第六篇

为着一个新人的实际与实行所需要的祷告

读经：路十一 1 ～ 13，弗六 17 ～ 18，西一 3、9，三 1 ～ 4、15 ～ 17，四 2、12，来二 17，四 14，七 26，八 1 ～ 2，启五 6

纲要

周一

壹 我们祷告的管治原则应当是：祷告总是把我们带到神里面—路十一 1 ～ 13：

一 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。

二 正确祷告的果效，就是我们发现自己在神里面—2 ～ 4 节。

周二

贰 在真实祷告时的经历，使我们能摸着一个新人的实际—西一 3、9，四 12，腓一 20 ～ 21 上：

一 在真实祷告时，我们是在我们的灵里，也与主是一灵；我们乃是在这些时候活基督—林前六

Message Six

The Prayer Needed for the Reality and Practicality of the One New Man

Scripture Reading: Luke 11:1-13; Eph. 6:17-18; Col. 1:3, 9; 3:1-4, 15-17; 4:2, 12; Heb. 2:17; 4:14; 7:26; 8:1-2; Rev. 5:6

Outline

Day 1

I. The governing principle of our prayer should be that prayer brings us into God—Luke 11:1-13:

A. Whenever our prayer does not bring us into God, it is wrong, and we should not continue to pray in this way.

B. The issue of proper prayer is that we find ourselves in God—vv. 2-4.

Day 2

II. The experience during times of genuine prayer enables us to touch the reality of the one new man—Col. 1:3, 9; 4:12; Phil. 1:20-21a:

A. During times of genuine prayer, we are in our spirit, and we are one spirit with the Lord; it is at these times that we live Christ—1 Cor. 6:17; Phil.

17，腓一 20 ～ 21 上：

1 我们的日常生活应当与我们真实祷告时的经历一样。

2 我们在祷告中的经历，应当成为我们日常基督徒生活的模型。

3 我们祷告时，就进入与主的交通中，并感觉得到一个事实，就是我们真正与祂是一灵，祂也实在与我们是一灵—林前六 17。

4 我们若保守自己在祷告的情形里，就会在文化之外，并且与主是一灵，享受祂的同在，自然而然地活祂。

二 每当我们经历真实的祷告，我们就在文化之外，特别是在文化的意见之外—西三 10 ～ 11：

1 我们越有真实的祷告，就越经历在文化的意见之外。

2 当我们与别人一同有真实的祷告时，我们就在祷告的灵里真正是一：

a 这样，我们就摸着一个新人的实际。

b 这样，我们就领悟，新人只由基督所构成，并且在这个范围里没有文化的分歧。

周三

叁 我们需要坚定持续地祷告，因为祷告与争战有关—四 2，弗六 17 ～ 18：

一 为要在神这边与撒但争战，我们需要坚定持续地祷告。

1:20-21a:

1. Our daily living should be the same as our experience in times of genuine prayer.

2. Our experience in prayer should become a model of our daily Christian life.

3. When we pray, we enter into fellowship with the Lord and become conscious of the fact that we are truly one spirit with Him and that He is actually one spirit with us—1 Cor. 6:17.

4. If we keep ourselves in a praying condition, we will be outside of culture, and we will be one spirit with the Lord, enjoying His presence and spontaneously living Him.

B. Whenever we experience genuine prayer, we are outside of our culture; in particular, we are outside of our cultural opinion—Col. 3:10-11:

1. The more genuine prayer we have, the more we will have the experience of being outside of our cultural opinion.

2. When we pray with others in a genuine way, we are truly one in the praying spirit:

a. Then we touch the reality of the one new man.

b. Then we realize that the new man is constituted with Christ alone and that in this realm there are no differences of culture.

Day 3

III. We need to persevere in prayer because prayer involves a battle, a fight—4:2; Eph. 6:17-18:

A. In order to fight on God's side against Satan, we need to persevere in prayer.

二 我们站在神这边的人，发现整个宇宙都在反对我们，尤其是反对我们的祷告—西二 1 ～ 3：

1 在我们的环境中，几乎每一件事都与祷告相逆。

2 祷告的阻力不仅在我们外面，甚至在我们里面—太二六 41。

3 祷告乃是抵挡堕落宇宙中的潮流、趋势：

a 我们要祷告，就必须反对我们环境中的潮流。

b 如果我们不祷告，我们就会随波逐流。

c 唯有祷告能使我们反潮流；因此，我们需要持续地祷告，坚定地祷告—路十八 1 ～ 8。

B. As those who take sides with God, we find that the whole universe is against us and, in particular, against our prayer—Col. 2:1-3:

1. Almost everything in our environment is contrary to prayer.

2. Resistance to prayer lies not only outside of us but even within us—Matt. 26:41.

3. To pray is to go against the current, the trend, in the fallen universe:

a. In order to pray, we must go against the current of our environment.

b. If we fail to pray, we will be swept downstream.

c. Only prayer can enable us to go against the current; therefore, we need to persevere in prayer, to pray persistently—Luke 18:1-8.

周四

Day 4

肆 为着一个新人而坚定持续地祷告，关系到基督的平安，基督的话，以及与基督联合的生活—西三 15 ～ 17：

IV. Persevering in prayer for the one new man is related to the peace of Christ, to the word of Christ, and to living in union with Christ—Col. 3:15-17:

一 基督的平安，就是基督自己，已使犹太人和外邦人成为一个新人，如今为着基督身体的生活，并为着一个新人实际的出现，我们应当让这平安在我们心里作仲裁—15 节。

A. The peace of Christ, which is Christ Himself, has made the Jews and the Gentiles one new man, and now we should let this peace arbitrate in our hearts for the Body life and for the practical existence of the one new man—v. 15.

二 基督运用祂作头的身分，并将祂的丰富供应我们的路，乃是借着祂的话—二 19，三 16：

B. The way for Christ to exercise His headship and to minister His riches to us is through His word—2:19; 3:16:

1 我们不该关闭，乃该向主并向祂的话敞开我们全人，愿意被基督的话充满。

1. We should not be closed but should open our being to the Lord and to His word and be willing to be filled with the word of Christ.

2 我们需要让基督的话在我们里面运行、行动并存留，使我们全人被基督的话渗透并浸透。

2. We need to allow the word of Christ to move, act, and have its being within us, letting our whole being be permeated and saturated with the word of Christ.

3 我们要为着一个新人，让基督的话丰丰富富地住在我们里面，就需要让基督的平安在我们心里作仲裁。

3. In order for the word of Christ to dwell in us richly for the one new man, we need to let the peace of Christ arbitrate in our hearts.

三 过与基督联合的生活，意思就是我们在生活中不离开基督，反而与祂是一，并且借着在那灵里行动，凡事都在祂的名里行—17 节。

四 我们需要受基督的平安管治，让基督的话居住在我们里面，并且过与基督联合的生活。

周五

伍 基督在祂天上的职事里，一直在代求、供应并执行神的行政，我们需要成为那些对基督天上职事里的活动有响应的人—来二 17，四 14，七 26，八 1～2，启五 6，西三 1～4，一 9，四 12：

一 基督是大祭司为人代求；祂是属天的执事供应人；祂也是有神七眼的救赎主，执行神的行政，以完成神的定旨。

二 基督天上的职事需要我们的响应—三 1～4：

1 我们在地上要成为基督天上职事的返照。

2 寻求在上面的事，意思就是我们与基督天上的职事相呼应—1 节。

3 我们寻求在上面的事，就响应并返照基督天上的职事。

4 我们与基督同活的目的，就是在祂为众召会的代求里，在祂将属天生命的供应服事给圣徒的职事上，并在祂执行神行政的事上，与祂是一。

周六

C. To live in union with Christ means that in our living we are not apart from Christ; rather, we are one with Him and do everything in His name by acting in the Spirit—v. 17.

D. We need to be ruled by the peace of Christ, to be inhabited by the word of Christ, and to live in union with Christ.

Day 5

V. In His heavenly ministry Christ is interceding, ministering, and executing God's administration, and we need to be those who respond to Christ's activities in His heavenly ministry—Heb. 2:17; 4:14; 7:26; 8:1-2; Rev. 5:6; Col. 3:1-4; 1:9; 4:12:

A. As the High Priest, He intercedes; as the heavenly Minister, He ministers; and as the Redeemer with the seven eyes of God, He administers the government of God for the accomplishment of God's purpose.

B. Christ's ministry in the heavens requires our response—3:1-4:

1. We need to become on earth the reflection of Christ's heavenly ministry.

2. To seek the things which are above means that we correspond to Christ's heavenly ministry—v. 1.

3. When we seek the things which are above, we respond to Christ's heavenly ministry and reflect it.

4. The purpose of our living with Christ is to be one with Him in His intercession for the churches, in His ministry of the heavenly life supply to the saints, and in His administration of God's government.

Day 6

三 借着我们的祷告，元首基督就得着一条路，借着祂的身体来施行祂的行政——一18，二19，三1～2：

1 当元首在天上借着代求、供应并执行行政而作工时，我们作为基督的身体，就在地上响应基督天上的职事，并返照祂所作的而作工—来二17，四14，七26，八1～2，启五6。

2 我们祷告的时候，就是属天的大使，在地上延展神的国—西一9、12～13，四11～12。

四 如果我们寻求在上面的事，并与基督同有一个生命和一个生活，我们就会完全被我们主人的事业所占有—三1～4、17：

1 我们的心会与祂一同在天上；祂在天上一直为众召会代求、供应众圣徒并执行神的行政。

2 我们该渴望在主天上的职事里与祂是一，并有一颗心与主的心是一；我们也该渴望在祂的祭司职分、职事和行政上与祂是一。

五 这恢复要成为“主的”恢复，就必须是在祂的指引之下—启五6，弗一19～23：

1 在天上的基督和地上的我们之间，有一种神圣的传输，就是属天的电流—22节。

2 我们若不断接受神圣的传输，让天上的供应注入，并经历在天上的基督与我们之间的来往，我们就会对基督的代求、供应以及执行神的行政有所响应。

C. Through our prayer Christ, the Head, is given a way to carry out His administration through His Body—1:18; 2:19; 3:1-2:

1. As the Head is working in heaven by interceding, ministering, and administrating, we, the Body, are working on earth responding to the heavenly ministry of Christ and reflecting what He is doing—Heb. 2:17; 4:14; 7:26; 8:1-2; Rev. 5:6.

2. When we pray, we are a heavenly ambassador on earth as the extension of God’s kingdom—Col. 1:9, 12-13; 4:11-12.

D. If we seek the things which are above and have one life and one living with Christ, we will be wholly occupied with the enterprise of our Master—3:1-4, 17:

1. Our heart will be with Him in heaven, where He is interceding for the churches, supplying the saints, and administrating God’s government.

2. We should aspire to be one with the Lord in His heavenly ministry and to have a heart that is one with His heart, and we should long to be one with Him in His priesthood, ministry, and administration.

E. In order for the recovery to be the Lord’s recovery, it must be under His direction—Rev. 5:6; Eph. 1:19-23:

1. Between Christ in heaven and us on earth, there is a divine transmission, a heavenly current—v. 22.

2. If we continuously receive the divine transmission, being infused with a supply from heaven and experiencing the transaction between the heavenly Christ and us, we will respond to Christ’s interceding, ministering, and executing of God’s administration.

第六周　周一

晨兴喂养

路十一１～４“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，…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。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。”

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。有些人听到这话，可能会说，“…你怎能说祷告就是把我们自己祷告到神里面？”表面看来，一至十三节找不到这件事；事实上，我们在这些经文里能看见，祷告乃是把我们自己祷告到神里面。

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。）我花过许多时间思考这简短的话。我的结论是：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。（路加福音生命读经，二六四至二六五页。）

信息选读

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。这是我的领会，也是我的经历。…我们一旦把自己

WEEK 6 — DAY 1

Morning Nourishment

Luke 11:1-4 ...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....And He said to them, 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.

In Luke 11:1-13 we have the Man-Savior's teaching on prayer. If we read this section carefully again and again, we shall see that prayer means that we pray ourselves into God. When some hear this, they may say, "...How can you say that to pray is to pray ourselves into God?" Apparently, this matter is not found in 11:1-13. Actually, in these verses we see that to pray is to pray ourselves into God.

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). I have spent much time considering this brief word. My conclusion is that if we would pray this way again and again, the result will be that we shall pray ourselves into God. In other words, the issue of this prayer is that we find ourselves in God. (Life-study of Luke, p. 230)

Today's Reading

[If you pray], "Father, Your name be sanctified; Your kingdom come,"... a number of times, you will find that you are in God. This is both my understanding and my experience.

祷告到神里面，我们在神里面又该作什么？我们只要把祂和祂的丰富接受到我们里面。

假设〔一〕位弟兄这样祷告：“父啊，你既公义又公平，你知道我的妻子不对，求你为我表白。”那位弟兄越这样祷告，在他的经历中就离神越远。他需要祷告说，“父啊，愿你的名被尊为圣，愿你的国来临。父啊，将今天的食物赐给我，赦免我，正如我赦免我的妻子。父啊，不叫我再陷入试诱。”那位弟兄越这样祷告，就越会发现自己在神里面。这说明一点：祷告乃是把我们自己祷告到神里面。

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。我们不需要详细地为我们的缺点祷告。我们说，…“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。

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。…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。〔路十一 5 ～ 13。〕

这些丰富的总和，就是地上、水里、空中丰富的总和，乃是圣灵。这就是说，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。（路加福音生命读经，二六五至二六七、二七〇、二六九页。）

参读：路加福音生命读经，第二十七篇。

Once we have prayed ourselves into God, what shall we do now that we are in God? We shall simply receive Him with His riches into us.

Suppose [a] brother prays something like this: “Father, You are just and fair. You know that my wife is wrong. I ask You to vindicate me.” The more the brother prays like this, the farther he will be away from God in his experience. He needs to pray, “O Father, sanctify Your name. Your kingdom come. Father, give me bread for this day, and forgive me even as I forgive my wife. Father, do not bring me into that trial again.” The more the brother prays like this, the more he will find himself in God. This illustrates the point that to pray is to pray ourselves into God.

Because we are easily distracted from God, we should spend time every morning with Him, praying ourselves into Him. There is no need to pray in detail concerning our shortcomings…. 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.

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…. 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 [Luke 11:5-13].

The totality of these riches—the riches of the earth, the water, and the air—is the Holy Spirit. This means that 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. (Life-study of Luke, pp. 230-231, 234, 233-234)

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

第六周　周二

晨兴喂养

西三 10 ～ 11 “并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”

林前六 17 “但与主联合的，便是与主成为一灵。”

我们都宝爱主的同在和膏油的涂抹，我们也都宝爱与主交通。但我们怎样才能享受主的同在，并与祂交通？唯一的路乃是祷告。当我们祷告时，就进入与主的交通中，并且觉得我们真正与祂是一灵，祂也实在与我们是一灵。我们越祷告，就越经历与主成为一；我们也越享受祂的同在，越多与祂交通。这是何等奇妙的赏赐！…要有正确的祷告生活，起初总是不太容易。但你长久这样实行的话，就会越过越容易了，因为你晓得祷告的赏赐。（歌罗西书生命读经，七二三至七二四页。）

信息选读

我们祷告时，常常没有进入真实的祷告里。…主要的拦阻不是罪，也不是世界，乃是文化的意见。…不过，我们若是坚定持续地祷告，最终我们会有真实的祷告。这表示我们在祷告中，从文化的意见里得了释放，进到灵里。每当我们经历真实的祷告，我们就在文化之外，特别是在文化的意见之外。当我们真实祷告的时候，我们是在灵里，与主成为一灵。乃是在这些时候，我们才活基督。

不仅如此，在这样真实祷告的时候，基督的死就在我们里面透彻地运行，要了结我们身上一切消极的事物。

WEEK 6 — DAY 2

Morning Nourishment

Col. 3:10-11 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

We all love the Lord’s presence and anointing, and we all love to have fellowship with Him. But how can we enjoy the Lord’s presence and have fellowship with Him? The only way is to pray. When we pray, we enter into fellowship with the Lord and become conscious of the fact that we are truly one spirit with Him and that He is actually one spirit with us. The more we pray, the more we experience being one with the Lord, and the more we enjoy His presence and have fellowship with Him. What a marvelous reward! It is always difficult at first to have a proper prayer life. But if you practice this for a long period of time, it will get easier and easier, for you will realize the rewards of praying. (Life-study of Colossians, p. 582)

Today’s Reading

Often when we pray, we do not enter into genuine prayer.... The main hindrance is not sin or worldliness; it is cultural opinion....However, if we persevere in prayer, we shall eventually pray in a genuine way. This means that in our prayer we are released from cultural opinions and enter into the spirit. Whenever we experience genuine prayer, we are outside of our culture; in particular, we are outside of our cultural opinion. During times of genuine prayer, we are in our spirit, and we are one spirit with the Lord. It is at these times that we live Christ.

Furthermore, at such times of genuine prayer the death of Christ works within us in a prevailing way to terminate all the negative things in our being.

自然而然地，基督复活的大能也在我们里面运行。结果，我们就真实地与基督联合，并与祂成为一。这个在真实祷告中的经历，会让我们尝到正常的基督徒生活。

我们越有真实的祷告，就越经历在文化的意见之外，与主成为一灵，并活基督。可悲的是，我们停止祷告的时候，就自动地回到我们的文化里。然后，我们就努力要按自己的禁欲主义生活。当我们进入真实的祷告中，我们就会远离禁欲主义和其他一切的主义，因为我们乃是与活的主成为一。不仅如此，当我们这样与别人一同祷告时，我们就在祷告的灵里真正是一。这样，我们就摸着一个新人的实际—没有希利尼人和犹太人、化外人和西古提人、受割礼的和未受割礼的。我们就领悟，新人只由基督所构成，并且在这个范围里没有文化的分歧。…我们凭天然的生命立志要作好，竭力去达成我们定意要作的。这就是克制己，而不是活出基督。

坚定持续地祷告，意思就是绝不要离开祷告的灵。我们应当留在祷告的情形里。在这样的情形里，就是从意见里出来，与主成为一灵，活基督，并接受祂作我们的生命和人位。自然而然地，我们就脱离一切基督以外的事物，凭这活的人位而活。…我们必须坚定持续地祷告，维持在这样一个祷告的情形里。换句话说，我们的日常生活应当与我们真实祷告时的经历一样。我们在祷告中的经历，应当成为我们日常基督徒生活的模型。

〔主〕逐渐给我们看见什么叫作活基督。活基督有一面需要我们留在祷告的情形里。当我们在这种情形里，我们就在文化之外。因着我们与这活的人位成为一灵，接受祂作我们的生命和人位，我们就毋需挣扎努力过正确的生活。反之，当我们在灵中与主成为一时，基督的死就应用在我们身上，祂复活的大能也就在我们里面运行。我们就自然而然地活基督。（歌罗西书生命读经，三四五至三四七页。）

参读：歌罗西书生命读经，第三十三篇。

Spontaneously, Christ's resurrection power also prevails in us. As a result, we are actually one with Christ and identified with Him. This experience during times of genuine prayer gives us a taste of the normal Christian life.

The more genuine prayer we have, the more we shall have the experience of being outside our cultural opinions, of being one spirit with the Lord, and of living Christ. The sad thing is that when we stop praying, we automatically revert to our culture. Then we strive to live according to our own asceticism. When we enter into genuine prayer, we are far away from asceticism and all other isms, for we are one with the living Lord. Furthermore, when we pray in this way with others, we are truly one in the praying spirit. Then we touch the reality of the one new man, where there is no Greek or Jew, barbarian or Scythian, circumcision or uncircumcision. We realize that the new man is constituted of Christ alone and that in this realm there are no differences of culture….In our natural life we make up our minds to do good, and we endeavor to accomplish what we have determined to do. This is the suppression of the self; it is not the living out of Christ.

To pray perseveringly means that we should never depart from the praying spirit. We should remain in a praying condition. To be in this condition is to be out of our opinion and to be one spirit with the Lord, living Him and taking Him as our life and as our person. Spontaneously we are away from everything other than Christ, and we are living by this living person… We must pray perseveringly in order to be preserved in such a praying condition. In other words, our daily living should be the same as our experience in times of genuine prayer. Our experience in prayer should become a model of our daily Christian life.

Gradually the Lord is showing us what it means to live Him. One aspect of living Christ is that of remaining in a praying condition. When we are in this condition, we are outside of culture. Because we are one spirit with this living person, taking Him as our life and as our person, there is no striving to live properly. Rather, as we are one with the Lord in spirit, the death of Christ is applied to us, and His resurrection power becomes prevailing in us. Then we spontaneously live Him. (Life-study of Colossians, pp. 279-280)

Further Reading: Life-study of Colossians, msg. 33

第六周　周三

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。”

根据保罗在歌罗西四章二节的话，我们必须坚定持续的事，乃是祷告。我们必须坚定持续地祷告，因为祷告与争战有关。神与撒但双方彼此敌对。撒但这名字是对头的意思。…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。撒但是对头，在神的范围、神的国度里敌挡神。圣经清楚的指明，甚至今天撒但都还能到神的宝座那里。在约伯记我们看见，撒但能站在神的宝座前，在祂面前控告人。（一 6 ～ 12。）我们很难明白，为什么神给仇敌这样的自由。按照启示录十二章十节，撒但昼夜控告我们。（歌罗西书生命读经，七一八页。）

信息选读

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。这第三方包括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。神是无限、全能的创造者，祂不会降低自己来与一个受造之物争战。因此，神的另一种受造之物—人—就必须与撒但争战。实在说来，神需要我们。…祂必须维持创造者的身分。因这缘故，祂需要我们来进行争战的实际工作。

WEEK 6 — DAY 3

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.

According to Paul’s word in Colossians 4:2, the thing that requires our perseverance is prayer. We need to persevere in prayer 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. As the adversary, Satan opposes God from within God’s realm, God’s kingdom. This is the reason the Bible clearly indicates that even today Satan has access to the place of God’s throne. In the book of Job we see that Satan can stand before the throne of God and accuse people before Him (Job 1:6-12). It is difficult for us to understand why God allows His enemy such freedom. According to Revelation 12:10, Satan accuses us day and night. (Life-study of Colossians, pp. 577-578)

Today’s Reading

Although the battle raging in the universe is between God and Satan, another party is involved. This third party consists of 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 As the infinite, all-powerful Creator, God will not lower Himself to fight against one of His creatures. Thus, it is necessary for another of God’s creatures—man—to fight against Satan. In a very real sense, God needs us....He must maintain His status as the Creator. For this reason, He needs us to carry on the actual work of warfare.

为要在神这边与撒但争战，我们需要坚定持续地祷告。这种坚定持续是必需的，因为整个世界的趋向都是远离神的。祷告乃是抵挡堕落宇宙中的潮流、趋势。坚定持续地祷告就像逆水行舟。…无疑的，要这样坚定持续地划船或祷告，都需要极大的力量。整个宇宙都在撒但的影响之下，与神的旨意相对。因此，世界上有一股强大的潮流，敌挡神的旨意。我们站在神这边的人，发现整个宇宙都在反对我们，尤其是反对我们的祷告。…我们想要祷告的时候，也许是〔电话，〕我们的孩子，门外的访客，或是家里的宠物，来搅扰我们。因着有许多东西会来敌挡我们的祷告，所以我们的确需要坚定持续地祷告。

在歌罗西四章二至四节，保罗转到祷告的事上。…〔二节说到要〕坚定持续，乃是〔指〕坚忍、坚定并热切的持续。在祷告上我们需要儆醒、警戒，不可轻忽。这种儆醒该带着感恩。…祷告乃是属灵的呼吸，祷告就是呼吸。…有些圣徒一听到祷告，就立刻问要如何祷告。我们都该忘掉如何祷告，就是简单的去祷告。比如，小孩子学走路就是去走。…同样的原则，我们是借着祷告而学习祷告。

保罗在二节嘱咐我们，要坚定持续地祷告。这意思是说，我们不仅该持续祷告，更该奋力地持续祷告。在我们的环境中，几乎每件事都与祷告相逆。我们要祷告，就必须反对我们环境中的潮流。如果我们不祷告，我们就会随波逐流。唯有祷告能使我们反潮流；因此，我们需要持续的祷告，坚定的祷告。…保罗也鼓励我们要在祷告上儆醒。我们需要儆醒抵挡仇敌。我们不知道下一刻会有什么事情发生；我们需要儆醒，因为基督徒的生活乃是争战的生活，战斗的生活。（歌罗西书生命读经，七一八至七一九、三一一至三一四页。）

参读：歌罗西书生命读经，第三十、六十五篇。

In order to fight on God's side against Satan, we need to persevere in prayer. This perseverance is needed because the course of the whole world is away from God. To pray is to go against the current, the trend, in the fallen universe. Persevering in prayer is like rowing a boat upstream....No doubt, to persevere in this way, either in rowing or in praying, requires a great deal of energy. The entire universe is under Satan's influence and is contrary to God's will. Hence, there is a strong current in the world in opposition to the will of God. As those who take sides with God, we find that the whole universe is against us and, in particular, against our prayer. When we try to pray, we may...be disturbed by [a telephone call], by our children, by callers at the door, or by any animal pets there may be in the house. Because there is so much resistance to our prayer, we definitely need to persevere in prayer.

In Colossians 4:2-4 Paul turns to the matter of prayer. In verse 2...to persevere is to continue persistently, steadfastly, and earnestly. In prayer we need to be watchful and alert, not negligent. Such watchfulness should be accompanied by thanksgiving. Prayer is spiritual breathing. To pray is to breathe. When some saints hear a word about prayer, they immediately ask how to pray. We should forget about how and simply pray. For example, a child learns to walk by walking....In the same principle, we learn to pray by praying.

In 4:2 Paul charges us to persevere in prayer. This means that we should not merely continue in prayer, but we should strive to continue. Almost everything in our environment is contrary to prayer. In order to pray, we must go against the tide, the current, of our environment. If we fail to pray, we shall be swept downstream. Only prayer can enable us to go against the current. Therefore, we need to persevere in prayer, to pray persistently. Paul also encourages us to watch in prayer. We need to be watchful against the enemy. We do not know what will happen in the next few minutes. We need to be watchful because the Christian life is a life of fighting, a life of warfare. (Life-study of Colossians, pp. 578-579, 252-254)

Further Reading: Life-study of Colossians, msgs. 65, 30

第六周　周四

晨兴喂养

西三 15 ～ 16 “又要让基督的平安在你们心里作仲裁，你们在一个身体里蒙召，也是为了这平安；且要感恩。当用各样的智慧，让基督的话丰丰富富地住在你们里面，用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神。”

我们里面都有一样东西，称作基督的平安。这是保罗在以弗所二章十五节所说的和平，那里告诉我们，基督在祂自己里面，将两下创造成一个新人。借着将犹太人和外邦人创造成一个新人，基督已经成就了和平。这就是歌罗西三章十五节的平安。…文化背景不同、国籍不同的信徒，已经被创造成一个新人。这个新人的一就产生真正的和平。离了基督与召会，不同种族和国籍的人绝无法有真正的一。我们在主的恢复中乃是一，因为我们是在基督里并在召会中。…在新人里有一，因为基督是一切，又在一切之内。这一乃是我们的平安。三章十五节中基督的平安，就是在新人里使人和平的一。

保罗在十六节继续说，“当用各样的智慧，让基督的话丰丰富富地住在你们里面，用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神。”基督的话就是基督所说的话。在神新约的经纶里，神在子里面说话，而子不仅在四福音书里亲自说话，也在使徒行传、书信和启示录里，借着祂的肢体—使徒和申言者—说话。这些都可视为基督的话。（歌罗西书生命读经，三〇〇至三〇二页。）

信息选读

歌罗西书的中心是基督作我们的头和生命。基督运用祂作头的身分，并将祂的丰富供应我们的路，乃是借着祂的话；因此，本书强调基督的话。

WEEK 6 — DAY 4

Morning Nourishment

Col. 3:15-16 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.

Within us we all have something called the peace of Christ. This is the peace about which Paul speaks in Ephesians 2:15, where we are told that in Himself Christ created one new man out of two peoples. By creating the Jews and the Gentiles into one new man, Christ has made peace. This is the very peace in Colossians 3:15. Believers with different cultural backgrounds and nationalities have been created into one new man. The oneness of the new man produces genuine peace. Apart from Christ and the church, those of different races and nationalities cannot be truly one. We in the Lord’s recovery are one because we are in Christ and in the church…. [In the new man] there is oneness because Christ is all and in all. This oneness is our peace. The peace of Christ in Colossians 3:15 is simply the peaceful oneness in the new man.

In verse 16 Paul goes on to say, “Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts to God.” The word of Christ is the word spoken by Christ. In His New Testament economy God speaks in the Son, and the Son speaks not only directly in the Gospels, but also through His members, the apostles and prophets, in Acts, in the Epistles, and in Revelation. All these may be considered as His word. (Life-study of Colossians, pp. 243-245)

Today’s Reading

Colossians is focused on Christ as our Head and our life. The way for Him to exercise His headship and to minister His riches to us is through His word. Hence, the emphasis is on the word of Christ.

基督的话包括整本新约。我们需要被这话充满。这意思是说，我们应当让基督的话住在我们里面，定居在我们里面，在我们里面安家。在希腊原文，〔歌罗西三章十六节里〕翻作“住”的字，意思是，在家里，内住，居住。主的话在我们里面必须有充分的地位，才能把基督的丰富运行并供应到我们里面的人里。不仅如此，基督的话也必须丰丰富富地住在我们里面。基督的丰富（弗三8）是在祂的话里。这样丰富的话，其居住必是丰丰富富的。基督的话在我们里面应当有自由的通路。我们不该只接受这话，然后把这话限制在我们里面小小的范围里。相反的，这话必须有自由的通路在我们里面运行。这样，话就要在我们里面居住并安家。

有些圣徒喜爱圣经，并且天天读经。不过，在他们的生活中，在他们里面运行的不是基督的话，而是他们的观念、意见和哲学。他们可能研究圣经，但不让基督的话住在他们里面。他们也不让基督的话在他们里面运行、行动、或有所作为。结果他们里面所充满的，乃是自己的哲学，不是基督的话。

在歌罗西三章十二至十五节，〔保罗〕说到需要受基督的平安所管理；在十六至十七节，他说到基督的话丰丰富富地住在我们里面。与基督联合而生活，意思是在我们的生活中，我们不与基督分开。在约翰十五章，主告诉我们要住在祂里面；因为离了祂，我们就不能作什么。在神眼中，我们离了基督所作的，无论什么都没有价值。因此，倘若我们离开歌罗西书中所启示包罗万有的基督，我们就不能作什么。圣徒的生活必须与基督联合，这意思是说，在我们的生活中，我们必须与祂是一。

十五至十六节用“让”字…指明基督的平安和基督的话已经在这里。然而我们需要让这二者在我们里面运行。我们需要让基督的平安在我们里面作仲裁，并需要让基督的话住在我们里面。（歌罗西书生命读经，三〇三至三〇四、二九四至二九六页。）

参读：歌罗西书生命读经，第二十九、六十三至六十四篇。

The word of Christ includes the entire New Testament. We need to be filled with this word. This means that we should allow the word of Christ to dwell in us, to inhabit us, to make home in us. The Greek word rendered “dwell” [in Colossians 3:16] means “to be in a house, to inhabit.” The word of the Lord must have adequate room within us so that it may operate and minister the riches of Christ into our inner being. Furthermore, the word of Christ must dwell in us richly. The riches of Christ (Eph. 3:8) are in His word. When such a rich word inhabits us, it must inhabit us richly. The word of Christ should have free course within us. We should not simply receive it and then confine it to a small area of our being. On the contrary, it should be given a free course to operate within us. In this way the word will inhabit us and make home in us.

Certain saints love the Bible and read it daily. But in their living it is their concept, opinion, and philosophy that move within them, not the word of Christ. They may study the Bible, but they do not allow the word of Christ to dwell in them. Neither do they permit it to move, act, and have its being in them. As a result, what prevails in their being is their philosophy, not the word of Christ.

In Colossians 3:12-15 Paul speaks of the necessity of being ruled by the peace of Christ, and in verses 16 and 17, of the word of Christ dwelling in us richly. To live in union with Christ means that in our living we are not apart from Christ. In John 15 the Lord tells us to abide in Him, for apart from Him we can do nothing. In the eyes of God, whatever we do apart from Christ has no value. Therefore, if we are separated from the all-inclusive Christ revealed in Colossians, we cannot do anything. The living of the saints must be in union with Christ. This means that in our living we need to be one with Him.

The word let in verses 15 and 16…indicates that both the peace of Christ and the word of Christ are already present. However, we need to allow them to operate within us. We need to let the peace of Christ arbitrate in us, and we must let the word of Christ dwell in us. (Life-study of Colossians, pp. 245-247, 239-241)

Further Reading: Life-study of Colossians, msgs. 29, 63-64

第六周　周五

晨兴喂养

西三1～2“…就当寻求在上面的事，那里有基督坐在神的右边。你们要思念在上面的事…。”

来八1“…我们有这样的大祭司，祂已经坐在诸天之上至尊至大者宝座的右边。”

启五6“我又看见宝座…中间，有羔羊站立，象是刚被杀过的，有七角和七眼，就是神的七灵…。”

歌罗西三章一至四节…是指我们的生活说的。…我们不是以属地的方式或属世的方式活着，反之，我们应当以属天的方式活着，寻求在上面的事，并思念在上面的事。

主耶稣有两种职事，就是复活以前在地上的职事，以及复活后在天上的职事。…按照希伯来一章三节，主完成了地上的职事，就坐在高处至尊至大者的右边。虽然祂在地上的职事已经完成了，祂在天上的职事却仍然进行着。（歌罗西书生命读经，六五一至六五二页。）

信息选读

今天基督以更高、更广阔的方式来尽职。祂是大祭司，为我们代求，并照顾所有的召会，把属天的供应传输到众召会里面。现今基督比当初在地上的时候更忙。祂在地上主要是照顾门徒，但在天上却是照顾许许多多的召会，以及亿万的圣徒。祂不仅作大祭司为我们代求，也作属天的执事为我们尽职。不仅如此，按照启示录五章，祂是属天的行政管理者，一直在执行神宇宙的行政。祂是有七眼的羔羊，执行神的行政。基督是大祭司为人代求；祂是属天的执事供应人；祂也是有神七眼

WEEK 6 — DAY 5

Morning Nourishment

Col. 3:1-2 ...Seek the things which are above, where Christ is, sitting at the right hand of God. Set your mind on the things which are above...

Heb. 8:1 ...We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens.

Rev. 5:6 And I saw in the midst of the throne...a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God...

[Colossians 3:1-4] refers to our living.... We are not to live in an earthly way or in a worldly way. Instead, we should live in a heavenly way, seek the things which are above, and set our mind on them.

The Lord Jesus has two types of ministries, His ministry on earth before His resurrection and His ministry in heaven.... According to Hebrews 1:3, having finished His ministry on earth, the Lord sat down at the right hand of the Majesty on high. Although His earthly ministry has been completed, His ministry in heaven is still going on. (Life-study of Colossians, pp. 523-524)

Today's Reading

Christ today is ministering in a higher and more extensive way. As the High Priest, He intercedes for us and cares for all the churches, transmitting into them the heavenly supply. Christ is more busy now than when He was on earth. On earth He cared mainly for His disciples. But in heaven He is caring for a great many churches and for millions of saints. Not only does He intercede for us as the High Priest, but He ministers on our behalf as the heavenly Minister. Furthermore, according to Revelation 5, He as the heavenly Administrator is executing God's universal government. He is the Lamb with seven eyes carrying out God's administration. As the High Priest, He intercedes; as the heavenly Minister,

的救赎主，执行神的行政，以完成神的定旨。这些都是在上面的事，是我们必须思念的。

基督并非无事可作，祂一直在代求、供应、并执行神的行政。我们在地上该回应基督在天上的活动。虽然基督在地上的职事里，为我们的得救完全成就了救赎，但祂还没有完成祂身体的建造。为着基督身体的建造，就需要祂在天上的职事。基督的愿望，不仅是要得着一大群得救的人；祂乃是要得救的人同被建造成为祂的身体。基督巴望得着一个身体，一个建造，一个新妇。基督的身体要得着建造，祂就必须执行祂在天上职事的工作。

在天上的基督和地上的我们之间，有一种神圣的传输，就是属天的电流。如果我们接受这种传输，我们就会回应基督在天上的工作。但如果我们在经历中没有一直联于祂，或是容让绝缘体在我们与祂之间树立起来，这种传输就会停止。…我们应当日夜让天上的供应注入，并经历在天上的基督与我们之间的来往。我们应当对基督的代求、供应、以及执行神的经纶一直有所回应。

寻求在上面的事，意思就是我们与基督天上的职事相呼应。按照歌罗西三章我们看见，借着寻求在上面的事而与基督天上的职事相呼应，乃是我们基督徒行事为人的头一面。

今天基督在诸天之上活着，为众召会代求，将属天生命的供应服事给圣徒，并执行神的行政。…我们感谢主，今天许多在地方召会里的人，已经把他们的接收器打开，而且发挥作用。当他们觉得基督在天上为某件事代祷的时候，他们就联于祂，在地上为着那件事祷告。比如，他们感觉到主为迦纳的阿克拉召会代祷，就也一同为着那里的召会代祷。这样与基督一同祷告，就是与祂同有一个生活。（歌罗西书生命读经，六五二、六八二至六八三、六六一页。）

参读：歌罗西书生命读经，第五十九、六十一至六十二篇。

He ministers; as the Redeemer with the seven eyes of God, He administers the government of God for the accomplishment of God's purpose. These are the things above on which we are to set our mind.

Christ is not idle. He is interceding, ministering, and executing God's administration. We on earth should respond to Christ's activities in heaven. Although Christ in His earthly ministry fully accomplished redemption for our salvation, He has not yet completed the building up of His Body. For the building up of the Body, His ministry in heaven is necessary. It is not the desire of Christ simply to have a large group of saved people; He wants the saved ones to be built up together as His Body. Christ desires a Body, a building, a bride. In order to have the Body built up, Christ must carry on the work of His heavenly ministry.

Between Christ in heaven and us on earth there is a divine transmission, a heavenly current. If we are receiving this transmission, we shall respond to Christ's work in heaven. However, if in our experience we are not continuously connected to Him or if we allow insulation to build up between us and Him, the transmission will cease.... Day and night, we should be infused with a supply from heaven and experience the transaction between the heavenly Christ and us. We should continually respond to Christ's interceding, ministering, and executing of God's administration.

To seek the things above means that we correspond to Christ's heavenly ministry. According to Colossians 3, corresponding to Christ's heavenly ministry by seeking the things above is the first aspect of our Christian walk.

Christ today is living in the heavens to intercede for the churches, to minister the heavenly life supply to the saints, and to carry out God's administration... We thank the Lord that a number of those in the local churches today have their receivers open and operating. When they sense that Christ is praying in heaven for a certain matter, they join Him to pray on earth for that very matter. For example, sensing that the Lord is praying for the church in Accra, Ghana, they join in to pray for the church there. To pray together with Christ in this way is to have one living with Him. (Life-study of Colossians, pp. 524, 549-550, 533)

Further Reading: Life-study of Colossians, msgs. 59, 61-62

第六周　周六

晨兴喂养

西三１～２“所以你们若与基督一同复活，就当寻求在上面的事，那里有基督坐在神的右边。你们要思念在上面的事，不要思念在地上的事。”

我们在祷告的时间里思念在上面的事，就成为基督在诸天之上职事的返照。借着我们的祷告，元首基督就得着一条路，借着祂的身体来施行祂的行政。我们祷告的时候，就是属天的大使，在地上延展神的国度。

我们祷告的时候，就进入至圣所，来到施恩的宝座前。希伯来四章十六节说，“所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”祷告乃是来到施恩宝座前的路。我们来到施恩的宝座前，就受怜悯，得恩典，满足我们应时的需要。我们来到施恩的宝座前祷告的时候，怜悯和恩典就象江河一样，在我们里面涌流，并供应我们。这是何等的赏赐！在祷告中得着恩典的水流，的确比我们的祷告得着答应还要重要。我们的祷告有没有得着答应是次要的。

要得着这恩典的江河，就要把我们属灵的电池充满属天的电流。属天的电流，神圣的电流，乃是三一神作恩典从宝座流到我们里面。这流带来说不出的供应和享受。…这的确是坚定持续祷告的赏赐。（歌罗西书生命读经，七二二至七二三页。）

信息选读

如果我们寻求在上面的事，并与基督同有一个生活，我们就会完全被我们主人的事业所占有。我们

WEEK 6 — DAY 6

Morning Nourishment

Col. 3:1-2 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God. Set your mind on the things which are above, not on the things which are on the earth.

When we set our mind on the things above during our times of prayer, we become a reflection of Christ's ministry in the heavens. Through our prayer, Christ, the Head, is given a way to carry out His administration through His Body. When we pray, we are a heavenly ambassador on earth with the extension of God's kingdom.

When we pray, we enter into the Holy of Holies and approach the throne of grace. Hebrews 4:16 says, "Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help." Prayer is the way to come forward to the throne of grace. Coming forward to the throne of grace, we receive mercy and grace to meet our timely need. When we pray, approaching the throne of grace, mercy and grace will become a river flowing in us and supplying us. How rewarding this is! Receiving the flow of grace in prayer is actually more important than having our prayers answered. Whether or not our prayer is answered is secondary.

To receive this river of grace is to have our spiritual battery charged with heavenly current. The heavenly current, the divine electricity, is the Triune God as grace flowing out of the throne and into us. The supply and enjoyment this brings is unspeakable....This surely is a reward for persevering in prayer. (Life-study of Colossians, pp. 581-582)

Today's Reading

If we seek the things above and have one living with Christ, we shall be wholly occupied with the enterprise of our Master. Our heart will be with

的心会与祂一同在天上；祂在天上一直为众召会代求、供应众圣徒、并执行神的行政；这要成为我们所关心、所渴望的。如果我们接受基督作生命，并且这样寻求在上面的事，我们情欲的肢体就会被治死，堕落的魂里邪恶的元素就会被脱去，并且旧人也会被脱去。不仅如此，我们自然就穿上新人。

你难道不渴望在诸天界里与主是一，并有一颗心与主的心是一么？你难道不渴望在祂的祭司职分、职事、和行政上与祂是一么？我特别鼓励青年人，要寻求在上面的事，并与基督同活，而顾到神的定旨。

我们盼望借着享受基督，一个新人就得以产生，并且实际地彰显出来。我们不要仅仅在道理上的新人，乃要在实际上并在实行上的新人。新人不是借着组织而来的。组织起来的东西也许是社团或宗教，但不是新人。唯有我们接受基督作生命，并与祂同活，新人才能产生。

我很喜乐，主的恢复里有许多的青年人。这个恢复必定有荣耀的前途。我们都必须顾到主的权益；祂在天上祷告的时候，我们就在地上以祷告回应。这样，我们就经历到基督与我们之间的传输，这种传输使我们满了欢喜快乐。基督在诸天之上作工，我们在地上作工。这样，我们就不仅享受基督作我们所需的实际，也接受祂作我们的生命，并与祂同有一个生活。

我们与基督同活不是没有目标的；这样的同活有确定的目的。这目的就是在基督为众召会的代求里，在祂将属天生命的供应服事给圣徒的职事上，并在祂执行神行政的事上，与祂是一。…这样与主同活的结果乃是新人。…新人乃是我们接受基督作生命并活基督的自然结果。（歌罗西书生命读经，六六二至六六四页。）

参读：歌罗西书生命读经，第六十篇。

Him in heaven, where He is interceding for the churches, supplying the saints, and administrating God's government. This will be our concern, our desire. If we take Christ as life and seek the things which are above in such a way, the lustful members will be put to death, the evil elements in the fallen soul will be put away, and the old man will be put off. Furthermore, we shall automatically put on the new man.

Do you not aspire to be one with the Lord in the heavenlies and to have a heart that is one with His heart? Do you not long to be one with Him in His priesthood, ministry, and administration? I would encourage all the young people especially to care for God's purpose by seeking the things which are above and living together with Christ.

We expect that through the enjoyment of Christ the one new man will come forth and be expressed in a practical way. We do not want the new man merely in doctrine, but in reality and in practice. The new man does not come by way of organization. Something organized may be a society or a religion, but it is not the new man. The new man comes forth only by our taking Christ as our life and living together with Him.

I am happy that there are so many young people in the Lord's recovery. The recovery certainly has a glorious future. We all need to care for the Lord's interests. While He is praying in heaven, we respond in prayer on earth. Thus, we experience the transmission between Christ and us, a transmission that will make us happy and full of joy. Christ works in the heavens, and we work on earth. In this way, we not only enjoy Christ as the reality of our necessities, but we also take Him as our life and have one living with Him.

Our living with Christ is not aimless; it has a definite purpose. This purpose is to be one with Christ in His intercession for the churches, in His ministry of the heavenly life supply to the saints, and in His administration of God's government….The result of living together with the Lord in such a way is the new man…. The new man is the spontaneous issue of our taking Christ as our life and living Him. (Life-study of Colossians, pp. 534-535)

Further Reading: Life-study of Colossians, msg. 60

第六周诗歌

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祷　告 – 同心合意

8 7 8 7 副（英 779,不同调）

降 B 大调　　4/4

5·6 5 1 7 6 | 6 – 5 – | 4·3 4 5 6 5 | 5 – 3·0 |
一 要 在 灵 里 同 心　祷　告，　不 照 你 心 所 思　想，

5·6 5 1 7 6 | 6 – 5 – | 4·3 4 5 6 7 | 1 – – 0 |
只 照 深 处 恩 膏　涂　抹，　成 全 主 心 所 愿　望。

2·2 2 2 3 2 | 1 – 5 – | 6·6 6 6 7 1 | 2 – ♯2 – |
副 要 在 灵 里 同 心　祷　告，　不 照 你 心 所 思　想，

3·3 4 3 1 6 | 5 – 3 – | 4·6 5 1 7·7 | 1 – – 0 ‖
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。

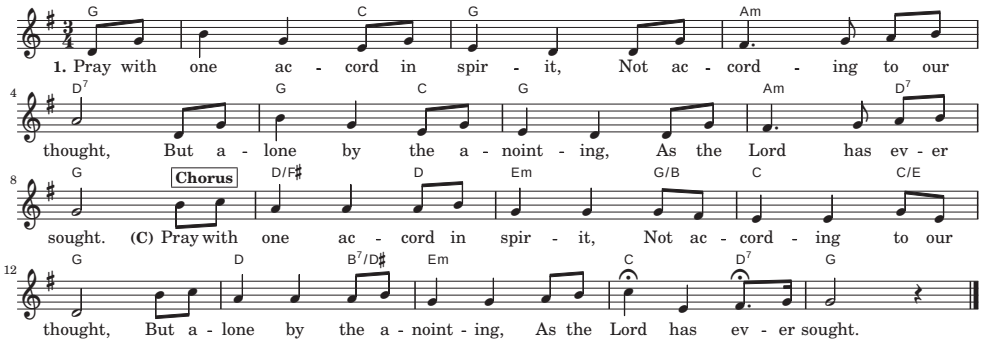
六　要在灵里同心祷告，　和谐一致寻求神；
　　在主身体的灵里面，　永远祷告凭同心。

WEEK 6 — HYMN

Pray with one accord in spirit

Prayer — With One Accord

779



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.

第六周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: