

第五週  
凡所作的，  
都要在主耶穌的名裏

R. A. 詩歌：642

讀經：西三 17，腓二 9～10，弗一 20～21，約五 43，十四 26，十五 26

【週一】

壹 宇宙間最高、最大的名，乃是耶穌的名—腓二 9～10：

- 一 主倒空自己，顯為人的樣子，祂降卑自己到極點，但神將祂高舉到極峯—7～8 節。
- 二 主藉着被高舉，得着了超乎萬名之上的名，遠超過一切受稱之名—弗一 20～21。
- 三 從基督升天以來，歷史上從未有一名比主耶穌的名更高—腓二 10～11。
- 四 這名乃是主耶穌在祂身位和工作上，一切所是之總和的表明—弗一 21。

【週二】

貳 『在主耶穌的名裏』實際上是指『在主自

Week Five  
Doing All Things  
in the Name of the Lord Jesus

R. A. Hymns: 887

Scripture Reading: Col. 3:17; Phil. 2:9-10; Eph. 1:20-21; John 5:43; 14:26; 15:26

§ Day 1

**I. The highest name in the universe, the greatest name, is the name of Jesus—Phil. 2:9-10:**

- A. The Lord emptied Himself, and being found in fashion as a man, He humbled Himself to the uttermost, but God exalted Him to the highest peak—vv. 7-8.
- B. By His exaltation, the Lord has been given the name which is above every name, far above every name that is named—Eph. 1:20-21.
- C. From the time of Christ's ascension, there has never been a name in history higher than the name of the Lord Jesus—Phil. 2:10-11.
- D. The name is the expression of the sum total of what the Lord Jesus is in His person and work—Eph. 1:21.

§ Day 2

**II. In the name of the Lord Jesus actually means "in the Lord**

己裏面』，因為名是指人位—西三 17:

- 一 在主耶穌的名裏，意思是神將祂的兒子托給我們，也是我們有分於祂的名，並且主將祂自己賜給了我們，同時祂肯承認我們在祂的名裏所作的一切—林前一 30，約三 16，十四 12，林後十二 2，西三 17。
- 二 我們要看見，在主耶穌的名裏，意思就是我們與祂是一，並且我們在祂裏面，祂也在我們裏面；這是很要緊的一—羅八 10，林後十三 5，加三 27~28，西一 27:
  - 1 在祂的名裏，就是在祂的人位裏，也就是在祂自己裏，並在祂一切所是的範圍和元素裏—羅八 2，林前一 30。
  - 2 在祂的名裏，乃是憑主而活，並讓主活在我們裏面—加二 20。
  - 3 當我們在主耶穌的名裏，我們就是在基督裏，基督也在我們裏面，並且我們與基督是一—西一 27，三 1、3，約十五 4~5。

### 【週三】

叁 正如約翰福音所啓示的，我們在主耶穌的名裏與神聖的三一有關—五 43，十 25、30，十四 26，十五 26:

- 一 約翰五章四十三節說子在父的名裏來，十四章二十六節說父在子的名裏差靈來；在這兩節經文裏，啓示出神聖的三一:
  - 1 說子在父的名裏來，指明子與父是一—五 43。
  - 2 說父在子的名裏差靈來，指明父與子是一—十四

**Himself," for the name denotes the person—Col. 3:17:**

- A. Being in the name of the Lord Jesus means that God has committed His Son to us, that we partake of His name, and that the Lord has given Himself to us and is willing to acknowledge everything that we do in His name—1 Cor. 1:30; John 3:16; 14:12; 2 Cor. 12:2; Col. 3:17.
- B. It is vital for us to see that to be in the name of the Lord Jesus means that we are one with Him, that we are in Him and He is in us—Rom. 8:10; 2 Cor. 13:5; Gal. 3:27-28; Col. 1:27:
  1. To be in the Lord's name is to be in His person, in Himself, and to be in the sphere and element of all that He is—Rom. 8:2; 1 Cor. 1:30.
  2. To be in the Lord's name is to live by the Lord and to let the Lord live in us—Gal. 2:20.
  3. When we are in the name of the Lord Jesus, we are in Christ, Christ is in us, and we are one with Christ—Col. 1:27; 3:1, 3; John 15:4-5.

### § Day 3

**III. As revealed in the Gospel of John, our being in the name of the Lord Jesus involves the Divine Trinity—5:43; 10:25, 30; 14:26; 15:26:**

- A. John 5:43 says that the Son came in the name of the Father, and 14:26 says that the Father sent the Spirit in the name of the Son; in these two verses the Divine Trinity is revealed:
  1. To say that the Son came in the name of the Father indicates that the Son and the Father are one—5:43.
  2. To say that the Father sent the Spirit in the name of the Son indicates that the

26。

二 子在父的名裏來，並在父的名裏行事—五 43，十 25:

- 1 主在父的名裏來，意思是祂同着父並在父裏面來。
- 2 子與父是一，憑父活着，並且父在祂裏面作事—一六 57，十四 10。

三 父在子的名裏差靈來，並且子從父差靈來—二六 節，十五 26:

- 1 靈是父在子的名裏差來的，這含示父和子都是靈的差遣者—十四 26。
- 2 按照約翰十五章二十六節，子從父差靈來。
- 3 子從父差靈來，父在子的名裏差靈來，是指同一件事。
- 4 父和子都差靈來；這指明父與子是一—十 30。

## 【週四】

肆 在我們的日常生活和召會事奉中，凡我們所作的，都要在主耶穌的名裏—西三 17:

一 因為名是指人位，在主耶穌的名裏作事，意思是在祂的人位裏作一切事—一七 節，羅六 3，八 1，林前四 15，林後五 17:

- 1 在主耶穌的名裏作每一件事，是我們基督徒生活基本的一面—弗五 20，西三 17。
- 2 我們應當能說，我們是在主的名裏作我們日常普通的事—林前十 31。

Father is one with the Son—14:26.

B. The Son came in the name of the Father and did things in the name of the Father—5:43; 10:25:

1. The fact that the Lord came in the name of the Father means that He came with the Father and in the Father.
2. The Son was one with the Father and lived by the Father, and the Father worked in Him—6:57; 14:10.

C. The Father sent the Spirit in the Son's name, and the Son sent the Spirit from the Father—v. 26; 15:26:

1. The Spirit being sent by the Father in the Son's name implies that both the Father and the Son are the Sender of the Spirit—14:26.
2. According to John 15:26, the Son sent the Spirit from the Father.
3. The Son sending the Spirit from the Father and the Father sending the Spirit in the Son's name refer to the same thing.
4. Both the Father and the Son send the Spirit; this indicates that the Father and the Son are one—10:30.

## § Day 4

IV. In our daily life and our service in the church, we need to do everything in the name of the Lord Jesus—Col. 3:17:

A. Because the name denotes a person, to do things in the name of Jesus means to do all things in His person—v. 17; Rom. 6:3; 8:1; 1 Cor. 4:15; 2 Cor. 5:17:

1. Doing all things in the name of the Lord Jesus is the basic aspect of our Christian life—Eph. 5:20; Col. 3:17.
2. We should be able to say that we do the ordinary things of our daily life in the name of the Lord—1 Cor. 10:31.

二 我們在召會中事奉，需要凡事在主耶穌的名裏作—羅一9，六6，七6，十二1、7，西三17：

- 1 我們的事奉必須是主發起的，也必須照着祂的心意—太七21，腓二13，弗一9、11，三2、7～11。
- 2 建造召會的事奉乃是供應生命的事奉—將神聖生命供應給人的事奉—林後四12，羅十二1、7：
  - a 召會的事奉乃是供應生命，因為這事奉是生命的事奉—八2、6、10～11。
  - b 作為事奉的人，我們需要深深銘記，我們必須能供應生命—約壹五11～16。

## 【週五】

伍 我們的說話—我們所有的話語—都必須在主耶穌的名裏—西三17，弗四25、29，太十二36～37：

- 一 敗壞的話一句都不可出口，只要說實話，將恩典供給聽見的人—弗四25、29。
- 二 『人所說的每句閒話，在審判的日子，都必須供出來』—太十二36：
  - 1 閒話就是沒有作用、無效的話，是沒有積極功用的、無用的、無益的、不結果的、不生育的。
  - 2 閒話就是多餘的話、不相干的話、不必說的話、播弄是非的話—36節。
  - 3 說這種話的人，在審判的日子，必須把所說的都供出來—36～37節。

## 【週六】

B. Our service in the church requires that we do everything in the name of the Lord Jesus—Rom. 1:9; 6:6; 7:6; 12:1, 7; Col. 3:17:

1. Our service must be initiated by the Lord and be according to His desire—Matt. 7:21; Phil. 2:13; Eph. 1:9, 11; 3:2, 7-11.
2. The service for the building up of the church is a life-ministering service—the service of supplying others with the divine life—2 Cor. 4:12; Rom. 12:1, 7:
  - a. Church service is to supply life, for it is a service of life—8:2, 6, 10-11.
  - b. As serving ones, we need to be deeply impressed with the necessity of being able to minister life—1 John 5:11-16.

## § Day 5

V. **Our speaking—all our words—should be in the name of the Lord Jesus—Col. 3:17; Eph. 4:25, 29; Matt. 12:36-37:**

- A. No corrupt word should proceed out of our mouth but only that which is truthful and gives grace to those who hear—Eph. 4:25, 29.
- B. "Every idle word which men shall speak, they will render an account concerning it in the day of judgment"—Matt. 12:36:
  1. An idle word is a non-working word, an inoperative word, having no positive function and being useless, unprofitable, unfruitful, and barren.
  2. Idle words are redundant words, incongruous words, unnecessary words, and gossiping words—v. 36.
  3. In the day of judgment those who speak such words will render an account concerning every one of them—vv. 36-37.

## § Day 6

陸約翰福音清楚指明我們應當在主的名裏禱告—十四 13, 十五 16, 十六 24、26:

- 一 許多基督徒不知道信徒應該在主的名裏禱告—十四 13, 十五 16, 十六 24、26。
- 二 在主的名裏禱告, 意思是我們聯合着主而活, 與主聯合, 讓神從我們身上彰顯出來—十五 4 ~ 5、7, 十三 31 ~ 32。
- 三 當我們在主的名裏禱告, 主就和我們一同禱告—十五 7。
- 四 在約翰十四至十六章裏, 主耶穌明明的點出來, 那些在祂裏面活着的人在祂的名裏所作的禱告, 就是成全神旨意的禱告—十四 13, 十五 16, 十六 24、26, 四 34, 五 30, 六 38:
  - 1 所有真實在祂名裏的禱告, 都是合乎神旨意的一太六 10, 十二 50, 二六 39、42。
  - 2 在祂的名裏禱告, 就等於遵行祂的旨意並成功祂的旨意—約十四 13, 十五 16, 十六 24、26, 六 38。

**VI. The Gospel of John makes it clear that we should pray in the name of the Lord—14:13; 15:16; 16:24, 26:**

- A. There are a great number of Christians who do not know that it is necessary for believers to pray in the name of the Lord—14:13; 15:16; 16:24, 26.
- B. Praying in the Lord's name means that we are living in union with the Lord, are united with Him, and allow God to be manifested through us—15:4-5, 7; 13:31-32.
- C. When we pray in the name of the Lord, the Lord prays together with us—15:7.
- D. In John 14 through 16 the Lord Jesus clearly pointed out that prayers in the name of the Lord by those who live in the Lord are prayers that accomplish God's will—14:13; 15:16; 16:24, 26; 4:34; 5:30; 6:38:
  1. All real prayers in the name of the Lord are in accordance with God's will—Matt. 6:10; 12:50; 26:39, 42.
  2. Praying in the name of the Lord is equal to doing God's will and accomplishes God's will—John 14:13; 15:16; 16:24, 26; 6:38.



# 第五週■週一

## 晨興餽養

腓二 9 ~ 10『所以神將祂升為至高，又賜給祂那超乎萬名之上的名，叫天上的、地上的和地底下的，在耶穌的名裏，萬膝都要跪拜。』

在升天裏，基督是神所高舉者，得着超乎萬名之上的名（腓二 9）。…基督是何等的奇妙！祂降卑自己到了極點，神卻將祂升為至高。

腓立比二章九節所指的名，就是下節所說耶穌的名。從基督升天以來，地上從無一名超乎耶穌的名。神已高舉耶穌作萬人的主。因此，我們呼喊『哦，主耶穌』，是完全正確的。我們需要公開承認主名。在新約裏有明言，我們要呼求主名（徒二 21，羅十 13）。藉着祂的高舉，主已得着超乎萬名之上的名。歷史上從無一名高過主耶穌的名。宇宙中至高的名，至大的名，就是耶穌的名（新約總論第二冊，一三七至一三八頁）。

## 信息選讀

在腓立比二章十至十一節，保羅繼續說，『叫天上的、地上的和地底下的，在耶穌的名裏，萬膝都要跪拜，萬口都要公開承認耶穌基督為主，使榮耀歸與父神。』這名乃是主耶穌在祂身位和工作上，一切所是之總和的表明。在耶穌的名裏，意即在主一切所是的範圍和元素裏。

十節有宇宙中的三個層次：天、地和地底下。天上的是天使，地上的是人，地底下的是死了的人。日子將到，在每一層次上的都要屈膝，並承認耶穌

# WEEK 5 — DAY 1

## Morning Nourishment

**Phil. 2:9-10** Therefore also God highly exalted Him and bestowed on Him the name which is above every name, that in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth.

In ascension Christ is the God-exalted One, the One who has received the name which is above every name [Phil. 2:9]...How marvelous Christ is! He humbled Himself to the uttermost, but God exalted Him to the highest peak.

The name referred to in Philippians 2:9 is the name of Jesus, as indicated in the following verse. From the time of Christ's ascension, there has never been a name on earth above the name of Jesus. God has exalted Jesus to be the Lord of all. Therefore, it is altogether right for us to call "O Lord Jesus." We need to confess the Lord's name openly. In the New Testament there is the clear word that we are to call on the Lord's name (Acts 2:21; Rom. 10:13). By His exaltation the Lord has been given a name which is above every name. There has never been a name in history higher than the name of the Lord Jesus. The highest name in the universe, the greatest name, is the name of Jesus. (The Conclusion of the New Testament, p. 342)

## Today's Reading

In Philippians 2:10 and 11 Paul goes on to say, "That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth, and every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father." The name is the expression of the sum total of what the Lord Jesus is in His person and work. The words in the name mean in the sphere and element of all the Lord is.

In verse 10 are the three levels of the universe: heaven, earth, and under the earth. Those who are in heaven are angels, those who are on earth are men, and those who are under the earth are the dead. The day is coming

基督為主。公開承認耶穌基督為主，就是呼求主（羅十9～10、12～13）。主耶穌是人，在祂的升天裏被神立為主。因此，萬口都該承認祂是主。這種承認使榮耀歸與父神。腓立比二章十一節譯為『使』的希臘文，意思是結果。我們承認耶穌為主，結果就使榮耀歸與父神（新約總論第二冊，一三八頁）。

要召會被建造，所有建造召會的人，就該和基督同樣的超越、升天。我們若僅僅是活過來的，不穀；若僅僅是重生的，也不穀；我們還必須是升天的，必須與基督一同坐在天上。這就是為甚麼以弗所二章告訴我們，我們不只一同與基督活過來，並且一同坐在諸天界裏（5～6）。惟有在升天裏的人纔能被建造，因為在升天裏的人纔是得勝者，纔是超越仇敵的人，纔是在諸天之上的人。撒但和他邪惡的權勢都在空中，所以當我們留在地上時，我們就是屬地的，無法被建造成為召會。

一個留在地上的人，總有屬地的眼光、屬地的感覺；那個屬地的眼光、屬地的感覺，到真要建造召會時，就會成為難處。主耶穌的升天乃是超越、征服一切的仇敵。祂復活後，仇敵還沒有完全解決，因為祂復活以後，還是在天空之下，在一切仇敵、執政掌權者之下。乃是等到祂升天之後，祂纔在宇宙中作了一個展示，給整個宇宙看見，祂勝過了一切，超過了一切，並征服了一切；祂坐在宇宙的至高之處，得着了最高的名、最高的地位、最高的權柄。耶穌在升天裏被立為基督，一切都在祂的腳下。祂是頭，是元首，我們是祂的身體，和祂一同坐在天上。只有到這樣超越的地位、升天的地位，我們纔有建造的可能（李常受文集一九六五年第四冊，六七九至六八一頁）。

參讀：坐行站，第三章；如何聚會，第八章。

when those on every level will bow their knees and confess that Jesus Christ is Lord. To openly confess that Jesus Christ is Lord is to call on the Lord (Rom. 10:9-10, 12-13). The Lord Jesus as a man was made the Lord in His ascension by God. Thus, every tongue should confess that He is Lord. This confession is to the glory of God the Father. (The Conclusion of the New Testament, pp. 342-343)

In order to build the church, all the builders of the church should be as transcendent and ascendant as Christ is...We must be in ascension, seated together with Christ in the heavenlies. Ephesians 2 tells us that we were not only made alive together with Christ but also seated together with Him in the heavenlies (vv. 5-6). Only those who are in ascension can be built up, because only they are overcomers, only they have transcended the enemy, and only they are in the heavenlies. Satan and his evil authorities are in the air; therefore, when we are on the earth, we are earthly and cannot be built up as the church.

A person who remains on the earth always has earthly views and earthly feelings. These views and feelings will become a problem when he engages in the work of building the church. In ascension the Lord transcended and conquered all the enemies. The enemies were not completely dealt with in the Lord's resurrection because before His ascension He was still under the air, that is, under all the enemies, rulers, and authorities. It was not until He ascended that He displayed to the entire universe that He had overcome all, transcended all, and conquered all. It was then that He arrived at the highest place of the universe and sat down, having received the highest name, the highest position, and the highest authority. In ascension Jesus was made Christ, and everything was subjected under His feet. Today He is the Head, and we are His Body. As His Body we are sitting together with Him in the heavenlies. Only when we have arrived at such a transcendent and ascendant position will it be possible for us to build the church. (CWWL, 1965, vol. 4, pp. 517-518)

Further Reading: CWWN, vol. 39, pp. 39-53; CWWL, 1969, vol. 1, "How to Meet," ch. 8



## 第五週■週二

### 晨興餽養

西三 17『凡你們所作的，無論是甚麼，或說話，或行事，都要在主耶穌的名裏，藉着祂感謝父神。』

一 27『神願意叫他們知道，這奧祕的榮耀在外邦人中是何等的豐富，就是基督在你們裏面成了榮耀的盼望。』

名，指人位。主的人位就是那靈（林後三 17 上）。在主的名裏行事，就是在那靈裏行動。這就是活基督（聖經恢復本，西三 17 註 1）。

在主耶穌的說話裏，第一次給我們看見在主耶穌的名裏是在約翰福音裏，就是在十四、十五、十六章裏。…祂說，『你們在我的名裏無論求甚麼，我必作成，…你們若在我的名裏求我甚麼，我必作成。』（十四 13～14）祂從十四章起，直到十五、十六章，一直在那裏對門徒說到『在我的名裏』。這告訴我們，不只祂有一天在神面前要得着一個超乎萬名之上的名，並且祂這一個名是門徒所能用的，是你也能用，我也能用的。這一個名是神賜給祂兒子耶穌的名，祂兒子耶穌基督又把這一個名轉過來交在你手裏，交在我手裏，交在他手裏，是你、我、他都可以用的。…不只有祂的名，並且還有在祂的名裏。耶穌基督的名，是祂在神面前所得着的；在主耶穌基督的名裏，是神的兒女有分於祂這一個名。所以，在主耶穌的名裏就是有分於主耶穌的名，就是我們能用這一個名。弟兄姊妹，你要知道，這是神，這是主耶穌對我們一個最大的信託（倪柝聲文集第二輯第二冊，二〇七至二〇八頁）。

### 信息選讀

## WEEK 5 — DAY 2

### Morning Nourishment

Col. 3:17 And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.

1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.

The name denotes the person. The Lord's person is the Spirit (2 Cor. 3:17a). To do things in the name of the Lord is to act in the Spirit. This is to live Christ. (Col. 3:17, footnote 1)

The first time the Lord Jesus mentioned being in His name was in John 14—16...He said, "Whatever you ask in My name, that I will do... If you ask Me anything in My name, I will do it" (14:13-14). All the way from chapters 14 through 16, He repeatedly told the disciples to ask "in My name." This shows us not only that He would one day receive a name above every name but also that the disciples could use this name. It is also a name you and I can use. This name is the name God gave to His Son Jesus, which has, in turn, been put in our hands...You and I and everyone else can now use this name...Not only is there His name, but there is also such a thing as being in His name. The name of Jesus Christ is the name He received before God, and being in the name of Jesus Christ is for God's children to partake of this name. Hence, being in the name of the Lord Jesus is to partake of His name. It means that we can use this name. Brothers and sisters, we have to realize that this is the greatest thing committed to us from God and the Lord Jesus. (CWWN, vol. 22, "The Prayer Ministry of the Church," pp. 179-180)

### Today's Reading

在主耶穌的名裏的意思，是神將祂的兒子托給我們。（在此）神不是托你自己去作一件事，神是將祂的兒子托給你；不是說神叫你去，乃是說你把神的兒子帶了去。這個叫作在主耶穌的名裏。

在主耶穌的名裏，就是神將祂的兒子托給我們。…在主耶穌的名裏，…就是說主耶穌敢把祂的名交在我們的手裏給我們去用。主信託我們到了一個地步，敢把祂的名字交在我們手裏給我們去用，這叫作在主耶穌的名裏。在主耶穌的名裏的意思就是說，主耶穌將祂自己賜給了我們，同時祂肯承認我們在祂的名裏所產生的一切結果，祂肯負責我們在祂的名裏所產生的一切關係（倪柝聲文集第二輯第二冊，二〇八至二〇九頁）。

我們要看見在主耶穌的名裏，意思就是我們與祂是一，我們在祂裏面，祂也在我們裏面，這是很要緊的。正如子在父裏面，父在子裏面，是互相內在的，我們也必須這樣與主是一。我們與主耶穌也該互相內在；就是我們需要在祂裏面，並有祂在我們裏面。這樣，我們就真正在主的名裏。

照着約翰十四至十五章所啓示的基本真理，在主的名裏，意思是與主是一，憑主而活，並讓主活在我們裏面。主在父的名裏來，並在父的名裏行事（五43，十25）。這就是說，祂與父是一（十30），憑父活着（六57），並且父在祂裏面作事（十四10）。在福音書裏，主作父的彰顯，在父的名裏行事。在使徒行傳裏，門徒作主的彰顯，在祂的名裏作更大的事（約十四12）。所以，在主的名裏，意思是在實際上與祂是一。這一切經文指明，照着聖經的用法，在一個人的名裏，意思是與那人是一。因此，名不僅僅是結束禱告時用作擔保的簽名、圖章或印記（腓立比書生命讀經，四四四、四四一至四四二頁）。

參讀：教會禱告的職事，第三篇；腓立比書生命讀經，第三十七、四十二篇。

Being in the name of the Lord Jesus means that God has committed His Son to us. [Here], God is not committing us to do a work; He has committed His Son to us. God is not charging us to go; He is charging us to take His Son with us. This is the meaning of being in the name of the Lord Jesus.

Being in the name of the Lord Jesus is for God to commit His Son to us... To be in the name of the Lord Jesus...means that the Lord is bold enough to commit His name to our hand, and He is allowing us to use this name. The Lord trusts us to the extent that He dares to commit His name to our hands and allow us to use this name. This is the meaning of being in the name of the Lord Jesus. Being in the name of the Lord means that the Lord Jesus has given Himself to us and that He is willing to acknowledge everything that we do in His name. He is willing to bear all the consequences of us doing things in His name. (CWWN, vol. 22, "The Prayer Ministry of the Church," pp. 179-181)

It is vital for us to see that to be in the name of the Lord Jesus means that we are one with Him, that we are in Him and He in us. As the Son is in the Father and the Father in the Son in the way of coinherence, we also must be one with the Lord in this way. We and the Lord Jesus should coinhere; that is, we need to be in Him and have Him in us. Then truly we shall be in the Lord's name.

According to the basic truth revealed in John 14 and 15, to be in the Lord's name means to be one with the Lord, to live by the Lord, and to let the Lord live in us. The Lord came in the name of the Father and did things in the Father's name (5:43; 10:25). This means that He was one with the Father (v. 30) and lived by the Father (6:57), and the Father worked in Him (14:10). In the Gospels, the Lord as the expression of the Father did things in the Father's name. In the Acts, the disciples as the expression of the Lord did even greater things (John 14:12) in His name. Therefore, to be in the Lord's name means to be one with Him in actuality. All these verses indicate that, according to biblical usage, to be in a person's name means to be one with that person. Thus, the name is not merely a signature, stamp, or seal used as an endorsement to conclude a prayer. (Life-study of Philippians, pp. 372, 370)

Further Reading: CWWN, vol. 22, "The Prayer Ministry of the Church," ch. 3; Life-study of Philippians, msg. 37, 42

## 第五週■週三

### 晨興餽養

約五 43『我在我父的名裏來，你們並不接受我；若有別人在自己的名裏來，你們倒要接受他。』

十四 26『但保惠師，就是父在我的名裏所要差來的聖靈，祂要將一切的事教導你們，並且要叫你們想起我對你們所說的一切話。』

在約翰五章四十三節，子在父的名裏來；在十四章二十六節，父在子的名裏差靈來。在這兩個短句裏，啓示出神聖的三一。當新約說子在父的名裏來，這指明子與父是一。當新約說父在子的名裏差靈來，這指明父與子是一。父和子作兩件事—子在父的名裏來，父在子的名裏差靈來。每一位都在另一位的名裏作一些事。這意思是說，祂們二者乃是一（李常受文集一九九〇年第二冊，五八三頁）。

### 信息選讀

約翰十四章二十六節說，『但保惠師，就是父在我的名裏所要差來的聖靈…。』十五章二十六節說，『但我要從父差保惠師來，就是從父出來實際的靈，祂來了，就要爲我作見證。』讀了這些經節，可能馬上會有一個問題：是父差靈來，還是子差靈來？按照十四章二十六節，是父在子的名裏差靈來。靈是父在子的名裏差來的，這含示父和子都是靈的差遣者。然後在十五章二十六節，子從父差靈來。子從父差靈來，父在子的名裏差靈來，是指同一件事。父在子的名裏差靈來，意思就是子從父差靈來。父

## WEEK 5 — DAY 3

### Morning Nourishment

John 5:43 I have come in the name of My Father, and you do not receive Me; if another comes in his own name, you will receive him.

14:26 But the Comforter, the Holy Spirit, whom the Father will send in My name, He will teach you all things and remind you of all the things which I have said to you.

In John 5:43 the Son comes in the name of the Father, and in 14:26 the Father sends the Spirit in the name of the Son. In these two short sentences, the Divine Trinity is revealed. When the New Testament says that the Son came in the name of the Father, this indicates that the Son and the Father are one. When the New Testament says that the Father sent the Spirit in the name of the Son, this indicates that the Father is one with the Son. The Father and the Son do two things—the Son comes in the Father’s name, and the Father sends the Spirit in the Son’s name. Each one does something in the other’s name. This means that They are one. (CWWL, 1990, vol. 2, “Messages to the Trainees in Fall 1990,” p. 463)

### Today’s Reading

John 14:26 says, “The Comforter, the Holy Spirit, whom the Father will send in My name…” John 15:26 says, “When the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me.” In reading these verses, a question may immediately be raised: Does the Father send the Spirit, or does the Son send the Spirit? According to John 14:26, the Father sends the Spirit in the Son’s name. The Spirit being sent by the Father in the Son’s name implies that both the Father and the Son are the Sender of the Spirit. Then in John 15:26 the Son sends the Spirit from the Father. The Son sending the Spirit from the Father and the Father sending the Spirit in the Son’s name refer to the same thing. The Father sending the Spirit

和子都差靈來；這指明父與子是一。不僅如此，當靈來時，父和子也來了。父、子、靈是三，卻又是一，是三一的。

根據以上在約翰十四章和十五章的經節，我們能得着幫助，明白在子的名裏向父禱告是甚麼意思。在十五章十六節，並在十六章二十三至二十四節，主耶穌吩咐門徒要在祂的名裏禱告。…我年輕時，受教導要奉主耶穌的名，而不是奉我們自己的名禱告，因為我們不配向神求甚麼。後來我發現，主耶穌不是在祂自己的名裏來，乃是在父的名裏來。但祂在父的名裏來，不是配不配的問題。…在主耶穌的名裏禱告，不是配不配的問題，乃是與基督成爲一的問題。…神…已經使我們與基督成爲一（李常受文集一九九〇年第二冊，五八四至五八五頁）。

主耶穌在父的名裏來（約五 43），意思不是祂用父的名作圖章。主在父的名裏來，…意思是祂同着父並在父裏面來。祂來了，父也來了。不但如此，照着約翰十章二十五節，主耶穌說，『我已經告訴你們，你們不信；我在我父的名裏所行的事，爲我作見證。』主在父的名裏行事，就是與父是一，並在父的人位裏行事。爲這緣故，主耶穌能說，『我與父原是一。』（30）在六章五十七節主耶穌說，活的父差祂來，祂又因父活着。這裏的思想是主耶穌與父是一，所以祂是在父的人位裏，並在父的名裏（腓立比書生命讀經，四四一至四四二頁）。

參讀：一九九〇年秋全時間訓練信息合輯，第四篇；使徒行傳生命讀經，第九篇；創世記生命讀經，第二十五篇。

in the Son's name means that the Son sends the Spirit from the Father. Both the Father and the Son send the Spirit. This indicates that the Father and the Son are one. Furthermore, when the Spirit comes, the Father and the Son also come. The Father, the Son, and the Spirit are three, but They are one—three-one.

Based upon the above verses in John 14 and 15, we can be helped to understand what it means to pray to the Father in the name of the Son. In John 15:16 and 16:23-24 the Lord Jesus charged the disciples to pray in His name...When I was young, I was taught that we should pray in the name of the Lord Jesus rather than in our own name, because we are unworthy to ask anything of God. Later, I found out that the Lord Jesus came not in His own name but in the name of the Father. Yet His coming in the name of the Father was not a matter of worthiness...To pray in the name of the Lord Jesus is not a matter of being worthy; rather, it is a matter of being one with Christ...God has made us one with Christ. (CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," pp. 463-464)

For the Lord Jesus to come in the name of the Father [John 5:43] did not mean that He used the Father's name as a stamp. The fact that the Lord came in the name of the Father means that He came with the Father and in the Father. When He came, the Father came also. Furthermore, according to John 10:25, the Lord Jesus said, "I told you, and you do not believe; the works which I do in My Father's name, these testify concerning Me." For the Lord to do works in the name of the Father was for Him to be one with the Father and to do things in the person of the Father. For this reason, the Lord Jesus could say, "I and the Father are one" (v. 30). In John 6:57 the Lord Jesus said that the living Father sent Him and that He lived because of the Father. The thought here is that the Lord Jesus was one with the Father and therefore was in the person of the Father and in the Father's name. (Life-study of Philippians, p. 370)

Further Reading: CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," ch. 4; Life-study of Acts, msg. 9; Life-study of Genesis, msg. 25

## 第五週■週四

### 晨興餽養

弗五 20『凡事要在我們主耶穌基督的名裏，時常感謝神與父。』

西三 17『凡你們所作的，無論是甚麼，或說話，或行事，都要在主耶穌的名裏，藉着祂感謝父神。』

弗四 15『惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面。』

在我們基督徒的生活和事奉中，凡我們所作的，必須在主耶穌的名裏。以弗所五章二十節說，我們必須在我們主耶穌基督的名裏，時常感謝。歌羅西三章十七節說，凡我們所作的，都要在主耶穌的名裏（李常受文集一九九〇年第二冊，五八三頁）。

### 信息選讀

我們基督徒的生活有許多方面。我們已經浸入基督，並已經與基督是一。不論我們是否覺得，這都是事實。每逢我們題到主耶穌的名，我們就受題醒我們是在基督裏這個事實。這是一方面。另一方面是我們不僅需要在主耶穌的名裏行事，我們也必須受神的話，神的旨意所規律。在主耶穌的名裏作每一件事，是我們基督徒生活基本的一面。另外還有規律的一面。甚至在主耶穌之名的範圍裏，也有規律。我們應當受神話語的規律。

當我們在主耶穌的名裏，我們就是在基督裏，基督也在我們裏面，我們與基督是一。當我們說我們是在主耶穌的名裏行事，整個宇宙就受題醒，有人完全與基督是一。天使尊重這事，一切的鬼

## WEEK 5 — DAY 4

### Morning Nourishment

Eph. 5:20 Giving thanks at all times for all things in the name of our Lord Jesus Christ to our God and Father.

Col. 3:17 And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.

Eph. 4:15 ...Holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.

In our Christian life and service we need to do everything in the name of the Lord Jesus. Ephesians 5:20 says that we need to give thanks at all times in the name of our Lord Jesus Christ, and Colossians 3:17 says that we need to do all things in the name of the Lord Jesus. (CWVL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," p. 463)

### Today's Reading

There are many aspects to our Christian life. We have been baptized into Christ and have been made one with Christ. This is a fact whether we feel it or not. Whenever we mention the name of the Lord Jesus, we are reminded of the fact that we are in Christ. This is one aspect. Another aspect is that we not only need to do things in the name of the Lord Jesus, but we must also be regulated by God's Word, by God's will. To do everything in the name of the Lord Jesus is the basic aspect of our Christian life. There is also an aspect of regulation. Even within the realm of the Lord Jesus' name, there are regulations. We should be regulated by God's Word.

When we are in the name of the Lord Jesus, we are in Christ, Christ is in us, and we are one with Christ. When we say that we are doing things in the name of the Lord Jesus, the entire universe is reminded that there are people who are absolutely one with Christ. The angels honor this and all the demons

魔都懼怕這事。鬼懼怕任何人題說主耶穌的名。我們不僅題到這名，我們也題到我們是在主耶穌名裏的事實。這樣的宣告是很有意義的。我們若在主耶穌的名裏作每一件事，就是得勝的。我們若不在祂的名裏行事，就是失敗的。我們應當能說，我們是在主耶穌的名裏作我們日常普通的事，就如理髮、買東西等等。我們若不能這麼說，就必須知道，我們已經失敗了。我們來聚會時，是在主耶穌的名裏說話、行事；但我們在家中並在日常事務上，是不是在主耶穌的名裏行事？實行在主耶穌的名裏，對我們可能只是一種宗教的形式。歌羅西三章十七節說，凡我們所作的，都要在主耶穌的名裏（李常受文集一九九〇年第二冊，五八九、五八七至五八八頁）。

召會的建造乃在於信徒生命的長進。以弗所四章十五節說，『惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面。』信徒長到元首基督裏，就是得着基督加增到他們裏面，以基督為元首而脫離自己。使徒保羅這樣囑咐，說出我們缺少基督；我們在許多的事上，都在基督之外。『一切事』尤其是指我們最容易作的兩件事：一是我們裏面心思的活動，二是我們外面口中所說出的話。馬太十二章三十四節說，『因為心裏所充滿的，口裏就說出來。』許多弟兄姊妹得救很久了，但在心思與說話上，仍然沒有長到元首基督裏面。

長到元首基督裏，就是脫離自己。我們在說話上若不長到元首基督裏，不受那靈的約束、管治，就會被撒但利用，成為召會建造的難處與製造麻煩的人（李常受文集一九五八年第二冊，二四八頁）。

參讀：新約的事奉，第十二至十三篇；事奉的基本功課，第十八課；倪柝聲文集第二輯第二十四冊，第一百一十三至一百一十四篇。

are afraid of this. The demons are afraid of any mention of the name of the Lord Jesus. We not only mention the name but also mention the fact that we are in the name of the Lord Jesus. To make such a declaration means a great deal. If we do everything in the name of the Lord Jesus, we are victorious. If we do not do things in His name, we are defeated. We should be able to say that we do the ordinary things of our daily life, such as going to the barber shop or going shopping, in the name of the Lord Jesus. If we cannot say this, we must realize that we have been defeated. When we come to the meetings, we say and do things in the name of the Lord Jesus. But do we do things in our home and daily affairs in the name of the Lord Jesus? It may be that the practice of being in the name of the Lord Jesus is just a religious formality with us. Colossians 3:17 says that we must do all things in the name of the Lord Jesus. (CWWL, 1990, vol. 2, "Messages to the Trainees in Fall 1990," pp. 467, 466)

The building up of the church depends on the believers' growth in life. Ephesians 4:15 says, "Holding to truth in love, we may grow up into Him in all things, who is the Head, Christ." For the believers to grow up into Christ the Head is for them to have Christ increase in them by holding Christ as the Head and being delivered from the self. The apostle Paul's charge in this verse shows that we are short of Christ and that in many matters we are outside of Him. The phrase in all things refers especially to two items: the activities in our mind and the words we speak with our mouth. Matthew 12:34 says, "Out of the abundance of the heart the mouth speaks." Although many brothers and sisters have been saved for a long time, they may not have grown up into the Head, Christ, in their thoughts and speaking.

To grow up into the Head, Christ, is to be delivered from the self. If we do not grow up into the Head, Christ, in our speech and we are not restricted and ruled by the Spirit, we will be used by Satan and become a problem in the building up of the church. (CWWL, 1958, vol. 2, p. 203)

Further Reading: CWWL, 1970, vol. 1, "New Testament Service," chs. 13-14; CWWL, 1979, vol. 2, "Basic Lessons on Service," lsn. 18; CWWN, vol. 44, chs. 113-114

# 第五週■週五

## 晨興餽養

弗四 25『所以你們既已脫去謊言，各人就要與鄰舍說實話…。』

29『敗壞的話一句都不可出口，只要按需要說建造人的好話，好將恩典供給聽見的人。』

我們的言談不該敗壞別人，卻要建造人（聖經恢復本，弗四 29 註 2）。

恩典乃是基督作我們的享受和供應。我們的話應當將這恩典載送給人。建造人的話，總是將基督當作恩典供應聽見的人。…使徒在以弗所四章十七至三十二節的勸勉，以恩典和實際（21、24、29）作基本元素。他要我們的生活像耶穌的生活一樣，充滿了恩典和實際（約一 14、17）。恩典是所賜給我們的神，為着我們的享受；實際是所啓示給我們的神，作我們的實際。當我們活實際並說實際（弗四 21、24），我們就彰顯神作我們的實際，別人就接受神作恩典，給他們享受（29）（弗四 29 註 3）。

## 信息選讀

閒話就是沒有作用、無效的話，是沒有積極功用的、無用的、無益的、不結果的、不生育的。說這種話的人，在審判的日子，必須把所說的都供出來。既是這樣，我們惡毒的話豈不更要句句供出來！（聖經恢復本，太十二 36 註 1）。

馬太十二章三十六節…是不是說凡人所說污穢的話？不是。是不是說凡人所說毀謗的話？不是。是

# WEEK 5 — DAY 5

## Morning Nourishment

Eph. 4:25 Therefore having put off the lie, speak truth each one with his neighbor...

29 Let no corrupt word proceed out of your mouth, but only that which is good for building up, according to the need, that it may give grace to those who hear.

Our conversation should not corrupt others but should build them up. (Eph. 4:29, footnote 2)

Grace is Christ as our enjoyment and supply. Our word should convey such grace to others. The word that builds up others always ministers Christ as grace to the hearer. The apostle's exhortation in Ephesians 4:17-32 took grace and reality (vv. 21, 24, 29) as its basic elements. The apostle wanted us to live, as Jesus did, a life full of grace and reality (John 1:14, 17). Grace is God given to us for our enjoyment, and reality is God revealed to us as our reality. When we live and speak reality (Eph. 4:21, 24), we express God as our reality, and others receive God as grace for their enjoyment (v. 29). (Eph. 4:29, footnote 3)

## Today's Reading

An idle word is a non-working word, an inoperative word, a word that has no positive function and is useless, unprofitable, unfruitful, and barren. Those who have spoken such words will render an account concerning every one of them in the day of judgment. Since this is the case, how much more must we account for every wicked word! (Matt. 12:36, footnote 1)

Does Matthew 12:36 say “every filthy word”? No. Does it say “every blasphemous word”? No. Does it say “every evil word”? No. It says “every idle

不是說凡人所說的惡言？不是。這裏是說，凡人所說的『閒話』。閒話就是多餘的話、不相干的話、不必說的話、播弄是非的話。閒話，『在審判的日子，都必須供出來。因為要憑你的話，稱你為義；也要憑你的話，定你有罪。』（36～37）這是主耶穌說的。我們要看見，不只說毀謗的話是嚴重的，就是隨便說話也是嚴重的；不只說污穢的話是嚴重的，就是說閒話也是嚴重的。我們要看見，有的東西，有的罪，我們有方法賠償，但是，有的東西，有的罪，是沒有方法賠償的。閒話得罪了人，就是沒有方法賠償的。你能去向人認罪，你也能對人說把自己的話收回，但是聲音已經到了別人裏面，是不能收回的。偷人的東西能賠償，但是閒話得罪了人，沒有方法賠償。這一個罪要擺在神面前，所以主說，『人所說的每句閒話，在審判的日子，都必須供出來。因為要憑你的話，稱你為義；也要憑你的話，定你有罪。』

閒話是生命的漏洞，那怎麼辦呢？我們要守住口，就先要對付心。主說，『因為心裏所充滿的，口裏就說出來。』（34）是心裏有這樣東西，口裏纔說出來。你心裏有這樣東西，你口裏遲早要說兩句。在這裏不說，到那裏要說；在這一家不說，到那一家要說。心裏所充滿的，口裏就說出來。所以你在神面前要學習不說閒話，就要從心裏對付起。你的心如果不對付，你的口永遠對付不好。因為心裏充滿了各種各樣的東西，然後口裏纔有這許多東西說出來。所以我們千萬不要說，我這一個人是有口無心的。…是因為你的心這樣，所以口纔這樣。所以要對付閒話，就必須先對付心（倪柝聲文集第二輯第十七冊，七四至七六頁）。

參讀：初信造就，第三十六篇；馬太福音生命讀經，第三十三篇；雅各書生命讀經，第十二篇。

word.” Idle words are redundant words, incongruous words, unnecessary words, and gossiping words. “Every idle word which men shall speak, they will render an account concerning it in the day of judgment. For by your words you shall be justified, and by your words you shall be condemned.” This is what the Lord Jesus said. We have to realize that not only are blasphemous words serious, but loose words are also serious. It is a serious thing to speak idle words as well as filthy words. We have to realize that we can make recompense for certain sins, but we cannot make recompense for other things and sins. If we offend anyone through idle words, there is no way to make a recompense for this. We can confess to others, and we can retract our words, but the sound has reached others’ ears, and we cannot take it back. It is possible to make a recompense if we have stolen from others. But it is impossible to make a recompense if we have offended others with idle words. This sin will have to go before the Lord. Therefore, the Lord said, “Every idle word which men shall speak, they will render an account concerning it in the day of judgment. For by your words you shall be justified, and by your words you shall be condemned.”

Idle words leak away life. What then should we do? In order to keep our mouth, we must first deal with our heart. The Lord says, “For out of the abundance of the heart the mouth speaks” (Matt. 12:34). When the heart has something, the mouth speaks it out. If we have something in our heart, sooner or later, it will come out of our mouth. If we do not speak it here, we will speak it elsewhere. If we do not speak it in this house, we will speak it in another house. Whatever is in the heart, the mouth will speak out. Therefore, in order to learn before the Lord to stop our idle words, we must start by dealing with our heart. If we do not deal with our heart, our mouth can never be dealt with properly. It is the heart that is first filled with all kinds of things before the mouth speaks of them. Never think that a word can be said in a heartless way...Because there is a heart for something, the mouth speaks. Hence, in order to deal with idle words, we must first deal with the heart. (CWWN, vol. 37, pp. 54-55)

Further Reading: CWWN, vol. 50, “Messages for Building Up New Believers (3),” ch. 36; Life-study of Matthew, msg. 33; Life-study of James, msg. 12



## 第五週■週六

### 晨興餽養

約十四 13『你們在我的名裏無論求甚麼，我必作成，叫父在子身上得榮耀。』

十六 24『向來你們沒有在我的名裏求甚麼，現在你們求，就必得着，叫你們的喜樂可以滿足。』

26『到那日，你們要在我的名裏求…。』

在基督徒中間，有好些人不知道禱告應該在主的名裏。許多基督徒禱告時，常說是靠主的寶血，或者是靠主的功勞。但是在聖經裏面，卻清楚告訴我們，禱告是要在主的名裏。

在主的名裏禱告，就是我們與主聯合，讓神從我們身上彰顯出來的意思。千萬不要以為，『在主的名裏』是一句話，或是一個格式，好像每逢禱告完了的時候，都必須說這麼一聲。…不一定加上『在主的名裏』就有那個實際，也不一定不加上『在主的名裏』就沒有那個實際。這不是『等因奉此』的問題，乃是有沒有那個實際的問題。所有真實在主的名裏禱告的人，都是與主聯合為一的，所以他的禱告就是主的禱告，他求就是主求。也可以說，主就是他，他就是主。他已經與主聯合到一個地步，二者成為一了（李常受文集一九五九年第四冊，二八二、二八五頁）。

### 信息選讀

在主的名裏禱告，就是指着你這個禱告的人是與主聯合的，你禱告就是主禱告。你在主的名裏禱告，就是主和你一同禱告。…弟兄姊妹，有相當多的時候，我們雖然是在那裏禱告，但是不能說，我們是

## WEEK 5 — DAY 6

### Morning Nourishment

John 14:13 And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.

16:24 Until now you have asked for nothing in My name; ask and you shall receive, that your joy may be made full.

26 In that day you will ask in My name...

There are a great number of Christians who do not know that it is necessary to pray in the name of the Lord. Many Christians often say that they pray by the precious blood of the Lord or by the Lord's merits. The Bible clearly states, however, that we should pray in the name of the Lord.

To pray in the name of the Lord means that we are united with the Lord, and we allow God to be manifested through us. Never consider in the name of the Lord as a phrase or a form that you have to use at the end of every prayer...To add in the name of the Lord does not necessarily mean that there is the reality, and not adding it does not mean that the reality of it is missing. It is not a matter of formality but a matter of reality. A person who truly prays in the name of the Lord is one with the Lord. His prayer, therefore, is the Lord's asking. He has been united with the Lord to such an extent that the two have become one. (CWWL, 1959, vol. 4, "Lessons on Prayer," pp. 209, 211)

### Today's Reading

To pray in the name of the Lord means that you, the praying one, are in union with the Lord. When you pray in the name of the Lord, the Lord prays together with you. Brothers and sisters, when we have prayed, many times we were unable to say that we prayed in the name of the Lord, for we know

在主的名裏禱告。因為你知道那不過是你那樣禱告，主並不那樣禱告。…所以末了結束的時候，你應該說，『神阿，我是在自己的名裏禱告，因為根本是我自己在神面前禱告，不是主在我裏面禱告。』真實在主的名裏禱告，必須是你在主裏面禱告，當你這樣禱告的時候，主也在你裏面禱告。

在約翰十四至十六章裏，主耶穌曾明明的點出來，那些在祂裏面活着的人在祂的名裏所作的禱告，就是成全神旨意的禱告。我們初初聽見要在主的名裏禱告，就以爲無論甚麼事都可以在主的名裏求。但是等我們真學了功課的時候，就要發現，我們所要禱告的事情當中，十件事有八件不能禱告，因為那些事不是主的旨意，主不能和我們一同禱告。所有真實在主名裏的禱告，定規是合乎神旨意的。

從約翰十四至十六章我們可以讀出來，遵行神的旨意和在主的名裏禱告，幾乎就是一件事。你在主的名裏禱告，就等於你在那裏遵行神的旨意。因為你是一個在主裏面…憑主活着的人，所以你在這裏活着，就是主在這裏活着。請你想想看，這樣的一個人，還能不能在主之外…另有目標？另有傾向？當然不可能！所以我們願意在這裏再題起，神在聖經裏題到關乎禱告的應許，沒有一處像約翰福音這裏這樣寬。祂在這裏說，『凡你們所願意的，祈求就給你們成就。』（十五7）這個應許實在是寬。但是請記得，這一個應許，認真說來，又是很窄的。因為十四至十六章的禱告，乃是在主裏面的。一面說，凡你們所願意的都給你們；另一面說，這樣的禱告又必須是在主的名裏。當你在自己裏面的時候，雖然你有許多的願意，但是等你一回到主的名裏，你就看見許多的東西你要不來，你的這個願意受了約束（李常受文集一九五九年第四冊，二八六至二八七、二九〇至二九一頁）。

參讀：基督在信徒裏面長大使神的定旨得完成，第四章。

that it was just our prayer; the Lord would not have prayed that way. So, at the end we should have said, "O God, we are praying in our own name," for in practice, it is we ourselves, not the Lord praying in us. In order to be in the reality of praying in the Lord's name, we need to be praying in the Lord. And when we pray thus, the Lord also prays in us.

In John 14 through 16 the Lord Jesus clearly pointed out that prayers in the name of the Lord by those who live in the Lord are prayers that accomplish God's will. When we first heard that we needed to pray in the name of the Lord, we thought that we could pray for anything in the Lord's name. But as we learn the lesson, we discover that out of ten matters we want to pray for, we are able to pray for only two. We realize that the other eight are not the Lord's will and, therefore, the Lord cannot pray together with us. All real prayers in the name of the Lord are surely in accordance with God's will.

From John 14 through 16 we can see that doing God's will and praying in the Lord's name are almost the same thing. When you are praying in the Lord's name, it is equal to doing God's will. Because you are one who lives in the Lord and by the Lord, your living is the Lord's living. Please consider, can such a person still have goals or inclinations outside the Lord? Of course he cannot. Therefore, we would like to mention once again that of all the places in the Bible that are concerned with God's promise in relation to prayer, none seems as broad as the one here in the Gospel of John. Here the Lord Jesus said, "Ask whatever you will, and it shall be done for you" (15:7). In one sense this promise is really broad. But actually speaking, this prayer is also very narrow, because the kind of prayer referred to in John 14 through 16 is a prayer in the Lord. On the one hand, it says that whatever you want will be given to you, but on the other hand, it says that such prayer needs to be in the Lord's name. Although you may have many desires when you are in yourself, once you turn and get into the Lord's name, you will see that your desires become restricted and that there are many things for which you simply cannot ask. (CWWL, 1959, vol. 4, "Lessons on Prayer," pp. 212-214)

Further Reading: CWWL, 1970, vol. 1, "Fulfilling God's Purpose by Growing in Life and Functioning in Life to Build Up the Church," ch. 4

# 第五週詩歌

# WEEK 5 — HYMN

642

屬靈的爭戰—穿上神的軍裝

8 6 8 6 雙 (英 887)

F 大調

4/4

5 1 | 3 3 3 1 3 | 5 5 5 5 3 | 2 · 2 2 1 2 | 3 — —

一 當 奉 耶 穌 這 名 站 住, 信 祂 得 勝 站 住;

5 1 | 3 3 3 1 3 | 5 5 5 5 3 | 2 · 5 5 3 4 | 5 — —

不 靠 自 己 力 量 站 住, 不 靠 才 能 站 住;

C7 F C7 F Dm C

5 | 5 · 5 5 3 6 5 | 5 · 4 3 1 2 | 3 · 3 3 5 4 3 | 2 — —

不 要 使 用 血 氣 兵 器, 只 用 聖 靈 寶 劍;

F F7 Bb Gm C7 F

5 | 1 · 1 3 · 3 | 5 3 4 5 6 6 | 5 3 4 2 1 7 | 1 — — ||

穿 上 神 的 軍 裝 服 役, 滅 盡 仇 敵 火 箭。

- |  |   |
|--|---|
| 二 看哪, 仇敵正在聚集,<br>四面黑暗, 爭戰緊急,<br>你若退後, 怕仇敵兇,<br>請你不要使你弟兄, | 故當守你地場!<br>故當靠主抵擋!<br>一人牽動全軍;<br>因你緣故受窘。  |
| 三 撒但已知其時不久,<br>要在爭戰尚未起首,<br>誘惑、試探比前更多,<br>陰府權勢攻逼你我,      | 所以其氣忿忿,<br>就使你靈鬱悶。<br>苦難比前更大,<br>比前更為可怕。  |
| 四 對此情形, 我們當有<br>我們可否因貪優游,<br>或者因着苦難加倍,<br>生死關頭在此定規!      | 何種態度纔可?<br>便讓仇敵宰割?<br>更加忍耐、奮勇?<br>誰要得主稱榮? |
| 五 因此, 你當為主站住;<br>你當忍受一切痛苦,<br>耶穌不久快要再臨,<br>你今為主受難、受驚,    | 耶穌是得勝者!<br>直到那日方捨。<br>戰事不久要停;<br>那日必得權柄。  |

## The name of Jesus is our stand

Spiritual Warfare — With God's Armor

887

1. The name of Je - sus is our stand, It is our vic - to -  
ry; Not on our - selves do we re - ly, But, might - y Lord, on  
Thee. (C) Our wea - pons are not arms of flesh, But ours the Spir - it's  
sword, And God's whole ar - mor put - ting on, We bat - tle in the Lord.

- |  |  |
|--|--|
| 2. Behold, the foe doth meet and plot,<br>Stand firm in one accord!<br>Though war be fierce and darkness thick,<br>Resist him in the Lord!<br>If one thru fear should backward turn,<br>He undermines the rest.<br>Oh, do not let your brothers down,<br>Nor by you be distressed. | 4. What should our posture be today<br>In such a desperate hour?<br>Should we our ease and pleasure seek<br>And let the foe devour?<br>Or with increasing conflict strong,<br>Courageous to endure?<br>'Tis here that life or death is won!<br>Who will God's praise secure? |
| 3. The devil knows his time is short,<br>He is the more enraged,<br>And by his wiles would weaken us<br>Before the battle's waged.<br>The trials now more numerous are,<br>The suffring e'en more sore,<br>The force of hell opposing us<br>More dreadful than before.             | 5. For Christ the Lord we then would stand,<br>He is the Conqueror!<br>For Him we would endure the pain<br>Until the fight is o'er.<br>The hour of triumph soon we'll see—<br>The Lord will come again;<br>If now we suffer for His sake,<br>Then we with Him shall reign.   |

