

WEEK 29 — OUTLINE

The Golden Incense Altar

Scripture Reading: Exo. 30:1-10; Heb. 7:25; Rom. 8:34, 26-27; Rev. 8:3-4

« DAY 1 »

I. We need to see a vision of the golden incense altar (Exo. 30:1-10):

- A. The incense altar signifies Christ as the Intercessor to maintain the relationship between God and His people (Heb. 7:25; Rom. 8:34):
 - 1. The incense altar is a type of the person of Christ (Exo. 30:1-3).
 - 2. The incense altar signifies Christ praying, Christ interceding (John 17).
- B. The incense altar is the place from which the activities at all the other places in the tabernacle and the outer court are motivated; Christ's interceding life motivates us to experience the altar, the laver, the table, the lampstand, and the Ark (Heb. 7:25).

« DAY 2 »

- C. The executing center of God's administration in the universe is the incense altar in Revelation 8:
 - 1. The book of Revelation is a book of God's administration, a book of divine execution:
 - a. This book reveals the throne of God and the administration of God throughout the universe (4:1-2, 5; 5:6).
 - b. In the book of Revelation, a book of God's executing, we see that the divine administration, the divine executing, is always carried out by the incense altar (8:3-4).
 - 2. In Revelation 8:3 the incense altar is directly in front of the throne of God's authority:
 - a. Christ as another Angel comes and adds His incense to the prayers of the saints (v. 3).
 - b. This incense then ascends to God at the throne of administration, and God answers the saints' prayers (v. 4):
 - (1) When the prayers of the saints ascend to God with the incense of Christ, God executes the policies of His administration.
 - (2) As a result, fire comes down to earth to execute the divine judgments (v. 5).
- D. Christ's interceding life, His prayer life, is the center of the divine administration and of the execution of His government on earth (Rom. 8:34; Rev. 8:3-4):
 - 1. The executing of God's administration is motivated by the prayers offered to Him from the incense altar.
 - 2. The prayers offered at the incense altar govern the universe.

3. This is a picture of the incense altar being the administering throne of God for God to execute His judgments in His administration.
4. It is crucial for us to see that the execution of God's administration is motivated by the prayers offered to Him from the incense altar.

« DAY 3 »

- E. After His resurrection and ascension, the individual Christ has become the corporate Christ; thus, today before God not only is the individual Christ interceding, but the corporate Christ, the Head with the Body, is interceding as well (1 Cor. 12:12; Acts 12:5, 12):
1. Today the intercessor is not merely Christ Himself but is Christ with His Body.
 2. Christ the Head is interceding in the heavens, and the church the Body is interceding on earth.
 3. As the members of Christ and parts of the Body-Christ, we cooperate with Christ in His ministry of intercession, carrying out His intercession in our prayers of intercession (Rom. 8:34, 26-27; 1 Tim. 2:1).
- F. If we have a clear view of the incense altar, our prayer life will be revolutionized, and we will pray for the executing of God's purpose, for the carrying out of the divine administration, and for the dispensing of God's supplying grace.

II. We need to experience the golden incense altar (Exo. 30:1-10; Rom. 8:26-27; 1 Tim. 2:1):

- A. We need to participate in Christ's interceding life (Eph. 6:18-19; Col. 4:3; 1 Thes. 5:25; 2 Thes. 3:1; Heb. 13:18).
- B. The kind of prayer we have depends on the kind of person we are (Luke 9:54-55; 1 Tim. 2:8; Eph. 6:18; Col. 1:9):
1. Our prayers represent ourselves and reveal our person, revealing who we are, what we are, and where we are.
 2. Whether we are in God or outside of God is indicated by the way we pray.

« DAY 4 »

- C. If we would intercede with Christ at the incense altar, we need to see three crucial matters:
1. When we pray, we should be in the tabernacle; that is, we should be in God (John 1:14; 14:2-3, 20, 13-14; 15:4a, 7; 17:24, 26):
 - a. The picture of the tabernacle portrays Christ as the incarnated God (1:14).
 - b. Because the incense altar is in the center of the tabernacle, which signifies the incarnated God, to be at the golden incense altar is to be in the incarnated God.

- c. Whenever we pray, we should experientially be in God; then we will not only pray to God but also pray in God.
2. When we are about to pray, we should first be satisfied by eating holy food; that is, we should pray with God within us as our energizing supply (v. 29; 6:53-56):
 - a. We need to feast upon Christ as the bread of the Presence (Exo. 25:30).
 - b. If we would come to the incense altar, we must be persons who are in God and who have God in us; that is, we should be one with God and mingled with Him (John 14:20; 1 Cor. 6:17).
3. When we pray, we should offer incense to God; that is, we should pray with Christ as the incense (Exo. 30:34-38; Rev. 8:3-4).

« DAY 5 »

- D. When we pray at the incense altar, there will be neither strange fire nor strange incense in our prayer (Lev. 10:1; Exo. 30:9a):
1. To have strange fire in our prayer is to have some kind of motive that is natural and that has not been dealt with by the cross.
 2. To have strange incense in our prayer is to have prayer that is not related to Christ.

« DAY 6 »

- E. If we would pray in the tabernacle at the incense altar, we need to be burned to ashes, reduced to nothing (Lev. 6:13; Psa. 20:3; Gal. 2:20; 1 Cor. 1:28b):
1. To be in the tabernacle is to be in God, and the requirement for being in God is that we become nothing (John 15:4a, 5b).
 2. If we are burned to ashes, we will no longer be natural (1 Cor. 2:14-15):
 - a. Our conduct, our sight, and our virtue equal our natural being, which is versus Christ as God's testimony.
 - b. If we would pray at the incense altar, we must no longer have our natural conduct, our natural sight, and our natural virtue.
 - c. If we would pray at the incense altar, we must have Christ as our life supply for proper conduct, as our light for proper sight, and as our virtue for us to have a sweet fragrance ascending to God.
- F. When we pray at the incense altar, it is very difficult for us to be occupied with ourselves (Rom. 8:34, 26-27):
1. The reason self is not involved at the incense altar is that in order to pray at this altar, we must first become ashes.
 2. At the incense altar we pray for God's economy, for God's dispensing, for God's move, and for God's recovery.

« WEEK 29 — DAY 1 »

Morning Nourishment

Heb. 7:25 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them.

Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.

The incense altar signifies Christ as the Intercessor to maintain the relationship between God and His people (Rom. 8:34; Heb. 7:25). Without such an interceding Christ, the proper relationship between God and us could not exist. This relationship could not be maintained. Therefore, for the maintaining of our relationship with God, we need prayer not only from Christ individually, but also from His Body corporately. (Life-study of Exodus, p. 1604)

Today's Reading

The deepest type of the types in the Old Testament may be the incense altar in Exodus 30. If we consider this type even superficially, we shall see that it is related to prayer. Both in the Old Testament and in the New Testament incense offered to God signifies our prayer to Him. Therefore, in our reading of the Bible, we can realize that the golden altar of incense must in some way be related to prayer.

If we consider this matter in a deeper way, we shall see that actually the incense altar does not refer to our prayer. Rather, it refers to the prayer of Christ, for the altar itself is a type of the person of Christ. It is not a type of Christ's prayer. The incense altar typifies Christ the person, not His prayer. It signifies Christ praying, Christ interceding.

Can you explain why you are in the Lord's recovery? Not many were urged to come this way by friends or relatives. On the contrary, some of them may have held you back and told you not to attend the meetings of the church. But even though others may have tried to hold you back, you have come this way because of the incense altar. Therefore, if we are asked what caused us to come into the Lord's recovery or who sent us here, we should answer that we were motivated and sent by the incense altar.

The intercession in chapter 17 of John implies the effectiveness of the altar of burnt offering, the riches of the showbread table, the brightness of the lampstand, and in particular the Holy of Holies with the Ark of Testimony. John 17 truly is the incense altar in the tabernacle, the place from which the activities at all the other places in the tabernacle are motivated. It is the incense altar that causes people to come to the altar of burnt offering, to the laver, to the showbread table, to the lampstand, and to the Ark in the Holy of Holies. The prayer of the Lord Jesus recorded in John 17 is a marvelous picture of this incense altar.

From reading the Life-study messages we may be enlightened concerning the tabernacle and its furniture. However, none of the matters concerning which we have received light may be effective in our experience; it may seem that nothing works. The reason is the lack of a prayer life. If we do not have the center, the incense altar, none of the aspects of the tabernacle and the outer court will be effective in our experience. Oh, we must have a prayer life! We must have the incense altar. The prayer life motivates us to experience the altar, the laver, the table, the lampstand, and the Ark. If you will pray even a little, you will find in your experience that the showbread table is precious, that the lampstand is prevailing, and that the Ark is attractive.

We may have much knowledge about the furniture in the tabernacle. We may know what is in the Holy Place and in the Holy of Holies. Nevertheless, we may not have any of these aspects of the tabernacle in our experience. Rather, we may be like a machine without a motor. Do you know what is the "motor" in our being, the motor in our body, soul, and spirit? The motor is the prayer life. Christ is not only the bread, the light, and the Ark—He is also the incense altar. This means that He is the motivator and even the motor. Therefore, we need to enjoy Him as our prayer. (Life-study of Exodus, pp. 1625, 1599-1600, 1603)

Further Reading: Life-study of Exodus, msgs. 147-148

« WEEK 29 — DAY 2 »

Morning Nourishment

Rev. 8:3-4 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. And the smoke of the incense went up with the prayers of the saints out of the hand of the Angel before God.

The proper prayer life is a life of praying for others, of interceding for them. We need to pray for the churches throughout the earth and for all the saints. We need to pray for the older ones, the younger ones, and the opposers. Day by day we need to pray not mainly for ourselves, but for others. We need such an interceding life. The intercession offered at the incense altar should daily be increasing.

If there were no incense altar in the tabernacle, the tabernacle would not have a center. The executing center of God's administration is not the Ark; the executing center is the incense altar. It is very important that we all see this. (Life-study of Exodus, pp. 1602-1603)

Today's Reading

The book of Revelation is a book of God's administration, a book of divine execution. This book reveals the throne of God and the administration of God throughout the universe. However, the executing center actually is not the throne; the executing center is the incense altar in Revelation 8....On this altar the prayers of the saints are offered to God, and Christ's incense is added to these prayers [v. 3]. When the prayers of the saints ascend to God with the incense of Christ, God executes the policies of His administration....The prayer life of Christ is the center of God's execution of His government on earth. Revelation 8 indicates this.

In the book of Revelation the incense altar is directly in front of the throne of God's authority. According to Revelation 8, Christ as another Angel comes and adds His incense to the prayers of the saints. This incense then ascends to God at the throne of administration, and God answers the saints' prayers. As a result, fire comes down to earth to execute the divine judgments recorded in the remainder of the book of Revelation. This is a picture of the incense altar being the administering throne of God for God to execute His judgments in His administration. It is important for us to see that the execution of God's administration is motivated by the prayers offered to Him from the incense altar.

According to the diagram of the tabernacle and the outer court, the Ark is the focus. However, in actual practice the center is the incense altar. This indicates that Christ's interceding life is the center of the divine practice, the divine administration. In the universe there is something that may be called God's economy, God's administration, God's practice. We may use different terms to describe this one matter: economy, administration, practice, dispensation, move, government. All these terms may be regarded as synonymous, as referring to the same thing. This means that God's economy, dispensation, administration, government, move, and practice all refer to the same thing. God is not idle: He is a God of purpose. He has a purpose, and He is moving, working, acting, dispensing, administering. This diagram of the tabernacle is a very accurate and detailed picture of God's administration, God's economy, in this universe.

When we study the incense altar, we are studying the greatest matter in the universe. There is nothing more central than this. Although we are not politicians, we surely are heavenly statesmen. Furthermore, we are studying universal "politics," that is, God's politics. The Ark in the Holy of Holies is the central government, our heavenly Washington, D.C. The incense altar may be regarded as our heavenly White House. This means that everything is executed, motivated, and carried out from this divine center. The intercession of Christ is God's White House. Christ's interceding life, His prayer life, is the center of God's administration. (Life-study of Exodus, pp. 1594, 1615, 1593-1594)

Further Reading: Life-study of Exodus, msgs. 149-150

<< WEEK 29 — DAY 3 >>

Morning Nourishment

Rom. 8:27 But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.

1 Tim. 2:1 I exhort therefore, first of all, that petitions, prayers, intercessions, thanksgivings be made on behalf of all men.

The individual Christ after His resurrection, and especially after His ascension, has become corporate. Thus, today before God not only is the individual Christ interceding, but the corporate Christ, the Head with the Body, is interceding as well. Christ the Head is interceding in the heavens, and the church the Body is interceding on earth. The intercessor, therefore, is not merely Christ Himself, but is Christ with His Body. If we realize this, we shall see that what is signified by the incense altar is something very deep. (Life-study of Exodus, p. 1625)

Today's Reading

When we come to [the golden incense] altar, our unique taste, our only interest, is to pray...What kind of prayers shall we offer at the incense altar?...The prayer we offer at the incense altar will be intercessory prayers. Whenever we open our mouth to pray at the incense altar, the prayer that will issue forth will not be personal, individual prayer. It will be intercessory prayer. Here we no longer have any interest in ourselves or in our welfare. Instead of considering ourselves and praying for ourselves, we intercede for others. At that time we shall be in our experience a real member of Christ, a genuine part of the Body-Christ, the corporate Christ. Furthermore, that will be the time when we cooperate with Christ in His ministry of intercession. He intercedes in a particular way, and we cooperate with Him in His way of interceding. This means that we carry out His intercession in our prayers of intercession....Here we are truly one with the Lord. (Life-study of Exodus, p. 1635)

The incense altar signifies Christ as the Intercessor to maintain the relationship between God and His people (Heb. 7:25; Rom. 8:34). We need to participate in Christ's interceding life (vv. 26-27; 1 Tim. 2:1; Eph. 6:18-19; Col. 4:3; 1 Thes. 5:25; 2 Thes. 3:1; Heb. 13:18). If we have a clear view of the incense altar, our prayer life will be revolutionized. Instead of being occupied in prayer with material needs or personal concerns, we will pray for the executing of God's purpose, for the carrying out of the divine administration, and for the dispensing of God's supplying grace (1 Tim. 2:1; Rom. 8:26-27). At the incense altar as the center of the divine administration, we will become intercessors, interceding for others and for the Lord's interests. (The Conclusion of the New Testament, p. 4275)

Our prayers represent ourselves. This is true both of the prayers at the first altar and at the second. Whatever we pray will represent us. The kind of prayer we have depends on the kind of person we are, for our prayers reveal our person. Suppose a thief offers a prayer. Certainly his prayer would indicate the kind of person he is. When the apostle Paul prayed, he prayed in a way that represented his person. Likewise, the prayer offered to God the Father by the Lord Jesus indicates what the Lord is in His person.

At the first altar we cannot pray intercessory prayers. The reason we cannot pray such prayers at the first altar is that we are not yet the kind of person to offer intercessory prayers. Thus far, you have come only to the first altar. You need to experience it thoroughly and then go on to the table, the lampstand, and the Ark. Not until you reach the second altar can you be the kind of person who is able to offer intercessory prayers. Reaching the incense altar indicates that we have experienced the first altar, the table, the lampstand, and the Ark and have arrived at our destination.

We shall realize that we ourselves often have not been in God when we prayed. On the contrary, we were outside of Him. Our prayers indicated that we were not in God. Whether we are in God or outside of God will be indicated by the way we pray. Our prayers always indicate where we are. (Life-study of Exodus, pp. 1637, 1639)

Further Reading: The Conclusion of the New Testament, msgs. 419-420

« WEEK 29 — DAY 4 »

Morning Nourishment

Exo. 30:6-7 And you shall put it before the veil that is over the Ark of the Testimony, before the expiation cover that is over the Testimony, where I will meet with you. And Aaron shall burn on it fragrant incense; every morning when he dresses the lamps he shall burn it.

Who knows how to pray to motivate the throne of authority to execute the divine administration? Once again, very few know how to pray in this way. In a practical sense, many of those who pray are not even in the outer court, much less in the tabernacle. When they pray to God, they are actually far away from Him.

We all need to see three matters. First, when we pray, we should be in the tabernacle. Second, when we are about to pray, we should first be satisfied by eating holy food. Third, when we pray, we should offer incense to God. This means that when we pray, we should pray in God, we should pray with God within us as our energizing supply, and we should pray with Christ as the incense. Then we shall burn incense to God. I believe that if we have this view concerning prayer, our prayer life will be revolutionized. May we all see this view and experience such a revolution. (Life-study of Exodus, p. 1616)

Today's Reading

The picture of the tabernacle portrays Christ as the incarnated God who is available for us to enter. This very Christ is also all the offerings to qualify us by opening the way into God and by filling us inwardly. As a result, we are in God, and God is in us. Therefore, by the time we come to the altar of incense, we are already in God, and God is in us. Because the incense altar is in the center of the tabernacle, which signifies the incarnated God, to be at this altar is to be in the incarnated God. Moreover, when we are in God, He is also in us.

Perhaps you have been a Christian for years without realizing that to pray at the incense altar is to pray in God and with God in us. However, those who pray merely in a natural way may be quite far from God, and their prayer may not have the element of God in it. Although they pray to God, they are far away from Him. When the Jews pray, they may be much closer to God than Gentiles, but they are still outside of Him. Moreover, Christians who lack enlightenment and experience or who are indifferent may have some prayer at the altar in the outer court, but they may fail to come to pray at the altar of incense in the tabernacle. Where are you when you pray? Are you at the altar in the outer court, or are you in the tabernacle, in the incarnated God? Whenever we pray, we should experientially be in God, and simultaneously, He should be in us. While we are praying to Him, we should be in Him, and He should be praying in us.

Being energized through eating a healthy meal can be used to illustrate the experience of having God pray in us while we are praying in Him and to Him. Suppose there is a ministry meeting in the evening. Before the meeting I eat dinner and am energized by the food I have eaten. When I come to the meeting to speak, I am full of energy. As I am speaking, the food I have eaten for dinner is energizing me. In the same principle, when we pray in God and with God in us, He prays in us.

On the one hand, Christ is the tabernacle; on the other hand, He is the food. We enter into Him as the tabernacle and He comes into us as the food....The incense altar is a place to burn incense, and burning the incense typifies praying. How should we pray at the incense altar? Now that we are in God and He is in us, and now that we are at the incense altar, we must burn the incense. But what is this incense? The incense is Christ. Christ is the tabernacle, Christ is the offerings, and Christ is also the incense. Thus, to burn the incense means to pray Christ. (Life-study of Exodus, pp. 1611-1613)

Further Reading: Life-study of Hebrews, msg. 40; CWWL, 1969, vol. 1, "How to Meet," ch. 20

« WEEK 29 — DAY 5 »

Morning Nourishment

Exo. 30:8-9 And when Aaron sets up the lamps at twilight, he shall burn it, a perpetual incense before Jehovah throughout your generations. You shall not offer any strange incense on it...

Lev. 10:1 And Nadab and Abihu, the sons of Aaron, each took his censer, and put fire in them and laid incense on it, and they presented strange fire before Jehovah, which He had not commanded them.

When we pray at the incense altar, there will be neither strange incense nor strange fire in our prayer. If we have been enlivened by the Lord, we shall realize that many Christians pray with strange incense or with strange fire. God wants us to pray with Christ as our incense. This means that we should pray with Christ. We should not pray with strange incense. (Life-study of Exodus, pp. 1637-1638)

Today's Reading

Strange incense is anything we pray that is not Christ or that is not related to Christ. In the sight of God, that kind of prayer is strange; it is a prayer with strange incense.

When some hear that to offer strange incense is to pray something other than Christ Himself, they may ask, "Do you mean that we should not pray about our married life or family life? Are we not supposed to pray about our practical human affairs?" I do not presume to tell you what you should pray for. However, I can say that you need to ask yourself how much the things you pray for have to do with Christ. If you consider your prayer life in this way, you will find out where you are.

However, I wish to make it clear that I do not mean we should not pray concerning our personal affairs or for material things that we need. My point here is that we ask ourselves how much our prayers are related to Christ. This question is a test that will reveal whether what we pray is real incense or strange incense.

What is strange fire? According to typology, strange fire is any fire other than that which burns on the altar of burnt offering. The fire that burned on the altar in the outer court came down from the heavens. After coming down from the heavens, that fire burned continually on the altar. The incense must be burned by the fire from the first altar. If you burn incense by any other kind of fire, that will be strange fire.

To have strange fire is to have some kind of motive within us that is natural and that has not been dealt with by the cross. Anything that has not been dealt with by the cross and yet motivates us to pray is strange fire. If we see this, we shall realize that a great many Christians are motivated to pray by natural motives. Their motives have never been touched by the cross. The result is that they pray with strange fire.

To pray something that has nothing to do with Christ is strange incense, and to pray with motives that have not been dealt with by the cross is to have strange fire. In our prayers we may offer strange incense by strange fire. If we see the significance and the seriousness of strange incense and strange fire, we shall confess that much of our prayer in the past has been motivated by our natural motives. We shall also see that much of our prayer has had nothing to do with Christ.

Recently a brother said to me, "Brother Lee, you have taken away our heavenly mansion through ministering to us the truth concerning God's economy. Now it seems that you are robbing us of our prayers." In a sense, we all need to be robbed, deprived, of our natural prayers. It may be that in the future not so much of the prayer offered in the meetings will be natural. In this sense there may be less prayer among us.

Whenever we open our mouths to pray at the incense altar, our prayers will not be for ourselves. Instead, our prayers will be for God's eternal plan, for His recovery, for His move, and for all His churches. Our prayer will indicate where we are and who we are. (Life-study of Exodus, pp. 1638-1640)

Further Reading: Life-study of Exodus, msg. 152; Lessons on Prayer, chs. 13-14

<< WEEK 29 — DAY 6 >>

Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

John 15:4-5 Abide in Me and I in you....For apart from Me you can do nothing.

Our conduct is versus Christ as life (the bread of the Presence table, the showbread table). Our sight is versus Christ as our light (the lampstand). Our virtue is versus Christ as our incense to God (the incense altar). Our conduct, our sight, and our virtue together equal our natural being, which is versus Christ as God's testimony (the Ark). If we have become a heap of ashes, will we still have our natural conduct, our natural sight, and our natural virtue? Certainly not. A heap of ashes does not have any conduct, sight, or virtue. What does a heap of ashes have? It has nothing. To be reduced to ashes is to be reduced to nothing, to zero. (Life-study of Exodus, p. 1630)

Today's Reading

The fire indicates that whatever we are needs to be reduced to ashes. We need to be burned so that we become ashes.

Certain Christians, especially those of us in the Lord's recovery, often speak about being natural. There is only one way for us not to be natural, and that way is for us to be burned to ashes. If you have not been burned, you are still natural. Suppose you have a wooden table in front of you. That table exists in its natural state. But if the table is burned and becomes a heap of ashes, it is no longer natural.

Those who pray at the second altar must first be burned to ashes; that is, they must no longer be a natural person. Everyone who would pray at the incense altar must become a heap of ashes.

If we continue to think that we are something, we are not in God. But when we have become nothing, we are then qualified to be in Him.

How do we know that we are still something and that we have not yet become nothing? We know it by the fact that we still have our natural conduct, our natural sight or view, and our natural virtues. For example, a brother may think of himself as being very pleasant and kind. A married brother, in particular, may regard himself as much more pleasant than his wife. But one who prays at the incense altar in the tabernacle does not think this way about himself. The one who prays in the tabernacle at the golden altar of incense is one who has become ashes. This means that he no longer has his natural virtue. Along with his natural virtue, his natural conduct and sight have become ashes.

Anyone who intercedes at the incense altar has Christ as his incense. He no longer has his natural virtue. With such a person, Christ is everything. Christ is his life supply for proper conduct, Christ is his light for genuine sight, and Christ is his virtue for him to have a sweet fragrance ascending to God. This is the kind of person who can pray at the incense altar.

When we pray at the first altar, it is very difficult to pray in such a way that we are not occupied with ourselves or our situation. However, when we pray at the second altar, it is very difficult to be occupied with ourselves. The reason self is not involved with the prayers offered at the incense altar is that in order to pray at this altar we must first become ashes. To intercede at the second altar requires that we first be reduced to nothing.

Nothing that we pray at the first altar, the altar of burnt offering in the outer court, can be an intercession. But whatever we pray at the second altar, the golden altar of incense in the tabernacle, will be an intercession. At the second altar we do not pray much for ourselves. Instead, we pray for God's economy, we pray for God's dispensing, we pray for God's move, we pray for God's recovery, and we pray for the churches and the saints. We intercede in this way spontaneously. (Life-study of Exodus, pp. 1628-1632)

Further Reading: Life-study of Exodus, msg. 151; Lessons on Prayer, ch. 17

« WEEK 29 — HYMN »

Hymns, #791

1

The priest's position holy is;
He sacrifices e'er to God,
Beholds His beauty, incense burns
Of prayer before the Lord.
Let us the incense burn
Of prayer before the Lord;
The lamp we'd light, through day and night
Our praise to Him outpoured.

2

No natural light, but just the lamp
Within the holy place gives sight;
Whene'er the priest the incense burns,
The lamp he too must light.

3

The grace of God let us extol
And stir our heart sweet praise to sing;
For priests not only light the lamp,
But constant praises bring.

4

I'll offer prayers as incense burns,
Christ's resurrection bring therein,
God's wish thus meet, His heart give joy,
And I'll rejoice with Him.

5

I'll read His Word, His light receive,
E'en as the lamp before Him lit,
His holy light illum'ning me
To others I'll transmit.

6

Unto the Lord His praise I'll sing
As holy priests their songs did raise;
O may my heart be filled with Him
His love and grace to praise.

7

I'll offer Christ to God in prayer,
I'll read the Word, His light to know,
For all His grace I'll sing His praise,
The Spirit then may flow.