

2018 December Semiannual Training


Crystallization-Study of Numbers (1)

Outline

BANNERS


- ① Because God desires a corporate man to represent Him in subduing and regaining the earth from the usurping hand of Satan, God's chosen and redeemed people need to be formed into an army to journey with God and to fight with God for His interest on earth.
- ② God desires that all His people be Nazarites; to be a Nazarite is to be sanctified, separated, absolutely and ultimately to God, that is, to be for nothing other than God and for nothing other than His satisfaction.
- ③ As partners of Christ fighting for God's interest, we need to have faith in God's word, honor God by believing in Him, see a vision of the all-inclusive Christ typified by the good land, conquer the satanic chaos, and triumph in the divine economy.
- ④ Christ is the center of God's move on the earth from His incarnation through His ascension to His second coming; God is still moving on this earth in and through the church, and He is moving with Christ as the unique Leader and center of the church.


2018 December Semiannual Training—Banner Songs


(Banner 1)  Be - cause God de - sires a cor - p'rate man, a cor - p'rate man to rep - re -

 sent Him in sub - du - ing and re - gain - ing the earth from the u -

 surp - ing hand of Sat - an, God's cho - sen and re-deemed

 peo - ple need to be formed in - to an ar - my to


 jour - ney with God and to fight with God for His in - t'rest on earth.

(Banner 2)  God de-si - res that all His peo - ple be Naz - a - rites; God de-si -

 - res that all His peo - ple be Naz - a - rites; to be a Naz - a - rite

 is to be sanc - ti - fied, sep - a - rat - ed, ab - so - lute - ly

 and ul - ti - mate - ly to God, to God, that is, to be for noth -

 ing oth - er than God and for noth - ing oth - er than His

 sat - is - fac - tion; God de - si - res Naz - a - rites.

(Banner 3) As part - ners of Christ fight - ing for God's in - t'rest,

5 we need to have faith in God's word, hon - or God by be -

11 liev - ing in Him, hon - or God by be - liev - ing in Him, see a

17 vis - ion of the all - in - clu - sive Christ, the all - in - clu - sive Christ

22 typ - i - fied by the good, good land, con - quer the sa - tan - ic cha - os, and

27 tri - umph, and tri - umph in the di - vine e - con - o - my.

(Banner 4) As part - ners of Christ fight - ing for God's in - t'rest,

5 we need to have faith in God's word, hon - or God by be -

11 liev - ing in Him, hon - or God by be - liev - ing in Him, see a

17 vis - ion of the all - in - clu - sive Christ, the all - in - clu - sive Christ

22 typ - i - fied by the good, good land, con - quer the sa - tan - ic cha - os, and

27 tri - umph, and tri - umph in the di - vine e - con - o - my.

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2018 December Semiannual Training

Crystallization-Study of Numbers (1)

Message One

Being Formed into an Army to Fight with God for His Interest on Earth

RK Hymns: 124, 893

Scripture Reading: Num. 1:1-3, 18, 24, 45-46; 2:1-2, 17, 32; Exo. 12:41, 51; 13:18

Outline

- I. It is not accurate to say that Numbers is merely a book of wanderings and repeated failures; Numbers is a book of victory and glory—1:1-3, 18, 24, 45-46; 2:1-2, 17, 32; 33:52-53:**
 - A. The book of Numbers presents a glorious scene with standards and ensigns, with formations and order; it was glorious that on the earth God not only had a dwelling place but also had an army—2:17; Exo. 25:8; 6:26; 7:4; 12:41, 51; 13:18.
 - B. From beginning to end the book of Numbers is a glorious book; in the beginning God formed the army, and at the end we have a record of the dividing of the land conquered by this army—1:1-3; 33:52-53.
 - C. The picture in Numbers shows the Triune God and His chosen people mingled together as one entity so that God may move on the earth and conquer His enemy in order to regain the earth for the fulfillment of His eternal purpose—10:33-36; Eph. 3:11.
- II. The central thought of Numbers is that Christ is the meaning of life, the testimony, the center of God's people, and the Leader, the way, and the goal of their journey and fighting—1:5-53; Col. 2:9:**
 - A. In Numbers Christ is revealed as the meaning of life for God's people:
 1. The Ark of the Testimony was the center of the Tabernacle of the Testimony—1:50, 53.
 2. The Ark with the tabernacle was the meaning of the Israelites' life.
 3. The meaning of our human life is for God in Christ to enter into us and be expressed through us—Col. 2:9; 1:27.
 4. When we see the vision of Christ in God's economy, we begin to realize that Christ Himself is the purpose of the universe and also the meaning of our human life—vv. 15-20; 2:2, 9-10, 17; 3:4, 10-11.
 - B. Christ, who is the meaning of the life of God's people, is God's testimony—Num. 1:53:
 1. Since the Ark typifies Christ, the meaning of the Israelites' life was to take care of Christ as the testimony of God.
 2. In the Old Testament the Testimony refers to the law:

- a. The two tablets on which the law was inscribed were called the Testimony (Exo. 25:21) and were placed in the Ark.
 - b. Because the Testimony was put into the Ark, the Ark was called the Ark of the Testimony.
 - c. The law of God is a testimony of what God is; it tells us what kind of God our God is.
 - d. The law, as a portrait of what God is, typifies Christ as the embodiment of God in all His divine attributes—Col. 2:9.
- C. Christ is the center of God’s people—1:15, 18:
- 1. This is portrayed by the way the children of Israel were encamped around the tabernacle—Num. 2:2.
 - 2. In the church life today we should take Christ as our unique center—Heb. 2:12.
- D. Christ is the Leader, the way, and the goal—Matt. 23:10; John 14:6; Phil. 3:12-14:
- 1. Christ is the One who is moving, acting, and always proceeding onward:
 - a. In His proceeding onward, Christ is our Leader (Matt. 23:10), our way (John 14:6), and our goal (Phil. 3:12-14).
 - b. The unique Leader in the church is Christ; He is leading us on the way and toward His goal, both of which are actually Himself.
 - 2. Philippians 3:12-14 indicates that Christ should be our goal, our aim; Christ is the goal toward which we press.
- E. If Christ were not all of this to us, there would not be a way for God to gain the ground on earth to build up His kingdom with His house—Matt. 16:16-19.

III. The book of Numbers records how God’s chosen and redeemed people were formed into a priestly army to journey with God and to fight with God for His interest on earth—1:1—4:49; 9:15—10:36; 12:16; 20:1—21:35; 31:1-54; 33:1—49:

- A. The army is for God’s people to fight so that God can gain the ground on earth to build up His kingdom with His habitation—Exo. 12:41, 51; 13:18.
- B. In Numbers we can see three things: the formation of an army, the journeys of that army, and the fighting of the army—10:33-36:
 - 1. The formation of the army was for fighting, and the fighting required the army to journey, not to stay in one place.
 - 2. Always the children of Israel were going on from place to place to gain ground that God might have a people to be built up for His kingdom and His house—33:1-49.
- C. Numbers 1 and 2 reveal that the children of Israel were formed into an army because they were surrounded by enemies:
 - 1. This army was necessary for the protection of God’s testimony—1:1-3.
 - 2. The children of Israel were formed into an army able to fight for the protection of God’s testimony:
 - a. According to the picture in Numbers, the army was encamped around the tabernacle to

- protect the sphere, the realm, in which the tabernacle was erected—2:2.
- b. God viewed the children of Israel in the wilderness as an army fighting for His testimony—Exo. 12:41, 51; 13:18.
 - c. Apparently, the children of Israel were fighting for themselves; actually, they were fighting for God’s testimony on earth, for among them was the Tabernacle of the Testimony, God’s dwelling place on earth.
3. In this warfare there were two main functions: the function of fighting the enemies and the function of maintaining the tabernacle, which represented God’s testimony in the universe—Num. 1:1-3; 21:1-3.
- D. In the forming of the house of Israel into a fighting army, we see the principle revealed in Genesis 1:26-28:
1. God desires a corporate man to represent Him in subduing and regaining the earth from the usurping hand of Satan—Eph. 4:24.
 2. God had given Israel a good land called Canaan, but the Israelites had to take this land from the usurping hand of God’s enemy; they had to gain the land by fighting, defeating all the enemies—Num. 21:1-3.
- E. The army of God defeated Sihon the king of the Amorites and Og the king of Bashan—vv. 1-3, 21-35:
1. The kings of Arad (v. 1), of the Amorites (v. 21), and of Bashan (v. 33) were the “gate guards” on the east of the Jordan, guarding the land of Canaan, the kingdom of darkness, for Satan.
 2. In order for the children of Israel to enter into the good land, they had to pass through the territory controlled by these kings and had to fight against them, destroy them, and take over their territory.
 3. This signifies that in order to enjoy the unsearchably rich Christ, the church must defeat and take over the territory of the enemies signified by these kings—Eph. 3:8; 6:10-12.
- F. In the typology of the Old Testament, Canaan has two aspects:
1. On the positive side, Canaan, a land of riches (Deut. 8:7-10), typifies the all-inclusive Christ with His unsearchable riches (Col. 1:12; Eph. 3:8).
 2. On the negative side, Canaan signifies the aerial part, the heavenly part, of the kingdom of Satan:
 - a. As the ruler of this world (John 12:31) and as the ruler of the authority of the air (Eph. 2:2), Satan has his authority (Acts 26:18) and his angels (Matt. 25:41), who are his subordinates as principalities, powers, and rulers of the darkness of this world (Eph. 6:12); hence, Satan has his kingdom (Matt. 12:26), the authority of darkness (Col. 1:13).
 - b. The Canaanites typify the fallen angels, the rebellious angels who follow Satan (Rev. 12:4, 7), who have become the powers, rulers, and authorities in Satan’s kingdom (cf. Dan. 10:13, 20).
 - c. The fighting of the children of Israel against the Canaanites that they might possess and enjoy the good land typifies the spiritual warfare of the church as a whole, including all the members, against “the spiritual forces of evil in the heavenlies” (Eph. 6:12) so that the saints may enjoy Christ as the all-inclusive land.

- d. The church must be such a corporate warrior, fighting against Satan's aerial forces so that God's people may gain more of Christ for the building up of the Body of Christ, establishing and spreading the kingdom of God so that Christ can come back to inherit the earth—Matt. 16:27-28; Rev. 11:15; 12:10.
- G. The entire Bible shows us one thing—that God's intention is to have a people formed into an army to take Christ as their meaning of life, testimony, center, Leader, way, and goal and to proceed on and fight for God so that He may have the ground on earth and have a people built up as His kingdom and His house, which will consummate in the New Jerusalem—Gen. 1:26-28; Exo. 12:41, 51; 13:18; Matt. 16:16-19; Eph. 6:10-12; Rev. 17:14; 19:11-16; 21:2, 10-11.

Message Two

Israel's Encamping in Array Typifying God's Redeemed People Being Consummated as the New Jerusalem

JL Hymns: 885, 979 (stanzas 1~8, 14~16)

Scripture Reading: Num. 2:2; Rev. 21:12, 21a; 22:14

Outline

- I. In Numbers 2:2 Jehovah said to Moses and Aaron, “The children of Israel shall encamp each by his own standard with the ensigns of their fathers’ households; they shall encamp facing the Tent of Meeting on every side”:**
 - A. In the matter of encamping in array, there was no human choice; whichever tribe an Israelite was born of, he had to encamp by the standard of that tribe; he was not allowed to have his own choice—cf. 1 Cor. 12:18.
 - B. The spiritual significance of this type is that in the coordination in the church, the believers are not allowed to have their own choice; their coordination must come absolutely out of God’s ordination and arrangement.
 - C. There were twelve standards among the Israelites (three on each of the four sides of the Tent of Meeting), but there was only one central goal; they took the Tent of Meeting and the testimony of God as their center:
 1. For the meeting of God’s people with God, the tabernacle was called the Tent of Meeting—Lev. 1:1.
 2. For the testimony of God, it was called the Tabernacle of the Testimony—Num. 1:50, 53.
 3. In the New Testament both Christ and the church, the enlargement of Christ, are the reality of the tabernacle in these two aspects.
- II. The children of Israel encamping in array typifies God’s redeemed people being consummated as the New Jerusalem:**
 - A. The Israelites encamped facing the Tent of Meeting in four directions: the east, the south, the west, and the north; this means that the testimony of God faced all sides—2:1-34.
 - B. There were three camps in each of the four sides; three denotes the Triune God, and four denotes the created man; three times four signifies God in His Divine Trinity being mingled with the created man as one.
 - C. Three times four equals twelve, which also denotes eternity and completion as well as administration and government.
 - D. Thus, according to the numbers in the Israelites’ encamping in array, their formation signifies God in His Divine Trinity being mingled with the created man, forming a unit of eternal and perfect government.
 - E. The New Jerusalem in Revelation 21 has four sides, and each side has three gates; the total number of gates on the four sides of the New Jerusalem is twelve, and on the twelve gates are

the names of the twelve tribes of Israel—vv. 12-13.

- F. According to verses 2 and 3, the New Jerusalem is the tabernacle of God; the Israelites' encamping in Numbers 2 was around the tabernacle; this picture corresponds to the description of the New Jerusalem in Revelation 21:
1. Just as the New Jerusalem in Revelation 21 has four sides, so also the encamping in Numbers 2 had four sides.
 2. The New Jerusalem has three gates on each of her four sides, on which are the names of the twelve tribes; similarly, the twelve tribes of Israel's encamping in Numbers 2 had three tribes on each of its four sides.
 3. This all depicts the scene in eternity, showing that God's purpose in the universe is to be mingled with man in His Divine Trinity in order to become a unit of government; this unit of government can fight for His testimony.
 4. When the twelve tribes were encamped, they were like a city; the walls of the four sides of the New Jerusalem are the safeguard of the city.
 5. The twelve camps of the army encamped in array in Numbers correspond to the walls of the New Jerusalem; likewise, the coordination in the church is for safeguarding God's testimony.
 6. The administration of each local church should be "three times four," which equals "twelve," for the divine administration in a locality; this administration is an army that fights for God and maintains God's testimony.

III. The New Jerusalem "had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel"—Rev. 21:12:

- A. The wall is for separation and protection; New Jerusalem will be absolutely separated unto God and will fully protect the interests of God.
- B. Its wall will be great and high; today all believers need such a great and high wall for their separation and protection.
- C. In God's eternal economy, angels are ministering spirits (Heb. 1:14); they serve those who inherit salvation and who participate in the eternal blessing of the New Jerusalem, the center of the new heaven and new earth.
- D. These angels will be the gatekeepers of our possession, while we will be the enjoyers of the rich inheritance in God's eternal economy.
- E. Israel in Revelation 21:12 represents the law of the Old Testament, indicating that the law is represented at the gates of the New Jerusalem; the law watches and observes to insure that all the communications, the comings in and goings out, of the holy city meet the law's requirements.
- F. That the names of the twelve tribes of Israel are inscribed on the twelve gates signifies that the twelve tribes are the entrance into the holy city; as such, they lead people, through the preaching of the gospel, into the riches of the Triune God to enjoy the supply in the city—cf. 22:14.

IV. "The twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl"—21:21a:

- A. Pearls are produced by oysters in the waters of death:
1. When an oyster is wounded by a grain of sand, it secretes its life-juice around the grain of sand and makes it into a precious pearl.
 2. The oyster depicts Christ as the living One coming into the death waters, being wounded by us (cf. Isa. 53:5), and secreting His life over us to make us precious pearls for the building of God's eternal habitation and expression.
 3. That the twelve gates of the holy city are twelve pearls signifies that regeneration through the death-overcoming and life-secreting Christ is the entrance into the city.
 4. This meets the requirement of the law, which is represented by Israel and is under the observing of the guarding angels; we can enter into the city only through the once-for-all regeneration accomplished by Christ's overcoming death and life-imparting resurrection.
 5. God is triune in one entrance to bring us into God, into God's interest, into the kingdom of God, and into the economy of God, which will consummate in the New Jerusalem; the Triune God is our triune entrance—Luke 15:1-32; Eph. 2:18; 1 Pet. 1:1-2.
- B. Pearls signify the issue of Christ's secretion in two aspects: His redeeming and life-releasing death and His life-dispensing resurrection:
1. Both kinds of secretion (dispensing) require the seeking believers' daily experience of the death of Christ subjectively by the power of Christ's resurrection that they may be conformed to the death of Christ—Phil. 3:10.
 2. We can experience His death only by the power of the resurrection of Christ; by the power of the resurrection of Christ, we have the ability and the power to keep our pitiful self on the cross—cf. S. S. 2:8-9a, 14.
 3. We also should seek the daily experience of the resurrection of Christ subjectively by the bountiful supply of the Spirit (the reality of resurrection) of Jesus Christ that we may be conformed to the image of the firstborn Son of God—Phil. 1:19; Rom. 8:28-29.
 4. Christ's death can be experienced by us only through Christ's resurrection, and Christ's resurrection can be real to us only by the bountiful supply of the Spirit of Jesus Christ.
 5. When we turn to our spirit, we meet Christ as the life-giving Spirit, who is the very reality of Christ's resurrection; we have to touch Christ in our spirit all the time by praying unceasingly—1 Thes. 5:17.
 6. His death applied to us will conform us to the mold of His death, and His Spirit in us will conform us into the glory of His image, the image of the firstborn Son of God.
 7. We all need to pray, "Lord, imprison me and keep me always in Your death; I do not want to leave Your death but to make Your death my sweet and wonderful dwelling place; Lord, I want to stay with You in Your death. "
 8. His death is the place where He has the position to secrete Himself around us, and this is the only place where we can enjoy and experience His resurrection life as a kind of life-sap secreting itself around our being to make us a wonderful piece of pearl for the entry into God's building.
 9. Christ was wounded for us in order to have us imprisoned in His wound so that He might carry out His secretion over us again and again throughout our entire life to make us pearls for the building of God's eternal habitation.

10. The more we are made pearls subjectively, the more we are in the New Jerusalem, and the more we are in the kingdom—Matt. 13:45-46; John 3:5.

Message Three
**The Service of the Priests and the Levites
for God's Move**

MR Hymns: 911, 912

Scripture Reading: Num. 3:1-39; 4:1-33

Outline

I. Numbers is a book of service, and chapters 3 and 4 cover the holy service:

- A. In Numbers we have a full type of the church service; the service in Numbers is a picture of the church service—3:1-39; 4:1-33; Rom. 12:5-8, 11.
- B. The service is holy because it takes care of the Tabernacle of the Testimony of God—Num. 3:7-8; 4:4-16.
- C. The basic principle of the holy service is that it is without confusion because it is based on life; everything in the holy service is under the divine administration, and thus it is in good order—3:7.

II. The holy service was carried out by the priests and the Levites—vv. 3, 6, 9-10:

- A. The priests were the anointed ones who served God directly—v. 3:
 - 1. The priests were to camp before the tabernacle, on the east, toward the sunrise; they guarded the entrance to the Tent of Meeting, and anyone who wanted to serve God had to pass through the priests—v. 38.
 - 2. The priests were to keep the charge of the sanctuary, the tabernacle with the Holy Place and the Holy of Holies—vv. 32, 38:
 - a. The word charge refers to responsibility—vv. 7, 32, 38.
 - b. For the priests to keep the charge of the sanctuary meant that they were responsible for the entire sanctuary and everything related to it.
- B. The Levites were not priests directly but were the serving ones of the priesthood—vv. 9, 12, 17:
 - 1. In the priesthood, the ministry of the priests, there were many business affairs that required the service of the Levites—vv. 25-37.
 - 2. The service of the Levites was to take care of the Tent of Meeting—the Tabernacle of the Testimony—which is a type of Christ and the church—18:1-4, 6:
 - a. In taking care of the tabernacle and its contents, the Levites did not serve God directly; rather, they served the priesthood and the priests, who served God directly—3:9, 12, 17.
 - b. The priests were to keep the charge of the sanctuary and the altar, and the Levites served under the priests in caring for the sanctuary and the altar—18:5-6.
- C. The Tabernacle of the Testimony with all its furnishings and the altar, to which the priests ministered, are types of Christ in all His rich aspects, whom the New Testament believers minister to others—3:25-26, 31, 36-37; Eph. 3:8; 2 Cor. 3:3; 1 Tim. 4:6:

1. The altar, signifying the cross (Heb. 13:10), refers to Christ's redemption, and the tabernacle refers to Christ as the embodiment of God (Col. 2:9), through whom God dwells among men (John 1:14) and through whom men can enter into God to enjoy all that He is (14:2, 6, 20).
2. The ministry of the priests and the Levites always supplies people with the riches of Christ—Eph. 3:8:
 - a. To minister is to serve, and to serve is to supply people by ministering to them—2 Cor. 4:1; 3:3, 6, 8; 1 Pet. 4:10-11.
 - b. The New Testament believers serve others the cross of Christ for redemption (1 Cor. 1:23; 2:2) and the riches of Christ for the life supply (Eph. 3:8; Col. 1:27-28).

III. The holy service portrayed in Numbers is not for a Christ who is inactive but for a Christ who is very active; in His activity, in His move, we must match Him—4:1-33:

- A. The priests and the Levites had certain duties in the tabernacle's setting out, in its going forward:
 1. The priests appointed the Levites to do their service—vv. 19, 27-28, 33:
 - a. The Levites did their service not according to their way but under the direction of the anointed priests.
 - b. This indicates that we, the New Testament priests serving God, should not act according to our own idea but under the direction of the anointed view, that is, under the direction of the Spirit who anoints us—3:3; Exo. 28:41.
 2. The priests took care of the primary things, the important things, and the Kohathites (Levites) took care of some of the secondary things—Num. 4:5-14:
 - a. To take care of the furnishings of the sanctuary is to take care of the primary things.
 - b. The priests took care of the Ark; this is to take care of Christ directly and to minister Christ—vv. 5-6.
 - c. The Kohathites carried the furnishings of the sanctuary (vv. 2-4, 15, 17-20, 34-37); to do this today is to speak concerning the church as the expansion of Christ.
- B. In order to see how Christ moves on earth, we should look at the move of the tabernacle—vv. 5, 25, 31-32:
 1. The tabernacle moved on the shoulders of the descendants of the three sons of Levi—Josh. 3:10-11, 13-15, 17.
 2. The Lord moves through our bearing the Ark, the furnishings of the sanctuary, and the Tent of Meeting—vv. 3, 10-11, 13-15.
- C. The principle in God's New Testament economy is that God needs man to match Him in His move on earth—Matt. 28:18-20:
 1. Without man, God can do nothing; in His New Testament economy, God does nothing without man—Acts 1:8; 13:1-3.
 2. God must have man to match Him, to be one with Him, to coordinate with Him; this is the basic principle of God's New Testament economy—Ezek. 1:15-21; 1 Cor. 6:17.

3. Christ is moving today throughout the earth, and He is moving with those who are one with Him—Acts 1:8; John 15:4-5, 16:

a. We are today's sons of Gershon, Kohath, and Merari.

b. Christ, the embodiment of God for His expansion, moves through those who love Him—S. S. 7:11-12; Rev. 2:4-5.

IV. In the Old Testament there was a distinction between the priests and the Levites; in the New Testament there is only one class, that of the priests—Rom. 15:16; 1 Pet. 2:5, 9; Rev. 1:6; 5:10:

A. In addition to carrying out their own duties in the setting out of the tabernacle, the priests appointed the Levites to do their service—Num. 4:5-14, 19, 27-28, 33.

B. What the Levites did in the Old Testament in type, the believers as the New Testament priests should also do in reality—1 Pet. 2:5, 9:

1. The fact that the service of the Levites was under the supervision of the priests indicates that when the New Testament priests do the outward Levitical work, they must do it under the supervision of the inward, spiritual view of the New Testament priesthood—Rev. 1:6; 5:10.

2. The Levitical service should never be separated from the priestly view; the outward service must become a spiritual activity that ministers life to others—Rom. 12:4-13; 15:16; 1 Pet. 2:5, 9; 4:10-11.

3. We need to learn to do outward things under the inward view of the priesthood.

4. While we are taking care of outward, practical matters, we should be ministering life to others; if we do this, our Levitical service is under the view and supervision of the priesthood—1 John 1:2-3; 2:25; 5:11-16.

C. When a person serves God, there needs to be both the priestly work and the Levitical work—Rom. 1:9; 15:16:

1. On the one hand, we partake of the spiritual service; on the other hand, we should also take care of the practical affairs.

2. Before any kind of service, we must first serve as priests in the Lord's presence; all service must be priestly.

V. In Hebrew the word service in Numbers 4:3, 23, 30, 35, 39, and 43 is warfare, indicating military service:

A. The holy service of the priests and the Levites involved warfare.

B. As priests of the gospel of God, we should consider ourselves warriors—Rom. 15:16:

1. While we are preaching, teaching, edifying others, and building up the Body of Christ, we are fighting—Eph. 3:8; 4:12, 16; 6:10-12.

2. The New Testament priests are warriors, and our priestly service is a fighting—Rev. 5:10; 19:11-14.

C. All the spiritual work that we are doing for God, whatever form it may take, as long as it touches the things of the spiritual realm, is in nature a warfare—2 Cor. 10:3-5:

1. Preaching the gospel, edifying the saints, administrating the church, and praying are all a

kind of warfare—Eph. 1:17-18; 3:8, 14-19; 4:12; 6:10-12.

2. If our eyes have been opened by the Lord, we will see that the nature of our work in serving the Lord is that of warfare.

VI. A reward, or compensation, was given to Aaron and his sons as the priests and to the serving Levites—Num. 18:8-32:

- A. The priests and the Levites had no portion other than Christ; Christ was their house, inheritance, land, clothing, food, and everything—v. 31.
- B. Today, in the New Testament, the Levitical service is combined with the priesthood—1 Pet. 2:5, 9:
 1. There is no difference between the priests and the servants of the priests; the believers in Christ are both the priests and the serving Levites.
 2. The only reward, the only compensation, for our priestly and Levitical service is Christ—Matt. 25:23; 2 Tim. 4:8; Rev. 3:20-21.

Message Four

The Lord's Jealousy over the Church as His Wife

MC Hymns: 1154, 1227

Scripture Reading: Num. 5:11-31; Rev. 19:7-9, 11-16; 2 Cor. 11:2-3

Outline

- I. If we enter into the deep thought of the Bible, we will realize that the Bible is a romance, in a most pure and holy sense—2 Cor. 11:2; Rev. 19:7-9:**
- A. The male in this couple is God Himself, who desires to be the male of this universal couple—Isa. 54:5-6; 62:5; Jer. 3:14; 31:32.
 - B. The female of this couple is a corporate chosen and redeemed people, including all the saints of the Old Testament and the New Testament—Rev. 19:7-9; 21:9-10; 22:17.
 - C. Throughout the centuries God has had a romance with man; thus, the Bible is a record of how God courts His chosen people and eventually marries them—Gen. 2:21-24; S. S. 1:2-4; Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7; 21:2, 9-10; 22:17:
 - 1. In this union God is His people's life, and they are His expression; in this way God and His chosen people become a universal couple—v. 17:
 - a. When we as God's people enter into a love relationship with God, we receive His life, just as Eve received the life of Adam—Gen. 2:21-22.
 - b. It is this life that enables us to become one with God and makes Him one with us—John 3:3, 5-6, 15-16, 29-30.
 - 2. By loving the Lord as our Husband and thereby partaking of His life and nature, we become one with Him as His counterpart, enlargement, and expression—2 Cor. 11:2; 2 Pet. 1:4; John 3:15-16, 29-30.
 - D. God chose Israel to be His spouse; in typology certain women in the Old Testament reveal that the church is the counterpart of Christ—Hosea 2:19-20; Jer. 2:2; 31:3; Ezek. 16:8; Gen. 24:67; 41:45; Ruth 4:13; 1 Sam. 25:40-42; S. S. 6:13:
 - 1. The church as the counterpart of Christ is typified by Eve as the counterpart of Adam; Eve's coming out of Adam typifies that the church comes out of Christ and has the life and nature of Christ—Gen. 2:21-24; Eph. 5:23-32.
 - 2. Rebekah typifies the church as the counterpart of Christ being chosen from the world—Gen. 24:67.
 - 3. Ruth typifies the church as the counterpart of Christ being redeemed—Ruth 4:13.
 - E. The divine romance is portrayed in the Song of Songs—1:2-4:
 - 1. This book is a marvelous and vivid portrait, in poetic form, of the bridal love between Christ as the Bridegroom and His lovers as His bride in their mutual enjoyment in the mingling of His divine attributes with the human virtues of His lovers—vv. 15-16; 4:7, 10-15; 5:1-2; 6:4, 10.

2. According to Song of Songs, our relationship with the Lord should be very romantic; if there is no romance between us and the Lord Jesus, then we are religious Christians, not romantic Christians.
- F. When the Lord Jesus came, He came as the Bridegroom for the bride—John 3:29; Matt. 9:15:
1. The Lord Jesus regenerates the church so that the church may be His bride—John 3:3, 5-6, 29-30.
 2. Through regeneration we receive another life, the divine life; in this life and by this life we are qualified to become Christ's counterpart and to match Him—vv. 3, 5-6, 15, 29; Rev. 22:17.
- G. At the end of this age, Christ will come to marry His redeemed and take her as His wife—19:7:
1. On the day of His wedding, Christ will marry those who have been fighting the battle against God's enemy for years; that is, Christ will marry the overcomers, who have already overcome the evil one—vv. 7-9, 11-16.
 2. There will be a glorious wedding day, at which time Christ will marry His redeemed ones—vv. 7-9.
 3. For eternity in the new heaven and new earth, the New Jerusalem will be the wife of the Lamb; this is the fulfillment of the divine romance revealed in the Scriptures—Jer. 2:2; Hosea 2:19-20; Rev. 19:7-9; 22:17.

II. The church as the bride of Christ must also be a warrior to defeat God's enemy—Eph. 5:25-27; 6:10-18; Rev. 19:7-9, 11-16:

- A. Spiritual warfare is a matter of the Body; we are a corporate army fighting the battle for God's interest on earth—17:14; 19:14; cf. 2 Tim. 2:4.
- B. Christ will come as a fighting General with His bride as His army to fight against Antichrist at Armageddon—Rev. 19:11-21:
1. When Christ comes with His army, He will come as the Son of Man—Matt. 26:64; Rev. 14:14.
 2. As the Son of Man, He will need a counterpart to match and complete Him; this counterpart will be His bride—John 3:29.
 3. The wedding garment—Christ lived out of us as our daily righteousness—qualifies us not only to attend the wedding but also to join the army to fight with Christ against Antichrist in the war at Armageddon—Matt. 22:11-12; Rev. 19:7-8, 14.
- C. In Song of Songs we see that when the overcoming lover of Christ becomes one with God to be God's dwelling place, in the eyes of God she is as beautiful as Tirzah and as lovely as Jerusalem; however, to the enemy she is as terrible as an army with banners—6:4, 10:
1. The lovers of Christ should be lovable and terrible at the same time; however, many believers have lost their loveliness before the Lord and their terribleness before the enemy—vv. 4, 10:
 - a. The lover of Christ is beautiful and comely before the Lord, as solid as the heavenly city and as serene as the sanctuary; at the same time, she displays the glory of her victory before the enemy and the world—v. 4.

- b. The overcoming lover of Christ not only has a future that is full of hope and a life that is absolutely heavenly, but she is also a victor who constantly triumphs in her victory—3:7-8.
 - 2. A terrible army signifies that the Lord's overcomers terrify God's enemy, Satan—6:4, 10:
 - a. The enemy is frightened by the church that is built up as the city of God—Neh. 6:15-16; Psa. 102:12-16.
 - b. Satan is not afraid of individualistic Christians, even if they number in the thousands, but he is terrified of the church as the Body of Christ, the corporate warrior fighting against him and his kingdom—Eph. 6:10-20.
- D. David typifies the warring Christ in the midst of sufferings (1 Sam. 25:28), and Abigail typifies the warring church in the midst of sufferings—vv. 2-42:
 - 1. From 1 Samuel 25 onward, Abigail was always at the side of David the warrior and followed him in his wars—vv. 40-42:
 - a. Abigail's marriage to David typifies the church enlisted as an army for warfare—Eph. 6:10-20.
 - b. Abigail typifies the warring church, fighting for God's kingdom in the midst of sufferings—Rev. 1:9; 11:15; 12:10.
 - 2. The type of Abigail portrays the church's participation with the Lord Jesus in spiritual warfare—Eph. 6:10-20:
 - a. Not only must God's eternal purpose be fulfilled and the desire of His heart be satisfied, but God's enemy must be defeated; for this, the church must be a warrior—1:11; 3:9-11; 6:10-12.
 - b. Spiritual warfare is necessary because Satan's will is set against God's will—Matt. 6:10; 7:21; Isa. 14:12-14:
 - 1) Spiritual warfare has its source in the conflict between the divine will and the satanic will.
 - 2) As the church, our fighting is to subdue the satanic will and to defeat God's enemy—Rev. 12:11.
 - c. The purpose of spiritual warfare is to bring in the kingdom of God—v. 10.

III. In Numbers 5:11-31 the dealing with a wife over whom her husband was jealous typifies Christ's jealousy over His believers and the church—Deut. 6:6-15; Exo. 20:5; 34:14; 2 Cor. 11:2-3:

- A. Christ's fighting army is composed of the overcomers, who are a fighting wife to match Christ—Rev. 19:7-9, 11-16:
 - 1. In order to be a part of the Lord's fighting army, we must be chaste toward Him—2 Cor. 11:2-3.
 - 2. Our seeking and pursuing of anything other than Christ is spiritual adultery in the eyes of God—cf. James 4:4.
 - 3. Those who commit spiritual adultery will be judged and cursed by God (1 Cor. 16:22) and will not be able to fight for God and serve God.
- B. Jealousy is usually regarded as a negative thing, but it is one of God's attributes—Exo. 20:5;

34:14:

1. The jealousy of God is like the jealousy of a husband over his wife—2 Cor. 11:2-3.
 2. The most jealous one in the universe is God; His name is Jealous—Exo. 34:14:
 - a. He wants us to love Him uniquely, singly, wholly—Mark 12:30.
 - b. God is jealous whenever we love anything or anyone in place of Him.
 3. As a jealous Husband, God wants us to serve Him and Him alone—Matt. 6:24.
 4. Knowing that our God is jealous, we should let His jealousy become ours so that we would care only for Him and allow no one and nothing to replace Him—Exo. 20:5; 34:14; 2 Cor. 11:2-3.
- C. “Love is as strong as death, / Jealousy is as cruel as Sheol; / Its flashes are the flashes of fire, / A flame of Jehovah”—S. S. 8:6b:
1. All the seekers of the Lord have been captured by His love; it is as strong as death—2 Cor. 5:14; S. S. 8:6b.
 2. With this love and with this jealousy is a flashing fire; these two—the consuming God and the jealous God, the consuming fire and the jealousy—go together—v. 6b.
 3. From the beginning of time, God has been a jealous God—Exo. 20:5:
 - a. Nothing can withstand God’s jealousy; He will destroy all His enemies—34:14.
 - b. God will remove all hindrances until He becomes the unique Lord, the God of all, the unchallenged King—1 Cor. 14:25-28; Psa. 45:11; Rev. 19:16.
 4. Paul told the saints in Corinth that he was jealous over them with a jealousy of God and that he had betrothed them to one husband to present them as a pure virgin to Christ—2 Cor. 11:2-3.

Message Five

God's Desire for All His People to Be Today's Nazarites

EM Hymns: 445

Scripture Reading: Num. 6:1-9; Rev. 1:2; 19:10

Outline

- I. Among the human race, the unique Nazarite is the Lord Jesus; hence, a Nazarite is a type of Christ in His living absolutely for God in His humanity—John 5:30; Phil. 2:8; cf. Matt. 11:28-30; Eph. 4:20-21; John 6:57:**
 - A. In His human living, the Lord Jesus ate butter (the richest grace) and honey (the sweetest love) all the days of His life; this richest grace and sweetest love of the Father enabled Him to choose the good things of the Father's will and refuse the evil—Isa. 7:14-15; Matt. 11:25-26; 14:22-23; 26:39; Mark 1:35; Luke 5:16.
 - B. The reason anyone can choose the Father's will and give up something, deny himself, or choose the difficult thing is that behind him there is the great and reinforcing power of the enjoyment of Christ as the richest grace and the sweetest love—John 1:17; Rom. 5:17; 2 Tim. 2:1; 2 Cor. 5:14-15; Gal. 2:20; Rom. 8:37; 12:1-2.

- II. God desires that all His people be Nazarites; to be a Nazarite is to be sanctified, separated, absolutely and ultimately to God, that is, to be for nothing other than God and for nothing other than His satisfaction—the testimony of Jesus—Num. 6:1-2; Psa. 73:25-26; Rev. 1:2, 9-13; 19:10; cf. Num. 2:2:**
 - A. Abstaining from wine and anything related to its source signifies abstaining from all kinds of earthly enjoyment and pleasure—6:3-4; cf. Psa. 104:15; Eccl. 10:19:
 1. A Nazarite is altogether separated from anything of earthly pleasures—Luke 2:46-49; 2 Cor. 6:14—7:1; James 4:4; 1 John 2:15.
 2. We must enjoy Christ as our new wine (God's invigorating life and cheering love) day by day so that we can be poured out to God as a drink offering for His satisfaction—Matt. 9:17; S. S. 1:2; 4:10; Judg. 9:13; 2 Tim. 4:6; Phil. 2:17.
 - B. Not shaving the head signifies not rejecting but being absolutely subject to the headship of the Lord as well as to all deputy authorities appointed by God—Num. 6:5; Rom. 13:1-2a; Eph. 5:21, 23; 6:1; Heb. 13:17; 1 Pet. 5:5:
 1. "All things cohere in Him; and He is the Head of the Body, the church...that He Himself might have the first place in all things"—Col. 1:17-18.
 2. "Holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God"—2:19.
 3. To be filled with Christ is to be filled with submission, having a submissive spirit, standing, atmosphere, and intention; if you are such a person, there will be a great blessing for you and your future—Phil. 2:8-9; Eph. 5:18-21.

4. It is a great blessing to be under the Lord's headship—even to be under someone, some thing, or some environment—3:1; 4:1; 6:20.
 5. In submission there is power—Judg. 16:17.
- C. Not being defiled by the death of his blood relatives, but remaining in his separation to be holy to God, signifies that a Nazarite overcomes natural affection—Num. 6:7:
1. God does not want us to love with our natural love but with Him as our love—Matt. 12:48-50; Phil. 2:21; 1 Cor. 13:4-8, 13; 2 Tim. 1:7.
 2. The problem between Paul and Barnabas was caused by the natural life with natural relationships—Lev. 2:11; Acts 15:35-39; Col. 4:10.
 3. We need to separate ourselves from everything of our natural man with its natural enthusiasm, natural affection, natural strength, and natural ability so that we may live by the Spirit, walk by the Spirit, and serve by the Spirit, doing everything by the Spirit in our spirit for God's unique testimony—Lev. 10:1-11; Gal. 5:25; Phil. 3:3; Rom. 1:9; 8:4; Zech. 4:6.
- D. Not coming near a dead person or not being defiled by the sudden death of one beside him signifies that a Nazarite is separated from death—Num. 6:6-9:
1. The most hateful thing in the eyes of God is death—Rev. 3:4; Lev. 11:31.
 2. Different kinds of spiritual death may spread among God's people in the church life—wild death (the carcasses of beasts), mild death (the carcasses of cattle), or subtle death (the carcasses of creeping things)—5:2; cf. 1 John 5:16a.
 3. In order to be saved from death, we must set our mind on the spirit, paying attention to our spirit, caring for our spirit, and using our spirit—Rom. 8:6.
 4. In order to be saved from death, we must be filled with “anti-death,” filled with Christ as the life-giving Spirit by exercising our spirit to pray—v. 11; Eph. 6:18.
 5. If we are defiled by some unexpected deadness, we need to have a new start with a new consecration by re-separating ourselves to the Lord—Num. 6:9-14a; cf. 1 Sam. 1:11; 2:11.

III. There is a contrast in the Scriptures of two Nazarites—Samuel and Samson:

- A. Samuel is a positive pattern of a faithful Nazarite—1 Sam. 1:11, 28; 2:28, 35; 3:20; 7:15:
1. Hannah's prayer was an echo, a speaking out, of the heart's desire of God; it was a human cooperation with the divine move for the carrying out of God's eternal economy:
 - a. God could motivate Hannah as a person who was one with Him on the line of life; as long as God can gain such a person, He has a way on earth.
 - b. Hannah's prayer indicates that God's move with His answer to Hannah's prayer (1:10-17) was to produce a Nazarite who was absolute for the fulfilling of God's desire; a Nazarite is one who is consecrated to God absolutely, one who takes God as the Head, considering God his Husband, and one who has no interest in the enjoyment of worldly pleasures.
 2. Samuel was one with God on earth; he began to minister as the acting God, the representative of the very God in heaven to rule over His people on earth—7:3.
 3. In God's ordination Samuel was a new priest and a prophet, whose speaking changed the age, not through revolution but through divine revelation, to bring in the kingship:

- a. Samuel ministered as a Nazarite consecrated to God absolutely for God's fulfillment of His economy, a volunteer to replace any official and formal serving ones of God—1:11, 28a.
 - b. Samuel ministered as a God-honoring, God-pleasing priest to replace the stale and degraded priesthood—2:30, 35; cf. Judg. 9:9, 13; Deut. 34:7.
 - c. Samuel ministered as a prophet to speak the word of God when the word of Jehovah was rare and visions were not widespread—1 Sam. 3:1-10, 19-21.
 - d. Samuel ministered as a judge in the reality of the kingship to replace the judging of the people by the old and stale priesthood—7:15-17.
 - e. Samuel ministered as a man of prayer, praying for God's elect to be kept in the way of God that God's desire of His will in them might be fulfilled—8:6; 12:20-25; 15:11.
4. Samuel was a man according to God's heart—God's heart was duplicated in him, and he was pure and single—cf. Matt. 5:8; 6:22-23; 2 Tim. 2:22.
 5. Samuel's whole being and person, not just his doing, living, and work were according to God; his being and God's heart were one; he was the acting God on the earth.
 6. God's mind was Samuel's consideration; he had no other thought or consideration.
 7. He was altogether not self-seeking; he never sought to gain anything for himself—cf. Matt. 16:24; Luke 9:23-25.
 8. He had no heart for anything besides God's heart and God's elect; his heart was a reflection of God's heart (cf. 2 Cor. 3:16-18), and his living and working were for the carrying out of whatever was in God's heart.
 9. Because Samuel had no heart to build up a kingdom for his descendants, it was easy for God to bring in the kingdom; thus, Samuel was one who turned the age.
 10. Although it was not easy for Samuel to stand for God in his particular environment, he cared for God's interest and turned the age; according to the Old Testament, Samuel is ranked with Moses in being for God and for God's interest—Jer. 15:1.
- B. Samson is a negative example of a Nazarite—Judg. 13:3-5; 1 Cor. 10:6:
1. His origin was a miracle initiated by the appearing of the Angel of Jehovah—Judg. 13:3.
 2. Samson was sanctified in his mother's womb to be a Nazarite—vv. 3, 5.
 3. He grew up and was clean and pure according to God's ordination—vv. 4-5.
 4. Samson was empowered by the Spirit of God as the holy, economical Spirit—v. 25; 14:5-6, 19.
 5. Samson is an illustration of one who moved in the Spirit of power but not in the Spirit of life; he was very powerful, yet with him we cannot see anything of life.
 6. Samson failed in not contacting God and in indulging in fleshly lusts—v. 1:
 - a. He was not genuine in seeking for a spouse; rather, his contacting of women was to indulge his lusts—vv. 1-3, 10-17; 16:1-20a.
 - b. Although he had been empowered by God, he was damaged to the uttermost because of his indulgence in lust.
 - c. Ultimately, Jehovah left him, and he came to a miserable ending because he did not

know how to restrain the lust of his flesh—cf. 2 Tim. 2:22.

7. A Nazarite does not need the Spirit of God rushing upon him (Judg. 14:6, 19); rather, a Nazarite needs a heart that is a reflection of God's heart.

Message Six

The Divine Trinity as Revealed in Numbers

JL Hymns: 608, 609

Scripture Reading: Num. 1:1; 6:13-16; 7:1, 11-17; 9:15-18, 21; 20:6-8

Outline

- I. The Triune God refers mainly to God Himself, the divine person; the Divine Trinity refers mainly to God's being triune, which is the primary attribute of the Godhead—Matt. 28:19; Rev. 1:4-5.**
- II. As a whole, the Bible is constructed with the Divine Trinity—Gen. 1:26; Exo. 3:14-15; Num. 6:24-26; Isa. 6:8; Matt. 28:19; 2 Cor. 13:14; Eph. 3:14-17; Rev. 1:4-5.**
- III. It is altogether worthwhile for us to spend our time and energy, with a spirit of prayer, to exercise our entire being to conduct a thorough and exhaustive study of the Divine Trinity as revealed in the holy Word—Matt. 28:19; Rev. 1:4-5.**
- IV. Although the Bible contains many explicit teachings, the Scriptures do not contain any direct teaching or doctrine concerning the Divine Trinity:**
 - A. Instead, the Divine Trinity is only indicated throughout the Scriptures in many narrations of divine and spiritual facts—Eph. 3:4-17; 4:3-6.
 - B. The fact that the Bible contains no doctrines concerning the Divine Trinity indicates strongly that the Divine Trinity is for God to work Himself into us so that we may partake of, experience, and enjoy Him; this is fully proved by Matthew 28:19 and 2 Corinthians 13:14.
 - C. Every direct or indirect mention, indication, or implication of the Divine Trinity in the Bible is for our participation in the Triune God—John 14:19-20, 23; Eph. 4:3-6; Rev. 1:4-5.
 - D. Whenever we study a portion of the Word regarding the Divine Trinity, we should not be content to look for doctrinal teaching but should realize that this portion is for us to know how to participate in, enjoy, and experience the Triune God—Eph. 1:3-7, 13-14.
- V. According to the entire revelation of the Bible, the Divine Trinity is for God's dispensing—2 Cor. 13:14:**
 - A. It is more accurate to refer to the dispensing of the Divine Trinity rather than to that of the Triune God.
 - B. God's desire with His strong intention is to dispense Himself into His chosen people as their life, their life supply, and their everything—Rom. 8:2, 10-11.
 - C. Without the Divine Trinity God would have no way to carry out His divine dispensing—Eph. 3:14-17.
 - D. The New Testament reveals that all three of the Divine Trinity are in us—Eph. 4:6; John 14:20, 23; Rom. 8:10-11; 2 Cor. 13:5; Col. 1:27; Phil. 2:13.
- VI. The Divine Trinity is the model of our Christian life—Matt. 28:19; 1 Thes. 5:23:**

- A. Because of the warfare within us, we need to learn to cooperate with the Divine Trinity—2 Cor. 13:14:
 - 1. Among the three of the Divine Trinity there is harmony.
 - 2. The Father is pleased to exalt the Son, the Son is willing to subject Himself to the Father, and the Spirit testifies concerning the Son—Matt. 3:17; 17:5; 12:28; Phil. 2:5-11; John 16:13-15.
- B. With our tripartite being we need to cooperate with the indwelling Divine Trinity—14:16-20, 23.
- C. Eventually, our entire being—spirit, soul, and body—will glorify the Divine Trinity; our cooperation with the indwelling Divine Trinity will result in His glorification, His expression, and His manifestation—1 Thes. 5:23; 2 Thes. 1:10, 12.
- D. The Christian life is a life of our being mingled with the Divine Trinity—2 Cor. 13:14; Eph. 3:14-17; 4:4-6:
 - 1. In our Christian life, God uses four instruments to mingle us with the Divine Trinity: the divine life (John 3:15), the cross (Col. 1:20), the Spirit (Rom. 8:11), and the Word (Jer. 15:16; John 6:63).
 - 2. We should always have fellowship with the Spirit in the divine life through the cross and through the Word—2 Cor. 13:14; Rom. 8:11; Col. 3:16.

VII. Apparently, the book of Numbers is a record of the numbering of God’s people and their journey in the wilderness; actually, such a record is structured with the Divine Trinity—Num. 1:1; 6:13-16; 7:1, 11-17; 9:15-18, 21; 20:6-8:

- A. Without the Divine Trinity, the record in Numbers would be empty; the intrinsic reality of the record in Numbers is the Divine Trinity.
- B. In chapter 1 of Numbers we see the incarnation of the Triune God:
 - 1. In order to see the incarnation of the Triune God in Numbers 1, we need to consider the matter of the tabernacle with the Ark:
 - a. Within the tabernacle was the Ark, and within the Ark was the law, which was called “the Testimony”—17:4, 10.
 - b. The law is a testimony of God because it testifies, shows us, God.
 - c. Although God is actually the center, we do not have God merely in Himself but God in an Ark made of acacia wood overlaid with gold; the Ark, being one entity of two elements, wood and gold, typifies Christ in His humanity with His divinity.
 - 2. In the picture of the tabernacle with the Ark, we see the Triune God incarnated to be a man living among men.
 - 3. The number of the boards in the tabernacle—forty-eight—is significant:
 - a. Forty-eight is composed of six multiplied by eight, which signifies man (six) in resurrection (eight).
 - b. Forty-eight is also composed of twelve multiplied by four, which signifies the Triune God (contained in the number twelve, composed of three multiplied by four) in His creature (four).
 - c. In this picture we see the Triune God, we see man, and we see the Triune God dwelling

among men.

4. From this picture of the tabernacle with the Ark, we see that God is no longer only in the heavens; He is also on earth, in a man who is His embodiment—Jesus Christ—Col. 2:9.
 5. The Triune God incarnated to be embodied as a man has been expanded, increased, and enlarged; in His expansion and enlargement, Christ became the tabernacle, God's dwelling place—John 1:1, 14:
 - a. When God was in Christ only, no one could enter into Him; without Christ's expansion no one could enter into God.
 - b. Now, in His expansion into a tabernacle, Christ is not only God's dwelling place but also the place where we can enter into God.
 - c. Today we can enter into God, taking Christ as our life that He may be the meaning of our life—11:25; 14:6; 1 John 5:11-12.
 - d. As He is our life (Col. 3:4) to be the meaning of our life, He is our testimony; we live Him, express Him, and show Him in every aspect, and spontaneously He becomes our center.
 6. Christ, the embodiment of the Triune God, has been enlarged into a habitation in which God dwells and into which we enter—John 1:14.
 7. God has a dwelling place, and we have a place where we can enter into God, meet with God, and be mingled with God—14:20; 15:4-5; 1 Cor. 6:17.
- C. The Divine Trinity is revealed in the separation of the Nazarite—Num. 6:13-16:
1. The fact that the Divine Trinity was involved with the separation of the Nazarite is indicated by the offerings—the burnt offering, the sin offering, the peace offering, and the meal offering—vv. 11-12, 14-17.
 2. The Nazarite was brought to the entrance of the Tent of Meeting—v. 13:
 - a. The Tent of Meeting refers to Christ as the dwelling place of God and the meeting place of His people.
 - b. As the Tent of Meeting, Christ is the ground and the sphere for our enjoyment of the Divine Trinity.
 3. The divine title Jehovah denotes God's relationship with man, and it denotes the Trinity—Exo. 3:14.
 4. The separation of the Nazarite was so that he might participate in the divine dispensing of the Divine Trinity in type.
- D. The Divine Trinity is revealed in the function of the tabernacle and the offerings—Num. 7:1, 11-17:
1. The beginning of the function of the tabernacle and the altar involved the Divine Trinity.
 2. The function of the tabernacle and the offerings began in Numbers 7 with the offerings for the dedication of the altar.
 3. This dedication was for the tabernacle with all its furnishings and the altar with all its utensils to be put into function through the dispensing of the Divine Trinity (v. 1) so that God's redeemed people could enjoy the riches of the Divine Trinity.

- E. The Divine Trinity is revealed in the cloud and the fire covering the tabernacle—9:15-18, 21:
 - 1. The cloud and the fire covering the tabernacle indicates that the Divine Trinity is for God's people to stay or to journey so that they may enjoy the riches of the Divine Trinity all the time and all the way.
 - 2. When they remained and when they journeyed, God's presence was with them as the Divine Trinity.
- F. The Divine Trinity is revealed in the smitten rock—20:6-8:
 - 1. The rock typifies the crucified Christ following God's people (1 Cor. 10:4), and the water typifies the Spirit of life (John 7:38-39; Rev. 22:1-2).
 - 2. The smitten rock in Numbers 20 shows that the Divine Trinity follows God's people on their journey to quench their thirst so that they may enjoy the riches of the divine life—1 John 5:11-12.

Message Seven

The Eternal Blessing of the Triune God

MC Hymns: 608

Scripture Reading: Num. 6:22-27; 2 Cor. 13:14; Rev. 22:1-2

Outline

- I. **In the entire universe the unique blessing is the Triune God, and this blessing comes to us through the dispensing of the Divine Being into us in His Divine Trinity—in the Father, the Son, and the Holy Spirit—cf. Eccl. 1:2; 3:11 and footnote:**
 - A. Ephesians 1 gives us a record of how the Triune God blesses His chosen, redeemed, and transformed people in His Divine Trinity, issuing in the church as the Body of Christ, the fullness of the One who fills all in all:
 1. He blesses us in the Father (vv. 3-6), in the Son (vv. 7-12), and in the Spirit (vv. 13-14).
 2. Eventually, because of such a flow of the Divine Trinity as the blessing to God's chosen people, there is an issue, and the issue of this blessed flow is the church as the Body of Christ, the fullness of the One who fills all in all (vv. 22-23); the church as the Body of Christ is the total issue of the Divine Trinity as a flow to dispense all that God is into His chosen people.
 - B. As the consummation of the entire record of the Bible, the New Jerusalem is the very God in His Divine Trinity—the Father, the Son, and the Spirit—mingled with His chosen, redeemed, regenerated, transformed, and glorified people as their eternal blessing; such a blessing is the ultimate fulfillment of God's blessing to Israel in Numbers 6—cf. Rev. 21:12, 14; 22:1-2.
- II. **In Numbers 6:22-27 we see a pattern of blessing by the priests; this blessing is neither an Old Testament blessing nor a New Testament blessing; rather, it is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment:**
 - A. “Jehovah bless you and keep you” can be ascribed to the Father—v. 24:
 1. The Father blesses us in every way and in every aspect in His love (cf. Eph. 1:3), and He keeps us in every way and in every aspect in His power (cf. John 17:11, 15).
 2. The Lord prayed that the Father would keep us in His name (v. 11); this is to keep us in the dispensing Triune God; the Lord Jesus went on to pray that the Father would keep us from the evil one (v. 15).
 3. We should pray for the blessing of being kept absolutely in the dispensing of the Triune God and altogether outside of the evil one; what a blessing this is!
 - B. “Jehovah make His face shine upon you and be gracious to you” can be ascribed to the Son—Num. 6:25:
 1. In Luke 1:78, when the Lord Jesus was about to be born, Zachariah prophesied, “The rising sun will visit us from on high”; the rising sun is the Son in the Divine Trinity; this

implies God's incarnation to show Himself to us in a shining way—Matt. 4:16; John 8:12.

2. The word face in Numbers 6:25 signifies presence; as the One whose face shines upon us, Christ the Son is the visible presence of the invisible God—2 Pet. 1:16-18; Matt. 17:1-2.
 3. Numbers 6:25 speaks not only of Jehovah making His face to shine upon us but also of Jehovah being gracious to us; these two points added together equal John 1:14, 16-17.
 4. God's incarnation was the shining of His presence, and along with this shining there was grace; this grace is the grace of the Lord Jesus Christ, which is actually Christ Himself—2 Cor. 13:14.
- C. "Jehovah lift up His countenance upon you and give you peace" can be ascribed to the Spirit—Num. 6:26:
1. The face denotes the presence of the person, and the countenance denotes the expression of the person; to lift up your countenance upon a person means that you confirm, assure, promise, and give everything to that person.
 2. Jesus came as the face of God, and the Holy Spirit comes as the countenance of God; if we grieve Him, His countenance will drop (Eph. 4:30), but if we obey Him, He will be happy with us, and He will lift up His countenance to confirm us, assure us, guarantee us, promise us, and give us everything.

III. Second Corinthians 13:14 says, "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all"; the blessing here is actually the same as that in Numbers 6:23-27:

- A. In the blessing of the apostle Paul, the Triune God comes to people for their enjoyment; Paul not only brought people into the presence of God but also brought God into them.
- B. On the one hand, to bless others is to bring them into the presence of God; on the other hand, it is to bring God into them as love, grace, and fellowship so that they may enjoy the Triune God—the Father, the Son, and the Spirit.
- C. Love, grace, and fellowship are three stages of God for our enjoyment—love is within, grace is love expressed, and fellowship is the transmission of grace into us.
- D. The love of God is the source, since God is the origin; the grace of the Lord is the course of the love of God, since the Lord is the expression of God; and the fellowship of the Spirit is the impartation of the grace of the Lord with the love of God for our experience and enjoyment of the Triune God—the Father, the Son, and the Spirit, with Their divine virtues.
- E. The divine revelation of the Divine Trinity in the holy Word is not for theological study but for the apprehending of how God in His mysterious and marvelous Divine Trinity dispenses Himself into His chosen people, that we as His chosen and redeemed people may, as indicated by the apostle's blessing to the Corinthian believers, participate in, experience, enjoy, and possess the processed Triune God now and for eternity. We must enjoy and be blessed with the processed and inner circulating Triune God day by day so that we may dispense Him as the unique blessing of the universe into others for the accomplishment of God's heart's desire to have the testimony of Jesus, the corporate expression of Jesus—2 Cor. 13:14; Gal. 3:14; Gen. 12:2; Phil. 1:25; Rev. 1:2, 9-12.

IV. "Sometimes when we consider our situation, we may be disappointed and feel that we do not have anything. It may seem to us that everything under the sun and even everything in the spiritual field is vanity of vanities. We may feel that

nothing is real, not even in the church life. What should we do when we feel this way? We should turn to the Triune God. He is our real blessing and portion. What a blessing it is to have Him as the blessing! What a blessing it is to have His face, His presence, and to enjoy Him daily as grace! The more we suffer, the more we enjoy Him as grace. What a blessing it is to have His countenance smiling upon us, assuring us, and confirming us! And what a blessing it is to have peace in Him, by Him, and with Him! This is the Triune God as our blessing. Oh, may the grace of Christ, the love of God, and the fellowship of the Holy Spirit be with you all!”—Life-study of Numbers, p. 83.

Message Eight
God's Speaking
from between the Cherubim of Glory

RK Hymns: 784

Scripture Reading: Num. 7:89; Exo. 24:15-18; 25:8, 17-22; Psa. 80:1; 99:1;
Heb. 1:3; 9:4-5; 10:19; 4:12, 14, 16; 2 Cor. 3:18; 4:4, 6; Rev. 21:2-3, 10-11, 16, 22-23; 22:1-5

Outline

**I. The Lord spoke to Moses face to face, just as a man speaks to his companion—
Exo. 33:11; Num. 12:7-8:**

- A. God and Moses were companions, associates, partners, involved in the same career and having a common interest in a great enterprise.
- B. Because Moses was intimate with God, he was a person who knew God's heart, who was according to God's heart, and who could touch God's heart; thus, he had God's presence to a full extent—Exo. 33:14.
- C. In Exodus 24:15-18 Moses was in the Holy of Holies, where the shekinah glory was:
 - 1. There were at least three classes of people at different distances in relation to Mount Horeb:
 - a. The majority of the children of Israel were at the bottom of the mountain standing at a distance and trembling—20:18.
 - b. Aaron, Nadab, Abihu, and the seventy elders were on the mountain worshipping at a distance and watching—24:1, 9.
 - c. Moses was on the mountaintop being infused with God under His glory and receiving the vision of the tabernacle as God's dwelling place on earth—vv. 13, 16a; 25:1, 8-9.
 - 2. These three locations—corresponding to the three parts of the tabernacle (the outer court, the Holy Place, and the Holy of Holies)—illustrate the fact that among God's people there are different degrees of fellowship with Him.
 - 3. The principle in Exodus 24 with Moses on the mountaintop under God's glory receiving commandments from God is the same as that in Numbers 7:89, which concerns Moses speaking with God in the Tent of Meeting.

II. When Moses went into the Tent of Meeting to speak with God, he heard the voice speaking to him from above the expiation cover that was upon the Ark of the Testimony, from between the two cherubim—v. 89; Exo. 25:17-22:

- A. The expiation cover signifies Christ as the place where God meets with His redeemed people and speaks to them in grace—v. 22; Num. 7:89.
- B. The cherubim on the expiation cover signify God's glory (Ezek. 10:18) and are called "cherubim of glory" (Heb. 9:5); thus, the cherubim on the expiation cover indicate that Christ expresses God's glory (John 1:14):

1. The two cherubim were one piece with the expiation cover; this indicates that God's glory shines out from Christ and upon Christ as the expiation cover to be a testimony—Exo. 25:19; cf. John 1:14; 2 Cor. 4:4, 6:
 - a. This manifestation of God, this glory of God, is the testimony of God—Exo. 37:7-8.
 - b. Two is the number of testimony; the glory of God becomes the testimony of God.
 - c. Upon Christ and with Christ, there is the manifestation of God, which is the glory of God, and this manifestation as the glory of God is the testimony of God.
2. The cherubim and the expiation cover were made of pure gold; this signifies that the shining of Christ as the effulgence of God's glory is divine—25:17-18; Heb. 1:3.
- C. Jehovah, the Shepherd of Israel, was enthroned between the cherubim, and from there He shined forth—Psa. 80:1; 99:1; 1 Sam. 4:4; 2 Sam. 6:2.
- D. From above the expiation cover, from between the two cherubim which were upon the Ark of the Testimony, God met with Moses and spoke with him—Exo. 25:22:
 1. The fact that God met with His people and spoke to them from above the expiation cover and between the cherubim signifies that God meets with us and speaks to us in the propitiating Christ and in the glory expressed in the propitiating Christ as His testimony—cf. 2 Cor. 3:8-11, 18.
 2. For God to speak to His people from between the cherubim means that He speaks to us in the midst of His glory—Num. 7:89; Exo. 25:22; Psa. 80:1, 3; 99:1.
 3. The glory in which God meets with us and speaks to us is the shining of Christ—2 Cor. 4:4, 6.
 4. The place of propitiation, the expiation cover, with the cherubim is nothing less than our dear Lord Jesus Himself—Rom. 3:25:
 - a. Whenever God meets with us and speaks with us, this precious Christ is present.
 - b. Actually, it is in this shining Christ that God meets with us and speaks with us—Heb. 1:3.
 5. The expiation cover with the blood of the sacrifices sprinkled on it portrays the redeeming Christ in His humanity (with His judicial redemption) and the shining Christ in His divinity (with His organic salvation) as the place where fallen sinners can meet with the righteous, holy, and glorious God and hear His word—Lev. 16:14-15, 29-30:
 - a. The cherubim on the expiation cover signify Christ's shining with His divinity, and the blood sprinkled on the cover signifies His humanity for redeeming; now we and God can meet together and talk together in the redeeming and shining Christ.
 - b. Upon the expiation cover and in the midst of the shining of His glory, we can hear God's voice, learn the desire of His heart, and receive vision, revelation, and instruction from Him.
 - c. When we meet with the Lord in the Holy of Holies, we are infused by Him with all that He is—2 Cor. 3:18.

III. The expiation cover on the Ark in the Holy of Holies equals the throne of grace in Hebrews 4:16:

- A. As believers in Christ, we have “boldness for entering the Holy of Holies in the blood of

Jesus”—10:19:

1. It is a great matter to enter into the Holy of Holies, for there God in Christ is sitting on the throne of grace—4:16.
 2. In order to enter into such a place, we must have boldness, and we have it by Christ’s death and by His blood.
 3. By the blood of Jesus we have the boldness to enter into the Holy of Holies at any time.
- B. The Holy of Holies today is in heaven, where the Lord Jesus is (9:12, 24), but even though we are still on earth, we can enter into the Holy of Holies:
1. The secret is our spirit; the Christ who is in heaven is also in our spirit—2 Tim. 4:22.
 2. As the heavenly ladder (Gen. 28:12; John 1:51), He joins our spirit to heaven and brings heaven into our spirit.
 3. Whenever we turn to our spirit, we enter into the Holy of Holies, where we meet with God who is on the throne of grace.
- C. Whenever we enter into the Holy of Holies by the blood of Jesus, we come to the throne of grace within the veil to receive mercy and find grace from the ascended Christ in the heavens—Heb. 4:14, 16; 6:19-20:
1. The throne of grace is undoubtedly the throne of God, the throne of authority to all the universe, but to us, the believers, it is the throne of grace, signified by the expiation cover over the Ark of the Testimony in the Holy of Holies sprinkled with the blood of Christ—Exo. 25:17; Rom. 3:25; Lev. 16:15; Heb. 9:3, 5, 12.
 2. The covering of the Ark, the expiation cover, signifies the throne of grace; the expiation cover is the throne of grace where God meets with us and speaks with us—Num. 7:89; Exo. 25:17-22:
 - a. Here God meets with His people and communes with them—vv. 21-22; Num. 7:89.
 - b. When we come to the throne of grace through the blood of Christ, we meet with God and commune with Him—Heb. 4:16; 10:19.
 - c. God speaks from the throne of grace, and at the throne of grace, the oracle in the Holy of Holies, we hear God’s voice, see His countenance, enjoy His presence, and are one with Him in His economy.
 - d. At the throne of grace we look to the One on the throne, thanking Him and praising Him.
 3. The throne of grace, the reality of the expiation cover, is in our spirit; whenever we turn to our spirit and come to the throne of grace, we correspond to Christ’s heavenly ministry—4:12, 16; 7:25-26; 8:1; 13:20-21.
- D. When we are at the throne of grace in the Holy of Holies, we behold the glory of the Lord and are transformed into the image of the resurrected and glorified Christ from glory to glory, for we see the glory of God in the face of Jesus Christ—2 Cor. 3:18; 4:4, 6.
- E. In the new heaven and new earth, the entire city of New Jerusalem will be the Holy of Holies filled with the glory of God, the light, shining in the Lamb as the lamp, and we will enjoy the throne of God and of the Lamb with the river of water of life, serve Him, see His face, live under His shining, and reign forever and ever—Rev. 21:2-3, 10-11, 16, 22-23; 22:1-5.

Message Nine

Lighting the Lamps

MC Hymns: 791, 1122

Scripture Reading: Num. 8:1-4; Exo. 27:20-21; Rev. 1:4; 4:5; Psa. 73:16-17

Outline

- I. Although many details regarding the Tent of Meeting were omitted in Numbers 8, God specifically instructed Aaron to light the lamps of the lampstand—vv. 1-4:**
- A. After the offering of the twelve tribes of Israel and the speaking of God in Numbers 7, God instructed Moses to light the lamps; Numbers 8:1-2 says, “Jehovah spoke to Moses, saying, ... When you set up the lamps, the seven lamps will give light in front of the lampstand”:
 - 1. The seven lamps, signifying the seven Spirits (Rev. 4:5), gave light in front of the lampstand, shining toward the middle of the tabernacle; thus, the shining of the lamps was in the right direction for serving and moving; at this point God’s people could begin to render their spiritual service to Him.
 - 2. The unique purpose of lighting the lamps was for offering, fighting, and moving; offering, fighting, and moving all require light.
 - B. Without the shining of the light, the children of Israel could not move, much less fight for God; therefore, as soon as they consecrated something to God as seen in Numbers 7, they immediately lit the lamps in order for the light to shine.
 - C. If God’s people consecrate something to God, He will shine among them, and they will have light; in order for God’s people to become His army, they must have light in order to fight, walk, and serve—cf. Rom. 13:12, 14.
- II. The light of the lampstand is based on the strength of the priests’ service:**
- A. In 1 Samuel the lamp of God was about to go out because Eli the priest was weak and degraded—3:3.
 - B. The light in a local church cannot be bright unless we fulfill our priestly duty to burn the incense and light the lamps—Exo. 25:37; 27:20-21; 30:7-8; Acts 6:4; 1 Cor. 14:24-25.
 - C. Numbers 7 ends with God speaking in the Tent of Meeting, and chapter 8 begins with God’s continued speaking concerning the lighting of the lamps for light—7:89—8:3:
 - 1. This sequence indicates that whenever God’s word comes, His people receive light; thus, during the age of Eli the priest, when the word of Jehovah was rare, the lamps in the Holy Place were about to go out—1 Sam. 3:1-3; cf. Psa. 119:105, 130.
 - 2. Only when there is God’s speaking in the church can light shine brightly among God’s people; the ministering priests were able to minister and move because of the light of the lampstand—cf. Mal. 2:7.
 - 3. Moreover, the seven lamps giving light in the same direction signifies that even though each person has a distinct ministry in the Body, their direction is the same and their

ministries are still one ministry—Col. 4:17; 2 Tim. 4:5; Acts 20:24.

4. For example, Paul had his ministry, Peter had his ministry, and John had his ministry; nevertheless, their direction was toward Christ; they testified for Christ together; their light shone out from Christ and shone toward Christ; hence, their ministries were one.

III. “You shall command the children of Israel to bring to you pure oil of beaten olives for the light, to make the lamps burn continually. In the Tent of Meeting, outside the veil which is before the Testimony, Aaron and his sons shall maintain it in order from evening to morning before Jehovah; it shall be a perpetual statute to be observed throughout their generations by the children of Israel”—Exo. 27:20-21:

- A. The olive tree signifies Christ (cf. Rom. 11:17, 24), and the oil of beaten olives signifies the Spirit of Christ produced through Christ’s process of incarnation, human living, crucifixion, and resurrection—cf. John 1:14; 1 Cor. 15:45b.
- B. To make the lamps burn continually means literally “to cause the light of a lamp to ascend”:
 1. The lampstand, signifying Christ as the embodiment of the Triune God, was made of pure gold (Exo. 25:31), but the wicks that burned to give off the light were of the plant life; in order to burn so that light would shine, the wicks had to be saturated with oil.
 2. The wicks signify the uplifted humanity of Christ, which burns with the divine oil to shine out the divine light.
- C. The tabernacle as the Tent of Meeting, the place where God met with His redeemed people and spoke to them (Lev. 1:1), typifies the meeting of the church:
 1. Thus, in typology the lighting of the lamps points to the proper way to meet; everything done in the church meetings, whether praying, singing, praising, or prophesying, should cause the lamps to shine; this is to light the lamps in God’s sanctuary so that the light may swallow up the darkness—cf. John 1:5; Phil. 2:15-16a; Eph. 5:8-9.
 2. Before the Testimony means before the law in the Ark, which was behind the veil:
 - a. For the most part, the meeting of God’s people is in the Holy Place, not in the Holy of Holies; however, we meet in the Holy Place with the expectation of entering the Holy of Holies.
 - b. The light from the lamps enables us to see the different aspects of Christ, signified by the items of furniture in the Holy Place, and also the way leading into the Holy of Holies, into the depths of Christ within God—cf. 1 Cor. 2:9-10.
- D. The holy task of lighting the lamps was a service of holy persons, the priests, not of the common people:
 1. According to the entire Bible, a priest is one who is possessed by God, filled with God, saturated with God, and living absolutely for God; furthermore, a priest had to be clothed with priestly garments (Exo. 28:2), which signify Christ lived out of the priesthood.
 2. The lighting of the lamps in the Holy Place requires the service of this kind of person—cf. 1 Pet. 2:5, 9; Rev. 1:6.
- E. The light in the Holy Place was not a natural light or a manmade light; it was a light that came from the golden lampstand, that is, from the divine nature of Christ.

- F. To experience the genuine lighting of the lamps in the church meetings, we must have Christ, the embodiment of the Triune God, as the lampstand, the divine nature as the gold, the uplifted humanity of Christ as the wick, and the Spirit of Christ as the oil with all the steps of Christ's process, and we must be holy people as the priests, clothed with the expression of Christ as the priestly garments.
- G. The priests were to maintain the lamps from evening to morning before Jehovah:
 1. Nothing is said in Exodus 27:21 about the day; the present age is the night, not the day.
 2. Hence, we need the light to shine during this age of night until the day dawns—cf. Rom. 13:12; 2 Pet. 1:19.

IV. The seven lamps of the golden lampstand are the seven Spirits before God's throne, the seven lamps of fire burning before God's throne—Rev. 1:4; 4:5:

- A. In the universe God has a center of administration, which is His throne.
- B. God is administering and moving from His throne to execute His eternal policy.
- C. The seven lamps of fire burning before God's throne signifies that the seven lamps are absolutely related to God's administration, economy, and move.

V. To know God's administration and economy we must have the light of the golden lampstand from the seven shining and illuminating lamps:

- A. Natural light cannot help us to know God's economy, administration, and eternal purpose—21:23, 25; 22:5a.
- B. The light of the lampstand is the light in the Holy Place, which typifies the church.
- C. Once we enter into the realm of the church, we are enlightened to know God's eternal purpose, His heart's intention, and His economy, and we also know which path we should take for the journey before us toward God's goal.
- D. In God's sanctuary (in our spirit and in the church) we receive divine revelation and obtain the explanation to all our problems—Psa. 73:16-17.

VI. According to Revelation 4, the emphasis with the seven burning lamps of fire is on the move of God's administration:

- A. Christ carries out His mission as the Ruler of the kings of the earth by the seven burning Spirits before the throne to sovereignly control the world situation so that the environment might be fit for God's chosen people to receive His salvation—Acts 5:31; cf. 17:26-27; John 17:2; 2 Chron. 16:9.
- B. The flame of the seven burning Spirits judges, purifies, and refines the church to produce the golden lampstands.
- C. The burning of the fiery lamps is not only for shining and burning but also for motivating us to rise up and take action for the carrying out of God's economy—Dan. 11:32b.

Message Ten

The Major Types and the Prophecy concerning Christ

EM Hymns: 612

Scripture Reading: Num. 17:8; 19:2, 9; 20:8; 21:4-9; 35:6-7; 24:17

Outline

- 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—17:8:
1. The word in Numbers 16:3 and Moses' 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—cf. Matt. 20:20-28; 3 John 9-11.
 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—Num. 16:4-5.
 3. Korah and the others went down to Sheol alive and directly (v. 33); they did not need to die first (cf. Rev. 19:20); this was something new that Jehovah brought about (Num. 16:29-30).
 4. God's judgment on the two hundred fifty men who rebelled with Korah, Dathan, and Abiram 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.
 5. 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 (v. 5).
 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—cf. Rom. 1:9; 7:6; 2 Cor. 1:8-9.
- B. The red heifer, the principal component of the water for impurity, signifies the redeeming Christ—Num. 19:2, 9:
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—v. 3; Heb. 13:12-13; Matt. 27:33.

5. “The priest shall take cedar wood and hyssop and scarlet strands, and cast them into the midst of the burning of the heifer”—Num. 19:6:
 - 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—v. 9.
 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 the children of Israel as water for impurity; it is a sin offering”:
 - a. Ashes signify Christ reduced to nothing (Mark 9:12); 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 (16:49); 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”—19:17:
 - a. Only the working of Christ’s redemption, through His dignified and humbled humanity, with His death and the Spirit of His resurrection (v. 17), 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.
- 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—1 Cor. 10:4; John 19:34:
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—Heb. 7:27; 9:26-28a.
 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—cf. John 4:10.
 3. In Numbers 20 Moses condemned the people as rebels, but Moses was the one who rebelled against God’s word—vv. 10-11, 24; 27:14.
 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 (Exo. 33:11), 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.
- D. The bronze serpent in Numbers 21:4-9 is a type of the Lord Jesus (John 3:14-15), 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:
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" (Rom. 8:3), 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—2 Cor. 5:21.
 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—Heb. 2:14; John 1:29.
 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.
- 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. 35:6-7, 9-34:
1. Christ was delivered by God into the hands of sinners, who mistakenly put Him to death—Acts 2:23; Rom. 4:25; Luke 23:34; 1 Cor. 2:8.
 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—Luke 24:47; Acts 2:38; Num. 35:16; John 3:16-18.
 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—Num. 35:14; Gen. 1:26-27, 31.
 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 (Num. 35:7); 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—v. 15.
 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.

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:

- A. Both the Star out of Jacob coming forth and a Scepter rising out of Israel refer to Christ—v. 17:
 - 1. The Lord was manifested as a bright star at His birth (Matt. 2:2) and will be manifested as a bright star at His second coming (Rev. 2:28; 22:16), 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 Pet. 1:19).
 - 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—Psa. 2:9; 45:6; Gen. 49:10; Rev. 2:26-27.
- B. The history of Israel in the book of Numbers signifies the history of the church (1 Cor. 10:5-6; cf. Num. 24:9b); 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.

Message Eleven

Partners of Christ Fighting for God's Interest

RK Hymns: 892, 881

Scripture Reading: Num. 13:17—14:38; Deut. 1:34-38; Josh. 14:6-14; Heb. 3:14

Outline

I. First Corinthians takes the history of the children of Israel in the Old Testament as a type of the New Testament believers—10:5-11; 5:7-8; 10:1-2:

- A. Paul warned the believers not to repeat the history of the children of Israel in doing evil things against God—vv. 6-11.
- B. The goal of God's calling of the children of Israel was that they would enter into the promised land to enjoy its riches so that they might establish God's kingdom and be God's expression on earth—Exo. 3:7-8:
 - 1. However, although all Israel was redeemed through the passover, delivered out of the Egyptian tyranny, and brought to the mountain of God to receive the revelation of God's dwelling place, the tabernacle, nearly all fell and died in the wilderness, failing to reach this goal because of their evildoings and unbelief—Heb. 3:7-19; 1 Cor. 10:5, 7-10.
 - 2. Only Caleb and Joshua reached the goal and entered into the good land—Num. 14:27-30.
 - 3. This signifies that although we have been redeemed through Christ, delivered out of Satan's bondage, and brought into the revelation of God's economy, we may yet fail to reach the goal of God's calling, that is, to enter into the possession of our good land, Christ (Phil. 3:12-14), and enjoy His riches for the kingdom of God so that we may be His expression in the present age and participate in the fullest enjoyment of Christ in the kingdom age (Matt. 25:21, 23).
 - 4. This should be a solemn warning to all New Testament believers about repeating the failure of the children of Israel in the wilderness—1 Cor. 10:6, 11:
 - a. Without God's mercy and grace, we would be the same as the children of Israel—Rom. 9:15-16.
 - b. We need to read the history of Israel as our history, paying careful attention to Numbers 13 and 14.

II. Of all the children of Israel who came out of Egypt, only two, Joshua and Caleb, entered the good land—Deut. 1:34-38; Num. 13:17—14:38:

- A. Although all were redeemed, only two overcomers, Joshua and Caleb, received the prize of the good land—Josh. 14:6-14; 19:49-51.
- B. According to the record in Numbers 13 and 14, the people had an evil heart of unbelief—13:31-33; 14:1-3, 9, 11:
 - 1. Nothing is more offensive to God than unbelief—Heb. 3:8-12.
 - 2. Unbelief is evil because it insults the living, faithful, and almighty God; if we do not believe in God, in His work and in His ways (Psa. 103:7), we insult Him.

3. Nothing insults God more than our unbelief, and nothing honors Him more than our belief in Him—John 14:1; Rom. 10:9-10.
- C. Because the people believed neither in God nor in His word and even murmured against Him (Num. 14:1-4), God swore in His wrath that not one of the unbelieving generation would enter into the good land; only Joshua and Caleb were allowed to enter (Deut. 1:34-38).
- D. As indicated by the evil report of the ten spies (Num. 13:31-33) and the murmuring of the people (14:1-4), the children of Israel did not care for God but cared only for themselves:
 1. In everything and in every way they were for themselves, not for God's interests.
 2. Because of this, they did not believe in God, and they offended God to such an extent that they became abhorrent to Him.
 3. Their situation brought in God's judgment and punishment.
- E. Joshua and Caleb took the word of God as their faith—13:30; 14:7-9:
 1. Joshua and Caleb believed in the word of God, obeyed the Lord, and pressed toward the goal.
 2. Joshua and Caleb honored God, and God, in turn, honored them—v. 38.
 3. God alone is the source of faith; if we would have faith, we must learn to care for God's interests and not for our benefit.
 4. The example of Joshua and Caleb in the Bible shows us what it is to believe—13:30; 14:7-9:
 - a. Joshua and Caleb were not the ones who overcame in Numbers 13 and 14; it was the One in whom they trusted.
 - b. God did everything; they simply enjoyed what God did—v. 8.
 5. We should follow the example of Joshua and Caleb; they had hearts full of faith—13:30.

III. We need to be today's Calebs, partners of Christ, who is the real Joshua—14:24; Josh. 14:6-14; Heb. 2:10; 3:14:

- A. Christ, the Captain of salvation, is the real Joshua, leading us to take possession of the land, and we, today's Calebs, are His partners, fighting with Him against the enemies and sharing with Him in taking and possessing the land—2:10; 3:14:
 1. Christ has been anointed by God to carry out God's commission, and we as His partners share with Him in carrying out God's commission.
 2. Hebrews 3:7-14 deals with entering the good land; the type of this entering the good land was the entering of the land under the leadership of Joshua (Josh. 1:1-6), and Caleb was his partner in possessing the good land (Num. 32:12; Josh. 14:6-8).
 3. Today Christ is the real Joshua, and we are His Calebs, His partners—Heb. 2:10; 3:14.
 4. As Christ's partners, we are working together with Him and cooperating with Him to fulfill God's desire to have a corporate expression of Himself.
- B. Caleb had a different spirit and fully followed the Lord by a different spirit, which was different from all the other spirits—Num. 14:24.
- C. We must be resolute and determined in our will to stand with the Lord, just as Caleb fully followed God—vv. 6-9, 24; Deut. 1:36; Josh. 14:14:

1. Caleb fully followed the Lord because he knew that God wanted the children of Israel to enter into the good land—Num. 14:24; Deut. 1:36; Josh. 14:8.
 2. Since God wanted them to enter the good land, He would fight for them and accomplish everything for them—Num. 14:7-8.
 3. Caleb knew that God would fight on their behalf and destroy the enemies.
- D. Joshua and Caleb did not fear the Nephilim or the inhabitants of the land of Canaan but said, “They are our bread”—v. 9:
1. Caleb believed that the Nephilim (Anakim) would be defeated and become their bread because he knew that God had promised to bring them into the land—13:30, 33.
 2. Caleb’s experience demonstrates that the more Nephilim we eat, the stronger we will become; he was full of vitality at eighty-five because by assimilating so many Anakim over the years, he had developed a constitution that showed no trace of age—Josh. 14:10-14.
 3. Our battle with the enemy will be a defeat to him, but it will be bread for us; the defeated enemy is the most tasteful bread—Num. 14:9.
 4. The enemy will be our food, and swallowing him will be our satisfaction.

IV. As today’s Calebs fighting for God’s interest, it is crucial for us to see a vision of the all-inclusive Christ typified by the good land and to conquer the satanic chaos and triumph in the divine economy—Deut. 8:7-10; Eph. 1:10; Rom. 16:20:

- A. The good land, the land of Canaan, is a type of the all-inclusive Christ, the Christ who is all and in all and who is everything to us—Deut. 8:7-10:
1. The good land provided whatever the children of Israel needed: water, wheat, barley, vines, fig trees, pomegranates, olive trees, animals, milk, honey, stones, iron, copper.
 2. The good land surely is a type of the all-inclusive Christ, the embodiment of the Triune God given to us as our inheritance—Acts 26:18; Col. 1:12.
- B. In order to possess the good land, we need to engage in spiritual warfare to conquer the satanic chaos and triumph in the divine economy—Eph. 1:10; 6:10-12; Rom. 16:20:
1. The history of the universe is a history of God’s economy and Satan’s chaos—Gen. 1:1-2, 26; Rev. 20:10—21:4:
 - a. Satan is the source of chaos, and God Himself is the divine economy.
 - b. Both in the Bible and in our experience, the satanic chaos always goes along with the divine economy—2 Cor. 4:6; 1 Tim. 1:4.
 2. Instead of delivering us from chaos, God wants us to be one with Him to conquer the destructive satanic chaos and to carry out the constructive divine economy—Eph. 3:8-10; 2 Cor. 5:17.
 3. As we are suffering the chaos, we need to stand for and live out the divine economy—1 Tim. 1:4, 18; 2 Tim. 4:7.
 4. The overcomers conquer the satanic chaos and triumph in the divine economy—1 Tim. 1:3-4, 19-20; 4:1-2; Titus 3:10; 2 Tim. 4:7-8:

- a. The overcomers suffer the chaos, but instead of being disappointed or discouraged, they are strengthened and enabled to stand for and live out the divine economy according to the truth—Eph. 3:16; 6:10-12.
- b. We conquer the chaos by the processed and consummated Triune God as the all-sufficient grace—1 Cor. 15:10; 2 Cor. 12:9; 2 Tim. 4:22.

Message Twelve

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

EM Hymns: 124, 1096

Scripture Reading: Num. 10:33-36; Psa. 68

Outline

I. God's guidance to His people in a general way was by the cloud and the two silver trumpets (Num. 9:15—10:10), whereas His leading of His people in a particular way was through the Ark (vv. 33-36), a type of the crucified and resurrected Christ in His ascension:

- A. Hence, the unique Leader of God's people is not any man (cf. vv. 29-32) but is the crucified and resurrected Christ (Matt. 23:10).
- 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—Heb. 4:8-9 and footnotes.
- 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—Gen. 17:1-8; cf. Exo. 23:20.
 - 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—cf. 2 Cor. 1:19-20.

II. Numbers 10:35 and 36 say, "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.

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—Psa. 68:1; John 1:14a; Num. 9:15a.
- B. God's move in the tabernacle with the Ark from Mount Sinai (Psa. 68:8b, 17b) through the wilderness (vv. 4b, 7b) to Mount Zion (v. 16) is a type of His move in Christ from the incarnation to the ascension—John 1:17; Eph. 4:8-10.
- 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—John 5:17; Acts 28:31; 1 Tim. 3:15-16; Psa. 68:4, 7.
- 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—1 Cor. 15:45b; Rom. 8:10, 6, 11.

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"—wherever the Ark, a type of Christ, went, the victory was won—v. 1; Num. 10:35.
- B. "The kings of the armies flee. / They flee!"—these kings, who were defeated and scattered, typify Satan and the rulers, the rebellious angels—Psa. 68:12a, 14; Eph. 6:12.
- C. "The Lord gives the command; / The women who bear the glad tidings are a great host"—these women of Israel signify the weak ones who publish the gospel—Psa. 68:11.
- D. "She who abides at home / Divides the spoil"—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—v. 12b.
- E. "Though you lie among the sheepfolds"—lying among the sheepfolds signifies resting in God's provision and care for His elect—v. 13a.
- F. "There are dove wings covered with silver, / And its pinions, with greenish-yellow gold"—this verse reveals four items among the spoil—v. 13b:
 - 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—cf. Isa. 40:31.
 - 4. The greenish-yellow, glittering gold with which the pinions are covered signifies God's nature glittering in the divine life and glory—2 Pet. 1:4; cf. John 4:24; 1 John 4:8; 1:5.
 - 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—cf. Rom. 5:10, 17, 21.
 - 6. God's elect enjoy all the above items as their portion in Christ and announce them to others as the glad tidings—Psa. 68:11.

V. Psalm 68 reveals Christ's ascension:

- A. "You have ascended on high"—this refers to the highest peak in the universe—v. 18; Eph. 4:8a; cf. Isa. 14:13.
- B. "You have led captive those taken captive"—Psa. 68:18:

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—cf. 2 Cor. 2:12-14.
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.

VI. Psalm 68 reveals Christ's receiving the gifts:

- A. “You have received gifts among men, / Even the rebellious ones also”—we have been captured by Christ, presented by Christ to the Father, and then given to Christ by the Father as gifts—v. 18.
- B. The gifts received by Christ have become the gifted believers, whom He gave to His Body for its building up—Eph. 4:7-12.

VII. Psalm 68 reveals the building up of the dwelling place of God:

- A. “That Jehovah God may dwell among them”—the gifts as the gifted persons, the believers in Christ, are built together to be the dwelling place for God; this dwelling place signifies the church, the Body of Christ—v. 18; Eph. 4:11-12.
- 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”—God's dwelling place is also the habitation of the believers (the needy, the solitary, and the bound ones)—Psa. 68:5-6a; Eph. 2:22.
- C. The “mountain on which God desires to dwell” (Psa. 68:16) is Mount Zion, the highest peak in the universe—cf. Rev. 14:1.

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—v. 18.
- B. “Blessed be the Lord, who day by day loads us with good; / God is our salvation. Selah”—the good here is the Triune God—the dove wings covered with silver and its pinions covered with greenish-yellow, glittering gold—vv. 19, 13; Rom. 8:28; Matt. 19:17; Phil. 1:19-21a.
- C. “God is to us / A God of deliverance, / And with Jehovah the Lord / Are the goings forth even from death”—when we enjoy God as our saving life, we escape death—Psa. 68:20; Rom. 5:10; 2 Cor. 1:8-9; 4:16.
- D. In God's house we also enjoy His victory over the enemies—Psa. 68:21-23; Matt. 16:18; Rom. 16:20.

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”—they refers to the enemies, goings refers to God's activities, and the sanctuary signifies the church—v. 24.
- B. “Singers go before; players after; / In the midst of virgins sounding the tambourines”—virgins signifies the believers—v. 25; 2 Cor. 11:2; Phil. 4:4.

- 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—Gen. 35:18a; Isa. 53:3.
 - 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—Gen. 35:18b; Heb. 1:3; 5:5-10; 7:25; 8:2.
 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—Rev. 5:5a; Gen. 49:8-12.
 - b. Judah reveals the victory of Christ (vv. 8-9), the kingdom of Christ (v. 10), and the enjoyment and rest in Christ (vv. 11-12).
 - c. Judah, as the kingly tribe, was accompanied always by Benjamin, as a warrior tribe, for God’s kingdom on the earth—Psa. 68:27; Rom. 5:17.
 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 (Gen. 49:13), 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—Acts 1:8, 11; 2:2-4.
 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” (Gen. 49:21; Psa. 22, title; 18:33; S. S. 2:8-9), and gives beautiful words for the preaching of His gospel (Matt. 28:18-20).
 - b. People of both Zebulun and Naphtali were men of Galilee (4:12-17; Acts 1:11), 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:

- A. “Strengthen, O God, that which You have done for us. / Because of Your temple at Jerusalem”—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—vv. 28b-29a; cf. Eph. 3:16-17a; John 16:13; Rev. 4:5; 5:6.

- 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—vv. 29b-31; Matt. 19:28; Isa. 2:2-3; Zech. 14:16-17; Rev. 21:24.
- B. The kingdoms of the earth are charged to praise God—Psa. 68:32-34.
- C. The psalmist concludes by praising and blessing God—v. 35.