

The Practice of Fellowship (4)

THE MEANS OF FELLOWSHIP (1) —PRAYER

Scripture Reading: Psa. 27:4; Lam. 3:56; Luke 10:39-42

- I. Our intention is not to understand more doctrine but to enter into the reality of fellowship in our daily living:**
- A. We should make a resolution before God to set aside specific time each day to practice this kind of fellowship.
 - B. After scheduling a time, we should check with one another to see whether we are practising according to our plan and where we practised this fellowship.
 - C. We should consider and resolve the difficulty in practising certain points.
 - D. We cannot expect to succeed by practising only two to three times; we should thank the Lord if we are able to practise for two to three months and learn the lesson of fellowship.
- II. The living of a Christian depends entirely on his fellowship with God; if we truly enter into and live in this fellowship, many problems will be resolved—1 Cor. 1:9; 1 John 1:5:**
- A. The teachings we have received and the truth we have understood are merely outward; in order to receive real help and solve our problems, we need to enter into this kind of fellowship—cf. 1 Cor. 2:2.
 - B. The empowering, enlightening, enjoying of rest, rejoicing, believing, overcoming of trials, temptations, and hardships, and comforting for a Christian all depend on fellowship.
- III. All orthodox Christians agree that there are two important means to fellowship with God—prayer and reading the Bible—Psa. 27:4; 118:15, 148.**
- IV. Prayer is for contacting God and having fellowship with Him; the emphasis here is not on asking God concerning different matters; prayer is a means and a way of fellowship—Psa. 27:4.**
- V. There are some secrets and points to consider in the matter of prayer:**
- A. Speaking genuinely from the heart:
 - 1. Prayer that contacts God consists of words spoken genuinely from the heart.
 - 2. We must pray according to the inward feeling and not being pretentious—Phil. 4:6; 1 Pet. 5:7; Matt. 11:28; Mark 10:51.
 - B. Not being influenced by memory.
 - C. Not paying attention to composing sentences.
 - D. Relying upon the blood.
 - 1. We must rely upon the precious blood of the Lord Jesus and learn to apply the effectiveness of His blood.
 - 2. Experience shows that when we pray according to the above points—not being pretentious, not praying according to memory, not caring about the

wording, but praying spontaneously before God—it will be easy for us to sense our sins; this is a certainty—1 John 1:6-7.

3. When this sense comes, we should learn to rely upon the precious blood and ask for God's forgiveness based on the effectiveness of the Lord's shed blood—1 John 1:9.

E. Needing to confess our sins:

1. The more we confess, the more we will touch God, and the more thorough our confession, the deeper we can enter into God.
2. Confessing our sins during our fellowship with God does not depend on introspection.
3. If we do not feel that we have sinned, we do not need to examine ourselves.

F. Not worrying about other things:

1. We should never be distracted and consider other things after we confess our sins; even though we are still praying, these things can become serious distractions, and we will have no way to touch God's presence—cf. Luke 10:39-42.
2. Once we are distracted, the Spirit will stop moving within us—cf. Matt 3:16.

G. Not being restrained:

1. We should not feel restrained when we confess according to the inner feeling.
2. If we feel like crying, we should cry; if we feel happy, we should rejoice.

H. Praising and giving thanks:

1. According to general experience, after we have a thorough confession, we can praise and give thanks according to the spontaneous feeling within.
2. The more we release this feeling, the more we will touch God.

I. Worshipping:

1. Toward the end of our fellowship, if there is still time, we should also worship God.
2. We should linger before Him a little longer which involves beholding, waiting, and inquiring to know His will.

J. Praying for practical affairs:

1. At this point some people spontaneously receive the burden to pray for certain practical affairs or to intercede, but this is not required.
2. We should not expect that there will always be a need to intercede for practical affairs each time we fellowship with God.

Reference: *Lessons for New Believers*, Lesson 23.