

Life-Study of Numbers Summaries - Messages 37—41

Renumbering the People

The mixture among the children of Israel is a type of the mixture in the church. **There is mixture among God's people, and God uses the failure and turmoil among His people to purify them.** Those who survived the purifications in the wilderness needed to be renumbered. This renumbering implies some amount of replacement and re-formation. The renumbering was for the inheriting of the land. It had the fighting and the distribution of the land as its goal.

The Statute of Judgment for the Women's Inheriting of the Land

According to God's ordination, only males had the right of inheritance. However, in Numbers 27 some females requested an inheritance. **In the sight of God, we all are females. This means that in ourselves we all are the weaker ones, even the weakest ones.** Only Christ is the strong One. We all need to learn to make the kind of request that the daughters of Zelophehad made. Their request signifies having regard for the inheritance—grace—given by God. **We need to request our rightful inheritance, and God will approve this request.** However, there is a condition that we must fulfill: we must not marry outside our "tribe." Our tribe today is Christ and the church. In these verses Christ is typified by the inheritance of the good land. The church is signified by the father's house.

The Death and Successor of Moses

Moses could not enter into the good land because, in the wilderness of Zin, he had rebelled against God's word to sanctify Him at the waters before the eyes of Israel. Moses had acted contrary to God's nature and God's economy. This serious failure caused him to lose the right to enter into the land of Canaan. Jehovah told Moses to take Joshua, a man in whom the Spirit was, lay his hand upon him, cause him to stand before Eleazar the high priest and all the assembly, and charge him in their sight to be the successor.

The Statutes

God wanted Moses, before he was gathered to his fathers, to charge the people **to take care of God's food, to offer food to Him at the appointed time.** As we are eating our food, we need to remember that **God also desires food and that we need to prepare something for Him to eat.** The New Testament offerings are Christ Himself. Today God's desire and pleasure are not in animal sacrifices; God's desire and pleasure are altogether in one person—Christ.

God is hungry and wants to eat. Although He is almighty, He cannot provide Himself something to eat. His food must come from His people. Although Christ is God's food, He is not God's food in a direct way. Rather, **Christ is God's food served to God by us.** Eventually, however God's food also becomes our food. In this way we enjoy Christ with God. As we are feasting, God is also feasting. He is feasting with us, and we are feasting with Him.

Christ is God's food in the way of His fulfilling God's eternal economy. **God desires to have His economy fulfilled by Christ, with Christ, and in Christ. This is the way Christ is God's food.** The more we enjoy Christ and experience Christ, the more we fulfill God's economy, and the more we participate in the fulfillment of God's economy, the more we will be able to offer Christ to God as food. Because Christ is everything for the fulfillment of God's economy, He is God's food, God's satisfaction. For eternity Christ will be God's satisfaction, and for eternity we will enjoy the Christ who satisfies God.

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