第四周

祷告吸取神并发表神—借着和神作朋友的祷告，使我们能与神同工

诗歌：

读经：诗二七 4，耶十七 7～8，太六 6，西二 6～7，19，赛三七 31，创十八 1～22

【周一】

壹 祷告的意义是吸取神；我们接触神多，吸取神就多；我们吸取神多，享受神作亮光和救恩也就加多：

一 大卫在诗篇二十七篇一节说，“耶和华是我的亮光，是我的拯救；”神是我们的亮光和拯救，说明我们所需要的乃是神自己；祂所给的，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；（约一 16～17，彼前五 10，林前十五 10，参加二 20；）我们属灵上所需要的每一项都是神自己。

二 大卫瞻仰神的荣美而接触神并吸取神；（诗二七 4；）当他接触神而吸取神，他里面就蒙光照并得着拯救：

1 瞻仰神作我们的荣美乃是非常大的关键和诀窍，使我们能为着神的心愿而经历神—林后三 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 基督借着祂话中生命之水的洗涤而有神圣的分赐，使我们作为祂荣美的殿得荣美，成为祂荣美的新妇，使祂得荣美—赛六十 7，9，13，19，21，五九 21，弗五 26 ～ 27，启十九 7。

三 有一首诗歌说，“照我本相，”（诗歌七二四首，）意思是照着我们原本的样子来到神面前，一点都不必改、不必动；我们乃是这样接受基督，也该这样在基督里行事为人—西二 6 ～ 7。

四 祷告是照我本相到主面前；当我们到主面前，就要这样把里面的光景都摊出来，甚至告诉主，我们什么都够不上；即使我们软弱、糊涂、难过、没有话说，也可以到神面前；无论我们里面有什么光景，就把那种光景带到神面前。

五 我们不该顾自己的光景，反而要借着仰望神、瞻仰祂、赞美祂、感谢祂、敬拜祂并吸取祂，进到神的面前来接触祂；这样，我们就会享受神的丰富，饱尝祂的甘甜，接受祂作亮光和能力，里面平安、光明、刚强且有力；如此我们就学会这功课：在我们向圣徒供应话语时要留在与神的联结里—彼前四 10 ～ 11，林后二 17，十三 3。

【周二】

贰 歌罗西二章六至七节启示基督是美地，是我们已经在其中生根的丰富土壤，使我们能凭着从这土壤所吸收的元素而长大—参林前三 6，9，西二 19：

一 保罗与神同工，将信徒作为活的植物，栽种在基督这土壤里；神将我们这些活的植物放在基督这土壤

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

里，（林前一30，罗六4～5，）使我们能在基督这生命里长大，（弗四15～16，）并在生命中变化为宝贵的材料，为着神的建造。（林前三12。）

二 按照神的经纶，信靠主的人像树栽于水旁，这表征神乃是活水的泉源；（耶二13，十七7～8；）树在河边，借着吸取水的一切丰富而生长，这是神借着神圣的分赐完成祂经纶的一幅图画。（参赛五七20～21与20注1，五五7，十二1～6，约四10，14，七37～38，林前十二13。）

三 我们这些树要接受神圣的分赐，就必须吸取神这水；（参三6；）这位供应之神的丰富分赐到我们这些树里面，就以神的神性将我们构成，使我们以神的增长而长大；（西二19；）这样，我们就与神成为一，有同样的元素、素质、构成和样子。（启四3，二一11。）

四 植物若没有从土壤里吸取养分，就无法长大；照样，我们若没有接受从基督这元首所出来的，身体也无法长大；所以，持定元首就等于在基督这土壤里面生根；持定元首就是留在基督里，一直亲密地联于祂，在我们与祂之间没有任何绝缘体—西二19。

五 基督身体的长大在于我们里面神的增长，神的加添，神的增多；神的建造乃是借着我们吸取基督的丰富，而“长成在主里的圣殿”；我们也“在祂里面同被建造，成为神在灵里的居所”；神的家真实的建造，乃是借着信徒生命的长大—弗二21～22。

六 个别的长大成了团体的长大；倘若所有的肢体都个别的长大，身体就会团体地被建造起来—

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

诗歌二九八、六〇六首。

七 歌罗西二章七节把生根和建造相提并论，原因在于：生根是为着长大，而长大就是真正的建造；（弗四 15～16，林前三 6，9；）要在基督里深深的扎根，唯一的路乃是接触祂这土壤，为要天天吸取话中的水；（弗五 26；）这样，我们就能“往下扎根，向上结果”。（赛三七 31。）

八 我们需要天天与基督有个人、私下接触的时间，花时间吸取基督；（太六 6，十四 22～23，可一 35；）这会使我们自然而然地在基督里行事为人并活出基督，为着基督团体的彰显（西二 6～7）：

1 我们每天都需要有充分的时间来祷告，这使我们能更多吸取神的丰富；许多圣徒早晨花时间与主同在，然而，他们却没有吸取多少祂的丰富，原因在于他们太匆忙了；我们如果匆匆忙忙，就无法把基督的丰富吸收进来作养分—参诗一一九 48，97。

2 我们必须花更多个人和私下的时间与主同在，为着吸取主；我们必须操练我们的灵，更多花时间在灵里爱慕主、赞美祂、向祂献上感谢、并且自由地对祂说话；这样，当我们享受神作我们的筵席时，神就使我们生长—太二二 4，启三 20。

3 我们借着神是灵、是生命、以及是欢喜快乐的话，（约六 57，63，耶十五 16，）而接受神作我们新的养分和新鲜的享受，神就加增到我们里面来，这就是祂叫我们生长。（书一 8～9，诗一一九 15，48。）

4 我们若是个人且私下的，天天花相当的时间与主同在，为着吸取神，祂的脸作为救恩就要成为我们脸上的救恩—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.

【周三】

叁 祷告的意义也是要我们发表神；在诗篇二十七篇四节，大卫说他所渴望的不仅是瞻仰耶和华的荣美，更是要“在祂的殿里求问”；求问乃是让神在我们里面说话，这样，祷告中向祂所说的话事实上就是神在我们里面的说话，是神的发表：

一 真实的祷告乃是我们来到神面前，让神在我们里面说话，把神对我们所说的向祂发表回去—“你说，你们当寻求我的面；那时我的心向你说，耶和华啊，你的面我正要寻求。”（8。）

二 约翰十五章七节说，“你们若住在我里面，我的话也住在你们里面，凡你们所愿意的，祈求就给你们成就；”这节陈明三个非常重要的点：

1 第一，我们要住在主里面，就是留在与主的交通里。

2 第二，主的话必须住在我们里面；当我们住在主里面，与主有不断的交通，主就在我们里面说话。

3 第三，我们向主的祈求，乃是从主在我们里面说话而来的；如果我们与主有交通，祂就在我们里面说话；这样，我们就有话向主祈求，向主祷告。

三 当我们真正地摸着神、接触神并吸取神时，祂就在我们里面说话；然后我们就照着祂内里的说话祷告；祷告就是进到神面前、遇着神、亲近祂、和神有了交流并吸取祂，使祂能在我们里面对我们说话；当我们用祂对我们所说的话向祂祷告时，我们的祷告就将神发表出来。

§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.

【周四】

§Day 4

四 我们在与主接触的事上，需要学习以下的原则：

1 我们在祷告中不该支配主；（参二4；）反之，我们该像大数的扫罗那样问：“主啊，我当作什么？”而不是说，“主啊，我要这样作。”（徒二二10。）

2 我们亲近主，与祂接触时，祂就使我们看见我们的需要，把我们身上的难处、错处、污点和罪点出来；我们接受活水的路，就是向主承认这些罪—约四15～18。

3 我们亲近主以接触祂时，该寻求主自己，就是那看不见、属灵的事，而不是看得见、物质的事—六27，31～33，林后四18，来十一27。

【周五】

4 人的意见阻挡主的大能，所以必须等我们软弱到绝境，失败到尽头，完全到死地，主才在我们里面显明祂自己，向我们显为复活的大能—约十一3，5～6，17，21，25～26，32～35，38，41～44，林后一8～9。

5 我们亲近主时，需要让祂在我们身上随意作事—约十三6～9，路一37～38。

6 甚至在我们对主冷淡无情，或落到世界里的时候，祂还要向我们显现；我们会失败和改变，主绝不会失败或改变—约二一1～25，赛四九15～16，耶三一3。

【周六】

五 求问的祷告最尊重神；大卫知道如何祷告，因为他常求问耶和华；（撒上二三2，4，三十8，撒下二1，五19，23；）神借申言者拿单对大卫说话之后，大卫“坐在耶和华面前”，（七18，）并对主说，“照你所说的而行；”（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,

然后他告诉主，因为祂的说话，“仆人心中才敢向你如此祷告。”（27。）

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

肆 最好的祷告，乃是人和神作朋友的祷告；亚伯拉罕是神的朋友；在创世记十八章，天上的神降卑自己来与亚伯拉罕作朋友：

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 亚伯拉罕受割礼之后，他的天然力量被了结，他就活在与神亲密的交通里，并成为神的朋友—十三 3～4，18，十七 1～16，代下二十 7，赛四一 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 亚伯拉罕在神面前荣耀的代求，乃是两个朋友之间富有人性、亲密的谈话，是照着神心头愿望的揭示而有的亲密谈话—创十八 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 甚至在成为肉体以前，（约一 14，）耶和华作为基督，就在人的形状里带着人的身体，向亚伯拉罕显现，并在人的水平上与他交谈；（创十三 18，十八 1～22；）当亚伯拉罕享受与神甜美的交通时，他从神得着关于以撒的出生和所多玛毁灭的启示。

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 以撒的出生与基督来作恩典有关，所多玛的毁灭与神对罪的审判有关；这意即基督必须进来，罪必须出去。

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 神向亚伯拉罕启示祂要毁灭所多玛的心意，因为祂在寻找一个代求者来为罗得代求；（16～22，十九 1，参来七 25，赛五九 16，结二二 30；）神想要拯救罗得，好保护经由路得（她是摩押人，是罗得的后裔）而有的基督家谱。（创十九 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，在神与亚伯拉罕亲密的交通中，神没有提起罗得的名字，乃是以奥秘的方式启示祂心头的愿望；正确的代求不是由人发起，乃是由于神

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;

的启示；因此，这样的代求发表神的愿望，并完成神的旨意—创十八 17，20 ～ 23，十九 27 ～ 29，诗二七 4 ～ 8，来四 16，七 25，雅五 17。

七 表面上，亚伯拉罕是为所多玛代求；实际上，他是用暗示为罗得代求，（创十四 12，十八 23，十九 1，27 ～ 29，）这表明我们该为神那些飘流到世界里的子民代求。

八 在亚伯拉罕为罗得的代求里，他不是照着神的爱和神的恩向神恳求，乃是照着神义的法则向神挑战；神的义比祂的爱和恩更约束祂—十八 23 ～ 25，罗一 17。

九 代求乃是照着神里面的心意与神亲密的谈话；为此我们必须学习逗留在神面前—创十八 25 ～ 32。

十 亚伯拉罕的代求不是结束于亚伯拉罕的说话，乃是结束于神的说话；这表明真正的代求是神在我们的说话里说话—33 节，约十五 7，罗八 26 ～ 27。

十一 在我们与神亲密的交通里，我们得着启示，一切不可能对基督都成为可能—创十八 10 ～ 15，二一 1 ～ 8，路十八 27。

伍 在我们祷告的第一面，我们进入与神的交通中，神就会把祂工作的负担涂抹在我们里面，把神的心意启示给我们；然后我们祷告的第二面是求问主，就着主的旨意和工作的负担祈求主；这样我们就与神配合，与神同工，完成祷告的目的—赛六二 6 ～ 7，四五 11，结二二 30，但九 2 ～ 4，撒上十二 23，林前三 9，林后六 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.

第四周■周一

晨兴喂养

诗二七 1“耶和华是我的亮光，是我的拯救；…耶和华是我生命的力量…。”

4“有一件事，我曾求耶和华，我仍要寻求；就是一生一世住在耶和华的殿中，瞻仰祂的荣美，在祂的殿里求问。”

祷告就是接触神，在接触里吸取神。所以，祷告不在你说多少话，也不在你求告多少，乃在你接触神多少。你接触神多，吸取神就多；吸取神多，享受神、享用神的救恩也就加多。

我们要作一点说明，因为我们对于神和神的救恩，有许多不准确的观念。诗篇二十七篇一节说，“耶和华是我的亮光，是我的拯救。”这里不是说神光照我，乃是说神就是我的亮光；不是说神拯救我，乃是说神就是我的拯救。…神光照我，拯救我，乃是神为我作事；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；我没有神，就没有亮光，没有拯救。（祷告的意义与目的，四至五页。）

信息选读

电在电灯里，是电光；在电熨斗里，是电热；在电风扇里，是电力。电遇到这一个需要，是力量；遇到那一个需要，是亮光；遇到另一个需要，是热力。照样，亮光是神自己，拯救是神自己，能力是神自己，恩典是神自己，我们属灵上所需要的每一项，都是神自己。除了祂自己之外，神没有给我们任何一件其他的东西。所以，我们若失掉神，就什么都得不到。

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.

无论在新约或旧约时代，凡认识神的人，都这样经历神。大卫从他的经历中，有了启示，认识神是他的亮光，是他的拯救。〔诗二七1。〕…他巴不得能天天时时都接触神，吸取神。他的瞻仰，说出他怎样接触神，怎样把神吸取到他里面。他一接触神，里面就明亮；他一吸取神，里面就有拯救。他乃是借着瞻仰神而得着神，在他里面作他的亮光，作他的拯救。这是一个非常大的关键，非常大的诀窍。

神是灵，我们要接触祂，吸取祂，不一定在于外面的话语。…若是我们到神面前，虽然没有说什么话，但我们的全人、全心都到神面前，在那里叹息，仰望神，皱皱眉，承认自己真不行，真软弱，爬不起来，不像样，里面实在干渴，传福音没有话，碰到弟兄姊妹也不喜欢交通。我们到神面前，就要这样把里面的光景都摊出来，甚至告诉神，说，“神啊，我什么都够不上。”总之，无论我们里面有什么光景，就把那种光景带到神面前。有一首诗歌说，“照我本相，”（诗歌七二四首，）意思是照着我们原本的样子来到神面前，一点都不必改、不必动。

许多人祷告亲近神时，有一个天然的观念，以为总要把自己改一改，准备准备，等到自己光景改善了，或者里面感觉刚强了，再到神面前。这种观念是错误的；这不是祷告。祷告是照我本相，…一点都不必改，不必等，更不必准备；即使你软弱、糊涂、难过、没有话说，也可以到神面前。

我们在祷告中，应当多多瞻仰神的荣脸，停留在祂的面光中，对祂有敬拜和赞美，也有感谢和默想。要思想祂的作为、祂的自己，不要看我们的光景，也不要看四围的情形。这样仰望神，等候神，默想神，就能把神吸取到我们里面。（祷告的意义与目的，五至八、一一页。）

参读：祷告的意义与目的，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

第四周■周二

晨兴喂养

西二7“在祂里面已经生根，并正被建造，且照着你们所受的教导，在信心上得以坚固，洋溢着感谢，就要在祂里面行事为人。”

19“…持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。”

歌罗西书含示，信徒要像生根在土壤中的植物那样长大。〔参二7。〕…这含示在神眼中，我们乃是植物。…在生命里长大乃是以神的增长而长大。这就是以神的扩增而长大。真正的长大乃是神的扩增，神的加多。神自己并不需要增长。祂是永远、完全、完整的。然而，神必须在我们里面增长。你里面有多少三一神？你难道不需要神在你里面更扩增、更加多吗？我们都需要神的扩增。我们需要以神的增长而长大；那就是说，我们需要神在我们里面扩增、增长。（歌罗西书生命读经，四六八、四七〇至四七一页。）

信息选读

〔在歌罗西二章十九节，〕持定元首等于住在基督里。当然，持定元首含示我们没有与祂分离，没有与祂隔绝。保罗写信给歌罗西人的时候，他们因着文化，已经有点与基督分离了。文化能成为一种绝缘体，使我们离开基督。持定元首就是留在基督里，在我们与祂之间没有任何的绝缘体。

十九节里“本于祂”一辞指明有些东西从元首出来，使身体长大。身体的长大在于有东西从基督这位元首出来，正如植物的长大在于养分从土壤进到

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

植物里。植物若没有从土壤里吸取养分，就无法长大。照样，我们若没有接受从基督这元首所出来的，身体也无法长大。所以，持定元首就等于在基督这土壤里面生根。

我们的需要乃是花时间吸取神。我们每天怎样花时间吃东西，我们也该照样花时间吸取主，花时间吸收基督的丰富。我们与主接触不该匆匆忙忙的。…我们需要有充分的时间来祷告，这使我们能更多吸取神的丰富。…祂乃是真实的、丰富的、实在的，我们需要吸取祂。今天我们的神乃是经过过程、包罗万有的灵，而我们有灵可以吸取祂。因此，我们必须操练我们的灵，留在神的面光中来吸取祂。这是需要花时间的。虽然我们都经历过吸取神的丰富，但我们的经历还不够充分。因这缘故，我们必须花更多的时间来吸取祂。不要浪费时间在心思、情感、意志里，乃要更多花时间在灵里爱慕主，赞美祂，向祂献上感谢，并且自由地对祂说话。你这样与祂交通，就吸取祂的丰富，祂也会更多把祂自己加到你里面。神越加到我们里面，就越使我们生长。这就是神叫人生长的路。（歌罗西书生命读经，五六二至五六三、五六七至五六八页。）

如果你每天都花一些时间祷告，吸取神自己，祂脸上的救恩，定规要变作你脸上的救恩。（诗四二5，11。）或许你很忧愁，到神面前跪了二十分钟都没有说话，只有叹息、难过、伤心并等候。但希奇的是，过了二十分钟，你的面色改变了；忧伤的面容变作喜乐的面容。你的脸上显出救恩，这个救恩是来自神的脸；因为你和神面对面，所以祂脸上的救恩，变成你脸上的救恩。（祷告的意义与目的，一一页。）

参读：歌罗西书生命读经，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

第四周■周三

晨兴喂养

诗二七8“你说，你们当寻求我的面；那时我的心向你说，耶和华啊，你的面我正要寻求。”

约十五7“你们若住在我里面，我的话也住在你们里面，凡你们所愿意的，祈求就给你们成就。”

祷告的意义，第一是吸取神，第二是发表神；这二者是相联的。发表神，意思就是让神说话，让神发表出来。祷告并不是我们说话，发表我们自己，乃是让神说话，发表祂自己。

新约中有一个马大，非常多言多语。…当马大的兄弟拉撒路死了之后，主到了马大那里。马大没有让主先说话，她一看见主，开头一句话就说，“主啊，你若早在这里，我兄弟就不会死。”（约十一21。）主对她说，“我是复活，我是生命；信入我的人，虽然死了，也必复活；…你信这话吗？”（25～26。）马大回答说，“主啊，是的；我信你是基督，是神的儿子。”（27。）她对主所说的，和主向她所启示的，根本不合。她一直说话，因此主的话说不到她里面。…真正的祷告乃是人到神面前，不自己说话，而让神说话；不发表自己，而让神发表。然而许多时候，我们在祷告中就像马大，只顾发表自己，而没有让神发表。（祷告的意义与目的，一二至一三页。）

信息选读

这并不是说，祷告都不要讲话。祷告也会讲话，问题是讲什么话。在祷告里，应当讲神在我们里面讲的话。神在我们里面讲话了，我们把祂在里面讲的，再对祂讲。…诗篇二十七篇八节所说的就是这原则。…这就是根据神在里面说话而有的祷告。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

以祷告时，外面的话，乃是发表里面的话。外面是人说话，里面是神说话。神在里面说了，人才在外面说。祷告不是你说话求什么，乃是你发表神在你里面所说的；所以，你的祷告就成了神的发表。这才是真正的祷告。

我们可能有这样的经历，当我们听见召会需要为某次特别聚会祷告，或为召会的复兴而祷告，正当我们跪下来要开始祷告时，觉得里面有从主来的话，把我们里面的光景，以及我们在主面前的情形，都说了出来。这时候，我们就该停止所有想要祷告的项目，不要顾召会复兴，也不要管特别聚会或其他的事，只该跟着里面的感觉，说出里面主对我们说的话。我们里面若感觉主责备说，“你这个人满了血气。”我们就应该说，“主啊，我是一个满了血气的人。”又感觉到主说，“你这个人全是自己。”我们立刻就该说，“主啊，我是一个满了自己的人。”…诗篇二十七篇四节，大卫说要瞻仰神的荣美，“在祂的殿里求问。”大卫不是说“求告”，也不是说“求讨”，乃是说“求问”。求问，就是来问神。

总之，祷告的意义就是吸取神并发表神。每一次的祷告都该碰着神，都该让神经过而得着发表。我们这样祷告，结果里面就能给神一再涂抹，而得与神更多调和。这时我们就会知道，神是我们的一切；我们也必看见，神无时无刻不与我们同在，并且在我们每一点的需要上，祂都作了我们的供应。

〔约翰十五章七节〕给我们看见三个非常重要的点。第一，我们要住在主里面。住在主里面，就与主有交通；与主交通，就是住在主里面。第二，主的话住在我们里面。因着我们住在主里面，与主有不断的交通，主就在我们里面对我们说话。第三，我们向着主有出乎心愿的祈求。这种祈求或祷告，乃是从主在我们里面说话而来的。如果我们是一个与主有交通的人，主就在我们里面向我们说话；主说了话，我们就有话向主祈求，向主祷告。（祷告的意义与目的，一三至一六页。）

参读：以弗所书生命读经，第九十五篇；来到施恩的宝座前（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)

第四周■周四

晨兴喂养

徒二二10“我说，主啊，我当作什吗？主对我说，起来，进大马色去，在那里要将所派你作的一切事都告诉你。”

约六27“不要为那必坏的食物劳力，要为那存到永远生命的食物劳力，就是人子要赐给你们的…。”

我们得救之后，…最重要的一件事，就是与神接触。…若是一个人不知道怎样与主接触，或者缺少和主来往交通，他无论怎样努力，都不能作个好的基督徒。

约翰福音里有许多例子，都是给我们看见该怎样与主接触。…你们若真心要和主接触，就能在这些重点上，看见与主接触的秘诀。（祷告的意义与目的，四五至四六页。）

信息选读

第一个例子是…主变水为酒的事。…在〔这〕个例子里，我们看见一个重大的原则，就是我们和主接触时，不能支配主，主权必须完全在祂手中。因此，时间和作法都得由祂定规，不能由我们支配。…我们不可对主说，“主啊，你作这个罢，你作那个罢。”若是这样，恐怕主要说，“我与你何干？”（约二4。）…这并非主不要和我们接触，或者主不负责我们的事。…主来到我们里面，就是要和我们接触，要负责我们的事，如同那一天祂来到迦拿那个婚筵的地方一样。

第二个例子，是约翰四章所记撒玛利亚妇人与主接触的事。在这里，我们看见一个妇人发现自己的干渴，也发现主有活水，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.

没有把活水立时给她，反而向她要东西。…主向她要丈夫，〔15～16，〕就是向她要罪恶。主向她提起丈夫的问题，就是点出她罪恶的问题。主的意思是说，“你要活水吗？你应当把你的罪恶交出来。你要得着满足吗？你应当注意到你罪恶的问题。”

我们到主面前，发现了自己的需要，也知道主能供给我们所需要的，因此我们就向主要。然而，就在我们要的时候，主给我们看见我们的污点、错处、失败，以及许多应该对付的问题。…我们就需要把祂所点到的事，把祂向我们要丈夫这件事说出来，然后才会得着祂的供应。

第三个例子，是六章所记许多人吃饼得饱的事。我们看见有大批群众来接触主，主…行神迹给他们吃饱了。但他们第二天又来，还想要吃饱。因此主对他们说，“不要为那必坏的食物劳力，要为那存到永远生命的食物劳力。”（27。）主的意思是要教导他们，不要一直寻求物质的食物，反而要花工夫寻求那永远生命的食物。这里又有一个极大的原则，在我们和主接触的事上，主不欢喜我们把很多盼望、寻求和祷告，都摆在物质的事上。

有的弟兄早晨用半小时祷告，…都是为着物质的事。有的姊妹为她的丈夫、儿女祷告也是这样，…全是为着物质的事。这样祷告亲近主，…初期主还给他吃饱，顾到他所求的。但他若长期这样行，主也要断定他是吃饼得饱的人。…在接触主的时候，主不大喜欢我们提起物质的事，因为这些事…主都知道。我们接触祂，应该注意属灵的事、生命的事，就是要先寻求祂的国和祂的义。我们若注意这些事，其他物质的东西，主都要加给我们。（太六31～33。）（祷告的意义与目的，四六至四七、五〇至五二页。）

参读：认识生命与召会，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

第四周■周五

晨兴喂养

林后一8～9“…我们被压太重，力不能胜，甚至连活命的指望都绝了，自己里面也断定是必死的，叫我们不信靠自己，只信靠那叫死人复活的神。”

赛四九15“妇人焉能忘记她吃奶的婴孩，不怜恤她亲生的儿子？即或有忘记的，我却不忘记你。”

在约翰十一章，我们还看见另一个原则，就是主不为人治病，只叫人复活。为人治病的原则，是帮助人的软弱。…祂听见拉撒路病了，没有去为他治病，直等到他死了，才去叫他复活。因为叫人复活，才是祂要作的。叫人复活的原则，就是等人到了…尽头，祂才来给人一个新的起头。…必须等你软弱到绝境，失败到尽头，完全到死地，…主才在你身上彰显祂复活的大能。

所以当你亲近主时，不必受这些软弱和失败的打扰。…若是你知道这些，主更知道。…若是祂…让你失败，…你即使是苦求，也…刚强不起来。所以我们要学一个功课，在祷告里，把自己一切的难处统统放手，直等到我们真到了…尽头，主就来了。那就是复活，那就是拯救。（祷告的意义与目的，五八至五九页。）

信息选读

约翰十三章记〔载〕主为门徒洗脚的事。这里给我们看见另一个原则，就是我们亲近主时，要让主随祂的意思在我们身上作事。千万不要作彼得，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

要给他洗脚时还谦卑的说，“你绝不可洗我的脚，永远不可。”等到主对他说，“我若不洗你，你就与我无分了。”（8。）他就说，“主啊，不但我的脚，连手和头也要洗。”（9。）这就是我们的光景。主要在我们身上作事，我们开头不让祂作；后来让祂作了，又要祂多作。这都是人的意见。

二十一章记〔载〕主向门徒显现的事。在这里我们看见，当我们…流落世界，在最软弱而完全忘记亲近主的时候，主还是来亲近我们。

彼得…不只自己下了世界，还带着弟兄们去。是他先说，“我打鱼去。”然后其余的门徒说，“我们也和你同去。”（3。）这好比一位弟兄说，“我要去爱世界。”其他的弟兄们就说，“我们也同你去。”于是他们就成群结队的去爱世界，一起堕落到世界里。然而，主没有因此弃绝他们，主仍然看顾他们，使他们打着鱼，又为他们预备鱼和饼，让他们吃一个饱。等他们都吃过了，主就问彼得：“约翰的儿子西门，你爱我比这些更深吗？”（15。）主这样问彼得，是要门徒们知道，主对他们还是不失望，主还要他们跟随祂，事奉祂。

在接触主的事上，你我都是失败的。彼得去打鱼，我们也跟他去打鱼；我们失败，但主永远不失败。我们亲近祂时，祂接触我们；我们不亲近祂时，祂也来接触我们。我们自己是靠不住的，今天接触祂，明天不接触了；这个月亲近祂，下个月不亲近了。然而，无论我们怎样，主还是一样；无论我们怎样改变，主永不改变。所以，在我们和主接触的事上有一个原则，就是虽然我们会改变，主却永不改变。（祷告的意义与目的，五九至六二页。）

参读：交通与神人调和，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

第四周■周六

晨兴喂养

雅二 23 “…亚伯拉罕信神，…他又得称为神的朋友。”

创十八 14 “耶和华岂有难成的事吗？到了约定的日期，明年这时候，我必回到你这里，撒拉必生一个儿子。”

17 “耶和华说，我所要作的事，岂可瞒着亚伯拉罕吗？”

求问…不是你的意思给神知道了，乃是神的意思给你知道了。当神把祂在某某弟兄身上的目的，给你知道之后，你当再问：“主啊，你要我去和他交通吗？”这是神在里面的涂抹，好像是你在问，却是神给你的感觉。…好的祷告全是求问；求问的祷告最尊重神。

大卫是一个最会祷告的人，他常常求问耶和华。〔撒上三十 8，撒下五 19，23，诗二七 4。〕你若这样根据感觉，一步步地求问，那就是最好的祷告。当你这样求问的时候，很容易就摸着神的引导，你就可以照着那引导去作。（交通与神人调和，九至一〇页。）

信息选读

在创世记十八章，神要亚伯拉罕向祂祷告，就先来作他的朋友。神不是把亚伯拉罕提到天上荣耀的圣所里，乃是亲自降卑来到亚伯拉罕所住那卑微的帐棚里。祂来，一点没有耀武扬威，没有带着什么威严。…神来到亚伯拉罕这里，完全像个平常的客人一样。…这完全像一个人在朋友家里作客的光景。（祷告的意义与目的，一八页。）

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)

亚伯拉罕享受与神这样甜美的交通，那时他就从神领受关于以撒出生和所多玛毁灭的启示。…以撒的出生与基督有关，所多玛的毁灭与神对罪的审判有关。…基督必须进来，罪必须出去。…祂要在我们的家庭生活、职业生活、甚至基督徒生活、和召会生活中产生基督，并且毁除“所多玛”。…在积极一面，我们更多看见了基督，就说，“我看见了基督的一些新事物。我真是恨恶自己没有更多凭祂而活。”这就是关于以撒出生，在我们生活中把基督生出来的启示。但在消极一面，我们看见自己的罪，就说，“主啊，赦免我。在我里面还有这么多的自私、恼恨和嫉妒。我有这么多的失败、缺欠、甚至罪恶的事。主，我审判这些事物，我要它们被毁除。”

在十四节主说，“耶和华岂有太奇妙〔或美妙〕的事吗？”（直译。）在我们眼中，每次对基督的经历都是奇妙的；那是主美妙的作为。撒拉如何能生以撒？就人说是不可能的。这事若是发生在我们身上，在我们眼中必会看为美妙且奇妙的事。基督徒的经历总是这样，因为基督徒的生活乃是不可能的生活。何等奇妙，一切的不可能对基督都成为可能！我们能作别人所不能作的，我们能成为别人所不能成为的，因为基督在我们对祂的经历中乃是奇妙且美妙的。

神临到亚伯拉罕，乃是因为祂在寻找代求的人。神在天上的宝座上，已经定意要对邪恶的所多玛城执行审判。但神绝不会忘记，祂的一个子民罗得在那城里。罗得甚至不晓得，他必须从所多玛被救出来。神怎么办呢？祂必须找到一个人为罗得代求。…神临到亚伯拉罕，目的是要找到一个代求的人。…神有祂神圣的原则，其中一个乃是：若没有代求，祂就不能拯救任何人。每一个基督徒得救，都是因着代求而成就的。（创世记生命读经，八一五至八一七、八二一至八二二页。）

参读：创世记生命读经，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

第四周诗歌

568 祷　告 — 与主交通

8 7 8 7 副（英 784）

F 大调　　4/4

F　　B♭　　F　　C
5 • 5 6 5 3 1 | 1 — 6 0 | 5 • 1 3 1 5 3 | 2 — — 0 |

一 祷 告 与 主 来 往　交 通，　祂 面 灵 里 来 寻　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 问 并 且　静 听，　隐 密 之 处 来 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）祷 告 与 主 来 往　交 通，　祂 面 灵 里 来 寻　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 问 并 且　静 听，　隐 密 之 处 来 等　候。

二 祷告与主来往交通，　从你里面全敞开；
敞着脸面将祂瞻仰，　单一、纯洁又实在。

三 祷告与主来往交通，　凭信将祂来寻求；
学习来摸祂这活灵，　恭敬、仰望并等候。

四 祷告与主来往交通，　以灵、以真为秘诀；
总要凭灵祷告、求问，　照着里面的感觉。

五 祷告与主来往交通，　诚恳静听祂所言；
让祂心意印刻于你，　使你成全祂心愿。

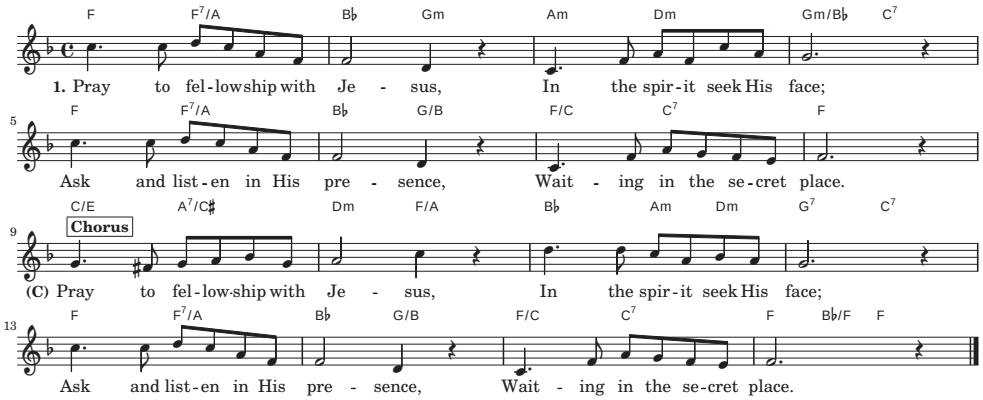
六 祷告与主来往交通，　沐浴在祂面光中；
让祂荣美将你浸透，　使你返照祂面容。

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.

第四周 • 申言

申言稿：