

The Holy Word for Morning Revival

2015 Winter Training

CRYSTALLIZATION-STUDY OF EXODUS

2015 Winter Training

Crystallization-Study of Exodus (3)

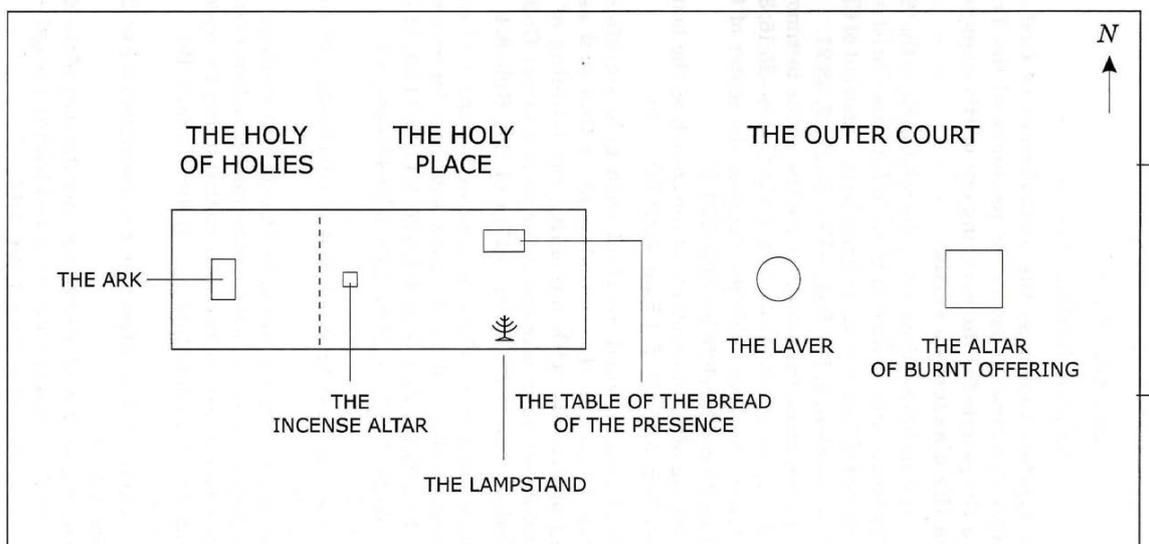
BANNERS

- ① The Ark of acacia wood overlaid with gold signifies the pneumatic Christ as the embodiment of God and as the mingling of divinity with humanity, the building of God with man, dwelling in our spirit for us to contact God and enjoy God.
- ② The anointing is the moving and working of the indwelling compound Spirit to apply all the ingredients of the processed Triune God and His activities into our inner being so that we may be fully mingled with Him for His corporate expression.
- ③ Christ's interceding life, His prayer life, is the center of the divine administration and of the execution of His government on earth; the executing of God's administration is motivated by the prayers offered to Him from the incense altar.
- ④ When we are one with the Lord at the incense altar, interceding for the Lord's interests and praying for the formation of an army to fight for God's move on earth, our prayer is a fragrant incense to God.

Crystallization-Study of Exodus (3)

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WEEK 25 – OUTLINE

The Ark of the Testimony

Scripture Reading: Exo. 25:10-16

« DAY 1 »

I. The Ark typifies Christ as the embodiment of God (Col. 2:9); it also signifies Christ as the presence of the Triune God with His people for the carrying out of His economy to establish His kingdom on earth:

- A. The first item of the furniture of the tabernacle is the Ark of the Testimony, indicating that if we do not have Christ as the embodiment of God, we cannot have the enlargement of Christ, which is the church, His Body (Exo. 25:21-22; 38:21).
- B. The Ark contained the tablets of the law as the testimony of God, the expression and revelation of who God is (25:16; 31:18).
- C. The Ark in the Holy of Holies signifies the center of God's dwelling place, the church (Eph. 2:21-22).
- D. The Ark signifies the contents of the church as the house of God (1 Tim. 3:15-16; cf. 1 Sam. 4:22; Rev. 3:20).

« DAY 2 »

II. The Ark of acacia wood overlaid with gold signifies the pneumatic Christ as the embodiment of God and as the mingling of divinity with humanity, the building of God with man, dwelling in our spirit for us to contact God and enjoy God (2 Tim. 4:22; 2 Cor. 3:17; Col. 2:9; Heb. 9:4):

- A. Acacia wood signifies Christ's humanity, strong in character and high in standard, as the basic substance for expressing God (Exo. 25:10; Matt. 3:16; 4:4; 8:20; 9:12-13; 11:29; 12:19-20; 17:27; 20:28; 27:12, 14; Mark 1:35; 6:39-40; John 6:12; 7:6; cf. Acts 16:7).
- B. Pure gold signifies Christ's eternal and unchanging divinity (Exo. 25:11).
- C. The acacia wood being overlaid with gold both inside and outside signifies the divine nature penetrating the human nature and resting on the human nature so that it may be expressed through the human nature (v. 11; Rev. 3:18a; 2 Pet. 1:4; cf. Rev. 17:4).
- D. The size of the Ark signifies that it is a testimony (Exo. 25:10; cf. Gen. 6:15-16).

- E. The rim of gold around the Ark signifies the glory of the divine nature as the divine keeping power and holding strength (Exo. 25:11; Heb. 1:3a; Phil. 1:20; 1 Pet. 4:14).

« DAY 3 »

III. The four rings of gold and the two poles on the sides of the Ark signify the move on earth of Christ as God's testimony (Acts 8:1):

- A. The casting of the four rings of gold signifies that the eternal life-giving Spirit with the divine nature of Christ becomes the linking factor and power through the experience of the cross (Exo. 25:12):
1. The number four signifies the four corners of the earth to reach all men (Rev. 7:1; 5:6, 9).
 2. Two rings on each side signify testimony and coordination (cf. Luke 10:1).
- B. The two poles for carrying the Ark signify the move of Christ as God's testimony (Exo. 25:13-15):
1. The poles being made of acacia wood overlaid with gold signify that Christ's human nature is the strength for His move as God's testimony and that His divine nature is the expression of His move (1 Thes. 2:9; 2 Cor. 2:15; 1 Tim. 2:2).
 2. The poles being put into the golden rings for carrying the Ark signify that the move of Christ is by men bearing God's testimony in their bodies in the uniting power of the divine nature (Phil. 1:20-21):
 - a. We must be careful to use the proper means to bear God's testimony today (1 Sam. 6:7-8; 2 Sam. 6:3-7).
 - b. The proper way to bear the Ark is have a direct connection with the Lord Jesus, without any distance between us and Him (Acts 1:8; 2 Cor. 4:10-12).
 3. The two poles staying in the rings of the Ark signify our readiness for the move of Christ as God's testimony (Matt. 4:18-22; Rev. 14:4; cf. Luke 17:32).

« DAY 4 »

IV. "After the second veil, a tabernacle, which is called the Holy of Holies, having...the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron's rod that budded and the tablets of the covenant" (Heb. 9:3-4):

- A. The hidden manna is the portion of Christ that we enjoy in the presence of God when there is no distance between us and Him; when there is no distance between us and the Lord, we enjoy Christ in the most intimate and hidden way; this is the enjoyment of the hidden manna, the hidden portion of Christ

(Exo. 16:31-36):

1. To overcome the condition of the church in Pergamos is to separate ourselves from the general practice of today's Christianity and to remain in the presence of God ministering directly to Him, not to anything else; here we enjoy something of Christ that all those who are far off from His presence cannot taste (Rev. 2:17).
2. If we want to enjoy the hidden manna, there must be no distance between us and God; all the distance between us and the Lord must be eliminated.
3. When we are ministering to the Lord and enjoying Him as the hidden manna, we have direct fellowship with Him and know His heart and His intention; it is in the presence of the Lord that we can be charged with Him, with His intention, and with all He wants us to do.
4. When we are ministering to the Lord, we will have God's commitment because we are in His presence, realizing that there is no distance between us and God (Ezek. 44:15-18).

« DAY 5 »

B. The budding rod signifies that Christ, the resurrected One, should be our life, our living, and the resurrection life within us and that this life should bud, blossom, and bear fruit to maturity (Num. 17:8):

1. After the children of Israel rebelled, as recorded in Numbers 16, God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel and put them in the Tent of the Testimony before the Ark; then He said, "The rod of the man whom I choose shall bud" (17:5).
2. All twelve rods were leafless, rootless, dry, and dead; whichever one budded was the one chosen by God; here we see that resurrection is the basis of God's selection and that the basis of service is something apart from our natural life; thus, the budding rod signifies our experience of Christ in His resurrection as our acceptance by God for authority in the God-given ministry.
3. The principle to every service lies in the budding rod; God returned the eleven rods to the leaders but kept Aaron's rod inside the Ark as an eternal memorial; this means that resurrection is an eternal principle in our service to God (vv. 9-10):
 - a. Resurrection means that everything is of God and not of us; it means that God alone is able and that we are not able.
 - b. Resurrection means that everything is done by God, not by ourselves; all those who know resurrection have given up hope in themselves; they know that they cannot make it.
 - c. As long as the natural strength remains, the power of resurrection has no ground for manifestation; as long as Sarah could conceive a child, Isaac would not come (Gen. 18:10-15; 21:1-3, 6-7).
 - d. What we can do belongs to the natural realm, and what is impossible for us to do

belongs to the realm of resurrection; a man must come to the end of himself before he will be convinced of his utter uselessness (Matt. 19:26; Mark 10:27; Luke 18:27).

- e. If a man has never realized his own inability, he can never experience God's ability; resurrection means that we cannot make it and that God is the One who has done everything (2 Cor. 1:8-9; 4:7).

« DAY 6 »

C. The tablets of the covenant, which are the tablets of the law, signify the law of the divine life, which is the spontaneous power, automatic function, innate ability, and divine capacity of the divine life (Jer. 31:33; Heb. 8:10; cf. Rom. 8:10, 6, 11; 10:12-13):

1. The law, this divine capacity, of life can do everything in us for the carrying out of God's economy:
 - a. According to this capacity, we can know God, live God, and be constituted with God in His life and nature so that we may become His increase, His enlargement, to be His fullness for His eternal expression (Eph. 1:22-23; 3:19-21).
 - b. Furthermore, the capacity of the inner law of life constitutes us to be the members of the Body of Christ with all kinds of functions (4:11, 16).
2. While the divine life grows in us, the law of life functions to shape us, to conform us, to the image of Christ as the firstborn Son of God (Rom. 8:2, 29):
 - a. The law of life does not mainly regulate us from doing wrong; it regulates the shape of life.
 - b. The law of life does not primarily function in the negative sense of telling us what not to do; rather, while life grows, the law of life functions in the positive sense of shaping us, that is, conforming us, to the image of Christ.
 - c. Through the function of the law of life, we all will become the mature sons of God, and God will have His universal expression (Heb. 6:1a).

<< WEEK 25 — DAY 1 >>

Morning Nourishment

Exo. 25:22 And there I will meet with you, and I will speak with you from above the expiation cover, from between the two cherubim which are upon the Ark of the Testimony, of everything which I will give you in commandment to the children of Israel.

38:21 This is the sum of the things for the tabernacle, the Tabernacle of the Testimony, as they were counted according to the commandment of Moses...

Exodus 25:10 says, "And they shall make an ark of acacia wood." According to verse 22, this ark was called "the Ark of the Testimony." In the book of Exodus the testimony refers to the law. God regarded the law decreed through Moses on Mount Sinai as His testimony.

The law was given that we might have a portrait, a description, of God and thereby understand what He is. For this reason, God considers the law as His testimony. As a testimony of God, the law is a type of Christ. Christ is the living portrait of God, His living definition and description. Therefore, Christ is the real testimony of God. Just as Christ is the testimony of God, so the church is the testimony of Christ. The church is a portrait, a picture, of Christ and is therefore the testimony of Christ.

Furthermore, the tabernacle is called the Tabernacle of the Testimony (38:21), because the testimony is in the Ark, and the Ark is in the tabernacle. (Life-study of Exodus, pp. 983-984)

Today's Reading

The Ark of the Testimony was the first item of the furniture of the tabernacle. The tabernacle had a number of important furnishings: the altar and the laver in the outer court; the showbread table, the lampstand, and the incense altar in the Holy Place; and the Ark in the Holy of Holies, the inmost chamber of the tabernacle....As the first item, [the Ark] occupied the place of preeminence. We know from Exodus 40:2 and 3 that it was in the tabernacle, and from 40:20 and 21, that it was in the Holy of Holies.

As a type of Christ, the Ark typifies Christ as the embodiment of God's testimony. Christ is the embodiment of God....All that God is, is embodied in Christ. Colossians 2:9 says that the fullness of the Godhead dwells in Christ bodily. Our use of the word embodiment is based on this verse. Because God is embodied in Christ, He is portrayed, defined, and explained by Christ. Christ is God's definition, His explanation. As God's testimony, Christ is typified by the Ark of the Testimony.

The Ark of the Testimony is the center of the Tabernacle of Testimony (Exo. 38:21)....Although our heart is not located at the exact center of our body, we nonetheless regard it as being in the center. Likewise, because the Holy of Holies is in the inmost part of the tabernacle, it is the center of the tabernacle. It is the focus of the tabernacle and signifies the center of God's dwelling place. God dwelt in the tabernacle but not in the outer court or in the Holy Place. He dwelt in the Holy of Holies. The Ark in the Holy of Holies signifies the center of God's dwelling place, the church (Eph. 2:21-22).

The Ark also signifies the contents of the church as the house of God (1 Tim. 3:15-16). Just as the Ark as the embodiment of God's testimony was the content of the tabernacle, so Christ as the embodiment of God is the content of the church.

Inwardly the church must have Christ as the content in reality and not merely in terminology. Outwardly the church must be on the proper ground, the ground of oneness. This ground is also the ground of locality. Any ground other than the ground of locality is not the ground of oneness.

If we would be the church, we must comply with both the outward prerequisite and the inward prerequisite. The outward prerequisite is the ground of oneness, and the inward prerequisite is Christ as the contents, as the embodiment of God's testimony....The church is the Body of Christ with Christ as life and everything. The content of the church is Christ as the embodiment of God's testimony. (Life-study of Exodus, pp. 984-988)

Further Reading: Life-study of Exodus, msg. 84

<< WEEK 25 — DAY 2 >>

Morning Nourishment

Exo. 25:10-11 And they shall make an ark of acacia wood: two and a half cubits shall be its length; and one and a half cubits, its width; and one and a half cubits, its height. And you shall overlay it with pure gold; inside and outside you shall overlay it; and you shall make a rim of gold upon it all around.

The Ark was not made of gold. It was made of acacia wood, which signifies Christ's humanity, strong in character and high in standard. Christ's humanity is the basic element, the basic substance, for Him to be God's testimony. Christ became the embodiment of God's testimony in His humanity.

Christ was a genuine human being. He was born of a human mother; He partook of human blood and flesh, He had a human name—Jesus—and He lived on earth as a man. His humanity was the basic substance for Him to be God's testimony.

Christ's humanity was strong in character and high in standard. No other person in history has had a humanity as strong in character and high in standard as that of the Lord Jesus. (Life-study of Exodus, p. 988)

Today's Reading

The acacia wood used to make the Ark also signifies that Christ's humanity is the basic substance for expressing God. In order to be God's testimony, His expression, Christ needed a humanity with a strong character and a high standard.

[In Exodus 25:11] pure gold signifies Christ's divinity. Other metals may rust or decay, but the substance of gold does not change. Hence, it signifies God who is eternally unchanging.

Christ is one person with two natures, a human nature and a divine nature. Because He is man as well as God, He can rightly be called a God-man....According to the Bible, for eternity Christ will be both God and man. He is typified by the Ark made of acacia wood overlaid with pure gold.

The acacia wood was overlaid with gold both inside and outside. This signifies the divine nature mingled with the human nature—God and man becoming one. This also signifies that the divine nature penetrates the human nature and also rests on the human nature so that it may be expressed through the human nature. If only the outside of the Ark had been overlaid with gold, this would have signified joining instead of mingling. Mingling is signified by the fact that the acacia wood was overlaid with gold both inside and outside. The acacia wood was between two layers of gold. This is mingling.

Exodus 25:10 tells us the size of the Ark: "Two and a half cubits shall be its length; and one and a half cubits, its width; and one and a half cubits, its height." Notice that these measurements are all halves of complete units. Two and a half cubits, the length, is half of five cubits; and one and a half cubits, both the width and the height, is half of three cubits. The numbers five and three are numbers of God's building (Gen. 6:15-16)....A half implies that another half is needed for a full testimony....The fact that two and a half cubits is half of five, and one and a half cubits is half of three indicates that the Ark is a testimony. The halves imply another half, and these halves put together make up the testimony.

Exodus 25:11 says, "And you shall make a rim of gold upon it all around." The rim of the Ark was the border in the form of a wreath as a crown....This rim of gold signifies the glory of the divine nature. Christ as God's embodiment expresses God by showing forth His glory. The glory of God is upon Christ as a border, a rim. This rim which is upon Christ is the glory of God, the effulgence of His glory, which expresses God. Furthermore, the glory of the divine nature as a rim signifies the divine keeping power and holding strength.

When we as a living testimony of Christ live Him out, there will be a rim of glory upon us. Others will sense that there is something wonderful and glorious with us. This rim of glory will keep us and hold us....Actually what keeps us and holds us is the very Christ whom we live out day by day. (Life-study of Exodus, pp. 989-993)

Further Reading: Life-study of Exodus, msg. 84

<< WEEK 25 — DAY 3 >>

Morning Nourishment

Exo. 25:12-14 And you shall cast four rings of gold for it, and put them on its four feet; and two rings shall be on one side of it, and two rings on the other side of it. And you shall make poles of acacia wood and overlay them with gold. And you shall put the poles into the rings on the sides of the Ark to carry the Ark with them.

The Ark typifies Christ as the embodiment of God's testimony. Far from being stationary, this testimony should be able to move. The book of Acts is a record of the acts, or the move, of Christ,...a description of the [four] rings and the [two] poles, that is,...an account of the move on earth of Christ as God's testimony.

Four rings of gold signify that the divine nature of Christ is the linking factor and power....A gold ring signifies the Spirit with whom we have been sealed. Because a ring has no beginning or ending, it signifies the eternal Spirit. These rings made of gold, the divine nature of Christ, signify the linking factor and power. Without the rings, there would have been no way to hold the Ark. There would have been no link, no connection. The life-giving eternal Spirit signified by the rings is the linking factor and power. (Life-study of Exodus, pp. 997-998)

Today's Reading

Exodus 25:12 says that the rings were cast. They were not made of beaten work. The casting of the rings signifies that the eternal life-giving Spirit becomes the linking power through the experience of the cross. Being cast signifies tests which come through suffering. The more we experience the cross, the more the life-giving eternal Spirit will be cast to become the golden rings. Then we shall have strong rings for the move of God's testimony.

The number four according to the Bible signifies the four corners of the earth to reach all men (Rev. 7:1). According to Revelation 5:6 the seven Spirits of God are "sent forth into all the earth." Christ as the embodiment of God's testimony must reach all men.

According to Exodus 25:12, there were to be two rings on one side of the Ark and two on its second side. Two rings on each side signifies a testimony in every aspect (Rev. 11:3). The two rings on each side imply coordination. There were two persons at each end to carry the Ark.

When the Lord Jesus was on earth, He sent out His disciples two by two...to bear His testimony for His move on earth. The principle is the same with the Ark and its move. There were two rings, two sides, two poles, and probably two persons in front and in back. This signifies testimony and coordination....The two poles for carrying the Ark signify the move of Christ as God's testimony.

The poles, like the Ark itself, were made of acacia wood,...[signifying] that Christ's human nature is the strength for His move as God's testimony.

The poles were put into the golden rings for carrying the Ark [Exo. 25:15]. This signifies that the move of Christ is by men bearing God's testimony in their bodies in the uniting power of Christ's divine nature....This indicates that the witnesses, those who bear the Ark of the Testimony, must be one with the Ark.

We must be careful to use only the proper means to carry the Lord's testimony today....The proper way is to have a direct connection with the Lord Jesus. We must bear Christ upon our shoulders. This means that there should not be any distance between us and Him. If we would bear Him as God's testimony, we should be one with Him.

According to 25:15, the poles were to stay in the rings of the Ark and not depart from it. This signifies our readiness for the move of Christ as God's testimony. We must always be ready for the testimony of God to move. We should have the rings and the poles, and the poles should be in the rings. For a period of time, we may stay where we are. At some point the Lord may move us to another city, perhaps even to another country. We should always be ready to go, to move, with the Lord's testimony. (Life-study of Exodus, pp. 998-999, 1001-1002, 1004-1006)

Further Reading: Life-study of Exodus, msg. 85

« WEEK 25 — DAY 4 »

Morning Nourishment

Heb. 9:3-4 And after the second veil, a tabernacle, which is called the Holy of Holies, having a golden altar and the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron's rod that budded and the tablets of the covenant.

Rev. 2:17 ...To him who overcomes, to him I will give of the hidden manna...

Where is God? He is in the Holy of Holies, in the innermost chamber of the tabernacle....If you are a priest, you may be in the Holy Place and be closer to God than the Levites who are serving in the outer court. Nevertheless, although you may be a priest ministering in the Holy Place, you are not yet in the Holy of Holies. Thus, there is still a distance between you and God. If you want to enjoy the hidden manna, there must be no distance between you and God. All the distance between you and the Lord must be eliminated. (Life-study of Hebrews, p. 666)

Today's Reading

[Today] nearly all Christians are ministering to something other than God, not to God Himself. They go to the mission field, preach the gospel, win souls, and teach the Bible. There are many such works, works which are for God, but which are other than God Himself. All those engaged in such work have the right to enjoy the open Christ, the open manna. But there is still the top portion of Christ which is kept in the presence of God, reserved especially for those who do not serve anything other than God Himself.

There is a special portion of Christ kept in the presence of God for the dear ones who overcome the situation of the church in Pergamos. To overcome the condition of the church in Pergamos is to separate yourself from the general practice of today's Christianity and to remain in the presence of God ministering directly to Him, not to anything else. Here we have the enjoyment of the hidden manna, the special portion of Christ. Here we enjoy something of Christ which all those who are far off from His presence cannot taste.

Consider the service around the tabernacle in the Old Testament. The Levites served in the outer court, and the priests served in the outer court and in the Holy Place where they arranged the showbread, trimmed the lamp, and burned the incense. But when the high priest entered into the Holy of Holies, there was hardly any work to do. Here, in the Holy of Holies, the high priest ministered directly in the presence of God. Here, in the Holy of Holies, the ministering one enjoys the hidden manna. What is the hidden manna? It is that portion of Christ which we enjoy in the presence of God when there is no distance between us and Him.

Many times...we realized that we were not very close to the Lord. Yet, although there was a distance between us and the Lord, we still enjoyed something of Him. Nevertheless, we had the sense that our enjoyment of the Lord was not that sweet. At other times we were somewhat closer to the Lord and sensed that our enjoyment of Him was sweeter...When there is no distance between us and the Lord, we enjoy Christ in the most intimate and hidden way. This is the enjoyment of the hidden manna, the hidden portion of Christ.

The hidden manna is the same as the open manna but in a different situation. When the manna is in the open air, it is the open manna. When it is in the presence of the Lord, concealed under several layers, it becomes the hidden manna. In nature, function, and every other aspect, the hidden manna is the same as the open manna...[The] difference [is] in position. The open manna is open to the public and the hidden manna is closed...If we go along with worldly Christianity, we may only enjoy the open manna, the open Christ. However, we shall be unable to enjoy the hidden Christ because He is always hidden in God. (Life-study of Hebrews, pp. 670-672)

Further Reading: Life-study of Hebrews, msgs. 59-60; CWWN, vol. 11, "Ministering to the House or to God?"

<< WEEK 25 — DAY 5 >>

Morning Nourishment

Num. 17:8 And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds.

10 Then Jehovah said to Moses, Put back the rod of Aaron before the Testimony to be kept as a sign against the rebels, so that you may put an end to their murmurings against Me, and they not die.

A rod is a piece of dead wood that has not only been cut but is also dried up. Yet such a dead and dried-up piece of wood budded! A bud is something organic, something of life. The budding rod of Aaron typifies not a dead Christ but the resurrected Christ, the budding Christ, who not only buds but also blossoms and bears fruit to maturity. Such a Christ imparts life to others (John 12:24; 1 Pet. 1:3). Today He is still budding, and we are the fruit, the almonds, of His budding. (Num. 17:8, footnote 1)

Today's Reading

God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel, and put them in the tent of meeting before the Ark. Then He said, "And the rod of the man whom I choose shall bud" (Num. 17:5)...[A rod] is a branch that has been stripped of its leaves and roots. It once was living but now has become dead. It once derived its sap from the tree, being able to blossom and bear fruit, but now has become dead. All twelve rods were leafless, rootless, dry, and dead. Whichever one budded was the one that was chosen by God. Here we see that resurrection is the basis of God's selection. It is also the basis of authority.

Resurrection is everything that is not out of our natural life, not out of ourselves, and not based on our ability. Resurrection speaks of the things that are beyond us, which we cannot do in ourselves....If a man has never realized his own inability, he can never experience God's ability....Resurrection means that God has given us something that we did not have in ourselves....Resurrection means that you cannot make it and that God is the One who has done everything.

The principle to every service lies in the budding rod. God returned all the eleven rods to the leaders, but kept Aaron's rod inside the Ark as an eternal memorial. This means that resurrection is an eternal principle in our service to God. A servant of the Lord is one who has died and resurrected. God testifies again and again to His people that authority to serve God lies in resurrection, not in a person himself. All services to the Lord must pass through death and resurrection before they will be acceptable to God. Resurrection means that everything is of God and not of us. It means that God alone is able and that we are not able. Resurrection means that everything is done by God, not by ourselves. All those who think highly of themselves and who hold a misguided judgment of themselves have never realized what resurrection is. No one should be mistaken to think that he can do anything by himself. If a man continues to think that he is able, that he can do something, and that he is useful, he does not know resurrection....All those who know resurrection have given up hope in themselves; they know that they cannot make it. As long as the natural strength remains, the power of resurrection has no ground for manifestation. As long as Sarah could beget a child, Isaac would not come. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection.

God's ability is not manifested in His creation but in resurrection. God's greatest power is manifested not through creation but through resurrection. When God's power is manifested in creation, it does not need to be preceded by death. But when His power is manifested in resurrection, there is the need for it to be preceded by death. Every created thing needs no precedence for its creation, but everything in resurrection has its precedence....A man must come to the end of himself before he will be convinced of his utter uselessness. (CWWN, vol. 47, pp. 243, 247-250)

Further Reading: CWWN, vol. 47, "Authority and Submission," ch. 15; Life-study of Hebrews, msgs. 61-62

« WEEK 25 — DAY 6 »

Morning Nourishment

Jer. 31:33 But this is the covenant which I will make with the house of Israel after those days, declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

The law that has freed us from the law of sin, which is of Satan, who dwells in the members of our fallen body (Rom. 7:23, 17), is of this Spirit of life. It is this law, not God nor the Spirit, that works in us to deliver us from the working of the law of sin in our flesh and to enable us to know God and gain God and thereby live Him out. This law of the Spirit of life is the spontaneous power of the Spirit of life. Such a spontaneous law works automatically under the condition that fulfills its requirements. (Rom. 8:2, footnote 1)

According to its life, the law of the new covenant is the Triune God, and according to its function, it is the almighty divine capacity. This divine capacity can do everything in us for the carrying out of God's economy. According to this capacity we can know God, live God, and be constituted with God in His life and nature that we may become His increase, His enlargement, to be His fullness for His eternal expression (Eph. 1:22-23; 3:19-21). Furthermore, the capacity of the inner law of life constitutes us the members of the Body of Christ (1 Cor. 12:27; Eph. 5:30) with all kinds of functions (Rom. 12:4-8; Eph. 4:11, 16). (Jer. 31:33, footnote 1)

Today's Reading

As the life of an apple tree grows, its law shapes the form of its life. Thus, when an apple tree bears fruit, it bears fruit with the proper form, the form of apples. The same is true of a peach tree. Hence, the law of life does not regulate us from doing wrong; it regulates the shape of life.

If a certain life does not grow, the law of that life cannot function. The law only operates as the life grows. The law of life does not primarily function in the negative sense of telling us what not to do. No, rather, while life grows the law of life functions in the positive sense of shaping us, that is, conforming us to the image of Christ. This is the function of the law of life.

Do not think that the law of life will always correct you. For example, when you are about to exchange words with your wife, the law of life will not merely restrict you from arguing with her. The working of the law of life is not as low as we have thought. Due to our human, natural, religious concept, we have greatly depreciated the function of the law of life. We all have been sin-centered and sin-conscious, but we should be neither sin-centered nor sin-conscious. Though we are occupied with overcoming sin, the world, our ugly flesh, and our bad habits, God would say, "Forget about these things! Don't you realize that on the day you were regenerated you were transferred out of one realm into another? Will you please forget about the old realm?" Praise God that we have been born of Him! This divine birth has transferred us into a new realm, a realm in which there is no sin, world, or flesh. In this realm there is the function of the law of life. Remember that the law of life is not mainly regulating us; it is mainly shaping us, conforming us to the image of Christ.

Shaping by the law of life is the meaning of the word "conformed" in Romans 8:29. The law of the Spirit of life conforms us to the image of the firstborn Son of God. As the life grows, the law conforms us to the image of Christ....The positive working of the law of life...shapes us to His form.

The law of life does not regulate us from sin, because it is not in the realm of sin; it is in the realm of the divine life where there is no sin, world, flesh, or self. As life grows, its law works...to shape us, to conform us to the image of the firstborn Son of God. Eventually, through the function of the law of life, we all shall become the mature sons of God, and God will have His universal, corporate expression. (Life-study of Hebrews, pp. 770-772)

Further Reading: Life-study of Hebrews, msgs. 64-65, 69

« WEEK 25 — HYMN »

Hymns, #769

1 To the holiest place I'd come,
There within the veil to be;
There to touch the throne of grace,
Let life's water flow thru me.

2 Now the holiest place of all
Right within my spirit is;
Here the Lord in me abides,
And my spirit joins with His.

3 To my spirit I'd return,
For 'tis here the Lord I'll meet;
O how marvellous it is!
He's within, in me complete.

4 Fragrance of the risen Christ
Thru my spirit may be spread;
If in spirit I will pray
Christ will be exhibited.

5 If in spirit Him I touch,
With His riches filled I'll be;
Life and light and love and grace
As a stream will flow thru me.

6 Touching deeply, richly I
Of Himself experience,
Thus the law of life I touch
And His clear anointing sense.

7 In my spirit deeper still
I would touch the Lord I love,
Touch Him in His hidden depth
And His hidden manna prove.

8 When the resurrection life
Is made real in pow'r to me,
As the rod with sprouting buds,
I will then accepted be.

9 Here I find the throne of grace,
Where the living water flows
As a river full of grace
Into me grace to bestow.

10 Then whene'er we meet to pray,
All our spirits we'll release;
Mingled will our spirits be,
And we'll serve the Lord as priests.

11 This the holiest place is too,
Where we all may touch the Lord,
Touch His throne in many ways
Till His grace on us is poured.

« WEEK 34 — DAY 3 »

Morning Nourishment

Luke 1:15 ...And he will be filled with the Holy Spirit, even from his mother's womb.

Matt. 1:18 Now the origin of Jesus Christ was in this way: His mother, Mary, after she had been engaged to Joseph, before they came together, was found to be with child of the Holy Spirit.

The divine title the Holy Spirit is a new revelation in the New Testament. This title is not used in the Old Testament. (In Psalm 51:11 and Isaiah 63:10-11 "the Holy Spirit" should be translated "the Spirit of holiness.") This divine title is first used when God came in to prepare a forerunner of the Lord Jesus (Luke 1:15) and a human body for Christ (Luke 1:35). This indicates that the Holy Spirit is related to the incarnation of God.

Spirit denotes the nature of God, the nature of God's person, and holy denotes an attribute of God's nature. God's nature is holy. Incarnation is a matter of bringing God's nature into man. God desires to make His chosen people holy in the divine nature so that they may be holy even as He is holy. (The Conclusion of the New Testament, p. 851)

Today's Reading

The Holy Spirit in God's incarnation makes man distinct from being common as God is distinct in His holy nature....The Holy Spirit, of whom the holy Jesus (Acts 3:14) was conceived and born as mentioned in Matthew 1:18 and 20, will make the believers of the holy Jesus intrinsically holy as He is holy in the divine nature. Eventually, all these believers will consummate in the holy city, the New Jerusalem (Rev. 21:2).

Luke 1:15 says that John the Baptist would be filled with the Holy Spirit even from his mother's womb. The Holy Spirit is the first divine title ascribed to the Spirit of God in the New Testament....The preparing of the way for the Savior's coming required that His forerunner be filled with the Holy Spirit so that he could separate the people unto God from all things other than God, making them holy unto Him for His purpose. The preparing of the human body for the Savior required that the Holy Spirit impart the divine nature into humanity, making man holy for the carrying out of God's plan of redemption. Therefore, the Lord Jesus was conceived of the Holy Spirit with the divine essence (Luke 1:35) in a human virgin, who "was found to be with child of the Holy Spirit" (Matt. 1:18). That which was begotten in her was of the Holy Spirit (v. 20). Although Christ was born of Mary (Matt. 1:16), He was a child of the Holy Spirit. The birth of Christ was directly of the Holy Spirit. His source was the Holy Spirit, and His element was divine.

Many verses in the New Testament speak of the Holy Spirit. Luke 3:22 tells us that the Holy Spirit descended upon Christ in bodily form as a dove, anointing Him for His ministry. In Matthew 12:32 we have a word concerning speaking against the Holy Spirit, a word that indicates that if a sinner blasphemes the Holy Spirit, the Spirit will have no ground to work upon him to cause him to repent and believe in the Lord Jesus. According to John 20:22, the Lord Jesus on the day of His resurrection breathed into the disciples and told them to receive the Holy Spirit. This is the receiving of the Holy Spirit as life essentially. Later, in Matthew 28:19, the Lord charges the disciples to baptize people "into the name of the Father and of the Son and of the Holy Spirit." In Acts 1:2 we see that the resurrected Christ gave command to the apostles through the Holy Spirit. Then in Romans 15:16 Paul says that in his ministry the offering of the nations might be acceptable, having been sanctified in the Holy Spirit. Because Christ had been wrought into them, becoming their element, the nations became an offering saturated with Christ and permeated with His divine essence. (The Conclusion of the New Testament, pp. 851-853)

New Testament sanctification is to make us holy not merely in position but also in nature. It is to make us holy in nature, even as God is holy. Therefore, we say that the Holy Spirit has the element of the holy divine nature. (Life-study of Exodus, p. 1724)

Further Reading: The Conclusion of the New Testament, msg. 79

« WEEK 34 — DAY 4 »

Morning Nourishment

John 7:39 ...This He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Acts 16:7 ...When they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

John 7:39 indicates that before Christ's resurrection, the Spirit—the Spirit compounded with other elements—was “not yet.” The Spirit of God was there from the very beginning, but the Spirit as the Spirit of Christ and the Spirit of Jesus Christ (Phil. 1:19) was “not yet” when the Lord spoke this word, because He was not yet glorified. Jesus was glorified when He was resurrected (Luke 24:26). After His resurrection, the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ, who was breathed into the disciples by Christ in the evening of the day He was resurrected (John 20:22). The Spirit is now “another Comforter,” who is the Spirit of reality promised by Christ before His death (John 14:16-17). When the Spirit was the Spirit of God, He had only the divine element. When He became the Spirit of Jesus Christ through Christ's incarnation, crucifixion, and resurrection, He had both the divine and human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ. Hence, He is now the all-inclusive Spirit of Jesus Christ. (Life-study of Exodus, pp. 1724-1725)

Today's Reading

[In Acts 16:7] the Spirit of Jesus is a special term. Its meaning differs from that of the Spirit of God. Since Jesus was a man and is still a man, “the Spirit of Jesus” is the Spirit of the man Jesus.

Why was it that when the apostle Paul would go to a certain place to preach the gospel, “the Spirit of Jesus” did not allow him? Why does the Scripture not say “the Spirit of God” instead of “the Spirit of Jesus”? There must be some reason. When we look into Acts 16 and see the environment of that chapter, we realize the need of the Spirit of Jesus. In this chapter there is much suffering and persecution. Paul was even put into prison! In such a situation “the Spirit of Jesus” was really required. Jesus was a man who continually suffered intense persecution while He was on earth. Therefore, “the Spirit of Jesus” is the Spirit of a man with abundant strength for suffering. He is the Spirit of a man as well as the Spirit of suffering strength. In persecution while preaching the gospel, we do need such a Spirit—“the Spirit of Jesus”!

By the previous verse (v. 6), it is proved that “the Spirit of Jesus” is the “Holy Spirit.” If we read the context of these two verses, we see that “the Holy Spirit” who was leading the apostle Paul in his preaching of the gospel was “the Spirit of Jesus.” It was “the Holy Spirit” who was leading the apostle; but “the Holy Spirit” at that time and in that incident was acting as “the Spirit of Jesus.”

The Spirit of Jesus is not only the Spirit of God with divinity in Him that we may live the divine life but also the Spirit of the man Jesus with humanity in Him that we may live the proper human life and endure its sufferings. (CWWL, 1965, vol. 1, “The All-inclusive Spirit of Christ,” p. 563)

In Romans 8:9 Paul speaks of the Spirit of Christ. The Spirit of Christ is related to the Lord's death and resurrection. The Spirit of Christ is the Spirit of the One who passed through death and entered into resurrection. The Lord's death was an all-inclusive termination, and His resurrection was an all-inclusive germination. The Spirit of Christ, therefore, is the totality, the aggregate, of the all-inclusive Christ with His all-inclusive death and resurrection. Because we have this Spirit in us, we have the all-inclusive Christ and His all-inclusive termination and germination.

The Spirit of Christ is the reality of Christ, Christ Himself in reality. Because the Spirit is the reality of Christ, we may say that this Spirit is the pneumatic Christ. By the Spirit of Christ we partake of Christ in His resurrection life and power, His transcendency, and His reigning authority. (The Conclusion of the New Testament, pp. 855-856)

Further Reading: The All-inclusive Spirit of Christ

« WEEK 34 — DAY 5 »

Morning Nourishment

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

The Spirit of Jesus Christ [Phil. 1:19] is the Spirit mentioned in John 7:39. This is...the Spirit of God, the Holy Spirit with divinity, after the Lord's resurrection, compounded with the Lord's incarnation (humanity), human living under the cross, crucifixion, and resurrection. The holy anointing ointment in Exodus 30:23-25, a compound of olive oil with four kinds of spices, was a full type of this compound Spirit of God, who is now the Spirit of Jesus Christ. Here the Spirit is not the Spirit of Jesus as in Acts 16:7, nor the Spirit of Christ as in Romans 8:9, but the Spirit of Jesus Christ. The Spirit of Jesus is mainly for the Lord's humanity and human living; the Spirit of Christ is mainly for the Lord's resurrection. To experience the Lord's humanity we need the Spirit of Jesus. To experience the power of the Lord's resurrection we need the Spirit of Christ. In his suffering Paul experienced both the Lord's suffering in His humanity and the Lord's resurrection. Hence, to Paul the Spirit was the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the Triune God. Such a Spirit has and even is the bountiful supply for a person like Paul who was experiencing and enjoying Christ in His human living and resurrection....(Rev. 1:4; 4:5; 5:6). (The Conclusion of the New Testament, pp. 857-858)

Today's Reading

The term the Spirit of life is used only once in the New Testament—in Romans 8:2. The Spirit is not only the life-giving Spirit but also the Spirit of life. The Spirit of life is the reality of life, for this Spirit contains the element of the divine life. Actually, the Spirit Himself is life. Therefore, with the Spirit of life we have the riches of the divine life.

The way to have life is the Spirit. Life belongs to the Spirit, and the Spirit is of life. These two are actually one. We cannot separate life from the Spirit, nor the Spirit from life. The Lord Jesus Himself said, "The words which I have spoken to you are spirit and are life" (John 6:63). Here the Lord connects the Spirit and life. If we have the Spirit, we have life...Thus, the way to experience the divine, eternal, uncreated life is the Spirit of life. (The Conclusion of the New Testament, pp. 861-862)

Second Corinthians 3:18 says, "But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit." In this verse Paul does not speak of the Spirit of God, the Holy Spirit, or the Spirit of life. Rather, he refers to the Lord Spirit. In this aspect of the Spirit the element of lordship is included. The Lord Jesus became the Lord after His ascension to the heavens. This means that a man from Nazareth named Jesus has been made the Lord of all. This lordship is now in the Spirit. In the Lord Spirit we have the elements of ascension and lordship.

The compound Spirit is also the Spirit of grace (Heb. 10:29). The Spirit of grace has the element of the enjoyment of the Triune God. This element is grace. (Life-study of Exodus, p. 1729)

This aspect of the Spirit is related to the enjoyment of the Triune God, for the Triune God is Himself our grace. For the Spirit to be the Spirit of grace means that the Triune God in the Son as the Spirit becomes our enjoyment. The Spirit is the reaching of the Triune God to us. The Son could not come into us until He had become the Spirit. He was among the disciples, but He needed to go through death and resurrection to become the life-giving Spirit (John 14:16-20). Then He was able to breathe Himself as the Spirit into the disciples for their enjoyment (John 20:22).

As the Spirit of grace, the Spirit is the reality of grace...To partake of the Spirit of grace is to partake of the Spirit as grace. If we do not have the Spirit, we cannot have grace. The reality of the divine grace we receive is the Spirit of grace. (The Conclusion of the New Testament, p. 862)

Further Reading: The Conclusion of the New Testament, msg. 80

« WEEK 34 — DAY 6 »

Morning Nourishment

Rev. 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne.

22:17 And the Spirit and the bride say, Come!...

In the book of Revelation the Spirit is called the seven Spirits (1:4; 4:5; 5:6), the sevenfold intensified Spirit to counteract the degradation of the church. The seven Spirits in Revelation 1:4 undoubtedly are the Spirit of God because They are ranked among the Triune God. As seven is the number for completion in God's operation, so the seven Spirits must be for God's move on earth. In substance and existence God's Spirit is one. In the intensified function and work of God's operation His Spirit is sevenfold. It is like the lampstand in Zechariah 4:2. In existence it is one lampstand, but in function it is seven lamps. At the time the book of Revelation was written, the church had become degraded, and the age was dark. Therefore, the sevenfold intensified Spirit of God was needed for God's move on earth. (The Conclusion of the New Testament, p. 867)

Today's Reading

When Christ looks at us with His seven eyes, these eyes, which are the seven Spirits, will transfuse Christ's element into us. Whereas the seven Spirits as the seven lamps of burning fire are for enlightening and burning, the seven Spirits as the seven eyes of the Lamb are for observing, searching, and transfusing. As the Lord enlightens and judges us, He looks at us, and through the seven Spirits as His eyes He transfuses Himself into us for our transformation.

Ultimately, the Spirit of God is the Spirit. The Spirit is the totality, the aggregate, of all the elements of the titles of the Spirit of God. Hence, the Spirit is the all-inclusive Spirit. (The Conclusion of the New Testament, p. 868)

The Spirit of God today is the Spirit. The Spirit is the all-inclusive, processed, compound Spirit. This Spirit is the Spirit of God, the Spirit of Jehovah, the Holy Spirit, the Spirit of reality, the Spirit of Jesus, the Spirit of Christ, the Spirit of Jesus Christ, the Spirit of life, the life-giving Spirit, the Lord Spirit, the Spirit of grace, and the seven Spirits.

At the time of John 7:39, the Spirit was "not yet." That was before the Lord Jesus was crucified and glorified in resurrection. But now we who believe in Christ may fulfill our destiny of enjoying the Spirit, and this Spirit will become rivers of living water flowing out of our innermost being. According to John 7:38 and 39, the Spirit, the all-inclusive Spirit, will become rivers of living water flowing out of us. This means that in our experience the one Spirit becomes many rivers of living water. This is the enjoyment of the Spirit.

In their writings John, Paul, and Peter all speak of the Spirit. Paul uses the term the Spirit more than any other title of the Spirit. In 1 Peter 1:2 Peter speaks not of the sanctification of the Holy Spirit, but of the sanctification of the Spirit...In the book of Revelation John does not use the titles the Spirit of God, the Spirit of the Lord, or the Holy Spirit. In Revelation only two titles of the Spirit are used: the seven Spirits and the Spirit. In 1:4; 4:5; and 5:6 we have the seven Spirits. In chapters 2 and 3 the title the Spirit is used again and again. It is also found in Revelation 14:13, and for the last time, in Revelation 22:17. Revelation 22:17 says, "The Spirit and the bride say, Come." This reveals that the Spirit as the totality of the Triune God has become one with the church, who is now fully matured to be the bride.

God in preaching the gospel to Abraham promised him the Spirit...In Galatians 3:14 we do not have the Spirit of God, the Spirit of the Lord, or the Holy Spirit. In this verse we have the Spirit because the Spirit was the unique blessing of the New Testament economy promised by God to Abraham. This means that to Abraham God preached the gospel of the Spirit. (Life-study of Exodus, pp. 1730-1731)

Further Reading: The Spirit with Our Spirit, ch. 2; Elders' Training, Book 5: Fellowship concerning the Lord's Up-to-date Move, ch. 2

<< WEEK 34 — HYMN >>

Hymns, #242

1

The Spirit of God today
The Spirit of Jesus is,
The God-man who died and rose,
Ascending to glory His.

2

'Tis from such a Jesus came
The Spirit of Jesus to us,
To make His reality
Experience unto us.

3

The Spirit of Jesus has
All elements human, divine,
The living of man in Him
And glory of God combine.

4

The suff'ring of human life,
Effectiveness of His death,
His rising and reigning too
Are all in the Spirit's breath.

5

With all these components true
His Spirit in us doth move,
And by His anointing full
The riches of Christ we prove.

6

This Spirit of Jesus doth
Encompass both great and small;
Inclusively He doth work
In us, making God our all.

WEEK 35 — OUTLINE

The Anointing of the Compound Spirit

Scripture Reading: 1 John 2:18-27; Phil. 1:19; Exo. 30:22-25

« DAY 1 »

I. The anointing is the moving and working of the indwelling compound Spirit to apply all the ingredients of the processed Triune God and His activities into our inner being so that we may be fully mingled with Him for His corporate expression (1 John 2:18-27; Exo. 30:22-25; cf. Eph. 4:4-6):

- A. The Triune God, after passing through the processes of incarnation, human living, crucifixion, resurrection, and ascension, has become the all-inclusive, life-giving compound Spirit (John 1:14; 1 Cor. 15:45b; Phil. 1:19).
- B. He is within our spirit to anoint us, to “paint” us, with the elements of the Triune God; the more this anointing, this painting, goes on, the more the Triune God with His person and processes is transfused into our being.
- C. We need to be painted persons, those who are saturated with the anointing; we should be those on whom the paint is wet, always having a fresh application of the all-inclusive Spirit as the divine paint so that we may paint others with the all-inclusive Spirit (Psa. 92:10; Zech. 4:14; 2 Cor. 3:3, 6, 8).
- D. The Christian life is altogether a life of being anointed by the compound Spirit.

« DAY 2 »

II. If we read 1 John 2:18-27 carefully, we will see that the teaching of the anointing is mainly a matter of teaching us concerning the Divine Trinity:

- A. By the anointing of the all-inclusive, compound Spirit, who is the composition of the Divine Trinity, we know and enjoy the Father, the Son, and the Spirit as our life and life supply (vv. 20, 27).
- B. It is by applying Himself to us as the paint that the compound Spirit teaches us concerning the Triune God and His activities; we also may say that the elements of the compound Spirit teach us the various matters concerning the Triune God and His activities:
 - 1. It is not an outward teaching by words but an inward teaching by anointing, through our inner spiritual consciousness; this teaching by anointing adds the divine elements of the Divine Trinity, which are the elements of the anointing compound Spirit, into our inner being.

2. It is like the repeated painting of some article: the paint not only indicates the color, but also by coat upon coat being added, the elements of the paint are added to the thing painted.
3. It is in this way that the Triune God is transfused, infused, and added into all the inward parts of our being that our inner man may grow in the divine life with the divine elements.
4. The anointing teaches us to abide in the Son and in the Father (v. 24); this is to remain and dwell in the Lord (John 15:4) and to abide in the fellowship of the divine life (1 John 1:2-3, 6-7).
5. We should practice this abiding according to the teaching of the all-inclusive anointing so that our fellowship with God may be maintained.

« DAY 3 »

- C. The Triune God, who is now organically one with us, is teaching us concerning Himself subjectively and experientially; the anointing is the moving of the Triune God becoming our inward enjoyment and experience.
- D. Day by day as we are in the organic union with the Triune God, we enjoy Him, we experience Him, and we live in Him, with Him, and by Him; this living is a constant teaching of the things concerning the Triune God.
- E. First John 2:20 says that we have an anointing, and verse 21 says that we know the truth; actually, the anointing is the moving and working of the truth, which is the reality of the Divine Trinity, especially of the person of Christ (vv. 22-25).
- F. According to verse 22, to deny that Jesus is the Christ is to deny the Father and the Son; this indicates strongly that Jesus, Christ, the Father, and the Son are one, all of whom are the elements, the ingredients, of the all-inclusive compound indwelling Spirit, who is now anointing the inner being of the believers all the time.
- G. In verse 23 John continues, “Everyone who denies the Son does not have the Father either; he who confesses the Son has the Father also”; since the Son and the Father are one and inseparable (Isa. 9:6; John 10:30; 14:7-11), to deny the Son is to be without the Father, and to confess the Son is to have the Father.

« DAY 4 »

- H. In 1 John 2:24 John says that if we let that which was from the beginning, that is, the Word of life (1:1-2), abide in us, we shall abide both in the Son and in the Father:

1. According to John 15:4, when we abide in the Lord, the Lord abides in us; in 1 John 2:24 it says that when the Word of life abides in us, we abide in the Son and in the Father.
 2. Once again, John puts the Father and the Son together as one, for the Father and the Son are one (John 5:43; 4:34; 5:30; 6:38; 7:18; 10:30).
- I. First John 2:25 says, “This is the promise which He Himself promised us, the eternal life”:
1. The singular pronoun He, referring to both the Son and the Father in the preceding verse, indicates that the Son and the Father are one.
 2. As far as our experience of the divine life is concerned, the Son, the Father, Jesus, and Christ are all one.
 3. It is not that only the Son, and not the Father, is the eternal life to us; it is that Jesus, being the Christ as the Son and the Father, is the eternal, divine life to us for our portion.
 4. According to the context of verses 22 through 25, the eternal life is just Jesus, Christ, the Son, and the Father; all these are a composition of the eternal life; hence, the eternal life also is an element of the all-inclusive, compound indwelling Spirit, who moves within us.
- J. The eternal life in verse 25 is the Word of life, and the Word of life is Jesus, Christ, the Father, and the Son; all these items are elements that have been compounded into the compound anointing Spirit:
1. With Jesus we have the incarnation, humanity, and crucifixion; with the Father we have divinity; with Christ we have the anointed One and resurrection; and with the Son we have life.
 2. Therefore, with these elements we have all the ingredients of the compound ointment: divinity, humanity, incarnation, crucifixion, resurrection, and life.

« DAY 5 »

III. We need to be kept from having a living that is in the principle of antichrist (vv. 18, 22), the principle of being against Christ and replacing Christ, the principle of being “anti-anointing,” which is to be “anti” the moving, working, and saturating of the Triune God within us (vv. 20-27; cf. Lev. 14:14-17):

- A. To deny that Jesus is the Christ (1 John 2:22) is related to denying the anointing:
1. The Greek word for Christ is Christos, which means “the anointed One,” and the Greek word for anointing is chrisma; both words are derived from the same root.
 2. Eventually, the anointed One becomes the anointing One; in fact, He even becomes the anointing.

3. To deny that Jesus is the Christ is to deny that He is the anointed One; this is equal to denying the anointing, for after the anointed One enters into us, He becomes the anointing (2 Cor. 1:21).
4. To be an anti-Christ, to be anti-anointing, is to deny the Father and the Son.

« DAY 6 »

- B. If someone denies an aspect of Christ revealed in the Scriptures, that one is following the principle of antichrist, although what he is doing may be done unconsciously and unintentionally; likewise, if someone replaces an aspect of Christ with something that is not of Christ, he is practicing the principle of antichrist.
- C. We all need to apply this word to ourselves and be on the alert lest in any way we follow the principle of antichrist:
1. If we deny an aspect of Christ's person, we are against Him, anti Him; if we have something in our daily living that replaces Christ, we are also against Christ, anti Christ.
 2. If we replace Christ with our own good character and behavior, we are practicing the principle of antichrist; in a practical way, we are against the anointing, anti the moving, working, and saturating of the Triune God within us.
 3. Instead of being anti the anointing, we must live according to the anointing; otherwise, we shall be against Christ, or we shall replace Christ with something else; in our daily life we may replace Christ with many natural, religious, cultural, and ethical things.
 4. We need to repent for replacing Christ with other things; we need to repent for having a daily living that is in the principle of antichrist, that allows culture, religion, ethics, and natural concepts to replace Christ.
- D. We need to pray, "Lord, save us, rescue us, and deliver us from all replacements. Lord, bring us back to Your anointing. We don't want to be anti Christ in any way. We don't want to be anti the anointing. Lord, we want to live and walk by the moving, working, and saturating of the Triune God within us"; this is the revelation of the Bible, and this is also our burden in the Lord's recovery today.

« WEEK 35 — DAY 1 »

Morning Nourishment

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

The anointing is the moving and working of the indwelling compound Spirit, who is fully typified by the anointing oil, the compound ointment, in Exodus 30:23-25...This all-inclusive life-giving Spirit from the Holy One entered into us at the time of our regeneration and abides in us forever (1 John 2:27); by Him the young children know the Father (v. 13) and know the truth (v. 21). (1 John 2:20, footnote 1)

Today's Reading

The Bible reveals clearly that the Triune God, after passing through the process of incarnation, human living, crucifixion, resurrection, and ascension, has consummated in the all-inclusive Spirit, who has come to dwell in our spirit. Hallelujah for the wonderful all-inclusive Spirit dwelling in our human spirit! Our spirit may be a small organ, but this Spirit nonetheless dwells in it.

We may say that we human beings are like transistor radios, and that the receiving apparatus is our human spirit. When our receiver is properly tuned, we enjoy heavenly music. This is an illustration of the enjoyment of the Triune God, who is now the life-giving Spirit dwelling in our regenerated human spirit....It is by our spirit that we touch, enjoy, and experience the all-inclusive Spirit.

According to the Scriptures, we testify strongly that our Lord today is not merely part of the Triune God—He is the embodiment of the entire Triune God, the Son with the Father and as the Spirit.

God's intention is to work Himself into us as our life and our everything to make us His counterpart for the expression of Himself. In order to accomplish this, it was necessary for God to pass through the process of incarnation, human living, crucifixion, and resurrection. When He entered into resurrection, He became the compound, all-inclusive, life-giving Spirit. This Spirit is actually Christos, the anointed One, becoming the life-giving One. When we believed in the Lord Jesus, we received Him into us. The One we received is the anointed One, who through death and resurrection has become the anointing One. Furthermore, this anointing One is the all-inclusive indwelling Spirit. As soon as we believed in Him, He as the Spirit entered our spirit. Now He is within our spirit to anoint us, to "paint" us, with the element of the Triune God. The more this "painting" goes on, the more the element of the Triune God is transfused into our being.

I expect that in the years to come the saints will go forth to preach and teach the wonderful, divine mysteries that are unknown to so many believers today. Many of us will be able to anoint others with the compound Spirit, applying this divine "paint" to them. If we would do this, we need to be "painted" persons, those who are saturated with the anointing. We should be those on whom the paint is "wet," always having a fresh application of the divine paint. Because this painting is taking place all the time, the paint on us should never dry. Then as such painted persons, we should go forth to paint others with the compound, all-inclusive, life-giving Spirit. (Life-study of 1 John, pp. 286-287, 206-207, 209)

The Christian life is altogether a life of being anointed by the compound Spirit. Everything related to the Christian life is wrapped up with this anointing. Here in the anointing of the compound Spirit we have holiness, victory, life, light, power, and real spirituality. The Christian life is a life in the anointing of the all-inclusive life-giving Spirit. Oh, may the Lord open our eyes to see that the Christian life is not a matter of teaching, improvement, adjustment, or correction! The Christian life is absolutely a matter of the compound anointing! (Life-study of Exodus, p. 1766)

Further Reading: Life-study of Exodus, msgs. 164-166; Life-study of 1 John, msgs. 24-25

<< WEEK 35 — DAY 2 >>

Morning Nourishment

1 John 2:24 As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father.

27 ...The anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

According to 1 John 2:24, if we take the Son as the way to reach the Father [John 14:6], eventually we reach both the Son and the Father. In 1 John 2:24 John speaks of abiding both in the Son and in the Father....Here John indicates that we shall abide not only in the destination but also in the way, that is, both in the Son and in the Father. This proves that both the Son and the Father are the destination. Not only is the Father the abiding place, but the Son is also. This means that the Son is both the way and the destination, both the way to enter into the dwelling place and the dwelling place itself. (Life-study of 1 John, p. 199)

Today's Reading

[In 1 John 2:27] the pronouns “Him” (used twice) and “His”...refer to both the Son and the Father. This use of singular pronouns proves strongly that the Son and the Father are one.

It is significant that in these verses the pronoun “they” is not used with respect to the Father and the Son....Nevertheless, the expression “in the Son and in the Father” (v. 24) points to a distinction between the Son and the Father....[However], there is no separation, because the Father and the Son are one. Therefore the Father and the Son are distinct but inseparable.

In verse 27 John says, “You have no need that anyone teach you.” Concerning the indwelling of the Divine Trinity (John 14:17, 23), we do not need anyone to teach us. By the anointing of the all-inclusive compound Spirit, who is the composition of the Divine Trinity, we know and enjoy the Father, the Son, and the Spirit as our life and life supply.

According to 1 John 2:27, the anointing of the all-inclusive compound life-giving Spirit teaches us concerning all things. This is not an outward teaching by words, but an inward teaching by the anointing through our inner spiritual consciousness. This teaching by the anointing adds the divine elements of the Trinity, which are the elements of the anointing compound Spirit, into our inner being. It is like the repeated painting of some article: the paint not only gives color; its elements are also added to the thing painted, coat upon coat. It is in this way that the Triune God is transfused, infused, and added into all the inward parts of our being so that our inner man may grow in the divine life with the divine elements.

According to the context, “all things” refers to all things concerning the Person of Christ related to the Divine Trinity. The teaching of the anointing concerning these things keeps us that we may abide in Him (the Divine Trinity), that is, in the Son and in the Father (v. 24).

In verse 27 John also says that the anointing is true. The anointing within us of the compound Spirit as the composition of the Triune God who is true (1 John 5:20), is a reality, not a falsehood. This can be proved by our actual and practical experience in our Christian life.

John concludes 2:27 with an exhortation to abide in the Triune God. The Greek word translated “abide” is *meno*, a word that means to stay (in a given place, state, relation, or expectancy); hence, abide, remain, and dwell. To abide in Him is to abide in the Son and in the Father. This is to remain and dwell in the Lord (John 15:4-5). It is also to abide in the fellowship of the divine life and to walk in the divine light (1 John 1:2-3, 6-7), that is, to abide in the divine light (1:10). We should practice this abiding according to the teaching of the all-inclusive anointing so that our fellowship with God (1:3, 6) may be maintained. (Life-study of 1 John, pp. 200-201)

Further Reading: Life-study of 1 John, msgs. 23, 26

« WEEK 35 — DAY 3 »

Morning Nourishment

1 John 2:20-23 And you have an anointing from the Holy One....I have not written to you because you do not know the truth, but because you know it and because no lie is of the truth. Who is the liar if not he who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son. Everyone who denies the Son does not have the Father either; he who confesses the Son has the Father also.

In 1 John 2:21 John says, “I have not written to you because you do not know the truth, but because you know it and because no lie is of the truth.” In this verse the word truth is used twice. If we consider verses 20 and 21 together, we shall realize that the anointing surely must have something to do with the truth. Verse 20 says that we have an anointing, and verse 21 says that we know the truth. In this verse the truth is closely related to the anointing. Actually the anointing is the moving and working of the truth, which is the reality of the Divine Trinity, especially of the Person of Christ (vv. 22-25). (Life-study of 1 John, p. 185)

Today's Reading

In [1 John 2:20-22] we have four crucial matters: the anointing, the truth, Jesus being the Christ, and the Father and the Son. The anointing teaches us the truth, the truth is that Jesus is the Christ, and Jesus being the Christ is a matter that includes the Father and the Son. According to verse 22, to deny that Jesus is the Christ is to deny the Father and the Son. If we deny that Jesus is the Christ, this means that we deny the Father and the Son. This indicates strongly that Jesus, Christ, the Father, and the Son are one.

The fact that to deny Jesus being the Christ equals denying the Father and the Son implies the thought that Jesus, Christ, the Father, and the Son are all one, all of whom are the elements, the ingredients, of the all-inclusive compound indwelling Spirit, who is now anointing the believers all the time. In this anointing, Jesus, Christ, the Father, and the Son are all anointed into our inner being.

In verse 22 John indicates that to deny that Jesus is the Christ is equal to denying the Father and the Son. Here John regards Jesus, Christ, the Father, and the Son as one. Surely Jesus and Christ are one. But if we deny that Jesus is the Christ, we deny the Father and the Son. This indicates strongly that the Father and the Son are one with Jesus and Christ. Since the Father and the Son are one with Christ and since Jesus and Christ are one, Jesus, Christ, the Father, and the Son are all one.

In verse 23 John continues, “Everyone who denies the Son does not have the Father either; he who confesses the Son has the Father also.” Since the Son and the Father are one (John 10:30; Isa. 9:6), to deny the Son is to be without the Father, and to confess the Son is to have the Father. To deny the Son here refers to the heresy that denies the deity of Christ, not confessing that the man Jesus is God.

In 1 John 2:23 John first says that anyone who denies the Son does not have the Father either. If the Son and the Father were not one, how could those who deny the Son not have the Father? In this verse John goes on to say that he who confesses the Son has the Father also. Whoever denies the Son has neither the Son nor the Father. But whoever confesses the Son has both the Son and the Father. Both the negative side and the positive side of this verse indicate that the Son and the Father are inseparable. Because the Father and the Son are one, we cannot separate the Son from the Father nor the Father from the Son.

I would call your attention to the words “either” and “also” in verse 23. John says that whoever denies the Son does not have the Father either. Then he says that whoever confesses the Son has the Father also. These words indicate that the Father and the Son are one and inseparable. Therefore, to deny the Son is to deny both the Son and the Father, and to confess the Son is to confess both the Son and the Father. (Life-study of 1 John, pp. 186, 188-190)

Further Reading: Life-study of 1 John, msg. 22

« WEEK 35 — DAY 4 »

Morning Nourishment

1 John 2:24-25 ...If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father. And this is the promise which He Himself promised us, the eternal life.

In 1 John 2:24 John says that if we let that which was from the beginning, that is, the Word of life [1:1-2], abide in us, we shall abide both in the Son and in the Father. This indicates that the Word of life is actually the Son and the Father.

Notice that here John speaks of our abiding in the Son and in the Father. In John 15:4 the Lord Jesus says, “Abide in Me and I in you.” This verse speaks of a mutual abiding: we abide in the Lord, and the Lord abides in us. But in 1 John 2:24 John refers to the Word of life abiding in us, and says that if the Word of life abides in us, we abide in the Son and in the Father. By this we see that the Word of life is actually the Lord Himself. According to John 15:4, when we abide in the Lord, the Lord abides in us. Here it says that when the Word of life abides in us, we abide in the Son and in the Father. Once again, John puts the Father and the Son together as one, for the Father and the Son are one. (Life-study of 1 John, pp. 190-191)

Today's Reading

The New Testament does not separate the Father and the Son. Especially in the Gospel of John we see that the Son is always one with the Father. The Son came in the name of the Father (John 5:43). Furthermore, the Son did not do His own work and will, He did not speak His own word, He did not seek His own glory, and He did not express Himself (John 4:34; 5:30; 6:38; 7:18). Rather, He always did the Father's work and will, spoke the Father's word, sought the Father's glory, and expressed the Father. The Son was one with the Father and could not be separated from the Father; neither could the Father be separated from the Son. Hence, in this Epistle John emphasizes strongly the fact that if we have the Son, we have the Father. But if we do not have the Son, we do not have the Father. This indicates that the Father and the Son truly are one (John 10:30).

In 1 John 2:25 John continues, “And this is the promise which He Himself promised us, the eternal life.” The singular pronoun “He,” referring to both the Son and the Father in the preceding verse, indicates that the Son and the Father are one. As far as our experience of the divine life is concerned, the Son, the Father, Jesus, and Christ are all one. It is not that only the Son and not the Father is the eternal life to us. It is that Jesus being the Christ as the Son and the Father is the eternal life to us for our portion.

According to the context of verses 22 through 25, the eternal life is just Jesus, Christ, the Son, and the Father. All these are a composition of the eternal life. Hence, the eternal life is also an element of the all-inclusive, compound, indwelling Spirit who moves within us.

The eternal life in verse 25 is the Word of life, and the Word of life is Jesus, Christ, the Father, and the Son. Here we have six matters: Jesus, Christ, the Father, the Son, the Word of life, and eternal life. From the Bible, especially from 1 John, we know that Jesus is the Christ, that Christ equals the Father and the Son, and that this One is also the Word of life and the eternal life.

Together Jesus, Christ, the Father, the Son, the Word of life, and eternal life are a divine compound. All these six are elements that have been compounded into a single ointment. In Jesus we have humanity, with the Father we have divinity, and with Christ we have the anointed One. With Jesus we have the incarnation, with Christ we have the resurrection, and with the Son we have life. Therefore, with these elements we have all the ingredients of the compound ointment: divinity, humanity, incarnation, crucifixion, resurrection, and life. (Life-study of 1 John, pp. 191-192)

Further Reading: Life-study of 1 John, msg. 26

<< WEEK 35 — DAY 5 >>

Morning Nourishment

1 John 2:18 Young children, it is the last hour; and even as you heard that antichrist is coming, even now many antichrists have come; whereby we know that it is the last hour.

22 Who is the liar if not he who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.

The Greek prefix anti has two main meanings. First, it means against; second, it means in place of, or instead of. This indicates that an antichrist is against Christ and also replaces Christ with something else. To be an antichrist is, on the one hand, to be against Christ; on the other hand, it is also to have something instead of Christ, something that replaces Christ. By this we see that the principle of antichrist involves denying what Christ is. This is to be anti-Christ, against Christ. Of course, whenever someone denies what Christ is, automatically that person will replace Christ with something else. Hence, an antichrist is both against Christ and is one who replaces Christ.

We must be careful never to deny anything of what Christ is. We should never deny any part, any aspect, or any item of Christ's Person. To deny any aspect of Christ's Person is to practice the principle of antichrist. (Life-study of 1 John, pp. 272-273)

Today's Reading

Whenever someone denies that Jesus is the anointed One and thereby denies that He is the anointing One, this person also denies the anointing. Now we need to see that to deny the anointing is to be anti-anointing, the accurate meaning of the title antichrist. Antichrist, therefore, means anti the anointing.

According to 1 John 2:22, the antichrist is the one who denies that Jesus is the Christ. To deny that Jesus is the Christ is to deny that He is the anointing One....What is the antichrist? The antichrist is someone who is anti-anointing. Furthermore, according to verse 22, to be an antichrist, to be anti-anointing, is to deny the Father and the Son. We may not be anti the anointing in this way, yet we have to admit that often we disobey this inner anointing.

One subtlety of the enemy is to deny certain aspects of Christ and thereby restrict Him and make Him no longer all-inclusive. Another subtlety is to deny that the Triune God is subjective to us for experience and enjoyment and to present the Divine Trinity merely as an objective doctrine for religion....But the Bible reveals that the Triune God is not merely the object of our faith; He is subjective to us, dwelling in us to be our life and life supply. Daily, even hourly, we need to experience Him and enjoy Him in this way. This is confirmed by the word concerning the enjoyment of the Triune God in 2 Corinthians 13:14.

In our experience today, our Lord is the Spirit as the reality of the Son with the Father to be our life for our enjoyment. Realizing that He is such a wonderful One, we do not care for dead doctrines, vain religion, or meaningless rituals. Our concern is to have the daily experience and enjoyment of the Triune God.

To deny that Jesus is the Christ is related to denying the anointing. However, due to the problem of language, we may not realize that Christ is related to the anointing. The Greek word for Christ is Christos, which means the anointed one, and the Greek word for anointing is chrisma. Both words are derived from the same root. Now we must go on to see that Christ as the anointed One becomes the anointing. Because He is the anointed One, He has an abundance of ointment with which to anoint us. Eventually, the anointed One becomes the anointing One. In fact, He even becomes the anointing. To deny that Jesus is the Christ is to deny that Jesus is the anointed One. Moreover, to deny the anointed One means to deny the anointing. Therefore, to deny the Christos is to deny the chrisma. Whenever someone denies that Jesus is the Christos, that one denies that Jesus is the anointed One. This is equal to denying the anointing, for after the anointed One enters into us, He becomes the anointing. (Life-study of 1 John, pp. 206, 286-287, 205)

Further Reading: Life-study of 1 John, msgs. 31-32

<< WEEK 35 — DAY 6 >>

Morning Nourishment

2 Cor. 1:21 But the One who firmly attaches us with you unto Christ and has anointed us is God.

2 John 7 For many deceivers went out into the world, those who do not confess Jesus Christ coming in the flesh. This is the deceiver and the antichrist.

If someone denies an aspect of Christ revealed in the Scriptures, that one is following the principle of antichrist, although what he is doing may be done unconsciously and unintentionally. Likewise, if someone replaces an aspect of Christ with something that is not of Christ, he is also practicing the principle of antichrist. (Life-study of 1 John, p. 293)

Today's Reading

We all need to apply this word to ourselves and be on the alert lest in any way we follow the principle of antichrist. If we deny an aspect of Christ's Person, we are against Him, anti Him. If we have something in our daily living that replaces Christ, we also are against Christ, anti Christ. To be anti Christ is both to be against Christ and to replace Christ with something else. If we replace Christ with our own good character and behavior, we are practicing the principle of antichrist. In a practical way, we are against the anointing, anti the moving, working, and saturating of the Triune God within us. Instead of being anti the anointing, we must live according to the anointing. Otherwise, we shall be against Christ or we shall replace Christ with something else.

Do you realize that we may follow the principle of antichrist in our daily living? We may replace Christ with things of our culture and our natural life....To replace Christ in this way is to practice the principle of antichrist.

The Epistle of 1 John is on the fellowship of the divine life. This means that this Epistle is concerned with the enjoyment and experience of the Triune God. The divine fellowship is a matter of enjoying the Divine Trinity, for the divine life is actually the Triune God Himself. Hence, when we speak of the fellowship of the divine life, we actually mean the experience and enjoyment of the Triune God. We have seen that this fellowship, this enjoyment, is carried out by the anointing within us (2:27). The anointing is the moving, the working, of the Triune God in us to saturate us with Himself and make Him everything to us. I believe that this thought was in the heart of the apostle John as he was writing this book.

On the one hand, traditional theology may deny certain aspects of what Christ is. On the other hand, this theology may make the Triune God mostly a doctrine that is not related to our daily Christian life. Therefore, this theology may be according to the principle of antichrist in that it either denies something of what Christ is or replaces Christ with something else. Christ may be replaced with religion, culture, improved character, or good behavior.

But what is the situation with us? Perhaps doctrinally we do not deny anything of Christ's Person. But in our daily life we may replace Christ with many natural, religious, cultural, and ethical things. We may replace Christ with our thinking and habits, with our cultural standards, with our religious tradition, and with our ethical concepts, none of which has anything to do with the anointing. In this sense, we may be according to the principle of antichrist. Although we are not against Christ, we may be anti Christ in the sense of replacing Christ with other things, even the good things of religion, culture, and ethics.

We need to repent for replacing Christ with other things. We need to repent for having a daily living that is in the principle of antichrist, that allows culture, religion, ethics, and natural concepts to replace Christ. We need to pray, "Lord, save us, rescue us, and deliver us from all replacements. Lord, bring us back to Your anointing. We don't want to be anti Christ in any way. We don't want to be anti the anointing. Lord, we want to live and walk in, with, through, and by the anointing. We want to live and walk by the moving, working, and saturating of the Triune God within us." This is the revelation of the Bible, and this is also our burden in the Lord's recovery today. (Life-study of 1 John, pp. 295-297)

Further Reading: Life-study of 1 John, msg. 33; The Christian Life, ch. 8

« WEEK 35 — HYMN »

Hymns, #266

1

Divine anointing in me dwelleth,
And it teaches me all things;
It ever leads me in the Lord to live
And to me His presence brings.
In my spirit the anointing dwells,
O the anointing dwells and teaches everything;
In my spirit the anointing dwells
And ever teaches everything.

2

It is the moving of the Spirit
Gracious as the ointment pure;
'Tis based upon the sprinkling of the blood,
And it ever shall endure.

3

With God's own essence it anoints me,
God to know subjectively,
That I may have His very element
Fully saturating me.

4

'Tis by this inner life-anointing
I in fellowship may move;
In God, the light of truth, I'm walking,
And the love of grace I prove.

WEEK 36 — OUTLINE

The Incense

Scripture Reading: Exo. 30:34-38; Psa. 141:2; Rev. 5:8; 8:3-5

« DAY 1 »

I. The holy anointing oil (Exo. 30:23-25) signifies Christ as the all-inclusive Spirit coming to us from God, whereas the incense (v. 35) signifies Christ going to God from us; this is a divine traffic in two directions:

- A. The anointing brings God to us in Christ and through Christ for our participation in the divine element.
- B. The incense is our going to God with Christ and as Christ in prayer for God's enjoyment (John 14:13-14; 15:16; 16:23-24, 26).
- C. This traffic has much to do with our Christian experience, which is a matter of God's coming to us in Christ and our going to God in Christ and with Christ.

« DAY 2 »

II. The incense consisted of five ingredients (Exo. 30:34-35):

- A. The three spices signify the Triune God in resurrection, and the addition of pure frankincense, making the number of ingredients four, signifies the humanity of Christ.
- B. Each of the three spices signifies the death of Christ (v. 34):
 1. Stacte, a kind of myrrh, a resinous gum produced by a tree, signifies the sweet death of Christ's generating life (signified by the plant life—John 12:24).
 2. Onycha, the shell of a small animal that grows in the marshes of the Red Sea, signifies the death of Christ with His redemptive life (signified by the animal life—1:29).
 3. Galbanum, also a resinous gum from a tree, signifies the powerful death of Christ's generating life.
 4. The second of the spices, being of the animal life, signifies that the second of the Godhead was slain to accomplish redemption.
 5. The three spices indicate that Christ's death in His generating life and His redeeming life has three functions: to generate us as sons of God, to redeem us from the fall, and to expel the serpent, the Devil (cf. 12:24; 1 Pet. 1:18-19; Heb. 2:14).
- C. The fourth ingredient, frankincense, is a white resinous gum, signifying the sweet resurrection of Christ (Phil. 3:10).

« DAY 3 »

- D. The three spices and the frankincense are seasoned with salt (Exo. 30:35), making the ingredients five, the number five signifying responsibility (Matt. 25:2):
1. In typology salt signifies the killing power and preserving power of Christ's death (Mark 9:50).
 2. The seasoning of the four ingredients of the incense with salt signifies that our prayer needs to be "salted" by the cross so that all the impurity and bias within us may be killed.
- E. According to Exodus 30:35-36, the incense must be salted, beaten, and burned:
1. Beating the incense and putting it before the Testimony in the Tent of Meeting signify the blending of Christ's sweet death and His fragrant resurrection and the offering of His death and resurrection to God on the incense altar as a base for the intercession of Christ and His members (Rom. 8:34).
 2. In order to have Christ as the incense to offer to God as a sweet-smelling fragrance, we need the genuine experiences of Christ with all the ingredients of the incense, and these experiences must be salted, beaten, and burned.

« DAY 4 »

III. In both the Old Testament and the New Testament, incense signifies our prayer (Psa. 141:2; Rev. 5:8):

- A. In particular, the incense refers to the resurrected and ascended Christ with all His work, fruits, and merit—all that He is, all that He has accomplished, and all that He does (Eph. 1:7, 19-23; Heb. 7:25).
- B. In Revelation 5:8 the bowls are the saints' prayers, whereas the incense is Christ added to the saints' prayers.
- C. In 8:3 incense signifies Christ with all His merit added to the prayers of the saints so that the saints' prayers offered upon the golden altar might be acceptable to God:
1. Prayer with Christ as the incense is actually Christ Himself ascending to God; this is a sweet-smelling fragrance to God.
 2. This kind of prayer simultaneously satisfies God with a sweet fragrance and carries out God's economy, God's administration (v. 3).
 3. The smoke of the incense indicates that the incense is burned and ascends to God with the prayers of the saints (v. 4):
 - a. This implies that the prayers of the saints become effective and are acceptable to God.
 - b. The smoke indicates that the saints' prayers are effective because Christ has been

added to them as incense; it is the incense, not the saints' prayers, that causes the smoke to rise.

- c. The smoke of the incense goes up with the prayers of the saints to the throne of God, and the prayers are answered (vv. 3, 5).

« DAY 5 »

4. The incense typifies the resurrected and ascended Christ, the unique One who is received by God and acceptable to Him; thus, He becomes a sweet savor to God (vv. 3-4).
5. Since the incense signifies Christ, to burn the incense means to pray Christ; God's desire is that when we pray, we pray Christ.

IV. The two altars—the bronze altar and the golden incense altar—are closely related in our spiritual experience (Exo. 40:5-6; 30:6-10, 26-28):

A. We need to see how the two altars—the bronze altar and the golden altar—are connected:

1. The two altars are connected by the anointing (vv. 26-28):
 - a. The anointing signifies God's move.
 - b. According to God's move, the golden altar and the bronze altar are connected.
2. The two altars are connected by the blood of the sin offering (Lev. 16:18; 4:7):
 - a. On the Day of Expiation, the most important sin offering was offered.
 - b. After the blood of this offering was shed, the blood was brought from the bronze altar and was applied to the four horns of the incense altar.
 - c. The expiating blood connected the two altars.
3. The two altars are connected by the fire that burned the offerings (6:13; 16:12):
 - a. The only fire that could be used to burn the incense was the fire from the bronze altar, the fire that had come down from the heavens.
 - b. No strange fire was allowed to be on the incense altar for the burning of the incense (10:1-11).

B. We need to have the burning and the ascending both from the bronze altar and from the golden incense altar (1:17b; 23:18; 16:12-13; Exo. 40:26-27):

1. Both from the burning on the bronze altar and from the burning on the golden incense altar a sweet savor ascends to God for His satisfaction.

« DAY 6 »

2. At the bronze altar we have the sweetness of Christ in His death for our redemption, termination, and replacement; at the golden incense altar we have the sweetness of Christ in His resurrection and ascension for our acceptance.

- C. When we pray at the golden incense altar, there should 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 (Lev. 10:1).
 2. To have strange incense in our prayer is to have prayer that is not related to Christ (Exo. 30:9a).
 3. When we are one with the Lord at the incense altar, interceding for others and for the Lord's interests, our prayer is a fragrant incense to God (v. 7; 40:26-27).

<< WEEK 36 — DAY 1 >>

Morning Nourishment

Exo. 30:34-35 ...Jehovah said to Moses, Take fragrant spices—stacte and onycha and galbanum—fragrant spices with pure frankincense; there shall be an equal part of each; and you shall make of it incense, a fragrant compound according to the work of a compounder, seasoned with salt, pure and holy.

Toward the end of the section concerned with the revelation of the tabernacle two things are described: the anointing oil and the incense. I believe that in the foregoing messages we have considered thoroughly the matter of the anointing oil. We have seen that this oil is a fine and all-inclusive type of Christ being the all-inclusive life-giving Spirit. As the life-giving Spirit, Christ not only comes to us from God, but He is also God coming to us. His coming is not only from God but also with God, for Christ comes as God. Eventually, this coming One passed through death and resurrection and has become the all-inclusive life-giving Spirit. There is a divine traffic in this universe that moves in two directions. The coming of God to us in Christ is the first direction of this divine traffic. With the incense we have the other direction of this divine traffic, Christ going from us to God. Therefore, the anointing oil is Christ as God coming to us from God, and the incense is Christ going from us to God. It is important that we all see this two-way traffic. (Life-study of Exodus, p. 1777)

Today's Reading

This traffic has much to do with our Christian experience. Do you know what our Christian experience is? It is God coming to us in Christ and our going to God in Christ and with Christ. God's coming to us is a matter of the anointing, and our going to God is a matter of prayer. This divine traffic is the proper Christian experience. In particular, our going to God in Christ requires experience.

If we would enter into God's presence, we must first come to the bronze altar. Then we must spend time at the showbread table and the lampstand. The lampstand will eventually guide us to the Ark, where God meets with us on the propitiatory cover. Now we are in the presence of God. The outcome of being in His presence is the prayer that is Christ ascending to God as incense.

Have you ever paid careful attention to these two pictures in Exodus 30, the one of the ointment and the other of the incense? The significance of these pictures is tremendous. The significance here is that of two-way traffic, the coming and the going. As we have pointed out, the ointment is coming to us, and the incense is going to God. Christ as the Spirit coming to us is the ointment, and Christ ascending from us to God is the incense. The ointment is toward us; the incense is toward God. The ointment is for us to enjoy, and the incense is for God's enjoyment. We should not think that the incense is for our enjoyment. If we try to enjoy it ourselves, we shall be cut off. Exodus 30:38 speaks clearly concerning this: "Whoever shall make any like it, to smell it, shall be cut off from his people." Incense is absolutely and entirely for God. However, there is an enjoyment for us, and this enjoyment is the ointment, the compound Spirit. We have emphasized the fact that with the ointment the priests and all the parts of the tabernacle were anointed. This is our portion. The incense is God's portion. The ointment is Christ for us; the incense is Christ for God.

In our experience we should not only have one-way traffic. This means that we should not only have Christ coming to us but also have Christ going back to God. We need to have two-way traffic, God coming to us through Christ and our going to God through Christ. We should complete the circuit by burning the incense. Therefore, we need the anointing ointment, and we need the burning of the incense as well. God anoints us with the ointment, and we burn the incense to God...We shall [now] consider in detail the elements of the incense. (Life-study of Exodus, pp. 1777, 1784-1785)

Further Reading: Life-study of Exodus, msg. 167; Truth Lessons—Level Three, vol. 1, Isn. 20

« WEEK 36 — DAY 2 »

Morning Nourishment

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

Without adequate spiritual experience, we shall not be able to understand the type of the incense or interpret it. This type is actually very strange, more strange than that of the anointing oil. The incense is strange because its three spices—stacte, onycha, and galbanum—are unusual. Even the words themselves are not common. Rather, they are peculiar words used to refer to unusual things.

In [Exodus 30:34] the Lord twice speaks of fragrant spices. Stacte, the first of these spices, is a resinous gum used as the purest myrrh, a myrrh that is edible....In particular, it [is a kind of myrrh that] can heal the throat and reduce excess saliva. It is an edible medicine. However, the other two spices, onycha and galbanum, are not edible. (Life-study of Exodus, pp. 1777-1778)

Today's Reading

The three fragrant spices signify the Triune God in resurrection (the number three signifies both the Triune God and resurrection), and the addition of pure frankincense, making the number of ingredients four, signifies the humanity of Christ....The compounding of the four ingredients into one incense signifies the mingling of God with man, of divinity with humanity, in Christ as the incense. Each of the three spices signifies the death of Christ, as follows: (1) stacte, a kind of myrrh, a resinous gum produced by a tree, signifies the sweet death of Christ's generating life (signified by the plant life—John 12:24); (2) onycha, the shell of a small animal that grows in the marshes of the Red Sea, signifies the death of Christ with His redemptive life (signified by the animal life—John 1:29); and (3) galbanum, also a resinous gum from a tree, signifies the powerful death of Christ's generating life. The disagreeable and offensive odor of galbanum strengthened the fragrance of the other spices and caused the fragrance of the incense to remain and endure. Galbanum was used to repel noxious insects and poisonous reptiles, including serpents. The second of the spices, being of the animal life, signifies that the second of the Godhead was slain to accomplish redemption. Hence, the three spices indicate that Christ's death in His generating life and His redeeming life has three functions: to generate us as sons of God, to redeem us from the fall, and to expel the serpent, the Devil (cf. John 12:24; 1 Pet. 1:18-19; Heb. 2:14). The fourth ingredient, frankincense, is a white resinous gum, signifying the sweet resurrection of Christ. The three spices and the frankincense are seasoned with salt (Exo. 30:35), making the number of ingredients five, the number five signifying responsibility (Matt. 25:2). (Exo. 30:34, footnote 1)

With the ointment and incense we see the Triune God, divinity, humanity, and Christ's death and resurrection. In both we see divinity mingled with humanity. In both we see the Triune God in man passing through death and coming forth in resurrection. In both we have the numbers three and four signifying divinity and humanity. With the incense the three spices signify Christ's death for generating and redeeming, and the frankincense signifies His resurrection. This means that with the incense we have a picture of the wonderful person of Christ. The incense is nothing less than Christ Himself with all the process through which He has passed and with all He has accomplished.

With the composition of both the anointing oil and the incense the principle is nearly the same. However, the anointing oil is for God's coming to us, and the incense is for our going to God. In the anointing we have the Trinity, divinity, humanity, and the death and resurrection of Christ. In the incense we also have the Trinity, divinity, humanity, and Christ's death and resurrection. (Life-study of Exodus, pp. 1789-1790)

Further Reading: Life-study of Exodus, msg. 169; CWWL, 1969, vol. 1, "How to Meet," ch. 18

<< WEEK 36 — DAY 3 >>

Morning Nourishment

Exo. 30:36 And you shall beat some of it very fine, and put some of it before the Testimony in the Tent of Meeting, where I will meet with you; it shall be to you most holy.

Mark 9:50 Salt is good, but if the salt becomes unsalty, with what will you restore its saltiness? Have salt in yourselves and be at peace with one another.

The unlimitedness of Christ is indicated by the fact that no measurements are given for the stacte, onycha, galbanum, and frankincense. We are simply told that there were to be equal parts, or portions, of each element used to make the incense.

Salt in Exodus 30:35 signifies the effectiveness of Christ's death. This salt kills negative things and also functions as a preservative (Lev. 2:13). In salt there is corruption-killing power. In typology salt signifies the preserving power of the death of Christ and also its killing power.

The elements of the incense are tempered together with salt. The anointing ointment is tempered with the olive oil, the Holy Spirit. But the incense is tempered with salt, the cross of Christ. (Life-study of Exodus, p. 1800)

Today's Reading

If we would experience the Christian life in a finer way, we shall learn that our prayer must be thoroughly salted...[with the] element [of] the cross. God's coming to us is not a matter of the daily working of the cross. Rather, His coming is altogether in the oil, in the Spirit. However, our going to God requires the cross. We need the cross all the time. The salt here signifies the cross of Christ, His killing death. We need to experience the killing death of Christ in our prayer. I can testify that I have much experience of this. If my motive, intention, and heart are not pure, I am not able to pray. Furthermore, if my spirit has some kind of bias, I cannot pray either. In order to pray, my spirit must be without bias, and my motive and intention must be pure. To be pure in this way requires salt; it requires the cross.

Young people may realize that if they commit sins, they will find it very difficult to pray. But as we grow in the Lord and come to a finer stage in the spiritual life, we shall see that even a little bias in our spirit can keep us from praying properly. It is not necessary to sin in order to have your prayer hindered. Even a small amount of bias in your spirit can hinder your prayer. You may still pray if you have bias in your spirit, but deep within you may realize that this is not the kind of prayer the Lord desires. I dare not say whether or not the Lord will answer a prayer that issues from a biased spirit. However, I am assured that this is not the kind of prayer He desires.

I also know that such prayer does not have a pleasant fragrance to Him. Instead, He finds the odor of that kind of prayer very offensive. Many times our prayer has been altogether offensive and unpleasant to the Lord's sense of smell. I believe that those saints with experience can endorse this word and say amen to it. From their experience they know that prayer which issues from impure motives or from bias in our spirit is offensive to the Lord.

Do you intend to pray? As you are about to pray, you need to be crossed out. Your natural being, your natural way, your natural thought, your natural desire, your natural preference, your natural choice—all must be crossed out. (Life-study of Exodus, pp. 1792-1793)

According to Exodus 30:35-36, the incense must be salted, beaten, and burned. Beating the incense and putting it before the Testimony in the Tent of Meeting signify the blending of Christ's sweet death and His fragrant resurrection and the offering of His death and resurrection to God on the incense altar as a base for the intercession of Christ and His members. In order to have Christ as the incense to offer to God as a sweet-smelling fragrance, we need the genuine experiences of Christ with all the ingredients of the incense, and these experiences must be salted, beaten, and burned. (Exo. 30:36, footnote 1)

Further Reading: Life-study of Exodus, msg. 168; Lessons on Prayer, chs. 13, 16

« WEEK 36 — DAY 4 »

Morning Nourishment

Rev. 5:8 ...Each having a harp and golden bowls full of incense, which bowls are the prayers of the saints.

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.

Most Christians, including those who have been in the Lord's recovery for many years, still do not have much knowledge of what genuine prayer is. Furthermore, we may not have much experience of genuine prayer. We thank the Lord that sometimes our prayer is genuine....For the most part, our prayers have been natural.

Both in the Old Testament and in the New Testament incense signifies our prayer. In the Psalms the saints' prayer is likened to incense that is offered to God and ascends to Him (Psa. 141:2). However, incense is not actually for offering; it is for ascending....According to the Bible, prayer is not an offering; it is an incense that ascends to God. (Life-study of Exodus, pp. 1778-1779)

Today's Reading

Some say that the incense in Revelation 8 refers to the merits of Christ. This is so, but it refers even more to the resurrected Christ. It includes His merits, all that He is, all that He has accomplished, and all that He does. The resurrected Christ with all His work and fruits is the incense. As long as we receive the redemption of the blood and are in the termination of the cross, the Christ in us is joined with us. Then when we pray, it is Christ who prays. At such a time our prayer is the expression of Christ. As a result, before God these prayers are the incense which is acceptable to God and will be answered by God. (Lessons on Prayer, p. 163)

In Revelation 5:8 the bowls are the saints' prayers brought to God by the angelic elders (cf. 8:3-4), whereas the incense is Christ added to the saints' prayers....That in their worship to God the twenty-four angelic elders are holding the golden bowls full of incense shows that they, as priests, are ministering to God by bringing the saints' prayers to Him. (Rev. 5:8, footnote 1)

Incense signifies Christ with all His merit to be added to the prayers of the saints that the saints' prayers offered upon the golden altar might be acceptable to God. (Rev. 8:3, footnote 4)

The incense we burn at [the incense] altar is Christ Himself....A deep matter such as the burning of the incense can only be understood by experience. When you reach the point where you have this experience, you will see that your experience is exactly portrayed by the type of the incense in Exodus 30. You go to God in prayer, and your prayer is your going to God. Furthermore, this going to God is Christ. This is your prayer, a sweet-smelling fragrance to God. The prayer that ascends to Him as a sweet-smelling fragrance is God's administration and carries out God's plan. God has no other way to carry out His economy.

If we persist in seeking the Lord, eventually our experience will bring us into the realization of the fact that our prayer is simply Christ Himself. Our prayer is Christ, and it is also our going to God in Christ, with Christ, and even as Christ. This kind of prayer not only satisfies God with a sweet-smelling fragrance, but simultaneously carries out God's administration. (Life-study of Exodus, p. 1782)

The smoke of the incense indicates that the incense is burned and ascends to God with the prayers of the saints. This implies that the prayers of the saints become effective and are acceptable to God. In other words, smoke indicates that the saints' prayers are effective because Christ has been added to them as incense. The smoke of the incense goes up with the prayers of the saints to the throne of God, and the prayers are answered....It is incense, not the saints' prayers, that causes the smoke to rise. In our prayers we need to have Christ as the incense with the smoke that rises. (The Conclusion of the New Testament, p. 4277)

Further Reading: The Conclusion of the New Testament, msg. 420

« WEEK 36 — DAY 5 »

Morning Nourishment

Lev. 16:12-13 And he shall take a censer full of coals of fire from the altar before Jehovah, with his hands full of finely ground fragrant incense, and bring it inside the veil. And he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the expiation cover that is over the Testimony, so that he does not die.

To burn the incense actually means to pray Christ. The incense typifies the resurrected and ascended Christ, the unique One who is received by God and acceptable to Him. Thus, He becomes a sweet savor to God. This savor, as the incense, should be in our prayer. Since the incense signifies Christ, to burn the incense means to pray Christ. God's desire is that when we pray, we pray Christ. (The Conclusion of the New Testament, p. 4277)

Today's Reading

Exodus 30:27 and 28 say that both the altar of incense and the altar of burnt offering were anointed with the holy anointing oil...Exodus 30:26-28 says, "And with it you shall anoint the Tent of Meeting and the Ark of the Testimony, and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, and the altar of burnt offering with all its utensils, and the laver and its base." Notice that the sequence in these verses is the tabernacle, the Ark, the table, the lampstand, the altar of incense, and the altar of burnt offering. Thus, the anointing connects the two altars.

The anointing signifies God's move. According to God's move, therefore, the incense altar and the altar of burnt offering are connected. The anointing is the connecting element.

The altars were also connected by the blood of the sin offering offered for propitiation, or atonement, on the Day of Atonement. The Day of Atonement, or as we would prefer to translate it, the Day of Expiation, occurred once a year. On that day the most important sin offering was offered. After the blood of this offering was shed, it was brought from the altar into the Holy Place and applied to the four corners of the incense altar. A portion of the blood was also brought into the Holy of Holies, and the remainder was poured out around the altar in the outer court.

Furthermore, the two altars were connected by the fire that burned on the altar in the outer court. If we read the Old Testament carefully, we shall see that no strange fire was allowed to be on the incense altar for the burning of the incense. Rather, the only fire that could be used to burn the incense was the fire from the altar of burnt offering, the fire which had come down from the heavens...The heavenly fire, the fire that came from God, that was used to burn the offerings on the altar of burnt offering was also used to burn the incense on the incense altar. By this we see that the fire that burned the offerings was also an element that linked these two altars.

From both the burning on the offering altar and from the burning on the incense altar a sweet savor ascended to God for His satisfaction. There was a difference, however, between these two kinds of burnings. The burning on the offering altar was a burning of judgment, but the burning on the incense altar was a burning of acceptance.

These two kinds of burning and ascending reflect each other. In particular, the first kind of sweet savor, that from the altar of burnt offering, is reflected in the second, that from the incense altar. The sweet savor ascending to God from the altar of burnt offering is reflected in the savor that ascended to Him from the incense altar. Here in these two kinds of sweet savor we have the sweetness of Christ in His death at the offering altar and the sweetness of Christ in His resurrection and ascension at the incense altar. The fragrance of Christ in His resurrection and ascension is for our acceptance. By these three elements—the anointing, the blood, and the fire—the two altars are connected. (Life-study of Exodus, pp. 1620-1621)

Further Reading: CWWL, 1969, vol. 1, "How to Meet," ch. 19; CWWL, 1966, vol. 1, "The Priesthood," ch. 15

« WEEK 36 — DAY 6 »

Morning Nourishment

Exo. 30:7 And Aaron shall burn on it fragrant incense; every morning when he dresses the lamps he shall burn it.

40:26-27 Then he put the golden altar in the Tent of Meeting before the veil, and he burned fragrant incense on it, as Jehovah had commanded Moses.

According to Exodus 20:24-26, the altar and sacrifices for the worship of God indicate that in order to worship God fallen man must be redeemed, terminated, and replaced. God requires man to worship Him through an altar and with a sacrifice. Furthermore, the one who worships God must lay his hand on the head of the sacrifice and thereby identify himself with it. The sacrifice is then slain and placed on the altar. All this indicates that fallen man needs to be redeemed, terminated, and replaced by Christ with His cross. We are redeemed and terminated by the altar, but we are replaced by Christ. (Life-study of Exodus, p. 830)

Today's Reading

Before we can appreciate these matters, we need to realize that we are sinners and that our case is hopeless. If we were not sinners, there would have been no need for God to redeem us. If we were not hopeless, God would not require that we be terminated and replaced. The fact that we need redemption, termination, and replacement indicates that we are sinful and hopeless.

The altar and the sacrifices imply redemption, termination, and replacement....Whenever I read of the altar and the sacrifices, I see Christ, my replacement, with His cross. Now I can say, "Praise the Lord that even though I am sinful, I have been redeemed, and even though I am hopeless, I can be terminated and replaced. Lord, I thank You that the process of being replaced by You is still going on, and one day it will be completed. The time is coming when I shall be fully replaced by You." (Life-study of Exodus, pp. 830-831)

Regarding the incarnated Triune God, there are two main consummations....The first consummation is the first altar—the bronze altar for the offering of all the sacrifices (Christ in His crucifixion) to solve all the problems of man before God.

The second altar is the golden altar of incense (Christ in His ascension) for God's acceptance of the redeemed sinners (Psa. 84:3). When we experience Christ in His ascension, we have a place of rest, and we sense that we are at home. At the first altar we have a nest, and at the second altar we have a resting place in the house of God. (Life-study of the Psalms, pp. 384-385)

In type, to offer strange incense is to pray something that is not Christ or is not related to Christ (cf. footnote 1 on Exo. 30:7), and to use strange fire (Lev. 10:1) is to pray with motives that have not been dealt with by the cross (cf. footnote 3 on Exo. 30:35). (Exo. 30:9, footnote 1)

Burning the incense typifies praying (Psa. 141:2; Luke 1:10-11; Rev. 8:3-4). The incense typifies the resurrected and ascended Christ (see footnote 1 on Exo. 30:35 and footnote 4 on Rev. 8:3). Hence, to burn the incense is to pray Christ, to pray in Christ and with Christ as the incense. This kind of prayer is intercessory prayer, not prayer for ourselves but prayer for the carrying out of the divine administration, for the dispensing of God's supplying grace, and for the churches and the saints. Such prayer is a fragrant incense to God—it fulfills His purpose, satisfies His desire, and delights His heart. (Exo. 30:7, footnote 1)

According to typology, there is no indication that the incense altar is a place to pray. This is our interpretation. 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....We should not offer as incense anything except Christ. (Life-study of Exodus, p. 1613)

Further Reading: The Conclusion of the New Testament, msg. 419; Life-study of Exodus, msg. 152

« WEEK 36 — HYMN »

Hymns, #813

1 I come before Thy throne of grace
With hungry heart on Thee to feed,
Thy grace and mercy to receive
To help me in this hour of need.

2 Here I behold Thy radiant face,
Its light upon my heart doth shine
With healing rays consuming all
The weaknesses and faults of mine.

3 'Tis here Thy light illuminates
My true condition unto me;
'Tis here Thy blood's effectiveness
To cleanse from sin I gladly see.

4 Thy Spirit too anoints me here
And makes Thy very substance mine;
Thy very self I thus enjoy
And know Thy very heart's design.

5 Thy Word I read before Thee here
E'en as the priests the lamp did light;
Thy Spirit is as oil to me
To light Thy Word and give me sight.

6 E'en as the priests the incense burned,
In prayer to Thee I persevere;
As incense Thou the Spirit art
Mixed with the prayer I offer here.

7 Thy Word is light, Thy Word is food;
Which doth enlighten and supply;
I long to read and feed much more,
For light and food to satisfy.

8 Thou art the living water too
Which full revival doth bestow;
I wish to pray and drink e'en more
That through me living rivers flow.

9 Thou art the incense unto God,
In Thee acceptance is complete;
I want to pray yet more and more,
To offer up this fragrance sweet.

10 By reading I'm enlightened, filled,
By prayer my thirst is quenched indeed;
Thus Thou to me may be supplied,
And Thou through me may meet the need.

11 I long to have such fellowship,
To read and pray and blend with Thee;
I long that Thou wouldst saturate
Till Thou may overflow from me.

