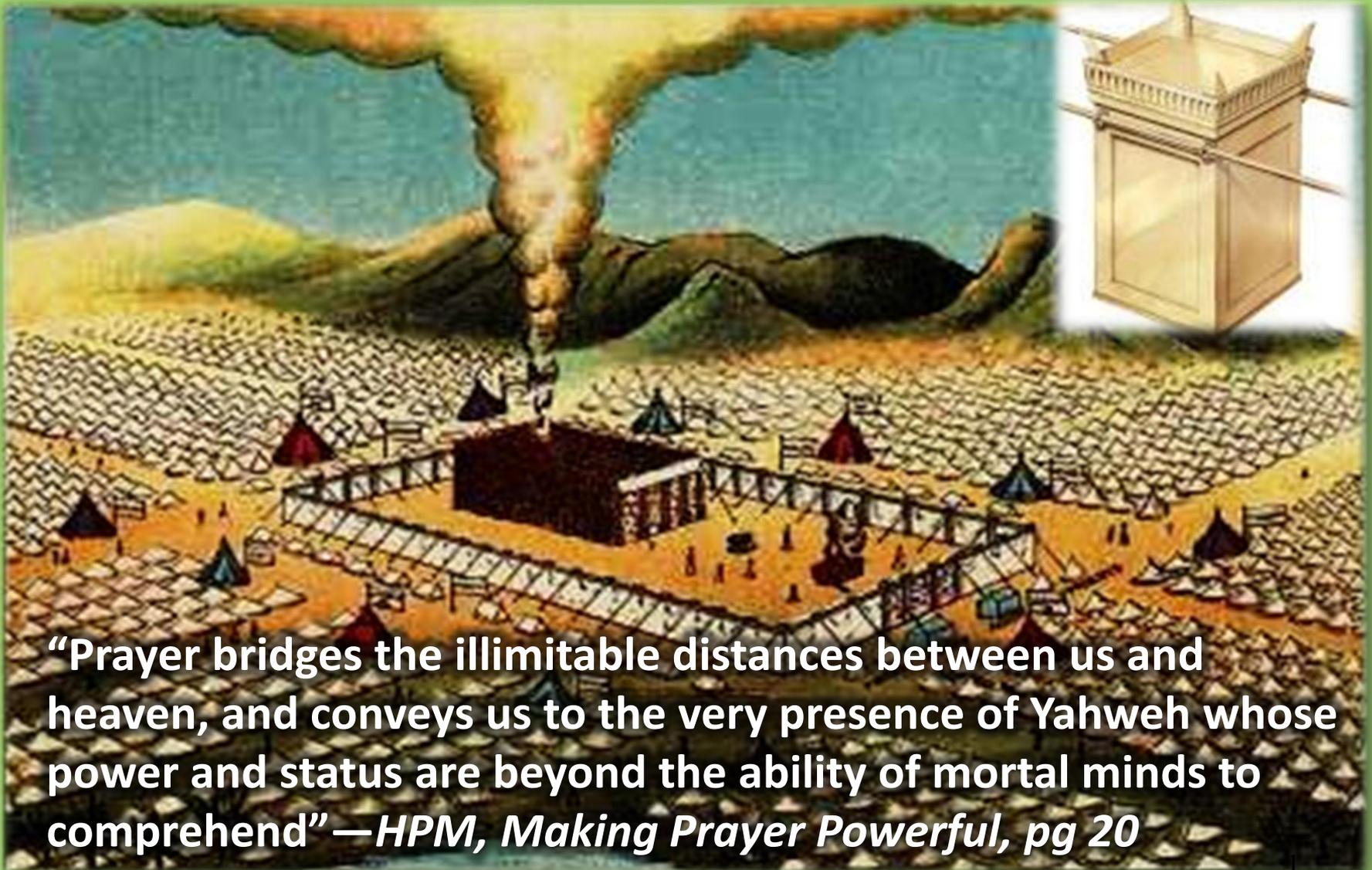


THE TABERNACLE

Altar of Incense

Class Four

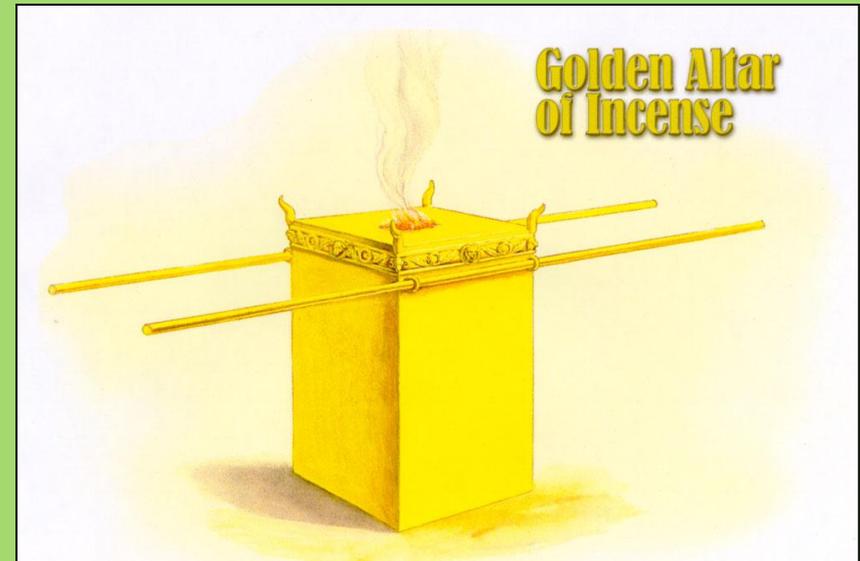


“Prayer bridges the illimitable distances between us and heaven, and conveys us to the very presence of Yahweh whose power and status are beyond the ability of mortal minds to comprehend” —HPM, *Making Prayer Powerful*, pg 20

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. There was no flesh offered on the Altar of Incense. 2

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 “lifting up hands” is a symbol of the rising incense, which is also styled “the evening sacrifice” —

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

Morning & Evening—our day should begin and end with prayer!

Exo 30:7 And Aaron shall burn thereon *sweet incense*
EVERY MORNING: WHEN *he dresseth the lamps*, he shall burn incense upon it.

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.

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 1:9-10 “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*”

- Prayer—day begins and ends with prayer unto Yahweh.

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” —

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 in 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 Heaven!⁵

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 people⁶.*

- 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”

- 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 honor and appreciation for what Yahweh has done for us in the abundance of our blessings (Jer 17:26; 33:11; Psa 27:6; 51:2). However, 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*”

Burning Coals of Fire—the fire for the incense was taken from the altar of burnt offering. Mere words are useless. Otherwise, Yahweh will turn away His ear (Jer 7:16; Eze 8:18; Mic 3:4)

Jer 11:14 “Therefore pray not thou for this people, neither lift up a cry or prayer for them: *for I will not hear them in the time that they cry unto me for their trouble*”

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*)¹⁰

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)¹¹

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 veil, 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.

Four Pillars—“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 be 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*¹³⁷

Golden Altar smaller than Brazen Altar—former reps. our words offered, the latter our person. Actions are bigger than Words:

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”

1Jn 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”

Jas 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*”

- **Indeed, the mouth can boast great things (Jam 3:5), but Yahweh is interested in our actions of faith, not merely 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 me¹⁴**

- Made of “gold” the altar of incense symbolizes “the prayer of faith” thru trial (Jam 5:16).

Jas 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—this was but a parable of the future “house of prayer for all nations” (Isa 56:7; Luke 19:46), which will also be set “foursquare” in the Age to come (Rev 21:16). As so described, the “house of prayer” means *a place of worship!* 15

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

1Pe 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*”

Jas 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.

Heb 12:11-12 “No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. *Wherefore lift up the hands which hang down, and the feeble knees*”

Exo 30:7 And Aaron shall burn thereon sweet incense every morning: *when he dresseth the lamps, he shall burn incense upon it.*

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—Lk 18:1*)

- ☐ “Prayer is an act of communion. Through it we discourse with Yahweh. *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*, pg 20-21
- “swift to hear, slow to speak” —Jam 1:19

“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”

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. *(Supremacy of Yahweh—Desire for the Kingdom—Desire for His Will)*

Luk 11:3 Give us day by day our daily bread. *(Appeal for Daily Sustenance)*

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. *(Pray for Forgiveness of our sins, as we Forgive others—Repose from Trouble)*

Like Weight... Tempered Together

□ “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). Thus his "exposition had relation to the tabernacle on a certain occasion: the day of atonement. On that solemn day a golden censer of burning incense was taken into the Most Holy itself (Lev. 16:12-13) as representing the altar of incense which, in consequence, is not mentioned by the writer. 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*

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 vail*”)

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 references emphasize the “censer” that was taken into the Most Holy on the Day of Atonement—the work of Christ.

Heb 9:2-5 “For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all; Which had *the golden censer*, and the ark of the covenant...”

Rev 5:8 “And when he had taken the book, 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, which are the prayers of saints*”

Rev 8:3 “And 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”

To understand the Truth it is incumbent upon us to pray and seek

Pro 2:1-5 “My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding; Yea, *if thou criest after knowledge, and liftest up thy voice for understanding;* If thou SEEKEST her as silver, and SEARCHEST for her as *for* hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God” *(Pro 8:17)*

Jer 29:12-13 “Then shall *ye call upon me, and ye shall go and pray unto me,* and I will hearken unto you. And ye shall seek me, and find *me, when ye shall search for me with all your heart*”

Mat 7:7-8 “Ask, and it shall be given you; *seek, and ye shall find; knock, and it shall be opened unto you:* For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened” *(Jam 1:5)*

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)

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*”

(Divine ideals may be on our lips, but our actions are of ourselves)

2Ki 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”
(If our conduct is no different than the world, what value is prayer)

□ “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 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 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 “On the morrow, as they went on their journey, and drew nigh unto the city, *Peter went up upon the housetop to pray* about the sixth hour”

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 realistic 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)*

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:

Jas 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). ³²

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).

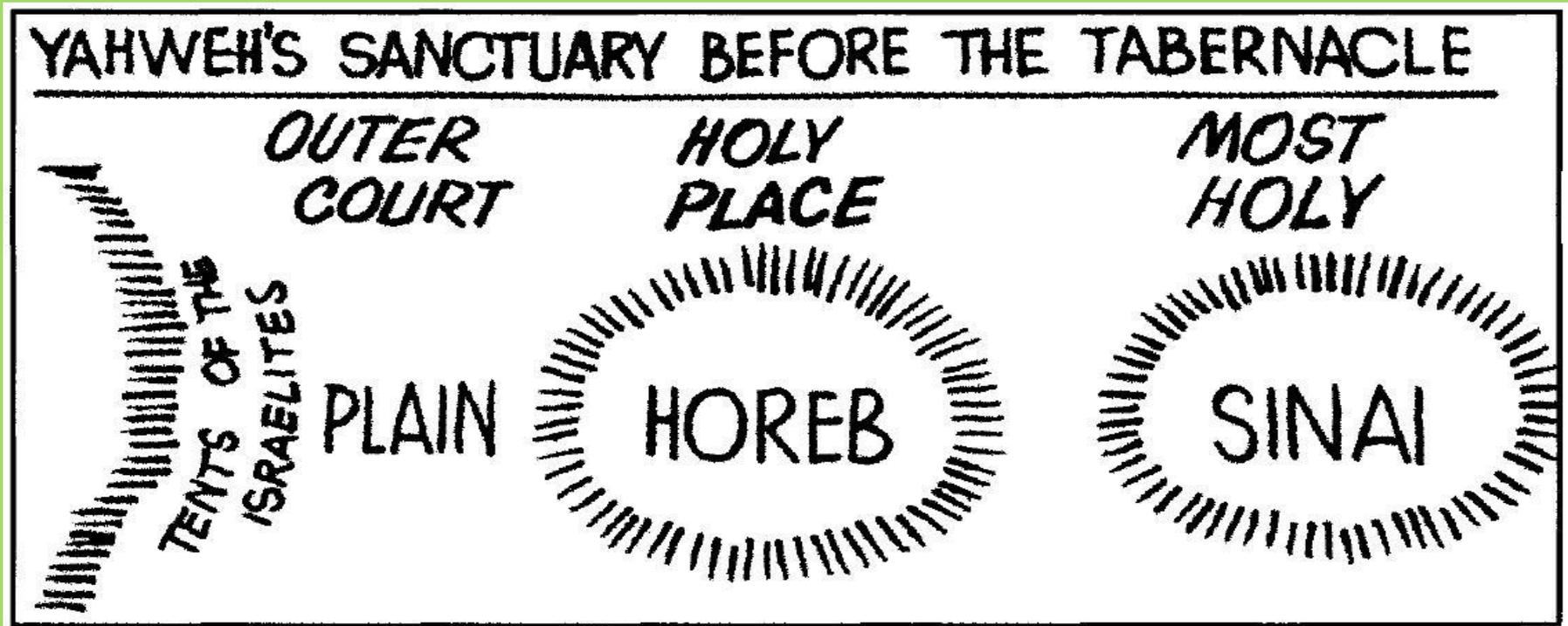
Act 2:41-42 “They that gladly received his word (**the door**) were baptized (**altar of burnt offering**): and the same day there were added *about three thousand souls*. And they continued stedfastly in the apostles' doctrine (**laver**) and fellowship (**lampstand**), and in breaking of bread (**table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

Luk 18:10-14 “Two men went up into the temple *to pray*; the one a Pharisee, and the other a publican. The Pharisee stood and *prayed thus with himself*, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as *his eyes* unto heaven, *but smote upon his breast, saying, God be merciful to me a sinner*. I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted” (*read: Psalm 139—a very sobering prayer*)³⁴

God Manifestation—The Purpose of Our Calling

Exo 29:43-46 “There I will meet with the children of Israel, and *the tabernacle* shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God. And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, **THAT** I may dwell among them: I *am* the LORD their God”

- Eph 5:5-8 “For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: *for because of these things cometh the wrath of God upon the children of disobedience*. Be not ye therefore partakers with them. For ye were sometimes darkness, but now *are ye light in the Lord: walk as children of light*”



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.*"