第六周

回应基督在祂天上职事里的代求

读经：来七 25～26，罗八 26～27、34，西一 9～11，四 12

纲　　要

周　一

壹 基督作为君尊和神圣的大祭司一直在为我们代求—来七 25～26：

一 基督成为我们的大祭司，乃是照着不能毁坏之生命的大能（16），这生命是一切都不能消除的；这是无穷的生命，是永远、神圣、非受造的生命，也是经过死亡和阴间之试验的复活生命（徒二 24，启一 18）。

二 因为基督是长远活着，永不改变的，所以祂在程度上、时间上和空间上，都能拯救我们到底—来七 24～25。

三 希伯来七章二十五节里“拯救到底”一辞，意即“拯救得全备，拯救得完整，拯救得完全，拯救到极点，拯救直到永远”；这指明基督作我们的大祭司，能拯救我们到最完满的程度，就是能在各种处境和光景中拯救我们。

周　二

四 基督能完全的拯救我们，是因为祂为我们代求；祂是我们永久、不变、永远的代求者—25～26 节：

Week Six

Responding to Christ's Intercession in His Heavenly Ministry

Scripture Reading: Heb. 7:25-26; Rom. 8:26-27, 34; Col. 1:9-11; 4:12

Outline

Day 1

I. Christ as the kingly and divine High Priest is interceding for us—Heb. 7:25-26:

A. Christ has been constituted our High Priest according to the power of an indestructible life (v. 16), which nothing can dissolve; this is an endless life, being the eternal, divine, uncreated life and the resurrection life that has passed through the test of death and of Hades (Acts 2:24; Rev. 1:18).

B. Because Christ lives forever without any change, He is able to save us to the uttermost in extent, time, and space—Heb. 7:24-25.

C. In Hebrews 7:25 the expression to the uttermost means “completely, entirely, perfectly, to the end, and for eternity”; this indicates that Christ as our High Priest is able to save us to the fullest extent, that is, to save in every kind of situation and condition.

Day 2

D. Christ is able to save us completely because He is interceding for us; He is our perpetual, constant, and eternal Intercessor—vv. 25-26:

1 神设立祂来看顾我们，现今祂正在借着祂的代求来看顾我们；祂现今正在为我们代求，并且要拯救我们到底。

2 祂为我们显在神前，为我们祷告，使我们可以完全蒙拯救，并全然被带进神永远的定旨—九 24，弗三 11，提后一 9。

3 基督不住地为我们代求，至终祂的代求要胜过、征服并拯救我们；借着祂的代求，我们每一个人都会完全蒙拯救；祂的拯救能达到极点。

4 我们应当相信基督正在不住地为我们代求，并要借着祂来到神面前—来七 25。

5 基督能拯救我们到底，因为祂不仅活在诸天之上，也活在我们里面—西三 1，一 27，罗八 34、10：

a 当祂活在诸天之上，祂也将自己传输到我们里面—弗一 22 ～ 23。

b 祂活在诸天之上为我们代求，照料我们的案件，但这实际乃是借着祂的灵传输到我们灵里。

c 我们必须学习观看这属天的异象，并且享受我们的大祭司；这样我们就会在施恩的宝座前受怜悯，得恩典，作应时的帮助—来四 14 ～ 16。

周　三

贰 在罗马八章，基督在神的右边为我们代求，而那灵在我们灵里为我们代求—34、26 ～ 27 节：

一 基督为我们死了，复活了，现今在诸天之上神的右边为我们代求—34 节：

1 我们的基督今天在至高的天上，在神右边有至高的地位—来八 1。

1. God has appointed Him to take care of us, and He is now caring for us by interceding for us; He is interceding for us now, and He will save us to the uttermost.

2. He appears before God on our behalf, praying that we may be wholly saved and brought fully into God's eternal purpose—9:24; Eph. 3:11; 2 Tim. 1:9.

3. Christ intercedes for us constantly, and eventually His intercession will overcome, subdue, and save us; we all will be completely saved by His intercession; His salvation reaches to the uttermost.

4. We should believe that Christ is always interceding for us and come forward to God through Him—Heb. 7:25.

5. Christ can save us to the uttermost because He is living not only in the heavens but also in us—Col. 3:1; 1:27; Rom. 8:34, 10:

a. While He is living in the heavens, He is transmitting Himself into us—Eph. 1:22-23.

b. He is living in the heavens to intercede for us and take care of our case, but the reality of this is transmitted into our spirit by His Spirit.

c. We must learn to see this heavenly vision and enjoy our High Priest; then we will receive mercy and find grace at the throne of grace for timely help—Heb. 4:14-16.

Day 3

II. In Romans 8 Christ is interceding for us at the right hand of God, and the Spirit is interceding for us in our spirit—vv. 34, 26-27:

A. Christ died for us, He was resurrected, and now He is in the heavens at the right hand of God interceding for us—v. 34:

1. Our Christ today is in the highest heaven, holding the highest position at God's right hand—Heb. 8:1.

2 基督为我们代求，是要叫我们得荣耀；这与祂使我们能蒙拯救到底的代求相对应—七 25 ～ 26。

3 基督作为终极完成并升天的神人，并作为身体的头，为我们代求，使我们这许多的神人能胜过种种反对和各种环境，在祂无条件的爱里蒙保守与祂联结，好使我们模成祂这位神长子的形像，因而成为祂的复制品，以构成祂团体并生机的身体—罗八 29、34 ～ 39，十二 4 ～ 5。

周　四

二 “那灵也照样帮同担负我们的软弱；我们本不晓得当怎样祷告，只是那灵亲自用说不出来的叹息，为我们代求”—八 26：

1 这里的软弱指我们不晓得当怎样祷告；我们并不知道神所愿望的祷告是什么，也不清楚如何祷告。

2 在我们的叹息里，那灵也叹息，为我们代求；祂的代求，主要的是要我们能在生命里变化，好在生命里长大，达到儿子名分的成熟，完全模成神长子的形像—十二 2，八 29。

三 “那鉴察人心的，晓得那灵的意思，因为祂是照着神为圣徒代求”—27 节：

1 这里那灵的意思不是那灵独立的心思，乃是那灵的心思与我们的心思调和，成为我们心的一部分—6 节。

2 那灵不仅将祂自己与我们的灵调和（16），也将祂的心思与我们的心思调和。

3 鉴察的灵照着神自己为我们祷告，使我们得以模成祂儿子的形像—29 节。

周　五

2. Christ is interceding for our glorification; this corresponds to His interceding for us to be saved to the uttermost—7:25-26.

3. As the consummated and ascended God-man and as the Head of the Body, Christ is interceding for us that we, the many God-men, could overcome opposition and all kinds of circumstances and be kept in union with Him in His unconditional love so that we may be conformed to His image as the firstborn Son of God and thus become His reproduction for the constitution of the corporate and organic Body of Christ—Rom. 8:29, 34-39; 12:4-5.

Day 4

B. “The Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered”—8:26:

1. The weakness here is our ignorance of how we should pray; we do not know the kind of prayer God desires, and we are not clear how to pray.

2. In our groaning the Spirit groans also, interceding for us; His interceding is mainly that we may experience the transformation in life for growth in life unto the maturity of sonship so that we may be fully conformed to the image of God’s firstborn Son—12:2; 8:29.

C. “He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God”—v. 27:

1. The mind of the Spirit here is not the mind of the Spirit that is independent of us; it is the mind of the Spirit that has been mingled with our mind and has become part of our heart—v. 6.

2. The Spirit has not only mingled Himself with our spirit (v. 16); He has also mingled His mind with our mind.

3. The searching Spirit prays for us according to God Himself, that we may be conformed to the image of His Son—v. 29.

Day 5

叁 我们需要回应基督在祂天上职事里的代求—来七25～26，罗八34，徒十二5，西一9～11，四12：

一 基督的代求需要我们的回应；我们应当有分于基督代求的生活，并成为基督天上职事之代求在地上的反映，以代求之基督的祷告为祷告—罗八26～27、34，提前二1，西四3，帖前五25，帖后三1，来十三18。

二 借着我们的祷告，元首基督就得着一条路，借着祂的身体施行祂的行政—启五6，八3～5，弗一10、17～23。

三 在行传十二章，有召会代求的祷告；在歌罗西一章九至十一节和四章十二节，有保罗和以巴弗代求的祷告：

1 彼得在监里，“召会就为他切切地祷告神”—徒十二5：

a 幕后有一场属灵势力的争战，就是神与祂仇敌撒但之间的争战—4～6节。

b 召会靠祷告与神一同争战，对抗那恶者撒但—5～23节。

2 保罗祷告，愿圣徒“在一切属灵的智慧和悟性上，充分认识神的旨意”—西一9：

a 这里神的旨意，乃是关于包罗万有的基督作我们的分—12节。

周　六

b 神的旨意是深奥的，与我们认识、经历并活这位包罗万有的基督息息相关；神的旨意乃是要我们认识

III. We need to respond to Christ's intercession in His heavenly ministry—Heb. 7:25-26; Rom. 8:34; Acts 12:5; Col. 1:9-11; 4:12:

A. Christ's intercession requires our response; we need to participate in Christ's interceding life and become on earth the reflection of Christ's intercession in His heavenly ministry, praying the prayers of the interceding Christ—Rom. 8:26-27, 34; 1 Tim. 2:1; Col. 4:3; 1 Thes. 5:25; 2 Thes. 3:1; Heb. 13:18.

B. Through our prayer Christ, the Head, is given a way to carry out His administration through His Body—Rev. 5:6; 8:3-5; Eph. 1:10, 17-23.

C. In Acts 12 we have the intercessory prayer of the church, and in Colossians 1:9-11 and 4:12, the intercessory prayers of Paul and Epaphras:

1. When Peter was in prison, “prayer was being made fervently by the church to God concerning him”—Acts 12:5:

a. Behind the scene there was a battle of spiritual forces, a battle between God and His enemy, Satan—vv. 4-6.

b. By prayer the church fought the battle with God against Satan, the evil one—vv. 5-23.

2. Paul prayed that the saints would “be filled with the full knowledge of His will in all spiritual wisdom and understanding”—Col. 1:9:

a. Here the will of God concerns the all-inclusive Christ as our portion—v. 12.

Day 6

b. The will of God is profound in relation to our knowing, experiencing, and living the all-inclusive Christ; God's will for us is that we know Christ,

基督，经历基督，享受基督，活基督，并使基督成为我们的生命和人位—腓三 7 ～ 10，一 21 上，西三 4，弗三 17 上。

3 以巴弗在他的祷告中为圣徒竭力奋斗，要他们得以成熟，站立得住，在神一切的旨意上满有确信—西四 12。

四 祷告的地位就是升天的地位，也就是属天的地位—弗一 3，二 6：

1 我们若离开属天的地位，就失去祷告的地位。

2 有祷告的地位，就有祷告的权柄；祷告的地位既是升天的地位，祷告的权柄也就是升天的权柄—太十七 20，十八 18 ～ 19。

3 当我们有属天的地位和权柄，我们的祷告就成了神的行政，成了神旨意的执行—六 10，弗二 6，六 18。

experience Christ, enjoy Christ, live Christ, and have Christ become our life and our person—Phil. 3:7-10; 1:21a; Col. 3:4; Eph. 3:17a.

3. Epaphras struggled on behalf of the saints in his prayers that they would stand mature and be fully assured in all the will of God—Col. 4:12.

D. The position of prayer is ascension, that is, a heavenly position—Eph. 1:3; 2:6:

1. If we leave the heavenly position, we lose the position of prayer.
2. With the position of prayer there is the authority of prayer; as the position of prayer is ascension, the authority of prayer is also ascension—Matt. 17:20; 18:18-19.
3. When we have the heavenly position and authority, our prayers become God's administration, the execution of God's will—6:10; Eph. 2:6; 6:18.

第六周●周一

晨兴喂养

来七25～26“所以，那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。象这样圣而无邪恶、无玷污、与罪人分别，并且高过诸天的大祭司，原是与我们合宜的。”

基督第二次来所要带给我们的救恩，就是这样既广且高的救恩，要实现神在基督里那包罗万有之救恩最终且终极的目标。…今天，祂在诸天之上那更超特的职任，就是祂君尊而神圣的祭司职分，以及祂在天上的代求，正在建造这样的救恩。当祂看见这奇妙救恩的建造已经完成，祂就要第二次显现；那将是神经纶里基督的第二次显明（新约总论第十三册，一一二页）。

信息选读

基督成为大祭司，不是照着律法无能的字句，乃是照着不能毁坏之生命大能的元素（来七16），这生命是一切都不能毁坏，都不能消除的。这是无穷的生命，是永远、神圣、非受造的生命，也是经过死亡和阴间之试验的复活生命（徒二24，启一18）。今天基督就是借着这样的生命供职作我们的大祭司。因此，祂能拯救我们到底（来七25）。我们的大祭司基督，是神自己永活的儿子。祂满有能力。一面，祂在天上；另一面，祂也在我们的灵里。在这两端之间，就是在天和我们的灵之间，有天梯上往来的交通，因为祂的祭司职分不断的从宝座流到我们灵里。并且所流通的不是知识，乃是不能毁坏之生命的大能。

我们的大祭司基督，不仅没有世界，没有罪，更绝对没有死亡。死亡已经被祂神圣的生命完全吞灭了。…死亡不能拦阻祂长久作大祭司。所有的利未祭

‹‹ WEEK 6 — DAY 1 ››

Morning Nourishment

Heb. 7:25-26 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them. For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens.

The salvation that Christ will bring to us in His second coming will be such a wider and higher one and will fulfill the final and ultimate goal of God's all-inclusive salvation in Christ....His more excellent ministry in the heavens today, the ministry of His kingly and divine priesthood with His heavenly intercession, is building up such a salvation. When He sees that the building up of this wonderful salvation has been accomplished, He will appear the second time. That will be His second manifestation in God's economy. (The Conclusion of the New Testament, p. 3787)

Today's Reading

Christ has not been constituted the High Priest according to the powerless letters of the law but according to the powerful element of an indestructible life (Heb. 7:16). Nothing can dissolve this life. It is an endless life, being the eternal, divine, uncreated, resurrection life that has passed through the test of death and Hades (Acts 2:24; Rev. 1:18). It is by such a life that Christ ministers today as our High Priest. Hence, He is able to save us to the uttermost (Heb. 7:25). Christ as our High Priest is the living Son of God Himself. As the powerful One, Christ is simultaneously both in heaven and in our spirit. Between these two ends, heaven and our spirit, there is the traffic on the heavenly ladder because His priesthood is continually flowing from the throne into our spirit. It does not flow with knowledge but with the power of an indestructible life.

In Christ, our High Priest, not only is there no worldliness or sin, but there is absolutely no death. Death has been completely swallowed up by His divine life....Death cannot prevent Him from continuing as the High Priest. All of the

司，活到一定年岁就死了。死亡拦阻他们，使他们不能长久作祭司。…这些大祭司不要说不能救别人，甚至也不能救自己。基督的祭司职分完全不同。亚伦的祭司职分一直受制于死，但照着麦基洗德等次的祭司职分，乃由生命的元素所构成，是毫无死亡的。构成这祭司职分的生命，乃是经过了死，也吞灭了死。这生命是不能毁坏的。

我们知道这生命是不能毁坏的，因为这生命曾经过各样事物并各种情形的试验。这生命受过祂肉身母亲的试验，受过祂肉身家人的试验，经过一切人生苦难的试验，也受过撒但魔鬼的一切试诱；最终，又经过死亡、坟墓、阴间和黑暗权势的试验。这生命经过了万般的试验，而丝毫未受损毁。这生命完全是不能毁坏的。我们的大祭司，就是由这不能毁坏的生命为元素所构成的（新约总论第十三册，八〇至八一页）。

作为我们的大祭司，基督用祂不能毁坏的生命照顾我们。在祂不能毁坏、永远的生命里，我们有分于并享受祂作我们的大祭司。…希伯来七章二十五节告诉我们，我们的大祭司能拯救我们到底。“到底”原文的意思也是全备、完整、完全、极点、直到永远。因为基督活到永远，祂就能在程度、时间和空间上拯救我们到底（新约总论第三册，八五页）。

基督作我们的大祭司，能拯救我们到最完满的程度，就是能在各种处境和光景中拯救我们。…那借着祂来到神面前的人，祂都能拯救到底，因为祂是长远活着，为我们代求。基督作我们的大祭司，为我们代求，承担我们的案件。祂为我们显在神前，为我们祷告，使我们可以蒙拯救，并完全被带进神永远的定旨（新约总论第十三册，九九页）。

参读：新约总论，第七十三篇；基督天上的职事，第七章。

Levitical priests lived until a certain age and then died. Death prevented them from continuing as priests....Not only were those priests unable to save others; they were unable to save even themselves. Christ's priesthood is different. While the Aaronic priesthood was still subject to death, the priesthood according to the order of Melchizedek, constituted with the element of life, is the absence of death. The life with which it is constituted has passed through death and has swallowed up death. This life is indestructible.

We know that this life is indestructible because it has been tested by everything and by every kind of situation. It was tested by the Lord's mother in the flesh, by all the members of His fleshly family, by all the sufferings of His human life, and by all the temptations of the devil, Satan. Ultimately, it was tested by death, the grave, Hades, and the power of darkness. This life has been tested by everything, and nothing can destroy it. It is absolutely indestructible. Our High Priest is constituted with the element of such an indestructible life.

As our High Priest, Christ takes care of us with His indestructible life. In His indestructible, eternal life we participate and enjoy Him as our High Priest. Hebrews 7:25 tells us that our High Priest is able to save us to the uttermost. The Greek word translated "uttermost" also means "completely, entirely, perfectly, for all time and eternity and to the end." Because Christ lives forever, He is able to save us to the uttermost in extent, time, and space.

Christ as our High Priest is able to save to the fullest extent, that is, to save in every kind of situation and condition. He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for us. Christ as our High Priest undertakes our case by interceding for us. He appears before God on our behalf and prays for us that we may be saved and brought fully into God's eternal purpose. (The Conclusion of the New Testament, pp. 3760-3761, 607, 3777)

Further Reading: The Conclusion of the New Testament, msg. 373; CWWL, 1980, vol. 2, "The Heavenly Ministry of Christ," ch. 7

第六周●周二

晨兴喂养

来九 24“因为基督并不是进入人手所造的圣所，那不过是真圣所的复本，乃是进入了天的本身，如今为我们显在神面前。”

提后一 9“神救了我们，以圣召召了我们，不是按我们的行为，乃是按祂自己的定旨和恩典；这恩典是历世之前，在基督耶稣里赐给我们的。”

基督能拯救我们，是因为祂为我们代求（来七 25 下）。基督作我们的大祭司，为我们代求，承担我们的案件。祂为我们显在神前，为我们祷告，使我们可以蒙拯救，并完全被带进神永远的定旨。我们只要简单的安息在其中，信靠并享受祂的代求。你该确信，这位神圣的大祭司正在不住地为你代求。…我们有一位永久、不变、永远的代求者（新约总论第十三册，一〇五至一〇六页）。

信息选读

我们神圣的大祭司，不住地为我们代求，祂知道我们何等容易跌倒，而且一跌就留在落下去的光景中。但祂的代求迟早要胜过、征服并拯救我们。…神设立祂来看顾我们，现今祂正在借着祂的代求来看顾我们。我们可能忘记我们曾呼求祂的名，祂却永不忘记。祂现今正在为我们代求，并且要拯救我们到底。

我们既有这样的一位大祭司为我们代求，就该“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”（来四 16）。我们需要不断来到神面前。早晨，晚上，白昼，黑夜，我们都要来到祂面前，对祂说，“我向你敞开，你是丰富的，我需要你。我要一直向你敞开。”

‹‹ WEEK 6 — DAY 2 ››

Morning Nourishment

Heb. 9:24 For Christ did not enter into a holy place made by hands, a figure of the true, but into heaven itself, to appear now before the face of God for us.

2 Tim. 1:9 Who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before the times of the ages.

Christ is able to save us because He intercedes for us (Heb. 7:25b). As our High Priest, Christ undertakes our case by interceding for us. He appears before God on our behalf, praying for us that we may be saved and brought fully into God's eternal purpose. We need to simply rest in His intercession, trust in it, and enjoy it. Be assured that our divine High Priest is continually interceding for us....We have a perpetual, constant, and eternal Intercessor. (The Conclusion of the New Testament, p. 3782)

Today's Reading

Our divine High Priest intercedes for us constantly, knowing how easy it is for us to fall and, once we have fallen, to remain in our fallen state. Sooner or later His intercession will overcome, subdue, and save us....God appointed Him to take care of us, and He is now taking care of us by interceding for us. Although we may forget that we have called upon His name, He will never forget it. He is interceding for us, and He will save us to the uttermost.

Since we have such a High Priest interceding for us, we should “come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help” (Heb. 4:16). We need to keep coming forward to God. Morning and evening, day and night, we should come forward to Him, saying to Him, “I am open to You. You are rich. I need You. I want to stay open to You all the time.”

我们应当相信基督一直在为我们代求。祂乃是借着为我们代求来照料我们。祂对我们的照料，远比我们所能给自己的照料要好得多。许多时候，我们照料自己的方式是愚昧的。我们既知道祂一直在照料我们，就不该想要凭自己的努力照料自己，而该简单地把自己交给祂并享受安息。

基督能拯救我们到底，因为祂不仅活在诸天之上，祂也活在我们里面。当祂活在诸天之上，祂也将自己传输到我们里面。祂活在诸天之上为我们代求，照料我们的案件，但这实际乃是借着祂的灵传输到我们灵里。我们必须学习观看这属天的异象，并且享受我们的大祭司。这样我们就会在施恩的宝座前受怜悯，得恩典，作应时的帮助；我们会蒙拯救到底。这是我们这位神圣大祭司的工作。

因着祂有这种的祭司职分，所以祂能拯救我们到底。如果我们没有蒙拯救到底，这意思不是祂不能拯救；反之，这意思是说，我们不愿意蒙拯救。我们没有借口。如果我们愿意蒙拯救，祂必拯救我们到底（新约总论第十三册，一〇六、九九至一〇〇页）。

在罗马八章三十四节，保罗问说，“谁能定我们的罪？有基督耶稣已经死了，而且已经复活了，现今在神的右边，还为我们代求。”基督…为我们死了，复活了，如今在诸天之上为我们代求。祂在天上的职事就是来照顾我们。…许多时候我们被提醒、得安慰、得加强，甚至由祂来背负。…有些东西从里面以及从上头来加强我们、扶持我们、安慰我们、光照我们。若没有从大祭司代求而来的这个扶持，我们早就离开了。我们蒙保守不是因着自己，乃是因着我们的大祭司。…我们实在不需要太多外来的帮助。我们在诸天之上有一位帮手。我们的帮助从诸天临到我们的灵。最终这帮助从里面而来。我们有这样的一位大祭司！

参读：新约总论，第三百七十五篇；希伯来书生命读经，第三十二、三十五篇。

We should believe that Christ is always interceding for us. By interceding for us, He takes care of us. He can take care of us much better than we could ever take care of ourselves. Most of the time we are foolish in the way that we care for ourselves. Instead of trying to take care of ourselves by our own efforts, we should simply give ourselves to Him and rest, knowing that He is always caring for us.

Christ can save us to the uttermost because He is living not only in the heavens but also within us. While He is living in the heavens, He is transmitting Himself into us. He is living in the heavens to intercede for us and take care of our case, but the reality of this is transmitted into our spirit by His Spirit. We must learn to see this heavenly vision and enjoy our High Priest. Then we will receive mercy and find grace at the throne of grace for timely help. We will be delivered and saved to the uttermost. This is the work of our divine High Priest.

Because He has this kind of priesthood, He is able to save us to the uttermost. If we are not saved to the uttermost, it does not mean that He is not able to save. Rather, it means that we were not willing to be saved. We have no excuse. If we are willing to be saved, surely He will save us to the uttermost.(The Conclusion of the New Testament, pp. 3782, 3777-3778)

In Romans 8:34 Paul asks, “Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.”...He died for us, was resurrected, and is now in the heavens interceding for us. His heavenly ministry is to take care of us. Many times we have been reminded, comforted, strengthened, and even carried by Him....There is something within and something from above that strengthens, sustains, comforts, and enlightens us. Without this support from our High Priest’s intercession, we would long since have been gone. We have been preserved not by ourselves, but by our High Priest. We really do not need much help from the outside. We have a Helper in the heavenlies. Our help comes from the heavens to our spirit. Eventually, the help comes from within. We have such a High Priest. (The Heavenly Ministry of Christ, p. 56)

Further Reading: The Conclusion of the New Testament, msg. 375; Life-study of Hebrews, msgs. 32, 35

第六周●周三

晨兴喂养

罗八34“谁能定我们的罪？有基督耶稣已经死了，而且已经复活了，现今在神的右边，还为我们代求。”

来八1“我们所讲之事的要点，就是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。”

〔罗马八章三十四节〕告诉我们，基督为我们死了，并在复活之后，在神的右边为我们代求。这节说基督现今在神的右边，就是在天上。但十节说祂现今在我们里面，就是在我们的灵里（提后四22）。祂是那灵（林后三17），无所不在；祂在神的右边，同时也在我们的灵里；在天上，同时也在地上（新约总论第十册，八五页）。

信息选读

在罗马八章三十四节，基督为我们代求；但在二十六节，那灵为我们代求。为我们代求者，不是两位，乃是一位，就是主灵（林后三18）。祂在两端为我们代求，一端是那灵在我们里面，可能是为我们发起代求；一端是主基督在神的右边，可能是为我们完成代求；主要的必是为着将我们模成祂的形像，并带进祂的荣耀（新约总论第十册，八五页）。

基督为我们死了，复活了，现今在诸天之上神的右边为我们代求。在升天里，基督是在神的右边。“神的右边”表征尊荣的首位。神的右边是宇宙中第一且至高之处，神已将升天的基督安置在那里。神已将全宇宙的首位和至高的尊荣给了基督。我们的基督今天在至高的天上，在神右边有至高的地位（新约总论第二册，一三〇至一三一页）。

‹‹ WEEK 6 — DAY 3 ››

Morning Nourishment

Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

Heb. 8:1 Now in the things which are being said the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens.

Romans 8:34 tells us that Christ died for us and that after being raised, He is interceding for us at the right hand of God. This verse states that Christ today is at the right hand of God in the heavens; verse 10, however, states that He is now in us, in our spirit (2 Tim. 4:22). As the Spirit (2 Cor. 3:17), He is omnipresent, being both at the right hand of God and in our spirit, both in heaven and on earth. (The Conclusion of the New Testament, p. 3083)

Today’s Reading

In Romans 8:34 it is Christ who intercedes for us, yet in verse 26 it is the Spirit who intercedes for us. These are not two Intercessors but one, the Lord Spirit (2 Cor. 3:18). He is interceding for us at two ends. At one end it is the Spirit in us, probably initiating the intercession for us; at the other end it is the Lord Christ at the right hand of God, probably completing the intercession for us, which must be mainly that we will be conformed to His image and brought into His glory.

Christ died for us, He was resurrected, and He is now in the heavens at the right hand of God interceding for us. In ascension Christ is at the right hand of God. “The right hand of God” signifies preeminence, the first place of honor. The right hand of God is the first and highest place in the universe, and God has put the ascended Christ there. God has given the preeminence and the highest honor in the entire universe to Christ. Our Christ today is in the highest heaven, holding the highest position at God’s right hand. (The Conclusion of the New Testament, pp. 3083, 336)

当这标准的模型复活，在祂的人性里生为神的长子时，祂也包括了我们（彼前一 3）。当祂在人性里子化的时候，我们在祂的复活里，也生为神的众子。我们必须忘记时间；天上没有钟，永远里也没有表。我们现在虽然明白不来，但我们只要简单地接受。按照圣经纯正的话，当基督复活时，祂将自己分赐到我们里面作生命，我们就重生了。基督将自己分赐到我们里面作生命之后，就进入了完全，进入了荣耀，现今在那里为我们代求，要我们也得着荣耀。

基督在为我们代求，要拯救我们到底。我曾听过很多篇信息，讲到基督为我们代求；但我从未听过一篇信息说，基督在为我们代求，要领我们进入完全。许多牧师用罗马八章三十四节和希伯来七章二十五节，说到基督的代求，来安慰有困难的人。但基督的代求不仅是为叫我们得安慰。这种对祂代求的观念太低浅了。基督为我们代求，是要叫我们得荣耀，并蒙拯救进入祂的完全（希伯来书生命读经，五一九页）。

祂…是升天的万有之主，是终极完成并升天的神人，也是身体的头，在诸天之上，在神的右边为我们代求，使我们，就是祂的许多弟兄和肢体，也就是许多的神人，能胜过种种反对和各种环境，在祂无条件的爱里蒙保守与祂联结，好使我们模成祂这位神长子—原型—的形像，成为祂终极完成的大量复制品，以构成祂团体并生机的身体（罗八 29 ～ 39）。基督有不同的身分。以祂是灵之基督的身分，祂是在诸天界里在我们里面为我们代求。以祂升天之主的身分，祂是在诸天之上，而不是在诸天界里，为我们代求。祂为我们代求，使我们能胜过我们周围的一切。神若帮助我们，谁能击败我们？按着罗马八章二十九至三十九节，没有一事能击败我们，并且我们能够得胜（罗马书的结晶，二九至三〇页）。

参读：希伯来书生命读经，第三十七至三十八篇。

When this standard model was resurrected, being born in His humanity to be the firstborn Son of God, He included us (1 Pet. 1:3). When He was sonized in His humanity, in His resurrection, we were born as sons of God. We need to forget time. There is no clock in heaven, and there will be no watches in eternity. Although we may not be able to understand this, we should simply accept it. According to the pure word of the Holy Bible, when Christ was resurrected, He imparted Himself into us as life, and we were reborn. After imparting Himself into us as life, Christ entered into perfection, into glory, where He is now interceding for our glorification.

Christ is interceding for us to be saved to the uttermost. Although I have heard many messages saying that Christ is interceding for us, I have not heard one message which said that Christ is interceding for us to be brought into perfection. Many pastors use Romans 8:34 and Hebrews 7:25 concerning Christ's interceding to comfort those who are in difficulty. But Christ is not interceding merely for us to have comfort. Such a concept of His intercession is too low. Christ is interceding for us to be glorified and to be saved into His perfection. (Life-study of Hebrews, p. 430)

He, as the ascended Lord of all, as the consummated and ascended God-man and as the Head of the Body, intercedes at the right hand of God in the heavens for us that we, His many brothers and members, who are the many God-men, could overcome the oppositions and any kind of circumstances and be kept in union with Him in His unconditional love, so that we may be conformed to the image of Him, the firstborn Son of God, as the prototype, to be His consummated mass reproduction for the constitution of His corporate and organic Body (Rom. 8:29-39). Christ has different statuses. In the status of the pneumatic Christ, He intercedes within us in the heavenlies. In the status of the ascended Lord, He is interceding for us in the heavens, not in the heavenlies. He intercedes for us so that we may overcome everything in our surroundings. If God is for us, who can defeat us? According to Romans 8:29-39, nothing can defeat us, and we can overcome. (Crystallization-study of the Epistle to the Romans, pp. 25-26)

Further Reading: Life-study of Hebrews, msgs. 37-38

第六周●周四

晨兴喂养

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

有时候我们有某种负担和感觉，但我们不知道该如何发表。我们不知道如何发表我们的祷告，因此，我们所能作的就是叹息，并且说，“哦，主耶稣。哦，主耶稣。”

在罗马八章二十六节保罗说，“况且，那灵也照样帮同担负我们的软弱；我们本不晓得当怎样祷告，只是那灵亲自用说不出来的叹息，为我们代求。”这里的软弱，指我们不晓得当怎样祷告。我们并不知道神所愿望的祷告是什么，也不清楚如何照着所感觉的负担，为着模成神儿子的形像祈求，所以我们就叹息（23）。在我们的叹息里，那灵也叹息，为我们代求。祂的代求，主要的是要我们在生命里变化，好长大达到儿子名分的成熟，完全模成神儿子的形像（29）（诗篇生命读经，二六五页）。

信息选读

那灵帮同担负信徒的软弱，并用叹息为他们代求，而在他们里面作工时，就在他们的祷告中将祂照着神的意思注入他们里面。“那鉴察人心的，晓得那灵的意思〔直译，那灵的心思〕，因为祂是照着神为圣徒代求。”（罗八 27）以弗所四章二十三节说到心思的灵，而罗马八章二十七节说到那灵的心思（直译）。心思的灵是为着更新，那灵的心思是为着代求。

‹‹ WEEK 6 — DAY 4 ››

Morning Nourishment

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

At times we may have some burden and some feeling, but we do not know how to utter them. We have no knowledge about how to utter our prayer. Thus, all we can do is groan and say, “O Lord Jesus. O Lord Jesus.”

In Romans 8:26 Paul said, “Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.” The weakness here is our ignorance of how we should pray. We do not know the kind of prayer God desires, and we are not clear how to pray, according to the burden we feel, for our being conformed to the image of God’s Son; hence, we groan (v. 23). In our groaning the Spirit groans also, interceding for us. His interceding is mainly that we may experience the transformation in life for growth into the maturity of sonship that we may be fully conformed to the image of God’s Son (v. 29). (Life-study of the Psalms, p. 216)

Today’s Reading

As the Spirit works in the believers by helping them in their weakness and by interceding for them with groanings, He infuses His according-to-God mind into them in their prayer. “He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God” (Rom. 8:27). Whereas Ephesians 4:23 speaks of the spirit of the mind, this verse speaks of the mind of the Spirit. The spirit of the mind is for renewing, and the mind of the Spirit is for interceding.

事实上，很难说保罗在罗马八章二十七节是指谁的心思，因为那灵与我们的灵调和，并且那灵在我们里面代求。在我们的叹息中，有那灵的叹息，那灵在我们的叹息中叹息。我们甚至可以说，那灵的叹息，借着我们叹息，借着我们表达；因此，这实际上是我们的叹息。同样的原则，二十七节有那灵的心思，但如今那灵的心思与我们的心思是一，因为我们的心思是置于灵的（6）。

这不仅仅是那灵的心思，乃是那灵的心思与我们的心思调和。我们的心思置于灵，使我们的心思与那灵的心思成为一。

二十七节说，那鉴察人心的，晓得那灵的意思（心思）。这里所提的是谁的心？当然不是那灵的心，这必是我们的心。神鉴察我们的心，但祂晓得那灵的心思是什么。这证明这里的心思不是那灵独立的心思，乃是那灵的心思与我们的心思调和，成为我们心的一部分。这是我们的心和那灵的心思。鉴察我们心的神，晓得那灵的心思，这指明我们的心思与那灵是一。那灵的心思与我们的心思是一，并且我们调和的心思甚至成为我们心的一部分。新约的启示给我们清楚看见这样的调和。我们的心思能置于灵，使我们的心思与那灵成为一。因此，那灵的心思与我们的心思是一，这调和的心，调和的心思，成了我们灵的一部分。如今我们叹息的时候，我们的叹息不是宗教的祷告，乃是从我们这人深处，就是神性与人性调和之处的切望。这就是那灵将祂照着神的意思注入我们里面之工作的结果（新约总论第四册，一六二至一六四页）。

代求的那灵，为我们代求，不是照着神的什么，乃是照着神自己，为使我们模成祂儿子的形像（圣经恢复本，罗八 27 注 2）。

参读：新约总论，第九十二篇；罗马书生命读经，第二十一篇。

Actually, it is difficult to say to whose mind Paul is referring in Romans 8:27, because the Spirit is mingled with our spirit and the Spirit is interceding within us. In our groaning there is the groaning of the Spirit. The Spirit groans in our groaning. We may even say that it is the Spirit's groaning groaned by us, expressed by us. Thus, it is actually our groaning. In the same principle, in verse 27 we have the Spirit's mind, but now the Spirit's mind is one with our mind because our mind is set on the spirit (v. 6).

It is not merely the Spirit's mind; it is the Spirit's mind mingled with our mind. Our mind is set on the spirit, making our mind one with the mind of the Spirit.

Romans 8:27 says that He who searches the hearts knows what is the mind of the Spirit. Whose heart is mentioned here? Surely this is not the heart of the Spirit; this must be our heart. God searches our hearts, yet He knows what is the mind of the Spirit. This proves that the mind here is not the independent mind of the Spirit; it is the mind of the Spirit mingled with our mind and becoming a part of our heart. It is our heart and the Spirit's mind. God searching our heart knows the mind of the Spirit. This indicates that our mind is one with the Spirit. The Spirit's mind is one with our mind, and our mingled mind even becomes a part of our heart. The New Testament revelation gives us a clear view of such a mingling. Our mind can be set on the spirit, making our mind one with the Spirit. Hence, the Spirit's mind is one with our mind, and this mingled heart, this mingled mind, becomes a part of our spirit. Now when we groan, our groaning is not a religious prayer but an aspiration from the depths of our being, where the mingling of divinity with humanity is. This is the result of the Spirit's work of infusing His according-to-God mind into us. (The Conclusion of the New Testament, pp. 989-990)

The interceding Spirit prays for us not according to something of God but according to God Himself, that we may be conformed to the image of God's Son. (Rom. 8:27, footnote 2)

Further Reading: The Conclusion of the New Testament, msg. 92; Life-study of Romans, msg. 21

第六周●周五

晨兴喂养

徒十二5“于是彼得被囚在监里，召会就为他切切地祷告神。”

西四12“有你们那里的人，作基督耶稣奴仆的以巴弗问你们安；他在祷告中常为你们竭力奋斗，要你们得以成熟，站立得住，在神一切的旨意上满有确信。”

基督在天上的职事，全是为着建造身体并形成新妇这个目标。然而，基督在天上的职事需要我们的回应，我们在地上要成为祂天上职事的返照。我们寻求在上面的事，就是回应并返照主在天上的职事。…我们会感觉到祂与我们之间往返的水流。借着这样的祷告，神圣的丰富就灌注到我们里面（新约总论第十二册，一五九页）。

信息选读

在启示录八章，基督…被描述为另一位天使，将众圣徒的祷告献给神（3～5）。为着祂的行政，祂需要我们的祷告。我们的祷告就是回应祂天上的职事。当我们祷告时，祂就施行行政。当祂施行行政时，我们就祷告。祂将这些祷告献给神，然后将神的答应倾倒给地上的人。这就是五节的意思：“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。”神把祂对我们祷告的答应倾倒出来，这就是祂宇宙的行政。这位行政者各方面都配，但祂需要我们的祷告。可以说，基督是借着我们的祷告来经管全宇宙的（基督天上的职事，九八页）。

祷告是我们思念在上面的事唯一的路。当我们借着祷告来思念在上面的事，我们就不为琐事祈求。反之，基督属天的代求、职事和行政，要占有

‹‹ WEEK 6 — DAY 5 ››

Morning Nourishment

Acts 12:5 So then Peter was kept in the prison; but prayer was being made fervently by the church to God concerning him.

Col. 4:12 Epaphras, who is one of you, a slave of Christ Jesus, greets you, always struggling on your behalf in his prayers that you may stand mature and fully assured in all the will of God.

Christ's ministry in heaven is for the goal of building up the Body and forming His bride. However, Christ's ministry in heaven requires our response. We need to become on earth the reflection of that heavenly ministry. When we seek the things above, we respond to the Lord's heavenly ministry and reflect it....We will sense a current flowing back and forth between Him and us. By means of this kind of prayer, the divine riches are transfused into us. (The Conclusion of the New Testament, pp. 3609-3610)

Today's Reading

In Revelation 8 Christ is...depicted as another Angel, offering the prayers of the saints to God (vv. 3-5). For His administration He needs our prayers. Our prayers are the response to His heavenly ministry. As we pray, He administrates. As He administrates, we are praying. These prayers He offers to God, then pours out God's answers to them on this earth. This is the meaning of verse 5: "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." The pouring out of God's answers to our prayers is equivalent to His universal administration. This Administrator is qualified in every way, yet He needs our prayers. We may say that Christ is administrating this whole universe through our prayers. (CWWL, 1980, vol. 2, "The Heavenly Ministry of Christ," p. 134)

Prayer is the only way to have our mind set on the things in heaven. When we set our mind on things above by praying, we will not pray for trivial matters. Instead our prayer will be occupied with Christ's heavenly intercession, ministry,

我们的祷告。因着基督为全世界的召会代求，我们也为众召会代求。让主来照顾我们生活中的一切小事。我们的责任乃是先寻求神的国和神的义（太六33）。父既知道我们的需要，祂就要顾念我们，并满足我们的需要。

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。但我们闲谈的时候，就完全不是属天的大使了。唯有祷告的时候，我们才能实际地成为属天国度在地上的大使（新约总论第十二册，一五八至一五九页）。

彼得在监里，“召会就为他切切地祷告神。”（徒十二5）这指明幕后有一场属灵势力的争战，就是神与祂仇敌撒但之间的争战。表面看来是希律和彼得之间的冲突，实际上是神与祂仇敌之间的冲突。无疑的，希律是被撒但所煽动。撒但在他背后，甚至在他里面。所以，召会与神一同争战，对抗那恶者撒但。

这争战不是靠肉体，乃是靠祷告。召会祷告，并且召会用以击败希律和他背后属灵势力的兵器不是属肉体的，乃是属那灵的（使徒行传生命读经，三三二至三三三页）。

歌罗西一章九节说，“所以，我们自从听见的日子，也就为你们不住地祷告祈求，愿你们在一切属灵的智慧和悟性上，充分认识神的旨意。”这里神的旨意是指神永远定旨的意愿，神关于基督之经纶的意愿（弗一5、9、11），并不是指神在小事上的旨意（歌罗西书生命读经，二三页）。

参读：歌罗西书生命读经，第六十至六十一篇。

and administration. Because Christ is interceding for the churches around the world, we also pray for the churches. We should let the Lord take care of all the small matters in our living. Our responsibility is to seek first the kingdom of God and God's righteousness (Matt. 6:33). Since the Father knows our need, He will take care of us and meet our need.

When we set our mind on the things which are 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 as the extension of God's kingdom. However, when we are gossiping, we are not a heavenly ambassador at all. Only when we pray do we become an ambassador of the heavenly kingdom on earth in a practical way. (The Conclusion of the New Testament, p. 3609)

When Peter was in prison, "prayer was being made fervently by the church to God concerning him" (Acts 12:5). This indicates that behind the scene there was a battle between spiritual forces, a battle between God and His enemy, Satan. Apparently the conflict was between Herod and Peter; actually it was between God and His enemy. No doubt, Herod was instigated by Satan. Satan was behind him and even within him. Therefore, the church fought the battle with God against Satan, the evil one.

This battle was fought not by the flesh but by prayer. The church prayed, and the weapon used by the church to defeat Herod and the spiritual force behind him was not of the flesh but of the Spirit. (Life-study of Acts, p. 293)

Colossians 1:9 says, "Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding." God's will here refers to the will of His eternal purpose, of His economy concerning Christ (Eph. 1:5, 9, 11), not His will in minor things. (Life-study of Colossians, p. 19)

Further Reading: Life-study of Colossians, msgs. 60-61

第六周●周六

晨兴喂养

太十七 20“…我实在告诉你们，你们若有信心象一粒芥菜种，就是对这座山说，从这边挪到那边，它也必挪去；并且在你们就没有一件事是不可能的。”

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。”

神的旨意是深奥的，与我们认识、经历并活这位包罗万有的基督息息相关。保罗在歌罗西一章九节的祷告，不是叫歌罗西的圣徒知道与谁结婚，住在哪里，或是该有怎样的职业。他的心不是被这些琐事占据。在这一节里，神的旨意是指基督说的。神的旨意不是要歌罗西的圣徒去遵守犹太教的礼仪、外邦人的规条或人的哲学。不仅如此，神的旨意也不是要他们实行禁欲主义，苦待己身，为要克制肉体的放纵。神对歌罗西人的旨意乃是认识基督、经历基督、享受基督、活基督，并使基督成为他们的生命和人位。神今天对我们的旨意也完全一样。保罗似乎是说，“歌罗西人哪！…你们需要充分认识神的旨意。神的旨意乃是包罗万有的基督作你们的分。”（歌罗西书生命读经，二四至二五页）

信息选读

在歌罗西一章，保罗和他的同工们祷告，愿歌罗西人认识神的旨意〔9〕，而在末了一章，基督的奴仆以巴弗为同一件事，在祷告中为召会竭力奋斗〔四12〕。因此，歌罗西书是向我们启示神在宇宙中永远旨意的一卷书。我们必须记住这两节（李常受文集一九六四年第二册，四四〇页）。

‹‹ WEEK 6 — DAY 6 ››

Morning Nourishment

Matt. 17:20 ...For truly I say to you, If you have faith like a mustard seed, you will say to this mountain, Move from here to there, and it will move; and nothing will be impossible to you.

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.

The will of God is profound in relation to our knowing, experiencing, and living the all-inclusive Christ. In Colossians 1:9 Paul was not praying that the Colossians would know whom to marry, where to live, or what kind of job they should have. His heart was not occupied with such trivial things. In this verse God's will refers to Christ. It was not God's will for the Colossians to follow Judaistic observances, Gentile ordinances, or human philosophies. Furthermore, it was not God's will for them to practice asceticism, to treat the body severely in order to bridle the indulgence of the flesh. God's will for the Colossians was to know Christ, to experience Christ, to enjoy Christ, to live Christ, and to have Christ become their life and their person. God's will for us today is exactly the same. It seems as if Paul was saying, " Colossians, you...need to be filled with the full knowledge of God's will. God's will is that the all-inclusive Christ be your portion." (Life-study of Colossians, p. 20)

Today's Reading

In the first chapter of Colossians the apostle Paul and his co-workers prayed that the Colossians would know the will of God [v. 9], and in the last chapter Epaphras as a slave of Christ struggled fervently in prayer on behalf of the church concerning the same thing [4:12]. Therefore, this is a book which reveals to us the eternal will of God in the universe. We must keep these two verses in mind. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 2—Romans through Philemon," p. 328)

祷告的地位就是升天的地位。你只能在天的境界里祷告。什么时候你从天的境界里出来，你就失去了祷告的地位。你可以祷告，但那个祷告算不得数。

祷告的地位，完全是个属天的地位。你没有办法对人有一点嫉妒，有一点轻看，有一点血气。什么时候在祷告里一有这些东西，你立刻就不在天的境界里了。你不是在圣所里烧香。…在别的时候，别的场合，可能许多的事都能作，许多的话都能说，独有到祷告里来不能作了，不能说了。祷告不光是一个圣地，祷告更是一个属灵的境地，祷告的地位是属天的。一从天的境界里出来，就失去祷告的地位。

祷告的地位既是升天的地位，祷告的权柄也就是升天的柄。有祷告的地位，就有祷告的权柄。基督徒所作的一切事，不光是个能力问题，更是权柄问题，比方讲道的时候，你不光需要能力，还需要权柄。…有的人在神面前的祷告，也是这样，他不光有能力，也有权柄，因为他是在升天的地位上。

你若真要在神面前有一点有价值的祷告，就必须能在神面前发出权柄的命令来。我能站在神面前告诉大家，在已过的年日中，在有的地方，我们在工作上、在召会中，遇到为难的时候，就有这种命令的祷告。我们在神面前很厉害地表示说，神，我们不能许可这件事。如果你的地位不对，情形不是在天的境界里，你这个祷告就等于亵渎神。但你的地位若是对了，你的情景也是在属天的境界里，这样的祷告非但不亵渎神，神还顶喜欢。你祷告的话就等于神的行政，等于在那里执行祂的命令。我能作见证，这样的祷告神都垂听（祷告，二三三、二三六至二三七、二三九至二四〇页）。

参读：新约总论，第七十六至七十七篇；祷告，第十七篇。

The position of prayer is the position of ascension. You can only pray in the heavenly sphere. Whenever you leave the heavenly realm, you lose the position of prayer. You may pray, but that prayer does not count before God.

The position of prayer is entirely a heavenly position. You cannot have a bit of jealousy, spite, or anger toward others. Once these things are found in your prayers, immediately you are not in the heavenly realm. You are not burning the incense in the Holy Place....Hence, we have said that you may be able to do and say things freely at all times and on all occasions, except while in prayer. Prayer is not only a holy ground, but even more, it is a spiritual realm. The position of prayer is heavenly. Once you leave the heavenly sphere you lose the position of prayer.

As the position of prayer is ascension, the authority of prayer is also ascension. With the position of prayer there is the authority of prayer. Whatever a Christian does is not only a matter of power, but even more, a matter of authority. For example, when preaching the Word you need not only power but also authority. This is true of some who pray before God. They not only have power but also authority, for they are in the heavenly position.

If you really wish to have some worthwhile prayers before God, you need to be able to give out some authoritative commands before God. Standing before God, I can tell you that in the past years in some places, as we encountered some problems in the work or in the church, we prayed this kind of commanding prayer. We expressed ourselves boldly before God, saying, “God, we cannot allow this matter.” If your position is wrong and your condition is not in the heavenly realm, such prayer would be an insult to God. But if your position is right and your state is in the heavenly sphere, then such prayer would be a real pleasure to Him. The words you pray are equal to God’s administration; they are equivalent to executing His commands. I can testify that God answers such prayers. (Lessons on Prayer, pp. 197, 199-200, 202)

Further Reading: The Conclusion of the New Testament, msgs. 76-77; Lessons on Prayer, ch. 17

第六周诗歌

补 34

赞美基督，救恩成功

（英1130）

D 大调　　3/2

1 – | 3 4 5 – i – | 7 6 5 – 6 · 5 | 4 3 2 – 3 4 | 2 – 1 –

一 来 向基督 赞 美歌颂，神 使救恩 借祂 成 功；

1 – | 3 4 5 – i – | 7 6 5 – 6 · 5 | 4 3 2 – 3 4 | 2 – 1 –

得 救唯靠 神 圣生命，律 法规条 一无 所 成；

i – | 7 6 5 – i – | 7 6 5 – 5 – | 1 2 3 – 1 – |

人 虽努力 不 能得胜，神 圣生命 才

3 ♯4 5 – 5 – | 6 4 2 – 3 4 | 2 – 1 – ‖

有 大 能；将 人 改 变 带 来 重 生。

二 借祂赐下生命能力，　　祂将信徒拯救到底；
神圣生命注入人里，　　供应救恩时刻不息。
人虽失丧祂来临及，　　拯救罪人脱离仇敌；
带领众子进荣耀里。

三 祂是祭司为神所立，　　赐人生命带来实际；
神的生命就在祂里，　　拯救世人脱罪胜己；
永远生命不朽不已，　　所施救恩全备无比；
赞美我主完全能力。

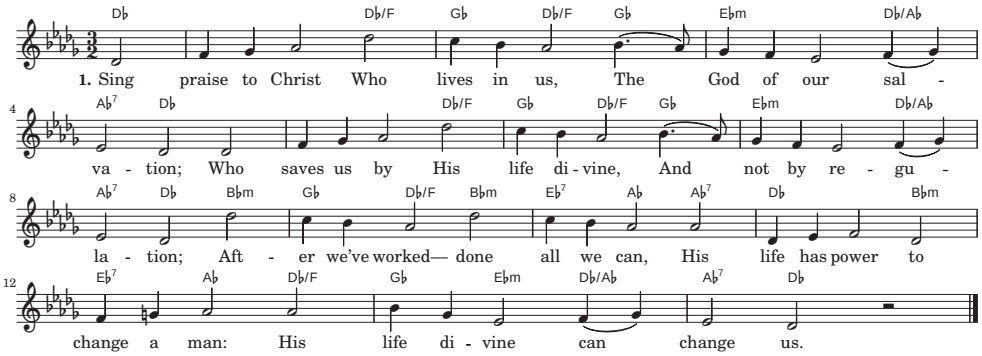
（辭接後面）

WEEK 6 — HYMN

Sing praise to Christ Who lives in us

Assurance and Joy of Salvation — So Great a Salvation

1130



2. He saves us to the uttermost
By His life-giving power;
Transfusing Himself into us,
He saves us hour by hour.
He saved the lost by coming in,
He's saving now from more than sin:
He's saving us to glory!

3. Our Lord was constituted priest
To be a real life-giver;
Life is the nature of this One
Who can from self deliver:
His life is indestructible,
By it He saves us to the full:
Praise God, He's fully able!

四 祂的生命足能担保，　　带领我们达到荣耀；
若非祂曾得胜宣告，　　我们有何可以信靠。
祂受试验屹立不摇，　　终于十架始自马槽；
不受死亡阴间缠绕。

五 祂作凭质供人接受，　　担保信徒完全得救；
全备供应包罗万有，　　亲自成全终能成就；
属人生命失败、老旧，　　唯祂生命坚定永久；
祂作生命完全拯救。

六 基督今日高过诸天，　　忠信代求直到永远；
不受软弱、死亡阻拦，　　祭司职分无需更换；
长远活着,立于神前，　　代求满足神、人心愿；
祂已高升远超诸天。

七 来到神前,靠主宝血，　　绝不退缩而遭毁坏；
来到神前,得着生命，　　各尽功用,不作婴孩；
来到神前,享受生命，　　作祂子民,蒙祂所爱；
生命作王,死亡不再。

第六周 • 申言

申言稿： _____

_____

_____

_____

_____

_____

_____

4. His life is fully qualified
To bring us through to glory;
Were it not for His tested life,
'Twould be another story
His life was fully tried on earth,
To crucifixion from His birth:
He passed through death and Hades.

5. He's pledged to save us to the full,
His life is operating;
He's doing everything for us
'Tis all for our perfecting;
Our life's a failure at its best,
Only His life can stand the test:
His life brings full salvation!

6. He's living now to intercede,
Continuing forever;
He undertakes into the age,
His priesthood changes never;
He always lives to intercede,
Such a High Priest is what we need:
He's higher than the heavens.

7. Come forward now to God through Him,
Ne'er shrink back to destruction;
Come forward now to get the life,
Which brings the proper function;
Come forward now the life to take,
By life His people us He'll make,
And swallow death forever.

Composition for prophecy with main point and sub-points:

_____

_____

_____

_____

_____

_____

_____