

Morning Nourishment

Rev. And 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.

58 ...And golden bowls full of incense, which bowls are the prayers of the saints.

In the administration of God's judgment upon the earth, Christ is the Angel standing on the position of One who has been sent by God. In a very positive sense, Christ is everything; He is whatever the economy of God needs. Revelation specifically describes Christ as "another Angel," indicating that He is not a regular or common angel but a special Angel.

Revelation 8:3 says, "And another Angel came and stood at the altar having a golden censer, and much incense was given to Him to offer with the prayers of all the saints upon the golden altar which was before the throne." The first altar in this verse refers to the altar of burnt offering (cf. Exo. 27:1-8), and the golden altar before the throne refers to the incense altar (cf. Exo. 30:1-9). The golden censer signifies the prayer of the saints, which is brought to God by Christ as the other Angel. The incense signifies Christ with all His merit to be added to the prayers of the saints that the saints' prayers might be acceptable to God upon the golden altar. At the opening of the seventh seal there will still be "saints" praying on the earth. (*Life-study of Revelation*, pp. 278-279)

Today's Reading

[In Revelation 8:3-5] Christ appears as another Angel to execute God's administration over the earth in the way of ministering to God as the High Priest with the prayers of His saints. As He offers the prayers of His saints to God, He adds His incense to them. (*Life-study of Revelation*, p. 279)

The incense typifies the resurrected and ascended Christ. However, all the offerings, with the exception of the wave offering and the heave offering, are types of Christ as the One who was judged by God and who died for us. The resurrected and ascended Christ

is the unique One who is acceptable to God. He is received by God, accepted by Him. Thus, He becomes a sweet savor to God. This savor, as the incense, should be in our prayer.... This means that when we pray, we should pray Christ.

A deep matter such as the burning of the incense can only be understood by experience. [Eventually]...you will see that your experience is exactly portrayed by the type of the incense in Exodus 30. You go to God in prayer, and your prayer is your going to God. Furthermore, this going to God is Christ. This is your prayer; a sweet-smelling fragrance to God. The prayer that ascends to Him as a sweet-smelling fragrance is God's administration and carries out God's plan. God has no other way to carry out His economy.

If we persist in seeking the Lord, eventually our experience will bring us into the realization of the fact that our prayer is simply Christ Himself. Our prayer is Christ, and it is also our going to God in Christ, with Christ, and even as Christ. This kind of prayer not only satisfies God with a sweet-smelling fragrance, but simultaneously carries out God's administration.

When the prayers of the saints ascend to God with the incense of Christ, God executes the policies of His administration.

God answers the saints' prayers. As a result, fire comes down to earth to execute the divine judgments recorded in the remainder of the book of Revelation [Rev. 8:5]. This is a picture of the incense altar being the administering throne of God for God to execute His judgments in His administration.... The execution of God's administration is motivated by the prayers offered to Him from the incense altar. (*Life-study of Exodus*, pp. 1614, 1782, 1594, 1615)

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. (*The Heavenly Ministry of Christ*, pp. 76-77)

Further Reading: *Life-study of Revelation*, msgs. 2-3; *Life-study of Exodus*, msgs. 152, 167-169

Enlightenment and inspiration: _____