

**HWMR - CRYSTALLIZATION STUDY OF NUMBERS, Book 1, Week 1****Being Formed into an Army  
to Fight with God for His Interest on Earth**

Scripture Reading: Num. 1:1-3, 18, 24, 45-46; 2:1-2, 17, 32; Exo. 12:41, 51; 13:18

- Num 1: 1 - Then Jehovah spoke to Moses in the wilderness of Sinai, **in the Tent of Meeting**, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying,
- Num 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.
- Num 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.
- Num 1:18 - And on the first day of the second month they gathered all the assembly together; and they registered themselves by their families, by their fathers' households, according to the number of names from twenty years old and upward, head by head.
- Num 1:24 - From the children of Gad, their generations, by their families, by their fathers' households, according to the number of names, from twenty years old and upward, all who were able to go forth for military service,
- Num 1:45 - So all who were numbered of the children of Israel by their fathers' households, from twenty years old and upward, all who were able to go forth for military service in Israel,
- Num 1:46 - Even all the numbered men were **six hundred three thousand five hundred fifty**.
- Num 2: 1 - Then Jehovah spoke to Moses and to Aaron, saying,
- Num 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.
- Num 2:17 - Then the Tent of Meeting shall set out, with the camp of the Levites in the midst of the camps; as they encamp, so shall they set out, every man in his place, by their standards.
- Num 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**.
- Exo 12:41 - And at the end of four hundred thirty years, on that very day, all the **armies** of Jehovah went out from the land of Egypt.
- Exo 12:51 - And on that very day Jehovah brought the children of Israel out of the land of Egypt by their armies.
- Exo 13:18 - Thus God led the people around by the way of the wilderness to the Red Sea. And the children of Israel went up **arrayed for battle** out of the land of Egypt.

**BANNERS FOR THE DECEMBER 2018 SEMIANNUAL TRAINING**

**Because God desires a corporate man to represent Him  
in subduing and regaining the earth from the usurping hand of Satan,  
God's chosen and redeemed people need to be **formed into an army**  
to journey with God and to fight with God for His interest on earth.**

**God desires that all His people be Nazarites;  
to be a Nazarite is to be **sanctified, separated**, absolutely and ultimately to God,  
that is, to be for nothing other than God and for nothing other than His satisfaction.**

**As partners of Christ **fighting for God's interest**,  
we need to have faith in God's word, honor God by believing in Him,  
see a vision of the all-inclusive Christ typified by the good land,  
conquer the satanic chaos, and triumph in the divine economy.**

**Christ is the center of **God's move on the earth**  
from His incarnation through His ascension to His second coming;  
God is still moving on this earth in and **through the church**,  
and He is moving with Christ as the unique Leader and center of the church.**

From beginning to end the **book of Numbers** is a glorious book. In the beginning **God formed the army**, and at the end we have a record of the dividing of the land **conquered** by this army. In the beginning the camps were arrayed in preparation for battle. In the forming of the house of Israel into a fighting army, we again see the principle revealed in Genesis 1: God desires a corporate man to **represent** Him in **subduing** and **regaining** this earth from the usurping hand of Satan. God had given Israel a good land called Canaan, but the Israelites had to take this land from the usurping hand of God's enemy. They could not gain the land easily; they had to fight inch by inch, defeating all their enemies. **The purpose and goal of the fighting was to possess the land.** (The Vision of God's Building, Chapter 9, Section 3)

**I. It is not accurate to say that Numbers is merely a book of wanderings and repeated failures; Numbers is a book of victory and glory—1:1-3, 18, 24, 45-46; 2:1-2, 17, 32; 33:52-53:**

- A. The book of Numbers presents a glorious scene with standards and ensigns, with formations and order; it was glorious that on the earth God not only had a **dwelling place** but also had an **army**—2:17; Exo. 25:8; 6:26; 7:4; 12:41, 51; 13:18.
- B. From beginning to end the book of Numbers is a glorious book; in the beginning God **formed the army**, and at the end we have a record of the dividing of the land conquered by this army— 1:1-3; 33:52-53.
- C. The picture in Numbers shows the Triune God and His chosen people mingled together as one entity so that God may **move** on the earth and **conquer** His enemy in order to **regain the earth** for the fulfillment of His eternal purpose—10:33-36; Eph. 3:11.

**II. The central thought of Numbers is that Christ is the meaning of life, the testimony, the center of God's people, and the Leader, the way, and the goal of their journey and fighting—1:5-53; Col. 2:9:**

- A. In Numbers Christ is revealed as the **meaning of life** for God's people:
  1. The **Ark of the Testimony** was the center of the Tabernacle of the Testimony—1:50, 53.
  2. The Ark with the tabernacle was the meaning of the Israelites' life.
  3. The meaning of our human life is for God in Christ to enter into us and be expressed through us—Col. 2:9; 1:27.
  4. When we see the vision of Christ in God's economy, we begin to realize that Christ Himself is the purpose of the universe and also the meaning of our human life—vv. 15-20; 2:2, 9-10, 17; 3:4, 10-11.

### Christ as the Meaning of Life

In Numbers Christ is revealed as the meaning of the life of God's people. It seems that during the forty years in the wilderness, the two million Israelites were doing nothing. They did not engage in industry, commerce, or farming. But day by day they were busy with one thing—the **ark of God's testimony** (Num. 7:89). The ark of the testimony was the center of the tabernacle, which was called the tabernacle of the testimony (1:50, 53). For forty years the Israelites worked for the keeping of the ark with the tabernacle. The ark with the tabernacle was the meaning of their life. If there had not been an ark, the life of the Israelites would not have had any meaning. Both the ark and the tabernacle were called God's testimony. Since the ark typifies Christ, the meaning of the Israelites' life was to take care of Christ as the testimony of God.

- B. Christ, who is the meaning of the life of God's people, is God's **testimony**—Num. 1:53: 3
  1. Since the Ark typifies Christ, the meaning of the Israelites' life was to take care of Christ as the testimony of God.
  2. In the Old Testament the Testimony refers to the **law**:
    - a. The two tablets on which the law was inscribed were called the Testimony (Exo. 25:21) and were placed in the Ark.
    - b. Because the Testimony was put into the Ark, the Ark was called the **Ark of the Testimony**.
    - c. The law of God is a testimony of what God is; it tells us what kind of God our God is.
    - d. The law, as a portrait of what God is, typifies Christ as the embodiment of God in all His divine attributes— Col. 2:9.

### Christ as God's Testimony

This Christ, who is the meaning of the life of God's people, is God's testimony. In the Old Testament, the testimony refers to the **law**. The two tablets on which the law was inscribed were called the testimony (Exo. 25:21) and were placed in the ark. Because the testimony was put into the ark, the ark was called the **ark of the testimony**.

A law is always a testimony of the one who made it. In keeping with this principle, the law of God is a testimony of what God is; it tells us what kind of God our God is. The law tells us that God is love and light and that He is holy and righteous. **Love, light, holiness, and righteousness** are four of the **divine attributes**. The law, as a portrait of what God is, typifies **Christ as the embodiment of God in all His divine attributes**. In Christ we see that God is love and light and that He is holy and righteous. Thus, the New Testament tells us that **Christ is the embodiment of God** (Col. 2:9). For Christ to be the embodiment of God means that He is the portrait of God, and as such He is the testimony of what God is. Because Christ is the testimony of what God is, He is called "*the faithful and true Witness*" (Rev. 3:14; 1:5). As God's Witness, Christ bears God's testimony to show us what kind of God He is.

God's people should not only take Christ as the **meaning of life** but also live a **life of testifying** Christ. When God's people have this kind of living, Christ becomes their testimony. In Numbers we see Christ as the testimony of God's people. (Life-Study of Numbers, Chapter 1, Section 3)

- C. Christ is the **center** of God's people—1:15, 18:
1. This is portrayed by the way the children of Israel were encamped around the tabernacle—Num. 2:2.
  2. In the church life today we should take Christ as our unique center—Heb. 2:12.

#### Christ as the Center

Christ is also the center of God's people. This is portrayed by the way the children of Israel were **encamped** around the tabernacle with three tribes on each side. The four camps, each composed of three tribes, and the three families of the tribe of Levi all took the tabernacle with the ark as the center. The children of Israel thus took Christ as the meaning of life, the testimony, and the center. This shows us that **as the church today we should take Christ as our meaning of life, our testimony, and our center.**

- D. Christ is the **Leader**, the **way**, and the **goal**—Matt. 23:10; John 14:6; Phil. 3:12-14:
1. Christ is the One who is **moving**, **acting**, and always proceeding onward:
    - a. In His proceeding onward, Christ is our Leader (Matt. 23:10), our way (John 14:6), and our goal (Phil. 3:12-14).
    - b. The unique Leader in the church is Christ; He is **leading** us on the way and **toward His goal**, both of which are actually Himself.
  2. Philippians 3:12-14 indicates that Christ should be our goal, our aim; **Christ is the goal toward which we press.**
- E. If Christ were not all of this to us, there would not be a way for God to gain the ground on earth to build up His kingdom with His house—Matt. 16:16-19.

#### Christ as the Leader, the Way, and the Goal

The book of Numbers reveals that this Christ, who is the meaning of our life, our testimony, and our center, is One who is **moving**, **acting**, and always **proceeding onward**. In His proceeding onward, He is our **Leader** (Matt. 23:10), our **way** (John 14:6), and our **goal** (Phil. 3:12-14). To take the lead is to proceed on the way. **Today we are taking Christ as our Leader, and we are following Him. He is leading us on His way and toward His goal, both of which are actually Himself.** Worldly people have neither a way nor a goal, but we have Christ not only as our Leader but also as our way and our goal.

For the **journey** of God's redeemed people and for their **fighting**, Christ is the meaning of life, the testimony, the center, and the Leader, the way, and the goal. If Christ were not all this to us, there would not be a way for God to gain the ground on earth to build up His kingdom with His house, which eventually will consummate in the New Jerusalem. The New Jerusalem will be the consummation of God's kingdom and God's house.

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, Chapter 1, Section 3)

### III. The book of Numbers records how God's **chosen and redeemed** people were **formed into a priestly army to journey with God and to fight with God for His interest on earth— 1:1—4:49; 9:15—10:36; 12:16; 20:1—21:35; 31:1-54; 33:1-49:**

- A. The **army** is for God's people **to fight so that God can gain the ground on earth to build up His kingdom with His habitation**—Exo. 12:41, 51; 13:18.
- B. In Numbers we can see three things: the **formation** of an army, the **journeys** of that army, and the **fighting** of the army—10:33-36:
  1. The **formation** of the army was for **fighting**, and the **fighting** required the army to **journey**, not to stay in one place.
  2. Always the children of Israel were going on from place to place to gain ground that God might have a people to be built up for His kingdom and His house—33:1-49.
- C. Numbers 1 and 2 reveal that the children of Israel were formed into an army because they were surrounded by enemies:
  1. This army was necessary for the **protection of God's testimony**—1:1-3.
  2. The children of Israel were formed into an army able to fight for the protection of God's testimony:
    - a. According to the picture in Numbers, the army was encamped around the tabernacle to protect the sphere, the realm, in which the tabernacle was erected—2:2.
    - b. God viewed the children of Israel in the wilderness as an army fighting for His testimony—Exo. 12:41, 51; 13:18.
    - c. Apparently, the children of Israel were fighting for themselves; actually, they were fighting for God's testimony on earth, for among them was the Tabernacle of the Testimony, God's dwelling place on earth.
  3. In this warfare there were two main functions: the **function of fighting the enemies** and the **function of maintaining the tabernacle**, which represented God's testimony in the universe—Num. 1:1-3; 21:1-3.
- D. In the forming of the house of Israel into a fighting army, we see the principle revealed in Genesis 1:26-28:
  1. God desires a corporate man to represent Him in **subduing** and **regaining** the earth from the usurping hand of Satan—Eph. 4:24.
  2. God had given Israel a good land called Canaan, but the Israelites had to take this land from the usurping hand of God's enemy; they had to gain the land by fighting, defeating all the enemies—Num. 21:1-3.
- E. The army of God defeated Sihon the king of the Amorites and Og the king of Bashan—vv. 1-3, 21-35:
  1. The kings of Arad (v. 1), of the Amorites (v. 21), and of Bashan (v. 33) were the "gate guards" on the east of the Jordan, guarding the land of Canaan, the kingdom of darkness, for Satan.

2. In order for the children of Israel to enter into the good land, they had to pass through the territory controlled by these kings and had to fight against them, destroy them, and take over their territory.
  3. This signifies that in order to enjoy the unsearchably rich Christ, the church must defeat and take over the territory of the enemies signified by these kings—Eph. 3:8; 6:10-12.
- F. In the typology of the Old Testament, Canaan has two aspects:
1. On the **positive side**, **Canaan**, a **land of riches** (Deut. 8:7-10), typifies the all-inclusive **Christ with His unsearchable riches** (Col. 1:12; Eph. 3:8).
  2. On the **negative side**, **Canaan** signifies the aerial part, the heavenly part, of the **kingdom of Satan**:
    - a. As the ruler of this world (John 12:31) and as the ruler of the authority of the air (Eph. 2:2), Satan has his authority (Acts 26:18) and his angels (Matt. 25:41), who are his subordinates as principalities, powers, and rulers of the darkness of this world (Eph. 6:12); hence, Satan has his kingdom (Matt. 12:26), the authority of darkness (Col. 1:13).
    - b. The **Canaanites** typify the fallen angels, the rebellious angels who follow Satan (Rev. 12:4, 7), who have become the powers, rulers, and authorities in Satan's kingdom (cf. Dan. 10:13, 20).
    - c. The fighting of the children of Israel against the Canaanites that they might possess and enjoy the good land typifies the **spiritual warfare** of the church as a whole, including all the members, against "*the spiritual forces of evil in the heavenlies*" (Eph. 6:12) so that the saints may enjoy **Christ as the all-inclusive land**.
    - d. The church must be such a **corporate warrior**, fighting against Satan's aerial forces so that God's people may **gain more of Christ for the building up of the Body of Christ**, establishing and spreading the kingdom of God so that Christ can come back to inherit the earth—Matt. 16:27-28; Rev. 11:15; 12:10.

During the past twenty-five years, we have stressed the fact that **Canaan**, the good land, is a **type of Christ**. Now we are saying that Canaan is a **type of the kingdom of Satan**, with its evil spirits. This may seem contradictory, but actually it is not. If we study the typology carefully, we will see that Canaan has two features. On the one hand, **Canaan is a land of riches**, as revealed in Deuteronomy 8. Using this portion of the Word as the basis, we released the messages that have been printed in the book *The All-inclusive Christ*. On the other hand, **Canaan was a land full of evil persons and enemies**, all of whom were to be eradicated by the children of Israel. This feature, or aspect, of Canaan signifies the most evil part of Satan's dark kingdom. As we consider these two features of Canaan, we see that whether or not we can enjoy Christ as the all-inclusive land depends on whether or not we defeat the enemies typified by the Canaanites. This indicates that the church as a whole, including all the members, should engage in the **spiritual warfare** revealed in Ephesians 6.

Ephesians is a book on the all-inclusive Christ. Ephesians 3:8 tells us that the riches of Christ are **untraceable**. In order to **enjoy** such a Christ, **we need to fight** against the spiritual enemies, against "*the spiritual forces of evil in the heavenlies*" (Eph. 6:12). We must defeat and crush the enemies signified by the king of Arad, Sihon king of the Amorites, and Og king of Bashan. We all need to keep in mind that the Canaanites typify the fallen angels, who have become the powers, rulers, and authorities in Satan's kingdom, and that a war is raging between these evil spirits and the church. The typology in Numbers 21 shows us how to fight in this war. The slaughtering of the gate guards in this chapter indicates our need to defeat the evil spirits in the kingdom of Satan. It is helpful to have this view as we now consider 21:1-3, 21-35. (Life-Study of Numbers, Chapter 32, Section 1)

- G. 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 so that He may have the ground on earth and have a people built up as His kingdom and His house, which will consummate in the New Jerusalem**—Gen. 1:26-28; Exo. 12:41, 51; 13:18; Matt. 16:16-19; Eph. 6:10-12; Rev. 17:14; 19:11-16; 21:2, 10-11.

### The Tabernacle and the Army

In Numbers 2 we read, "*Then Jehovah spoke to Moses and to Aaron, saying, 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*" (vv. 1-2). Each tribe had a specific place in which to **pitch its tents round about the Tent of Meeting**. The tribes on the **east** were Judah, Issachar, and Zebulun; those on the **south** were Reuben, Simeon, and Gad; on the **west** were Ephraim, Manasseh, and Benjamin; and on the **north** were Dan, Asher, and Naphtali (vv. 3-31). In the very **center** were the **Levites**, who **cared for the tabernacle** (1:50-53; 2:17). The priests could never be separated from the tabernacle; they were one with the tabernacle and always with it. This picture of the twelve tribes **encamped** on the four sides of the tabernacle with the Levites in the center is a preview of the coming New Jerusalem. That city portrayed in Revelation has twelve gates, three on each of its four sides, containing the names of the twelve tribes (21:12-13). That means that the New Jerusalem in Revelation is not a new concept. It was revealed many centuries before, in the book of Numbers. Thus, we see again that the whole of the Scriptures is of one line, related to one thing—God's building. Even as the tabernacle in the Old Testament was the center of the twelve tribes of Israel, so God and the Lamb are the temple in the center of the New Jerusalem.

In the army there was only one weapon—the Ark. The Israelites **fought their battles with the Ark**. In the center of the army of Israel was the tabernacle. All their activities, **all their moves, depended upon the tabernacle**. When the tabernacle remained in a certain place, the house of Israel, the army, also remained. When the tabernacle moved, everyone moved with it (Num. 9:17-23). These Old Testament illustrations reveal clearly the principle that all the fighting of God's army accompanies the building of the church. When the church moves, the fighting proceeds; when the church stops, the fighting ceases. The fighting is one with the move of the church. (The Vision of God's Building, Chapter 9, Section 3)