

HWMR - CRYSTALLIZATION STUDY OF NUMBERS, Book 3, Week 14

**The Growth and Maturity
Required for the Formation of the Army
to Protect God's Testimony and Fight for His Move on Earth**

Scripture Reading: Num. 1:2-3, 19-20; 2:1-2, 32, 34; Phil. 3:12-15; Eph. 6:10-12

- Numbers 1: 2 Take the sum of all the assembly of the children of Israel, by their families, by their fathers' households, according to the number of names, every male, head by head.
- Numbers 1: 3 From **twenty years old and upward**, all who are able to go forth for military service in Israel, you and Aaron shall **number them** by their companies.
- Numbers 1:19 As Jehovah commanded Moses, so he numbered them in the wilderness of Sinai.
- Numbers 1:20 And the children of Reuben, Israel's firstborn, their generations, by their families, by their fathers' households, according to the number of names, head by head, every male from twenty years old and upward, all who were able to go forth for military service,
- Numbers 2: 1 Then Jehovah spoke to Moses and to Aaron, saying,
- Numbers 2: 2 The children of Israel shall encamp each by his **own standard with the ensigns of their fathers' households**; they shall encamp **facing** the Tent of Meeting on every side.
- Numbers 2:32 These are those who were numbered of the children of Israel by their fathers' households. All who were numbered in the camps according to their companies were **six hundred three thousand five hundred fifty**.
- Numbers 2:34 Thus did the children of Israel do. According to all that Jehovah commanded Moses, so they encamped by their standards and so they set out, every one by their families, according to their fathers' households.
- Philippians 3:12 Not that I have already obtained or am already perfected, but **I pursue**, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.
- Philippians 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: **Forgetting the things which are behind and stretching forward to the things which are before**,
- Philippians 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.
- Philippians 3:15 Let us therefore, as many as are **full-grown**, have this mind; and if in anything you are otherwise minded, this also God will reveal to you.
- Ephesians 6:10 Finally, **be empowered** in the Lord and in the might of His strength.
- Ephesians 6:11 **Put on the whole armor of God** that you may be able to **stand** against the stratagems of the devil,
- Ephesians 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 CHILDREN OF ISRAEL BEING FORMED INTO A BODY
TO FIGHT FOR GOD AND SERVE GOD FOR THE CARRYING OUT OF GOD'S PURPOSE**

The **children of Israel** were **formed into a body to fight** for God as warriors and **serve God** as priests **for the carrying out of God's purpose**. God's purpose is to have the New Jerusalem, to mingle Himself with His redeemed people. The **formation** of the children of Israel into a body to fight for God and to serve God **typifies the New Testament believers being built up into the organic Body of Christ** to fight for God **for the carrying out, in its service to God, of God's eternal economy**.

**THE CHILDREN OF ISRAEL BEING FORMED INTO AN ARMY
ABLE TO FIGHT FOR THE PROTECTION OF GOD'S TESTIMONY (THE ARK IN THE TABERNACLE)**

The **children of Israel** were formed into an army able to fight **for the protection of God's testimony** (the ark in the tabernacle). This indicates that, in a very real sense, **the church** today is fighting **for the protection of the incarnated God**. God in Himself needs no protection, but God in His embodiment needs to be protected by the fighting of the church.

The army of God protecting God's testimony is a matter of a **formed assembly**, not of individuals. Today some Christians emphasize individual spirituality. But in the sight of God, individual, separate spirituality means nothing. **God desires the formed, coordinated Body of Christ**. (Life-Study of Numbers, Chapter 2, by Witness Lee)

DAY 1

I. The emphasis of Numbers is how the Israelites, who had been redeemed, received revelation, and been trained by God, were formed into an army to protect God's testimony and fight for His move on earth (1:2-3, 19-10):

- A. Since the earth created by God was ruined by Satan, God **needs** to gain a group of people to **be formed into an army** for His move on earth (v.3).
- B. Numbers shows how God formed His redeemed people into an army to surround and **protect** His testimony (2:1-2, 32, 34):
 - 1. In Numbers, particularly in the first four chapters, the Israelites were formed into an army according to God's **arrangement**.
 - 2. In order for the children of Israel to be formed into an army, they needed to be **numbered**; only after being numbered could the Israelites be formed into an army (1:2-3, 19-20).

II. In order "to go forth for military service," an Israelite male needed to be at least twenty years old; this is related to growth and maturity (v.3):

- A. There were approximately two million Israelites, but only 603,550 were twenty years old and upward and were able to go forth for military service (vv.45-46).
- B. Even though there are a great many believers on earth, only a **small number** among them are mature in life to the extent that they are able to fight for God's testimony (Eph. 4:12, 15-16; 6:10-12).
- C. Numbers mentions the age for those enlisting in the army, which was **twenty years old and upward**, yet this book does **not** mention the age of **retirement**:
 - 1. God's army was strong, just as Caleb was able to fight and was as strong before God in his eighties as he was in his forties (Josh. 14:6, 10-11).
 - 2. This signifies that we must have both life and maturity in life in order to be numbered by God.
- D. According to Numbers, neither children nor women were numbered:
 - 1. **Children** signify **immaturity**, and **women** signify **weakness**.
 - 2. The only males who were twenty years old and upward were able to engage in warfare signifies that among the believers, **only those who are mature in life and strong are able to fight in spirit warfare**.
- E. Those who were numbered needed to be **confirmed** by Moses, Aaron, and the leaders of the twelve tribes (1:4, 16-18):
 - 1. **Moses** signifies Christ as the **Head** of the Body who executes His authority, **Aaron** signifies Christ as the **High Priest** who exercises His priesthood, and the **leaders** of the twelve tribes signify the elders and the leading ones in the church (Col. 1:18; Her. 8:1; Acts 14:23):
 - a. This indicates that **the numbering of God's people is based on life and maturity in life and is confirmed by spirit authority**.
 - b. **Life, maturity** and the **confirmation** of spiritual authority are required for the formation of God's army.
 - 2. In order to be numbered, the children of Israel were required to be in the **fellowship** of the life of their fathers' households and had to **grow in life** unto maturity, which is signified by the age twenty (Num. 1:1-16).

DAY 2

III. In the Lord's recovery today, there is an urgent need for the growth and maturity required for the formation of God's army; we need to grow in life unto maturity (Exo. 30:14; Num. 1:2-3, 18; Eph. 4:12-16):

- A. Spiritually, **males** who twenty years old and over 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 interest and move on earth.
- B. The **growth of life** is the **increase of the element of God** (Col 2:19), the **increase of the stature of Christ** (Eph. 3:17a; 4:13), the **expanding of the ground of the Holy Spirit** (5:18), the **decrease of the human element**, the **breaking of the natural life**, and the **subduing of every part of our soul** (2Tim. 1:7).
- C. To be **transformed** is to be metabolically **changed** in our natural life, whereas to be **matured** is to be **filled** with the divine life that changes us; the last stage of transformation is maturity, the fulness of life (Heb. 6:1).
- D. In the New Testament the word **mature** refers to the believer's **being full-grown and perfected in the life of God** (Matt. 5:48; John 3:3, 5-6, 15):
 - 1. As believers, **we need to go on, to be brought on, to maturity** by forgetting the things which are behind and stretching forward to the things which are before, pursuing toward the fullest enjoyment and gaining of Christ for the uttermost enjoyment of Christ in the millennial kingdom (Phil. 3:12-15).
 - 2. The prerequisite for maturity in the spirit life is to **grow continually** in the divine life (Eph. 4:15).
 - 3. The **ultimate issue** the believer's growth and maturity in life of Christ is a full-grown man—the church as the Body of Christ growing into a mature man (vv. 13, 16).
- E. To be mature is to have Christ fully formed in us; it also means that we have been fully transformed into His image (Gal. 4:19; 2 For. 3:18):
 - 1. Since the time of our regeneration, the Lord has been working in us so that we may have His **image** (v. 18; Rom. 8:29).
 - 2. When the Lord has fully worked His image into us and is fully expressed through us we will mature in life (v. 29; 2 Cor. 3:18).

THE GROWTH OF LIFE BEING THE DECREASE OF THE HUMAN ELEMENT

The above three points reveal that if in a believer the **element of God is increased**, the **stature of Christ is increased**, and the **ground of the Holy Spirit is expanded**, his life then has grown. All these points speak from **God's side**. Now we will speak from **our side**. First, the growth of life is the **decrease of the human element**. The decrease of the human element is the decrease of Adam, the old creation, in man, which also means the decrease of the savor of man and the increase of the savor of God. Some brothers are very enthusiastic, while some sisters are very gentle; in outward appearance they seem to have grown in life, yet they are full of human element, human savor; they cannot cause you to touch the element of God or sense the savor of God. Therefore, if we wish to see whether a brother or sister has grown in life, we cannot simply observe how they behave outwardly, how devout and zealous they are, or how much knowledge, gift, or power they have. Rather, we must discern whether there is the increase of the element of God within these things, or, on the other hand, still an abundance of human element. **The decrease of the human element is the increase of the divine element**. If a believer has really grown in life, his speech, actions, living, and working must all impart the sense that they are not according to himself but according to God; not of his own intelligence but by the grace of God; therefore, they do not carry the savor of man but more the savor of God, which also means that the human element has decreased, and the element of God has increased. Thus, the growth of life is not only the increase of the element of God but also the decrease of the element of man. (The Knowledge of Life, Chapter 12, Section 3)

DAY 3

- F. Chapter 3 of Song of Songs shows us the maturity of the seeking one, and chapter 4 explains that maturity is reached by the **subduing** of the will:
1. The secret of the maturity of the seeking one is that her will has been completely subdued and resurrected (3:6-9; 4:1b, 4).
 2. The neck signifies the human will under God; the Lord considers the submission of our will a most beautiful thing (v. 4).
 3. First, our will must be **subdued**; then it will be **strong** in resurrection and be like the tower of David, the armory for the spirit warfare (Eph. 6:10).
 4. If we have a submissive will, our will becomes like the tower of David that holds all kinds of weapons for warfare (2 For. 10:3-5).

THE SUBDUED AND RESURRECTED WILL A LOSS OF PERSONALITY

In all the figures mentioned in the previous chapter, there is a great **change in the character**, in the personality, and especially in the will of the seeking one. The first figure is a mare—the strongest of all the figures in personality. If we compare a mare with a dove, the dove has a little character, and it is not strong. And the lily has almost no personality. Hence, of the first four figures—the **mare**, the **doves' eyes**, the **lily**, and the **dove**—the **mare** is clearly the **strongest in personality**. While the **lily** has **almost no personality**, something is still there. But in the last four figures—the **pillars of smoke**, the **bed**, the **palanquin**, and the **crown**—there is definitely **no personality**. The seeking one's personality has been lost.

Do you think that the pillars of smoke have any personality? And do you think that the bed, the palanquin, or the crown have a personality? It is so clear that the **pillars** are **strong**, yet they are without personality. The **bed** is quite useful in affording **rest**, but according to the figure, we can see no personality in it. It is the same with the **palanquin** and the **crown**. This sequence of pictures from the mare to the crown is quite meaningful and descriptive. At the beginning, the Lord's seeking one was exceedingly strong in her personality, especially in her will. But eventually, by appreciating the Lord Jesus and enjoying His riches, her strong will has been subdued step by step. She **stayed in the clefts of the rock and in the covert of the precipice**, where she was permeated with the sweet flavor of the death of Christ and the fragrance of His resurrection. This means that **the cross and the resurrection life have worked within her to change her character and transform her personality**. (Life and Building as Portrayed in the Song of Songs, Chapter 6)

DAY 4

IV. In order for the children of God to reach the spiritual age of twenty, they need to pass through the first three stages of the experience of life and enter into the fourth stage:

- A. The **first stage** of experience of life is **being in Christ**, the **second stage** is **abiding in Christ**, and the **third stage** is **Christ living in us**, which is also the **stage of the cross** (Gal. 2:20; 3:1; 5:24; Matt. 16:24).
- B. In the third stage the seeking believers deal with the **flesh**, the **self**, and the **natural constitution** with the **natural strength** and **ability**.
 1. The **flesh** denotes the **totality of the fallen old man, our entire fallen being** (Gen. 6:3; Rom. 7:18a; Gal. 2:16):
 - a. The **flesh** is the living out and the **expression of the old man** (Rom. 6:6).
 - b. The **flesh cannot be changed or improved**; thus, we need to be mindful of the fact that the flesh is always with us (13:14; Gal 5:16).

- c. The **flesh** is the **camp of God's enemy** and the largest base for his work (vv. 19-21):
 - (1) The flesh is the first among our enemies, taking the lead over sin, the words, and Satan to fight against us (Rom. 8:3).
 - (2) God hates the flesh in the same manner that He hates Satan, and He wants to destroy the flesh in the same manner that He wants to destroy Satan (Exo. 17:16; Deut. 25:17-19; 1 Sam. 15:2-3).
2. The **self** is the **soul-life** with the emphasis on the **human thoughts and opinions** (Matt. 16:23-25):
 - a. In Matthew 16:23-25 three terms are related to one another: *mind, himself, and soul-life*:
 - (1) Our mind is the expression of our self, and our self is the embodiment of our soul-life (vv. 23-25).
 - (2) Our soul-life is embodied in and lived out by our self, and our self is expressed through our mind, idea, thought, concept, and opinion (vv. 22-23).
 - b. The self is the embodiment of Satan; the self is the essence of Satan in our soul, making the soul independent from God to express its self-opinion and self-will (v. 23; Gen. 3:1-6; 2 For. 11:3).
 - c. **The self is the soul declaring its independence from God** (Matt. 16:23; Luke 14:26; Job 42:5-6).
3. The **natural constitution** is the aggregate of our physical and mental abilities (1 For. 2:14-15; Phil. 3:3, 10-11):
 - a. The natural strength and ability do not have the divine element.
 - b. The natural strength and ability act on their own, not according to God's will.
 - c. When we work with our natural ability, we seek our own glory and satisfy our own desire.
 - d. **When our natural strength and ability are dealt with by the cross, they become useful in resurrection** (v. 11).

DAY 5

- C. The **fourth stage** of our spiritual experience and spiritual life is the highest stage—**Christ's full growth in us**—the stage of spiritual warfare, where Christ is fully grown and matured in us (Eph. 4:13-16; 6:10-18):
 1. At the end of the **third stage, we express God with His image**, and in the **fourth stage, we represent Him with His authority** (Gen. 1:26).
 2. The experience of life in the fourth stage includes **knowing the Body, knowing ascension, reigning with Christ, engaging in the spiritual warfare**, and **being full in the statute of Christ** (1 For. 12:27; Eph. 6:10-12).
 3. In order to know the Body and live in the Body, we must first deal with flesh, the self, and the natural constitution (Gal. 5:24; Matt. 16:24):
 - a. If we still live according to the flesh, in ourselves, and serve the Lord in our natural ability, there is no way for us to know the Body (1 Cor. 12:12).
 - b. Only when our **flesh** has been **dealt with**, the **self-opinion** has been **broken**, and the **natural life** has been **smashed** will the divine life within us enable us to know the Body and realize that we are simply members of the Body and the life within us cannot be independent.
 4. If we want to fight the spiritual warfare and deal with God's enemy, we must first deal with our flesh, self, and soul-life (2 For. 10:3-5; Eph. 6:10-12):
 - a. Engaging in spiritual warfare to deal with Satan and recover the earth for God requires that **we be wholly and absolutely for God and obey Him completely** (Gen. 1:26-28):
 - (1) We cannot preserve ourselves or leave one bit for ourselves.
 - (2) When we are dealing with Satan, self must be utterly abandoned.
 - b. **The church must engage in spirit warfare, fighting to bring in the kingdom of God** (Matt. 12:28; Eph. 6:10-18; Rev. 12^a10a; 11:15).

FIGHTING FOR GOD'S EXPRESSION

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 six, is **spiritual warfare**. According to Ephesians 6, **the church must be a warrior fighting against God's enemy**.

Recently we have given a number of messages on the church meetings. Why do we meet? Some would say that **we meet to express God**. **However**, there are many **enemies**—“Canaanites” and “Amalekites”—that seek to keep us from expressing the Lord. God commanded the children of Israel to enter into the good land and slaughter all the Canaanites. This indicates that **in order to express the Lord, we need to fight against His enemy**. Because of the frustrating tactics of the enemy, it is difficult for us to meet together to express God. The “Canaanites” are not willing for us to express Him. They will try to frustrate us from entering into the good land. Therefore, we need to declare, “Canaanites, this land is not yours. This is the Lord's land. God has given this land to His people.” **It is necessary for the church to fight against all the evil powers in the air**.

DAY 6

V. The **prayer at the incense altar issued in the numbering of the children of Israel for the formation of an army to fight for God's interest on the earth** (Exo. 30:11-16; Num. 1:45-46):

- A. As the 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 (2:32; 4:23; 2 Tim. 2:3).
- B. 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):
 1. 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; Heb. 5:14—6:1; Eph 3:16).
 2. 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** (4:13; 6:10-12).

THE URGENT NEED OF MATURITY

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.

The spiritual **significance** of this is that 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.

The sisters should not be disappointed to hear that only the males among the Israelites could be formed into God's army. In spiritual experience a **male signifies** someone who is **strong**. Today, spiritually speaking, some sisters may be males, whereas some brothers may be females spiritually. Whether we are spiritually a male or a female does not depend on whether we are brothers or sisters; it depends on whether we are strong in spirit or weak in spirit. **If you are strong in spirit, you are a male**. But if you are weak in spirit, you are a female. Too many among us are females. Therefore, there is the need of maturity.
(Life-Study of Exodus, Chapter 154, Section 2)

PRAYER AND THE FORMATION OF THE ARMY

In answer to the first question, 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 **propitiation silver**. We can understand why the propitiation 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. According to the book of Numbers, the numbering of the males aged twenty and upward was for the formation of the army. Later, the book of Numbers refers to the twelve tribes as hosts, that is, armies. This indicates that each tribe was formed into an army. The only exception was the tribe of Levi, because that tribe was the host for the tabernacle. The tribes were formed into armies for the purpose of God's move.

In Exodus 30, **immediately** after the record concerning the **incense altar**, we have a word regarding the **census** and the **propitiation 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. Furthermore, **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 **propitiation silver, a further requirement in addition to the blood of the Passover lamb**.

(Life-Study of Exodus, Chapter 154, Section 1)

THE PASSOVER LAMB AND THE REDEMPTION SILVER

There is an important difference between the Passover lamb and the propitiation 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, Chapter 154, Section 1)

COMING TO THE INCENSE ALTAR TO INTERCEDE FOR GOD'S INTERESTS

In order for the children of Israel to express God, they first had to come to the **altar in the outer court** to **confess their sins and their sin**. They **needed to offer** the sin offering for their inward sin and the trespass offering for their outward trespasses. The blood of the sin offering and the trespass offering would then open the way for them to come into the tabernacle.

In the tabernacle first we have the enjoyment of Christ as **the life supply**. The bread on the **table of the bread** of the presence indicates that God's people should no longer live by themselves. Rather, they should live by Christ as their life and their life supply. They **should not care** about their good behavior, good conduct, and natural character, because God cares only for Christ. God is concerned with how much of Christ we have eaten and enjoyed. God is interested in how much we live Christ, express Christ, and have Christ constituted into our being.

After the table of the bread of the presence, God's people need to go to the **lampstand** to be **enlightened**. How much have you enjoyed Christ as your light? We **need to forget** our own knowledge, insight, and foresight and recognize that we need Christ to be our light. First we need Christ as our life supply and then as light for our enlightenment. Christ as our enlightenment is versus our natural view, our natural sight.

After experiencing Christ as light, we proceed to the **ark of the testimony** in the Holy of Holies. **However**, there is a **veil** separating the Holy of Holies from the Holy Place. This **veil needs to be broken**. Otherwise, **we shall not be able to enter into the Holy of Holies** to contact the ark. Thus, the ark is versus the veil.

As we have pointed out in a previous message, the **veil signifies** our natural being constituted of our conduct, our view, and our virtue. If we put together our conduct, our sight, and our virtue, we have our **natural being**. This natural being **is the self and also the flesh**. **This is the veil between us and God**. This veil needs to be broken from top to bottom. Once the veil has been rent and we enter into the Holy of Holies to contact the ark, **we experience Christ as our testimony**.

When we experience Christ as our testimony, **we are qualified to come to** the **incense altar**. The golden altar of incense is **our destiny and also our destination**. What should we do at the incense altar? 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**. After God's chosen people pass through the different stations in the outer court, the Holy Place, and the Holy of Holies, they arrive at their destination, **the incense altar, to intercede for God's interests**. For what in particular should God's people intercede? They need to intercede **for God to move**.

(Life-Study of Exodus, Chapter 153, Section 3)