要。我們的禱告有沒有得着答應是次要的，主要的乃是恩典如同江河從寶座流到我們裏面。

要得着這恩典的江河，就要把我們屬靈的電池充滿屬天的電流。屬天的電流，神聖的電流，乃是一神作恩典從寶座流到我們裏面。這流帶來說不出的供應和享受。

今天基督徒所以軟弱，原因就在於他們屬靈的電池沒有充電。他們因着缺少禱告，就缺少屬天的傳輸。我們在一天的生活當中，必須一再充滿神聖的電流。這的確是堅定持續禱告的賞賜。

禱告的另一項益處和與主交通有關。我們都寶愛主的同在和膏油的塗抹，我們也都寶愛與主交通。但我們怎樣纔能享受主的同在，並與祂交通？惟一的路乃是禱告。當我們禱告時，就進入與主的交通中，並且覺得我們真與祂成爲一靈，祂也的確與我們成爲一靈。我們越禱告，就越經歷與主成爲一；我們也越享受祂的同在，越多與祂交通。這是何等奇妙的賞賜！

要有正確的禱告生活，起初總是不太容易。但你長久這樣實行的話，就會越過越容易了，因爲你曉得禱告的賞賜。

正常基督徒的行事爲人必須思念在上面的事，有新人的更新，有基督的平安在我們裏面作仲裁，並讓基督的話住在我們裏面。然而，這四件事都需要禱告。我們要實行這四件事，經歷這四件事，就需要禱告。禱告引我們進入這四件事的實際裏，並保守我們在這實際裏（歌羅西書生命讀經，七二二至七二四頁）。

參讀：歌羅西書生命讀經，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

第四週·週四

晨興餽養

西四 5~6『你們對於外人要憑智慧行事，要贖回光陰。你們的言語總要帶着恩典，好像用鹽調和，就可知道你們應當怎樣回答各人。』

太十八 19『我又實在告訴你們，你們中間若有兩個人在地上，在他們所求的任何事上和諧一致，他們無論求甚麼，都必從我在諸天之上的父，得着成全。』

保羅囑咐我們要堅定持續的禱告，他告訴我們要在這做醒感恩（西四 2）。這指明我們若沒有為着甚麼感謝神，我們就必定缺少禱告。我們要終日感謝神。我們要成為那些不斷向神獻上感謝的人。如果我們一直向主獻上感謝，你想弟兄會與妻子爭辯麼？當然不會！夫妻之間爭辯，乃是缺少禱告的表記。夫妻所以爭執，乃是因為他們缺少禱告。一個禱告之人的表記乃是感謝。倘若你是一個堅定持續禱告的人，你就會不住的感謝主。這樣向主獻上感謝，會保守你在禱告的生活中。

在歌羅西四章二節保羅不是說，要堅定持續的禱告，並要做醒。他乃是說，「你們要堅定持續的禱告，在此做醒感恩。」我們藉着獻上感謝而做醒禱告。如果我們不斷向主獻上感謝，我們的對頭就無法使我們離開禱告的生活。禱告乃是藉着做醒感恩維持的（歌羅西書生命讀經，七二四至七二五頁）。

信息選讀

禱告對神來說，是神的工作在地上得以通行的管道；對基督徒來說，是基督徒接觸神、吸取神的憑藉。...早期的信徒接受福音的話，受浸以後，就開始實行禱告的生活。...基督徒的生命有一個特性，

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

就是要禱告，並且也能禱告。好比人的生命有呼吸、說話的功能一樣。

禱告實際的路，乃是劃出確定的時間（或清晨，或下午，或晚上）來禱告，決定後就每日實行，每次至少十分鐘。...信心最要緊的一件事乃是簡單。不要分析，要簡單相信神的話，相信神聽我們的禱告，也悅納我們的禱告。...禱告的同伴，不但能使我們容易禱告，也能維持我們禱告的生活（新生命課程第一冊，一六至二二頁）。

如果我們是禱告的人，一面，我們會向主發出感謝；另一面，我們的言語會帶着恩典〔西四6〕。從我們的口中，會向神湧出感謝，向人湧出恩典。這樣，我們就知道我們是禱告的人。然而，如果我們的言語缺少恩典，我們就必定缺少禱告。當我們覺得缺少恩典的時候，就必須再禱告，直到滿了神聖的電流；然後我們的口就必滿了恩典。

保羅在歌羅西四章五節說，「你們對於外人要憑智慧行事，要贖回光陰。」這是堅定持續禱告的結果。如果我們不住的禱告，向神獻上感謝，言語滿了恩典，我們自然而然就成爲大有智慧的人，並且曉得如何贖回光陰。我們在日常生活裏不會浪費光陰。如果我們對神滿了感謝，對人滿了恩典，我們就有智慧行事爲人榮耀神，並且建造別人。這樣，我們的光陰就贖回來了。

論到堅定持續的禱告，我盼望再說一遍，我們要樂意和主辦交涉，甚至向祂許願說，我們要作禱告的人。如果各召會裏的眾聖徒都和主辦這樣的交涉，主的恢復就會大大的得着豐富並拔高。不僅如此，眾聖徒也會享受主，享受主的同在和祂即時並常時的膏油塗抹。他們會終日享受主的笑臉。我們堅定持續的禱告時，基督活的人位就成了我們的經歷和享受（歌羅西書生命讀經，七二五至七二六頁）。

參讀：新生命課程，第二課。

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

第四週·週五

晨興餽養

弗六 17~18「還要藉着各樣的禱告和祈求，…時時在靈裏禱告，並盡力堅持，在這事上做醒，且為眾聖徒祈求。」

太二六 41「要做醒禱告，免得入了試誘；你們的靈固然願意，肉體卻軟弱了。」

歌羅西書是一卷論到元首基督的書，而以弗所書是論到身體的書，兩卷書都結束於同樣的囑咐〔一要禱告〕。...〔以弗所六章十八節裏的〕「時時...禱告」不但是每個小時或每半小時，更是一直不斷的意思。〔十七節裏〕「各樣的禱告」意思就是各種的禱告—短禱告、長禱告、大聲禱告、安靜禱告、公開禱告、私下禱告、單獨禱告、眾聖徒一同禱告。這不是說，每當你禱告的時候，你就必須作這些事；而是說，你必須時時禱告；甚至每一分鐘都必須禱告。一直禱告，時時禱告，在靈裏在這事上做醒。在這事上做醒就是指前面的時時禱告。這意思是說，你該為着這樣的禱告做醒，你不該睡覺。這裏甚至說，要盡力堅持，在這事上做醒。這不光是一般的堅持，而是盡力堅持。你必須持續，堅持到底。這表明也許有個東西要制止你、壓住你、禁止你、壓抑你、抑制你、攔阻你，所以你必須堅忍，必須持續，必須堅持；你不要屈服（成全訓練信息，一九八頁）。

信息選讀

保羅〔在以弗所六章十七至十八節〕選擇了把禱告和做醒連在一起的思想。做醒禱告的種子種在馬太福音，在保羅的書信裏得着發展。我們都知道以弗所書是一卷論到身體的書。...根據這卷書的啓示，我們要有召會生活，就必須禱告。...要有召會生活，在於我們不斷的禱告。六章十七至十八節...用了許多修飾

WEEK 4 — DAY 5

Morning Nourishment

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

辭：「藉着各樣的禱告和祈求，...時時在靈裏禱告，...且為眾聖徒祈求。」我們必須禱告，並且在禱告上做醒着祈求。...這意思是說，你每分鐘都必須禱告，那麼你就必須做醒，不可睡覺。我們必須做醒，為要如此不斷的禱告，而這種做醒是在各樣的祈求裏。

活主的秘訣...與做醒、守望有關。...馬太二十六章四十一節〔說，〕「要做醒禱告，免得入了試誘；你們的靈固然願意，肉體卻軟弱了。」本節裏的軟弱一辭是困倦的意思。做醒一辭至少有兩個含意：頭一個含意是注視、觀察或察看；第二個含意是不睡、醒着。文生 (M. R. Vincent) 在他的《新約字研》裏說，做醒這個辭與習慣有關。他說，這辭原文源自一個由兩部分所構成的字。頭一部分的意思是搜索、尋找。第二部分的意思是睡眠。因此，它的意思是要搜索以驅逐睡眠。這含示你耽於睡眠，是個睡覺的人。因着彼得在睡覺並追求睡眠，主耶穌就說，「要做醒。」當主耶穌去禱告的時候，彼得和其他的人卻去睡了。主耶穌叫他們要做醒，意思就是：「不要睡覺，醒來罷！」照上下文來看，意思是說，他們的靈固然願意，肉體卻軟弱困倦。所以文生說，做醒這件事必須是一種習慣。主耶穌把做醒和禱告這兩個辭連在一起。

根據主...的話來看，我們都是想睡覺的人。倘若你肉身沒有睡，靈裏卻睡着了。許多時候你心理上睡着了。當我說話的時候，有些人肉身上睡了，但有些人心理上睡了。這意思是說，他們的心思、注意力、聽覺和領悟力都不在了。有時候你靈裏睡着了，這意思是說，你的知覺遲鈍了。要成為一個不住禱告的人，你必須是個做醒的人；你完全是清醒的，好對抗你睡着的天性和你這睡着的人。你怎麼來對抗呢？藉着祈求。禱告是一般的，祈求是特殊的、專一的。你必須藉着特殊的祈求，在一般的禱告上做醒（成全訓練信息，一九七至二〇〇頁）。

參讀：成全訓練信息，第十四篇；教會禱告的職事，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

第四週·週六

晨興餽養

帖前五 6『所以我們不要睡覺，像其餘的人一樣，總要做醒謹守。』

17『不住的禱告。』

羅一 9『我在祂兒子的福音上，在我靈裏所事奉的神，可以見證我怎樣在禱告中，常常不住的題到你們。』

在馬太福音主耶穌只說要做醒禱告，但保羅卻加以闡明發揮。保羅的說話與主所說的相符。主說，「你們的靈固然願意」〔太二六 41〕，而保羅說，「時時在靈裏禱告。」〔弗六 18〕保羅的話表明我們該忘掉我們的肉體。你不該讓你的身體睡得這麼多，而該讓你的靈多禱告。但我們幾乎整天都被我們的身體或心理所佔有並控制了。因此我們必須讓我們的靈興起，勝過我們的身體和心理。然後我們就能毅禱告，我們能毅以各樣的祈求在禱告上做醒。當然，這會使你疲憊不堪，但你必須操練。如果你要得着力量，就必須消耗力量。如果你的汽車有一段時間不跑了，電池就會受損。車子開動的時候，會消耗電池，同時也使電池充電。你怎樣能得着更多的力量？要操練。倘若你今天不禱告，明天就不能禱告。你早晨不禱告，中午、傍晚就不能禱告。一次的禱告加給你禱告兩次的力量，兩次的禱告加給你禱告四次的力量。你越禱告，就越有可以禱告的，...就越喜歡禱告，也越能毅禱告（成全訓練信息，二〇〇至二〇一頁）。

信息選讀

活基督、實行與主成爲一靈，乃是藉着持續而不住的禱告。要有這種禱告的生活，我們都必須學習

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；我們必須醒着不睡，必須在這樣的禱告上做醒。當你發現裏頭有個東西反抗禱告時，你就必須與它爭戰。你裏頭有個東西叫你不要禱告的時候，你最好禱告多兩倍。雖然你會說你沒有甚麼可禱告的，但保羅告訴我們有許多事情要禱告。他說，要時時在靈裏禱告，盡力堅持，在這事上做醒，且為眾聖徒祈求。

我們必須記住以弗所六章十七至十八節：「藉着各樣的禱告和祈求，...時時在靈裏禱告，並盡力堅持，在這事上做醒，且為眾聖徒祈求。」我們必須承認，我們的確可能有這種禱告的生活，因為在我們的環境和我們自己的生活中，有許多事需要禱告。我確信在主恢復裏的眾聖徒都有禱告的願望、渴慕。在主的恢復裏，眾聖徒都是禱告的人。也許已往你...對禱告沒有這麼渴慕，但你進到主的恢復裏以後，你就開始渴慕禱告了。雖然你還沒有這麼成功，但你還是有禱告的願望與渴慕。現在就請你實行這個渴望罷。你越禱告，就越渴慕禱告。我能毅向你保證，這件事並不太難。活基督的習慣定規是禱告的習慣，而禱告的習慣並不難建立。你親自實行，最終你會成爲一位優秀的教練，幫助許多人進入這種禱告的生活裏。我確信幾年以後，在主的恢復裏有許多聖徒會受到訓練，進入這種禱告的生活裏，來活基督，並實行與主成爲一靈。

甚麼是不住的禱告，以及怎樣纔能不住的禱告，...乃是這樣：你該終日呼求祂，你該與祂談話，這樣就是呼吸。這就是屬靈的生活，而屬靈的生活就是活基督。我確實相信這樣的交通擊中了目標。你必須回到這個點上：你必須與主交談、向祂禱告、呼求祂來作一切的事。這就是呼吸，使你能毅活祂（成全訓練信息，二〇四至二〇五、二二〇頁）。

參讀：成全訓練信息，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

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聖靈的豐滿—氣

8 7 8 7 副 (英 255)

降 B 大調

3/4

$\underline{5}$ $\underline{5}$ | $\underline{5} \cdot \underline{3}$ $\underline{1}$ $\underline{6}$ | $\underline{5}$ $\underline{3}$ $\underline{3}$ $\underline{3}$ | $\underline{4} \cdot \underline{2}$ $\underline{5}$ $\underline{4}$ | $\underline{3}$ —
 一 主,求 你 向 我 吹 聖 靈,教 我 如 何 吸 入 你;
 $\underline{5}$ $\underline{1}$ | $\underline{3} \cdot \underline{2}$ $\underline{1}$ $\underline{7}$ | $\underline{7}$ $\underline{6}$ $\underline{1}$ $\underline{6}$ | $\underline{5}$ $\underline{1}$ $\underline{2}$ $\underline{7}$ | $\underline{1}$ —
 助 我 向 你 胸 懷 一 傾 我 的 犯 罪 與 自 己。
 $\underline{5}$ $\underline{5}$ | $\underline{2} \cdot \underline{2}$ $\underline{1}$ $\underline{2}$ | $\underline{3}$ $\underline{1}$ — | $\underline{4} \cdot \underline{3}$ $\underline{2}$ $\underline{6}$ | $\underline{2}$ —
 (副) 我 是 呼 出 我 的 愁 苦, 呼 出 我 罪 污;
 $\underline{5}$ $\underline{5}$ | $\underline{1} \cdot \underline{2}$ $\underline{3}$ $\underline{1}$ | $\underline{1}$ $\underline{6}$ — | $\underline{5} \cdot \underline{4}$ $\underline{3}$ $\underline{2}$ | $\underline{1}$ — ||
 我 是 吸 入,一 直 吸 入, 你 所 有 豐 富。

二 我是呼出我的生命, 我纔可能被充滿;
 放棄軟弱或是力勁, 吸入憐憫和恩湛。
 三 呼出我的罪律桎梏, 你已爲我全除摒;
 吸入你的聖潔豐富, 發現惟你是生命。
 四 我正呼出我的憂愁 在你慈愛的胸臆;
 吸入你的喜樂、保守, 吸入你的甜安息。
 五 我正呼出我的病勢, 你早已爲我負擔;
 我正吸入你的醫治, 因你早已賜平安。
 六 我今呼出我的羨慕, 入你慈愛的耳中;
 我今吸入你的答覆, 平靜疑惑和驚恐。
 七 我今每刻都在呼吸 你的生命作生命;
 一呼一吸都在乎你, 求你由我來顯明。

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.

二〇一二年感恩節特會

禱告與主的行動

第五篇

在神經綸大輪的行動上

與三一神是一

讀經：結一 15 ~ 21，雅五 17，約十四 12 ~ 13，十五 7，
太六 9 ~ 10，啓十一 15

綱 目

週 一

壹 爲了讓神從仇敵篡奪的手中重新得着這地，
我們需要在成爲肉體的原則裏，與神完全合
作、配合——創一 26、28，太六 9 ~ 10，林前
六 17：

一 主要恢復地並在地上建立祂的國，但要這樣作，祂需要我
們照着成爲肉體的原則與祂是一——啓十一 15，十二 10，
林前六 17，七 10、25、40 下：

1 我們需要在主的心願和祂在地上完成祂的定旨上，與祂
是一——弗一 11，三 9 ~ 11，腓二 13。

2 我們需要在神的行動上與神是一，也就是說，在生命
上，在生活上，並在我們今天地上全部的行動上，與神
是一——林前六 17，約十五 1、4 ~ 5、7、16。

二 我們需要在神經綸大輪的行動上與三一神是一，使祂的旨

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

意行在地上—太六 9 ~ 10 · 啓四 11 · 西四 12 。

週 二

貳 在以西結一章十五至二十一節裏，神的經綸比作一個大輪：

- 一 這大輪是神在宇宙中的行動；這輪作神行事、行動的憑藉，乃是基督同召會—弗五 32。
- 二 這個大輪的輪軸表徵基督作神經綸的中心；輪輞表徵基督的配偶，就是召會，終極完成於新耶路撒冷—西一 17 ~ 18，弗一 22 ~ 23，啓二一 2、10 ~ 11。
- 三 作基督肢體的許多信徒，乃是輪軸的輪輻，伸展到輪輞，就是基督的身體—弗五 30，林前十二 12 ~ 13、20、27。
- 四 這大輪不只是神的經綸，也是神經綸的行動—提前一 4，弗一 10，徒十三 1 ~ 4：
 - 1 從創世記一章直到如今，這大輪一直在轉動—徒十七 1 ~ 6，羅十五 18 ~ 19。
 - 2 神經綸的行動從未停止過，今天這大輪已經到了我們這裏—徒二八 31。
 - 3 歷世歷代以來，神經綸的大輪一直在地上行動；今天我們都是這大輪行動的一部分。

週 三

叁 我們需要與主是一，為着神聖經綸之大輪的行動禱告—太六 9 ~ 10，約十四 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 真實的禱告乃是禱告的人與神合作同工，讓神從人裏面並藉着人發表祂自己和祂的心意，至終成功祂的定旨—約十五 7，雅五 17。

二 「禱告與主同勞苦，直到大輪已轉動」—詩歌五六九首，第五節：

- 1 「禱告為主將路鋪，禱告把主來推動，也被推動走主路」—第一節。
- 2 「讓主發起並推行；所有計畫和工作，都是主藉我完成」—第四節。
- 3 「照主心意和目的；與主完全的聯合，直到祝福能滿溢」—第二節。

週 四

肆 神完成祂經綸的行動，乃是藉着以西結一章十五至二十一節所描繪大而可畏之輪子的行動：

一 輪子的行動乃是主特別、不平常的行動，藉祂作我們的力量、能力和供應，為着祂永遠的定旨—參 5 ~ 8、19 ~ 20 節：

- 1 我們的神是活的（提前三 15，來三 12），我們的主是行動的（太十六 18），並且那靈正在作工（啓五 6 下），以完成神永遠的經綸。
- 2 每一個地方召會和每一位個別的信徒，都該有高而可畏的輪子隨着他們—參徒十三 1 ~ 4。

二 高而可畏的輪子在地上，表明神需要在地上行動—結一 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 輪有水蒼玉的樣子，指明輪子無論往那裏去，都帶着主顯出來的樣子——結一 16 上，但十 6。
- 2 四輪都是一個樣子，指明在每一個召會中，主的行動都有同一個樣式和樣子——結一 16 下，參啓一 12，帖前二 14。
- 3 輪向四方直行，行走時並不掉轉，指明在配搭裏的行動——結一 17。
- 4 高而可畏的輪輞滿了眼睛，指明我們若在主的行動上與祂是一，我們就有祂的眼光和啓示；我們越有分於主的行動，就越得光照，也越能看見——18 節，弗一 17。

週 五

- 5 以西結一章裏最大的啓示乃是輪中套輪；輪中套輪，表明主在我們的行動中行動——15 ~ 16 節：
 - a 以利亞在禱告裏禱告，這意思是主的禱告在他的禱告裏，這就是輪中套輪——雅五 17：
 - 一 以利亞不是憑自己的感覺、思想、意願、情緒，或任何來自環境和情況的刺激，爲着達到自己的目的而禱告。
 - 二 以利亞有負擔獻上專一的禱告，那個負擔就是主賜給他的禱告，爲了成就主的旨意；因此，以利亞在禱告裏禱告——17 節，羅八 26 ~ 27。
 - b 內裏的輪子是使輪子轉動的馬達、發電機；我們的行動若是真實的，在我們的行動裏就必定有主的行動——參一 9，八 16。

週 六

- 6 輪隨着活物，指明神工作的行動在於我們的行動——結

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 · 參傳十一 4 。

7 輪隨着活物，活物隨着靈，但靈在輪中；這指明主在我們行動中的行動，乃是照着成爲肉體的原則——結一 20 · 林前六 17 · 七 10、25 。

三 神行動的輪子，神活動的輪子，需要作輪輞的召會配合作輪軸的基督；我們有基督作中心，召會作輪輞，就會有神經綸的輪子一直運轉——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.

第五週·週一

晨興餽養

林前六 17『但與主聯合的，便是與主成爲一靈。』

腓二 13『因爲乃是神爲着祂的美意，在你們裏面運行，使你們立志並行事。』

按照舊約的記載，神的行動開始於創世記一章，繼續經過創世記、出埃及記、利未記、民數記和申命記。在約書亞一章，神的行動已經達到一種情形。那時全地滿了偶像、滿了鬼。就某種意義說，神被趕逐離開了地，而這地乃是祂爲自己所創造的；祂無法作地上的主，像祂作諸天的主那樣。然而，神從列國和萬民中，把祂的選民以色列分別出來，爲着完成祂的經綸。他們與偶像和鬼無分無關；反之，他們乃是被天地的神所佔有。神的百姓被形成、被構成、受管教、受訓練並且合格了，就來到摩押平原，等候着要進入美地，取得這地並得着這地爲業（約書亞記生命讀經，一一頁）。

信息選讀

有一天，當神的百姓豫備好，在等候神的指示時，神進來呼召約書亞，吩咐他起來領頭，使以色列人能進入美地並得着這地爲業。約書亞接受了耶和華的話，就吩咐以色列人執行神的使命（書一 1~15）。這些上去得地者必須豫備自己，在神的行動裏與神是一。他們要取得美地，就必須在神的行動裏與神完全配合。以色列人若看自己，就會說這是不可能的。但他們的能，乃在於獨一的神；祂需要祂的選民在祂的行動裏與祂配合，來執行祂的經綸。神渴

WEEK 5 — DAY 1

Morning Nourishment

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

望在祂經綸的大輪裏行動，但祂需要祂的選民與祂合作。神好像在說，「我的選民以色列阿，你們必須知道，你們不需要作任何事，只要與我配合。我在推動大輪轉動，你們必須與我是一。你們往前去得着美地為業，我就藉着你們把那些敬拜偶像的人殺死。沒有你們，我不能作甚麼。」

這是成為肉體的原則，特別是為着毀滅撒但篡奪這地的權勢。這就是說，為了讓神從仇敵篡奪的手中重新得着這地，我們需要在成為肉體的原則中與神完全合作、配合。我們需要在神的心願和祂在地上的行動上與祂是一。今天神要拯救人，但要作這事，祂需要我們照着成為肉體的原則與祂是一（約書亞記生命讀經，一一至一二頁）。

在以西結一章有個大輪一直在地上運轉（15~21）。你若在全本聖經的光中看這件事，就會領悟這輪是神在宇宙中的行動。這輪作神在這宇宙中行事、行動的憑藉，必是基督同召會。基督是中心，輪軸；召會是圓周，輪輞。我們若要實行召會生活，身體生活，就需要認識召會，以及召會在神經綸裏的地位；我們更需要認識基督的所是。基督與召會是宇宙中極大的奧秘（弗五32）。那裏有召會，那裏就有基督；那裏有基督，那裏就有召會。你絕不能將基督與召會分開。每當我們說到召會，我們就必須認識基督的所是，以及祂與召會的關係如何（實行召會生活的生命與道路，三一至三二頁）。

參讀：哥林多前書生命讀經，第四十三篇；生命的經歷與長大，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

第五週·週二

晨興餽養

結一 15『我正觀看活物的時候，見活物的四個臉旁各有一輪在地上。』

弗五 30『因為我們是祂身體上的肢體。』

32『這是極大的奧秘，但我是指着基督與召會說的。』

聖經乃在陳明一幅神經綸完全的圖畫，從祂創造宇宙，到新耶路撒冷的終極完成。聖經頭兩章說到神的創造，是以人為中心，人乃是按着神的形像，照着祂的樣式造的。在末了兩章，我們看見新天新地同新耶路撒冷，就是三一神與祂所救贖的人調和而有的團體彰顯和顯出，直到永遠。在這兩端之間，有許多事發生，但這一切都是聯於神的經綸——主要是關於基督和祂的配偶，就是召會。召會是基督的身體，要終極完成為千年國的新耶路撒冷（為着那些已經成熟的信徒），以及新天新地的新耶路撒冷（為着所有的信徒）（約書亞記生命讀經，一〇頁）。

信息選讀

在以西結一章，神的經綸比作一個大輪（15~21）。這大輪的輪軸表徵基督作神經綸的中心；輪輞表徵基督的配偶——召會，要終極完成為新耶路撒冷。眾多的信徒，作為基督的肢體，乃是輪輻，要一直伸展到輪輞，就是基督的身體，終極完成為新耶路撒冷。這大輪不只是神的經綸，也是神經綸的行動。從創世記一章直到如今，這大輪一直在轉動。神經綸的行動從未停止過，今天這大輪已經達到了我們。...多年前，當我同着大約三百五十

WEEK 5 – DAY 2

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

到五百人，從中國大陸遷到臺灣島時，那個島上很少基督徒知道神的經綸是甚麼。但因着神聖經綸這大輪的行動，五年內各召會中的人數就增加到五萬人。後來，主這位發動者使我有負擔來到美國。這也是這大輪行動的一部分。歷世歷代以來，這大輪一直在行動；今天我們都是這大輪之地上行動的一部分。有時這大輪的行動相當緩慢，但有的時候，它快到一個地步，叫我們很難追得上（約書亞記生命讀經，一〇至一一頁）。

〔有關〕神新約經綸中奧秘的生機體，我相信你們對「生機體」這辭都很熟悉，但如何能把這生機體說得透徹，說到你們裏面，對我卻是個很重的擔子...。我在主面前尋求的時候，主給了我以西結一章，那裏有四個大輪在轉動。所以...我就說到，神經綸中奧秘的中心。神新約經綸的行動猶如一幅大輪在轉動（參 15~21）。今天地上最重大的事，莫過於民主的潮流。到處都在講民主，這實在是一個巨大的變動。我們回到聖經來看，啓示錄開頭先是說到天上寶座的景象，接着我們就看見地上有了行動，就是由四匹馬所表徵的。頭一匹是白馬，這白馬以及騎在馬上的乃象徵福音的傳揚（六 1~8 與註），一馬當先的在所有地上的行動中領頭。當我們看到世局，尤其是東歐的轉變，就知道這乃是時代的巨輪在轉動。但我們更應該記得我們是在一個更大、更高的大輪中，就是神新約經綸的行動。...是神新約經綸的行動把我們眾人都聚在一起，一同有分於祂新約經綸中的奧秘（神新約經綸中的奧秘，六三至六四頁）。

參讀：約書亞記生命讀經，第二篇；神新約經綸中的奧秘，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

第五週·週三

晨興餽養

雅五 17『以利亞是與我們性情相同的人，他懇切禱告（直譯，在禱告裏禱告），求不要降雨，雨就三年零六個月不降在地上。』

約十五 7『你們若住在我裏面，我的話也住在你們裏面，凡你們所願意的，祈求就給你們成就。』

主就是那靈，我們必須藉着在靈裏禱告來接觸祂。祂是賜生命的靈，住在我們靈裏，所以我們必須運用我們的靈來禱告。在我們的靈裏，另有一位靈在禱告。我們的靈是外輪，在我們靈裏禱告之神聖的靈乃是內輪。當我們運用靈禱告時，在我們靈裏有另一位，就是那靈，在我們裏面禱告。這靈乃是賜生命的靈，就是基督自己。以西結一章的輪中套輪，表徵在我們人的靈裏神聖的靈。

我們知道我們禱告時，基督在我們裏面禱告，因為裏面有一種味道。我們越以基督的禱告來禱告，就越得着復甦，越得着澆灌，越得着膏油塗抹，也越得着加力（生命樹，一三一至一三二頁）。

信息選讀

一個弟兄或是姊妹，若真學會了...禱告的秘訣，自然就產生一個結果，他這一個禱告的人定規是和神合作，與神同工的，也定規讓神從他裏面，藉着他把神自己和神的心意發表出來，最終成功了神的旨意。這就是羅馬八章二十六至二十七節所說的，我們本不曉得當怎樣禱告，乃是聖靈在我們裏面照着神的旨意來祈求。真的，我們本不知道當怎樣禱告。我們頂多只懂得人平常所說的求告，聖經裏頭所說的禱告我們一點不懂得。當我初次讀到羅馬八章這兩節

WEEK 5 — DAY 3

Morning Nourishment

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

聖經的時候，我心裏很不以為然，我覺得當我有病的時候，豈不是禱告過求神醫治我麼？當我落在缺乏裏的時候，豈不是禱告過求神供給我麼？怎麼說我們本不曉得當怎樣禱告呢？但慢慢的主就讓我看見，神所要求的那種禱告，我們實在一點不知道。那些不設水準，一般人所以為的禱告，我們懂得；而設水準，摸着神心意的禱告，我們卻不曉得，這就是我們的軟弱。感謝神，在這件軟弱的事上，有聖靈來幫助，親自用說不出來的歎息，替我們禱告。

弟兄們，真實的禱告都是聖靈在人裏頭，藉着人發表神的心意。換句話說，真實的禱告，都是雙層人物的禱告。甚麼是雙層人物的禱告？那就是說，不是人自己在那裏禱告神，乃是聖靈調在人裏頭、穿着人、帶着人和人一起來禱告。從外面看是人禱告，從裏面看卻又是聖靈禱告。這就是兩層的人物在同一個時候發表同一個禱告。

請我們再來看羅馬八章二十七節，那裏有一句話說，「那靈...照着神...代求」（中文和合本聖經是說照着神的旨意祈求，但原文沒有旨意這個辭），意思就是聖靈在我們裏面照着神來禱告，也就是神藉着祂的靈在我們裏面來禱告，所以這一個禱告定規是發表神自己，當然也發表神的心意。

從這些例證我們都能看見，真實的禱告，定規是叫我們這個人和神完全調和，成爲一個雙層的人物。你禱告就是祂禱告，祂禱告也就是你禱告。祂在你裏面禱告，你就在外面禱告。祂和你裏外完全合一，並且還同時禱告。在這時候你和神二者不能分開，已經調成一個了。結果你不光是與神合作，還是和神同工，叫神的自己和祂的心意藉着你發表出來，最終叫神的旨意得着完成。這就是聖經中要有的真實禱告（禱告，一四至一六頁）。

參讀：生命樹，第十二章；禱告，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

第五週·週四

晨興餽養

結一 16『輪的樣子和作法，看來好像水蒼玉。四輪都是一個樣式，樣子和作法好像輪中套輪。』

18『至於輪輞，高而可畏；四個輪輞周圍滿了眼睛。』

以西結一章十五至二十一節...描述高而可畏的輪子。在每一活物的旁邊，各有一輪。這輪極其高而可畏；高得令人畏懼。...輪子是為着行動，但這行動的方式不是平常的，乃是特別的。我們在家裏，從廚房走到臥室或客廳，並不需要用輪子。但是我們要走遠路，就需要輪子。當我們有專一的目的去作一件事，我們可能也需要用到輪子。...在一章裏的輪子，含示有目的的行動。不僅如此，這輪子也含示，這行動不靠我們自己的力量(以西結書生命讀經，一一五頁)。

信息選讀

當一個召會是正常的，把主彰顯出來，又有正確的配搭，帶着火在其中來回閃動，主的行動就隨着那個召會。...如果年復一年，人數沒有增加，肢體中間的生命也沒有增長，就不會有行動隨着那個召會。...這指明那個召會出了毛病。一個召會若是正常的，她的旁邊必定有一大輪。

以西結一章十五節告訴我們，輪子是在地上。不要期望主的行動是在天上。神有天使在天上執行祂的行動。祂所需要的，乃是在地上的行動。神需要在美國和其他許多國家有行動。...十六節上半說，「輪的樣子和作法，看來好像水蒼玉。」根據但以理十章六節，主在行動的時候，顯出來就像水蒼玉。

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

這指明在輪的行動中有主顯出來的樣子。...當輪子到了一個地方，主的樣子就顯在那個地方。輪子若隨着你到學校或工作的地方，它就把主的樣子帶到那裏。別人能看見水蒼玉，就是主顯出來的樣子。...以西結一章十六節下半說，「四輪都是一個樣式。」這裏告訴我們，四輪都是一個樣子，一個樣式。這指明在每一個召會中，主的行動都有同一個樣式和樣子。一切的行動都有主同樣的樣子。因此，所有的輪子樣式都是一樣的。在一個地方的召會，她的樣式和樣子若與另一個地方的召會不同，這就有了毛病。在一個地方召會裏的聖徒，可能認為他們需要建立起他們地方的特色，他們需要建立一些典型而獨特屬於當地的東西。這是與以西結一章相反的，那裏告訴我們，四輪都是同一個樣式。

「輪行走的時候，乃是向四方直行，行走時並不掉轉。」(17) 輪行走的時候是向四方，就是向四個方向直行。這指明在配搭裏的行動，不需要掉轉。

十八節後半說，「四個輪輞周圍滿了眼睛。」這裏我們看見，高而可畏的輪子滿了眼睛。我們若應用這一點到屬靈的經歷上，就會看見，說輪子滿了眼睛是完全正確的。...你若沒有行動，卻自稱有行動，你當然是眼瞎的；你沒有眼睛。你的召會若有高而可畏的輪子，就是有高而可畏的行動，在那個行動裏必定有許多眼睛。結果，你就會有眼光、遠見和別種的看見。

我們對輪子滿了眼睛的這個事實，需要有深刻的印象。當輪子轉動時，它就看見。輪子越轉，就看見得越多（以西結書生命讀經，一一六至一一七、一二〇至一二四頁）。

參讀：以西結書生命讀經，第八篇；召會的立場與身體的事奉，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

第五週·週五

晨興餽養

羅八 16『那靈自己同我們的靈見證我們是神的兒女。』

26『…那靈也照樣幫同擔負我們的軟弱；我們本不曉得當怎樣禱告，只是那靈親自用說不出來的歎息，為我們代求。』

我們越有主的行動，就越得光照。我們越行動，就越能看見。…你越在主的行動中，就有越多的眼睛，你也越看得清楚。…輪子若停止轉動，就不再看得見。這是今天召會該有的路。我們乃是藉着往前行而得看見。我們越往前行，就看見得越多。我們今天所看見的可能只到某一個程度，但明天我們繼續往前，就看見得越多。我們若停止不動，就不再看得見。我們基督徒該是動的人。召會必須是動的，纔能看得見（以西結書生命讀經，一二三至一二四頁）。

信息選讀

以西結一章裏最大的啓示乃是輪中套輪（15~16）。…輪是為着行動。主的行動和我們的行動都是以輪來表徵。輪中套輪就是主在我們行動裏的行動。神的子民行動，神就行動。若是神的子民沒有行動，神也就無法行動（世界局勢與主行動的方向，六頁）。

十六節下半說，「四輪…好像輪中套輪。」四輪好像輪中套輪，這是很有意義的。說到輪子，我們就說它的圓周是輪輞，中心是輪軸，二者之間是輪輻。因此，輪子有三個主要部分：輪輻、輪軸和輪輞。但一章裏沒有輪軸，也沒有輪輻，而是有輪中套輪。

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.

雅各書五章十七節能幫助我們明白這一點。這節告訴我們，以利亞懇切禱告，原文的意思乃是以利亞在禱告裏禱告。這指明有從主來的禱告賜給了以利亞，他就在這禱告裏禱告。他不是憑自己的感覺、思想、意願、情緒，或任何來自環境和情況的刺激，為着達到自己的目的而禱告，乃是在主所賜給他的禱告裏，為了成就主的旨意而禱告。以利亞在禱告裏禱告，意思就是在他的禱告裏有一個禱告。這就是輪中套輪。

我們可以把輪中套輪這件事，應用到召會生活上。召會若是正常而行動的，在召會裏的行動就是主的行動。這意思是說，在我們的行動中有主的行動。當我們行動時，主就在我們的行動中行動。

內裏的輪子是行動能力的源頭。這意思是說，內裏的輪子是使輪子轉動的「馬達」。我們的行動若是真實的，在我們的行動裏就必定有主的行動。

每一輪子都有輪軸，使輪轉動。輪軸若停轉，輪子就停轉。我們可以說，輪軸是大輪之輪輞裏的小輪。大輪轉動，因為小輪在轉動。在召會生活中，主耶穌是輪軸—輪中所套之輪；我們是輪輞。召會若不與主一同行動，召會就無法往前，因為沒有輪中套輪。但是召會與主耶穌一同行動時，主就成為輪中所套之輪。

沒有甚麼能攔阻或阻止這種行動。最近有一些召會裏的聖徒，為着擴展召會生活，而移民到別城。有人聽見了這次移民的事，就輕視的問說，這能成就甚麼事。我能見證，這次移民是主的行動，也就是輪子的行動，並且在這輪內另有一輪。在這次的移民裏，有輪中套輪（以西結書生命讀經，一二四至一二六頁）。

參讀：羅馬書中的二靈，第三章；雅各書生命讀經，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

第五週·週六

晨興餽養

結一 19『活物行走的時候，輪也在旁邊行走；活物從地上升的時候，輪也上升。』

20『靈往那裏去，活物就往那裏去；活物上升，輪也在活物旁邊上升，因為活物的靈在輪中。』

輪隨着活物，指明我們若在信心裏行動，主就要隨着我們行動（聖經恢復本，結一 19 第一註）。

輪隨着活物（結一 19、21），活物隨着靈，但靈在輪中。這指明我們與主是一，祂也與我們是一（林前六 17）。主隨着我們，我們隨着靈，而靈在輪中（結一 20 第一註）。

信息選讀

以西結一章十九節說，「活物行走的時候，輪也在旁邊行走；活物從地上升的時候，輪也上升。」這節告訴我們，不是活物隨着輪子，乃是輪子隨着活物。活物行動時，輪子就行動。活物停止時，輪子就停止。活物上升時，輪子也上升。

這與許多信徒所持的觀念相反，他們以為我們必須等主在我們前頭行動，我們纔行動。主給我負擔，要我告訴祂的兒女，他們不必等候主纔行動。主已經等了近二千年了。如果我們往前，主會隨着我們。我們若不行動，就不會有輪子；但我們若行動，輪子就要隨着我們。神工作的行動，福音的行動和召會的行動，全都在於我們的行動。我們必須有把握、

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

確信和信心，放膽往前行。我們若放膽往前行動，輪子就會隨着我們。讓我們放膽往前行動，得着這個國家，得着全地。

輪隨着活物〔19〕，活物隨着靈，但靈在輪中〔20〕。我們很難說，到底誰隨着誰。我們與主乃是一。有一天當我們遇見主時，我們會說，「主，我們跟從你」，但主可能說，「不，我跟從你們」。

我們若有配搭着的輪子，就很難說誰隨着誰。我們與主是一，主也與我們是一。主隨着我們，我們隨着靈，而靈在輪中。這就是主今天在地上的行動，這也就是主的恢復（以西結書生命讀經，一二六至一二七頁）。

以西結一章有輪子（15~21）。這些輪子〔16〕代表主的活動、行動。今天這些輪子乃是以基督為輪軸的眾召會。基督是輪軸，眾召會是輪輞。沒有基督，就沒有中心；但沒有召會，就沒有圓周。沒有基督，就沒有輪軸；沒有召會，就沒有輪輞。輪子需要輪軸和輪輞。

在這宇宙中，神行動的輪子，神活動的輪子，需要作輪輞的召會配合作輪軸的基督。我們有基督作中心，召會作輪輞，就會有神的輪子一直運轉。也許有最堅固、最美麗的輪軸，但若沒有輪輞，就沒有輪子。讓我們為着神今天的行動禱告。神需要往前；神聖的行動需要輪軸，就是基督自己，也需要輪輞，就是召會。你若有輪軸和輪輞，就有輪子在地上為着神的行動運轉。願主憐憫我們，使我們完全看見這些事。基督是輪軸，召會是輪輞（實行召會生活的生命與道路，一二至一三頁）。

參讀：以西結書生命讀經，第九篇；實行召會生活的生命與道路，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

569

禱告—與主同勞

7 7 7 7 (英 786)

降 A 大調

4/4

1 1 3 · 2 | 1 6̣ 5̣ - | 1 1 4 · 3 | 2 1 7̣ - |
 一 禱 告 與 主 同 勞 苦, 禱 告 為 主 將 路 鋪,
 2 3 2 5 · 1 | 7̣ 4 3 - | 1 1 3 · 2 | 1 7̣ 1 - ||
 禱 告 把 主 來 推 動, 也 被 推 動 走 主 路。

- | | |
|------------|----------|
| 二 禱告與主同勞苦， | 照主心意和目的； |
| 與主完全的聯合， | 直到祝福能滿溢。 |
| 三 禱告與主同勞苦， | 自己雄心要拋棄； |
| 己意也要全拒絕， | 惟獨顧到主旨意。 |
| 四 禱告與主同勞苦， | 讓主發起並推行； |
| 所有計畫和工作， | 都是主藉我完成。 |
| 五 禱告與主同勞苦， | 直到大輪已轉動； |
| 與主一同來禱告， | 直到召會能跟從。 |

Hymns, #786

- 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.

在神工作獨一的水流裏禱告的召會

讀經：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

綱 目

週 一

壹 「所以我勸你，第一要為萬人祈求、禱告、代求、感謝；為君王和一切有權位的也該如此，使我們可以十分敬虔莊重的過平靜安寧的生活。這在我們的救主神面前，是美好且蒙悅納的」—提前二 1 ~ 3:

- 一 保羅說到神的經綸，並囑咐提摩太要為神的經綸打那美好的仗以後（一 3 ~ 4、18），指明禱告的職事，是地方召會行政和牧養的先決條件。
- 二 今天在主的恢復裏要有正確召會生活的先決條件，乃是有禱告的生活；正確的召會是禱告的召會。
- 三 所有在主恢復裏的人都必須多多禱告，並抵擋不禱告的罪—撒十二 23。
- 四 召會中的長老必須接受保羅的囑咐，「第一」要禱告；在眾地方召會中領頭的人，必須有禱告的生活。

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 我們若操練自己有禱告的生活，召會就會活潑且拔高。

六 我們不該說這麼多，甚至不該作這麼多，而該更多禱告。

週 二

七 我們為一件事透徹禱告以後，纔可以為這事作決定，但不是單單憑我們自己，乃是與主是一並照着祂的引導。

八 代求，原文意，個人傾心吐意的親近神；即在神面前關心別人的事，為他們求益處。

九 「最近，我的活動暫時受限制，使我能休息，並顧到我的健康。我聽見某些需要，就為這些需要禱告。可能主限制我，使我對禱告比工作更重要的這事實有深刻的印象。願我們都學習這功課：要有美好召會生活的路乃是禱告。這是要緊的。我們的談話若轉為禱告，我們所在地的召會就會變化」—提摩太前書生命讀經，三五頁。

十 我們該為萬人禱告，因為我們的救主神願意萬人得救，並且完全認識真理；神的願望需要我們的禱告使其實現—提前二 4。

週 三

十一 「我願男人無忿怒，無爭論，舉起虔聖的手，隨處禱告」—8 節：

1 手象徵我們的所作所為：

a 因此，虔聖的手象徵虔聖的生活，就是虔誠屬於神，聖

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；這樣聖的生活，能加強我們禱告的生活。

b 倘若我們的手不聖，我們的生活就不是聖而為着神的，我們的禱告就沒有支持的力量，在禱告中就沒有虔聖的手可以舉起。

2 忿怒與爭論殺死我們的禱告：

a 忿怒是出於我們的情感，爭論是出於我們的心思。

b 要有禱告的生活，並不住的禱告，我們的情感和心思就必須規律到正常的情況，受我們靈中那靈的管治。

貳 使徒行傳給我們看見，使徒們從來沒有不禱告而發起任何工作；每當他們想要作一件事，他們乃是藉着禱告停下自己，給神一條路進到他們裏面，充滿他們，並浸透他們全人——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 我們在天上的神需要人在地上與祂合作，以完成祂的計畫；主復活並升天之後，那一百二十個門徒有「樓房上的奉獻」，藉着同心合意堅定持續的禱告，應付神的需要——13～14，參啓三18。

週 四

二 使徒行傳給我們看見，我們與神同工建造召會乃是屬靈的爭戰，並且禱告乃是完成神工作的秘訣——四24～31，詩二1～2，弗六10～20。

三 我們在主面前所發出的禱告，必須反對並抵擋「相反的禱告」；這些相反的禱告特別針對着召會，和我們所作爲着

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

建造召會的工作—約十七 15，太六 13，參詩三一 20。

週 五

叁 使徒行傳這卷書沒有結束，因為這卷書記載神工作獨一的水流，生命的水流，這生命的水流仍在湧流，從未停止—啓二二 1、3，約五 17，太二五 21：

- 一 聖經啓示湧流的三一神—父是生命源，子是生命泉，靈是生命河—耶二 13，詩三六 9 上，約四 14，七 37 ~ 39。
- 二 這湧流的源頭是神和羔羊的寶座—啓二二 1。
- 三 在聖經裏只有一個湧流，只有一道神聖的水流，就是主工作獨一的水流—林前十五 58，十六 10，三 12，參創二 10 ~ 14。

週 六

四 使徒行傳啓示，在主的行動裏，只有一道水流，我們需要保守自己在這一道水流中—參十五 35 ~ 41：

- 1 神聖生命的湧流從五旬節那天開始，歷經所有世代，一直湧流到今天，乃是惟一的水流。
- 2 召會的歷史給我們看見，歷世歷代以來，一直只有一道聖靈的水流；許多人爲主作工，但不是所有的人都在那一道水流中。
- 3 在聖靈的湧流裏工作不是重擔，而是安息；當活在我們裏面那經過過程並終極完成的神，作爲那靈來作這工、背負這擔子時，這工就變得容易，擔子也變得輕省—太十一 28 ~ 30，腓三 3，羅一 9，林前十五 10。

carrying out to build up the church—John 17:15; Matt. 6:13; cf. Psa. 31:20.

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 我們必須藉着讓我們裏面的主——內在的流——居首位，來維持我們裏面的水流——結四七 1，西— 18 下。

5 我們今天必須作的，乃是跟隨聖靈工作的湧流、水流；無論我們作甚麼，都必須不是照着我們天然的思想，乃是照着祂的湧流——詩歌六五〇首：

a 「不是我們隨意走，乃是隨主的引領；那裏活水方湧流，那裏心中方光明」——第一節。

b 「不是自擇的工作，就能博得祂嘉許；乃是完成祂委託，纔可領受祂稱譽」——第二節。

c 「我們如此向己死，與祂一同活天上，如此奉獻而服事，祂將自己作恩賞」——第五節。

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.

第六週·週一

晨興餽養

撒十二 23『至於我，斷不停止為你們禱告，免得我得罪耶和華…。』

提前一 18『孩子提摩太，我照從前指着你所說的豫言，將這囑咐交託你，叫你憑這些豫言，可以打那美好的仗。』

二 1『所以我勸你，第一要為萬人祈求、禱告、代求、感謝。』

在提前一章保羅立下美好的根基，積極的說到召會生活。...我們若要有正確的召會生活，首先必須有禱告的生活。領頭的人，就是那些在召會中服事話語的人，該領頭有這樣禱告的生活。禱告的職事，是地方召會行政和牧養的先決條件。因此，保羅勸提摩太要為萬人祈求、禱告、代求、感謝。這是保羅說到神的經綸，並囑咐提摩太為神的經綸打那美好的仗以後，首次論到召會生活積極方面的話。提摩太必須領頭有禱告的生活(提摩太前書生命讀經，三一頁)。

信息選讀

今天在主的恢復裏有正確召會生活的先決條件，乃是有禱告的生活。正確的召會是禱告的召會。沒有禱告的召會是可憐的。不禱告乃是罪。所有在主恢復裏的人都必須多多禱告，並抵擋不禱告的罪。眾召會中的長老必須接受保羅的囑咐，「第一」要禱告。

保羅所寫的十四封書信中，十封是寫給召會的，四封是寫給個人的。...有些人也許以為這〔四封〕書信與我們無關，因為是寫給個人的。然而，我們

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

該是今日的提摩太、提多和腓利門。尤其每位個別的聖徒都需要作提摩太。

我們若要作提摩太，就必須領頭不爭辯、不閒談、不批評，而要禱告。每當我們聽見一些關於某個召會的好消息或壞消息，我們就該禱告。不要討論那情況，不要閒談，也不要批評。只要禱告！照樣，你若聽見關於聖徒或長老的事，要為那人禱告。要有正確的召會生活，第一個必備的條件就是禱告。哦，我們都需要實行這事！我們若操練自己有禱告的生活，召會就會活潑且拔高。若有人願作今日的提摩太，領頭禱告，別人會跟隨。這可由羊羣跟隨幾隻頭羊的方式作例證。你若作提摩太，領頭禱告，你所在地的會眾就會跟隨。

我們不該說這麼多，甚至不該作這麼多，而該更多禱告。你若聽見聖徒軟弱或退後，不要談論那人，也不要批評他；此外，不要立刻去看望他，而要為他禱告。你該不該看望他，在於主的引導。你為這事禱告以後，主若引導你看望那人，就跟隨主去看望他。但不要擅自作任何事情。主若沒有引導你看望退後的聖徒，你就不該憑自己看望他。甚至在看望聖徒上，我們也可能是僭越的。看望退後的聖徒，若離了禱告和主的引導，憑我們自己作，的確是僭越的罪。但若藉着我們的禱告，主確實引導我們看望某人，那個看望就會有果效。

每當我們聽見聖徒中間的難處，我們也該禱告。我們不該認為自己是老練的，並有資格解決難處。這樣的態度不但是僭越的，也是褻瀆的，因這乃是把我們自己當作神。我們若知道弟兄們中間的難處，就應當在我們的禱告中將這事帶到主面前（提摩太前書生命讀經，三一至三三頁）。

參讀：提摩太前書生命讀經，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

第六週·週二

晨興餽養

提前二 1~4『所以我勸你，第一要為萬人祈求、禱告、代求、感謝；為君王和一切有權位的也該如此，使我們可以十分敬虔莊重的過平靜安寧的生活。這在我們的救主神面前，是美好且蒙悅納的。』祂願意萬人得救，並且完全認識真理。』

長老們照顧召會，應當作的第一件事就是禱告。不要沒有禱告就作決定。...在作任何事情之前，我們都需要禱告。不僅如此，我們的禱告不該輕率或膚淺；我們的禱告必須透徹。惟有我們為一件事透徹禱告以後，纔可以為這事作決定，但不是單憑我們自己，乃是與主是一並照着祂的引導。長老們若這樣實行，我們所在地的召會生活就會拔高並正確（提摩太前書生命讀經，三三頁）。

信息選讀

倪弟兄常常告訴我們，讀聖經需要摸着作者的靈。白紙黑字的聖經可比喻為人的身體，作者的靈可比喻為身體中的生命或靈。...我們若摸着提前二章一至七節裏保羅的靈，就會感覺他的負擔：在召會生活裏領頭的人，必須有禱告的生活。在這些經文裏，保羅似乎告訴提摩太：「我已給你看見神經綸的清楚圖畫，及其如何與不同的教訓相對。我也已向你指出，主在祂的憐憫裏，使我成為祂經綸的榜樣。我也已鄭重的囑咐你，要為神的經綸打那美好的仗。如今在我靈裏深處有負擔勸你要禱告。我勸你要為萬人祈求、禱告、代求、感謝。不要以為教導在禱告之前。不，禱告必須是第一，教導是其次。」

WEEK 6 — DAY 2

Morning Nourishment

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.”

保羅在二章一節題起祈求、禱告、代求和感謝。禱告是一般的，帶着敬拜和交通的成分；祈求是專一的，為着特殊的需要。代求，原文意，個人傾心吐意的親近神。即在神面前關心別人的事，為他們求益處。此外，我們必須獻上感謝。我們聽見關於某些召會、長老或聖徒的好消息，常常稱讚他們，卻沒有為他們感謝神。某一召會的情況若美好，那是因着神，不是因着召會。照樣，某一長老或聖徒若作得好，也是因着神的恩典。所以，我們不該稱讚召會或個人，而該感謝神。

保羅題起祈求、禱告、代求、感謝時，他的靈對禱告的重要非常有負擔。他要他親愛的屬靈孩子禱告。我要...強調這個事實，惟有我們有禱告的生活，纔能有正確的召會生活。我能見證，我的禱告從未像已過幾年這麼多。我也...看見我的禱告得着確實的答應。最近，我的活動暫時受限制，使我能休息，並顧到我的健康。我聽見某些需要，就為這些需要禱告。可能主限制我，使我對禱告比工作更重要的事實有深刻的印象。願我們都學習這功課：要有美好召會生活的路乃是禱告。這是要緊的。我們的談話若轉為禱告，我們所在地的召會就會變化。

在四節保羅說，神願意萬人得救，並且完全認識真理。我們該為萬人禱告，因為我們的救主神願意萬人得救，並且認識真理。神的願望需要我們的禱告使其實現。...真理意即實際，指神話語所啓示一切真實的事物，主要的是作神具體化身的基督，以及作基督身體的召會。得救的人對這些事都該有完全的認識，完整的領會（提摩太前書生命讀經，三四至三六頁）。

參讀：提摩太前書生命讀經，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

第六週·週三

晨興餽養

提前二 8『所以，我願男人無忿怒，無爭論，舉起虔聖的手，隨處禱告。』

徒一 13~14『他們進了城，就上了所住的一間樓房，在那裏有彼得、約翰、雅各、安得烈…。這些人同着幾個婦人，和耶穌的母親馬利亞，並耶穌的兄弟，都同心合意，堅定持續的禱告。』

在地方召會中，領頭的人必須有禱告的生活，如提前二章一至二節所囑咐的，藉着隨時隨處的禱告，建立禱告的榜樣，給眾肢體跟隨。

手象徵我們的所作所為。因此，虔聖的手象徵虔聖的生活，就是虔誠屬於神，聖的生活。這樣聖的生活，能加強我們禱告的生活。倘若我們的手不聖，我們的生活就不是聖而為着神的，我們的禱告就沒有支持的力量，在禱告中就沒有虔聖的手可以舉起。

忿怒與爭論殺死我們的禱告。忿怒是出於我們的情感，爭論是出於我們的心思。要有禱告的生活，並不住的禱告，我們的情感和心思就必須規律到正常的情況，受我們靈中那靈的管治（聖經恢復本，提前二 8 第五、四、一註）。

信息選讀

使徒行傳給我們看見，每當有某種行動的時候，使徒們總是先禱告。沒有禱告，他們絕不發起工作。每當他們要作甚麼，總是藉着禱告停下自己。他們的禱告給神一條路進入他們裏面，充滿他們，並浸透他們這個人（召會實際並生機的建造，一〇四頁）。

在主受死以前，門徒沒有興趣為屬靈的事禱告（路二二 40、45~46），反倒爭論他們中間誰為

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) 。但如今在主復活升天以後，他們屬靈的光景大為改變。雖然五旬節還沒有到，他們還沒有受經綸一面澆灌下來能力的靈 (徒二) ，但他們彼此不再爭論，卻有負擔同心合意，堅定持續的禱告。

神要將祂的靈澆灌下來，以完成祂新約的經綸，並已應許這樣作，然而祂還需要祂的選民為此禱告。神是在天上的神，祂需要人在地上與祂合作，以完成祂的計畫。一百二十個門徒禱告十天，應付了神這需要 (聖經恢復本，徒一 14 第三、四註) 。

行傳一章說到耶路撒冷的一間樓房。在這間樓房裏有一班人，約一百二十人，同心合意禱告了十天。他們不僅禱告，也把自己奉獻給主，非常真實並實際的把自己獻給主。

那十天在樓房上，一切的奉獻都是實際的，是不惜代價的——他們不惜放棄他們祖先的宗教、放棄他們的家鄉、放棄他們與鄰舍和朋友的關係、放棄他們的親戚和家庭以及捨棄生命等代價。他們惟一在意的事就是那從天上來的異象。...他們全人被這從天上來的異象抓住了；他們因這從天上來的異象癡狂了。這是我們今天所需要的奉獻。

當主耶穌在地上時，大批的羣眾跟隨祂。很多人得救、得醫治，很多人得着神的恩惠。然而，至終只有約一百二十人在樓房上。...主的行動乃是在於那些在樓房上的人，在於那些眼睛得開、心被摸着的人。這少數人來到樓房上被焚燒，然後他們把全世界都翻轉過來了。今天的原則也是一樣。翻轉世界並轉移時代的乃是少數人 (從天上來的異象，六八、七一、七四至七五頁) 。

參讀：召會實際並生機的建造，第九章；從天上來的異象，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

第六週·週四

晨興餽養

弗六 17~19『還要藉着各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；時時在靈裏禱告，並盡力堅持，在這事上做醒，且為眾聖徒祈求，也替我祈求，使我在開口的時候，有發表賜給我，好放膽講明福音的奧秘。』

我...常覺得最近我們因着事工忙碌，...只顧到作工，卻忽略了屬靈的爭戰，特別是忽略了禱告。因此，我深處覺察到有仇敵的攻擊，他甚至攪動反對新路的人，在那裏作相反的禱告。為此我靈裏感覺，我們眾人當做醒。特別在我們為主作工、忙碌時，更應領悟，我們所從事的，乃是一場屬靈的爭戰。

在戰場上最需要的，就是做醒、警覺，知道仇敵要作甚麼或正在作甚麼。我們必須看見，仇敵所作的，常是詭詐、隱藏的。...盼望你們同工、長老、全時間者，都能從主接受一個負擔，花相當的時間在主面前一同禱告（新路實行的異象與具體步驟，二八八頁）。

信息選讀

我...關心你們同工、長老們，恐怕你們聚會時，禱告...不彀多，分量也不彀重。因這緣故，最近我...常覺得重擔壓心頭，以致靈裏深處覺察，這恐怕是黑暗權勢在背後的攻擊；我們在這一點上忽略了。我甚至有一點相信，也許有人在作相反的禱告；所以，我們要求主為我們抵擋這相反的禱告。這相反的禱告，也許特別針對我們最近所作的工，針對召會和我在這裏的帶領；...求主遮蓋我們，不讓仇敵有任何地位作破壞的工。

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 ground to do damage.

我們要切切記得，在神的工作上，不會有不勞而獲的幸運，也不是勞苦努力就一定成功。我們必須領悟，那是一場屬靈的爭戰；作每一件事，走每一步路，都得爭戰，都要做醒。...我們...必須知道，我們的每一寸每一步，都需要經過禱告來爭鬪、奮戰、攻取。詩歌六百四十五首末了一節說，「我當、我要、我能、我必成功我神所有目的。」這是我們當有的態度。我們不該聽黑暗權勢一切的謊言，我們應當以堅定的信心，向神獻上禱告。

每次我們來在一起禱告時，盼望每一位都開口；...一個一個開口。並且我們的禱告不要太強、太長，要短而活，能彼此堆加，使眾人的禱告能連起來，成爲一個強而有力的禱告。我們一起禱告，要像賽球一樣，會傳球也會接球，傳得好也接得好。最後，盼望我們的禱告能構上神的標準和要求，合乎祂的心意。

禱告：「主，我們把自己和你的工作、你的恢復、你的召會、你新路實行的步驟，都隱藏在你裏面，隱藏在你寶血的遮蓋下。主，我們求你用你的寶血，在我們四圍劃定界限，不讓黑暗的權勢越過一步。主，多方遮蓋我們；我們在你面前摸你掌權的寶座，反對一切相反的禱告。若有人在你面前呼籲反對我們，他不是反對我們，乃是反對你的新路，反對你的工作；主，我們求你反對那樣的禱告，爲我們抵擋仇敵，爲我們爭戰。主，當我們在這裏爭戰的時候，求你給我們裏面的安息，使我們享受你爲我們的爭戰，並安息在你的爭戰裏。」（新路實行的異象與具體步驟，二八八至二九一、二九三頁）

參讀：新路實行的異象與具體步驟，第十三至十四篇。

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

第六週·週五

晨興餽養

啓二二 1『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。』

約四 14『人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成爲泉源，直湧入永遠的生命。』

主說，「我父作工直到如今，我也作工。」（約五 17）這告訴我們，自從撒但背叛以來，自從人墮落以來，神作工直到如今，並且主也作工。...使徒行傳是記載神的工作。...〔這卷書〕是沒有結束的，在二十八章以後，還有許多神的器皿在作神的工作。神的工作正在繼續下去，沒有停在那裏。...神的見證是寫不完的，二十九章還是那樣，三十章還不能完，一直到一百章還是寫不了...。二十八章以後雖然沒有再寫，但是神的工作還是在那裏繼續。第一世紀的工作並不是到了絕頂。神四千年之久，有一個工作...。我們不要以爲神的工作在保羅的時候已經到了絕頂了，我們也不要以爲在路德馬丁的時候，神的工作就是到了絕頂了。不。第一世紀不是神工作的結局，第十六世紀不是神工作的結局，直到前一個世紀都不是神工作的結局，神的工作還要一直往前去。一直到國度，一直到新天新地，神都是往前進，不停在那裏。我們如果知道這一個，同時也相信這一個，我們就要讚美神（倪柝聲文集第二輯第十七冊，一五七至一五八頁）。

信息選讀

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

〔神聖生命的〕水流也是神工作的水流。水流所到之處，就有神的工作。這在使徒行傳裏是很清楚的，這卷書向我們說到神的工作。甚麼樣的工作纔是神的工作？乃是在活水之流裏的工作。活水的流所到之處，就有神的工作；神是隨着神聖生命水流的流通而工作。你若思想使徒行傳的整個記載，就會很清楚的看見這幅圖畫。在五旬節那天，這神聖生命的水流從神自己在基督裏，帶着從寶座來的管治能力，湧流出來。水流從耶路撒冷開始流出；從耶路撒冷流到安提阿，又從安提阿轉向西；水流向亞西亞湧流，經過亞西亞又流向馬其頓，流向歐洲。這是神聖生命水流之湧流的圖畫，隨着這水流的湧流就有神的工作。神藉着湧流而工作，神藉着湧流而傳揚祂的福音；神藉着湧流而帶人得救。這一道水流，我們可稱為工作的水流。水流所到之處，就有神的工作。

請注意使徒行傳這卷書沒有結束，沒有終結。使徒行傳有二十八章，但今天在天上的使徒行傳可能有二千八百章了。我們聖經上的二十八章只不過是六、七十年歷史的記載而已。這裏有一個開頭，卻沒有結束，沒有終結。這是因為這生命的水流仍在湧流，從未停止。召會歷史表明，這水流歷經各世代一直在湧流，直到今天，仍然在湧流。水流所到之處，就有神的生命；水流所到之處，就有身體的交通；水流所到之處，就有耶穌的見證；水流所到之處，就有神的工作。這是生命的水流，交通的水流，見證的水流，以及神工作的水流（神聖的水流，五至六頁）。

參讀：倪柝聲文集第二輯第十七冊，第二十篇；神聖的水流。

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

第六週·週六

晨興餽養

結四七 1『祂帶我回到殿門，見水從殿的門檻下流出，往東流去（原來殿面朝東）；這水從檻下，由殿的南邊，在祭壇的南邊往下流。』

太十一 30『因為我的軛是容易的，我的擔子是輕省的。』

神聖生命的湧流從五旬節那天開始，歷經所有世代，一直湧流到今天，只有一道水流。無論水流往那裏去，無論往那裏湧流，都沒有許多水流，只有一道水流。...這水流從耶路撒冷開始，流向安提阿，又從安提阿轉向亞西亞，並在那裏湧流。然後有一天主要這水流進到歐洲，到馬其頓，但正在這水流裏作工的使徒卻不清楚這事。他後來纔清楚，水流要從亞西亞往前流到歐洲，他必須隨着水流往前。...從馬其頓，水流繼續流到哥林多、羅馬、西班牙以及歐洲各地。歷史告訴我們，水流從歐洲流向西方，到了美洲，又從西方流向東方和南方。我們讀召會歷史，就發現這水流從未停止過；我們也注意到這水流無論到那裏，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，到亞洲是一道水流，到歐洲是一道水流，到每一處都只有一道水流。請你們清楚：從來沒有兩道水流。只有一道水流，你必須保守自己在這一道水流裏（神聖的水流，一三頁）。

信息選讀

你若仔細研讀召會歷史，就會發現歷世歷代以來，一直只有一道聖靈的水流。許多人為主作工，但不是所有的人都在那一道水流中。你若接受主的憐憫和恩典，就會被帶進今天仍在湧流的這道水流中。

WEEK 6 — DAY 6

Morning Nourishment

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〔曾對我〕說，「哦，弟兄，你如果看見那裏有聖靈的水流，你只要跟隨這水流就好了！在那裏為主工作，會成為你的安息；那會成為讓你躺臥的牀。在聖靈的湧流裏工作不是重擔，而是安息。」我無法告訴你，這些話多麼幫助了我。從那時起，我學了功課，知道我必須跟隨聖靈的水流。如果沒有聖靈的水流，我就無法到任何地方為主工作，或為主開始任何工作。我作不到，我不配資格作，也沒有主的命令去作。我必須作的就是跟隨這水流。...有一首詩歌說：「不是我們隨意走，乃是隨主的引領；那裏活水方湧流，那裏心中方光明。」（詩歌六五〇首）（神聖的水流，一四、一六至一七頁）

〔使徒行傳〕這卷書給我們看見一道神聖的流，一道神聖的水流。這流是從諸天之上的寶座流出來（啓二二1）。使徒行傳這卷書裏所發生的，與啓示錄二十二章裏的圖畫一樣。從神和登寶座的羔羊基督的寶座，開始了這湧流，而在使徒行傳裏流到地上，從第一站耶路撒冷開始，基督身體的所有肢體都在這流裏。當這流繼續往前，他們就在這湧流的水流裏行動。

使徒行傳裏這流的中心意義，乃是有一班人，他們認識復活與升天的意義。他們不憑自己，乃憑基督作他們的生命而活，並且他們不按照某些方式或方法，乃按照活的基督作他們的力量、能力、方法、道路而行動。不僅如此，他們認識他們乃是身體，他們總是在一個神聖的流裏，在身體裏，並為着身體而行動。但願我們都...在復活裏生活，在升天裏行動，不憑自己，乃在身體裏，並為着身體，且在一個流裏（由基督與召會的觀點看新約概要卷一，一一六、一一八頁）。

參讀：由基督與召會的觀點看新約概要卷一，第六至八章；世界局勢與神的行動，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

第六週詩歌

650

事奉—隨主引領

7 7 7 7 (英 907)

降 E 大調

4/4

5 1 1 7 6 | 5 6 2 - | 3 2 4 3 | 2 1 5 - |

一 不是我們 隨意走， 乃是隨主的引領；

1 7 6 5 4 | 3 2 1 7 - | 5 6 7 1 | 3 2 1 - ||

那裏 活水 方湧流， 那裏心中 方光明。

二 不是自擇的工作， 就能博得祂嘉許；
乃是完成祂委託， 纔可領受祂稱譽。

三 不是我們隨自己， 就能座前獻禱告；
乃是那靈的歎息， 摸着更深的需要。

四 如果我們答應“不，” 當祂輕說“我需要，”
就是壇上有禮物， 也不能使祂稱好。

五 我們如此向己死， 與祂一同活天上，
如此奉獻而服事， 祂將自己作恩賞。

WEEK 6 — HYMN

Hymns, #907

- 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.

