

建造召会的事奉

第七篇

照着神的心和旨意祷告而事奉神

读经：弗六 18，结三六 37，赛六二 6～7，约壹五 14～16 上，太六 5～6、9～15，二六 39

纲要

周一、周二

壹 在宇宙中有三个意志：神的意志、撒但的意志以及人的意志；神要得着人的意志与祂合起来，与祂是一，好叫人在祷告中彰显并响应祂的旨意，为着祂的喜悦——赛十四 12～15，太六 10，七 21，二六 39，腓二 13：

一 生命树代表神和神的意志，善恶知识树代表撒但和撒但的意志，亚当代表人和人的意志；我们所以失去许多属灵的福分，就是因为我们没有在生命树的原则里，借着祷告发表神的旨意——创二 9。

二 一个真实祷告的人，他的心愿完全调到神的心愿里，他的思想与神的思想完全是一；神的愿望翻印到他里面，他是有启示的人，他的心是神心的复制——撒上二 35，三 21，十二 23。

SERVICE FOR THE BUILDING UP OF THE CHURCH

Message Seven

Serving God by Prayer according to His Heart and Will

Scripture Reading: Eph. 6:18; Ezek. 36:37; Isa. 62:6-7; 1 John 5:14-16a; Matt. 6:5-6, 9-15; 26:39

Outline

Day 1&Day 2

**I. In the universe there are three wills: the divine will, the satanic will, and the human will; God wants man's will to be joined to Him and to be one with Him so that man may express and echo His will back to Him in prayer for His good pleasure—Isa. 14:12-15; Matt. 6:10; 7:21; 26:39; Phil. 2:13:**

A. The tree of life represents God with His divine will, the tree of the knowledge of good and evil represents Satan with his satanic will, and Adam represents man with his human will; we have lost many spiritual blessings because we have not expressed God's will, according to the principle of the tree of life, through our prayers—Gen. 2:9.

B. A genuine man of prayer is one whose desires are fully blended into God's desires and whose thoughts are fully one with God's thoughts; he is a man in whom God's desires are imprinted, a man of revelation whose heart is a duplication of God's heart—1 Sam. 2:35; 3:21; 12:23.

三 为着满足我们的欲望，从我们的需要出发的祷告，有时候神也会答应，但没有属灵的价值，我们在神眼前也会变得软弱，并且不讨祂的喜悦——诗一〇六 14～15，参民十一 18～35。

四 只有神发起，并响应神所发起之内容的祷告，才有属灵的价值；我们必须学习有这样的祷告——弗六 18，结三六 37，赛六二 6～7，约壹五 14～16 上。

五 当我们在祷告中来到主这里，我们要让那灵把我们的心愿与祂的心愿调和，把我们的思想带到祂的思想里，并把祂的心愿和思想翻印到我们里面；这样我们向神发出的祷告，带着祂内里的心愿，对祂会是珍贵、有分量、有价值的祷告，也会叫撒但受亏损——罗八 26～27，腓四 6，西四 2、12，可九 28～29，弗六 10～20。

六 祷告以及所有属灵工作的真实意义，在于它们包含了四个步骤：

- 1 神按着祂的旨意，起意要作一件事。
- 2 祂把祂的旨意借着那灵启示给我们，叫我们懂得祂的旨意。
- 3 我们响应祂的旨意并回头祷告给祂听。
- 4 神照着祂的旨意作成那件事。

七 神需要人操练灵以及人复活的意志，照着神的神圣意愿祷告，这意愿就是要我们彰显并享受基督，要我们实行身体生活，并要基督的身体借着我们被建造起来——来十 5～10，罗十二 1～2，弗一 4～6、9、11、22 下～23，三 16～19，四 16。

C. Prayers that originate from our needs to satisfy our own lust may be answered by God, but they have no spiritual value, and we will become weak before His eyes and displeasing to Him—Psa. 106:14-15; cf. Num. 11:18-35.

D. Only the prayers that are initiated by God and echo what He has initiated have any spiritual value; we must learn to pray this kind of prayer—Eph. 6:18; Ezek. 36:37; Isa. 62:6-7; 1 John 5:14-16a.

E. When we come to the Lord in prayer, we need to allow the Spirit to mingle our desires with His desires, lead our thoughts into His thoughts, and imprint His desires and thoughts into us; then the prayers that we utter to God with His inward desires will be precious, weighty, and valuable to Him and will cause Satan to suffer loss—Rom. 8:26-27; Phil. 4:6; Col. 4:2, 12; Mark 9:28-29; Eph. 6:10-20.

F. The real meaning of prayer and of all spiritual work is that they consist of four steps:

1. God intends to do something according to His will.
2. He reveals His will to us through the Spirit for us to know His will.
3. We return and echo His will back to Him through prayer.
4. God accomplishes His work according to His will.

G. God needs man to exercise his spirit with his resurrected will to pray according to God's divine will for Christ to be manifested and enjoyed by us, for the Body life to be practiced by us, and for the Body of Christ to be built up through us—Heb. 10:5-10; Rom. 12:1-2; Eph. 1:4-6, 9, 11, 22b-23; 3:16-19; 4:16.

八 我们必须按着神的愿望和旨意祷告，以完成祂的经纶；这样，我们就有确信，我们已经得着我们所求的——可十一 22 ~ 26。

### 周 三

贰 哈拿的祷告乃是回应、说出神的心愿，是人与神的行动合作，为要完成神永远的经纶——撒上一 10 ~ 20:

一 神能推动哈拿这在生命线上与祂是一的人；这条生命线是要产生基督，给神的子民享受，使神能在地上得着祂的国，就是召会作基督的身体，也就是三一神的生机体——约十 10，太十六 18 ~ 19，罗十四 17 ~ 18，弗一 22 ~ 23。

二 只要神能得着一个在生命线上与祂是一的人，祂在地上就有路；哈拿的祷告指明，神答应哈拿的祷告而行动，是要产生一个绝对为着成全神愿望的拿细耳人，得胜者——撒上一 19 ~ 二 11。

### 周 四

叁 以利亚是“与我们性情相同的人，他在祷告里祷告”——雅五 17（直译）：

一 有从主来的祷告赐给了以利亚，他就在这祷告里祷告；他乃是在主所赐给他的祷告里，为了成就主的旨意而祷告。

H. We have to pray according to God's desire and His will for the fulfillment of His economy; then we have the assurance that we have received what we have prayed for—Mark 11:22-26.

### Day 3

**II. Hannah's prayer was an echo, a speaking out, of the heart's desire of God; it was a human cooperation with the divine move for the carrying out of God's eternal economy—1 Sam. 1:10-20:**

A. God could motivate Hannah as a person who was one with Him on the line of life; the line of life is a line that brings forth Christ for the enjoyment of God's people, that on earth God may have His kingdom, which is the church as the Body of Christ, the very organism of the Triune God—John 10:10; Matt. 16:18-19; Rom. 14:17-18; Eph. 1:22-23.

B. As long as God can gain a person who is one with Him on the line of life, He has a way on earth; Hannah's prayer indicates that God's move with His answer to Hannah's prayer was to produce a Nazarite, an overcomer, who was absolute for the fulfilling of God's desire—1 Sam. 1:19—2:11.

### Day 4

**III. Elijah, "a man of like feeling with us,...prayed in prayer"—James 5:17 (lit.):**

A. A prayer from the Lord was given to Elijah, in which he prayed; he prayed in the prayer given to him by the Lord for the accomplishing of His will.

二 以利亚不是凭自己的感觉、思想、意愿、情绪，或任何来自环境和情况的刺激，为着达到自己的目的而祷告。

B. 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.

肆 但以理是一个祷告的人，借着神的话语，联于神的心意；只有把自己联在神话语上，祷告神经纶之祷告的人，在神的手里才有真实的用处——弗六 17～18，但九 2～3、17：

**IV. Daniel was a man of prayer who was joined to God's desire through God's word; only those who join themselves to God's word to pray prayers of God's economy can be of real use to God—Eph. 6:17-18; Dan. 9:2-3, 17:**

一 人与神合作，最高的表现就是祷告；这样的人是大蒙眷爱的，是珍贵的——十 11、19，九 23。

A. The highest expression of a man who cooperates with God is in prayer; such a man is a man of preciousness to God, even preciousness itself—10:11, 19; 9:23.

二 但以理倚靠祷告来作人所不能作的事，倚靠祷告来明白人所不能明白的事——二 14～23，六 10，十 1～21。

B. Daniel depended on prayer to do what man could not do, and he depended on prayer to understand what man could not understand—2:14-23; 6:10; 10:1-21.

## 周 五

## Day 5

伍 亚伯拉罕活在与神亲密的交通中，成为神的朋友；甚至在成肉体以前，耶和华作为基督，就在人的形状里，带着人的身体，向亚伯拉罕显现，在人的水平上与他来往——创十三 18，十八 1～2、13～15、22，雅二 23，代下二十七，赛四一 8：

**V. Abraham lived in intimate fellowship with God and became God's friend; even before the incarnation, Jehovah as Christ appeared to Abraham in human form, with a human body, and communed with him on a human level—Gen. 13:18; 18:1-2,13-15, 22; James 2:23; 2 Chron. 20:7; Isa. 41:8:**

一 亚伯拉罕在神面前荣耀的代求，乃是两个朋友之间富有人性、亲密的谈话，是照着神心头愿望的揭示而有的亲密谈话——创十八 1～33，罗四 12，提前二 1、8，太六 6。

A. The glorious intercession that Abraham made before God was a human, intimate conversation between two friends, an intimate talk according to the unveiling of God's heart's desire—Gen. 18:1-33; Rom. 4:12; 1 Tim. 2:1, 8; Matt. 6:6.

## 二 亚伯拉罕享受与神甜美的交通，那时他就从神领受关于以撒出生和所多玛毁灭的启示——创十八 9～22:

- 1 这表示神的心意是要把基督作到我们里面，要我们从我们生出基督，并要在我们的家庭生活、职业生活甚至基督徒生活和召会生活中毁除“所多玛”——加一 15～16，二 20，四 19，林前五 7～8。
- 2 在我们与神亲密的交通中，我们接受启示，看见一切的不可能对基督都成为可能——创十八 14～15，二一 2～7，路十八 27。

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

## 四 创世记十八章陈明代求基本原则的清楚启示:

- 1 正确的代求不是由人发起，乃是由于神的启示；因此，这样的代求说出神的愿望，并完成神的旨意——17、20～21 节，十九 27～29，诗二七 4～8，来四 16，七 25。
- 2 表面上亚伯拉罕是为所多玛代求，实际上他隐指罗得而为罗得代求（创十四 12，十八 23，十九 1、27～29），指明我们应该为流荡到世界中之神的子民代求。
- 3 代求是照着神里面的心意而有与神亲密的谈话；为此我们必须学习逗留在神面前——十八 22～33。
- 4 代求是照着神义的法则；在亚伯拉罕为罗得的代求里，他不是照着神的爱和恩典恳求神，乃是照着神义的法则向神挑战——23～25 节，罗一 17。

## B. As Abraham was enjoying sweet fellowship with God, he received a revelation from Him regarding the birth of Isaac and the destruction of Sodom—Gen. 18:9-22:

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, our work life, and our Christian and church life—Gal. 1:15-16; 2:20; 4:19; 1 Cor. 5:7-8.
2. In our intimate fellowship with God, we receive the revelation that all the impossibilities become possibilities with Christ—Gen. 18:14-15; 21:2-7; Luke 18:27.

## C. 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.

## D. 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.
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—18:22-33.
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—vv. 23-25; Rom. 1:17.

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

## 周 六

陆主在马太六章给门徒祷告的示范，这样的祷告表达神的旨意—9～15节：

一 祷告的原则是要在隐密中祷告，给我们在隐密中察看的父看见；我们需要在隐密中向主祷告、敬拜主、接触主并与主交通—5～6节：

1 最阻挠我们生命长大的乃是己；己喜欢公开在人面前行事，要得人的荣耀—约五 44，十二 43。

2 我们若凭着父隐藏的生命而活，我们也许会多多祷告，但别人不会知道我们祷告了多少—赛四五 15。

二 马太六章九至十三节是主对我们的教导，要我们向“我们在诸天之上的父”“这样祷告”（9）；这个祷告的示范可以分成三部分：

1 三个关于神的基本祷告，与神圣三一有关：“愿你的名被尊为圣”，主要的是与父有关；“愿你的国来临”，主要的是与子有关；“愿你的旨意行在地上”，主要的是与灵有关—9下～10节上：

a 这要在今世逐渐得着成全，且要在要来的国度时代完全得着成全；那时神的名要在全地极其尊大，世上的国要成为基督的国，神的旨意也要得着成就—诗八 1，启十一 15。

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

## Day 6

**VI. The pattern of prayer that the Lord taught the disciples in Matthew 6 is the prayer that expresses God's will—vv. 9-15:**

**A. The principle of prayer is to pray in secret to be seen by our Father who sees in secret; we need to pray to the Lord, worship the Lord, contact the Lord, and fellowship with the Lord in a secret way—vv. 5-6:**

1. The thing that frustrates us the most from growing in life is the self, and the self enjoys doing things in public display for the glory of men—John 5:44; 12:43.

2. If we live by the Father's hidden life, we may pray much, but others will not know how much we have prayed—Isa. 45:15.

**B. Matthew 6:9-13 is the Lord's instruction to us to “pray in this way” to “our Father who is in the heavens” (v. 9a); this pattern of prayer can be divided into three sections:**

1. The three basic prayers concerning God are related to the Divine Trinity: “Your name be sanctified” is related mainly to the Father; “Your kingdom come,” to the Son; and “Your will be done,” to the Spirit—vv. 9b-10a:

a. This is being fulfilled in this age, and it will be ultimately fulfilled in the kingdom age, when the name of God will be excellent in all the earth, the kingdom of the world will become the kingdom of Christ, and the will of God will be accomplished—Psa. 8:1; Rev. 11:15.

b 在撒但背叛以及人堕落以后，基督来了，将属天的管治带到地上，使地为着神的权益得着恢复，使神的旨意行在地上，如同行在天上（太六 10 下）；国度子民必须为这事祷告，直到这地在要来的国度时代，为着神的旨意完全得恢复。

2 三个关于我们需要的要求是保护的祷告：“我们日用的食物，今日赐给我们；免我们的债，如同我们免了欠我们债的人；不叫我们陷入试诱，救我们脱离那恶者”——11～13 节上：

a “日用的食物”指明凭信而活；我们该凭信，靠父每日的供应生活。

b 国度子民应当求父免他们的债，赦免他们的失败、过犯，如同他们也免了欠他们债的人，以保持和平（借基督的平安作仲裁）；我们必须清除我们与神之间，以及我们与别人之间，任何分离的因素——14～15 节，西三 15。

c 我们既知道自己的软弱，就应当求父，不叫我们陷入试诱，救我们脱离那恶者魔鬼，和出于他的邪恶（借着被那灵充满）——约十七 15，弗五 16～18，六 13。

3 这个向父的祷告，结束于三个恭敬的赞美，作为颂扬的祷告：“因为国度、能力、荣耀，都是你的，直到永远。阿们”——国度是子的，这国乃是神在其中运用祂能力的范围；能力属于那灵，这能力完成神的目的，使父能在荣耀中得着祂团体的彰显——太六 13 下：

a 所以，主示范的祷告开始于神圣的三一，也结束于神圣的三一。

b 这祷告也开始于父神，并结束于父神；父神是开始，也是结束；是阿拉法，也是俄梅嘎。

b. After the rebellion of Satan and the fall of man, Christ came to bring the heavenly rule to earth so that the earth could be recovered for God's interest, so that the will of God could be done on earth as in heaven (Matt. 6:10b); the kingdom people must pray for this until the earth is fully recovered for God's will in the coming kingdom age.

2. The three requests concerning our need are protective prayers: "Give us today our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not bring us into temptation, but deliver us from the evil one"—vv. 11-13a:

a. Daily bread indicates a living that is by faith; we should live by faith, on the Father's daily supply.

b. The kingdom people should ask the Father to forgive their debts, their failures, their trespasses, as they forgive their debtors to maintain peace (by the arbitrating peace of Christ); we have to clear up any separating factors between us and God and between us and others—vv. 14-15; Col. 3:15.

c. Because we know our weakness, we should ask the Father not to bring us into temptation but to deliver us from the evil one, the devil, and from the evil that is out of him (by our being filled with the Spirit)—John 17:15; Eph. 5:16-18; 6:13.

3. The prayer to the Father concludes with three reverent praises as extolling prayers: "For Yours is the kingdom and the power and the glory forever. Amen"; the kingdom is of the Son, which is the realm in which God exercises His power, and the power is of the Spirit, which carries out God's intention so that the Father may have His corporate expression in glory—Matt. 6:13b:

a. Thus, the pattern of the Lord's prayer begins with the Divine Trinity and ends with the Divine Trinity.

b. It also begins with God the Father and ends with God the Father; God the Father is the beginning and the end, the Alpha and the Omega.

三 这样紧要的祷告，使我们更多寻求诸天的国，就是父的心愿，并且供给我们的需要，使我们得着恩典的神圣供应，以履行诸天之国一切至高且严格的要求，使神得着喜悦。

C. Such a critical prayer increases our seeking of the kingdom of the heavens as the Father's heart's desire and affords us our need of the divine supply of grace to fulfill all the supreme and strict requirements of the kingdom of the heavens for God's good pleasure.



赛十四 14 “我要升到高云之上；我要使自己与至高者一样。”

太六 10 “愿你的国来临，愿你的旨意行在地上，如同行在天上。”

在宇宙中有三个意志：神的意志、撒但的意志、人的意志。我们若要知道召会如何能作神的战士，从事属灵的争战，我们就必须认识这三个意志，这三个意愿。神的意志是自有永有的，是永远的、非受造的。作为受造之物的天使也有意志。众天使中的一位，就是天使长，受神指派管理亚当被造之前的宇宙。这天使长因着自己的高位和美丽，就变得骄傲起来。这骄傲使他兴起邪恶的意愿，这就成了撒但的意志。因此，在神的意愿，神的意志之外，还有第二个意愿，第二个意志；因为撒但的意志如今是对抗神的意志的（以弗所书生命读经，六三四页）。

## 信息选读

一个真实祷告的人，不只他这个人常进到神面前，并且他的心愿更是常进到神的心愿里，或者说他的思想是常进到神的思想里。这个是祷告极重要的原则。

有一种祷告完全是从我们的需要出发的，…有些时候，你的祷告，神垂听，但那是为着满足你自己的需要，并不能满足神的心意，那种祷告没有多大的价值。

还有一类的祷告，是从神的需要出发的，是从神而来的，是神发起的，这一类的祷告是有价值的。要有这一类祷告的人，不只他这个人要常常进到神面前，并且他的心愿要进到神的心愿里，他的思想要进到神的思想里。因着他这样常常活在神面前，神有些心愿，

Isa. 14:14 I will ascend above the heights of the clouds; I will make myself like the Most High.

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

In the universe there are three wills: the divine will, the satanic will, and the human will. If we would know how the church can be God's warrior to engage in spiritual warfare, we must know these three wills, these three intentions. God's will, being self-existing, is eternal, uncreated. As created beings, the angels also have a will. One of these angels, an archangel, was appointed by God to rule the universe that existed before the creation of Adam. Because of his high position and his beauty, this archangel became proud. This pride gave rise to an evil intention, which became the satanic will. Therefore, in addition to God's intention, God's will, there is a second intention, a second will, for now the satanic will is set against God's will. (Life-study of Ephesians, p. 527)

## Today's Reading

A genuine man of prayer is not only one who comes before God continually but also one whose desires are fully blended into God's desires. In other words, his thoughts are fully one with God's thoughts. This is a very important principle in prayer.

Some prayers originate from our needs...Sometimes God answers our prayers to satisfy our needs. Yet these prayers do not satisfy God's desire [cf. Psa. 106:15]. These prayers are of little worth.

There is another kind of prayer—one that originates from God's needs. It comes from God and is initiated by God. This kind of prayer is valuable. Those who have this kind of prayer must be in God's presence continually, and their desires and thoughts must be mingled with God's desires and thoughts. Because these ones live in God's presence continually, He shows them and touches them

有些思想就给他知道，给他摸着，这些心愿，这些思想，自然成为他在神面前的愿望而祷告出来。

神作工是有一定的规律的，是有一定的原则的。神虽然能随着自己的意思作，但祂并不是随便去作，祂必须按着祂所定的规律和原则去作。神是超乎一切规律和原则之上的，祂是神，祂可以随着自己的意思去作。但是，我们在圣经中看见一件非常希奇的事，就是虽然祂是大的，虽然祂是可以随着自己的意思作事的，但是祂竟然循着规律而行，祂竟然把自己好像也放在规律之下，受规律的支配。那么，神作工的原则是什么呢？神作工有一个主要的原则，就是要人祷告，要人在祷告上和祂合作。

从前有一个很会祷告的基督徒说，所有属灵的工作都有四个步骤：第一步是神起意，这就是神的旨意。第二步是神把这个旨意借着圣灵启示给祂的儿女，叫他们懂得神有一个旨意、打算、要求和盼望。第三步就是神的儿女把神的旨意回头祷告给神听。祷告就是响应神的旨意。如果我们的心与神的心完全是相合的，自然就会说出神所愿意作的事来。结果，第四步，神就必定去作成功那件事。

在这里，我们不是要看第一如何，也不是要看第二如何，我们所要注意的是第三——我们怎样把神的旨意回头祷告神。请注意“回头”这两个字。一切有价值的祷告都是回头的。如果我们的祷告只是为要成功我们所打算，所盼望的，这在属灵的世界中是没有多大价值的。必须是从神起头，我们响应，这才是有价值的祷告。神的工作是被这样的祷告所支配的。多少事，神愿意作，但是因为神的子民不祷告的缘故，祂宁可不作。神必须等人同意以后祂才去作，这是神作工的一个大原则，是圣经中最要紧的原则之一（倪柝声文集第二辑第十八册，二二七至二二八、一四至一五页）。

参读：以弗所书生命读经，第六十三篇；召会实际并生机的建造，第一章；李常受文集一九六四年第三册，以弗所书中的祷告，第三章；倪柝声文集第二辑第二十四册，神永远的计划，第八十六、八十八篇。

with His desires and thoughts. These desires and thoughts become the praying ones' desires, which in turn become their prayer.

God works according to certain laws and principles. Although He can act as He pleases, He does not act recklessly; He acts according to His preordained laws and principles. God is above all laws and principles; He is God, and He can act as He pleases. Yet we see a wonderful thing in the Bible. Although He is so great and can act as He pleases, He acts according to laws, and it seems as if He has voluntarily placed Himself under law and is willing to be governed by law. What are the principles of God's work? One main principle of God's work is the need for man's prayer. He wants man to cooperate with Him in prayer.

There was once a Christian who was very experienced in prayer. He said that all spiritual work consists of four steps. In the first step, God intends to do something; there is God's will. In the second step, He reveals this will to His children through the Spirit so that they know His will, His plan, His desire, and His aspiration. In the third step, God's children return His will back to Him through prayer. Prayer is the echoing of God's will. If our heart is in tune with God's heart, spontaneously we will speak forth God's will. As a result God will accomplish His work in the fourth step.

We will not look at the first and second steps now. We will pay attention to the third step, which is returning God's will back to God. Please pay attention to the word return. All worthwhile prayers are a kind of returning. If our prayer is only for the fulfillment of our plans and wishes, it will not have any value in the spiritual realm. Only the prayers that are initiated by God and that echo what He has initiated have any worth. God's work is governed by prayers. God is willing to do many things, but He will not do them when His people do not pray. He must wait for man to agree with Him before He will do them. This is a great principle of God's work, and it is also one of the most crucial principles in the Bible. (CWWN, vol. 38, pp. 453, 281-282)

Further Reading: Life-study of Ephesians, msg. 63; The Practical and Organic Building Up of the Church, ch. 1; CWWL, 1964, vol. 3, "Prayer in Ephesians," ch. 3; CWWN, vol. 44, "God's Eternal Plan," chs. 86-88

### 晨兴喂养

可十一 24 “所以我告诉你们，凡你们祷告祈求的，无论是什么，只要信已经得着了，就必得着。”

太六 7 “你们祷告，不可唠唠叨叨，像外邦人一样；他们以为话说多了，就必蒙垂听。”

我们祷告出神的旨意来，把神的心意祷告出来，这就是遵行神的旨意的第一步。…我们要知道，神的旨意是要从我们祷告中说出来的。所以，一切出于己意的祷告都是无用的。所有合乎神心意的祷告，都是从神发起，借着圣灵把祂的意思告诉我们，而后由我们用祷告把那意思归还给神。所有合乎神心意的祷告，都是以神的旨意为起头，人不过是传递的，响应的。…多少事，神早就要作了，但是因为你没有向祂表示同意，所以祂还等着。…我们虽然不能勉强神作祂所不愿意作的，但是我们能要求神作祂所愿意作的。我们所以失去属灵的福气，就是因为我们没有在祷告中发表神的旨意（倪柝声文集第二辑第十八册，一九至二〇页）。

### 信息选读

我们必须学习这〔从神的需要出发〕的祷告。我们虽然幼稚，我们虽然软弱，但我们还得进到神面前，让神的灵把我们的心愿带到神的心愿里，把我们的思想带到神的思想里，使我们能有一点进入神的心愿和思想，能有一点摸着神的心愿和思想，这样，我们就能有一点懂得神怎样走路，我们就有一点懂得神在人身上有什么要求。…〔要〕让神的灵带我们到神的心意里。这个也需要我们花工夫去学习。当你才学习的时候，不必有那么多的话语，不必有那么多的思虑。你的心应当平静、安宁，你也可以把今天的情形带到

### Morning Nourishment

Mark 11:24 For this reason I say to you, All things that you pray and ask, believe that you have received them, and you will have them.

Matt. 6:7 And in praying do not babble empty words as the Gentiles do; for they suppose that in their multiplicity of words they will be heard.

The first step in carrying out His will is to pray out God's will and utter His will through our prayer...We have to know that God's will is uttered through our prayers. Therefore, prayers that originate from our self-will are useless prayers. Prayers that are according to God's will originate from God. He conveys His will to us through the Holy Spirit, and then we return the same thought to Him through our prayer. Prayers that are after God's heart have God's will as the starting point; man is merely the transmitting and responding organ...God is ready to do many things, but without our consent, He still has to wait....Although we cannot force God to do what He does not want to do, we can ask Him to do what He wants to do. We have lost many spiritual blessings because we have not expressed God's will through our prayers. (CWWN, vol. 38, pp. 284-285)

### Today's Reading

We must learn to pray this kind of prayer, [which originates from God's need]. Although we are childish and weak, we must still come into His presence and allow His Spirit to mingle our desires with His desires and to lead our thoughts into His thoughts so that we can touch and participate in His desires and thoughts. If we do this, we will understand something of God's way and demands on man...We should allow God's Spirit to lead us into His heart. We should spend time to learn this lesson. When we first begin to pray in this way, there is no need to say or consider much. Our heart should be calm and undisturbed. We can bring the things we have encountered into God's presence and consider them, or we can forget about these things and

神的面光中来思想，你也可以忘记今天的情形，只进到神的话中默想，你也可以就那么活在神面前，在灵里去和神碰一碰，在灵里去让神摸一摸。还不是你去碰神，乃是让神在那里等你去。在那里你有所观察，在那里你有所得着，在那里你摸着神的心愿。那顶大的智慧，还是从这里来的。就这样，叫你的心愿进到神的心愿里，叫你的思想进到神的思想里，叫你从这里出发来向神祷告。

你把心愿、思想带到神那里去，在那里神的心愿和思想会翻印到你里头去，作了你的心愿，作了你的思想。这样的祷告，是最有价值的祷告，是最有分量的祷告。

如果神在那里为着人的死亡而忧愁，而难过，那个东西翻印到你里面，你就也有一个愿望，不愿意一个人死亡，你从里面叹息出来祷告。如果神在那里为着祂儿女的失败而伤心，而焦急，那个东西翻印到你里面，你就也有一个愿望，不愿意有一个神的儿女落在罪恶里面，落在黑暗里面，你从里面发出祷告、代求，你在那里认罪，你在那里求神赦免，你在那里求神洁净祂的儿女。…弟兄姊妹，你进到神面前去，神的那一个心愿翻印到你里头，会成为你的呼吸，成为你的叹息。凭着那一个心愿在我们里面发出的祷告才有价值，才有分量（倪柝声文集第二辑第十八册，二二八至二三〇页）。

主在马可十一章二十四节说，“凡你们祷告祈求的，无论是什么，只要信已经得着了，就必得着。”…我们必须按着神的旨意祷告，以完成祂的经纶。这样，我们就与神是一，在神眼中也是对的人。这样，我们就有确信，我们已经得着我们所求的（神人的生活，一六九至一七〇页）。

参读：倪柝声文集第二辑第十八册，第四十、五十八篇；神人的生活，第十六篇。

simply meditate on God's Word. We can remain in His presence, touching God in our spirit and allowing God to touch us in the spirit. Actually, we do not have to go to God to touch Him; we can simply wait on Him. While we wait on Him in this way, something will come to our attention, and we will gain something. Then we will touch God's desire. The greatest wisdom comes from this kind of waiting. In this way our desires are mingled with God's desires, and our thoughts are one with God's thoughts. Based on this, we can pray to God.

When we bring our desires and thoughts to God, He will imprint His desires and thoughts into us to the extent that they become our desires and thoughts. These prayers are the most precious of all prayers; they are the most weighty prayers.

If God is grieved and sorrowful over man's condition of death, the same grief and sorrow will be imprinted in us, and we will have a desire to see man delivered from death. There will be a groaning within that will be turned into prayer. If God is grieved and anxious over His children's failures and this is imprinted in us, we will also have a desire to see that none of His children fall into sin or darkness. We will utter such prayers and supplications from within; we will confess our sins and ask for His forgiveness and cleansing of His children....Brothers and sisters, when we come to God and His desires are imprinted in us, these desires will become our breath and groaning. Prayers that are precious and weighty are those that are based on inward desires. (CWWN, vol. 38, pp. 453-455)

In Mark 11:24 the Lord said, "All things that you pray and ask, believe that you have received them, and you will have them."...We have to pray according to God's will for the fulfillment of His economy. Then we are one with God and the right persons in God's eyes. Then we have the assurance that we have received what we have prayed for. (The God-man Living, pp. 144-145)

Further Reading: CWWN, vol. 38, chs. 41, 59; The God-man Living, msg. 16

撒上一 10 ~ 11 “哈拿魂里愁苦，就向耶和华祷告，痛痛哭泣；她许愿说，万军之耶和华啊，你若垂顾你婢女的苦情，纪念我，不忘记你的婢女，赐你的婢女一个男孩，我必将他终身献与耶和华，不用剃刀剃他的头。”

在堕落之以色列的混乱中，以利加拿和哈拿留在神为着祂永远定旨所命定的生命线上。这条生命线是要产生基督，给神的子民享受，使神能在地上得着祂的国，就是基督的身体，也就是三一神的生机体。

神的救恩主要是为着我们的利益，而神的定旨乃是与完成神的愿望有关。我们必须问自己，我们在这里是为着自己的利益，还是为着神的定旨？今天在这地上，每一个人都关心自己的利益。…在主的恢复里，我们是为着神的定旨，留在神为着祂永远定旨所命定的生命线上；这定旨就是要得着一个身体，就是三一神的生机体，使祂得着完满、团体的彰显（撒母耳记生命读经，一二至一三页）。

## 信息选读

这对夫妇与神在地上的行动合作，为着成就神的经纶。以利加拿和哈拿不是唯一行动的人；他们乃是被那位行动者，就是那独一、神圣、在幕后隐密行动的行动者所推动。在神主宰的对付之下，哈拿魂里受压，灵里有负担要在耶和华面前倾心吐意。这是神的行动。因着神在哈拿里面的运行，哈拿若不祷告要有一个儿子，就没有平安。神这位主宰者，继续感动并推动她，使她不得不祷告，即使照顾神殿里事奉的以

## Morning Nourishment

1 Sam. 1:10-11 And she was bitter in soul and prayed to Jehovah and wept much. And she made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.

In the midst of the chaos of the degraded Israel, Elkanah and Hannah remained in the line of life ordained by God for His eternal purpose. The line of life is a line to bring forth Christ for the enjoyment of God's people that on earth God may have His kingdom, which is the Body of Christ, the very organism of the Triune God.

God's salvation is mainly for our benefit, whereas God's purpose is related to the fulfilling of God's desire. We need to ask ourselves whether we are here for our profit or for God's purpose. Today on this earth everyone is concerned for his own profit....In the Lord's recovery, we are for God's purpose, remaining in the line of life ordained by God for His eternal purpose, which is to gain the Body, the organism of the Triune God, that He may have a full expression in a corporate way. (Life-study of 1 & 2 Samuel, p. 10)

## Today's Reading

This couple was in cooperation with the move of God on earth for the accomplishment of God's economy. Elkanah and Hannah were not the only ones moving; they were moved by the moving One, by the unique, divine Mover, who was moving secretly behind the scene. Under God's sovereign dealing, Hannah was suppressed in her soul with a burden in her spirit to pour out before Jehovah. This was God's move. Because of God's moving in her, Hannah could not have peace until she prayed for a son. God, the sovereign One, kept moving her and motivating her so that she had to pray, even though Eli, the one taking care of the

利不明白她在作什么。哈拿在祷告中乃是与神的行动合作。

神能推动哈拿这在生命线上与神是一的人。只要神能得着这样一个人，祂在地上就有路。我盼望我们至少有一些人成为今日的哈拿，说，“主啊，为着你的定旨，你若有什么心愿要成就，我在这里。我留在生命线上，为着你经纶的成就。”你若这样祷告，我确信你会成为神所推动的人，祂要临到你并推动你。神需要许多的哈拿，就是能产生撒母耳以转移时代的人。

撒母耳特别是出身于他那寻求神的母亲及其祷告（撒上一9~18）。她的祷告乃是回应神的心愿。她的祷告是人与神行动的合作，为要完成神永远的经纶。…神要一个撒母耳，但祂需要哈拿合作，向神祷告说，“主啊，我需要一男孩。”这个祷告是非常属人的，却是为着神的经纶，与神的行动合作。…这就是话成肉体的原则。

神的行动和祂对哈拿祷告的答应，乃是要产生一个绝对为着成全神愿望的拿细耳人。拿细耳人是完全奉献给神的人。拿细耳人不能剪头发或喝酒。在圣经里，长发表征作头的权柄。拿细耳人留长头发，表征接受神作他的头，以神为丈夫，就如女人以丈夫作她的头一样。因此，拿细耳人就是服从神，以神为头、为权柄的人。这就是为什么哈拿祷告，主若赐她一男孩，必不用剃刀剃他的头（11）。在圣经里，喝酒表征享受属世的享乐。拿细耳人不仅服从神作权柄，对属世享乐也没有兴趣。…我们若要成为今日的拿细耳人，〔就是在生命线上的人，〕就必须接受神作头和丈夫，服从祂，并对属世的享乐没有兴趣（撒母耳记生命读经，一三至一五页）。

参读：撒母耳记生命读经，第一至二篇。

service in God's house, did not understand her. In her prayer Hannah cooperated with the move of God.

God could motivate Hannah as a person who was one with Him in the line of life. As long as He can gain such a person, He has a way on earth. I hope that at least some of us will be today's Hannahs and say, "Lord, if You have anything on Your heart to accomplish for Your purpose, I am here. I am remaining in the line of life for the carrying out of Your economy." If you do this, I have the full assurance that you will be the ones whom God will move. He will come to you and motivate you. God needs many Hannahs, persons who can bring forth some Samuels to turn the age.

The origin of Samuel was especially his God-seeking mother with her prayer (1 Sam. 1:9-18). Her prayer was an echo of the heart's desire of God. Her prayer was a human cooperation with the divine move for the carrying out of God's eternal economy...God wanted a Samuel, yet He needed Hannah's cooperation to pray to Him, saying, "Lord, I need a son." This prayer was very human, yet it was a cooperation with the divine move for God's economy...This is the principle of incarnation.

God's move with His answer to Hannah's prayer was to produce a Nazarite who was absolute for the fulfilling of His desire. A Nazarite is one who is consecrated to God absolutely. A Nazarite could never cut his hair or drink wine. In the Bible, long hair signifies the headship, the authority. A Nazarite's keeping his hair long was a sign that just as a female takes her husband as her head, he takes God as the Head, considering God his Husband. Thus, a Nazarite is one who submits himself to God, taking God as the Head, the authority. This is why Hannah prayed that if the Lord would give her a boy, no razor would come upon his head (v. 11). In the Bible, to drink wine is to enjoy the worldly pleasures. A Nazarite not only submits to God as the authority but also has no interest in the enjoyment of worldly pleasures...If we would be today's Nazarites, [those in the line of life], we must take God as our Head and Husband, submitting to Him, and have no interest in worldly pleasures. (Life-study of 1 & 2 Samuel, pp. 10-12)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 1-2

雅五 17 “以利亚是与我们性情相同的人，他恳切祷告，求不要降雨，雨就三年零六个月不降在地上。”

但九 3~4 “我〔但以理〕便禁食，披麻蒙灰，面向主神寻求，祷告、恳求。我向耶和华我的神祷告、认罪…”

〔在雅各书五章十七节，恳切祷告，〕直译，在祷告里祷告。这指明有从主来的祷告赐给了以利亚，他就在这祷告里祷告。他不是凭自己的感觉、思想、意愿、情绪，或任何来自环境和情况的刺激，为着自己的目的而祷告，乃是在主所赐给他的祷告里，为了成就主的旨意而祷告（圣经恢复本，雅五 17 注 1）。

## 信息选读

但以理…是一个经常祷告的人。他的祷告，一点不是平常的祷告。他的祷告，乃是转移时代的祷告。他每逢遇见一件重大的事，就在神面前祷告。他绝对信祷告。他所以信祷告，就是因为他信神，不相信自己。…人与神合作，最高的表现就是祷告。

当巴比伦王把但以理召来之先，曾经公开宣告说，若是今天在我权下的人，没有一个能把梦解出来，我就要把巴比伦所有的哲士、术士都灭绝了。但以理和他的三个朋友，也是在这些当人当中，也要被杀。所以我绝对相信，但以理会对他的三个朋友说，我们要为这件事祷告。他们就在那里给神一个最高的合作，给神一个最高的配合。因此，就在他们专一的祷告里头，神把梦启示给但以理。原来是巴比伦王作的梦，现在但以理也看见了。

## 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.

Dan. 9:3-4 So I set my face toward the Lord God to seek Him in prayer and supplications with fasting and sackcloth and ashes. And I prayed to Jehovah my God and confessed...

[In James 5:17, “earnestly prayed” literally means] prayed in 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. He prayed in the prayer given to him by the Lord for the accomplishing of His will. (James 5:17, footnote 1)

## Today's Reading

[Daniel] was a man who was always praying. His prayers were not at all common. His prayers were prayers that turned the age. Every time he encountered some crucial matter, he prayed before God. He believed absolutely in prayer. He believed in prayer because he believed in God and not in himself...The highest expression of a man who cooperates with God is in prayer.

Before the king of Babylon called for Daniel, he declared that if none of the magicians or learned ones in Babylon under him could explain the dream, he would destroy them all. Among those who were to be killed were Daniel and his three friends. I fully believe that Daniel would have told his three friends to pray with him. There they afforded God the highest cooperation; they gave God the highest coordination. In their single-hearted prayer, God revealed to Daniel the dream. It was the dream of the king of Babylon, but now Daniel saw it also. Not only did Daniel see that dream in his prayer; he understood

他不仅在祷告里看见了那个梦，并且还领会了那个梦的意思。这就说明但以理这一个人，是活在神面前的，是倚靠祷告来作人所不能作的事，倚靠祷告来明白人所不能明白的事。他这个人，是在祷告里头与神合作的。

但以理书记载但以理是能祷告的人。而撒但想要特别对付的，也是他的祷告。他的祷告，是摸着神心意的，也是能成全神计划的，所以撒但就特别对付他的祷告，破坏他的祷告。尤其是在第六章给我们看见，撒但设法借着手下的人，要陷害这一个祷告的人，最低限度也要破坏他的祷告，使他不能祷告。

你们还能记得那个故事。大利乌王下了一个命令，三十天以内不拘什么人，若在王以外，或向神或向人求什么，都要被丢在狮子坑里。撒但这个诡计，就是要用大利乌王四周围的人，来对付但以理，不让但以理祷告，末了还要陷害但以理这一个祷告的人。那么，但以理怎样应付呢？他还是照常不断地祷告，一点不因着这个而受到威胁。圣经说得很清楚，“但以理…一日三次，双膝跪下，在他神面前祷告感谢，因他素常就是这样行。”（但六 10）任何事物都不能阻止但以理的祷告。若是但以理没有祷告，但以理就失败了。只要撒但能把但以理的祷告破坏了，阻止了，撒但就得胜了。所以但以理的祷告，就如同战场上一个必争的据点一样。

但以理的祷告，爬到了最高峰。他求神为神自己作事。他祷告说，“为主的缘故使你的脸光照你荒凉的圣所。”（九 17）我盼望在你们的圣经里，把“为主的缘故”几个字圈一圈。你看见他这个祷告，完全是为着神自己而祷告，不是为着他自己祷告。好像他在那里对神说，我今天在这里求你，并不是为着我，乃是为着你。我虽然求你来作事，但并不是为着我自己，乃是为着你。这是很特别的祷告，也是最高的祷告。许多时候，我们的祷告百分之九十九点九都是为着我们自己，很少是为着神。但只有像但以理这样一个专一为着神祷告的人，才能给神用着来转移时代（转移时代的人，二八至三四页）。

参读：转移时代的人，第二篇。

its meaning as well. This shows that Daniel was a person living before God; he depended on prayer to do what man could not do, and he depended on prayer to understand what man could not understand. He was a person who cooperated with God in prayer.

The book of Daniel records Daniel as a person who could pray. What Satan wanted to deal with particularly was Daniel's prayer. His prayer touched God's heart and was able to fulfill God's plan. Satan purposely wanted to deal with his prayer and to destroy his prayer. Chapter 6 especially shows us that Satan wanted to damage this praying person through the men under Satan. At least he tried to destroy his prayer and to render him unable to pray.

One remembers the story of King Darius who decreed that within thirty days, anyone who petitioned anything of any god or man besides the king would be cast into the den of lions. Satan's subtle strategy was to utilize the men around King Darius to deal with Daniel, to stop Daniel from praying, and eventually to ensnare Daniel, the man of prayer. How did Daniel respond to this? He still prayed as usual and was not at all threatened by it. The Bible is very clear: "Three times daily he knelt on his knees and prayed and gave thanks before his God, because he had always done so previously" (Dan. 6:10). Nothing could stop Daniel's praying. If Daniel had not prayed, Daniel would have failed. As long as Satan could destroy and stop Daniel's prayer, Satan would win. Hence, Daniel's prayer was like a stronghold on a battlefield.

Daniel's prayer reached the highest peak. He asked God to do something for Himself. He prayed, "Cause Your face to shine upon Your sanctuary that has been desolated, for the Lord's sake" (Dan. 9:17). I hope that we would circle the words "for the Lord's sake." We can see that his prayer was totally for God and not for himself. It seems as if he was saying to God, "My supplication here today is not for myself but for You. Even though I am asking You to do something, it is not for myself but for You." This was a very special prayer; it was also the highest prayer. Our prayers are ninety-nine and nine tenths percent for ourselves. Very few of them are for God. Only a person like Daniel, who prayed to God single-heartedly, can be used by Him to turn the age. (Men Who Turn the Age, pp. 23-28)

Further Reading: Men Who Turn the Age, ch. 2



创十八 22 ~ 23 “二人转身离开那里，向所多玛走去；但亚伯拉罕仍旧站在耶和华面前。亚伯拉罕近前来，说，你真的要将义人与恶人一并剿灭么？”

33 “耶和华与亚伯拉罕说完了话就走了；亚伯拉罕也回到自己的地方去了。”

当亚伯拉罕活在与神的交通里，神就以他为祂的朋友（雅二 23，代下二十七，赛四一 8）。在创世记十八章里，亚伯拉罕和神的谈话，好像两个朋友之间的谈话。

亚伯拉罕享受与神这样甜美的交通，那时他就从神领受关于以撒出生和所多玛毁灭的启示。…以撒的出生与基督有关，所多玛的毁灭与神对罪的审判有关。…神所关心的乃是借着我们生出基督，并消除一切罪恶的事物。祂要在我们的家庭生活、职业生活，甚至基督徒生活和召会生活中产生基督，并且毁除“所多玛”（创世记生命读经，八一三、八一五页）。

## 信息选读

亚伯拉罕给神送行的时候，“耶和华说，我所要作的事，岂可瞒着亚伯拉罕么？”（创十八 17）神不能将祂的心意向亚伯拉罕隐瞒，为此就将祂要审判所多玛的心意告诉亚伯拉罕。…（20 ~ 21）。神的心关切罗得，但若没有代求的人，神就不能为他作什么。…神虽然没有提到罗得的名字，但祂心里知道，亚伯拉罕懂得祂在作什么。神和亚伯拉罕彼此奥秘的交谈，谁也没有提罗得的名字。

## Morning Nourishment

Gen. 18:22-23 And the men turned from there and went toward Sodom, while Abraham remained standing before Jehovah. And Abraham came near and said, Will You indeed destroy the righteous with the wicked?

33 And Jehovah went away as soon as He had finished speaking with Abraham, and Abraham returned to his place.

As Abraham lived in fellowship with God, God considered him to be his friend (James 2:23; Isa. 41:8; 2 Chron. 20:7). The conversation between Abraham and God in Genesis 18 resembles that between two friends.

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...God's concern is to bring Christ forth through us and to eliminate all the sinful things. He intends to produce Christ and to destroy the "Sodom" in our home life, work life, and even in our Christian and church life. (Life-study of Genesis, pp. 671, 673)

## Today's Reading

As Abraham was bringing God on His way, "Jehovah said, Shall I hide from Abraham what I am about to do?" (Gen. 18:17). God could not hide His intention from Abraham, but told him of His intention to judge Sodom [vv. 20-21]...God's heart was concerned about Lot, but He could do nothing for him without an intercessor...Although God did not mention Lot's name, He knew within His heart that Abraham understood what He was doing. God and Abraham spoke to one another in a mysterious way, neither of them mentioning Lot's name.

创世记十八章不但有代求的故事，也有代求基本原则的清楚启示。代求在圣经中是一件大事。没有代求，神的经纶就无法成就。今天基督作我们君尊神圣的大祭司，祂超特的职事就是代求的职事〔罗八 34，来七 25〕。

代求乃是照着神心头愿望的揭示而有与神亲密的谈话。这是代求的第一个基本原则。

我们如何能证明亚伯拉罕实际上是为罗得代求呢？这证明是在创世记十九章二十九节：“当神毁灭平原诸城的时候，祂纪念亚伯拉罕，正在倾覆罗得所住之诸城的时候，就打发罗得从倾覆之中出来。”这里不是说神纪念罗得，乃是说神纪念亚伯拉罕。本节清楚地给我们看见，神答应了亚伯拉罕的代求，将罗得从所多玛救出来。

亚伯拉罕怎样为流荡到所多玛神的那部分子民代求，照样，我们也必须为流荡到世界中的弟兄姊妹代求。

我们必须学习逗留在神面前。就是祂要走开，我们也必须留在祂面前，告诉祂说，“主，我不要失去你的同在，我要和你留在这里。”你在祂面前的逗留，会开启祂的心，引出祂的愿望。…代求不仅仅是祷告，乃是亲密的谈话。

我们必须照着神的义向神挑战，因为祂的义比祂的爱和恩更约束祂〔十八 23～25〕。神没有义务要爱人或施恩，但祂有责任要公义。

这里是记载亚伯拉罕的代求，但不是说亚伯拉罕说完了话，乃是说耶和华说完了话〔33〕。正确的代求总是神的说话。表面上是我们在说话，实际上是神在我们的说话里说话（创世记生命读经，八一八、八二〇、八二四、八二六至八二七、八三〇、八三三页）。

参读：创世记生命读经，第五十至五十一篇。

In Genesis 18 we not only have a story of intercession but a clear revelation of the basic principles of intercession. Intercession is a great thing in the Bible. Without it God's economy cannot be accomplished. The excellent ministry of Christ today as our kingly and divine High Priest is a ministry of intercession [Rom. 8:34; Heb. 7:25].

Intercession is an intimate talk with God according to the unveiling of His heart's desire. This is the first principle of intercession.

How can we prove that Abraham was actually interceding for Lot? The proof is in Genesis 19:29: "And when God destroyed the cities of the plain, God remembered Abraham and sent Lot out from the midst of the overthrow, when He overthrew the cities among which Lot dwelt." We are not told that God remembered Lot but that He remembered Abraham. This verse tells us clearly that God answered Abraham's intercession by rescuing Lot from Sodom.

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.

We must learn to linger in the presence of God. If He would begin to walk away, we must stay in His presence and tell Him, "Lord, I don't want to lose Your presence. I want to linger here with You." Your lingering in His presence will open up His heart and draw out His desire. Intercession is not merely prayer; it is an intimate conversation.

We must challenge God according to His righteousness because His righteousness binds Him more than His love and His grace do [18:23-25]. God has no obligation to be loving or to show grace, but He is held responsible to be righteous.

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 [v. 33]. Proper intercession is always God's speaking. Apparently we are speaking; actually God is speaking in our speaking. (Life-study of Genesis, pp. 675-677, 680-683, 685, 687)

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

太六 9～13 “所以你们要这样祷告：我们在诸天之上的父，愿你的名被尊为圣，愿你的国来临，愿你的旨意行在地上，如同行在天上。我们日用的食物，今日赐给我们；免我们的债，如同我们免了欠我们债的人；不叫我们陷入试诱，救我们脱离那恶者。因为国度、能力、荣耀，都是你的，直到永远。阿们。”

在主所示范祷告的榜样里〔太六 9～13〕，头三项的祈求含示神格的三一。“愿你的名被尊为圣”，主要的是与父有关；“愿你的国来临”，主要的是与子有关；“愿你的旨意行在地上”，主要的是与灵有关。这要在今世逐渐得着成全，且要在要来的国度时代完全得着成全；那时神的名要在全地极其尊大（诗八 1），世上的国要成为基督的国（启十一 15），神的旨意也要得着成就。

在撒但背叛…（结二八 17，赛十四 13～15），…〔以及〕人堕落以后，基督来了，将属天的管治带到地上，使地为着神的权益得着恢复，使神的旨意行在地上，如同行在天上。这是新王同祂的跟从者，建立诸天之国的目的。国度子民必须为这事祷告，直到这地在要来的国度时代，为着神的旨意完全得到恢复（马太福音生命读经，二九八至二九九页）。

## 信息选读

〔马太六章的〕祷告乃是包罗一切的。这示范的祷告，首先顾到神的名、神的国和神的旨意，其次才顾到我们的需要〔11〕。这启示在这争战的祷告中，主仍会眷顾我们的需要。照着十一节，我们“今日”

**Matt. 6:9-13** 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. Give us today our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

In the example of prayer patterned by the Lord [in Matthew 6:9-13], the first three petitions imply the Trinity of the Godhead. “Your name be sanctified” is mainly related to the Father, “Your kingdom come” to the Son, and “Your will be done” to the Spirit. This is being fulfilled in this age, and it will be fulfilled in the coming kingdom age, when the name of God will be excellent in all the earth (Psa. 8:1), the kingdom of the world will become the kingdom of Christ (Rev. 11:15), and the will of God will be accomplished.

Following the rebellion of Satan (Ezek. 28:17; Isa. 14:13-15) [and]...the fall of man, Christ came to bring the heavenly rule to earth so that the earth might be recovered for God’s right, that the will of God might be done on earth as in heaven. This is the purpose of the new King establishing the kingdom of the heavens with His followers. The kingdom people must pray for this until the earth is fully recovered for God’s will in the coming kingdom age. (Life-study of Matthew, pp. 266-267)

## Today’s Reading

This prayer [in Matthew 6] is all-inclusive. [It] first cares for God’s name, God’s kingdom, and God’s will; then second, for our need. This reveals that in this fighting prayer the Lord will still take care of our needs. According to verse 11 we are to ask “today” for our “daily bread.” The King does not want His people to

求我们“日用的食物”。王不要祂的子民为明天忧虑 (34)，只要他们为今日的需用祷告。“日用的食物”一辞指明凭信而活。国度子民不该靠所积蓄的生活，只该凭信，靠父每日的供应生活。

〔第三，〕这示范的祷告…顾到国度子民在神面前的失败，以及他们与别人的关系〔12〕。他们应当求父免他们的债，赦免他们的失败、过犯，如同他们也免了欠他们债的人，以保持和平。十二节指明在这争战的祷告中，我们必须承认我们有亏欠、错误、过失。我们欠别人的债，因此，我们必须求父赦免我们，如同我们为父的缘故赦免别人一样。

我们向父祷告的时候，必须承认我们的软弱，…我们该说，“父啊，我完全领悟自己是软弱的，请不要叫我陷入试诱。”（马太福音生命读经，二九九至三〇一页）

这个向父的祷告，…结束〔于〕…认识并赞美神的国度、能力和荣耀〔13〕。这也是说到三一神。国度是子的，这国乃是神在其中运用祂能力的范围；能力属于那灵，这能力完成神的目的，使父能彰显祂的荣耀。这指明主教导我们的祷告，乃是开始于三一神，按着父、子、灵的次序；也是结束于三一神，但是按着子、灵、父的次序。因此，主在祂至高教训里所教导的祷告，开始于父神，也结束于父神。父神是开始，也是结束；是阿拉法，也是俄梅嘎。

这样紧要的祷告，必定能使我们更多寻求诸天的国，就是父的心愿，并且供给我们的需要，使我们得着恩典的神圣供应，以履行诸天之国一切至高且严格的要求，使父得着喜悦。一面，我们是照着父的心愿，而有所寻求。另一面，我们得着供应而履行一些事，使父喜悦（神人的生活，一一九至一二〇页）。

参读：马太福音生命读经，第二十一篇；神人的生活，第十至十一篇；教会祷告的职事，第二篇。

worry about tomorrow (v. 34); He only wants them to pray for their needs today. The term “daily bread” indicates living by faith. The kingdom people should not live on what they have stored; rather, by faith they should live on the Father’s daily supply.

Third, the patterned prayer cares for the kingdom people’s failures before God and their relationship with others [v. 12]. They should ask the Father to forgive their debts, their failures, and their trespasses, as they forgive their debtors to maintain peace. Verse 12 indicates that in this fighting prayer we must admit and confess that we have shortcomings, mistakes, and wrongdoings. We are in debt to others. Hence, we must ask the Father to forgive us as we forgive others for the Father’s sake.

As we pray to the Father, we must recognize our weakness....We should say, “Father, I fully realize that I am weak. Please do not bring me into trial.” (Life-study of Matthew, pp. 267-268)

The prayer to the Father concludes [with]...the realization and praise of God’s kingdom, power, and glory [Matt. 6:13]. This also refers to the Triune God. The kingdom is of the Son, which is the realm in which God exercises His power. The power is of the Spirit, which carries out God’s intention so that the Father can express His glory. This indicates that the prayer which the Lord teaches us to pray begins with the Triune God, in the sequence of the Father, the Son, and the Spirit, and ends also with the Triune God, but in the sequence of the Son, the Spirit, and the Father. Thus, the prayer taught by the Lord in His supreme teaching begins with God the Father and ends also with God the Father. God the Father is both the beginning and the end, the Alpha and the Omega.

Such a critical prayer surely increases our seeking of the kingdom of the heavens as the Father’s heart’s desire and affords us our need of the divine supply of grace to fulfill all the supreme and strict requirements of the kingdom of the heavens for the Father’s good pleasure. On the one hand, we are seeking for something according to the Father’s heart’s desire. On the other hand, we have the supply to fulfill something for the Father’s good pleasure. (The God-man Living, p. 100)

Further Reading: Life-study of Matthew, msg. 21; The God-man Living, msgs. 10-11; CWWN, vol. 22, “The Prayer Ministry of the Church,” ch. 2

# 第七周诗歌

# WEEK 7 — HYMN

302

## 羡慕 — 灵强

6 5 6 5 (英 782, 不同调, 不同律)

G 大调

4/4

5̣ 5̣ 6̣ 6̣ | 1 - 1 - | 7̣ 7̣ 1 6̣ | 5̣ - - - |  
 一 主 啊, 何 等 奥 秘, 你 灵 在 我 灵!  
 1 1 3 3 | 5 - 5 - | 3 3 4 2 | 1 - - - ||  
 也 是 何 等 实 际, 二 灵 成 一 灵!

- |             |        |
|-------------|--------|
| 二 我能靠灵行动,   | 因灵而属灵; |
| 也能凭灵事奉,     | 以灵敬拜灵。 |
| 三 灵里接触相交,   | 我灵就刚强; |
| 灵里读经、祷告,    | 我灵就高昂。 |
| 四 求你使我灵强,   | 点活别人灵! |
| 使我灵能高昂,     | 释放别人灵! |
| 五 使我每一出声,   | 就能推动灵! |
| 无论有何动静,     | 都能供应灵! |
| 六 但愿我灵一动,   | 人灵就开启! |
| 但愿我灵一冲,     | 人灵就提起! |
| 七 主啊, 求你垂顾, | 多用灵来吹! |
| 人人灵都丰富,     | 人人灵加倍! |

## How mysterious, O Lord

Prayer — Exercising the Spirit

782

1. How mys - te - ri - ous, O Lord, That Thy Spir - it dwells in mine;  
 O how mar - vel - ous it is, In - to one, two spir - its twine.

2. By the spirit I can walk,  
 Spiritual in spirit be;  
 By the spirit I can serve,  
 And in spirit worship Thee.
3. Thru Thy Word and by my prayer  
 In the spirit touching Thee,  
 Lifted high my spirit is,  
 Strengthened shall my spirit be.
4. Make my spirit strong I pray  
 Others' spirits to revive;  
 Lift my spirit high and free,  
 Others' spirits then may thrive.
5. Every time I speak, O Lord,  
 May my spirit actuate;  
 And whatever I may do,  
 Let my spirit motivate.
6. Every time my spirit acts  
 Others' spirits opened be,  
 Every time my spirit moves  
 Others' lifted unto Thee.
7. Lord, have mercy, from above  
 May Thy Spirit breathe on me;  
 Then my spirit will be rich,  
 Strengthened and refreshed by Thee.

