

## Life-Study of Numbers Summaries - Messages 6-10

### Dealing with Defilement

In order for God's people to be formed into an army, certain conditions must be met. Numbers 5 reveals that **God's people must deal with defilement**. The cause of dealing with defilement first is that God's people are **His dwelling place and habitation**; second, God's people are **His warriors fighting for Him**; and third, those who are formed into an army are also **priests to serve God**. The whole army should have a **corporate** dealing to deal with leprosy, discharges, and uncleanness through contact with the dead. After the corporate dealing with defilement, there is the **individual** dealing. The saints should have the individual dealing.

The matter of dealing with a wife over whom her husband was jealous typifies **Christ's jealousy over His believers and His church**. The church and all the believers should have only Christ as their love. If the church or any of the believers seeks and pursues anything other than Christ, that is spiritual adultery in the eyes of God. Our character must be high in chastity. Then we can fight for God and serve God.

### To be a Nazarite

The accomplishment of God's purpose requires **man's cooperation to complement God's ordination**. 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. **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. In 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. To be a Nazarite we must take care of two things. **First**, we must have nothing to do with earthly pleasure. **Second**, we must be absolutely under authority, absolutely under the headship. Two particular characteristics of a Nazarite are first, that he does not touch any worldly pleasure and, second, that he always keeps himself under some authority. These are solemn matters. As those who would be absolute for God, we must abstain from earthly pleasure and respect authority and remain under the headship of our Lord in every way.'

We also must see that a Nazarite must not touch anything **dead** so that he might not be defiled. A Nazarite had to abstain from earthly pleasure and not be defiled by the deadness that comes through natural affection. 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. As Nazarites, we must learn to avoid deadness. **We must exercise our spirit to pray, not in a general way, but with a prayer that fights against the enemy**.

In ancient times, the Nazarite's separation lasted for seven days. 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. This indicates that enjoyment of Christ as the offerings and the overcoming of natural affection, earthly pleasure, rebellion, and death. **The completion of the Nazarite's days of separation signify not an ending but a beginning**. When we offer the burnt offering to God, laying our hands on the offering and making ourselves one with the offering is a promise to God that from that time we will be just like this offering, living a life absolutely for God in the seven days of the vow of the Nazarite.

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