

Heb 3:1-2 “Wherefore, holy brethren, partakers of the heavenly calling, CONSIDER THE APOSTLE AND HIGH PRIEST OF OUR PROFESSION, CHRIST JESUS; Who was faithful to him that appointed him, as also Moses *was faithful* in all his house”

- **Nazarite Vow: when a man or woman *voluntarily* vows to live and manifest Yahweh’s standards for His High Priest. A Nazarite —*is a Christadelphian: brethren in Christ*. Everywhere in Scripture Christ, as the high priest, is established as the Divine standard for servitude to Yahweh; and to be manifested by his brethren.**

Heb 2:16-17 “For verily he took not on *him the nature of angels*; but he took on *him the seed of Abraham*. *Wherefore in all things it behoved him to be made like unto his brethren*, THAT HE MIGHT BE A MERCIFUL AND FAITHFUL HIGH PRIEST in things *pertaining to God*, to make reconciliation for the sins of the people”

- **Furthermore, the status of the Lord as “high priest” is in the context of one sharing our like-nature, and therefore, mediates in mercy (Heb 4:14-15; 2:18; 5:1; 8:1-3; 10:21-23).**

Nazarite

Num 6:3 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

Num 6:5 All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled...let the locks of the hair of his head grow.

Num 6:6-7 All the days that he separateth *himself* unto the LORD he shall come at no dead body. He shall not make himself unclean for his father, or for his mother, for his brother...

High Priest

Lev 10:8-9 And the LORD spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation

Exo 29:5-6 Thou shalt take the garments, and put upon Aaron... the mitre upon his head, and put the holy ***crown** upon the mitre.
***Heb. "Nazar"** tran. "separation" Num 6

Lev 21:10-11 He *that is* the high priest among his brethren, upon whose head the anointing oil was poured...Neither shall he go in to any dead body, nor defile himself for his father, or for his mother...

Num 6:1 And the LORD spake unto Moses, saying,
Num 6:2 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*: ***willingly, at any time**

Separation—the “key” word for the Nazarite “vow.” Specifically, a “separation unto Yahweh” (v. 2,5,6,8) Highlight word: *separation*

➤ **Note: v.4 “separation” margin has “Nazariteship”**

Nazarite—the word means “to separate” (the root of which is translated such in v.2-21 and “consecrate” in v.12).

- **The Truth demands “separation” from false religion (Rev 18:4), from the world (2Cor 6:14-18; Jam 4:4), and even brethren, when necessary (2Joh 1:10-11; 1Cor 5:1-11). (Acts 21:23-27)**

Man or Woman—No restrictions based on tribe or gender; for all the nation were a holy “priests” (Exo 19:6; Deu 7:6; 14:2; 1Pet 2:9).

Vow—a voluntary, yet binding commitment to Yahweh (Num 30:1-9).

And we must not defer to fulfill personal vows (Ecc 5:4; Deu 23:21-³23).

Num 6:3 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.**

Wine & Strong Drink—intoxicating liquor was also prohibited for priests on active service (Lev. 10:9-11; Jud. 13:4,7,14; Amos 2:12; Luke 1:15). The Truth is based a “sober” understanding of the Word, not emotion: “*Wine taketh away the heart*”—Hos 4:11

Eph 5:15-18 “See then that ye *walk circumspectly*, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, *but understanding* what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit” 1The 5:1-8 “sober” relates to vigilance (1Pet 1:13)

Nazarite—trans “vine undressed” (Lev 25:5,11)

- **What a contrast.** The hair left as an “undressed vine” reps. a personal, sacrificial life poured out (Luk 22:20). Drinking wine reps. the self indulgence of this life and the temporal (Luk 12:19).

Num 6:4 All the days of his separation shall he eat *nothing that is made of the vine tree, from the kernels even to the husk.*

Nothing—there is nothing intoxicating of the kernel, vine tree, dry or moist grapes, yet the Nazarite was to abstain.

❑ “The prohibition, however, was to keep away from the vine completely. Then there would be no temptation to partake of its wine. The antitype is found in the exhortation of Paul to ‘abstain from the very appearance of evil’ (1The 5:22)” —**HPM**

Anything that can lead to subtle intoxication was to be avoided. One small “liberty” leads to another, until soon we are no different than the world whom we denounce in doctrine and walk. Note the gradual decline of Lot: first he pitches his tent toward Sodom. Next he is in Sodom (Gen 13:10,12; 14:12)

➤ The word “Nazarite” means “to separate” and that root is translated as such in this chapter (v 2,3,5,6,12). It is translated “crown” upon the head of the High Priest (Exo 29:6; 21:12).⁵

Num 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*. ***this is where separation takes place**

His Head—v.18 called “the HEAD of his SEPARATION” It is also termed “head of his consecration” (v. 9), and “hair of his separation” (v. 19).

□ “Long hair is considered a ‘shame’ unto a man (1 Cor. 11:14); why then did the Law of the Nazarite decree that one under the vow should let his hair grow? Because, whilst long hair is a shame unto a man, the Nazarite, during the term of his vow represented the nation whose symbol was the bride of Yahweh (Isa. 54:5). As such she was expected to be in subjection to her Lord. The long hair was the token of this subjection (1 Cor. 11:5,7). Hence, the ‘consecration of his God was upon his head’ (v. 6)”—**Expositor**

He shall be Holy—used from priests (Lev 21:6); and brethren (1Pet 2:9; Rev 1:6; 5:9-10; 20:6). Priests were to “put difference between holy and unhol₆; clean and unclean” Lev 10:8-10; Eze 22:26; 44:23.

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

Num 6:7 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. *(head first offered in burnt offering—Lev 1:8)*

Dead body—same commandment of priests (Lev 21:10-22). Death is not only literal in Scripture. “*She that liveth in pleasure is dead while she liveth*” 1Tim 5:6

☐ “Christ's disciples as Nazarites under a vow of separation, must view life in a similar manner, and leave ‘the dead to bury their dead’ (Matt. 8:22). Once ‘dead in trespasses and sins’, they have been quickened to a newness of life in Christ (Eph. 2:1), and are expected to see beyond death in all their considerations”—HPM

1Pet 1:15-16 “As he which hath called you is holy, so *be ye holy in all manner of conversation*; Because it is written, Be ye holy; for I am holy”

Come At No Dead body—this is an intentional approach to the things of “sin and death” that relate to our natural family. That is, compromising holiness for sake of close family members (contrast v. 9—accidental contact).

See: Deu 13:6-11. We must not depart from the Truth for the sake of family after the flesh. This was addressed by the Lord—

Mat 12:47-50 “Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother”

Mat 10:34-36 “A man's foes *shall be* they of his own household”
see: Lev 10:1-7

- **The Nazarite and High Priest only to be associated with LIFE. This is why Christ was “made” a high priest upon *resurrection*.**

Num 6:8 All the days of his separation *he is holy unto the LORD.* *“Holy brethren, partakers of the heavenly calling” Heb 3:1*

Holy unto Yahweh—the word means “to be a sacred one.”

- It is trans. “Aaron the *saint* of God” (Psa 106:16), and “I heard one *saint* speaking to another *saint*” (Dan 8:13). Various groups in the world are “separate,” for very odd reasons. However, this is “separate UNTO Yahweh”: a Divine standard!
- The call to “be ye holy” is frequent in the Scriptures, and reps. the purpose of God drawing us out of the world to enlighten us in Truth (Lev 11:44; 19:2; 20:7; 1Pet 1:15-16).
- Although the Nazarite was as a layman, and inferior to the anointed high priest, his position was superior to that of priests because it was voluntary. The priests in Israel received his position as of hereditary duty and not from voluntary choice. In contrast, the separation of the Nazarite was entirely voluntary, which included at willing vow of dedication. A voluntary act according to conscience is greater than one that is compulsory.

Num 6:9 *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.*

Die suddenly—even the association of accidental death, which at its root is always related to “sin,” can defile the Nazarite’s “head.”

- The “head” was the symbol of the Nazarite’s voluntary choice of separation. This Law reminds us what true “holiness” is and how hard it is to maintain.

Shave his head—this verse punctuates two things: (1) how easily and inadvertently we come in contact with death; (2) Yahweh takes such “sin” much more seriously than do we. In fact, this contact with sin-and-death negates our former days of separation, though provision is afforded to immediately begin again.

This is why we break bread on the “first day of the week” (Act 20:7). We can never rest on our laurels in the Truth; never rely on past days when we labored and committed ourselves to the Truth.

Num 6:10 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:

Num 6:11 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.

Eighth Day—points to eternal life (circumcision, flesh cut off).

Sinned by the Dead—Sin relates to death and must be avoided.

“sin... bringeth forth death”—Jam 1:15

“the sting of death is sin”—1Cor 15:56

“sin hath reigned unto death”—Rom 5:21

“by one man sin entered the world and death by sin”—Rom 5:12

“the wages of sin is death”—Rom 6:23

“by man came death”—1Cor 15:21

➤ **The acknowledgement of “sin” offering provides means of “atonement” and rededication through the “burnt” offering.**

Num 6:10 And *on the eighth day* he shall bring **TWO TURTLES, OR TWO YOUNG PIGEONS**, to the priest...

Num 6:11 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.

Doves, Pigeons—Nazarite was one who strived to reflect the life of the high priest. Yet, in **sinning by the dead** the Nazarite brought the *least of all the offerings for atonement*. The sin of ignorance of the high priest was to be a bullock (Lev 4:3). Why the lesser offering?

- It reps. Yahweh's "mercy," extended to those who "seek" to do His commandments and "labor" to do His Will (Deu 4:29).

Exo 20:5-6 "Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And *shewing mercy unto thousands of them that love me, and keep my commandments*" (Deu 5:10; 7:9; Neh 1:5; Dan¹²9:4)

Num 6:12 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.

Day before lost—former days of holiness are no excuse for a decline in standards later (Eze 3:17-21). The Truth is about constant growth, and increasing in faith; never relying on past actions (Phi 1:9-10; 2Pet 3:18; 1The 4:1; 2Pet 1:5-9; 1Pet 2:1-2; Heb 5:12-6:3; 1Cor 3:1-3)

His separation was defiled—

☐ “This taught that the responsibility of keeping separate rested on the Nazarite... He should have seen to it that his separateness was complete, and should have taken care to avoid all situations where the possibility of death might be found. The lesson taught is that stressed by Paul in Romans 7:15-21... Those who are Christ's should likewise look very well to their ways, avoiding situations that might lead them to break their vow of separateness” *HPM*

“What I hate, that I do... sin that dwelleth in me” Rom 7

Eze 18:21-24 “if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord GOD: *and* not that he should return from his ways, and live? But when the righteous turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned...”

Heb 3:6 “But Christ as a son over his own house; whose house are we, *if we hold fast the confidence and the rejoicing of the hope firm unto the end*”

The need to remain steadfast in the truth during our entire walk in the Truth is an exhortation throughout the Word (Heb 3:14; 10:23, 38-39; Mat 10:22; 24:13; Gal 6:9; Rev 2:25; 3:11; Mat 13:20-23¹⁴).

Num 6:12 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.

Trespass offering—different than a “sin offering,” the “trespass” was something that offended another; either God or man (Lev 5). **SIN OFFERING WAS AT TIMES OFFERED FOR THE WHOLE NATION (LEV 16), WHILE THE TRESPASS OFFERING WAS CONSISTENTLY INDIVIDUAL.** Bullocks were used for sin offerings, but never the trespass offering (Lev 4-5).

- In the case before us, the “lamb” was required, while in Lev 5:7 permits a dove or pigeon if the offender is not able to bring a lamb. Thus, the lower offering—pigeon—is offered for the Nazarite sin offering; yet the higher offering—lamb—is offered for the Nazarite for the trespass offering. Consider:

Who was offended? There is no other man involved. It was Yahweh. Furthermore, the “lamb” is higher than the pigeon. This tells us offense against Yahweh is higher than man.

Num 6:13 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:

Days of Separation Fulfilled—though hard to accomplish in the Truth, the reward is most lovely and bountiful. ***This must not be overlooked. It is all is a matter of conscience: the voluntary desire to separate, as well as the voluntary acknowledgement that days have been lost thru defilement, and the joy of overcoming the flesh.**

- ❑ **The Law of Moses:** “Taking the whole period of the Nazariteship’s separation to stand, in parable, for the life of probation to which the Gospel calls men, we may discern without difficulty the meaning of a ceremonial that proclaims the essentiality of sacrifice to the final acceptability of the most faithfully kept time of separation”—**R. Roberts**
- ❑ “The parable of the Nazarite, therefore, sets forth the parable of those in Christ in their lives of separation unto Yahweh. Those times will terminate in the coming of the Lord”—**HPM¹⁶**

Num 6:14 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*,

Num 6:15 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*.

Offerings—all offerings reps. indicating a total sacrifice (Rom 12:1-2)

Psa 40:6-8 **Sacrifice (zebach)** and **offering (minchah)** thou didst not desire; mine ears hast thou opened: **burnt offering (olah)** and **sin offering (chatah)** hast thou not required. Then said I, Lo, I come: *in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart*”

This verse is quoted in Heb 10:5-8 for Christ: “Sacrifice and offering thou wouldest not, BUT A BODY HAST THOU PREPARED ME”

Num 6:16 *And the priest shall bring them before the LORD, and shall offer his sin offering, and his burnt offering:*

The Priest—although the Nazarite was a follower of the high priest, he still recognized the need of Yahweh’s appointed mediator to present his offering before Yahweh (1Tim 2:5; John 14:6).

Num 6:17 *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.*

Unleavened Bread—this reps. a life free from Egyptian or worldly influence (Exo 13:7-8). It also reps. the purity of fellowship:

1Cor 5:6-10 “Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened... Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth”

Num 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.**

- ❑ “As the hair of the Nazarite was the token of his vow, it is represented as belonging to Yahweh, and therefore accepted by Him as His portion. It foreshadowed the change of nature that will terminate the successful completion of the vow of separation on the part of believers at the coming of the Lord”
HPM *In the Age to Come “we shall be like him”—1Joh 3:2*

At the Door of the Tabernacle of the Congregation—the public place of worship. Our separation should be manifest before all.

Under the Peace Offerings—this reps that only by means of separation was he or she “at unity” with Yahweh (Eph 4:3). The basis of our acceptance to God is the principle of separation (2Cor 6:17; Rom 2:9-10; 8:6).

Num 6:19 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*:
Num 6:20 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.*

Drink Wine—the promise to those who will enjoy fellowship with him when the Kingdom is established (Psa 104:15).

Luke 22:28-30 “Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; *That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel*”

Mat 26:29 “I will not drink henceforth of this fruit of the vine, *until that day when I drink it new with you in my Father's kingdom*”²⁰

Num 6:21 *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.**

Law of his separation—Remember! We are following the image of our High Priest. Separation is a Law.

Heb 3:1 “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus”

- **Walk in a newness of life as Christ—Rom 6**
- **Created in Christ, let us walk worthy of him—Eph 2;4; Col 2**
- **Be followers of Christ—1Cor 11**
- **Please Christ, not ourselves—Rom 15**
- **Let the mind in Christ be also in ourselves—Phi 2**
- **Crucify the flesh as did Christ—Gal 5**
- **Put on Christ, make no provision for the flesh—Rom 13**