

LESSON FOUR: PRAYER

The most important thing for a baby at birth is breathing. In our spiritual life, prayer is breathing and is as crucial to a new believer as breathing is to a newborn babe. Hence, after we believe in the Lord and call upon His name to be saved, we must continue to pray and call on the Lord. Then we can receive the spiritual air, which is the Lord's Spirit of life, that we may grow and be strong in the spiritual life.

I. THE SIGNIFICANCE OF PRAYER

The real significance of prayer is to contact God in our spirit and to absorb God Himself. Prayer is the contact of the human spirit with the Spirit of God, during which man inhales God into himself. Therefore, the emphasis of prayer lies not in asking God for things but in contacting and absorbing God.

II. THE FACULTY OF PRAYER

A person needs the proper faculty in whatever he does. We need our eyes in order to see, our ears in order to hear, and our spirit in order to pray.

1) "God is Spirit; and those who worship [including praying to] Him must worship in spirit and reality"(John 4:24).

2) "Praying at every time in spirit" [that is, praying with the spirit] (Eph. 6:18).

The above two verses tell us that God is Spirit, and to worship and pray to Him, we must be in our spirit, that is, we must use our spirit. Our spirit is the deepest part of our being. To pray in the spirit, or to pray with our spirit, is to use our innermost part to contact God. Therefore, we must pray not merely according to the thoughts in our mind, but according to the sense deep within our spirit. The faculty of prayer is not the mind but the spirit.

III. THE MEANS OF PRAYER

1) "Having therefore, brothers, boldness for entering the Holy of Holies by the blood of Jesus" (Heb. 10:19). To enter the Holy of Holies is to come before God in order to contact God and pray to God. This is by means of the redeeming blood shed by the Lord Jesus on the cross, which washes away all the sins that hinder our fellowship with God.

2) "That whatever you ask the Father in My name, He may give you" (John 15:16).

Here we are told that we should pray to the Father in the name of the Lord Jesus. To be in the name of the Lord Jesus is to be in the Lord Himself. When we pray, we need to pray

第四课：祷告

一个婴孩一生下来，首要的一件事，就是呼吸。祷告乃是属灵生命的呼吸，对于初得救的人，犹如呼吸之于初生的婴孩。所以信主，呼求主名得救之后，接着仍要不住的祷告呼求主，以得到属灵的空气，就是主生命的灵，使我们属灵的生命得以增长而强壮。

壹 祷告的意义

祷告真实的意义，乃是人在灵里和神接触，并吸取神自己。祷告就是人的灵，和神的灵接触，在接触之间，把神吸到人的里面来。所以祷告不重在向神求多少事物，乃重在和神接触并吸取神。

贰 祷告的机关

人无论作什么事，都需要合式的机关。看物需要眼，听声需要耳，祷告就需要我们的灵。

(一)“神是灵；敬拜（包括祷告）他的，必须在灵...里敬拜。”（约四 24）

(二)“时时在灵里祷告（就是用灵祷告）”（弗六 18）。

以上二处经文告诉我们，神是灵，所以敬拜他，祷告他，必须在我们的灵里，就是用我们的灵。我们的灵是我们里面最深的一部分。在灵里祷告，或说用我们的灵祷告，就是用我们最里面的部分接触神。所以我们祷告，不要光凭头脑的思想，乃要凭深处灵里的感觉。祷告的机关不是头脑，乃是灵。

叁 祷告的凭靠

(一)“我们既因耶稣的血，得以坦然进入至圣所。”（来十 19）

进入至圣所就是进到神面前，和神接触，向神祷告。这需要凭靠主耶稣在十字架上为我们所流的赎罪之血，洗去阻碍我们与神交通的一切罪污。

(二)“你们在我的名里，无论向父求什么，他就赐给你们。”（约十五 16）

这里告诉我们，向父神祷告，要在主耶稣的名里。在主耶稣的名里，就是在主自己里。我们祷告不光需要凭靠主的血，也需

not only by means of the Lord's blood but also by means of the Lord's name, that is, by means of the Lord Himself. We cannot come before God to pray by depending on our behavior. Even if our behavior is good, it is like filthy rags in God's eyes (Isa. 64:6). Neither can we depend on ourselves, because we also are filthy and unacceptable to God. Thus, when we come before God to pray to Him, we must rely on the Lord's blood to wash away the filth in our behavior, and must depend on the Lord Himself to replace our filthy being, so that it is as if the Lord Himself is coming to pray before God. Only such prayers are acceptable to God.

IV. WHAT TO PRAY ACCORDING TO

Prayer is not according to what your mind thinks, but according to what you sense in your spirit. You pray with your mouth whatever you sense in the spirit. When you come before God to pray, do not speak anything to God according to what you have decided on beforehand, but rather utter to God what you sense in your spirit at the time. Confess your sins if you feel in your spirit to confess, and praise the Lord if you feel in your spirit to praise. Do whatever the feeling in your spirit leads you to do.

V. PRAYING WITHOUT HINDRANCE

Praying without hindrance requires a good conscience, that is, a conscience which does not condemn. Once there is offense or condemnation in your conscience, your prayers will be immediately hindered and even stopped.

1) "Let us come forward to the Holy of Holies... having our hearts sprinkled from an evil conscience..." (Heb. 10:22).

Since we are sinful, we need to be sprinkled by the blood of the Lord Jesus from an evil conscience that we may come forward to the Holy of Holies to draw near to God and to pray to Him. Thus, whenever we pray, we must ask the Lord to sprinkle and cleanse us with His blood so that our conscience may be void of offense. We can then come to God boldly to pray from our spirit.

VI. THE DEALING IN PRAYER

The dealing in prayer is the confession of sins. When you come before God to pray, drawing near with a sincere heart and an open spirit, God, who is light, will shine in you to expose your real self and true condition. At this time, you must confess your sins. After you confess the first sin, you may sense another, and after you confess that, you may sense still another. You must thoroughly confess all your sins according to such feelings in your spirit. If you disregard the sense of condemnation within, surely your prayer will not touch God. It will be hard for you to pray because there is still the barrier of sin between you and God. Therefore, you must confess and deal with every sin. After you have dealt

要凭靠主的名，就是主自己。我们到神面前祷告，不能靠我们的行为，因为我们的行为就是好的，在神看来也都象污秽的衣服（赛六四6）；也不能靠我们自己，因为我们自己也是污秽，不蒙神悦纳的。所以我们必须靠着主的血，洗净我们行为上的污秽，并靠着主自己，代替我们这个污秽的人，到神面前祷告神，如同主自己到神面前祷告一样。这样的祷告才能蒙神悦纳。

肆 祷告的遵照

祷告不是要照着我们头脑所想的，乃是要照着我们灵里所感觉的。你灵里感觉什么，就用口祷告出来。你进到神面前祷告，不要照着预先所定规的向神开口，乃要照着临时灵里所感觉的向神发表。你灵里感觉叫你认罪，你就认罪；你灵里感觉要赞美主，你就赞美主；灵里感觉叫你作什么，你就作什么。

伍 祷告的无阻

祷告的无阻，就是要有一个无亏的良心，就是一个不定你罪的良心。你的良心一有亏，一有定罪，你的祷告马上就受到阻碍，使你无法祷告。

（一）“我们已经被基督的血洒过，脱开了邪恶的良心，...就当...进入至圣所。”（来十22）

我们是有罪的人，必须蒙主耶稣的血洒过，才能脱开邪恶的良心，使我们能进到神的至圣所，亲近神，祷告神。所以我们每逢祷告，要求主的宝血洒我们，洗净我们，使我们的良心无亏，我们得以坦然进到神面前，从我们的灵里开口祷告。

陆 祷告的对付

祷告的对付，就是认罪。当你进到神面前祷告的时候，你若存着诚实的心，敞开的灵亲近神，神就是光，必定要在你里面光照你，使你的本相和真实的光景，都显出来。这时你就定规要认罪，认了一个罪，又感觉另一个罪，再认了这一个罪，又感觉另一个罪，你要照着灵里这种的感觉，一直将你的罪认清。你若不理你里面定罪的感觉，你的祷告定规是摸不着神的，你也很难祷告，因为你和神之间还有罪的间隔。所以你要一一认罪对付。对付过了，就要照着灵里的感觉一一祷告，你就必

with all of your sins one by one, you should pray according to the sense in your spirit. Then you will surely touch God and absorb Him.

VII. THE BENEFITS OF PRAYER

1) "Watch and pray that you may not enter into temptation" (Matt. 26:41).

Prayer enables us to absorb God. Besides this, the main benefit of watchful prayer is that it keeps us from entering into temptation that we may not be tempted and seduced by the Devil to stray from the Lord.

2) "Let us therefore come forward...to the throne of grace, that we may receive mercy and may find grace for timely help" (Heb. 4:16).

The greatest benefit in praying before God and contacting God is that we receive mercy and find grace for timely help to meet our every need.

3) "In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus" (Phil. 4:6-7).

Another intimate benefit which we receive in coming before God to pray and make petition is that we will have the peace of God, which passes all understanding, guarding our hearts and thoughts from all anxieties. What an intimate blessing it is in the human life to be free from anxieties.

Besides this, according to the Bible, the benefits we gain from prayer cannot be fully told. May we who belong to the Lord never neglect prayer, but pray at every time (Luke 21:36), even unceasingly (1 Thes. 5:17). Then we shall surely enjoy God Himself and all His riches, and will be abundantly blessed by Him. He "is rich to all who call upon Him" (Rom. 10:12)!

定摸着神而吸取神。

柒 祷告的助益

(一)“要做醒祷告，免得入了试诱。”(太二六 41)

祷告不仅能使我们吸取神，祷告加上儆醒，还能使我们免得入了试诱，免得受魔鬼的试探和诱惑，走入迷途，远离主。

(二)“我们...来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”(来四 16)

到神面前祷告，与神接触，最大的益处乃是从神领受怜悯，得着恩典，作我们应时的帮助，应付我们各方面一切的需要。

(三)“应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神；神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念。”(腓四 6~7)

到神面前祷告、祈求，还有一个亲切的助益，就是得着神那超越人所能理解的平安，保卫我们的心怀意念，使其一无挂虑。人生能无挂虑，是何等亲切的福分。

此外，照圣经所记，祷告所得到的助益，是难以言尽的。切望我们属主的人不要轻忽祷告，倒要常常祈求(路二一 36)，甚至不住的祷告(帖前五 17)，就必得以享受神自己，和他一切的丰富，并蒙到他万般的祝福。“他对一切呼求他的人是丰富的!”(罗十 12)

LESSON FIVE: READING THE BIBLE (1)

A believer needs to pray; he also needs to read the Bible. Prayer is likened to breathing, and Bible reading, to eating. Both ought to be practiced daily by every believer.

I. THE ORIGIN OF THE BIBLE

1) "All Scripture is God-breathed" (2 Tim. 3:16).

The origin of the Bible is God; it was God who breathed His words of revelation through His Spirit into and out of the writers of the Scriptures. What was breathed out was not only words but also spirit.

2) "But men spoke from God, being borne by the Holy Spirit" (2 Pet. 1:21).

Since the Bible is God's breathing of His words out of men through His Spirit, it is men's speaking of the word of God from God as they were borne by the Holy Spirit. Hence, the Bible is out from God, written by certain Old Testament saints such as the prophets, leaders, and kings among the Israelites, as well as by various New Testament saints, such as the apostles, Mark, and Luke.

II. THE CONTENT OF THE BIBLE

The content of the Bible is both extensive and inclusive; the two main aspects of this content are truth and life. Truth brings us revelation and knowledge of all the realities in the universe, such as the reality of God, the reality of man, the reality of the universe, the reality of the things of the present age, the coming age, and the eternal age, and in particular, the reality of the Christ appointed by God and the church chosen by Him. Life is God coming to be our life that we may be regenerated, grow, be transformed, and be conformed into the image of Christ, who expresses God, that we may become the expression of God.

1) "Your [the Father God's] word is truth [reality]" (John 17:17).

This word of the Lord Jesus indicates that God's word in the Bible is truth; it reveals the reality of God Himself and of His economy for us to obtain.

2) "Speak to the people all the words of this life" (Acts 5:20).

This is what the angel spoke to Peter, charging him to preach God's words of life. The words of life are the words of the Bible which the apostles preached. Since the words contain life, they are able to supply life, and this life is God Himself. This proves that the main content of the Bible is not only truth but also life.

III. THE FUNCTION OF THE BIBLE

第五课：读经（一）

一个信徒需要祷告，也需要读经。祷告如呼吸，读经象吃饭，二者都是每一个信徒所当天天实行的。

壹 圣经的来源

（一）“圣经都是神的呼出”（提后三 16）。圣经的来源乃是神，是神将他启示的话，借着他的灵，呼到写圣经的人里面，再从他们里面呼出来，不仅是话，也是灵。

（二）“人被圣灵推动，从神说出来的（话）。”（彼后一 21）

圣经既是神借着他的灵，将他的话从人里面呼出来的，就是人被圣灵推动，从神说出神的话。所以圣经乃是出于神，借着旧约的一些圣徒，如众申言者，和以色列人中的首领、君王等，以及新约的一些圣徒，如众使徒和马可、路加等，所写成的。

贰 圣经的内容

圣经的内容，包藏广博，首要的有二，就是真理与生命。真理是叫我们得到启示，认识宇宙间一切的实际，如神的实际，人的实际，宇宙的实际，以及今世、来世并永世一切事物的实际，特别是神所立的基督，和他所拣选之召会的实际。生命是神作我们的生命，使我们得到重生、长大、变化并模成那彰显神之基督的形像，成为神的彰显。

（一）“你（父神）的话就是真理（实际）”（约十七 17）。

主耶稣这话说明，神在圣经中的话，就是真理，就是将神自己和他经纶的实际启示出来，好使我们得着的。

（二）“把这生命的话，都讲给百姓听。”（徒五 20）

这是当日天使对彼得说的话，要他去传讲神生命的话。这生命的话，就是使徒们所传讲圣经中的话。这话里面有生命，所以能供人生命，这生命就是神自己。这证明圣经的内容，不仅以真理，也是以生命为首要。

叁 圣经的功用

1) "It is these [the Scriptures] that testify concerning Me [Christ]" (John 5:39).

The first function of the Bible is to testify concerning Christ. Christ is the subject and content of the Bible, and the Bible is the explanation and expression of Christ. Christ is the living Word of God, and the Bible is His written word. Without Christ, the living Word, as reality, the written words of the Bible are but empty doctrines and vain letters. Yet without the written word of the Bible as His expression, Christ, the living Word, would be abstract and intangible. Therefore, we must read the Bible if we desire to know Christ.

2) "The sacred writings, which are able to make you wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15).

On the one hand, the Bible testifies concerning Christ; on the other hand, it makes us wise unto salvation through faith in Christ Jesus, revealing to us the method of God's salvation in Christ and the way of man's salvation through faith, that we may know how to be saved.

3) "Having been regenerated, not of corruptible seed, but of incorruptible, through the living and abiding word of God" (1 Pet. 1:23).

The living word of God in the Bible is the seed of life which enables us to have God's life and to be regenerated.

4) "As newborn babes, long for the guileless milk of the word, that by it you may grow unto salvation" (1 Pet. 2:2).

The milk of the word here refers to God's word becoming the nourishing milk. To the newly regenerated spiritual babes, God's word in the Bible is the nourishing milk which causes them to grow.

5) "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God" (Matt. 4:4).

According to its context, the words that proceed out through the mouth of God in this verse refer to the words of God in the Bible. The words of God in the Bible are not only our spiritual milk but also our spiritual food which nourishes us that we may grow and become mature.

6) "The entrance of thy [God's] words giveth light" (Psa. 119:130).

Once we enter into God's word, it becomes opened (unfolded) to us, and it gives us light, shining upon us and giving us wisdom and revelation.

7) "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105).

The word of God in the Bible not only shines inwardly over our hearts and spirits to give us wisdom and revelation, but

(一) "为我(基督)作见证的就是这经" (约五 39)。

圣经第一个功用, 是给基督作见证。基督是圣经的题目, 圣经的内容; 圣经是基督的说明, 基督的发表。基督是神活的话, 圣经是神写的话。圣经这写的话, 若没有基督那活的话作实际, 就不过是空洞的道理, 虚空的字句。基督那活的话, 若没有圣经这写的话作发表, 也就是玄妙难认, 渺茫难摸的。所以我们要认识基督, 就非读圣经不可。

(二) "圣经能使你借着相信基督耶稣, 有得救的智慧。" (提后三 15)

圣经一面为基督作见证, 另一面叫我们借着相信基督, 有得救的智慧, 将神在基督里的救法, 和人因信得救的途径, 启示我们, 使我们晓得蒙恩得救的路。

(三) "你们蒙了重生, ... 乃是由于不能坏的种子, 是借着神活而常存的话。" (彼前一 23)

神在圣经里的活话, 是生命的种子, 使我们得到神的生命, 以得重生。

(四) "象才生的婴孩一样, 切慕那纯净的话奶, 叫你们靠此长大。" (彼前二 2)

这里的话奶, 乃指神的话作了喂养的奶。神在圣经中的话, 对于初得重生的属灵婴孩, 也象奶喂养, 使其长大。

(五) "人活着不是单靠食物, 乃是靠神口里所出的一切话。" (太四 4)

这里所说神口里所出的一切话, 照前后文看, 乃指神在圣经中所说的话。神在圣经中的话, 不只是我们的灵奶, 也是我们的灵粮, 喂养我们, 使我们不只长大, 并且长得成人。

(六) "你(神)的话一解开, 就发出亮光。" (诗一一九 130)

这里的解开, 原文是进入。我们一进入神的话, 神的话就向我们开启(解开), 发出亮光, 照耀我们, 叫我们得智慧和启示。

(七) "你的话是我却前的灯, 是我路上的光。" (诗一一九 105)

神在圣经中的话, 不只在我們里面照耀我們的心和灵, 使我们得着智慧和启示, 也

it also gives light outwardly to our steps and pathways so that we would not be lost.

8) **“All Scripture is...profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, fully equipped for every good work” (2 Tim. 3:16-17).**

The words of the Bible have the diverse functions of teaching, reproving, correcting, and instructing people in righteousness that the man of God may be complete, fully equipped for every good work.

Besides the various functions mentioned above, there are many other functions of the Bible which are not enumerated here.

IV. THE PRECIOUSNESS AND SWEETNESS OF THE BIBLE

1) **“The law of thy mouth is better unto me than thousands of gold and silver” (Psa. 119:72). “More to be desired are they than gold, yea, than much fine gold” (Psa. 19:10).**

These verses reveal the preciousness of God’s word in the Bible for which our desire is continually stirred up.

2) **“How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth” (Psa. 119:103).** This shows the sweetness and loveliness of God’s word.

在我们外面照耀我们的脚步和道路，使我们不至走迷。

(八) **“圣经...对于教训、督责、改正，在义上的教导，都是有益的，叫属神的人得以完备，为着各样的善工，装备齐全。”**

(提后三 16~17)

圣经的话能教训人、督责人、改正人，并在义上教导人，叫属神的人得以完备，为着各样的善工，装备齐全。这是多面的功用。

除了前述的种种功用，圣经还有其他各种不同的功用，兹不一一列述。

肆 圣经的宝贵与甜美

(一) **“你口中的训言，与我有益，胜于千万的金银。”—“比极多的精金可羡慕”(诗一一九 72，十九 10)。**

这是说出圣经中神话语的宝贵，令人羡慕不已。

(二) **“你的话，在我上膛何等甘美，在我口中比蜜更甜。”(诗一一九 103)**

这是说出神话语的甜美可爱。

LESSON SIX: READING THE BIBLE (2)

V. THE SECTIONS OF THE BIBLE

The entire Bible is divided into two parts. The first part is called the Old Testament and the second part is called the New Testament.

A. The Old Testament

This refers to the first part of the Bible, which is composed of thirty-nine books that are divided into:

1. The Books of Law

These include a total of five books from Genesis to Deuteronomy and are called the books of law because in them are the commandments, the statutes, and the judgments which form the Law.

2. The Books of History

These include a total of twelve books from Joshua to Esther and record the history of the Israelites from their entrance into Canaan to their return from captivity. Hence, they are called the books of history.

3. The Books of Poetry

These include a total of five books from Job to the Song of Songs, pouring out the different spiritual experiences of the people of God through poetry.

4. The Books of the Prophets

These include a total of seventeen books from Isaiah through Malachi written by the prophets, the contents of which are mainly prophecies concerning the Israelites, the Gentiles, and Christ.

B. The New Testament

This refers to the second part of the Bible which is composed of twenty-seven books that are divided into:

1. The Books of History

These include a total of five books from the Gospel of Matthew to the Acts of the Apostles, the first four being a history of the Lord Jesus and the last being the account of the move of the disciples on the earth after the Lord ascended into the heavens.

2. The Epistles

These include a total of twenty-one books from the book of Romans to the book of Jude, which are letters written by the apostles to either the churches or individual saints, especially speaking about the church and the proper condition in the spiritual life and living of the church and the saints.

3. The Book of Prophecy

The only book of prophecy in the New Testament is the book of Revelation, the concluding book of the New Testament and the last book of the entire Bible. It contains prophecies

第六课：读经（二）

伍 圣经的段落

全部圣经，分前后两部分，前者称为旧约，后者称为新约。

一 旧约

指全部圣经的第一部分，共三十九卷，分为：

1 律法书

包括创世记至申命记共五卷，称作律法书，因其中有组成律法的诫命、律例、典章。

2 历史书

包括约书亚记至以斯帖记共十二卷，记载以色列人，从进迦南一直到被掳归回的历史，所以称为历史书。

3 诗歌书

包括约伯记至雅歌共五卷，乃是神子民各种属灵的经历，以诗辞的倾吐。

4 申言者书

包括以赛亚书至玛拉基书共十七卷，是众申言者所写的，主要内容是对以色列人、外邦人以及基督的预言。

二 新约

指全部圣经的第二部分，共二十七卷，分为：

1 历史书

包括马太福音至使徒行传共五卷，前四卷记载主耶稣的历史，第五卷记载主升天后，门徒在地上的行动。

2 书信

包括罗马书至犹大书共二十一卷，是使徒们写给召会或圣徒个人的书信，特别说到召会，和召会及圣徒属灵的生命和生活，该有的情况。

3 预言书

只有启示录一卷，是新约的末一卷，也是整本圣经的最后一卷。内容是对召会、以色列人、世界、基督的再来、撒但的结局、

related to the church, Israel, the world, Christ's second coming, the destiny of Satan, the ultimate judgment, and the coming age and eternity.

VI. HOW TO READ THE BIBLE

Since the Bible is the word of God, its nature is divine and spiritual. We must read it with every part of our being.

A. First, Reading It with Understanding

1) "Then He opened their mind [to which understanding belongs] to understand the Scriptures" (Luke 24:45).

In reading the Bible, we must first use the understanding of our mind to comprehend its text, which was written in human language, and to know its meaning.

B. Then Reading It with Wisdom

1) "Let the word of Christ dwell in you richly, in all wisdom..." (Col. 3:16).

2) "God...the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him"(Eph. 1:17).

These two verses mean that we need to understand with wisdom the word regarding the divine things revealed by God in the Bible. Ephesians 1:17 also shows us that wisdom is joined to our spirit. This wisdom is not what we have naturally but what we obtain through prayer. Such wisdom in our spirit is deeper and higher than the understanding in our mind. We understand the letter of the Bible with the understanding in our mind, and we apprehend the truth in the Bible by the wisdom in our spirit.

C. Finally, Receiving It with the Spirit

1) "And receive...the word of God, by means of all prayer and petition, praying at every time in spirit"(Eph. 6:17-18).

Here we are told to receive the word of God by praying in the spirit. This reveals to us that we also need to exercise our spirit when we read and receive the word of God. This is done, undoubtedly, through prayer. Therefore, in reading the Bible, after we have understood the meaning of the text by our understanding and have apprehended the truth of the text with our wisdom, we should use our spirit by prayer to receive the truths in the Scripture into the deepest part of our being, that is, our spirit. In other words, after we understand the text and receive the truth therein, we still must exercise our spirit to turn what we have understood and realized into prayer that it may be assimilated in our spirit, becoming our life supply and the basis of our spiritual experience.

D. Pray-reading

Another simple, spiritual, and most beneficial way to read the Bible is pray-reading. We take the Bible text as prayer

终极的审判以及来世和永世的预言。

陆 如何读经

圣经既是神的话，其性质就是属神的、属灵的，我们必须用我们全人的各部分来读它。

一 先用悟性读

(一)“耶稣开他们的心窍（原文心思，悟性所属的），使他们能明白圣经。”（路二四 45）

读经要先用我们心思的悟性，读懂用人的语文所记述的经文，明了它的意义。

二 再用智慧读

(一)“当用各样的智慧，让基督的话丰富富的住在你们里面。”（西三 16）

(二)“神，荣耀的父，赐给你们智慧和启示的灵，使你们充分的认识他。”（弗一 17）

这二节圣经所说的，意思都是我们需要用智慧，领会神在圣经中所启示属神之事的话。以弗所一章十七节所说的，也给我们看见智慧是联于我们灵的。这种智慧不是我们天然有的，乃是由祷告求得的。我们灵中的这种智慧，是深过并高过我们心思中的悟性。我们用心思中的悟性，读懂圣经的字面，就要用我们灵中的这种智慧，领略其中的真理。

三 后用灵接受

(一)“借着各样的祷告和祈求，接受...神的话；时时在灵里祷告。”（弗六 17~18）

这里告诉我们，要借着在灵里祷告，授受神的话。这启示我们，我们读经接受神的话，也需要运用我们的灵。这当然是需要借着祷告的。所以我们读经，借着悟性明了了经文的意思，也借着智慧领略了经文中的真理，就当运用我们的灵，借着祷告，把经文中的真理，接受到我们全人的最深处，就是我们的灵中。这就是说，我们读经明了了经文，并接受了经文中的真理之后，还应当运用我们的灵，把所明了、领略的，化作祷告，使所领略的真理，能融化在我们的灵中，成为我们生命的供应，或作我们属灵经历的根据。

四 祷读

读经还有一个简便、属灵、叫我们得益最多的方法，就是祷读，把所读的经文当作

and pray-read with it. Not only do we read and pray simultaneously, or pray and read, read and pray; but also we directly turn the text we are reading into the very words of prayer to pray with. At times we may apply the text to ourselves through prayer. The more we repeat this kind of pray-reading, the more uplifted and released our spirit becomes and the greater, deeper, and richer the benefit is which we receive.

VII. THE TIME TO READ THE BIBLE

We may read the Bible at any time and should do it whenever necessary. However, generally speaking, it is best to read in the morning before we contact any persons or things, and it is especially good to match reading with prayer. Such times should not be too long. The most suitable way is to pray for ten minutes and read for ten minutes. Sometimes reading and prayer can be mingled together.

祷告来祷读，不仅是一面读，一面祷，也不仅是读读祷祷，祷祷读读，乃是直接把所读的经文，当作祷告的话以祷告。有时也可将经文，用祷告应用到我们的自身。这种祷读，重复的次数越多，释放的灵越高昂，所获得的益处，必越多、越深、越丰富。

柒 读经的时候

读经在任何时候都可以，并且随着需要该随时为之。不过，一般说来，最好是在早晨，就是在接触任何人事之先。尤其好的，是在早晨的时候，配着祷告来读经。时间不要太长。最适中的作法，是十分钟祷告，十分钟读经。有时也可将读经和祷告调成一起。