

# Day 1: Prayer for the working saints to be vitalized by having an absolute, clear, and thorough fellowship with the Lord

**1 Cor. 2:9**—But as it is written, “Things which eye has not seen and ear has not heard and which have not come up in man’s heart; things which God has prepared for those who love Him.

**Mark 12:30**—And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength.

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## Ministry Portion

To realize and participate in the deep and hidden things God has ordained and prepared for us requires us not only to believe in Him but also to love Him. To fear God, to worship God, and to believe in God (that is, to receive God) are all inadequate; to love Him is the indispensable requirement. To love God means to set our entire being—spirit, soul, and body, with the heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life. In this way we have the closest and most intimate fellowship with God, and we are able to enter into His heart and apprehend all its secrets. Thus, we not only realize but also experience, enjoy, and fully participate in these deep and hidden things of God. (*1 Cor. 2:9 Footnote 3*)

# Day 2: Prayer for the working saints to follow the Lord's pattern by exercising to be with Him on the mountain in prayer

**Matt. 14:23**—And after He sent the crowds away, He went up to the mountain privately to pray. And when night fell, He was there alone.

**Matt. 6:6**—But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

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## **Ministry Portion**

We should treasure these three phrases: *to be with the Father, on the mountain, and in prayer.*

To pray with others is good, but often we need to pray by ourselves. When we pray with others, we cannot enjoy the Lord as deeply as when we pray to the Lord privately. Even the Lord Jesus told us that when we pray we should enter into our private room and shut our door and pray to the Father who sees in secret. Then we have the sensation of how intimate He is to us and how close we are to Him. We have to learn to leave the crowds, our family, our friends, and the saints in the church to go to a higher level on a “high mountain.” We have to go higher, far away from the earthly things on a lower level. We need to get to a higher level, separated from the crowd, to be with the Father privately and secretly to have intimate fellowship with Him. This is the significance of being on the mountain in prayer. (*The God-man Living*, Chapter 14)

# Day 3: Prayer for the working saints to set aside longer times to seek deeper fellowship with the Lord

**Acts 6:4**—But we will continue steadfastly in prayer and in the ministry of the word.

**Matt. 6:6**—But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

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## Ministry Portion

In the past we have said that we should continually fellowship with the Lord in spirit, but such continual fellowship is often not deep or thorough. Hence, in addition to constant, spontaneous fellowship with the Lord, we must set aside an amount of time in order to focus on turning away from everything other than the Lord and contacting Him in the depths of our spirit. In this time His work in us is often deep and thorough and causes us to prostrate ourselves before Him. As a result, we sense our mistakes, and we are willing to let our mind be broken, our insubordinate will be subdued, and our impure emotion be purified.

Such deep and quiet fellowship enables the Lord to reach every part of our being so that we are subdued, broken, purified, occupied, and possessed by Him. It is during such a time of prayer that the Lord can mingle with us in a deep and thorough way. This is how we pray ourselves into the Lord, absorb Him, fellowship with Him, and are mingled with Him. This is when the Lord touches our mind, emotion, and will, and we are subdued, purified, broken, occupied, and possessed by Him. Furthermore, we are mingled with the Lord, His will is revealed in us, and He can then anoint us with a burden for His work. (*Fellowshipping with the Lord for the Mingling of God with Man*, chapter 1)

# Day 4: Prayer for the working saints to follow the pattern of Moses to mean business with the Lord concerning His building, go into His presence, ascend a mountain and learn to say in His presence, fellowshipping with Him

**Exo. 34:3**—And no one shall come up with you, nor let anyone be seen anywhere on the mountain, nor let the flocks or herds graze in front of that mountain.

**Exo. 34:29**—And when Moses came down from Mount Sinai — and the two tablets of the Testimony were in Moses' hand when he came down from the mountain — Moses did not know that the skin of his face shone by reason of His speaking with him.

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## **Ministry Portion**

As we have already mentioned, if we would stay with God, we need to forget everything else. When the Lord told Moses to come to the top of the mountain to meet with Him, He said to him, “No man shall come up with you, neither let any man be seen on all the mountain; neither let the flocks and the herds feed before that mountain” (v. 3). This indicates that when we meet with God, we should forget our possessions, our necessities, and even our family. Furthermore, we should not care for ourselves. We should simply stay in the presence of God.

We are not told what God and Moses did together those forty days. However, we do know that during that period of time Moses was fully infused with God and saturated with Him. It seems that Moses did not do anything for those forty days except receive God's enlightening and His infusing. This was glorious. Something wonderful was taking place during those forty days: God was infusing Himself into Moses and saturating Moses with Himself. If we see the significance of this, we shall receive much help concerning our fellowship with the Lord and our Christian life.

The last part of verse 29 should be translated “in His speaking with him,” not “in his speaking with Him.” This indicates that the shining of Moses' face resulted not from his speaking with God, but from God's speaking with him. The more we talk, the more we may hinder the Lord's infusing of us. But the more He speaks to us concerning the enjoyment of Himself, the more we shall be infused. Let us all be like Moses and let the Lord do the speaking. Let us allow Him to speak to us concerning the feasts, the Sabbath, and the conditions for enjoying Him. God's word concerning the enjoyment of Himself is always a word of infusion.

*(Life-Study of Exodus, msg. 181)*

# Day 5: Prayer for the working saints to have an unveiled face which is a heart that has been turned to the Lord and that has no indifference toward the Lord of His word

**Exo. 34:34a**—But whenever Moses went in before Jehovah to speak with Him, he would remove the veil until he came out...

**2 Cor. 3:16**—But whenever their heart turns to the Lord, the veil is taken away.

**2 Cor. 3:18**—But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

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## Ministry Portion

When Moses was speaking to the people, there probably were many who did not oppose him. They simply failed to receive his word with an open heart. They were indifferent to what Moses was saying. This attitude of indifference caused Moses to put a veil on his face as a sign that the people were not willing to receive the word of God. According to Exodus 34, when Moses, the servant of the Lord, spoke with the Lord, he took off the veil. Moses' heart was neither hard nor indifferent. Instead of being turned away from the Lord, it was absolutely for the Lord. This was the reason Moses did not wear a veil in speaking with God.

In 2 Corinthians 3 Paul expounded Exodus 34 not for the sake of the children of Israel, but for our sake. In verse 18 he eventually speaks of an open face, an unveiled face, beholding the glory of the Lord. An open face is actually a heart that has been turned to the Lord. Verse 16 indicates that when the heart turns to the Lord, the veil is taken away. Whenever the veil is removed, the face will be open. From the context of 2 Corinthians 3, we see that the heart turned to the Lord causes us to have an unveiled face. To have an unveiled face means that there is no indifference in our heart toward the Lord or His word. As long as there is indifference in our heart, there will be a veil on our face. But if our heart is turned to the Lord, the veil will be taken away. Then with an unveiled face we shall behold and reflect as a mirror the glory of the Lord. (*Life-Study of Exodus*, msg. 65, section 3-4)

# Day 6: Prayer that the working saints would maintain a clear sky with the Lord, to always have a clear fellowship with Him

**Ezekiel 1:22**—And over the heads of the living creatures there was the likeness of an expanse, like the sight of awesome crystal, stretched forth over their heads above.

**Acts 25:16**—Because of this I also exercise myself to always have a conscience without offense toward God and men.

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## Ministry Portion

We need to be deeply impressed with the fact that if, as Christians, we would have a clear sky, a crystal heaven, before the Lord, we need to have a conscience that is without offense. Whenever there is condemnation or an offense on our conscience, our sky immediately becomes cloudy, darkened, and foggy. At such times we should confess our failure and our sin to the Lord and receive His forgiveness and the cleansing of His precious blood (1 John 1:9, 7). This will cleanse our conscience so that it will be void of offense. We will again have a clear sky and a clear fellowship with the Lord, with nothing between us and Him.

Sometimes a small matter, such as a poor attitude toward our spouse, can cause us to have clouds in our sky. Perhaps the other party is wrong, but our attitude is also wrong, and we lose our joy and our peace. Also, we may have no anointing to pray for a period of time. Our conscience begins to condemn us and bother us. This is the loss of a clear Christian sky, the loss of a clear heaven. We no longer have a clear heaven over us, because something is wrong between us and the Lord. This situation will remain until we go to the Lord and ask His forgiveness for our bad attitude. Then the Lord's anointing within us may cause us to sense that we need to confess and apologize to our spouse. Although we may hesitate, because we have lost the Lord's presence, eventually we confess, apologize, and ask for forgiveness. As soon as we do this, the "weather" changes; the clouds disappear, and the clear sky returns. Something within us is living once again, and we can praise the Lord. Once more we have a clear sky, a sky like the firmament of terrible crystal over the heads of the living creatures. We should have this kind of experience not only in our daily life but also in the church life. (*Life-Study of Ezekiel*, msg. 11, pp. 111-112)