

第五周

国度子民有个人祷告的经历，
在隐密中接触他们的天父，
得着对父隐密的享受

诗歌：补 568

读经：赛三七 31，太六 5～6，十四 22～23，诗
四二 7，歌四 12

赛 37:31 犹大家所逃脱余剩的，仍要往下扎根，向上结果。

太 6:5 你们祷告的时候，不可像那假冒为善的人，因为他们爱站在会堂里，并十字街口祷告，为要叫人看见。我实在告诉你们，他们已经充分地得了他们的赏赐。

太 6:6 你祷告的时候，要进你的密室，关上门，祷告你在隐密中的父，你父在隐密中察看，必要报答你。

太 14:22 耶稣随即催门徒上船，在祂以先到对岸去，等祂解散群众。

太 14:23 既解散了群众，祂就独自上山去祷告。到了晚上，只有祂单独在那里。

诗 42:7 你的瀑布发声，深渊就与深渊响应；你的波浪洪涛，都漫过我身。

歌 4:12 我妹子，我新妇，乃是关锁的园，禁闭的井，封闭的泉。

【周一】

壹 “你们祷告的时候，不可像那假冒为善的人，因为他们爱站在会堂里，并十字街口祷告，为要叫人看见。我实在告诉你们，他们已经充分地得了他们的赏赐。你祷告

Week Five

**The Kingdom People Having the Experience
of Praying in Private
to Contact Their Heavenly Father in Secret
to Have Some Secret Enjoyment of Him**

Hymns: E1132

Scripture Reading: Isa. 37:31; Matt. 6:5-6; 14:22-23; Psa. 42:7; S. S. 4:12

Isa. 37:31 And the remnant of those who have escaped of the house of Judah will again take root downward and bear fruit upward.

Matt. 6:5 And when you pray, you shall not be like the hypocrites, because they love to pray standing in the synagogues and on the street corners, so that they may be seen by men. Truly I say to you, They have their reward in full.

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

Matt. 14:22 And immediately He compelled the disciples to step into the boat and to go before Him to the other side, while He sent the crowds away.

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

Psa. 42:7 Deep calls unto deep / At the sound of Your water spouts; / All Your waves and Your billows / Pass over me.

S.S. 4:12 A garden enclosed is my sister, my bride, / A spring shut up, a fountain sealed.

§ Day 1

I. "When you pray, you shall not be like the hypocrites, because they love to pray standing in the synagogues and on the street corners, so that they may be seen by men. Truly I say to you, They have their reward in full. But you, when

的时候，要进你的密室，关上门，祷告你在隐密中的父，你父在隐密中察看，必要报答你”——太六5～6:

you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you"—Matt. 6:5-6:

- 一 我们必须有个人在密室中关上门祷告的经历；我们的父是“在隐密中”，祂“在隐密中察看”；国度子民是天父的儿女，必须活在父隐密且隐藏的同在里，并顾到父隐密且隐藏的同在。
- 二 国度子民在国度属天的管治之下，活在倒空、谦卑的灵里，以纯洁、单一的心行事，就不可在肉体里作什么，得人的称赞；乃是必须凡事行在灵里，讨他们天父的喜悦。
- 三 在隐密中祷告，结果乃是杀死肉体和自己；在社会上，甚至在堕落的基督教中，如果不允许人显扬他们的善行，他们就不干了；己喜爱得人荣耀，肉体喜爱被人注视。
- 四 我们都需要一些生命中隐密的长大，一些对基督隐密的经历；我们需要隐密地祷告主、敬拜主、接触主并与主交通。

- A. We need the experience of praying in our private room and shutting our door; our Father is in secret, and He sees in secret; the kingdom people, as children of the heavenly Father, must live in and care for the Father's secret and hidden presence.
- B. The kingdom people, who live in an emptied and humbled spirit and walk in a pure and single heart under the heavenly ruling of the kingdom, are not allowed to do anything in the flesh for the praise of men, but must do all things in the spirit for the pleasing of their heavenly Father.
- C. The effect of our praying in secret is that the flesh and the self are killed; if people in society and even in degraded Christendom are not allowed to make a show of their good deeds, they will not do them; the self loves to be glorified, and the flesh loves to be gazed upon.
- D. We all need some secret growth in life, some secret experiences of Christ; we need to pray to the Lord, worship the Lord, contact the Lord, and fellowship with the Lord in a secret way.

【周二】

§ Day 2

- 五 我们该多多祷告，但不要让别人知道我们有多少祷告；我们若天天祷告而不告诉别人，或者不让别人知道，这表示我们是健康的，并且我们正在长大。
- 六 国度子民必须有密室祷告的经历，在隐密中接触他们的天父，经历对父隐密的享受，并从祂接受隐密的回答——6节。
- 七 无论何时我们在义行上显扬自己，我们就不健康；这样的显扬大大阻挠我们在生命里长大。

- E. We should pray much yet not let others know how much we pray; if we pray every day without telling others or letting them know about it, it means that we are healthy and that we are growing.
- F. The kingdom people must have some experience of prayer in their private room, contacting their heavenly Father in secret, experiencing some secret enjoyment of the Father, and receiving some secret answer from Him—v. 6.
- G. Any time we exhibit ourselves in our righteous deeds, we are not healthy; such an exhibition greatly frustrates our growth in life.

八 我们人的生命喜爱炫耀、公开显扬，但神的生命总是隐藏的；假冒为善的人就是有外面的表显，里面却空无一物的人。

九 我们在天然的生命里，绝不可能实行在隐密中过隐藏的生活；只有在神圣的生命，不喜欢显扬的生命里，才可能实行；我们若认真要成为国度的子民，就必须学习凭着我们父隐藏的生命而活。

【周三】

贰 我们需要学习主的榜样，独自上山去祷告而过隐藏的生活——十四 23，参路六 12：

一 主没有与群众在一起留在所行神迹的结果里（指除了妇女孩子，食饱五千人的神迹），乃是离开群众，在山上独自在祷告中与父在一起——太十四 14～23：

- 1 主催门徒离开，祂好有更多的时间独自祷告父——22～23 节。
- 2 祂需要独自祷告祂在诸天之上的父，好叫祂在地上为着建立诸天之国，无论作什么，都能与父是一，并有父与祂同在；祂不是在野地，乃是在山上祷告；祂离开群众，甚至离开门徒，为要独自与父接触。

二 我们应当宝贝这三句话：“与父在一起”、“在山上”、“在祷告中”：

- 1 与别人一起祷告是很好的，但通常我们需要独自祷告；我们与别人一起祷告时，无法像我们独自向主祷告时享受主那样深。

H. Our human life loves to make a display, a public show, but God's life is always hidden; a hypocrite is one who has an outward manifestation without having anything within.

I. We can never practice living a hidden life in secret in our natural life; it is possible only in the divine life, the life that does not enjoy making a show; if we are serious about being the kingdom people, we must learn to live by the hidden life of our Father.

§ Day 3

II. We need to learn from the pattern of the Lord living a hidden life in His going up to the mountain privately to pray—14:23; cf. Luke 6:12:

A. The Lord did not remain in the issue of the miracle with the crowds (the miracle of feeding five thousand men, apart from women and children), but He went away from them to be with the Father privately on the mountain in prayer—Matt. 14:14-23:

1. The Lord compelled the disciples to leave Him in order that He might have more time to pray privately to the Father—vv. 22-23.
2. He needed to pray privately to His Father who was in the heavens so that He might be one with the Father and have the Father with Him in whatever He did on earth for the establishing of the kingdom of the heavens; He did this not in the deserted place but on the mountain, leaving all the people, even His disciples, so that He might be alone to contact the Father.

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

1. To pray with others is good, but often we need to pray by ourselves; when we pray with others, we cannot enjoy the Lord as deeply as when we pray to the Lord privately.

- 2 甚至主耶稣也告诉我们，我们祷告时，要进我们的密室，关上门，向那在隐密中察看我们的父祷告（六6）；这样，我们会感觉到祂与我们是何等亲，我们与祂是何等近。
- 3 我们必须学习离开群众、家庭、朋友和召会里的圣徒，去到更高一层的“高山”；我们必须离开群众和属地的事物，独自并隐密地与父在一起，好与祂有亲密的交通。

【周四、周五】

参 诗篇四十二篇七节说，“深渊就与深渊响应”：

- 一 别人的深处只能与从我们深处出来的响应；凡不是从深处出来的，就永远不能达到别人的深处。
- 二 没有深处的生活，我们只能用表面的工作得着人表面的感动；只有“深渊…与深渊响应”；国度的生活是深处的生活，是能“往下扎根，向上结果”的生活——赛三七31，参徒六7，十二24，十九20。
- 三 一面，我们需要让基督作为生命的种子，在我们那是好土的心田里深深扎根（太十三23）；另一面，我们在基督里是活的植物，需要在包罗万有之基督这土壤里深深扎根，祂是美地的实际（林前三6、9，西二6~7）：
 - 1 好土象征好的心，没有为属世的交通往来所硬化，没有隐藏的罪，也没有今世的思虑和钱财的迷惑；我们需要天天让主对付我们心里的这些事物，好叫我们能以神的生长而长大——19节。
 - 2 我们已经被栽种到基督这美地的实际里，需要花时间（特别是早晨与主同在的时间）来吸取祂。

2. Even the Lord Jesus told us that when we pray, we should enter into our private room and shut our door and pray to the Father who sees in secret (6:6); then we have the sensation of how intimate He is to us and how close we are to Him.
3. We have to learn to leave the crowds, our family, our friends, and the saints in the church to go to a higher level on a "high mountain"; we have to be separated from the crowd and the earthly things, to be with the Father privately and secretly to have intimate fellowship with Him.

§ Day 4 & Day 5

III. Psalm 42:7 says, "Deep calls unto deep":

- A. Others can respond deep within to only what issues from deep within us; anything that is not from the depths will never reach the depths of others.
- B. If our life has no depth, our superficial work will only affect other lives superficially; only "deep calls unto deep"; the kingdom life is a life in the depths, a life that can "take root downward and bear fruit upward"—Isa. 37:31; cf. Acts 6:7; 12:24; 19:20.
- C. On the one hand, we need to allow Christ as the seed of life to take root deep in the soil of our heart as the good earth (Matt. 13:23); on the other hand, we, as living plants in Christ, need to take root deep in the soil of the all-inclusive Christ as the reality of the good land (1 Cor. 3:6, 9; Col. 2:6-7):
 1. The good earth signifies the good heart that is not hardened by worldly traffic, that is without hidden sins, and that is without the anxiety of the age and the deceitfulness of riches; we need to daily allow the Lord to deal with these things in our heart so that we can grow with the growth of God—v. 19.
 2. Because we have been planted in Christ as the reality of the good land, we need to take time to absorb Him (especially in our times with Him in the morning).

四 撒种者撒种的时候，有的落在路旁，有的落在土浅石头地上，有的落在荆棘里，有的落在好土里；这给我们看见，人对神话语的接受有四种不同的方式——太十三4～8、18～23：

- 1 主耶稣告诉我们，在这几种不同的情形中，有一种叫作土浅石头地，上面有一点土，下面是石头；种子落在这一种的地上，长得顶快，但是日头出来一晒，因为没有根，就枯干了一—5～6节。
- 2 根是长在地下的；叶子是长在地上的；换句话说，看不见的生命叫作根，看得见的生命叫作叶子；许多基督徒的难处就在于看得见的生命虽然有许多，却缺少隐密、隐藏的生活。
- 3 没有隐藏在深处的，这样的基督徒是没有根的，经不起试炼和试诱；求神做工在我们身上，使我们能往下扎根。
- 4 没有根，就是没有隐藏的宝贝，没有隐藏的生命，没有隐藏的经历；有些经历我们必须遮盖起来；一切若都不遮盖起来，就要失去一切了一—参赛三九2～8。

【周六】

肆 要有深处的生活，就必须与主有直接、亲密的交通；雅歌四章十二节说，“我妹子，我新妇，乃是关锁的园，禁闭的井，封闭的泉”：

- 一 这时爱主的寻求者在其属灵长进上成为一个园子，作基督私有的享受。
- 二 她不是一个公园，乃是一个关锁的园；她所有的一切，只求良人的喜悦，不求人的喜悦。

D. While the sower sowed, some seeds fell beside the way, some on the rocky places, some into the thorns, and some into the good earth; this shows us four different ways for man to receive the word—Matt. 13:4-8, 18-23:

1. The Lord Jesus tells us that among these different conditions, one is the rocky places; there is a little earth on the surface, but underneath there are rocks; when the seed falls into this kind of ground, it springs up quickly, but as soon as the sun comes out, it withers because of the lack of root—vv. 5-6.
2. A root is growth that occurs beneath the soil; leaves are growth that occurs above the soil; in other words, roots are the hidden life, whereas leaves are the manifest life; the trouble with many Christians is that, while there is much apparent life, there is the lack of a secret, hidden life.
3. The Christian who does not have anything in the depth of his being has no root; he will not be able to stand in the day of trial and temptation; may God work in us so that we can take root downward.
4. To be without root is to be without any hidden treasure, hidden life, or hidden experiences; it is essential that some of our experiences remain covered; to uncover everything is to lose everything—cf. Isa. 39:2-8.

§ Day 6

IV. In order to live a life in the depths, it is necessary to have direct and intimate fellowship with the Lord; Song of Songs 4:12 says, "A garden enclosed is my sister, my bride, / A spring shut up, a fountain sealed":

- A. At this point in her spiritual progress, the Lord's loving seeker has become a garden for Christ's private satisfaction.
- B. She is not an open garden but an enclosed garden; all that she has is for her Beloved's delight and for no one else.

三 如果今天的信徒关锁多一点，盖扎得紧一点，他们作工就会更有功效。

四 愿主恩待我们，让十字架在我们里面作更深的工，好使我们深深扎根，过深处隐藏的生活，以满足神的要求，使神心满意足。

C. If today's believers would close up a little more and seal up tighter, their work would become more prevailing.

D. May the Lord grant us grace and do a deeper work in us through the cross so that we may strike deep roots and live a hidden life in the depths to fulfill God's requirements and satisfy His heart.

第五周■周一

晨兴喂养

太六5～6“你们祷告的时候，不可像那假冒为善的人，因为他们爱站在会堂里，并十字街口祷告，为要叫人看见。我实在告诉你们，他们已经充分地得了他们的赏赐。你祷告的时候，要进你的密室，关上门，祷告你在隐密中的父，你父在隐密中察看，必要报答你。”

人那寻求荣耀自己的肉体，总想在人前行善，得人称赞。但国度子民在国度属天的管治之下，活在倒空、谦卑的灵里，以纯洁、单一的心行事，就不可在肉体里作什么，得人的称赞；乃是必须凡事行在灵里，讨他们天父的喜悦。

对于国度子民，神不仅是他们的神，也是他们的父；他们不仅是神所创造的，也是父所重生的；他们不仅有人受造的天然生命，也有神非受造的属灵生命。因此，王在山上将国度的新律法颁布给他们，用意是要他们不凭着人堕落的生命，乃凭着父永远的神圣生命来遵行；不是要得人的荣耀，乃是要得父的赏赐。（马太福音生命读经，二八八页。）

信息选读

在（马太六章）这三个例证当中，主都使用了“隐密”这辞。（4，6，18。）我们必须在隐密中行义，因为我们的父是在隐密中。在四节主说，我们的父在隐密中察看。国度子民是天父的儿女，必须活在父的同在里，并顾到父的同在。他们在隐密中为着父的国所作的，父都在隐密中察看。天父在隐密中的察看，

WEEK 5 — DAY 1

Morning Nourishment

Matt. 6:5-6 And when you pray, you shall not be like the hypocrites, because they love to pray standing in the synagogues and on the street corners, so that they may be seen by men. Truly I say to you, They have their reward in full. But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

Man's flesh, seeking to glorify itself, always wants to do good deeds before men in order to gain men's praise. But the kingdom people, who live in an emptied and humbled spirit and walk in a pure and single heart under the heavenly ruling of the kingdom, are not allowed to do anything in the flesh to gain the praise of men but must do all things in the spirit to please their heavenly Father.

To the kingdom people God is not only their God but also their Father. They are not only created by God but also regenerated by the Father. They have not only the created, natural human life but also the uncreated, spiritual divine life. Hence, the new law of the kingdom, decreed by the King on the mountain, is given to them with the intention that they should keep it not by their fallen human life but by the Father's eternal, divine life, not to gain man's glory but to receive the Father's reward. (Life-study of Matthew, p. 242)

Today's Reading

Regarding each of the three illustrations, the Lord used the word secret (Matt. 6:4, 6,18). We must do our righteous deeds in secret, for our Father is in secret. In verse 4 the Lord said that our Father sees in secret. The kingdom people, as children of the heavenly Father, must live in the presence of the Father and care for the Father's presence. Whatever they do in secret for the Father's kingdom is seen in secret by the Father. The heavenly Father's

必是他们在隐密中行义的激励。在这节主也说，父必要报答我们。这可能发生在今世，（林后九 10 ~ 11，）或在来世作为赏赐。（路十四 14。）

在隐密中行义，结果乃是杀死己和肉体。今天如果不允许人在社会上显扬他们的善行，他们就不干了。…对我们国度子民而言，关于义行的基本原则是绝不要显扬自己。尽可能隐藏自己、遮盖自己、并在隐密中行事。我们该隐藏到一个地步，正如主耶稣所说的，左手不知道右手所作的。（太六 3。）这就是说，我们不该让别人知道我们所作的。

虽然主说到赏赐，（1，5，）但这里重要的事不是赏赐，乃是在生命里长大。在明处长大的圣徒，不是健康的长大。我们都需要一些生命中隐密的长大，一些对基督隐密的经历。我们需要隐密的祷告主、敬拜主、接触主、并与主交通，也许连最亲近我们的人，也不知道或领会我们在作什么。我们需要这些对主隐密的经历，因为这样的经历杀死我们的己和我们的肉体。虽然怒气和情欲很丑陋，但最阻挠我们生命长大的乃是己。己是最明显的，它喜欢公开在人面前行事。己喜欢在人面前行义。我们都必须承认，我们有这样的己，没有一人例外。那些行事总要公开显扬的人，就是满了己，满了肉体。己喜爱得荣耀，肉体喜爱被人注视。也许你从未听过一篇信息，说到这些经节是对付己和肉体。每当我们来到这段话时，我们必须领悟这段话乃是暴露我们的己和我们的肉体。（马太福音生命读经，二八八至二九一页。）

参读：马太福音生命读经，第二十一篇；李常受文集一九五六年第二册，一九五六年“话语职事”拾遗，附录——自隐的神。

seeing in secret must be an incentive to doing their righteous deeds in secret. In this verse the Lord also said that the Father will repay us. This may occur in this age (2 Cor. 9:10-11) or as a reward in the coming age (Luke 14:14).

The effect of doing our righteous deeds in secret is that the self and the flesh are killed. If people in society today are not allowed to make a show of their good deeds, they will not do them...For us as kingdom people, a basic principle concerning righteous deeds is never to make a show of ourselves. As much as possible, hide yourself, keep yourself covered, and do things in secret. We should be so hidden that, as the Lord Jesus said, our left hand does not know what our right hand is doing (Matt. 6:3). This means that we should not let others know what we are doing.

Although the Lord spoke about the matter of reward (vv. 1,5), the important thing here is not the reward but the growth in life. The saints who grow openly do not grow in a healthy way. We all need some secret growth in life, some secret experiences of Christ. We need to pray to the Lord, worship the Lord, contact the Lord, and fellowship with the Lord in a secret way. Perhaps not even the one closest to us will know or understand what we are doing. We need these secret experiences of the Lord because such experiences kill our self and our flesh. Although anger and lust are ugly, the thing that most frustrates us from growing in life is the self. The self is most visible in the fact that it enjoys doing things in a public way, in the presence of man. The self likes to do righteous deeds before man. We all must admit that, without exception, we have such a self. Those who always want to do things in such a way as to make a public show are full of self, full of the flesh. The self loves to be glorified, and the flesh loves to be gazed upon. Probably you have never heard a message on these verses that dealt with the self and the flesh. Whenever we come to this portion of the Word, we must realize that it exposes our self and our flesh. (Life-study of Matthew, pp. 242-244)

Further Reading: Life-study of Matthew, msg. 21; CWWL, 1956, vol. 2, "A God Who Hides Himself," pp. 3-11

第五周▪周二

晨兴喂养

太六1“你们要小心，不可将你们的义行在人前，故意叫他们注视…”。

6“你祷告的时候，要进你的密室，关上门，祷告你在隐密中的父，你父在隐密中察看，必要报答你。”

真正生命的长大，乃是除去己。…我们该多多祷告，但不要让别人知道我们有多少祷告；这才是健康的。你若天天祷告而不告诉别人，或者不让别人知道，这表示你是健康的，并且你正在长大。然而，假定你一直告诉别人你有多少祷告，你若这样作，不仅要失去赏赐，你也不健康，不会在生命里长大。我们都必须承认，我们里面有狡猾的己、诡诈的肉体。…当我们独自在房间祷告的时候，我们常常盼望别人能听见。照样，我们行义，用意是要别人能看见。这样的愿望和用意是不健康的；这些指明我们不是在生命里长大。…你若要长大，并且在属灵的生命上健康，你必须在行义的事上杀死己。不论我们有怎样的义行——给圣徒物质的东西、祷告、禁食、行讨神喜悦的事——我们都必须尽力行在隐密中。你的义行若在隐密中，你就能确信自己是在生命里长大，并且是健康的。但无论何时你在义行上显扬自己，你就不健康。这样的显扬大大阻挠了你在生命里长大。（马太福音生命读经，二九一至二九二页。）

信息选读

宇宙指明神是隐藏的，神是隐密的。虽然祂作了许多事，人却不知道祂作了哪些事。我们也许看见了

WEEK 5 — DAY 2

Morning Nourishment

Matt. 6:1 But take care not to do your righteousness before men in order to be gazed at by them...

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

The genuine growth in life is to cut off the self...We should pray much yet not let others know how much we pray. This is healthy. If you pray every day without telling others or letting them know about it, it means that you are healthy and that you are growing. However, suppose you always tell others how much you pray. If you do this, you will not only lose your reward, but you will not grow in life or be healthy. We all must admit that we have the subtle self, the subtle flesh, within us...When we pray alone in our room, we often wish that others could hear us. Likewise, we do our righteous deeds with the intention that others could see them. Such desires and intentions are not healthy; they indicate that we are not growing in life...If you want to grow and be healthy in the spiritual life, you must slay the self in the doing of righteous deeds. No matter what kind of righteous deeds we do—giving material things to the saints, praying, fasting, doing something to please God—we must try our best to do them in secret. If your righteous deeds are in secret, you may be assured that you are growing in life and are healthy. But any time you exhibit yourself in your righteous deeds, you are not healthy. Such an exhibition greatly frustrates your growth in life. (Life-study of Matthew, pp. 244-245)

Today's Reading

The universe indicates that God is hidden, that God is secret. Although He has done a great many things, people are not aware that He has done them.

神所作的事，但我们没有人见过祂，因为祂总是隐藏的，总是隐密的。神的生命属于这样隐密和隐藏的性质。我们若凭着自己的生命爱人，这生命就想要在人面前炫耀自己。但我们若凭着神的爱爱人，这爱就始终是隐藏的。…假冒为善的人就是有外面的表显，里面却空无一物的人。他所有的一切仅仅是外面的表演，里面没有实际。这完全与神的性情和祂隐藏的生命相对。虽然神的内涵极其丰富，但表显出来的只有一点点。我们若凭着这神圣的生命而活，也许会多多祷告，但别人不会知道我们祷告了多少。我们可能多多施舍，帮助别人，但没有人会知道我们给了多少。我们可能常常禁食，但这也不为人所知。…这就是国度子民在行义一事上的性质。

当世人捐出一百元时，他们就大作广告，好像他们捐了一笔很大的数目。但我们基督徒捐出一百元时，最好只让别人知道我们捐了一角。我们所作的比别人所看见的多。我们在天然的生命里，绝不能实行这样的施舍，只有在神圣的生命，不喜欢显扬的生命里，才可能这样实行。这是（马太第六章一至十八节关于国度子民的义行这）段话的重点。

我们若认真要成为国度的子民，就必须学习凭着我们父隐藏的生命而活。我们不可凭着自己天然的生命而活，这生命总是炫耀自己。我们若凭着我们父隐藏的生命而活，我们会作许多事而不公开显扬。反之，我们所作的一切都会在隐密中，从人眼前隐藏。许多圣徒的传记显示他们在隐密中作了某些事，这些事常常到他们死后才为人所知。

我们的祷告该在隐密中。…国度子民必须有密室祷告的经历，在隐密中接触他们的天父，经历对父隐密的享受，并从祂接受隐密的回答。（马太福音生命读经，二九二至二九三、二九五至二九六页。）

参读：路加福音生命读经，第二十七篇。

We may have seen the things done by God, but none of us has ever seen Him, for He is always hidden, always secret. God's life is of such a secret and hidden nature. If we love others by our own life, this life will seek to make a display of itself before men. But if we love others by the love of God, this love will always remain hidden...A hypocrite is one who has an outward manifestation without having anything within. Everything he has is merely an outward show; there is no reality inwardly. This is absolutely contrary to God's nature and to His hidden life. Although God has so much within Him, only a little is manifested. If we live by this divine life, we may pray much, but others will not know how much we have prayed. We may give a great deal to help others, but no one will know how much we give. We may fast often, but this also will not be known by others...This is the nature of the kingdom people in the doing of their righteous deeds.

When the worldly ones donate a hundred dollars, they advertise it, making it appear that they have given a much greater amount. But when we Christians give a hundred dollars, it is better that we only let others know that we have given a dime. We do more than what is visible to others. We can never practice this kind of giving in our natural life. It is possible only in the divine life, the life that does not enjoy making a show. This is the crucial point in this portion of the Word.

If we are serious about being the kingdom people, we must learn to live by the hidden life of our Father. We must not live by our natural life, which is always making a display of itself. If we live by our Father's hidden life, we will do many things without making any public show of them. Rather, all that we do will be in secret, hidden from the eyes of others. The biographies of many saints reveal that they did certain things in secret, things that often were not made known until after they had died.

Our prayer should be in secret...The kingdom people must have some experience of prayer in their private room, contacting their heavenly Father in secret, experiencing some secret enjoyment of the Father, and receiving some secret answer from Him. (Life-study of Matthew, pp. 245-246, 248)

Further Reading: Life-study of Luke, msg. 27

第五周■周三

晨兴喂养

太十四 23 “既解散了群众，祂就独自上山去祷告。到了晚上，只有祂单独在那里。”

路六 12 “…耶稣出去上山祷告，整夜祷告神。”

在行了（食饱五千人的）神迹后，主就独自上山去祷告。（太十四 23…。）…主没有与群众在一起留在所行神迹的结果里，乃是离开他们，在山上独自在祷告中与父在一起。我们若到一个地方去，有了极大的成功，我们会立即离开，还是会留下来享受这个大的成功？我们必须看见并跟从主耶稣的榜样。祂没有留在所行大神迹的结果里。祂独自上山去祷告。“独自”这辞很有意义。这意思是说，祂不让人知道祂去祷告。…祂离开他们，独自在祷告中与父在一起。我喜欢这三句话：“在山上”、“在祷告中”、“与父在一起”。我们应当从主在这里的榜样学，操练在山上在祷告中与祂在一起。祂望着天，意思是祂不依靠自己。祂上山去，意思是祂要在祷告中与父在一起。（李常受文集一九九四至一九九七年第三册，七〇九至七一〇页。）

信息选读

与别人一起祷告是很好的，但通常我们需要独自祷告。我们与别人一起祷告时，无法像我们独自向主祷告时享受主那样深。甚至主耶稣也告诉我们，我们祷告时，要进我们的密室，关上门，向那在隐密中察看我们的父祷告。（太六 6。）这样，我们就

WEEK 5 — DAY 3

Morning Nourishment

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

Luke 6:12 ...He went out to the mountain to pray, and He spent the whole night in prayer to God.

After performing the miracle [of feeding five thousand], the Lord went up to the mountain privately to pray (Matt. 14:23...). The Lord did not remain in the issue of the miracle with the crowds but went away from them to be with the Father privately on the mountain in prayer. If we go to a certain place and have a great success, would we leave right away, or would we remain in this big success to enjoy it? We need to see and follow the pattern of the Lord Jesus. He did not remain in the issue of the great miracle that He performed. Instead, He went up to the mountain privately to pray. The word privately is very meaningful. This means He did not let the people know that He was going to pray...He went away from them to be with the Father privately in prayer. I like these three phrases: to be with the Father, on the mountain, and in prayer. We should learn from the Lord's pattern here by exercising to be with Him on the mountain in prayer. His looking up to heaven means that He had no trust in Himself. His going up to the mountain means that He wanted to be with the Father in prayer. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 564-565)

Today's Reading

To pray with others is good, but often we need to pray by ourselves. When we pray with others, we cannot enjoy the Lord as deeply as when we pray to the Lord privately. Even the Lord Jesus told us that when we pray we should enter into our private room and shut our door and pray to the Father who sees in secret (Matt. 6:6). Then we have the sensation of how intimate He is

会感觉到祂与我们是何等亲，我们与祂是何等近。我们必须学习离开群众、家庭、朋友、和召会里的圣徒，去到更高一层的“高山”。我们必须上得更高，远离较低一层属地的事物，独自并隐密地与父在一起，好与祂有亲密的交通。这就是“上山祷告”的意义。

我们需要来看，主耶稣为什么在这神迹之后，立即到山上去。约翰六章二十七节告诉我们这个理由。这一节说，主在行了神迹之后说，“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，就是人子要赐给你们的，因为祂是父神所印证的。”主告诉那些得着祂喂养的人，不要寻求那必坏的食物，乃要寻求那存到永远生命的食物。我信主耶稣到山上，是这样祷告：“父啊，在你的祝福下，我向你祷告。你借着祝福喂养了五千人；但是父啊，他们只是寻求那必坏的食物。我仰望你祝福他们，使他们寻求那存到永远生命的食物。父啊，你知道我是你所差遣的那一位；只有我能给他们那存到永远生命的食物，但他们不是这样认识我。他们只知道我能行神迹，用物质的食物喂养他们。但他们却不知道，唯有我能给他们永远生命的食物。”我信主是这样更进一步地祷告，求父祝福他们。

为这缘故，祂在六章有另一个教训。在六章，主启示祂是从天上来的粮，也就是生命的粮。至终，祂告诉我们，这粮就是祂的话。“我对你们所说的话，就是灵，就是生命。”（63。）三章三十四节说，祂是那说神的话并无限赐给那灵的一位。要这样认识祂，需要有启示，因此祂独自到山上为他们祷告。（李常受文集一九九四至一九九七年第三册，七一〇至七一二页。）

参读：神人的生活，第十四篇。

to us and how close we are to Him. We have to learn to leave the crowds, our family, our friends, and the saints in the church to go to a higher level on a “high mountain.” We have to go higher, far away from the earthly things on a lower level. We need to get to a higher level, separated from the crowd, to be with the Father privately and secretly to have intimate fellowship with Him. This is the significance of being on the mountain in prayer.

We need to consider why the Lord Jesus went to the mountain right after this miracle. John 6:27 gives us the reason. This verse says that after performing the miracle, the Lord said, “Work not for the food which perishes, but for the food which abides unto eternal life, which the Son of Man will give you; for Him has the Father, even God, sealed.” The Lord told the ones whom He fed not to seek the food that perishes but to seek the food that abides unto eternal life. I believe the Lord Jesus went to the mountain to pray in this way: “Father, I pray to You under Your blessing. Through Your blessing, You fed the five thousand, but Father, they are just seeking for the food that perishes. I do look unto You that You would bless them that they would seek the food that abides unto eternal life. Father, You know that I am Your sent One. Only I can give them the food that abides unto eternal life, but they do not know Me in this way. They know only that I can perform a miracle to feed them with physical food. But they do not know that it is only I who can give them food that is of the eternal life.” I believe that the Lord prayed to bless them further in this way.

For this reason He had another teaching in John 6. In John 6 the Lord revealed that He is the bread out of heaven, the bread of life. Eventually, He said that this bread is just His word. “The words which I have spoken to you are spirit and are life” (v. 63). John 3:34 says that He is the One who speaks the word and gives the Spirit not by measure. To know Him in this way requires a revelation, so He prayed for them privately on the mountain. (CWWL, 1994-1997, vol. 3, “The God-man Living,” pp. 565-566)

Further Reading: CWWL, 1994-1997, vol. 3, “The God-man Living,” ch. 14

第五周■周四

晨兴喂养

诗四二7“你的瀑布发声，深渊就与深渊响应；你的波浪洪涛，都漫过我身。”

赛三七31“犹大家所逃脱余剩的，仍要往下扎根，向上结果。”

诗篇四十二篇七节说，深渊就与深渊响应；…意思就是：所有的深处，只能因着深处的呼喊才能有响应。浅的东西，永远摸不着深的；在外面的，也永远摸不着里面的。…不从深处出来的，就不能摸着深处。不从你的深处出来的，就不能摸着别人的深处；别人的深处只能与你的深处响应。…如果深处没有东西出来，你得着的帮助就不过是浮浅的，不是里面的。…凡不是从深处出来的，就永远不能达到深处。你如果不从深处得着益处，得着帮助，你就不能从深处有东西出来。因此，我们如果要在属灵的事上帮助人，就必须从深处有东西出来。你在神面前如果不往深处去，你就没有法子得着别人。你的发表如果不是从深处出来的，尽管你能得着别人的情感，你能得着别人的理想，你能使人流泪，你能使人快乐，你能使人一时兴奋，但是，你不能摸着人的深处。是深处才能与深处响应，浮浅的发表永远摸不着人的深处。（倪析声文集第二辑第十七册，五一至五二页。）

信息选读

传道、听道有一个原则，这原则就在主耶稣所说的那一个撒种的比喻里面。撒种的时候，有落在路旁的，有落在土浅石头地上的，有落在荆棘里的，有落在好土里的；这给我们看见，传神话语的时候，人的接受，有四种不同的态度。主耶稣告诉我们，在这几种不同的情形中，有一种叫作土浅石头地，上面

WEEK 5 — DAY 4

Morning Nourishment

Psa. 42:7 Deep calls unto deep at the sound of Your water spouts; all Your waves and Your billows pass over me.

Isa. 37:31 And the remnant of those who have escaped of the house of Judah will again take root downward and bear fruit upward.

Psalm 42:7 says, “Deep calls unto deep.” Only a call from the depths can provoke a response from the depths. Nothing shallow can ever touch the depths, nor can anything superficial touch the inward parts...Anything that does not issue from the depths cannot touch the depths. Others can respond deep within to only what issues from deep within us...If nothing comes from the depths, the help we receive is just superficial ...Anything that is not from the depths will never reach the depths of others. If we have never received help or benefit in our depths, we will never have anything issuing from our depths. If we want to render spiritual help to others, something must issue from our depths. If we do not dig deep, we can never gain others. Unless our utterance is from the depths, we will not touch the depths in others, even though we gain their emotions and thoughts and make them cry or be happy or excited for a while. Only deep calls unto deep. Superficial expressions will not touch the depths of others. (CWWN, vol. 37, p. 37)

Today's Reading

One principle in preaching and receiving the word is found in the Lord's parable of the sower. While the sower sowed, some seeds fell beside the way, some on the rocky place, some into the thorns, and some into the good earth. This shows us four different ways for man to receive the word. The Lord Jesus tells us that among these different conditions, one is the rocky place. There is a little earth on the surface, but underneath there are rocks. When

是土，下面是石头。种子落在这一种的地上，长得顶快，但是，日头出来一晒，因为没有根，就枯干了。

什么是根呢？根是长在下方的。什么是叶子呢？叶子是长在上方的。换句话说，看不见的生命叫作根，看得见的生命叫作叶子。许多基督徒的难处就在这里：看得见的生命虽然有，但是看不见的生命却少得很。换句话说，人缺少隐藏在深处的生活。…你所有属灵的经历如果都是人所知道的，你就没有根。…如果你所有的经历都是显露的，那你所有的都是往上长的，不是往下扎根的。这样，你就是光有叶子没有根的人，你就是土浅的人。

在属灵的生命中，一面我们要看见什么叫作基督的身体，就是说，我们要有一个身体的生命；另一面我们也要看见，我个人从主得着来作肢体的那一分是顶个人的，那一点是我个人在神面前得着的，那一点是我在神面前应当守着的。如果不守着，我就失去我作肢体的特点，我在神的面前就没有特别的用处。神所给你的那一个特点，一显露，就要枯干了。

基督徒有许多的美德，是应当隐藏，不应当显露的。只有显在人面前的，没有隐藏在深处的，这样的人，是没有根的，是经不起试炼、经不起试探的。…求神作工在我们身上，使我们能往下扎根。

〔保罗〕把什么启示都告诉人么？不。他说，“我认得一个在基督里的人，〔这一个人就是他自己，〕十四年前，这样的一位被提，直到第三层天里。”〔林后十二2。〕这个经历，到十四年后才说，…神的召会不知道保罗这个经历；…使徒们不知道保罗这个经历。保罗是一个有根的人！

要有保罗的工作，就得有保罗的根；要有保罗的生活，就得有保罗的生命；要有保罗外面的能力，就得有保罗里面的经历。（倪柝声文集第二辑第十七册，五二至五五页。）

参读：倪柝声文集第二辑第十七册，第七篇。

the seed falls into this kind of ground, it springs up quickly, but as soon as the sun comes out, it withers because of the lack of root.

What is a root? It is growth that occurs beneath the soil. What are the leaves? They are growth that occurs above the soil. In other words, roots are the hidden life, whereas leaves are the manifest life. The trouble with many Christians is that, while there is much apparent life, there is very little secret life. In other words, there is the lack of a hidden life...If all your spiritual life is exposed, you do not have any root...If all your experiences are manifested, then all your growth is upward; there is no downward growth. If this is the case, you are a person who has only leaves without root, and you are on shallow ground.

In our Christian life it is necessary that we learn the meaning of the Body of Christ; we must learn to have a life of the Body. On the other hand, we must learn that the life given to each member of His Body by the Lord is distinctly individual. The measure that has been given to you personally by Him needs to be guarded; otherwise, it will lose its specific character and will be of no particular use to God. If that which has been specially committed to you is exposed, it will wither.

The Christian who parades all his virtues before men and who does not have anything in the depth of his being has no root; he will not be able to stand in the day of trial and temptation ...May God work in us so that we can take root downward.

Did Paul disclose all his revelations? Far from it. He wrote, “I know a man [who is himself] in Christ, fourteen years ago (whether in the body I do not know, or outside the body I do not know; God knows) such a one was caught away to the third heaven” (2 Cor. 12:2). He did not divulge this experience until fourteen years later...God’s church knew nothing of it;...not one of the apostles had heard of it. Paul’s roots were deep beneath the soil.

If you want to have Paul’s work, then you need to have Paul’s “root”; if you want to have Paul’s outward conduct, then you need to have Paul’s inner life; if you want to have Paul’s manifest power, then you need to have Paul’s secret experience. (CWWN, vol. 37, “Deep Calls unto Deep,” pp. 37-40)

Further Reading: CWWN, vol. 37, pp. 37-44

第五周■周五

晨兴喂养

林后十二1“夸口固然无益，但我是不得已的。我要来说主的异象和启示。”

5“为这样的一位，我要夸口，但是为我自己，除了我的软弱以外，我并不夸口。”

我们该不该作见证呢？见证是该作的，保罗也作见证，历世历代许多神的儿女都作见证。不过，作见证是一件事，喜欢显露自己的经历又是一件事。我们为着什么要作见证呢？…喜欢讲和要人得益处，完全是两件事。作见证是因为有一个问题在这里，所以我不能说。…在有主引导的时候，我们应当作见证。但是，当你作见证的时候，是为要使人得着某一种的帮助。在林后十二章，保罗也作见证，但是保罗不是随便对人讲十四年前的经历。他一直把十四年前的事藏在那里，人不知道；他就是说到十四年前的经历的时候，他也没有将所有的都说给他们听。…他只说他得着了一个启示，听见了隐秘的言语。…一直到今天，三层天还是一个奥秘，我们还是不知道那是怎么回事。（倪柝声文集第二辑第十七册，五七页。）

信息选读

主耶稣也作见证，但是主耶稣不喜欢多话。…祂医治了一个病人，就嘱咐他不要告诉人；特别是在马可福音里，不只一次这样嘱咐，并且是多次这样嘱咐。有一次主吩咐一个人说，“你回家去，到你的亲属那里，将主为你作了何等大的事，并怎样怜悯你，都告诉他们。”（五19。）所以作见证说神在你身上作了何等大的事是可以的，但是拿来当作新闻告诉

WEEK 5 — DAY 5

Morning Nourishment

2 Cor. 12:1 To boast is necessary, though indeed not expedient; yet I will come to visions and revelations of the Lord.

5 On behalf of such a one I will boast, but on behalf of myself I will not boast, except in my weaknesses.

Should we not bear testimony? Yes, we should. Paul did so, and multitudes of God's children from generation to generation have done so too. But bearing testimony is one thing; delighting in exhibiting one's experience is quite another. What is our object in testifying?...The love of hearing one's own voice and the desire to be helpful to others are two totally different things. We testify because there is a problem, and we have to speak about it... When the Lord so leads, we should testify because we want to render help to others. Paul testified in 2 Corinthians 12, but he did not lightly disclose his experience fourteen years earlier. He hid his experience for fourteen years, and no one knew about it. Even when he talked about this experience, he did not disclose everything...He only mentioned the fact that he received a revelation and heard unspeakable words...Even today, the third heaven is still a mystery, and we still do not know what it is like. (CWWN, vol. 37, pp. 41-42)

Today's Reading

The Lord Jesus sometimes gave His testimony, but He was never talkative...The Lord healed the sick and insisted that the story of the healing be kept secret. This charge is repeated again and again in the Gospel of Mark. Once the Lord told a certain person, “Go to your house, to your own people, and report to them what great things the Lord has done for you, and how He has had mercy on you” (5:19). We may speak of the great things the Lord has done for us, but we must not publish these things abroad as items of news;

人，就是显露自己，就叫作没有根。没有根，就是没有隐藏的宝贝；没有根，就是没有隐藏的生命；没有根，就是没有隐藏的经历。有些经历，我们必须遮盖起来；一切若都不遮盖起来，就要失去一切了。

我们要记得，你将财宝摆在人的面前，就免不了被擄去。死亡和显露是摆在一起的，属灵的枯干和显露是摆在一起的。你就是要作见证，还得和保罗一样，“夸口固然无益，但我是不得已的。”（林后十二1。）撒但的攻击，是特别在人显露的时候来到的。…有许多人的病得了医治，他为着荣耀神的缘故作见证。但是也有许多人病得着医治作见证，不是为着荣耀神，是为着荣耀自己的信心，结果他的病又回来。…这给我们看见：凡遮盖根的，神就保护；凡是显露根的，神就不保护，反而要受攻击。所以，如果神要你作见证，你还得作，但是，有许多是应当隐藏的。

对于我们的工作也是这样。因着神的怜悯，神的恩典，神借着你的手作了工，但是，请你记得，你不能把这些当作广告，当作宣传给人听的材料。什么时候你显露，立刻就看见死亡在你的工作里。你显出了多少，就失去多少。大卫一数点以色列人的数目，死亡就进来。（撒下二四。）所以我们要求神救我们脱离这一种的显露。

我们所有在神面前隐秘的东西，不能都拿出来。…神在里面动，我们才能动。有的时候，神要你对弟兄说话，你可不要把它压住了；你如果压住了，你就违反了肢体的律。肢体有一个律就是交通；你一压住，就不能流通。…盼望…另一面我们在主的面前，有我们隐藏的部分。…所有的根，都是不能显露的。（倪柝声文集第二辑第十七册，五八至六〇页。）

参读：倪柝声文集第二辑第十七册，第七篇；歌罗西书生命读经，第四十四、五十一至五十三篇。

this only exposes ourselves as being without any root. To be without root is to be without any treasure; it is to be without any hidden life or hidden experiences. It is essential that some of our experiences remain covered; to uncover everything is to lose everything.

Let us also remember that if we display all our treasure, captivity cannot be averted. Death and exposure go together, and spiritual dryness and exposure also go together. Even if we have to give a testimony, we must be like Paul, who boasted out of necessity, “though indeed not expedient” (2 Cor. 12:1). Satan’s attack often comes at the time a man is exposed…Many people are healed of their sickness, and they testify for the glory of God. But many testimonies of healing are not for the glory of God but for the glory of one’s own faith. As a result, the sickness comes back…This shows us that God covers those who cover their roots, and God does not protect those who disclose their roots; they will be exposed to attacks. If God wants us to testify, we still have to do it. But there are many things that ought to be hidden away.

The same applies to our work. By His grace and mercy God has accomplished something through us, but remember that what He has accomplished is not a matter for advertisement or material for propaganda. If we expose the work of God, we will find that the touch of death comes upon it immediately, and the loss will correspond to the extent to which we expose ourselves. As soon as David numbered the children of Israel, death set in (2 Sam. 24). May God deliver us from this kind of exposure.

Whatever secrets we have with the Lord must be preserved …Only if He moves within us to reveal something, dare we reveal it. If He wants us to share some experience with a brother, we dare not withhold it, for that would be violating a law of the members of the Body of Christ. One law of the members of the Body of Christ is fellowship. Once we suppress this law, the flow stops…But I trust we shall also learn the need for safeguarding the hidden part we have before the Lord …No root should be exposed. (CWWN, vol. 37, pp. 42-44)

Further Reading: CWWN, vol. 37, “Deep Calls unto Deep,” pp. 37-44; Life-study of Colossians, msg. 44, 51—53

第五周■周六

晨兴喂养

歌四 12~13 “我妹子，我新妇，乃是关锁的园，禁闭的井，封闭的泉。你所种的萌芽，成了石榴园，有佳美的果子、凤仙花与哪哒树。”

要有深处的生活，必须与主有直接的交通，有亲密的交通。雅歌四章十二节…的“园”乃是花园。…花园，不像普通的土地为着普通的栽种，也不像田地特别为着耕种，花园乃是专一为着美丽，为着享受而有的。…花园所注重的乃是花卉，所取于花卉的乃是美丽。所以栽种花卉，乃是为着怡悦。这花园是一个“关锁的园”，意思是这花园不是公园，不是人人都可以进去享受的，乃是关锁着特别为着基督的。里面的美丽只有基督能看见、能欣赏的。这一种的生活是不求人的喜悦，只求基督的喜悦。

这一种的生活是一个“禁闭的井”。…一个“封闭的泉”。（12。）…泉源就是我们在神面前所得的快乐，所得的满足，这些经历我们不能故意地给人看，因为这是一个封闭的泉源。…基督徒所有的美丽、所有的追求、所有的经历，都不该喜欢显露，故意给人看见，一切都应该是安静的，封闭起来为着主的。这一种深处的生活，是能满足主的心的。…许多时候我们的生活太浮浅了，显露在表面的实在太多了！但愿主恩待我们，让十字架在我们里面作更深的工，好让我们往下扎根，使我们有深处的生活，来满足神的要求，来满足神的心。（倪柝声文集第二辑第十八册，三〇九至三一〇页。）

信息选读

（在雅歌四章十二节，）我们看见女子如何达到一个叫基督得着满足的地位。现在她知道她的存在，并不是为着自己，乃是为着她的良人的。但是，这里的意思

WEEK 5 — DAY 6

Morning Nourishment

S. S. 4:12-13 A garden enclosed is my sister, my bride, a spring shut up, a fountain sealed. Your shoots are an orchard of pomegranates with choicest fruit; henna with spikenard.

In order to live a life in the depths, it is necessary to have direct and intimate fellowship with the Lord...What is spoken of [in Song of Songs 4:12] is a garden... A garden is not an ordinary plot of land; it is not for general-purpose planting. Neither is it a field, which is specifically for tillage. A garden exists solely for the purpose of beauty and enjoyment...The importance of a garden is in its flowers. They are planted only for their beauty. Flowers are for the pleasure of the eyes. The description of the garden as “enclosed” means that it is not a public park which everybody has access to for enjoyment. Rather, it is enclosed exclusively for Christ. The inward beauty is to be seen and appreciated by Christ alone. This kind of life is not one that pleases men but one that only pleases Christ.

This life is “a spring shut up,”...“a fountain sealed” [v. 12]...A fountain stands for the joy and contentment we acquire before God. We cannot consciously divulge our experience to men, because it is a sealed fountain. A Christian should not consciously exhibit his beauty, pursuit, and spiritual experience to others. Everything should be silently sealed up for the Lord. Only this kind of life in the depths will satisfy the Lord’s heart. Our life is often too shallow, and a large portion of it is exposed on the surface. May the Lord grant us grace and do a deeper work in us through the cross so that we may strike roots and have a life in the depths to fulfill God’s requirements and satisfy His heart. (CWWN, vol. 38, p. 522)

Today's Reading

[In Song of Songs 4:12] we see that the maiden has satisfied Christ. She realizes that her existence is not for herself, but for her beloved. This, however, is not just a garden, but a garden enclosed; even the

还不只是一个花园，乃是一个关锁的园，连其中的井和泉源也都是禁闭、封闭的。这意思就是说，她是专一为着她的良人喜悦的。她虽然是一个花园，但是她并不是一个公园。她是一个关锁的园，所以里面一切的美丽，不是每一个人的眼睛都得以看见的。她所有的一切，只求良人的喜悦，不求人的喜悦。民数记十九章十五节说，帐棚里有人死的时候，“凡敞口的器皿，就是没有扎上盖的，”它就是不洁净的。敞口的器皿，意即是公开的，什么影响都受的，没有专一为着基督的，无论什么影响都可以跑进来的。如果今天的信徒关锁多一点，盖扎得紧一点，他们作工就会更有功效。童贞的意思就在此，是一个关锁的园。这就是圣别。圣别的意思，在圣经中，就是专一。并且无论是井水，无论是泉源，也都不是为着外人的，不是为着外面各处的。（倪柝声文集第二辑第三册，八五页。）

这园子是关锁的，其中有禁闭的井和封闭的泉，作基督私有的享受。（歌四 12。）井是生命的灵，在启示录二十二章一节显为生命水的河。泉是井的源头，就是神的宝座。封闭的泉是作基督私有的享受。我们这些有心寻求的基督徒，在经历基督的事上，必须有一些私下、隐藏、禁闭、封闭、只为着基督的东西。…我们必须有封闭的东西，为着我们至爱的主。

这园子也满了上好的果子和主要的香品，美丽又馨香。（歌四 13～14。）丰富的园子生长多种植物，产生果子，并满了香气和颜色。这成了佳偶对主所显的美丽。至终，这圣别的园子成为翠绿的床榻，（一 16 下，）给佳偶和基督在互相的安息和享受中一同生活。现今基督的佳偶在生命上是丰富的，产生果子滋养并复苏人，发出甜美的香气，并展现美丽的颜色，成为给人安息、翠绿的床榻，作基督的安息和享受。（李常受文集一九九四至一九九七年第三册，四二二至四二三页。）

参读：雅歌结晶读经，第九篇。

spring is shut up and the fountain sealed. This means that she is exclusively for her beloved's pleasure. Although she is a garden, she is not an open garden, but a garden enclosed. The beauty within is not seen by every eye. All that she has is for the beloved's delight and for no one else. Numbers 19:15 says that when a person dies in a tent, "every open vessel, which has no cover fastened upon it, is unclean." An open vessel is something that is laid open to the public. It is affected by everything, and it is not devoted exclusively to Christ. Any influence can come upon it. If today's believers would close up a little more and seal up tighter, their work would become more prevailing. The meaning of chastity is a garden enclosed. This is holiness. In the Bible, holiness implies singleness. Neither the spring nor the fountain is for outsiders or anything outside. (CWWN, vol. 23, "The Song of Songs," p. 73)

This garden is enclosed with a spring shut up and a fountain sealed for Christ's private enjoyment (S. S. 4:12). The spring is the Spirit of life and is seen in Revelation 22:1 as the river of water of life. The fountain is the source of the spring, which is God's throne. The sealed fountain is for Christ's private enjoyment. As seeking Christians, in experiencing Christ we must have something private, hidden, shut up, and sealed that is just for Christ... We must have something sealed for the One whom we love the most.

The garden is also full of the choicest fruit and the chief spices with their beauty and fragrance (S.S. 4:13-14). A rich garden grows many kinds of plants, which produce fruit and are full of fragrance and color. This becomes the lover's beauty to the Lord. Eventually, this holy garden becomes the green couch (1:16b) for the lover and Christ to live together in mutual rest and enjoyment. The lover of Christ is now rich in life, producing fruits to nourish and refresh, giving forth sweet fragrances, and displaying beautiful colors to become a restful couch of green for Christ's rest and enjoyment. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," p. 327)

Further Reading: CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," ch. 9

第五周诗歌

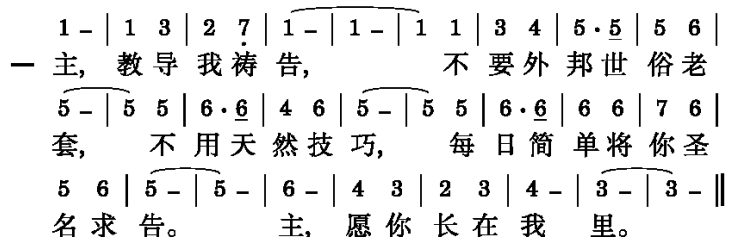
愿你长在我里

补 438

(英1132)

降 E 大调

2/4



- 二 主，你在我心中，乃是奇妙生命之种；
 愿你分赐更丰，在我里面完成所动善工。
 主，愿你长在我里。
- 三 主，使我心柔软，你知我心一切为难；
 呼求你名不断，翻动我心，除去硬石阻拦。
 主，愿你长在我里。
- 四 主，你光照明亮，暴露我总让你失望；
 但你仍赐盼望，生命种子必定发苗生长。
 主，愿你长在我里。
- 五 主，倒空我所有一灵里贫穷，毫无保留；
 愿你生命涌流，将我浸透，生命达到成熟。
 主，愿你长在我里。
- 六 主，使我心纯洁，有你充满，作我一切，
 我就一无所缺，心思、情感、意志更新不歇。
 主，愿你长在我里。
- 七 主，铭刻我心上，愿你深入我心土壤，
 天天有路扩充，生命种子带进国度显彰。
 主，愿你长在我里。
- 八 主，你长在我里！生命力量无可匹敌，
 必拯救我到底，以你生命将我更新不已。
 主，愿你长在我里。

WEEK 5 — HYMN

Lord, teach us how to pray

Longings — For Growth in Life

1132



2. Lord, You're the seed of life;
 You've sown Yourself into our heart,
 And now You have a start;
 So day by day more life to us impart—
 Lord Jesus, grow in us.
3. Lord Jesus, soften us;
 You know the source from which we came.
 By calling on Your name,
 Lord, let no earth unturned nor rocks remain—
 Lord Jesus, grow in us.
4. Lord, how Your light makes clear
 That we could not but e'er fail You;
 Yet there's a message true,
 The seed of life within us will break through—
 Lord Jesus, grow in us.

