

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

- Num 17:8 And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds.
- Num 19:2 This is the statute of the law which Jehovah has commanded, saying, Tell the children of Israel to bring you a red heifer without defect, in which is no blemish and upon which a yoke has never come.
- Num 19:9 And a man who is clean shall gather up the ashes of the heifer and place them outside the camp in a clean place, and it shall be kept for the assembly of the children of Israel as water for impurity; it is a sin offering.
- Num 20:8 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to drink.
- Num 21:4 Then they journeyed from Mount Hor by the way to the Red Sea, to go around the land of Edom; and the people became impatient on the way.
- Num 21:5 And the people spoke against God and against Moses, Why have you brought us up out of Egypt to die in the wilderness? For there is no food and there is no water; and our soul loathes this light bread.
- Num 21:6 Then Jehovah sent fiery serpents among the people, and they bit the people, so that many people of Israel died.
- Num 21:7 And the people came to Moses and said, We have sinned, because we have spoken against Jehovah and against you; pray to Jehovah, that He may take away the serpents from us. So Moses prayed for the people.
- Num 21:8 Then Jehovah said to Moses, Make a fiery serpent, and set it on a pole; and everyone who is bitten, when he sees it, shall live.
- Num 21:9 And Moses made a bronze serpent and set it on the pole; and if a serpent had bitten any man, when he looked at the bronze serpent, he lived.
- Num 35:6 And the cities which you shall give to the Levites shall be the six cities of refuge, which you shall give for the manslayer to flee to; and besides them you shall give forty-two cities.
- Num 35:7 All the cities which you shall give to the Levites shall be forty-eight cities, they and their pasture lands.
- Num 24:17 I see Him, but not now; / I behold Him, but not near. / There shall come forth a Star out of Jacob, / And a Scepter shall rise out of Israel, / And He shall crush the corners of Moab / And break down all the sons of Sheth.

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:

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

1. The word in Numbers 16:3 and Moses' 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.

Num 16:3 And they assembled themselves together against Moses and against Aaron, and said to them, You take too much upon yourselves, for all the assembly are holy, every one of them, and Jehovah is among them. Why then do you exalt yourselves above the congregation of Jehovah?

Num 16:9 Is it a small thing for you that the God of Israel has separated you from the assembly of Israel to bring you near to Himself to do the service of the tabernacle of Jehovah and to stand before the assembly to minister to them?

Num 16:10 Or that He has brought you near, and all your brothers the sons of Levi with you? And do you seek the priesthood also?

Matt 20:20 Then the mother of the sons of Zebedee came to Him with her sons,

- worshipping and asking something of Him.
- Matt 20:21 And He said to her, What do you want? She said to Him, Say that these two sons of mine will sit, one on Your right and one on Your left, in Your kingdom.
- Matt 20:22 But Jesus answered and said to them, You do not know what you are asking. Are you able to drink the cup which I am about to drink? They said to Him, We are able.
- Matt 20:23 He said to them, My cup you shall indeed drink, but to sit on My right and on My left, this is not Mine to give, but it is for those for whom it has been prepared by My Father.
- Matt 20:24 And when the ten heard this, they were indignant concerning the two brothers.
- Matt 20:25 But Jesus called them to Him and said, You know that the rulers of the Gentiles lord it over them, and the great exercise authority over them.
- Matt 20:26 It shall not be so among you; but whoever wants to become great among you shall be your servant,
- Matt 20:27 And whoever wants to be first among you shall be your slave;
- Matt 20:28 Just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.
- 3 John 9 I wrote something to the church; but Diotrephes, who loves to be first among them, does not receive us.
- 3 John 10 For this reason, if I come, I will bring to remembrance his works which he does, babbling against us with evil words; and not being satisfied with these, neither does he himself receive the brothers, and those intending to do so he forbids and casts out of the church.
- 3 John 11 Beloved, do not imitate the evil, but the good. He who does good is of God; he who does evil has not seen God.
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.
- Num 16:4 And when Moses heard this, he fell on his face.
- Num 16:5 And he spoke to Korah and to all his company, saying, In the morning Jehovah will make known who is His and who is holy, and will bring him near to Himself; even the one whom He will choose He will bring near to Himself.
3. Korah and the others went down to Sheol alive and directly (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).
- Num 16:33 So they and all that belonged to them descended alive into Sheol; and the earth closed over them, and they perished from the midst of the congregation.
- Rev 19:20 And the beast was seized, and with him the false prophet, who in his presence had done the signs by which he deceived those who received the mark of the beast and those who worshipped his image. These two were cast alive into the lake of fire, which burns with brimstone.
- Num 16:29 If these people die as all human beings die, or if what befalls all human beings befalls them, then Jehovah has not sent me.
- Num 16:30 But if Jehovah brings about a new thing, and the ground opens its mouth and swallows them up with all that belongs to them, and they descend alive into Sheol, then you will understand that these men have despised Jehovah.
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).
- Num 16 be omitted.
- Num 16:3 And they assembled themselves together against Moses and against Aaron, and said to them, You take too much upon yourselves, for all the assembly are holy, every one of them, and Jehovah is among them. Why then do you exalt

- yourselves above the congregation of Jehovah?
- Num 16:8 And Moses said to Korah, Hear now, O sons of Levi:
- Num 16:9 Is it a small thing for you that the God of Israel has separated you from the assembly of Israel to bring you near to Himself to do the service of the tabernacle of Jehovah and to stand before the assembly to minister to them?
- Num 16:10 Or that He has brought you near, and all your brothers the sons of Levi with you? And do you seek the priesthood also?
- Num 16:5 And he spoke to Korah and to all his company, saying, In the morning Jehovah will make known who is His and who is holy, and will bring him near to Himself; even the one whom He will choose He will bring near to Himself.
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.
- Rom 1:9 For God is my witness, whom I serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers,
- Rom 7:6 But now we have been discharged from the law, having died to that in which we were held, so that we serve in newness of spirit and not in oldness of letter.
- 2 Cor 1:8 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living.
- 2 Cor 1:9 Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead;
- B. The red heifer, the principal component of the water for impurity, signifies the redeeming Christ—Num. 19:2, 9:
- Num 19:2 This is the statute of the law which Jehovah has commanded, saying, Tell the children of Israel to bring you a red heifer without defect, in which is no blemish and upon which a yoke has never come.
- Num 19:9 And a man who is clean shall gather up the ashes of the heifer and place them outside the camp in a clean place, and it shall be kept for the assembly of the children of Israel as water for impurity; it is a sin offering.
1. The color red signifies the likeness of the flesh of sin, which is for the bearing of man's sin outwardly.
 2. The heifer being without defect signifies that although Christ was in the likeness of the flesh of sin, He did not have the sinful nature; that the heifer was without blemish indicates that Christ was perfect.
 3. The heifer having never been under a yoke signifies that Christ was never used by anyone, especially by or for God's enemy, Satan.
 4. Like the red heifer, Christ was crucified outside the camp, on Calvary, a small mount outside the city of Jerusalem—v. 3; Heb. 13:12-13; Matt. 27:33.
- Num 19:3 And you shall give it to Eleazar the priest, and someone shall bring it outside the camp and slaughter it in his presence.
- Heb 13:12 Therefore also Jesus, that He might sanctify the people through His own blood, suffered outside the gate.
- Heb 13:13 Let us therefore go forth unto Him outside the camp, bearing His reproach.
- Matt 27:33 And when they had come to a place called Golgotha, that is to say, Place of a Skull,
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.
- Num 19:9 And a man who is clean shall gather up the ashes of the heifer and place them outside the camp in a clean place, and it shall be kept for the

- assembly of the children of Israel as water for impurity; it is a sin offering.
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.
 Mark 9:12 And He said to them, Elijah does indeed come first and restore all things. And how is it that it is written of the Son of Man that He should suffer many things and be counted as nothing?
 - 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.
 Num 19 be omitted.
 Num 16:49 Now those who died by the plague were fourteen thousand seven hundred, besides those who died on account of Korah.
 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.
 Num 19:17 And 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;
 - 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:
- Num 20:8 Take the rod, and gather the assembly, you and Aaron your brother, and speak to the rock before their eyes, so that it yields its water. Thus you shall bring forth water for them out of the rock and give the assembly and their livestock something to drink.
- 1 Cor 10:4 And all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.
- John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.
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.
 Heb 7:27 Who does not have daily need, as the high priests do, to offer up sacrifices first for his own sins and then for those of the people; for this He did once for all when He offered up Himself.
 Heb 9:26 Since then He would have had to suffer often since the foundation of the world. But now once at the consummation of the ages He has been manifested for the putting away of sin through the sacrifice of Himself.
 Heb 9:27 And inasmuch as it is reserved for men to die once, and after this comes judgment,
 Heb 9:28a So Christ also, having been offered once to bear the sins of many,...
 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.
 John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.

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.
 - Num 20 be omitted.
 - Num 20:10 And Moses and Aaron gathered the congregation together before the rock, and he said to them, Listen now, you rebels: Shall we bring forth water for you out of this rock?
 - Num 20:11 Then Moses lifted up his hand and struck the rock with his rod twice; and abundant water came forth, and the assembly and their livestock drank.
 - Num 20:24 Aaron shall be gathered to his people, for he shall not enter into the land which I have given to the children of Israel, because you rebelled against My word at the waters of Meribah.
 - Num 27:14 Because you rebelled against My word in the wilderness of Zin, in the strife of the assembly, and failed to sanctify Me at the waters before their eyes. (These are the waters of Meribah-kadesh, in the wilderness of Zin.)
 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.
 - Exo 33:11 And Jehovah would speak to Moses face to face, just as a man speaks to his companion. And Moses would return to the camp, but his attendant Joshua the son of Nun, a young man, would not depart out of the tent.
 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:
- Num 21:4 Then they journeyed from Mount Hor by the way to the Red Sea, to go around the land of Edom; and the people became impatient on the way.
 - Num 21:5 And the people spoke against God and against Moses, Why have you brought us up out of Egypt to die in the wilderness? For there is no food and there is no water; and our soul loathes this light bread.
 - Num 21:6 Then Jehovah sent fiery serpents among the people, and they bit the people, so that many people of Israel died.
 - Num 21:7 And the people came to Moses and said, We have sinned, because we have spoken against Jehovah and against you; pray to Jehovah, that He may take away the serpents from us. So Moses prayed for the people.
 - Num 21:8 Then Jehovah said to Moses, Make a fiery serpent, and set it on a pole; and everyone who is bitten, when he sees it, shall live.
 - Num 21:9 And Moses made a bronze serpent and set it on the pole; and if a serpent had bitten any man, when he looked at the bronze serpent, he lived.
 - John 3:14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,
 - John 3:15 That everyone who believes into Him may have eternal life.
1. When the children of Israel sinned against God, they were bitten by serpents; God told Moses to lift up a bronze serpent on their behalf for God's judgment, that by looking upon that bronze serpent all might live.
 2. The Lord Jesus came in "the likeness of the flesh of sin" (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.
 - Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin,

- condemned sin in the flesh,
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.
2 Cor 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.
 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.
Heb 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil,
John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!
 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:
- Num 35:6 And the cities which you shall give to the Levites shall be the six cities of refuge, which you shall give for the manslayer to flee to; and besides them you shall give forty-two cities.
- Num 35:7 All the cities which you shall give to the Levites shall be forty-eight cities, they and their pasture lands.
- Num 35:9 Then Jehovah spoke to Moses, saying,
- Num 35:10 Speak to the children of Israel, and say to them, When you cross the Jordan into the land of Canaan,
- Num 35:11 Then you shall designate for yourselves cities to be your cities of refuge, so that the manslayer who kills any person unintentionally may flee there.
- Num 35:12 And the cities shall be for you as a refuge from the avenger, so that the manslayer may not die unless he stands before the assembly for judgment.
- Num 35:13 And the cities which you shall give shall be your six cities of refuge.
- Num 35:14 You shall give three cities across the Jordan, and you shall give three cities in the land of Canaan; they shall be cities of refuge.
- Num 35:15 For the children of Israel and for the stranger and for the sojourner among them, these six cities shall be for refuge, so that anyone who kills a person unintentionally may flee there.
- Num 35:16 But if he struck him with an instrument of iron, and he died, he is a murderer; the murderer shall surely be put to death.
- Num 35:17 And if he struck him with a stone in hand, by which one could die, and he did die, he is a murderer; the murderer shall surely be put to death.
- Num 35:18 Or if he struck him with a wooden object in hand, by which one could die, and he did die, he is a murderer; the murderer shall surely be put to death.
- Num 35:19 The avenger of blood himself shall put the murderer to death; when he encounters him, he shall put him to death.
- Num 35:20 And if he pushed him out of hatred or threw something upon him while lying in wait, and he died,
- Num 35:21 Or in enmity struck him with his hand, and he died, the one who struck him shall surely be put to death; he is a murderer. The avenger of blood shall put the murderer to death when he encounters him.
- Num 35:22 But if he pushed him suddenly without enmity, or threw upon him anything without lying in wait,
- Num 35:23 Or came upon him with any stone, by which someone could die, without seeing him and dropped it upon him, and he died, when he was not his enemy and did not seek his harm,
- Num 35:24 Then the assembly shall judge between the slayer and the avenger of blood according to these ordinances.
- Num 35:25 And the assembly shall deliver the manslayer out of the hand of the avenger of blood, and the assembly shall return him to his city of refuge to which he had fled; and he

- shall dwell in it until the death of the high priest, who was anointed with the holy oil.
- Num 35:26 But if the manslayer shall at any time go beyond the boundary of his city of refuge to which he has fled,
- Num 35:27 And the avenger of blood finds him outside the boundary of his city of refuge and the avenger of blood slays the manslayer, he shall not have guilt for blood,
- Num 35:28 Because he should have remained in his city of refuge until the death of the high priest; but after the death of the high priest the manslayer shall return to the land of his possession.
- Num 35:29 And these things shall be for a statute of judgment to you throughout your generations in all your dwellings.
- Num 35:30 Whoever kills a person, the murderer shall be slain upon the testimony of witnesses; but one witness shall not testify against any person so that he die.
- Num 35:31 Moreover you shall not take a ransom for the life of a murderer who is guilty of death, but he shall surely be put to death.
- Num 35:32 And you shall not take a ransom for one who has fled to his city of refuge, so that he may return to live in the land before the death of the high priest.
- Num 35:33 Thus you shall not pollute the land in which you are, for blood pollutes the land. And no expiation can be made for the land for the blood that is shed in it, except by the blood of the one who shed it.
- Num 35:34 And you shall not defile the land in which you are dwelling, in the midst of which I tabernacle; for I Jehovah tabernacle in the midst of the children of Israel.
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.
 - Acts 2:23 This man, delivered up by the determined counsel and foreknowledge of God, you, through the hand of lawless men, nailed to a cross and killed;
 - Rom 4:25 Who was delivered for our offenses and was raised for our justification.
 - Luke 23:34 And Jesus said, Father, forgive them, for they do not know what they are doing. And dividing His garments, they cast lots.
 - 1 Cor 2:8 Which none of the rulers of this age have known; for if they had known, they would not have crucified the Lord of glory;
 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.
 - Luke 24:47 And that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.
 - Acts 2:38 And Peter said to them, Repent and each one of you be baptized upon the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.
 - Num 35:16 But if he struck him with an instrument of iron, and he died, he is a murderer; the murderer shall surely be put to death.
 - John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.
 - John 3:17 For God did not send the Son into the world to condemn the world, but that the world might be saved through Him.
 - John 3:18 He who believes into Him is not condemned; but he who does not believe has been condemned already, because he has not believed into the name of the only begotten Son of God.
 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.
 - Num 35:14 You shall give three cities across the Jordan, and you shall give three cities in the land of Canaan; they shall be cities of refuge.
 - Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

- Gen 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.
- Gen 1:31 And God saw everything that He had made, and indeed, it was very good. And there was evening and there was morning, the sixth day.
4. The number three signifies the Triune God as the refuge for the man who makes mistakes; the number two (the two sets of three cities each) signifies a testimony standing in the universe, testifying and declaring to the universe that the Triune God is living on earth among human beings to be their city of refuge.
 5. The cities given to the Levites were forty-eight cities (Num. 35:7); the forty-eight cities were to be scattered among Israel to be her marvelously available blessing.
Num 35:7 All the cities which you shall give to the Levites shall be forty-eight cities, they and their pasture lands.
 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.
Num 35:15 For the children of Israel and for the stranger and for the sojourner among them, these six cities shall be for refuge, so that anyone who kills a person unintentionally may flee there.
 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:

- Num 24:14 And now therefore, I am going to my people. Come, let me give you counsel as to what this people will do to your people in the last days.
- Num 24:15 And he took up his parable and said, Balaam the son of Beor declares, / And the man whose eye is opened declares;
- Num 24:16 He declares, he who hears the words of God / And obtains the knowledge of the Most High, / Who sees the vision of the All-sufficient One, / Falling down, but having his eyes uncovered:
- Num 24:17 I see Him, but not now; / I behold Him, but not near. / There shall come forth a Star out of Jacob, / And a Scepter shall rise out of Israel, / And He shall crush the corners of Moab / And break down all the sons of Sheth.
- Num 24:18 And Edom shall be dispossessed-- / Seir, His enemies, shall also be dispossessed-- / While Israel does valiantly.
- Num 24:19 And One from Jacob shall have dominion And destroy the remnant from the city.
- Num 24:20 And he looked on Amalek and took up his parable and said, Amalek was the first of the nations, / But his latter end shall come to destruction.
- Num 24:21 And he looked on the Kenites and took up his parable and said, Strong is your dwelling place, / And your nest is set in the rock.
- Num 24:22 Nevertheless Kain shall be burned / Until Asshur carry you away captive.
- Num 24:23 And he took up his parable and said, Alas, who shall live when God does this?
- Num 24:24 But ships shall come from the coast of Kittim, / And they shall afflict Asshur and shall afflict Eber; / And he also shall come to destruction.
- Num 24:25 And Balaam rose up and went back to his place, and Balak also went his way.

A. Both the Star out of Jacob coming forth and a Scepter rising out of Israel refer to Christ—v. 17:

- Num 24:17 I see Him, but not now; / I behold Him, but not near. / There shall come forth a Star out of Jacob, / And a Scepter shall rise out of Israel, / And He shall crush the corners of Moab / And break down all the sons of Sheth.

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).

Matt 2:2 Saying, Where is He who has been born King of the Jews? For we saw His star at its rising and have come to worship Him.

Rev 2:28 And to him I will give the morning star.

Rev 22:16 I Jesus have sent My angel to testify to you these things for the churches. I am the Root and the Offspring of David, the bright morning star.

2 Pet 1:19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts;

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.

Psa 2:9 You will break them with an iron rod; / You will shatter them like a potter's vessel.

Psa 45:6 Your throne, O God, is forever and ever; / The scepter of uprightness is the scepter of Your kingdom.

Gen 49:10 The scepter will not depart from Judah, / Nor the ruler's staff from between his feet, / Until Shiloh comes, / And to Him shall be the obedience of the peoples.

Rev 2:26 And he who overcomes and he who keeps My works until the end, to him I will give authority over the nations;

Rev 2:27 And he will shepherd them with an iron rod, as vessels of pottery are broken in pieces, as I also have received from My Father;

- 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.

1 Cor 10:5 But with most of them God was not well pleased, for they were strewn along in the wilderness.

1 Cor 10:6 Now these things occurred as examples to us, that we should not be ones who lust after evil things, even as they also lusted.

Num 24:9b ... who will rouse him up? / Blessed is everyone who blesses you, / And cursed is everyone who curses you.