

#10 The Major Types and the Prophecy concerning Christ

Crystallization-Study of Numbers (1) 2019/4/29-5/5

I. We need to see and experience the major types concerning Christ in Numbers: 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 Point (1): The spiritual rock which follows the church life

OL1: 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. **OL2:** 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.

OL3: 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. **OL4:** 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.

For young working saints/graduate students

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.*

To those who practice the church life, you have the spiritual rock which follows the church life. In the times of book of Numbers, there came the living water out from this rock. The spiritual rock which follows the church life is Christ who died and resurrected and He can give you living water. Hallelujah! Thank Him. You need to apply this spiritual fact to your real living. When you are in difficult situation in your business life or research life, please remember the following three matters and apply them: **(1) The spiritual rock which follows you:** For you who practice church life, there is "spiritual rock which follows you". Simply receive this fact by faith. **(2) Take the rod:** To take the rod is to identify with Christ in His death and apply the death of Christ to ourselves and our situation. For example when you feel panicked because your work doesn't go smoothly compared to your colleagues. The more panicked you become, the worse would be the work efficiency. So you need to terminate yourself on the cross. **(3) Speak to the spiritual rock:** Christ has already crucified and resurrected to be the life giving Spirit. You need to speak to this spiritual rock asking to give you living water by believing this fact. So when you are panicking in your work, pray with faith like this, "Lord, give me to drink the living water. May God of peace calm down my inward being and quench thirst. I need to improve the inward, spiritual situation first to improve the outward performance. I now take the rod and put this panicking self onto the cross. Lord, you have already become the life giving Spirit in resurrection. Based on this fact, give me to drink right now and water my inward being and lead me to satisfaction." Please pray like this often. Christ is not "the spiritual rock" which follows you only in the meeting, but He is

“the spiritual rock ”which follows you 24 hours every day, so you can experience this in your working place. Actually this Rock is following you even when you are asleep. Believe this and take a good sleep even in your time of difficulty.

Crucial Point (2): Live His life by looking up the lifted bronze serpent

OL1: 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 we might “look at” (believe into) Him and have eternal life.

The bronze serpent signifies (1) the Lord Jesus, and signifies (2) the children of Israel, because they had sinned and should have been hung on the pole to be cursed and judged. It also signifies (3) the serpent Satan. It was not that the children of Israel wanted to sin, but rather, the serpent in them caused them to sin. In judging the children of Israel, God actually was judging the serpent; therefore, the one hung on the pole was actually the serpent. Man sinned, but the serpent received the judgment. This shows that the one who sinned was actually the serpent in man, that is, the devil. In God’s eyes the serpent and the children of Israel were one. Therefore, God’s judging the serpent on the pole was also His judging of the children of Israel.

We also need to see that ultimately a Substitute, not the children of Israel themselves, was judged by God. This Substitute, Christ, was judged by being identified with the people for whom He was substituted. The cross of Christ indicates two identifications: the people redeemed by Christ were identified with Satan, and Christ was identified with His redeemed people.

Numbers 21:8-9 says, “Everyone who is bitten, when he sees it, shall live....If a serpent had bitten any man, when he looked at the bronze serpent, he lived.” This means that everyone who sees that he is inwardly serpentine, condemns Satan in him, and receives the cross of Christ will have life.

For Young People (5th Graders to Junior/Senior High students and College students)

The bronze serpent signifies (1) the Lord Jesus. The Lord Jesus came in the likeness of the flesh of sin, but without the serpent’s poison, the nature of sin. He came only in the likeness of the sinner. He had no sin, but He was judged on the cross by God on behalf of us. This is the spiritual significance of the bronze serpent lifted up. Moreover, the bronze serpent signifies (2) the New Testament believers, because we have sinned and should have hung on the pole to be cursed and judged. Finally, the bronze serpent signifies (3) Satan. Satan deceives man, injected the nature of Satan into man, and make man to sin. So, man sins because of the satanic nature inside of man. By the Lord Jesus being lifted up as the bronze serpent, God condemned the flesh of sin in man.

John3:14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, 15 That everyone who believes into Him may have eternal life.

Please realize that the Lord Jesus was crucified as the bronze serpent (who has only likeness of a poison serpent but without poison), and look up His death on the cross. Then you may have eternal life. And because you believed, baptized and then have eternal life already, you may able to live by the resurrection life of Christ instead of living by your fallen life.

As an example, you are wishing to become a good child who does what your parents and teachers say. However, on

the contrary, your inner sin make you practice what you are not willing to do, such as opposing your parents or reacting against your teacher. Romans7:19 For I do not do the good which I will; but the evil which I do not will, this I practice. In such case, you should look up the bronze serpent so that you can be identified in the fact your inner sin has been condemned, and experience that the resurrected life lives in you. Your flesh is unable to be improved so it is only worth being condemned. As soon as your sin is condemned, then Christ will become able to live in you. Galatians2:20 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.

Prayer: “O Lord Jesus, inside of me, there is the nature of sin who make me unable to do the good which I will, but make me practice the evil which I do not will. Ah, what a pitiful man I am! But Hallelujah, You have been judged on the cross as the bronze serpent. At that moment, God condemned the sin in my flesh. Anytime I look up this Jesus on the cross, I can gain life and live with this life. Amen! Hallelujah!”

Crucial Point (3): The cities of refuge shows the Triune God became near and available for all mankind. The local churches must become the cities of refuge by preaching gospel.

OL1: The cities of refuge typify the all-inclusive Christ as the embodiment of the redeeming God, into whom mistaken sinners can flee for refuge.

OL2: 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.

OL3: 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.

OL4: 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.

OL5: 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.

Num35:6 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; ...

If we mark out these cities of refuge on a map, we can see that they are evenly distributed. Six is composed of two times three. Three is the number for God. In His Trinity God reaches us and has a relationship with us to become our salvation.

Numbers 35 shows that in the matter of the distribution of the good land, God wanted the children of Israel to offer up some of their inherited possessions. This resulted in the producing of the cities of the Levites, from which some were separated out as cities of refuge. The cities of the Levites can signify the local churches; the cities of refuge signify Christ as our Savior, sparing us from the judgment of death and

delivering us so as to recover our spiritual possessions. This means that the local churches need to function in preaching the gospel so that man may receive Christ's redemption, be justified, receive the spiritual inheritance, and thus gain a dwelling place in Christ and so that God may gain a dwelling place among them. God has made these arrangements so that God and man, man and God, may be built up together to become a mutual dwelling place for both to find rest.

Application for Gospel Preaching

Let me share about blessings in the gospel preaching in this April. (1) 25 baptized by 20th of April. Our gospel preaching activities are to have increase in the number of people to gather in the Lord's day of eight districts of the Church in Kobe. To baptize people, we are laboring a lot. In order not to waste this labor, I request every district to strive with a great effort to make the new ones become the remaining fruits. (2) The April 6th kick-off meeting for Kansai (Osaka, Higashi-Osaka, Kyoto, and Kobe), Tokushima, Hiroshima and Nagoya was used by God and as a result, the gospel preaching activities in not only Kobe but also other area has been blessed a lot. (3) We accepted blending with saints from Yilan (25 people) in the late March, from Taipei 43rd Meeting Hall (52 people) in the early April, and from Ichikawa (13 people) in the middle of April, during and just before the gospel preaching activities. In addition, 7 saints from Kobe went to Korea in the late April to join the wedding meeting of brother Gyungbae. In the last week of April, the responsible brother of Kobe joined the important meeting in Korea for international blending of saints in the top business field. By experiencing all of those blendings, our church became able to have greater capacity and received blessing. (4) Our new 5th graders, Yu Shi-ei, Oh Koh-on and Isozaki Hikaru baptized at 4/27 the Baptizing meeting at Kobe District. (5) We plan an overnight Rokko-san blending trip on 4/29-30, so please come to join. It is ok to join only BBQ at 4pm of 4/29. Invite more "six kinds of new ones" so that this event will be used by God for gospel.

(6) Church announce the gospel to provide people the cities of refuge: The local churches are the cities of refuge. If a sinner repent by hearing gospel, God will regard him as a mistaken sinner and forgive him. Such a one may flee into Christ, but if anyone refuse the gospel and does not repent, God regard him as a willful sinner, one who is destined to perish. This shows us the local church has important responsibility on preaching the gospel. Romans 10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him; 13 For "whoever calls upon the name of the Lord shall be saved." 14 How then shall they call upon Him into whom they have not believed? And how shall they believe into Him of whom they have not heard? And how shall they hear without one who proclaims Him? 15 And how shall they proclaim Him unless they are sent? As it is written, "How beautiful are the feet of those who announce the news of good things!" 17 So faith comes out of hearing, and hearing through the word of Christ.

Prayer: "O Lord Jesus, the local churches must function as the cities of refuge. Without proclaiming, they cannot hear. Without hearing the words of God, the faith will never be produced in man, because faith comes out of hearing. Anyone who hear and believe the words of gospel and flee into the city of refuge, will be regarded as a mistaken sinner and so will be saved. We local churches have great responsibility on preaching gospel. Lord, bless our announcing the news of good things. Please raise people to believe the Lord and enter the church life. Amen!"

I. The High Gospel Topic 15 Baptism (2)

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

The Crossing of the Red Sea Signifying Baptism

God's complete salvation for His chosen people includes the Passover, the Exodus from Egypt, and the crossing of the Red Sea. The Passover signifies redemption; the exodus signifies the going out from the world; and the crossing of the Red Sea signifies baptism.

By crossing the Red Sea, the children of Israel were saved from Egypt and also brought into a realm of freedom. What a salvation! In principle, baptism is the same for us today. It saves us from bondage and brings us into absolute freedom in Christ.

To believe and be baptized are becoming one complete step. Before we believed in the Lord and were baptized, we were sinners. But when we were enlightened through the preaching of the gospel, we came to realize that we are very sinful. Both before God and toward man we have had many transgressions, trespasses, and offenses, and we had a great deal of guilt. Then we repented, believed in the Lord, received His forgiveness, and were saved. But our repentance and believing need an outward expression. This expression is baptism. Therefore, baptism and our believing, our faith, are two aspects of one thing. For this reason the New Testament speaks of believing and being baptized. Believing and being baptized can be compared to using our two feet to take a single step. First we believe, and our believing can be compared to the half-step forward of one foot. Then we are baptized. Our baptism can be compared to the completion of the step with the other foot. Together, believing and baptism make one complete step.

740 Baptism – Around The Lord's Grave

- 1 Around Thy grave, Lord Jesus,
In spirit here we stand,
With hearts all full of praises,
To keep Thy blest command:
Our souls by faith rejoicing,
To trace Thy path of love,
Down through death's angry billows,
Up to the throne above.
- 2 Lord Jesus! We remember
The travail of Thy soul,
When through Thy love's deep pity,
The waves did o'er Thee roll;
Baptized in death's dark waters,
For us Thy blood was shed;
For us Thou, Lord of Glory,
Wast numbered with the dead.
- 3 O Lord! Thou now art risen,
Thy travail all is o'er;
For sin Thou once hast suffered,
Thou liv'st to die no more;
Sin, death and hell are vanquished
By Thee, the Church's Head;
And lo! We share Thy Triumphs,
Thou first-born from the dead.
- 4 Unto Thy death baptized,
We own with Thee we died;
With Thee, our Life, we're risen,
And shall be glorified.
From sin, the world, and Satan,
We're ransomed by Thy blood,
And here would walk as strangers,
Alive with Thee to God.