

## Numbers 6

Verses 1 - 4

**Again the Lord spoke to Moses, saying, <sup>2</sup>“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, <sup>3</sup> 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. <sup>4</sup> 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*.**

**When a man or woman makes a special vow, *namely*, the vow of a Nazirite**

This chapter has the rules for those who became Nazirites.

There were two types of this vow:

### 1. The Nazirite for Life

They were dedicated to the Lord by their parents before they were born.

Samson	Judges 13:5
Samuel	1 Samuel 1:11
John the Baptist	Luke 1:15

Neither Samuel nor John the Baptist is called a Nazirite but due to the circumstances of their birth and the manner of their life, they are usually designated as Nazirites for life.

### 2. The Nazirite of Days

This included any man or woman who offered themselves to God with the Nazirite vow for a short period of time.

The Nazirites were a special class of people raised up by God

See Amos 2:11 - 12

**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.**

The prohibition was absolute; nothing of the grapevine was permissible to the Nazirite.

The Jews made a sour drink that was made from the seeds of unripe grapes and cakes were often made of the husks (skins) of grapes.

These products would have been forbidden for a Nazirite.

Verse 5 - 8

**<sup>5</sup>‘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. <sup>6</sup>‘All the days of his life as a Nazirite for the Lord he shall not come up to a dead person. <sup>7</sup> 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. <sup>8</sup> All the days of his consecration he is holy to the Lord.**

**All the days of his vow of consecration no razor shall pass over his head**

For those who took the Nazirite vow long hair was a sign of devotion to the Lord.

When Samson disobeyed this vow (by telling Delilah the secret of his great strength) he paid a high price for doing so (they gouged out his eyes, restrained him with chains and put him in prison) but when it grew back he won a huge victory over the Philistines.

See Judges 16

**All the days of his life as a Nazirite for the Lord he shall not come up to a dead person. <sup>7</sup> He shall not make himself unclean for his father or for his mother, for his brother or for his sister**

This rule was stricter for the Nazirite than for the priests.

See Leviticus 21:1-3

However, this was the same restriction given to the High Priest

See Leviticus 21:10-11

Verse 9 - 12

<sup>9</sup> 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. <sup>10</sup> 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. <sup>11</sup> 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, <sup>12</sup> 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.

**But if *someone* dies very suddenly beside him**

This concerns a violation of the law that was **unintentional**.

See pic 605

Leviticus 5:17

<sup>17</sup> "Now if a person sins and does any of the things which the Lord has commanded not to be done, **though he was unaware**, he is still guilty and shall bear his punishment. NAS

<sup>17</sup> "If anyone sins and does what is forbidden in any of the Lord's commands, **even though they do not know it**, they are guilty and will be held responsible. NIV

<sup>17</sup> And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; **though he wist (know) it not**, yet is he guilty, and shall bear his iniquity. KJV

Can sin be unintentional?

1. Peter told his Jewish brothers they killed the Author of life because they **acted in ignorance**.

See Acts 3:17 - 19

2. Paul told his Greek audience that God had overlooked **the times of ignorance**.

See Acts 17:30

**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. <sup>11</sup> 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**

Even though what happened was unintentional it required the following:

1. A sin offering
2. A burnt offering
3. Make atonement regarding his sin

**And on that same day he shall consecrate his head, <sup>12</sup> 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.**

4. A guilt offering (a male lamb)
5. Begin the full term of his vow over again

Even though Samson did not willingly have his hair cut off, rather Delilah called for a man to come in while Samson was asleep and he shaved off the seven locks of his head, he was not without sin concerning the Nazirite vow.

What happened may have been unintentional and out of ignorance in trusting Delilah but Samson broke the Nazirite vow.

This demonstrates how important the vow of the Nazirite was in the eyes of God.

Verses 13 - 20

**<sup>13</sup> ‘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. <sup>14</sup> 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, <sup>15</sup> 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. <sup>16</sup> Then the priest shall present *them* before the Lord and offer his sin offering and his burnt offering. <sup>17</sup> 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. <sup>18</sup> 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. <sup>19</sup> 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*. <sup>20</sup> 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.’**

**Now this is the law of the Nazirite when the days of his consecration are fulfilled:**

**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,

A basket of unleavened loaves of fine flour mixed with oil

An unleavened wafers spread with oil

Along with their grain offering and their drink offering

Why did the completion of a Nazirite vow require a sin offering?

The answer to this question seems to be an enigma.

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

Why was the hair burned?

This may be one of those unanswerable questions.

Verse 21

**<sup>21</sup> “This is the law of the Nazirite who vows his offering to the Lord according to his consecration, in addition to what *else* he can afford; corresponding to his vow which he makes, so he shall do according to the law of his consecration.”**

Those who took the Nazirite vow had a feast when it was completed. The feast was augmented by whatever else the Nazirite was able to bring.

The friends who attended may have added to the feast

See Acts 21:23-26

Verse 22 - 27

**<sup>22</sup> Then the Lord spoke to Moses, saying, <sup>23</sup> “Speak to Aaron and to his sons, saying, ‘In this way you shall bless the sons of Israel. You are to say to them:**

**<sup>24</sup> The Lord bless you, and keep you;**

**<sup>25</sup> The Lord cause His face to shine on you,  
And be gracious to you;**

**<sup>26</sup> The Lord lift up His face to you,  
And give you peace.’**

**<sup>27</sup> So they shall invoke my name on the sons of Israel, and *then* I will bless them.**

This blessing is commonly called the Aaronic Blessing. It was used following the daily sacrifices.

It is a beautiful blessing.