



Our journey with the crucified
Jesus
Master Christ in the Book of
Numbers

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God makes me depart happy

God, in his love, gave me the whole world as a castle, to make me a king with authority (Genesis). He made the world for my own sake and gave me authority so I can reach the space and move between the planets. He was happy to meet with me and with all the humanity in Eden, as one happy family that does not know sadness, and only one source of happiness. But I gave him my back and listened to the serpent.

Sin humiliated me and I became like whoever was in Egypt under the slavery of the pharaoh. God the father sent his incarnated word, that carries the sin of the world. He freed me with the blood of the lamb "Pasche" (Genesis).

Now here is the heavenly holy who wants to make me a king and a saint: How can he make out of me, the sinner, the vulnerabel, a saint? He sent his only son to give himself as a unique and amazing offering that opened the road of holiness to me (Leviticus).

In the books of Leviticus and Exodus, we saw the incarnated word of God carrying the cross in full love and humbleness and obedience for the humanity. Now, in the book of

Numbers, the road to the journey of the cross is opened in front of us so we can share the king of kings in his coming and in his crucifixion, so that we examine the narrow road that has its sweetness in heaven. In this road, the eyes of our hearts will not be diverted from looking at the amazing crucified in his love for us.

The book of numbers is the journey of Israel in Sinai desert till stopping at the promised holy land. But in depth, it is walking in the narrow road of God, the road to happiness and continuous feast. It is my partnership with the crucified Christ, my leader, who allows me to enter with my brothers as kings to the higher Jerusalem. He protects with his wings, and gives light to my life. In this walk, we notice the following:

- a. God, my leader, who gives me leaders with different talents, like Moses, Huron, Mary, Joshua and Kaleb, and give me the heavenly food (Nu 11) and live water (Nu 20) and heaven (promised land) (Nu 14:7-8).**
- b. The numbers of the mentioned stops equal the number of the mentioned names in Book of Mathew. It is the journey of Christ's arrival to me to walk with me till we reach his heavens.**
- c. People were organized on the form of a cross where in its middle was Moses, Huron, and Sabt. As if my journey is carrying the cross as a member in Christ's body with the**

higher priest word of God, the carrier of the cross. In that road, the eyes of our hearts will not stop looking at the amazing crucified in his love for us. We examine the narrow road that has its heavenly sweetness.

- d. God pictured for us the continuous stubbornness of people and their opposition to God, and taking his love with dryness and grumbling, till God had to deprive them of the promised land and realize the promise in their generations. This is a sign of my need to death of the old human deeds and enjoying the new human who is on the image of his creator.
- e. In my journey, I have to meet with Belaam, opposing to the truth and the inability to curse me.
- f. The Book carries a mixture of the divine laws and incidents of the time, as the divine commandment is helping the spirit in its journey to the high Jerusalem.
- g. It showed how horrible sin is: Those who commit it fall under the discipline, whether he was a prophet like Moses, or chief priest like Huron who were deprived from entering the promised land (20), or Mary who became sick (12) or the Levities like Korah and Kathan and Ibram who were attackers (16), or from the people who were bit by the serpents (21), but it gives curing through faith (the brass serpent) that is mixed with struggling.

Preparations for the journey of the cross: Nu 1, 10:10

- 1. God was called “Shepherd of Israel”, Ps 80:1, and in counting them to assure his care for every one of them so that no one of them is destroyed, Nu 1, so that every believer would realize that he is a good and mature soldier who shares in the journey of the cross as a spiritual battle between God and the devil.**
- 2. The order of all the people was on the form of a huge moving cross towards the promised land, three parts on each side and in the middle Moses (the word) and Aaron and his priests in the front of an internal cross, all three for the Levities are the sides of the internal cross, as if it is a small cross inside a huge one. This is the church that carries inside it the crucified Christ to enjoy sharing in his crucifixion.**

It was said that each flag carries a special precious stone, with it the group is like a gown of the chief priests that has twelve precious stones, so their names would appear on the stones in the presence of the Lord in the holy of the holies in front of the chief priests. As if the group here represents the church that became precious stones on Jesus’ gown, the Lord of glory, the great chief priest and the bishop of our spirits, who takes us in his father’s bosom, so we remain with him and in him forever.

- 3. Not counting Levy as a man of war does not mean exempting them from work or behavior as a proud aristocrat, but commitment with the spiritual work. He talked about them in several chapters (Nu 3-4) that started with punishing some of them by death for their evil.**
- 4. Purifying on the general and personal and family levels (Nu 5)**
- 5. Presented a special law for those who are giving their life to the Lord. They have to have a special ritual that shows the spiritual foundation that our lives are built on in our Lord Jesus Christ, which became his, this that its perfection becomes the truth when we remove our earthly tent and enter to peace in the bosom of the Lord (Nu 5).**
- 6. The twelve chiefs come with one spirit to give the general offering in the name of the whole group (Nu 7).**
- 7. Connected between the lighting of the golden minerate and the appointment of the Levites or their purifying, as if his servants were the heavenly minerates that lighten the world (Nu 8).**
- 8. Moses the prophet was ordered to celebrate the Pascha as being the first feast after their departure, where God wanted to show the role of the paschal in**

the beginning of their departure to the wilderness, and the matter still occupies them even in the promised land to the arrival of the pascha that is slaughtered for our sake.

- 9. God ordered Moses the prophet to make two silver musical instruments (silver shows the word of God Ps 12:6), that are used in calling the group, as in the departure and war and feasts.**

Sweetness and exhaustion of the journey (Nu 10:11, 22)

The journey of the cross started to move from Mount Sinai towards Kanaan. Moses, Aaron, Joshua his disciple, Kalib ben Yafna and others of the men of God, examined the sweetness and glories of the journey while others refused to share the pains of Christ such as:

- 1. People grumbled asking smell of flesh, as if from Egypt, refusing the menna that came from heaven (Nu 11). Body lust remained a hindrance for enjoying the heaven's blessings.**
- 2. We feel some moments of weakness that Moses the prophet went through. He accuses God as if he hurt him and gave him more than he can endure, until he hoped if God would kill him and not see this evil from his people with his own eyes. Moses the prophet through his moments of weakness that he is the one**

- who carried the evil of the people and was committed to it (Nu 11), as if God does not care for his people.
3. They were against Moses for his marriage to the Ethiopian (Nu 12), while the people were against Moses, the Ethiopian enjoyed marrying him.
 4. Their anger against Joshua and the spies and their refusing to enjoy the goodness of the promised land (Nu 14), and their hope for returning to the slavery of Pharaoh under a new leadership other than Moses the prophet. People cared for the reporting of the bad men where they expressed the spirit of fear and did not listen to the word of God or his promises.
 5. When the people broke in front of the kanaans “to the holy place”, God gave them the commandments of holiness (Nu 15), as if he wanted to make them forget falling, not in carelessness but through the “holy life” that gives them the spiritual victory.
 6. Kohath and Korah and 250 of the chief priests attacking priesthood (Nu 16), showing careless to the priesthood of Christ.
 7. Their anger for not having water (Nu 20).

In the middle of these troubles, the light of the cross was clear.

- 1. Huron's dry stick (cross) was flourishing and becoming fruitful (Nu 17). This is how Huron's stick pointed to the church and representing the virgin as its greatest member, this is how Jesus lived in us, he carried us like a live fruit inside us we who were dry sticks with no life.**

- 2. The red cow (Nu 19) as a sin offering and slaying to make the tent holy with its blood 7 times. This is pointing to Master Christ who offered himself on behalf of our sins, “Who is this that cometh from Edom, with dyed garments? this that is glorious in his apparel, ³I have trodden the winepress alone; and of the people there was none with me, Is 63:1-3.**

- 3. Hitting the rock with the stick so it gets out the water of their life (Nu 20, 1 Co 10:4). St. Paul sees that this rock that followed them is Master Christ (1 Co 10:4), if the stick was the cross, then through Master Christ the wells of baptism became holy.**

- 4. Subsequent victories over adoms (Nu 20), and Sihon, King of Amoris (Nu 21) and king of Bashan (Nu 21). Adoms means bloody, as he represents the devil who cannot stand the kingdom of God. Sihon means infertile tree and Amoris came from bitterness. It is as if Sihon points to the devil without fruit, his men are the bitterness. King Bashan means the hindrance as he represents the bodily matters that its love would hinder the spirit and make it far from God.**

- 5. Raising the brass serpent for curing from the serpents' biting (Nu 21, Jo 3:14-15). St. Ogestinos says: “Is the serpent elevated? It is the death of**

- Christ on the cross, because as death came through the serpent, so was the image of the serpent. The biting of the serpent was deadly, and whoever looks at death, death would become with no power.**
- 6. If the people crossed carrying the bites in their bodies without carrying its death and in his body the sign of victory over the serpents' bites, then God ordered Moses to bring the people and give him water for drinking from a well, if the group drank from the well, that is recognized Master Christ through Moses and the prophets, it would sing "the song of the well".**

Outside testimony 23-24

Moab the king asked Belaam as a prophet to curse the people, but he refused, but under the money lust, instead of the curse, he prophesized about master Christ. God wanted to testify the truth in front of the nations even through a prophesy that remained in their records:

First prophecy (23:7-10): the divine incarnation

Second prophecy (23:16-24): Pains of the master and his resurrection

Third prophecy (24:1-14): Pantecostal

Fourth prophecy (24:15-19): Preaching with master Christ

Fifth prophecy (24:21-25): Obtaining Jesus Christ our lord.

I quickly carried God's salvation work, the incarnation of the only son and his pains and death and resurrection and

the Holy Spirit falling on the church and the preaching among nations and the utmost of our faith which is “obtaining Christ”.

Getting ready for crossing 25-36

The eleven last chapters (26-36) made us ready for preparing the people for the most important incident in the old testimony, which is entering the promised land and dividing the land as an example for our entering the eternal inheritance on the hands of our lord Jesus.

- 1. Belaam was not able to curse the people, he gave Balak an evil consultation that made God angry at them and they were not able to have victory. Getting ready was with the jealousy of Finhas (Nu 25), the priest whose arrows were only for adultery and corruption, and removing the evil trap. Finhas thought that an Israeli came to his brothers in front of the eyes of Moses and the group at the door of the tent, he took an arrow with his hands and entered behind the man to the top and stabbed him, so Aloba stopped from the people after twenty fourth thousand died.**
- 2. Second numbering (Nu 26) so that every one would realize that he has a share in the inheritance and that the laws give the women their right to their eternal inheritance.**
- 3. Making Joshua a leader: The personality of Moses the prophet gets more glorious day by day where he lived in service till the last moments when he surrendered his soul in the hands of God. Among our hands there is an invitation from God directed towards that great**

prophet to go up mountain Abareem, looking at the promised land and joining his fathers..Here the spirit of that great one was shining with his wise behavior that is filled with spirituality and that was far away from

selfishness. "Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, De 27:12-13. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses. (De 34:9). He had some work that was filled with wisdom or spirit of leadership, this is why the positions of the hands probably symbols to the servants of God.

4. Feasts and continuous offerings: Immediately before entering, God wanted to clarify the definition of rest that they will enjoy in the new land, that it is not rest out of laziness, but it is a continuous happiness through the offerings of making peace and daily love, morning and evening, weekly, monthly, annually. He wanted their life to be non stop feasts, as a sign of continuous happiness. If eternity was a non stop feast, the laws of feasts were given (Nu 28-29) so that the believers are trained on the heavenly life. St. Ogestinos says: "If we have a new life, let's sing a new song and praise the lord with a new praise."
5. He clarified the commitment with his offerings, distinguishing between the wise man and the daughter who is under her father and the wife who is obeying her husband (Nu 30).
6. An ending war: Moses ended his battle by fighting medians who put their hindrance on the people (Nu 31).
7. Land of Gelaad: People put their hand on eastern Jordan on their way to crossing Jordan and enjoying the promised land, and wanting to own the land and not to cross Jordan with the rest of the group and share with them the promised land (Nu 32). This was because they longed for that land because of its being suitable for cattle, and felt that they needed that land more than anyone else.

Maybe the psychological reason for choosing that land was Raobin, son of Jacob, feeling that he lost his virginity, and also Gad who was a virgin, and that his younger brother "Efraym" who is more talented in blessings. Those three wanted one way or the other to make up for their loss of virginity and longed to enjoy the virginity of victory although it is outside the land of Kanaan and away from the tent.

Oregon thinks that in the first group there is a live image for the church of the Old Testament that was and still is an inseparable part from the one church of God but not in the richness of the blessings of the new testament that crossed the sacred water of baptism and carried the holies among them.

Moses the prophet showed them not to rest in the land of Gelaad with their women and children and cattle, while their brothers went to war. They backed off in their first one when they did not cross Jordan, and asked to be in the front rows of war: "But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place" Nu 32:17"

8. Nu 35: The details will come about the towns of Levitius and the positions in the chapter of Joshua, page 21, but what we would like to clarify is that God who wants the thoughts of his servers to go towards the heavenlies, will not forget their timely needs, if we promised: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.", Mt 6:33.

Among the 48 towns, six were chosen in the land east and west of Jordan, that have their own laws (De 19), three on each side, so that each of us would make sure to find his crucified Christ as a shelter. No. 6 points to the complete days of work for the human being as if he is still not making mistakes ever, this is why he finds all his days of strangeness in God as a shelter for him! The hands of God are open all the days, not to be closed ever.

Law of towns of shelter

- 1. Town of shelter is owned by priests, as if God wanted the humanity to know that the aim of the priests is to show them Master Christ "the true shelter" where believers hide from evil.**

- 2. The killer was to go back quickly to the nearest shelter, as it was a condition in De 20:3 that the roads leading to the shelters would be suitable, and that it would be said that their width would be 20 arms where the dams would be crossing with water, and signs are written (Shelter, shelter). The towns were distributed all over the land so that whoever would want to find a shelter, can find it easy. These roads point to the Holy Book that is open for everybody, each would drive it to go towards God of glory, Jesus, to find his arms open for all.**
- 3. After heading to town, he comes back and talks in front of the elderly of the town and take them to him if they saw that he confessed that he killed and made sure that he did that unintentionally or with any evil purpose. He then returns to the shelter town and stays inside it, so the leader would not have the right, that is, who is closer to the deceased to revenge for his blood. He stays there till the chief priest dies and then he can come out of the town and the governor would not have the right to approach him. If the town pointed to Master Christ, then the repentor would be safe as long as he is inside the Master, but if he ran from him, he can die. The death of the chief priest points to the death of Christ that with it, we were relieved from sin and given the full freedom.**

Being strict against murder is so that no one would think that the law of the town of shelter means being soft with the murder, and he clarified the seriousness of murder and its danger (Nu 35:29-34).

Law of women inheritance

Selfhad daughters had the right to inherit their father's share (Ch 27). The head fathers complained that if those daughters married from another family, a part of the inheritance goes to the other family, this is how they can own one family on the account of another one.

Moses answered that according to the lord, two matters are assured:

- a. The girls have the right to get married to whoever they wanted, and in this case marriage is not obligatory.**
- b. This choice is also limited, so they get married to whoever they wanted from one family so that the inheritance remains for the same family (Nu 36).**