

**Outline of
the Messages for the Full-time Training
in the Fall Term of 2008**

GENERAL SUBJECT: THE JUBILEE

Message Thirteen

**Enjoying Christ as the Jubilee to Be Today's Nazarites and Inoculators—
Blessing and Inoculating God's Chosen People
with the Eternal Blessing of the Triune God for the Testimony of Jesus**

Scripture Reading: Num. 6:1-9, 22-27; 2 Tim. 2:1-7, 15; Rev. 1:2; 19:10

- 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 that 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, 9-12; 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 one's blood relatives, but remaining in his separation 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—Acts 15:35-39; Col. 4:10; cf. Lev. 2:11.
 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—10:1-11; Gal. 5:25; Phil. 3:3; Rom. 1:9; 8:4; Zech. 4:6.
- D. Not coming near a dead person and not being defiled by the sudden death of one beside him signify that a Nazarite is separated from death—Num. 6:6-9:
1. The most hateful thing in the eyes of God is death—Rev. 3:1, 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 reseparating ourselves to the Lord—Num. 6:9-14a; cf. 1 Sam. 1:11; 2:11.

III. Today's Nazarites are today's inoculators, those who inoculate others against the decline of the church—2 Tim. 2:1-7, 15:

- A. An inoculator is a teacher, one who shepherds the saints with the teaching of God's economy; he is also a good minister of Christ Jesus, who is nourished with the words of the faith and who exercises his spirit to live Christ in his daily life for the church life—vv. 1-2; Eph. 4:11-12; 1 Tim. 4:6-7.
- B. An inoculator is a soldier, one who does not entangle himself with the affairs of this life, that he may please the one who enlisted him—2 Tim. 2:3-4; 4:7; 1 Tim. 6:12.
- C. An inoculator is an athlete, one who runs the Christian race to finish his course, fully accomplishing his ministry in the unique ministry of God's economy that he might receive Christ as his prize—2 Tim. 2:5; 4:5; 1 Cor. 9:24-27.
- D. An inoculator is a farmer, one who works together with God by Christ as his all-fitting life to sow Christ as the seed of life into people and water them with Christ as the Spirit of life by His healthy words of life—2 Tim. 2:6; 1 Cor. 3:6, 9; 2 Cor. 6:1a; Acts 5:20; 1 Tim. 6:3; Titus 2:7-8; cf. 1 Tim. 5:1-2; Isa. 55:8-11.
- E. An inoculator is a workman, one who cuts straight the word of the truth by unfolding the word of God in its various parts rightly and straightly without distortion (as in carpentry); this word of the truth enlightens the darkened people, inoculates against poison, swallows up death, and brings the distracted back to the proper track—2 Tim. 2:15; cf. Psa. 119:130.

IV. Our enjoyment of Christ as the jubilee is so that we can be today's Nazarites and inoculators, who bless and inoculate God's chosen people with the eternal blessing of the Triune God for the testimony of Jesus—Num. 6:22-27; 2 Cor. 13:14; Eph. 1:3-23; Rev. 22:1-2a:

- A. "Jehovah bless you and keep you"—Num. 6:24:
1. The Father blesses us in every way and in every aspect in His love, and He keeps us in every way and in every aspect in His power—Eph. 1:3; John 10:28-30; 17:23; 6:37-39; 1 Pet. 1:5.
 2. This is to be kept absolutely in the dispensing Triune God and to be kept altogether from the evil one—John 14:30; 17:11, 15.
- B. "Jehovah make His face shine upon you and be gracious to you"—Num. 6:25:
1. The word *face* here signifies presence; as the One whose face shines upon us, Christ the Son is the presence of the Triune God—Matt. 1:23; Luke 1:78.
 2. For the Lord to be gracious to us means that He is continually grace to us—John 1:17; Rom. 5:17, 21; Heb. 4:16; 2 Cor. 12:9-10.
- C. "Jehovah lift up His countenance upon you and give you peace"—Num. 6:26:
1. The face denotes the presence of a person, and the countenance denotes the expression of the person; to lift up one's countenance upon a person means to confirm, assure, promise, and give everything to that person—cf. Eph. 4:30.
 2. When the Triune God is dispensed into us, we have Christ as the face of the Triune God and also the Spirit as His uplifted countenance to give us peace.
- D. 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; Rev. 1:2, 9-12.
- E. "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.