

## 第四篇

### 爲着正確召會生活的 正確禱告生活

詩歌：569

讀經：提前二 1～4、8，出二八 29～30，三一 1～3，西四 2

#### 【週一】

壹 『所以我勸你，第一要爲萬人祈求、禱告、代求、感謝；爲君王和一切有權位的也該如此，使我們可以十分敬虔莊重的過平靜安寧的生活。這在我們的救主神面前，是美好且蒙悅納的』—提前二 1～3：

一 保羅說到神的經綸，並囑咐提摩太要爲神的經綸打那美好的仗（一 3～4、18）以後，指明禱告的職事乃是地方召會行政和牧養的先決條件（二 1～3、8）。

二 今天在主的恢復裏要有正確召會生活的先決條件，是要有禱告的生活；正確的召會乃是禱告的召會；所有在主恢復裏的人都必須多多禱告，並抵擋不禱告的罪—撒十二 23。

三 召會中的長老必須接受保羅的囑咐，『第一』

## Message Four

### A Proper Prayer Life for a Proper Church Life

Hymns: 786

Scripture Reading: 1 Tim. 2:1-4, 8; Exo. 28:29-30; 31:1-3; Col. 4:2

#### § Day 1

I. "I exhort therefore, first of all, that petitions, prayers, intercessions, thanksgivings be made on behalf of all men; on behalf of kings and all who are in high position, that we may lead a quiet and tranquil life in all godliness and gravity. This is good and acceptable in the sight of our Savior God"—1 Tim. 2:1-3:

A. After speaking of God's economy and after charging Timothy to war the good warfare for God's economy (1:3-4,18), Paul indicates that a prayer ministry is the prerequisite for the administrating and shepherding of a local church (2:1-3, 8).

B. A prerequisite for having a proper church life in the Lord's recovery today is to have a prayer life; a proper church is a praying church; all in the Lord's recovery must be prayerful and stand against the sin of prayerlessness—1 Sam. 12:23.

C. The elders in the church must take up Paul's charge to "first of all" pray (1

要禱告（提前二1）；在眾地方召會中領頭的人，必須有禱告的生活；我們若操練自己有禱告的生活，召會就會活潑且拔高。

四 我們不該說這麼多，甚至不該作這麼多，乃該更多禱告；我們為一件事透徹禱告以後，才可以為這事作決定，並非單憑我們自己，乃與主是一並照着祂的引導而作決定。

## 【週二】

五 『代求』原文意，個人傾心吐意的親近神；即在神面前關心別人的事，為他們求益處。

六 『最近，我的活動暫時受限制，使我能休息，並顧到我的健康。我聽見某些需要，就為這些需要禱告。可能主限制我，使我對禱告比工作更重要的這事實有深刻的印象。願我們都學習這功課：要有美好召會生活的路乃是禱告。這是要緊的。我們的談話若轉為禱告，我們所在地的召會就會變化』—提摩太前書生命讀經，三五頁。

七 我們該為萬人禱告，因為我們的救主神願意萬人得救，並且完全認識真理；神的願望需要我們的禱告使其實現—提前二4。

八 『我願男人無忿怒，無爭論，舉起虔聖的手，隨處禱告』—8 節：

1 手象徵我們的所作所為；因此，虔聖的手象徵虔聖的生活，就是虔誠屬於神，聖的生活；這樣聖的生活，能加強我們禱告的生活。

2 倘若我們的手不聖，我們的生活就不是聖而為着神的；我們的禱告就沒有支持的力量，在禱告中就没

Tim. 2:1); those who take the lead in the churches must have a prayer life; if we exercise ourselves to have a prayer life, the church will be living and uplifted.

D. Instead of talking so much and even instead of working so much, we should pray more; only after we have prayed for a matter thoroughly should we make a decision concerning it, not by ourselves independently, but in oneness with the Lord and according to His leading.

## § Day 2

E. The Greek word for intercessions denotes an approaching of God in a personal and confiding manner, that is, an intervening, an interfering, before God in others' affairs for their benefit.

F. "Recently, my activity was limited for a time so that I could rest and care for my health. When I heard about certain needs, I prayed for them. Perhaps the Lord limited me that He might impress me with the fact that prayer is more important than work. May we all learn the lesson that the way to have a good church life is to pray. This is crucial. If our talking is turned into praying, the church in our locality will be transformed"—Life-study of 1 Timothy, second edition, p. 28.

G. We should pray on behalf of all men because God our Savior desires all men to be saved and to come to the full knowledge of the truth; our prayer is required for the carrying out of God's desire—1 Tim. 2:4.

H. "I desire therefore that men pray in every place, lifting up holy hands, without wrath and reasoning"—v. 8:

1. Hands symbolize our doings; hence, holy hands signify a holy living, a living that is pious and that belongs to God; such a holy life strengthens our prayer life.

2. If our hands are not holy, our living is not holy and is not for God; we then have no supporting strength to pray, no holy hands to lift up in prayer.

有虔聖的手可以舉起。

- 3 忿怒與爭論殺死我們的禱告；忿怒是出於我們的情感，爭論是出於我們的心思。
- 4 要有禱告的生活，並且不住的禱告，我們的情感和心思就必須規律到正常的情況，受我們靈中那靈的管治。

### 【週三】

貳 長老們要被神的指示所灌注，以照料召會，就必須有多而徹底的禱告，好進入『讀聖徒』的實際裏，正如舊約裏的大祭司在神面前，憑烏陵和土明讀胸牌上的寶石一樣—出二八 29 ~ 30:

- 一 烏陵和土明放在胸牌裏，胸牌就不僅作為記念，也成為決斷的胸牌—30 節：
  - 1 『烏陵』意思是『光』，『照明物』—30 節：
    - a 烏陵是一種照明物，安在胸牌裏面十二塊寶石底下，能裝油以供燃燒，而用以燃燒這油的火是來自祭壇。
    - b 烏陵有十二個照明物，每一個照亮胸牌上十二塊透明寶石中的一塊，使寶石能發出光來 (David Baron, 巴倫)。
    - c 烏陵豫表基督作為光，照明者 (約八 12, 路一 78 ~ 79)，藉着那靈 (油) 和十字架 (來自祭壇的火) 而照耀。
  - 2 『土明』意思是『成全者』，『完成者』—出二八 30:

3. Wrath and reasoning kill our prayer; wrath is of our emotion, and reasoning is of our mind.
4. To have a prayer life and pray unceasingly, our emotion and mind must be regulated to be in a normal condition, under the control of the Spirit in our spirit.

### § Day 3

**II. In order to be infused with the instruction of God to care for the church, the elders must have much and thorough prayer so that they can enter into the reality of "reading the saints," just as the high priest in the Old Testament read the stones on the breastplate with the Urim and Thummim in the presence of God—Exo. 28:29-30:**

- A. After the Urim and the Thummim were put into the breastplate, it became not only a memorial but also a breastplate of judgment—v. 30:
  1. Urim means "lights," "illuminators"—v. 30:
    - a. The Urim was an illuminator inserted into the breastplate under the twelve stones; it had the capacity to contain oil for burning, and the fire used to burn the oil came from the altar.
    - b. The Urim had twelve illuminators, one to illuminate each of the twelve transparent precious stones on the breastplate so that they could shine with light (David Baron).
    - c. The Urim typifies Christ as lights, illuminators (John 8:12; Luke 1:78-79), shining through the Spirit (the oil) and the cross (the fire from the altar).
  2. Thummim means "perfecters," "completers"—Exo. 28:30:

- a 胸牌十二塊寶石上的名字，僅包含希伯來文二十二個字母中的十八個；其餘的四個字母安在土明上，使土明成爲成全者和完成者（David Baron，巴倫）。
- b 藉着烏陵照亮個別的寶石，也藉着一些寶石變暗了，全部二十二個字母就可用來拼出單字和句子。
- c 土明豫表基督是成全者和完成者（來十二2）；如此，祂是屬靈的字母，爲着書寫，也爲着完成（參啓二二13上）。
- d 烏陵和土明一起豫表基督是神的見證人，神的見證（三14），是神對祂子民說話的憑藉（來一2）。

## 【週四】

- e 在新約，烏陵和土明的實際乃是調和的靈，就是神揭示的靈（聖靈）內住於我們接受的靈（我們重生之人的靈）—羅八4、14、16，啓一10，四2，十七3，二一10。

二 按照舊約，烏陵和土明加到胸牌上，是神對祂子民說話的憑藉，向他們指明祂的引導；因此我們可以說，決斷的胸牌乃是『引導的胸牌』—利八8，民二七21，申三三8，書七16～21，撒上二三6、9～12，二八6，拉二63，尼七65。

三 在屬靈的經歷中，我們要知道神的引導，就必須審判凡出於肉體、己、舊人和世界的一切；神乃是藉着胸牌說話作爲祂的引導，這表徵神藉着召會使祂的子民認識祂的引導。

四 表明神引導的決斷胸牌，功用就像屬天、神聖、屬靈的打字機一樣，神藉着帶有烏陵和土明的胸牌來說話的方式，與我們所期待的正好相反：

- a. The names on the twelve stones on the breastplate contained only eighteen of the twenty-two letters of the Hebrew alphabet; the remaining four letters were put on the Thummim, making it the perfecter and completer (David Baron).
- b. By the shining of the Urim on the individual precious stones and by the darkening of the stones, the full alphabet of twenty-two letters could be used to spell out words and sentences.
- c. The Thummim typifies Christ as the perfecter and completer (Heb. 12:2); thus, He is the spiritual alphabet for both inscribing and completing (cf. Rev. 22:13a).
- d. Together, the Urim and the Thummim typify Christ as God's witness, God's testimony (3:14), as the means for God to speak to His people (Heb. 1:2).

## § Day 4

- e. In the New Testament, the reality of the Urim and the Thummim is the mingled spirit—the unveiling Spirit of God, the Holy Spirit, indwelling our receiving spirit, our regenerated human spirit—Rom. 8:4, 14, 16; Rev. 1:10; 4:2; 17:3; 21:10.

B. According to the Old Testament, the Urim and the Thummim added to the breastplate were a means for God to speak to His people to indicate to them His leading; thus, we may say that the breastplate of judgment is a "breastplate of leading"—Lev. 8:8; Num. 27:21; Deut. 33:8; Josh. 7:16-21; 1 Sam. 23:6, 9-12; 28:6; Ezra 2:63; Neh. 7:65.

C. In spiritual experience, in order to know God's leading we must judge whatever is of the flesh, the self, the old man, and the world; the fact that God's speaking as His leading was through the breastplate signifies that God makes His leading known to His people through the church.

D. The breastplate of judgment for God's leading was like a heavenly, divine, and spiritual typewriter, and His way of speaking through the breastplate with the Urim and the Thummim is the opposite of what we would expect:

1 神不是藉着發亮的寶石說話，而是藉着變暗的寶石說話；這意思是說，神是藉着消極的光景說話；因為主憑決斷胸牌的說話是藉着消極的光景，這樣的說話就是一種決斷。

## 【週五】

2 按正常的情形來說，胸牌裏的十二塊寶石都在烏陵的照耀之下；忽然間刻着某個名字的寶石變暗了，這塊寶石變暗就是神即時的說話：

a 保羅的書信以及主耶穌給亞西亞七個召會的七封書信（啓二～三）都是根據這個原則寫的；這些書信不是根據召會裏積極的事情寫的，而是根據召會消極的光景寫的。

b 保羅照着他對哥林多消極的光景所讀出來的，寫了哥林多前書；雖然他的著作是基於消極的事情，但在這封書信裏，他卻把積極的東西——基督的豐富——服事給召會——參一 9。

c 哥林多的聖徒成了保羅寫信時所用屬靈打字機的字母；同樣的，在一個地方召會裏，領頭的人必須讀出聖徒真實的情況和光景，來尋求主的引導。

d 今天基督徒中間的難處乃是因着有太多的黑暗，神就無法來暴露黑暗；要顯明黑暗，首先必須有光的照耀；神是藉着在光的照耀中一些變為消極的事來說話——參弗五 8～9。

e 我們這樣來讀消極的光景，就曉得神的引導，神的決斷；然後在我們所在的地方，我們就會曉得神要我們作甚麼，然後我們就該跟隨祂的引導。

1. God speaks not through the stones that are shining but through the stones that become dark; this means that God speaks through negative situations; because the Lord's speaking by the breastplate of judgment is through negative situations, that speaking is a judgment.

## § Day 5

2. Normally the twelve stones in the breastplate were under the shining of the Urim; suddenly a piece inscribed with a certain name would become dark; this darkening of a particular stone was God's instant speaking:

a. Paul's Epistles and the seven epistles of the Lord Jesus to the seven churches in Asia (Rev. 2—3) were all written according to this principle; they were written according to the negative situation of the churches, not according to the positive things found in the churches.

b. Paul wrote 1 Corinthians according to his reading of the negative situation at Corinth, but although his writing was based on the negative things, in this Epistle he ministered positive things—the riches of Christ—to the church—cf. 1:9.

c. The saints in Corinth became the letters used by Paul in the spiritual typesetting of his Epistle; in the same way, in a local church the leading ones need to seek the Lord's guidance by reading the actual situation and condition of the saints.

d. The problem among Christians today is that because there is so much darkness, there is no way for God to expose the darkness; in order for the darkness to be made known, there must first be the shining of the light; God speaks through things that become negative in the midst of the shining of the light—cf. Eph. 5:8-9.

e. By reading the negative situations in this way, we come to know God's leading, His judgment; then in our locality we will know what God wants us to do, and we should then follow His leading.

- 五 胸牌就是身體生活的建造，也是我們知道神對祂子民旨意的憑藉；藉着多而徹底的禱告，我們得以經歷胸牌的實際；然後我們才能接受主的判斷，知道我們該作甚麼或不該作甚麼；我們會認識主的道路，然後全召會就能按主的判斷往前去。
- 六 長老不僅要有聖經，還要有聖靈，並要有眾弟兄姊妹作字母；這意思是，他們需要把弟兄姊妹懷攬到神面前，在神面前讀每一位弟兄姊妹的光景；這樣，長老聚會就成為全召會的『守望臺』；長老們就可以知道，在召會生活中，神要他們怎麼作，以及神當前的旨意是甚麼。

### 【週六】

叁 領頭的人，那些在召會中服事話語的人，該領頭有禱告的生活；他們必須『堅定持續的禱告，在此做醒感恩』—西四 2，徒六 4：

- 一 召會是否活潑、新鮮、豐富，在於這一件事—我們不斷被那靈充滿；我們要不斷被那靈充滿，就需要是樂意、倒空並禱告的人—腓二 13，太五 3、8，路一 53，弗五 18。
- 二 建造召會的尊貴工作所需要的智慧、悟性、知識和技巧，必須是對我們成了那靈的神自己；惟有神的靈才能藉着我們建造祂自己的居所—出一 1～3，亞四 6。
- 三 長老們缺少禱告，所以缺少那靈；乃是當我們在禱告中，在主內住同在之光的照耀下，完全被定罪時，我們對於環境、對於人、對於召會，

- E. The breastplate is the building up of the Body life and the means for us to know God's will concerning His people; by much and thorough prayer, we can experience the reality of the breastplate; then we will receive the Lord's judgment of what we have to do or what we must not do; we will know the Lord's way, and the whole church will go on according to the judgment given by the Lord.
- F. The elders need not only the Bible and the Holy Spirit but also the brothers and sisters as the alphabet; this means that they need to bear the brothers and sisters before God and read the condition of every brother and sister before God; in this way the elders' meeting will become the watchtower of the church, and the elders will know what God wants them to do and what God's present will is in the church life.

### § Day 6

**III. The leading ones, those who minister the word in the church, should take the lead to have a prayer life; they need to "persevere in prayer, watching in it with thanksgiving"—Col. 4:2; Acts 6:4:**

- A. Whether the church is living and fresh and enriched depends on this one thing—that we are being filled continuously with the Spirit; in order to be filled continuously with the Spirit, we need to be those who are willing, empty, and praying—Phil. 2:13; Matt. 5:3, 8; Luke 1:53; Eph. 5:18.
- B. The wisdom, understanding, knowledge, and skill for the noble work of building up the church must be God Himself as the Spirit to us; only the Spirit of God can build His own dwelling place through us—Exo. 31:1-3; Zech. 4:6.
- C. Because the elders are short of prayer, they are short of the Spirit; it is when we are fully condemned in our prayer under the shining of the light of the Lord's indwelling presence that we receive wisdom and the real understanding of the

才能得着主的智慧和真正的領會。

四 如果各召會裏的眾聖徒都堅定持續的禱告，主的恢復就會大大的得着豐富並被拔高；不僅如此，眾聖徒也會享受主，享受主的同在和祂即時並常時的膏油塗抹；他們會終日享受主的笑臉，基督活的人位會成爲他們的經歷和享受。

Lord concerning the situation, concerning people, and concerning the church.

D.If all the saints in all the churches persevere in prayer, the recovery will be greatly enriched and uplifted; furthermore, the saints will enjoy the Lord, His presence, and His instant and constant anointing; all day long they will enjoy the smile of the Lord's face, and the living person of Christ will become their experience and enjoyment.





## 第四週■週一

### 晨興餽養

提前二 1～2『所以我勸你，第一要為萬人祈求、禱告、代求、感謝；為君王和一切有權位的也該如此，使我們可以十分敬虔莊重的過平靜安寧的生活。』

我們若要有正確的召會生活，首先必須有禱告的生活。領頭的人，就是那些在召會中服事話語的人，該領頭有這樣禱告的生活。禱告的職事乃是地方召會行政和牧養的先決條件。因此，保羅勸提摩太要為萬人祈求、禱告、代求、感謝。（提前二 1。）這是保羅說到神的經綸，並囑咐提摩太要為神的經綸打那美好的仗以後，首次論到召會生活積極方面的話。提摩太必須領頭有禱告的生活。…今天在主的恢復裏要有正確召會生活的先決條件，是要有禱告的生活。正確的召會乃是禱告的召會。沒有禱告的召會是可憐的。…所有在主恢復裏的人都必須多多禱告，並抵擋不禱告的罪。召會中的長老必須接受保羅的囑咐，『第一』要禱告。（1。）（提摩太前書生命讀經，三一至三二頁。）

### 信息選讀

每當我們聽見一些關於某個召會的好消息或壞消息，我們就該禱告。不要討論那情況，不要閒談，也不要批評。只要禱告！照樣，你若聽見關於聖徒或長老的事，要為那人禱告。…我們若操練自己有禱告的生活，召會就會活潑且拔高。若有人願作今日的提摩太，領頭禱告，別人會跟隨。這可由羊羣跟隨幾隻頭羊的方式作例證。

## WEEK 4 — DAY 1

### Morning Nourishment

1 Tim. 2:1-2 I exhort therefore, first of all, that petitions, prayers, intercessions, thanksgivings be made on behalf of all men; on behalf of kings and all who are in high position, that we may lead a quiet and tranquil life in all godliness and gravity.

If we would have a proper church life, we must first have a prayer life. The leading ones, those who minister the word in the church, should take the lead to have such a prayer life. A prayer ministry is the prerequisite for the administration and shepherding of a local church. Thus, Paul exhorts Timothy that petitions, prayers, intercessions, and thanksgivings be made on behalf of all men [1 Tim. 2:1]. This is the first word concerning the positive aspect of the church life that Paul gives after speaking of God's economy and after charging Timothy to war the good warfare for God's economy. Timothy had to take the lead to have a prayer life. A prerequisite for having a proper church life in the Lord's recovery today is to have a prayer life. A proper church is a praying church. A church that is without prayer is pitiful...All in the Lord's recovery must be prayerful and stand against the sin of prayerlessness. The elders in the churches must take up Paul's charge to "first of all" pray [v. 1]. (Life-study of 1 Timothy, second edition, p. 25)

### Today's Reading

Whenever we hear some news, good or bad, concerning a particular church, we should pray. Do not discuss the situation, do not gossip about it, and do not criticize. Just pray! Likewise, if you hear something about a saint or about an elder, pray...If we exercise ourselves to have a prayer life, the church will be living and uplifted. If some would be today's Timothys to take the lead to pray, the others will follow. This can be illustrated by the way a flock of sheep follows the few who take the lead.

我們不該說這麼多，甚至不該作這麼多，乃該更多禱告。你若聽見聖徒軟弱或退後，不要談論那人，也不要批評他；此外，不要立刻去看望他，而要為他禱告。你該不該看望他，在於主的引導。…不要擅自作任何事情。主若沒有引導你看望退後的聖徒，你就不該憑自己看望他。甚至在看望聖徒上，我們也可能是僭越的。…但若藉着我們的禱告，主確實引導我們看望某人，那個看望就會有果效。

每當我們聽見聖徒中間的難處，我們也該禱告。我們不該認為自己是老練的，並有資格解決難處。…我們若知道弟兄們中間的難處，就應當在我們的禱告中將這事帶到主面前。

長老們照顧召會，應當作的第一件事就是禱告。不要沒有禱告就作決定。也不要不先為某人禱告，就批評他或稱讚他。在作任何事情之前，我們都需要禱告。不僅如此，我們的禱告不該輕率或膚淺；我們的禱告必須透徹。惟有我們為一件事透徹禱告以後，纔可以為這事作決定，並非單憑我們自己，乃與主是一並照着祂的引導而作決定。長老們若這樣實行，我們所在地的召會生活就會拔高並正確。…我們若摸着提前二章一至七節裏保羅的靈，就會感覺他的負擔：在召會生活裏領頭的人，必須有禱告的生活。在這些經文裏，保羅似乎告訴提摩太：『我已給你看見神經綸的清楚圖畫，及其如何與不同的教訓相對。我也已向你指出，主在祂的憐憫裏，使我成為祂經綸的榜樣。我也已鄭重的囑咐你，要為神的經綸打那美好的仗。如今在我靈裏深處有負擔勸你要禱告。我勸你要為萬人祈求、禱告、代求、感謝。不要以為教導在禱告之前。不，禱告必須是第一，教導是其次。』（提摩太前書生命讀經，三二至三四頁。）

參讀：提摩太前書生命讀經，第三至四篇。

Instead of talking so much and even instead of working so much, we should pray more. Should you hear that a saint is weak or backsliding, do not talk about that person, and do not criticize him. Moreover, do not immediately go to visit him. Instead, pray for him. Whether or not you should visit him depends on the Lord's leading...Do not do anything presumptuously. If the Lord does not lead you to visit a backsliding saint, you should not visit him on your own. It is possible that even in visiting the saints, we may be presumptuous...But if through our prayer the Lord definitely leads us to visit a certain one, that visitation will be effective.

We should also pray whenever we hear of problems among the saints. We should not presume that we are experienced and qualified to solve problems...If we learn about a problem between brothers, we should bring this matter to the Lord in our prayer.

The first thing the elders should do in caring for the church is pray. Do not make decisions without praying. Do not either criticize someone or praise him without first praying for him. Before doing anything, we need to pray. Furthermore, our prayers should not be light or superficial; they must be thorough. Only after we have prayed for a matter thoroughly should we make a decision concerning it, not by ourselves independently but in oneness with the Lord and according to His leading. If the elders practice in this way, the church life in their locality will be uplifted and proper...If we touch Paul's spirit in 1 Timothy 2:1-7, we will sense his burden that those who take the lead in the church life must have a prayer life. In these verses Paul seems to be telling Timothy, "I have shown you a clear picture of God's economy and how it is versus different teachings. I have also pointed out to you that, in His mercy, the Lord has made me a pattern of His economy. I have also charged you solemnly to war the good warfare on behalf of God's economy. Now deep in my spirit is the burden to exhort you to pray. I exhort that petitions, prayers, intercessions, thanksgivings be made on behalf of all men. Do not think that teaching comes before prayer. No, prayer must be first, and teaching, second." (Life-study of 1 Timothy, second edition, pp. 26-27)

Further Reading: Life-study of 1 Timothy, msgs. 3-4

## 第四週■週二

### 晨興餽養

提前二 4『祂願意萬人得救，並且完全認識真理。』

8『所以，我願男人無忿怒，無爭論，舉起虔聖的手，隨處禱告。』

保羅在提前二章一節題起祈求、禱告、代求和感謝。禱告是一般的，帶着敬拜和交通的成分；祈求為專一的，為着特殊的需要。代求，原文意，個人傾心吐意的親近神；即在神面前關心別人的事，為他們求益處。此外，我們必須獻上感謝。…某一召會的情況若美好，那是因着神，不是因着召會。…所以，我們不該稱讚召會或個人，而該感謝神。（提摩太前書生命讀經，三四頁。）

### 信息選讀

保羅題起祈求、禱告、代求、感謝時，他的靈對禱告的重要非常有負擔。他要他親愛的屬靈孩子禱告。我要一再強調這個事實，惟有我們有禱告的生活，纔能有正確的召會生活。我能見證，我的禱告從未像已過幾年這麼多。我也能見證，我看見我的禱告得着確實的答應。最近，我的活動暫時受限制，使我能休息，並顧到我的健康。我聽見某些需要，就為這些需要禱告。可能主限制我，使我對禱告比工作更重要的事實有深刻的印象。願我們都學習這功課：要有美好召會生活的路乃是禱告。這是要緊的。我們的談話若轉為禱告，我們所在地的召會就會變化。

## WEEK 4 — DAY 2

### Morning Nourishment

1 Tim. 2:4 Who desires all men to be saved and to come to the full knowledge of the truth.

8 I desire therefore that men pray in every place, lifting up holy hands, without wrath and reasoning.

In 1 Timothy 2:1 Paul mentions petitions, prayers, intercessions, and thanksgivings. Prayer is general, having worship and fellowship as its essence. Petitions are special and are for particular needs. The Greek word rendered “intercessions” denotes an approaching of God in a personal and confiding manner, that is, an intervening, an interfering, before God in others’ affairs for their benefit. In addition, we must offer thanksgiving...If the situation in a certain church is good, it is because of God, not because of the church...Therefore, instead of praising a church or a person, we should give thanks to God. (Life-study of 1 Timothy, 2nd edition, pp. 27-28)

### Today's Reading

Paul's spirit was very burdened concerning the importance of prayer. He wanted his dear spiritual children to pray. Again and again I would emphasize the fact that we can have a proper church life only if we have a prayer life. I can testify that I have never prayed more than I have during the past several years. I can also testify that I have seen definite answers to my prayers. Recently, my activity was limited for a time so that I could rest and care for my health. When I heard about certain needs, I prayed for them. Perhaps the Lord limited me that He might impress me with the fact that prayer is more important than work. May we all learn the lesson that the way to have a good church life is to pray. This is crucial. If our talking is turned into praying, the church in our locality will be transformed.

我們該為萬人禱告，因為我們的救主神願意萬人得救，並且認識真理。（參 4。）神的願望需要我們的禱告使其實現。

我們隨處禱告時，該舉起虔聖的手。手象徵我們的所作所為。因此，虔聖的手象徵虔聖的生活，就是虔誠屬於神，聖的生活。這樣聖的生活，能加強我們禱告的生活。倘若我們的手不聖，我們的生活就不是聖而為着神的；我們的禱告就沒有支持的力量，在禱告中就沒有虔聖的手可以舉起。

在禱告中，我們不該舉目觀看別人，卻該舉起虔聖的手。你若以批評的方式觀察長老和聖徒，你的禱告生活就會被消滅。但你若舉起虔聖的手，你的禱告就會得加強。

在八節保羅也勸弟兄們禱告，『無忿怒，無爭論。』忿怒與爭論殺死我們的禱告。忿怒是出於我們的情感，爭論是出於我們的心思。要有禱告的生活，並且不住的禱告，我們的情感和心思就必須規律到正常的情況，受我們靈中那靈的管治。

爭論，原文指引起爭辯的爭論。保羅這裏所說的不是正常或一般的爭論，乃是滿了爭辯的爭論。我們若要正確的禱告，就必須避免這點。…保羅所說不要有爭辯的爭論，與他勸人舉起虔聖的手有關。我們若閉上眼睛，舉起手來，就能禱告。但我們若睜開眼睛打量別人，並爭論他們的情況，我們就不能禱告。…但我們若舉起手來，避免起爭執的爭論，我們就能正確的禱告。

我從經歷中曉得，我們的禱告生活會受我們情緒的影響。我若不保守自己在正確的情緒中，我的禱告生活就被置於死。忿怒總是破壞我們的禱告生活一段期間。一位弟兄若對妻子發脾氣，他也許發覺自己幾天無法正確的禱告。我們若有禱告的生活，就必須學習不情緒化，或對別人發怒。憑着主的恩與我們的靈同在，我們必須操練嚴格的管制我們的情感。（提摩太前書生命讀經，三四至三六、四三至四四頁。）

參讀：倪柝聲文集第二輯第十八冊，第五十五篇。

We should pray on behalf of all men because God our Savior desires all men to be saved and to know the truth [cf. v. 4]. Our prayer is required for the carrying out of God's desire.

When we pray in every place, we should lift up holy hands. Hands symbolize our doings. Hence, holy hands signify a holy living, a living that is pious and that belongs to God. Such a holy life strengthens our prayer life. If our hands are not holy, our living is not holy and is not for God; we then have no supporting strength to pray, no holy hands to lift up in prayer.

If you are watchful over the elders and the saints in a critical way, your prayer life will be killed. But if you lift up holy hands, your prayer will be strengthened.

In verse 8 Paul also urges the brothers to pray “without wrath and reasoning.” Wrath and reasoning kill our prayer. Wrath is of our emotion, and reasoning is of our mind. To have a prayer life and pray unceasingly, our emotion and mind must be regulated to be in a normal condition, under the control of the Spirit in our spirit.

The Greek word for reasoning means “disputatious reasoning.” What Paul is speaking of here is not normal or ordinary reasoning but a reasoning filled with disputation. We must avoid this if we are to pray properly. Paul's word about not having disputatious reasonings is related to his admonition to lift up holy hands. If we close our eyes and lift up our hands, we will be able to pray. But if we open our eyes to consider others and reason about their situation, we will not be able to pray...But if we lift up our hands and refrain from disputatious reasoning, we will be able to pray in a proper way.

From experience I have learned that our prayer life can be affected by our mood. If I do not keep myself in a proper mood, my prayer life is put to death. Anger always destroys our prayer life for a period of time. If a brother loses his temper with his wife, he may find that he cannot pray properly for a few days. If we are to have a prayer life, we must learn not to be moody or angry with others. By the Lord's grace that is with our spirit, we must exercise a strict control over our emotion. (Life-study of 1 Timothy, second edition, pp. 28-29, 34-35)

Further Reading: CWWN, vol. 38, ch. 56

## 第四週 ■ 週三

### 晨興餽養

出二八 29 ~ 30『亞倫進聖所的時候，要將決斷胸牌上以色列兒子們的名字，帶在胸前，在耶和華面前常作記念。你又要將烏陵和土明放在決斷的胸牌裏；亞倫…要帶在胸前…。』

胸牌上的十二個名字包含希伯來文二十二個字母中的十八個；其餘的四個字母安在一塊叫作土明的東西上。希伯來文的土明，意即成全者或完成者。因此，在胸牌及附加的土明上，能看見全部的希伯來文二十二個字母。正如打字機鍵盤上的二十六個英文字母，可用來拼出單字、片語、句子或段落；照樣，胸牌和土明上的二十二個希伯來文字母，也可用來拼出單字和句子。（出埃及記生命讀經，一六〇九頁。）

### 信息選讀

烏陵是一種照明物，安在胸牌裏面十二塊寶石底下；希伯來文『烏陵』的意思就是光。…烏陵能裝油燃燒，而用以燃燒這油的火是來自祭壇。…烏陵有十二個照明物，每一個照亮胸牌上的一塊寶石；然後透明的寶石就能發出光來。

烏陵和土明加到胸牌上，就使胸牌成爲決斷的胸牌。…每當約書亞需要得着關於百姓行動的引導時，他必須到大祭司面前，然後大祭司就藉着烏陵和土明得着從神來的引導。因此，神是藉着烏陵和土明說話。

## WEEK 4 — DAY 3

### Morning Nourishment

Exo. 28:29-30 ...Aaron shall bear the names of the sons of Israel in the breastplate of judgment on his heart when he goes into the sanctuary, for a memorial before Jehovah continually. And you shall put in the breastplate of judgment the Urim and the Thummim; and they shall be on Aaron's heart when he goes in before Jehovah...

The twelve names on the breastplate included eighteen of the twenty-two letters in the Hebrew alphabet. The remaining four letters were put on a piece called the Thummim. The Hebrew word Thummim means “perfecters” or “completers.” Thus, on the breastplate with the additional piece called the Thummim all twenty-two letters of the Hebrew alphabet could be found. Just as the twenty-six letters of the English alphabet on the keys of a typewriter can be used to compose a word, phrase, sentence, or paragraph, so the twenty-two letters of the Hebrew alphabet on the breastplate and the Thummim could be used to spell out words and sentences. (Life-study of Exodus, p. 1405)

### Today's Reading

The Urim was an illuminator inserted into the breastplate underneath the twelve stones. In Hebrew the word Urim means “lights”...The Urim had the capacity to contain oil for burning, and...the fire used to burn this oil came from the altar...This Urim had twelve illuminators, one to illuminate each piece of stone on the breastplate. Then the transparent stones could shine with light.

When the Urim and the Thummim were added to the breastplate, they caused it to become the breastplate of judgment...Whenever Joshua needed guidance concerning the move of the people, he had to go to the high priest who then received guidance from God by means of the Urim and the Thummim. Thus, God spoke through the Urim and the Thummim.

烏陵和土明都豫表基督，而胸牌豫表召會。因此，烏陵和土明加到胸牌上，豫表基督加到召會裏。…胸牌裏的十二塊寶石豫表信徒，就是召會的組成分子，刻有基督作屬靈的字母。按照啓示錄，基督是阿拉法，也是俄梅嘎。既然祂是頭一個字母和最後一個字母，毫無疑問，祂也是中間所有的字母。這意思是，基督乃是用來組成單字、句子、段落、章節、和整本書的字母。刻在胸牌裏十二塊寶石上的字母，豫表基督是屬天的字母。

土明…是胸牌上字母的完成者，成全者。這指明無論有多少基督寫到我們裏面，我們還是不完全；雖有一些字母，有一些屬基督的東西，但仍有缺失。我們需要完成的基督，就是帶着這些缺失字母的那一位。

加到胸牌上的烏陵使十二塊寶石發亮。…這裏要緊的點乃是：即使所有的寶石都刻着字母，表徵信徒都寫着基督，仍會缺少一些東西。…因此，需要土明所豫表的基督加到召會—胸牌裏。

召會裏領頭的人常領悟到，他們所在地的聖徒無論多麼經歷基督，或無論有多少基督已寫到他們裏面，仍會缺少一些屬基督的東西。…因此，我們需要基督作為完全。不僅如此，無論我們經歷基督有多少，並有基督寫在我們身上，我們若倚靠自己，就仍是在黑暗裏。我們需要基督作光，作烏陵，加到召會裏。…即使我們對基督的經歷是豐富的，仍會缺少一些屬基督的東西，並且惟有基督自己纔能補上。我們絕不該以為我們已經把基督用盡了。不，祂是取之不盡，用之不竭的。…我們需要基督加到我們裏面。這缺少的一分基督加上時，我們就得着完全並照耀。（出埃及記生命讀經，一六一〇、一六二九至一六三一頁。）

參讀：出埃及記生命讀經，第一百二十三、一百二十六至一百二十九篇。

Both the Urim and the Thummim typify Christ...The breastplate typifies the church. Therefore, the Urim and the Thummim added to the breastplate typify Christ added to the church. The twelve precious stones in the breastplate typify the believers, the components of the church, inscribed with Christ as the letters of the spiritual alphabet. According to the book of Revelation, Christ is the Alpha and the Omega. Since He is the first letter and the last, He is no doubt all the letters in between. This means that Christ is the alphabet used to compose words, sentences, paragraphs, chapters, and books. The letters inscribed on the twelve stones in the breastplate typify Christ as the letters in the heavenly alphabet.

The Thummim...was a completer, a perfecter, of the letters on the breastplate. This indicates that no matter how much of Christ has been inscribed into us, we still are not complete. Some letters, something of Christ, are still missing. We need the completing Christ, the One who bears these missing letters.

The Urim added to the breastplate caused the twelve precious stones to shine...The important point here is that even with all the stones inscribed with letters signifying the believers inscribed with Christ, there was still something missing...Hence, there is the need for the Christ typified by the Thummim to be added to the church, the breastplate.

Often the leading ones in the church realize that no matter how much the saints in their locality have been experiencing Christ or how much of Christ has been inscribed into them, something of Christ is still missing...Therefore, we need Christ as the completion. Furthermore, no matter how much we have experienced Christ and have had Him inscribed upon us, we will still be in darkness if we depend on ourselves. We need Christ as the light, as the Urim, to be added to the church...Even though we may be rich in the experience of Christ, something of Christ is still lacking and can be made up by Him alone. We should never think that we have exhausted Christ. No, He is inexhaustible...We need Christ to be added to us. When this missing portion of Christ is added, we have the completion and the shining. (Life-study of Exodus, pp. 1405-1406, 1423-1425)

Further Reading: Life-study of Exodus, msgs. 123, 126-129

## 第四週■週四

### 晨興餽養

羅八 4『使律法義的要求，成就在我們這不照着肉體，只照着靈而行的人身上。』

14『因為凡被神的靈引導的，都是神的兒子。』

在新約的神治，烏陵和土明由調和的靈，就是由神的靈與人重生的靈相調的靈（羅一 9，八 16，約三 6，四 24，林前六 17）所頂替。神諭是在我們的靈裏。（李常受文集一九八九年第三冊，五二六頁。）

胸牌稱為決斷的胸牌。（出二八 15。）…這裏的決斷主要不是在斷定甚麼是對的，甚麼是錯的，甚麼是義的，甚麼是不義的。反之，這個決斷乃是要叫神的子民能曉得祂的引導。因此，決斷的胸牌實際上乃是引導的胸牌。…我們必須審判出於肉體的事物，以及思念肉體的心思。這種決斷為我們開路，使我們知道神的引導。（出埃及記生命讀經，一五八二至一五八三頁。）

### 信息選讀

胸牌的建造乃是神所有子民被建造的一幅圖畫，就是基督身體建造的圖畫。如果我們想要知道神的判斷、神的心意，首先我們需要神的子民得建造。如果沒有這個建造，我們根本就沒有胸牌。其次必須加上基督作光和完全。第三，必須進到神面前去。第四，等我們在神面前之後，必須有新鮮的亮光使我們去讀字母，好斷定神的意思。這四件事是非常基本的。

## WEEK 4 — DAY 4

### Morning Nourishment

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

14 For as many as are led by the Spirit of God, these are sons of God.

In the New Testament theocracy, the Urim and Thummim are replaced by the mingled spirit, the divine Spirit mingled with our regenerated human spirit (Rom. 1:9; 8:16; John 3:6; 4:24; 1 Cor. 6:17). The oracle of God is in our spirit. (CWWL, 1989, vol. 3, "The Exercise and Practice of the God-ordained Way," p. 401)

The breastplate was called the breastplate of judgment (Exo. 28:15)...The judgment here is not mainly to determine what is right or wrong, what is just or unjust. Instead, this judgment is so that God's people could know His leading. Hence, the breastplate of judgment is actually the breastplate of leading. . . We must judge whatever is of the flesh, the self, the old man, and the world. We must judge the things of the flesh and the mind set on the flesh. This judgment clears the way for us to know God's leading. (Life-study of Exodus, p. 1382)

### Today's Reading

The building of the breastplate is a picture of the building up of all the people of God, that is, the Body of Christ. If we are going to know God's judgment and God's will, first of all we need the building of God's people. If we do not have this building, we simply do not have the breastplate. Second, we need Christ to be added as light and perfection, and third, we need to get into the presence of God. Fourth, after we are in God's presence, there must be the fresh light for us to read the letters to determine God's will. These four things are very basic.

聖徒們真是需要同被建造在一起。沒有建造就沒有胸牌；如果沒有胸牌，我們根本就沒有一個憑藉來明白神的旨意。…我們只知道自己的意思。…按照羅馬十二章，明白神旨意是在身體裏面的事。如果沒有身體，我們怎能知道神的旨意呢？…如果要知道神的決斷，〔祭司〕必須有胸牌，這胸牌就是神子民的建造。

給哥林多召會的書信，乃是使徒保羅在他的心上，以所有信徒組成一個胸牌而寫的。他是如此關心基督的身體，以致所有的聖徒都組成在他的心上。他有基督作亮光與完全，並且他是停留在神面前，接受新鮮的亮光、新的亮光。在這光中，他將哥林多的聖徒一個一個考慮過，他將所有的弟兄姊妹當作字母來讀。他就是這樣得着材料來寫這兩封書信。

使徒們不是〔從研讀舊約聖經，去收集一些美妙的觀念和思想〕寫書信的。首先，他們在召會生活裏被建造；並且所有的召會就像胸牌上的材料一樣，被組成在他們的心上。他們的心是那麼關心眾聖徒和眾召會。他們有召會生活，也有基督作他們的亮光與完全。在主面前，他們接受了新鮮的亮光，來讀出眾召會的光景；眾聖徒就成了字母給他們寫書信。

如果我們想要知道神對祂子民的旨意與決斷，我們需要救贖、滋養、光照和建造。然後在我們中間，在我們身上，纔有胸牌，就是身體生活的建造，這就成了我們知道神對祂子民旨意的憑藉。然後我們纔能接受主的判斷，知道我們該作甚麼或不該作甚麼。我們會認識主的道路。然後全召會纔能按主的判斷往前去。（李常受文集一九六六年第一冊，七七七至七七八、七八〇至七八一頁。）

參讀：神命定之路的操練與實行，第二十三篇；祭司的體系，第二部分，第十一篇。

There is the real need of the building of the saints together. Without this building, there is no breastplate. If we do not have the breastplate, we simply do not have the means to know God's will...We only know our own will...According to Romans 12, to know the Lord's will is something in the Body. But if we do not have the Body, how can we know the will of God?...In order to know the Lord's judgment, [the priests] must have the breastplate, which is the building up of the Lord's people.

The Epistles to the church in Corinth were written by the apostle Paul with all the believers composed together as a breastplate upon his heart. He was so much concerned for the Body of Christ that all the saints were composed upon his heart. He had Christ as his light and perfection, and he stayed in the presence of God to receive the fresh, new light. It was in this light that he considered all the saints in Corinth one by one. He read all the brothers and sisters as the letters. This is how he got the materials to write the two letters.

The apostles did not write the Epistles in [the way of studying the Old Testament to get wonderful concepts or thoughts]. First of all, they were built up in the church life, and all the churches were composed as materials for that breastplate upon their heart. In their heart they were so much concerned about all the churches of all the saints. They had the church life, and they had Christ as their light and perfection. In the presence of the Lord they received the fresh light to read the situation in all the churches. All the saints simply became the letters for them to compose the Epistles.

To know the Lord's will and judgment about His people, we need the redemption, the nourishment, the enlightening, and the building up. Then among us and with us there will be the breastplate, which is the building up of the Body life and the means for us to know God's will concerning His people. Then we will receive the Lord's judgment of what we have to do or what we must not do. We will know the Lord's way. Then the whole church will go on according to the judgment given by the Lord. (CWWL, 1966, vol. 1, "The Priesthood," pp. 586-589)

Further Reading: CWWL, 1989, vol. 3, "The Exercise and Practice of the God-ordained Way," ch. 23; CWWL, 1966, vol. 1, "The Priesthood," ch. 18



## 第四週■週五

### 晨興餽養

林前一9『…你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通。』

弗五8『你們從前是黑暗，但如今在主裏面乃是光，行事為人就要像光的兒女。』

今天要應用帶有烏陵和土明的胸牌，…需要帶領者把聖徒和基督擔負在心上，好知道聖徒的光景和基督所完成的，以得着神的引導。…這些帶領者需要看見主的照耀，也需要讀聖徒，然後他們纔能得着主對當地召會的引導。

神藉着帶有烏陵和土明的胸牌說話的方式，與我們所以為的正好相反。神不是藉着發亮的寶石說話，而是藉着變暗的寶石說話。這意思是說，神是藉着消極的光景說話。按正常情形，胸牌裏的十二塊寶石都在烏陵的照耀之下。忽然間刻着某個名字的寶石變暗了，這塊寶石變暗就是神即時的說話。我們天然的觀念會以為，神藉着胸牌的說話來自發亮的寶石。事實上，祂乃是藉着忽然間變暗的寶石說話。（出埃及記生命讀經，一六三八至一六三九頁。）

### 信息選讀

保羅的書信以及主耶穌給亞西亞七個召會的七封書信，都是根據這個原則寫的。這些書信不是根據召會裏積極的事情寫的，而是根據召會消極的光景寫的。我們以保羅寫給哥林多人的頭一封書信為例，…保羅照着他對哥林多消極的光景所讀出來的，寫了哥林多前書。他考量那種光景，就知道要寫甚麼。雖然

## WEEK 4 — DAY 5

### Morning Nourishment

1 Cor. 1:9 ...You were called into the fellowship of His Son, Jesus Christ our Lord.

Eph. 5:8 For you were once darkness but are now light in the Lord; walk as children of light.

Today's application of the breastplate with the Urim and the Thummim...requires that the leading ones bear the saints and Christ on their hearts so that they may know the condition of the saints and the completion of Christ for God's leading...These leading ones need to see the Lord's shining and read the saints. Then they will be able to receive God's leading concerning the church in their locality.

God's way of speaking through the breastplate with the Urim and the Thummim is the opposite of what we would expect. God speaks not through the stones that are shining but through stones that become dark. This means that God speaks through negative situations. Normally the twelve stones in the breastplate were under the shining of the Urim. Suddenly a piece inscribed with a certain name would become dark. This darkening of a particular stone was God's instant speaking. .. He spoke through the stones that suddenly became dark. (Life-study of Exodus, pp. 1430-1431)

### Today's Reading

Paul's Epistles and also the seven epistles of the Lord Jesus to the seven churches in Asia were all written according to this principle. They were written according to the negative situation of the churches, not according to the positive things found in the churches. Take, for example, Paul's first Epistle to the Corinthians...Paul wrote this Epistle according to his reading of the negative situation at Corinth. By considering that situation, he knew what to write.

他的著作是基於消極的事情，但在這封書信裏，他卻把積極的東西——基督的豐富——服事給召會。

今天基督徒中間的難處乃是因着有太多的黑暗，神就無法來暴露黑暗。當每樣東西都在黑暗裏，我們就很難指出那件東西是在黑暗裏。…所有的燈若都亮着（時），我們很容易就可找出變暗的那一盞。這說明了神如何藉着胸牌說話；一塊寶石變暗了，就是神即時的說話。

為要顯明黑暗，首先必須有光的照耀。…所有的燈都亮着時，有一盞燈變暗了，黑暗立刻就顯出來了。這個黑暗就指明有些事情錯了。如果在一個召會裏，事情錯了很容易被發現，那個召會就是正常的。…當黑暗籠罩時，消極的事情就不可能暴露出來。為此，光是不可少的。在光的照耀下所暴露的，就是神的說話。神是藉着事情變為消極而說話；這種消極的光景就指明缺少基督。我們這樣來讀消極的光景，就曉得神的引導了。然後在我們所在的地方，我們就會曉得神要我們作甚麼，然後我們就該跟隨祂的引導。

藉着胸牌所得的引導，總是與審判有關。…因着主的說話是藉着消極的光景，這樣的說話就是一種審判。…在保羅的照耀之下，黑暗就被暴露了。保羅有些書信是照着黑暗、照着召會裏聖徒消極的光景寫的。因着保羅看見在哥林多召會裏的一些黑暗面，這些黑暗面乃是神審判的字母，保羅就能寫出哥林多前書這卷審判的書來。但隨着這卷書信裏所含的一切審判，卻有許多積極的事物，就是有基督的豐富，供應給在哥林多的信徒。這就是神說話的方式。不論是在舊約，或是在新約裏，神的說話都是根據消極的光景；然而卻有基督的豐富作祂子民的供應。（出埃及記生命讀經，一六三九至一六四一頁。）

參讀：包羅萬有的基督，第十一章；歌羅西書生命讀經，第六十五篇。

But although his writing was based on the negative things, in this Epistle he ministered positive things—the riches of Christ—to the church.

The problem among Christians today is that because there is so much darkness, there is no way for God to expose darkness. When everything is in darkness, it is difficult to point out a particular matter that is in darkness...If all the lights are shining, it will be easy to find one that becomes dark. This illustrates how God spoke through the breastplate. The darkening of a particular stone was God's instant speaking.

In order for the darkness to be made known, there must first be the shining of light...When all the lights are shining, it immediately becomes apparent when a certain light becomes dark. That darkness is an indicator that something is wrong. If in a certain church things that are wrong are easily found out, that church is normal...When darkness prevails, it is not possible for negative matters to be exposed. For this, light is necessary. What is exposed under the shining of the light is God's speaking. God speaks through things becoming negative. This kind of negative situation is an indicator of the shortage of Christ. By reading the negative situations in this way, we come to know God's leading. Then in our locality we shall know what God wants us to do, and we should then follow His leading.

The leading obtained through the breastplate always involves a judgment...Because the Lord's speaking is through negative situations, that speaking is a judgment. Under the shining of Paul, the darkness was exposed. Paul wrote certain of his Epistles according to the darkness, according to the negative condition, of the saints in the churches. Because Paul saw certain dark areas in the church in Corinth, areas that were letters of God's judgment, Paul could write Corinthians as a book of judgment. But along with all the judgment contained in this Epistle, there are many positive things: the riches of Christ ministered to the believers at Corinth. This is God's way of speaking. Both in the Old Testament and the New Testament, God's speaking is according to the negative situation yet with the riches of Christ as the supply for His people. (Life-study of Exodus, pp. 1431-1433)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," ch. 11; Life-study of Colossians, msg. 65

## 第四週■週六

### 晨興餽養

西四2『你們要堅定持續的禱告，在此儆醒感恩。』

徒六4『但我們要堅定持續的禱告，並盡話語的職事。』

論到堅定持續的禱告，…我們要樂意和主辦交涉，甚至向祂許願說，我們要作禱告的人。如果各召會裏的眾聖徒都和主辦這樣的交涉，主的恢復就會大大的得着豐富並被拔高。不僅如此，眾聖徒也會享受主，享受主的同在和祂即時並常時的膏油塗抹。他們會終日享受主的笑臉。我們堅定持續的禱告時，基督活的人位就成了我們的經歷和享受。（歌羅西書生命讀經，七二六頁。）

### 信息選讀

召會是否活潑、新鮮、豐富，在於這一件事：我們不斷被三一神充滿。親愛的弟兄，為此我們首先需要樂意，其次需要倒空。…我們所需要的第三件事是隨時、不住的禱告。我們必須禱告。如果我們能作事，我們就不需要多多禱告。我們有自信、有知識、有辦法、有才幹、有力量；我們確信自己能掌控局面。我們需要倒空自己，因為知道我們所能作的都不算數；這不僅是神所棄絕的，甚至也是神所定罪的。凡舊人所能作的，都是神所定罪的。我們必須認識這一點。然後我們就會看見我們需要神，並且會隨時、不住的禱告。

倘若你不樂意、不倒空、不禱告，我就無法幫助你；你也無法對別人有幫助。…〔我們應當禱告：〕『主，靠着你的憐憫，我是樂意的。因着你的恩

## WEEK 4 — DAY 6

### Morning Nourishment

Col. 4:2 Persevere in prayer, watching in it with thanksgiving.

Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.

Concerning persevering in prayer,...we need to be willing to make a deal with the Lord, even to make a vow to Him, that we will be a praying people. If all the saints in all the churches make such a deal with the Lord, the recovery will be greatly enriched and uplifted. Furthermore, the saints will enjoy the Lord, His presence, and His instant and constant anointing. All day long, they will enjoy the smile of the Lord's face. As we persevere in prayer, the living person of Christ becomes our experience and enjoyment. (Life-study of Colossians, 2nd edition, pp. 573-574)

### Today's Reading

Whether the church is living and fresh and enriched depends on this one thing: that we are being filled continuously with the Triune God. For this, dear brothers, we need first the willingness and second the emptiness. The third thing that we need is the instant, constant prayer. We must pray. If we are able to do things, we do not need to pray much. We have confidence, we have knowledge, we have a way, we have ability, we have strength: we are certain we can handle the situation. We need to empty ourselves, knowing that whatever we can do is not counted; it is not only rejected but even condemned by God. Whatever the old man can do is condemned by God. We have to realize this. Then we will see our need of God and will pray constantly and instantly.

If you are short of willingness, short of emptiness, short of prayer, I cannot help you. Nor can you be of help to others...We should pray, "Lord, by Your mercy I am willing. In Your grace I am empty. I am open to You with

典，我是倒空的。我完全倒空的向你敞開。我不願持守已往的經歷，我要新鮮。』你隨時、不住的禱告，被祂充滿，你就會經歷〔神聖的〕智慧、悟性、知識像潮水一般臨到你。…你會知道如何以神聖的性情接觸聖徒，如何以基督供應他們，如何以基督的救贖和神的審判建造他們。你也會有一種內裏的能力，在變化裏並在召會生活裏建造聖徒；不是僅僅在性格上建造他們，乃是把他們建造成為神的居所。…要在領頭的事上豐富，我們就必須樂意、倒空且不住的禱告。

長老們來在一起的時候應當禱告，而不該僅僅討論事情。你們喜歡稱之為交通，但也許只是討論。長老們需要禱告：將他們的心思、不同的見解，禱告到一裏。…你們應當把自己禱告到靈裏。你們在靈裏禱告，就有同一的心思，就在一裏。…甚至在牧養、看望未得救的人或聖徒時，我們也該一直在禱告裏。我們都經歷過，如果我們不住的禱告，我們去的時候就不會說我們原先以為要說的。我們發現自己說了原先無意要說的事，我們所說的是新的。藉着不住的禱告，我們的靈得了釋放，並且我們發現自己從靈裏說話。

無論在甚麼地方，長老們極缺乏的就是不住的禱告。你們缺少禱告，所以你們缺少那靈。乃是當你們在禱告中完全被定罪時，你們對於環境、對於人、對於召會，纔能得着主的智慧和真正的領會。

基督徒的生活乃是禱告的生活。長老不是特殊的基督徒。要作正確的長老，就要作正常的基督徒。許多基督徒都不正常，因此長老應當建立正常的榜樣。…這樣，召會纔能得着建造。你們要仰望主的憐憫和恩典，盡力實行這事。（李常受文集一九八三年第一冊，一〇三至一〇七頁。）

參讀：與長老們在實行一面的談話，第七章；使徒的教訓與新約中的領導，第二章。

utter emptiness. I do not want to hold on to anything of my past experiences. I want to be fresh." All the time, unceasingly, pray to be filled with Him. Then you will experience [divine] wisdom, understanding, and knowledge coming to you like a tide...You will know how to contact the saints with the divine nature, how to supply them with Christ, how to build them up with the redemption of Christ and with God's judgment. You will also have an inner ability to build up the saints in transformation and in the church life; not just to build them in character but to build them up as a dwelling place for God...To be rich in the leadership, we need a willingness, an emptiness, and continuous prayer.

When the elders come together, they should pray, not just discuss things. You like to call it fellowship, but maybe it is only a discussion. The elders need to pray: to pray their mind, their different understandings, into the oneness...Pray yourselves into the spirit. When you are praying in the spirit, you have one mind; you are in oneness...Even in shepherding, in visiting either the unsaved or the saints, we should be constantly in prayer. We have all experienced that if we pray continuously, when we go, we do not speak what we thought we would. We find ourselves saying things we had no intention to say; what we say is new. By being in continuous prayer, our spirit is released, and we will find that we speak from our spirit.

The crucial lack is this continuous prayer on the part of all the elders, whatever the locality. You are short of prayer, so you are short of the Spirit. It is when you are fully condemned in your prayer that you receive wisdom and the real understanding of the Lord concerning the situation, concerning people, and concerning the church.

The Christian life is a life of prayer. Elders are not extraordinary Christians. To be a proper elder is to be a normal Christian. Many Christians are abnormal. Thus, the elders should set up a normal pattern...In this way the church can be built up. Try to practice this, looking to the Lord for His mercy and grace. (CWWL, 1983, vol. 1, "Practical Talks to the Elders," pp. 74-77)

Further Reading: CWWL, 1983, vol. 1, "Practical Talks to the Elders," ch. 7; CWWL, 1989, vol. 4, "The Apostles' Teaching and the New Testament Leadership," ch. 2

## 第四週詩歌

569

### 禱告—與主同勞

7 7 7 7 (英 786)

降 A 大調

4/4

$A^b$  1 1 3 · 2 |  $D^b$   $A^b$  1 1 4 · 3 |  $Fm$   $B^bm$   $B^b_7$   $E^b$  2 1 7 - |  
 一 禱 告 與 主 同 勞 苦, 禱 告 爲 主 將 路 鋪,  
 $E^b$   $A^b$   $E^b$   $C$   $Fm$   $D^b$   $E^b_7$   $A^b$  2 3 2 5 · 1 | 7 4 3 - | 1 1 3 · 2 | 1 7 1 - ||  
 禱 告 把 主 來 推 動, 也 被 推 動 走 主 路。

- |                        |                      |
|------------------------|----------------------|
| 二 禱告與主同勞苦,<br>與主完全的聯合, | 照主心意和目的;<br>直到祝福能滿溢。 |
| 三 禱告與主同勞苦,<br>己意也要全拒絕, | 自己雄心要拋棄;<br>惟獨顧到主旨意。 |
| 四 禱告與主同勞苦,<br>所有計畫和工作, | 讓主發起並推行;<br>都是主藉我完成。 |
| 五 禱告與主同勞苦,<br>與主一同來禱告, | 直到大輪已轉動;<br>直到召會能跟從。 |

## WEEK 4 — HYMN

### Pray to labor with the Lord

Prayer — Laboring with the Lord

786

G C G G/B Am A<sup>7</sup>/C# D  
 1. Pray to la - bor with the Lord, Pray to pave the way for Him;  
<sub>5</sub> D<sup>7</sup>/C G/B D<sup>7</sup> G Em C G/D D<sup>7</sup> G  
 Pray to move Him and be moved From the cen - ter to the rim.

2. Pray to labor with the Lord,  
Be identified with Him  
In His purpose and His aim  
Till His blessing floodeth in.
3. Pray to labor with the Lord;  
Self-ambition and self-will  
We must ever cast away,  
All His purpose to fulfill.
4. Pray to labor with the Lord;  
Let the Lord initiate  
All the plan and all the work;  
Then thru us He'll operate.
5. Pray to labor with the Lord  
Till the wheel begins to move;  
Pray together with the Lord  
Till the Church His pow'r shall prove.

