

Monday 2/5Related Verses**1 Tim. 2:1-2, 3**

1 I exhort therefore, first of all, that petitions, prayers, intercessions, thanksgivings be made on behalf of all men;

2 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.

3 This is good and acceptable in the sight of our Savior God,

1 Tim. 1:18

18 This charge I commit to you, my child Timothy, according to the prophecies previously made concerning you, that by them you might war the good warfare,

1 Sam. 12:23

23 Moreover as for me, far be it from me that I would sin against Jehovah by ceasing to pray for you, but I will instruct you in the good and right way.

Col. 1:9

9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding,

Rom. 1:9

9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers,

Neh. 1:11a

11a I beseech You, O Lord, let Your ear be attentive to the prayer of Your servant and to the prayer of Your servants, who take delight in fearing Your name;

Related Reading

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)

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.

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

Tuesday 2/6Related Verses**1 Tim. 2:4, 8**

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;

Gen. 18:23-26

23 And Abraham came near and said, Will You indeed destroy the righteous with the wicked?

24 Suppose there are fifty righteous within the city; will You indeed destroy and not spare the place for the sake of the fifty righteous who are in it?

25 Far be it from You to do such a thing, to put to death the righteous with the wicked, so that the righteous should be as the wicked. Far be it from You! Shall the Judge of all the earth not do justly?

26 And Jehovah said, If I find in Sodom fifty righteous within the city, then I will spare the whole place for their sake.

Psa. 134:2

2 Lift up your hands in the sanctuary, And bless Jehovah.

Heb. 10:22

22 Let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water.

Eph. 6:18

18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

1 Pet. 3:12a

12a For the eyes of the Lord are on the righteous, and His ears incline to their petition;

Related Reading

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)

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.

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

Wednesday 2/7

Related Verses

Exo. 28:29-30

29 So 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.

30 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, and Aaron shall bear the judgment of the children of Israel on his heart before Jehovah continually.

Heb. 1:1-2a

1 God, having spoken of old in many portions and in many ways to the fathers in the prophets,

2a Has at the last of these days spoken to us in the Son,

John 8:12

12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

Luke 1:78-79

78 Because of the merciful compassions of our God, in which the rising sun will visit us from on high,
79 To shine upon those sitting in darkness and in the shadow of death, to guide our feet into the way of peace.

Heb. 12:2a

2a Looking away unto Jesus, the Author and Perfecter of our faith,

Phil. 1:6

6 Being confident of this very thing, that He who has begun in you a good work will complete it until the day of Christ Jesus;

Related Reading

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)

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.

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

Thursday 2/8**Related Verses****Rom. 8:4, 14, 16**

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.

16 The Spirit Himself witnesses with our spirit that we are children of God.

John 3:6

6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

John 4:24

24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

1 Cor. 6:17

17 But he who is joined to the Lord is one spirit.

Rev. 1:10

10 I was in spirit on the Lord's Day and heard behind me a loud voice like a trumpet,

Rev. 4:2

2 Immediately I was in spirit; and behold, there was a throne set in heaven, and upon the throne there was One sitting;

Rev. 21:10

10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

Related Reading

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)

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.

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

Friday 2/9**Related Verses****1 Cor. 1:9**

9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

Eph. 5:8

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

Matt. 5:14

14 You are the light of the world. It is impossible for a city situated upon a mountain to be hidden.

Phil. 2:15

15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world,

John 1:4-5

4 In Him was life, and the life was the light of men.

5 And the light shines in the darkness, and the darkness did not overcome it.

John 8:12

12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

John 12:46

46 I have come as a light into the world, that every one who believes into Me would not remain in darkness.

Related Reading

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)

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. 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

Saturday 2/10

Related Verses

Col. 4:2

2 Persevere in prayer, watching in it with thanksgiving,

Acts 6:4

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

Acts 1:14

14 These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.

Acts 2:42

42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.

Phil. 2:13

13 For it is God who operates in you both the willing and the working for His good pleasure.

Matt. 5:3, 8

3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

8 Blessed are the pure in heart, for they shall see God.

1 Thes. 5:17

17 Unceasingly pray,

Related Reading

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)

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 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

Lord's Day 2/11

Related Verses

Isa. 56:7

7 Even these will I cause to come to My holy mountain And to rejoice in My house of prayer; Their burnt offerings and their sacrifices will be acceptable upon My altar; For My house will be called a house of prayer for all the peoples.

Matt. 21:22

22 And all that you ask in prayer, if you believe, you will receive.

1 John 5:14-15

14 And this is the boldness which we have toward Him, that if we ask anything according to His will, He hears us.

15 And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.

Acts 12:5, 12

5 So then Peter was kept in the prison; but prayer was being made fervently by the church to God concerning him.

12 And when he became aware of this, he went to the house of Mary, the mother of John, who was surnamed Mark, where there was a considerable number assembled together and praying.

Rev. 8:3-4

3 And another Angel came and stood at the altar, having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne.

4 And the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God.

Further Reading:

Further Reading: *Life-study of 1 Timothy*, msg. 3

Hymn: #786

1 Pray to labor with the Lord,
Pray to pave the way for Him;
Pray to move Him and be moved
From the center 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.

Churchwide Truth Pursuit

The All-inclusive Christ, chs. 13-14