

## 第三周

### 对于国度生活紧要的祷告

诗歌 :563

读经：太六 6、9～13，路十一 1～13，十九 46

- 太 6:6 你祷告的时候，要进你的密室，关上门，祷告你在隐密中的父，你父在隐密中察看，必要报答你。
- 太 6:9 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，
- 太 6:10 愿你的国来临，愿你的旨意行在地上，如同行在天上。
- 太 6:11 我们日用的食物，今日赐给我们；
- 太 6:12 免我们的债，如同我们免了欠我们债的人；
- 太 6:13 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。
- 路 11:1 耶稣在一个地方祷告，祷告完了，有一个门徒对他说，主啊，教导我们祷告，像约翰教导他的门徒一样。
- 路 11:2 耶稣说，你们祷告的时候，要说，父啊，愿你的名被尊为圣，愿你的国来临。
- 路 11:3 我们日用的食物，天天赐给我们；
- 路 11:4 赦免我们的罪，因为我们也赦免凡亏欠我们的人；不叫我们陷入试诱。
- 路 11:5 耶稣又说，你们中间谁有一个朋友，半夜到他那里去，说，朋友，请借给我三个饼；
- 路 11:6 因为我有一个朋友行路来到我这里，我没有什么可以给他摆上。
- 路 11:7 那人在里面回答说，不要搅扰我，门已经关闭，孩子们也同我在床上了，我不能起来给你。
- 路 11:8 我告诉你们，虽不因他是朋友起来给他，但因他情辞迫切地直求，就必起来，照他所需用的给他。
- 路 11:9 我又告诉你们，求，就给你们；寻找，就寻见；叩门，就给你们开门。
- 路 11:10 因为凡求的，就得着；寻找的，就寻见；叩门的，就给他开门。
- 路 11:11 你们中间作父亲的，谁有儿子求鱼，反拿蛇当鱼给他？
- 路 11:12 或求鸡蛋，反给他蝎子？
- 路 11:13 你们虽然不好，尚且知道把好东西给儿女，何况天上的父，岂不更将圣灵给求祂的人么？
- 路 19:46 对他们说，经上记着，“我的殿必作祷告的殿。”你们倒使它成为贼窝了。

## Week Three

### The Prayer That Is Critical to the Kingdom Life

Hymns: E779

Scripture Reading: Matt. 6:6, 9-13; Luke 11:1-13; 19:46

- Matt. 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.
- Matt. 6:9 You then pray in this way: Our Father who is in the heavens, Your name be sanctified;
- Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.
- Matt. 6:11 Give us today our daily bread.
- Matt. 6:12 And forgive us our debts, as we also have forgiven our debtors.
- Matt. 6:13 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.
- Luke 11:1 And while He was in a certain place praying, when He ceased, a certain one of His disciples said to Him, Lord, teach us to pray, even as John also taught his disciples.
- Luke 11:2 And He said to them, When you pray, say, Father, Your name be sanctified; Your kingdom come.
- Luke 11:3 Give us each day our daily bread.
- Luke 11:4 And forgive us our sins, for we also forgive everyone indebted to us. And do not bring us into temptation.
- Luke 11:5 And He said to them, Who among you will have a friend and will go to him at midnight and say to him, Friend, lend me three loaves,
- Luke 11:6 Since a friend of mine has come to me from a journey and I have nothing to set before him;
- Luke 11:7 And that one, from inside, will answer and say, Do not trouble me; the door is already shut and my children are with me in bed; I cannot rise up and give you anything?
- Luke 11:8 I say to you, Even though he will not rise up and give him anything because he is his friend, surely because of his shameless persistence he will rise and give him what he needs.
- Luke 11:9 And I say to you, Ask and it shall be given to you; seek and you shall find; knock and it shall be opened to you.
- Luke 11:10 For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened.
- Luke 11:11 But what father among you whose son shall ask for a fish will instead of a fish hand him a snake?
- Luke 11:12 Or if he shall also ask for an egg will hand him a scorpion?
- Luke 11:13 If you then being evil know how to give good gifts to your children, how much more will the Father who is from heaven give the Holy Spirit to those who ask Him!
- Luke 19:46 Saying to them, It is written, "And My house shall be a house of prayer," but you have made it a den of robbers.

## 【周一】

壹 君王救主是一个祷告的人（路三 21 ~ 22, 五 16, 六 12, 九 16、23 ~ 24、28 ~ 29, 二二 31 ~ 32、39 ~ 41、44, 二三 34、46 ~ 47, 诗一〇二 7, 一〇九 4），祂教导门徒祷告，使召会这父的家成为祷告的殿（路十九 46, 参二 49）；门徒看见主祷告，就要祂教导他们祷告（十一 1）：

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

## 【周二】

贰 主在马太六章向门徒示范的祷告，乃是发表神旨意的祷告：

- 一 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 上）；这个示范的祷告可以分成三部分：
  - 1 三个关于神的基本祷告，与神圣三一有关：“愿你

## § Day 1

**I. The King-Savior was a man of prayer (Luke 3:21-22; 5:16; 6:12; 9:16, 23-24, 28-29; 22:31-32, 39-41, 44; 23:34, 46-47; Psa. 102:7; 109:4), who taught His disciples concerning prayer for the church as the Father's house to be a house of prayer (Luke 19:46; cf. 2:49); when the disciples saw the Lord praying, they asked Him to teach them to pray (11:1):**

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

## § Day 2

**II. The pattern of prayer that the Lord taught the disciples in Matthew 6 is the prayer that expresses God's will:**

- A. 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

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 节下～ 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。
- 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。

### 【周三】

2 三个关于我们需用的要求，乃是保护的祷告：“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。

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. 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.

### § Day 3

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 being filled with the Spirit)—John 17:15; Eph. 5:16-18; 6:13.

## 【周四】

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。

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

叁 我们若照主在路加十一章一至十三节所教导的祷告，结果我们会把自己祷告到神里面：

一 在我们的经历中，我们时常受打岔离开神；我们没有驻留在神里面——我们没有停留在神里面；这就是我们何以要祷告到神里面的原因。

二 因为我们很容易受打岔离开神，所以我们应当每天早晨花时间与祂同在，把我们自己祷告到祂里面——诗五 3，赛五十四 4。

三 我们祷告的方式若打岔我们，使我们离开主，没有把我们带到主里面，我们祷告的方式就当改变，使我们得以把自己祷告到神里面。

## 【周五】

## § Day 4

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.

B. 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.

**III. If we pray according to the Lord's instructions in Luke 11:1-13, the result will be that we pray ourselves into God:**

A. Often in our experience we are distracted from God; we do not stay in God—we do not remain in Him; this is why we need to pray ourselves into God.

B. Because we are easily distracted from God, we should spend time every morning with Him, praying ourselves into Him—Psa. 5:3; Isa. 50:4.

C. If our way of praying distracts us from the Lord and does not bring us into Him, we should change our way of praying so that we pray ourselves into Him.

## § Day 5

四 当我们将自己祷告到神里面，我们就将祂的丰富（由饼、鱼和鸡蛋所代表）接受到我们的所是里，作我们的供应——路十一 5 ~ 13:

1 饼代表地上的丰富，鱼代表海里的丰富，鸡蛋代表空中与地上之物的丰富；圣灵是这些丰富的总和。

2 当我们将自己祷告到神里面而停留在祂里面，我们就接受圣灵作我们生命的供应（由饼、鱼和鸡蛋所表征），使我们能喂养自己，也能喂养一切受我们照顾的人——约壹五 16 上，林后三 6，徒六 4。

五 当我们将自己祷告到神里面，并接受祂丰富的供应，就是包罗万有之灵全备的供应，作基督追测不尽之丰富的实际时，我们就被这供应充满并占有，以致我们里面没有空位留给鬼、邪灵或黑暗——路十一 14。

六 因着我们被神圣供应的丰富所充满，我们就成为心里充满光而毫无黑暗的人，并且能照亮别人——33 ~ 36 节，太五 8。

七 祷告的意思是说，我们看见自己一无所是，一无所能；这含示祷告是真正的否认己——可八 34，九 29，西四 2，加二 20，腓三 3，四 6 ~ 7、11 ~ 13。

八 祷告实际上就是宣告：“不再是我，乃是基督；”我们的祷告见证我们没有靠自己的努力，去应付任何处境——加二 20。

九 即使呼喊主名——“哦，主耶稣！”——这么一个短短的祷告，就指明“不再是我，乃是基督”——罗十 12 ~ 13。

D. When we pray ourselves into God, we receive His riches (represented by the loaves, the fish, and the egg) into our being for our supply—Luke 11:5-13:

1. Loaves represent the riches of the land; fish, the riches of the sea; and eggs, the riches of something both in the air and on the earth; the Holy Spirit is the totality of these riches.

2. When we have prayed ourselves into God to remain in Him, we receive the Holy Spirit as our life supply (signified by the loaves, the fish, and the egg) so that we can feed ourselves and all those under our care—1 John 5:16a; 2 Cor. 3:6; Acts 6:4.

E. When we pray ourselves into God and receive His rich supply, which is the bountiful supply of the all-inclusive Spirit as the reality of the unsearchable riches of Christ, we are filled and occupied with this supply so that there is no room in us for demons, evil spirits, or darkness—Luke 11:14.

F. Because we are filled with the riches of the divine supply, we become persons whose hearts are full of light, not having any dark part, and we can illumine others—vv. 33-36; Matt. 5:8.

G. To pray means that we realize that we are nothing and that we can do nothing; this implies that prayer is the real denial of the self—Mark 8:34; 9:29; Col. 4:2; Gal. 2:20; Phil. 3:3; 4:6-7, 11-13.

H. To pray is actually to declare, "Not I, but Christ"; our prayer testifies that we do not exercise our self-effort to deal with any situation—Gal. 2:20.

I. Even such a short prayer of calling upon the name of the Lord—"O Lord Jesus!"—indicates "no longer I, but Christ"—Rom. 10:12-13.

## 【周六】

## § Day 6

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

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

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

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

## 第三周■周一

### 晨兴喂养

约十 30 “我与父原是一。”

八 29 “那差我来的是与我同在，祂没有撇下我独自一人，因为我始终作祂所喜悦的事。”

十四 30 “以后我不再同你们多说话，因为这世界的王将到，他在我里面是毫无所有。”

主活着就是一个祷告的人。祂活着不是作一个普通的人，向神祷告一些普通的祷告；不是作一个虔诚的人，就是所谓敬虔的人，以宗教的方式向神祷告；也不是作一个寻求神的人，为着神圣的成就和得着，向神祷告。…祂乃是一个在肉体里的人，在神圣、奥秘的范围里向奥秘的神祷告。福音书告诉我们，祂常去到山上，或退到隐密处去祷告。（太十四 23，可一 35，路五 16…。）（李常受文集一九九四至一九九七年第三册，六六三至六六四页。）

### 信息选读

在描述第一个神人是祷告的人时，我避免用“属灵”这个辞；我乃是用“神圣”和“奥秘”这样的辞。“神圣”是在神这一面；“奥秘”是在人那一面。一面说，耶稣是在肉体里的人，但祂乃是在神圣、奥秘的范围里，向奥秘的神祷告。

祂是一个祷告的人，一个与神是一的人。（约十 30。）我们可能是寻求基督的人，迫切地祷告要得着基督，但我们可能与神不是一。主也是一个不住地活在神同在里的人。（徒十 38 下，约八 29，十六 32。）祂告诉我们，祂从没有独自一人，乃有父一直与祂同在；祂每一刻都看见父的面容。我们可能寻求基督，但也许不是这么亲密、

## WEEK 3 — DAY 1

### Morning Nourishment

John 10:30 I and the Father are one.

8:29 And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.

14:30 I will no longer speak much with you, for the ruler of the world is coming, and in Me he has nothing.

The Lord lived as a man of prayer. He did not live as a common man praying common prayers to God, as a pious man, a so-called godly man, praying to God in a religious way, or as a God-seeking man praying to God for the divine attainments and obtainments...Instead, He was a man in the flesh praying to the mysterious God in the divine, mystical realm. The Gospels tell us that He often went to the mountain or withdrew to a private place to pray (Matt. 14:23; Mark 1:35; Luke 5:16...). (CWWL, 1994-1997, vol. 3, "The God-man Living," p. 529)

### Today's Reading

In describing the first God-man as a man of prayer, I have avoided using the word spiritual. Instead, I have used the words divine and mystical. Divine is on God's side. Mystical is on man's side. On the one hand, Jesus was a man in the flesh, yet He prayed to the mysterious God in the divine and mystical way and realm.

He was a man of prayer, a man who is one with God (John 10:30). We may be a Christ-seeker, desperately praying to gain Christ, yet we may not be one with God. He was also a man living in the presence of God without ceasing (Acts 10:38c; John 8:29; 16:32). He said that He was never alone, but the Father was with Him. Every moment He saw His Father's face. We may seek Christ, yet not live in the presence of God so closely and continuously

继续不断地活在神的面光中。此外，祂在任何苦难和逼迫下都信靠神，不靠自己。彼前二章二十三节下半说，祂在受苦之中，不说威吓的话，只将一切交给那按公义审判的。路加二十三章四十六节说，当祂在十字架上将要死的时候，祂祷告说，“父啊，我将我的灵交在你手里。”在我们的日常生活中，当困难临到时，我们是否信靠神？

世界的王撒但在主耶稣里面没有立场，没有机会，没有盼望，任何事都没有可能。（约十四 30。）如果我们蒙了光照，我们会承认，撒但在我们里面有太多的东西。…但这里有一个祷告的人，祂说世界的王撒但在祂里面是毫无所有。在全本圣经里，这是一句特别的话。因此，基督是祷告的人，是与神是一的人，一直活在神的面光中，在受苦遭逼迫时信靠神，并且撒但在祂里面是毫无所有。

主一切的祷告都是神圣的事实。我们必须问，我们的祷告是不是神圣的事实。作妻子的可能求主照顾她的家人，因为她的丈夫失业了。这样的祷告不是神圣的。她可以这样祷告：“主啊，作为家庭主妇，我赞美你并感谢你，我们乃是在你手中。在这样的情况里，我们信靠你。”这才是神圣的祷告。如果我们祷告说，“主啊，今天需要有人到莫斯科去。”这不是神圣的祷告。我们应当祷告说，“主啊，感谢你，现今你把你的恢复扩展到俄国了。主啊，这是你的行动。”这才是神圣的祷告。

根据这个光，我们应当考虑我们的祷告。我们的祷告，许多都是属人和属肉体的祷告，而不是神圣的祷告。没有一个祷告是像主在约翰十七章的祷告那么高。祂祷告说，“父啊，时候到了，愿你荣耀你的儿子，使儿子也荣耀你。”（1。）基督的祷告是神圣的。当祂在十字架上受死时，祂祷告说，“父啊，赦免他们，因为他们所作的，他们不晓得。”（路二三 34。）祂向父祷告，求父赦免那些钉祂十字架的人。那是神圣而奥秘的。（李常受文集一九九四至一九九七年第三册，六六四至六六七页。）

参读：神人的生活，第十篇。

without ceasing. Also, He trusted in God and not in Himself, under any kind of suffering and persecution. First Peter 2:23b says that in the midst of His suffering He did not speak threatening words but kept committing all to Him who judges righteously. Luke 23:46 says that at the time He was dying on the cross, He prayed, “Father, into Your hands I commit My spirit.” In our daily life, do we trust in God when trouble comes?

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

All of the Lord’s prayers were divine facts. We need to ask if our prayers are divine facts. A wife may ask the Lord to take care of her family because her husband has lost his job. Such a prayer is not divine. Instead, she may pray, “Lord, as a housewife, I praise You and thank You that we are in Your hands. We trust in You in this circumstance.” This is divine prayer. If we pray, “Lord, today there is a need for people to go to Moscow,” this is not divine prayer. Instead, we should pray, “Lord, thank You that You are now spreading Your recovery to Russia. Lord, this is Your move.” This is divine prayer.

Based upon this light we should consider our prayers. We pray many human and fleshly prayers, not divine prayers. No prayer is as high as the Lord’s prayer in John 17. He prayed, “Father, the hour has come; glorify Your Son that the Son may glorify You” (v. 1). Christ’s prayer was divine. When He was dying on the cross, He prayed, “Father, forgive them, for they do not know what they are doing” (Luke 23:34). He prayed to the Father for the forgiveness of His crucifiers. That was divine and mystical. (CWWL, 1994-1997, vol. 3, “The God-man Living,” pp. 529-531)

Further Reading: CWWL, 1994-1997, vol. 3, “The God-man Living,” ch. 10

## 第三周■周二

### 晨兴喂养

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

在马太六章九至十三节，我们看见祷告的示范。然而，这不是所有祷告的示范。马太六章这里的祷告与约翰福音里所教导的祷告完全不同。马太六章没有告诉我们要在主的名里祷告，但在约翰十四至十七章，主耶稣一再告诉我们，要在祂的名里祷告。这个不同的原因是，马太福音这里的祷告与生命无关，而与国度有关。在这祷告简短的示范里，至少两次提到国度。十节说，“愿你的国来临，”十二节说，“因为国度…是你的。”反之，约翰福音里的祷告与生命有关。在主的名里祷告，不是国度的事，乃是生命的事。在主的名里祷告，意思就是我们与主是一。向父祷告时，我们与主是一。所以我们在祂的名里祷告。在主的名里祷告，实际上就是在主的人位里祷告。我们同祂在一个名里和一个生命里祷告。因此，我们与祂在生命里是一，向父神祷告。…你必须住在主里面，并与祂是一。你必须留在你的灵里，并与祂在一里祷告。这就是在祂的名里祷告的意思。但马太六章的祷告论到国度。换句话说，这是争战的祷告，是为着神的国与神的仇敌争战的祷告。（马太福音生命读经，二九六至二九七页。）

### 信息选读

马太六章九节开始于这样的话：“所以你们要这样祷告。”“要这样”的意思，并不是要背诵。

在主所示范祷告的榜样里，头三项的祈求含示格的三一。“愿你的名被尊为圣，”主要的是与父

## WEEK 3 — DAY 2

### Morning Nourishment

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

In Matthew 6:9-13 we find the pattern of prayer. However, it is not the pattern for all prayers. The prayer presented here in Matthew 6 is absolutely different from the prayer taught in John. In Matthew 6 we are not told to pray in the Lord's name, but in John 14 through 17 the Lord Jesus told us repeatedly to pray in His name. The reason for this difference is that the prayer here in Matthew is not related to life; it is related to the kingdom. In this short pattern of prayer the kingdom is mentioned at least twice. Verse 10 of chapter 6 says, "Your kingdom come," and verse 13 says, "Yours is the kingdom." The prayer in John, on the contrary, is related to life. Praying in the Lord's name is not a matter of the kingdom but a matter of life. To pray in the Lord's name means that we are one with the Lord. In praying to the Father, we are one with the Lord. Hence, we are praying in His name. To pray in the Lord's name is actually to pray in the person of the Lord. We are praying with Him in one name and in one life. Therefore, we are one with Him in life, praying to God the Father...You must abide in the Lord and be one with Him. You must remain in your spirit and pray in oneness with Him. This is what it means to pray in His name. But the prayer in Matthew 6 concerns the kingdom. In other words, it is a fighting prayer, a prayer of warfare against God's enemy for God's kingdom. (Life-study of Matthew, pp. 248-249)

### Today's Reading

Matthew 6 verse 9 begins with the words, "You then pray in this way." The words in this way do not mean that we should recite.

In the example of prayer given as a pattern by the Lord, the first three petitions imply the Trinity of the Godhead: "Your name be sanctified" is

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。

马太六章九节说，“我们在诸天之上的父，愿你的名被尊为圣。”今天神的名没有被尊为圣，反而受到亵渎，成为凡俗。不信的人可能会问：“什么是神？谁是神？”人说到耶稣基督，就像说到柏拉图和希特勒一样。他们使主耶稣的名成为凡俗。但我们知道，日子将到，在千年国里，神的名要被尊为圣。但在那时之前，我们父的名要在今天的召会生活中完全被尊为圣。我们不是随便地呼求父，或提到主的名。反之，我们说“父”或“主”的时候，乃是尊这些名为圣。因此，我们需要祷告说，“父啊，愿你的名被尊为圣。”

十节说，“愿你的国来临。”虽然今天国度在召会生活中，但国度的实现还没有来临。因此，我们必须为国度的来临祷告。国度这件事明显地与子神有关。

十节也说，“愿你的旨意行在地上，如同行在天上。”在撒但背叛之后，（结二八17，赛十四13～15，）地落到撒但霸占的手中，于是神的旨意无法行在地上，如同行在天上。因此，神造人的用意，乃是要为祂自己恢复这地。（创一26～28。）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恢复。（马太福音生命读经，二九七至二九九页。）

参读：马太福音生命读经，第二十一篇。

related mainly 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 ultimately 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.

Matthew 6:9 says, “Our Father who is in the heavens, Your name be sanctified.” Today God’s name is not sanctified; rather, it is profaned and made common. Unbelievers may ask, “What is God? Who is God?” People speak about Jesus Christ in the same way that they speak about Plato or Hitler. They make the name of the Lord Jesus common. But we know that the day will come, in the millennium, when the name of God will be sanctified. But, prior to that time, our Father’s name is wholly sanctified in the church life today. We do not call upon the Father or speak the name of the Lord in a common way. Rather, when we say “Father” or “Lord,” we sanctify these holy names. Thus, we need to pray, “O Father, Your name be sanctified.”

Verse 10 says, “Your kingdom come.” Although the kingdom is here in the church life today, the manifestation of the kingdom is yet to come. Thus, we must pray for the coming of the kingdom. This matter of the kingdom is clearly related to God the Son.

Verse 10 also says, “Your will be done, as in heaven, so also on earth.” After the rebellion of Satan (Ezek. 28:17; Isa. 14:13-15), the earth fell into his usurping hand. Thus, the will of God could not be done on earth as in heaven. Hence, God created man with the intention of recovering the earth for Himself (Gen. 1:26-28). After 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. This is why the new King established 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. 249-251)

Further Reading: Life-study of Matthew, msg. 21

## 第三周■周三

### 晨兴喂养

太六11~13“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。”

（在马太六章九至十三节）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。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”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。（马太福音生命读经，二九九至三〇〇页。）

主在祂的祷告中，顾到我们日常的需用。祂教导我们只要为…今日的需用祷告。当我还年轻的时候，我们这些在中国的同工有时到了物质供应的尽头，我们不知道第二天要怎样过活。但总是有供应来应付我们那一日的需要。在顾到我们日常需用的供应上，主是信实的。（李常受文集一九九四至一九九七年第三册，六七七至六七八页。）

### 信息选读

马太六章十二节说，“免我们的债，如同我们免了欠我们债的人。”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。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、

## WEEK 3 — DAY 3

### Morning Nourishment

**Matt. 6:11-13 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.**

This prayer [in Matthew 6:9-13], as a pattern, cares first 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 worry about tomorrow (v. 34); He wants them to pray only for today's needs. The term daily bread indicates a living that is by faith. The kingdom people should not live on what they have stored; rather, they should live, by faith, on the Father's daily supply. (Life-study of Matthew, p. 251)

In His prayer the Lord covered our daily necessity. He taught us to pray...only for today's needs. When I was younger, we co-workers in China sometimes came to the end of our material supply, and we did not know how we would live the next day. Something always came to meet our need for that day. The Lord is faithful to take care of the supply of our daily necessity. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 538-539)

### Today's Reading

Matthew 6:12 says, "Forgive us our debts, as we also have forgiven our debtors." This prayer, as a pattern, cares...for the kingdom people's failures before God and for their relationship with others. The kingdom people should ask the Father to forgive their debts, their failures, 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,

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。

十三节说，“不叫我们陷入试诱，救我们脱离那恶者。”这示范的祷告…顾到国度子民脱离那恶者和邪恶的事。他们应当求父，不叫他们陷入试诱，救他们脱离那恶者魔鬼，和出于他的邪恶。…有时父把我们带到受试诱的光景里。因此，我们向父祷告的时候，必须承认我们的软弱。…我们的祷告最好向父指明，我们知道自己的软弱。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。父啊，你不需要那样作，因为我承认自己的软弱。”绝不要对自己说，“不论发生什么事，我有信心能站住。”如果这是你的态度，你就要预备好被引到旷野面对试诱。不要有这样的态度，要祷告父不叫你陷入试诱，救你脱离那恶者。（马太福音生命读经，三〇〇至三〇一页。）

在主的祷告里，我们看见我们需要顾到我们与别人的关系。当我们求父免去我们的债，我们也应当免了欠我们债的人。我们欠了神的债，我们也有欠我们债的人。为了维持与别人和睦的关系，我们必须赦免他们。因此，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。

这位信实且看顾我们的神，有时候会带我们到一种试诱的情形里来试验我们，就如神的灵在主耶稣身上所作的一样。（太四1。）但我们既知道自己的软弱，就应当祷告：“不叫我们陷入试诱。”（六13上。）这指明我们知道自己的软弱。求父救我们脱离那恶者，乃是对付撒但。主的祷告顾到三一神，顾到我们日常的需用，顾到我们与神并与别人的关系，也对付撒但。（李常受文集一九九四至一九九七年第三册，六七八页。）

参读：神人的生活，第十一篇。

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.

Verse 13 says, "Do not bring us into temptation, but deliver us from the evil one." This prayer, as a pattern, cares...for the kingdom people's deliverance from the evil one and evil things. The kingdom people should ask the Father not to bring them into temptation but to deliver them from the evil one, the devil, and from the evil that is out of him. Sometimes the Father brings us into a situation where we are tried and tempted. Thus, as we pray to the Father, we must recognize our weakness...It is better for our prayer to indicate to the Father that we know our weakness. We should say, "Father, I fully realize that I am weak. Please do not bring me into temptation. There is no need for You to do that, Father, for I recognize my weakness." Never say to yourself, "Whatever happens, I am confident that I can stand." If that is your attitude, be prepared to be led into the wilderness to confront temptation. Instead of having such an attitude, pray that the Father would not bring you into temptation but that He would deliver you from the evil one. (Life-study of Matthew, pp. 251-252)

In the Lord's prayer we see that we need to take care of our relationship with others. As we ask the Father to forgive us our debts, we should forgive our debtors. We are in debt with God, and we also have debtors who owe us something. To maintain a peaceful relationship with others, we have to forgive them. Thus, we have to clear up any separating factors between us and God and between us and others.

Sometimes our God, who is faithful and who takes care of us, brings us into a situation of temptation to test us as the Spirit of God did the Lord Jesus (Matt. 4:1). But because we know our weakness, we should pray, "Do not bring us into temptation." This indicates our knowledge of our weakness. To pray for deliverance from the evil one is to deal with Satan. The Lord's prayer takes care of the Triune God, of our daily necessity, of our relationship with God and with others, and also of Satan. (CWWL, 1994-1997, vol. 3, "The God-man Living," p. 539)

Further Reading: CWWL, 1994-1997, vol. 3, "The God-man Living," ch. 11

## 第三周■周四

### 晨兴喂养

太六 13 “…因为国度、能力、荣耀，都是你的，直到永远。阿们。”

路十一 1 “耶稣在一个地方祷告，祷告完了，有一个门徒对祂说，主啊，教导我们祷告，像约翰教导他的门徒一样。”

这个向父的祷告，乃是…结束〔于〕认识并赞美神的国度、能力和荣耀。〔太六 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。（李常受文集一九九四至一九九七年第三册，六七九页。）

### 信息选读

在路加十一章一至十三节，人救主教导祷告。我们若一再细读这段话，就会看见祷告的意思乃是把我们自己祷告到神里面。…一节说，“耶稣在一个地方

## WEEK 3 — DAY 4

### Morning Nourishment

Matt. 6:13 ...For Yours is the kingdom and the power and the glory forever. Amen.

Luke 11:1 And while He was in a certain place praying, when He ceased, a certain one of His disciples said to Him, Lord, teach us to pray, even as John also taught his disciples.

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 that the Lord taught 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 crucial 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. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 539-540)

### Today's Reading

In Luke 11:1-13 we have the Man-Savior's teaching concerning prayer. If we read this section carefully again and again, we will see that prayer means that we pray ourselves into God...Luke 11:1 says, "While He was in a certain

祷告，祷告完了，有一个门徒对祂说，主啊，教导我们祷告…”我们不知主为什么祷告。门徒看见祂祷告，就要祂教导他们祷告。于是主接着说，“你们祷告的时候，要说，父啊，愿你的名被尊为圣，愿你的国来临。我们日用的食物，天天赐给我们；赦免我们的罪，因为我们也赦免凡亏欠我们的人；不叫我们陷入试诱。”（2~4。）…我们若一再这样祷告，结果我们会把自己祷告到神里面。换句话说，这种祷告的果效，就是我们发现自己在神里面。

我们若照着主在这些经文里的教导来祷告，我们就会成为在神里面的人。我鼓励你们祷告：“父啊，愿你的名被尊为圣，愿你的国来临。”你若多次这样祷告，就会发现你在神里面。…我能从经历中见证，照着主的教导祷告，乃是把我们自己祷告到神里面。

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

在我们的经历中，我们常不在神里面。我们没有驻留在神里面，我们没有停留在神里面。比方说，一位弟兄就寝前对太太发脾气，次日早晨起床的时候，他就在神之外。他该怎么作？他该把自己祷告到神里面。

我们时常受打岔离开神，（甚至）只因报纸上的一个广告，我们就受打岔…。因为我们很容易受打岔离开神，所以我们应当每天早晨花时间与祂同在，把我们自己祷告到祂里面。…“父，赦免我，因为我赦免别人，”这祷告就包括了一切。你越这样祷告，就越晓得你是把自己祷告到神里面。于是你在神里面就会得着生命的供应。（路加福音生命读经，二六四至二六七页。）

参读：路加福音生命读经，第二十七篇。

place praying, when He ceased, a certain one of His disciples said to Him, Lord, teach us to pray…” We do not know what the Lord was praying for. When the disciples saw Him praying, they wanted Him to teach them to pray. Then the Lord went on to say, “When you pray, say, Father, Your name be sanctified; Your kingdom come. Give us each day our daily bread. And forgive us our sins, for we also forgive everyone indebted to us. And do not bring us into temptation” (vv. 2-4)…If we would pray this way again and again, the result will be that we will pray ourselves into God. In other words, the issue of this prayer is that we find ourselves in God.

If we pray according to the Lord’s teaching in these verses, we will be persons in God. I encourage you to pray, “Father, Your name be sanctified; Your kingdom come.” If you pray this a number of times, you will find that you are in God…From experience I can testify that to pray according to the Lord’s instruction is to pray ourselves into God.

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

Often in our experience we are not in God. We do not stay in God; we do not remain in Him. For example, before going to bed, a brother loses his temper with his wife. When he rises up the next morning, he rises up outside of God. What should he do? He should pray himself into God.

Often we are distracted from God,…[even] simply by an advertisement in the newspaper. Because we are easily distracted from God, we should spend time every morning with Him, praying ourselves into Him…The prayer, “Father, forgive me as I forgive others,” is inclusive. The more you pray like this, the more you will realize that you pray yourself into God. Then in God you will receive the life supply. (Life-study of Luke, pp. 222-223)

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

## 第三周▪周五

### 晨兴喂养

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

也许你想知道，在路加十一章一至十三节，我们从哪里能看见从父接受生命供应的事。十一至十三节指明生命的供应。…这里鱼、鸡蛋和圣灵指明生命的供应。五节的饼也指明生命的供应。我们若把饼包括在内，就有四项生命的供应。当我们把自己祷告到神里面，我们就能接受祂的丰富作我们的供应。（路加福音生命读经，二六七页。）

### 信息选读

在路加十一章十三节，主说，我们虽然不好，尚且知道把好东西给儿女；何况天上的父，岂不更将圣灵给求祂的人么？这含示真正的好礼物就是圣灵。主受死前，吩咐门徒要求圣灵；主复活后，吩咐他们要受圣灵。（约二十 22。）

在路加十一章十一至十三节主…说，作父亲的不会拿蛇当鱼或蝎子当鸡蛋给他儿子。不仅如此，主还说，父要将圣灵给求祂的人。在表号上，蛇表征撒但和他的天使，蝎子表征撒但的污鬼。…主在十一至十三节的话指明，我们祷告的用意应当是寻求生命的供应，求饼、鱼和鸡蛋。饼代表地上的丰富，鱼代表海里的丰富，鸡蛋代表空中与地上之物

## WEEK 3 — DAY 5

### Morning Nourishment

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

Perhaps you are wondering where in Luke 11:1-13 we can see the matter of receiving the life supply from the Father. The life supply is indicated in verses 11 through 13...Here the life supply is indicated by the fish, the egg, and the Holy Spirit. In verse 5 it is indicated by the loaves. If we include the loaves, we have four items of the life supply. When we pray ourselves into God, we receive His riches as our supply. (Life-study of Luke, pp. 223-224)

### Today's Reading

In Luke 11:13 the Lord said that if we, being evil, know how to give good gifts to our children, how much more will the Father give the Holy Spirit to those who ask Him! This implies that the one gift that is truly good is the Holy Spirit. Before His death the Lord told the disciples to ask for the Holy Spirit. After His death and resurrection He told them to receive the Holy Spirit (John 20:22).

In Luke 11:11 through 13 the Lord [said] that a father will not give his son a snake instead of a fish, or a scorpion instead of an egg. Furthermore, the Lord said that the Father will give the Holy Spirit to those who ask Him. In figure, a snake signifies Satan and his angels, and a scorpion signifies Satan's demons. The Lord's word in 11:11-13 indicates that our intention in prayer should be to seek the life supply—to seek loaves, fish, and eggs. Loaves represent the riches of the land; fish, the riches of the sea; and eggs, the riches

的丰富。因此，饼、鱼、鸡蛋，代表地上、水里、空中的丰富，就是代表各种不同的丰富。在十三节我们看见，圣灵是这些丰富的总和。圣灵是饼、鱼和鸡蛋的总和。…圣灵乃是生命的供应。当我们把自己祷告到神里面，我们就该停留在神里面，接受圣灵作我们生命的供应。

你以前曾否听过，祷告乃是把自己祷告到神里面，好叫我们不断停留在祂里面，接受圣灵作我们生命的供应？这由饼、鱼和鸡蛋所表征的生命供应，不仅滋养我们自己，也滋养那些受我们照顾的人。…我们已经着重地强调这事实：祷告乃是把我们自己祷告到神里面。每当我们的祷告没有把我们带到神里面，那就不对了。我们不该继续那样祷告。我们祷告的管治原则应当是：祷告总是把我们带到神里面。

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

从我们对主的经历中知道，我们祷告得正确，往往就把自己祷告到神里面。当我们停留在祂里面，就接受祂的丰富，就是化身在祂灵里的丰富。当我们接受圣灵作我们生命的供应（由饼、鱼和鸡蛋所表征），我们就能喂养自己，也能喂养一切受我们照顾的人。（路加福音生命读经，二六七至二七〇页。）

参读：路加福音生命读经，第二十七篇。

of something both in the air and on the earth. Therefore, loaves, fish, and eggs represent the riches of the land, the water, and the air; that is, these represent different kinds of riches. In verse 13 we see that the Holy Spirit is the totality of these riches. The Holy Spirit is the totality of the loaves, the fish, and the egg. The Holy Spirit is the life supply. When we pray ourselves into God, we should remain in God to receive the Holy Spirit as our life supply.

Have you ever heard before that to pray is to pray ourselves into God so that we may remain in Him continually to receive the Holy Spirit as our life supply? This life supply, signified by the loaves, the fish, and the egg, nourishes not only ourselves but also those under our care. We have strongly emphasized the fact that to pray is to pray ourselves into God. Whenever our prayer does not bring us into God, it is wrong. We should not continue to pray in that way. The governing principle of our prayer should be that prayer always brings us into God.

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

We know from our experience with the Lord that often we have prayed properly and have prayed ourselves into God. As we remain in Him, we receive His riches, the riches that are embodied in His Spirit. When we receive the Holy Spirit as our life supply signified by the loaves, the fish, and the egg, we can feed ourselves, and we can also feed all those under our care. (Life-study of Luke, pp. 224-226)

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

## 第三周■周六

### 晨兴喂养

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

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

在但以理九章三至二十三节，我们看得见（七十个七）这异象之路——但以理在祷告中迫切地寻求主神，并且禁食祈求。

但以理在祷告中，承认他自己的罪，并以色列的君王、首领、列祖、以及以色列众人的罪。（3～15，20 上。）

在他的祷告中，但以理也为圣城耶路撒冷、神的圣山、神的圣民祈求。（16～17，19 下，20 下。）这就是说，他为神在地上一切的权益祈求，不是为自己的利益祈求。

不仅如此，但以理求主赦免他们，不是靠他们自己所行的义，乃是靠神的大怜悯。（18～19 上。）

二十一至二十三节说到神对但以理祷告祈求的回应。…但以理迫切祷告，求神恢复圣地，差遣祂的百姓归回，重建圣城。（16～19。）神回应了他，借着天使加百列向他传报关于七十个七之事。（20～27。）这个回应超过但以理所求的。（但以理书生命读经，一〇一至一〇二页。）

### 信息选读

## WEEK 3 — DAY 6

### Morning Nourishment

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

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

In Daniel 9:3-23 we see the way to obtain [the vision of the seventy weeks]—Daniel’s desperate seeking of the Lord God in prayer and supplications with fasting.

In his prayer Daniel confessed his own sins and the sins of the kings, the chief men, and the fathers of Israel, and of all the people of Israel (vv. 3-15, 20a).

In his prayer Daniel also supplicated for the holy city of Jerusalem, the holy mountain of God, and the holy people of God (vv. 16-17, 19b, 20b). This means that he supplicated for all the interests of God on the earth, not for his own interest.

Furthermore, Daniel asked the Lord to forgive them, not based upon their righteousness but based upon God’s great compassion (vv. 18-19a).

In verses 21 through 23 we have God’s answer to Daniel’s prayer and supplication...In his desperate prayer, Daniel requested that God recover the Holy Land, send His people back, and rebuild the holy city (vv. 15-19). But God answered him by giving him the report through the angel Gabriel of the seventy weeks (vv. 20-27). This answer exceeded what Daniel requested. (Life-study of Daniel, pp. 85-86)

### Today's Reading

所罗门甚至为着神的民将来的被掳祷告。（王上八 46 ~ 53。）他祷告在神的民被掳时，耶和华垂听祂民的祷告，为他们施行公理，只要他们肯全心全魂归向神，又向着神赐给他们列祖之地，和神所选择的城，并所罗门为神的名所建造的殿祷告，好使他们从地上的万民中分别出来，作祂的产业。

关于神垂听祂选民祷告的七种情形，末了的情形（48）强调三件事：圣地，预表基督是神分给信徒的分；（西一 12；）圣城，表征在基督里神的国；圣殿，表征神在地上的家，召会。这三件事——圣地、圣城和圣殿，是关乎神经纶的三件紧要的事。在被掳到巴比伦期间，但以理把窗户开向耶路撒冷，一日三次，向着圣地、圣城与圣殿祷告。（但六 10。）这指明我们向神的祷告，必须是向着神永远经纶里的目标，就是基督、神的国、与神的家，这样神必垂听我们的祷告。

圣地、圣城和圣殿，都是基督的预表。…今天，我们的祷告该对准圣地、圣城和圣殿。这意思是说，我们的祷告该对准神的权益，就是对准基督与召会——神在地上的权益。…我们需要为圣徒祷告，但我们的祷告不该对准他们。一面我们为他们祷告，另一面我们是因着神的权益为他们祷告。

我们需要记得，祷告与三方有关：我们、神和撒但。有时我们为某人祷告，撒但就来攻击他，使他的情形变得更糟。这原因乃是我们的权益是在于那人，不在于神的经纶。不论我们为谁祷告，我们的祷告都该对准神的基督，就是神在祂经纶中的权益。（列王纪生命读经，四六至四七页。）

参读：列王纪生命读经，第六篇。

Solomon prayed even concerning the future captivity of God's people (1 Kings 8:46-53). He prayed that in the captivity of His people Jehovah would hear His people's prayer and maintain their cause when they would return to Him with all their heart and with all their soul and pray to Him toward the land that He had given to their fathers, toward the city that He had chosen, and toward the house that Solomon had built for His name, that they could be separated from all the peoples of the earth to be His inheritance.

In the last of the seven conditions concerning God's listening to the prayers of His elect, three things are stressed (v. 48): the Holy Land, typifying Christ as God's allotted portion to the believers (Col. 1:12); the holy city, signifying the kingdom of God in Christ; and the holy temple, signifying God's house, the church, on the earth. These three things—the Holy Land, the holy city, and the holy temple—are the three crucial things regarding God's economy. During the Babylonian captivity Daniel prayed for the Holy Land, the holy city, and the holy temple three times a day by opening his window toward Jerusalem (Dan. 6:10). This indicates that God will listen to our prayer in the way that our prayer to God must be toward Christ, the kingdom of God, and the house of God as the goal in God's eternal economy.

The Holy Land, the holy city, and the holy temple are all types of Christ... Today, our prayers should be aimed at the Holy Land, the holy city, and the holy temple. This means that our prayers should be aimed at the interest of God, that is, at Christ and the church as God's interest on earth. We need to pray for the saints, but we should not aim our prayers at them. On the one hand we pray for them, but on the other hand we pray for them because of God's interest.

We need to remember that prayer involves three parties: us, God, and Satan. Sometimes when we pray for a certain person, Satan comes to attack him, and his situation becomes worse. The reason for this is that our interest is in that person, not in God's economy. No matter for whom we are praying, we should aim our prayer at God's Christ, who is God's interest in His economy. (Life-study of 1 & 2 Kings, pp. 38-39)

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

# 第三周诗歌

563

## 祷告 — 同心合意

8 7 8 7 副 (英 779, 不同调)

降 B 大调

4/4

$B^b$   $E^b$   $B^b$   $F7$   $B^b$   
 $\dot{5} \cdot \dot{6} \ \dot{5} \ \dot{1} \ \dot{7} \ \dot{6} \mid \dot{6} - \dot{5} - \mid \dot{4} \cdot \dot{3} \ \dot{4} \ \dot{5} \ \dot{6} \ \dot{5} \mid \dot{5} - \dot{3} \cdot \dot{0} \mid$   
 一 要在灵里同心 祷告, 不照你心所思想,  
 $B^b$   $E^b$   $B^b$   $F7$   $B^b$   
 $\dot{5} \cdot \dot{6} \ \dot{5} \ \dot{1} \ \dot{7} \ \dot{6} \mid \dot{6} - \dot{5} - \mid \dot{4} \cdot \dot{3} \ \dot{4} \ \dot{5} \ \dot{6} \ \dot{7} \mid 1 - - 0 \mid$   
 只照深处恩膏 涂抹, 成全主心所愿望。  
 $F7$   $B^b$   $Gm$   $D$   $F7$   
 $2 \cdot 2 \ 2 \ 2 \ 3 \ 2 \mid 1 - 5 - \mid \dot{6} \cdot \dot{6} \ \dot{6} \ \dot{6} \ \dot{7} \ 1 \mid 2 - \#2 - \mid$   
 (副) 要在灵里同心 祷告, 不照你心所思想,  
 $B^b$   $E^b$   $B^b$   $E^b$   $F7$   $B^b$   
 $3 \cdot 3 \ 4 \ 3 \ 1 \ \dot{6} \mid \dot{5} - \dot{3} - \mid \dot{4} \cdot \dot{6} \ \dot{5} \ 1 \ \dot{7} \cdot \dot{7} \mid 1 - - 0 \parallel$   
 只照深处恩膏 涂抹, 成全主心所愿望。

- 二 要在灵里同心祷告, 借着十架否认己;  
一切愿望、所有心意, 都要让灵来管理。
- 三 要在灵里同心祷告, 坐在天上用权柄;  
属地利益全踏脚下, 进攻空中的首领。
- 四 要在灵里同心祷告, 与众圣徒同祈求;  
寻求主的心意、带领, 灵中和谐永保守。
- 五 要在灵里同心祷告, 儆醒、祷告要持久;  
为神国度和神荣耀, 儆醒、祷告到成就。
- 六 要在灵里同心祷告, 和谐一致寻求神;  
在主身体的灵里面, 永远祷告凭同心。

# WEEK 3 — HYMN

## Pray with one accord in spirit

Prayer — With One Accord

779

1. Pray with one ac - cord in spir - it, Not ac - cord - ing to our  
 thought, But a - lone by the a - noint - ing, As the Lord has ev - er  
 sought. (C) Pray with one ac - cord in spir - it, Not ac - cord - ing to our  
 thought, But a - lone by the a - noint - ing, As the Lord has ev - er sought.

2. Pray with one accord in spirit,  
By the cross deny the soul;  
All desires and all intentions  
Let the Spirit now control.
3. Pray with one accord in spirit,  
Pray as in the heavenlies;  
All the earthly interests treading,  
Fight the principalities.
4. Pray with one accord in spirit,  
Supplicate relatedly;  
Seek the Lord, His mind, His leading,  
In the Spirit's harmony.
5. Pray with one accord in spirit,  
Pray and watch persistently;  
For God's kingdom and His glory,  
Pray and watch in harmony.
6. Pray with one accord in spirit  
Seeking God in unity;  
In the Spirit of the Body  
Ever pray in harmony.

