

Prayer Life of the Corporate Christ

Lesson 6

VERSES TO READ:

John 16:23

23 And in that day you will ask Me nothing. Truly, truly, I say to you, Whatever you ask the Father in My name, He will give to you.

John 16:24

24 Until now you have asked for nothing in My name; ask and you shall receive, that your joy may be made full.

Hebrews 7:25

25 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.

The prayer life of Christ is the center of God's execution of His government on earth. Revelation 8 indicates this. But some who read chapter eight of Revelation may say, "In Revelation 8 we cannot see Christ's prayer. We can see only the prayers of the saints." The saints, however, are one with Christ. The prayers in Revelation 8 no longer are merely the prayers of the individual Christ, but have become the prayers of the corporate Christ. In the

matter of the execution that takes place at the incense altar, the saints truly are one with Christ. Therefore, when we speak in this message of the prayer life of Christ, we mean the prayer life of the corporate Christ. (Life-study of Exodus, pp. 1594-1595).

The Prayer Life of Christ and the Effectiveness of the Incense Altar

Furthermore, we need to realize that whenever we pray in the spirit, Christ is praying in our praying. The New Testament speaks of praying in the Lord's name. To pray in the name of the Lord Jesus is to pray in Christ. When we pray in this way, Christ is actually the one praying. For example, suppose you go to a bank to carry out a transaction in the name of another person. Will the bank honor your name or the name of the person you represent? To be sure, the bank will not recognize your name; instead, it will recognize the name of the person represented by you. In a very real sense, because you are representing that person, you are that person, for you are acting in his name. In like manner, when we pray in Christ's name, we pray in Him. Also, when we pray in Him, Christ is actually the one praying. He prays in us; He prays in our prayer. In the sight of God, all the proper prayers of the saints and of the churches

are prayers of Christ and are included as part of Christ's intercession.

The Effectiveness of the Incense Altar

If it were not for the incense altar, no one would come to the altar of burnt offering. No one would repent and come to the altar to confess his sins. It is the prayer at the incense altar that motivates sinners to come to the altar of burnt offering. Because of this prayer, one day we repented. Do you know the reason you repented? You repented because the incense altar, the heavenly White House, sent forth a message urging you to repent. Thus, without the incense altar, the altar of burnt offering cannot function, and no one can repent.

Some may have the experience of repentance, but they may not yet be regenerated. Thus, there is the need of more prayer at the incense altar. Either Christ Himself as the Head or the church as the Body needs to pray, "O Father, look at these people. They have repented, but they have not yet been regenerated. Father, forgive their sins and regenerate them." As a result of further prayers from the incense altar, others will be motivated to come to the laver. They will want to plunge into the laver and be immersed in the Spirit.

Today many saints are starving spiritually. In Anaheim we have the burden to pray that these hungry ones will come to the showbread table to feed on Christ. Although many are starving, they are not willing to come to Christ to enjoy Him as their life supply. Of the millions of Christians on earth today, how many are feeding on Christ at the table? The vast majority do not even have a small basket of food, much less a table. By this we see there is the need of much more prayer at the incense altar so that the believers will be motivated to come to the table in the Holy Place to enjoy Christ as their life supply.

Prayer is going on in the heavenly White House not only that the believers will be nourished through the Word, but also that they will be enlightened. Light always comes after the showbread table. In the Holy Place first we come to the table to be nourished and then to the lampstand to be enlightened. The sequence is the same in the Gospel of John. In John 6 we have the feeding, and in John 8 we have the light. When we are fed, we shall receive light. However, if the saints are to be fed and enlightened, there must be prayer for this offered at the incense altar.

After we experience the feeding and the enlightening in the Holy Place, we need to enter into the Holy of Holies to touch God's testimony. In the Lord's recovery we do not care merely to carry out a work; we are

here for the carrying out of God's testimony. In a very real sense we are not in a field laboring; rather, we are in the Holy of Holies touching the testimony.... I am concerned for those of us who are still at the table and who have not yet come into the Holy of Holies to touch the central point of the tabernacle, God's testimony. There is the need of more prayer concerning this. I believe that this prayer is being offered at the incense altar.

As the incense ascends through the burning at the golden altar of incense, the execution of God's administration is taking place. (Life-study of Exodus, pp. 1595, 1597-1599)

Further Reading: Life-study of Exodus, msg. 147