

## Life-Study of Exodus Summary - Messages 167-171

### The Incense

With the incense we have the **other direction** of this divine traffic, Christ going from us to God. Therefore, the **anointing oil** is **Christ as God coming to us** from God, and the **incense** is **Christ going from us to God**. The type of the incense is more strange than that of the anointing oil.

The incense that ascends to God typifies our **prayer**. The incense was not for God to see; it was for Him to **smell**. This indicates that God smells our prayer rather than sees it. Our prayer is our going to God in Christ. **Genuine prayer is Christ**. The incense is our going to God with Christ and as Christ in prayer for God's enjoyment. This kind of prayer not only **satisfies God** with a sweet-smelling fragrance, but simultaneously **carries out God's administration**.

### The Composition of the Incense

In the incense there are three kinds of spices – **stacte**, **onycha**, and **galbanum** – with pure **frankincense**. Here we have three plus one; **three** is the number of the Triune God, and **four**, the number of the creature, the human being, used in a positive sense. The meaning here is that the Triune God becomes a human being. Divinity is brought into humanity.

Stacte and galbanum are resinous gums produced by trees. **Stacte** is another kind of myrrh and signifies the **sweet death of Christ**. **Onycha** is the shell of a little animal. This signifies that **Christ with His redemptive life died for sinners**. **Galbanum** signifies the **powerful death of Christ's generating life**. The generating or producing life is signified by the vegetable life. However, in order to redeem us, there was the need for the second of the Godhead, with the aspect of the animal life signified by the onycha, to be slain on our behalf.

With the incense His **resurrection** is signified by **frankincense**. With the incense four elements, the three spices and the frankincense, are **tempered with salt** to give the number five. This means that our going to God is a matter of our being salted. In the church life we all need to be salted. Because **our source is full of uncleanness**, our going to God requires **salt** in place of oil. The element of the salt with which we are salted is the **cross**. Our going to God requires the cross. We need the cross all the time. **We need to experience the killing death of Christ in our prayer**.

### The Workers of the Tabernacle, the Furniture, and the Priestly Garment

Exodus 31:2-5 speaks of the master builder of the tabernacle, Bezalel. A master builder is a leader in God's building. Bezalel was a man **under the shadow of God's grace**. All of us, whether we are leaders in God's building or common builders, need God's grace. Bezalel's father Uri's name indicates that all the builders of God's dwelling place should be not only under God's shadow, but also **full of the Lord's light**. Bezalel's grandfather Hur indicates that we should be **free and noble**.

If we would build God's dwelling place, we must be a people **filled with the Spirit of God**. Only the Spirit of God can build His own dwelling place through us. We are the instruments, the means. The actual ability, capacity, strength, and power must be God Himself as the Spirit to us. This filling up with the Spirit of God involves **wisdom, understanding, knowledge, and workmanship**.

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