

SOUTHEAST SPANISH SPEAKING CONFERENCE

OCTOBER 23-25, 2020

**GENERAL SUBJECT: UNCEASING PRAYER FOR THE UTMOST EXPERIENCE AND ENJOYMENT OF
CHRIST**

Message One

**“Unceasingly Pray:” Guidance from Luke’s Writings,
From Paul’s Epistles, from *Life Messages*, and from *Perfecting Training***

I. Guidance spoken forth by the Lord, and recorded by Luke in his Gospel:

- A. “And as He was praying alone, the disciples were with Him, and He questioned them, saying, Who do the crowds say that I am? ...”— Luke 9:18.
- B. “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...”— Luke 11:1a.
- C. “And He told them a parable to the end that they ought always to pray and not lose heart...”— Luke 18:1.
- D. “But be watchful at every time, beseeching that you would prevail to escape all these things which are about to happen and stand before the Son of Man...”— Luke 21:36.

II. Guidance recorded by Luke in the Acts of the Apostles:

- A. “These all continued steadfastly with one accord in prayer— 1:14a.
- B. “And they continued steadfastly... in the breaking of bread and the prayers— 2:42.
- C. “And he was three days without seeing, and he neither ate nor drank... seek in the house of Judas a man from Tarsus named Saul; for behold, he is praying...”— 9:9, 11b.
- D. “And as they were ministering to the Lord and fasting, the Holy Spirit said...”— 13:2a.

III. Guidance spoken forth by the Apostle Paul:

- A. “For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers ...”— Rom. 1:9.
- B. “... with all those who call upon the name of our Lord Jesus Christ in every place ...”— 1 Cor. 1:2b.
- C. “By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints...”— Eph. 6:18.
- D. “Therefore we also, since the day we heard of *it*, do not cease praying and asking on your behalf...”— Col. 1:9a.
- E. “Persevere in prayer, watching in it...”— Col. 4:2a.

- F. "Unceasingly pray..."— 1 Thes. 5:17.
- G. "I desire therefore that men pray in every place..."— 1 Tim. 2:8a.

IV. Representative guidance in "Life Messages:"

- A. "Unceasing prayer, which can be likened to breathing, is the key to remaining in spirit. While I am speaking outwardly, I am praying inwardly. While you are operating your machine at work, you can be praying inwardly..."— *Vol. 1: 113-114.*
- B. "Unceasing prayer is the only way for us to be preserved in Christ... without praying we are outside of Christ; with prayer we are in Him..."— *Vol. 2: 78*
- C. "This spirit of prayer must be the realm in which we live. Bring this atmosphere into your daily life. Pray without ceasing. This does not mean to keep praying for all different matters all the time. To pray without ceasing means to breathe in the Lord and enjoy Him constantly. It means to stay in the realm of the Spirit where the Lord is with you and you are with Him..."— *Vol. 2: 206.*
- D. "To remain in spirit, you must pray. If you neglect to pray constantly, you will find yourself out of the spirit. By constant exercise you will become a person in spirit. In the last book of the Bible, John said he "was in spirit on the Lord's day" (Rev. 1:10) ..."— *Vol. 2: 283.*

V. Representative guidance in "Perfecting Training:"

- A. "Once again I tell you that you have to pray all day long. By prayer I don't mean prayer in your regular way; I mean prayer in your daily life..."— pp. 158-159.
- B. "You must realize you have to pray unceasingly..."— p. 160.
- C. "Regardless of how busy we may be... we must practice to pray... Of course, this is not habitual to us; this is why we need to practice..."— pp. 163-164.
- D. "If you don't pray today you cannot pray tomorrow. If you don't pray in the morning you cannot pray at noontime or in the evening. One time of prayer strengthens you to pray two more times. Two times of prayer strengthens you to pray four times. The more you pray the more you will have to pray. The more you pray the more you will like to pray. And the more you pray the more you will be able to pray... if you don't pray, you just don't like to pray. If you pray, your appetite for prayer will be increased... Don't stop your prayer..." pp. 171-172.
- E. Perhaps when you were somewhere else in the past, you didn't have that much aspiration for prayer, but after you came into the Lord's recovery you began to aspire to pray. Although you may not have been successful to such an extent,

still you had the desire and the hunger and the thirst to pray. Now please practice the hunger..." — pp. 174-175.

- F. "Previously, I indicated that before doing anything, you had better pray. Before saying anything, you had better pray. Before going anywhere, you had better pray. Even before thinking something, you had better pray. Now I would add something more: even before you love, you have to pray. Before you weep, you have to pray. Before you lose your temper, you need to first pray. Before you criticize, you need to first pray..." — p. 177.
- G. "... unceasing prayer is not just to pray before doing something. Unceasing prayer is also to keep praying while you are doing something..." — pp. 181-182.
- H. "... to pray unceasingly is just to call on the Lord while you are doing anything..." — pp. 183-184.

Message Two
“Unceasingly Pray”: To Live Christ

Pursuing the Utmost Subjective Experience of Christ as Revealed in the Book of Philippians

- I. **In the book of Philippians, the Apostle Paul encourages us to pursue the utmost subjective experience of Christ; ultimately, this excellent experience is to “live Christ”— Phil. 3:13-14, 1:21a.**

- II. **Representative guidance from *Life Messages* and from *Perfecting Training* indicates that it is though our advancing endeavor to pray without ceasing that we spontaneously live Christ for this utmost subjective experience of Him:**
 - A. In a twenty-four hour day, how much of the time was I living Christ? ... by praying I would come into my spirit and live Christ. The more I prayed, the more I would live Him....”— *Life Messages* (2): 187-188.
 - B. “Wherever you are and whatever you are doing, pray unceasingly to contact Him within. When this becomes your way of living... You will be in spirit living Christ. This is what God wants...”— *Life Messages* (2): 190-191.
 - C. “As you converse with Him, open, prepared, and available, He will work in you, speaking and reacting... You and He, He and you, will have one life and one living... This kind of life should not be occasional or accidental... Keep focused on Him, conversing with Him...”— *Life Messages* (2): 105-106.
 - D. “Instead of living ourselves, we must practice living Christ... Before doing anything you can pray, “Lord, You live in me.” Pray in this way all the day long. Then you will build up a habit always not to live yourself but to live Christ...”
Perfecting Training: 158-159
 - E. “Let me repeat: to live Christ, to practice the one spirit with the Lord, is by the continual and unceasing prayer. To have such a prayer life, we all must learn to watch... When you discover that there is something within you reluctant to pray, you have to fight against it ...” *Perfecting Training*: 174.
 - F. “To pray unceasingly is to pray that the Spirit within you would never be quenched... You have to pray this kind of breathing prayer unceasingly in order to keep you living Christ....” *Perfecting Training*: 160.
 - G. “If you try to live Christ without praying you will fail. Don't try to live Christ, but pray. It is only by a continual living prayer, a breathing prayer, that we spontaneously will live Christ...” *Perfecting Training*: 163.
 - H. “If you are an accountant working on your books, you have to keep praying. Don't do your accounting work by yourself. Do it with the Lord Jesus. Do it by having the Lord with you...” *Perfecting Training*: 185.

III. **Through unceasing prayer Paul was able to live Christ in the Roman prison, and was spontaneously saved from the shame of not magnifying Him— Phil. 1:19a-21a.**

IV. **Through unceasing prayer we are able to live Him, not only in extraordinary circumstances, but also in the ordinary and repetitive circumstances of our daily living, and can be saved continually from the shame of not magnifying Him— Phil. 2:12-13; *Life Messages (1): 187.***

“Because it is so easy to slip out of Christ and revert to living in ourselves, doing things by ourselves, saying things in ourselves, or loving others by ourselves, Paul exhorts us to “work out your own salvation with fear and trembling” (Phil. 2:12). We need to be saved daily, even hourly, from anything outside of Christ. We must be in fear and trembling to work out our instant salvation, lest we say a word outside of Him, answer a question apart from Him, or react in our feelings rather than in Him.

- A. Persevering unto unceasing prayer enables us to do all things without murmuring and reasoning— Phil. 2:14.
- B. Persevering unto unceasing prayer enables us to hold forth ^[TA1]the word of life— Phil. 2:16 and footnote 16-1.
- C. As we ^[TA2]persevere unto unceasing prayer, we are spontaneously subjectively righteous, “found in Him” at all times— Phil. 3:9.
- D. As we persevere unto unceasing prayer, we spontaneously “know Him” — Phil. 3:10a.
- E. As we persevere unto unceasing prayer, we spontaneously attain to the experience of the out-resurrection from among the dead— Phil. 3:11.
- F. As we persevere unto unceasing prayer, we spontaneously advance toward the goal of the utmost subjective experience of Christ— Phil. 3:14.
- G. As we persevere unto unceasing prayer, we spontaneously live with Him a life of forbearance— Phil. 4:5.
- H. As we persevere unto unceasing prayer, we spontaneously converse with Him in a living safeguarded from anxiety— Phil. 4:6; *Perfecting Training: 222.* “Learn to converse with Him.... Learn to tell the Lord: “Lord, I'm not ambitious in anything except loving You. I only want You, Lord; I only love You. Whatever You want, I want. But, Lord, I must tell You regardless of how much I want it, I won't do it. I just won't do it, because I can never make it. I love You, Lord.” This will be a big field where you can go every day....”
- I. As we persevere unto unceasing prayer, we spontaneously find ourselves empowered to “do all things”— Phil. 4:12b-13.

Message Three

“Unceasingly Pray:” Persevering in Prayer unto the Experience of the All-inclusive, All-Extensive Christ Revealed in the Book of Colossians

- I. **The book of Colossians, which presents the highest revelation of Christ in the entire Bible, begins and concludes with “the will of God” and with “persevering prayer”— 1:9; 4:12.**

- II. **The will of God for us, that is, the experience of Christ in His All-inclusiveness and His All-extensiveness, is to be ours through the experience of persevering, even unceasing prayer— 4:2a; *LS Colossians 33:280; Perfecting Training: 172.***

“We must pray perseveringly in order to be preserved in such a praying condition. In other words, our daily living should be the same as our experience in times of genuine prayer. Our experience in prayer should become a model of our daily Christian life...”

“It is not adequate merely to have the extensive and all-inclusive revelation of Christ. After receiving such a revelation of Christ, you have to pray and you have to persevere in prayer... Do not be distracted or held back or hindered by anything. You have to be persevering. So Paul says “persevere in prayer”...”

- III. **Persevering unto unceasing prayer affords a practical entry into the experience of the All-inclusive, All-extensive Christ revealed in Colossians:**
 - A. Walking worthily of Him unto all pleasing— 1:10a.
 - B. Enjoying Him as our portion, our expansive Land— 1:12.
 - C. Acquiring the full assurance of understanding, unto the full knowledge of Christ as the mystery of God— 2:2.
 - D. Though being absent in the flesh, being with the brothers in the spirit—2:5a.
 - E. As we received Him, walking in Him and being built up in Him—2:6-7.
 - F. Being “according to Christ”— 2:8b.
 - G. Holding Him as the reality of every positive thing— 2:16-17, 19a.
 - H. Setting our mind on the things with are above— 3:2.
 - I. Put off the old man with its practices and put on the new man— 3:9b-10a.
 - J. Doing all things in the Name of the Lord Jesus, giving thanks— 3:17; 4:2b; *LS Colossians 65: 585.*
 - K. Having our being always open to His word— 4:3, with footnote 3-1.
 - L. Walking wisely in our daily living, redeeming the time— 4:5.
 - M. Having our speech always with grace, seasoned with salt, knowing how to answer each one— 4:6.

IV. **Persevering unto unceasing prayer by sustaining an atmosphere of prayer—LS**

Colossians msg. 65:

- A. We must learn to persevere, no longer in the expression of our ideas, concepts, and opinions, but in prayer.
- B. We must persevere in prayer because the course of the whole world is away from God; to pray is to go against the current, the trend, in the fallen universe; the battle over prayer is continual.
- C. Unto persevering prayer, it is helpful to have definite, serious transactions with the Lord, even making a vow to Him:
 - 1. "Lord, I mean business with You about this matter of prayer. I call heaven and earth to witness that from this time forth I will have a life of prayer. I will not be a prayerless person. Rather, I will be a praying person..."
 - 2. "Lord, I am desperate about this. I offer myself to You so that I may have a prayer life... keep me in the spirit of prayer. If I forget this or neglect this, I know that You will not forget it. Remind me again and again..."
 - 3. "Lord, I know that if I forget this vow, You will not forget it. From the very beginning, Lord... don't let me go. Remind me to pray..."
- D. After we make such a deal with the Lord concerning prayer, we should set aside definite times for prayer; in order to have more time for prayer, we should try to save time during the day.
- E. "Unnecessary talk weakens our praying spirit, damages the praying atmosphere, and occupies time that can be used for prayer...."
- F. "If all the saints in all the churches make such a deal with the Lord, the recovery will be greatly enriched and uplifted. Furthermore, the saints will enjoy the Lord, His presence, and His instant and constant anointing. All day long, they will enjoy the smile of the Lord's face. As we persevere in prayer, the living Person of Christ becomes our experience and enjoyment...."

Message Four

“Unceasingly Pray”: Aromatic Factors of Feasibility and Practicality

The Indwelling Man of Prayer, Our Love for Him, and Our Aspiration to Live with Him in the Divine and Mystical Realm of the Consummated Spirit

- I. **While the natural human concept may question the feasibility and practicality of unceasing prayer, the Scriptural, divine concept not only affirms its feasibility and practicality, but also indicates its necessity— 1 Thes. 5:17, 19; Col. 4:2; Eph. 6:18.**
- II. **In ourselves, we are not able to persevere in prayer; the Lord Himself is our way, the solid foundation assuring that with Him we can live a life of unceasing prayer— John 14:6a; Exo. 17:11-12a, 12b; *Life Messages* (1): 189.**
- III. **An aromatic enabling factor: the indwelling Man of Prayer— Psa. 109:4; Rom. 8:26.**
 - A. As the Man of prayer, the Lord Jesus was a man who was always one with God— John 10:30.
 - B. As a man of prayer, the Lord Jesus was a man who lived in the presence of God without ceasing— Acts 10:38c; John 8:29; 16:32b.
 - C. As a man of prayer, the Lord Jesus trusted in God and not in Himself under any kind of suffering or persecution— 1 Pet. 2:23b; Luke 23:46.
 - D. As a man of prayer, the Lord Jesus was a man in whom Satan, the ruler of the world, had nothing— no ground, no chance, no hope, and no possibility in anything; Satan had no ground in Him because His submission to the Father cut off Satan— John 14:30.
 - E. Christ’s prayers were divine facts in His mystical human life— Matt. 4:2; John 17:
- IV. **Another aromatic enabling factor: our yearning for Him in response to His desire to live with us intimately and affectionately.**
 - A. Loving the Lord is the stone, the solid foundation for our capacity to pray— *Perfecting Training*: 165, 257.

“The basic foundation for us to pray is that we love the Lord. We just love Him. Therefore, we seek Him, and we like to contact Him, and we like to pray to Him. We like to call upon Him. The basic stone is the loving of the Lord... we must have a foundation of loving the Lord...”
 - B. The Lord intends that we not live a solitary life— *Perfecting Training*: 186-187.

“Don't forget that you should never be single. You're not destined to a single life. You are now living a marriage life, and your husband is Christ. We all have Him as our husband. We must live with our Husband. Don't go anywhere without Him. Don't do anything without Him, and don't say anything without Him. All the time you have to do things with Him. This is to pray unceasingly....”

- C. Our love for Him draws us to live in the realm of the spirit of prayer— *Life Messages* (2): 206-207.

“This spirit of prayer must be the realm in which we live. Bring this atmosphere into your daily life. Pray without ceasing.... Pray daily, "Lord, I love You. Attract me, that I may love You more. Rekindle my love for You this very day. Every day I want my love for You to be fresh and sweet. Come and make Your home in my heart. You are the One I desire" ... Suppose you expressed your love to someone of your acquaintance and your longing that that one come and live with you. How deeply moved that person would be! ...”

V. A further aromatic enabling factor: our aspiration to live with Him in the divine and mystical realm of the consummated Spirit.

- A. “I am burdened to tell you that you need to enter into a realm, a sphere, a kingdom, which is much higher than the realm you are in now...”— *The Divine and Mystical Realm*: 25.
- B. “Lord, we come to You to learn how You, the Triune God, are a realm, and to see that You want us to enter into this realm, that is, to enter into You...”— *The Divine and Mystical Realm*: 36.
- C. Unceasing prayer brings us into and sustains us in the divine and mystical realm of the consummated Spirit— Luke 11:1a, 5, 8, 11-13; *LS Luke* 27: 234.
“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. ...”
- D. Unceasing prayer enables us to position and sustain our living in the divine and mystical realm of the consummated Spirit— *CWWN* 38: 456.
"Brothers and sisters, if we come to God and remain calm before Him, giving up our thoughts to enter into His thoughts, we will see the great need for prayer, we will see that God is waiting for us to pray about so many things, and we will see that everything around can become the subject of our prayer. In fact, the whole earth can become the subject of our prayer..."
- E. Through unceasing prayer, God walks in us, and we have our activities in Him— *Lessons on Prayer*: 24-25.
“While we pray, on the one hand, it is God passing through our being, and on the other hand, it is also we, our being, passing through God. On one hand, it is God passing through the words of our prayer, while on the other hand, it is the words of our prayer passing through God. Hence, at such a time of prayer we can sense a very strong flavor of God's presence. Let me say this simple word again; prayer is God walking in us, as well as we having our activities in Him...”

VI. Through the above aromatic enabling factors unceasing prayer affords the feasible and practical means for us to arrive at the utmost experience and enjoyment of Christ.