第五周

因素五：真正的同心合意

诗歌：

读经：徒一 14，二 46，四 24，五 12，十五 25，罗十五 6

纲要

【周一】

壹 在召会里真正的同心合意，乃是实行基督身体的一，就是那灵的一——弗四 3～6：

一 从以弗所四章四至六节我们可以看见，我们一的实行，乃是基于召会一的属性：一位灵、一位主、一位神、一个身体、一信、一浸、一个盼望。

二 在召会里实行真正的同心合意，就是应用一——徒一 14，二 46。

三 一的实行在于同心合意；当一得以实行时，这一就成为同心合意——十五 25：

1 在约翰福音里主强调一；但在使徒行传里所强调的是同心合意—约十 30，十七 11，21～23，徒一 14，二 46，四 24，十五 25。

2 将福音书与使徒行传分开的界石，乃是那一百二十人中间的同心合意——一 14：

a 他们已经在基督的身体里成为一，在那一里，他们同心合意，坚定持续地祷告—弗四 3～6，徒一 14。

Week Five

The Factor of the Genuine One Accord

Hymns:

Scripture Reading: Acts 1:14; 2:46; 4:24; 5:12; 15:25; Rom. 15:6

Outline

§Day 1

I. The genuine one accord in the church is the practice of the oneness of the Body, which is the oneness of the Spirit—Eph. 4:3-6:

A. From Ephesians 4:4-6 we can see that our practice of the oneness is based upon the attribute of the oneness of the church: one Spirit, one Lord, one God, one Body, one faith, one baptism, and one hope.

B. The practice of the genuine one accord in the church is the application of the oneness—Acts 1:14; 2:46.

C. The practice of the oneness is with the one accord; when the oneness is practiced, it becomes the one accord—15:25:

1. In John the Lord emphasized oneness, but in Acts the one accord is emphasized—John 10:30; 17:11, 21-23; Acts 1:14; 2:46; 4:24; 15:25.

2. The landmark that divides the Gospels and the Acts is the one accord among the one hundred and twenty—1:14:

a. They had become one in the Body, and in that oneness they continued steadfastly with one accord in prayer—Eph. 4:3-6; Acts 1:14.

b 当使徒们和信徒们实行召会生活时，他们乃是同心合意地实行—二 46，四 24，五 12。

【周二】

四 同心合意乃是一的心脏，核仁，核心—弗四 3，徒四 24，罗十五 6：

1 一就象我们的身体，同心合意就象身体里的心脏。

2 我们属灵的病乃象身体里面心脏的病；我们中间的病就是，我们不够同心合意；所以，我们只维持着一种“心”里有病的一。

【周三】

贰 同心合意是指在我们内里的所是，我们的心思和意志里的和谐—徒一 14：

一 在行传一章十四节，希腊字 homothumadon，何莫突玛顿，用来指同心合意：

1 这字由 homo，何莫，“相同”，和 thumos，突莫斯，“心思、意志、目的（魂、心）”组成，指整个人内里感觉的和谐。

2 我们应该有一样的心思和一样的意志，在魂里和心里有一样的目的；意即我们整个人都包括在内。

二 在马太十八章十九节，希腊字 sumphoneo，舒封尼欧，用来表征同心合意：

1 这字的意思是“和谐的，一致的”，指乐器或人发声所产生和谐的声调。

2 信徒中间的同心合意，或内里感觉的和谐，就象一

b. When the apostles and the believers practiced the church life, they practiced it in one accord—2:46; 4:24; 5:12.

§Day 2

D. The one accord is the heart, the kernel, the nucleus, of the oneness—Eph. 4:3; Acts 4:24; Rom. 15:6:

1. Oneness is like the physical body, and one accord is like the heart within the body.

2. Our spiritual sickness is like a sickness in the heart within the body; the sickness among us is that we do not have the one accord adequately, and thus we maintain oneness with a sick “heart.”

§Day 3

II. The one accord refers to the harmony in our inner being, in our mind and will—Acts 1:14:

A. In Acts 1:14 the Greek word homothumadon is used to signify the one accord:

1. The word comes from homo, “same,” and thumos, “mind, will, purpose (soul, heart)” and denotes a harmony of inward feeling in one’s entire being.

2. We should be in the same mind and the same will with the same purpose around and within our soul and heart; this means that our entire being is involved.

B. In Matthew 18:19 the Greek word sumphoneo is used to signify the one accord:

1. The word means “to be in harmony, or accord” and refers to the harmonious sound of musical instruments or voices.

2. The one accord, or the harmony of inward feeling among the

首和谐的乐曲一样。

3 当我们同心合意时，我们对神就成了一首乐曲；我们成了一篇诗章，不仅是文字的，更是有声音，有音调，有曲调的。

【周四】

叁 维持同心合意的因素乃是使徒的教训—徒二 42，46：

一 一的实行—同心合意—是照着使徒的教训—42 节。

二 使徒行传告诉我们，信徒中间有同心合意，并且所有同心合意的人都坚定持续在使徒的教训里。

三 使徒们在各处，在各召会中，教导众圣徒同样的事—林前四 17，七 17，十一 16，十四 34：

1 我们也必须在全地各国的各召会中，教导同样的事—太二八 19 ～ 20。

2 新约中没有这个思想：一个教训适合一处召会，却不适合其他处召会；反而，新约启示所有的召会在领受教训的事上是一样的—多一 9。

肆 当我们实行同心合意时，必须学习在一个灵里，同有一个魂—腓一 27：

一 我们需要转向我们的灵，然后同有一个灵而进到我们的魂里，使我们能同心合意—二 2，5，四 2。

【周五】

二 我们若要有真正同心合意的因素，就需要“在一样的心思和一样的意见里，彼此和谐”—林

believers, is like a harmonious melody.

3. When we have the one accord, we become a melody to God; we become a poem not merely in writing but in sound, in voice, in melody.

§Day 4

III. The holding factor of the one accord is the apostles' teaching—Acts 2:42, 46:

A. The practice of the oneness—the one accord—is according to the apostles' teaching—v. 42.

B. Acts tells us that there was one accord among the believers and that all those who were in one accord continued steadfastly in the apostles' teaching.

C. The apostles taught the same thing to all the saints in all the places and in all the churches—1 Cor. 4:17; 7:17; 11:16; 14:33b-34:

1. We must also teach the same thing in all the churches in every country throughout the earth—Matt. 28:19-20.

2. There is no thought in the New Testament that a teaching is good for one church but not for the other churches; rather, the New Testament reveals that all the churches were the same in receiving the teachings—Titus 1:9.

IV. When we practice the one accord, we must learn to be in one spirit with one soul—Phil. 1:27:

A. We need to turn to our spirit and then enter into our soul with one spirit that we may be in one accord—2:2, 5; 4:2.

§Day 5

B. If we would have the factor of genuine one accord, we need to “be attuned in the same mind and in the same opinion”—1 Cor. 1:10; 7:25, 40:

前一 10，七 25，40：

1 在地方召会的生活中，使我们无法实现同心合意的难处，乃是我们的意见—太十六 22 ～ 25，腓二 2，四 2。

2 在主的工作里、在召会生活中、以及在属灵的生命上，最大的破坏因素就是我们的意见—林前一 10 ～ 13 上。

3 意见乃是黑暗的表记；（约十一 9 ～ 10；）每当我们发表和主旨意相反的意见时，那意见就表示我们是在黑暗里行。

4 主行事从不根据任何人的意见；祂行事总是照着祂自己的旨意，并且祂不会依照我们的意见（包括照着我们的意见而有的祷告）而被推动—约壹五 14 ～ 15。

三 同心合意乃是在我们全人里面是一，结果我们在外面的说话上也是一—罗十五 5 ～ 6：

1 有同一的心思和同一的口，意思是我们只有一个头—基督，因为只有头有心思和口；我们应该以基督的心思来思想，并以头的口来说话—西一 18 上，腓二 2，5，四 2。

2 当我们同心合意时，我们都说一样的话；我们都用同一的口说话。

3 要有同心合意并同一的口，唯一的路乃是让基督在我们的心里和口里有地位作一切，使神能得荣耀—弗三 17 上，21。

【周六】

伍 同心合意是开启新约中一切福分的万能钥匙—徒一 14，弗一 3，罗十五 29：

一 我们要宝贝神的祝福，并领悟在召会生活中，

1. The problem in the local church life that keeps us from realizing the one accord is our opinion—Matt. 16:22-25; Phil. 2:2; 4:2.

2. In the Lord's work, in the church life, and in the spiritual life, the greatest damaging factor is our opinion—1 Cor. 1:10-13a.

3. Opinions are a sign of darkness (John 11:9-10); whenever we express an opinion that is contrary to the Lord's will, that opinion signifies that we are walking in darkness.

4. The Lord never acts on the basis of anyone's opinion; He always acts according to His own will, and He will never be moved according to our opinion, including a prayer according to our opinion—1 John 5:14-15.

C. To be in one accord is to be one in our whole being, and this results in our being one in our outward speaking—Rom. 15:5-6:

1. To have one mind and one mouth means that we have only one Head—Christ—because only the Head has a mind and a mouth; we should think with the mind of Christ and speak with the mouth of the Head—Col. 1:18a; Phil. 2:2, 5; 4:2.

2. Whenever we are in one accord, we speak the same thing; we speak with one mouth.

3. The only way to be with one accord and one mouth is to allow Christ the room to be everything in our heart and in our mouth that God may be glorified—Eph. 3:17a, 21.

§Day 6

V. The one accord is the master key to every blessing in the New Testament—Acts 1:14; Eph. 1:3; Rom. 15:29:

A. We need to treasure God's blessing and realize that in the church life

一切都在于神的祝福—弗一 3。

二 我们都愿意看见众召会得着神所命定的福—诗一三三 3。

三 我们实行召会生活，需要认识使召会蒙受“基督之福的丰满”的路—罗十五 29：

1 我们要领悟神的福只能临到同心合意的光景上，这是很重要的；因为神只会祝福同心合意—徒二 46。

2 我们要领受神的祝福，就必须实行一，而实行一的路乃是凭着同心合意—四 24，十五 25，罗十五 6。

everything depends on God’s blessing—Eph. 1:3.

B. We all want to see the churches receive God’s commanded blessing—Psa. 133:3.

C. In our practice of the church life, we need to know the way for the church to be under “the fullness of the blessing of Christ”—Rom. 15:29:

1. It is crucial for us to realize that God’s blessing can come only upon a situation of one accord, for God will bless only the one accord—Acts 2:46.

2. In order to receive God’s blessing, we must practice the oneness, and the way to practice the oneness is by the one accord—4:24; 15:25; Rom. 15:6.

第五周▪周一

晨兴喂养

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

约十七 11“…圣父啊，求你在你的名，就是你所赐给我的名里，保守他们，使他们成为一，象我们一样。”

在以弗所四章四节，保罗告诉我们要保守那灵的一之后，他并没有说，“一个召会和一位灵；”他乃是说，“一个身体和一位灵。”召会可以是复数，如在不同地方的众召会，但身体绝不可以是复数。无论就著地方或宇宙来看，身体都是一个。相对而言，召会就着宇宙说是一个，就著地方说却有许多。

在身体里我们需要一；在召会里并在众召会之间，我们需要同心合意。同心合意是为着我们的实行；一主要的是为着实际，为着事实。在约翰十七章，主耶稣为这样的事实祷告；在五旬节那日，借着将祂自己作为终极完成的那灵浇灌下来，祂就完成了祂的祷告。那是一的实际。在完成一的实际之后，就需要有一的实行。当一得以实行时，这一就成为同心合意。（李常受文集一九八九年第四册，四八五至四八六页。）

信息选读

如果我们只有一作为实际，而没有现时、实行的同心合意，我们所有的一就是客观而抽象的，对我们并不真实。如果我们要应用借着那灵的浇灌而完成的一，我们就必须实行同心合意。我们中间若没

WEEK 5 — DAY 1

Morning Nourishment

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

John 17:11 …Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.

After telling us to keep the oneness of the Spirit, Paul does not say, “One church and one Spirit”; rather, he says, “One Body and one Spirit” [Eph. 4:4]. The church may be plural as the churches in different localities, but the Body could never be plural. Whether it is viewed locally or universally, the Body is one. In contrast, the church is universally one but locally many.

In the Body we need oneness; in the churches and among the churches, we need the one accord. The one accord is for our practice; the oneness is primarily for the actuality, for the fact. In John 17 the Lord Jesus prayed for such a fact, and on the day of Pentecost, by pouring out Himself as the consummated Spirit, He accomplished His prayer. That was the actuality of the oneness. After the accomplishment of the actuality of the oneness, there is the need for the practice of the oneness. When the oneness is practiced, it becomes the one accord. (CWWL, 1989, vol. 4, “Elders’ Training, Book 10: The Eldership and the God-ordained Way (2),” p. 371)

Today’s Reading

If we have only the oneness as an actuality and do not have the present, practical one accord, the oneness that we have will be objective and abstract; it will not be real to us. If we would apply the oneness accomplished by the outpouring of the Spirit, we must practice the one accord. If among us there is

有同心合意，我们怎能说有一？在祷告聚会里，我们如果各人祷告各人的，在彼此之间没有同心合意，怎能说我们是在实行一？只要我们中间存在着不同，就没有一的应用。我们必须让同心合意吞灭一切的不同；然后一才会出现。

主没有教导我们有关一的事。在约翰十七章，祂为一祷告；但在马太十八章，祂引导我们实行同心合意。在十九节，主说到两个人在地上和谐一致地在一起祷告；那是祂在引导、训练、指引我们和谐一致地祷告。要试验我们是否在实行一，可以查看我们在祷告聚会中是否同心合意。当某些人祷告时，我们可能摇头表示不悦；当另一些人祷告时，我们可能点头表示同意。这种摇头或点头是一个很强的证明，我们不是在实行一，因为我们没有同心合意。

在地上只要有两个人同心合意的祷告，他们的祷告必得答应。同心合意乃是一的实行和应用，而一乃是我们实行同心合意的基础。

我们的同心合意绝不可基于不同种族和肤色。我们实行同心合意，乃是基于我们有共同生命的事实。我们在种族或肤色上或有不同，但我们来在一起祷告时，必须忘记不同的种族和肤色。

我们若没有同样的认识、同样的意向、同样的目的、和同样的目标，我们就不可能在一起同心合意地祷告。这样的祷告是没有基础的。我们每一个人若有自己的意见、自己的意向、自己的目标，就没有基础让我们可以同心合意的祷告。但是当我们这些蒙拯救，爱主，并且认真为着主定旨的人来在一起，我们就必然有基础可以同心合意地祷告。（李常受文集一九八九年第四册，四八六至四八八页。）

参读：长老训练第十册，第一章。

no one accord, how could we say that there is oneness? If in a prayer meeting we each pray in our own way, without any accord among us, how could we say that we are practicing the oneness? As long as we have differences existing among us, the oneness is not applied. We must have the one accord to swallow up all the differences; then oneness will be present.

The Lord did not teach us concerning oneness. In John 17 He prayed for oneness, but in Matthew 18 He led us to practice the one accord. In Matthew 18:19 the Lord spoke of two praying together on earth in harmony, in one accord. That was His leading, His training, and His directing us to pray in one accord. As a test of whether we are practicing the oneness or not, we may check to see whether there is one accord in our prayer meeting. When certain ones pray, we may shake our head as an indication of our displeasure, and when others pray, we may nod our head as an expression of our agreement. Such a shaking and nodding of our head is strong evidence that we do not practice oneness, because we do not have the one accord.

If only two on earth pray in one accord, their prayer will be answered. The one accord is the practice, the application, of the oneness, and the oneness is the basis on which we practice the one accord.

Our one accord could never be based on the different races and colors. We practice one accord based on the fact that we all have a common life. We may be different in race and in the color of our skin, but when we come together to pray, we must forget about the different races and colors.

If we do not have the same understanding, the same intention, the same purpose, the same goal, it will be impossible to pray together in one accord. There will be no base for such prayer. If we each have our own opinion, our own intention, and our own goal, there will be no base on which we can pray in one accord. But when we who are saved and who love the Lord and mean business for the Lord's purpose come together, we surely have the base to pray in one accord. (CWWL, 1989, vol. 4, "Elders' Training, Book 10: The Eldership and the God-ordained Way (2)," pp. 371-372)

Further Reading: CWWL, 1986, vol. 3, "Elders' Training, Book 9: The Eldership and the God-ordained Way (1)," ch. 1

第五周▪周二

晨兴喂养

弗四 3“以和平的联索，竭力保守那灵的一。”

徒四 24“他们听见了，就同心合意地高声向神说，主宰啊，你是造天、地、海和其中万物的。”

在召会里正确的同心合意乃是实行身体真正的一。…在马太十八章十九节，就是在约翰十七章主为着这一祷告之前，祂训练门徒实行同心合意。…同心合意就是实行一。主在约翰十七章祷告后四十多天，一百二十位门徒实行主在马太十八章的指引，在一起同心合意的祷告。（徒一 14。）（李常受文集一九八九年第四册，四九一页。）

信息选读

要建立活力排，我们需要在合乎主渴望的同心合意里，以多而彻底的祷告，保守那灵的一，就是身体的一。（弗四 3，徒一 14，四 24。）没有同心合意，我们就无法保守一。同心合意乃是一的心脏，核仁。…我们若没有同心合意，神就无法答应我们的祷告，因为我们没有将身体实行出来。我们没有同心合意，意思就是我们没有将身体实行出来。按照对新约正确的解释，同心合意就是一个身体。我们必须实行身体的原则，才会有同心合意。虽然我们可能没有彼此打架，却仍然没有同心合意。因着我们一起留在恢复里，我们看见主的祝福，但却是有限。所以，我们需要同心合意，将身体实行出来。

WEEK 5 — DAY 2

Morning Nourishment

Eph. 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace.

Acts 4:24 And when they heard this, they lifted up their voice with one accord to God and said, Sovereign Master, You are the One who has made heaven and earth and the sea and all things in them.

The proper one accord in the church is the practice of the genuine oneness of the Body.... In Matthew 18:19, before the Lord prayed for the oneness in John 17, He trained His disciples to practice the one accord.... To be in the one accord is to practice the oneness. A little more than forty days after the Lord's prayer in John 17, the one hundred twenty disciples practiced the Lord's direction in Matthew 18 by praying together in one accord (Acts 1:14). (CWWL, 1989, vol. 4, "Elders' Training, Book 10: The Eldership and the God-ordained Way (2)," p. 375)

Today's Reading

To build up the vital groups, we need to keep the oneness of the Spirit, that is, the oneness of the Body, in the one accord according to the Lord's desire with much and thorough prayer (Eph. 4:3; Acts 1:14; 4:24). Without the one accord we cannot keep the oneness. The one accord is the heart, the kernel, of the oneness. If we do not have the one accord, God cannot answer our prayer, because we do not practice the Body. Our not being in one accord means that we do not practice the Body. According to the proper interpretation of the New Testament, the one accord is the one Body. We must practice the principle of the Body; then we will have the one accord. Although we may not fight with one another, we still may not have the one accord. Because we have remained together, we have seen the Lord's blessing but only in a limited way. Therefore, we need to have the one accord to practice the Body.

如果在一个团体中间没有同心合意，主在他们身上能作什么？这是为什么我对活力排的负担如此沉重。我非常清楚我们中间没有丰满并完全的同心合意。所以，在某种意义上，主很难在我们中间自由行动。我们若没有同心合意，神就无法答应我们的祷告。神若无法答应我们的祷告，祂能在我们身上作什么？若没有同心合意，我们就很难使人借着神大能的救恩得救、悔改并重生。因此，我们不够同心合意，乃是非常严重的病。我们病了多年，却可能察觉不出自己有病。我们可能来聚会、赞美主并申言，我们可能作了这一切事，却没有察觉我们不够同心合意。

虽然我研读圣经多年，直到最近我才看见，一就象〔我们的〕身体，同心合意就象身体里的心脏。我们〔属灵〕的病不象肉身外面的病，乃象身体里面心脏的病。…我们需要知道我们的病是什么。我们中间的病就是，我们不够同心合意。所以，我们只维持着一种“心”里有病的一。…我们仍然在这里为着这个一，但我们里面不够有同心合意。因这缘故，主很难答应我们的祷告，特别在结果子使主恢复得扩增的事上，更是如此。为此，我们的确需要在祂面前谦卑下来。

圣徒在活力排里聚集一起，乃是要恢复我们；恢复我们的意思就是要医治我们、治疗我们。我们病了，因此需要医治。我们所需要的医治，就是在足够的同心合意里聚集成排。摸着我们中间疾病的路，乃是建立活力排。（关于活力排之急切需要的交通，一〇一至一〇二、一〇七、九二至九三页。）

参读：关于活力排之急切需要的交通，第七、九至十、十二篇。

If among those in a group there is no one accord, what can the Lord do with them? This is why my burden concerning the vital groups is so heavy. I am very clear that we do not have the full and complete one accord among us. Therefore, in a sense it is hard for the Lord to move freely among us. If we are not in one accord, God has no way to answer our prayer. If God does not have a way to answer our prayer, what can He do with us? Without the one accord, it is difficult to get people saved, converted, and regenerated by the dynamic salvation of God. Thus, our inadequacy in the one accord is a sickness that is more than serious. We have been sick for years, yet we might have been unconscious of our sickness. We may come to the meetings, praise the Lord, and prophesy, but we may do all these things without being conscious of the fact that we do not have the adequate one accord.

Although I have studied the Bible for many years, I did not see until recently that oneness is like the body, and one accord is like the heart within the body. Our sickness is not just like a sickness in the outward, physical body; our sickness is like a sickness in the heart within the body.... We need to know what our sickness is. The sickness among us is that we do not have the one accord adequately. Therefore, we maintain only a oneness with a sick “heart.”...We are still here for the oneness, yet within us there is an inadequacy in the one accord. Because of this, it is hard for the Lord to answer our prayer, especially in the matter of fruit-bearing for the increase of the Lord’s recovery. For this, surely we need to humble ourselves before Him.

The grouping of the saints together in the vital groups is to recover us, and to recover us means to heal us, to cure us. We have become sick; thus, we need the healing. The healing that we need is to be grouped together in the adequate accord. The way to touch the sickness that is among us is to have the vital groups. (CWWL, 1991-1992, vol. 3, “Fellowship concerning the Urgent Need of the Vital Groups,” pp. 437-438, 441, 431-432)

Further Reading: CWWL, 1991-1992, vol. 3, “Fellowship concerning the Urgent Need of the Vital Groups,” chs. 7, 9-10, 12

第五周▪周三

晨兴喂养

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。”

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

马太十八章十九节用了 sumphoneo，舒封尼欧，这个希腊字，来表征同心合意。这字的意思是“和谐的，一致的”，指乐器或人发声所产生和谐的声调。…信徒中间的同心合意，或内里感觉的和谐，就象一首乐曲，就象音乐一样。…当我们同心合意时，在神眼中，我们对祂就成了一首乐曲。我们成了一篇诗章，不仅是文字的，更是有声音，有音调，有曲调的。…这样的同心合意乃是一的核仁。换句话说，一就象果核，同心合意就象核仁。行传一章十四节用另一个希腊字来指同心合意：homothumadon，何莫突玛顿，由 homo，何莫，“相同”，和 thumos，突莫斯，“心思、意志、目的（魂、心）”组成，指整个人内里感觉的和谐。（关于活力排之急切需要的交通，九一页。）

信息选读

主在地上尽职的三年半里，向门徒传讲了许多教训。然后祂借着死离去，三日内又回来，成了赐生命的灵与他们同在。祂将自己吹入门徒里面以后，与他们同在四十天，训练他们经历祂看不见的同在。然后祂升到诸天之上，将门徒留在这地上。那

WEEK 5 — DAY 3

Morning Nourishment

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.

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

In Matthew 18:19 the Greek word sumphoneo is used to signify the one accord. It means “to be in harmony, or accord” and refers to the harmonious sound of musical instruments or voices.... The one accord, or the harmony of inward feeling among the believers, becomes like a melody, like music.... When we have the one accord, in the eyes of God we become a melody to Him. We become a poem not merely in writing but in sound, in voice, in melody.... Such a one accord is the nucleus of the oneness. In other words, oneness is like a nut, and the one accord is like the kernel of that nut. In Acts 1:14 another Greek word, homothumadon, is used to signify the one accord. This word is from homo, “same,” and thumos, “mind, will, purpose (soul, heart).” The word denotes a harmony of inward feeling in one’s entire being. (CWWL, 1991-1992, vol. 3, “Fellowship concerning the Urgent Need of the Vital Groups,” p. 430)

Today’s Reading

In the three and a half years of His earthly ministry, the Lord passed on many teachings to the disciples. Then He went away through His death and came back within three days to stay with them as the life-giving Spirit. After breathing Himself into His disciples, He stayed with them for forty days to train them to experience His invisible presence. He then ascended to the heavens,

一百二十人…除了祷告以外，什么也不作，他们祷告的关键乃是同心合意。（徒一 14。）

在马太十八章十九节，主说到两三个人在祷告中和谐一致。这节的“和谐一致”没有“同心合意”那样强。同心合意的希腊文，homothumadon，何莫突玛顿，意义很强而且包罗很广。…国语和合本圣经将这字译为同心合意，意即相同的心思和相同的意志。在罗马十五章六节，钦定英文译本将这字译为“一个心思”。

在使徒行传里，那一百二十人是在一个心思里祷告；他们在整个魂里和心里，有相同的心思和相同的意志，带着相同的目的。每逢我们祷告的时候，我们当然该运用我们的灵，但我们也该在整个魂里和心里，有相同的心思和相同的意志，带着相同的目的。这就是说，我们的全人都该在一里面。主升天以后，那一百二十人成为这样的人，他们是在整个魂里和心里，有同一的心思、同一的意志、带着同一的目的。他们同心合意，意思就是他们的全人是一。圣经没有一卷书用“同心合意”一辞象使徒行传用得那样多。

同心合意是祷告、那灵与话的关键和命脉。你们也许多方祷告，寻求圣灵的浸，并从主的话得到许多知识，但你们若缺少同心合意，就看不见祝福。

在使徒行传里有三个项目—祷告、那灵与话，以及一个关键—同心合意。然而，到了十五章以后，这卷书里不再使用同心合意这辞。这多多少少含示，甚至在使徒行传所记述的那段期间，同心合意就失去了。十五章记述使徒和长老在耶路撒冷召开会议，要解决割礼的搅扰。（1 ～ 33。）在十五章末了，巴拿巴和保罗之间有异议。从这次事件以后，我相信同心合意多多少少就失去了。（李常受文集一九八六年第一册，九三至九六页。）

参读：使徒行传生命读经，第五、十二篇。

leaving the disciples on this earth…. The one hundred twenty... did nothing except to pray, and the key of their prayer was the one accord (Acts 1:14).

In Matthew 18:19 the Lord spoke concerning two or three being in harmony on something in prayer. The word harmony in this verse is not as strong as the phrase one accord. The word in Greek for one accord, homothumadon, is strong and all-inclusive…. The Chinese version of the Bible translates this word into a Chinese word meaning “the same mind and the same will.” In Romans 15:6 the King James Version translates this word into “one mind.”

In the book of Acts the one hundred twenty prayed together in one mind, in the same mind, in the same will with the same purpose around and within the soul and the heart. Whenever we pray, we surely should exercise our spirit, but we also should be in the same mind and the same will with the same purpose around and within our soul and heart. This means that our entire being is involved. After the Lord’s ascension the one hundred twenty became the kind of persons who were in one mind, in one will, with one purpose around their soul and heart. For them to be in one accord meant that their entire beings were one. No other book of the Bible uses the word for one accord as much as Acts.

The one accord is the key and the life pulse of prayer, the Spirit, and the Word. You may pray much, seek the baptism of the Holy Spirit, and acquire a lot of knowledge from the Word, yet if you are short of the one accord, you cannot see the blessing.

In Acts there are three items—prayer, the Spirit, and the Word—with one key—the one accord. After Acts 15, however, this word for one accord is not used again in the book of Acts. This somewhat implies that even during this period of time described in Acts, the one accord was lost. Acts 15 describes a conference of the apostles and elders held in Jerusalem to settle the trouble concerning circumcision (vv. 1-33). At the end of Acts 15 there was a dissenting between Barnabas and Paul. After this incident I believe that the one accord to some extent was lost. (CWWL, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” pp. 75-78)

Further Reading: Life-study of Acts, msgs. 5, 12

第五周▪周四

晨兴喂养

徒二 42 “他们都坚定持续在使徒的教训和交通里，持续擘饼和祷告。”

46 “他们天天同心合意，坚定持续地在殿里，并且挨家挨户擘饼，存着欢跃单纯的心用饭。”

在任何一种社会、团体或运动中，你若期待同心合意，就需要有出自同样认知的同样思想。…没有同心合意，没有一个〔团体〕能成就任何事情。任何社会、团体或运动，都需要这种出自同样思想、同样认知的同心合意。因此，使徒行传告诉我们：一面，门徒同心合意；另一面，所有同心合意的人都持续在使徒的教训里。（二 42。）使徒的教训是持守同心合意的因素。（李常受文集一九八六年第一册，一九六页。）

信息选读

这合一的实行是照着使徒的教训。（林前四 17 下，七 17 下，十一 16，十四 34 上。）使徒在各处，在各召会中，教导众圣徒同样的事。同时，这合一的实行也是照着那灵对众召会所说同样的话。（启二 7 上，11 上，17 上，29，三 6，13，22。）启示录二、三章写给七个召会的七封书信，都是对众召会说的，凡有耳的，就应当听。没有一卷书，不是写给众召会的。众召会所有的是同一本圣经，大家都是照着同样的话实行合一。结果，这合一的实行就指明七个召会的七个金灯台是完全相同的。（启

WEEK 5 — DAY 4

Morning Nourishment

Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

46 And day by day, continuing steadfastly with one accord in the temple and breaking bread from house to house, they partook of their food with exultation and simplicity of heart.

If you expect to have one accord in any kind of society, group, or movement, you need the same kind of thinking that comes out of the same kind of knowledge.... Without the one accord, no party could accomplish anything. Any society, group, or movement needs this one accord that comes out of the same kind of thought, the same kind of knowledge. Therefore, Acts tells us that, on the one hand, there was one accord among the disciples, and on the other hand, all those who were one in one accord were continuing in the teaching of the apostles (2:42). The teaching of the apostles was the very holding factor of the one accord. (CWWL, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” p. 158)

Today’s Reading

The practice of this oneness is according to the apostles’ teaching (1 Cor. 4:17b; 7:17b; 11:16; 14:34a). The apostles taught the same thing to all the saints in all the places and in all the churches. At the same time, the practice of this oneness is also according to the same speaking of the Spirit to the churches (Rev. 2:7, 11a, 17a, 29; 3:6, 13, 22). The seven epistles to the seven churches in Revelation 2 and 3 are words spoken to all the churches. He who has an ear, let him hear. Each epistle was written to all the churches. All the churches have the same Bible, and everyone is practicing oneness according to the same speaking. Finally, the practice of oneness indicates that the seven churches as the seven lampstands are completely identical (1:20). The churches are God’s golden

一20。）众召会是神的金灯台，虽是分开，各自独立，但在本质、形状、功用、和彰显上是完全一样的。（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，一四至一五页。）

使徒保罗在众召会教导同样的事。（林前四17，七17。）这就是说，在不同地方的众召会应当都是相同的。在歌罗西四章十六节，保罗写着说，“这书信在你们中间念了之后，务要叫在老底嘉的召会也念，你们也要念从老底嘉来的书信。”给歌罗西召会的书信，也是为着老底嘉召会；给老底嘉召会的书信，也是为着歌罗西召会。因此，每一封书信不仅是为着受信的召会，也是为着众召会。这指明主要众召会同心合意。

在提前一章三节，保罗说他曾劝提摩太仍住在以弗所，好嘱咐那几个人不可教导不同的事。教导不同的事就是教导与使徒所教训的不同的事，也就是教导与神新约经纶不同的事。（4。）这指明所有施教者在众召会里，都应当照着使徒的教训教导相同的事。当然，这也指明众召会在教训的事上应当是一。…〔这意思是说，〕众召会不应当教导与新约所启示神新约的经纶不同的事。例如，在保罗的时候有些基督徒教师教导摩西的律法，（提前一7，）以及犹太人的家谱。（4。）这些教训不同于照着新约所教导正确的启示将基督供应给人。（今日主恢复中内在的难处及其合乎圣经的救治，三二至三三页。）

参读：今日主恢复中内在的难处及其合乎圣经的救治，第一至二章。

lampstands. Although they are distinct and self-contained, they are completely identical in nature, shape, function, and expression. (CWWL, 1990, vol. 2, “The Oneness and the One Accord according to the Lord’s Aspiration and the Body Life and Service according to His Pleasure,” pp. 74-75)

The apostle Paul taught the same thing in all the churches (1 Cor. 4:17; 7:17). This means that all the churches in all the different localities should be the same. In Colossians 4:16 Paul writes, “When this letter is read among you, cause that it be read in the church of the Laodiceans also, and that you also read the one from Laodicea.” The Epistle to the church in Colossae was also for the church in Laodicea, and the epistle to the church in Laodicea was also for the church in Colossae. Thus, every epistle was written not only for the receiving church but also for all the other churches. This indicates that the Lord wants all the churches to have the one accord.

In 1 Timothy 1:3 Paul said that he urged Timothy to remain in Ephesus in order that he might charge certain ones not to teach different things. To teach different things is to teach things different from what the apostles teach, that is, to teach things other than God’s New Testament economy (v. 4). This indicates that all the teaching ones should teach the same things in all the churches according to the apostles’ teaching. Of course, this indicates also that all the churches should be one in the matter of teaching.... [This] means that all the churches should not teach things that are different from the New Testament revelation of God’s New Testament economy. Examples of such teaching are the teaching of the Mosaic law (v. 7) and the teaching of Jewish genealogies (v. 4) by some Christian teachers at Paul’s time, which were different from ministering Christ to people according to the proper revelation as taught in the New Testament. (CWWL, 1989, vol. 4, “Elders’ Training, Book 10: The Eldership and the God-ordained Way (2)” p. 379)

Further Reading: The Intrinsic Problem in the Lord’s Recovery Today and Its Scriptural Remedy, chs. 1-2

第五周▪周五

晨兴喂养

林前一 10 “…我…恳求你们都说一样的话，你们中间也不可有分裂，只要在一样的心思和一样的意见里，彼此和谐。”

罗十五 5～6 “但愿那赐…鼓励的神，叫你们…彼此思念相同的事，使你们同心合意，用同一的口，荣耀我们主耶稣基督的神与父。”

要实行同心合意，我们必须在一样的心思和一样的意见里，彼此和谐。（林前一 10。）在一样的心思里彼此和谐，乃是在我们的魂里有实行上的一。当我们心思中的思想借着我们的话语发表出来时，就成了我们的意见。当这些意见留在我们的心思中，就只是我们的思想。当我们不同的思想发表成为意见时，就可能造成问题。（李常受文集一九八九年第四册，四九二页。）

信息选读

主在约翰十一章九至十节对门徒所说的话指明，他们的意见乃是他们行走在黑暗里的表记：“耶稣回答说，白昼不是有十二小时么？人若在白昼行走，就不至碰跌，因为看见这世界的光。若在黑夜行走，就必碰跌，因为那光不在他里面。”…意见乃是黑暗的表记，因为发表意见就是说荒谬的话。一个人说话荒谬，原因就是他在黑暗里。但主耶稣完全在光中，并且祂自己就是光。不仅如此，每当有主同在的时候，就是白昼。主耶稣在这两节里似乎是说，“只要我在这里，你们就不在黑暗里。我就是光。

WEEK 5 — DAY 5

Morning Nourishment

1 Cor. 1:10 Now I beseech you...that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

Rom. 15:5-6 ...The God of...encouragement grant you to be of the same mind toward one another...that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

To practice the one accord, we must be attuned in the same mind and in the same opinion (1 Cor. 1:10). To be attuned in the same mind is to practically be one in our soul. When the thoughts in our mind are expressed in our speaking, they become our opinions. When the opinions remain in our mind, they are simply our thoughts. When our differences in thinking are expressed as opinions, that may cause a problem. (CWWL, 1989, vol. 4, “Elders’ Training, Book 10: The Eldership and the God-ordained Way (2),” pp. 375-376)

Today’s Reading

The Lord’s word to His disciples in John 11:9-10 indicates that their opinion was a sign that they were walking in darkness: “Jesus answered, Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world. But if anyone walks in the night, he stumbles, because the light is not in him.” ...Opinions are a sign of darkness because to utter an opinion is to speak nonsense. The reason a person speaks nonsense is that he is in the darkness. But the Lord Jesus is fully in the light, and He Himself is the light. Furthermore, whenever the Lord is present, there is day. In these verses the Lord Jesus seemed to be saying, “As long as I am here, you are not in darkness. I am the light. Since the light is here, it is daytime. I

既然光在这里，就是白昼。我说我们该往犹太去。但如果你们说我们不该去，你们就是发表相反的意见，并且是在黑暗里。”

每当我们发表和主旨意相反的意见时，那意见就表示我们不是在白昼行走，而是在黑暗里行走。如果我们跟随主，凡祂所说的，我们都应该说“阿们”，而不该发表什么意见。…唯有主知道我们该说什么。当祂说，“我们去吧，”那就是在白昼，在光中。主的引导总是光。如果我们跟随祂的引导，我们就会在白昼，并且在光中行走。（李常受文集一九八二年第二册，三九〇页。）

整卷哥林多前书给我们看见，这一样的话就是基督，这一样的心思和意见也是基督。我们在生活中，以基督作我们的中心和一切，我们所说的、所想的、所领会的就都是基督；这就是同心合意，就是合一的实行。哥林多的信徒有人说自己是属保罗的，有人说自己是属亚波罗的，也有人说自己是属矶法的，另有人很高明的说自己是属基督的。他们有四个所属，就有四种的心思，说四种不同的话，有了四种结果，就是分裂。合一没有了，基督的身体没有了，建造也没有了。所以一章十节就在对付这个东西，使我们被主得着，保罗没有了，亚波罗没有了，矶法也没有了，只有基督。大家想的是基督，说的是基督，看法是基督，讲法是基督，意见、见地也是基督，一切都是基督。这位基督在祂的复活里，已成了赐生命的灵，（十五 45 下，）在我们里面作我们的享受。我们合一的实行就在于祂，我们说祂、想祂、享受祂、发表祂，彼此就和谐了，合一了。（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，一三页。）

参读：腓立比书生命读经，第二、八篇。

say that we should go into Judea. But if you say that we should not go, you are expressing a contrary opinion, and you are in darkness.”

Whenever we express an opinion that is contrary to the Lord’s will, that opinion signifies that we are not walking in the day but in the darkness. If we are following the Lord, we should say Amen to whatever He says and not express any opinion…. Only the Lord knows what to say. When He says, “Let us go,” that is something in the day, in the light. The Lord’s guidance always is light. If we follow His guidance, we will be in the day, and we will walk in the light. (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” pp. 302-303)

The whole book of 1 Corinthians shows us that [the] same speaking is Christ, and the same mind and same opinion are also Christ. In our daily life, if we take Christ as our center and everything, what we speak, think, and understand will all be Christ. This is the one accord, which is the practice of oneness. Some among the Corinthian believers said they were of Paul. Others said they were of Apollos. Still others said that they were of Cephas. Then some were smart enough to say that they were of Christ. They were of four things. In other words, there were four minds and four speakings with four results, which end in division. The oneness is gone, the Body of Christ is lost, and the building is no more. Hence, 1 Corinthians 1:10 deals with this matter so that we would be captured by the Lord and that there would no longer be Paul or Apollos or Cephas but only Christ. Everyone would be thinking about Christ and speaking about Christ, having Christ as his view, Christ as his way of speaking, and Christ as his opinion and judgment. Everything would be Christ. This Christ has become the life-giving Spirit in His resurrection (15:45b) and has become our enjoyment within. The practice of our oneness depends on Him. When we speak Him, consider Him, enjoy Him, and express Him, we will be harmonious and one. (CWWL, 1990, vol. 2, “The Oneness and the One Accord according to the Lord’s Aspiration and the Body Life and Service according to His Pleasure,” pp. 73-74)

Further Reading: Life-study of Philippians, msgs. 2, 8

第五周▪周六

晨兴喂养

弗一3“我们主耶稣基督的神与父，是当受颂赞的，祂在基督里，曾用诸天界里各样属灵的福分，祝福了我们。”

罗十五29“我也晓得，我去的时候，必带着基督之福的丰满而去。”

将福音书和使徒行传分开的界石，不是圣灵里的浸，乃是那一百二十人的同心合意。你若要经历灵浸，必须有同心合意。若是地方召会的众肢体同心合意，灵浸就在那里。…没有这把钥匙，门不会开启。同心合意是“一切房间的万能钥匙”，是开启新约中一切福分的万能钥匙。这就是为何保罗告诉友欧底亚和循都基，她们需要这种同心合意。（腓四2。）保罗知道这些姊妹爱主，但她们失去了同心合意。（李常受文集一九八六年第一册，一〇三至一〇四页。）

信息选读

大家要知道，神的福与恩只能临到同心合意的光景上，这光景就是合一的实行。旧约诗篇一百三十三篇说，“看哪，弟兄和睦同居，是何等的善，何等的美！这好比那上好的油，浇在亚伦的头上，流到胡须，又流到他的衣襟；又好比黑门的甘露，降在锡安山；因为在那里有耶和华所命定的福，就是永远的生命。”神所能施恩、祝福的就是同心合意，就是合一。

WEEK 5 — DAY 6

Morning Nourishment

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ.

Rom. 15:29 And I know that when I come to you, I will come in the fullness of the blessing of Christ.

The landmark that divides the Gospels and the Acts was not the baptism in the Holy Spirit. The landmark was the one accord of the one hundred twenty. If you want to experience the baptism in the Spirit, you must have the one accord. If all the members of a local church have the one accord, the baptism in the Spirit will be there…. Without this key, no door can be opened. The one accord is the “master key to all the rooms,” the master key to every blessing in the New Testament. This is why Paul told Euodias and Syntyche that they needed this one accord (Phil. 4:2). Paul knew that these sisters loved the Lord but that they had lost the one accord. (CWWL, 1986, vol. 1, “Elders’ Training, Book 7: One Accord for the Lord’s Move,” p. 83)

Today’s Reading

We must all realize that the blessing and grace of God can only come upon a situation of one accord. This situation is the practice of oneness. In the Old Testament, Psalm 133 says, “Behold, how good and how pleasant it is / For brothers to dwell in unity! / It is like the fine oil upon the head / That ran down upon the beard, / Upon Aaron’s beard, / That ran down upon the hem of his garments; / Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.” God will only grace and bless the one accord, that is, the practice of oneness.

这合一的实行牵涉到我们的心思，我们的爱，也牵涉到我们所说的话。我们大家不知不觉都违反了合一的实行。常常我们的心思象脱缰的野马，不受约束，我们的爱没有规律，我们的言语轻率、随便，这些都破坏了信徒的合一，是我们失去主祝福的因素。…或许我们不说咒骂的坏话，却说话随便，意见多多，无形中就给召会带来了难处，在圣徒中间散布了分裂。

所以我们必须有警觉；若是先思想、考虑一下，这是不是基督，然后再说，就没有难处了。若是爱圣徒，问问自己，这样的爱有没有等次、高低或厚薄，以受主调整。说话也是这样，是基督才说，不是基督就不要说。我里面有很重的负担，我们都愿意这里的召会蒙恩、得福，但不要忘了诗篇一百三十三篇，神所命定那永远生命的福，乃是在弟兄和睦同居上，象膏油浇透全身，象甘露降在锡安。…我们…看见主祷告祂信徒的合一，不是世人所说的合一，也不是过去我们所领会的合一，乃是我们众人在父的名和生命里，在父实际的话里，也在父神性彰显的荣耀里，一同被成全出来的合一。唯有在此，才能有神的祝福。当然我们应当劳苦，为主作工，但我们的光景若没有合一，也没有操练同心合意，恐怕我们的结果就不够丰厚。所以，我们要蒙神祝福，就一定要实行合一，而实行合一的路就是同心合意。（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，一五至一六页。）

参读：主所渴望的合一与同心并祂所喜悦的身体生活与事奉，第一篇。

The practice of oneness touches our mind, our love, and our speaking. Unconsciously, we have all violated the practice of oneness. Many times our mind is like an unreined wild horse, free from any restraint. Our love is not regulated. Our words are light and loose. All of these damage the oneness of the believers and are factors for losing the Lord's blessing…. Perhaps we do not speak evil words of reviling, but our speaking may be loose, and our opinions may be plentiful. Spontaneously, we bring many problems to the church and spread division among the saints.

Hence, we have to be on the alert. If we would first consider and think a little before we speak and would ask if it is Christ or not, there would be no problem. If we love the saints, we should ask ourselves if our love has different classes, degrees, or depths, and we should be adjusted by the Lord accordingly. The same is true with our speaking. We should speak only if our speaking is Christ; otherwise, we should not speak. I have a heavy burden within me. We all want the church here to receive grace and blessing. But do not forget Psalm 133. The commanded blessing of the Lord, which is life forever, is upon the brethren dwelling together in oneness. It is like the ointment that flows through the whole body and like the dew that descends on Zion. Now we have seen that the oneness of the believers prayed for by the Lord is neither a oneness like the world speaks of nor a oneness according to what we formerly understood. Rather, it is a perfected oneness by all of us being in the Father's name and life, in His word of reality, and in His divinely expressed glory. Only by this is there the blessing of God. Of course, we should labor and work for the Lord, but if our situation is not in oneness and if we do not practice the one accord, I am afraid that our result will not be abundant. Therefore, in order for us to receive God's blessing, we must practice the oneness, and the way to practice the oneness is by the one accord. (CWWL, 1990, vol. 2, "The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure," pp. 75-76)

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

第五周诗歌

563

祷　告 — 同心合意

8 7 8 7 副（英 779,不同调）

降 B 大调　　4/4

B♭ 5 · 6 5 1 7 6 | E♭ 6 — 5 — | F7 4 · 3 4 5 6 5 | B♭ 5 — 3 · 0 |
一 要 在 灵 里 同 心　祷　告，　不 照 你 心 所 思　想，

B♭ 5 · 6 5 1 7 6 | E♭ 6 — 5 — | F7 4 · 3 4 5 6 7 | B♭ 1 — — 0 |
只 照 深 处 恩 膏　涂　抹，　成 全 主 心 所 愿　望。

F7 2 · 2 2 2 3 2 | B♭ 1 — 5 — | Gm 6 · 6 6 6 D 7 1 | F7 2 — ♯2 — |
（副）要 在 灵 里 同 心　祷　告，　不 照 你 心 所 思　想，

B♭ 3 · 3 E♭ 4 3 1 6 | B♭ 5 — 3 — | E♭ 4 · 6 F7 5 1 7 · 7 | B♭ 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。

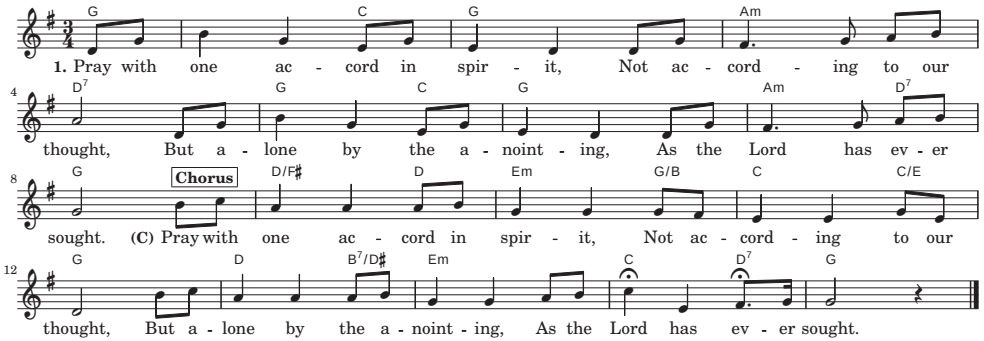
六　要在灵里同心祷告，　　和谐一致寻求神；
　　在主身体的灵里面，　　永远祷告凭同心。

WEEK 5 — 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.

第五周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: