

#10 (2nd Week) The Major Types and the Prophecy concerning Christ

Crystallization-Study of Numbers (1) 2019/5/6-5/12

I. We need to see and experience the major types concerning Christ in Numbers: **A.**

A. Aaron's budding rod typifies not a dead Christ but the resurrected Christ, the budding Christ, who not only buds but also blossoms and bears fruit to maturity: **Num. 17:8** And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds. **1.** The word in Numbers 16:3 and Moses's word in verses 9 and 10 show that the root of this rebellion among God's people was ambition, the struggle for power and for a higher position; ambition undermines God's plan and damages His people; throughout the centuries many problems among Christians have been caused by ambition. **2.** As God's deputy, or delegated, authority, Moses referred the case to God as the highest authority, for His speaking, exposing, and judging; in a struggle for power the only One who can judge and expose the real situation is God Himself. **16:5** And he spoke to Korah and to all his company, saying, In the morning Jehovah will make know who is His and who is holy, and will bring him near to Himself; even the one whom He will choose He will bring near to Himself. **3.** Korah and the others went down to Sheol alive and directly; they did not need to die first; this was something new that Jehovah brought about. **4.** God's judgement on the two hundred fifty men who rebelled with Korah, Dathan, and Abiram signifies the judgement of the cross on all of man's service to God that is according to man's opinions, by his flesh, and in rivalry with others. **5.** Since the rebellion of Korah and his company in Numbers 16 was related to the priesthood, the budding of Aaron's rod was a vindication indicating that Aaron was the one accepted by God as having authority in the God-given ministry of the priesthood. **6.** The principle to every service lies in the budding rod; resurrection is an eternal principle in our service to God; what we can do belongs in the natural realm, and what is impossible for us to do belongs in the realm of resurrection. **Mon**

B. The red heifer, the principle component of the water for impurity, signifies the redeeming Christ: **Num. 19:2** This is the statute of the law which Jehovah has commanded, saying, Tell the children of Israel to bring you a red heifer without defect, in which is no blemish and upon which a yoke has never come. **19:9** And a man who is clean shall gather up the ashes of the heifer and place them outside the camp in a clean place, and it shall be kept for the assembly of the children of Israel as water for impurity; it is a sin offering. **1.** The color red signifies the likeness of the flesh of sin, which is for the bearing of man's sin outwardly. **2.** The heifer being without defect signifies that although Christ was in the likeness of the flesh of sin, He did not have the sinful nature; that the heifer was without blemish indicates that Christ was perfect. **3.** The heifer having never been under a yoke signifies that Christ was never used by anyone, especially by or for God's enemy, Satan. **4.** Like the red heifer, Christ was crucified outside the camp, on Calvary, a small mount outside the city of Jerusalem. **5.** "The priest shall take cedar wood and hyssop and scarlet strands, and cast them into the midst of the burning of the heifer": **a.** Cedar wood signifies Christ in His dignified humanity, hyssop signifies Christ in His humbled humanity, and scarlet signifies redemption in its highest significance. **b.** The high and dignified Christ and the lowly and humbled Christ in His redemption were elements for the composition of the water for impurity. **6.** Numbers 19:9 says, "A man who is clean shall

gather up the ashes of the heifer and place them outside the camp in a clean place, and it shall be kept for the assembly of children of Israel as water for impurity; it is a sin offering". **a.** Ashes signify Christ reduced to nothing; these ashes were kept for the water for impurity; it was a purification of sin, or a sin offering. **b.** The impurity in Numbers 19 refers to death, which became prevailing among the children of Israel; thus, there was the need for the water for impurity. **7.** "For the unclean they shall take of the ashes of the burning of the sin offering, and running water shall be added to them in a vessel": **a.** Only the working of Christ's redemption, through His dignified and humbled humanity, with His death and the Spirit of His resurrection, could heal and cleanse the situation from the uncleanness of death. **b.** The living (running) water here signifies the Holy Spirit in the resurrection of Christ; in the water for impurity, there is the efficacy of Christ's redemption with the washing power of the Spirit of His resurrection. **Tue**

C. The rock in Numbers 20:8 typifies the crucified and resurrected Christ, and the water that flowed from the rock typifies the Spirit as the living water that flowed out of the crucified and resurrected Christ: **Num. 20:8** Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock a drink. **1 Cor. 10:4** And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ. **1.** Since Christ has been crucified and the Spirit has been given, there is no need for Christ to be crucified again, that is, no need to strike the rock again, that the living water may flow; in God's economy Christ should be crucified only once. **2.** To receive the living water from the crucified Christ, we need only to "take the rod" and "speak to the rock"; to take the rod is to identify with Christ in His death and apply the death of Christ to ourselves and our situation; to speak to the rock is to speak a direct word to Christ as the smitten rock, asking Him to give us the Spirit of life based on the fact that the Spirit has already been given. **3.** In Numbers 20 Moses condemned the people as rebels, but Moses was the one who rebelled against God's word. **4.** Moses failed to sanctify God, making Him common; in being angry with the people and in wrongly striking the rock twice, Moses failed to sanctify God. **5.** In being angry when God was not angry, Moses did not represent God rightly in His holy nature, and in striking the rock twice, he did not keep God's word in His economy; thus, Moses offended both God's holy nature and His divine economy. **6.** Because of this, even though he was intimate with God and may be considered a companion of God, Moses lost the right to enter the good land. **7.** In all that we say and do concerning God's people, our attitude must be according to God's holy nature, and our actions must be according to His divine economy; otherwise, in our words and deeds we will rebel against Him and offend Him. **Wed**

D. The bronze serpent in Numbers 21:4-9 is a type of the Lord Jesus, who was crucified in the likeness of the flesh of sin as our Substitute and Replacement that might "look at" (believe into) Him and have eternal life: **Num. 21:7** And the people came to Moses and said, We have sinned, because we have spoken against Jehovah and against you; pray to Jehovah, that He may take away the serpents from us. So Moses prayed for the people. **8** Then Jehovah said to Moses, Make a fiery serpent, and set it on a pole; and everyone who is bitten, when he sees it, shall live. **John 3:14** And Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, **15** That every one who

believes into Him may have eternal life. **1.** When the children of Israel sinned against God, they were bitten by serpents; God told Moses to lift up a bronze serpent on their behalf for God's judgment, that by looking upon that bronze serpent all might live. **2.** The Lord Jesus came in "the likeness of the flesh of sin", which likeness is equal to the form of the bronze serpent; the bronze serpent had the form of the serpent but was without the serpent's poison. **3.** Christ was made in "the likeness of the flesh of sin," but He did not participate in any way in the sin of the flesh. **4.** When He was lifted up in the flesh on the cross, by His death Satan, the old serpent, was dealt with; this also means that the serpentine nature within fallen man has been dealt with. **5.** Day by day we can enjoy and apply the Lord to our being as the reality of the sin offering; He is the sin-dealing life, the life that deals with our sinful nature. **Thu**

E. The cities of refuge typify the all-inclusive Christ as the embodiment of the redeeming God, into whom mistaken sinners can flee for refuge: **Num. 35:6** And the cities which you shall give to the Levites shall be the six cities of refuge, which you shall give for the manslayer to flee to; and besides them you shall give forty-two cities. **7** All the cities which you shall give to the Levites shall be forty-eight cities, them and their pasture lands. **1.** Christ was delivered by God into the hands of sinners, who mistakenly put Him to death. **2.** If any sinner repents, God will regard him as a mistaken sinner and will forgive him; such a one may flee into Christ, but if anyone refuses the gospel and does not repent, God will regard him as a willful sinner, one who is destined to perish. **3.** There were six cities of refuge, three on each side of the Jordan; the number six signifies mistake-making man, who was created by God on the sixth day. **4.** The number three signifies the Triune God as the refuge for the man who makes mistakes; the number two (the two sets of three cities each) signifies a testimony standing in the universe, testifying and declaring to the universe that the Triune God is living on earth among human beings to be their city of refuge. **5.** The cities given to the Levites were forty-eight cities; the forty-eight cities were to be scattered among Israel to be her marvelously available blessing. **6.** That the cities of refuge were to be not only for the children of Israel but also for the strangers and sojourners among them signifies that the Triune God as the refuge for mistake-making man is for all mankind. **7.** Furthermore, the distribution of the six refuge cities in different places indicates that Christ, the embodiment of the Triune God, is near and available; the Triune God has spread among men, to the very place where we are, to be a city of refuge for all those who make mistakes. **Fr**

II. Strictly speaking, the only portion of Numbers that is a prophecy is the portion in 24:14-25, which Bible expositors call "Balaam's prophecy"; this prophecy speaks of the things that will happen at the Lord's second coming, as indicated by the phrase in the last days in verse 14: Num. 24:17-19 I see Him, but not now; I behold Him, but not near. There shall come forth a Star out of Jacob, And a Scepter shall rise out of Israel... His enemies, shall also be dispossessed; While Israel does valiantly. And One from Jacob shall have dominion and destroy the remnant from the city. **A.** Both the Star out of Jacob coming forth and a Scepter rising out of Israel refer to Christ: **1.** The Lord was manifested as a bright star at His birth and will be manifested as a bright star at His second coming, but in this age, between His two appearances, He also rises as the morning star in the hearts of those who belong to Him. **2.** The Scepter refers to Christ's ruling; the One who has the Scepter is the One who is on the throne and has all-inclusive

power and authority.

B. The history of Israel in the book of Numbers signifies the history of the church; at the end of these histories, Christ will appear as the Star and the Scepter to shine on all the peoples and to rule the whole earth; at that time everything on earth that harasses God's people will be removed, and God's people will no longer suffer. **Sat**

Crucial Point①: Dealing with ambition and proud, being obedient to God and God's proxy authority, serving in the church

Num.16:3 And they assembled themselves together against Moses and against Aaron, and said to them, You take too much upon yourselves, for all the assembly are holy, every one of them, and Jehovah is among them. Why then do you exalt yourselves above the congregation of Jehovah? **OL1:** The root of this rebellion was ambition, the struggle for power and for a higher position. Ambition undermines God's plan and damages His people. Throughout the centuries many problems among Christians have been caused by ambition. **OL2:** Korah and the others went down to Sheol alive. They went there directly; they did not need to die first. This was something new that Jehovah brought about. **OL3:** God's judgment of these two hundred fifty men signifies the judgment of the cross on all of man's service to God that is according to man's opinions, by his flesh, and in rivalry with others. **OL4:** Since the rebellion of Korah and his company in Numbers 16 was related to the priesthood (vv. 3, 8-10), the budding of Aaron's rod was a vindication indicating that Aaron was the one accepted by God as having authority in the God-given ministry of the priesthood. The principle to every service lies in the budding rod. God returned all the eleven rods to the leaders, but kept Aaron's rod inside the Ark as an eternal memorial. This means that resurrection is an eternal principle in our service to God.

All those who think highly of themselves and who hold a misguided judgment of themselves have never realized what resurrection is....If a man continues to think that he is able, that he can do something, and that he is useful, he does not know resurrection. He may know the doctrine of resurrection, the reason for resurrection, or the result of resurrection, but he does not know resurrection. All those who know resurrection have given up hope in themselves; they know that they cannot make it. As long as the natural strength remains, the power of resurrection has no ground for manifestation. As long as Sarah could beget a child, Isaac would not come. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection.

For young working saints/graduate students

1 Pet. 5:5 In like manner, younger men, be subject to elders; and all of you gird yourselves with humility toward one another, because God resists the proud but gives grace to the humble. God says in this Bible passage that he is hostile to the proud. It is Satan who is hostile to God. So you can say that those who are proud are actually those who are united with Satan. You have to stay out of the pride no matter what excuses you have.

Way to avoid proud: ① As a proud one becomes one with Satan, God recognizes that he is an opponent of him and

thoroughly deals with the inner proud: Being proud completely blocks the execution of one spirit with the Lord and brings you one with Satan in execution. Satan was a Chief of angels, but because of his proud he became God's enemy, Satan. So your inner proud comes from Satan. You need to deal with proud thoroughly. **(2)** Recognize that all your success and blessings are due to God's grace, thank God, and give glory to God: **1 Cor. 15:10** But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me. Paul says that I am now by the grace of God. This is exactly the same for you. Even if you succeed in a certain thing, it is by the mercy and grace of God. Therefore, never think of success or blessing as your own. Of course you might have worked hard for that success, but without God's grace, nothing could be done. For example, in the gospel preaching, we baptized 10 people in the first week of April and baptized 11 people in the second week, but only 2 could be baptized in the third week. One of them is a sister's close friend, so we got only one on the street. We preached the gospel in the same way, but only one could be baptized. This third week of April's experience reaffirmed that we are powerless and can not see the peace children without the Lord's blessings. Those who were mainly preaching the gospel humbled before the Lord, confessed their sins, and preached the gospel of the last week. 13 people got baptized on the last week and the next Monday (39 people from 28 March). We were humbled and sought out the grace of the Lord because we were useless servants. As a result, we were able to get a great blessing. Thank and praise the Lord. Give glory to the Lord. The reason we were able to baptize 39 people is absolutely due to the mercy and grace of the Lord. **(3)** See the strengths of others without looking only at your strengths: **Phil. 2:4** Not regarding each his own virtues, but each the virtues of others also. Everyone has strengths and weaknesses. If you look only at your own strengths, you will be proud. Instead, train yourself to see and evaluate the strengths of others. Then you will be saved from proud. **(4)** Follow the ones leading you: **Heb. 13:7** Remember the ones leading you, who have spoken to you the word of God; and considering the issue of their manner of life, imitate their faith. **(5)** We can not bring God's blessing to the church without natural ability passing the cross and entering the resurrection: God created you. Therefore, your natural ability also comes from God. You should thank God for this. But more importantly, your natural ability must die. God's creation depends on God's power, but God's new creation is in the resurrection.

Num. 17:8 And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds.

You must not bring your natural ability, your opinion, into the service of the church. The fact that Korah and 250 people who followed the rebellion went directly down to Sheol indicates that natural abilities and opinions must be crucified. There is no resurrection without the cross. The church will be created in the resurrection and will be built in the

resurrection. Christ is the Spirit of life in the resurrection, entering into you, making you a part of the new creation, the body of Christ.

You should deal with your proud in the resurrection. Exercise the spirit, call upon the name of the Lord, pray-read the Word, fellowship with brothers and sisters, and preach the gospel to your friends. Do all this with the innate life of Christ. To that end, you must experience crucifying natural life. People who live natural life can not live the life of the resurrection. **Gal. 2:20** I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

The true meaning of prayer is to live Christ inside, not live the old, natural me. You need to pray in order to live the life of the resurrection. You don't think I need to pray because you are doing things by relying on natural life. You should pray a lot and serve in the resurrection, especially when you are involved in the service of the church. However, in everyday business life and research life, learn to rely on God without relying on yourself, and relying on the life of resurrection, not relying on your own natural power. Those who do not experience resurrection in their daily lives are difficult to experience resurrection in the church service.

Prayer: "O Lord Jesus! There is a sin of proud living inside of me. When I live according to the natural life, like Korah, the rebellious nature and proud come out. Natural life must be crucified. Only then can Christ live inside of me in the resurrection. In daily life and in the service of the church, I pray and rely not on me but on the inhabitant Christ. May we serve in building the church in the resurrection. Amen!"

Crucial Point (2): Attending the Lord's Table meeting with recognizing the Christ's redemption will uplift our daily life
OL1: The red heifer, the principle component of the water for impurity, signifies the redeeming Christ.: **Num19:2** This is the statute of the law which Jehovah has commanded, saying, Tell the children of Israel to bring you a red heifer without defect, in which is no blemish and upon which a yoke has never come. **9** And a man who is clean shall gather up the ashes of the heifer and place them outside the camp in a clean place, and it shall be kept for the assembly of the children of Israel as water for impurity; it is a sin offering.
OL2: The color red signifies the likeness of the flesh of sin, which is for the bearing of man's sin outwardly. The heifer being without defect signifies that although Christ was in the likeness of the flesh of sin, He did not have the sinful nature; that the heifer was without blemish indicates that Christ was perfect. The heifer having never been under a yoke signifies that Christ was never used by anyone, especially by or for God's enemy, Satan. **OL3**: Only the working of Christ's redemption, ...with His death and the Spirit of His resurrection, could heal and cleanse the situation from the uncleanness of death. The living (running) water here signifies the Holy Spirit in the resurrection of Christ; in the water for impurity, there is the efficacy of Christ's redemption with the washing power of the Spirit of His resurrection.

The red heifer in Numbers signifies the redeeming Christ. Recognizing the importance of redemption is closely related to the Lord's Table meeting on the Lord's day. And the Lord's table meeting can uplift our daily life. We discuss about the Lord's Table meeting below.

Life Lessons Lesson 16 The Bread Breaking Meeting (1/4)

(Starting from this week, we shall learn about the bread breaking meeting for 4 weeks.)

(1) "We gathered together to break bread..." (Acts 20:7). (2) "You come together...to eat the Lord's supper" (1 Cor. 11:20). (3) "You... partake of the table of the Lord..." (1 Cor. 10:21). These three verses show us that the bread breaking meeting is a meeting in which the believers come together to eat the Lord's supper and attend the Lord's table. This meeting is divided into two parts, the first part of remembering the Lord and the latter part for worshipping the Father.

I. Remembering the Lord—With the Lord as the center:

(1) "And having taken a loaf... He broke it, and gave it to them, saying, This is My body which is given for you; do this unto the remembrance of Me. And similarly the cup after they had dined" (Luke 22:19-20).

The bread breaking meeting is for remembering the Lord. It is with the remembrance of the Lord as its center for the Lord's enjoyment. Hymn singing, praying, Bible reading, or speaking the words of inspiration, should all take the Lord as the center. As well as the speaking of the Lord's person and work, His love and virtues, His living or suffering on the earth, or His honor or glory in heaven, that others may consider or realize these things in order to remember the Lord Himself. In such a meeting, we should think of the Lord in our hearts and behold the Lord in our spirit that we would be inspired concerning the Lord. Then we will express our inspiration through songs, prayers, reading of the Bible, or words, that the feeling of the entire meeting would be directed to the Lord and that all would remember the Lord.

1. Eating the Lord's Supper-① Remembering the Lord:

(1) "The Lord Jesus... took bread... broke it and said, This is My body, which is for you; this do unto the remembrance of Me" (1 Cor. 11:23-24).

Whenever we break bread, as the Lord so established, we put one bread, and prepare it for everyone to break and eat. Then place a cup on the side of the bread and prepare to receive and drink. From eating the Lord's bread and drinking His cup, we eat the Lord's supper in the remembrance of the Lord. The bread and the cup are both symbols. Like what the Lord said, the bread signifies His body that He gave for us and the cup signifies the blood that He shed for us. He gave Himself for us in order to impart life into us that we may partake of Him. He shed His blood for us in order to redeem us that our sins may be forgiven.

When we see or receive the bread that we break, we should consider how the Lord became flesh for us, how He died for us in the flesh, and how His body was broken for us and given to us that we may have His life. In the Bible, bread refers to life. The Lord said that He is the bread of life which gives life to the world. Whenever bread is mentioned, we must think of life. The Lord's body being broken to be given as bread to us means that He gave His body for us that we may have His life. We partake of His life when we receive His broken body. All of this is signified by our breaking of bread and by the bread which we break.

(2) "Similarly also the cup after supper, saying, This cup is the new covenant in My blood; this do, as often as you drink it,

unto the remembrance of Me" (1 Cor. 11:25).

In the bread breaking meeting, we should consider the Lord and what He did for us not only when we see or receive the bread which we break but also when we see or receive the cup which we drink. This cup signifies the new covenant, which the Lord enacted for us by shedding His blood. Whenever we see or receive this cup which we drink, we should consider how the Lord partook of flesh and blood for us, how He not only gave His body for us that we may have His life, but how He also shed His blood for us that we may have the topmost blessing, that is, to be delivered from sin and obtain God and all that is of Him. By this symbol, we should consider how the Lord bore our sins, was made sin for us, and was judged and cursed for us, shedding His blood, which constitutes our cup of blessing, our eternal blessed portion. We should also consider how we are redeemed, forgiven, sanctified, justified, reconciled, and accepted by God through the Lord's blood; how it cleanses us from our sins and washes our conscience that we may come to God with boldness; how it speaks better things before God; and how it resists the attacks from the evil spirits for us that we may overcome the Devil who accuses us.

In the Bible, the bread denotes life and the cup signifies "portion," such as "Jehovah is the portion of...my cup" (Psa. 16:5). Originally we were sinful and evil, and the portion we deserved from God should have been the cup of God's wrath, that is, to go into the lake of fire to suffer the torment of eternal perdition. However, God made the Lord Jesus drink the cup of wrath for us on the cross. He received God's righteous judgment for us and fully tasted the torment of perdition in the lake of fire; He shed His blood to fully redeem us from our sins and enacted the new covenant for us, giving us instead the cup of salvation and becoming our cup (of blessing). In this blessed cup of salvation, God Himself and all that He has become our portion, our eternal blessed portion, and the portion of our cup.

For Young People (5th graders to Junior/Senior Highschool students, and College students) and new ones

In the Baptism Meeting at April 27th, three 5th grader brothers baptized. Hallelujah! Praise the Lord! Through baptism, those brothers were transferred from the kingdom of Satan to the kingdom of God to enjoy the fulness of God. They now become able to partake the bread and the cup to remember the Lord in the Lord's Table meeting at the Lord's day. This is the same to all baptized new ones. Every brothers and sisters who were newly baptized, need to recognize importance of the Lord's Table meeting and join and enjoy the meeting. Also, those brothers who serve at the Lord's Table need to be watchful to their clothes in order to participate in service with pious fear and thankfulness. If you would be invited by the Emperor, you cannot meet him dressing inappropriately. Christ is God, the Creator of the universe, and our Redeemer, so as is obvious you must care about your appearance.

Prayer: "O Lord Jesus! I believed and was baptized so I now have a right to be officially invited and to join the Lord's Table meeting. This is according to your redemption. The red heifer is the redeeming Christ who forgave my sin, brought me to partake God's life and make me a citizen of God's kingdom, a member of the Body of Christ. I come to this meeting every week with godliness and fear. And every day I eat Christ and live Christ to build the church for the kingdom of God. Amen! Hallelujah!"