

## 第一周

### “坚定持续地祷告， 并尽话语的职事”

诗歌：551

读经：徒六 4，犹 20，可十一 20～24，弗三 17～19

徒 6:4 但我们要坚定持续地祷告，并尽话语的职事。  
犹 20 亲爱的，你们却要在至圣的信仰上建造自己，在圣灵里祷告，  
可 11:20 早晨，他们从那里经过，看见那无花果树连根都枯干了。  
可 11:21 彼得想起来，就对他说，拉比，请看，你所咒诅的无花果树，已经枯干了。  
可 11:22 耶稣回答说，你们要信神。  
可 11:23 我实在告诉你们，无论谁对这座山说，你得挪开，投在海里，他若心里不疑惑，只信他所说的成了，就必给他成了。  
可 11:24 所以我告诉你们，凡你们祷告祈求的，无论是什么，只要信已经得着了，就必得着。  
弗 3:17 使基督借着信，安家在你心里，叫你在爱里生根立基，  
弗 3:18 使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深，  
弗 3:19 并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。

## 【周一】

### 壹 “坚定持续地祷告”——徒六 4：

一 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。

二 祷告的人必须是一个要神和神旨意的人——太

## Week One

### “Steadfastly in Prayer and in the Ministry of the Word”

Hymns: E763

Scripture Reading: Acts 6:4; Jude 20; Mark 11:20-24; Eph. 3:17-19

Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.  
Jude 20 But you, beloved, building up yourselves upon your most holy faith, praying in the Holy Spirit,  
Mark 11:20 And as they passed by in the morning, they saw the fig tree withered from the roots.  
Mark 11:21 And Peter remembered and said to Him, Rabbi, behold, the fig tree which You cursed has withered.  
Mark 11:22 And Jesus answered and said to them, Have faith in God.  
Mark 11:23 Truly I say to you that whoever says to this mountain, Be taken up and cast into the sea, and does not doubt in his heart, but believes that what he says happens, he will have it.  
Mark 11:24 For this reason I say to you, All things that you pray and ask, believe that you have received them, and you will have them.  
Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,  
Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are  
Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

## § Day 1

### I. “Steadfastly in prayer”—Acts 6:4:

A. 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.

B. A man of prayer must be one who seeks God and God's will—Matt. 26:39;

二六 39, 约四 34, 五 30, 六 38。

三 祷告真实的意义, 乃是人在灵里和神接触, 并吸取神自己—犹 20, 约十四 13, 十五 7:

1 祷告就是人的灵和神的灵接触, 在接触之间, 把神吸入到人里面—犹 20, 约四 24。

## 【周二】

2 真实的祷告, 都是人在灵里调和着是灵的神而有的—犹 20, 弗六 18, 罗八 16, 林前六 17:

a 祷告必须是神调在人的灵里和人一同祷告出来的。

b 真实的祷告乃是神人双层的祷告, 是神的灵调在人的灵里, 人的灵也调在神的灵里而有的祷告—犹 20, 罗八 4、26。

c 这个神人调在一起而有的祷告, 完全是神发起的, 神发动的; 神在人里头祷告, 人也在神里头祷告—雅五 17。

3 我们若是要有真实的祷告, 由神发起的祷告, 摸着神的祷告, 就必须是在圣灵里祷告; 在圣灵里祷告, 意思就是, 我们和圣灵在二灵的相交里一起祷告—犹 20, 林后十三 14, 腓二 1。

4 我们在其中接触神、吸入神、吸取神并被神充满的祷告, 才是真正的祷告; 唯有这种祷告应当献给神—启五 8, 八 3~4。

## 【周三、周四】

四 在圣经中有一个最高、最属灵的祷告, 就是权柄的祷告—太十八 18~19, 可十一 23~24, 弗一 20~22, 二 6, 六 12~13、18~19:

John 4:34; 5:30; 6:38.

C. The real significance of prayer is to contact God in our spirit and to absorb God Himself—Jude 20; John 14:13; 15:7:

1. Prayer is the contact of the human spirit with the divine Spirit, during which we inhale God—Jude 20; John 4:24.

## § Day 2

2. Genuine prayers are prayers that are mingled with God the Spirit in our spirit—Jude 20; Eph. 6:18; Rom. 8:16; 1 Cor. 6:17:

a. Prayer must be a joint prayer in which God is mingled with our spirit.

b. True prayers—prayers that involve God and man—are the issue of the Spirit of God being mingled with man's spirit and man's spirit being mingled with the Spirit of God—Jude 20; Rom. 8:4, 26.

c. In this prayer God and man mingle together, and God is the Initiator and the Motivator; God prays in man, and man prays in God—James 5:17.

3. If we would have genuine prayers, prayers that are initiated by God and that touch God, we must pray in the Holy Spirit; praying in the Holy Spirit means that we and the Holy Spirit pray together in the fellowship of the two spirits—Jude 20; 2 Cor. 13:14; Phil. 2:1.

4. Prayers in which we contact God, inhale God, absorb God, and are filled with God are genuine prayers; only prayers of this kind should be offered to God—Rev. 5:8; 8:3-4.

## § Day 3 & Day 4

D. The Bible contains a most lofty and spiritual prayer—the prayer of authority—Matt. 18:18-19; Mark 11:23-24; Eph. 1:20-22; 2:6; 6:12-13, 18-19:

- 1 我们如果要作一个祷告的人，就必须学习权柄的祷告；  
这一种祷告，就是主在马太十八章十八节所描述的。
- 2 马太十八章十八节这里有一种的祷告称为捆绑的祷告，又有一种的祷告称为释放的祷告；捆绑与释放——这就是权柄的祷告。

### 五 权柄的祷告就是马可十一章二十三至二十四节里的祷告：

- 1 信就是信我们已经得着所求的——24 节：
  - a 按照主的话，我们该相信我们已经得着了，不是我们将要得着。
  - b 盼望是期待将来的事，相信乃是看事情已经作成。
  - c 信心不但相信神能或神肯作某件事，并且相信神已经作了。
- 2 马可十一章二十至二十四节的祷告是权柄的祷告——23 节：
  - a 权柄的祷告，不是求神作什么，乃是用神的权柄，把神的权柄拿来对付难处，对付那该除去的事——亚四 7，太二一 21。
  - b 神派定我们命令祂所已经命令的事，吩咐祂所已经吩咐的事——十七 20。
  - c 召会有完全的信心，里头不疑惑，清楚知道所作的是完全合乎神旨意的，就能有这样权柄的祷告——一六 10，十八 19 ~ 20。
  - d 权柄的祷告是与得胜者极有关系的；每一个得胜者都必须学习对“这座山”说话——可十一 23。

## 【周五】

1. If we want to be a man of prayer, we have to learn to pray with authority; this is the kind of prayer described by the Lord in Matthew 18:18.
2. In Matthew 18:18 there is a prayer that is called binding prayer and a prayer that is called loosing prayer; to bind and to loose—this is to pray with authority.

### E. Praying with authority is praying the prayer in Mark 11:23-24:

1. Faith is believing that we have received what we have asked for—v. 24:
  - a. According to the Lord's word, we should believe that we have received, not that we will receive.
  - b. To hope means to expect something in the future; to believe means to consider something as having been done.
  - c. Faith is not only believing that God can or will do a certain thing but also believing that God has done that thing already.
2. The prayer in Mark 11:20-24 is a prayer with authority—v. 23:
  - a. A prayer with authority does not ask God to do something; instead, it exercises God's authority and applies this authority to deal with problems and things that ought to be removed—Zech. 4:7; Matt. 21:21.
  - b. God has commissioned us to command what He has commanded and give orders to what He has given orders to—17:20.
  - c. The church can have such a prayer with authority by having full faith, being without doubt, and being clear that what we do is fully according to God's will—6:10; 18:19-20.
  - d. Prayer with authority has much to do with the overcomers; every overcomer must learn to speak to "this mountain"—Mark 11:23.

## § Day 5

## 贰 “坚定持续地…尽话语的职事”——徒六 4:

一 祷告该在话语职事之前，正如使徒们所行的——4 节。

二 话语职事的一个范例是以弗所三章十七节上半：“使基督…安家在我们心里”：

- 1 当基督扩展到我们心里，祂就成了我们的人位——17 节上：
  - a 我们不仅需要接受基督在我们的灵里作生命，也需要接受祂在我们的心里作人位。
  - b 基督成为我们人位唯一的路，乃是祂安家在我们心里。
  - c 我们若以基督作我们心里的人位，那活在我们心里的人位就不是我们的己，乃是基督——加二 20。

### 【周六】

- 2 那位正安家在我们心里的基督，乃是无限无量、无法测量的基督——弗三 18：
  - a 当基督安家在我们心里，我们就会和众圣徒一同领略那阔、长、高、深，就是宇宙的量度，也是无法测量之基督的量度。
  - b 基督虽是无法测量的，却要安家在我们心里。
  - c 基督是宇宙的立方体，我们在身体里对祂的经历也必须是一“立方体”，是三度的。
- 3 当基督安家在我们心里，我们就被充满，成为神一切的丰满——19 节：
  - a 神的丰满乃是基督的身体彰显三一神到极点，就是三一神团体彰显的终极完成。

## II. “Steadfastly...in the ministry of the word”—Acts 6:4:

A. Prayer should precede the ministry of the word, just as the apostles practiced—v. 4.

B. An example of the ministry of the word is Ephesians 3:17a: “That Christ may make His home in your hearts”:

1. When Christ spreads into our hearts, He becomes our person—v. 17a:
  - a. We need to take Christ not only as life in our spirit but also as the person in our hearts.
  - b. The only way for Christ to be our person is for Him to make His home in our hearts.
  - c. If we take Christ as our person in our hearts, the person living in our hearts will not be the self but Christ—Gal. 2:20.

### § Day 6

2. The Christ who is making His home in our hearts is an unlimited, immeasurable Christ—Eph. 3:18:
  - a. As Christ makes His home in our hearts, we apprehend with all the saints the breadth, the length, the height, and the depth; these are the dimensions of the universe, the dimensions of the immeasurable Christ.
  - b. Although Christ is immeasurable, He is nevertheless making His home in our hearts.
  - c. Christ is the universal cube, and our experience of Him in the Body must be “cubical,” three-dimensional.
3. When Christ makes His home in our hearts, we will be filled unto all the fullness of God—v. 19:
  - a. The fullness of God is the Body of Christ as the expression of the Triune God to the uttermost, the ultimate consummation of the

- b 基督的身体乃是无限基督的无限彰显。
- c 我们若让基督安家在我们心里，就会被三一神充满到一个地步，成为祂完满的彰显。
- 4 真正的召会生活，乃是无限无量、无法测量的基督亲自安家在我们心里的结果—17 节上，四 16：
  - a 召会的内容乃是我们所接受作为我们人位的基督，就是作到我们里面的基督。
  - b 我们若要有基督身体的实际，就必须让基督安家在我们心里。
  - c 要使基督在马太十六章十八节论到召会建造的话得着应验，召会就必须进入一种光景，圣徒都让基督安家在他们心里，据有、占有并浸透他们整个里面的人。
  - d 基督越占有我们里面的人，我们就越能在身体里与别人建造在一起—弗二 21 ~ 22，四 16。

corporate expression of the Triune God.

- b. The Body of Christ is the unlimited expression of the unlimited Christ.
- c. If we let Christ make His home in our hearts, we will be filled with the Triune God to such an extent that we will become His full expression.
- 4. The genuine church life is the issue of the unlimited and immeasurable Christ personally making His home in our hearts—v. 17a; 4:16:
  - a. The content of the church is the Christ whom we take as our person, the Christ who is wrought into our being.
  - b. If we would have the reality of the Body of Christ, we must allow Christ to make His home in our hearts.
  - c. In order for Christ's word in Matthew 16:18 concerning the building up of the church to be fulfilled, the church must enter into a state where saints allow Christ to make His home in their hearts, possessing, occupying, and saturating their entire inner being.
  - d. The more Christ occupies our inner being, the more we will be able to be built up with others in the Body—Eph. 2:21-22; 4:16.



# 第一周■周一

## 晨兴喂养

罗八 26 ~ 27 “…那灵也照样帮同担负我们的软弱；我们本不晓得当怎样祷告，只是那灵亲自用说不出来的叹息，为我们代求。那鉴察人心的，晓得那灵的意思，因为祂是照着神为圣徒代求。”

许多人一听见祷告这个辞，马上就领会说，祷告就是人来求告神，祷告就是因为人这里有了缺乏，需要物质的供应；或者有了疾病，需要医治；或者有了其他的难处，需要解决，所以就到神面前去求告，求神供应，求神医治，求神解决。…但是…这些并不是圣经里面所说，关乎祷告的正确意义。这个定义虽然不敢说错，但是太浅显，不够深刻，也不够准确。

真实的祷告，就是神人二者互相的接触。祷告不光是人来接触神，也是神来接触人。…一个真实够得上水平的祷告，定规会有一种光景，神人二者互相交流，叫人触着神，也叫神触着人；叫人和神有联结，叫神也和人有联结。所以祷告最高、最准确的一个定义，就是神人互相接触（李常受文集一九五九年第四册，二一、二五页）。

## 信息选读

一个真实的祷告，也是人来呼吸神，如同呼吸空气一样。当你这样呼吸神的时候，自然就得着神，如同呼吸空气，得着空气一样；结果不光神作了你的享受，给你得着，并且你的全人都都降服神，归向神，让神完全得着。你祷告越多，你充满神就越多。

# WEEK 1 — DAY 1

## Morning Nourishment

Rom. 8:26-27 ...In like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered. But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.

Many people, upon hearing the term prayer, immediately think that it means man coming before God to make supplication. Because man is in want and needs material supply, or is sick and needs healing, or has other problems and needs some solution, he goes before God, asking Him to supply his needs, heal his sickness, and solve his problems...However,...this is not the proper meaning of prayer as it is revealed in the Bible. We dare not say that such a definition is wrong, but it is too superficial and lacks both depth and accuracy.

Real prayer is the mutual contact between God and man. Prayer is not just man contacting God but also God contacting man...Every prayer that is truly up to the standard surely will have a condition of mutual flowing between God and man so that man may actually touch God and God may actually touch man; thus, man is united with God, and God with man. Therefore, the highest and most accurate meaning of prayer is that it is the mutual contact between God and man. (CWWL, 1959, vol. 4, "Lessons on Prayer," pp. 17, 19-20)

## Today's Reading

A real prayer is also man breathing in God just as he breathes in air. While you are thus breathing in God, spontaneously you are obtaining God, just as when you breath in air, you receive air. Consequently, not only is God obtained by you to become your enjoyment, but also your whole being surrenders to God, turns unto God, and is wholly gained by God. The more you pray, the more you will be filled with God.

一个够得上祷告的祷告，虽然可能求一件事也得到成全，但最终的后果乃是叫这一个祈求的人更摸着神，也让神更得着他。

真实的祷告乃是来吸取神自己，得着神自己，而让神得着我们。所有在神之外求那些人事物的，都不是祷告的本质，不过是祷告的外皮，或者说是祷告的附属品。真实的祷告，本质的祷告，都是你在那里触着神、呼吸神、享受神、得着神、充满神，而让神得着你这个人。

一个弟兄或是姊妹，若真学会了前两点祷告的秘诀，…他这一个祷告的人定规是和神合作，与神同工的，也定规让神从他里面，借着他把神自己和神的心意发表出来，最终成功了神的旨意。这就是罗马八章二十六至二十七节所说的，我们本不晓得当怎样祷告，乃是那灵在我们里面照着神来代求。真的，我们本不晓得当怎样祷告。

真实的祷告都是圣灵在人里面，借着人发表神的心意。换句话说，真实的祷告，都是双层人物的祷告。什么是双层人物的祷告？那就是说，不是人自己在那里祷告神，乃是圣灵调在人里头、穿着人、带着人和人一起来祷告。从外面看是人祷告，从里面看却又是圣灵祷告。这就是两层的人物在同一个时候发表同一个祷告。

“那灵…照着神为圣徒代求。”（罗八 27）意思就是圣灵在我们里面照着神来祷告，也就是神借着祂的灵在我们里面来祷告，所以这一个祷告定规是发表神自己，当然也发表神的心意。

真实的祷告乃是配合圣经，在神面前一呼一吸，叫我们和神，神和我们彼此接触，互相得着，结果我们和神就得以完全合作，完全同工，神就借着我们发表祂的自己和祂的心意，最终成功祂的旨意。这就是圣经里所说祷告简要的定义（李常受文集一九五九年第四册，二五至三一页）。

参读：祷告，第一章。

The ultimate result of a prayer should be that the intercessor gains more of God and is gained more by God, although the thing which he has asked of God may also be fulfilled.

Real prayer is to inhale God Himself, to obtain God, and to be obtained by God. All those prayers for people, affairs, and things that are outside God are not the essence of prayer but are merely the outer skin or accessories of prayer. A real prayer, a prayer of essence, is one in which you actually contact God, breathe Him, enjoy Him, obtain Him, are filled with Him, and allow Him to gain your being.

If a brother or sister has really learned the secret of prayer,...such a praying one will certainly cooperate with God, work together with God, and allow God to express Himself and His desire from within him and through him, ultimately accomplishing God's purpose. This is according to Romans 8:26 and 27, which tell us that we do not know for what we should pray as is fitting, but the Holy Spirit intercedes for us according to God's purpose. Actually, we do not know how to pray.

Real prayers are the Holy Spirit within man expressing God's desire through man. In other words, real prayers are prayers involving two parties. They are not simply man alone praying to God, but they are the Spirit mingling with man, putting on man, and joining with man in prayer. Outwardly it is man praying, but inwardly it is the Spirit praying. This means that two parties express the same prayer at the same time.

“The Spirit...intercedes...according to God” [Rom. 8:27]. This means that the Holy Spirit prays in us according to God; that is, God prays in us through His Spirit. Thus, such a prayer certainly expresses God's intention as well as God Himself.

Real prayer always matches the Scriptures; it is an exhaling and inhaling before God, causing us and God, God and us, to contact one another and to obtain one another. Consequently, we wholly cooperate and work with God, and God expresses Himself and His desire through us, ultimately accomplishing His purpose. This is a fundamental meaning of prayer in the Bible. (CWWL, 1959, vol. 4, “Lessons on Prayer,” pp. 20-24)

Further Reading: CWWL, 1959, vol. 4, “Lessons on Prayer,” ch. 1

# 第一周■周二

## 晨兴喂养

犹 20 “亲爱的，你们却要在至圣的信仰上建造自己，在圣灵里祷告。”

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

我们常常提起以利亚的祷告（雅五 17）。…这里的恳切祷告，希腊原文的意思是他用祷告来祷告，或者说他在祷告里来祷告。这是圣经里一个很特别的说法。…这就是我们所说双层人物的祷告。当以利亚在那里祷告的时候，他是用一个祷告来祷告，或者说他是在一个祷告里来祷告。换句话说，他是用圣灵在他里面的那个祷告来祷告。因此以利亚的祷告，可以说就是神在以利亚里面求告祂自己。慕安得烈（Andrew Murray）弟兄曾说过，一个真实的祷告，乃是住在我们里面的基督，祷告那坐在宝座上的基督。这句话听起来很特别，好像是基督求告基督自己，但在我们的经历中的确是这样。

真实的祷告，定规是叫我们这个人与神完全调和…。你祷告就是祂祷告，祂祷告也就是你祷告。祂在你里面祷告，你就在外面祷告。祂和你里外完全合一，并且还同时祷告。在这时候你和神二者不能分开，已经调成一个了。结果你不光是与神合作，还是和神同工，叫神的自己和祂的心意借着您发表出来，最终叫神的旨意得着完成。这就是圣经中要有的真实祷告（李常受文集一九五九年第四册，二九至三〇页）。

## 信息选读

犹大书二十节那里又说，要“在圣灵里祷告”。意思就是你不能在你自己里面祷告。换句话说，也

# WEEK 1 — DAY 2

## Morning Nourishment

Jude 20 But you, beloved, building up yourselves upon your most holy faith, praying in the Holy Spirit.

James 5:17 Elijah was a man of like feeling with us, and he earnestly prayed that it would not rain; and it did not rain on the earth for three years and six months.

We often speak of Elijah's prayer [James 5:17]...Earnestly prayed in Greek means “prayed with prayer,” or “prayed in prayer.” This is a very peculiar expression in the Bible...This is what we mean by prayer of two parties. When Elijah was praying, he was praying with, or in, a prayer. In other words, he prayed with the prayer of the Spirit within him. Thus, we can say that Elijah's prayer was God praying to Himself in Elijah. Andrew Murray once said that a real prayer is the Christ who indwells us praying to the Christ who is sitting on the throne. That Christ would be praying to Christ Himself sounds strange, but in our experience this is really the case.

Real prayers will certainly cause our being to be wholly mingled with God...When you pray, it is He praying, and when He prays, it is also you praying. When He prays within you, you express the prayer outwardly. He and you are altogether one, inside and outside; He and you both pray at the same time. At that time you and God cannot be separated, being mingled as one. Consequently, you not only cooperate with God but also work together with God so that God Himself and His desire may be expressed through you, thus ultimately accomplishing God's purpose. This is the real prayer that is required of us in the Bible. (CWWL, 1959, vol. 4, “Lessons on Prayer,” p. 23)

## Today's Reading

Jude 20 says, “Praying in the Holy Spirit.” This means that you should not pray in yourself. In other words, it means that your prayer should be the

就是要有双层人物的祷告。还有以弗所六章十八节说，“时时在灵里祷告。”…这里的灵不光指着圣灵，也包括我们的灵。我们祷告的时候必须是在这样的灵里来祷告。

说到祷告的原则，首先我们必须看见，祷告不该是人发起的，祷告应该是神发起的。任何一个祷告，就连你我到神面前去认罪，都该是神在你我里头作工所作出的。…若不是圣灵在我们里面作工，我们就无法凭空到神面前去认罪。…连这个认罪的祷告，发起的还不是祷告的人，乃是神的灵，其他的祷告就更不必说了。…一个够水平的祷告，也必定是神从里面经过的。…每一次当我们有过好的祷告，摸着神，摸着宝座的时候，我们还都觉得，我们这个人是在神里头走路，连我们那些祷告的话也都是在神里头说的。我们这个祷告的人，和我们祷告的话，都是从神里面经过的。就是因为有这两面的经过，所以我们在祷告的时候，常觉得神的同在比任何时候都浓厚。

很少有人会告诉你说，你必须在祷告的时候和神一同祷告。但事实上，好些祷告得好的人，都有这样的经历。…每一个好的祷告，都是在你里头的基督，祷告在宝座上的基督。

许多时候，你和弟兄姊妹一同祷告，…有的人当他祷告得非常正确的时候，你也觉得在他那些祷告的话语里碰着了神，你也觉得他那些祷告的话就是神的出来。我们碰到这种情形就说，他的灵出来了。实在说，那就是神从他里面出来了。因为那不光是他在祷告，也是神和他一同在祷告。神在他里面祷告，他也在神里面祷告。他的确能说，“我的祷告是神和我，我和神一同祷告。”…一个够水平的祷告，不光是神从人里面经过，人从神里面经过，也是人和神，神和人一同祷告（李常受文集一九五九年第四册，三〇、三三至三六页）。

参读：祷告，第二章。

expression of two parties, you and the Holy Spirit, praying as one. Ephesians 6:18 says, “By means of all prayer and petition, praying at every time in spirit.”...The spirit here does not refer solely to the Holy Spirit; rather, it also includes our human spirit. When we pray, we must pray in such a mingled spirit.

Concerning the principles of prayer, we must first see that prayer should not be initiated by man but by God. Any prayer, even our confession of sins before God, should be the result of God’s working within us...Unless the Holy Spirit works within us, we can never go before God to confess our sins...In fact, every kind of prayer that we pray should be initiated by the Spirit of God. A prayer that measures up to the standard is surely one in which God passes through it...Every time we prayed an effective prayer that touched God as well as His throne, we also felt that in such prayer we were walking in God, and even the words of our prayer were spoken in God. Both we, the praying ones, and the words of our prayer passed through God. Because of these two aspects of passing through, when we pray, we often sense God’s presence more strongly than at any other time.

Very few people would tell you that when you pray, you must pray together with God. But in reality, many who pray well have this experience... A good prayer is Christ in you praying to the Christ on the throne.

When you pray with the brothers and sisters,...while someone is praying very properly, you may sense that you have touched God in the words of his prayer and that his utterances are God’s coming forth. When we meet this kind of situation, we say that his spirit has come forth. Actually, it is God coming forth from him, for it is not only he praying there but God and he praying together. God is praying in him, and he is praying in God. He really can say, “My prayer is God and I, I and God, praying together.”...A prayer that is up to the standard is not only God passing through man and man passing through God but also man and God, God and man, praying together. (CWWL, 1959, vol. 4, “Lessons on Prayer,” pp. 23-28)

Further Reading: CWWL, 1959, vol. 4, “Lessons on Prayer,” ch. 2

# 第一周■周三

## 晨兴喂养

但九 19 “主啊，求你垂听！主啊，求你赦免！主啊，求你倾听并行事！我的神啊，为你自己的缘故，求你不要迟延；因你的城和你的民，都是称为你名下的。”

太二六 39 “祂就稍往前走，面伏于地，祷告说，我父啊，若是可能，就叫这杯离开我；然而不要照我的意思，只要照你的意思。”

一个够水平的祷告，必须能说这不是人为着自己祷告，乃是人为着神祷告。所有真实的祷告，都不是人为着自己祷告，也不是人为着别人祷告，乃是人为着神祷告。连我们为罪人的得救，为弟兄姊妹的复兴代祷，都该是为着神祷告。…祷告最高的意义，就是叫神能得着祂的权益（就是权柄和利益）。从表面看，你的祷告可以为着许多的人，为着许多的事，或是为着你的自己，但是你必须追到一个根源，叫你能说，“神啊，我这些祷告都是为着你。我这些祈求能不能得着成就是非常小的事，但你在这些事上的权益是一件大的事。…连我为召会祷告也是这样；召会冷也罢，热也罢，好也罢，坏也罢，死也罢，活也罢，这都是一些小的问题，但是你的计划、你的见证、你的权益，能不能得到该得的地位，这才是个大的问题。所以我不是为着召会复兴祷告，乃是为着你的权益祷告。”（李常受文集一九五九年第四册，三六至三七页）。

## 信息选读

求主用血遮盖我，让我交通一点自己的经历。有好多次当我在财物上、需用上有了缺乏的时候，…我刚刚跪到神面前去，里面就问说，“你是为着自己祷告呢，还是为着神祷告？”每一次里面这样问

# WEEK 1 — DAY 3

## Morning Nourishment

Dan. 9:19 O Lord, hear! O Lord, forgive! O Lord, listen and take action! Do not delay, for Your own sake, O my God; for Your city and Your people are called by Your own name.

Matt. 26:39 And going forward a little, He fell on His face and prayed, saying, My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.

A prayer that is up to the standard must be one in which man is not praying for himself or for others but for God. Even when we pray for sinners to be saved or for the brothers and sisters to be revived, we ought to be praying for God...The highest meaning of prayer is that it is a means by which God may gain His authority and benefit. Apparently, you may be praying for many people, for many things, or for yourself, but you must be able to go to the root of the matter and say, “O God, all these prayers are for Your sake. Whether or not my prayers are answered is of very little significance, but Your authority and benefit in these matters are of immense importance... The same is true when I pray for the church. Whether the church is cold or hot, good or bad, dead or living—these are of small concern compared to whether or not Your plan, Your testimony, and Your authority can benefit and gain their rightful places. Therefore, I am not praying for the revival of the church but for Your authority and benefit.” (CWWL, 1959, vol. 4, “Lessons on Prayer,” p. 28)

## Today's Reading

May the Lord cover me with His blood and allow me to share something from my own experience. There were quite a few times when I suffered want in material things and necessities...As I knelt down before God, there was an asking within: “Are you praying for yourself, or are you praying for God’s sake?”

的时候，我都伏在神的面前对神说，“神，如果是为着我这个人，就是穷死了、饿死了，都没有关系。但是你知道，在这里有你的权益，有你的宝座。所以我虽然向你求一点财物，还不是为着我自己，乃是为着你。…”你看这是一个厉害的祷告。

我们必须用这个摸着一个最深、最厉害的原则来测量我们的祷告。你如果这样来测量，就会发现，连在祷告这样神圣的事上，你的里头大多还是满了自己，大多没有经过神的纯洁！无论是祷告的目的、动机，还是盼望，你的里面都是搀杂的。不错，你在祷告神，但你的心全数是自己在那里求。不错，你求神给你恩典，但都是你的成分在里面。你在许多祷告的事上，满了自己的搀杂。所以你必须接受神的对付，叫你有一天能对神说，“神，我在这里祷告，不是为着我自己，乃是为着你。”

我们若是学过这样的功课，在神面前就没有苦求，也没有可怜地求，我们都能在那里很雄壮地求，因为不是为着自己，乃是为着神。…但以理是一个在神里头经过，也让神在他里头经过的人；他是和神一同祷告，也让神和他一同祷告的人。所以他在那里说，为着你自己来作这件事（但九 19）。

所有正确的祷告，也都是人的话语说出神的心意来。不错，是你在那里说话，但却是神在那里把祂的心意发表出来。…所以真实的祷告都不是发表我们的意思，乃是把神的心意从我们的祷告里发表出来。…任何一个够水平的祷告，都不是从人发起的，乃是从神发起的。这个发起就是指着神把祂的心意涂抹到人里面来。人接受了这个心意，再变作祷告的话向神说出来，这就是祷告。…我们去祷告，必须先安静在神面前，和神有交通，让神把祂的心意涂抹在我们里面，这样我们的祷告才能发表神的心意（李常受文集一九五九年第四册，三七至四一页）。

参读：祷告，第三章。

Whenever there was such an asking within, I prostrated myself before God and said to Him, “O God, if it were for myself, it would not matter if I suffered poverty and starvation even unto death, but Your authority and benefit are involved. Although I am asking for some material things from You, it is still not for my own sake but for Your sake…” You see, this is a proper prayer.

You must touch this deep and tremendous principle and measure your prayers by it. Then you will discover, even in such a divine matter as prayer, how much you are still filled with yourself and how little you have passed through God’s purification. Whether it is in the intention, the motive, or the expectation of your prayer, there is mixture within you. Yes, you are praying to God, but in your heart you are praying wholly on your own and for your own sake. Therefore, you must be dealt with by God until one day you become able to say, “O God, I am praying not for myself but for Your sake. In my motive, intention, and expectation there is no place for me; rather, everything is for Your sake.”

If we would learn such a lesson, we would no longer need to implore God or beg for His pity; instead, we would be able to pray bravely and strongly, for we would be praying not for ourselves but for God’s sake…Daniel was one who passed through God and allowed God to pass through him. He was also one who prayed with God and allowed God to pray with him. Hence, he could pray, “O Lord, hear…for Your own sake” [Dan. 9:19].

Every proper prayer is also man speaking forth the intention of God. Yes, it is you who are speaking, but it is God who is expressing His heart’s intent…True prayers do not express our ideas; rather, they express God’s intention through our utterance. Every prayer which is up to the standard is not initiated by man but by God. This initiation means that God anoints His intention into man. After man receives this intention, he converts it into words and utters them to God. This is prayer…When we pray, we must first be quiet before God, fellowship with Him, and allow Him to anoint His intention into us; thus our prayer can express God’s intention. (CWWL, 1959, vol. 4, “Lessons on Prayer,” pp. 29-31)

Further Reading: CWWL, 1959, vol. 4, “Lessons on Prayer,” ch. 3

# 第一周■周四

## 晨兴喂养

可十一 23 ~ 24 “我实在告诉你们，无论谁对这座山说，你得挪开，投在海里，他若心里不疑惑，只信他所说的成了，就必给他成了。所以我告诉你们，凡你们祷告祈求的，无论是什么，只要信已经得着了，就必得着。”

开头是神来发起，在过程中你不过是一个与神合作的人，而末了还是为着神的荣耀。这就是真实的祷告。真实的祷告乃是人在地上与神联结并合作，让神发表祂自己，通过人而成就祂的旨意。

一个人如果只懂得要自己和自己的心意，这个人虽然也可以祷告，却不是一个祷告的人。一个祷告的人必须达到一种境地，在宇宙中只要神和神的旨意，除此以外别无贪求。

这一点我们在主耶稣身上可以看得非常清楚。祂在地上作人的时候，祂到父面前去祷告，就是这样的光景。当祂在客西马尼园祷告的时候，虽然祂也在那里和神商量，甚至说，“若是可能，就叫这杯离开我。”但是祂又说，“不要照我的意思，只要照你的意思。”（太二六 39）祂一连三次这样对神说，“我要你的意思，不要我的意思。”我们平常以为说，一个人祷告，乃是求神替他成全什么。比方，他在神面前有一个心愿，他就照着这个心愿向神呼求，要神替他成全。但是在客西马尼园里，你看见有一个人曾这样祷告说，“不要照我的意思，只要照你的意思。”主耶稣的意思似乎是说，“我虽然在这里祷告，却不是求你为我成全什么，乃是求你成全你的心意。我在宇宙中为我自己并无所求，我所求的乃是要你能够亨通，要你的旨意能够通行。我就是这样一个只要你和你旨意的人。”（李常受文集一九五九年第四册，四六、四八页）

# WEEK 1 — DAY 4

## Morning Nourishment

Mark 11:23-24 Truly I say to you that whoever says to this mountain, Be taken up and cast into the sea, and does not doubt in his heart, but believes that what he says happens, he will have it. For this reason I say to you, All things that you pray and ask, believe that you have received them, and you will have them.

In the beginning it is God who initiates, in the process you are but one who cooperates with God, and ultimately it is for the glory of God. This is real prayer—man being united with God and cooperating with Him on earth, allowing Him to express Himself and accomplish His purpose through man.

If a person only knows how to seek after himself and his own desire, he may pray, but he is not a man of prayer. A man of prayer must become such that in all the universe he cares only for God and His will, having no other desire besides this.

We can see this characteristic very clearly in our Lord Jesus when He lived as a man on this earth. When He was praying in Gethsemane, He fellowshiped with God the matter of His death, saying, “If it is possible, let this cup pass from Me.” But then He also said, “Yet not as I will, but as You will” (Matt. 26:39). Three times He told God, “I want Your will, not Mine.” Ordinarily, we think that when a person prays, he asks God to do something for him. For example, he has a desire, so he prays according to his desire and asks God to fulfill it for him. But in Gethsemane we see One who prayed thus: “Not as I will, but as You will.” In effect, the Lord Jesus was saying, “Although I am praying here, I am not asking You to accomplish something for Me; rather, I am asking that Your will be done. I seek nothing for Myself in this universe. My only desire is that You may prosper and that Your will may be carried out. I am such a One who wants only You and Your will.” (CWWL, 1959, vol. 4, “Lessons on Prayer,” pp. 34-36)

主耶稣（教导门徒）的祷告，…一开头就说，“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。”（太六9～10）这些祷告的话语很清楚地说出，祂里面所愿的和所要的是什么。如果我们光知道为着自己个人的生活、事业、家庭有祷告，那我们的祷告就相当有问题。这些证明我们在神面前还不够单纯、纯洁，我们的里面还是复杂的、搀杂的，我们要神也要别的东西。…一个祷告的人…所要的就是神和神的旨意，只要神能行得通，神的旨意能成全，他就心满意足了。

有的人也许告诉你说，祷告要有信心。但是并非你要有信心就能有信心，认真说，信心乃是神在你里头发出来的一个功用。你是住在神里面，活在神里面，让神在你里面有地位的一个人，神在你里头发出一个功用来，那个才是信心。信心不是从你来的。几乎可以说，信心就是神自己。…只有充满神的人，才充满信心。所以光是劝人要有信心没有用。…你要真有信心，就需要你是一个祷告的人，活在神里面，在神里面有对付，祂的要求肯答应，祂的剥夺你肯让，祂在你里面有地位的时候，祂在你里面就是你的信心。当祂充满你的时候，你里面就充满信心。你不必用力去信，也不必勉强去信，你定规能信。因为在你里头有一位是你所祷告的神，也是充满着你来祷告的神，祂作了你的信心。请记得，到了这个时候，你就能有把握，知道你的祷告是蒙祂悦纳的，是出乎祂的，是摸着祂的，也是祂没有办法不听的，这个就是信心。信心不是你要有的，乃是神在你里面充满你到一个地步，你没有办法不有的（李常受文集一九五九年第四册，四九、六五至六六页）。

参读：祷告，第四章。

Let us look at the model prayer with which the Lord Jesus taught His disciples how to pray...At the very outset He said, "Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth" (Matt. 6:9-10). These words of prayer tell us clearly what His inner desire was. If we know only how to pray for our own living, business, and family, then our prayers really fall short. This proves that we are not single and pure before God but that we are still rather complicated and mixed within—we desire other things besides God. All [a man of prayer] wants is God and God's will; he is satisfied as long as God has a way to go on and accomplish His will.

Some may tell you that prayer needs faith. But faith is not something you can have just because you want it. Actually, faith is a function that emanates from God within us. If you are one who abides in God, lives in Him, and allows Him to have standing in you, then God in you issues forth a function, which is faith. Faith does not come from you. We can almost say that faith is God Himself...Only a person who is filled with God is full of faith. It is useless, therefore, to merely exhort people to have faith...If you really want to have faith, you need to be a man of prayer who lives in God, is being dealt with by Him, is willing to yield to His demands, and who gives permission to His strippings. When He thus has place in you, then He is the faith in you. When He fills you with Himself, you are full of faith. You do not need to strive to believe or compel yourself to believe, but you surely can believe, for within you there is a God to whom you pray, and He is the very God who fills you and moves you to pray—He has become your faith. Please remember, at this time you know with assurance that your prayer is acceptable to Him, is of Him, and is touching Him, and therefore, He cannot help but answer your prayer. This is faith. Faith does not come according to your wish. Rather, it is God in you filling you to such an extent that you cannot help but have faith. (CWWL, 1959, vol. 4, "Lessons on Prayer," pp. 36, 47-48)

Further Reading: CWWL, 1959, vol. 4, "Lessons on Prayer," ch. 4

# 第一周■周五

## 晨兴喂养

徒六 4 “但我们要坚定持续地祷告，并尽话语的职事。”

弗三 16～17 “愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里…”。

〔在以弗所书三章十六节，〕里面的人，是我们重生的灵，有神的生命为其生命。我们的灵是由神的灵重生（约三 6），由神的灵内住（罗八 11、16），并与神的灵调和的（林前六 17）。为了经历基督，使我们成为神一切的丰满，我们需要得以加强到我们这里面的人里。这含示我们需要借着圣灵得以加强到我们的灵里。

因为人是魂，不是灵，所以我们的个性或我们的人位乃是在我们的魂里。这是圣经说人是魂的原因（出一 5，徒二 41）。…我们这些魂有外面的器皿—身体，和里面的器皿—灵。…我们重生以前，在我们的灵里没有生命；我们只有在魂里属人的生命。但是借着重生，现今在我们的灵里有神圣的生命。所以，我们的灵不再只是器皿，乃是成了我们的人位，有神的生命在其中。…旧人位，就是有属人生命的魂，已经被钉在十字架上，现今我们的新人位乃是有神圣生命的灵。我们那由神圣生命所重生的灵，现今就是我们里面的人（以弗所书生命读经，三三七至三三八页）。

## 信息选读

我们需要得以加强，好停留在我们的灵里，不受许多事物的思想所打岔。我们要祷告不受打岔，就必须得以加强到里面的人里。…我们需要得以加强，好叫我们全人被带回到我们的灵里。

# WEEK 1 — DAY 5

## Morning Nourishment

Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.

Eph. 3:16-17 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith...

[In Ephesians 3:16] the inner man is our regenerated spirit, which has God's life as its life. It is our spirit regenerated by the Spirit of God (John 3:6), indwelt by the Spirit of God (Rom. 8:11, 16), and mingled with the Spirit of God (1 Cor. 6:17). In order to experience Christ unto all the fullness of God, we need to be strengthened into our inner man. This implies that we need to be strengthened into our spirit through the Holy Spirit.

Because human beings are souls, not spirits, our personality, or our person, is in our soul. This is the reason the Bible refers to men as souls (Exo. 1:5; Acts 2:41)...As souls, we have an outward vessel, the body, and an inward vessel, the spirit...Before we were regenerated, there was no life in our spirit; we simply had our human life in our soul. But through regeneration we now have the divine life in our spirit. Therefore, our spirit is no longer merely a vessel; it has become our person with the life of God...The old person, the soul with the human life, has been crucified on the cross, and now our new person is the spirit with the divine life. Our spirit regenerated with the divine life is now our inner man. (Life-study of Ephesians, p. 267)

## Today's Reading

We need to be strengthened in order to stay in our spirit and not to be distracted by thoughts regarding so many things. In order to pray without being distracted, we need to be strengthened into our inner man...We need to be strengthened so that our whole being may come back to the inner man and stay there!

我们的心是由魂的各部分—心思、情感、意志，加上灵的主要部分—良心—组成的。这些是我们人内里的各部分。借着重生，基督进到我们的灵里（提后四 22）。接着，我们该让祂扩展到我们心的每一部分。我们的心是我们内里各部分的总和，也是我们里面之人的中心；所以，当基督安家在我们心里，祂就掌管我们里面的全人，并用祂自己供应、加强我们内里的各部分。

我们得救时，基督就进到我们的灵里。…当我们得以加强到里面的人里，就给基督开门，在我们里面扩展，从我们的灵扩展到我们的 心思、情感和意志的每一部分里。基督越多在我们里面扩展，就越多定居且安家在我们里面。这意思是说，祂占有我们里面的每一部分，并以祂自己充满、浸透各部分。结果我们不仅得了启示，我们也被基督充满。然后无论我们到哪里，我们都是使徒，就是受差遣的人；也是申言者，就是为基督说话的人（以弗所书生命读经，三三八至三三九、三四一页）。

我们若以基督为我们的人位，让祂扩展到我们心里，那活在我们心里的人位就不是我们的己，乃是基督（加二 20）。我们的心需要实际地成为基督的家。…占有我们心的，必须是祂而不是我们的己。关键的问题在于，活在我们心里的是谁？安家在我们心里的人位是谁？只要活在我们心里的人位仍是我们自己，我们的心就是己的家，而不是基督的家。为此我们需要为自己也为别人祷告，要在日常生活中有以基督为人位的实际。我们所作的一切，都该是基督作的，而不是自己作的。祂的口味和偏好，需要成为我们的口味和偏好。这样，基督就不仅是我们的生命，也是我们的人位。主就得以在我们心里扩展，占有我们的心，并完全安家在我们心里。至终祂要用自己浸透我们全人，我们就不再凭自己活着，乃凭基督活着（新约总论第十一册，一七四页）。

参读：以弗所书生命读经，第三十二篇。

Our heart is composed of all the parts of our soul—the mind, the emotion, and the will—plus our conscience, the main part of our spirit. These parts are the inward parts of our being. Through regeneration Christ came into our spirit (2 Tim. 4:22). After this, we should allow Him to spread Himself into every part of our heart. Our heart is the totality of all our inward parts and the center of our inward being; therefore, when Christ makes His home in our heart, He controls our entire inward being and supplies and strengthens every inward part with Himself.

When we were saved, Christ came into our spirit...As we are strengthened into the inner man, the door is opened for Christ to spread in us, to spread from our spirit to every part of our mind, emotion, and will. The more Christ spreads within us, the more He settles down in us and makes His home in us. This means that He occupies every part of our inner being, possessing all these parts and saturating them with Himself. As a result, not only do we receive the revelation, but we also are filled with Christ. Then wherever we may go, we will be the apostles, the sent ones, and the prophets, those who speak for Christ. (Life-study of Ephesians, pp. 268, 270)

If we take Christ as our person, allowing Him to spread into our heart, the person living in our heart will not be the self but Christ (Gal. 2:20). In a practical way our heart needs to become Christ's home...He, not the self, must be the One who occupies our heart. The crucial question is who is living in our heart and who is the person taking up residence in our heart. As long as we are still the person living in our heart, our heart is the home of the self, not the home of Christ. For this reason, we need to pray for ourselves and for others to have the reality of taking Christ as our person in our daily living. Everything we do should be done not by the self but by Christ. His tastes and preferences need to become ours. Then Christ will be not only our life but also our person. The Lord will thus expand in our heart, take possession of our heart, and make His home in our heart in a full way. Eventually, He will saturate our whole being with Himself, and we will live no longer by the self but by Christ. (The Conclusion of the New Testament, pp. 3390-3391)

Further Reading: Life-study of Ephesians, msg. 32

# 第一周■周六

## 晨兴喂养

弗三 18～19 “使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深，并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。”

基督的扩展是无法测量的。当我们在基督的扩展上经历祂时，我们要看见宇宙的量度就是基督的量度。

我们对基督的经历，需要从二度进到三度，从“平面”进到“立方体”。…在会幕和圣殿里的至圣所都是立方体。在会幕和圣殿中这个立方体的量度分别是十肘和二十肘。新耶路撒冷将是一个永远的立方体，长宽高各是一万二千斯泰底亚。今天召会生活也必须是“立方体”。…我们在召会中对基督的经历也必须是“立体的”，是三度的…。当我们成为一立方体时，我们就既不倒也不破。基督是宇宙的立方体，召会生活今天也是“立方体”，不是“线”，甚至也不是“地毯”。…当我们对基督有来、去、上、下的经历，至终我们就会有扎实的“立方体”（以弗所书生命读经，三四八至三四九页）。

## 信息选读

真正的召会生活，乃是基督亲自安家在我们心里，占有我们里面每一角落的结果。召会的内容，乃是我们以其为人位的基督，就是作到我们里面的基督。要使基督在马太十六章十八节论到召会建造的话得着应验，召会必须进入一种光景，有许多圣徒都让基督安家在他们心里，据有、占有并浸透他们整个里面的人。基督越占有我们里面的人，我们

# WEEK 1 — DAY 6

## Morning Nourishment

Eph. 3:17-19 That you...may be full of strength to apprehend with all the saints what the breadth and length and height and depth are and to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

Christ is immeasurable in His spreading forth. As we experience Christ in His spreading, we come to see that the dimensions of the universe are the very dimensions of Christ.

In our experience of Christ, we should go on from the two dimensions to three, from a “square” to a “cube.”...Both in the tabernacle and in the temple, the Holy of Holies was a cube. The dimensions of this cube in the tabernacle and temple respectively were ten cubits and twenty cubits. The New Jerusalem will be an eternal cube, twelve thousand stadia in three dimensions. The church life today must also be a “cube.”...Our experience of Christ in the church must be “cubical,” three-dimensional... When we become a cube, we cannot fall, and we cannot be broken. Christ is the universal cube, and the church life today is also a “cube,” not a “line” or even a “carpet.”...As we go back and forth and up and down in our experience of Christ, we eventually have a solid “cube.” (Life-study of Ephesians, pp. 276-277)

## Today's Reading

The genuine church life is the issue of Christ personally making His home in our heart to occupy every corner of our inner being. The content of the church is the Christ whom we take as our person, the Christ who is wrought into our being. In order for Christ's word in Matthew 16:18 concerning the building up of the church to be fulfilled, the church must enter into a state where many saints allow Christ to make His home in their heart, possessing, occupying, and saturating their entire inner being. The more Christ occupies our inner

就越能在身体里与别人建造在一起（弗二 21 ~ 22, 四 16）。身体生活的实际乃是这样对内住基督的内住经历。基督的身体，乃是我们享受基督追测不尽之丰富的完成，也是我们经历无限的基督安家于我们整个里面之人的完成。新耶路撒冷乃是基督安家在我們心里的终极结果。

基督安家在我们心里，结果使我们满有力量，能领略基督的量度—阔、长、高、深。…要领略基督的量度，需要众圣徒；不是个别的，乃是团体的。…我们经历基督，先是经历祂所是的阔，再经历祂所是的长，这是平面的。当我们在基督里长进时，就经历祂丰富的高和深，这是垂直的。

我们满有力量，不仅是要领略基督的量度，也是要认识基督那超越知识的爱。…基督是不可度量的，祂的爱也是这样，因此，是超越知识的爱。然而，我们能在灵里借着经历认识这爱。我们若以目前为止所经历基督那不可度量的爱，与祂一切可经历的爱相比，就如一滴水与大海相比一样。基督的宇宙量度和祂不可度量的爱，犹如广大无垠的大海，让我们来经历。

我们领略基督的量度，并认识祂那超越知识的爱，结果使我们被充满，成为神一切的丰满。这里“神的丰满”一辞，是指构成在我们里面之基督丰富的满溢。神的丰满，含示神所是的丰富成了祂的彰显。神的丰富在神里面，乃是神的丰富；这丰富彰显出来，就成了祂的丰满（约一 16）。神这丰满都居住在基督里面（西一 19, 二 9）。基督借着祂的内住，将神这丰满分赐到我们里面，使我们被充满，甚至成为神一切的丰满，作召会实际的出现，使神在其中得着祂彰显的荣耀（弗三 21）（新约总论第十一册，一七四至一七六页）。

参读：新约总论，第三百三十八篇。

being, the more we will be able to be built up with others in the Body (Eph. 2:21-22; 4:16). The reality of the Body life is such an inner experience of the indwelling Christ. The Body of Christ is the consummation of our enjoyment of the unsearchable riches of Christ and the consummation of the experience of the unlimited Christ making His home in our entire inward being. The New Jerusalem is the ultimate issue of Christ making His home in our heart.

The result of Christ's making His home in our hearts is that we are full of strength to apprehend...the breadth, length, height, and depth...To apprehend the dimensions of Christ, we need all the saints, not individually but corporately...We first experience the breadth of what He is and then the length. This is horizontal. When we advance in Christ, we experience the height and depth of His riches. This is vertical.

We become strong not only to apprehend the dimensions of Christ but also to know the knowledge-surpassing love of Christ...Just as Christ is immeasurable, so also is His love; hence, it is knowledge-surpassing. Yet, we can know it in our spirit by experiencing it. If we compare what we have thus far experienced of the immeasurable love of Christ to all that there is to experience, it is like comparing a raindrop to the ocean. Christ in His universal dimensions and in His immeasurable love is like a vast, limitless ocean for us to experience.

The result of apprehending the dimensions of Christ and knowing the knowledge-surpassing love of Christ is that we are filled unto all the fullness of God. Here the expression the fullness of God denotes the overflow of the riches of Christ that have been constituted into us. The fullness of God implies that the riches of all that God is have become His expression. When the riches of God are in God Himself, they are His riches, but when the riches of God are expressed, they become His fullness (John 1:16). All the fullness of God dwells in Christ (Col. 1:19; 2:9). Through His indwelling, Christ imparts the fullness of God into our being that we may be filled even unto the fullness of God to be the practical manifestation of the church, in which God may be glorified in His expression (Eph. 3:21). (The Conclusion of the New Testament, pp. 3391-3392)

Further Reading: The Conclusion of the New Testament, msg. 338

# 第一周诗歌

551

## 祷告 — 意义

8 6 8 6 (英 763)

降 B 大调

3/4

一 主是祷告的阿拉法，祂灵教自我灵；  
我们不知如何祷告，除非祂在带领。

二 主是祷告的俄梅嘎，  
神的最大“阿们”，  
在我祷告停息之时，  
发出同感声音。

三 但在首尾两端之间，  
祂让我们接联，  
用那不清似吃话语，  
译出祂所欲言。

四 哦主，你这首先、末后，  
使我所有祷告  
与你心愿完全结合，  
说出你之所要。

五 我们不能道出之祈，  
全有你作其始；  
我们简短不清之祷，  
其终愿你也是！

# WEEK 1 — HYMN

## Christ is the Alpha of our prayers

Prayer — The Meaning

763

1. Christ is the Alpha of our prayers; We know not how to pray  
Save as His Spirit in our hearts Shall teach us what to say.

2. Christ is the Omega of prayer,  
The Father's great Amen  
That rounds our halting periods  
To sense beyond our ken.
3. But in the little space between  
He lets us make the links,  
And with our slow and stammering speech  
Interpret what He thinks.
4. O First and Last, take Thou the prayers  
Of every trusting soul,  
And weld them to Thine own desire  
To make a perfect whole.
5. Thou great Beginning of that Word  
We cannot speak or spell,  
Of the short syllable we lisp  
Be Thou the End as well!

第一周 · 申言

申言稿：\_\_\_\_\_

[illegible]

**Composition for prophecy with main point and sub-points:**

This image shows a single 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.