

Numbers Chapter 6 Commentary

1 And the LORD spake unto Moses, saying, 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 Nazarite, to separate themselves unto the LORD:

Vow, by definition means; *to promise to do or give something to God.*

Separate by definition means; *to hold aloof, to abstain from food and drink and from impurity, to set apart (to sacred purposes).*

Nazarite by definition means; *an unpruned vine (like an unshorn Nazirite), separate(-d), vine undressed, Nazarite (by a false alliteration with Nazareth). Note: the city Nazareth is not mentioned in the bible until New Testament. Historians say if it existed before that time it was certainly by another name.*

- Nazarite is from the root word (separate) "nazar" See the definition for "separate" above.

Notice, the whole point here is; they are vowing a vow to separate themselves unto God. This was, simply put, an act of publicly setting themselves apart to devotion and worship of God.

How can we apply this to ourselves today? Emblematically, to us today, when we join the organized church, we are taking a Nazarite vow in making that public profession of our faith.

One other thing to notice as we go along; we shall see that there are Nazarites, who are chosen to be Nazarites before they are even born, and are made thus by the commandment of God. The Nazarite vows here are voluntary.

What does this say to us today? We may be born again, chosen by God, and we may not voluntarily join ourselves to a church body. The voluntary Nazarite vow is like one, who is born again, making that choice of putting on display their salvation by making that public profession of faith. Some examples of Nazarites in scripture:

Example of Joseph:

- **Ge 49:26** *"The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."* This is demonstrative of the root definition *"to be separate"*.
- **Le 25:5** *"That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land."*
- **Le 25:11** *"A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed."* This reference demonstrates the part of the definition *"to be undressed"*.

Example of Samson:

- **Jg 13:1-7; 1** *"And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years. 2 And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and*

bare not. 3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. 4 Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: 5 For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines. 6 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: 7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death. This is an instance of God declaring a person to be a Nazarite for life, before they are born. This seems to be equal to us today; of a born again sinner being a Nazarite, by declaration from God. We know that this happened with Samson and John the Baptist. Another example would be Samuel.

We would add that since it was a lifetime declaration of God for Samson, so it is with God's children today as seen in our Articles of Faith:

3rd. We believe in the doctrine of eternal and particular election.

5th. We believe in Man's impotency to recover himself from the fallen state he is in by nature, by his own free will and ability.

We believe, and the bible teaches, that a sinner that has not been born again is dead, and therefore unable to raise themselves from this dead state. If you are a child of Grace, you were separated to God before you were born as seen here in Judges and the life of Samson.

Young Men of Israel:

- ***Am 2:10-12; 10 "Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite. 11 And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the LORD. 12 But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophecy not."*** Again we see that God has chosen a people (church) to be separated unto himself.

John the Baptist:

- ***Lu 1:13-15; 13 "But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. 14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb."*** Again we see; God making one a Nazarite before they are born. Secondly, we see that even from birth, naturally, this one was filled with the Holy Ghost; the same thing as being born again today.

All of this should give us an understanding that to make a Nazarite vow is a very serious thing.

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.

As the Nazarite was here commanded to "**not do**" certain things; we can make a comparison to the Born Again sinner today. Being Born Again, we are chosen by God to be separate from sin and to abstain therefrom. So we see that to be a Christian is figuratively to be a Nazarite, and to have a vow upon us. Remember in the examples above, God chose these people to be Nazarites. Remember that today God chooses the ones to be born again. As those God chose in scripture to be Nazarites were under the vow, even though they didn't choose to be thus, so it is with us today. We don't choose to be born again, but we are still under the commandment of God to abstain from sinning, whether we join the local church body or not. However, you should make that public confession of faith, once you come to understand that you have been born again.

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.

This commandment says to us today, we are to totally abstain from sin, in all shapes and forms, as we see in New Testament scripture in: **1Th 5:22 "Abstain from all appearance of evil."**

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.

Remember, Nazarite means: an unpruned vine (like an unshorn Nazirite). Why didn't they cut the hair during the period of the vow?

- To signify they were unpruned and under a vow of duty to God and they were thus commanded of God in: **Nu 6:5 "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."**
- They were to cut their hair and burn it in the fire on the altar in: **Nu 6:18 "And the Nazarite 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."**

Does this mean that men today should let their hair grow? No, because in New Testament scripture we are taught: **1Co 11:14-15; 14 "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? 15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering."**

Not cutting the hair was a visible sign to others that this person was under a Nazarite vow. Today, "not cutting the hair" is a picture of making the public profession of faith, and of walking in the light of the Gospel of Jesus Christ, thus, our hair is growing, demonstrated by our walks and talks, as a visible picture for the world to see.

There is another thought to be pursued here, as seen in:

- **Mt 6:16 "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward."**
- **Mt 6:18 "That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly."**

In both these texts we see; God, in the church today, does not require a visible sign that we are fasting; in contrast to in the Old Testament, where they were given these visible signs to show their works. Today, there is no need for a visible show we are fasting; because God knows our thoughts, and the intentions of our hearts.

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

While under the Nazarite vow, the person could not make themselves unclean, by being around a dead body, as we have already seen in previous scripture in **Leviticus chapters 19 & 21**. Not only did this apply to human deaths, but in **Leviticus 11** we find that if they touched anything dead, even an unclean animal it made them unclean. The point being, the person, who took a Nazarite vow, had made a total commitment to God, and was to be in his service 24/7 until the vow was completed.

Application for us today is total abstinence from sin and ungodliness, and full commitment to the service of God. Does it mean we should not go around dead people today? The physical dead body is not a source of defilement today in the age of grace. The application for us is figurative in that, we should put God before all others in our lives; as we see in these New Testament scriptures below:

- **Mt 10:30-39; 30 "But the very hairs of your head are all numbered. 31 Fear ye not therefore, ye are of more value than many sparrows. 32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. 34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36 And a man's foes shall be they of his own household. 37 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. 38 And he that taketh not his cross, and followeth after me, is not worthy of me. 39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."** Here we see the picture of the definition of separation put on display.
- **Mt 19:27-30; 27 "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. 30 But many that are first shall be last; and the last shall be first."**

Understand, this does not mean dishonor or disrespect for your family. It only means that you should have God, in your sight, as first in all things. If you are obeying the commandments of God; you will be honoring your wives, your parents, and your children as defined for us in New Testament scriptures.

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

The whole period of the vow the person is to be holy and not unclean. This reminds us of the scripture in: **Ec 5:5 "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay."** This text is a reminder for us today, we should be wholly committed to God in our Christian walks and talks.

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.

Similar to being in the wrong place at the wrong time, today, and getting caught up in a situation which does not reflect true Christian nature.

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 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. 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.

In verses 9-12; we have the process of cleansing, if the Nazarite becomes unclean while under a Nazarite vow, and the offerings he is to offer for cleansing.

Notice also, all the time of his separation before the uncleanness came upon him, is lost. He must start again as at the beginning to complete his vow to the Lord. Similarly, when we fall into sinfulness in our Christian walk, we must go to God and offer our prayers for forgiveness, and then start over in our walk as a Christian.

13 And this is the law of the Nazarite, 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 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 bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings. 16 And the priest shall bring them before the LORD, and shall offer his sin offering, and his burnt offering: 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.

We see that, with all the offerings to be made, it was costly to a person to make the Nazarite vow. We see the picture, in these offerings, that it costs the Christian something to make that profession of faith in Jesus Christ, and join the organized church body. For people in this time, they were giving up their livelihood and lifestyle and devoting their whole life to God for the period of the vow.

Application for us today; when we join the church, it is a very serious vow that we are taking and it will cost us a lot, in terms of what the world calls gain. It will cost us:

- The loss of prestige and the praise of men, and to be the recipients of their ridicule.
- Indulging in fleshly lust and ungodliness, which the world counts to be gain.
- The loss of the idols of the world, which the world of sin covets.
- The loss of the "love" of money, money will not be our first concern any longer.

- The loss of all things, which the ungodly consider to be gain in the world.

We will gain, on the other hand:

- Favor and blessing from God, by being given hearts and souls inhabited by the Holy Spirit.
- The hope of eternal salvation.
- A heart that understands who and what Jesus is to us.
- A heart and mind to understand the scriptures as we read and study them.
- No matter what tribulations and trials we encounter in this life, we have the divine protection of God over our lives and souls.
- And all the other benefits of true religion and worship of God the Father, God the Son, and God the Holy Ghost.

18 And the Nazarite 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.

The reason for the hair to be uncut is now obvious. It is to be shaved off and burned on the altar of sacrifice. This is another sign of obedience to God, which shows the fulfillment of our vow to God.

There is a reason for joining the church and making that public profession of faith. Our public profession of faith, our walks and talks, is the only thing we have, to put on the altar of sacrifice for examination and acceptance by God.

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 Nazarite, after the hair of his separation is shaven: 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 Nazarite may drink wine. 21 This is the law of the Nazarite 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.

We see that upon completing the time of the vow, the person must make a sacrifice to God for an offering to the Lord. We shall see below; when their vow and offering are completed; they are to be blessed by the priest.

22 And the LORD spake unto Moses, saying, 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 thee, and keep thee: 25 The LORD make his face shine upon thee, and be gracious unto thee: 26 The LORD lift up his countenance upon thee, and give thee peace. 27 And they shall put my name upon the children of Israel; and I will bless them.

In verses 22-27; we see that the priests are to bless the people, and to remind the people that they are God's people, and they bear his name on the earth. Through that blessing the name and favor of the Lord is conferred upon the people.

This is still of use for us today in our Christian walk. Think about all the writings of the New Testament scripture, and how often the writers conveyed, to the ones they were writing to, their

blessing, and prayed the blessing of God upon them. Beginning in Romans through Revelation, almost every book has a blessing in the salutation (in the beginning verses), and almost all of them have a prayer of blessing in the closing verses. See the text below:

- ***Ro 1:7 "To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ."***
- ***Ro 16:24 "The grace of our Lord Jesus Christ be with you all. Amen."***
- ***1Co 1:3 "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."***
- ***1Co 16:23 "The grace of our Lord Jesus Christ be with you. 24 My love be with you all in Christ Jesus. Amen."***
- ***2Co 1:2 "Grace be to you and peace from God our Father, and from the Lord Jesus Christ."***
- ***2Co 13:12-14; 12 "Greet one another with an holy kiss. 13 All the saints salute you. 14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."***
- ***Ga 1:3 "Grace be to you and peace from God the Father, and from our Lord Jesus Christ,"***
- ***Ga 6:18 "Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen."***
- ***Eph 1:2 "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ."***
- ***Eph 6:23-24; 23 "Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. 24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."***
- ***Php 1:2 "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."***
- ***Php 4:20-23; 20 "Now unto God and our Father be glory for ever and ever. Amen. 21 Salute every saint in Christ Jesus. The brethren which are with me greet you. 22 All the saints salute you, chiefly they that are of Caesar's household. 23 The grace of our Lord Jesus Christ be with you all. Amen."***
- ***Col 1:2 "To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ."***
- ***Col 4:18 "The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen."***
- ***1Th 1:1 "Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ."***
- ***1Th 5:28 "The grace of our Lord Jesus Christ be with you. Amen."***
- ***2Th 1:2 "Grace unto you, and peace, from God our Father and the Lord Jesus Christ."***
- ***2Th 3:18 "The grace of our Lord Jesus Christ be with you all. Amen."***
- ***1Ti 1:2 "Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord."***
- ***1Ti 6:20-21; 20 "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: 21 Which some professing have erred concerning the faith. Grace be with thee. Amen."***
- ***2Ti 1:2 "To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord."***
- ***2Ti 4:21-22; 21 "Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. 22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen."***
- ***Tit 1:4 "To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour."***

- ***Tit 3:14-15; 14 "And let ours also learn to maintain good works for necessary uses, that they be not unfruitful. 15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen."***
- ***Phm 1:3 "Grace to you, and peace, from God our Father and the Lord Jesus Christ."***
- ***Phm 1:25 "The grace of our Lord Jesus Christ be with your spirit. Amen."***
- ***1Pe 1:2 "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied."***

No beginning and/or ending blessing in these books:

- ***Heb 13:24-25; 24 "Salute all them that have the rule over you, and all the saints. They of Italy salute you. 25 Grace be with you all. Amen."***
- ***Jas 1:1 "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting."*** No real blessing other than the conveying of greetings. No real blessing or prayer in the close of James.
- ***1Pe 1:3 "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,"***
- ***1Pe 5:10-14; 10 "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 11 To him be glory and dominion for ever and ever. Amen. 12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. 13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son. 14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen."***
- ***2Pe 1:2 "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,"***
- ***2Pe 3:18 "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen."***
- ***2Jo 1:3 "Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love."*** No real blessings at the beginning or ending of 1 John.
- ***3Jo 1:2 "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."*** No real blessings at the ending of 2 John.
- ***3Jo 1:14 "But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name."***
- ***Jude 1:2 "Mercy unto you, and peace, and love, be multiplied."***
- ***Jude 1:24 "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, 25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."***
- ***Re 1:4 "John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;"***
- ***Re 22:21 "The grace of our Lord Jesus Christ be with you all. Amen."***

Looking at this continuous example of blessing and praying; I believe this should teach us; that we should have love and care for our fellowman, insomuch as to confer the blessing of God upon them in greeting and parting, and keep them in our prayers.

This was a commandment of God for the priest and some may say, this doesn't pertain to us (lay persons) but to the ministers only. Let's see what New Testament scripture says about that in:

- ***Re 1:6 "And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."***
- ***Re 5:10 "And hast made us unto our God kings and priests: and we shall reign on the earth."***

We see in both these references that we (all God's people) are deemed by God to be kings and priests, so there is no disallowance to be had from praying and blessing by all of God's people.

May God bless and keep us all in Jesus Christ, our risen and exalted Saviour and Lord!