

第六篇

时代的祷告完成神的经纶，
以及赞美的祭展示基督的得胜

纲要

读经：徒二 36，弗一 19～23，诗二二 3，一一九 164，
来十三 15，代下二十 20～22

周一

壹 时代的祷告乃是召会作基督的身体，作一个新人的祷告，运用基督这升天之主和身体之元首的权柄，以完成神的经纶；要进入这种祷告，需要属天的异象，看见一些远超过我们天然观念的事—弗一 17：

一 我们需要看见基督升天的意义：

- 1 基督的升天指明救赎的全部工作已经彻底完成—来一 3，十 12。
- 2 基督的升天指明基督为主的身分得着建立—徒二 36：
- a 主所得着并所达到的一切，正“向着召会”传输—弗一 19～23，三 20～21。

Message Six

**The Prayer of the Age to Fulfill God's Economy
and the Sacrifice of Praise to Display Christ's Victory**

Outline

Scripture Reading: Acts 2:36; Eph. 1:19-23; Psa. 22:3; 119:164; Heb. 13:15; 2 Chron. 20:20-22

Day 1

- I. The prayer of the age is the prayer of the church as the Body of Christ, as the one new man, the prayer that exercises the authority of Christ as the ascended Lord and Head of the Body to fulfill God's economy; to enter into this kind of prayer, we need a heavenly vision to see something that is far beyond our natural concept—Eph. 1:17:
 - A. We need to see the meaning of the ascension of Christ:
 1. The ascension of Christ indicates that the entire work of redemption has been completely accomplished—Heb. 1:3; 10:12.
 2. The ascension of Christ indicates that the lordship of Christ has been established—Acts 2:36:
 - a. Everything that the Lord has obtained and attained is being transmitted “to the church”—Eph. 1:19-23; 3:20-21.

b 我们需要看见属天的事实，就是基督已被神高举，被立为宇宙的主，并向着召会作万有的头；万有都在祂的脚下，并且祂所得着并所达到的一切，都向着那作祂身体的召会传输——22 ~ 23。

二 我们需要看见作基督身体之召会的地位；因着召会是基督的身体，召会的地位与基督的地位完全一样；身体既与头是一，身体的地位就与头的地位完全一样——林前十二 12、27，弗五 30。

三 我们需要看见作基督身体之召会的权柄：

1 身体的权柄乃是身体所运用之头的权柄。

2 我们作为召会，基督的身体，需要取用基督的权柄——太二八 18 下 ~ 19 上，路十 19。

周 二

四 我们需要看见作基督身体之召会的祷告：

1 这种祷告不是个别信徒的祷告，乃是召会作为基督身体的祷告；在肉身一面，我们可能在自己的房间里独自祷告，但在属灵一面，我们与基督的身体是一——参王上八 48。

2 在这种祷告里，我们不是乞求主为我们作一些事；我们乃是支取主已经得着并达到的：

a 基督已经得着为主的身分和元首的身分；祂乃是主，是向着召会作万有的头。

b 基督已经达到宇宙的最高处；神已经使祂从死人中复活，叫祂在诸天界里，坐在自己的右边，远超过宇宙中一切执政的、掌权的、有能的、主治的一弗一 20 ~ 21。

b. We need to see the heavenly fact that Christ has been exalted by God, established as the Lord of the universe, and made Head over all things to the church; all things are under His feet, and everything that He has obtained and attained is being transmitted to the church, which is His Body—1:22-23.

B. We need to see the church's position as the Body of Christ; because the church is the Body of Christ, the position of the church is exactly the same as that of Christ; since the Body is one with the Head, the position of the Body is exactly the same as that of the Head—1 Cor. 12:12, 27; Eph. 5:30.

C. We need to see the authority of the church as the Body of Christ:

1. The authority of the Body is the authority of the Head exercised by the Body.

2. As the church, the Body of Christ, we need to assume the authority of Christ—Matt. 28:18b-19a; Luke 10:19.

Day 2

D. We need to see the prayer of the church as the Body of Christ:

1. This kind of prayer is not the prayer of individual believers but the prayer of the church as the Body of Christ; physically, we may be praying in our room only by ourselves, but spiritually, we are one with the Body—cf. 1 Kings 8:48.

2. In this kind of prayer, we do not beg the Lord to do something for us; instead, we claim what the Lord has obtained and attained:

a. Christ has obtained the lordship and the headship; He is the Lord and the Head over all things to the church.

b. Christ has attained the highest place in the universe; He has been raised from the dead and is seated at God's right hand in the heavenlies, far above all rule, authority, power, and lordship in the universe—Eph. 1:20-21.

3 当我们根据主在升天里所得着的祷告，我们可以祷告说，“主，我们不同意目前的光景；作为你的身体，我们取用你升天的立场，并支取你的为主身分，以应付目前的光景。”

周 三

4 当我们根据主在升天里所达到的祷告，我们只要宣告我们是谁，以及我们在哪里；我们在身体里，身体在头里，而头是超越的；我们若有异象，看见我们是头的身体，并且头现今是超越的，我们会取用这立场，支取主所已经达到的，并告诉一切消极的事物：“不要搅扰我；到火湖里去！我是超越的，你不能摸我，你是在我脚下。”

5 因着身体与在诸天之上的头是一，身体就有权柄捆绑并释放在诸天之上所已经捆绑并释放的一太十六 19，十八 18。

6 召会是建造在磐石上，这磐石就是升天的基督；结果，阴间的门不能胜过召会—十六 18。

五 我们要完全进入这种祷告，能运用元首赐给身体的权柄，有两件事是我们必须领悟的：

1 我们必须领悟，我们是身体的肢体，我们必须在身体里生活、行事并行动；例如，保罗虽然被囚，却没有与基督的身体隔绝，断绝这身体的供应—腓一 19。

2 在我们的日常生活中，我们必须借着在心里的灵里得更新，一直脱去旧人并穿上新人；新人是由头同着身体，就是基督同着召会所组成—弗四 22 ~ 24，二 15 ~ 16。

3. When we pray according to what the Lord has obtained in ascension, we may pray, “Lord, we do not go along with the present situation; as Your Body, we take the ground of Your ascension and claim Your lordship over the present situation.”

Day 3

4. When we pray according to what the Lord has attained in ascension, we should simply declare who we are and where we are; we are in the Body, the Body is in the Head, and the Head is transcendent; if we have the vision that we are the Body of the Head and that the Head is now transcendent, we will take the ground to claim what the Lord has attained and tell all the negative things, “Do not bother me. Go to the lake of fire! I am transcendent. You cannot touch me. You are under my feet.”

5. Because the Body is one with the Head in the heavens, the Body has the authority to bind and loose what has already been bound and loosed in the heavens—Matt. 16:19; 18:18.

6. The church is built upon a rock, and this rock is the ascended Christ; as a result, the gates of Hades cannot prevail against the church—16:18.

E. To fully enter into this kind of prayer and be able to exercise the authority given by the Head to the Body, there are two things that we must realize:

1. We must realize that we are members of the Body, and we must live, act, and move in the Body; as an example, imprisonment did not isolate Paul from the Body of Christ or cut him off from the supply of the Body—Phil. 1:19.

2. In our daily life we must always put off the old man and put on the new man by being renewed in the spirit of our mind; the new man is composed of the Head with the Body, Christ with the church—Eph. 4:22-24; 2:15-16.

六 “我们需要看见升天基督的异象，并学习权柄的祷告。两千年来这些事被忽略了，但我们相信在这末后的日子，主要恢复这些事。我们太多时候不取用基督升天的立场，不支取祂所得着并所达到的。然而，我们相信主要恢复这失去的立场。这是美地的最高峰，最高的山。在这末后的日子，主要恢复这最高峰，这最高的山。我们必须领悟这事实，取用这立场，支取头所得着并所达到的。这是召会得胜的祷告。这是时代的祷告。”（李常受文集一九六三年第一册，二〇七页）

周 四

貳 赞美乃是神的儿女最高的工作：

- 一 圣徒属灵生命的最高表示，就是赞美神。
- 二 神的宝座是神在宇宙中的最高点，而神“是用以色列的赞美为宝座的”——诗二二3。
- 三 神的名字，神的自己，乃是因着赞美而被高举的：
 - 1 大卫一天七次赞美神；基督徒的生活是从赞美爬上去的；赞美乃是超越一切去摸着主——一九164。
 - 2 大卫派了一些利未人，在神的约柜前，弹奏乐器，颂扬、称谢、赞美神——代上十六4~6。
 - 3 所罗门作完了耶和华殿的一切工，祭司把耶和华的约柜抬进了至圣所；祭司出圣所的时候，有一班歌唱的利未人站在坛边，吹号、唱歌、敲钹、鼓瑟、弹琴，一齐发声赞美神；那时，耶和华的荣光就充满了神的殿——代下五7、12~14。

F. “We need to see the vision of the ascended Christ and learn to pray the prayer of authority. For two thousand years these matters have been neglected, but we believe that in these last days the Lord is going to recover them. Too often we do not take the ground of Christ’s ascension and claim what He has obtained and attained. Nevertheless, we believe that the Lord will recover this lost ground. This is the highest peak, the highest mountain of the good land. In these last days the Lord will recover this highest peak, this highest mountain. We must realize the facts, take the ground, and claim what the Head has obtained and attained. This is the prevailing prayer of the church. This is the prayer of the age”—The Collected Works of Witness Lee, 1963, vol. 1, p. 165.

Day 4

II. Praise is the highest work carried out by God’s children:

- A. The highest expression of a saint’s spiritual life is his praise to God.
- B. God’s throne is the highest point in the universe, yet He sits “enthroned / Upon the praises of Israel”—Psa. 22:3.
- C. God’s name and even God Himself are exalted through praise:
 1. David praised God seven times a day; the Christian life soars through praises; to praise is to transcend everything to touch the Lord—119:164.
 2. David appointed Levites to play instruments to commemorate, thank, and praise God before the Ark of the Covenant of God—1 Chron. 16:4-6.
 3. When Solomon completed the building of Jehovah’s temple, the priests brought the Ark of the Covenant of Jehovah into the Holy of Holies; when the priests came out of the Holy Place, the Levites stood beside the altar, sounded the trumpets, and sang with cymbals, harps, and lyres; together they sounded praise to God, and at that moment

- 4 我们应当一生赞美主；我们应当歌颂我们的神—诗一四六2，诗歌五二一首，一〇九首，英文诗歌一六六首（中文翻译见“职事文摘”第二卷第八期新诗分享）。
- 5 我们这些神的众子，就是召会，聚集赞美父的时候，长子就在我们的赞美里赞美父—来二12。

四 “我们应当借着耶稣，常常向神献上赞美的祭，这就是承认主名之嘴唇的果子”—十三15：

- 1 诗篇乃是旧约中一卷赞美的书；然而，诗篇不但有赞美的篇，并且有受苦的篇；神要祂的子民知道，发出赞美的人，神曾带他们经过困难的境地，叫他们的感觉受了伤；而在这些人身上，神使赞美得以完全—八1~2，八四4~6，四二7、11，四五1~2。
- 2 赞美声音最高的，常是那些在神面前经过困难、逆境、感觉被践踏的人；就是这一种的赞美，能够最蒙神的悦纳，最蒙神的赐福—参二三4。

周 五

- 3 赞美的性质乃是一个祭，一个牺牲；换句话说，赞美乃是从艰苦、困难、损失中出来的；神喜欢祂的儿女在各样事情上，在各种情形中赞美祂—来十三15。

五 赞美是展示基督得胜并胜过属灵攻击的路：

- 1 如果能把赞美神的话都堵住，那是撒但最盼望的；祷告乃是属灵的争战，赞美乃是属灵的夸胜；每逢我们赞美，撒但就逃跑。

the glory of Jehovah filled His house—2 Chron. 5:7, 12-14.

4. We should praise the Lord all our life; we should sing praises to our God—Psa. 146:2; Hymns, #717, #124, #166.
5. When we, the many sons of God, meet as the church and praise the Father, the firstborn Son sings hymns of praise to the Father in our singing—Heb. 2:12.

D. “Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name”—13:15:

1. The book of Psalms is, in fact, a book of praise in the Old Testament; however, the Psalms contain chapters not only of praises but also of sufferings; God wants His people to know that the praising ones are the very ones who have been led through trying situations and whose feelings have been wounded, yet God perfected praises out of these ones—8:1-2; 84:4-6; 42:7, 11; 45:1-2.
2. The loudest praise comes very often from the ones who are passing through hardships, adverse environments, and downtrodden feelings; this kind of praise is most pleasing to God and is blessed by Him—cf. 23:4.

Day 5

3. The nature of praise is an offering, a sacrifice; in other words, praise comes from pain, suffering, and loss; God desires His children to praise Him through everything and in every situation—Heb. 13:15.

E. Praise is the way to display Christ’s victory and overcome spiritual attacks:

1. The ultimate goal of Satan is to stop all praises to God; prayer signifies spiritual warfare, but praise signifies spiritual victory; whenever we praise, Satan flees.

- 2 “约在半夜，保罗和西拉祷告唱诗赞美神，众囚犯也侧耳听他们”——徒十六 25：
- a 保罗和西拉在监牢里献上赞美的祭；他们身上的伤痕还没有好，疼痛还没有好，并且两脚上了木狗，关在罗马的内监里。
 - b 有什么可喜乐的呢？有什么可歌唱的呢？但是，在那里有两个人，他们的灵是爬得高的，是超过一切的；当他们那样赞美的时候，监门全开，锁链松落，连禁卒和他全家也喜乐地得救了——19 ~ 34 节。

周 六

- c 什么时候你没有力量祷告，你的灵被压得太重，觉得完全受伤，喘不过气来，你就试试赞美祂看；不能祷告就发出赞美。
 - d 如果你遇见非常的事，难处非常多，也许你整个人都瘫了，你不知道怎么作才好，在那样的时候，你要记得一句话：“为什么不赞美？”就在那时你若赞美，神的灵就作工，所有的门都要打开，锁链都要落掉。
- 3 “次日清早，众人起来出到提哥亚的旷野去。出去的时候，约沙法站着说，犹大人和耶路撒冷的居民哪，你们听我说；相信耶和华你们的神，就必稳固；相信祂的申言者，就必亨通。约沙法既与民商议了，就设立一些人，穿着圣别的礼服走在军前，向耶和华歌唱，称谢说，当称谢耶和华，因祂的慈爱永远长存。众人一开始欢呼歌唱赞美，耶和华就派伏兵击杀那来攻击犹太人的亚扪人、摩押人和西珥山人，他们就被打败了”——代下二十 20 ~ 22：

2. “About midnight Paul and Silas, while praying, sang hymns of praise to God; and the prisoners were listening to them”—Acts 16:25:
- a. Paul and Silas offered the sacrifice of praise in the jail; the wounds on their bodies were not yet healed, their pain was not soothed, their feet were in the stocks, and they were shut in an inner jail of the Roman Empire.
 - b. What was there to be joyful about? What was there to sing about? But there were two persons with transcendent spirits, who had surpassed everything; when they praised in such a way, the doors of the jail opened, the chains fell off, and even the jailer and his whole family were saved in a joyful way—vv. 19-34.

Day 6

- c. Whenever you run out of strength to pray and you find your spirit heavily oppressed, wounded, or sagging, praise Him; if you cannot pray, try to praise.
 - d. When you encounter unusual circumstances and problems and are bewildered and feel like collapsing, just remember one thing: “Why not praise?”; if you offer your praise at that moment, God’s Spirit will operate in you, open all the doors, and break all the chains.
3. “They rose up early in the morning and went out to the wilderness of Tekoa. And as they went out, Jehoshaphat stood up and said, Hear me, O Judah and you inhabitants of Jerusalem. Believe in Jehovah your God, and you will be established; believe in His prophets, and you will succeed. And when he had taken counsel with the people, he appointed them to sing to Jehovah and give thanks in holy array as they went out before the army and say, Give thanks to Jehovah, for His lovingkindness endures forever. And when they began to shout in song and to praise, Jehovah set ambushes for the children of Ammon, Moab, and Mount Seir, who were coming out against Judah; and they were struck”—2 Chron. 20:20-22:

- a 请注意“众人一开始”这辞；这意思是，就在那个时候，正当众人歌唱赞美耶和华的时候，耶和华就起来击杀亚扪人、摩押人和西珥山人；没有一件事能够动主的手象赞美一样。
- b 你每一次遇见困难，要求神怜悯，禁止你用手段，禁止你出计谋，而叫你学习赞美的功课；多少的争战，都能借着赞美胜过。
- c 赞美是永远继续的，赞美是永远不停止的一启五8~14，七9~12，十四1~3，十五2~4，十九1~8，参二一6，二二20。
- d 一个赞美神的人，乃是超越过一切的；他能够借着赞美一直得胜；这是原则，这也是事实。
- e 赞美就是荣耀神；神是该得着一切荣耀的神；愿神多多得着祂儿女们的赞美。

- a. Please note the words when they began; this means that at the very moment when everyone was singing praises to Jehovah, He rose up to smite the Ammonites, Moabites, and the people of Mount Seir; nothing moves the Lord's hand as quickly as praise.
- b. Every time you encounter a problem, you should pray for mercy that you would stop manipulating and plotting and that you would learn the lesson of praising instead; much warfare can be won by praise.
- c. Praise will last for eternity; it will never cease—Rev. 5:8-14; 7:9-12; 14:1-3; 15:2-4; 19:1-8; cf. 21:6; 22:20.
- d. A person who praises God transcends everything; he overcomes continually by his praise; this is a principle, and this is also a fact.
- e. To praise is to glorify God; God is worthy of all glory; may God gain abundant praises from His children.

第六周●周一

晨兴喂养

弗一 22 ~ 23 “将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”

徒二 36 “所以，以色列全家当确实地知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了。”

召会得胜的祷告…乃是时代的祷告。在这些日子里，我们需要学习关于得胜祷告的事。我们基督徒也许懂得一些祷告的事，但在圣经里，特别在新约里，有一种祷告远超过我们人的观念。进入这种祷告，需要属天的异象。

这属天异象的头一方面基督的升天（李常受文集一九六三年第一册，一九八页）。

信息选读

基督的升天指明，主的救赎工作已经完成。主升到天上以后，就坐在神的右边（来一 3，十 12）。在这里，坐下的意思是安息。当人坐下时，意思是他必须作的每一件事都完成、成就了。当人再没有事要作，他就坐下安息。主在天上坐在神的右边，意思是祂作完了祂必须作的每一件事。

基督的升天指明基督为主的身分得着建立。基督为主的身分乃是借着基督的升天得着建立的。一般说来，所有的信徒都承认基督是主。…今天基督不仅仅是创造宇宙的主。今天基督也是神成了肉体来作人。今天有一个人已经被高举到天上，被立为宇宙的主。

<< WEEK 6 — DAY 1 >>

Morning Nourishment

Eph. 1:22-23 And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

The prevailing prayer of the church...is the prayer of the age. In these days we need to learn something concerning prevailing prayer. As Christians we may know something concerning prayer, but in the Scriptures, especially in the New Testament, there is one kind of prayer that is far beyond our human concept. To enter into this kind of prayer, we need a heavenly vision.

The first main point of this heavenly vision is the ascension of Christ. (CWWL, 1963, vol. 1, p. 159)

Today's Reading

The ascension of Christ indicates that the Lord's redemptive work is fully complete. After the Lord ascended to the heavens, He sat down at the right hand of God (Heb. 1:3; 10:12). Here, to sit down means to rest. When someone sits down, it means that everything that he had to do has been finished and accomplished. When someone has nothing more to do, he sits down to rest. The fact that the Lord is in the heavens sitting down at the right hand of God means that He has done everything that He had to do.

The ascension of Christ indicates that the lordship of Christ has been established. The lordship of Christ was established by the ascension of Christ. Generally speaking, all believers recognize that Christ is the Lord...Today the Lord Christ is not merely the Lord who created the universe. The Lord Christ today is also God who was incarnated to be a man. Today there is a man in the heavens who has been exalted and established to be the Lord of the universe.

在五旬节那天彼得宣告：“所以，以色列全家当确实地知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了。”（徒二36）使徒保罗也告诉我们，神“将万有服在祂的脚下，并使祂…作万有的头”（弗一22）。这与我们的天然观念迥然不同。

再者，以弗所一章二十二节告诉我们，基督“向着召会”作万有的头。主所得着并所达到的一切，不仅是为着祂自己，也是向着召会。这意思是说，祂所得着并所达到的一切，正向着召会传输。我们需要看见这属天事实的属天异象。仇敌，就是魔鬼和他的邪灵，对这事比我们知道得更清楚。邪恶的势力知道基督被立为主是什么意思。因此，我们需要领悟这事实，并真有所看见。我们需要看见属天的事实，就是基督已被神高举，被立为宇宙的主，并向着召会作万有的头。万有都在祂的脚下，并且祂所得着并所达到的一切，都向着那作祂身体（23）的召会传输。

〔这属天异象的〕第二个要点是作基督身体之召会的地位。因着召会是基督的身体，召会的地位与基督的地位完全一样。无论头在哪里，身体也必定在哪里。无论头有什么，身体也必定有什么。除此之外，我们需要领悟，我们是基督身体的肢体（林前十二27，弗五30）。身体既与头是一，身体的地位就与头的地位完全一样。

〔这属天异象的〕第三个要点是关于基督身体的权柄。…〔在此〕特别使用“权柄”这辞，而不用“能力”一辞，甚至不用“权利”一辞。身体的权柄是什么？身体的权柄乃是身体所运用之头的权柄。因此，身体的权柄就是头的权柄。…我们作为召会，基督的身体，需要取用基督的权柄（李常受文集一九六三年第一册，一九九至二〇二页）。

参读：李常受文集一九六三年第一册，在基督升天的立场上祷告，第二章。

On the day of Pentecost Peter declared, “Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified” (Acts 2:36). The apostle Paul also tells us that God “subjected all things under His feet and gave Him to be Head over all things” (Eph. 1:22). This is very different from our natural concept.

Moreover, Ephesians 1:22 tells us that Christ was given to be Head over all things “to the church.” Everything that the Lord has obtained and attained is not only for Himself but is also to the church. This means that everything that He has obtained and attained is being transmitted to the church. We need to see a heavenly vision of this heavenly fact. The enemy—the devil and his evil spirits—knows this much better than we do. The evil forces know what it means for Christ to be made Lord. Therefore, we need to realize this fact and to genuinely see it. We need to see the heavenly fact that Christ has been exalted by God, established as Lord of the universe, and made Head over all things to the church. All things are under His feet, and everything that He has obtained and attained is being transmitted to the church, which is His Body (v. 23).

The second main point [of this heavenly vision] is the position of the church as the Body of Christ. Because the church is the Body of Christ, the position of the church is exactly the same as that of Christ. Wherever the Head is, the Body also must be. Whatever the Head has, the Body also must have. In addition, we need to realize that we are members of the Body of Christ (1 Cor. 12:27; Eph. 5:30). Since the Body is identified with the Head, the position of the Body is exactly the same as that of the Head.

The third main point...concerns the authority of the Body. I specifically use the word authority rather than the word power or even the word right. What is the authority of the Body? The authority of the Body is the authority of the Head exercised by the Body. Thus, the authority of the Body is the authority of the Head....As the church, the Body of Christ, we need to assume the authority of Christ. (CWWL, 1963, vol. 1, pp. 159-161)

Further Reading: CWWL, 1963, vol. 1, pp. 153-157

第六周●周二

晨兴喂养

弗一 20 ~ 22 “就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边，远超过一切执政的、掌权的、有能的、主治的、以及一切受称之名，不但是今世的，连来世的也都在内，…并使祂向着召会作万有的头。”

〔属天异象的〕第四个要点是作基督身体之召会的祷告。这种祷告不是个别信徒的祷告，乃是召会作为基督身体的祷告。我们也许并不熟悉这种祷告。我们对这种祷告也许一无所知，因为这种祷告不是我们自然就想到的。这祷告是基于我们已经得着基督的地位和权柄这个事实。在这种祷告里，我们不是乞求主为我们作一些事；我们乃是支取主已经得着并达到的。然而，我们要这样祷告，就必须看见主已经得着并达到了什么。基督已经得着为主的身分和元首的身分；祂乃是主，是万有的头。为主的身分和元首的身分是主所得着的最重要方面（李常受文集一九六三年第一册，二〇二至二〇三页）。

信息选读

我们一领会主得着什么，就需要应用。事实上，运用基督为主的身分和元首的身分很简单。…你遇见〔一位弟兄〕时，可能感觉他在主面前的光景和地位不对。结果，你也许有负担为他祷告。在这情形中，你可以有两种方式祷告。一种方式…是大部分信徒为别人祷告时所采取的方式。你可能以这种一般的方式到主面前，告诉祂：“主，这位弟兄的光景很可怜。主，怜悯他。在他身上作一些事。在他灵里作工。”这是为别人祷告一般的方式。然而，还有另一种祷告的方式。这种方式很特别，并且对我们似乎是陌生的。

<< WEEK 6 — DAY 2 >>

Morning Nourishment

Eph. 1:20-22 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies, far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;...and gave Him to be Head over all things to the church.

The fourth main point [of the heavenly vision] is the prayer of the church as the Body of Christ. This kind of prayer is not the prayer of individual believers but the prayer of the church as the Body of Christ. This kind of prayer may be unfamiliar to us. We may know nothing about it because this kind of prayer is not something that we naturally consider. This is prayer that is based on the fact that we have the position and authority of Christ. In this kind of prayer we do not beg the Lord to do something for us. Instead, we claim what the Lord has obtained and attained. However, to pray in this way, we must have some realization of what the Lord has obtained and attained. Christ has obtained the lordship and the headship; He is the Lord, the Head over all things. The lordship and the headship are the most important aspects of what the Lord has obtained. (CWWL, 1963, vol. 1, p. 162)

Today's Reading

Once we realize what the Lord has obtained, we need to apply it. Actually, it is very simple to exercise the lordship and the headship of Christ...When you meet [a brother], you may sense that his condition and position are not right with the Lord. As a result, you may become burdened to pray for him. In this situation there are two ways you can pray. One way is...the way taken by most believers when praying for others. In this general way you may go to the Lord and tell Him, “Lord, this brother is in a poor condition. Lord, be merciful to him. Do something with him. Work within his spirit.” This is the general way to pray for someone. However, there is another way to pray. This way is very special and may seem strange to us. It is not an ordinary way of praying; rather, it is an extraordinary

这不是普通祷告的方式，乃是超特的方式。在这种祷告的方式里，你对主是放胆的。你可以到主面前，说，“主，这里有一位弟兄，还不在于你的元首身之下。我不同意这事。我不赞成这种情形。主，我站起来宣告你的为主身分，在这情形里取用它。”我们可以用同样的方式为罪人祷告：“主，你的为主身分必须运用在这人身上。主，我支取这个。”我们需要领悟一般祷告的方式和这第二种祷告的方式之间的不同。

在这第二种祷告的方式里，我们摸着基督的权柄。然而，我们必须看见，我们绝不能凭自己这样祷告。这意思不是说，我们必须始终在肉身一面与其他一些弟兄们聚在一起。在肉身一面，你可能在自己的房间里独自祷告，但在属灵一面，你与基督的身体是一。当你独自在你的房间里时，有时你也许选择不用“我”这个代名词，反而用“我们”这个代名词，祷告说，“主，我们不同意目前的光景。作为你的身体，我们取用你升天的立场，并支取你的为主身分，以应付目前的光景。”这是一种不同的祷告。这不是祷告乞求主为你作什么事；而是祷告支取主所已经得着的。

这些日子，我们需要学习祷告支取主所已经得着的。我们也需要学习如何运用主所已经达到的，因为主不仅得到最大的限度，祂也达到最高的高度。举例来说，假设你生病了。你若对主已经得着并达到的有异象，当你在这种光景中，你会祷告：“主，你是超越的一位。你已被高举到诸天之上。主，我们是你的身体。我们与你一同坐在诸天界里。万有都已经服在你的脚下，因此万有也在我们脚下。这小病包括在‘万有’里，所以这小病也必须在我的脚下。我现在与你一同超越。”你看见这种祷告与我们一般的祷告方式的不同么？（李常受文集一九六三年第一册，二〇三至二〇五页）

参读：李常受文集一九六三年第一册，在基督升天的立场上祷告，第二章。

way. In this way of prayer you are bold with the Lord. You may go to the Lord and say, “Lord, here is a brother who is still not under Your headship. I do not agree with this. I do not go along with this kind of situation. Lord, I am standing up to proclaim Your lordship and to claim it over this situation.” We can pray in this same way for a sinner: “Lord, Your lordship must be exercised over this person. Lord, I claim this.” We need to realize the difference between the general way of prayer and this second way of prayer.

In this second way of prayer we touch the authority of Christ. We must see, however, that we can never pray in this way by ourselves. This does not mean that we must always physically gather together with a few other brothers. Physically, you may be praying in your room by yourself, but spiritually, you are one with the Body. When you are alone in your room, sometimes you may choose not to use the pronoun I; instead, you may use the pronoun we, praying, “Lord, we do not go along with the present situation. As Your Body, we take the ground of Your ascension and claim Your lordship over the present situation.” This is a different kind of prayer. This is not prayer that begs the Lord to do something for you; this is prayer that claims what the Lord has obtained.

In these days we need to learn to pray by claiming what the Lord has obtained. We also need to learn how to exercise what the Lord has attained, because the Lord has not only obtained to the highest extent; He has also attained to the highest height. Suppose, for example, that you become ill. If you have the vision of what the Lord has obtained and attained, when you are in this situation, you will pray, “Lord, You are the transcendent One. You have been exalted to the heaven of heavens. Lord, we are Your Body. We are sitting with You in the heavenlies. All things have been subjected under Your feet, and therefore all things are also under our feet. This little sickness is included in ‘all things,’ so this little sickness also must be under my feet. I am now transcendent with You.” Do you see the difference between this kind of prayer and the way in which we generally pray? (CWWL, 1963, vol. 1, pp. 162-163)

Further Reading: CWWL, 1963, vol. 1, pp. 159-166

第六周●周三

晨兴喂养

太十六 19 “我要把诸天之国的钥匙给你，凡你在地上捆绑的，必是在诸天之上已经捆绑的；凡你在地上释放的，必是在诸天之上已经释放的。”

十八 18 “我实在告诉你们，凡你们在地上捆绑的，必是在诸天之上已经捆绑的；凡你们在地上释放的，必是在诸天之上已经释放的。”

我们若有异象，看见我们是头的身体，并且头已经升到天上，现今是超越的，我们就会取用这立场，支取主所已经达到的。我们只要向疾病宣称、宣扬并宣告：“不要搅扰我；你是在我脚下！”我们能以同样的方式对付罪、软弱和世俗。我们不该象乞丐般对付这些事。我们能告诉这一切消极的事物说，“不要搅扰我；到火湖里去！我是超越的，你不能摸我，你是在我脚下。”每当魔鬼听见这种祷告，他就逃走。我们只要宣告我们是谁，以及我们在哪里。我们在身体里，身体在头里，而头是超越的（李常受文集一九六三年第一册，二〇五页）。

信息选读

在一九四五年八月十日，日军宣布愿意向第二次大战的联军投降。在那天以前，中国在日本的占领下，许多中国人饱受恶待。然而，日本投降那天，连中国孩子也得着权柄宣告胜利。在投降之前数小时，他们还受到惊吓，但日军一宣布投降，他们就能支取为他们所赢得的胜利。一旦取得胜利，他们就能采取立场并宣告胜利。同样的，我们也能支取主为我们所得着并所达到的。

<< WEEK 6 — DAY 3 >>

Morning Nourishment

Matt. 16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

18:18 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.

If we have the vision that we are the Body of the Head and that the Head has ascended to the heavens and is now transcendent, we will take the ground and claim what the Lord has attained. We will simply claim, proclaim, and declare to the sickness, “Do not trouble me; you are under my feet!” We can deal with sins, weakness, and worldliness in the same way. We should not deal with these things like a beggar. We can tell all these negative things, “Do not bother me. Go to the lake of fire! I am transcendent. You cannot touch me. You are under my feet.” Whenever the devil hears this kind of prayer, he runs away. We should simply declare who we are and where we are. We are in the Body, the Body is in the Head, and the Head is transcendent. (CWWL, 1963, vol. 1, p. 164)

Today's Reading

On August 10, 1945, the Japanese army declared their willingness to surrender to the Allied forces in World War II. Before that day China had been under Japanese occupation, and many of the Chinese people had been treated very badly. However, on the day of the Japanese surrender, even the Chinese children gained the authority to claim victory. A few hours prior to the surrender, they had been very frightened, but once the surrender had been announced, they could claim what had been won for them. Once the victory had been obtained, they could take the ground and claim victory. In the same way, we can claim what the Lord has already obtained and attained for us.

身体既分享头的权柄，主就告诉祂的门徒，凡他们在地上捆绑的，必是在诸天之上已经捆绑的；凡他们在地上释放的，必是在诸天之上已经释放的（太十六19，十八18）。当我们用身体的权柄祷告，我们在地上释放的任何事物，就是在诸天之上已经释放的；我们在地上捆绑的任何事物，就是在诸天之上已经捆绑的。因着身体与在诸天之上的头是一，身体就有权柄捆绑或释放在诸天之上所已经捆绑或释放的。

召会是建造在磐石上，这磐石就是升天的基督。结果，阴间的门不能胜过召会（十六18）。我们有胜过阴间的立场。因此，我们必须学习祷告，运用头派定给身体的权柄。

要完全进入这种祷告，有另外两件事是我们必须领悟的。第一，我们必须领悟，我们是身体的肢体，我们必须在身体里生活、行事并行动。第二，在我们的日常生活中，我们必须一直穿上新人（弗四24）。新人是由头同着身体，就是基督同着召会所组成（二15~16）。在消极一面，我们需要脱去旧人；在积极一面，我们需要穿上新人。我们借着在身体里生活，并穿上新人，就能运用头赐给身体的权柄。

我们需要看见升天基督的异象，并学习权柄的祷告。两千年来这些事被忽略了，但我们相信在这末后的日子，主要恢复这些事。我们太多时候不取用基督升天的立场，不支取祂所得着并所达到的。然而，我们相信主要恢复这失去的立场。这是美地的最高峰，最高的山。在这末后的日子，主要恢复这最高峰，这最高的山。我们必须领悟这事实，取用这立场，支取头所得着并所达到的。这是召会得胜的祷告。这是时代的祷告（李常受文集一九六三年第一册，二〇六至二〇七页）。

参读：李常受文集一九六三年第一册，在基督升天的立场上祷告，第二章。

Since the Body shares the authority of the Head, the Lord told His disciples that whatever they bound on earth would have been bound in heaven, and whatever they loosed on earth would have been loosed in heaven (Matt. 16:19; 18:18). When we pray with the authority of the Body, anything that we loose on the earth will be something that has already been loosed in the heavens, and anything that we bind on the earth will be something that has already been bound in the heavens. Because the Body is one with the Head in the heavens, the Body has the authority to bind or loose what has already been bound or loosed in the heavens.

The church is built upon a rock, and this rock is the ascended Christ. As a result, the gates of Hades cannot prevail against the church (16:18). We have the ground over Hades. Thus, we must learn to pray, exercising the authority that has been assigned to the Body by the Head.

To fully enter into this kind of prayer, there are two additional things that we must realize. First, we must realize that we are members of the Body, and we must live, act, and move in the Body. Second, in our daily life we must always put on the new man (Eph. 4:24). The new man is composed of the Head with the Body, Christ with the church (2:15-16). On the negative side, we need to put off the old man, and on the positive side, we need to put on the new man. By living in the Body and putting on the new man, we will be able to exercise the authority given to the Body by the Head.

We need to see the vision of the ascended Christ and learn to pray the prayer of authority. For two thousand years these matters have been neglected, but we believe that in these last days the Lord is going to recover them. Too often we do not take the ground of Christ's ascension and claim what He has obtained and attained. Nevertheless, we believe that the Lord will recover this lost ground. This is the highest peak, the highest mountain of the good land. In these last days the Lord will recover this highest peak, this highest mountain. We must realize the facts, take the ground, and claim what the Head has obtained and attained. This is the prevailing prayer of the church. This is the prayer of the age. (CWWL, 1963, vol. 1, pp. 164-165)

Further Reading: CWWL, 1963, vol. 1, pp. 157-166

第六周●周四

晨兴喂养

诗二二 3 “但你是圣别的，是用以色列的赞美为宝座的。”

八 2 “你因敌人的缘故，从婴孩和吃奶的口中，建立了能力，使仇敌和报仇的，闭口无言。”

太二一 16 “... ‘从婴孩和吃奶的口中，你使赞美得以完全。’ 难道你们没有念过么？”

赞美乃是神的儿女最高的工作。或者说，圣徒属灵生命的最高表示，就是赞美神。神的宝座是神在宇宙中的最高点，而神“是用以色列的赞美为宝座的”。神的名字，神的自己，乃是因着赞美而被高举的（初信造就上册，二九一页）。

〔希伯来二章十二节〕是长子在召会的聚集中，在父的许多儿子中赞美父。我们这些神的许多儿子，就是召会，聚集赞美父的时候，长子就在我们的赞美里赞美父。祂...在我们里面，借着我们的赞美与我们一同赞美父。祂在我们的歌唱里歌颂父。因此，我们若不歌唱，祂怎能歌唱？我们越向父歌唱，就越享受祂在我们里面的同在、运行、施膏、并生命的分赐（圣经恢复本，来二 12 注 3）。

信息选读

大卫作诗说，一天要三次祷告神（诗五五 17），大卫又作诗说，一天要七次赞美神（一一九 164）。大卫被圣灵感动，承认赞美是何等要紧的事，祷告一天不过三次，可是赞美却有七次。不只这样，他还派了一些利未人，在神的约柜前，鼓瑟弹琴，颂扬、称谢、赞美神（代上十六 4～6）。所罗门作完了耶和

<< WEEK 6 — DAY 4 >>

Morning Nourishment

Psa. 22:3 But You are holy, You who sit enthroned upon the praises of Israel.

8:2 Out of the mouths of babes and sucklings You have established strength because of Your adversaries, to stop the enemy and the avenger.

Matt. 21:16 ...Have you never read, “Out of the mouth of infants and sucklings You have perfected praise”?

Praise is the highest work carried out by God’s children. We can say that the highest expression of a saint’s spiritual life is his praise to God. God’s throne is the highest point in the universe, yet He sits “enthroned upon the praises of Israel” (Psa. 22:3). God’s name and even God Himself are exalted through praise. (CWWN, vol. 48, “Messages for Building Up New Believers (1),” p. 247)

[Hebrews 2:12] is the firstborn Son’s praising of the Father within the Father’s many sons in the church meetings. When we, the many sons of God, meet at the church and praise the Father, the firstborn Son praises the Father in our praising....He praises within us and with us through our praising. In our singing He sings hymns of praise to the Father. If then we do not sing, how can He sing? The more we sing to the Father, the more we enjoy His presence, His moving, His anointing, and His life-imparting within us. (Heb. 2:12, footnote 3)

Today’s Reading

David said in a psalm that he prayed to God three times a day (Psa. 55:17). Yet in another psalm, he said that he praised God seven times a day (119:164). David was inspired by the Holy Spirit when he acknowledged the importance of praising. He prayed only three times a day, but he praised seven times a day. Furthermore, he appointed Levites to play psalteries and harps to exalt, thank, and praise God before the Ark of the Covenant of God (1 Chron. 16:4-6). When Solomon completed

华殿的一切工；祭司把约柜抬进了至圣所；祭司出圣所的时候，也有一班歌唱的利未人，站在坛边，吹号、唱歌，用各样乐器，一齐发声赞美神。那时，耶和华的荣光就充满了神的殿（代下五 12～14）。大卫和所罗门都摸着了神的心意，把神所悦纳的赞美献给神。耶和华是用以色列的赞美为宝座的，我们应当一生赞美耶和华。

基督徒的生活是从赞美爬上去的。赞美乃是超越一切去摸着主。…你不是望着天叹气，在那里受试炼，你乃是爬在试炼的上面。你一赞美，你就在试炼的上面。

赞美，在圣经中是非常注意的。…尤其在诗篇，更是充满了许多赞美的话。诗篇乃是旧约中一卷赞美的书。有许多人的赞美，是采自诗篇的。…可是要注意，诗篇不但有赞美的篇，并且有受苦的篇。神特意给我们看见，发出赞美的人，神曾带他们经过困难的境地，叫他们的感觉受了伤。我们看见许多圣徒，被神带到阴暗里，被人弃绝，被人毁谤，被人逼迫——“波浪洪涛，都漫过我身”（四二 7），而在这些人身上，神使赞美得以完全。赞美的话不都是从顺利的人口中出来的，赞美更是从受管教、受熬炼的人身上出来的。在诗篇中，能摸着最受伤的感觉；也就是在诗篇中，赞美的声音最大，也是最高。神的子民因着经过许多的艰苦、许多的难为、许多的毁谤，神就在那一个时候在他们身上造出赞美来，叫他们在那种境遇中学习在神面前作赞美神的人。

不是觉得最喜乐的人才是赞美声音最高的人；赞美声音最高的，常是那些有神面前经过困难的人。而就是这一种的赞美，能够最蒙神的悦纳，最蒙神的赐福（初信造就上册，二九一至二九二、三〇五、二九二至二九三页）。

参读：初信造就，第十六篇。

the building of Jehovah's temple, the priests carried the Ark of the Covenant into the Holy of Holies. When the priests came out of the Holy Place, the Levites stood beside the altar, sounded the trumpets, and sang with cymbals, psalteries, and harps. Together they sounded praises to God. At that moment, the glory of Jehovah filled His house (2 Chron. 5:12-14). Both David and Solomon touched God's heart and offered up sacrifices of praise that were pleasing to God. Jehovah is enthroned upon the praises of Israel [Psa. 22:3]. We should praise the Lord all our life.

The Christian life soars through praises. To praise is to transcend everything to touch the Lord...We should not murmur against heaven when we are under trials. We should soar above the trials. Once we praise, we are above the trials.

The Bible pays much attention to praise...The book of Psalms is full of praises. The book of Psalms is in fact a book of praise in the Old Testament. Many praises are quoted from Psalms. However, the Psalms contain chapters not only of praises but also of suffering. God wants His people to know that the praising ones are the very ones who have been led through trying situations and whose feelings have been wounded. These psalms show us men led by God through shadows of darkness. They were rejected, slandered, and persecuted. "All Your waves and Your billows / Pass over me" (42:7). Yet God perfected praises out of these ones. Words of praise do not always come from the mouths of the smooth-sailing ones. They come much more from those who are under discipline and trial. In the Psalms we can touch the most wounded feelings, and in the Psalms we also can find the greatest and highest praises. God uses many hardships, difficulties, and slanders to create praises in His people. He causes them to learn through difficult circumstances to become praising persons before the Lord.

The happiest persons are not always the ones who have the loudest praise. The loudest praise comes very often from the ones who are passing through hardships. This kind of praise is most pleasing to God and is blessed by Him. (CWWN, vol. 48, "Messages for Building Up New Believers (1)," pp. 247, 257, 247-248)

Further Reading: CWWN, vol. 48, "Messages for Building Up New Believers (1)," ch. 16

第六周●周五

晨兴喂养

来十三 15 “所以我们应当借着耶稣，常常向神献上赞美的祭，这就是承认主名之嘴唇的果子。”

徒十六 25 “约在半夜，保罗和西拉祷告唱诗赞美神，众囚犯也侧耳听他们。”

赞美在神面前的性质…乃是一个祭，一个牺牲〔来十三 5〕。换句话说，赞美乃是从艰苦困难中出来的。…什么叫作祭？祭就是牺牲。…本来这一只牛、这一只羊是你的，今天你拿去献祭，你就牺牲了这一只牛，牺牲了这一只羊。献祭不是有所得，献祭乃是有所失。圣徒献上赞美的时候，就是损失了东西来将一个祭献上给神。…神要祂的儿女自己有所损失，而来赞美祂。不是有所得的时候才来赞美。有所得的时候的赞美，虽是赞美，却不是祭。祭的原则乃是根据于损失。…神要我们虽然受损失，仍然能赞美，那就是祭了（初信造就上册，二九三至二九四页）。

信息选读

赞美乃是我们属灵争战得胜的方法。我们常听见人说，撒但最怕的是神儿女祷告，什么时候神的儿女跪下来祷告，也就在什么时候撒但逃跑；所以，撒但常常攻击神的儿女，使他们不能祷告。这是一个很普通的攻击。这里我们再说一句话：撒但最攻击的，还不是祷告；撒但最攻击的，乃是赞美。这不是说，撒但不攻击祷告。基督徒一祷告，撒但就要来攻击。所以，和人讲话是很容易的，一祷告就难；往往撒但给你难处，叫你觉得祷告没有那样容易，这的确是事实。可是，撒但不只攻击祷告，撒但更攻击神儿女们的赞美。如果能把赞美神的

<< WEEK 6 — DAY 5 >>

Morning Nourishment

Heb. 13:15 Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name.

Acts 16:25 And about midnight Paul and Silas, while praying, sang hymns of praise to God; and the prisoners were listening to them.

In the eyes of God...the nature of praise is an offering, a sacrifice [Heb. 13:15]. In other words, praise comes from pain and suffering...What is a sacrifice? A sacrifice is an offering...The bull and the lamb are yours. When you offer them up, you are sacrificing them. To offer up something does not mean to gain anything; it means to suffer a loss. When a person offers up his praise, he is losing something; he is offering a sacrifice to God...God wants His children to praise Him in the midst of their sufferings. We should not praise only when there is gain. Although praise offered as a result of gain is praise, it cannot be considered an offering. The principle of offering is based on loss...God wants us to praise Him in the midst of our loss. This makes a real offering. (CWWN, vol. 48, "Messages for Building Up New Believers (1)," pp. 248-249)

Today's Reading

Praising is the way to overcome spiritual attacks. Many people say that Satan is afraid of the prayers of God's children; he flees whenever God's children kneel down to pray. This is why he often attacks God's children and frustrates them from praying. This is a common attack. But we will point out another fact: Satan's greatest attacks are not aimed at prayers; his greatest attacks are aimed at praise. This does not mean that Satan does not attack prayers. The moment a Christian prays, Satan begins to attack. It is very easy to talk to people, but the moment one prays, Satan comes with problems. He will make one feel that it is hard to pray. This is a fact. But Satan does not attack just prayer; he also attacks the praise of God's children. The ultimate goal of Satan is to stop all praises to

话都堵住，那是撒但最盼望的。祷告，在许多时候是争战，而赞美乃是得胜。祷告乃是属灵的争战，赞美乃是属灵的夸胜。什么时候我们能够赞美，也就在那个时候撒但一定要逃跑。所以赞美是他最恨的事，若是可能，他要尽他所有的力量使我们不能赞美。神的儿女愚昧的时候，就看自己的处境，看自己的感觉，停止了赞美。神的儿女如果越认识神，就越要看见，连腓立比的监牢也是可唱诗的地方（徒十六 25）。保罗、西拉在里面赞美神，结果，把监牢的门都打开了。…锁链脱落，禁卒就在那一天信主了，全家都得救了，都快乐了（19～34）。在那里，有人在监牢里献上赞美的祭。身上的伤痕还没有好，疼痛还没有止，并且两脚上了木狗，关在罗马的内监里，有什么可喜乐的呢？有什么可歌唱的呢？但是，在那里有两个人，他们的灵是爬得高的，是超过一切的；他们看见神是坐在天上，没有改变。虽然他们会改变；他们的处境会改变，他们的感觉会改变，他们的身体正在受苦，但是神仍然坐在宝座之上，祂仍然是配得着他们的称颂的神。在那里，我们的弟兄保罗和西拉就祷告唱诗赞美神。这一种的赞美是从他们的痛苦和损失中发出来的，这一种的赞美是祭。这一种的赞美也就是得胜。

当你祷告的时候，你乃是在那个遭遇里；当你赞美的时候，你是爬到那个遭遇的上面去。当我们在那里祷告、在那里苦求的时候，我们还是在那一件事情里面，还没有出去。你在神面前越苦求，就越看见你被那一件事情捆住了，那一件事情压在你的上面。…保罗和西拉…被神带到一个地步，监牢不成问题，羞辱不成问题，痛苦也不成问题，他们在神面前就能够赞美。当他们那样赞美的时候，监门全开，锁链松落，连禁卒也得救了（初信造就上册，二九六至二九八页）。

参读：初信造就，第十六篇。

God. Prayer is a warfare, but praise is a victory. Prayer signifies spiritual warfare, but praise signifies spiritual victory. Whenever we praise, Satan flees. Therefore, Satan hates our praising the most. He will use all his strength to stop our praising. God's children are foolish if they stop praising when they suffer under adverse environments and downtrodden feelings. But as they come to know God more, they will find that even a Philippian jail can become a place of songs (Acts 16:25). Paul and Silas were praising God inside the jail cell. Their praise broke loose all the jail doors...and the chains broke. The jailer believed in the Lord on that day, and his whole family was saved in a joyful way (16:19-34). Paul and Silas offered the sacrifice of praise in the jail. The wounds on their bodies were not yet healed; their pain was not soothed. Their feet were in the stocks, and they were shut in an inner jail of the Roman Empire. What was there to be joyful about? What was there to sing about? But there were two persons with transcendent spirits, who had surpassed everything. They saw that God was still sitting in the heavens; He had not changed at all. They themselves might have changed, their environment might have changed, their feelings might have changed, and their bodies might have been suffering, but God was still sitting on the throne. He was still worthy of their blessings. Our brothers, Paul and Silas, were praying, singing, and praising God. This kind of praise, which arises out of pain and loss, is a sacrifice of praise. This kind of praise is a victory.

When you pray, you are still in the midst of your situation. But when you praise, you soar above your situation. While you are praying and pleading, you are bound by your affairs; you are not out of them. The more you plead, the more you find yourself bound and pressed....Paul and Silas...were brought by God to the point where the jail, the shame, and the pain were no longer a problem to them. They could praise God. When they praised in such a way, the doors of the jail opened, the chains fell off, and even the jailer was saved. (CWWN, vol. 48, "Messages for Building Up New Believers (1)," pp. 250-251)

Further Reading: CWWN, vol. 48, "Messages for Building Up New Believers (1)," ch. 16

第六周●周六

晨兴喂养

代下二十 21 ~ 22 “约沙法既与民商议了，就设立一些人，穿着圣别的礼服走在军前，向耶和华歌唱，称谢说，当称谢耶和华，因祂的慈爱永远长存。众人一开始欢呼歌唱赞美，耶和华就派伏兵击杀那来攻击犹太人的亚扪人、摩押人、和西珥山人，他们就被打败了。”

什么时候你没有力量祷告，你的灵被压得太重，觉得完全受伤，喘不过气来，你就试试赞美祂看。能祷告就祷告，不能祷告就赞美。我们总是想，担子重的时候就祷告，担子过去的时候要赞美。…也有许多时候，担子重到没有方法祷告的时候，就当赞美。不是等到担子没有的时候才赞美，乃是在担子最重的时候就赞美。如果你遇见非常的事，难处非常多，也许你整个人都瘫了，你不知道怎么作才好，在那样的时候，你要记得一句话：“为什么不学习赞美？”这是很好的机会。就是在那一个时候，你如果赞美，神的灵就作工，要把你带到一个地步，所有的门都要打开，锁链都要落掉（初信造就上册，二九八页）。

信息选读

我们看代下二十章二十至二十二节。…约沙法作犹太王的时候，是犹太国快到末了的时候，非常软弱，完全不行。摩押人、亚扪人和西珥山人起来攻打犹太人，犹太人完全失望，非被打败灭亡不可。约沙法是一个复兴的王，也是一个敬畏神的人，…一个要神的人。他在那里对犹太人说，我们应当相信神。他们怎样作呢？他们设立了歌唱的人，在那里赞美耶和华。就叫这些歌颂赞美耶和华的人，穿上圣别的礼服，走在前面赞美耶和华说，“当称谢耶和华，因祂的慈爱

<< WEEK 6 — DAY 6 >>

Morning Nourishment

2 Chron. 20:21-22 And when he had taken counsel with the people, he appointed them to sing to Jehovah and give thanks in holy array as they went out before the army and say, Give thanks to Jehovah, for His lovingkindness endures forever. And when they began to shout in song and to praise, Jehovah set ambushes for the children of Ammon, Moab, and Mount Seir, who were coming out against Judah; and they were struck.

Whenever you run out of strength to pray and you find your spirit heavily oppressed, wounded, or sagging, praise Him. If you cannot pray, try to praise. We invariably think that we should pray when the burden is heavy and praise when the burden is over...There are times when the burden is so heavy that you cannot pray. That is the time for you to praise. We do not praise when there is no burden; we praise when the burden becomes too heavy. When you encounter unusual circumstances and problems and are bewildered and feel like collapsing, just remember one thing, “Why not praise?” Here is a golden opportunity. If you offer your praise at that moment, God’s Spirit will operate in you, open all the doors, and break all the chains. (CWWN, vol. 48, “Messages for Building Up New Believers (1),” p. 252)

Today’s Reading

Let us look at 2 Chronicles 20:20-22....The nation of Judah was coming to an end at the time of Jehoshaphat’s rule. It was very weak; everything was in a state of shambles. The Moabites, Ammonites, and the people of Mount Seir came to invade Judah. Judah was completely in despair; they felt that defeat was certain. Jehoshaphat was a revived king and a God-fearing person...seeking after God. He told Judah to believe in God. What did he do? He appointed singers to sing praises to Jehovah. He also asked these ones to praise the beauty of holiness and to walk out before the army and say, “Give thanks to Jehovah, for His lovingkindness endures forever” [v. 21]. Please

永远长存。”请注意，在二十二节里的“众人一开始”这辞，实在非常宝贵。那里说，“众人一开始欢呼歌唱赞美，耶和华就派伏兵击杀那来攻击犹太人的亚扪人、摩押人、和西珥山人。”“众人一开始”，就是正在那个时候，正当众人歌唱赞美耶和华的时候，耶和华就起来击杀亚扪人、摩押人和西珥山人。我们要说，没有一件事能够动主的手象赞美一样。你要叫主的手动，祷告还不是最快的，赞美才是最快的。…我们是需要祷告，我们还是需要天天好好的祷告，但是，许多事情是需要赞美来胜过的。

初信的弟兄姊妹，不要以为要经过了多少年，才能学习赞美的功课。要知道，赞美的功课是从起头就可以学的。你每一次遇见困难，要求神怜悯，禁止你用手段，禁止你出计谋，而叫你学习赞美的功课。多少的争战，都能借着赞美胜过；但因为缺少赞美，所以没有胜过。你如果相信神，那你即使在困难之中，也能够对主说，“我赞美你的名，你比一切高，你比一切强，你的慈爱永远长存！”每一个赞美神的人，都是超越过一切的，他能够借着赞美一直得胜。这是原则，这是事实。

诗篇五十篇二十三节，神说，“凡献上感谢祭的，便是荣耀我。”这里的“感谢”，也可译作“赞美”。主在那里等候我们的赞美。没有一件事能够荣耀神，象赞美一样。有一天，所有的祷告都要过去，所有的工作也都要过去，所有的申言也都要过去，所有的劳碌也都要过去；但…赞美是永远继续的，赞美是永远不停止的。…今天，我们先要学习相信主是良善的，主总没有错，虽然我们不明白。我们能相信，就能赞美。我们的赞美，就是祂的荣耀。赞美就是荣耀神。神是该得着一切荣耀的神。愿神多多得着祂儿女们的赞美（初信造就上册，二九九至三〇〇、三〇二、三〇六、三〇八页）。

参读：初信造就，第十六篇。

note the words when they began in the following verse. It is a very precious word. “And when they began to shout in song and to praise, Jehovah set ambushes for the children of Ammon, Moab, and Mount Seir” [v. 22]. When they began means at that very moment. When everyone was singing praises to Jehovah, He rose to strike the Ammonites, Moabites, and the people of Mount Seir. Nothing moves the Lord’s hand as quickly as praise. Prayer is not the fastest way to move the Lord’s hand; praise is the fastest way.... We need to pray, and we need to pray every day. However, we can overcome many things only by praising.

New believers should not think that they have to pass through many years before they can learn the lesson of praise. They should realize that they can start praising immediately. Every time you encounter a problem, you should pray for mercy that you would stop manipulating and plotting and that you would learn the lesson of praising instead. Much warfare can be won by praise. Many battles are lost because of the lack of praise. If you believe in God, you can tell the Lord in the midst of your problems, “I praise Your name. You are higher than everything. You are stronger than everything. Your lovingkindness endures forever!” A person who praises God transcends everything. He overcomes continually by his praise. This is a principle, and this is also a fact.

Finally, in Psalm 50:23 God says, “Whoever offers a sacrifice of thanksgiving glorifies Me.” Here, the word thanksgiving can also be translated as “praise.” The Lord is waiting for our praises. Nothing can glorify our God as praises can. One day, all the prayers, works, prophesying, and labor will be over... Praise will last for eternity; it will never cease. Today we have to learn to believe that the Lord is good and that He is never wrong, even though we cannot always understand what He is doing. If we believe, we will praise. Our praises are His glory. To praise is to glorify God. God is worthy of all glory. May God gain abundant praises from His children. (CWWN, vol. 48, “Messages for Building Up New Believers (1),” pp. 253-255, 258-259)

Further Reading: CWWN, vol. 48, “Messages for Building Up New Believers (1),” ch. 16

第六周诗歌

109

赞美主 — 祂的得胜

8 7 8 7 8 7 (英 124)

降 B 大调

4/4

5 3 $\dot{1}$ 5 | $\dot{3} \cdot \dot{2}$ $\dot{1}$ 5 | 6 6 5 $\dot{1}$ | 5 4 3 - |
 一 赞 美、赞 美 基 督 得 胜! 赞 美 基 督 已 得 胜!
 5 3 $\dot{1}$ 5 | $\dot{3} \cdot \dot{2}$ $\dot{1}$ 7 | $\dot{1}$ 7 6 7 $\dot{1}$ | 7 6 5 - |
 罪 孽 赎 清, 旧 人 同 钉, 救 赎 大 功 已 完 成!
 $\dot{2} \cdot \dot{2}$ 7 5 | $\dot{3} \cdot \dot{2}$ $\dot{1}$ 6 | $\dot{4}$ $\dot{3}$ $\dot{2}$ $\dot{1}$ | $\dot{1}$ 7 $\dot{1}$ - ||
 毁 坏 撒 但, 掳 掠 邪 灵, 仗 着 十 架 而 夸 胜!

- | | |
|---------------|------------|
| 二 赞美、赞美基督复生! | 赞美基督已复生! |
| 吞灭死亡顽强权能, | 使人出死而人生! |
| 冲破阴府残忍幽冥, | 显出复活的大能! |
| 三 赞美、赞美基督高升! | 赞美基督已高升! |
| 远超宇宙一切首领, | 得着至高的尊名! |
| 领得天地所有权柄, | 等候仇敌作脚凳! |
| 四 阿利路亚, 基督得胜! | 阿利路亚, 已得胜! |
| 阿利路亚, 基督复生! | 阿利路亚, 已复生! |
| 阿利路亚, 基督高升! | 阿利路亚, 已高升! |

WEEK 6 — HYMN

Praise Him! praise Him! Christ is Victor

Praise of the Lord — His Victory

124

1. Praise Him! praise Him! Christ is Vic - tor! He has won the vic - to - ry!
 Sin is judged, old A - dam fi - nished, Full re - demp - tion now we see!
 Van - quished all the e - vil pow - ers Thru the Cross tri - um - phant - ly!

- Praise Him! Christ is resurrected!
 God hath raised Him from the dead!
 All the pow'r of death is swallowed,
 Man from death to life is led!
 Broken through are hell and darkness
 And His pow'r exhibited!
- Praise Him! Christ hath now ascended!
 God hath raised Him to the throne!
 Far above all rule and power,
 He the highest Name doth own!
 All authority receiving
 Till His foe is overthrown!
- Hallelujah, Christ the Victor
 Triumphed on Mt. Calvary!
 Hallelujah, resurrected,
 He displays His victory!
 Hallelujah, now ascended,
 He shall reign eternally!

