

WEEK 6

The Vision of Consecration

Scripture Reading: Lev. 1:3-4a, 9, 16; 6:8-13; 7:8; 8:18; Num. 6:1-9, 22-27; Acts 1:12-14; 26:19

OUTLINE

DAY 1

- I. The burnt offering (Lev. 1:1-17) typifies Christ not mainly in His redeeming man from sin but in His living a life that is perfect and absolutely for God and for God's satisfaction (vv. 3-4a, 9; John 5:19, 30; 6:38; 7:18; 8:29; 14:24) and in His being the life that enables God's people to have such a living (2 Cor. 5:14-15; Gal. 2:19-20; Eph. 4:20-21):**
- A. The burnt offering is God's food so that God may enjoy it and so that it will satisfy Him as "a satisfying fragrance to Jehovah" (Lev. 1:9b; Num. 28:2; cf. 2 Cor. 2:14-15; 2 Kings 4:8-10).
 - B. This offering was to be offered daily, in the morning and in the evening (Exo. 29:38-42; Lev. 6:8-13; Num. 28:2-4).
 - C. The ram of the burnt offering signifies the strong Christ as our burnt offering for the assuming of our New Testament priesthood (Lev. 8:18); this offering, the ram of consecration (v. 22; 7:37 and footnote 1), reminds us that as serving ones we must be absolute for God, yet we are not; thus, we need to take Christ daily as our burnt offering for our priestly service (6:12; cf. Heb. 10:5-10).

DAY 2

- D. The laying on of hands on the head of the burnt offering signifies our identification, our union, with Christ; by laying our hands on Christ as our offering, we are joined to Him, and He and we become one (Lev. 1:4a):
 - 1. In such a union all our weaknesses, defects, and faults are taken on by Him, and all His virtues become ours; this requires us to exercise our spirit through the proper prayer so that we may be one with Him in an experiential way (1 Cor. 6:17).
 - 2. When we lay our hands on Christ through prayer, the life-giving Spirit, who is the very Christ on whom we lay our hands (15:45; 2 Cor. 3:6, 17), will immediately move and work within us to live in us a life that is a repetition of the life that Christ lived on earth, the life of the burnt offering (Gal. 6:17).
- E. We need to take Christ as our burnt offering daily (Num. 28:3-4; Lev. 1:2-4; 6:12-13; cf. 2 Tim. 1:6) so that we may experience Christ in His experiences

as the burnt offering, not imitating Christ outwardly but living Him in our daily life (2 Cor. 5:14-15; Phil. 1:19-21; Acts 27:22-25; 28:3-9; 1 Cor. 1:9).

F. As we continually take Christ as our burnt offering, the more the outward expression of His beauty is ascribed to us for His magnification (Lev. 7:8; Psa. 90:17; Exo. 28:2; Phil. 1:20), and the more we enjoy Christ as our enveloping power to cover, protect, and preserve us (4:13; 2 Cor. 12:9).

DAY 3

G. The fire on the altar of burnt offering should be kept burning continually; “it must not go out” (Lev. 6:8-13); day by day and on many occasions, we need to offer ourselves in Christ to God as a continual burnt offering to be burned by Him so that we may burn others (cf. Rom. 12:1-2; Num. 28:3-4, 9-11, 19, 26-27; 29:1-2, 7-8, 12-13, 39-40).

H. This kind of consecration is an “upper room” consecration, a consecration in which we are “married to” and beside ourselves with the heavenly vision of God’s eternal economy (Acts 1:12-14; Rev. 3:18; Acts 26:19-29).

I. We need to be reduced to ashes to become the New Jerusalem for God’s expression (Psa. 20:3; Lev. 1:16; 6:10-11; 1 Cor. 3:12a; Rev. 3:12; 21:2, 10-11, 18-21).

J. The ashes of the burnt offering signify Christ reduced to nothing (Mark 9:12; Isa. 53:3):

1. The Lord’s desire is that all the believers in Christ be reduced to ashes.
2. Since we are one with the Christ who has been reduced to ashes, we also are reduced to ashes, that is, reduced to nothing, to zero (1 Cor. 1:28; 2 Cor. 12:11).
3. The more we are identified with Christ in His death, the more we will realize that we have become a heap of ashes.
4. When we become ashes, we are no longer a natural person; instead, we are a person who has been crucified, terminated, burned (Gal. 2:20a).
5. The ashes are a sign of God’s acceptance of the burnt offering as fat, something that is sweet and pleasing to Him (Psa. 20:3; cf. 36:8-9).
6. Putting the ashes on the east side of the altar, the side of the sunrise, is an allusion to resurrection (Lev. 1:16; John 11:25; Phil. 3:10-11; 2 Cor. 1:9):
 - a. With Christ as the burnt offering, the ashes are not the end—they are the beginning (Mark 9:31).
 - b. The ashes mean that Christ has been put to death, but the east signifies resurrection.
 - c. The more we are reduced to ashes in Christ, the more we will be put to the east, and on the east we will have the assurance that the sun will rise and that we will

experience the sunrise of resurrection (Phil. 3:10-11).

7. Eventually, the ashes will become the New Jerusalem (Rev. 3:12; 21:2, 10-11):
 - a. Christ's death brings us to an end, reduces us to ashes, and in resurrection the ashes become precious materials for God's building (1 Cor. 3:9b, 12a).
 - b. When we are reduced to ashes, we are brought into the transformation of the Triune God to become the precious materials for the building of the New Jerusalem (Rom. 12:1-2; 2 Cor. 3:18; Rev. 21:18-21).

DAY 4

II. God desires that all His people be Nazarites, those who separate themselves unto God to be absolutely, utterly, and ultimately for God, that is, to be for nothing other than God—loving God, seeking God, living God, and being constituted with God to bless others with God for the expression of God (Num. 6:1-9, 22-27; Psa. 73:25-26; Jer. 32:39; 2 Cor. 13:14; cf. Psa. 110:3; Matt. 26:6-13):

- A. According to typology, among the human race the unique Nazarite is the Lord Jesus Christ; a Nazarite is a type of Christ in His living absolutely for God in His humanity (John 4:34; 5:19, 30; 7:18; 14:24).
- B. The Nazarite's separation lasted for seven days (Acts 21:27), signifying a full course, even a lifetime (Num. 6:8; cf. 1 Cor. 5:7-8; Exo. 12:15; 13:2-4, 6-9).
- C. Only the Nazarites can bring back the Lord Jesus; all those who are used by God to turn the age must be Nazarites—voluntarily consecrated ones who are sanctified absolutely and ultimately to God.

DAY 5

- D. All overcomers live in the principle of the Nazarite with a voluntary fourfold consecration to God (1 Cor. 6:15-20; Rom. 12:1-2; 9:23; cf. Dan. 5:23):
 1. A Nazarite must overcome worldly enjoyment and pleasure, signified by his abstaining from wine and anything related to its source (Num. 6:3-4; cf. Psa. 104:15; Eccl. 10:19; James 4:4; 1 John 2:15):
 - a. Worldly pleasure leads to lustful intentions and lustful conduct; we must abstain from the worldly wine by enjoying Christ as the new wine to make us people who cheer God and cheer man (Judg. 9:13; Matt. 9:17; 1 John 2:15-17; 2 Tim. 3:1-5; cf. Isa. 42:4).
 - b. We need to maintain our joy in the Lord day by day; "I will go to the altar of God, / To God my exceeding joy" (Psa. 43:4; 16:11; 36:8-9; 46:4; 48:2; 51:12; Neh. 8:8, 10; Jer. 15:16; Lam. 3:21-24, 55-56; Hymns, #523).

2. A Nazarite must overcome rebellion, signified by his not shaving his head; not shaving the head signifies not rejecting, but being absolutely subject to, the headship of the Lord (Num. 6:5; cf. 1 Cor. 11:3, 6, 10, 15):
 - a. A Nazarite is absolutely subject to the headship of the Lord as well as to all deputy authorities appointed by God (Eph. 1:10, 22b-23; Col. 1:18; Rom. 13:1-2a; Eph. 5:21, 23; 6:1; Heb. 13:17; 1 Pet. 3:1-7; 5:5).
 - b. A Nazarite is a person full of hair, full of submission; with him there is a submissive atmosphere and intention; if you are such a person, there will be a great blessing for you and for your future (Col. 1:18; 2:19).
 - c. “It is a blessing to be under someone or some thing. It is even a blessing to be severely limited. I thank the Lord that from the day I came into the recovery, the Lord put me under someone, some thing, or some environment” (Witness Lee, Life-study of Numbers, p. 70; cf. Eph. 4:1).
 - d. Samson was a Nazarite from his mother’s womb for the full course of his life, and the source of Samson’s power was his long hair; from this we see that in submission there is power (Judg. 16:17; cf. Josh. 9:14).

DAY 6

3. A Nazarite must overcome death, signified by his not being allowed to be defiled by the death of the relative closest to him or by the sudden death of one beside him (Num. 6:6-7, 9):
 - a. Death is more defiling before God than sin; 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) (Lev. 5:2; Rev. 3:4; Rom. 8:6).
 - b. We must be those who are full of life, which is “anti-death”; this depends on how much we exercise our spirit to pray, not in a general way but with a prayer that fights against the enemy (2 Cor. 5:4; 6:1a; Matt. 26:41; Dan. 6:10; 9:17).
 - c. If we sense deadness in a meeting, we need to pray very much to counter that deadening situation: “Lord, cover me with Your blood against any deadening, against any spiritual deadness. Lord, cover this meeting with Your prevailing blood. Under this blood, we participate in the divine life.”
 - d. The Nazarites are numbered for the formation of God’s army and are very vigilant, full of feeling for the war against death; because the germs of death are even in the church life, we need to pray daily, hourly, fighting against death, the last enemy of God (1 Cor. 15:26).
4. A Nazarite must overcome natural affection, signified by his not making himself unclean for his father, mother, brother, or sister when they die (Num. 6:7; Matt. 12:46-50; 2 Cor. 5:16):
 - a. The natural life with its natural affection is typified by honey that ferments and brings in rottenness (in the meal offering, honey is prohibited); the problem

between Paul and Barnabas was caused by the honey of the natural life (Lev. 2:11; Acts 15:35-39, 25-26; Col. 4:10).

- b. God does not want us to love with our natural love but with Him as our love (Phil. 2:2; 1 Cor. 13:4-8, 13; 2 Tim. 1:7).
- E. Once our former separation has been made void, we must reparate ourselves to God by taking Christ as the reality of all the offerings (Num. 6:8-21).
- F. Our separation unto God is for our being blessed by God to bless others with God in the divine dispensing of the Divine Trinity for the carrying out of His eternal economy (vv. 22-27; cf. 2 Cor. 13:14).

WEEK 6 – DAY 1

Morning Nourishment

Lev. 1:9 ...The priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.

8:18 And he presented the ram of the burnt offering, and Aaron and his sons laid their hands on the head of the ram.

The burnt offering typifies Christ not mainly in His redeeming man from sin but in His living a life that is perfect and absolutely for God and for God's satisfaction (Lev. 1:9; John 5:19, 30; 6:38; 7:18; 8:29; 14:24) and in His being the life that enables God's people to have such a living (2 Cor. 5:15; Gal. 2:19-20). It is God's food that God may enjoy it and be satisfied (Num. 28:2). This offering was to be offered daily, in the morning and in the evening (Exo. 29:38-42; Lev. 6:8-13; Num. 28:3-4). (Lev. 1:3, footnote 1)

The ram of the burnt offering signifies the strong Christ as our burnt offering for the assuming of our New Testament priesthood. This offering reminds us that as serving ones we must be absolute for God, yet we are not. Thus, we need to take Christ daily as our burnt offering for our priestly service (Lev. 6:12). (Lev. 8:18, footnote 1)

Today's Reading

The burnt offering signifies Christ not mainly for redeeming man's sin but for living for God and for God's satisfaction. As the sin offering Christ is for redeeming man's sin, but as the burnt offering He is absolutely for living a life which can satisfy God in full. Throughout His life on earth, the Lord Jesus always lived a life that satisfied God to the uttermost. In the four Gospels He is presented as the One who is absolutely one with God. His divine attributes were expressed in His human virtues, and sometimes His human virtues were expressed in and with His divine attributes. When He was confronted, examined, and questioned by the evil, subtle opposers—the scribes, the Pharisees, the Sadducees, and the Herodians—during His last days on earth, at certain times His human virtues were expressed through His divine attributes, and at other times His divine attributes were expressed in His human virtues.

In the life of the Lord Jesus there was no blemish, defect, or imperfection. He was perfect, and He lived a life which was perfect and absolutely for God. He was fully qualified to be the burnt offering. Having, through His incarnation, a body prepared for Him by God to be the real burnt offering (Heb. 10:5-6), He did God's will (vv. 7-9) and was obedient unto death (Phil. 2:8). On the cross, He offered His body to God once for all (Heb. 10:10).

After the burnt offering was slaughtered, skinned, cut into pieces, and washed, it was burned on the altar. "The priest shall cause to rise in smoke the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah" (Lev. 1:9, lit.). The Hebrew words translated "satisfying fragrance" literally mean savor of rest or satisfaction, that is, a savor giving satisfaction to the Deity, to whom it is offered, and, therefore, received with favor by Him. The phrase is a technical term for the fragrant steam arising from a burning sacrifice (S. R. Driver). The word "smoke" in this verse indicates that the offering was not burned quickly but slowly. As a result of this slow burning there was a satisfying fragrance, a savor that brought satisfaction, peace, and rest. Such a satisfying fragrance is an enjoyment to God.

When we offer a burnt offering in smoke to God, a fragrance well-pleasing to God will ascend to Him for His satisfaction and rest. Since God is satisfied, He will render His sweet acceptance to us. This is the significance of the burnt offering.

The way to satisfy God with sweetness, peace, and rest is to live a life that is absolutely for God. Since we cannot live such a life, we must take Christ as our burnt offering. We need to lay our hands on Him to indicate that we desire to be identified with Him, one with Him, and to live the kind of life He lived on earth. Such a life includes being slaughtered, skinned, cut into pieces, and washed. By passing through all these processes, we shall have something to offer to God as our burnt offering—the very Christ whom we have experienced. (Life-study of Leviticus, pp. 24-25, 39-40)

Further Reading: Life-study of Leviticus, msgs. 3-5

WEEK 6 – DAY 2

Morning Nourishment

Lev. 1:4 And he shall lay his hand on the head of the burnt offering, and it shall be accepted for him, to make expiation for him.

Phil. 1:21 For to me, to live is Christ and to die is gain.

[Leviticus 1:4 says that] the offerer was not only to bring the offering but also to lay his hand on the offering....In the Scripture, the laying on of hands always signifies identification, union; it does not signify substitution. To lay our hand on the offering means that we are one with the offering and take the offering as being one with us. Hence, the laying on of hands makes the two parties one.

By laying our hands on Christ as our burnt offering, we are joined to Him. We and He, He and we, become one. Such a union, such an identification, indicates that all our weaknesses, defects, shortcomings, and faults become His and that all His virtues become ours. This is not exchange—it is union. (Life-study of Leviticus, pp. 27-28)

Today's Reading

We may realize that we are altogether unqualified and hopeless. This is our actual situation. But when we lay our hands on Christ, our weak points become His, and His strong points, His virtues, become ours. Furthermore, spiritually speaking, by such a union He becomes one with us and lives in us. As He lives in us, He will repeat in us the life He lived on earth, the life of the burnt offering. In ourselves we cannot live this kind of life, but He can live it in us. By laying our hands on Him we make Him one with us, and we make ourselves one with Him. Then He will repeat His living in us. This is to offer the burnt offering.

The skin of the burnt offering is its outward expression of its beauty. Hence, [in Leviticus 1:6] to skin the offering is to strip it of its outward expression. This skinning of the burnt offering signifies Christ's being willing to let the outward expression of His virtues be stripped. When Christ was crucified, His clothing was removed. This indicates that He was "skinned."

The cutting of the offering into pieces signifies Christ's being willing to let His entire being be broken without any reservation. As our burnt offering, Christ, with His entire life and history, was cut into pieces.

If we did not have Christ as our burnt offering, we would have to suffer being slaughtered, skinned, and cut into pieces. We need to realize this whenever we offer Christ to God as the burnt offering. We also need to realize that He was slaughtered, stripped of His outward expression, and cut into pieces. All these sufferings were for Christ to do God's will. Christ's going to the cross to be slaughtered, stripped, and cut into pieces was His doing the will of God.

If we realize that we need Christ as our burnt offering, we then need to have a proper prayer. Proper prayer is simply to lay our hands on the Lord. We should not pray, "Lord, have mercy on me and do something for me." This kind of prayer is objective. We need to lay our hands on the Lord in order to have a subjective prayer. In such a prayer we may say, "Lord, I lay my hands on You, causing myself to be identified with You and You to be identified with Me." When we lay our hands on Christ through subjective prayer, the life-giving Spirit, who is the very Christ on whom we lay our hands, will immediately move and work within us to live a life that is qualified for the burnt offering.

Experiencing Christ in His experiences is not a matter of imitating Christ outwardly but is instead a matter of living Christ. To experience Christ in His experiences is not to take Him as a pattern outwardly—it is to live Christ. Regarding this, Paul says, "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me" (Gal. 2:20). Paul does not say, "I take Christ as my pattern and follow Him"; he says, "I am crucified with Christ" and "Christ...lives in me." In Philippians 1:21 Paul goes on to say, "To me, to live is Christ." Paul did not merely take Christ as his pattern and imitate Him outwardly. Paul lived Christ. (Life-study of Leviticus, pp. 28-30, 92)

Further Reading: Life-study of Leviticus, msgs. 7-10

WEEK 6 – DAY 3

Morning Nourishment

Lev. 6:11-12 ...[The priest shall] carry the ashes outside the camp to a clean place. And the fire on the altar shall be kept burning on it; it must not go out. And the priest shall burn wood on it every morning, and he shall lay the burnt offering in order upon it...

1:16 ...Cast it beside the altar toward the east, in the place of the ashes.

The fire on the altar should be kept burning continually (Lev. 6:9b, 12a, 13)...The continual burning of the fire on the altar first signifies that God as the holy fire in the universe is ready to receive (burn) what is offered to Him as food. God's receiving us is His burning us. When we are burned by God, we should be happy because this burning means that God is receiving us. (Life-study of Leviticus, p. 209)

Today's Reading

To take the way of the Lord's recovery is not cheap. This way is expensive; it requires a costly consecration. To take this way will be at the cost of the religion of your fathers and of your country, at the cost of your relationships with your neighbors and of your relatives, and at the cost of your own life.

We are here not for a movement but for the Lord's recovery....The recovery can be realized, carried out, only by the experience of the consecration in the upper room. This is not an ordinary consecration; it is a special consecration, a specific consecration, an extraordinary consecration. This consecration is a turning point.

What happened to those one hundred and twenty who were in the upper room in Acts 1? They all became a burnt offering. They were burning, and they burned others. We also need to be burned, and then we will burn others....We must be here for the Lord's recovery, which is the issue of an upper-room consecration. (The Heavenly Vision, pp. 63-64)

For God to accept the burnt offering is for Him to turn it to ashes. Concerning this, Psalm 20:3 says, "May He remember all your meal offerings / And accept your burnt offering." The Hebrew word translated "accept" here actually means "turn to ashes."

Ordinarily people do not regard ashes as something pleasant. However, to us who offer the burnt offering, ashes are indeed pleasant, even precious, because they are a sign which gives us the assurance that our burnt offering has been accepted by God.

The Hebrew word rendered "accept" can be translated not only as "turn to ashes" but also as "accept as fat," "make fat," and "be as fat." For God to accept our burnt offering means not only that He turns it to ashes but also that He accepts it as fat, something that is sweet and pleasing to Him. In our eyes the offering has been turned to ashes, but in God's eyes it is fat; it pleases and satisfies Him as fat.

The ashes were not thrown away. Instead, they were put to the east side of the altar (Lev. 1:16; 6:10), the place of the ashes. The east side is the side of the sunrise. Putting the ashes to the east side of the altar is actually an allusion to resurrection.

To become a full-timer is to offer ourselves to God as a burnt offering. Concerning this, there should be and must be a result. We should regard this result and not despise it or consider it insignificant. The result of our being a burnt offering will be something that carries out God's New Testament economy. What we do as full-timers...must result in the building up of the Body of Christ, which is a miniature of the coming New Jerusalem....God has a high regard for these ashes. Eventually these ashes will become the New Jerusalem....Ashes indicate the result of Christ's death, which brings us to an end, that is, to ashes. But Christ's death brings in resurrection. In resurrection, the ashes become precious materials—gold, pearls, and precious stones—for the building of the New Jerusalem. All three precious materials come from the transformation of the ashes. When we are brought to ashes, we are brought into the transformation of the Triune God. (Life-study of Leviticus, pp. 57-58, 211)

Further Reading: Life-study of Leviticus, msgs. 6, 23; CWWL, 1965, vol. 3, "The Heavenly Vision," ch. 6

WEEK 6 – DAY 4

Morning Nourishment

Num. 6:2 ...When a man or a woman makes a special vow, the vow of a Nazarite, to separate himself to Jehovah.

8 All the days of his separation he is holy to Jehovah.

Psa. 73:25 Whom do I have in heaven but You? And besides You there is nothing I desire on earth.

God desires that all of His people be Nazarites. To be a Nazarite is to be sanctified absolutely and ultimately to God. To be sanctified in this way is to be for nothing other than God....God wants His people to be clean, righteous, and faithful....God wants us to love only Him, to love Him with our heart, with our mind, emotion, and will, and with our physical strength (Mark 12:30). He wants us to have no one else and nothing else other than Him as our first love and our unique love. Even if we love Him in such a way, we still may not be absolutely and ultimately for Him.

We may use married life as an illustration of loving the Lord without being absolutely for Him. God might have favored you with a wife who truly loves you. However, although she loves you and is altogether chaste toward you, she may not be utterly, absolutely, and ultimately for you. Even the most loving wife is still somewhat for herself in certain things.

The matter of the Nazarite is a test of our absoluteness. If we would be a Nazarite, we must be absolutely, utterly, and ultimately for God. (Life-study of Numbers, pp. 55-56)

Today's Reading

According to typology, among the human race the unique Nazarite is the Lord Jesus. Hence, a Nazarite is a type of Christ. A Nazarite signifies the Lord Jesus in His living for God in His humanity.

Numbers 6:2 speaks of a man or a woman making “a special vow, the vow of a Nazarite, to separate himself to Jehovah.”...At times we might have made a vow to the Lord, but it might not have been very strong or absolute, and we might not have kept it. Can you make a vow and be faithful to it for your whole life?

There is a difference between separation and sanctification. Separation is on the negative side, and sanctification is on the positive side. On the negative side, we separate ourselves from the worldly people. On the positive side, we sanctify ourselves; that is, we give ourselves to God. First we are separated, and then we are sanctified. Separating, sanctifying, oneself to God should follow the dealing with all the defilements (chapter 5).

The priests, who are such by birth, are ordained by God out of His initiation. A priest must be a Nazarite, a person absolutely for God. This is according to God's ordination. One's becoming a priest is a matter of God's initiation; it does not depend on what the person does but on what God does concerning him.

The Nazarite, who becomes such by a vow, is separated to God by himself out of his initiation. This means that a person is not a Nazarite by birth but can make himself a Nazarite by making a special vow. Thus, the priests are ordained by God out of His initiation, but the Nazarites become such by a vow out of their own initiation. Today we are in the Lord's recovery out of God's initiation and also out of our initiation. Both are needed.

The accomplishment of God's purpose requires man's cooperation to complement God's ordination. This is illustrated by the case of Samuel. Samuel was a Nazarite who complemented the deficient Eli, a priest ordained by God. In his old age Eli had certain deficiencies. However, Samuel, out of his own initiation, came in to fill up the gap caused by Eli's deficiencies and thereby to complement the deficient Eli.

In ancient times, the Nazarite's separation lasted for seven days [Num. 6:13, footnote]. In the Bible seven days indicate a full course, even a whole lifetime....At the completion of the Nazarite's seven days of separation, he was to be brought to the entrance of the tent of meeting, and he was to bring his offerings to God. Each of these offerings was a type of Christ. The enjoyment of Christ as these offerings indicates the overcoming of natural affection, earthly pleasure, rebellion, and death. (Life-study of Numbers, pp. 56-57, 72)

Further Reading: Life-study of Numbers, msg. 8

WEEK 6 – DAY 5

Morning Nourishment

Num. 6:3-5 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. All the days of his separation he shall eat nothing that is produced by the grape vine, from the seeds even to the skin. All the days of his vow of separation no razor shall pass over his head...

[In Numbers 6:3-4] a Nazarite had to abstain from wine and anything related to its source. This signifies abstaining from the earthly enjoyment and pleasure (cf. Psa. 104:15; Eccl. 10:19)....We should be careful of anything earthly that makes us happy. Earthly pleasure leads to lustful conduct and to a lustful intention. Earthly enjoyment and pleasure would defile a Nazarite.

A Nazarite had to abstain from vinegar made from wine, from the juice of grapes, and from grapes fresh or dried. This signifies abstaining from anything that issues in earthly enjoyment or pleasure....From this we see that the one who is absolute for God is altogether separated from anything of earthly pleasures. This shows the absoluteness of the Nazarite. (Life-study of Numbers, pp. 57-58)

Today's Reading

[In Numbers 6:5] not shaving the head signifies not rejecting the headship of the Lord (cf. 1 Cor. 11:3, 6)....Spiritually speaking, for us to shave our head means that we cast off the Lord's authority over us. The Nazarite was to let his hair grow long (freely); that is, he was to remain in subjection to the Lord's headship, wherein is the power (Judg. 16:17).

Today is a day of lawlessness. If we were to do away with the police and close the courts, society would be full of robbers and murderers. We could not bear to live in such an intolerable situation....The fallen race is a rebellious race. The rebellious nature is still within us. Thus, it would be dangerous to be in a situation in which there is no deputy authority. This was the reason God established human government (Gen. 9:5-6).

In the church life we all have received God and have been born of God. We all have received the life of God. In this sense we all, including the apostle Paul, are equal....John, in a general way, addressed all the saints as "little children" (1 John 2:1, 28; 3:7, 18; 4:4; 5:21). Nevertheless, he respectively addressed some as "young children," others as "young men," and still others as "fathers" (2:12-14). To say that all the members of a family of three generations are the same would make the family a mess. In family life we surely need to respect the differences between the grandparents, the parents, and the children. The principle is the same in the church life. First Peter 5:5 says, "Younger men, be subject to elders." Although, in the spirit, the older ones should also learn to obey the younger ones (Eph. 5:21; 1 Pet. 5:5b), still the difference in age remains.

It is a blessing to be under someone or some thing. It is even a blessing to be severely limited. I thank the Lord that from the day I came into the recovery, the Lord put me under someone, some thing, or some environment.

Today some are teaching that it is not necessary for believers to submit to a deputy authority, that believers should not be under anyone. This erroneous teaching is very damaging....Those who accept the teaching that the believers should not submit to deputy authority will be spoiled by this teaching.

A Nazarite is a person full of hair, full of submission. With him there are a submissive spirit, standing, atmosphere, and intention. If you are such a person, there will be a great blessing for you and for your future.

Samson was a Nazarite from his mother's womb for the full course of his life (Judg. 16:17). The source of Samson's power was his long hair. When he was submissive to the Lord, taking the Lord as his head, he had power. But when his head was shaved, he lost his power. From this we see that in submission there is power. (Life-study of Numbers, pp. 58-59, 70-71, 76)

Further Reading: Life-study of Numbers, msg. 10

WEEK 6 – DAY 6

Morning Nourishment

Num. 6:6-7 All the days that he separates himself to Jehovah he shall not come near a dead person. 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.

A Nazarite should not be defiled by the death of his blood relatives, the relatives closest to him, but should remain in his separation to be holy to God (Num. 6:6-8)...This signifies that we should not be defiled from the deadness that comes through natural affection but should keep ourselves clean in our sanctification. A Nazarite must remain fully sanctified, separated to God from all things, and should continually cleave to God.

A Nazarite had to abstain from earthly pleasure and not be defiled by the deadness that comes through natural affection. Pleasure is a matter of enjoyment, and natural affection is a matter of love. (Life-study of Numbers, pp. 61-62)

Today's Reading

We do not realize how dirty and defiling death is. We consider sin to be very defiling, yet God hates death much more than sin....Death is something hidden. Often death is right beside us, yet we have no consciousness of it or feeling concerning it and become defiled by it....We know that we have been defiled by death...by having a sense, or feeling, of deadness. Sin brings in condemnation, which affects our conscience. However, death is not a matter of condemnation....Rather, death is a matter that deadens us and makes us dead. Often when you come to a meeting, you receive a supply of life and are enlivened. Sometimes, however, when you get home from a meeting, you feel deadened, but you do not know why....If we are living in the Spirit in every way, when we come to a meeting, we may immediately have the sense that deadness is there. We may realize not only that the meeting is low and slow but that in the meeting there is deadness hidden beneath the surface. At such a time we need to pray very much to counter that deadening situation: "Lord, cover me with Your blood against any deadening, against any spiritual deadness." We must fight against deadness.

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....Hidden deadness can cause the prayer meeting to become dormant.

As Nazarites, we must learn to avoid deadness....We must be those who are full of life, which is "anti-death." This depends on how much we exercise our spirit to pray, not in a general way but with a prayer that fights against the enemy.

As Nazarites we must abstain from earthly pleasure, remain under the headship of the Lord, and learn to fight against death. Death is everywhere. Society is filled with the germs of death. Because these germs are even in the church life, we need to pray daily, hourly, fighting against death, the last enemy of God (1 Cor. 15:26).

We should not think that the Nazarites are not for fighting. The Nazarites are numbered for the formation of God's army. They are very vigilant, full of feeling for the war against death. In every church there is the need of the sense, the consciousness, of death so that we may fight against it.

After the record of the Nazarite vow, the Lord told Moses to tell Aaron and his sons—all the priests, who were so close to Him—to bless His people in the way of His Divine Trinity....Without being triune, God could not dispense Himself into His chosen people as their blessing. The very blessing is God Himself dispensed into His chosen people. Although God desires to bless His chosen people in this way, they need to come up to a standard that matches His blessing. The unique blessing in the whole universe is God Himself. Anything besides God is vanity....God Himself is our blessing, 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. (Life-study of Numbers, pp. 62-65, 77-78)

Further Reading: Life-study of Numbers, msgs. 9, 11

WEEK 6 – HYMN

Hymns, #403

1

Live Thyself, Lord Jesus, through me,
For my very life art Thou;
Thee I take to all my problems
As the full solution now.
Live Thyself, Lord Jesus, through me,
In all things Thy will be done;
I but a transparent vessel
To make visible the Son.

2

Consecrated is Thy temple,
Purged from every stain and sin;
May Thy flame of glory now be
Manifested from within.
Let the earth in solemn wonder
See my body willingly
Offered as Thy slave obedient,
Energized alone by Thee.

3

Every moment, every member,
Girded, waiting Thy command;
Underneath the yoke to labor
Or be laid aside as planned.
When restricted in pursuing,
No disquiet will beset;
Underneath Thy faithful dealing
Not a murmur or regret.

4

Ever tender, quiet, restful,
Inclinations put away,
That Thou may for me choose freely
As Thy finger points the way.
Live Thyself, Lord Jesus, through me,
For my very life art Thou;
Thee I take to all my problems
As the full solution now.

WEEK 6 – PROPHECY

Composition for the prophecy with main points and sub-points: