

## HWMR - CRYSTALLIZATION STUDY OF NUMBERS, Book 1, Week 5

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

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

**To be sanctified - to be a Nazarite — vv. 1-9**

- Num 6:1 - Then Jehovah spoke to Moses, saying,
- Num 6:2 - Speak to the children of Israel and say to them, When a man or a woman makes a special vow, **the vow of a Nazarite**, to separate himself to Jehovah,
- Num 6:3 - He shall separate himself from **wine and strong drink**; he shall drink no vinegar of wine or vinegar of strong drink, nor shall he drink any juice of grapes, nor eat fresh or dried grapes.
- Num 6:4 - All the days of his separation he shall eat nothing that is produced by the grape vine, from the seeds even to the skin.
- Num 6:5 - All the days of his vow of separation **no razor shall pass over his head**. He shall be holy until the days are fulfilled for which he separated himself to Jehovah; he shall let the locks of the hair of his head grow long.
- Num 6:6 - All the days that he separates himself to Jehovah **he shall not come near a dead person**.
- Num 6:7 - He shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die, because **his separation to God is upon his head**.
- Num 6:8 - All the days of his separation he is holy to Jehovah.
- Num 6:9 - And **if anyone dies very suddenly** beside him so that he defiles the head of his separation, then he shall shave his head on the day he becomes clean; on the seventh day shall he shave it.
- Rev. 1:2 Who testified the word of God and the **testimony of Jesus Christ**, even all that he saw.
- Rev. 19:10 And I fell before his feet to worship him. And he said to me, Do not do this. I am your fellow slave and a fellow slave of your brothers who have the testimony of Jesus. Worship God. **For the testimony of Jesus is the spirit of the prophecy.**

**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, something, or some environment—3:1; 4:1; 6:20.
  5. In submission there is power—Judg. 16:17.

Whenever we sense or smell the stench of spiritual death, we must run away. Do you enjoy looking into a trash can? **No matter how fine a home is, it always has a trash can.** Even a king's palace has a trash can. If you come to my home, will you come to smell and enjoy the trash can? Sometimes when you visit a local church, you do not go to the living room, but to the trash can. You do not exercise yourself to taste the good things, but to enjoy the trash can—the gossip, the criticism, and the murmuring. Eventually, you are deadened. The more you contact these negative things, the less you are able to pray. You are simply deadened. You may have one hundred reasons for listening to the negative talk, but you are deadened. If anyone dies very suddenly near you, **you must run away.** Run away from the dead members, or your spirit will be deadened. (The Principle of the Nazarite, pp. 14-15)

- 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.

### Three different kinds of death

Lev 5:2 *Or if anyone touches any unclean thing, whether the carcass of an unclean animal or the carcass of unclean cattle or the carcass of unclean swarming things, and it escapes his notice, and he is unclean, then he will be guilty.*

This verse speaks of the carcasses of **beasts, cattle, and creeping things**. The beasts are wild animals, and the cattle are domesticated animals. According to Leviticus 11, the animals in this verse typify different kinds of people. Some people are like beasts, others are like cattle, and still others are like creeping things. The word **carcass in 5:2 signifies death**. The carcasses of these three kinds of animals—the carcass of beasts, the carcass of cattle, and the carcass of creeping things—thus signify **three kinds of death**. One kind of death is wild like a wild beast. A second kind of death is mild like a gentle, domesticated animal. A third kind of death is subtle like a creeping thing. In typology this indicates that among God's people there may be three kinds of death: **wild death, mild death, and subtle death**. Among God's people, that is, in the church life, there may not only be death; there may be different kinds of death. Death may spread among us in a wild way, in a mild way, or in a subtle way. During my years in the church life, I have seen these three kinds of death. I have seen the kind of death that is wild and the kind of death that is mild and gentle. I have also seen the kind of death that creeps in in a subtle, cunning way. Have you not experienced some kind of death in the church life? Perhaps you have experienced the kind of death that is typified by the carcass of a creeping thing, the death that comes in to spread its poison secretly and subtly. **Regardless of its kind, death is death, and it is unclean.** Every kind of death—wild, mild, and subtle—is **filthy and defiling**. It is **not easy** in the church life to stay away from the uncleanness of these different kinds of death. We need to be saved from all these kinds of spiritual death.

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.**

Early in the church life in my hometown we were on a church life honeymoon. Everything was new and fresh, and it was difficult to sense any deadness. About a year later, I left my job, became full-time, and moved to Shanghai to be with Brother Nee in the church there. The church in Shanghai had a considerable history and had passed through many troubles. Thus, the church was rather old. Although I was at the center of the work and could have come to know the situation there, I learned not to know anything, **for the more we know, the more we are deadened**. (Most of the talk in the church life is not related to sinful things but is related to death.) In some of the meetings I was enlivened, but sometimes I had the feeling of being dead. It seemed that the longer I sat in the meeting, the more I became deadened. I wanted to pray, but I was not able to utter anything in prayer. I was under the killing of death, and my spirit could not rise up. Later, I talked to some older, more experienced ones, and I learned a lesson. When you come to a meeting, you need to sense whether there is any deadness there. You should not do this purposely, as if you were attending the meeting as an **inspector**. On the contrary, you should be a person who is able to **sense the presence of death** in a meeting. If death is present, you should be the first to pray, "**Lord, cover this meeting with Your prevailing blood. Under this blood we participate in the divine life.**" Exercise your spirit strongly against the deadness in the meeting. Then as you sit in the meeting you will be protected. This is part of the spiritual warfare. (*The Principle of the Nazarite, pp. 63-64*)