第四周

以神为我们的信心而恒切祷告

纲要

读经：可十一 20 ～ 24，路十八 1 ～ 8，启八 3 ～ 5

周一

壹 在马可十一章二十至二十四节，主耶稣教导祂的门徒，要按着神的经纶，凭信为着执行神的旨意而祷告：

一 当祷告的人与神调和，并与神成为一时，神就成为他的信；这就是信神的意思—22 节。

二 只有出于信心的祷告，才能摸着神；信一少，祷告就没有用—23 节。

三 信就是信我们已经得着所求的—24 节：

1 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。

2 盼望是期待将来的事，相信乃是看事情已经作成。

3 信心不但相信神能、神肯，并且相信神已经作了。

周二

四 马可十一章二十至二十四节的祷告是权柄的祷告；这种祷告不是对神说，乃是对“这座山”说—23 节：

Week Four

Praying Persistently with God as Our Faith

Outline

Scripture Reading: Mark 11:20-24; Luke 18:1-8; Rev. 8:3-5

Day 1

I In Mark 11:20-24 the Lord Jesus taught His disciples to pray by faith for executing God's will according to God's economy:

A When the praying one is mingled with God and is one with God, God becomes his faith; this is what it means to have faith in God—v. 22.

B Only prayers that are out of faith will touch God; without faith prayer is ineffectual—v. 23.

C Faith is believing that we have received what we have asked for—v. 24:

1 According to the Lord's word, we should believe that we have received, not that we will receive.

2 To hope means to expect something in the future; to believe means to consider something as having been done.

3 Faith is not only believing that God can or will do a certain thing but also believing that God has done that thing already.

Day 2

D The prayer in Mark 11:20-24 is a prayer with authority; this kind of prayer is directed not toward God but toward "this mountain"—v. 23:

1 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。

2 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。

3 权柄的祷告是我们叫那拦阻我们的离开。

4 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—六 10，十八 19 ～ 20。

5 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—可十一 23。

周三、周四

贰 在路加十八章一至八节主耶稣对门徒讲了一个比喻，“是要人常常祷告，不可灰心”—1 节：

一 这比喻的意义很深奥，我们需要认识这里所启示的神—7 ～ 8 节。

二 三节的“寡妇”表征信徒；就某种意义说，在基督里的信徒在今世是寡妇，因他们的丈夫基督表面上不在他们这里了—林后十一 2。

三 就如这比喻里的寡妇（路十八 3），我们在基督里的信徒有一个对头，就是魔鬼撒但，对这对头我们需要神的伸冤：

1 这比喻指明主表面上不在的期间，我们因对头所受的苦。

1 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.

2 God has commissioned us to command what He has commanded and give orders to what He has given orders to—17:20.

3 A prayer with authority is one in which we tell the things that are frustrating us to go away.

4 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.

5 Prayer with authority has much to do with the overcomers; every overcomer must learn to speak to “this mountain”—Mark 11:23.

Day 3 & Day 4

II In Luke 18:1-8 the Lord Jesus told the disciples a parable “to the end that they ought always to pray and not lose heart”—v. 1:

A The significance of this parable is profound, and we need to know God as He is revealed here—vv. 7-8.

B The widow in verse 3 signifies the believers; in a sense, the believers in Christ are a widow in the present age because their Husband, Christ, is apparently absent from them—2 Cor. 11:2.

C Like the widow in the parable (Luke 18:3), we believers in Christ have an opponent, Satan the devil, concerning whom we need God’s avenging:

1 This parable indicates the suffering we have from our opponent during the Lord’s apparent absence.

2 祂表面上不在的期间，我们是寡妇，我们的反对者一直搅扰我们。

四 我们的反对者逼迫我们的时候，似乎我们的神不是公义的，因祂允许祂的儿女受不义的逼迫—彼前二 20，三 14、17，四 13 ～ 16、19：

1 历世纪以来，千千万万主耶稣诚实忠信的跟从者受了不义的逼迫；甚至今天许多仍在受不义的对待—启二 8 ～ 10。

2 我们的神似乎是不义的，因为祂没有进来审判并表白；因着这种光景，主耶稣用一个不义的审判官表征似乎没有为祂受逼迫的子民作什么事的神—路十八 2 ～ 6：

a 如以斯帖记所指明，我们的神乃是自隐的神—赛四五 15。

b 我们需要领悟，我们所事奉那无所不能且无所不在的神，仍在隐藏自己，尤其是在祂帮助我们的时候—约十四 26，罗八 26。

c 我们看不见祂，表面看来，祂没有作什么；事实上，祂隐藏地在为我们作许多事—28、34 节，斯四 14。

五 这比喻里的寡妇，常到不义的审判官那里，因她的对头，求审判官给她伸冤；我们应当为这伸冤恒切祷告，不可灰心—路十八 1、3：

1 我们的丈夫表面上不在，而我们留在地上作寡妇时，我们的神暂时似乎是不义的审判官—6 节。

2 虽然祂似乎是不义的，但我们仍须向祂恳求，恒切祷告，一再烦扰祂，因为祂要快快地给祂那些“昼夜呼吁祂”的选民伸冤—7 ～ 8 节上。

2 During His apparent absence, we are a widow whose opponent is troubling her all the time.

D While our opponent is persecuting us, it seems that our God is not righteous, for He allows His children to be unrighteously persecuted—1 Pet. 2:20; 3:14, 17; 4:13-16, 19:

1 Throughout the centuries, thousands upon thousands of honest and faithful followers of the Lord Jesus have suffered unrighteous persecution; even today many are undergoing unrighteous treatment—Rev. 2:8-10.

2 Our God seems to be unjust, since He does not come in to judge and vindicate; because of this situation, the Lord Jesus used an unjust judge to signify God, who does not seem to do anything on behalf of His persecuted people—Luke 18:2-6:

a Our God is a God who hides Himself (Isa. 45:15), as the book of Esther indicates.

b We need to realize that the omnipotent and omnipresent God whom we serve hides Himself, especially when He is helping us—John 14:26; Rom. 8:26.

c We cannot see Him, and apparently, He is not doing anything; actually, in a hidden way He is doing many things for us—vv. 28, 34; Esth. 4:14.

E The widow in the parable kept coming to the unrighteous judge and asking him to avenge her of her opponent; we ought to pray persistently for this avenging and should not lose heart—Luke 18:1, 3:

1 When our Husband is apparently absent and we are left on earth as a widow, temporarily our God seems to be an unrighteous judge—v. 6.

2 Although He appears to be unrighteous, we still must appeal to Him, pray persistently, and bother Him again and again, for He will carry out quickly the avenging of His chosen ones, who “cry to Him day and night”—vv. 7-8a.

周五

六 启示录八章五节含示对六章九至十一节以及路加十八章七至八节的答应：

1 启示录八章三至四节里众圣徒的祷告，必是求神审判这抵挡神经纶的地。

2 神对地的审判—将火丢在地上—乃是对那加上了基督作香之众圣徒祷告的答应—3～5节。

周六

七 “人子来的时候，在地上找得到信心么？”—路十八8下：

1 “信心”，按原文直译为“那信心”，指那使我们恒切祷告的恒切信心，就象这寡妇的信心。

2 我们所借以得救的信乃是信的起始阶段；将我们带进与基督生命联结里的信，乃是联结的信—借着不断接触三一神而进到我们里面，使我们可以凭神的儿子而活的信—罗一17，加二20，约十四19。

3 联结的信是对得胜者在基督凯旋回来时与祂相见的神圣要求—路十八8下：

a 联结的信乃是在我们里面运行的三一神，把我们联于祂一切追测不尽的丰富—弗三8。

b 联结的信乃是信徒不信靠自己，而一直信靠神的信—林后一9。

c 主耶稣回来时会找着一些凭联结的信而活的得胜者，祂要为着祂作王一千年的国度视他们为珍宝—路十八8下，启二十4、6。

Day 5

F Revelation 8:5 implies the answer to 6:9-11 and Luke 18:7-8:

1 The prayer of the saints in Revelation 8:3-4 must be for the judgment of the earth, which opposes God's economy.

2 God's judgment upon the earth—casting fire to the earth—is the answer to the prayers of the saints with Christ as the incense—vv. 3-5.

Day 6

G "When the Son of Man comes, will He find faith on the earth?"—Luke 18:8b:

1 Literally, the Greek words rendered "faith" mean "the faith"; this denotes the persistent faith for our persistent prayer, like that of the widow.

2 The faith through which we were saved is the initial stage of faith; the faith that brought us into a life union with Christ is the linking faith—the faith that comes into us through our contacting the Triune God continually so that we may live by the Son of God—Rom. 1:17; Gal. 2:20; John 14:19.

3 The linking faith is the divine requirement for the overcomers to meet Christ in His triumphant return—Luke 18:8b:

a Linking faith is the Triune God moving in us to link us to His unsearchable riches—Eph. 3:8.

b Linking faith is the faith of the believers who have no trust in themselves; rather, their trust is in God—2 Cor. 1:9.

c When the Lord Jesus returns, He will find a number of overcomers who are living by the linking faith and will regard them as treasures for His kingdom in the thousand years of His reign—Luke 18:8b; Rev. 20:4, 6.

第四周■周一

晨兴喂养

可十一 22“耶稣回答说，你们要信神。”

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。”

第一个神人在〔马可十一章二十至二十四节〕的教导，是按照神所要成就的旨意，以完成祂的经纶。没有多少人看见，主关于祷告的教训，是与神的经纶有关，而神的经纶，是借着祂忠信的子民遵行祂的旨意才得以完成。这位教导门徒要凭信心祷告的，乃是神人基督。祂是惟一在神面前绝对是对的人。要有这样的祷告，我们这个人必须是对的，是遵行神旨意的。这是神的旨意，但不是在小事上，诸如我们该搬到那里，乃是在祂大的旨意上，为着完成神的经纶。…我们应当是实行神旨意，以完成神经纶的人。…我们必须完成的神真实的旨意，乃是顾到产生并建造神的生机体，就是基督的身体，终极完成新耶路撒冷。（神人的生活，一六七页。）

信息选读

祷告者能在神里面有信心，毫不疑惑，并且信他所求的已经得着了，就必得着。（可十一 24。）祷告者现在与神是一，与神联结。他与神一直调和，所以神成了他的信心。这就是按照主在马可十一章二十二节的话，在神里面有信心的意思。祷告者完全与神是一，神也成了他的信心。

一九九一年，美国打败伊拉克之后不久，有一天我有一个意念：“为什么你不去俄国？现在正是时

WEEK 4 — DAY 1

Morning Nourishment

Mark 11:22 And Jesus answered and said to them, Have faith in God.

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.

The first God-man's teaching [in Mark 11:20-24] was according to God's will for the accomplishment of His economy. Not many see that the Lord's teaching on prayer is related to God's economy, which is to be accomplished by His faithful people doing His will. The One who taught the disciples to pray by faith was the God-man, Christ. He is the only One who is absolutely right before God. To pray such a prayer we must be right persons doing God's will. This is God's will not in small matters, such as where we should move, but His great will for the accomplishment of God's economy....We should be those who are carrying out God's will to accomplish God's economy.... The real will of God that we have to carry out... is to take care of the producing and building up of God's organism, which is the Body of Christ that will consummate the New Jerusalem. (CWWL, 1994-1997, vol. 3, "The God-man Living," p. 578)

Today's Reading

The praying one could have faith in God without doubting, but believing that he had received what he asked for, and he would have it (Mark 11:24). The praying one is now one with God, in union with God. He is mingled with God, so God becomes his faith. This is what it means to have faith in God, according to the Lord's word in Mark 11:22. The praying one is absolutely one with God, and God becomes his faith.

Soon after the United States defeated Iraq in 1991, one day a thought came to me: "Why don't you go to Russia? Now is the time." When I fellowshipped

候。”当我与领头的同工们交通这事时，他们都同意，所以我们就向圣徒宣布，我们要跟从主的引领去俄国。对主的这个行动，立即从主的身体有回应。这是一个见证，我完全有信心会得着成功。我们决定要去俄国时，有许多圣徒已经受了训练，完成在安那翰的两期全时间训练。他们回应说他们愿意去，于是在一九九一年十一月，有三十多人去俄国。从各召会也立即有财物的支持。今天在俄国，莫斯科和圣彼得堡有两处大召会。最近，又有三十五处召会建立起来。此外，还有许多地方有寻求的基督徒团体离开了宗派，等候我们去帮助他们建立地方召会。…除了俄国，主也在其他东欧国家行动，诸如波兰、阿尔巴尼亚、罗马尼亚和亚美尼亚。这些都是主所作的。我们不过是跟从祂的引领。…这是经历在神里面有信心，毫不怀疑，并且信我们已经得着我们所求的，所以我们就得着了。我们必须按着神的旨意祷告，以完成祂的经纶。这样，我们就与神是一，在神眼中也是对的人。这样，我们就有确信，我们已经得着我们所求的。

如果我们求主，要得着一些满足我们愿望的东西，我们就不会得着什么。这是因为我们的祷告不是按照神的旨意，以完成神的经纶；我们也不是一个对的人。第一，我们必须是对的人，完全与神是一。在我被日本人监禁的三十天之中，有一天晚上，我抬起头仰望说，“主啊，你知道我为什么在这里。”那时主耶稣似乎就在我面前。我有充分的把握对主说，“主啊，我是为你的缘故被监禁的。”我们在神面前必须先是对的人，与神是一。然后我们才能有神作我们的信心，并且能按着我们对神旨意的认识祷告，以完成祂的经纶。（神人的生活，一六九至一七二页。）

参读：神人的生活，第十六篇；马可福音生命读经，第三十五篇。

with the leading co-workers about this, they all agreed with me, so we announced to the saints that we would follow the Lord’s leading to go to Russia. Right away there was a response from the Body for this move of the Lord. This is a testimony that I had the full faith that we received a success. By the time we decided to go to Russia, a number of the saints had been trained and prepared by finishing two terms of the full-time training in Anaheim. They responded that they would go, and in November 1991 over thirty went to Russia. Right away the financial support came from the churches. In Russia today there are two big churches in Moscow and St. Petersburg. Recently, thirty-five more churches have been established. Also, there are numerous locations with groups of seeking Christians who have left the denominations and are waiting for us to visit them to help establish them as local churches…. Besides Russia, the Lord has been moving in other eastern European countries, such as Poland, Albania, Romania, and Armenia. This has been the Lord’s doing. We have just followed His leading….This is the experience of having faith in God without doubting, and believing that we have received what we have asked for so that we receive it. We have to pray according to God’s will for the fulfillment of His economy. Then we are one with God and the right persons in God’s eyes. Then we have the assurance that we have received what we have prayed for.

If we ask the Lord for things that satisfy our desire, we will not receive anything. This is because our prayer is not according to God’s will for the fulfillment of God’s economy, and we are not the right persons. First, we must be the right persons, absolutely one with God. One night, during my imprisonment by the Japanese for thirty days, I looked up and said, “Lord, You know why I am here.” At the time it seemed as if the Lord Jesus was right before me. I had the full assurance to say to the Lord, “Lord, I am imprisoned for Your sake.” We must first be the right persons before God, persons who are one with God. Then we can have God as our faith and pray according to our knowledge of God’s will for the fulfillment of His economy. (CWWL, 1994-1997, vol. 3, “The God-man Living,” pp. 579-580, 582)

Further Reading: CWWL, 1994-1997, vol. 3, “The God-man Living,” ch. 16; Life-study of Mark, msg. 35

第四周■周二

晨兴喂养

可十一23“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。”

太十八19“我又实在告诉你们，你们中间若有两个人在地上，在他们所求的任何事上和谐一致，他们无论求什么，都必从我在诸天之上的父，得着成全。”

〔在马可十一章二十四节，〕“所以”是承上接下之词，可见二十四节的话必定是与二十三节连起来的。二十四节是说到祷告的事，可见二十三节也是说到祷告的事。希奇的就是在这里不象普通的祷告，这里不是对神说，“神啊，求你把这座山挪开，投在海里。”…这里是说，“无论谁对这座山说，你得挪开，投在海里。”…我们想，祷告总是要向神说，“神啊，求你把这座山挪开，投在海里。”但主在这里所说的是另一方面。主不是叫我们对神说，乃是叫我们面向山，对山说。不是对神说，乃是直接对山说，“你得挪开，投在海里。”主恐怕我们以为这不是祷告，所以在二十四节就来解释说，这也是祷告。在这里有一个祷告不是对神说的，但也是祷告。对山说，“你得挪开，投在海里，”这也是祷告。这就是权柄的祷告。（教会祷告的职事，七七至七八页。）

信息选读

权柄的祷告，不是求神作什么，乃是用神的权柄，把神的权柄拿来直接对付难处，直接对付那该除去

WEEK 4 — DAY 2

Morning Nourishment

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.

Matt. 18:19 Again, truly I say to you that if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens.

[In Mark 11:24], for this reason means that this sentence is a continuation of what has gone before....Verse 24 mentions prayer. This proves that verse 23 must also concern prayer. The strange thing is that verse 23 does not sound like an ordinary prayer. The Lord did not tell us to pray, “God, please move the mountain and cast it into the sea.”...It says, “Whoever says to this mountain, Be taken up and cast into the sea.”...We think that when we pray to God, we have to say, “God, please move this mountain and cast it into the sea.” But the Lord said something else. He did not tell us to speak to God; He told us to turn to the mountain and to speak to the mountain. The speaking is not toward God but directly toward the mountain, telling it to be cast into the sea. Since the Lord was afraid that we would not consider this to be a prayer, He pointed out in the following verse that it is a prayer. This prayer is not directed toward God, but it is a prayer. It is a speaking directed toward the mountain that says, “Be taken up and cast into the sea.” Yet this is also a prayer. This is a prayer with authority. (CWWN, vol. 22, “The Prayer Ministry of the Church,” pp. 195-196)

Today’s Reading

A prayer with authority does not ask God to do something. Rather, it exercises God’s authority and applies this authority to deal with problems and

的事。这种祷告，是每一个得胜者所必须学习的。每一个得胜者必须学会如何对山说话。

我们有许多软弱的地方，象脾气，污秽的思想，或者身体的病痛等，如果去对神说，好象不容易见效，但你如果把神的权柄拿来，对山说，它立刻就跑掉了。…山，就是挡在你面前的难处；山，就是那些拦阻你的，叫你的道路走不通的。…许多人当他在他的生命中，工作中有山的时候，都是去祷告神，求神挪开这座山。但神要对你说，你自己去对山说吧，只要你去吩咐山说“你得挪开，投在海里”就够了。求神挪开山与吩咐山挪开，这两个大大不同。到神面前去求神作工是一件事，自己直接去命令山挪开又是一件事。这一种命令的祷告，是常被我们忽略的。把神的权柄拿来直接去对难处说话，说“奉我主的名叫你离开我”，或说“我不能容让你留在我身上”，这一种的祷告是很少的。权柄的祷告是你要对那拦阻你的说“离开我”，你要对你的脾气说“离开我”，你要对你的疾病说“离开我，我要靠着主复活的生命仍然起来”。不是对神说，是直接对山说，“你得挪开，投在海里。”这就是权柄的祷告。

召会怎么能有权柄的祷告呢？就是因为召会有完全的信心，里头不疑惑，清楚知道所作的是完全合乎神旨意的。什么时候，我们不知道神的旨意，什么时候，我们就不会有信心。所以要作这件事，必须先知道是神的旨意不是。（教会祷告的职事，七八至七九页。）

参读：教会祷告的职事，第四篇；倪柝声文集第二辑第二十三册，第七十四篇；倪柝声文集第二辑第二十六册，第一百七十九至一百八十篇；初信造就，第十篇。

things that ought to be removed. Every overcomer has to learn to pray this kind of prayer. Every overcomer has to learn to speak to the mountain.

We have many weaknesses, such as temper, evil thoughts, or physical illnesses. If we plead with God concerning these problems, it seems that there is not much result. However, if we apply God’s authority to the situation and speak to the mountain, these problems will go away.... A mountain is a problem that stands in front of us. A mountain is something that blocks the way and stops us from going on....When many people encounter a mountain in their life or in their work, they pray to God to remove the mountain. But God tells us to speak to the mountain ourselves. All we have to do is issue a word of command to the mountain: “Be taken up and cast into the sea.” There is a great difference between asking God to remove the mountain and commanding the mountain to be removed. It is one thing to go to God and ask Him to do something. It is another thing to directly command the mountain to be cast away. We often overlook this kind of commanding prayer. Seldom do we pray by applying God’s authority to the problem or by saying, “I command you in the name of my Lord to go away” or “I cannot tolerate this thing to remain with me anymore.” A prayer with authority is one in which we tell the things that are frustrating us to go away. We can say to our temper, “Go away.” We can say to sickness, “Go away. I will rise up by the resurrection life of the Lord.” This word is not spoken to God but directly to the mountain. “Be taken up and cast into the sea.” This is a prayer with authority.

How can the church have such a prayer with authority? It is by the church having full faith, being without doubt and being clear that what we do is fully according to God’s will. Whenever we are not clear about God’s will, we do not have faith. Therefore, before we do anything, we have to be clear whether what we are about to do is according to God’s will. (CWWN, vol. 22, “The Prayer Ministry of the Church,” pp. 196-197)

Further Reading: CWWN, vol. 22, “The Prayer Ministry of the Church,” ch. 4; CWWN, vol. 43, ch. 74; CWWN, vol. 46, chs. 179-180; CWWN, vol. 48, “Messages for Building Up New Believers (1),” ch. 10

第四周■周三

晨兴喂养

路十八1～3“耶稣又对他们讲一个比喻，是要人常常祷告，不可灰心，说，某城里有一个审判官，不惧怕神，也不尊重人。那城里有个寡妇，常到他那里，说，我有一个对头，求你给我伸冤。”

7“神的选民昼夜呼吁祂，祂纵然为他们忍耐着，岂不终久给他们伸冤么？”

路加十八章三节的寡妇表征信徒。就某种意义说，在基督里的信徒在今世是寡妇，因他们的丈夫基督（林后十一2）不在他们这里了。…在路加十八章三节寡妇求审判官给她伸冤，因为她有一个对头。伸冤，也可译为取得公道。…主在这个比喻中指明，在基督里的信徒有一个对头，就是魔鬼撒但，对这对头我们需要神的伸冤。我们应当为此恒切祷告，（见启六9～10，）不可灰心。（路加福音生命读经，三九八至三九九页。）

信息选读

照路加十八章四节看，那审判官多时不肯为寡妇伸冤。然后他心里说，“我虽不惧怕神，也不尊重人，只因这寡妇常常搅扰我，我就给她伸冤吧，免得她不断来缠磨我。”（4～5。）接着，主说，“你们听这不义的审判官所说的。神的选民昼夜呼吁祂，祂纵然为他们忍耐着，岂不终久给他们伸冤么？我告诉你们，祂要快快地给他们伸冤了。然而，人子来的时候，在地上找得到信心么？”（6～8。）主在八节的话指明，神报复我们的仇敌，乃是在救主

WEEK 4 — DAY 3

Morning Nourishment

Luke 18:1-3 And He told them a parable to the end that they ought always to pray and not lose heart, saying, There was a certain judge in a certain city who did not fear God and did not regard man. And there was a widow in that city, and she kept coming to him, saying, Avenge me of my opponent.

7 And will not God by all means carry out the avenging of His chosen ones…?

The widow in Luke 18:3 signifies the believers. In a sense, the believers in Christ are a widow in the present age because their Husband Christ (2 Cor. 11:2) is absent from them. In verse 3 the widow asked the judge to avenge her of her opponent. The Greek word rendered “avenge” may also be translated “procure justice for.” In this parable the Lord indicates that the believers in Christ have an opponent. This opponent is Satan, the devil, concerning whom we need God’s avenging. We ought to pray persistently for this avenging (see Rev. 6:9-10) and not lose heart. (Life-study of Luke, p. 347)

Today’s Reading

According to Luke 18:4, the judge for a time would not avenge the widow of her opponent. Then he said within himself, “Even though I do not fear God nor regard man, yet because this widow causes me trouble, I will avenge her, lest by continually coming she wear me out” (vv. 4-5). Following this, the Lord went on to say, “Hear what the unrighteous judge says. And will not God by all means carry out the avenging of His chosen ones, who cry to Him day and night, though He is long- suffering over them? I tell you that He will carry out their avenging quickly. Nevertheless, when the Son of Man comes, will He find faith on the earth?” (vv. 6-8). The Lord’s word in verse 8 indicates that God’s

回来的时候。…这里的“信心”，直译，“那信心”，指那使我们恒切祷告的恒切信心，就象这寡妇的信心。因此，这是主观的信心，不是客观的信仰。

我们需要领悟，我们这些神的百姓，在这被麻醉且麻醉人的世代中，就象寡妇一样。就某种意义说，主，我们的丈夫，已经不在了。不仅如此，我们有一个一直在逼迫我们的对头。…一至八节的比喻指明，当主表面上不在的期间，我们因我们的对头所受的苦难。实际上主没有离去，祂与我们同在。

我们的反对者逼迫我们的时候，似乎我们的神不是公义的，因为祂允许祂的儿女受不义的逼迫。比方，施浸者约翰被斩，彼得殉道，保罗下监，约翰被放逐。历世纪以来，千千万万诚实、忠信跟从人救主的人都遭受了不义的逼迫；甚至今天我们仍遭受不义的错待。我们的神似乎不公平，因为祂没有进来审判并表白。

我们时常祷告神为我们表白，但是许多同工，许多忠信的人却下在监里，甚至被处死。活神、公义的神在哪里？祂为什么容忍这种光景？祂为什么不审判那些逼迫我们的人？因着这种光景，人救主在十八章一至八节用一个不义的审判官，表征那似乎没有为祂受逼迫的子民作些什么事的神。…当我们在受逼迫的光景里，而我们的神似乎不是活的、同在的、或公义的，我们怎么办？从这比喻我们要学习作个烦扰的寡妇， 一个恒切向神祷告的人。

许多时候，我已经厌倦祷告主来表白祂的恢复。似乎我越求主表白，就越少表白。…但是我已经学知，我们需要在祷告中烦扰主，我们应当向祂恒切祷告，不可灰心。（路加福音生命读经，三九九、四〇一至四〇二页。）

参读：路加福音生命读经，第四十篇。

avenging of our enemy will be at the Savior’s coming back. Literally, the Greek words rendered “faith” mean “the faith.” This denotes the persistent faith for our persistent prayer, like that of the widow. Hence, the faith here is the subjective faith, not the objective faith.

We need to realize that as God’s people in this stupefied and stupefying generation we are like a widow. In a sense, our Husband, the Lord, is absent. Furthermore, we have an opponent who is constantly persecuting us. The parable in 18:1-8 indicates the suffering we have from our opponent during the Lord’s apparent absence. Actually, the Lord is not absent; He is present.

While our opposer is persecuting us, it seems that our God is not righteous, for He allows His children to be unrighteously persecuted. For example, John the Baptist was beheaded, Peter was martyred, Paul was imprisoned, and John was exiled. Throughout the centuries, thousands upon thousands of honest and faithful followers of the Man-Savior have suffered unrighteous persecution. Even today we are still undergoing unrighteous mistreatment. Our God seems to be unjust, since He does not come in to judge and vindicate.

Often we have prayed for God to vindicate us. Yet, many of our co-workers, faithful ones, have been imprisoned and even put to death. Where is the living, righteous God? Why does He tolerate this situation? Why would He not judge those who persecute us? Because of this situation, the Man-Savior in 18:1-8 uses an unjust judge to signify God who does not seem to do anything on behalf of His persecuted people. What shall we do in a situation when we are persecuted and it seems that our God is not living, present, or just? From this parable we learn to be a bothering widow, one who prays to God persistently.

Many times I have become tired of praying for the Lord to vindicate His recovery. It seems that the more I pray for the Lord to vindicate, the less vindication there is…. Nevertheless, I have learned that we need to bother God in prayer, that we should pray to Him persistently without losing heart. (Life-study of Luke, pp. 347-350)

Further Reading: Life-study of Luke, msg. 40

第四周■周四

晨兴喂养

赛四五 15 “救主以色列的神啊，你实在是自隐的神。”

彼前四 19 “所以那照神旨意受苦的人，也要在善行上，将他们的魂交与那信实的创造主。”

忠信跟从主之人的儿女常常问父母，为什么他们遭受逼迫。他们也许问说，“我们这么爱主耶稣，为什么必须受苦？”作父母的通常不知道怎样回答。作子女的似乎觉得他们父母所跟从的主不公义。我们也可能不明白，我们既然爱主、跟从主，为什么受苦。路加十八章一至八节的比喻回答了我们的问题。

我们的丈夫表面上不在，而我们留在地上作寡妇时，我们的神暂时似乎是不义的审判官。虽然祂似乎是不义的，但我们仍须向祂恳求，恒切祷告，一再烦扰祂。（路加福音生命读经，四〇三至四〇四页。）

信息选读

我们要明白路加十八章一至八节所记载的这类比喻，需要谨慎，不该想用天然的方法。一方面，这比喻指明那审判官主宰一切，就是说，祂审判不审判全在于祂。表面上好象没有理由，祂听不听寡妇都可以。这比喻启示祂是主宰的主，祂拣选什么时候，就在什么时候审判。

另一方面，这比喻指明，我们需要恒切祷告来烦扰主。我们需要对祂说，“主，祷告在于我，不在于你，你从来没有告诉我不该祷告。相反的，你嘱咐我祷告。因此，主，我现在祷告，求你表白。”（路加福音生命读经，四〇四页。）

WEEK 4 — DAY 4

Morning Nourishment

Isa. 45:15 Surely You are a God who hides Himself, O God of Israel, the Savior.

1 Pet. 4:19 So then let those also who suffer according to the will of God commit their souls in well-doing to a faithful Creator.

Often the children of those who are faithful followers of the Lord ask their parents why they are suffering persecution. They may ask, “Since we love the Lord Jesus so much, why must we suffer?” Usually the parents do not know how to answer. It seems to the children that the Lord whom their parents follow is not righteous. We also may wonder why we suffer, since we love the Lord and follow Him. The parable in Luke 18:1-8 answers our question.

When our Husband is apparently absent and we are left on earth as a widow, temporarily our God seems to be an unrighteous judge. Although He appears to be unrighteous, we still must appeal to Him, pray persistently, and bother Him again and again. (Life-study of Luke, p. 351)

Today’s Reading

We need to be careful in understanding a parable such as the one recorded in 18:1-8. We should not try to understand it in a natural way. On the one hand, this parable indicates that the Judge is sovereign. This means that whether or not He judges is up to Him. Seemingly without reason, He may either listen to the widow or not listen to her. This parable reveals that He is the sovereign Lord and that He judges whenever He chooses.

On the other hand, this parable indicates that we need to bother the Lord by praying persistently. We need to say to Him, “Lord, praying is up to me, not up to You. You never told me that I should not pray. On the contrary, You charged me to pray. Therefore, Lord, I am praying now for Your vindication.” (Life-study of Luke, pp. 351-352)

许多人常问：“你不是说神是活神么？为什么那个人胡作非为，多行不义，神却不管他呢？”又有人说，“你不是说神是活神么？为什么我一直祷告，祂却不听呢？”答案很简单，这都是因为祂是一位自隐的神。甚至主耶稣被钉在十字架上时，神都隐藏祂自己，不但没有以万钧雷霆审判那些钉主的人，甚至连一句话都不说，好象祂不存在一般。所以，那些人摇头讥笑主说，“祂倚靠神，神若要祂，现在可以救祂。”（太二七43。）我们知道主是倚靠神的，但是当祂被挂在十字架上时，好象宇宙中没有神一般。在那时候，主真是受了最大的试炼。

神是自隐的神，时常藏身在空间里，也藏身在时间里。你祷告祂，没有结果么？你信靠祂，祂不理会么？请你记得，这需要时间。经历这位活神需要时间，也需要忍耐。当主钉十字架那一天，你看不见神，但是过了三天，神使祂从死里复活了；（路二四6～7；）又过四十天，祂被接上升；（徒一3，9；）再过十天，五旬节那日，圣灵降下来了。（二1～4。）真的没有神么？不。我们都要说，神是又真又活的神，（帖前一9，）但祂又是自隐的神。

在第二世纪时，罗马帝国逼迫召会，苦害残杀基督徒，无所不用其极，神好象没有看见一般；神没有伸手阻挡，甚至把自己隐藏了。然而，一个多世纪以后，罗马帝国分裂了；几世纪之后，罗马帝国甚至没有了，但信基督的人却仍然存在，并且分布到各地，因为神仍旧是又真又活的神。（活神与复活的神，一一至一二页。）

参读：活神与复活的神，第一篇；自隐的神，第一至二篇。

Many people often ask why the living God does not discipline people who act recklessly and lawlessly and do works of unrighteousness. Even believers question why the living God does not seem to hear their prayers. The answer is simple: He is a God who hides Himself. When the Lord Jesus was crucified, God hid Himself. He did not judge the ones who crucified the Lord by striking them with lightning. God did not say a word; it was as if God did not exist. Hence, some of those present shook their heads and mocked the Lord. They said, “He trusts in God; let Him rescue Him now if He wants Him” (Matt. 27:43). The Lord Jesus trusted in God, but while He was hanging on the cross, it was as if there were no God in the universe. God was hidden when the Lord passed through this great trial.

God is a God who hides Himself. He often hides Himself in space and in time. It seems that we pray to Him but do not receive results and that we trust in Him but He ignores us. We must understand that it takes time as well as endurance to experience the living God. The day that the Lord was crucified, God hid Himself. But after three days, He raised Jesus from the dead (Luke 24:6-7). After another forty days Jesus was lifted up into heaven (Acts 1:3, 9-10). After yet another ten days, on the day of Pentecost, the Holy Spirit descended (2:1-4). We must say that God is real; He is a living God (1 Thes. 1:9), and He is also a God who hides Himself.

It seems as if God did not see the Roman Empire persecuting the church in the second century. The Roman Empire used every conceivable means to afflict and slaughter Christians, but God did not stretch forth His hand to stop it; rather, He hid Himself. However, a century later the Roman Empire was divided and eventually disappeared. In contrast, the believers of Christ have remained and have spread to various places because of the true and living God. (CWWL, 1957, vol. 3, “The Living God and the God of Resurrection,” pp. 8-9)

Further Reading: CWWL, 1957, vol. 3, “The Living God and the God of Resurrection,” ch. 1; CWWL, 1956, vol. 2, pp. 3-13; CWWL, 1956, vol. 3, pp. 15-33

第四周■周五

晨兴喂养

启六 9 ～ 10 “羔羊揭开第五印的时候，我看见在祭坛底下，有为神的话，并为所持守的见证被杀之人的魂。他们大声喊着说，圣别真实的主人，你不审判住在地上的人，给我们伸流血的冤，要等到几时？”

在启示录六章九至十节我们看见，殉道圣徒的魂所作〔路加十八章的那〕种恒切的祷告。…就表号说，祭坛是在帐幕和圣殿的外院，外院象征地。因此，在祭坛底下，就是在地底下，殉道圣徒的魂所在之处。这是主耶稣死后所去的乐园，（路二三 43，）乃是阴间里得安慰的部分，（徒二 27，）亚伯拉罕就在那里。（路十六 22 ～ 26。）在此我们看见殉道圣徒的魂喊着说，“圣别真实的主人，…要等到几时？”他们似乎在说，“主啊，你要静默到几时？你似乎不公义要到几时？你是公义的审判者，你怎能容忍地上仍在进行不义的逼迫？主啊，几时，要到几时？”这是来自看不见之范围的祷告，就是乐园里殉道圣徒的祷告。（路加福音生命读经，四〇二至四〇三页。）

信息选读

启示录八章五节说，“那天使拿着香炉，盛满了坛上的火，丢在地上，于是有雷轰、声音、闪电、地震。”这含示对众圣徒祷告的答应，特别是指在六章九至十一节所说第五印的祷告，以及在路加十八章七至八节所说的祷告。启示录八章众圣徒的祷告，必是求神审判这抵挡神经纶的地。对众圣徒祷告的答应，就是借着以下七号所执行神对这地的

WEEK 4 — DAY 5

Morning Nourishment

Rev. 6:9-10 And when He opened the fifth seal, I saw underneath the altar the souls of those who had been slain because of the word of God and because of the testimony which they had. And they cried with a loud voice, saying, How long, O Master, holy and true, will You not judge and avenge our blood on those who dwell on the earth?

In Revelation 6:9 and 10 we see that [the] kind of persistent prayer [in Luke 18] is carried out by the souls of the martyred saints….In figure, the altar is in the outer court of the tabernacle and the temple, and the outer court signifies the earth. Hence, “underneath the altar” is underneath the earth, where the souls of the martyred saints are. This is in the Paradise where the Lord Jesus went after His death (Luke 23:43). It is the comfortable section of Hades (Acts 2:27), where Abraham is (Luke 16:22-26). Here we see that the souls of the martyred saints are crying out, “How long, O Master, holy and true?” They seem to be saying, “Lord, how long will You be silent? How long will You apparently be unjust? You are the righteous Judge. How can You tolerate the unrighteous persecution that is still taking place on earth? How long, O Lord, how long?” This is the prayer from the unseen realm, the prayer from the martyred saints in Paradise. (Life-study of Luke, pp. 350-351)

Today’s Reading

Revelation 8:5 says, “And the Angel took the censer and filled it with the fire of the altar and cast it to the earth; and there were thunders and voices and lightnings and an earthquake.” This implies the answer to the prayers of the saints, especially the prayer in the fifth seal mentioned in 6:9-11 and the prayer mentioned in Luke 18:7-8. The prayer of the saints in this chapter must be for the judgment of the earth which opposes God’s economy. The answer to the saints’ prayers is the execution of God’s judgment upon the earth by the

审判。将火丢在地上，是执行神对地的审判。所以，雷轰、声音、闪电、地震的来临，乃是神审判的标记。

虽然第六印已经揭开，七号也即将吹响，但要等到基督来了，将自己当作香，和众圣徒的祷告一起献给神之后，才有雷轰、声音、闪电、地震发生。这指明虽然神定意要在地上施行审判，但仍需要众圣徒用祷告与祂合作。神需要祂的圣徒祷告，使祂能执行祂的审判。你若读路加十八章，就会看见主耶稣说，到了某一个时候，地上的圣徒要呼求神出来对付那种局面，并且表白祂自己。到这个世代的末了，人要大大背叛神，甚至向全宇宙宣称，他们就是神。神虽然容忍，但有些忠信的圣徒再也不能忍受，他们要祷告说，“哦，主宰一切的主啊！你还要容忍到几时？难道你要永远容让这悖逆的光景么？还要等多久你才来表白你自己，并且为我们伸冤？还有多久才使全地知道你是主？”到最后，一定得有这种祷告。我相信我们被迫这样祷告的日子已经近了。今天我不能要你们这样祷告，因为你们还没有受到这种压迫。但是有一天，这个压迫要临到我们，我们就有负担这样祷告。这指明末期即将来到，因为我们的灵再也不能容忍这种光景了。那时我们要祷告，求主表白祂自己，让所有的背叛者都知道祂是神。当我们这样祷告时，神所差遣的那位天使就要把祂自己当作香，加在我们的祷告上，一同呈献给神。神必要答应这祷告，于是就有了雷轰、声音、闪电和地震。那不过是神审判这背叛之地的开始。（启示录生命读经，三三一至三三二页。）

参读：启示录生命读经，第二十三篇。

following seven trumpets. To cast fire to the earth is to execute God’s judgment upon the earth. Therefore, the thunders, voices, lightnings, and the earthquake come as signs of God’s judgment.

Although the sixth seal has been opened and the seven trumpets are ready to be sounded, nothing happens until Christ comes to offer the saints’ prayers to God with Himself as the incense. At that time, there are thunders, voices, lightnings, and an earthquake. This indicates that while God has the intention of executing His judgment upon the earth, there is still the need of the saints to cooperate with Him with their prayers. God needs His saints to pray that He might execute His judgment. If you read Luke 18, you will see that the Lord Jesus says that at a certain time the saints on earth will cry to God to come in to deal with the situation and to vindicate Himself. At the end of this age, people will be so rebellious against God that they will even declare to the whole universe that they are God. While God has been tolerating this, some of the faithful saints will no longer bear it and will pray, “O sovereign Lord, how long will You bear with this? Will You tolerate this rebellion forever? How long will it be before You come in to vindicate Yourself and avenge us? How long will it be until all the earth will know that You are the Lord?” Eventually, there will be a need for this kind of prayer. I believe the time is coming when we shall all be pressed to pray like this. I cannot charge you to pray this way today because you are not under this kind of pressure. But one day the pressure will be upon us and we shall be burdened to pray in this way. This will indicate that the end is at hand because our spirit will not tolerate the situation any longer. Then we shall pray to the Lord to vindicate Himself and to let all the rebellious ones know that He is God. When we pray like this, the Angel sent by God will minister to God with our prayer, adding to it Himself as the incense. God will certainly answer this prayer, and there will be thunders, voices, lightnings, and an earthquake. That will simply be the beginning of God’s judgment upon this rebellious earth. (Life-study of Revelation, pp. 279-280)

Further Reading: Life-study of Revelation, msg. 23

第四周■周六

晨兴喂养

路十八8“…人子来的时候，在地上找得到信心么？”

罗一17“…‘义人必本于信得生并活着。’”

加二20“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的…。”

当我们还是罪人的时候，有一天在神的主宰下我们听见了福音的传讲，那就是基督的话。借着那样听见话，信就进到我们里面。这信将我们带进与基督生命的联合里，这联合乃是一种联结。

我们受基督吸引，接受基督进到我们里面作我们的救主和生命之后，那神圣的恩，也就是终极完成的三一神，就开始在我们里面增多。神圣之恩增多的第一个结果，乃是联结的信，也就是在我们里面运行的活神，把我们联于祂一切追测不尽的丰富。神把祂那格外增多的恩典分赐到我们里面，以应付我们的需要，乃是照着这联结的信的度量。（罗十二3。）这样的信指明一个追求基督之神人所过的生活，这是在那作神具体化身之基督里终极完成之神的真实彰显，为着建造基督生机的身体，作终极完成之三一神的生机体。所以这样的信心将得胜者构成，以满足基督的愿望。（罗马书的结晶，一二八、一五二页。）

信息选读

WEEK 4 — DAY 6

Morning Nourishment

Luke 18:8 ...When the Son of Man comes, will He find faith on the earth?

Rom. 1:17 ..."But the righteous shall have life and live by faith."

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God...

When we were sinners, one day under God's sovereignty we heard the preaching of the gospel, that is, the word of Christ. Through that hearing of the word, faith came into us. This faith brought us into a life union with Christ. This union is a kind of linking.

Right after we have received Christ into us as our Savior and life by being attracted by Him, the divine grace, which is the consummated Triune God, begins to abound in us. The first issue of the abounding of the divine grace is the linking faith, which is the living God moving in us to link us to all His unsearchable riches. This linking faith is the measure according to which God dispenses into us His superabounding grace to meet our need (Rom. 12:3). Such a faith is the indicator of the living of the Christ-pursuing God-man, which is the real expression of the consummated God in Christ as His embodiment for the building up of the organic Body of Christ to be the organism of the consummated Triune God. So, such a faith constitutes the overcomers for the satisfaction of Christ's desire. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 307, 324)

Today's Reading

联结的信使得胜者有资格在基督凯旋回来时与祂相见，这是对得胜者的神圣要求。这是根据路加十八章八节，主在那里说，“然而，人子来的时候，在地上找得到信心么？”今天，整个世界都是不信的。今天不仅在外邦人、异教徒中间，甚至在犹太人、天主教徒、更正教徒、和灵恩派的人中间，何处找得到信心？如果主今天来了，祂在那里找得到信心？地上几乎没有一个人是相信的。但因着祂的怜悯，在已过年间，借着倪弟兄的带领，我们被带进一种光景，学习在凡事上不信靠我们自己，只相信我们的神是一切。

我盼望主回来时，祂能找到你我都是相信的人，是一直信靠祂，不信靠自己，对自己没有确信的人。我们的确信完全在祂身上。这是联结的信。这信是得胜者的资格，这是神圣的要求，使你我作为得胜者，可以在基督凯旋回来时与祂相见。

人们也许评论我们说，“他们什么也不能作。他们只会说，‘哦，主，阿们，阿利路亚！’他们来在一起时，就说，‘主耶稣，我爱你。阿利路亚！赞美主！阿们。’这就是他们所能作的。”这是因为我们只为着基督自己；我们不是为着大神迹、大工作、或大事业。当主回来时，祂盼望找着这样的人。基督盼望在祂回来时，找着凭这样联结之信而活的人。基督盼望找着我们作祂隐藏的得胜者。

我们今天乃是为着那日预备自己。预备自己就是成为得胜者，一直凭活的信心联于三一神。每一天，无论早晚，你必须说，“主，我赞美你，从早到晚我与你联结。有活的信心把我联于你，使我能活你，与你同行，并与你同活。我与你是一，正如你与我是一一样。”这使你有资格作得胜者，可以在基督回来时与祂相会。（罗马书的结晶，一四九至一五一页。）

参读：罗马书的结晶，第十至十一篇。

The linking faith is the divine requirement for the overcomers to meet Christ in His triumphant return. This is based upon Luke 18:8, where the Lord said, “When the Son of Man comes, will He find faith on the earth?” Today the entire world is unbelieving. Where is faith today among not only the Gentiles, the pagans, but also among the Jews, the Catholics, the Protestants, and the Pentecostal people? If the Lord came today, where could He find faith? Nearly no one on this earth is believing. But by His mercy, in the past years, through Brother Nee’s leadership, we have been brought into a situation of learning not to trust in ourselves for anything, but to believe that our God is everything.

I hope that when the Lord comes back He can find you and me as the believing ones, who always trust in Him, not in ourselves, and who always have no assurance in ourselves. Our full assurance is in Him. This is the linking faith. This faith qualifies the overcomers. It is the divine requirement for you and me as the overcomers to meet Christ in His triumphant return.

People may say concerning us, “They can do nothing. They only say, ‘O Lord, Amen, Hallelujah.’ When they come together they say, ‘Lord Jesus, I love You. Hallelujah! Praise the Lord! Amen.’ This is all that they can do.” This is because we are only for Christ Himself. We are not for big miracles, big works, or big careers. When the Lord comes back, He is expecting to find such people. Christ expects to find, at His coming back, the ones who live by the linking faith. Christ expects to find us as His hidden overcomers.

We are now making ourselves ready for that day. To make ourselves ready is to become an overcomer, who is always linked by the living faith with the Triune God. Every day, morning and evening, you have to say, “Lord, I praise You that from morning to evening, I am linked to You. There is a living faith that links me with You so that I live You, walk with You, and live with You. I am one with You, just as You are one with me.” This is the qualification for you to be an overcomer, to meet Christ at His coming back. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 322-324)

Further Reading: CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” chs. 10-11

第四周诗歌

565

祷　告 — 摸神宝座

7 7 7 7（英 783）

降 A 大调　　4/4

A♭ 3 · 3 4 2 | B♭m 6 7 1 — | E♭ 2 · 2 3 2 | B♭7 2 1 E♭ 7 — |

一 祷 告 摸 神 的 宝 座，　摸 神 施 恩 的 宝 座，

B♭m 2 · 3 4 2 | A♭ 5 1 1 7 | Fm 1 · 1 2 3 | E♭7 4 2 A♭ 1 — ‖

蒙 到 怜 恤 和 恩 惠，　应 时 帮 助 必 得 着。

二　祷告摸神的宝座，　深感需要神恩典，
　　灵里与神同停留，　面面交通毫无间。

三　祷告摸神的宝座，　认识恩典的富有；
　　一直支取并享受，　向神感赞胜祈求。

四　祷告摸神的宝座，　摸神掌权的宝座；
　　在主基督的名里，　对付阴府与鬼魔。

五　祷告摸神的宝座，　借着活信主所赐；
　　运用属天的权柄，　对付死亡的权势。

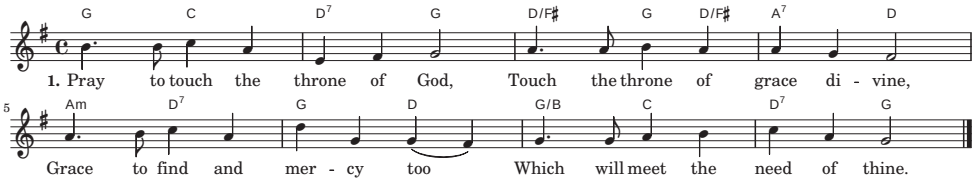
六　祷告摸神的宝座，　震动阴府的权势；
　　宝座之上用王权，　同主祷告在此时。

WEEK 4 — HYMN

Pray to touch the throne of God

Prayer — Touching the Throne

783



2. Pray to touch the throne of God,
Deeply sense thy need of grace;
In the spirit stay with God,
Fellowshipping face to face.

3. Pray to touch the throne of God,
Learning all the wealth of grace;
Ever take and ever taste,
Giving God the thanks and praise.

4. Pray to touch the throne of God,
Touch the throne of power too;
In the name of Jesus Christ
Deal with what you have to do.

5. Pray to touch the throne of God
By the hand of living faith;
Exercise authority
Over all the pow'r of death.

6. Pray to touch the throne of God,
Pray to shake the evil pow'r;
Pray with kingship on the throne,
Pray with Christ this very hour.

第四周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: