

# Numbers 06 - Nazirite Vow; Triune Blessing

I. Preparation of the first generation at Sinai to enter Canaan (Num 1:1—10:36)

(2) Sanctification of Israel (Num 5:1—10:36)

(B) Sanctification by Nazirite vow (Num 6:1-27)

(a) Vow (6:1-21)

(b) Aaronic blessing (6:22-27)

## Numbers 6

(B) Sanctification by Nazirite vow (Num 6:1-27)

(a) Vow (6:1-21)

1 Again the LORD spoke to Moses, saying,

1 Again the LORD spoke to Moses, saying,

1 Then the LORD told Moses,

1 And the LORD spake unto Moses, saying,

2 "Speak to the sons of Israel and say to them, 'When a man or woman makes a special vow, *namely*, the vow of a Nazirite, to live as a Nazirite for the LORD,

2 "Speak to the sons of Israel and say to them, 'When a man or woman makes a special vow, the vow of a Nazirite, to dedicate himself to the LORD,

2 "Tell the Israelis that a man or woman who commits to the vow of the Nazirite, is to be separated to the LORD,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazirite, to separate themselves unto the LORD:

3 he shall abstain from wine and strong drink; he shall consume no vinegar, *whether made* from wine or strong drink, nor shall he drink any grape juice nor eat fresh or dried grapes.

3 he shall abstain from wine and strong drink; he shall drink no vinegar, whether made from wine or strong drink, nor shall he drink any grape juice nor eat fresh or dried grapes.

3 then is to remain separate from wine and strong drink. He is not to drink vinegar or strong drink made from wine. He is not to drink grape juice or eat grapes, whether fresh or dried.

3 He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes,

or dried.

- This was a voluntary vow. Any man or woman of Israel who wanted to become a Nazirite could do so
- He could take the vow for a certain period of time or for a lifetime
- God did not command it; it was purely voluntary
- But if any of His people wanted a closer walk with Him, this is what they could do

4 All the days of his consecration he shall not eat anything that is produced from the grape vine, from *the* seeds even to *the* skin.

4 All the days of his separation he shall not eat anything that is produced by the grape vine, from *the* seeds even to *the* skin.

4 During the entire time of his dedication, he is not to eat any product from the grapevine, from the seed to the skin.

4 All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

5 'All the days of his vow of consecration no razor shall pass over his head. He shall be holy until the days are fulfilled which he lives as a Nazirite for the LORD; he shall let the locks of hair on his head grow long.

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 the LORD; he shall let the locks of hair on his head grow long.

5 During the entire time of his dedication, he is not to allow a razor to pass over his head until the days of his holy consecration to the LORD have been fulfilled. He is to let the locks on his head grow long.

5 All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow.

6 'All the days of his life as a Nazirite for the LORD he shall not come up to a dead person.

6 'All the days of his separation to the LORD he shall not go near to a dead person.

6 "During the entire time of his dedication, he is not to come near a dead body.

6 All the days that he separateth himself unto the LORD he shall come at no dead body.

- The second of three things: not shave his head

- The third: not touch things dead

— The world is a place of death, the seal of a sin-cursed earth

- Priorities: the Lord Jesus said, "He that loveth father or mother more than me is not

worthy of me: and he that loveth son or daughter more than me is not worthy of me" (Matt

10:37)

— He is to be put above loved ones. He has top priority

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 consecration to God is on his head.

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 on his head.

7 He is not to defile himself on account of his father, mother, brother, and sister when they die, because the crown of his consecration to God is on his head.

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 the consecration of his God is upon his head.

8 All the days of his consecration he is holy to the LORD.

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

8 During the entire time of his dedication, he is set apart to God.

8 All the days of his separation he is holy unto the LORD.

9 'But if *someone* dies very suddenly beside him and he defiles his consecrated head of *hair*, then he shall shave his head on the day when he becomes clean; he shall shave it on the seventh day.

9 'But if a man dies very suddenly beside him and he defiles his dedicated head of *hair*, then he shall shave his head on the day when he becomes clean; he shall shave it on the seventh day.

9 When someone suddenly dies beside him, so that his consecrated head is defiled, then he is to shave his head on the day of his purification. Seven days later he is to shave it again.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

- Accidental defilement entailed loss of the previous time and recommencing the days of his dedication, shaving the head and the ordinary purification enjoined for others (Num 6:9-12; 19:11-12), besides a trespass offering peculiar to his case

10 Then on the eighth day he shall bring two turtledoves or two young doves to the priest, to the entrance of the tent of meeting.

10 Then on the eighth day he shall bring two turtledoves or two young pigeons to the priest, to the doorway of the tent of meeting.

10 On the eighth day, he is to bring two turtledoves or two pigeons to the priest at the entrance to the Tent of Meeting.

10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer one as a sin offering and *the* other as a burnt offering, and make atonement for him regarding his sin because of the *dead* person. And on that same day he shall consecrate his head,

11 The priest shall offer one for a sin offering and *the* other for a burnt offering, and make atonement for him concerning his sin because of the *dead* person. And that same day he shall consecrate his head,

11 Then the priest is to offer one for a sin offering and the other for a burnt offering to make atonement for him because of the guilt he incurred on account of his contact with the dead body. Then he is to consecrate his head on that day.

11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

- God does not require a vow, but when a vow is made, He expects it to be kept, and it is a serious matter if it is broken

12 and shall live his days of consecration as a Nazirite for the LORD, and shall bring a male lamb a year old as a guilt offering; but the preceding days will not count, because his consecration was defiled.

12 and shall dedicate to the LORD his days as a Nazirite, and shall bring a male lamb a year old for a guilt offering; but the former days will be void because his separation was defiled.

12 He is to dedicate to the LORD the days of his consecration by bringing a year old male lamb as his offering. The previous time will have failed because his consecration became defiled.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled.

**13** 'Now this is the law of the Nazirite when the days of his consecration are fulfilled: he shall bring his offering to the entrance of the tent of meeting.

**13** 'Now this is the law of the Nazirite when the days of his separation are fulfilled, he shall bring the offering to the doorway of the tent of meeting.

**13** "This is the law of the Nazirite: When the days of his consecration are completed, he is to come to the entrance at the Tent of Meeting.

**13** And this is the law of the Nazirite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:

14 And he shall present his offering to the LORD: one male lamb a year old without defect as a burnt offering, one ewe lamb a year old without defect as a sin offering, one ram without defect as a peace offering,

14 He shall present his offering to the LORD: one male lamb a year old without defect for a burnt offering and one ewe-lamb a year old without defect for a sin offering and one ram without defect for a peace offering,

14 He is to bring an offering to the LORD, a year old male lamb, and a year old ewe female lamb, both without blemish, for a sin offering and a ram without blemish for a peace offering,

14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings,

15 and a basket of unleavened loaves of fine flour mixed with oil and unleavened wafers spread with oil, along with their grain offering and their drink offering.

15 and a basket of unleavened cakes of fine flour mixed with oil and unleavened wafers spread with oil, along with their grain offering and their drink offering.

15 a basket of unleavened bread made from choice flour, cakes mixed with oil, a wafer of unleavened bread smeared with oil, along with grain and drink offerings.

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.

- When the period of the continuance of the vow came to an end, the Nazirite had to present himself at the door of the sanctuary with:

(1) A he lamb of the first year for a burnt-offering

(2) A ewe lamb of the first year for a sin-offering

(3) A ram for a peace-offering

- After these sacrifices were offered by the priest, the Nazirite cut off his hair at the door and threw it into the fire under the peace offering

16 Then the priest shall present *them* before the LORD and offer his sin offering and his burnt offering.

16 Then the priest shall present *them* before the LORD and shall offer his sin offering and his burnt offering.

16 The priest is to come into the LORD's presence and present his sin and burnt offerings.

**16** And the priest shall bring them before the LORD, and shall offer his sin offering, and his burnt offering:

17 He shall also offer the ram as a sacrifice of peace offerings to the LORD, together with the basket of unleavened bread; the priest shall also offer its grain offering and its drink offering.

17 He shall also offer the ram for a sacrifice of peace offerings to the LORD, together with the basket of unleavened cakes; the priest shall likewise offer its grain offering and its drink offering.

17 He is to offer the ram, a sacrifice of peace offering to the LORD, along with the basket of unleavened bread. Then the priest is to present his grain and drink offerings.

17 And he shall offer the ram for a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.

18 The Nazirite shall then shave his consecrated head *of hair* at the entrance of the tent of meeting, and take the consecrated hair of his head and put *it* on the fire which is under the sacrifice of peace offerings.

18 The Nazirite shall then shave his dedicated head *of hair* at the doorway of the tent of meeting, and take the dedicated hair of his head and put *it* on the fire which is under the sacrifice of peace offerings.

18 The Nazirite is then to shave his head of consecration at the entrance to the Tent of Meeting. He is to take the lock of his head of consecration and set it over the fire where the peace offering for sacrifice is.

18 And the Nazirite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings.

19 And the priest shall take the ram's shoulder *when it has been* boiled, and one unleavened loaf from the basket and one unleavened wafer, and shall put *them* on the hands of the Nazirite after he has shaved his consecrated *hair*.

19 The priest shall take the ram's shoulder *when it has been* boiled, and one unleavened cake out of the basket and one unleavened wafer, and shall put *them* on the hands of the Nazirite after he has shaved his dedicated *hair*.

19 Then the priest is to take the boiled shoulder of the ram, one cake of unleavened bread from the basket, and one wafer of unleavened bread. He is to place them in the hands of the Nazirite, after he himself has shaved his symbol of consecration.

**19** And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazirite, after the hair of his separation is shaven:

20 Then the priest shall wave them as a wave offering before the LORD. It is holy for the priest, together with the breast *offered as a wave offering*, and the thigh *offered as a contribution*; and afterward the Nazirite may drink wine.'

20 Then the priest shall wave them for a wave offering before the LORD. It is holy for the priest, together with the breast offered by waving and the thigh offered by lifting up; and afterward the Nazirite may drink wine.'

20 The priest is to wave the offerings, that is, the breast and the thigh offering in the LORD's presence. Then the Nazirite may drink wine afterward.

20 And the priest shall wave them for a wave offering before the LORD: this is holy for the priest, with the wave breast and heave shoulder: and after that the Nazirite may drink wine.

**21** "This is the law of the Nazirite who vows his offering to the LORD according to his consecration, in addition to what *e/se* he can afford; corresponding to his vow which he makes, so he shall do according to the law of his consecration."

**21** "This is the law of the Nazirite who vows his offering to the LORD according to his separation, in addition to what *e/se* he can afford; according to his vow which he takes, so he shall do according to the law of his separation."

**21** This is to be the law of the Nazirite when he commits his offering to the LORD on account of his consecration, over and beyond what he owns alone plus whatever he can provide, based on the vow from his own mouth that he vows to fulfill on account of the law of his consecration."

**21** This is the law of the Nazirite who hath vowed, and of his offering unto the LORD for his separation, beside that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

### **Nazirite: "One Separated to God"**

From Birth:

- Samson (Judges 13:5-6; 16:17)
- Samuel (1 Sam 1:11)
- John the Baptist (Luke 1:15)

Other:

- Paul (Acts 18:18; 21:24)
- James, the elder at Jerusalem [Eusebius, Ecclesiastical History ii.23]

(b) Aaronic blessing (6:22-27)

**22** Then the LORD spoke to Moses, saying,

**22** Then the LORD spoke to Moses, saying,

**22** Later, the LORD told Moses,

**22** And the LORD spake unto Moses, saying,

**23** "Speak to Aaron and to his sons, saying, 'In this way you shall bless the sons of Israel. You are to say to them:

**23** "Speak to Aaron and to his sons, saying, 'Thus you shall bless the sons of Israel. You shall say to them:

**23** "Teach Aaron and his sons to bless the Israelis:

**23** Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

**24** The LORD bless you, and keep you;

**24** The LORD bless you, and keep you;

**24** May the LORD bless you  
and guard you.

**24** The LORD bless thee, and keep thee:

**25** The LORD cause His face to shine on you,  
And be gracious to you;

**25** The LORD make His face shine on you,  
And be gracious to you;

**25** May the LORD's face enlighten you  
and bestow favor on you.

**25** The LORD make his face shine upon thee, and be gracious unto thee:

**26** The LORD lift up His face to you,  
And give you peace.'

**26** The LORD lift up His countenance on you,  
And give you peace.'

**26** May the LORD turn to face you,  
lavishing peace on you!

**26** The LORD lift up his countenance upon thee, and give thee peace.

- The Trinity in the OT:

- God the Father is the source of all blessing (v24)

- The Lord Jesus is the One who makes His face to shine upon us (v25)
- The Holy Spirit lifts up His countenance upon us and gives us peace (v26)

27 So they shall invoke My name on the sons of Israel, and *then* I will bless them."

27 So they shall invoke My name on the sons of Israel, and I *then* will bless them."

27 They are to pour out my name to the Israelis while I continue to bless them."

**27** And they shall put my name upon the children of Israel; and I will bless them.