WEEK 32 — OUTLINE

The Expiation Silver for the Formation of an Army to Fight for God's Interests and Move on Earth

Scripture Reading: Exo. 30:11-16; Eph. 1:19-21; 2:6; 6:10-18; Heb. 6:1

‹‹ DAY 1 ››

I. God's intention is to have a people formed into an army that will engage in spiritual warfare to fight for His interests and move on earth (Exo. 30:12-14; Num. 1:1-3):

A. Spiritual warfare is necessary because Satan's will is set against God's will (Matt. 6:10; 7:21; Isa. 14:12-14).

B. The purpose of spiritual warfare is to bring in the kingdom of God (Rev. 12:10).

C. God has many enemies, and He is not welcome anywhere (Exo. 23:23; Num. 14:45; 21:1):

1. Because of all these enemies, God does not have the freedom to move on earth; God must fight in order to destroy His enemies.
2. According to Ephesians 6:10-18, the church must be a warrior fighting against God's enemies.

‹‹ DAY 2 ››

II. The spiritual significance of the relationship between the incense altar and the expiation silver is that at the incense altar we pray for the formation of an army to fight for God's move on earth (Exo. 30:1-16):

A. The tabernacle signifies God embodied in His chosen people for His move on earth; the tabernacle and everything related to it is for God's move (25:8-9):

1. The prayer at the incense altar is for God's move; because of all the enemies that oppose God's move, God moves by fighting (Num. 10:35).
2. In particular, God's people need to pray for the formation of an army to fight for God's move on earth to accomplish His purpose (Eph. 6:10-12).
3. This intercessory prayer issues in the numbering of God's people to form an army to fight against God's enemies, who oppose His move, that is, against the rulers and authorities in the heavenlies, typified by the inhabitants of the good land (Exo. 30:11-16; 23:23; Eph. 6:12).
4. When God has such an army, He is able to move on earth for His interests.

B. The spiritual significance of the age of the males qualified to be in the army is that if we would be in the army to fight for God's move, we need maturity (Exo. 30:14; Heb. 5:14—6:1; Phil. 3:15; 1 Cor. 2:6):

‹‹ DAY 3 ››

1. The half shekel of silver to be paid by every male over the age of twenty signifies that it takes maturity in life to fight the spiritual warfare (Exo. 30:13-14):

a. In order to be in the army to fight for God's move, we need to be strong in spirit and grow until we come to the spiritual age of twenty (Eph. 4:15).

b. To be transformed is to be changed in our natural life; to be matured is to be filled with the divine life that changes us (Heb. 6:1).

c. God will sovereignly use persons, things, and events to empty us of everything that has filled us and to take away every preoccupation so that we may have an increased capacity to be filled with Him (Luke 1:53; Matt. 5:6; Rom. 8:28-29).

2. In the Lord's recovery today, there is the desperate need of maturity; there is an urgent need for more of us to grow, reach maturity, and thereby become qualified to be formed into an army (Heb. 6:1; Phil. 3:15 and footnote 1).

3. The intercession offered at the incense altar is for the growth and maturity of the believers so that an army can be formed (Eph. 4:13; 6:10-12).

4. The more we pray at the incense altar, the more we will realize that the need for maturity is desperate, and the greater will be the urgency to pray for the growth in life unto maturity (1 Cor. 2:6; 3:1-2; 14:20; 16:13).

5. Only when such an army is formed will God be able to move on earth for His purpose; apart from an army formed of mature ones, there is no way for God to move (Eph. 4:13; 6:10-12).

‹‹ DAY 4 ››

C. According to the type of the expiation silver, the Christ by whom we fight is the ascended Christ, the Christ in the heavens (1:20-23; Exo. 30:12-13):

1. The half shekel as a heave offering typifies the ascended Christ experienced by God's people and paid by them as the expiation silver (v. 13; Eph. 1:21; 4:10; Heb. 4:14; 7:26; 8:1).

2. In order to fight the spiritual warfare, our experience of Christ must reach the highest point, the point where we are sitting with Him in the heavenlies and are fighting not in ourselves but in the ascended Christ (Eph. 1:20-21; 2:6; 6:10-12; S.S. 4:8).

III. We need to experience Christ as the expiation silver for God's building and God's move:

A. The prayer at the incense altar issues in the numbering of the children of Israel for the formation of an army to fight for God's interests on this earth

(Exo. 30:11-13; Num. 1:45-46):

1. For the church to be the fullness of God, the expression of God, the church must be a warrior engaging in spiritual warfare (Gen. 1:26; Eph. 1:22-23; 6:10-11).

‹‹ DAY 5 ››

2. As a result of the prayer at the incense altar, the Lord conducts a "military census" of the saints in the churches; those who are numbered are qualified to go to war for God's move on the earth (Num. 2:32; 4:23; 2 Tim. 2:3).

B. The passover lamb was purely and absolutely for redemption, and it was available for all the people, but the expiation silver was applied only to those who were qualified to be formed into God's army:

1. Because our natural man is not qualified to be drafted into God's army, we must pay the price to experience Christ as our redemption, signified by the expiation silver (1 Cor. 1:30).
2. Redemption means that we are brought back to God, that our natural man is terminated by God, and that we are reconstituted with Christ.

‹‹ DAY 6 ››

C. The expiation silver for God's building and God's move was called a heave offering, signifying the ascended Christ as the price paid by those who are able to go to war (Exo. 30:14):

1. The heave offering signifies the resurrected and ascended Christ, the Christ in the heavenlies (Eph. 1:19-21).
2. The giving of the half shekel of silver as a heave offering was used by God for the building up of the tabernacle:

a. The one hundred silver sockets, upon which the entire tabernacle rested, signify that the church rests on the ascended Christ experienced by us (Exo. 38:25-27).

b. The silver capitals of the pillars and the silver hooks and connecting rods signify that the ascended Christ experienced by us becomes the glory, strength, and linking power of the church (v. 28).

3. The giving of the half shekel of silver as a heave offering was used by God to accomplish the formation of an army (30:11-13):

a. As indicated by the fact that the expiation silver was a heave offering signifying Christ in ascension, only those who keep the position of ascension can fight against the enemy in the air from the transcendent position of ascension (Eph. 2:6).

b. For God's move on earth, we need to be formed into an army, fighting the spiritual warfare in the Body by the precious Christ in ascension (6:10-12).

‹‹ WEEK 32 — DAY 1 ››

Morning Nourishment

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Rev. 12:10 …Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

The entire Bible shows us one thing—that God's intention is to have a people formed into an army to take Christ as their meaning of life, testimony, center, Leader, way, and goal and to proceed on and fight for God that He may gain the ground on earth and have a people built up as His kingdom and His house, which will consummate in the New Jerusalem. (Life-study of Numbers, p. 6)

Today's Reading

In Genesis 2 we see that man was free to exercise his will to eat either of the tree of life or of the tree of the knowledge of good and evil. These two trees represent the divine will and the satanic will, respectively. Hence, in the garden there was a triangular situation, with the tree of life representing the divine will, the tree of knowledge representing the satanic will, and Adam representing the human will. Actually, the tree of life denotes God Himself, and the tree of knowledge denotes Satan. Therefore, there were three persons—God, Satan, and man—each one with a will.

The Bible says that we must repent for the kingdom (Matt. 4:17). The kingdom of God is actually the exercise of the divine will. When sinners repent for the kingdom of God, they turn from the side of Satan to the side of God, which is the kingdom of God, the will of God. After a person turns from the satanic will to the divine will, he must believe in the Lord Jesus and be baptized. Through baptism he is brought out of the authority of darkness, the satanic will, and is transferred into the kingdom of the Son of God's love (Col. 1:13).

Not only must God's eternal purpose be fulfilled and the desire of Christ's heart be satisfied, but God's enemy must be defeated. For this, the church must be a warrior. Even in the Song of Songs we see that as the seeking one enjoys the Lord's presence, the fighting is going on. Therefore, we walk according to truth and by grace, we live in love and light, and we fight to subdue the satanic will. Our walk is for the fulfillment of God's purpose, our living is for the satisfaction of Christ, and our fighting is for the defeat of God's enemy. (Life-study of Ephesians, pp. 528-530)

The reason we must know the Body, know the ascension, and reign is that we may have spiritual warfare….The purpose of spiritual warfare is to bring in the kingdom of God. This is a subject of great significance in the Bible. (The Experience of Life, p. 355)

God has many enemies. The Egyptians were His enemies. The Amalekites also were enemies of God. As we read the Old Testament, we can see that from Egypt to Canaan God had enemies everywhere. Even His own people could be enemies to Him. The same is true today. Who is for God? In ourselves we also are God's enemies.

Because of all the enemies, God does not have the freedom to move. If He wants to move in a certain direction, there is no thoroughfare, no freeway, because the enemies seek to block the way. Then if God seeks to move in a different direction, other enemies will try to frustrate Him. God is not welcome anywhere. What, then, shall He do? God must fight in order to destroy all His enemies. This was the reason the children of Israel were told not to have mercy on the Canaanites. On the contrary, they were to utterly destroy them.

In the book of Ephesians we see the church as the fullness of God. What is the fullness of God? The fullness of God is God's tabernacle, that is, the embodiment of the Triune God in His chosen people. Eventually, according to the book of Ephesians, the church, God's people, should be a warrior fighting not against flesh and blood, but against the principalities and powers in the air. (Life-study of Exodus, pp. 1648-1649)

Further Reading: The All-inclusive Christ, chs. 12-13; The Way for a Christian to Mature in Life, ch. 4

‹‹ WEEK 32 — DAY 2 ››

Morning Nourishment

Num. 10:35 And when the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies be scattered; and let those who hate You flee before You.

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

The tabernacle signifies God embodied in His elect, His chosen people. What is the purpose of this embodiment of God in the tabernacle? It is for God's move on earth. Concerning this, the principle is the same today as it was in ancient times. Therefore, it is crucial for us to see that the tabernacle and everything related to it is for God's move on earth. (Life-study of Exodus, p. 1648)

Today's Reading

First, there is the need of the tabernacle as God's embodiment. Then God's chosen people must experience all the aspects of the tabernacle until they arrive at the incense altar to intercede for God's interests and His move. In particular, God's people need to pray for the formation of the army of the Lord, an army to fight for God's move on earth. This is the reason the census and the propitiation silver are mentioned immediately after the description of the incense altar. Actually, in Exodus 30:11-16 there is more emphasis on the census than on the ransom silver, the expiation silver. In verse 12 the Lord told Moses to take a sum, a census, of the sons of Israel according to those who were numbered of them. This numbering of the people is for the formation of an army.

At the incense altar we need to pray. However, instead of praying for ourselves and our own interests, we should pray for God's move and for His interests. Prayer for God's move and God's interests is intercessory prayer.

In Exodus 30, immediately after the record concerning the incense altar, we have a word regarding the census and the expiation silver. In order to have the formation of an army to fight, there was the need of a census. The intercession at the incense altar is for God's move. But how can God move in a situation where there are so many enemies? The answer is that God moves by fighting. But where is God's army? Where are His hosts? These hosts must be formed from God's chosen people. (Life-study of Exodus, pp. 1649, 1648, 1652)

[The "sum" in Exodus 30:12] was the sum of the males who were twenty years old and over (v. 14; Num. 1:2-3)—the 603,550 men who could be formed into an army to fight for God's interests on earth (Exo. 38:26; Num. 1:45-46; 2:32). Only these, not the women or the younger men, were qualified to be ransomed by the expiation silver.

The tabernacle signifies God embodied in His chosen people for His move on earth to build up the church as His corporate expression. The prayer offered at the incense altar is for God's move. This intercessory prayer issues in the numbering of God's people to form an army to fight against God's enemies, who oppose His move, that is, against the rulers and authorities in the heavenlies, typified by the inhabitants of the good land (see footnote 1 on Exo. 23:23). When God has such an army, He is able to move on earth for His interests. Thus, there is a direct relationship between the expiation silver and the incense altar. (Exo. 30:12, footnote 1)

As God's chosen people, we all have been redeemed, no matter what our age may be, spiritually speaking. However, we need to ask ourselves what our spiritual age is according to our maturity. Perhaps your spiritual age is only a few weeks or a few years. The total number of the children of Israel at the time of Exodus 30 was at least two million. But less than a third, 603,550 to be exact, were qualified to be in God's army. More than two-thirds of God's people, all the females and the males under the age of twenty, could not be numbered in this military census. (Life-study of Exodus, pp. 1652-1653)

Further Reading: Life-study of Exodus, msg. 153; CWWL, 1964, vol. 4, "The Vision of God's Building," ch. 9

‹‹ WEEK 32 — DAY 3 ››

Morning Nourishment

Exo. 30:14 Each one who was enrolled among their numbering, from twenty years old and over, shall give the heave offering of Jehovah.

Heb. 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity, not laying again a foundation of repentance from dead works and of faith in God.

Apparently the propitiation silver does typify the redemption of Christ. But for the initial experience of Christ's redemption, we do not need to pay anything. However, concerning the propitiation silver in Exodus 30, all those who were numbered were required to pay a half-shekel of silver. (Life-study of Exodus, p. 1659)

Today's Reading

The propitiation silver could be paid only by males twenty years of age and upward. This indicates that, spiritually speaking, we all need to grow up. If we do not grow up and reach the age of twenty, we shall not be qualified to be drafted into the army to fight for God's move on earth. In some countries the young people may be afraid of being drafted and wish that they could stay under draft age. Because they are afraid of the military draft, they do not want to grow up. In the spiritual life many believers have their growth stunted....They have not grown in life....I hope that more and more of us will be able to say when we are asked how old we are, spiritually speaking, that we have reached the age of twenty and are qualified to pay the half-shekel. Eventually, we all should be able to say, "Praise the Lord that in the spiritual life I am no longer a teenager! I am past the age of twenty, and I am qualified to pay the half-shekel and be drafted into God's army." (Life-study of Exodus, pp. 1660-1661)

Spiritually, males who are twenty years old and over (Num. 1:2-3) signify those among God's people who, regardless of their natural status, are strong in spirit and mature in the divine life. Only these are qualified to be formed into an army to fight for God's interests and move on earth. (Exo. 30:14, footnote 1)

Prior to Genesis 37 Jacob was a transformed person; however, he was not yet mature. To be transformed is to be changed in our natural life, whereas to be matured is to be filled with the divine life that changes us. We may be transformed in our natural life, yet not be filled with the divine life.

Even Jacob's partiality toward Joseph was under God's sovereignty. In Genesis 37 God exercised His sovereignty to deal with this partiality so that Jacob might mature.

Jacob's history must also become our biography. We must believe that everything in our daily life is under God's sovereign hand. Everything that happened to Jacob was for his transformation and maturity. In order to be transformed, Jacob had to be pressed into situations that gave him no choice except to undergo a change. Like Jacob, after we have been changed, God will sovereignly use persons, things, and events to empty us of everything that has filled us and to take away every preoccupation so that we may have an increased capacity to be filled with God. (Life-study of Genesis, pp. 1184, 1199-1200)

If we would be in the army to fight for God's move, we need to mature. We need to grow until we come to the spiritual age of twenty. The intercession offered at the incense altar is for this growth and maturity so that the army can be formed. The more intercession there is at the incense altar, the greater will be the urgency for God's people to grow. More and more we shall realize that the need for maturity is desperate. There is the urgent need for more of us to grow, reach maturity, and thereby become qualified to be formed into an army. Only when such an army has been formed will God be able to move on earth for His purpose. Apart from an army formed of mature ones, there is no way for God to move. Oh, God's chosen people need to grow! The intercessory prayer offered to God at the incense altar is for this. (Life-study of Exodus, pp. 1653-1654)

Further Reading: Life-study of Exodus, msg. 154; CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," ch. 8

‹‹ WEEK 32 — DAY 4 ››

Morning Nourishment

Eph. 1:20-22 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies, far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come; and He subjected all things under His feet and gave Him to be Head over all things to the church.

The Christ typified by the ransom silver is not the crucified Christ, the Christ who died on the cross as the sin offering and the trespass offering. On the contrary, the expiation silver is a heave offering, and the heave offering signifies the resurrected and ascended Christ, the Christ in the heavens. According to the type of the expiation silver, the Christ by whom we fight is not the crucified One—He is the ascended One. (Life-study of Exodus, p. 1655)

Today's Reading

All those who have engaged in spiritual warfare know that this warfare is not fought on earth. The battles of spiritual warfare are waged in the air. In order to fight this kind of battle, we need to be in the heavenlies with the ascended Christ. We need to be in the heavens with Christ as our heave offering. Elsewhere we have pointed out that the wave offering signifies the resurrected Christ and that the heave offering signifies the ascended Christ. Therefore, the heave offering is an advancement beyond the wave offering; that is, the ascended Christ is an advancement over the resurrected Christ. In ascension Christ defeats His enemy.

What is the significance of the half-shekel?...It does not typify the incarnated Christ, the crucified Christ, nor even the resurrected Christ. The expiation silver as a heave offering is a type of the ascended Christ.

In order for us to pay the half-shekel, our experience of Christ must reach the highest point, the point where we are sitting with Him in the heavenlies. This is the highest experience of Christ. We need to experience such a Christ in order to have Him as the half-shekel. In other words, the half-shekel of silver signifies the ascended Christ experienced by us and paid by us as the poll tax.

When we are in the meetings, we need to be in the heavens. Otherwise, we shall not be able to function. Whenever we are not with Christ in the heavens, we cannot function in the meetings. When we function properly, we are truly in the ascended Christ.

According to Exodus 30, immediately after the incense altar, we have the silver for God's building and God's move, and then the laver of bronze for the operation of God's dwelling place. Without the expiation silver, there would not be a way to have God's dwelling place built up or a way for God's dwelling place to move.

We have seen that the prayer, the intercession, at the incense altar is for God's move, that God's move requires an army that can fight for His interests, and that for the formation of His army a census is necessary. By this we can understand the relationship between the incense altar and the expiation silver. We can understand why the expiation silver is mentioned immediately after the description of the incense altar. The prayer at the incense altar issues in the numbering of the children of Israel for the formation of an army to fight for God's move on earth.

Suppose an army had not been formed among the children of Israel. Would it still have been possible for the tabernacle to move without an army? No, there would have been no way for the tabernacle to move without an army to fight for God's interests.

The book of Ephesians is a book on the church as the fullness of the Triune God. For the church to be the fullness of the Triune God means that the church is the expression of God. What is the last point in Ephesians concerning the church as God's expression? This point, revealed in chapter 6, is spiritual warfare. According to Ephesians 6, the church must be a warrior fighting against God's enemy. (Life-study of Exodus, pp. 1655, 1661, 1677, 1651-1652, 1646)

Further Reading: Life-study of Exodus, msg. 155; The Experience of Life, ch. 16

‹‹ WEEK 32 — DAY 5 ››

Morning Nourishment

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

2 Tim. 2:3 Suffer evil with me as a good soldier of Christ Jesus.

If the Lord's recovery is to move on, a number of saints need to experience all the aspects of the outer court and the tabernacle. They must go to the altar and then enjoy Christ as their life supply at the table in the Holy Place. Then they need to receive Christ as their light and experience the breaking of their natural being in order to have the Ark, Christ as the testimony of God. Eventually, they will reach the incense altar and intercede for God's move. (Life-study of Exodus, p. 1656)

Today's Reading

The intercessory prayer at the incense altar makes it urgent for God to have a census among His people so that an army can be formed to fight for His move. This means that it is the prayer at the incense altar that leads to the formation of the army. Do not think that this understanding is a product of my imagination. Far from being imaginary, this is a true description of events in the spiritual world. As a result of the prayer at the incense altar, the Lord conducts a military census of the saints in the churches. Here and there, He numbers His people. Those who are numbered are the ones qualified to go to war. However, they must realize that they cannot fight on their own; they need Christ as the ascended One. They need the Christ who is on the throne in the third heaven.

Only males who have reached the age of twenty are qualified to be part of this army. This indicates that, in order for the army to be formed, a good number of God's chosen people need to mature.

In certain countries young men of a particular age are drafted into the army. However, this kind of military draft has nothing to do with redemption. A young man does not need to be redeemed in order to be drafted into military service. But the situation is altogether different with the formation of God's army. The formation of God's army requires redemption. Do you believe that a natural man is qualified to be in God's army? The natural man surely is not qualified to be drafted into this army. For this reason, there is the need of the ransom silver, the expiation silver, a further requirement in addition to the blood of the passover lamb.

There is an important difference between the passover lamb and the expiation silver. The passover lamb was purely and absolutely for redemption, and it was available for all the people. But the ransom silver was related to redemption as it applied to those who were qualified to be formed into God's army. Suppose some of God's chosen people who were under the age of twenty wanted to put in the half-shekel of the ransom silver. Because they were under age, not yet mature enough, they would be disqualified from paying the ransom silver. However, age was not a factor in the redemption accomplished through the passover lamb. All the children of Israel, regardless of age, were qualified to be redeemed by the lamb. Even a newborn infant was qualified to be redeemed. The matter of the difference in qualification for the redemption of the lamb and the ransom silver has been overlooked by some teachers of the Bible. (Life-study of Exodus, pp. 1657, 1652-1653)

Christ as our daily righteousness causes us to become sanctified and separated persons. No longer are we common; rather, we are separate from others. Therefore, in our daily living Christ should be not only our righteousness but also our sanctification.

When we are sanctified and separated unto God, we are also redeemed. This means that we are brought back to God. Whenever a husband and wife quarrel, they are carried away from the Lord. But when Christ becomes righteousness and sanctification to them, spontaneously they are brought back to God. This is redemption....Redemption includes termination, replacement, and being brought back to God. Thus, redemption is actually transformation. (Life-study of 1 Corinthians, p. 129)

Further Reading: Life Lessons, lsn. 46; The Experience of Life, chs. 18-19

‹‹ WEEK 32 — DAY 6 ››

Morning Nourishment

Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus.

6:10-11 Finally, be empowered in the Lord and in the might of His strength. Put on the whole armor of God that you may be able to stand against the stratagems of the devil.

Exodus 38:27 tells us that the hundred talents of silver were used to make the sockets for the sanctuary and the veil....Each socket weighed a talent, and a talent is equal to approximately one hundred pounds. The entire tabernacle rested upon these one hundred silver sockets. Furthermore, all the pillars in the tabernacle had caps of silver. These caps signify glory. Exodus 38:28 says, "And of the one thousand seven hundred seventy-five shekels he made hooks for the pillars and overlaid their capitals and made connecting rods for them." The hooks and the fillets (connecting rods) were for the formation of the tabernacle and the connecting of it.

This silver signifies the Christ in the heavens as the price paid by those who are able to go to war. Every local church rests upon this Christ, experienced by the saints who are able to go to war. These brothers and sisters have experienced the resurrected and ascended Christ to this extent, and the Christ whom they have experienced becomes the silver sockets, the silver crowns of the pillars, the silver hooks, and the silver fillets. (Life-study of Exodus, pp. 1657-1658)

Today's Reading

Wherever there is a local church, there is sure to be a number of saints who, spiritually speaking, have reached the age of twenty and who take Christ as their ransom silver. This Christ is not the crucified One; He is the resurrected and ascended One. These saints are one with this Christ and experience Him to such an extent that He becomes the sockets of the church in their locality. He also becomes the caps on the pillars; that is, He becomes the glory of that church. Furthermore, this ascended Christ becomes the hooks and the fillets, the strength and the linking power of that church.

Without the expiation silver, God's dwelling place could not be built up. Furthermore, apart from the expiation silver, there was no way for God's dwelling place to move. The expiation silver provided the material for the sockets, the caps, the hooks, and the fillets of the pillars. The expiation silver was also related to the numbering of the males twenty years of age and over to be drafted to form the army to fight for God's move on earth.

The payment of the half-shekel in Exodus 30 was a kind of tax. In principle, it was somewhat similar to today's income tax. This tax was used by God to accomplish two things. First, God used this tax to collect silver for the building up of the tabernacle. From Exodus 38:25-28 we learn that the silver from this tax, the expiation silver, was used to make the hundred sockets for the pillars of the tabernacle and also to make the caps, the hooks, and the fillets. Second, God used this tax to accomplish the formation of an army. Therefore, through the single matter of the half-shekel payment God did something for the building of the tabernacle and the formation of the army. (Life-study of Exodus, pp. 1658-1660)

There is only one kind of people who can engage in spiritual warfare—those who have received salvation, have been raised from death, and are now sitting with Christ in the heavens. Only this kind of men can attack the enemy in the air from a transcendent position in the heavens. Therefore, in order to engage in spiritual warfare we must keep the heavenly position. (The Experience of Life, p. 366)

We should say, "In myself I shall never go to fight in God's army. Only in Christ and by Christ shall I go. I have Christ as my half-shekel, as my ransom silver. He is precious and valuable." If we would fight in God's army, we must fight only by this precious Christ. (Life-study of Exodus, pp. 1654-1655)

Further Reading: The Conclusion of the New Testament, msg. 426; Crystallization-study of Song of Songs, msg. 12

‹‹ WEEK 32 — HYMN ››

Hymns, #1132

1 Lord, teach us how to pray,
Not as the nations do in vain,
But turn us from our way,
And cause us, Lord, to call on You each day—
Lord Jesus, grow in us.
2 Lord, You're the seed of life;
You've sown Yourself into our heart,
And now You have a start;
So day by day more life to us impart—
Lord Jesus, grow in us.
3 Lord Jesus, soften us;
You know the source from which we came.
By calling on Your name,
Lord, let no earth unturned nor rocks remain—
Lord Jesus, grow in us.
4 Lord, how Your light makes clear
That we could not but e'er fail You;
Yet there's a message true,
The seed of life within us will break through—
Lord Jesus, grow in us.
5 Make us in spirit poor;
Lord, take whate'er we think we know.
We'll open to life's flow,
And thus take in the life that makes us grow—
Lord Jesus, grow in us.
6 Lord, make us pure in heart;
For we'll be not content until
You all our being fill,
O Lord, renew our mind, emotion, will—
Lord Jesus, grow in us.
7 Yes, Lord, impress our heart
That we must take You in each day;
The seed will have its way;
Your growing brings the kingdom here to stay—
Lord Jesus, grow in us.
8 Amen!—The growth in life!
There's nothing that Your life can't do;
Our every part renew.
We'll make it, we'll make it just by You.
Lord Jesus, grow in us.
Lord Jesus, grow in us.