

Monday 3/2

Related Verses

John 10:30

30 I and the Father are one.

John 8:29

29 And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.

John 14:30

30 I will no longer speak much with you, for the ruler of the world is coming, and in Me he has nothing;

Luke 19:46

46 Saying to them, It is written, "And My house shall be a house of prayer," but you have made it a den of robbers.

Luke 11:1

1 And while He was in a certain place praying, when He ceased, a certain one of His disciples said to Him, Lord, teach us to pray, even as John also taught his disciples.

Luke 22:32

32 But I have made petition concerning you that your faith would not fail; and you, once you have turned again, establish your brothers.

Luke 22:40

40 And when He came to the place, He said to them, Pray that you do not enter into temptation.

Luke 5:16

16 But He Himself often withdrew in the wilderness and prayed.

Luke 6:12

12 And in these days He went out to the mountain to pray, and He spent the whole night in prayer to God.

Psa. 109:4

4 In return for my love they have become my adversaries, But I am all prayer.

Related Reading

The Lord lived as a man of prayer. He did not live as a common man praying common prayers to God, as a pious man, a so-called godly man, praying to God in a religious way, or as a God-seeking man praying to God

for the divine attainments and obtainments...Instead, He was a man in the flesh praying to the mysterious God in the divine, mystical realm. The Gospels tell us that He often went to the mountain or withdrew to a private place to pray (Matt. 14:23; Mark 1:35; Luke 5:16...). (*CWWL, 1994–1997*, vol. 3, "The God-man Living," p. 529)

In describing the first God-man as a man of prayer, I have avoided using the word *spiritual*. Instead, I have used the words *divine* and *mystical*. *Divine* is on God's side. *Mystical* is on man's side. On the one hand, Jesus was a man in the flesh, yet He prayed to the mysterious God in the divine and mystical way and realm.

He was a man of prayer, a man who is one with God (John 10:30). We may be a Christ-seeker, desperately praying to gain Christ, yet we may not be one with God. He was also a man living in the presence of God without ceasing (Acts 10:38c; John 8:29; 16:32). He said that He was never alone, but the Father was with Him. Every moment He saw His Father's face. We may seek Christ, yet not live in the presence of God so closely and continuously without ceasing. Also, He trusted in God and not in Himself, under any kind of suffering and persecution. First Peter 2:23b says that in the midst of His suffering He did not speak threatening words but kept committing all to Him who judges righteously. Luke 23:46 says that at the time He was dying on the cross, He prayed, "Father, into Your hands I commit My spirit." In our daily life, do we trust in God when trouble comes?

In the Lord Jesus, Satan as the ruler of the world had no ground, no chance, no hope, no possibility in anything [John 14:30]. If we are enlightened, we will admit that Satan has too many things in us...But here was a man of prayer who said that Satan, the ruler of the world, had nothing in Him. This is a particular sentence in the whole Bible. Thus, Christ was a man of prayer, a man who was one with God, lived in the presence of God continuously, trusted in God in His suffering and persecution, and in whom Satan had nothing.

All of the Lord's prayers were divine facts. We need to ask if our prayers are divine facts. A wife may ask the Lord to take care of her family because her husband has lost his job. Such a prayer is not divine. Instead, she may pray, "Lord, as a housewife, I praise You and thank You

that we are in Your hands. We trust in You in this circumstance." This is divine prayer. If we pray, "Lord, today there is a need for people to go to Moscow," this is not divine prayer. Instead, we should pray, "Lord, thank You that You are now spreading Your recovery to Russia. Lord, this is Your move." This is divine prayer.

Based upon this light we should consider our prayers. We pray many human and fleshly prayers, not divine prayers. No prayer is as high as the Lord's prayer in John 17. He prayed, "Father, the hour has come; glorify Your Son that the Son may glorify You" (v. 1). Christ's prayer was divine. When He was dying on the cross, He prayed, "Father, forgive them, for they do not know what they are doing" (Luke 23:34). He prayed to the Father for the forgiveness of His crucifiers. That was divine and mystical. (*CWWL, 1994–1997*, vol. 3, "The God-man Living," pp. 529-531)

Further Reading: *CWWL, 1994–1997*, vol. 3, "The God-man Living," ch. 10

Tuesday 3/3

Related Verses

Matt. 6:9-10

9 You then pray in this way: Our Father who is in the heavens, Your name be sanctified;

10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Luke 11:2-4

2 And He said to them, When you pray, say, Father, Your name be sanctified; Your kingdom come.

3 Give us each day our daily bread.

4 And forgive us our sins, for we also forgive everyone indebted to us. And do not bring us into temptation.

Psa. 8:1

1 O Jehovah our Lord, How excellent is Your name In all the earth, You who have set Your glory over the heavens!

Isa. 29:23

23 But when he sees his children, the work of My hands, in his midst, They will sanctify My name And sanctify the Holy One of Jacob, And hold the God of Israel in awe.

The Prayer That Is Critical to the Kingdom Life

means to pray in His name. But the prayer in Matthew 6 concerns the kingdom. In other words, it is a fighting prayer, a prayer of warfare against God's enemy for God's kingdom. (*Life-study of Matthew*, pp. 248-249)

Matthew 6 verse 9 begins with the words, "You then pray in this way." The words *in this way* do not mean that we should recite.

In the example of prayer given as a pattern by the Lord, the first three petitions imply the Trinity of the Godhead: "Your name be sanctified" is related mainly to the Father; "Your kingdom come," to the Son; and "Your will be done," to the Spirit. This is being fulfilled in this age, and it will be ultimately fulfilled in the coming kingdom age, when the name of God will be excellent in all the earth (Psa. 8:1), the kingdom of the world will become the kingdom of Christ (Rev. 11:15), and the will of God will be accomplished.

Matthew 6:9 says, "Our Father who is in the heavens, Your name be sanctified." Today God's name is not sanctified; rather, it is profaned and made common. Unbelievers may ask, "What is God? Who is God?" People speak about Jesus Christ in the same way that they speak about Plato or Hitler. They make the name of the Lord Jesus common. But we know that the day will come, in the millennium, when the name of God will be sanctified. But, prior to that time, our Father's name is wholly sanctified in the church life today. We do not call upon the Father or speak the name of the Lord in a common way. Rather, when we say "Father" or "Lord," we sanctify these holy names. Thus, we need to pray, "O Father, Your name be sanctified."

Verse 10 says, "Your kingdom come." Although the kingdom is here in the church life today, the manifestation of the kingdom is yet to come. Thus, we must pray for the coming of the kingdom. This matter of the kingdom is clearly related to God the Son.

Verse 10 also says, "Your will be done, as in heaven, so also on earth." After the rebellion of Satan (Ezek. 28:17; Isa. 14:13-15), the earth fell into his usurping hand. Thus, the will of God could not be done on earth as in heaven. Hence, God created man with the intention of recovering the earth for Himself (Gen. 1:26-28). After

the fall of man, Christ came to bring the heavenly rule to earth so that the earth could be recovered for God's interest so that the will of God could be done on earth as in heaven. This is why the new King established the kingdom of the heavens with His followers. The kingdom people must pray for this until the earth is fully recovered for God's will in the coming kingdom age. (*Life-study of Matthew*, pp. 249-251)

Further Reading: *Life-study of Matthew*, msg. 21

Wednesday 3/4***Related Verses*****Matt. 6:11-13, 14-15**

11 Give us today our daily bread.

12 And forgive us our debts, as we also have forgiven our debtors.

13 And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

14 For if you forgive men their offenses, your heavenly Father will forgive you also;

15 But if you do not forgive men their offenses, neither will your Father forgive your offenses.

Matt. 18:21-22

21 Then Peter came and said to Him, Lord, how often shall my brother sin against me and I forgive him? Up to seven times?

22 Jesus said to him, I do not say to you, Up to seven times, but, Up to seventy times seven.

Col. 3:15

15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

John 17:15

15 I do not ask that You would take them out of the world, but that You would keep them out of the hands of the evil one.

2 Thes. 3:3

3 But the Lord is faithful, who will establish you and guard you from the evil one.

1 Pet. 3:15

15 But sanctify Christ as Lord in your hearts, being always ready for a defense to everyone who asks of you an account concerning the hope which is in you,

Rev. 11:15

15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

Dan. 2:44-45

44 And in the days of those kings the God of the heavens will raise up a kingdom which will never be destroyed, and its reign will not be left to another people; it will crush and put an end to all these kingdoms; and it will stand forever.

45 Inasmuch as you saw that out of the mountain a stone was cut without hands and that it crushed the iron, the bronze, the clay, the silver, and the gold, the great God has made known to the king what will happen afterward; and the dream is certain, and its interpretation trustworthy.

Related Reading

In Matthew 6:9-13 we find the pattern of prayer. However, it is not the pattern for all prayers. The prayer presented here in Matthew 6 is absolutely different from the prayer taught in John. In Matthew 6 we are not told to pray in the Lord's name, but in John 14 through 17 the Lord Jesus told us repeatedly to pray in His name. The reason for this difference is that the prayer here in Matthew is not related to life; it is related to the kingdom. In this short pattern of prayer the kingdom is mentioned at least twice. Verse 10 of chapter 6 says, "Your kingdom come," and verse 13 says, "Yours is the kingdom." The prayer in John, on the contrary, is related to life. Praying in the Lord's name is not a matter of the kingdom but a matter of life. To pray in the Lord's name means that we are one with the Lord. In praying to the Father, we are one with the Lord. Hence, we are praying in His name. To pray in the Lord's name is actually to pray in the person of the Lord. We are praying with Him in one name and in one life. Therefore, we are one with Him in life, praying to God the Father...You must abide in the Lord and be one with Him. You must remain in your spirit and pray in oneness with Him. This is what it

Related Reading

This prayer [in Matthew 6:9-13], as a pattern, cares first for God's name, God's kingdom, and God's will, then second, for our need. This reveals that in this fighting prayer the Lord will still take care of our needs. According to verse 11, we are to ask "today" for our "daily bread." The King does not want His people to worry about tomorrow (v. 34); He wants them to pray only for today's needs. The term *daily bread* indicates a living that is by faith. The kingdom people should not live on what they have stored; rather, they should live, by faith, on the Father's daily supply. (*Life-study of Matthew*, p. 251)

In His prayer the Lord covered our daily necessity. He taught us to pray...only for today's needs. When I was younger, we co-workers in China sometimes came to the end of our material supply, and we did not know how we would live the next day. Something always came to meet our need for that day. The Lord is faithful to take care of the supply of our daily necessity. (*CWWL, 1994-1997*, vol. 3, "The God-man Living," pp. 538-539)

Matthew 6:12 says, "Forgive us our debts, as we also have forgiven our debtors." This prayer, as a pattern, cares...for the kingdom people's failures before God and for their relationship with others. The kingdom people should ask the Father to forgive their debts, their failures, their trespasses, as they forgive their debtors to maintain peace. Verse 12 indicates that in this fighting prayer we must admit and confess that we have shortcomings, mistakes, and wrongdoings. We are in debt to others. Hence, we must ask the Father to forgive us as we forgive others for the Father's sake.

Verse 13 says, "Do not bring us into temptation, but deliver us from the evil one." This prayer, as a pattern, cares...for the kingdom people's deliverance from the evil one and evil things. The kingdom people should ask the Father not to bring them into temptation but to deliver them from the evil one, the devil, and from the evil that is out of him. Sometimes the Father brings us into a situation where we are tried and tempted. Thus, as we pray to the Father, we must recognize our weakness...It is better for our prayer to indicate to the Father that we know our weakness. We should say,

Related Reading

"Father, I fully realize that I am weak. Please do not bring me into temptation. There is no need for You to do that, Father, for I recognize my weakness." Never say to yourself, "Whatever happens, I am confident that I can stand." If that is your attitude, be prepared to be led into the wilderness to confront temptation. Instead of having such an attitude, pray that the Father would not bring you into temptation but that He would deliver you from the evil one. (*Life-study of Matthew*, pp. 251-252)

In the Lord's prayer we see that we need to take care of our relationship with others. As we ask the Father to forgive us our debts, we should forgive our debtors. We are in debt with God, and we also have debtors who owe us something. To maintain a peaceful relationship with others, we have to forgive them. Thus, we have to clear up any separating factors between us and God and between us and others.

Sometimes our God, who is faithful and who takes care of us, brings us into a situation of temptation to test us as the Spirit of God did the Lord Jesus (Matt. 4:1). But because we know our weakness, we should pray, "Do not bring us into temptation." This indicates our knowledge of our weakness. To pray for deliverance from the evil one is to deal with Satan. The Lord's prayer takes care of the Triune God, of our daily necessity, of our relationship with God and with others, and also of Satan. (*CWWL, 1994-1997*, vol. 3, "The God-man Living," p. 539)

Further Reading: *CWWL, 1994-1997*, vol. 3, "The God-man Living," ch. 11

Thursday 3/5

Related VersesMatt. 6:13

13 And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

Luke 11:1,5-8,9-10

1 And while He was in a certain place praying, when He ceased, a certain one of His disciples said to Him, Lord, teach us to pray, even as John also taught his disciples.

5 And He said to them, Who among you will have a friend and will go to him at midnight and say to him, Friend, lend me three loaves,

6 Since a friend of mine has come to me from a journey and I have nothing to set before him;

7 And that one, from inside, will answer and say, Do not trouble me; the door is already shut and my children are with me in bed; I cannot rise up and give you anything?

8 I say to you, Even though he will not rise up and give him anything because he is his friend, surely because of his shameless persistence he will rise and give him what he needs.

9 And I say to you, Ask and it shall be given to you; seek and you shall find; knock and it shall be opened to you.

10 For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened.

Psa. 5:3

3 O Jehovah, in the morning You will hear my voice; In the morning I will set forth my words in order to You, And I will watch.

Isa. 50:4

4 The Lord Jehovah has given me The tongue of the instructed, That I should know how to sustain the weary with a word. He awakens me morning by morning; He awakens my ear To hear as an instructed one.

Related Reading

The prayer to the Father concludes...[with] the realization and praise of God's kingdom, power, and glory [Matt. 6:13]. This also refers to the Triune God. The kingdom is of the Son, which is the realm in which God exercises His power. The power is of the Spirit, which carries out God's intention so that the Father can express His glory. This indicates that the prayer that the Lord taught us to pray begins with the Triune God, in the sequence of the Father, the Son, and the Spirit, and ends also with the Triune God, but in the sequence of the Son, the Spirit, and the Father. Thus, the prayer taught by the Lord in His supreme teaching begins with God the Father and ends also with God the Father. God the Father is both the beginning and the end, the Alpha and the Omega.

Such a crucial prayer surely increases our seeking of the kingdom of the heavens as the Father's heart's desire and affords us our need of the divine supply of grace to fulfill all the supreme and strict requirements of the kingdom of the heavens for the Father's good pleasure. On the one hand, we are seeking for something according

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to the Father's heart's desire. On the other hand, we have the supply to fulfill something for the Father's good pleasure. (*CWWL, 1994-1997*, vol. 3, "The God-man Living," pp. 539-540)

In Luke 11:1-13 we have the Man-Savior's teaching concerning prayer. If we read this section carefully again and again, we will see that prayer means that we pray ourselves into God...Luke 11:1 says, "While He was in a certain place praying, when He ceased, a certain one of His disciples said to Him, Lord, teach us to pray..." We do not know what the Lord was praying for. When the disciples saw Him praying, they wanted Him to teach them to pray. Then the Lord went on to say, "When you pray, say, Father, Your name be sanctified; Your kingdom come. Give us each day our daily bread. And forgive us our sins, for we also forgive everyone indebted to us. And do not bring us into temptation" (vv. 2-4)...If we would pray this way again and again, the result will be that we will pray ourselves into God. In other words, the issue of this prayer is that we find ourselves in God.

If we pray according to the Lord's teaching in these verses, we will be persons in God. I encourage you to pray, "Father, Your name be sanctified; Your kingdom come." If you pray this a number of times, you will find that you are in God...From experience I can testify that to pray according to the Lord's instruction is to pray ourselves into God.

Once we have prayed ourselves into God,...we will simply receive Him with His riches into us. As fallen human beings, we were altogether outside of God and had nothing to do with His riches. Hence, we could not enjoy the riches of God. We need to pray ourselves into God and then, as those in Him, receive Him and His riches.

Often in our experience we are not in God. We do not stay in God; we do not remain in Him. For example, before going to bed, a brother loses his temper with his wife. When he rises up the next morning, he rises up outside of God. What should he do? He should pray himself into God.

Often we are distracted from God,...[even] simply by an advertisement in the newspaper. Because we are easily distracted from God, we should spend time every morning with Him, praying ourselves into Him...The prayer, "Father, forgive me as I forgive others," is inclusive. The more you pray like this, the more you will realize that you pray yourself into God. Then in God you will receive the life supply. (*Life-study of Luke*, pp. 222-223)

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

Friday 3/6**Related Verses****Luke 11:11-13, 33-34**

11 But what father among you whose son shall ask for a fish will instead of a fish hand him a snake?

12 Or if he shall also ask for an egg will hand him a scorpion?

13 If you then being evil know how to give good gifts to your children, how much more will the Father who is from heaven give the Holy Spirit to those who ask Him!

33 No one, after lighting a lamp, puts it in the cellar or under the bushel, but on the lampstand, in order that those who enter in may see the light.

34 The lamp of the body is your eye. When your eye is single, your whole body also is full of light; but when it is evil, your body also is dark.

Matt. 5:8

8 Blessed are the pure in heart, for they shall see God.

Acts 6:4

4 But we will continue steadfastly in prayer and in the ministry of the word.

Rom. 10:12-13

12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him;

13 For "whoever calls upon the name of the Lord shall be saved."

Gal. 2:20

20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Related Reading

Perhaps you are wondering where in Luke 11:1-13 we can see the matter of receiving the life supply from the Father. The life supply is indicated in verses 11 through 13...Here the life supply is indicated by the fish, the egg, and the Holy Spirit. In verse 5 it is indicated by the loaves. If we include the loaves, we have four items of the life supply. When we pray ourselves into God, we receive His riches as our supply. (*Life-study of Luke*, pp. 223-224)

In Luke 11:13 the Lord said that if we, being evil, know how to give good gifts to our children, how much more will the Father give the Holy Spirit to those who ask Him! This implies that the one gift that is truly good is the Holy Spirit. Before His death the Lord told the disciples to ask for the Holy Spirit. After His death and resurrection He told them to receive the Holy Spirit (John 20:22).

In Luke 11:11 through 13 the Lord [said] that a father will not give his son a snake instead of a fish, or a scorpion instead of an egg. Furthermore, the Lord said that the Father will give the Holy Spirit to those who ask Him. In figure, a snake signifies Satan and his angels, and a scorpion signifies Satan's demons.

The Lord's word in 11:11-13 indicates that our intention in prayer should be to seek the life supply—to seek loaves, fish, and eggs. Loaves represent the riches of the land; fish, the riches of the sea; and eggs, the riches of something both in the air and on the earth. Therefore, loaves, fish, and eggs represent the riches of the land, the water, and the air; that is, these represent different kinds of riches. In verse 13 we see that the Holy Spirit is the totality of these riches. The Holy Spirit is the totality of the loaves, the fish, and the egg.

The Holy Spirit is the life supply. When we pray ourselves into God, we should remain in God to receive the Holy Spirit as our life supply.

Have you ever heard before that to pray is to pray ourselves into God so that we may remain in Him continually to receive the Holy Spirit as our life supply? This life supply, signified by the loaves, the fish, and the

egg, nourishes not only ourselves but also those under our care.

We have strongly emphasized the fact that to pray is to pray ourselves into God. Whenever our prayer does not bring us into God, it is wrong. We should not continue to pray in that way. The governing principle of our prayer should be that prayer always brings us into God.

Do not pray if your prayer does not bring you into God. This does not mean that you should not ask the Lord to heal you if you are sick. The point is that when you pray for healing, you should observe the governing principle of prayer and pray yourself into God. If your way of praying distracts you from the Lord and does not bring you into Him, you should change your way of praying. Seek to pray in such a way that you are brought into God. The prayer that brings us into God is the right kind of prayer.

We know from our experience with the Lord that often we have prayed properly and have prayed ourselves into God. As we remain in Him, we receive His riches, the riches that are embodied in His Spirit. When we receive the Holy Spirit as our life supply signified by the loaves, the fish, and the egg, we can feed ourselves, and we can also feed all those under our care. (*Life-study of Luke*, pp. 224-226)

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

Saturday 3/7

Related Verses

1 Kings 8:48

48 And if they return to You with all their heart and with all their soul in the land of their enemies, who have carried them captive, and they pray to You toward their land that You have given to their fathers, the city that You have chosen, and the house that I have built for Your name;

Dan. 6:10

10 Now when Daniel came to know that the writing had been signed, he went to his house (in his upper room he had windows open toward Jerusalem) and three times daily he knelt on his knees and prayed and gave thanks before his God, because he had always done so previously.

Psa. 48:1-2

1 Great is Jehovah, And much to be praised In the city of our God, In His holy mountain.
 2 Beautiful in elevation, The joy of the whole earth, Is Mount Zion, the sides of the north, The city of the great King.

Eph. 2:21

21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

Col. 1:12

12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light;

Col. 2:6-7

6 As therefore you have received the Christ, Jesus the Lord, walk in Him,
 7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

Deut. 8:7

7 For Jehovah your God is bringing you to a good land, a land of waterbrooks, of springs and of fountains, flowing forth in valleys and in mountains;

Related Reading

In Daniel 9:3-23 we see the way to obtain [the vision of the seventy weeks]—Daniel's desperate seeking of the Lord God in prayer and supplications with fasting.

In his prayer Daniel confessed his own sins and the sins of the kings, the chief men, and the fathers of Israel, and of all the people of Israel (vv. 3-15, 20a).

In his prayer Daniel also supplicated for the holy city of Jerusalem, the holy mountain of God, and the holy people of God (vv. 16-17, 19b, 20b). This means that he supplicated for all the interests of God on the earth, not for his own interest.

Furthermore, Daniel asked the Lord to forgive them, not based upon their righteousness but based upon God's great compassion (vv. 18-19a).

In verses 21 through 23 we have God's answer to Daniel's prayer and supplication...In his desperate prayer, Daniel requested that God recover the Holy Land, send His people back, and rebuild the holy city (vv. 15-

19). But God answered him by giving him the report through the angel Gabriel of the seventy weeks (vv. 20-27). This answer exceeded what Daniel requested. (*Life-study of Daniel*, pp. 85-86)

Solomon prayed even concerning the future captivity of God's people (1 Kings 8:46-53). He prayed that in the captivity of His people Jehovah would hear His people's prayer and maintain their cause when they would return to Him with all their heart and with all their soul and pray to Him toward the land that He had given to their fathers, toward the city that He had chosen, and toward the house that Solomon had built for His name, that they could be separated from all the peoples of the earth to be His inheritance.

In the last of the seven conditions concerning God's listening to the prayers of His elect, three things are stressed (v. 48): the Holy Land, typifying Christ as God's allotted portion to the believers (Col. 1:12); the holy city, signifying the kingdom of God in Christ; and the holy temple, signifying God's house, the church, on the earth. These three things—the Holy Land, the holy city, and the holy temple—are the three crucial things regarding God's economy. During the Babylonian captivity Daniel prayed for the Holy Land, the holy city, and the holy temple three times a day by opening his window toward Jerusalem (Dan. 6:10). This indicates that God will listen to our prayer in the way that our prayer to God must be toward Christ, the kingdom of God, and the house of God as the goal in God's eternal economy.

The Holy Land, the holy city, and the holy temple are all types of Christ...Today, our prayers should be aimed at the Holy Land, the holy city, and the holy temple. This means that our prayers should be aimed at the interest of God, that is, at Christ and the church as God's interest on earth.

We need to pray for the saints, but we should not aim our prayers at them. On the one hand we pray for them, but on the other hand we pray for them because of God's interest.

We need to remember that prayer involves three parties: us, God, and Satan. Sometimes when we pray for a certain person, Satan comes to attack him, and his

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situation becomes worse. The reason for this is that our interest is in that person, not in God's economy. No matter for whom we are praying, we should aim our prayer at God's Christ, who is God's interest in His economy. (*Life-study of 1 & 2 Kings*, pp. 38-39)

Further Reading: *Life-study of 1 & 2 Kings*, msg. 6

Lord's Day 3/8**Related Verses****Dan. 9:3-5, 9-10, 13, 15-23**

3 So I set my face toward the Lord God to seek Him in prayer and supplications with fasting and sackcloth and ashes.

4 And I prayed to Jehovah my God and confessed; and I said, Ah, Lord, the great and awesome God, who keeps covenant and lovingkindness with those who love Him and keep His commandments,

5 We have sinned and have committed iniquity, and we have acted wickedly and rebelled, to the point of even turning away from Your commandments and from Your judgments.

9 To the Lord our God belong compassion and forgiveness, for we have rebelled against Him;

10 And we have not obeyed the voice of Jehovah our God, to walk in His instruction, which He set before us through the hand of His servants the prophets.

13 As it is written in the law of Moses, all this ill has come upon us, yet we have not entreated the favor of Jehovah our God by turning from our iniquities and attending to Your truth.

15 And now, O Lord our God, who have brought Your people out of the land of Egypt with a mighty hand and have made for Yourself a name, as it is this day, we have sinned, we have been wicked.

16 O Lord, in accordance with all the manifestations of Your righteousness, may Your anger and Your wrath be turned away, I pray, from Your city Jerusalem, Your holy mountain; for because of our sins and the iniquities of our fathers, Jerusalem and Your people are a reproach to all those around us.

17 And now hear, O our God, the prayer of Your servant and his supplications, and cause Your face to shine upon Your sanctuary that has been desolated, for the Lord's sake.

18 O my God, incline Your ear and hear; open Your eyes and see our desolations and the city that is called by Your name; for we are not presenting our supplications before You based upon any righteous doings that we have done, but based upon Your great compassion.

19 O Lord, hear! O Lord, forgive! O Lord, listen and take action! Do not delay, for Your own sake, O my God; for Your city and Your people are called by Your own name.

20 And while I was still speaking and praying and confessing my sin and the sin of my people Israel and presenting my supplication before Jehovah my God for the holy mountain of my God,

21 Even while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, reached me in my utter exhaustion about the time of the evening oblation.

22 And he informed me and talked with me and said, Daniel, I have now come forth to give you insight with understanding.

23 At the beginning of your supplications the command went forth, and I have come to tell you, for you are preciousness itself. Therefore understand the matter, and consider the vision.

Further Reading:

Further Reading: *Life-study of Matthew*, msg. 21

Churchwide Truth Pursuit of Genesis**Level 1—Sequential Life-study Reading**

Scripture Reading and Copying: Gen. 41:38-57

Assigned Reading: *Life-study of Genesis*, msg(s). 99-100

Level 2—Topical Study

Crucial Point: Joseph as the Revealer of Secrets and Savior of the World, the Sustainer of Life

Scripture: Gen. 41:45-57; Gen. 47

Assigned Reading: *Life-study of Genesis*, msg(s). 113, 115, 120

Supplemental Reading: N/A

Study Questions: See the church website at churchinnyc.org/bible-study

Hymn: #779

1 Pray with one accord in spirit,
Not according to our thought,
But alone by the anointing,
As the Lord has ever sought.

Pray with one accord in spirit,
Not according to our thought,
But alone by the anointing,
As the Lord has ever sought.

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.