

# WEEK 6 — OUTLINE

## Responding to Christ's Intercession in His Heavenly Ministry

Scripture Reading: Heb. 7:25-26; Rom. 8:26-27, 34; Col. 1:9-11; 4:12

### << DAY 1 >>

#### I. Christ as the kingly and divine High Priest is interceding for us (Heb. 7:25-26):

- A. Christ has been constituted our High Priest according to the power of an indestructible life (v. 16), which nothing can dissolve; this is an endless life, being the eternal, divine, uncreated life and the resurrection life that has passed through the test of death and of Hades (Acts 2:24; Rev. 1:18).
- B. Because Christ lives forever without any change, He is able to save us to the uttermost in extent, time, and space (Heb. 7:24-25).
- C. In Hebrews 7:25 the expression to the uttermost means “completely, entirely, perfectly, to the end, and for eternity”; this indicates that Christ as our High Priest is able to save us to the fullest extent, that is, to save in every kind of situation and condition.

### << DAY 2 >>

#### D. Christ is able to save us completely because He is interceding for us; He is our perpetual, constant, and eternal Intercessor (vv. 25-26):

- 1. God has appointed Him to take care of us, and He is now caring for us by interceding for us; He is interceding for us now, and He will save us to the uttermost.
- 2. He appears before God on our behalf, praying that we may be wholly saved and brought fully into God's eternal purpose (9:24; Eph. 3:11; 2 Tim. 1:9).
- 3. Christ intercedes for us constantly, and eventually His intercession will overcome, subdue, and save us; we all will be completely saved by His intercession; His salvation reaches to the uttermost.
- 4. We should believe that Christ is always interceding for us and come forward to God through Him (Heb. 7:25).
- 5. Christ can save us to the uttermost because He is living not only in the heavens but also in us (Col. 3:1; 1:27; Rom. 8:34, 10):
  - a. While He is living in the heavens, He is transmitting Himself into us (Eph. 1:22-23).
  - b. He is living in the heavens to intercede for us and take care of our case, but the reality of this is transmitted into our spirit by His Spirit.
  - c. We must learn to see this heavenly vision and enjoy our High Priest; then we

will receive mercy and find grace at the throne of grace for timely help (Heb. 4:14-16).

## « DAY 3 »

### II. In Romans 8 Christ is interceding for us at the right hand of God, and the Spirit is interceding for us in our spirit (vv. 34, 26-27):

A. Christ died for us, He was resurrected, and now He is in the heavens at the right hand of God interceding for us (v. 34):

1. Our Christ today is in the highest heaven, holding the highest position at God's right hand (Heb. 8:1).
2. Christ is interceding for our glorification; this corresponds to His interceding for us to be saved to the uttermost (7:25-26).
3. As the consummated and ascended God-man and as the Head of the Body, Christ is interceding for us that we, the many God-men, could overcome opposition and all kinds of circumstances and be kept in union with Him in His unconditional love so that we may be conformed to His image as the firstborn Son of God and thus become His reproduction for the constitution of the corporate and organic Body of Christ (Rom. 8:29, 34-39; 12:4-5).

## « DAY 4 »

B. "The Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered" (8:26):

1. The weakness here is our ignorance of how we should pray; we do not know the kind of prayer God desires, and we are not clear how to pray.
2. In our groaning the Spirit groans also, interceding for us; His interceding is mainly that we may experience the transformation in life for growth in life unto the maturity of sonship so that we may be fully conformed to the image of God's firstborn Son (12:2; 8:29).

C. "He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God" (v. 27):

1. The mind of the Spirit here is not the mind of the Spirit that is independent of us; it is the mind of the Spirit that has been mingled with our mind and has become part of our heart (v. 6).
2. The Spirit has not only mingled Himself with our spirit (v. 16); He has also mingled His mind with our mind.
3. The searching Spirit prays for us according to God Himself, that we may be conformed to the image of His Son (v. 29).

## « DAY 5 »

### III. We need to respond to Christ's intercession in His heavenly ministry (Heb. 7:25-26; Rom. 8:34; Acts 12:5; Col. 1:9-11; 4:12):

- A. Christ's intercession requires our response; we need to participate in Christ's interceding life and become on earth the reflection of Christ's intercession in His heavenly ministry, praying the prayers of the interceding Christ (Rom. 8:26-27, 34; 1 Tim. 2:1; Col. 4:3; 1 Thes. 5:25; 2 Thes. 3:1; Heb. 13:18).
- B. Through our prayer Christ, the Head, is given a way to carry out His administration through His Body (Rev. 5:6; 8:3-5; Eph. 1:10, 17-23).
- C. In Acts 12 we have the intercessory prayer of the church, and in Colossians 1:9-11 and 4:12, the intercessory prayers of Paul and Epaphras:
  - 1. When Peter was in prison, "prayer was being made fervently by the church to God concerning him" (Acts 12:5):
    - a. Behind the scene there was a battle of spiritual forces, a battle between God and His enemy, Satan (vv. 4-6).
    - b. By prayer the church fought the battle with God against Satan, the evil one (vv. 5-23).
  - 2. Paul prayed that the saints would "be filled with the full knowledge of His will in all spiritual wisdom and understanding" (Col. 1:9):
    - a. Here the will of God concerns the all-inclusive Christ as our portion (v. 12).

## « DAY 6 »

- b. The will of God is profound in relation to our knowing, experiencing, and living the all-inclusive Christ; God's will for us is that we know Christ, experience Christ, enjoy Christ, live Christ, and have Christ become our life and our person (Phil. 3:7-10; 1:21a; Col. 3:4; Eph. 3:17a).
- 3. Epaphras struggled on behalf of the saints in his prayers that they would stand mature and be fully assured in all the will of God (Col. 4:12).
- D. The position of prayer is ascension, that is, a heavenly position (Eph. 1:3; 2:6):
  - 1. If we leave the heavenly position, we lose the position of prayer.
  - 2. With the position of prayer there is the authority of prayer; as the position of prayer is ascension, the authority of prayer is also ascension (Matt. 17:20; 18:18-19).
  - 3. When we have the heavenly position and authority, our prayers become God's administration, the execution of God's will (6:10; Eph. 2:6; 6:18).

# « WEEK 6 — DAY 1 »

## Morning Nourishment

Heb. 7:25-26 Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them. For such a High Priest was also fitting to us, holy, guileless, undefiled, separated from sinners and having become higher than the heavens.

The salvation that Christ will bring to us in His second coming will be such a wider and higher one and will fulfill the final and ultimate goal of God's all-inclusive salvation in Christ....His more excellent ministry in the heavens today, the ministry of His kingly and divine priesthood with His heavenly intercession, is building up such a salvation. When He sees that the building up of this wonderful salvation has been accomplished, He will appear the second time. That will be His second manifestation in God's economy. (The Conclusion of the New Testament, p. 3787)

## Today's Reading

Christ has not been constituted the High Priest according to the powerless letters of the law but according to the powerful element of an indestructible life (Heb. 7:16). Nothing can dissolve this life. It is an endless life, being the eternal, divine, uncreated, resurrection life that has passed through the test of death and Hades (Acts 2:24; Rev. 1:18). It is by such a life that Christ ministers today as our High Priest. Hence, He is able to save us to the uttermost (Heb. 7:25). Christ as our High Priest is the living Son of God Himself. As the powerful One, Christ is simultaneously both in heaven and in our spirit. Between these two ends, heaven and our spirit, there is the traffic on the heavenly ladder because His priesthood is continually flowing from the throne into our spirit. It does not flow with knowledge but with the power of an indestructible life.

In Christ, our High Priest, not only is there no worldliness or sin, but there is absolutely no death. Death has been completely swallowed up by His divine life....Death cannot prevent Him from continuing as the High Priest. All of the Levitical priests lived until a certain age and then died. Death prevented them from continuing as priests....Not only were those priests unable to save others; they were unable to save even themselves. Christ's priesthood is different. While the Aaronic priesthood was still subject to death, the priesthood according to the order of Melchizedek, constituted with the element of life, is the absence of death. The life with which it is constituted has passed through death and has swallowed up death. This life is indestructible.

We know that this life is indestructible because it has been tested by everything and by every kind of situation. It was tested by the Lord's mother in the flesh, by all the members of His fleshly family, by all the sufferings of His human life, and by all the temptations of the devil, Satan. Ultimately, it was tested by death, the grave, Hades, and the power of darkness. This life has been tested by everything, and nothing can destroy it. It is absolutely indestructible. Our High Priest is constituted with the element of such an indestructible life.

As our High Priest, Christ takes care of us with His indestructible life. In His indestructible, eternal life we participate and enjoy Him as our High Priest.

Hebrews 7:25 tells us that our High Priest is able to save us to the uttermost. The Greek word translated "uttermost" also means "completely, entirely, perfectly, for all time and eternity and to the end." Because Christ lives forever, He is able to save us to the uttermost in extent, time, and space.

Christ as our High Priest is able to save to the fullest extent, that is, to save in every kind of situation and condition.

He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for us. Christ as our High Priest undertakes our case by interceding for us. He appears before God on our behalf and prays for us that we may be saved and brought fully into God's eternal purpose. (The Conclusion of the New Testament, pp. 3760-3761, 607, 3777)

Further Reading: The Conclusion of the New Testament, msg. 373; CWWL, 1980, vol. 2, "The Heavenly Ministry of Christ," ch. 7

## « WEEK 6 — DAY 2 »

### Morning Nourishment

Heb. 9:24 For Christ did not enter into a holy place made by hands, a figure of the true, but into heaven itself, to appear now before the face of God for us.

2 Tim. 1:9 Who has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace, which was given to us in Christ Jesus before the times of the ages.

Christ is able to save us because He intercedes for us (Heb. 7:25b). As our High Priest, Christ undertakes our case by interceding for us. He appears before God on our behalf, praying for us that we may be saved and brought fully into God's eternal purpose. We need to simply rest in His intercession, trust in it, and enjoy it. Be assured that our divine High Priest is continually interceding for us...We have a perpetual, constant, and eternal Intercessor. (The Conclusion of the New Testament, p. 3782)

### Today's Reading

Our divine High Priest intercedes for us constantly, knowing how easy it is for us to fall and, once we have fallen, to remain in our fallen state. Sooner or later His intercession will overcome, subdue, and save us...God appointed Him to take care of us, and He is now taking care of us by interceding for us. Although we may forget that we have called upon His name, He will never forget it. He is interceding for us, and He will save us to the uttermost.

Since we have such a High Priest interceding for us, we should "come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help" (Heb. 4:16). We need to keep coming forward to God. Morning and evening, day and night, we should come forward to Him, saying to Him, "I am open to You. You are rich. I need You. I want to stay open to You all the time."

We should believe that Christ is always interceding for us. By interceding for us, He takes care of us. He can take care of us much better than we could ever take care of ourselves. Most of the time we are foolish in the way that we care for ourselves. Instead of trying to take care of ourselves by our own efforts, we should simply give ourselves to Him and rest, knowing that He is always caring for us.

Christ can save us to the uttermost because He is living not only in the heavens but also within us. While He is living in the heavens, He is transmitting Himself into us. He is living in the heavens to intercede for us and take care of our case, but the reality of this is transmitted into our spirit by His Spirit. We must learn to see this heavenly vision and enjoy our High Priest. Then we will receive mercy and find grace at the throne of grace for timely help. We will be delivered and saved to the uttermost. This is the work of our divine High Priest.

Because He has this kind of priesthood, He is able to save us to the uttermost. If we are not saved to the uttermost, it does not mean that He is not able to save. Rather, it means that we were not willing to be saved. We have no excuse. If we are willing to be saved, surely He will save us to the uttermost.(The Conclusion of the New Testament, pp. 3782, 3777-3778)

In Romans 8:34 Paul asks, "Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us"...He died for us, was resurrected, and is now in the heavens interceding for us. His heavenly ministry is to take care of us.

Many times we have been reminded, comforted, strengthened, and even carried by Him....There is something within and something from above that strengthens, sustains, comforts, and enlightens us. Without this support from our High Priest's intercession, we would long since have been gone. We have been preserved not by ourselves, but by our High Priest.

We really do not need much help from the outside. We have a Helper in the heavenlies. Our help comes from the heavens to our spirit. Eventually, the help comes from within. We have such a High Priest. (The Heavenly Ministry of Christ, p. 56)

Further Reading: The Conclusion of the New Testament, msg. 375; Life-study of Hebrews, msgs. 32, 35



## « WEEK 6 — DAY 3 »

### Morning Nourishment

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

Heb. 8:1 Now in the things which are being said the chief point is this: We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens.

Romans 8:34 tells us that Christ died for us and that after being raised, He is interceding for us at the right hand of God. This verse states that Christ today is at the right hand of God in the heavens; verse 10, however, states that He is now in us, in our spirit (2 Tim. 4:22). As the Spirit (2 Cor. 3:17), He is omnipresent, being both at the right hand of God and in our spirit, both in heaven and on earth. (The Conclusion of the New Testament, p. 3083)

### Today's Reading

In Romans 8:34 it is Christ who intercedes for us, yet in verse 26 it is the Spirit who intercedes for us. These are not two Intercessors but one, the Lord Spirit (2 Cor. 3:18). He is interceding for us at two ends. At one end it is the Spirit in us, probably initiating the intercession for us; at the other end it is the Lord Christ at the right hand of God, probably completing the intercession for us, which must be mainly that we will be conformed to His image and brought into His glory.

Christ died for us, He was resurrected, and He is now in the heavens at the right hand of God interceding for us. In ascension Christ is at the right hand of God. "The right hand of God" signifies preeminence, the first place of honor. The right hand of God is the first and highest place in the universe, and God has put the ascended Christ there. God has given the preeminence and the highest honor in the entire universe to Christ. Our Christ today is in the highest heaven, holding the highest position at God's right hand. (The Conclusion of the New Testament, pp. 3083, 336)

When this standard model was resurrected, being born in His humanity to be the firstborn Son of God, He included us (1 Pet. 1:3). When He was sonized in His humanity, in His resurrection, we were born as sons of God. We need to forget time. There is no clock in heaven, and there will be no watches in eternity. Although we may not be able to understand this, we should simply accept it. According to the pure word of the Holy Bible, when Christ was resurrected, He imparted Himself into us as life, and we were reborn. After imparting Himself into us as life, Christ entered into perfection, into glory, where He is now interceding for our glorification.

Christ is interceding for us to be saved to the uttermost. Although I have heard many messages saying that Christ is interceding for us, I have not heard one message which said that Christ is interceding for us to be brought into perfection. Many pastors use Romans 8:34 and Hebrews 7:25 concerning Christ's interceding to comfort those who are in difficulty. But Christ is not interceding merely for us to have comfort. Such a concept of His intercession is too low. Christ is interceding for us to be glorified and to be saved into His perfection. (Life-study of Hebrews, p. 430)

He, as the ascended Lord of all, as the consummated and ascended God-man and as the Head of the Body, intercedes at the right hand of God in the heavens for us that we, His many brothers and members, who are the many God-men, could overcome the oppositions and any kind of circumstances and be kept in union with Him in His unconditional love, so that we may be conformed to the image of Him, the firstborn Son of God, as the prototype, to be His consummated mass reproduction for the constitution of His corporate and organic Body (Rom. 8:29-39). Christ has different statuses. In the status of the pneumatic Christ, He intercedes within us in the heavenlies. In the status of the ascended Lord, He is interceding for us in the heavens, not in the heavenlies. He intercedes for us so that we may overcome everything in our surroundings. If God is for us, who can defeat us? According to Romans 8:29-39, nothing can defeat us, and we can overcome. (Crystallization-study of the Epistle to the Romans, pp. 25-26)

Further Reading: Life-study of Hebrews, msgs. 37-38

## « WEEK 6 — DAY 4 »

### Morning Nourishment

Rom. 8:26-27 Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered. But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.

At times we may have some burden and some feeling, but we do not know how to utter them. We have no knowledge about how to utter our prayer. Thus, all we can do is groan and say, “O Lord Jesus. O Lord Jesus.”

In Romans 8:26 Paul said, “Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered.” The weakness here is our ignorance of how we should pray. We do not know the kind of prayer God desires, and we are not clear how to pray, according to the burden we feel, for our being conformed to the image of God’s Son; hence, we groan (v. 23). In our groaning the Spirit groans also, interceding for us. His interceding is mainly that we may experience the transformation in life for growth into the maturity of sonship that we may be fully conformed to the image of God’s Son (v. 29). (Life-study of the Psalms, p. 216)

### Today’s Reading

As the Spirit works in the believers by helping them in their weakness and by interceding for them with groanings, He infuses His according-to-God mind into them in their prayer. “He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God” (Rom. 8:27). Whereas Ephesians 4:23 speaks of the spirit of the mind, this verse speaks of the mind of the Spirit. The spirit of the mind is for renewing, and the mind of the Spirit is for interceding.

Actually, it is difficult to say to whose mind Paul is referring in Romans 8:27, because the Spirit is mingled with our spirit and the Spirit is interceding within us. In our groaning there is the groaning of the Spirit. The Spirit groans in our groaning. We may even say that it is the Spirit’s groaning groaned by us, expressed by us. Thus, it is actually our groaning. In the same principle, in verse 27 we have the Spirit’s mind, but now the Spirit’s mind is one with our mind because our mind is set on the spirit (v. 6).

It is not merely the Spirit’s mind; it is the Spirit’s mind mingled with our mind. Our mind is set on the spirit, making our mind one with the mind of the Spirit.

Romans 8:27 says that He who searches the hearts knows what is the mind of the Spirit. Whose heart is mentioned here? Surely this is not the heart of the Spirit; this must be our heart. God searches our hearts, yet He knows what is the mind of the Spirit. This proves that the mind here is not the independent mind of the Spirit; it is the mind of the Spirit mingled with our mind and becoming a part of our heart. It is our heart and the Spirit’s mind. God searching our heart knows the mind of the Spirit. This indicates that our mind is one with the Spirit. The Spirit’s mind is one with our mind, and our mingled mind even becomes a part of our heart. The New Testament revelation gives us a clear view of such a mingling. Our mind can be set on the spirit, making our mind one with the Spirit. Hence, the Spirit’s mind is one with our mind, and this mingled heart, this mingled mind, becomes a part of our spirit. Now when we groan, our groaning is not a religious prayer but an aspiration from the depths of our being, where the mingling of divinity with humanity is. This is the result of the Spirit’s work of infusing His according-to-God mind into us. (The Conclusion of the New Testament, pp. 989-990)

The interceding Spirit prays for us not according to something of God but according to God Himself, that we may be conformed to the image of God’s Son. (Rom. 8:27, footnote 2)

Further Reading: The Conclusion of the New Testament, msg. 92; Life-study of Romans, msg. 21

## « WEEK 6 — DAY 5 »

### Morning Nourishment

Acts 12:5 So then Peter was kept in the prison; but prayer was being made fervently by the church to God concerning him.

Col. 4:12 Epaphras, who is one of you, a slave of Christ Jesus, greets you, always struggling on your behalf in his prayers that you may stand mature and fully assured in all the will of God.

Christ's ministry in heaven is for the goal of building up the Body and forming His bride. However, Christ's ministry in heaven requires our response. We need to become on earth the reflection of that heavenly ministry. When we seek the things above, we respond to the Lord's heavenly ministry and reflect it....We will sense a current flowing back and forth between Him and us. By means of this kind of prayer, the divine riches are transfused into us. (The Conclusion of the New Testament, pp. 3609-3610)

### Today's Reading

In Revelation 8 Christ is...depicted as another Angel, offering the prayers of the saints to God (vv. 3-5). For His administration He needs our prayers. Our prayers are the response to His heavenly ministry. As we pray, He administers. As He administers, we are praying. These prayers He offers to God, then pours out God's answers to them on this earth. This is the meaning of verse 5: "The Angel took the censer and filled it with the fire of the altar and cast it to the earth; and there were thunders and voices and lightnings and an earthquake." The pouring out of God's answers to our prayers is equivalent to His universal administration. This Administrator is qualified in every way, yet He needs our prayers. We may say that Christ is administering this whole universe through our prayers. (CWWL, 1980, vol. 2, "The Heavenly Ministry of Christ," p. 134)

Prayer is the only way to have our mind set on the things in heaven. When we set our mind on things above by praying, we will not pray for trivial matters. Instead our prayer will be occupied with Christ's heavenly intercession, ministry, and administration. Because Christ is interceding for the churches around the world, we also pray for the churches. We should let the Lord take care of all the small matters in our living. Our responsibility is to seek first the kingdom of God and God's righteousness (Matt. 6:33). Since the Father knows our need, He will take care of us and meet our need.

When we set our mind on the things which are above during our times of prayer, we become a reflection of Christ's ministry in the heavens. Through our prayer, Christ, the Head, is given a way to carry out His administration through His Body. When we pray, we are a heavenly ambassador on earth as the extension of God's kingdom. However, when we are gossiping, we are not a heavenly ambassador at all. Only when we pray do we become an ambassador of the heavenly kingdom on earth in a practical way. (The Conclusion of the New Testament, p. 3609)

When Peter was in prison, "prayer was being made fervently by the church to God concerning him" (Acts 12:5). This indicates that behind the scene there was a battle between spiritual forces, a battle between God and His enemy, Satan. Apparently the conflict was between Herod and Peter; actually it was between God and His enemy. No doubt, Herod was instigated by Satan. Satan was behind him and even within him. Therefore, the church fought the battle with God against Satan, the evil one.

This battle was fought not by the flesh but by prayer. The church prayed, and the weapon used by the church to defeat Herod and the spiritual force behind him was not of the flesh but of the Spirit. (Life-study of Acts, p. 293)

Colossians 1:9 says, "Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding." God's will here refers to the will of His eternal purpose, of His economy concerning Christ (Eph. 1:5, 9, 11), not His will in minor things. (Life-study of Colossians, p. 19)

Further Reading: Life-study of Colossians, msgs. 60-61



## « WEEK 6 — DAY 6 »

### Morning Nourishment

Matt. 17:20 ...For truly I say to you, If you have faith like a mustard seed, you will say to this mountain, Move from here to there, and it will move; and nothing will be impossible to you.

18:19 Again, truly I say to you that if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens.

The will of God is profound in relation to our knowing, experiencing, and living the all-inclusive Christ. In Colossians 1:9 Paul was not praying that the Colossians would know whom to marry, where to live, or what kind of job they should have. His heart was not occupied with such trivial things. In this verse God's will refers to Christ. It was not God's will for the Colossians to follow Judaistic observances, Gentile ordinances, or human philosophies. Furthermore, it was not God's will for them to practice asceticism, to treat the body severely in order to bridle the indulgence of the flesh. God's will for the Colossians was to know Christ, to experience Christ, to enjoy Christ, to live Christ, and to have Christ become their life and their person. God's will for us today is exactly the same. It seems as if Paul was saying, "Colossians, you...need to be filled with the full knowledge of God's will. God's will is that the all-inclusive Christ be your portion." (Life-study of Colossians, p. 20)

### Today's Reading

In the first chapter of Colossians the apostle Paul and his co-workers prayed that the Colossians would know the will of God [v. 9], and in the last chapter Epaphras as a slave of Christ struggled fervently in prayer on behalf of the church concerning the same thing [4:12]. Therefore, this is a book which reveals to us the eternal will of God in the universe. We must keep these two verses in mind. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 2—Romans through Philemon," p. 328)

The position of prayer is the position of ascension. You can only pray in the heavenly sphere. Whenever you leave the heavenly realm, you lose the position of prayer. You may pray, but that prayer does not count before God.

The position of prayer is entirely a heavenly position. You cannot have a bit of jealousy, spite, or anger toward others. Once these things are found in your prayers, immediately you are not in the heavenly realm. You are not burning the incense in the Holy Place....Hence, we have said that you may be able to do and say things freely at all times and on all occasions, except while in prayer. Prayer is not only a holy ground, but even more, it is a spiritual realm. The position of prayer is heavenly. Once you leave the heavenly sphere you lose the position of prayer.

As the position of prayer is ascension, the authority of prayer is also ascension. With the position of prayer there is the authority of prayer. Whatever a Christian does is not only a matter of power, but even more, a matter of authority. For example, when preaching the Word you need not only power but also authority. This is true of some who pray before God. They not only have power but also authority, for they are in the heavenly position.

If you really wish to have some worthwhile prayers before God, you need to be able to give out some authoritative commands before God. Standing before God, I can tell you that in the past years in some places, as we encountered some problems in the work or in the church, we prayed this kind of commanding prayer. We expressed ourselves boldly before God, saying, "God, we cannot allow this matter." If your position is wrong and your condition is not in the heavenly realm, such prayer would be an insult to God. But if your position is right and your state is in the heavenly sphere, then such prayer would be a real pleasure to Him. The words you pray are equal to God's administration; they are equivalent to executing His commands. I can testify that God answers such prayers. (Lessons on Prayer, pp. 197, 199-200, 202)

Further Reading: The Conclusion of the New Testament, msgs. 76-77; Lessons on Prayer, ch. 17

## « WEEK 6 — HYMN

### Hymns, #1130

1

Sing praise to Christ who lives in us,  
The God of our salvation;  
Who saves us by His life divine,  
And not by regulation;  
After we've worked—done all we can,  
His life has power to change a man:  
His life divine can change us.

2

He saves us to the uttermost  
By His life-giving power;  
Transfusing Himself into us,  
He saves us hour by hour.  
He saved the lost by coming in,  
He's saving now from more than sin:  
He's saving us to glory!

3

Our Lord was constituted priest  
To be a real life-giver;  
Life is the nature of this One  
Who can from self deliver:  
His life is indestructible,  
By it He saves us to the full:  
Praise God, He's fully able!

4

His life is fully qualified  
To bring us through to glory;  
Were it not for His tested life,  
'Twould be another story:  
His life was fully tried on earth,  
To crucifixion from His birth:  
He passed through death and Hades.

5

He's pledged to save us to the full,  
His life is operating;  
He's doing everything for us

'Tis all for our perfecting;  
Our life's a failure at its best,  
Only His life can stand the test:  
His life brings full salvation!

6

He's living now to intercede,  
Continuing forever;  
He undertakes into the age,  
His priesthood changes never;  
He always lives to intercede,  
Such a High Priest is what we need:  
He's higher than the heavens.

7

Come forward now to God through Him,  
Ne'er shrink back to destruction;  
Come forward now to get the life,  
Which brings the proper function;  
Come forward now the life to take,  
By life His people us He'll make,  
And swallow death forever.