第四週

禱告吸取神並發表神—藉着和神作朋友的禱告，使我們能與神同工

詩歌：

讀經：詩二七 4，耶十七 7～8，太六 6，西二 6～7，19，賽三七 31，創十八 1～22

【週一】

壹 禱告的意義是吸取神；我們接觸神多，吸取神就多；我們吸取神多，享受神作亮光和救恩也就加多：

一 大衛在詩篇二十七篇一節說，『耶和華是我的亮光，是我的拯救；』神是我們的亮光和拯救，說明我們所需要的乃是神自己；祂所給的，乃是祂的自己；亮光是神自己，拯救是神自己，能力是神自己，（林前一 24，）恩典是神自己；（約一 16～17，彼前五 10，林前十五 10，參加二 20；）我們屬靈上所需要的每一項都是神自己。

二 大衛瞻仰神的榮美而接觸神並吸取神；（詩二七 4；）當他接觸神而吸取神，他裏面就蒙光照並得着拯救：

1 瞻仰神作我們的榮美乃是非常大的關鍵和訣竅，使我們能爲着神的心願而經歷神—林後三 16～18。

Week Four

Prayer to Absorb God and to Express God by Praying to God as a Friend So That We Can Co-work with God

Hymns:

Scripture Reading: Psa. 27:4; Jer. 17:7-8; Matt. 6:6; Col. 2:6-7, 19; Isa. 37:31; Gen. 18:1-22

§Day 1

I. The meaning of prayer is to absorb God; the more we contact God, the more we will absorb Him, and the more we absorb Him, the more we will enjoy Him as our light and our salvation:

A. In Psalm 27:1 David says, "Jehovah is my light and my salvation"; God's being our light and our salvation shows that God Himself is what we need; what God gives us is just Himself; light is God, salvation is God, power is God (1 Cor. 1:24), and grace is God (John 1:16-17; 1 Pet. 5:10; 1 Cor. 15:10; cf. Gal. 2:20); every spiritual need that we have is God Himself.

B. David contacted and absorbed God by beholding Him as beauty (Psa. 27:4); when he contacted God to absorb God, he was enlightened and received salvation within:

1. Beholding God as our beauty is a great key and a great secret to experiencing God for His heart's desire—2 Cor. 3:16-18.

2 基督藉着祂話中生命之水的洗滌而有神聖的分賜，使我們作爲祂榮美的殿得榮美，成爲祂榮美的新婦，使祂得榮美—賽六十 7，9，13，19，21，五九 21，弗五 26 ～ 27，啓十九 7。

三 有一首詩歌說，『照我本相，』（詩歌七二四首，）意思是照着我們原本的樣子來到神面前，一點都不必改、不必動；我們乃是這樣接受基督，也該這樣在基督裏行事爲人—西二 6 ～ 7。

四 禱告是照我本相到主面前；當我們到主面前，就要這樣把裏面的光景都攤出來，甚至告訴主，我們甚麼都搆不上；即使我們輭弱、糊塗、難過、沒有話說，也可以到神面前；無論我們裏面有甚麼光景，就把那種光景帶到神面前。

五 我們不該顧自己的光景，反而要藉着仰望神、瞻仰祂、讚美祂、感謝祂、敬拜祂並吸取祂，進到神的面前來接觸祂；這樣，我們就會享受神的豐富，飽嘗祂的甘甜，接受祂作亮光和能力，裏面平安、光明、剛強且有力；如此我們就學會這功課：在我們向聖徒供應話語時要留在與神的聯結裏—彼前四 10 ～ 11，林後二 17，十三 3。

【週二】

貳 歌羅西二章六至七節啓示基督是美地，是我們已經在其中生根的豐富土壤，使我們能憑着從這土壤所吸收的元素而長大—參林前三 6，9，西二 19：

一 保羅與神同工，將信徒作爲活的植物，栽種在基督這土壤裏；神將我們這些活的植物放在基督這土壤

2. By the divine dispensing through the washing of the water of life in the word of Christ, He beautifies us as the house of His beauty to be His beautiful bride for His beautification—Isa. 60:7, 9, 13, 19, 21; 59:21; Eph. 5:26-27; Rev. 19:7.

C. There is a hymn that says, "Just as I am" (Hymns, #1048); this means that we should come to God just as we are without trying to improve or change our condition; we received Christ in this way, and we should walk in Christ in this way—Col. 2:6-7a.

D. To pray is to come to the Lord just as we are; when we come to the Lord, we should lay our inner condition before Him and tell Him that we are short in every matter; even if we are weak, confused, sad, and speechless, we can still come to God; no matter what our inner condition is, we should bring it to God.

E. Instead of caring about our condition, we need to enter into God's presence to contact Him by looking to Him, beholding Him, praising Him, giving thanks to Him, worshipping Him, and absorbing Him; then we will enjoy God's riches, taste His sweetness, receive Him as light and power, and be inwardly peaceful, bright, strong, and empowered; we will then learn the lesson of staying connected to Him when we are ministering the word to the saints—1 Pet. 4:10-11; 2 Cor. 2:17; 13:3.

§Day 2

II. Colossians 2:6-7 reveals that Christ as the good land is the rich soil in which we have been rooted so that we may grow with the elements that we absorb from the soil—cf. 1 Cor. 3:6, 9; Col. 2:19:

A. By working together with God, Paul planted the believers as the living plants into Christ as the soil; God put us, the living plants, into Christ

裏，（林前一30，羅六4～5，）使我們能在基督這生命裏長大，（弗四15～16，）並在生命中變化爲寶貴的材料，爲着神的建造。（林前三12。）

二 按照神的經綸，信靠主的人像樹栽於水旁，這表徵神乃是活水的泉源；（耶二13，十七7～8；）樹在河邊，藉着吸取水的一切豐富而生長，這是神藉着神聖的分賜完成祂經綸的一幅圖畫。（參賽五七20～21與20註1，五五7，十二1～6，約四10，14，七37～38，林前十二13。）

三 我們這些樹要接受神聖的分賜，就必須吸取神這水；（參三6；）這位供應之神的豐富分賜到我們這些樹裏面，就以神的神性將我們構成，使我們以神的增長而長大；（西二19；）這樣，我們就與神成爲一，有同樣的元素、素質、構成和樣子。（啓四3，二一11。）

四 植物若沒有從土壤裏吸取養分，就無法長大；照樣，我們若沒有接受從基督這元首所出來的，身體也無法長大；所以，持定元首就等於在基督這土壤裏面生根；持定元首就是留在基督裏，一直親密的聯於祂，在我們與祂之間沒有任何絕緣體—西二19。

五 基督身體的長大在於我們裏面神的增長，神的加添，神的增多；神的建造乃是藉着我們吸取基督的豐富，而『長成在主裏的聖殿』；我們也『在祂裏面同被建造，成爲神在靈裏的居所』；神的家真實的建造，乃是藉着信徒生命的長大—弗二21～22。

六 個別的長大成了團體的長大；倘若所有的肢體都個別的長大，身體就會團體的被建造起來—

as the soil (1 Cor. 1:30; Rom. 6:4-5) so that we may grow in Christ as life (Eph. 4:15-16) and be transformed in life to become precious materials for God's building (1 Cor. 3:12).

B. According to God's economy, the one who trusts in the Lord is like a tree planted by water, signifying God as the fountain of living waters (Jer. 2:13; 17:7-8); a tree grows beside a river by absorbing all the riches of the water; this is a picture of God's economy, which is carried out by His divine dispensing (cf. Isa. 57:20-21 with footnote 1 on v. 20; 55:7; 12:1-6; John 4:10, 14; 7:37-38; 1 Cor. 12:13).

C. In order to receive the divine dispensing, we as the trees must absorb God as the water (cf. 3:6); the riches of the supplying God dispensed into us as the trees constitute us with God's divinity and cause us to grow with the growth of God (Col. 2:19); in this way we and God become one, having the same element, essence, constitution, and appearance (Rev. 4:3; 21:11).

D. If a plant does not absorb nutrients from the soil, the plant cannot grow; likewise, if we do not receive what comes out of Christ as the Head, the Body cannot grow; holding the Head is, therefore, equal to being rooted in Christ as the soil; to hold the Head is to remain in Christ, staying intimately connected to Him without any insulation between us and Him—Col. 2:19.

E. The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us; God's building is "growing into a holy temple in the Lord" in whom we also "are being built together into a dwelling place of God in spirit" by our absorbing the riches of Christ; the actual building of the house of God is by the believers' growth in life—Eph. 2:21-22.

F. Individual growth becomes corporate growth; if all the members grow individually, the Body will be built up corporately—Hymns, #395

詩歌二九八、六〇六首。

七 歌羅西二章七節把生根和建造相題並論，原因在於：生根是爲着長大，而長大就是真正的建造；（弗四 15～16，林前三 6，9；）要在基督裏深深的扎根，惟一的路乃是接觸祂這土壤，爲要天天吸取話中的水；（弗五 26；）這樣，我們就能『往下扎根，向上結果』。（賽三七 31。）

八 我們需要天天與基督有個人、私下接觸的時間，花時間吸取基督；（太六 6，十四 22～23，可一 35；）這會使我們自然而然的在基督裏行事爲人並活出基督，爲着基督團體的彰顯（西二 6～7）：

1 我們每天都需要有充分的時間來禱告，這使我們能更多吸取神的豐富；許多聖徒早晨花時間與主同在，然而，他們卻沒有吸取多少祂的豐富，原因在於他們太匆忙了；我們如果匆匆忙忙，就無法把基督的豐富吸收進來作養分—參詩一一九 48，97。

2 我們必須花更多個人和私下的時間與主同在，爲着吸取主；我們必須操練我們的靈，更多花時間在靈裏愛慕主、讚美祂、向祂獻上感謝、並且自由的對祂說話；這樣，當我們享受神作我們的筵席時，神就使我們生長—太二二 4，啓三 20。

3 我們藉着神是靈、是生命、以及是歡喜快樂的話，（約六 57，63，耶十五 16，）而接受神作我們新的養分和新鮮的享受，神就加增到我們裏面來，這就是祂叫我們生長。（書一 8～9，詩一一九 15，48。）

4 我們若是個人且私下的，天天花相當的時間與主同在，爲着吸取神，祂的臉作爲救恩就要成爲我們臉上的救恩—四二 5，11。

and #840.

G. Colossians 2:7 puts being rooted and being built up together; this is because being rooted is for growing, and growing is genuine building (Eph. 4:15-16; 1 Cor. 3:6, 9); the only way to become deeply rooted in Christ is to contact Him as the soil in order to daily absorb the water in the word (Eph. 5:26); in this way we "take root downward and bear fruit upward" (Isa. 37:31).

H. We need to take time to absorb Christ day by day by having a personal and private time with Him (Matt. 6:6; 14:22-23; Mark 1:35) so that spontaneously we will walk in Christ and live out Christ for the corporate expression of Christ (Col. 2:6-7):

1. Our daily need is to allow adequate time for prayer, which will enable us to absorb more of the riches of our God; in the morning many saints may spend time with the Lord, but they may not absorb much of His riches because they are in too much of a hurry; we cannot absorb the riches of Christ into us as our nourishment if we are in a hurry—cf. Psa. 119:48, 97.

2. We must spend more personal and private time with the Lord in order to absorb Him; we must exercise our spirit to spend more time in our spirit to adore the Lord, to praise Him, to offer thanks to Him, and to speak to Him freely; then God will give us the growth as we enjoy Him as our banquet—Matt. 22:4; Rev. 3:20.

3. The addition of God into us by receiving Him as our new nourishment and fresh enjoyment through His words of spirit, life, gladness, and joy (John 6:57, 63; Jer. 15:16) is the growth that He gives (Josh. 1:8-9; Psa. 119:15, 48).

4. If we spend a considerable amount of personal and private time with the Lord daily in order to absorb God, the salvation of His countenance will become the salvation of our countenance—42:5, 11.

【週三】

叁 禱告的意義也是要我們發表神；在詩篇二十七篇四節，大衛說他所渴望的不僅是瞻仰耶和華的榮美，更是要『在祂的殿裏求問』；求問乃是讓神在我們裏面說話，這樣，禱告中向祂所說的話事實上就是神在我們裏面的說話，是神的發表：

一 真實的禱告乃是我們來到神面前，讓神在我們裏面說話，把神對我們所說的向祂發表回去—『你說，你們當尋求我的面；那時我的心向你說，耶和華阿，你的面我正要尋求。』（8。）

二 約翰十五章七節說，『你們若住在我裏面，我的話也住在你們裏面，凡你們所願意的，祈求就給你們成就；』這節陳明三個非常重要的點：

1 第一，我們要住在主裏面，就是留在與主的交通裏。

2 第二，主的話必須住在我們裏面；當我們住在主裏面，與主有不斷的交通，主就在我們裏面說話。

3 第三，我們向主的祈求，乃是從主在我們裏面說話而來的；如果我們與主有交通，祂就在我們裏面說話；這樣，我們就有話向主祈求，向主禱告。

三 當我們真正的摸着神、接觸神並吸取神時，祂就在我們裏面說話；然後我們就照着祂內裏的說話禱告；禱告就是進到神面前、遇着神、親近祂、和神有了交流並吸取祂，使祂能在我們裏面對我們說話；當我們用祂對我們所說的話向祂禱告時，我們的禱告就將神發表出來。

§Day 3

III. The meaning of prayer is also for us to express God; in Psalm 27:4 David says that he desired not only to behold the beauty of Jehovah but also "to inquire in His temple"; to inquire is to let God speak within us so that the words spoken to Him in prayer are actually God's speaking within us, God's expressions:

A. Real prayer is our coming to God, letting God speak within us, and expressing to God what He has spoken back to Him—"When You say, Seek My face, / To You my heart says, Your face, O Jehovah, will I seek" (v. 8).

B. John 15:7 says, "If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you"; this verse presents three crucial points:

1. First, we must abide in the Lord, which is to remain in fellowship with the Lord.

2. Second, the Lord's words must abide in us; when we abide in the Lord and are in constant fellowship with Him, He speaks within us.

3. Third, our asking the Lord comes from the Lord's speaking within us; if we are in fellowship with the Lord, He will speak within us, and then we will have the words with which to ask Him, that is, to pray to Him.

C. When we really touch, contact, and absorb God, He will speak within us; then we pray according to His inner speaking; to pray is to go to God, meet Him, draw near to Him, commune with Him, and absorb Him so that He can speak to us inwardly; when we pray to Him with His words to us, our prayer expresses God.

【週四】

§Day 4

四 我們在與主接觸的事上，需要學習以下的原則：

1 我們在禱告中不該支配主；（參二 4；）反之，我們該像大數的掃羅那樣問：『主阿，我當作甚麼？』而不是說，『主阿，我要這樣作。』（徒二二 10。）

2 我們親近主，與祂接觸時，祂就使我們看見我們的需要，把我們身上的難處、錯處、污點和罪點出來；我們接受活水的路，就是向主承認這些罪—約四 15 ～ 18。

3 我們親近主以接觸祂時，該尋求主自己，就是那看不見、屬靈的事，而不是看得見、物質的事—六 27，31 ～ 33，林後四 18，來十一 27。

【週五】

4 人的意見阻擋主的大能，所以必須等我們輭弱到絕境，失敗到盡頭，完全到死地，主纔在我們裏面顯明祂自己，向我們顯爲復活的大能—約十一 3，5 ～ 6，17，21，25 ～ 26，32 ～ 35，38，41 ～ 44，林後一 8 ～ 9。

5 我們親近主時，需要讓祂在我們身上隨意作事—約十三 6 ～ 9，路一 37 ～ 38。

6 甚至在我們對主冷淡無情，或落到世界裏的時候，祂還要向我們顯現；我們會失敗和改變，主絕不會失敗或改變—約二一 1 ～ 25，賽四九 15 ～ 16，耶三一 3。

【週六】

五 求問的禱告最尊重神；大衛知道如何禱告，因爲他常求問耶和華；（撒上二三 2，4，三十 8，撒下二 1，五 19，23；）神藉申言者拿單對大衛說話之後，大衛『坐在耶和華面前』，（七 18，）並對主說，『照你所說的而行；』（25 下；）

D. In our contact with the Lord, we need to learn the following principles:

1. We should not direct the Lord in our prayer (cf. 2:4); instead, like Saul of Tarsus, we should ask, "What shall I do, Lord?" not "This is what I will do, Lord" (Acts 22:10).

2. When we draw near to the Lord and contact Him, He causes us to see our needs and points out our problems, faults, stains, and sins; the way for us to take the living water is to confess these sins to the Lord—John 4:15-18.

3. When we draw near to the Lord to contact Him, we should seek the Lord Himself as the unseen spiritual matters, not the seen physical matters—6:27, 31-33; 2 Cor. 4:18; Heb. 11:27.

§Day 5

4. Human opinions frustrate the Lord's power, so not until we are hopelessly weak, an utter failure, and completely dead, will the Lord manifest Himself in us and to us as resurrection power—John 11:3, 5-6, 17, 21, 25-26, 32-35, 38, 41-44; 2 Cor. 1:8-9.

5. When we draw near to the Lord, we need to let Him do what He wills in us—John 13:6-9; Luke 1:37-38.

6. Even when we are cold and indifferent toward the Lord or have fallen into the world, He will manifest Himself to us; we may fail and change, but the Lord never fails or changes—John 21:1-25; Isa. 49:15-16; Jer. 31:3.

§Day 6

E. Inquiring prayers honor God; David knew how to pray because he often inquired of Jehovah (1 Sam. 23:2, 4; 30:8; 2 Sam. 2:1; 5:19, 23); after God spoke to David through Nathan the prophet, David "sat before Jehovah" (7:18) and told the Lord, "Do as You have spoken" (v. 25b); he then told the Lord that because of His speaking,

然後他告訴主，因爲祂的說話，『僕人心中纔敢向你如此禱告。』（27。）

"Your servant has found it in his heart to pray this prayer to You" (v. 27).

肆 最好的禱告，乃是人和神作朋友的禱告；亞伯拉罕是神的朋友；在創世記十八章，天上的神降卑自己來與亞伯拉罕作朋友：

IV. The best prayer is to pray to God as a friend; Abraham was the friend of God; in Genesis 18 the God of heaven humbled Himself in order to befriend Abraham:

一 亞伯拉罕受割禮之後，他的天然力量被了結，他就活在與神親密的交通裏，並成爲神的朋友—十三3～4，18，十七1～16，代下二十7，賽四一8，雅二23。

A. After he was circumcised and his natural strength was terminated, Abraham lived in intimate fellowship with God and became God's friend—13:3-4, 18; 17:1-16; 2 Chron. 20:7; Isa. 41:8; James 2:23.

二 亞伯拉罕在神面前榮耀的代求，乃是兩個朋友之間富有人性、親密的談話，是照着神心頭願望的揭示而有的親密談話—創十八1～33。

B. The glorious intercession that Abraham made before God was a human, intimate conversation between two friends, an intimate talk according to the unveiling of God's heart's desire—Gen. 18:1-33.

三 甚至在成爲肉體以前，（約一14，）耶和華作爲基督，就在人的形狀裏帶着人的身體，向亞伯拉罕顯現，並在人的水平上與他交談；（創十三18，十八1～22；）當亞伯拉罕享受與神甜美的交通時，他從神得着關於以撒的出生和所多瑪毀滅的啓示。

C. Even before the incarnation (John 1:14) Jehovah as Christ appeared to Abraham in a human form, with a human body, and communed with him on a human level (Gen. 13:18; 18:1-22); as Abraham was enjoying sweet fellowship with God, he received a revelation from Him regarding the birth of Isaac and the destruction of Sodom.

四 以撒的出生與基督來作恩典有關，所多瑪的毀滅與神對罪的審判有關；這意即基督必須進來，罪必須出去。

D. The birth of Isaac is related to the coming of Christ as grace, and the destruction of Sodom is related to God's judgment upon sin; this means that Christ must come in and sin must go out.

五 神向亞伯拉罕啓示祂要毀滅所多瑪的心意，因爲祂在尋找一個代求者來爲羅得代求；（16～22，十九1，參來七25，賽五九16，結二二30；）神想要拯救羅得，好保護經由路得（她是摩押人，是羅得的後裔）而有的基督家譜。（創十九37，得一4，太一5。）

E. God revealed to Abraham His intention to destroy Sodom, because He was seeking an intercessor to intercede for Lot (vv. 16-22; 19:1; cf. Heb. 7:25; Isa. 59:16; Ezek. 22:30); God wanted to save Lot in order to protect Christ's genealogy through Ruth, a Moabitess and a descendant of Lot (Gen. 19:37; Ruth 1:4; Matt. 1:5).

六 所以，在神與亞伯拉罕親密的交通中，神沒有題起羅得的名字，乃是以奧祕的方式啓示祂心頭的願望；正確的代求不是由人發起，乃是由於神

F. Thus, in God's intimate fellowship with Abraham, in a mysterious way, without mentioning Lot's name, God revealed His heart's desire; the proper intercession is not initiated by man but by God's revelation;

的啓示；因此，這樣的代求發表神的願望，並完成神的旨意—創十八 17，20 ～ 23，十九 27 ～ 29，詩二七 4 ～ 8，來四 16，七 25，雅五 17。

七 表面上，亞伯拉罕是爲所多瑪代求；實際上，他是用暗示爲羅得代求，（創十四 12，十八 23，十九 1，27 ～ 29，）這表明我們該爲神那些飄流到世界裏的子民代求。

八 在亞伯拉罕爲羅得的代求裏，他不是照着神的愛和神的恩向神懇求，乃是照着神義的法則向神挑戰；神的義比祂的愛和恩更約束祂—十八 23 ～ 25，羅一 17。

九 代求乃是照着神裏面的心意與神親密的談話；爲此我們必須學習逗留在神面前—創十八 25 ～ 32。

十 亞伯拉罕的代求不是結束於亞伯拉罕的說話，乃是結束於神的說話；這表明真正的代求是神在我們的說話裏說話—33 節，約十五 7，羅八 26 ～ 27。

十一 在我們與神親密的交通裏，我們得着啓示，一切不可能對基督都成爲可能—創十八 10 ～ 15，二一 1 ～ 8，路十八 27。

伍 在我們禱告的第一面，我們進入與神的交通中，神就會把祂工作的負擔塗抹在我們裏面，把神的心意啓示給我們；然後我們禱告的第二面是求問主，就着主的旨意和工作的負擔祈求主；這樣我們就與神配合，與神同工，完成禱告的目的—賽六二 6 ～ 7，四五 11，結二二 30，但九 2 ～ 4，撒上十二 23，林前三 9，林後六 1 上。

thus, it expresses God's desire and carries out God's will—Gen. 18:17, 20-23; 19:27-29; Psa. 27:4-8; Heb. 4:16; 7:25; James 5:17.

G. Apparently, Abraham was interceding for Sodom; actually, he was interceding for Lot by implication (Gen. 14:12; 18:23; 19:1, 27-29), showing that we should intercede for God's people who have drifted into the world.

H. In Abraham's intercession for Lot, he did not beg God according to His love and grace; he challenged God according to His righteous way; God's righteousness binds Him much more than His love and grace do—18:23-25; Rom. 1:17.

I. Intercession is an intimate conversation with God according to the inward intention of His heart; for this we must learn to linger in the presence of God—Gen. 18:25-32.

J. Abraham's intercession did not terminate with Abraham's speaking but with God's, showing that genuine intercession is God's speaking in our speaking—v. 33; John 15:7; Rom. 8:26-27.

K. In our intimate fellowship with God, we receive the revelation that all the impossibilities become possibilities with Christ—Gen. 18:10-15; 21:1-8; Luke 18:27.

V. During the first aspect of our prayer, we enter into fellowship with God, who then anoints us with His burden for the work and reveals His intention to us; the second aspect of our prayer is then to inquire of the Lord by petitioning Him concerning His will and His burden for the work; then we carry out the purpose of prayer by coordinating with God to co-work with God—Isa. 62:6-7; 45:11; Ezek. 22:30; Dan. 9:2-4; 1 Sam. 12:23; 1 Cor. 3:9; 2 Cor. 6:1a.

第四週■週一

晨興餧養

詩二七 1『耶和華是我的亮光，是我的拯救；…耶和華是我生命的力量…。』

4『有一件事，我曾求耶和華，我仍要尋求；就是一生一世住在耶和華的殿中，瞻仰祂的榮美，在祂的殿裏求問。』

禱告就是接觸神，在接觸裏吸取神。所以，禱告不在你說多少話，也不在你求告多少，乃在你接觸神多少。你接觸神多，吸取神就多；吸取神多，享受神、享用神的救恩也就加多。

我們要作一點說明，因爲我們對於神和神的救恩，有許多不準確的觀念。詩篇二十七篇一節說，『耶和華是我的亮光，是我的拯救。』這裏不是說神光照我，乃是說神就是我的亮光；不是說神拯救我，乃是說神就是我的拯救。…神光照我，拯救我，乃是神爲我作事；但神是我的亮光，是我的拯救，乃是神自己就是那件事。我有神，就有亮光，就有拯救；我沒有神，就沒有亮光，沒有拯救。（禱告的意義與目的，四至五頁。）

信息選讀

電在電燈裏，是電光；在電熨斗裏，是電熱；在電風扇裏，是電力。電遇到這一個需要，是力量；遇到那一個需要，是亮光；遇到另一個需要，是熱力。照樣，亮光是神自己，拯救是神自己，能力是神自己，恩典是神自己，我們屬靈上所需要的每一項，都是神自己。除了祂自己之外，神沒有給我們任何一件其他的東西。所以，我們若失掉神，就甚麼都得不到。

WEEK 4—DAY 1

Morning Nourishment

Psa. 27:1 Jehovah is my light and my salvation;...Jehovah is the strength of my life...

4 One thing I have asked from Jehovah; that do I seek: to dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in His temple.

To pray is to contact God and to absorb Him in that contact. Thus, the importance of prayer does not depend on how much we say to God or on how much we cry out to Him but on how much we contact Him. The more we contact God, the more we will absorb Him, and the more we absorb Him, the more we will enjoy God and salvation.

Let me say a word here to clear up our inaccurate concepts concerning God and His salvation. Psalm 27:1 says, "Jehovah is my light and my salvation." This verse does not say that God shines on us but that He is our light, nor does it say that God saves us but that He is our salvation.... By shining on us and saving us, God is accomplishing something for us. But by being our light and our salvation, God Himself is what we need. When we have God, we have light and salvation. Without God we have neither light nor salvation. (CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," p. 223)

Today's Reading

Electricity is the electric light in a lamp, the electric heat in an iron, and the electric power in a fan. Electricity is light to meet one need, heat to meet another need, and power to meet yet another need. Similarly, light is God, salvation is God, power is God, and grace is God. Every spiritual need that we have is God Himself. God has not given us anything besides Himself. Hence, if we lose God, we lose everything; that is, we have nothing.

無論在新約或舊約時代，凡認識神的人，都這樣經歷神。大衛從他的經歷中，有了啓示，認識神是他的亮光，是他的拯救。〔詩二七1。〕…他巴不得能天天時時都接觸神，吸取神。他的瞻仰，說出他怎樣接觸神，怎樣把神吸取到他裏面。他一接觸神，裏面就明亮；他一吸取神，裏面就有拯救。他乃是藉着瞻仰神而得着神，在他裏面作他的亮光，作他的拯救。這是一個非常大的關鍵，非常大的訣竅。

神是靈，我們要接觸祂，吸取祂，不一定在於外面的話語。…若是我們到神面前，雖然沒有說甚麼話，但我們的全人、全心都到神面前，在那裏歎息，仰望神，皺皺眉，承認自己真不行，真輭弱，爬不起來，不像樣，裏面實在乾渴，傳福音沒有話，碰到弟兄姊妹也不喜歡交通。我們到神面前，就要這樣把裏面的光景都攤出來，甚至告訴神，說，『神阿，我甚麼都搆不上。』總之，無論我們裏面有甚麼光景，就把那種光景帶到神面前。有一首詩歌說，『照我本相，』（詩歌七二四首，）意思是照着我們原本的樣子來到神面前，一點都不必改、不必動。

許多人禱告親近神時，有一個天然的觀念，以爲總要把自己改一改，準備準備，等到自己光景改善了，或者裏面感覺剛強了，再到神面前。這種觀念是錯誤的；這不是禱告。禱告是照我本相，…一點都不必改，不必等，更不必準備；即使你輭弱、糊塗、難過、沒有話說，也可以到神面前。

我們在禱告中，應當多多瞻仰神的榮臉，停留在祂的面光中，對祂有敬拜和讚美，也有感謝和默想。要思想祂的作爲、祂的自己，不要看我們的光景，也不要看四圍的情形。這樣仰望神，等候神，默想神，就能把神吸取到我們裏面。（禱告的意義與目的，五至八、一一頁。）

參讀：禱告的意義與目的，第一至四篇。

Those who knew God in the Old Testament age experienced Him in this way, and those in the New Testament age also experience God in this way. David received revelation from his experience to see that God was his light and his salvation [Psa. 27:1].... David was eager to contact and absorb God daily and hourly. David contacted and absorbed God by beholding Him. When he contacted God, he was enlightened within, and when he absorbed God, he received salvation within. David obtained God as his light and salvation by beholding God. This is a great key and a great secret to experiencing God.

God is Spirit; hence, our contacting and absorbing Him do not depend on our words....We may not say anything when we come to God, but our whole being, including our heart, should face God. While we look to God, we may sigh and confess that we are incompetent, weak, unable to rise, unpresentable, and thirsty and that we lack words for the gospel and are not inclined to fellowship with the saints. We should lay our inner condition before God and even tell Him that we are short in every matter. No matter what our inner condition is, we should bring it to God. There is a hymn that says, "Just as I am" (Hymns, #1048). This means that we should come to God just as we are without trying to improve or change our condition.

Many believers have the natural concept that before they can pray and draw near to God, they must wait until their condition improves or until their inner feeling is strong. This concept is not according to the meaning of prayer. To pray is to come to God just as we are....We do not need to wait for anything, change anything, or prepare anything. Even if we are weak, confused, sad, and speechless, we can still come to God.

When we pray, we should behold His glorious face and linger in His presence to worship, praise, give thanks to Him, and muse upon Him. We should think of His works and His person and not look at our condition or our environment. By looking to God, waiting on Him, and musing upon Him, we can absorb Him into us. (CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," pp. 223-225, 227)

Further Reading: CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," chs. 1-4

第四週■週二

晨興餧養

西二7『在祂裏面已經生根，並正被建造，且照着你們所受的教導，在信心上得以堅固，洋溢着感謝，就要在祂裏面行事爲人。』

19『…持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。』

歌羅西書含示，信徒要像生根在土壤中的植物那樣長大。〔參二7。〕…這含示在神眼中，我們乃是植物。…在生命裏長大乃是以神的增長而長大。這就是以神的擴增而長大。真正的長大乃是神的擴增，神的加多。神自己並不需要增長。祂是永遠、完全、完整的。然而，神必須在我們裏面增長。你裏面有多少三一神？你難道不需要神在你裏面更擴增、更加多麼？我們都需要神的擴增。我們需要以神的增長而長大；那就是說，我們需要神在我們裏面擴增、增長。（歌羅西書生命讀經，四六八、四七〇至四七一頁。）

信息選讀

〔在歌羅西二章十九節，〕持定元首等於住在基督裏。當然，持定元首含示我們沒有與祂分離，沒有與祂隔絕。保羅寫信給歌羅西人的時候，他們因着文化，已經有點與基督分離了。文化能成爲一種絕緣體，使我們離開基督。持定元首就是留在基督裏，在我們與祂之間沒有任何的絕緣體。

十九節裏『本於祂』一辭指明有些東西從元首出來，使身體長大。身體的長大在於有東西從基督這位元首出來，正如植物的長大在於養分從土壤進到

WEEK 4—DAY 2

Morning Nourishment

Col. 2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

In the book of Colossians there are implications that believers are to grow like plants rooted in the soil [cf. 2:7]....This implies that, in God's eyes, we are plants. To grow in life is to grow with the growth of God. It is to grow with the increase of God. True growth is the increase of God, the addition of God. In Himself, God does not need to grow. He is eternal, perfect, and complete. However, there is the need for God to grow in us. How much of the Triune God do you have within you? Do you not need more of the increase, the addition, of God within you? We all need the increase of God. We need to grow with the growth of God; that is, we need God to increase, to grow, in us. (Life-study of Colossians, pp. 378, 380)

Today's Reading

In Colossians 2:19..."holding the Head" is equal to abiding in Christ. Of course, to hold the Head implies that we are not detached, or severed, from Him. At the time Paul wrote to the Colossians, they had been somewhat detached from Christ by their culture. Culture can be a form of insulation, which keeps us from Christ. To hold the Head is to remain in Christ without any insulation between us and Him.

The words out from whom in verse 19 indicate that something is coming out from the Head to cause the Body to grow. The growth of the Body depends on what comes out of Christ as the Head, just as the growth of a plant depends

植物裏。植物若沒有從土壤裏吸取養分，就無法長大。照樣，我們若沒有接受從基督這元首所出來的，身體也無法長大。所以，持定元首就等於在基督這土壤裏面生根。

我們的需要乃是花時間吸取神。我們每天怎樣花時間喫東西，我們也該照樣花時間吸取主，花時間吸收基督的豐富。我們與主接觸不該匆匆忙忙的。…我們需要有充分的時間來禱告，這使我們能更多吸取神的豐富。…祂乃是真實的、豐富的、實在的，我們需要吸取祂。今天我們的神乃是經過過程、包羅萬有的靈，而我們有靈可以吸取祂。因此，我們必須操練我們的靈，留在神的面光中來吸取祂。這是需要花時間的。雖然我們都經歷過吸取神的豐富，但我們的經歷還不彀充分。因這緣故，我們必須花更多的時間來吸取祂。不要浪費時間在心思、情感、意志裏，乃要更多花時間在靈裏愛慕主，讚美祂，向祂獻上感謝，並且自由的對祂說話。你這樣與祂交通，就吸取祂的豐富，祂也會更多把祂自己加到你裏面。神越加到我們裏面，就越使我們生長。這就是神叫人生長的路。（歌羅西書生命讀經，五六二至五六三、五六七至五六八頁。）

如果你每天都花一些時間禱告，吸取神自己，祂臉上的救恩，定規要變作你臉上的救恩。（詩四二5，11。）或許你很憂愁，到神面前跪了二十分鐘都沒有說話，只有歎息、難過、傷心並等候。但希奇的是，過了二十分鐘，你的面色改變了；憂傷的面容變作喜樂的面容。你的臉上顯出救恩，這個救恩是來自神的臉；因爲你和神面對面，所以祂臉上的救恩，變成你臉上的救恩。（禱告的意義與目的，一一頁。）

參讀：歌羅西書生命讀經，第四十四、五十二至五十三、五十六至五十七篇。

on what comes into the plant from the soil. If a plant does not absorb nutrients from the soil, the plant cannot grow. Likewise, if we do not receive what comes out from Christ as the Head, the Body cannot grow. Holding the Head is, therefore, equal to being rooted in Christ as the soil.

Our need is to take time to absorb God. As we daily take time to eat food, we should daily take time to absorb the Lord, take time to assimilate the riches of Christ. Our contact with the Lord should not be rushed….We need to allow adequate time for prayer. This will enable us to absorb more of the riches of our God. He is real, rich, and substantial, and we need to absorb Him. Our God today is the processed, all-inclusive Spirit, and we have a spirit with which to absorb Him. Thus, we must exercise our spirit to stay in His presence to absorb Him. This takes time. Although we all have experienced absorbing the riches of God, our experience is not yet adequate. For this reason, we must spend more time to absorb Him. Do not spend so much time in your mind, emotion, and will, but spend more time in your spirit to adore the Lord, to praise Him, to offer thanks to Him, and to speak to Him freely. As you fellowship with Him in this way, you will absorb His riches, and He will add more of Himself into you. The more God is added into us, the more growth He gives to us. This is the way God gives the growth. (Life-study of Colossians, pp. 453, 456-457)

If we would spend some time to pray every day in order to absorb God, the salvation of His countenance will become the salvation of our countenance (Psa. 42:5, 11). Perhaps a sister is very sorrowful and can only sigh in grief and sorrow during the twenty minutes that she spends in God’s presence. However, after twenty minutes her countenance will change, and she will become joyful. Our countenance manifests the salvation that comes forth from God’s countenance. Because we spend time face to face with God, the salvation of His countenance becomes the salvation of our countenance. (CWWL, 1956, vol. 3, “The Meaning and Purpose of Prayer,” p. 227)

Further Reading: Life-study of Colossians, msgs. 44, 52-53, 56-57

第四週■週三

晨興餧養

詩二七8『你說，你們當尋求我的面；那時我的心向你說，耶和華阿，你的面我正要尋求。』

約十五7『你們若住在我裏面，我的話也住在你們裏面，凡你們所願意的，祈求就給你們成就。』

禱告的意義，第一是吸取神，第二是發表神；這二者是相聯的。發表神，意思就是讓神說話，讓神發表出來。禱告並不是我們說話，發表我們自己，乃是讓神說話，發表祂自己。

新約中有一個馬大，非常多言多語。…當馬大的兄弟拉撒路死了之後，主到了馬大那裏。馬大沒有讓主先說話，她一看見主，開頭一句話就說，『主阿，你若早在這裏，我兄弟就不會死。』（約十一21。）主對她說，『我是復活，我是生命；信入我的人，雖然死了，也必復活；…你信這話麼？』（25～26。）馬大回答說，『主阿，是的；我信你是基督，是神的兒子。』（27。）她對主所說的，和主向她所啓示的，根本不合。她一直說話，因此主的話說不到她裏面。…真正的禱告乃是人到神面前，不自己說話，而讓神說話；不發表自己，而讓神發表。然而許多時候，我們在禱告中就像馬大，只顧發表自己，而沒有讓神發表。（禱告的意義與目的，一二至一三頁。）

信息選讀

這並不是說，禱告都不要講話。禱告也會講話，問題是講甚麼話。在禱告裏，應當講神在我們裏面講的話。神在我們裏面講話了，我們把祂在裏面講的，再對祂講。…詩篇二十七篇八節所說的就是這原則。…這就是根據神在裏面說話而有的禱告。所

WEEK 4—DAY 3

Morning Nourishment

Psa. 27:8 When You say, Seek My face, to You my heart says, Your face, O Jehovah, will I seek.

John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

The first meaning of prayer is to absorb God, and the second meaning is to express God. These meanings are related. To express God means to let Him speak, that is, to let God be expressed. Prayer is not our speaking or expressing ourselves. Prayer is our letting God speak and express Himself.

In the New Testament Martha had much to say. When Martha's brother, Lazarus, died and the Lord came, Martha did not let the Lord speak first. As soon as she saw the Lord, she said, "Lord, if You had been here, my brother would not have died" (John 11:21). The Lord said to her, "I am the resurrection and the life; he who believes into Me, even if he should die, shall live.... Do you believe this?" (vv. 25-26). Martha replied, "Yes, Lord; I have believed that You are the Christ, the Son of God" (v. 27). What Martha said did not correspond with what the Lord revealed to her. Because she kept speaking, the Lord's words could not get into her.... Real prayer is our coming to God and letting God speak and express Himself instead of speaking our own words and expressing ourselves. We are often like Martha in our prayer. Our only care is to express ourselves, not to let God express Himself. (CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," pp. 227-228)

Today's Reading

We should speak when we pray; however, the question is, What do we say? In our prayer we should say what God is saying within us. God speaks within us, and to pray is to repeat what He has spoken back to Him. This is the principle of Psalm 27:8.... Such prayer is according to God's speaking within us. Therefore, the words we utter in prayer are an expression of

以禱告時，外面的話，乃是發表裏面的話。外面是人說話，裏面是神說話。神在裏面說了，人纔在外面說。禱告不是你說話求甚麼，乃是你發表神在你裏面所說的；所以，你的禱告就成了神的發表。這纔是真正的禱告。

我們可能有這樣的經歷，當我們聽見召會需要爲某次特別聚會禱告，或爲召會的復興而禱告，正當我們跪下來要開始禱告時，覺得裏面有從主來的話，把我們裏面的光景，以及我們在主面前的情形，都說了出來。這時候，我們就該停止所有想要禱告的項目，不要顧召會復興，也不要管特別聚會或其他的事，只該跟着裏面的感覺，說出裏面主對我們說的話。我們裏面若感覺主責備說，『你這個人滿了血氣。』我們就應該說，『主阿，我是一個滿了血氣的人。』又感覺到主說，『你這個人全是自己。』我們立刻就該說，『主阿，我是一個滿了自己的人。』…詩篇二十七篇四節，大衛說要瞻仰神的榮美，『在祂的殿裏求問。』大衛不是說『求告』，也不是說『求討』，乃是說『求問』。求問，就是來問神。

總之，禱告的意義就是吸取神並發表神。每一次的禱告都該碰着神，都該讓神經過而得着發表。我們這樣禱告，結果裏面就能給神一再塗抹，而得與神更多調和。這時我們就會知道，神是我們的一切；我們也必看見，神無時無刻不與我們同在，並且在我們每一點的需要上，祂都作了我們的供應。

〔約翰十五章七節〕給我們看見三個非常重要的點。第一，我們要住在主裏面。住在主裏面，就與主有交通；與主交通，就是住在主裏面。第二，主的話住在我們裏面。因着我們住在主裏面，與主有不斷的交通，主就在我們裏面對我們說話。第三，我們向着主有出乎心願的祈求。這種祈求或禱告，乃是從主在我們裏面說話而來的。如果我們是一個與主有交通的人，主就在我們裏面向我們說話；主說了話，我們就有話向主祈求，向主禱告。（禱告的意義與目的，一三至一六頁。）

參讀：以弗所書生命讀經，第九十五篇；來到施恩的寶座前（小册）。

the speaking within us. Without is man's speaking, but within is God's speaking. Once God speaks within, we speak without. Prayer is not our asking for something through speaking; it is our expressing what God has spoken within us. Hence, our prayer becomes God's expression. This is real prayer.

For example, we hear that the church needs to pray for a certain special meeting or for the revival of the church. Just as we begin to pray, we sense a word from the Lord telling us something concerning our inner condition and our situation. We should stop praying and forget about the revival of the church or the special meeting and follow the inner sense; we should speak the words that the Lord has spoken. If we sense the Lord's rebuke, saying, "You are full of the flesh," we should say, "Lord, I am full of the flesh." If we sense that the Lord is saying, "You are full of the self," we should immediately say, "Lord, I am full of the self." In Psalm 27:4 David said that he desired to behold the beauty of Jehovah and "inquire in His temple." David did not say "cry out" or "beseech" but "inquire." To inquire is to ask God.

To pray means to absorb God and to express Him. Every prayer should touch God and let Him pass through us and be expressed. When we pray in this way, we will be anointed by God and be mingled more with Him. Then we will know that God is our everything. We will also see that He is always with us and is our supply in every need.

John 15:7…presents three crucial points. First, we must abide in the Lord. To abide in the Lord is to have fellowship with the Lord. Second, the Lord's words must abide in us. When we abide in the Lord and are in constant fellowship with Him, He speaks within us. Third, we ask the Lord according to our heart's desire. Such asking, or praying, comes from the Lord's speaking within us. If we are in fellowship with the Lord, He will speak within us. When the Lord speaks, we have the words with which to ask Him, that is, to pray to Him. (CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," pp. 228-231)

Further Reading: Life-study of Ephesians, msg. 95; Come Forward to the Throne of Grace (booklet)

第四週■週四

晨興餧養

徒二二10『我說，主阿，我當作甚麼？主對我說，起來，進大馬色去，在那裏要將所派你作的一切事都告訴你。』

約六27『不要爲那必壞的食物勞力，要爲那存到永遠生命的食物勞力，就是人子要賜給你們的…。』

我們得救之後，…最重要的一件事，就是與神接觸。…若是一個人不知道怎樣與主接觸，或者缺少和主來往交通，他無論怎樣努力，都不能作個好的基督徒。

約翰福音裏有許多例子，都是給我們看見該怎樣與主接觸。…你們若真心要和主接觸，就能在這些重點上，看見與主接觸的祕訣。（禱告的意義與目的，四五至四六頁。）

信息選讀

第一個例子是…主變水爲酒的事。…在〔這〕個例子裏，我們看見一個重大的原則，就是我們和主接觸時，不能支配主，主權必須完全在祂手中。因此，時間和作法都得由祂定規，不能由我們支配。…我們不可對主說，『主阿，你作這個罷，你作那個罷。』若是這樣，恐怕主要說，『我與你何干？』（約二4。）…這並非主不要和我們接觸，或者主不負責我們的事。…主來到我們裏面，就是要和我們接觸，要負責我們的事，如同那一天祂來到迦拿那個婚筵的地方一樣。

第二個例子，是約翰四章所記撒瑪利亞婦人與主接觸的事。在這裏，我們看見一個婦人發現自己的乾渴，也發現主有活水，而向主要活水。然而，主

WEEK 4—DAY 4

Morning Nourishment

Acts 22:10 And I said, What shall I do, Lord? And the Lord said to me, Rise up and go into Damascus, and there it will be told to you concerning all the things which have been appointed to you to do.

John 6:27 Work not for the food which perishes, but for the food which abides unto eternal life, which the Son of Man will give you…

After we are saved, the most important thing is for us to contact God…. If we do not know how to contact God and lack fellowship with Him, we cannot be proper Christians, no matter how much we try.

There are many cases in the Gospel of John that show how we should contact the Lord…. If we truly want to contact the Lord, we need to see some principles in contacting Him in these cases. (CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," pp. 251-252)

Today's Reading

In the first case the Lord changed water into wine….The major principle in the first case is that we must not direct the Lord when we contact Him. All authority must be in His hands. Hence, both the timing and the way we do things must be determined and directed by Him, not by us. We cannot say, "Lord, do this," or "Lord, do that." If we say this, the Lord might say, "What do I have in this that concerns you?" (John 2:4)…. This does not mean that the Lord does not want any contact with us or that He is not bearing responsibility for our matters. The Lord entered into us in order to contact us and to be responsible for our affairs, just as He was at the wedding in Cana.

The Samaritan woman's contact with the Lord in chapter 4 illustrates a second principle. Here the Samaritan woman realized that she was thirsty and that the Lord had living water. Hence, she asked the Lord for living water.

沒有把活水立時給她，反而向她要東西。…主向她要丈夫，〔15～16，〕就是向她要罪惡。主向她題起丈夫的問題，就是點出她罪惡的問題。主的意思是說，『你要活水麼？你應當把你的罪惡交出來。你要得着滿足麼？你應當注意到你罪惡的問題。』

我們到主面前，發現了自己的需要，也知道主能供給我們所需要的，因此我們就向主要。然而，就在我們要的時候，主給我們看見我們的污點、錯處、失敗，以及許多應該對付的問題。…我們就需要把祂所點到的事，把祂向我們要丈夫這件事說出來，然後纔會得着祂的供應。

第三個例子，是六章所記許多人喫餅得飽的事。我們看見有大批羣眾來接觸主，主…行神蹟給他們喫飽了。但他們第二天又來，還想要喫飽。因此主對他們說，『不要爲那必壞的食物勞力，要爲那存到永遠生命的食物勞力。』（27。）主的意思是要教導他們，不要一直尋求物質的食物，反而要花工夫尋求那永遠生命的食物。這裏又有一個極大的原則，在我們和主接觸的事上，主不歡喜我們把很多盼望、尋求和禱告，都擺在物質的事上。

有的弟兄早晨用半小時禱告，…都是爲着物質的事。有的姊妹爲她的丈夫、兒女禱告也是這樣，…全是爲着物質的事。這樣禱告親近主，…初期主還給他喫飽，顧到他所求的。但他若長期這樣行，主也要斷定他是喫餅得飽的人。…在接觸主的時候，主不大喜歡我們題起物質的事，因爲這些事…主都知道。我們接觸祂，應該注意屬靈的事、生命的事，就是要先尋求祂的國和祂的義。我們若注意這些事，其他物質的東西，主都要加給我們。（太六31～33。）（禱告的意義與目的，四六至四七、五〇至五二頁。）

參讀：認識生命與召會，第十六篇。

However, the Lord did not give her this living water immediately; instead, He asked her a question…. By asking about her husband [vv. 15-16], the Lord touched her sinful life; her sins were related to her husband….The Lord seemed to say, "Do you want living water? You should hand your sins over. Do you want to be satisfied? You should give heed to your sins."

Knowing that the Lord can supply our need, we…go to the Lord and discover a need. When we see a need, we ask the Lord to meet that need. However, while we are asking, the Lord shows us our stains, faults, and failures; that is, He shows us matters that need to be dealt with. We need to confess the things that He points out, the "husband" He asks us to bring, so that we can receive His supply.

A third principle is seen in the case of the feeding of the five thousand in chapter 6. A great crowd contacted the Lord, and He performed a miracle in order to feed them. When the crowd returned the next day to be filled, the Lord said, "Work not for the food which perishes, but for the food which abides unto eternal life" (v. 27). The Lord was teaching the crowd to seek the food that abides unto eternal life instead of physical food. This is another principle: the Lord does not want us to seek or to put our hope in physical things when we contact Him in prayer.

Some brothers spend half an hour in the morning praying for physical things. Likewise, some sisters pray for the physical affairs of their spouse and children. The Lord may initially feed and care for those who draw near to Him in prayer in this way, but the Lord will eventually regard such a person as one who comes only to eat and be filled….The Lord does not want us to always mention physical things when we contact Him; He already knows about these things. When we contact Him, we should focus on spiritual things, the things of life. This is to seek first His kingdom and His righteousness. If we would focus on these things, the Lord will add the physical things to us (Matt. 6:31-33). (CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," pp. 252, 254-256)

Further Reading: CWWL, 1953, vol. 1, "Knowing Life and the Church," ch. 16

第四週■週五

晨興餧養

林後一8～9『…我們被壓太重，力不能勝，甚至連活命的指望都絕了，自己裏面也斷定是必死的，叫我們不信靠自己，只信靠那叫死人復活的神。』

賽四九15『婦人焉能忘記她喫奶的嬰孩，不憐恤她親生的兒子？即或有忘記的，我卻不忘記你。』

在約翰十一章，我們還看見另一個原則，就是主不爲人治病，只叫人復活。爲人治病的原則，是幫助人的輭弱。…祂聽見拉撒路病了，沒有去爲他治病，直等到他死了，纔去叫他復活。因爲叫人復活，纔是祂要作的。叫人復活的原則，就是等人到了…盡頭，祂纔來給人一個新的起頭。…必須等你輭弱到絕境，失敗到盡頭，完全到死地，…主纔在你身上彰顯祂復活的大能。

所以當你親近主時，不必受這些輭弱和失敗的打擾。…若是你知道這些，主更知道。…若是祂…讓你失敗，…你即使是苦求，也…剛強不起來。所以我們要學一個功課，在禱告裏，把自己一切的難處統統放手，直等到我們真到了…盡頭，主就來了。那就是復活，那就是拯救。（禱告的意義與目的，五八至五九頁。）

信息選讀

約翰十三章記〔載〕主爲門徒洗腳的事。這裏給我們看見另一個原則，就是我們親近主時，要讓主隨祂的意思在我們身上作事。千萬不要作彼得，主

WEEK 4—DAY 5

Morning Nourishment

2 Cor. 1:8-9 ...We were excessively burdened, beyond our power, so that we despaired even of living. Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead.

Isa. 49:15 Can a woman forget her nursing child, that she would not have compassion on the son of her womb? Even though they may forget, yet I will not forget you.

John 11 presents another principle: the Lord does not heal man; He resurrects man. Healing involves helping man's weaknesses.... Instead of immediately healing Lazarus, the Lord waited for Lazarus to die in order to raise him, because the Lord only wants to raise man. Resurrection involves waiting until man comes to an end in order to give him a new beginning....The Lord must wait until we are hopelessly weak, until we are an utter failure, and until we are completely dead before He can manifest His resurrection power in us.

Thus, we should let go of our weaknesses and failures when we draw near to the Lord. The Lord already knows our weaknesses and failures.... If He allows us to be defeated, even our imploring Him will not make us strong. Hence, we need to learn the lesson of dropping our problems when we pray. When we are truly hopeless and at an end, the Lord will come. This is resurrection, and this is salvation. (CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," p. 260)

Today's Reading

In John 13 the Lord washed His disciples' feet. The principle involved in this case is that we need to let Him do what He wills in us when we draw near to Him. We should not be like Peter, who humbly said, "You shall by no means

要給他洗腳時還謙卑的說，『你絕不可洗我的腳，永遠不可。』等到主對他說，『我若不洗你，你就與我無分了。』（8。）他就說，『主阿，不但我的腳，連手和頭也要洗。』（9。）這就是我們的光景。主要在我們身上作事，我們開頭不讓祂作；後來讓祂作了，又要祂多作。這都是人的意見。

二十一章記〔載〕主向門徒顯現的事。在這裏我們看見，當我們…流落世界，在最輭弱而完全忘記親近主的時候，主還是來親近我們。

彼得…不只自己下了世界，還帶着弟兄們去。是他先說，『我打魚去。』然後其餘的門徒說，『我們也和你同去。』（3。）這好比一位弟兄說，『我要去愛世界。』其他的弟兄們就說，『我們也同你去。』於是他們就成羣結隊的去愛世界，一起墮落到世界裏。然而，主沒有因此棄絕他們，主仍然看顧他們，使他們打着魚，又爲他們豫備魚和餅，讓他們喫一個飽。等他們都喫過了，主就問彼得：『約翰的兒子西門，你愛我比這些更深麼？』（15。）主這樣問彼得，是要門徒們知道，主對他們還是不失望，主還要他們跟隨祂，事奉祂。

在接觸主的事上，你我都是失敗的。彼得去打魚，我們也跟他去打魚；我們失敗，但主永遠不失敗。我們親近祂時，祂接觸我們；我們不親近祂時，祂也來接觸我們。我們自己是靠不住的，今天接觸祂，明天不接觸了；這個月親近祂，下個月不親近了。然而，無論我們怎樣，主還是一樣；無論我們怎樣改變，主永不改變。所以，在我們和主接觸的事上有一個原則，就是雖然我們會改變，主卻永不改變。（禱告的意義與目的，五九至六二頁。）

參讀：交通與神人調和，第一篇。

wash my feet forever." Then, when the Lord said, "Unless I wash you, you have no part with Me," Peter said, "Lord, not my feet only, but also my hands and my head" (vv. 8-9). This is our condition. The Lord wants to work in us, but we initially will not let Him. Later, when we are willing, we want Him to do more than He intends. These are our human opinions.

In chapter 21 the Lord manifested Himself to His disciples. This case shows that the Lord will draw near to us even when we fall into the world, that is, when we are at our weakest point and forget to draw near to Him.

Peter... had not only gone back to the world but also had taken other disciples with him. After he had said, "I am going fishing," some of the disciples said, "We also are coming with you" (v. 3). This can be compared to a brother saying, "I am going to love the world," and other brothers saying, "We also are coming with you." The disciples went as a group to love the world; they fell into the world together. The Lord, however, did not abandon them. He continued to look after them. He let them catch fish, and He also fed them with fish and bread that He had prepared. After they ate, the Lord asked Peter, "Simon, son of John, do you love Me more than these?" (v. 15). With these words the Lord let His disciples know that He was not disappointed in them; He wanted them to continue to follow Him and to serve Him.

Concerning contacting the Lord, we are all failures. Peter went fishing, and we also "go fishing" like him. We fail, but the Lord never fails. When we draw near to Him, He contacts us, and even when we do not draw near to Him, He still comes to contact us. We are unreliable. We may contact the Lord today but not tomorrow, or we may contact Him this month but not next month. No matter what our condition is, the Lord remains the same. No matter how we change, the Lord never changes. Hence, in our contacting the Lord, we must realize that the Lord never changes, no matter how much we may change. This is a principle. (CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," pp. 260-262)

Further Reading: CWWL, 1961-1962, vol. 3, "Fellowshipping with the Lord for the Mingling of God with Man," ch. 1

第四週■週六

晨興餧養

雅二 23『…亞伯拉罕信神，…他又得稱爲神的朋友。』

創十八 14『耶和華豈有難成的事麼？到了約定的日期，明年這時候，我必回到你這裏，撒拉必生一個兒子。』

17『耶和華說，我所要作的事，豈可瞞着亞伯拉罕麼？』

求問…不是你的意思給神知道了，乃是神的意思給你知道了。當神把祂在某某弟兄身上的目的，給你知道之後，你當再問：『主阿，你要我去和他交通麼？』這是神在裏面的塗抹，好像是你在問，卻是神給你的感覺。…好的禱告全是求問；求問的禱告最尊重神。

大衛是一個最會禱告的人，他常常求問耶和華。〔撒上三十 8，撒下五 19，23，詩二七 4。〕你若這樣根據感覺，一步步的求問，那就是最好的禱告。當你這樣求問的時候，很容易就摸着神的引導，你就可以照着那引導去作。（交通與神人調和，九至一〇頁。）

信息選讀

在創世記十八章，神要亞伯拉罕向祂禱告，就先來作他的朋友。神不是把亞伯拉罕題到天上榮耀的聖所裏，乃是親自降卑來到亞伯拉罕所住那卑微的帳棚裏。祂來，一點沒有耀武揚威，沒有帶着甚麼威嚴。…神來到亞伯拉罕這裏，完全像個平常的客人一樣。…這完全像一個人在朋友家裏作客的光景。（禱告的意義與目的，一八頁。）

WEEK 4—DAY 6

Morning Nourishment

James 2:23 ..."Abraham believed God..."; and he was called the friend of God.

Gen. 18:14 Is anything too marvelous for Jehovah? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son.

17 And Jehovah said, Shall I hide from Abraham what I am about to do?

When we pray by inquiring, we do not make our desire known to God; instead, God's desire is made known to us. When the responsible brother senses God's purpose concerning the young saints, he should inquire further, "Lord, do You want me to fellowship with them?" This is the anointing within him. It seems as if it is the brother who is inquiring, but it is God who is working in him....Good prayers are inquiring prayers because they honor God.

David knew how to pray. He often inquired of Jehovah (1 Sam. 30:8; 2 Sam. 5:19, 23; Psa. 27:4). The best prayer is to inquire of the Lord step by step, according to the sense within. By inquiring in this way, we can easily receive God's leading, and we can work according to the leading. (CWWL, 1961-1962, vol. 3, "Fellowshipping with the Lord for the Mingling of God with Man," p. 344)

Today's Reading

In Genesis 18 God wanted Abraham to pray to Him, so He came to be Abraham's friend. God did not lift Abraham up to the heavenly sanctuary of glory; instead, He humbled Himself and went to the lowly tent in which Abraham dwelt. God did not flaunt His prestige, majesty, or power....God came to Abraham as an ordinary visitor....This situation was altogether like that of a person visiting in a friend's home. (CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," p. 232)

亞伯拉罕享受與神這樣甜美的交通，那時他就從神領受關於以撒出生和所多瑪毀滅的啓示。…以撒的出生與基督有關，所多瑪的毀滅與神對罪的審判有關。…基督必須進來，罪必須出去。…祂要在我們的家庭生活、職業生活、甚至基督徒生活、和召會生活中產生基督，並且毀除『所多瑪』。…在積極一面，我們更多看見了基督，就說，『我看見了基督的一些新事物。我真是恨惡自己沒有更多憑祂而活。』這就是關於以撒出生，在我們生活中把基督生出來的啓示。但在消極一面，我們看見自己的罪，就說，『主阿，赦免我。在我裏面還有這麼多的自私、惱恨和嫉妒。我有這麼多的失敗、缺欠、甚至罪惡的事。主，我審判這些事物，我要它們被毀除。』

在十四節主說，『耶和華豈有太奇妙〔或美妙〕的事麼？』（直譯。）在我們眼中，每次對基督的經歷都是奇妙的；那是主美妙的作爲。撒拉如何能生以撒？就人說是不可能的。這事若是發生在我們身上，在我們眼中必會看爲美妙且奇妙的事。基督徒的經歷總是這樣，因爲基督徒的生活乃是不可能的生活。何等奇妙，一切的不可能對基督都成爲可能！我們能作別人所不能作的，我們能成爲別人所不能成爲的，因爲基督在我們對祂的經歷中乃是奇妙且美妙的。

神臨到亞伯拉罕，乃是因爲祂在尋找代求的人。神在天上的寶座上，已經定意要對邪惡的所多瑪城執行審判。但神絕不會忘記，祂的一個子民羅得在那城裏。羅得甚至不曉得，他必須從所多瑪被救出來。神怎麼辦呢？祂必須找到一個人爲羅得代求。…神臨到亞伯拉罕，目的是要找到一個代求的人。…神有祂神聖的原則，其中一個乃是：若沒有代求，祂就不能拯救任何人。每一個基督徒得救，都是因着代求而成就的。（創世記生命讀經，八一五至八一七、八二一至八二二頁。）

參讀：創世記生命讀經，第五十至五十一篇。

As Abraham was enjoying such sweet fellowship with God, he received revelation from Him regarding the birth of Isaac and the destruction of Sodom….The birth of Isaac is related to Christ, and the destruction of Sodom is related to God's judgment upon sin….Christ must come in and sin must go out…. [God] intends to produce Christ and to destroy the "Sodom" in our home life, work life, and even in our Christian and church life…. Positively we see more of Christ and say, "I have seen something new of Christ. How I hate that I have not lived more by Him." This is the revelation regarding the birth of Isaac, the revelation that Christ will be brought forth in your life. But negatively we see our sins and say, "O Lord, forgive me. There is still so much selfishness, hatred, and jealousy in me. I have so many failures, shortcomings, and even sinful things. Lord, I judge these things and want them destroyed."

In Genesis 18:14 the Lord said, "Is anything too marvelous [or, wonderful] for Jehovah?"... Every experience of Christ is marvelous in our eyes; it is a wonderful doing of the Lord. How could Sarah have brought forth Isaac? It was humanly impossible. If that had happened to us, it would have been a wonderful and marvelous thing in our eyes. Christian experiences are always like this because the Christian life is a life of impossibilities. How marvelous it is that all the impossibilities become possibilities with Christ! We can do what other people cannot do and we can be what others cannot be because Christ is marvelous and wonderful in our experience of Him.

God came to Abraham because He was seeking an intercessor. On His throne in heaven, God had decided to execute His judgment on the wicked city of Sodom. But God would never forget that one of His people, Lot, was in that city. Lot did not even realize that he had to be rescued from Sodom. What could God do? He had to find someone to intercede for Lot….God came to Abraham for the purpose of finding an intercessor…. God has His divine principles. One of them is that without intercession He cannot save anyone. The salvation of every Christian has been accomplished through intercession. (Life-study of Genesis, pp. 673, 675, 678)

Further Reading: Life-study of Genesis, msgs. 50-51

第四週詩歌

568 禱 告－與主交通

8 7 8 7 副（英 784）

F 大調 4/4

F B♭ F C
5 · 5 6 5 3 1 | 1 – 6 0 | 5 · 1 3 1 5 3 | 2 – – 0 |
一 禱 告 與 主 來 往 交 通， 祂 面 靈 裏 來 尋 求；

F B♭ F C7 F
5 · 5 6 5 3 1 | 1 – 6 0 | 5 · 1 3 2 1 7 | 1 – – 0 |
祂 前 求 問 並 且 靜 聽， 隱 密 之 處 來 等 候。

C F B♭ Dm Gm C7
2 · ♯1 2 3 4 2 | 3 – 5 0 | 6 · 6 5 3 4 3 | 2 – – 0 |
(副) 禱 告 與 主 來 往 交 通， 祂 面 靈 裏 來 尋 求；

F B♭ F C7 F
5 · 5 6 5 3 1 | 1 – 6 0 | 5 · 1 3 2 1 7 | 1 – – 0 ‖
祂 前 求 問 並 且 靜 聽， 隱 密 之 處 來 等 候。

二 禱告與主來往交通， 從你裏面全敞開；
敞着臉面將祂瞻仰， 單一、純潔又實在。

三 禱告與主來往交通， 憑信將祂來尋求；
學習來摸祂這活靈， 恭敬、仰望並等候。

四 禱告與主來往交通， 以靈、以真爲祕訣；
總要憑靈禱告、求問， 照着裏面的感覺。

五 禱告與主來往交通， 誠懇靜聽祂所言；
讓祂心意印刻於你， 使你成全祂心願。

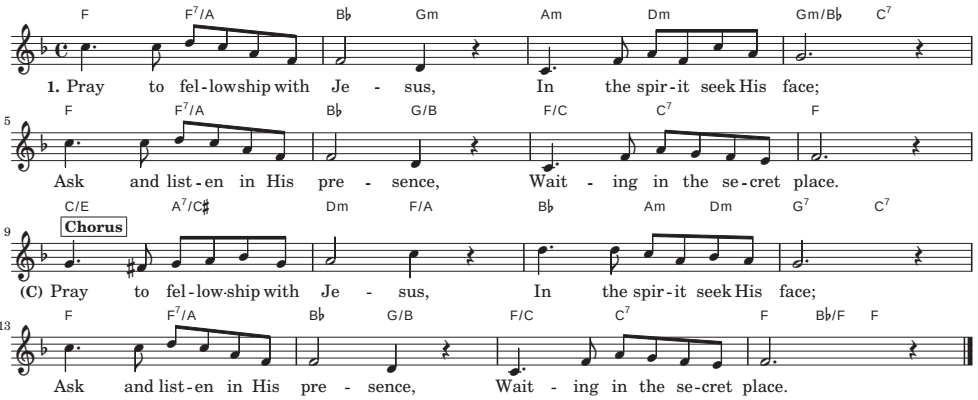
六 禱告與主來往交通， 沐浴在祂面光中；
讓祂榮美將你浸透， 使你返照祂面容。

WEEK 4 — HYMN

Pray to fellowship with Jesus

Prayer — Fellowship with the Lord

784



2. Pray to fellowship with Jesus,
Fully opened from within,
With thy face unveiled, beholding,
Single, pure, and genuine.

3. Pray to fellowship with Jesus,
Seeking Him in confidence;
Learn to touch Him as the Spirit,
Looking up in reverence.

4. Pray to fellowship with Jesus,
Speaking nothing in pretense;
Ask according to the spirit,
Praying by the inner sense.

5. Pray to fellowship with Jesus,
List'ning earnestly to Him;
Be impressed with His intentions,
Yielding to Him from within.

6. Pray to fellowship with Jesus,
Bathing in His countenance;
Saturated with His beauty,
Radiate His excellence.

第四週 • 申言

申言稿：

Composition for prophecy with main point and sub-points: