

第三周

借着主恢复中能力的三个实质—
祷告、那灵与话—
维持同心合意

诗歌：563

读经：徒一8、14，四24～31，六4、7，十二24，十九20

【周一】

壹 我们能凭着祷告、那灵与话，为着神的行动维持同心合意；我们必须在话上劳苦，在祷告上劳苦，并殷勤对待圣灵：

一 祷告、那灵与话是主恢复中能力的三个实质—徒一8、14，四31，六4、7，十二24，十九20。

二 我们必须祷告，使我们有那灵作能力来传播主的话—六7，十二24，十九20，参提前五17～18：

1 我们必须使自己被圣言所浸润、构成甚至泡透；我们若有负担传福音，就必须进入主的话，成为认识主话的人—西三16。

2 我们该求主把我们全人带进光中，受祂对付，成为有能力，在素质上和经纶上，里外都满有那灵的人—弗

Week Three

**Maintaining the One Accord
by the Three Substances of the Power
in the Lord's Recovery—
Prayer, the Spirit, and the Word**

Hymns: 779

Scripture Reading: Acts 1:8, 14; 4:24-31; 6:4, 7; 12:24; 19:20

§ Day 1

I. We can maintain the one accord by prayer, the Spirit, and the Word for God's move; we must be those who are toiling in the Word, laboring in prayer, and being diligent in dealing with the Holy Spirit:

A. Prayer, the Spirit, and the Word are the three substances of the power in the Lord's recovery—Acts 1:8, 14; 4:31; 6:4, 7; 12:24; 19:20.

B. We must pray that we might have the Spirit as the power to spread the Word—6:7; 12:24; 19:20; cf. 1 Tim. 5:17-18:

1. We must get ourselves saturated, constituted, and even soaked with the holy Word; if we are burdened to preach the gospel, we must get into the Word and be persons who know the Word—Col. 3:16.

2. We should ask the Lord to bring our entire being into the light and be dealt with by Him to become persons of power, who are full of the Spirit within and without,

五 18，徒二 38，五 32 下，四 8、31，十三 9、52。

三 早期的门徒执行主在这地上的行动，若是有不同的作法、凭借、媒介或实质，他们就无法维持同心合意；要维持独一的同心合意，我们都必须学习用同样的方式作同样的事——14，四 31。

四 不要想采取祷告、那灵与话以外的方式；任何别的方式都会引起异议和分裂。

【周二、周三】

贰 话所带来的圣别，对付分裂的因素，结果就产生一；真理圣别人，而圣别产生一——约十七 14～24：

一 圣别人的话、圣别人的灵、圣别人的生命以及圣别人的神全都是一；因此，我们若被圣别，因着所有分裂的因素全被除掉，我们就自然而然是一了。

二 在约翰十七章十七至二十三节，我们看见圣别产生真正的一，因为这圣别保守我们在三一神里面；二十一节说，“使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面”：

- 1 为着要成为一，我们需要在二十一节的“我们”里面，就是在三一神里面。
- 2 要在三一神里面，唯一的路是借着圣别人的真理，对付所有分裂的因素。
- 3 借着蒙保守在三一神里面，我们就成为一；但是何时我们从三一神里面出来，立刻就产生分裂。
- 4 每天早晨我们需要接触主，摸着活的话，并且得着神圣的实际注入我们里面；当我们这样接触主时，

essentially and economically—Eph. 5:18; Acts 2:38; 5:32b; 4:8, 31; 13:9, 52.

C. The early disciples could not have maintained the one accord if they had had different ways, means, agents, or substances for them to carry out the Lord's move on this earth; in order to maintain the unique one accord, we all must learn to do the same thing by the same way—1:14; 4:31.

D. We must not think of taking a way other than prayer, the Spirit, and the Word; any other way will cause dissension and division.

§ Day 2 & Day 3

II. **Sanctification through the Word results in oneness by dealing with the factors of division; truth sanctifies, and sanctification issues in oneness—John 17:14-24:**

A. The sanctifying word, the sanctifying Spirit, the sanctifying life, and the sanctifying God are all one; therefore, if we are being sanctified, we are one spontaneously because all the factors of division are taken away.

B. In John 17:17-23 we see that sanctification issues in the genuine oneness because this sanctification keeps us in the Triune God; verse 21 says, “That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us”:

1. In order to be one, we need to be in the “Us,” that is, in the Triune God.
2. The only way to be in the Triune God is by the sanctifying truth that deals with all the factors of division.
3. By being kept in the Triune God, we are one, but whenever we are out of the Triune God, we are divided immediately.
4. We need to contact the Lord every morning, touch the living Word, and have the divine reality infused into our being; as we contact the Lord in this way,

分裂的因素就被克服了。

- 5 当我们里面分裂的因素为圣别人的真理所治死，我们就被带进真正的一里，因为圣别保守我们在三一神里面。
- 6 借真理的话而得圣别，就产生基督身体的一，就是三一神扩大的一—21 节。

三 分裂的因素有四：

- 1 这些因素中的头一个就是世界；只要我们在某方面还是爱世界，那方面的世界就要成为分裂的原因—14 ~ 16、18 节，约壹二 15 ~ 17，五 19。
- 2 分裂的另一个因由是野心；当我们借着话接触主，并让祂将祂自己注入我们里面时，真理就分赐到我们里面，杀死我们的野心—参赛十四 13。
- 3 分裂的第三个因由是自高；我们应当愿意一无所是而高举基督这独一无二的重要人物，祂是在宇宙中居首位者—西一 18，林后四 5，约叁 9 ~ 11。
- 4 分裂的第四个因素是意见和观念；我们不该坚持自己的意见，而该单纯地追求主的目标，就是恢复基督作生命和一切，为着召会的建造—太十六 21 ~ 24，参启三 14。

【周四】

叁 当我们从自己里面迁出来，进入三一神里面时，我们就是一，甚至被成全成为一，以致同心合意—约十七 11、17、21 ~ 23，弗四 1 ~ 6：

- 一 被圣别就是从我们自己里面迁出来，进入三一神里面，并让基督活在我们里面；这样我们就

the factors of division are overcome.

5. When the factors of division in us are put to death by the sanctifying truth, we are brought into the genuine oneness, for sanctification keeps us in the Triune God.
6. Sanctification through the word of the truth results in the oneness of the Body of Christ, which is the enlarged oneness of the Triune God—v. 21.

C. There are four factors of division:

1. The first of these factors is worldliness; as long as we love the world in a certain aspect, that aspect of worldliness becomes a cause of division—vv. 14-16, 18; 1 John 2:15-17; 5:19.
2. Another cause of division is ambition; when we contact the Lord through the Word and allow Him to infuse Himself into us, the truth thus imparted into our being kills our ambition—cf. Isa. 14:13.
3. A third cause of division is self-exaltation; we should be willing to be nobody and to exalt Christ as the only Somebody, the One who has the universal preeminence—Col. 1:18; 2 Cor. 4:5; 3 John 9-11.
4. The fourth factor of division is opinions and concepts; we should not hold on to our opinion but simply pursue the Lord's goal: the recovery of Christ as life and as everything for the building up of the church—Matt. 16:21-24; cf. Rev. 3:14.

§ Day 4

III. When we move out of ourselves and into the Triune God, we are one and are even perfected into one to be in the one accord—John 17:11, 17, 21-23; Eph. 4:1-6:

- A. To be sanctified is to move out of ourselves and into the Triune God and to allow Christ to live in us; in this way we are perfected into one—John

被成全成为一——约十七 21 ~ 23。

二 这圣别是借着话，就是借着真理；也是借着灵，就是借着真理的灵：

- 1 当我们每天早晨来到主的话跟前，在外面我们是接触话，但在里面是灵摸着我们；话和灵都是实际，借着这二者，我们就得以圣别。
- 2 我们越接触话，灵越摸着我们，我们就越从自己里面迁出来；我们就从一个住处——己——迁移到另一个住处——三一神。
- 3 我们天天需要这种迁移，因为在己里面有世界、野心、自高、意见和观念。
- 4 我们若是不断接触话，并让灵天天摸着我们，我们就要被圣别；那就是说，我们要从自己里面，从我们的老家搬出来，搬进三一神，搬进我们的新居去。
- 5 一旦我们从自己里面出来，我们就被圣别，从分裂的因素中分别出来，不仅分别归神，更是进入神里面。
- 6 要有真正的一和同心合意，首先，我们必须从自己里面迁出来，进入三一神里面（17、21）；然后，我们需要让基督活在我们里面（23 上），这样我们无论在哪里，都能与当地的圣徒是一。

三 “我在他们里面，你在我里面，使他们被成全成为一”；这个被成全的一就是真实的建造；这就是在生命里的长大——23 节，弗四 16：

- 1 被成全成为一，意思就是从世界、野心、自高、意见和观念中蒙拯救。
- 2 “我在他们里面”——意思是子在我们里面生活并运行。
- 3 “你在我里面”——意思是父在子里面生活并运行。

17:21-23.

B. This sanctification takes place by the Word, which is the truth, and by the Spirit, who is the Spirit of truth:

1. As we come to the Word every morning, outwardly we touch the Word, but inwardly the Spirit touches us; by the Word and by the Spirit, both of which are the reality, we are sanctified.
2. The more we touch the Word and the more the Spirit touches us, the more we move out of ourselves; we move from one dwelling place, the self, to another dwelling place, the Triune God.
3. Every day we need to make this move, for in the self there are worldliness, ambition, self-exaltation, and opinions and concepts.
4. If we continually touch the Word and allow the Spirit to touch us day by day, we will be sanctified; that is, we will move out of ourselves, our old lodging place, and into the Triune God, our new lodging place.
5. Once we are out of ourselves, we are sanctified, separated from the factors of division and separated not only unto God but also into God.
6. To have the genuine oneness and the one accord, we must first move out of ourselves and into the Triune God (vv. 17, 21); then we must allow Christ to live in us (v. 23a) so that we can be one with the saints in any locality.

C. “I in them, and You in Me, that they may be perfected into one”; this perfected oneness is the real building; it is the growth in life—v. 23; Eph. 4:16:

1. To be perfected into one means to be rescued from worldliness, ambition, self-exaltation, and opinions and concepts.
2. “I in them”—this means that the Son is living and moving in us.
3. “You in Me”—this means that the Father is living and moving in the Son.

4 换句话说，当子在我们里面生活并运行时，父就在祂里面生活并运行；借着这双重的生活并运行，我们就被成全成为一，并且在荣耀中彰显父。

四 野心含示在约翰十七章二十一节，自高在二十二节，而观念和意见在二十三节：

- 1 在三一神里没有野心，在父的荣耀里没有自高，在基督生活并掌权的地方没有意见和观念。
- 2 在经过过程之三一神这神圣奥秘的范围里，野心被吞灭，自高消失，观念和意见也都消杀了；这里没有撒但系统化世界（15）中分裂的邪恶，却有真正的一。

五 真正的一乃是活在父里面，让基督活在我们里面，并活在父的荣耀、父的彰显里—22、24 节：

- 1 我们需要从自己里面迁出，进入三一神里面，并且留在祂里面，为着父的彰显，父的荣耀。
- 2 只有在三一神里，才可能有真实的建造，真实的一，以及同心合意作为一的实行，而且只有当基督活在我们里面时，这建造才能兴盛；如此我们就能在荣耀中彰显父，并经历真正的一。

【周五】

肆 使徒行传给我们看见我们所需要的祷告，乃是为着在素质上并经纶上被那灵充满并充溢，使我们一切的活动都是行动之神的活动——14，六4，十三1～4：

- 一 我们所需要的祷告，乃是带进那灵浇灌的祷告——14，二1～4、16～17 上。

4. In other words, while the Son lives and moves in us, the Father lives and moves in Him; by this twofold living and moving, we are perfected into one, and we express the Father in glory.

D. Ambition is implied in John 17:21; self-exaltation, in verse 22; and concepts and opinions, in verse 23:

1. In the Triune God there is no ambition, in the glory of the Father there is no self-exaltation, and in the place where Christ lives and reigns there are no opinions and concepts.
2. In the divine and mystical realm of the processed Triune God, ambition is swallowed up, self-exaltation disappears, and concepts and opinions are killed; here there is no evil of division in the Satan-systematized world (v. 15); instead, there is genuine oneness.

E. Genuine oneness is living in the Father, allowing Christ to live in us, and living in the Father's glory, His expression—vv. 22, 24:

1. We need to move out of ourselves and into the Triune God and remain in Him for the Father's expression, His glory.
2. The real building, the oneness, and the one accord as the practice of the oneness is possible only in the Triune God, and it is prevailing only when Christ lives in us; then we can express the Father in glory and experience the genuine oneness.

§ Day 5

IV. The book of Acts shows the prayer that we need in order to be filled with the Spirit essentially and economically so that all our activities would be the activities of the acting God—1:14; 6:4; 13:1-4:

- A. The prayer that we need is the prayer that brought in the outpouring of the Spirit—1:14; 2:1-4, 16-17a.

- 二 我们所需要的祷告，乃是使地震动，并使门徒得着圣灵加力，放胆讲说神的话的祷告—四 24～31。
- 三 我们所需要的祷告，乃是叫使徒们配得过话语职事的祷告—六 4。
- 四 我们所需要的祷告，乃是将彼得带到魂游象外，并将属天的异象带给他的祷告—十 9～16。
- 五 我们所需要的祷告，乃是为彼得开了监牢门的祷告—十二 4～14。
- 六 我们所需要的祷告，乃是将五位申言者和教师带到主的使命里的祷告—十三 1～4。
- 七 我们所需要的祷告，乃是带进地大震动，使监牢的地基都摇动的祷告—十六 23～26。
- 八 我们所需要的祷告，乃是将保罗带到魂游象外，并带到主对他的说话里的祷告—二二 17～21。

【周六】

伍 使徒行传给我们看见，我们与神同工建造召会乃是属灵的争战，并且祷告乃是完成神工作的秘诀—四 24～31，诗二 1～2，弗六 10～20：

- 一 我们在主面前所发出的祷告，必须反对并抵挡“相反的祷告”；这些相反的祷告特别针对着召会和我们为着建造召会所作的工作—约十七 15，太六 13，参诗三一 20。
- 二 为着维持同心合意并实行一，我们要“坚定地祷告，在此儆醒感恩”（西四 2）；我们需

- B. The prayer that we need is the prayer that shook the earth and empowered the disciples with the Holy Spirit to speak the word of God with all boldness—4:24-31.
- C. The prayer that we need is the prayer of the apostles to match the ministry of the word—6:4.
- D. The prayer that we need is the prayer that brought Peter into a trance and brought a heavenly vision to him—10:9-16.
- E. The prayer that we need is the prayer that opened the prison gate for Peter—12:4-14.
- F. The prayer that we need is the prayer that brought the five prophets and teachers into the Lord's commission—13:1-4.
- G. The prayer that we need is the prayer that brought in a great earthquake and shook the foundations of the prison house—16:23-26.
- H. The prayer that we need is the prayer that brought Paul into a trance and into the Lord's speaking to him—22:17-21.

§ Day 6

V. The book of Acts shows that our working together with God to build up the church is a spiritual warfare and that prayer is the secret to accomplish God's work—4:24-31; Psa. 2:1-2; Eph. 6:10-20:

- A. The prayers that we utter before the Lord must stand against and resist “counter-prayers” that are directed particularly against the church and the work we are carrying out to build up the church—John 17:15; Matt. 6:13; cf. Psa. 31:20.
- B. In order to maintain the one accord, to practice the oneness, we need to “persevere in prayer, watching in it with thanksgiving” (Col. 4:2); we need

要不住地祷告，保持自己亲密地联于主（帖前五 17，太二六 41，西二 19）。

三 不祷告乃是罪；所有在主恢复里的人都必须多多祷告，并抵挡不祷告的罪——撒十二 23，西四 2。

to pray without ceasing, keeping ourselves intimately connected to the Lord (1 Thes. 5:17; Matt. 26:41; Col. 2:19).

C. Prayerlessness is a sin; all in the Lord's recovery must be prayerful and stand against the sin of prayerlessness—1 Sam. 12:23; Col. 4:2.

第三周■周一

晨兴喂养

徒一 14 这些人…都同心合意，坚定持续地祷告。

8 但圣灵降临在你们身上，你们就必得着能力，…直到地极，作我的见证人。

四 31 祈求完了，…他们就都被圣灵充溢，放胆讲说神的话。

使徒行传开始于同心合意，也强调同心合意。然而，早期的门徒执行主在这地上的行动，若是有不同的作法、凭借、媒介或实质，他们就无法维持或保守这种同心合意。我们把整卷使徒行传从头到尾读过，就能看见，为着执行神在这地上的行动以成就祂新约的经纶，他们所采取的作法完全是凭着三个主要实质—祷告、那灵与话。不但在使徒行传里，就是在全本新约，也都是用祷告、那灵与话来执行神的经纶。今天基督教里不同的团体使用许多别的作法。…要维持独一的同心合意，我们都必须学习用同样的方法作同样的事。构成主行动独一作法的实质乃是祷告与那灵，这两者的结果产生话（李常受文集一九八六年第一册，一〇五页）。

信息选读

我们不该用祷告、话与那灵以外的事物来经营福音或召会生活。不然，我们就要预备好面对一些副作用，就如异议，这会破坏真正的同心合意。

走正路似乎很笨拙。这需要时间和忍耐；我们必须劳苦努力。让我们在话上劳苦，在祷告上劳苦，

WEEK 3 — DAY 1

Morning Nourishment

Acts 1:14 These all continued steadfastly with one accord in prayer...

8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses...unto the uttermost part of the earth.

4:31 And when they had so besought,...they were all filled with the Holy Spirit and began to speak the word of God with boldness.

The book of Acts begins with the one accord and stresses the one accord. The early disciples could not have maintained or kept this one accord, however, if they had had different ways, means, agents, or substances for them to carry out the Lord's move on this earth. [In Acts] we can see that the way they took to carry out God's move on this earth to fulfill His New Testament economy was entirely by three main substances—prayer, the Spirit, and the Word. Not only in Acts but also throughout the entire New Testament, prayer, the Spirit, and the Word were used for the carrying out of God's economy. The different groups in Christianity today use many other ways...In order to maintain the unique one accord we all have to learn to do the same thing by the same way. The substances that constitute the unique way for the Lord's move are prayer and the Spirit, which result in the Word. (CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," p. 85)

Today's Reading

We should not use anything other than prayer, the Spirit, and the Word to carry on the gospel or the church life. Otherwise, we should be prepared for some side effects like dissension, which will damage the real one accord.

It may seem very awkward to take the genuine way. It takes time and patience; we have to labor and toil. Let us toil in the Word, labor in prayer,

并殷勤对待圣灵，这是值得的。我们必须花许多时间进入主的话；我们必须使自己被圣言所浸润、构成甚至泡透。我们也必须被我们与主的接触所构成。我们必须天天时时接触祂，然后我们就要成为正确的人。

你若有负担传福音，必须进入主的话，成为认识主话的人。一个人也许是银行经理或大学教授，但他仍必须在主的话上花时间。…你要出去接触人，需要认识圣言。然后要用你一切可用的时间来祷告，接触活的主。

你在祷告的时候，不要牵挂着自己的工作或别的事物，甚至不要牵挂着传福音。…要将自己向主敞开，让祂进来，至少有十分钟对你说话，光照你，向你指出一切的亏欠、罪恶、邪恶和不纯洁的思想。求祂把你全人带进光中，完全、彻底暴露你真实的光景。这样的祷告会使你有力。你不需要装作有能力。你是被炼净、受管教的人，你一开口，每一句都会成为有能力的话。凡从你口中出来的，都会有能力。…情形所以会如此，是因借着你的祷告，你已经被那洁净人者所浸透。

那洁净你的也是那炼净并浸透你的。作为被主浸透的人，你得着了加力。…祷告使你成了…另一个人…。这样一个祷告的人里外都满有那灵。

不要想采取祷告、那灵与话以外的方式；任何别的方式都会引起异议和分裂（李常受文集一九八六年第一册，一一三至一一六、一一八页）。

参读：使徒行传生命读经，第四十九篇；同心合意为着主的行动，第二章。

and be diligent in dealing with the Holy Spirit. This is worthwhile. We have to spend much time to get into the Word; we have to get ourselves saturated, constituted, and even soaked with the holy Word. We must also get ourselves constituted with our contact with the Lord. We have to contact Him day by day and hour after hour; then we will be the right person.

If you are burdened to preach the gospel, you must get into the Word and be one who knows the Word. A person may be a manager of a bank or a college professor, but he still has to spend time in the Word...For you to go out to contact people, you need to know the holy Word. Then use all your available time to pray to contact the living Lord.

When you pray, do not be occupied with your work or with other things. Do not even be occupied with gospel preaching...Leave yourself open to the Lord. Let Him come in for at least ten minutes to speak to you, to enlighten you, to point out to you all your shortcomings, sinfulness, evil, and impure thoughts. Ask Him to bring your entire being into the light for a full and utter exposure of your real condition. This kind of prayer would make you prevailing. You do not need to pretend that you are powerful. As a purified and chastised person, when you open up your mouth, every word will be a word of power. Whatever comes out of your mouth will be powerful...This will be the case because through your prayer you have been saturated by the cleansing One.

The One who cleanses you is also the One who purifies and saturates you. As a person saturated with the Lord, you will be empowered...Prayer makes your person...Such a person of prayer will be full of the Spirit within and without.

Do not think of taking a way other than prayer, the Spirit, and the Word. Any other way will cause dissension and division. (CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," pp. 91-93, 95)

Further Reading: Life-study of Acts, msg. 49; CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," ch. 2

第三周■周二

晨兴喂养

约十七 17 求你用真理圣别他们，你的话就是真理。

21 使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。

约翰十七章指明真理、圣别与一是彼此相关的。…十七节将真理与圣别放在一起，因为圣别是出自真理的。当真理在我们里面动工时，结果就是圣别。这个借真理而有的圣别乃是为着一。…真理圣别人，而圣别产生一。

父具体化身在子里，子实化为那灵，而那灵与话乃是一。当我们摸着话时，我们也摸着那灵，于是有些东西就灌输到我们里面的人里。凡这样灌输到我们里面的东西，就是真理。虽然这包含了圣经知识的获得，但在这种知识里有些东西是活的。这就是三一神被我们实化，并且借着话灌输到我们里面。这不仅仅是话；这乃是由三一神所调和、浸透的话，并且灌输到我们里面。这就是叫我们得以自由并圣别我们的真理（李常受文集一九七八年第三册，四四六、四四八页）。

信息选读

我们主要的需要乃是借着主的话让三一神注入到我们里面。这种注入会作工，圣别并变化我们。这样接受主的话不是宗教的作法或规条，而是借着活的话，经历活的三一神—父、子、灵—作到我们里面。借着这样接触主的话，神就一天天加添到我们里面。结果，我们被神所浸透，与祂成为一。…借着真理的话而得圣别，结果就产生一。圣别人的

WEEK 3 — DAY 2

Morning Nourishment

John 17:17 Sanctify them in the truth; Your word is truth.

21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

John 17 indicates that truth, sanctification, and oneness are interrelated... Verse 17 puts together truth and sanctification, for sanctification issues from the truth. When the truth works within us, the result is sanctification. This sanctification through the truth is for oneness... Truth sanctifies, and sanctification issues in oneness.

The Father is embodied in the Son, the Son is realized as the Spirit, and the Spirit is one with the word. When we touch the Word, we also touch the Spirit. Then something is infused into our inner being. Whatever is infused into us in this way is the truth. Although this involves the acquisition of biblical knowledge, there is something living inside this knowledge. This is the Triune God realized by us and transfused into us through the word. This is not merely the word. It is the word mingled and saturated with the Triune God and infused into our being. This is the truth that sets us free and sanctifies us. (CWWL, 1978, vol. 3, "Truth Messages," pp. 325, 327)

Today's Reading

Our crucial need is to have the Triune God infused into us through the Word. This infusion works to sanctify us and transform us. To take the Word in this way is not a religious practice or ordinance. It is to experience the living Triune God—the Father, the Son, and the Spirit—being wrought into us through the living Word. By contacting the Word in this way, God is added into us day by day. As a result, we are permeated with God and made one with Him. Sanctification through the word of truth results in oneness.

话，圣别人的灵，圣别人的生命，以及圣别人的神全都是一。因此，我们若被圣别，我们就不得不一。因着所有分裂的因素全被除掉，我们就自然而然是一了。

这些因素中的头一个就是世界。只要你在某方面还是爱世界，那方面的世界就要成为分裂的原因，使你与弟兄姊妹们分开。

分裂的另一个原因是野心。野心就像一只地鼠，隐藏在地下作工造成损害。野心是从里面来暗中破坏的。我们都必须承认我们有野心。什么能杀死我们的野心？责备没有用。…我能由经历中作见证，当我们借着话接触主，并让祂将祂自己注入到我们里面时，真理就分赐到我们里面，杀死我们的野心。…一天过一天，圣别人的真理杀死我们里面野心的成分。野心的细菌是在我们的血轮里，需要以圣别人的真理作“抗生素”来消灭。我们的野心若不被杀死，就不能有真正的一。

我感谢主，我和弟兄们是一，不是因为我们的个性相投，或是我们作了什么承诺。我们是一，因为我们的野心被杀死了。这只隐藏的野心“地鼠”，需要借着圣别人的话来消灭。我们若渴望在召会生活里有真正的一，就需要圣别人的真理对付我们的野心。

在约翰十七章十七至二十三节，我们看见圣别产生真正的一，因为这圣别保守我们在三一神里面。…为着要成为一，我们需要在二十一节的“我们”里面，就是在三一神里面。要在三一神里面，唯一的路是借着圣别人的真理，对付所有分裂的因素。借着蒙保守在三一神里面，我们就成为一。但是何时我们从三一神里面出来，立刻就产生分裂（李常受文集一九七八年第三册，四五〇至四五二页）。

参读：真理信息，第二至三、五章；实行主当前行动之路，第二章。

The sanctifying word, the sanctifying Spirit, the sanctifying life, and the sanctifying God are all one. Therefore, if we are being sanctified, we can be nothing else but one. We are one spontaneously because all the factors of division are taken away.

The first of these factors is worldliness. As long as you love the world in a certain aspect, that aspect of worldliness becomes a cause of division. It separates you from the brothers and sisters. Anyone who is worldly is through with oneness.

Another cause of division is ambition. Ambition is like a gopher that works underground in a hidden way to cause damage. Ambition undermines from within. We all must admit that we are ambitious. What can kill our ambition? Rebuking does not avail...I can testify from experience, however, that when we contact the Lord through the Word and allow Him to infuse Himself into us, the truth thus imparted into our being kills our ambition...Day by day the sanctifying truth kills the element of ambition within us. The germ of ambition is in our blood and needs the sanctifying truth as an “antibiotic” to kill it. If our ambition is not killed, there can be no genuine oneness.

I thank the Lord that we brothers are one, not because we have the same disposition or because we have made a certain agreement. Rather, we are one because our ambition is being killed. The hidden “gopher” of ambition needs to be exterminated by the sanctifying word. If we desire to have the genuine oneness in the church life, we need the sanctifying truth to deal with our ambition.

In John 17:17-23 we see that sanctification issues in the genuine oneness because this sanctification keeps us in the Triune God...In order to be one we need to be in the “Us” [v. 21], that is, in the Triune God. The only way to be in the Triune God is by the sanctifying truth that deals with all the factors of division. By being kept in the Triune God, we are one. But whenever we are out of the Triune God, we are divided immediately. (CWWL, 1978, vol. 3, “Truth Messages,” pp. 328-329)

Further Reading: CWWL, 1978, vol. 3, “Truth Messages,” chs. 2—3, 5; CWWL, 1985, vol. 5, “The Way to Practice the Lord’s Present Move,” ch. 2

第三周■周三

晨兴喂养

约十七 22 ~ 23 你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一样。我在他们里面，你在我里面，使他们被成全成为一，叫世人知道你差了我来，并且知道你爱他们如同爱我一样。

分裂的第三个原因是自高，自高通常伴同着野心。不过，有些人有野心，好像还不高抬自己。另外有些人不只有野心，而且巴不得出人头地，被人高举。这种自高就像一条蛇，引起圣徒中间的分裂。因此，要保守真正的一，我们必须学习不高举自己。

你若是长老或是领头的人，就不该以此为夸口。不要说你是什么要人；最好什么也不是。…你若成为重要人物，就不该到召会来，因为这个地方不是为着你。…在主恢复里，人人都降为卑。赞美主，我们愿意一无所是而高举基督，祂在宇宙中居首位！基督是独一无二的重要人物。我们喜欢什么都不是，因着一无所是，我们就真正是一（李常受文集一九七八年第三册，四五二至四五三页）。

信息选读

有人曾鼓励我出版一本书来反驳《神人》那本毁谤的书。但当我把这事带到主面前，主说，“不要作什么。让他们反对你吧。你只该简单地过钉十字架的生活。得胜不在于外面的名声；得胜乃在于钉十字架的生活。让别人来毁谤你，批评你，反对你吧。只要我与你同在，你过着钉十字架的生活，那

WEEK 3 — DAY 3

Morning Nourishment

John 17:22-23 And the glory which You have given Me I have given to them, that they may be one, even as We are one; I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

A third cause of division is self-exaltation, which usually accompanies ambition. Some people, however, are ambitious but do not seem to exalt themselves. Others are ambitious and are consumed with the desire to have preeminence and to be exalted. Such self-exaltation is like a serpent; it causes division among the saints. Therefore, in order to keep the genuine oneness, we must learn not to exalt ourselves.

If you are an elder or a leading one, you should not boast about this. Do not claim that you are somebody. It is better to be nobody...If you want to be somebody, you should not come to the church, for this is not the place for you...In the Lord's recovery everyone is brought low. But praise the Lord, we are willing to be nobody and to exalt Christ, who has the universal preeminence! Christ is the only Somebody. We like to be nobodies, because by being nobodies, we are truly one. (CWWL, 1978, vol. 3, "Truth Messages," pp. 329-330)

Today's Reading

Some have encouraged me to publish a book refuting that slanderous book called The God-Men. But when I brought this matter to the Lord, the Lord said, "Don't do anything. Let them oppose you. You should simply live a crucified life. The victory is not with outward fame; it is with the crucified life. Let others defame you, criticize you, and oppose you. It is enough that I am with you and that you live a crucified life." Here in the crucified life self-exaltation is defeated. Hallelujah, in God's economy the preeminence belongs

就够了。”在钉十字架的生活里，自高被击败了。阿利路亚，在神的经纶里，独有基督居首位！父乐意使祂在凡事上居首位（西一18）。

我感谢主，绝大多数的圣徒都愿意默默无闻，使我们能有真正的一。在已过的五十年间，我们遭受反对和背叛。然而，在主恢复中的圣徒多是忠信的。…我们何等感谢主，圣别人的真理击败了世界、野心和自高。

分裂的第四个因素是意见和观念。意见就像蝎子一般。我们不该坚持自己的意见，而该单纯地寻求主的目标，就是恢复基督作生命和一切，为着召会的建造。凡多年与我同处的人都能见证，除了基督作我们的生命和一切来为着召会之外，我不坚持任何事。我们都该为着这个，而不该为着我们对其他事情的意见和观念。

分裂的四个因素—世界、野心、自高、意见—只能用圣别人的真理来对付。你想你每天早晨接触主，摸着活的话，并且有神圣的实际注入到你里面，你还会分裂么？…当我们这样接触主时，分裂的因素就被克服了。

当我们里面分裂的因素为圣别人的真理所治死，我们就会被带进真正的一里，因为圣别保守我们在三一神里面。唯有借着在三一神里，我们才有真正的一。…属世的基督徒、有野心的基督徒、自高的基督徒、有意见的基督徒是不可能成为一的。反之，主的恢复是建立在真正一的根基上，这一只借着真理之话的圣别才能得着。这在约翰福音中清楚地启示出来了。当世界、野心、自高和意见借着真理圣别人的话受到对付之后，我们被保守在三一神里，并且有真正的一（李常受文集一九七八年第三册，四五三至四五四页）。

参读：主所渴望的合一与同心并祂所喜悦的身体

to Christ alone! It pleases the Father to give Him the first place in all things (Col. 1:18).

I thank the Lord that the vast majority of the saints are willing to be nobodies so that we can have the genuine oneness. During the past fifty years we have encountered opposition and rebellion. However, most of the saints in the Lord's recovery have been faithful...How we thank the Lord for the sanctifying truth that defeats worldliness, ambition, and self-exaltation!

The fourth factor of division is opinion and concept. Opinion is like a scorpion. We should not hold to our own opinion but simply pursue the Lord's goal: the recovery of Christ as life and as everything for the building up of the church. Those who have been with me throughout the years can testify that I do not insist on anything except Christ as life and as everything to us for the church. We should all be for this, not for our opinions and concepts regarding other things.

The four factors of division—worldliness, ambition, self-exaltation, and opinion—can be dealt with only by the sanctifying truth. Do you think that if you contact the Lord every morning, touch the living Word, and have the divine reality infused into your being, you will still be divisive?...As we contact the Lord in this way, the factors of division are overcome.

When the factors of division in us are put to death by the sanctifying truth, we are brought into the genuine oneness, for sanctification keeps us in the Triune God. Only by being in the Triune God do we have the genuine oneness...It is impossible for worldly Christians, ambitious Christians, self-exalting Christians, or opinionated Christians to be one. The Lord's recovery, on the contrary, is based upon the genuine oneness, which we can have only by being sanctified through the word of truth. This is clearly revealed in the Gospel of John. When worldliness, ambition, self-exaltation, and opinion are dealt with by the sanctifying word of truth, we are kept in the Triune God and we have genuine oneness. (CWWL, 1978, vol. 3, "Truth Messages," pp. 330-331)

Further Reading: CWWL, 1990, vol. 2, "The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure," chs. 1—2

第三周■周四

晨兴喂养

弗四 4～6 一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸；一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。

当我们在父里并在荣耀里与主同在时，我们是一。但是当我们在自己里时，我们就不能与别人是一。…我们若盼望与别人是一，就需要从自己里面迁出来，进入父神里。…当我们从自己里面迁出来，进入父里面，并进入父的荣耀时，我们就是一，甚至被成全成为一。

在约翰十七章二十一节主祷告说，“使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面。”这就是在三一神里的一。为着在三一神里，我们必须从自己里面出来。二十二至二十三节说，“你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一样。我在他们里面，你在我里面，使他们被成全成为一。”当我们从自己里面迁出来，留在三一神里面时，基督就活在我们里面。这样我们就被成全成为一（李常受文集一九七八年第三册，四六一至四六二页）。

信息选读

唯有借着被圣别，我们才能住在基督里，基督才能活在我们里面。…被圣别就是从我们自己里面迁出来，进入三一神里面，并让基督活在我们里面。…我们越被圣别，就越脱离自己，越在三一神里面。…圣别是借着话，就是借着真理；也是借着灵，就是借着实际（真理）的灵。…当我们每天早晨来到主的话跟前，在外面我们是接触话，但在里面是灵摸着我们。话和灵都是实际；

WEEK 3 — DAY 4

Morning Nourishment

Eph. 4:4-6 One Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

When we are with the Lord in the Father and in the glory, we are one. But when we are in ourselves, we cannot be one with others...If we desire to be one with others, we need to move out of the self and into God the Father... When we move out of ourselves and into the Father and into the Father's glory, we are one and are even perfected into one.

In John 17:21 the Lord prayed, "That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us." This is the oneness in the Triune God. In order to be in the Triune God, we must move out of ourselves. John 17:22-23a says, "The glory which You have given Me I have given to them, that they may be one, even as We are one; I in them, and You in Me, that they may be perfected into one." When we move out of ourselves and remain in the Triune God, Christ lives in us. In this way we are perfected into one. (CWWL, 1978, vol. 3, "Truth Messages," pp. 336-337)

Today's Reading

Only by our being sanctified can we abide in Christ and can Christ live in us...To be sanctified is to move out of ourselves and into the Triune God and to allow Christ to live in us...The more we are sanctified, the more we are out of ourselves and in the Triune God...This sanctification takes place by the word, which is truth, and by the Spirit, which is the Spirit of truth... As we come to the Word every morning, outwardly we touch the Word, but inwardly the Spirit touches us. By the word and by the Spirit, both of which are the reality, we are sanctified.

借着这二者，我们就得以圣别。

被圣别不仅仅是从世界中分别出来，更是从我们自己里面迁出来，进入三一神里面。你若核对一下你的经历，就会看见你越接触话，灵越摸着你，你就越脱离自己。你就从一个住处一己，迁移到另一个住处一三一神。我们天天需要这种迁移。我们若不从自己里面迁出来，我们就错了，因为在己里面有世界、野心、自高和意见。…一旦我们从自己里面出来，我们就从世界、野心、自高和意见中分别出来。

当我们在三一神里面，我们就是一。然而，当我们在自己里面，我们就是分裂的。…我们借着真理的圣别，就能迁入祂里面。这样的迁入与话和灵有关。我们若是不断接触话，并让灵天天摸着我们，我们就要被圣别；那就是说，我们要从自己里面，从我们的老家搬出来，搬进三一神，搬进我们的新居去。…要有真正的一，首先我们必须从自己里面出来，进入三一神里面；其次，我们需要让主活在我们里面。

真实的一不仅仅是彼此有关连，也不仅仅是配搭，乃是在生命里长大。在生命里长大，意思就是我们从自己里面出来，进入三一神里面，并让基督活在我们里面。我们若迁入三一神里面，并让基督活在我们里面，那么无论我们在哪里，都能与圣徒是一。你若在召会里出了问题，不要埋怨你的环境或圣徒，反要责怪你自己没有从自己里面出来，进入三一神里面，并且没有让基督活在你里面。

在三一神里没有野心，在父的荣耀里没有自高，在基督生活并掌权的地方没有意见和观念。在这个领域里，野心被吞灭，自高消失，观念和意见也都消杀了。这里没有邪恶，却有真正的一。…真正的一是与邪恶相对的。我们需要这样一个真正、真实并纯净的一（李常受文集一九七八年第三册，四六二至四六三、四六五至四六九、四七九页）。

To be sanctified is not merely to be separated from the world; it is to move out of ourselves and into the Triune God. If you check with your experience, you will see that the more you touch the Word and the more the Spirit touches you, the more you move out of yourself. You move from one dwelling place, the self, to another dwelling place, the Triune God. Every day we need to make this move. If we do not move out of ourselves, we are wrong; for in the self there are worldliness, ambition, self-exaltation, and opinion. Once we are out of ourselves, we are separated from worldliness, ambition, self-exaltation, and opinion.

When we are in the Triune God, we are one. When we are in ourselves, however, we are divided...We can move into Him by being sanctified through the truth. This involves both the Word and the Spirit. If we continually touch the Word and allow the Spirit to touch us day by day, we will be sanctified; that is, we will move out of ourselves, our old lodging place, and into the Triune God, our new lodging place. To have the genuine oneness, we must first move out of ourselves and into the Triune God; second, we must allow the Lord to live in us.

Real oneness is not merely relatedness, nor is it merely coordination. It is the growth in life. To grow in life means that we move out of ourselves and into the Triune God and allow Christ to live in us. If we move into the Triune God and allow Christ to live in us, we can be one with the saints in any locality. If you have problems in the church, do not blame your environment or the saints. Instead, blame yourself for not moving out of yourself and into the Triune God and for not allowing Christ to live in you.

In the Triune God there is no ambition, in the glory of the Father there is no self-exaltation, and in the place where Christ lives and reigns there are no opinions and concepts. In this realm ambition is swallowed up, self-exaltation disappears, and concepts and opinions are killed. Here there is no evil; instead, there is the genuine oneness...The genuine oneness is versus evil. We need a oneness that is so genuine, real, and pure. (CWWL, 1978, vol. 3, "Truth Messages," pp. 337-341, 348)

Further Reading: CWWL, 1978, vol. 3, "Truth Messages," chs. 6—8

第三周■周五

晨兴喂养

徒一 14 这些人同着几个妇人，和耶稣的母亲马利亚，并耶稣的兄弟，都同心合意，坚定持续地祷告。

二二 17 后来我回到耶路撒冷，在殿里祷告的时候，魂游象外。

在使徒行传我们可以看见，早期圣徒为着基督身体生机建造的祷告。我们所需要的祷告，乃是带进那灵浇灌的祷告（一 14，二 1～4、16～17 上）。一百二十位圣徒同心合意祷告了十天，带进那灵的浇灌。…神将祂的整个所是，就是那灵，浇灌在门徒身上。门徒立即与神是一。这里的原则是：将我们自己祷告到神里面，并将神祷告到我们里面。他们的祷告将神从诸天带到地上，并带到他们自己身上。祷告就像我们的呼吸。我们呼吸的时候，空气进入我们里面，我们也进入空气里面，结果空气就浇灌在我们身上。当我们借着祷告经历那浇灌的灵，我们就得着复苏到极点（李常受文集一九八九年第一册，四三四至四三五页）。

信息选读

我们也需要一种祷告，能以震动地，并给门徒圣灵的能力，放胆讲说神的话（徒四 24～31）。门徒们同心合意（24），照着神的话祷告（25～28），借着耶稣的名求神圣的能力（29～30）。…许多时候，环境乃是谎言。当我们出去访人传福音，我们里面也许有个东西说，人不会

WEEK 3 — DAY 5

Morning Nourishment

Acts 1:14 These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.

22:17 And when I returned to Jerusalem and was praying in the temple, I went into a trance.

In the book of Acts we can see the prayer of the early saints for the organic building up of the Body of Christ. The prayer that we need is the prayer that brought in the outpouring of the Spirit (1:14; 2:1-4, 16-17a). One hundred twenty saints praying with one accord for ten days brought in the outpouring of the Spirit...God poured out His entire being, the Spirit, upon the disciples. Immediately, the disciples became one with God. Here is the principle of praying ourselves into God and of praying God into us. Their prayer brought God from the heavens to the earth and upon themselves. Prayer is like our breathing. When we breathe, the air gets into us, and we get into the air. The result is that air is poured upon us. When we experience the outpoured Spirit through our prayer, we are refreshed to the uttermost. (CWWL, 1989, vol. 1, "The Practical and Organic Building Up of the Church," p. 349)

Today's Reading

We also need the prayer that shook the earth and empowered the disciples with the Holy Spirit for the speaking of the word of God with boldness (Acts 4:24-31). The disciples prayed with one accord (v. 24) according to the word of God (vv. 25-28), claiming the divine power through the name of Jesus (vv. 29-30)...Many times the environment is a lie. When we go out to visit people for the preaching of the gospel, there may be something within us saying that people will not open the door to us. This is a lie. Another lie is that people will not open their heart and

向我们开门；这是谎言。另一个谎言是：人不会敞开他们的心和灵来接受主。若是这样，我们就枉然。因此我们必须祷告，以震动环境；我们需要借着祷告来开门。祷告要震动环境，改变环境。我们这样祷告，就会被经纶的灵充满，也会放胆讲说神的话。我们不该相信环境，而必须相信我们的祷告，以改变环境。

行传十章九至十六节给我们看见，使彼得魂游象外，并带给他属天异象的祷告。这个定时的祷告（9）将彼得带到与主的谈话中（13～16）。这是祷告的另一个原则。祷告是要将我们自己祷告到魂游象外（参二二17）。魂游象外就是说，我们从自己里面出来。我们也许被监禁在我们自己里面，但我们需要祷告，从那种监禁里出来。在魂游象外中，…我们能得着神的异象。…我们的己是坚固的监牢，我们需要从其中出来，所以我们需要将自己祷告到魂游象外。许多时候在晨更中，我们读经祷告的时候，觉得我们是从自己里面出来，并且是在与神十分亲近的光景中。…我们魂游象外时，乃是在与主的交谈中，我们和主说话，主也和我们说话。…我们都需要这种带我们魂游象外的祷告。

使徒行传是使徒活动的记载，使徒的活动总是以他们的祷告来配合。我们所交通关于使徒行传里的各种祷告，给我们看见我们需要怎样的祷告。我们需要学习门徒在使徒行传里那样的祷告。这样的祷告能震动环境，摇动监牢的地基，摇动地，摇脱一切的锁链，并打开门。这样的祷告也会带我们进入魂游象外，带我们进入神里面，并将神带进我们里面。然后我们就能与神谈话，领受祂的使命，并受祂的差遣。…我们需要神圣的生命，也需要祷告，叫我们完成一切重要的步骤，使基督的身体借着我们的工作，生机地建造起来（李常受文集一九八九年第一册，四三五至四三七、四三九页）。

参读：召会实际并生机的建造，第九章。

their spirit to receive the Lord. If this is the case, our going is in vain. Therefore, we have to pray to shake the environment. We need to open the doors by our prayer. To pray is to shake the environment, to change the environment. When we pray in such a way, we will be filled with the economical Spirit, and we will have the boldness to speak the word of God. We should not believe in the environment. Instead, we have to believe in our prayer to change the environment.

Acts 10:9-16 shows us the prayer that brought Peter into a trance and brought a heavenly vision to him. This prayer at the appointed time (v. 9) brought Peter into a conversation with the Lord (vv. 13-16). This is another principle of prayer. To pray is to pray ourselves into a trance [cf. 22:17]. A trance means that we have gotten out of our self. We may be imprisoned in our self, but we need to pray out of that imprisonment. In a trance...we can receive visions of God...Our self is a strong prison that we need to get out of, so we need to pray ourselves into a trance. Many times in morning watch, while we are reading the Bible and pray-reading, we have the sensation that we are out of our self and that we are in a situation of being so close to God... When we get into a trance, we are in a conversation with the Lord in which we talk to the Lord and the Lord talks to us...We all need the kind of prayer that brings us into such a trance.

The book of Acts is a record of the activities of the apostles, and the apostles' activities were always matched by their prayers. All the kinds of prayers that we have fellowshiped about in the book of Acts show the kind of prayer that we need to pray. We need to learn to pray the way the disciples in Acts prayed. This kind of prayer can shake the environment, shake the foundation of the prison, shake the earth, shake off all the chains, and open the doors. This prayer will also bring us into a trance, bring us into God, and bring God into us. Then we can converse with God, receive His commission, and receive His sending...We need the divine life, and we need prayer for us to accomplish all the crucial steps for the Body of Christ to be built up organically through our work. (CWWL, 1989, vol. 1, "The Practical and Organic Building Up of the Church," pp. 349-352)

Further Reading: CWWL, 1989, vol. 1, "The Practical and Organic Building Up of the Church," ch. 9

第三周■周六

晨兴喂养

弗六 17～18 还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。

西四 2 你们要坚定持续地祷告，在此儆醒感恩。

我们必须坚定持续地祷告（西四 2），因为祷告与争战有关。神与撒但双方彼此敌对。撒但这个名字是对头的意思。…一面，他是仇敌，想要打败神；另一面，他是对头，在神的范围里想要制造破坏（伯一 6～12，启十二 10）。

虽然在宇宙中激烈进行的争战是在神与撒但之间，但与另一方也有牵连。…神所拣选并救赎的人，他们是真正决定这场争战胜负的人。如果我们与撒但站在一起，即使神是全能的，祂也会失败。…实在说来，神需要我们。…祂需要我们来进行（与撒但）争战的实际工作。

为了要在神这一边与撒但争战，我们就必须坚定持续地祷告。…整个世界的趋向都是远离神的。祷告乃是在堕落的宇宙中抵挡潮流。

在我们天天祷告的事上，许多经历都能证实，撒但尽其可能地反对我们祷告。譬如，你正好祷告到非常要紧的点上时，电话响了（歌罗西书生命读经，七一八至七一九页）。

信息选读

我们所从事的，乃是一场属灵的争战。…在战场上最需要的，就是儆醒、警觉，知道仇敌要作什么或正在作什么。

WEEK 3 — DAY 6

Morning Nourishment

Eph. 6:17-18 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.

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

We need to persevere in prayer [Col. 4:2] because prayer involves a battle, a fight. Two parties, God and Satan, are hostile to each other. The meaning of the name Satan is “adversary.”...On the one hand, he is the enemy trying to defeat God; on the other hand, he is the adversary within God’s realm seeking to cause damage [Job 1:6-12; Rev. 12:10].

Although the battle raging in the universe is between God and Satan, another party is involved,...God’s chosen and redeemed people, the ones who will actually decide the outcome of the battle. If we take sides with Satan, God will lose, even though He is almighty...In a very real sense, God needs us...He needs us to carry on the actual work of warfare [against Satan].

In order to fight on God’s side against Satan, we need to persevere in prayer...The whole world is away from God. To pray is to go against the current, the trend, in the fallen universe.

Many of the experiences we have with respect to prayer day by day prove that Satan opposes our prayer in every way possible. For example, a telephone call may come just when you are at a very important point in your prayer. (Life-study of Colossians, pp. 568-569)

Today’s Reading

We are engaged in a spiritual warfare. The foremost need on the battlefield is to be watchful and alert in order to know what the enemy is doing and what he intends to do.

我们要求主为我们抵挡…相反的祷告。这相反的祷告，也许特别注重我们最近所作的工，注重召会和我在这里的带领；因此我们在主面前所发出的祷告，必须反对这些相反的祷告。

我们要切切记得，在神的工作上，不会有不劳而获的幸运，也不是劳苦努力就一定成功。我们必须领悟，这是一场属灵的争战；作每一件事，走每一步路，都得争战，都要儆醒。

每次我们来在一起祷告时，盼望每一位都开口；…乃是一个一个开口。并且我们的祷告不要太强、太长，要短而活，能彼此堆加，使众人的祷告能连起来，成为一个强而有力的祷告。我们一起祷告，要像赛球一样，会传球也会接球，传得好也接得好。

魔鬼撒但诱人、败坏人，他一切的诡计、一切的作为，都是以一件事为目标，就是争战以阻挠、抵挡、破坏、拆毁神的建造。…历来一班清心爱主，并在灵里进入神永远计划的人，他们都看见且经历一个属灵的争战。…神每一点的恢复，都涉及神的仇敌，都需要争战。…今天你我都必须看见，为着神国度的建造，我们必须从事属灵的争战（李常受文集一九八六年第二册，二八七至二九〇、二九六至二九七页）。

今天在主的恢复里有正确召会生活的先决条件，乃是有祷告的生活（提前二1）。正确的召会是祷告的召会。…不祷告乃是罪。所有在主恢复里的人都必须多多祷告，并抵挡不祷告的罪。众召会中的长老必须接受保罗的嘱咐，“第一”要祷告（提摩太前书生命读经，三一至三二页）。

参读：新路实行的异象与具体步骤，第十三至十四篇。

We must ask the Lord to resist prayers that are directed particularly against the work we are carrying out, against the church, and against my leading. The prayers we utter before the Lord must stand against these counter-prayers.

We need to remember that in God's work, there is no such thing as sheer luck, no such thing as gaining without effort. Moreover, there is no guarantee that if we labor and endeavor, we will succeed. We must realize that we are engaged in spiritual warfare. We must fight and be watchful in everything we do and in every step we take.

Whenever we pray together, I hope that everyone will pray...one after another. Our prayers should not be too loud or lengthy. They should be short and living, adding to the one before, so that all the prayers can be joined together as one strong, powerful prayer. We should pray as if we are playing basketball, knowing how to pass and how to catch the ball.

Satan, the devil, with all his wiles and tactics, his temptations and corruptions, has only one goal in mind—to fight against God's building in order to frustrate, withstand, damage, and destroy it...Throughout the centuries, those who love the Lord with a pure heart and who know something about God's eternal purpose in their spirit experience a kind of spiritual warfare...Every step of God's recovery involves His enemy, and every step requires warfare...Today we need to see that there is the need to engage ourselves in spiritual warfare for the building up of God's kingdom. (CWWL, 1986, vol. 2, "Crucial Words of Leading in the Lord's Recovery, Book 1: The Vision and Definite Steps for the Practice of the New Way," pp. 227-229, 234-235)

A prerequisite for having a proper church life in the Lord's recovery today is to have a prayer life [1 Tim. 2:1]. A proper church is a praying church...Prayerlessness is a sin. All in the Lord's recovery must be prayerful and stand against the sin of prayerlessness. The elders in the churches must take up Paul's charge to "first of all" pray. (Life-study of 1 Timothy, p. 25)

Further Reading: CWWL, 1986, vol. 2, "Crucial Words of Leading in the Lord's Recovery, Book 1: The Vision and Definite Steps for the Practice of the New Way," chs. 13—14

第三周诗歌

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
 $\dot{5} \cdot \dot{6} \ \dot{5} \ \dot{1} \ \dot{7} \ \dot{6} \mid \dot{6} - \dot{5} - \mid \dot{4} \cdot \dot{3} \ \dot{4} \ \dot{5} \ \dot{6} \ \dot{5} \mid \dot{5} - \dot{3} \cdot \dot{0} \mid$
 一 要在灵里同心祷告, 不照你心所思想,
 B^b
 $\dot{5} \cdot \dot{6} \ \dot{5} \ \dot{1} \ \dot{7} \ \dot{6} \mid \dot{6} - \dot{5} - \mid \dot{4} \cdot \dot{3} \ \dot{4} \ \dot{5} \ \dot{6} \ \dot{7} \mid 1 - - 0 \mid$
 只照深处恩膏涂抹, 成全主心所愿望。
 F_7
 $2 \cdot 2 \ 2 \ 2 \ 3 \ 2 \mid 1 - 5 - \mid \dot{6} \cdot \dot{6} \ \dot{6} \ \dot{6} \ \dot{7} \ 1 \mid 2 - \#2 - \mid$
 (副) 要在灵里同心祷告, 不照你心所思想,
 B^b E^b B^b E^b F_7 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.

第三周 · 申言

申言稿: _____

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Composition for prophecy with main point and sub-points:

[illegible]