

**GENERAL SUBJECT: LIVING CHRIST THROUGH UNCEASING PRAYER
AS FORESHADOWED IN EXODUS CHAPTER 30**

**Message 1: Living Christ through Unceasing Prayer
as Foreshadowed by the Golden Incense Altar**

Scripture Reading: Phil. 1:21a; 1 Thes. 5:17; Exo. 30:1-10

- I. **Indisputably positioned near the end of the age, unspeakably blessed of the Lord to be His recovery, and realizing His need for overcoming believers to bring forth His Body in reality, the one new man in maturity, and His Bride in readiness, we must consider with dedicated attention the New Testament imperative that we “live Christ”— Phil. 1:21a.**
- II. **The Apostle Paul’s writings, from his initial Epistle to those with which he concludes, indicate that for the sake of our subjective living with the Lord it is imperative that in our daily life experience we endeavor to attain to “unceasing prayer”— 1 Thes. 5:17; Eph. 6:18; Col. 1:9, 4:12, cf. 4:2.**
- III. **If we arrive at the conviction, and accept the commission, that to live Christ through unceasing prayer is to be an ultimate, age-consummating experience, we may obtain guidance helpful in our pursuit of it by considering its relationship to what is perhaps the deepest of the Old Testament types, the golden incense altar as revealed in Exodus chapter 30— *LS Exodus (151): 1625.***
 - A. At the golden altar, Aaron was to burn fragrant incense before Jehovah; in the typology of the Old Testament, to offer incense is to pray— Exo. 30: 7-8; Psa. 141:2a; cf. Luke 1:10.
 - B. The golden incense altar signifies the Person of Christ, Christ praying, interceding.
 - C. Today He, as the resurrected and ascended Man of Prayer signified by the golden incense altar, includes us; now He is waiting for us, His members, through our pursuit of living Him through unceasing prayer, to bring forth in fullness the corporate praying Christ, the Head with His Body, living together a life of prayer.
- IV. **No matter in the entire universe can exceed the importance of unceasing prayer as foreshadowed by the golden incense altar.**
 - A. The golden incense altar was the spatial and functional center of the Old Testament tabernacle.
 - B. The golden incense altar is to become the operational center of the divine administration, the “white house” of the entire universe.

- C. The experiences signified by the golden incense altar are to be a “turning point” in the experience of God’s people.
 - D. The experiences signified by the golden incense altar are the point of initiation of all genuine service to God.

- V. **The experience of the golden incense altar maintains the relationship between God and His people— Rom. 8:34b; Heb. 7:25, cf. Psa. 10:17, 37:4; Exo. 30:3b;**
- VI. **The relationship sustained by the experience of the golden incense altar is intimate and affectionate— Exo. 29:46-30:1, cf. Jer. 31:32-33; Heb. 8:10.**
- VII. **This relationship is the goal of the illumination afforded by the golden lampstand, which serves to guide, usher, toward the function of prayer as signified by the golden incense altar— Exo. 25: 37; Num. 8:2-3; cf. Exo. 30:7-8.**
- VIII. **Unceasing prayer as signified by the dimensions of the golden incense altar closes the distance between God and man— Exo. 30:2a**
 - A. It was equal length and width, not only square, but also “squared,” implying perfection.
 - B. In combination with its vertical dimension, implying “perfection in perfection”
 - C. It’s height in relation to the other furnishings implies movement toward God.
 - 1. The dimensions of the golden incense altar correspond to those of the showbread table, with the table directed horizontally, in contrast to the incense altar, oriented vertically.
 - 2. As the tallest of the furnishings of the Holy place, the golden altar provided the impression of a heavenward orientation, implying movement toward God.
 - D. The incense rising from the golden altar implies not only God’s acceptance of Christ in the fragrance of His resurrection, but also the acceptance by God of the praying one as they move into God through their genuine prayer.
- IX. **Unceasing prayer as signified by the location of the golden incense altar also serves to close the distance between God and man— Heb. 10: 19; Exo. 30:6a; 40:5a; 1 Kings 6:22b; Heb. 9:3-4a, cf. Exo. 26:35; Psa. 28:2; Rev. 8:3**
- X. **Living Christ through unceasing prayer involves the affectionate coinherence of God and man signified by the golden incense altar.**
 - A. The materials and construction of the golden incense altar imply the mutual mingling living of God and man, in which they partake of and enjoy one another through prayer— Exo. 30:1, 3a.
 - B. When we arrive at the station of affectionate coinherence signified by the golden incense altar we subjectively experience being in Christ and having Christ in us.
 - C. In this mutual living in prayer we are breathing God, obtaining God, and being obtained by God, exhaling and inhaling before God, causing us and God to contact each other and to gain each other.

D. Living with Him in this way, our communion with Him, our prayer, involves Him, and we “pray Christ” as we “live Christ.”

XI. In the affectionate coinherence with God that we experience through unceasing prayer as signified by the golden incense altar His corporate testimony emerges as He replaces our former, natural conduct, sight and virtue with His own— Gal.2:20

XII. By endeavoring to live Christ through unceasing prayer as signified by the golden incense altar we enter into the “secret revelation” contained in Psalm 84.

A. This secret revelation involves two consummations, signified by the two altars of the tabernacle— 84:3.

B. These two altars are intrinsically and experientially joined.

C. Through our prayer we advance along the highways to Zion in our hearts from the experience of the first consummation, the altar of burnt offering, to fulfill the second, the altar of incense, to arrive as overcoming ones at Mt. Zion for the consummation of this age— 84:5.

XIII. As we live Christ through unceasing prayer we fulfill the typology of the golden incense altar as revealed in the Gospel of John, the Epistle to the Romans, and in the New Testament as a whole.

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**Message 2: Living Christ through Unceasing Prayer
as Foreshadowed by the Golden Incense Altar, with the Expiation Silver**

Scripture Reading: Exo. 30:11-16

- I. **In Exodus chapter 30 the golden incense altar is presented in intimate association with the experiences that are related to “the expiation silver.”**
- II. **The combined revelations of the golden incense altar and the expiation silver imply the mystery of the limitations of the omnipotent God— 2 Chron. 16:9; Jer. 32:17, 27; Matt. 19:26; Isa. 50:2a.**
- III. **For our living Christ our experience of the golden incense altar brings to us the experiences of the expiation silver:**
 - A. The golden incense altar signifies the interceding Christ— Rom. 8:34; Heb. 7:25.
 - B. The golden incense altar signifies the interceding Christ both as the Head and as the Body— 1 Pet. 1:3; 1 Cor. 12:12.
 - C. Christ as signified by the incense altar intercedes simultaneously in the heavens and in our indwelt spirit— Rom. 8:34; 26-27.
(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...”
 - D. The personal presence of the interceding Christ in our spirit implies that the focus of our attention should be to attend to Him, to hold Him, and to join with Him in His prayer, eventually reaching the point that we live together with Him— Exo. 30:8b; Jude 20.
 - E. Our joining with our indwelling Lord in renewed and sustained contact with Him in prayer releases, actualizes and makes operative His function as the golden incense altar— Rev. 8:3-4.
 - F. Within such experience of the golden incense altar, we touch a new maturity, a greater strength, and may sense that we are now in the heavens; this taste indicates that the experience of the golden incense altar is bringing us into the experiences of the expiation silver.
- IV. **The expiation silver includes the numbering of God’s people— Exo. 30:12a.**
 - A. At Mt. Horeb God numbered His people, searching among them for those through whom He move.
 - B. Today the Lord surely desires to number those who are willing, through the experience of the golden incense altar, supported by the expiation silver, to live with Him through unceasing prayer.

- V. Those who were counted and who paid the expiation silver were males who had reached the age of twenty— Exo. 30:14a.**
- A. The more we experience the golden incense altar the stronger we become, and spontaneously mature unto the spiritual age of 20.
 - B. As we mature, we inwardly crave to remain at the golden incense altar, unto unceasing prayer.
- VI. The expiation silver and the formation of any army for God’s move on the earth— Exo. 38:26; Num. 1:45-46.**
- A. Those numbered in Exodus chapter 30 became God’s military camps, His hosts, in Numbers chapters 1-2.
 - B. As we personally and corporately endeavor to live Christ through unceasing prayer God has an army, the “military strength” to move prevailingly on the earth.
- VII. The expiation silver is for the redemption of the souls of numbered ones— Exo. 30:15b, 16b.**
- A. The payment of silver was not to redeem these Israelites from eternal condemnation, but was rather for the redemption of their souls, that they not die of a plague, that is, not suffer disaster in their spiritual fighting— Exo. 30:12b.
 - B. To remain positioned at the golden incense altar, living Christ through unceasing prayer, we must pay a certain price; as we prioritize our contact with the indwelling Intercessor, we spontaneously pay the price of denying our soul-life, thus redeeming our soul— Luke 9:23-24.
- VIII. The expiation silver offered as a heave offering— Exo. 30:14, 15.**
- A. The heave offering typifies the resurrected and ascended Christ; the very One who in His heavenly intercession is signified by the golden incense altar— Rom. 8:34.
 - B. To offer the half shekel of silver as a heave offering can be considered the highest experience of Christ.
 - C. As we endeavor to live Christ through unceasing prayer by paying the half shekel of silver as a heave offering, we bring the corresponding situations of our daily living along with us to the heavenlies.
 - D. Eventually, our enlarging experience of offering the half shekel of silver as a heave offering in unceasing prayer will “rapture us to the heavens”— Luke 21:36.
- IX. As these aspects of the expiation silver with the golden incense altar will fulfilled, the military census will be complete, and the Lord will His overcomers to consummate this age— Rev. 12:9-11; 19:14; cf. Eph. 6:13; Rev. 14:1a, 4b; 19:7, cf. Eph. 5:27.**
- X. When God’s final building work, which depends upon the golden incense altar, is completed, its “solid base,” its “holding strength,” its “linking power” and its “crowning glory” will prove to be the above experiences as “the expiation silver”— Exo. 38:25-28.**
- XI. Regardless of our situation, the experiences of the expiation silver are to be hours today— Exo. 30:13a; 38:26a.**
- A. Living with the Lord in unceasing prayer as signified by the expiation silver requires maturity and strength— 30:12a, 14a.
 - B. Yet, mysteriously, this experience is available to us all— 30:15a
- XII. As we endeavor to live Christ through unceasing prayer the experiences of the expiation silver become our incorruptible treasure today, tomorrow and forever— Exo. 30:16b.**

- A. The half shekel of silver as a heave offered was offered to God not for redemption, but as a memorial.
- B. Every instance of our living Christ through unceasing prayer as signified by the golden incense altar with the expiation silver will be eternally memorialized.

**Message 3: Living Christ through Unceasing Prayer as Foreshadowed
by the Golden Incense Altar, with the Expiation Silver and the Laver of Bronze**

Scripture reading: Exodus 30:18-21; 38:8; 40:7, 30-32.

- I. After presenting the golden incense altar and the expiation silver, Exodus chapter 30 proceeds to reveal the laver of bronze; the experiences signified by these three important items are closely related — Exo. 30: 18-21**
- II. The Scripture’s unexpected placement of the laver of bronze in Exodus chapter 30 implies its importance in our endeavor to live Christ through unceasing prayer— cf. 30:1.**
- III. The importance of our experiences of the laver of bronze— Exo. 30:18**
 - A. The laver implies our mingled spirit, where we contact the Lord as the Life-giving and washing Spirit; the more we walk in the Spirit and live in the mingled spirit, the more we shall be washed— Titus 3:5; Rom. 8:4.
 - B. The laver is the first and indispensable matter required for the operation of the entire tabernacle— Exo. 30:19, 20b.
 - C. The laver is the final matter in the revelation regarding the furnishings of the tabernacle— Exo. 30:18-21.
 - D. The laver is the final furnishing put into its place during the erection of the tabernacle— Exo. 30:40
 - E. The experiences of the laver are of vital importance to the serving priest— Exo: 30:20b, 21a.
- IV. For our living Christ through unceasing prayer the washing in the bronze laver relies upon and continues the experiences of the bronze altar.**
 - A. The washing at the laver of bronze was to not only precede the experience of the bronze altar, but also to come forth from it, and to continue it.
 - B. The experiences of the bronze altar that are both enabled and continued by the laver of bronze include judgment, consecration and redemption.
 1. Our experience of judgment at the bronze altar:
 - a. As we pray in fellowship with the Lord, we will sense that He is asking us to offer to Him all that we are, all that we have, and all that we can do.
 - b. As we give ourselves to Him, we will sense that we are sinful, fallen, evil and corrupted, fleshly soulish and natural.
 - c. This experience is the judgment denoted by bronze, the experience of the judged Christ.
 2. Our experience of redemption at the bronze altar:
 - a. Whatever God judges, He redeems; what He redeems, He purchases, terminates, resurrects, brings back to Himself, and accepts.

- b. Thus, redemption comes through judgment and issues in resurrection.
 - c. Through being judged as denoted by the bronze altar, the washing of the Spirit as denoted by the laver of bronze transports us into the tabernacle and unto the golden altar.
 - 3. Our experience of consecration at the bronze altar:
 - a. Consecration, our giving ourselves to Him, is to be continual, through our ongoing, present experience of judgment and redemption.
 - b. As the basis of our present experience of judgment and continuing after our present experience of redemption we must hold an ongoing realization that we belong to Him.
 - c. Through the washing of the bronze laver we can continually experience the operation of the bronze altar in our daily living.
 - C. To sustain our endeavor unto unceasing prayer, the golden altar, we need an ongoing “sense of bronze,” that is, that our natural being is to remain under the continual judgment, the termination, of the cross:
 - 1. As we engage the Lord in ongoing prayer, we spontaneous sense “bronze,” corresponding to the scene of the shining bronze of the tabernacle’s outer court— 1 Pet. 2:19, 23.
 - 2. If we are to advance from a “tabernacle church life,” to a “temple church life,” our “experience of bronze” must ever-increase— 1 Kings 7:47, cf. 7:14, 23-27; Jer. 52:20.
 - 3. Satan would like to demolish and carry away all of our experiences of bronze— Jer. 52:17.
 - 4. When through our ongoing prayer we have an abiding consciousness of shining bronze we spontaneously enjoy the protection afforded by the “sockets of bronze”— Exo. 27:9a, 10a.
 - D. In our experience of ongoing prayer we touch the mysterious relationship between the laver of bronze and the golden lampstand:
 - 1. No dimensions are specified for the golden lampstand, indicating that the shining of Christ as light in measureless— John 1:4; 8:12b.
 - 2. No dimensions are specified for the laver of bronze, implying that ongoing exposure of the natural being under the shining of light of its judgment is also limitless.
- V. **The principle established by the source of the bronze of the laver, in contrast to the bronze that covered the altar attracts us to pursue Him and mobilizes us to fight for Him— Exo. 38:8, cf. Psalms 68:12.**
 - A. The bronze of the laver came from the looking glasses of the women assembled at the door of the tent of meeting

- B. The women who assembled at the door of the tent of meeting assembled there for the purpose of warfare, to serve as “troops.”
- VI. **The washing function of the laver of bronze prepares us to be His Bride— Eph. 5:26; Gen. 2:21-22.**
- VII. **This washing spontaneously operates within our ongoing prayer to spiritually “wash our feet” for unbroken fellowship with Him in our daily living— John 13:1, 3-5.**
- VIII. **Perhaps no chapter in the Bible combines and highlights the experiences of the three precious metals, gold, silver and bronze as does Exodus chapter 30:**
 - A. As seen both in the revelation and for the erection (the experience) of the tabernacle, God intends that the combined experience of these metals as a heave offering would through our prayer continually bring us to the heavens— Exo. 25:3; 35:5.
 - B. Related to the experience of the tabernacle (the reality of the Body of Christ) and the golden incense altar (unceasing prayer), these precious metals can be considered from either of two important sequences:
 - 1. The sequence gold, silver and bronze corresponds to God coming to man to meet his need.
 - 2. The sequence bronze, silver and gold corresponds to man coming to God to meet His need.
 - 3. In combination the two sequences trace:
 - a. God’s complete salvation as seen in typology of the tabernacle.
 - b. Living Christ by unceasing prayer as seen in Exodus chapter 30.
 - c. The revelation contained in the Gospel of John.
- IX. **The divine steadfastness signified by the base of the laver of bronze fortifies our endeavor to live Christ through unceasing prayer— Exo. 30:18a; 21; 31:9b35:16b, 38:8a; 39:39b; Jer. 52:17a.**
- X. **The eternal statute involved in the experiences represented by the washing of the laver of bronze is fulfilled as we endeavor to live Christ through unceasing prayer.**

**Message 4: Living Christ through Unceasing Prayer as Foreshadowed
by the Golden Incense Altar, with the Expiation Silver, the Laver of Bronze,
the Holy Anointing Oil, and the Holy Incense**

Scripture reading: Exodus 30:22-33; 34-38

Hymn 1116

- I. **In Exodus chapter 30 the golden incense altar with the expiation silver and the laver of bronze are followed by the holy anointing oil and the holy incense— Exo. 30:22-33, 34-38.**
 - A. The golden incense altar with the expiation silver and laver of bronze imply our endeavor to unceasingly pray.
 - B. The holy anointing oil with the holy incense imply the inexhaustibly rich experience of living Christ.
- II. **Living Christ as signified by holy anointing oil and the holy incense involves our participation in a tremendous the two-directional traffic— John 1:51; 16:7b; S. S. 3:6.**
 - A. The holy anointing oil is toward us; the holy incense is toward God.
 - B. The holy anointing is for us to enjoy; the holy incense is for God to enjoy.
 - C. The holy anointing oil is God coming to us in Christ; the holy incense is our going to God in Christ and with Christ.
 - D. The anointing oil brings God to us for our participation in the divine element; the holy incense is our going to God in prayer with Christ and as Christ for God's enjoyment.
 - E. The holy anointing oil builds God into us; the holy incense builds us into God.
 - F. In His administration we are anointed in Christ with the holy anointing oil; for His administration we go to God as Christ as the holy incense.
 - G. The holy incense is an enjoyment that is entirely for God; the holy anointing oil is an enjoyment for us— Exo. 30:38.
- III. **Exodus chapter 30 implies that through this two-directional traffic we coinhere with the Lord as we live together with Him— Rom. 6:8; 2 Cor. 13:4b; 1 Thes. 5:10.**
 - A. To stand at the golden incense altar involves being in God and having God in us.
 - B. The holy anointing oil entered into, permeated and saturated the serving priest to bring God into man.
 - C. The holy incense ascended from the serving priest to God for His satisfaction to through his prayer bring man into God.
 - D. Together the holy anointing oil with the holy incense accomplish a "complete circuit" through which God brings man into Himself and imparts Himself into man.
 1. The holy incense brings us into God primarily for His satisfaction.
 2. The compound ointment brings God into us primarily for our satisfaction.
 - E. Through our incense-prayer that brings us into God to abide in Him, He as the ointment-Spirit is able to progressively and continually anoint Himself into us and abide in us— John 15:4a.

- F. The holy incense through our prayer brings us into God as a pneumatic Realm of divinity, humanity and Christ's death and resurrection, while simultaneously the compound ointment anoints God into us with His pneumatic elements of divinity, humanity, Christ's death and His resurrection.
- G. The first of the ingredients of the holy incense is stacte, which is a form of myrrh, corresponding to myrrh as the first of the ingredients of the holy anointing oil.
 - 1. The expiation silver and the laver of bronze indicate that it is through the application of the Lord's redeeming death to our fallen natural being that we are able to remain at the golden incense altar of unceasing prayer.
 - 2. The holy anointing oil and the holy incense indicate that through the application of the Lord's redeeming death to our fallen natural being we are enabled through our prayer to enter into God as the realm of the consummated Spirit, and God as the compounded Spirit anoints Himself into us.
- H. The Compounder used a "tempering medium" to which He added ingredients both in making the holy anointing oil and the holy incense; olive oil was used for the ointment, and salt for the holy incense—Exo. 30:25a, 35a.
 - 1. God coming to us is a matter of our being "oiled" for our living Christ.
 - 2. Our going to God is a matter of our being "salted" for our unceasing prayer.

IV. The ingredients of the holy incense reveal marvelous experiences of living Christ in God through unceasing prayer—Exo. 30:34, 35b.

- A. The experience of "stacte," denoting Christ's life generating death.
- B. The experience of "onycha," denoting His redeeming death.
- C. The experience of "galbanum" denoting His Satan-expelling death.
- D. The experience of "salt" denoting the all-terminating effect His death, which is able to purify our prayer and preserve us in God according to His eternal covenant—Lev. 2:13; Num. 18:19.
- E. The experience of frankincense, denoting our responsibility for prayer, and the resurrection-supplied capacity to bear this responsibility.
- F. Other aspects of living Christ implied by "galbanum:"
 - 1. The "burnt offering" life.
 - 2. The fragrance-intensifying life.
 - 3. The fragrance-sustaining life.
 - 4. The trial-enduring life.
- G. The absence of designated quantities or weights of the ingredient of the holy incense may indicate that the virtue and blessings of entering into God through prayer are limitless.

- V. **May a deep aspiration to participate in the fulfillment of typology contained in Exodus chapter 30 bring us into an ever-increasing endeavor to live Christ through unceasing prayer for the consummation of this age— 1 Cor. 10:13; Phil. 1:21a; 1 Thes. 5:17.**