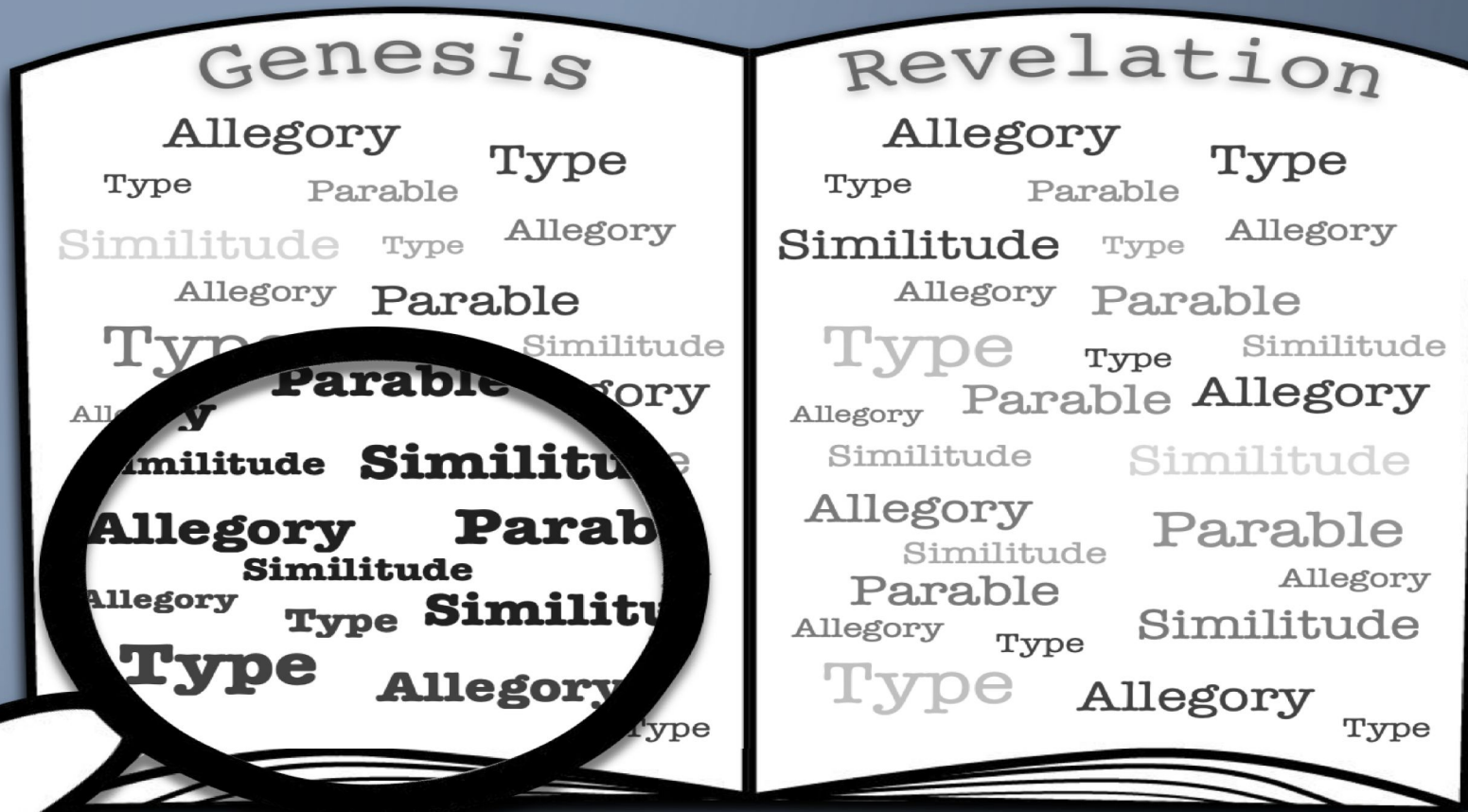


Reasoning out of the Scriptures by Allegory & Type



Study 8

The Tabernacle class 4 - The Altar of Incense

THE TABERNACLE

God Manifestation

Heb 9:2 For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

Heb 9:3 And after the second veil, the tabernacle which is called the Holiest of all;

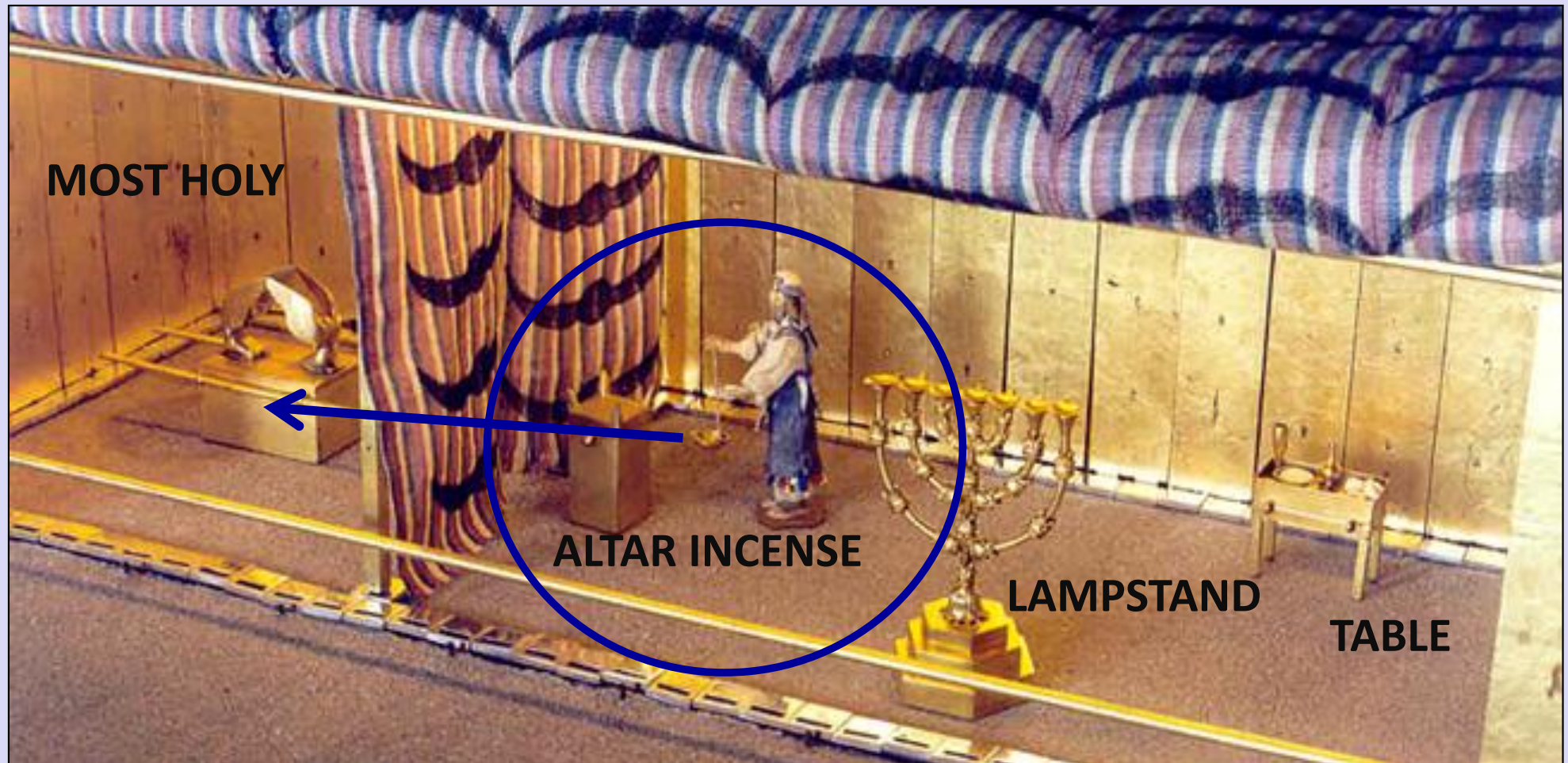
Heb 9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold



- “The altar of incense acted as a link between the Holy and Most Holy places. It is most significant, that in describing these two sections of the tabernacle, Paul makes no mention of the altar of incense, BUT REFERS TO THE GOLDEN CENSER AS BEING IN THE MOST HOLY (Heb. 9:3-4)...The symbolism taught that through prayer, we can enter the Most Holy itself ‘by the blood of Jesus,’ our sin offering (Heb. 10:19)” —*HPM, pg 409*

Day of Atonement—Lev 16:11-13

The Holy Place



Exo 40:22-26 “And he put THE TABLE in the tent of the congregation... And he put the CANDLESTICK in the tent of the congregation, over against the table... And he put the GOLDEN ALTAR in the tent of the congregation”

THE LAW: THE FIRST PRINCIPLES OF THE ORACLES OF GOD

Heb 5:12-13 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* THE FIRST PRINCIPLES OF THE ORACLES OF GOD; and are become such as have need of milk, and not of strong meat. *For every one that useth milk is unskilful in the word of righteousness: for he is a babe*”

- The word “oracles” relates to the Law of Moses. The “word of righteousness” are the things of the substance in Christ Jesus.

Act 7:37-38 “This is that Moses, which said unto the children of Israel, *A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.* This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with our fathers: WHO RECEIVED THE LIVELY ORACLES TO GIVE UNTO US*”

Rom 3:1-2 “*What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, BECAUSE THAT UNTO THEM WERE COMMITTED THE ORACLES OF GOD*”

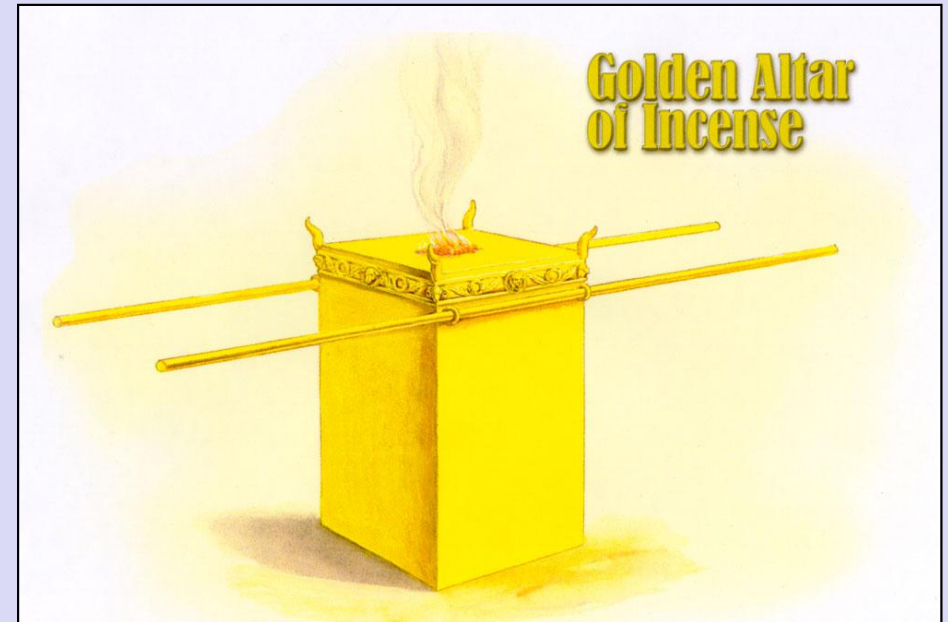
Class Four—The Incense

Exo 30:1-10

Exo 40:26 And he put the *golden altar* in the tent of the congregation *before the veil*:

Exo 40:27 And he *burnt sweet incense* thereon; as the LORD commanded Moses.

Rev 8:3 “Another angel came and stood at the altar, having a *golden censer*; and there was given unto him *much INCENSE*, that he should offer it with THE PRAYERS OF ALL SAINTS upon the *golden altar* which was before the throne. And the smoke of the *incense*, which came with THE PRAYERS OF THE SAINTS, ascended up before God out of the angel’s hand”



Golden Altar—different than the brazen altar upon which animals were sacrificed. No flesh directly offered here.⁴

Rev 5:8-10 “The four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and *golden vials full of odours (mg. incense), which are the prayers of saints.* And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and *hast redeemed us to God by thy blood* out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and *we shall reign on the earth*”

(Golden Altar had a crown)

Psa 141:1-2 “LORD, I CRY UNTO THEE: make haste unto me; give ear unto my voice, when I cry unto thee. *Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice*”

- *The psalmist declares “lifting up hands” is symbolic of the rising incense, which is defined as “the evening sacrifice” —*

1Tim 2:8 “I will therefore that *men pray every where, lifting up holy hands, without wrath and doubting*”

Exo 30:7 And Aaron shall burn thereon *sweet incense* **EVERY MORNING**: *WHEN *he dresseth the lamps*, he shall burn incense upon it. **Lamps—word of God. Prayer must be scriptural*
Exo 30:8 And WHEN *Aaron lighteth the lamps* **AT EVEN**, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations.

Morning AND Evening—our day should begin and end with prayer!
Evening—concerning the evening offering of incense, Daniel expresses the connection between the two:

“Whiles I was *speaking in prayer*, even the man Gabriel...touched me *about the time of the evening oblation.*” (Dan 9:21).

Luk 1:9-11 “According to the custom of the priest's office, his lot was to *burn incense* when he went into the temple of the Lord. And the whole multitude of the people were *praying without at the time of incense.* And THERE APPEARED UNTO HIM AN ANGEL OF THE LORD STANDING ON THE RIGHT SIDE OF THE ALTAR OF INCENSE.”

- *Like all things of the Tabernacle, the figures are not difficult.* ⁶

Act 3:1 “Now Peter and John went up together into the temple *at the hour of prayer, being the ninth hour*”

Act 10:30-31 “And Cornelius said, Four days ago I was fasting until this hour; and *at the ninth hour I prayed in my house*, and, behold, a man stood before me in bright clothing, And said, Cornelius, **THY PRAYER IS HEARD, and thine alms are had in remembrance in the sight of God”**

- This “evening incense” was at the “ninth hour,” when the Lord cried out to the Father upon the cross—

Mar 15:34-38 “*At the ninth hour* Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani?...And Jesus cried with a loud voice, and gave up the ghost. *And the veil of the temple was rent in twain from the top to the bottom*”

- Why was the “veil of the temple” rent at this time of prayer? We must remember, the “incense altar” was closest to the veil: ***“thou shalt put it before the veil that is by the ark of the testimony”*** (Exo 30:6)—the closest we can come to entering into heaven. ⁷

Heb 10:19-22 “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, THROUGH THE VEIL, THAT IS TO SAY, HIS FLESH; *And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water*”

Heb 9:23-24 “*It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us*”

- The “veil” separated the Holy Place (lampstand, table of shewbread, altar of incense) from the Most Holy (the Ark). *Only the High Priest entered into the Most Holy, once a year, on the Day of Atonement (Lev 16) for the sins of the people.*

- The Golden “altar” means “to slaughter.” While bloodless, the “sacrifice” was in a different form: pouring out of Words—

Heb 13:15 “By him therefore let us offer the SACRIFICE of praise to God continually, that is, the fruit of our lips giving thanks to his name”
(this is why we pray first)

Psa 107:21-22 “Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! And let them SACRIFICE the sacrifices of thanksgiving, and declare his works with rejoicing”

Psa 116:17 “I will offer to thee the SACRIFICE of thanksgiving, and will call upon the name of the LORD” (Jonah 2:9)

- Thus, earnest prayer does require flesh to be humbled. It is an offering of sincere appreciation for what Yahweh has done for us in the abundance of our blessings (Jer 17:26; 33:11; Psa 27:6; 51:2).
- Also, it should be noted that the “coals” from the Altar of Burnt Offering were used to burn the incense—

Lev 16:11-13 “And Aaron shall bring the bullock of the sin offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which *is* for himself: *And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring it within the vail: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not”* (see: Rev 8:3 both altars joined)

Burning Coals of Fire—this was taken from the altar of burnt offering. **Actions and words must harmonize (Jer 7:16; Eze 8:18; Mic 3:4; Num 16)**

❑ “Nadab and Abihu, Aaron's two sons, diverged so far from these directions, as to get the ‘*burning coals of fire*’ *somewhere else than from the altar of burnt-offering*: and they were struck dead on the spot—a sharp lesson of obedience that was not soon forgotten (Lev 10)” *R. Roberts, Law of Moses*

- Although the incense offered on the Golden Altar was *bloodless*, it was connected with the Altar of Burnt Offering in certain situations, such as the sin offering for the priest. Our greatest appeal in prayer is forgiveness of sin—

Lev 4:3-7 “If the priest that is anointed do sin according to the sin of the people... *the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation*”

(Day of Atonement: Lev 16:12)

Psa 5:1-3 “Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies *blot out my transgressions*. Wash me thoroughly from *mine iniquity*, and *cleans me from my sin*. For I acknowledge my transgressions: and my sin *is ever before me*”

Psa 17:1 “O LORD, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips”

1Sam 8:18-19 “Ye shall cry out in that day because of your king which ye shall have chosen you; *and the LORD will not hear you in that day.* Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us”

Pro 28:9 “He that turneth away his ear from hearing the law, even *his prayer shall be abomination*”

- **It must be noted, the priest alone handled the “incense” as Christ is the “mediator” of the new covenant (1Tim 2:5; Heb 9:14-15; 12:24). All prayers must go through him—**

Heb 7:25-26 “Wherefore he is able also to save them to the uttermost that come unto God *by him*, seeing he ever liveth to *make intercession for them.* For such an high priest became us, *who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens*”

(John 16:23; 15:7; 1Jn 5:14-16)

Christ as Mediator—Having Experience our Sin-Prone Nature

Heb 4:15-16 “For we have not an high priest which cannot be touched with the feeling of our infirmities; *but was in all points tempted like as we are, yet without sin.* Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to *help in time of need*”

Heb 5:1-2 “For every high priest *taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity*”

Heb 2:17-18 “Wherefore in all things it behoved him to *be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted*”

(as mediator, called “the man Christ Jesus” 1Tim 2:5)

Exo 26:31 And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: *with cherubims shall it be made:*

Exo 26:32 And thou shalt hang it upon *four pillars* of shittim wood overlaid with gold: their hooks *shall be of gold*, upon the four sockets of silver.

Cherubim—the vail, representing the flesh, was the only thing that separated the Holy Place from the Most Holy. Accordingly, it had the image of the “cherubim” embroidered into it, representing the vision of the saints to seek life eternal. **details of the Cherubim will be addressed in the class concerning “The Most Holy.”*

□ “Four pillars answer to the four faces of the cherubim: the lion, ox, man, and eagle. It is appropriate that the life of the Lord, and his mission, were set forth prophetically by “four pillars”: Isaiah, Jeremiah, Ezekiel and Daniel; and made manifest through the combined witness upon four gospel “pillars” (see Gal 2:9), namely, Matthew, Mark, Luke, and John. Four is the number of Israel, for the tribes encamped in four squares (Rev. 21:16)” *HPM*

Exo 30:1 And thou shalt make an altar *to burn incense upon:* of shittim wood shalt thou make it.

Exo 30:2 *A cubit shall be the length thereof, and a cubit the breadth thereof;* FOURSQUARE shall it be: and two cubits *shall be the height thereof: the horns thereof shall be of the same.*

Foursquare—the “altar of burnt offering” was similar, but the “altar of incense” was much smaller. Prayer should maintain the principles of sacrifice, and yet be smaller and simple—

Mat 6:5-7 “When thou prayest, thou shalt not be as the hypocrites: for *they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men.* Verily I say unto you, They have their reward But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: *for they think that they shall be heard for their much speaking*”

Golden Altar smaller than Brazen Altar—former reps. our words offered, the latter our person. Words and expressions of gratitude and appeal for mercy are critical. However, they must be in harmony with our personal actions:

Mat 7:21 “Not every one that *saith* unto me, Lord, Lord, shall enter into the kingdom of heaven; *but he that doeth the will of my Father* which is in heaven”

1Joh 3:18-19 “My little children, *let us not love in word, neither in tongue; but in deed and in truth.* And hereby we know that we are of the truth, and shall assure our hearts before him”

Jam 2:17-18 “Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and *I will shew thee my faith by my works*”

- **The mouth can boast great things (Jam 3:5), but Yahweh is interested in a living faith that accompanies words.**

Mat 15:8 “This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me” ¹⁶

- Made of “gold” the altar of incense symbolizes the fervent “prayer of faith” produced through trial (1Pet 1:7).

Jam 5:17-18 “*The effectual fervent prayer of a righteous man availeth much.* Elias was a man subject to like passions as we are, and he *prayed earnestly* that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit”

Exo 30:3 And thou shalt overlay it with pure gold, *the top thereof (mg. roof), and the sides thereof (mg. walls) round about,* and the horns thereof; and thou shalt make unto it a CROWN OF GOLD ROUND ABOUT.

Roof—Walls—reps. the future “house of prayer for all nations” (Isa 56:7; Luke 19:46), which will also be set “foursquare” (Rev 21:16). Like the altar of burnt offering with “horns” on the *four corners*, it is denotes prayer that is accessible to every kindred, tongue, people, and nation (Rev 5:9; Act 10:11-12; Mat 24:31-32; Luke 13:29).

Crown of Gold—reps the Victory of a Tried Faith.

1Pet 1:6 “Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness *through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire,* MIGHT BE FOUND UNTO PRAISE AND HONOUR AND GLORY AT THE APPEARING OF JESUS CHRIST”

Jam 1:12 “Blessed is the man that endureth temptation: for *when he is tried, he shall receive the crown of life,* which the Lord hath promised to them that love him”

- Thus, it is styled “the prayer of faith” (Jam 5:15). The intent of trial is to direct us to lean upon Yahweh, not ourselves.

1Pet 5:4 “when the Chief Shepherd shall appear, ye shall receive A CROWN OF GLORY that fadeth not away”

Rev 2:10 “ye may be tried, and ye shall have tribulation ten days: be faithful unto death, and I will give thee a CROWN OF LIFE”

1Pet 4:13 “as ye are partakers of Christ’s sufferings, that, WHEN HIS GLORY IS REVEALED, ye may be glad also with exceeding joy”

Exo 30:7 And Aaron shall burn thereon sweet incense every morning: *when he dresseth the lamps, he shall burn incense upon it.* **“swift to hear, slow to speak” —Jam 1:19**

Exo 30:8 And *when Aaron lighteth the lamps at even, he shall burn incense upon it, A PERPETUAL INCENSE* before the LORD throughout your generations. **(pray always—Luk 18:1)**

□ ***“He speaks to us when we study His word; we speak to Him when we respond in prayer. THUS PRAYER IS ALWAYS LINKED WITH THE WORD. The lamps were tendered in the Holy Place, at the time when the incense was burned upon the golden altar. When prayer and the word are our daily delight, we experience, in measure, what Moses experienced in the Tabernacle. ‘And when Moses was gone into the tabernacle of the congregation to speak with God, then he heard the voice of One speaking unto him from off the mercy seat that was upon the ark of the testimony, from between the two cherubim; and he spake unto Him’ (Num. 7:8-9).”***

—HPM, Making Prayer Powerful 19

□ **“Paul wrote: ‘The Spirit helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be Uttered’ (Rom. 8:26)...the Spirit refers to a mind generated by the Truth. Such will guide us in prayer, reveal to us our needs, clearly define our failings, cause us to recognise our dependence upon God...which we find impossible to express in words. When Paul wrote that ‘the Spirit helpeth our infirmities,’ he referred to the weakness of flesh to approach God aright. The word "infirmities" is *astheneia* and signifies *want of strength, weakness*. The Spirit-truth will help our natural weaknesses, and enable us to acceptably pray unto the Father. Moreover, in the Greek, the definite article is attached to *what* making it *the what*, and expressing: ‘We know not *the* what we should pray for as we ought.’ Unless the mind is prepared by the Word, we do not know the particular thing, or failing, for which we should be praying as we ought. The Word, however, enlivens the mind in spiritual matters, and revealing to us our true state before God” —*HPM, Making Prayer Powerful, pg 21***

Exo 30:34 And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: *of each shall there be a like weight: (general principle of each: pierced, crushed)*

Exo 30:35 And thou shalt make it a perfume, a confection after the art of the apothecary, *tempered together (mg. salted)*, pure *and* holy:

Exo 30:36 And thou shalt BEAT SOME OF IT VERY SMALL, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: *it shall be unto you most holy. (prayer must be solemn)*

The incense “beaten very small” in humility! The more the trial, the stronger we become in prayer—*the golden altar!*

Luk 22:44 “And BEING IN AN AGONY he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground”

Yahweh establishes the ingredients necessary for prayer, not men.²¹

Like all things of Truth, Divine Principles must be Learned

Luk 11:1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, *Lord, teach us to pray*, as John also taught his disciples.

Luk 11:2 And he said unto them, *When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.*

Luk 11:3 Give us day by day our daily bread.

Luk 11:4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

“LIKE WEIGHT...TEMPERED TOGETHER”

- 1. Supremacy of Yahweh—Desire for the Kingdom—Desire for His Will***
- 2. Personal appeal for Daily Sustenance provided by God***
- 3. Personal Prayer for Forgiveness of our personal sins, which creates the need to Forgive others***
- 4. Prevent us from falling into temptation.***

- ❑ “And the right incense had to be *‘beaten small’*—not offered in lumps. Some people neglect God in daily habit, and seem to think they can make up for lost time by being specially religious at certain times. This must be as odious to God as intermittent friendship would be unsatisfactory to man. The will of God is that we *‘pray always’* (Luke 18); *‘in everything give thanks’* (1 Thess. 5:18), be exercised in His fear all the day long (Prov. 23:17).” *Law of Moses*

- ❑ “The incense had to be vaporized by fire taken off the altar. The use of other fire brought death, as we have seen. There is a deep import in this. The altar is Christ (Heb. 13:10)—the fire, his sufferings. The prayer of a sinner offered in his own name, or in the name of Mahomet, or in neglect or slight of the Christ-name, is a prayer that will not be as the sweet-smelling incense, but as the pungent and offensive smoke in the nostrils, with which God compares certain people (Isa. 65:5)” *Law of Moses*

Mat 27:50 Jesus, when he had cried again with a loud voice, yielded up the spirit.

Mat 27:51 And, behold, *the veil of the temple was rent in twain from the top to the bottom*; and the earth did quake, and the rocks rent;

Jesus' sacrifice opened access to the Most Holy—even Heaven

Heb 10:19-20 "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, *through the veil, that is to say, his flesh*"

This event opened the way for both Jew and Gentile—

Eph 2:13-14 "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath *broken down the middle wall of partition*"

New Testament teaches that the “censer” that was taken into the Most Holy on the Day of Atonement represents the work of Christ.

Heb 9:24 “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us”

Lev 16:11-13 “He shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, AND BRING IT WITHIN THE VAIL: And he shall put the incense upon the fire before the LORD, THAT THE CLOUD OF THE INCENSE MAY COVER THE MERCY SEAT that is upon the testimony, that he die not” Exo 26:31-37 “the veil”

The Cloud of Incense Covering The Mercy Seat—offering by the High Priest, the Lord Jesus Christ, this figuratively represents the forgiveness of sins through the appeal of prayer (Dan 9; Neh 9):

1John 1:9 “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and HIS WORD IS NOT IN US”

Personal Confession of Sin Exalts Yahweh's Law and Brings Mercy

Psa 32:5 “I ACKNOWLEDGED my sin unto thee, and mine iniquity have I NOT HID. I said, I will CONFESS my transgressions unto the LORD; *and thou forgavest the iniquity of my sin. Selah*”

Psa 51:1-4 “*Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. FOR I ACKNOWLEDGE MY TRANSGRESSIONS: AND MY SIN IS EVER BEFORE ME. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest*” (***Psa 38:18; Pro 28:13***)

- **Contrast: Pharisees sought to expose other men's sins (John 8:1-11; Mat 9:11). In each case, they themselves are rebuked.**

Luke 18:10-14—the publican who smote his own breast declared “God be merciful to me a sinner.” The Pharisee prayed “with himself” thanking God that he was “not as other men” (sinners²⁸).

Actions must be in Harmony with Prayer

Lev 10:1-2 “And Nadab and Abihu, the sons of Aaron, took either of them his censer, *and put fire therein, and put incense thereon, and OFFERED STRANGE FIRE before the LORD*, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD”

- *The fire was only to come from Altar of Burnt Offering Lev 16:12. Principally, “strange fire” reps. an attempt to subvert personal sacrifice.*

Jer 1:16 “And I will utter my judgments against them touching all their wickedness, who have forsaken me, and *have burned incense unto other gods, and worshipped the works of their own hands*”

- *Incense—prayer should be a personal pouring out to Yahweh, Who alone can help men. To do such to idols is an affront to Him.*

2Kin 17:11 “And there *they burnt incense in all the high places, as did the heathen* whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger”

❑ **“Singleness of heart is the foundation of acceptable prayer. *If a person's petitions are to be heard, his actions must accord with the spirit of them.* God abominates all forms of double-mindedness. It is double-minded to pray ‘Hallowed be Thy name,’ whilst pursuing courses which bring reproach and dishonour upon it; it is inconsistent to pray for protection from besetting sins whilst running in the ways of temptation; or for faith, whilst seeking the company of the unfaithful. It is useless praying for the extension of the Truth, whilst neglecting to do anything about it; or pleading for peace, whilst cultivating the spread of dissension ...‘Ye ask,’ said James, ‘and receive not, because ye ask amiss, that ye may spend it in your pleasures’ (R.V.). What use are such prayers as that! Let us be careful in prayer, giving full meaning to the words we use. What use praying: ‘Forgive us our sins, as we forgive those who sin against us,’ if we are not prepared to be merciful and forgiving! Our prayer may well be the basis of our own future indictment” —*Making Prayer Powerful, pg 40***

The Morning and Evening Prayer of the Master—Exo 30:7-8

Mar 1:35 “And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed”

Luk 6:12 “It came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God”

A Solitary Place

Mat 6:6 “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly”

Mat 26:36 “Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder”

Act 10:9 “Peter went up upon the housetop to pray...”

Heb 5:7 “Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared”

Prayer is Cooperation with the Almighty. We are never to forego action when we need God's help, but have it within our own ability to improve a situation. Take Nehemiah for an example:

Neh. 4:8-9 "All of them conspired together to come and to fight against Jerusalem, and to hinder it. Nevertheless *we made our prayer* unto our God, *and set a watch* against them day and night because of them."

Hezekiah, however, had no genuine way to prevent an invasion:

2Ki 19:14-16 "And Hezekiah received the letter of the hand of the messengers, and read it: *and Hezekiah went up into the house of the LORD, and spread it before the LORD.* And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God." *(prayer of faith, recognizing we have no control)* ³⁰

Prayer with a spirit of Contentment—

Heb 13:5-6 “Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me”

- ***This quotation is taken from Deu 31:6-8: Joshua encouraged to take his brethren into the Land of Inheritance! Jos 1:5. The last quote is from Psa 118:6 “I called upon Yahweh in distress, Yahweh answered me” (Psa 118:5-10)***

Contrast with James:

Jam 4:1-4 “From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God”

- “Because patience and faith are required, there is a certain amount of agony of effort needed in prayer. Paul wrote: ‘Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me’ (Rom. 15:30). The word ‘strive’ is *agonise* in the Greek. Paul requested that the brethren *agonise* with him in their prayers. It speaks of the intensity of feeling that one can place into prayer. Paul desired that the brethren in their prayers on his behalf, should fully enter into his hopes and desires, and identify themselves completely with his aims.
- “To the Colossians he wrote that ‘Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God’ (Col. 4:12). Again the word *agonizomai* is used, here translated *labouring fervently*. It speaks of the intensity of Epaphras' prayers on behalf of his brethren, the urgency of the outpouring of his heart unto the Father, as he endeavoured to will Him to grant his requests. If we feel a matter deeply enough, we likewise will agonise in prayer” *Making Prayer Powerful, pg. 34*

Postures In Prayer—Represent Words Raised Up, Humility or Worship

Kneeling

- "O come, let us worship and bow down; *let us kneel* before Yahweh our Maker" (Ps. 95:6).
- "When Solomon had made an end of praying . . . *he arose* from before the altar of Yahweh, from *kneeling on his knees*, with his hands spread up to heaven" (1 Kings 8:54).

Bowing:

- "And I *bowed down my head*, and worshipped" (Gen. 24:48).
- "Moses made haste, and *bowed his head towards the earth*, and worshipped" (Exod. 34:8).
- "David said to all the congregation, Now bless Yahweh your God. And all the congregation blessed Yahweh God of their fathers, and *bowed down their heads*, and worshipped" (1 Chron. 29:20).
- "And when they had made an end of offering, the king, and all that were present with him, *bowed themselves*, and worshipped" (2Chron. 29:29).

Postures In Prayer—Represent Words Raised Up, Humility or Worship

Prostrate:

- "And Abram *fell on his face*; and God talked with him" (Gen. 17:3).
- "And Yahweh said unto Joshua, Get thee up; wherefore *liest thou thus upon thy face?*" (Josh. 7:10 cf. 2Chron 20:18).
- "When Ezra had prayed, and when he had confessed, weeping, and *casting himself down* before the house of God" (Ezra 10:1).

Standing:

- "And all the people saw the cloudy pillar stand at the tabernacle door; *and all the people rose up* and worshipped, every man in his tent door" (Exod. 33:10).
- "Solomon *stood before the altar of Yahweh*, in the presence of all the congregation of Israel, and spread forth his hands toward heaven" (1 Kings 8:22).
- "And all the congregation of Israel *stood*" (2 Chron. 6:3).

Sitting:

- "David the king *came and sat before Yahweh*, and said, Who am I, O Yahweh God, and what is mine house..." (1 Chron. 17:16). ³⁴

For What and Whom Do We Pray—

Specific Requests: (1 Kings 8:28; Ps. 5:1-2; 28:1-2; 54:2; 55:1; 84:8; 119:149; 143:1)

For mercy: (Ps. 4:1; 27:7; 85:7; 86:17; 119:58,76,77; Hab. 3:2)

For the pardon of sin: (Ps. 25:7,11,18; 39:8; 51:1,2,7,8,9,14).

For Divine Help: (Ps. 22:19; 30:10; 38:21-22; 71:12; 119:173).

For Speedy Deliverance: (Ps. 31:2; 40:17; 44:23; 70:5; 102:2; 141:1).

For Divine Examination: (Job 13:23; Ps. 26:2; 139:23-24).

For Divine Illumination: (Exod. 33:13; Ps. 5:8; 25:4-5; 27:11; 86:11; 119; 142:10).

For Sanctifying Grace: (Ps. 19:12-13; 25:20-21; 51:10-13).

For Prosperity in Affairs: (Gen. 24:12; 1 Chron. 4:10; Ps. 90:17; Neh. 1:11).

In Time of Affliction: (Ps. 6:6; 25:16-17; 31:9 143:11).

In Imminent Danger: (Ps. 69:1,2,14,15; 130:1-2; 144:7).

For Others: (Eph. 6:18; 1 Tim 2:1; Num 12:13; Job 42:9-10; Philemon 4).

For co-labourers: (Matt. 9:38; Eph. 6:19; Rom. 15:30-32; 2 Cor. 1:11; Col. 4:3; 2 Thess. 3:1-2; see 1 Thess. 5:25; Heb. 13:18).

For Communal Forgiveness: (Exod. 34:9; Num. 14:17-19; 1 Kings 8:50).

For Israel: (Ps. 122:6; Isa. 62:6-7; Dan. 9:16-18).

For Children: (Gen. 17:18; 2 Sam. 12:16; 1 Chron. 29:19; Ps. 90:16).

For Saints: (Acts 20:32; Phil. 1:3-5; Col. 1:9; 1 Thess. 3:10-12; 2 Thess. 1:11-12).

For the Public: (Jer. 29:7; 1 Tim. 2:1-2).

For Peace: (Rom. 15:13,33; 2 Cor. 1:3-4; 2 Thess. 3:16; Heb. 13:20-21; 1 Pet. 5:10; 1 Cor. 1:3; 2 Cor. 1:2; Eph. 1:2; 6:23; Phil. 1:2; 1 Thess. 1:1; 2 Thess. 1:2; Phil. 3).

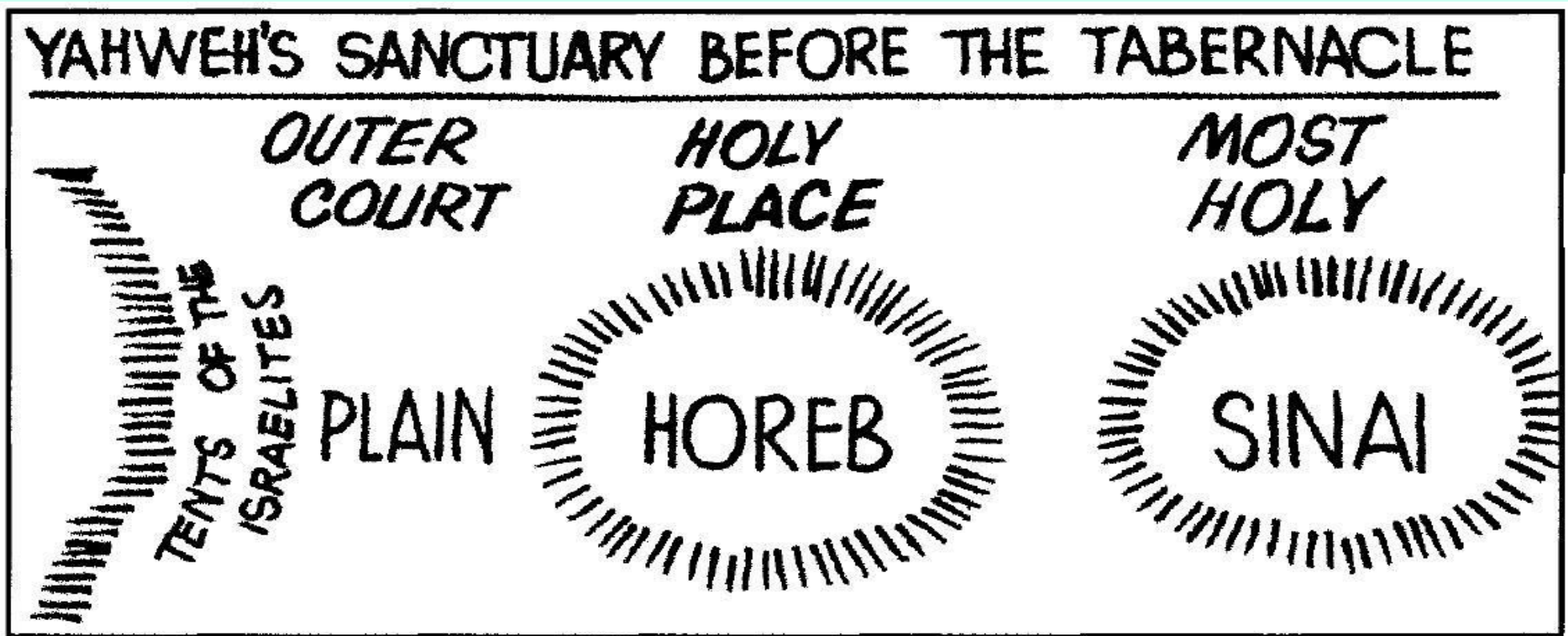
Act 2:41-42 “They that gladly received his word (**the door**) were baptized (**altar of burnt offering**): and the same day there were added *about three thousand souls*. And they continued stedfastly in the apostles' doctrine (**laver**) and fellowship (**lampstand**), and in breaking of bread (**table of shewbread**), and in prayers (**altar of incense**)” *temple: v 46 (3,000 Exo 32:28)*

Pray according to the Will of God—1Cor 4:19; 16:7; Act 18:21; Rom 1:10; Jam 4:15; Heb 6:3

Jam 4:15 “For that ye ought to say, *If the Lord will*, we shall live, and do this, or that”

Study the Word to know the Will of God—Eph 5:17; Rom 12:1-2; Col 1:9; Eph 6:6; 1Pet 4:2; 1John 2:17

Col 1:9-10 “For this cause we also, since the day we heard it, do not cease to pray for you, and to desire *that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding*; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God”



Exodus Expositor, pg 253, bro. HP Mansfield suggests—

Psa 78:53-54 “He led them on safely, so that they feared not: but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased”

Psa 68:17 “The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.”