

#12 Christ as the Center of God's Move on the Earth from His Incarnation through His Ascension to His Second Coming

Crystallization-Study of Numbers (1) 2019/5/20-26

I. God's guidance to His people in a general way was by the cloud and the two silver trumpets, whereas His leading of His people in a particular way was through the Ark, a type of the crucified and resurrected Christ in His ascension: Num. 10:33-34 So they set out from the mountain of Jehovah three days' journey, with the Ark of the Covenant setting out before them three days' journey, to seek out a resting place for them. And the cloud of Jehovah was over them by day when they set out from the camp.

A. Hence, the unique Leader of God's people is not any man but is the crucified and resurrected Christ. **B.** He is the Leader, and He leads us to the proper place of rest on the long and rugged journey of the Christian life. **C.** The leading of the Ark of the Covenant indicates that the leading of Christ is faithful, according to a covenant:

1. God made a covenant with Abraham and his descendants to bring them into the good land.

2. Eventually, God's covenant was placed in the Ark; thus, the Ark was called the Ark of the Covenant.

3. Hence, the Christ who leads us into a resting place is the Christ of the covenant, the Christ of God's faithfulness.

II. Numbers 10:35 and 36 says, "When the Ark set out, Moses said, Rise up, O Jehovah, and let Your enemies be scattered; / And let those who hate You flee before You. And, when it came to rest, he said, Return, O Jehovah, to the ten thousand thousands of Israel":

A. Numbers 10:35 is quoted in Psalm 68:1; in Ephesians 4:8-10 Paul applied the word in Psalm 68 to the ascension of Christ; hence, the rising up in this verse refers to Christ's rising up to the heavens in His ascension. **B.** Since the rising up in Numbers 10:35 refers to Christ's rising up to the heavens in His ascension, the word return spoken by Moses in verse 36 must refer to the second coming of Christ. **C.** Moses' word in verses 35 and 36 portrays a full view of God's economy from Christ's incarnation to be the Ark, the embodiment of the Triune God, through His ascension to His second coming. **Mon**

III. Psalm 68 as an exposition of Numbers 10:35 and 36 reveals Christ as the center of God's move on the earth:

A. God's move began after the rearing up of the tabernacle with the Ark, signifying Christ incarnated to be the dwelling place of God on the earth with Himself as the center for God's move in His economy. **B.** God's move in the tabernacle with the Ark from Mount Sinai through the wilderness to Mount Zion is a type of His move in Christ from the incarnation to the ascension. **C.** God is still moving on this earth in and through the church, and He is moving with Christ as the center of the church. **D.** God's move in man is to deify man, making man the same as He is in life and in nature but not in the Godhead. **Tue**

IV. Psalm 68 reveals God's victory in Christ as the center, typified by the Ark:

A. "Let God arise; let His enemies be scattered; / And let those who hate Him flee before Him" (Psalm 68:1)—wherever the Ark, a type of Christ, went, the victory was won. **B.** "The kings of the armies flee./They

flee!" (12)—these kings, who were defeated and scattered, typify Satan and the rulers, the rebellious angels.

C. "The Lord gives the command;/The women who bear the glad tidings are a great host" (11)—these women of Israel signify the weak ones who publish the gospel.

D. "She who abides at home/Divides the spoil" (12)—the spoil signifies all the gains of the accomplishment, consummation, attainment, and obtainment of Christ as the reapings of the victory of His death, resurrection, and ascension. **E.** "Through you lie among the sheepfolds" (13)—lying among the sheepfolds signifies resting in God's provision and care for His elect. **F.** "There are dove wings covered with silver,/And its pinions, with greenish-yellow gold" (13)—this verse reveals four items among the spoil:

1. The dove wings signify the moving power of the Spirit. **2.** Silver signifies Christ in His redemption for our justification, which is indicated by the color white, the color of approval. **3.** Pinions (the feathers at the end of a bird's wings giving it the strength to fly and soar) signify the flying and soaring power of the Spirit. **4.** The greenish-yellow, glittering gold with which the pinions are covered signifies God's nature glittering in the divine life and glory. **5.** The contents of the above four items, as Christ's spoil in His victory for the enjoyment of God's elect, are actually the Triune God with all the items of His complete, full, and all-inclusive salvation. **6.** God's elect enjoy all the above items as their portion in Christ and announce them to others as the glad tidings. **Wed**

V. Psalm 68 reveals Christ's ascension:
Psa. 68:18 You have ascended on high; You have led captive those taken captive; You have received gifts among men, Even the rebellious ones also, That Jehovah God may dwell among them. **A.** "You have ascended on high"—this refers to the highest peak in the universe. **B.** "You have led captive those taken captive". **1.** Those taken captive refers to the redeemed saints, who were taken captive by Satan and imprisoned before being saved by Christ's death and resurrection. **2.** Christ defeated Satan and captured his captives (including us); then like a general leading his captives, Christ in His ascension to the heavens led us to the Father. **3.** The Amplified New testament renders He led captive those taken captive in Ephesians 4:8 as "He led a train of vanquished foes"; in Christ's ascension there was a procession of these vanquished foes, led as captives from a war, for the celebration of Christ's victory. Eph. 4:8 Therefore the Scripture says, "Having ascended to the height, He led captive those taken captive and gave gifts to men."

VI. Psalm 68 reveals Christ's receiving the gifts:
A. "You have received gifts among men,/Even the rebellious ones also" (18)—we have been captured by Christ, presented by Christ to the Father, and then given to Christ by the Father as gifts. **B.** The gifts received by Christ have become the gifted believers, whom He gave to His Body for its building up. Eph. 4:11-12 And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers. For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

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VI. Psalm 68 reveals the building up of the dwelling place of God: **A.** "That Jehovah God may dwell among

them” (18)—the gifts as the gifted persons, the believers in Christ, are built together to be the dwelling place of God; this dwelling place signifies the church, the Body of Christ. **B.** “A Father to the orphans and a Judge for the widows/Is God in His holy habitation./God causes the solitary to dwell in a household;/He brings the prisoners forth into prosperity” (Psa. 68:5-6)—God’s dwelling place is also the habitation of the believers (the needy, the solitary, and the bound ones). **C.** The “mountain on which God desires to dwell” (Psa. 68:16) is Mount Zion, the highest peak in the universe. **Thu**

VIII. Psalm 68 reveals the enjoyment of God in His house:

A. The enjoyment of God in His house comes after the building up of His dwelling place, the church. **B.** “Bless be the Lord, who day by day loads us with good;/God is our salvation. Selah” (Psa. 68:19)—the good here is the Triune God—the dove wings covered with silver and its pinions covered with greenish-yellow, glittering gold. **C.** “God is to us/A God of deliverance,/And with Jehovah the Lord/Are the goings forth even from death” (Psa. 68:20)—when we enjoy God as our saving life, we escape death. **D.** In God’s house we also enjoy His victory over the enemies.

IX. Psalm 68 reveals the praising of God according to His New Testament economy:

A. “They have seen Your goings, O God,/The goings of my God, my King, in the sanctuary” (Psa. 68:24)—they refers to the enemies, goings refers to God’s activities, and the sanctuary signifies the church. **B.** “Singers go before; players after;/In the midst of virgins sounding the tambourines” (Psa. 68:25)—virgins signifies the believers. **C.** “Bless God in the congregations,/Even Jehovah, O you who are of the fountain of Israel./There are little Benjamin, who rules them,/And the princes of Judah in their company,/The princes of Zebulun, the princes of Naphtali./Your God has commanded your strength;/Strengthen, O God, that which You have done for us”. (Psa. 68:26-28)

D. In the praise rendered to God by His elect, there is portrayed a scenery in typology concerning God’s New Testament economy in the accomplishment of God’s redemption for His salvation by Christ and in the spreading of the glad tidings of Christ’s accomplishment with the beautiful words of the gospel: **1.** Psalm 68:27 speaks of “little Benjamin”: **a.** As the son of sorrows, Ben-oni, Benjamin typifies Christ, who, as the man of sorrows in His incarnation and human life on earth, accomplished God’s eternal redemption for His full salvation. **b.** As the son of the right hand, Benjamin typifies Christ, who, as the Son of the right hand of God in His resurrection, victory, and ascension, ministers in the heavens to carry out the application of God’s redemption for His salvation. **2.** Psalm 68:27 speaks of “the princes of Judah”: **a.** Judah typifies Christ as the victory for God’s people (the lion with the power and the scepter) and the peace (Shiloh) to God’s people. **b.** Judah reveals

the victory of Christ, the kingdom of Christ, and the enjoyment and rest in Christ. **c.** Judah, as the kingly tribe, was accompanied always by Benjamin, as a warrior tribe, for God’s kingdom on the earth. **Fri**

3. Psalm 68:27 speaks of “the princes of Zebulun”: **a.** Dwelling at the shore of the sea (Galilee) and being a shore for ships, Zebulun typifies Christ as the “shore” of the evangelists for the transportation and spreading in the preaching of God’s gospel. **b.** On the day of Pentecost, at least one hundred twenty gospel “ships,” all of whom were Galileans, set out to spread the gospel. **4.** Psalm 68:27 speaks of “the princes of Naphtali”: **a.** Naphtali typifies Christ as the One who is released from death in resurrection, signified by the “hind let loose”, and gives beautiful words for the preaching of His gospel. **b.** People of both Zebulun and Naphtali were men of Galilee, from whom the gospel of Christ has been spread, preached, and propagated. **c.** In typology Zebulun and Naphtali form a group for the spreading and the propagating of the glad tidings of Christ’s redemption for God’s salvation.

X. Psalm 68 reveals the spreading from the temple into the city of God:

Psa. 68:28-29 Your God has commanded your strength; Strengthen, O God, that which You have done for us. Because of Your temple at Jerusalem, Kings will bring a gift to You. **A.** “Strengthen, O God, that which You have done for us./Because of Your temple at Jerusalem” (Psa. 68:28)—following God’s strengthening of what He has done for His elect, the influence of the enjoyment of God in His house spreads to the entire city of Jerusalem.

B. The house of God signifies the local church, and the city of Jerusalem signifies the kingdom, the strengthening and safeguard of the church.

XI. Psalm 68 reveals the gaining of the earth for God: **A.** The influence of the enjoyment of God will gain the whole earth for God. **B.** The kingdoms of the earth are charged to praise God. **C.** The psalmist concludes by praising and blessing God. **Sat**

Crucial Point①: Treasure the church life to participate in God’s move on earth

OL1: God’s move began after the rearing up of the tabernacle with the Ark, signifying Christ incarnated to be the dwelling place of God on the earth with Himself as the center for God’s move in His economy. **OL2:** God’s move in the tabernacle with the Ark from Mount Sinai through the wilderness to Mount Zion is a type of His move in Christ from the incarnation to the ascension. **OL3:** God is still moving on this earth in and through the church, and He is moving with Christ as the center of the church.

The move of God began after the rearing up of the tabernacle of the Ark, signifying Christ incarnated to be the dwelling place of God on the earth with Himself as the center for God’s move in His economy. This means that God could move on earth only after He had established a way—the tabernacle with the Ark—in which He could be with His people and in which they could contact Him and be with Him. In the Old Testament we have the type, but in the New

Testament we have Christ as the reality of the tabernacle of the Ark. God's move...was from Sinai, signifying from the law, through the wilderness, signifying the earth, to Mount Zion, God's dwelling place, signifying God's dwelling place in the heavens....Today we should triumph and exult in the move of God on earth, in His move from incarnation to ascension.

God was moving on the earth in and through His dwelling place with Christ as the center. We must be clear concerning these three points: **(1)** God is moving on the earth, **(2)** God's move is in and with the tabernacle, and **(3)** God's move is with Christ as the center in the tabernacle. Psalm 68 was written with this background. It is an exact portrayal of the situation with God's move on the earth today. God is moving on this earth, He is moving in and through His church, and He is moving with Christ as the center of the church.

Application: For Young Working Saints/Graduate Students

God is moving on the earth. God's move is with the church as God's tabernacle. And the center of the tabernacle is Christ. If we see in this way, you need to treasure the church life. If you want to participate in God's move, you need to stay in the church life and follow the move of the church closely. Do not sacrifice your church life due to your business life or research. Of course you should not neglect your business life or research. Rather you should ask the Lord to uplift it for His testimony. But train yourself to put the first priority on the church life. Then you can participate in God's move on earth by following the church.

Seeing the vision that you can only participate in God's move on earth in the church life, you should reconsider and restructure your own business life etc. The positioning of the business life etc. should be that i)its priority is next to the church life, ii)it needs to be uplifted for the building of the church. This positioning is opposite of your religious concept. So you need to reconsider carefully before the Lord in prayer. Then after your positioning is set up, restructure it practically. In this way you experience to make Christ as your center in the church life, you can truly participate God's move on earth.

Prayer: "Oh Lord Jesus, I love You and the church life. God's economy is in a different realm from my religious concept. According to God's economy, Christ and the church have number one priority, but according to my religious concept, my business life has number one priority. For my concept in mind to be renewed, I pray in my spirit, putting my mind on the spirit concerning this divine priority. At the same time, please use my business life for Lord's testimony. In this way, let me participate in God's move on earth in my whole life. May Your will be done on earth through the church."

Crucial Point②: Spread the gospel to people and give the goodly words to people

OL1: Psalm 68:27 speaks of "the princes of Zebulun". Dwelling at the shore of the sea (Galilee) and being a shore for ships, Zebulun typifies Christ as the "shore" of the evangelists for the transportation and spreading in the preaching of God's gospel. **OL2:** On the day of Pentecost, at least one hundred twenty gospel "ships," all of whom were Galileans, set out to spread the gospel. **OL3:** Psalm 68:27 speaks of "the princes of Naphtali". Naphtali typifies Christ as the One who is released from death in resurrection, signified by the "hind let loose", and gives beautiful words for the preaching of His gospel. **OL4:** People of both Zebulun and

Naphtali were men of Galilee, from whom the gospel of Christ has been spread, preached, and propagated.

Dwelling at the haven of the sea (Galilee) for a haven of ships, Zebulun typifies Christ as the "haven" of the evangelists for the transportation and spreading in the preaching of God's gospel. The gospel has been accomplished, but there is the need of the spreading of the gospel by means of "ships." On the day of Pentecost, at least one hundred and twenty gospel "ships," all of whom were Galileans, set out to spread the gospel.

Genesis 49:21 tells us that Naphtali is a hind let loose and that he gives goodly words. Naphtali typifies Christ as the One who is released from death in resurrection, signified by the "hind let loose", and gives goodly words for the preaching of His gospel (Matt. 28:18-20). In resurrection Christ came to His disciples and charged them to disciple the nations.

People of both Zebulun and Naphtali were men of Galilee, from whom the gospel of Christ has been spread, preached, and propagated....In typology Zebulun and Naphtali form a group for the spreading and the propagating of the glad tidings of Christ's redemption for God's salvation.

Application: For Young People/College Students

The crucial part of God's move on earth is the preaching of gospel. So then you should become today's Zebulun and Naphtali, transport the gospel to people and give goodly words for the preaching of His gospel. The goodly words for gospel revealed in the Bible can prevent people from having depression or committing suicide.

John16:33 These things I have spoken to you that in Me you may have peace. In the world you have affliction, but take courage; I have overcome the world.

Philippians4:6 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; **7** And the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

1John2:14 ...I have written to you, young men, because you are strong and the word of God abides in you and you have overcome the evil one. **15** Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him; **16** Because all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father but is of the world. **17** And the world is passing away, and its lust, but he who does the will of God abides forever.

Testimony of a brother who was saved in the recent gospel preaching activity: At the end of the gospel propagation, when we were passing out the tracts in front of the Kobe station, our young sister preached the gospel to a man who was around 50 years old. At that time he was busy, so he came back two days later to be baptized very joyfully. He later testified that the brothers and sisters who preached gospel to him were shining.

Romans10:15 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:** "Oh Lord Jesus, to participate in God's move on earth, I carry and spread the gospel and speak the goodly words. I pray for my friend, neighbors and relatives by their names.

And I go out to preach gospel to them. The feet of those who announce the gospel are shinning in God's eyes and in the eyes of the sons of peace. Hallelujah! Thank You for I can participate in the gospel work. "

♪ God has called us for His purpose, His economy so glorious, For which He was fully processed; Consummated now is He! As the Spirit, He indwells us; As our God allotted portion, Working out His full salvation, Making us the same as He is. (Chorus) Oh, may a clear, controlling vision of the Lord's economy direct my heart, And burn in me until my spirit's wholly set afire! With spirit strong and active we'll press on To consummate God's goal— New Jerusalem, Hallelujah!

LIFE LESSONS 17 THE BREAD BREAKING MEETING (3/4)

II. WORSHIPPING THE FATHER—WITH THE FATHER:

The meeting for the breaking of bread is a meeting for the believers' worship. According to the procedure in God's salvation, we first receive the Lord and then draw near to the Father. Thus, in this meeting for worship, we should first remember the Lord and then worship the Father. The center of the section of remembering the Lord is the remembrance of the Lord, and the center of the section of worshipping the Father is the worship of the Father, where all the prayers, hymns, and words should be directed toward the Father.

(1) **Matt. 26:26-30** Jesus took the bread and blessed and broke it and gave it to the disciples, and said, Take, eat; this is My body. And taking the cup...He gave it to them, saying, Drink of it, all of you; for this is My blood of the covenant...and having sung a hymn, they went out to the Mount of Olives

On that day, after the Lord Jesus broke bread and sang a hymn with the disciples, He led them to the Mount of Olives to meet with the Father. A principle is implied and established here, that is, after we have broken the bread to remember the Lord, we ought to be led by Him to worship the Father together.

(2) **Heb. 2:12** I [the resurrected Christ] will declare Your [the Father's] name to My brothers; in the midst of the church [the meeting with the disciples after resurrection] I will sing hymns of praise unto You"

Here is mentioned what the Lord did when He appeared to and met with His disciples after His resurrection, that is, He considered them as brothers and declared to them the Father's name. He also considered them as the church and sang hymns of praise to the Father among them. Although the Lord is the only begotten Son of God, through death and resurrection, He regenerated us who believed in Him (1 Pet. 1:3) that we might become the many sons of God. He then became the firstborn Son of God (Rom. 8:29), leading us, who are the many sons, with Him to the Father. After He was resurrected, He came among the disciples (John 20:19-29) and declared the Father's name to His brothers. Then in the status of the firstborn Son of God, He led His many brothers, who are God's many sons, to sing praises to the Father together, that is, to worship the Father together. According to this fact, after we have broken the bread in remembrance of the Lord, we should be led by the Lord to worship the Father. In this section of the meeting, we take the Father as the

center, and, as depicted in Hymns, #52, all our singing of praises to the Father is the Lord in us leading us to sing praises to the Father.

III. THE PERSONS WHO BREAK BREAD:

(1) **Matt.26:26** Jesus took the bread...and gave it to the disciples

When the Lord established the breaking of bread, He gave the bread and the cup to His disciples, that is, to those who have believed into Him, have His life, and belong to Him. Of course, only those who have such a relationship with the Lord and who know the Lord as their personal Savior can remember the Lord by eating His bread and drinking His cup and can display the Lord's death by His bread and His cup.

(2) **Acts. 2:44-46** And all those who believed... breaking bread

Those who break bread must be "those who believed," that is, those who have believed and received the Lord's salvation, who have the Lord's life, and who belong to the Lord. Only such believing persons can and may break bread. Therefore, only those who are saved, who are joined unto the Lord, and who do not live in sin are qualified to eat the bread and drink the cup. No one else can have a share in the Lord's bread and the Lord's cup.

IV. THE TIME FOR THE BREAKING OF BREAD:

(1) **Acts 2:42** And they were continuing steadfastly... in the breaking of bread

Here it says that the early believers continued steadfastly in the breaking of bread; that is, they continued without ceasing to break bread all the time. We should follow such a pattern.

(2) **Acts 2:46** And day by day...breaking bread

The early believers continued so steadfastly in the breaking of bread that they did it on a daily basis. At the time, because they were fervent toward the Lord and loved Him deeply, they spontaneously broke bread every day. This tells us that, if possible, the more often we break bread to remember the Lord the better.

(3) **Acts 20:7** And on the first day of the week, when we gathered together to break bread

The early believers began by breaking bread daily. Later on, they gradually acquired the habit of doing it once a week on the first day. The first day of the week, which is the Lord's Day, is the day of the Lord's resurrection and the beginning of a new week, signifying that the old things are passed away and a new life has begun. Therefore, it is most appropriate to break bread to remember the Lord on this day. Furthermore, although we display the Lord's death when we break bread, we are actually remembering Him in resurrection.

Prayer: "O Lord Jesus, thank you for shedding blood for me and redeeming me. Because of your redemption, I have gained the privilege to have a share in the bread breaking meeting with many brothers and sisters. At the beginning of a new week, we will exhibit the death of the Lord, hold on to the bread-breaking to remember the Lord, and wait for the Lord's coming back."

Hymn221

221 PRAISE OF THE LORD-REMEMBRANCE OF HIM

1. Lord, we thank Thee for the table,
With the bread and with the wine;
At this table we enjoy Thee
As the feast of love divine.
We partake the bread, the emblem
Of Thy body giv'n for us;
And we share the wine, the symbol
Of Thy blood Thou shedd'st for us.

(C) Lo, the holy table! With the sacred symbols;

Its significance in figure Is unsearchable!

2. By the death of Thy redemption,
That Thy life Thou may impart,
E'en Thyself to us Thou gavest
That we share in all Thou art.
By the bread and wine partaking,
We Thy death display and prove;
Eating, drinking of Thyself, Lord,
We remember Thee with love.
3. By this bread which signifieth
Thy one body mystical,
We commune with all Thy members
In one bond identical.
By this holy cup of blessing,
Cup of wine which now we bless,
Of Thy blood we have communion
With all those who faith possess.
4. Thou art our eternal portion,
Here we take a sweet foretaste;
We are waiting for Thy kingdom,
And Thy coming now we haste.
At Thy coming, in Thy kingdom,
With all saints that overcome,
We anew will feast upon Thee
And Thy loving Bride become.