

## **Enjoying Christ as the Word and the Spirit through Prayer**

Excerpts from Chap. 8 (part 2)

### **PRAYING NOT WITH COMPOSED UTTERANCES BUT WITH THE RICHES OF CHRIST**

If we see a building on fire, we would not say to our neighbor, "My dear friend, you must know that there is a fire close by." No one would compose in such a way. Rather, we would cry, "Fire!" This is an expression, not an explanation. We must learn to pray in the way of expressing something from our inner realization. Within ourselves we realize something of the Lord, so we simply express it. Many of the Psalms in the Old Testament are spoken in this way. They do not explain things; rather, they express something. How much more should this be the case with us today! Too many of us have learned the wrong way to pray. That is the religious, natural way. We have to change our way. If the dear brothers among us would take this word to practice to pray from our inner realization, our prayer will be much improved.

The more we practice, the more we will be delivered from the way of composition. If we reduce our composing, we will have more expression, and when we have more expression, we will have the riches not of composition but of the items of the Lord. We may say, "O Lord, You are my food, my drink, and my breath. Oh, my fresh air! My strength and my enlightening." The Lord as food, drink, and breath are His riches. Then we will continue, "You are my satisfaction. Oh, the preciousness and freshness of this air! O Lord, how refreshing! It is beyond words to express." This kind of prayer is rich in essence, not in composition, sentences, clauses, and words. The more we pray in this way, the more we will absorb the Lord.

We need to practice this kind of prayer again and again. We must learn not to compose but to express something from within our spirit to contact the Lord with simple utterances, the shorter the better. If we do this, we will sense the riches of Christ, and we will have the application and practicality of the experience of Christ in our daily walk. We enjoy Him all the time, so when we come to Him, we have a certain realization, a certain sense. We may have enjoyed the Lord much throughout the whole afternoon. Then in the evening we may have five minutes to pray before dinner. There is no need to close our door or even to kneel down. Wherever we are, we can simply express something to the Lord: "O Lord, what a strengthening throughout my whole afternoon! I adore You, Lord. You are my strength." The more we pray in this way, the more we will be strengthened, the more we will enjoy Him, and the more we will absorb Him.

### **NOT CARING FOR OUR NATURAL MIND BUT EXERCISING OUR SPIRIT TO PRAY**

The Psalms were written in the way of expressions to the Lord. However, so many New Testament Christians cannot compare with the Old Testament psalmists. Christians have the indwelling Spirit, but they do not use their spirit to pray with simple expressions. It is not that we should pray with Old Testament terms, such as, "So panteth my soul after thee, O God" (Psa. 42:1, KJV). Rather, it is that the principle of the psalmists is right: "O God, my soul pants for You!" We all must learn to change our way of praying. I believe that if we do this, the brothers and sisters will be more living, and the meetings will also be more living.

Even if we pray with a good spirit, we may still have too much composition in our prayer. This is because we all "graduated from the same school" where we majored in the same field of old prayers. We need to drop the composition in our prayers. We must learn to pray by exercising our spirit to express something, not by exercising our mind to compose something. This is the proper principle of prayer. Any

## **Enjoying Christ as the Word and the Spirit through Prayer**

Excerpts from Chap. 8 (part 2)

muscle that we use is always strengthened and enlarged. It is the same with our spirit. The more we use our spirit, the more it will be enlarged and strengthened.

In prayer we must learn to concentrate our spirit and forget our natural mind. We should not compose anything but simply express something from within according to our realization and sense. We need to have an inward sense of the Lord. We can sense Him not only as our food, our drink, and our portion but as many other items. Sometimes we may say, "O Lord, I am experiencing Your sovereignty. Throughout this whole day, what sovereignty I have experienced!" This is the expression of our experience of the Lord at that time. We all have to learn this way. Then I believe our meetings will be very enriched by our prayers of this kind.

After a certain amount of practice, we will change the way of our prayer. We will spontaneously say, "Lord, Your presence is precious, so sweet!" If we sense that we are in the mind, we should not explain this to the Lord, saying, "In the past I have been too much in the mind. How much I am in the mind! Help me to realize that I have to exercise my spirit. But Lord, I do not know how to do this." This is a good prayer, but it is too much in the mind with composing, explaining, and reasoning. If we were in an earthquake, there would be no time to explain anything. We would just cry, "Earthquake!" In the same way, we can simply cry: "Lord, deliver me from the mind. O Lord, from the mind! Deliver me! What a mercy, Lord! What a grace! You are here in my spirit. O Lord, help me to exercise my spirit. Oh, the spirit! Lord, the spirit! O Lord, help me to exercise!" This is real prayer. It is an expression, not an explanation. After praying in this way for five minutes, we will be in the heavens. Go to practice this. You will see the difference. Your prayer will be absolutely different.

### **PRAYING SHORT PRAYERS WITH A STRONG SPIRIT IN THE MEETINGS**

To pray in the way of composing, we do not need any boldness. We may be weak in our spirit and self-conscious. To pray in the way of expressing our realization, however, requires boldness, strength in the spirit, and deliverance from self-consciousness. The stronger our spirit is, the shorter the sentences and clauses of our prayer will be. The more living our prayer is, the shorter the wording will be and the less natural reasoning there will be in our utterance. We must learn to pray in this new way. Then when we come to the meeting, we can pray in the same way, in the way not of explaining but of expressing. Learn to pray in this way.

I say again, we need more practice. We should practice this way of prayer not only in our private times but in the meetings. Of course, the need in the meeting will not always be the same. Sometimes we need a long prayer like Psalm 119, the longest psalm, with one hundred seventy-six verses in twenty-two stanzas of eight verses each. However, most of the time our prayer in the meetings should be living, strong, and short to express something of our realization of the Lord. Short prayers that are not wordy are richer in their effect. To speak a wordy prayer means that we are praying in the mind. When we pray in the spirit, our words are cut short. We need to practice these two matters: to contact the Lord by dealing with the word, and to pray in this new way to enjoy Him.