

**GENERAL SUBJECT:  
THE WORK, THE LIVING, AND THE VISION NEEDED  
FOR THE ORGANIC BUILDING UP OF THE BODY OF CHRIST (2)**

Afternoon Message Three

**Experiencing the Golden Incense Altar—  
Learning to Intercede with Christ—Three Crucial Matters**

Scripture Reading: Heb. 13:10; 9:4; John 14:13-14; 15:7; 6:53-56; Rev. 8:3-4

- I. When we pray, we should be in the tabernacle; that is, we should pray in God—John 1:14; 14:2-3, 20, 13-14; 15:4a, 7; 17:24, 26a:**
  - A. The picture of the tabernacle portrays Christ as the incarnated God who is available for us to enter.
  - B. Because the incense altar is in the center of the tabernacle, which signifies the incarnated God, to be at the golden incense altar is to be in the incarnated God.
  - C. Whenever we pray, we should experientially be in God; then we will not only pray to God but also pray in God.
  
- II. When we are about to pray, we should first be satisfied by eating holy food; that is, we should pray with God within us as our energizing supply—John 1:29; 6:53-56:**
  - A. Christ is all the offerings to open the way into God and to fill us inwardly.
  - B. At the altar in the outer court we experience Christ as the offerings, and we have the blood to cleanse us and the meat to fill us inwardly.
  - C. If we would come to the incense altar, we must be persons who are in God and who have God in us; that is, we should be one with God and mingled with Him.
  
- III. When we pray, we should offer incense to God; that is, we should pray with Christ as the incense—Exo. 30:34-38; Rev. 8:3-4:**
  - A. Burning incense at the golden incense altar signifies praying.
  - B. The incense typifies the resurrected and ascended Christ as the unique One who is acceptable to God.
  - C. To burn the incense actually means to pray Christ.