

Daily Bread with Brother Hwa-Chi (Not reviewed by the speaker, for personal use only)

Numbers 6: 22-27

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank God, it's time to read the Bible again. We continue to read Numbers chapter 6. Today we read from verse 22 to verse 27.

Numbers chapters 1 to 6 are the revelation God gave to Moses and Aaron in the tabernacle before the Israelites moved forward into the wilderness, revealing God's arrangement for the Israelites. In this long section of speaking, we see God's order, we see God's logic, and more importantly, we see God's heart's desire.

God's revelation moves from the outside inward, beginning with the material arrangement: first, the camping positions and marching order of the twelve tribes of Israel; next, the camping arrangement and division of labor of the Levites. After the outward matters were all in place, God began to speak concerning the holiness of the entire people of Israel. First, they had to remove leprosy, discharge, and contact with a dead body, which affected the holiness of the corporate body. Then they had to remove matters of offense and indebtedness among the Israelites, so that there could be harmony among the people. Finally, they had to remove jealousy and suspicion between husband and wife, so that husband and wife could truly become one flesh.

In this way, every Israelite knew his own position, and there was also harmony among the people. At this point, God began to reveal the most beautiful desire in His heart, namely, that a person could separate himself as holy unto God through the vow of a Nazirite. The ordinance of the Nazirite was even stricter than the ordinance of the priest. A more complete separation could bring forth a higher consecration; a higher consecration brings forth a deeper oneness with God, and this also brings forth God's broader blessing.

Numbers 6:22-27 can be seen as the conclusion after God had finished speaking this section, that is, God's blessing upon the people of Israel. God loves His people,

and how willing God is to bless His people! The problem has never been on God's side, but on the side of God's people. Therefore, God first had to speak to Moses and Aaron and arrange the Israelites according to God's heart's desire. Only when the Israelites had been properly arranged could they contain God's blessing.

In the New Testament, it is actually the same. How willing God is to bless His church! But unfortunately, the church is often full of breaches and leaks and cannot contain God's blessing. Therefore, the message of Numbers chapters 1–6 is precisely prepared for the church today. We must ask: Has every child of God found his own position in the church? Does every person serving the church know his own responsibility and is he able to have a proper division of labor and coordination? Can the saints in the church live together in harmony? Can every family and every married couple in the church be one? Are there many Nazirites who make vows in the church, willing to separate themselves completely unto God? If the church can satisfy these conditions, God will bestow the broadest blessing.

Verses 22-23: "And the LORD spoke to Moses, saying: 'Speak to Aaron and his sons, saying, "This is the way you shall bless the children of Israel. Say to them:""

God first spoke to Moses. Moses was the leader of the Israelites. He led the Israelites to build the tabernacle so that God could dwell among them. God regarded Moses as faithful in all His house in Israel, and God was willing to tell Moses His heart's desire, namely, that God wanted to bless the Israelites through Aaron and his sons. Aaron and his sons represented the entire system of priestly service. The priest was originally the mediator between God and man. The priest first brought God to man, and then brought the people who had received grace before God. The priest was the channel God used to bless His people.

The church today is the same. God originally ordained that every New Testament saint has the identity of a priest. This is clearly told to us in 1 Peter 2:9. But those who can truly bear the priestly function must be like Paul. In Romans 15:16, Paul says: "that I might be a minister of Jesus Christ to the Gentiles, ministering the

gospel of God, that the offering of the Gentiles might be acceptable, sanctified by the Holy Spirit.”

We must become servants of God and priests of the gospel. We first preach the gospel so that people may be saved, and then we help the saints who have received grace to become holy and acceptable to God. In this way, we can bear the priestly function. Saints who have the priestly function can become channels of God’s blessing, bringing God’s broad blessing among God’s children.

Next, from verses 24 to 26, we have the content of God’s blessing. This content is very rich and at the same time very profound. It is profound because in this blessing God reveals His three persons and very clearly describes three sections of blessing that are different yet mutually complementary. If we truly have spiritual vision, we can see this profound revelation.

The God revealed in the Bible is the unique true God, yet He has three distinctive persons. Although the Bible does not contain the word “Trinity,” it is full of descriptions and revelations concerning the Triune God. For example, Genesis 1:1 says, “In the beginning God created the heavens and the earth.” In Hebrew, the word “God” is Elohim, and this word is plural, yet the verb “created,” bara, is singular. Grammatically, this does not make sense, but the Bible uses it in this way precisely to imply that God is the Triune God. When God acts, He is completely one, and therefore the verb appears in the singular.

The same matter becomes even more obvious in Genesis 1:26: “Let Us make man in Our image, according to Our likeness.” Here the pronoun God uses is “Us,” also implying the Triune God, yet when it comes to the action of “make man,” the verb is singular.

In the entire Bible, the one who describes the Triune, unique true God most fully is actually Paul, in Ephesians 1:3-14. That passage is Paul’s prayer for the church. I cannot say too much about it here. Saints who are interested in the details may review the daily Bible readings in Ephesians. Paul speaks of the choosing and predestinating of God the Father, which brings forth His giving of His only begotten Son to us. From verses 6 to 12, he reveals how God the Son carries out the plan of

God the Father. There are altogether three plans: the plan of redemption, the plan of heading up, and the plan of inheritance. Among these, the plan of redemption has already been completed, while the plan of heading up and the plan of inheritance are still in progress. The reason these two plans have not yet been completed is that they require the cooperation of the saints.

Therefore, verses 13 to 14 reveal that the Holy Spirit is to be the seal and the guarantee. That is, the Holy Spirit is to seal us so that we may belong completely to Christ, in order to complete the plan of heading up. The Holy Spirit is also to become the guarantee of our inheritance, in order to complete Christ's plan of inheritance. So, simply speaking, the way the Triune God operates is this: God the Father defines, God the Son carries out, and God the Spirit makes real. It is precisely through the full cooperation of the Triune God that we, who were originally stubborn and rebellious, can be transformed into those who are according to God's heart's desire and cooperate with God, ultimately growing into the New Jerusalem and dwelling with God forever.

After knowing some basic statements concerning the Triune God, we come to read the blessing given by the priests to the Israelites, which is also divided into three sections. Verse 24 is the blessing of God the Father, verse 25 is the blessing of God the Son, and verse 26 is the blessing of the Holy Spirit.

Verse 24: "The LORD bless you and keep you;"

The LORD here refers to God the Father. God the Father is the source of everything, and everything begins from the definition of God the Father. God the Father wants to bless His people. Love is the attribute of God the Father. In His love, He is willing to bless His people and give the best blessing to the people who belong to Him. Jesus said in the Sermon on the Mount, in Matthew 7:11, "If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!" Jesus said that if a son asks for bread, the father will not give him a stone; if a son asks for fish, the father will

not give him a serpent. Unfortunately, as God's children, we often ask for stones and serpents, because we ask God for this and that from the human level.

Even Jesus' disciples were no exception. In Mark 10:37-38, "They said to Him, 'Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory.' But Jesus said to them, 'You do not know what you ask. Are you able to drink the cup that I drink, and be baptized with the baptism that I am baptized with?'" This passage speaks of James and John asking to sit on the left and right of Christ's throne. Christ told them very directly that it would be given to those for whom God the Father had prepared it. What God the Father actively gives to us in blessing is always the best and always the most suitable for us.

This is speaking from the positive side: God the Father wants to give us all kinds of blessings. But on the other side, God the Father also knows that the enemy will use every scheme to damage us. Therefore, God the Father protects us and helps us so that we may ultimately obtain the blessing God the Father has prepared for us. The great and small matters, the good and bad things we encounter throughout our lives, are actually all in God the Father's hand. God the Father has also already measured them and will not allow us to encounter temptations that we cannot bear. 1 Corinthians 10:13 says, "No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it." This is the ultimate protection of God the Father. Living in the protection of God the Father is the most secure.

Verse 25: "The LORD make His face shine upon you, And be gracious to you;"

God the Father originally dwells in light that man cannot approach. Therefore, John 1:18 says, "No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him." Therefore, God the Son is the expression and manifestation of God the Father. Hebrews 1:3 also says that God the Son is the brightness of God the Father's glory and the express image of His person.

“The LORD make His face shine upon you”: man fundamentally cannot see the face of God the Father. Jesus Christ came to the earth and dwelt among men, like the Dayspring from on high coming upon those who sit in darkness and in the shadow of death. Therefore, Jesus was to be called Immanuel, which means God dwelling with man. When Christ came, He was like light shining in darkness, manifesting the glory of God.

2 Corinthians 4:6 says, “For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.” When our hearts are enlightened, we know that the light of God is manifested in the face of Christ. The face of the LORD shines upon us, and we have the presence of God. Jesus Christ is the greatest grace God has given to us. When Christ came, He was full of grace and truth.

Therefore, this verse is the blessing of God the Son. God the Son brings God’s presence, God’s shining, and God’s grace. This is the blessing of God the Son.

Verse 26: “The LORD lift up His countenance upon you, And give you peace.”

The previous verse says that the LORD’s face shines upon you. In shining there is examination, causing man to know sin and turn to God’s grace. But this verse says that the LORD lifts up His countenance upon you, that is, God lifts up His face. This shows that after people receive Christ’s salvation, God joyfully lifts up His face. The English translation is “lift up His countenance,” or lift up His face. That is a countenance of acceptance, and it is the blessing of the Holy Spirit.

Christ brought grace, and after man receives grace, he reaches the condition of peace. When man receives grace, he has the indwelling of the Holy Spirit, and it is the Holy Spirit who gives man peace. Peace does not mean that everything in the environment is calm, without difficulties or challenges. Rather, it means that man has received the grace of Christ’s forgiveness of sins, and there is no longer a barrier of sin between man and God. Both God and man can obtain peace together, just

like when the Israelites offered the peace offering. The peace between God and man is the best blessing the Holy Spirit brings to man.

The threefold blessing that the priests gave to the Israelites was not an outward blessing. It was not how much inheritance they received, nor was it a matter of causing them to arrive safely at the good land. Rather, it was the blessing of the Triune God in His sovereignty, including the protection of God the Father, the shining and grace-giving of God the Son, and the peace brought by God the Spirit.

These three verses bring the Israelites the threefold blessing through the priests, and they correspond in a similar way to 2 Corinthians 13:14, which is Paul's blessing to the New Testament saints: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all." These two passages are actually different in expression but alike in purpose; both speak of the blessing of the Triune God.

However, in the New Testament age, Christ has already come, and the Holy Spirit has already indwelt the saints. Therefore, Paul directly mentions the love of God the Father, which is the source; the grace or favor of Christ, for we know that grace is the manifestation of love. In order for man to receive the grace of Christ, he must first be enlightened and know that he is an unworthy sinner, so that through believing in Christ, he may obtain the grace of redemption. The communion of the Holy Spirit refers to the Spirit working in man's heart after man receives salvation, so that man may receive the Spirit's moving and live a life that pleases God. When man is accepted by God, a condition of peace is naturally produced. This blessing of the Triune God is to be with us forever.

Verse 27: "So they shall put My name on the children of Israel, and I will bless them."

There are two main points in this verse. The first is that the priests were to bless the Israelites in God's name. The phrase "in God's name" is very important. This was the first time God put His name into man's hands. The priests could use God's

name to bless the Israelites. This was truly a great matter. God's name represents God Himself, including what God is and what God does. God put what He is and what He does into the hands of the priests, and the priests could use God's name to bless the Israelites. The prayers of the New Testament saints are also in the name of Jesus Christ. This means that God is willing to put Himself into man's hands. What a privilege this is! The second main point is that the priests were first to bless the Israelites, and then God would bless the priests. The New Testament application is the same: we must first bless others, and then God will bless us.

Dear brothers and sisters, if we are willing every day, through Bible reading and prayer, to understand God's will upon us and also understand God's commission upon us, then when we begin to fulfill our duty, we will become a blessing to others. In this way, God will bless us even more abundantly.

Let us pray together: Lord, thank You! You are the true Triune God. Although this truth is very profound and not easy for us to understand, we can truly experience it. God the Father, before the foundation of the world, had already defined that all things would be accomplished. In time, You sent God the Son to the earth to become grace given to man. Jesus Christ was originally the Son of God, yet He died on the cross for man's sins, and on the third day He rose from the dead. This completed the plan of redemption. Every person who has received grace and been saved receives the indwelling of the Holy Spirit. The Holy Spirit continually seals us, telling us that we belong to Christ. This repeated sealing enables us to be headed up in Christ and helps Christ complete the plan of heading up. This Holy Spirit is also the guarantee of our future inheritance. What we experience in the spirit today will become our inheritance. When we receive the heavenly inheritance, we will be able to dwell with God in the New Jerusalem forever. Such a rich mystery and revelation are included in these short three verses: the LORD bless me and keep me; the LORD make His face shine upon me and be gracious to me; the LORD lift up His countenance upon me and give me peace. What a rich blessing from the Triune God! Having received such great grace, we can only offer thanksgiving and worship to God, and ask God to continue leading the path before us. I pray in the holy name of the Lord Jesus Christ. Amen!