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SPEAKERS

Intro Voice, Baruch Korman

Intro Voice 00:03

Shalom and welcome to via hafte yesrael, a Hebrew phrase, which means you shall love Israel. We hope you'll stay with us for the next 30 minutes, as our teacher, Dr Baruch, shares his expository teaching from the Bible. Dr Baruch is the senior lecturer at the Zera Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr Baruch is pleased to share this weekly address in English. To find out more about our work in Israel, please visit us on the web@loveisrael.org That's one word, loveisrael.org Now here's Baruch with today's lesson.

Baruch Korman 00:42

We are now ready for chapter six in the book of Numbers, which the first part of this chapter. In fact, most of this chapter is very unique. It deals with a biblical command, a command known as a Nazirite vow. Now, that word for Nazirite is one of separation, and it reminds us, if we're going to be used by God and we're going to receive from God, we need to be different. We need to come out of this world now, we need to be very careful, because there are two words that sound similar, but they mean two entirely different things. For example, we know that the Bible says that that Yeshua, I'm speaking about Jesus of Nazareth. He was, as I just said, from that city in the lower Galilee called Nazareth. Now there is no connection between what we're going to study today, the Nazirite vow, and the name of that city, Nazareth. Now in English and in other language, they are spelled similarly, but in Hebrew, they are not. So what we find is there are two different terms. One of the reasons that frequently when we look at pictures of Messiah that have been painted, many of them, if not most of them have him with long hair. This is not the case. This is a false understanding. Why? Because Paul writes doesn't even nature itself teaches you that it's a disgraceful thing for a man to have long hair. Now, again, we need to read that chapter thoroughly. It says, but in the congregations of the Lord, meaning in the churches of God, we don't have those standards. But from a natural standpoint, we find that that men tend to have shorter hair, where women have longer hair. And in that passage dealing with with covering, covering one's head, we find that that God has given a woman a hair, meaning longer hair for her covering. It's not talking about a scarf or a hat or something else. It's talking about her wearing her hair up, whereby men do not wear hair in that manner, it shows a distinction between male and female, which God initiated and where his people should uphold, that men and women are not the same, they are different, and therefore they have different calls from God, different purposes, different roles. We should celebrate

this, rather than challenging this, as we see the world doing today. Now the term note three, meaning that same word from Nazareth, that city in Galilee, speaks of one who guards, who keeps, who watches. And the implication is one who watches in order to not be deceived by the enemy. So when it speaks about Jesus of Nazareth, it's speaking about one who guarded, watched himself in order that he would not sin. And we know the Scripture is very clear, Messiah never sinned. But we're dealing with a different word, not the word Nutri which is like a tz or Ts, but rather, we're dealing with what would be thought of as a Z sound for the term Nazir. Now this is someone who has separated himself to the Lord, obviously, Messiah did that, but not in the way that this Scripture speaks of. We're speaking about a specific rule that had to be followed if you took this vow upon yourself. And there's no evidence whatsoever in the scripture that Messiah took this vow upon himself. Let's begin look with me, as I said to the book of Numbers in chapter six, this is going to be a longer study today, but next week, we're to conclude this chapter, which will be a rather short study, so long today, shorter next week. Let's begin with verse one, Numbers, chapter six and verse one, where it says here, and the Lord spoke to Moses, saying that familiar term and introduction, that revelation is coming. What specifically keep reading. Look at the next verse. Verse two, speak to the children of Israel, and you will say unto them, a man or a woman. Now, not too long ago, I was asked the question, can a woman participate in this vow that is made, what's commonly referred to as the Nazarite vow. And the answer is, biblically, both men and women could take this upon themselves, but today, because there is no priesthood, there is no sacrifices that can be offered in Jerusalem at the altar, it is no longer able to be taken so people do not do the Nazarite vow today, according to what is said in the Torah, it is an impossibility. Now the principle may have a very, very good place in someone's heart wanting to separate himself be totally committed to the Lord, in order that God might look favorable upon his situation or upon his request. Let me pause for a moment and share with you this is the primary purpose of this Nazarite vow. Someone wants God's attention. They want God to look favorably upon this person's requests. So they make this vow, a vow of sacrifice, a vow of separation, and the hope is that God would respond. So the purpose of the Nazarite vow is a response from God. The second thing I want to say is that this Nazarite vow was limited in time. How limited we're not told, but it was limited perhaps a few months, perhaps half a year, not usually more than that, according to the rabbinical tradition. But let's continue on. Look, if you would, to verse two, speak to the children of Israel, and you will say unto them, a man or a woman. So either in biblical times, in the time where the temple stood, either male or female could take this Nazarite vow upon them four. Now, many Bibles will say, consecrate. But it's not the word consecrate. It is a word that we get a noun from called Pele, which is wondrous. We all know the verse talking about the wonderful counselor in Isaiah, chapter nine. Well, this is that same word, but in a verbal form, and it speaks about something that is marvelous, something that is going to bring about God's marvelous response. That's the implication to it. It gives us some insight on what the purpose of the Nazarite vow is. So it says here, For if, if he will, vow a wondrous vow, a vow of separation. Now we see something. We see a principle being taught this wonderful, wondrous response from God is an outcome of us separating ourselves unto him, not just separating ourselves away from society, but we're going to see separating ourselves unto him, because it says in the last part of this verse, lay hazir le Adonai, which means to separate unto the Lord. So we see something very important. There's a principle here that we need not overlook, and that is this, the primary objective for wondering, this wanting, this wondrous response from God is that you want to be with him, the. You want to separate yourself unto Him. So the objective is intimacy with God, as it says here at the end of verse two, to separate unto the Lord. Now certain things are going to be denied. Look at verse three, from wine and strong drink.

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It says that this Nazirite, that this one is not going to drink of, neither is he going to drink of of vinegar, Wine, wine out of vinegar. Or it says here, vinegar from strong drink, he will not drink. And all the outcome, and many buyers will say juice, which is fine, but it's a production of of the grapes he will not drink, and moist grapes, meaning normal grapes, or dry grapes, which we would translate as, as raisins he will not eat. So we see something that which is related to the fruit of the vine. This one denies himself. Why? Because the fruit of the vine. Speaks of consecration, separation, sanctification. And what this one is doing is that he's separating himself unto the Lord, not to something else, not to a holiday, not to Shabbat, not to anything else, but to the Lord. Therefore, during this time of separation, anything that's related to the fruit of the vine, like wine or what is made out of wine, a vinegar wine, or out of strong drink, any of these things, including grapes and dried grapes or raisins. These things are prohibited as long as he's under this vow. This is what the scripture is emphasizing. Look now to verse four, all the days of his separation from all which will be made from the fruit of the wine or and it's talking about its seed and its husk, he shall not eat so, not just from the liquid itself, drinking, whether it's wine or grape juice, but anything that can be made from that or with that raisins from anything tied to grapes, this one is prohibited from eating. Why? Because he's denying himself for the purpose of drawing close to God. He's sanctified unto him and for no other purpose whatsoever. He wants to experience God's presence, God's intimacy. Look now to verse five. All the days of his vow of separation, we find something else, a razor will not pass upon his head unto the fulfillment of their days, meaning, when that time of separation is fulfilled, then he can cut his hair. But during this time of the Nazirite vow he may not. And then it says, which he has separated unto the Lord holy is he? And then it says, gadel, what is that to grow? And what should he grow? Well, we have a word here, para now, para in in modern Hebrew, that same word is used for paying off a debt. Now, what it is related to is something that comes down. For example, the same word is used in an earlier place in this book of Numbers, where there's a woman who's accused of immorality. We talked about that in chapter five, and she goes before the priests. She's supposed to drink from a liquid that is made from the dust of the the temple. And it also says she should let down her hair. Now, this word for letting down means letting go or giving up, and here it's speaking about as well, because this man's hair will grow during this time, it says, look very carefully at the text. We we are told here that the the portion of the hair that can be let down is, is that's upon his head. What should it be? Well, it. Says here that no razor may cut of it, so that longer hair needs to be left alone. It cannot be be cut or dealt with. Verse six, all the days of his separation unto the Lord. That's emphasized over and over this separation unto the Lord, it says concerning a nephesh, and this is the word for soul. In this context, it's speaking about a corpse, a dead body. So a soul that has died, a person who has died, it says he shall not come near. He should never be around death. Why the whole purpose of his vow is to draw close to the Lord. The Lord is a God of the living. He's about life, not death, and therefore he shouldn't be around death. It says, even in a strict way, for his father or his mother or his brothers or his sister. It says here, he shall not defile himself for them in their death, meaning in the day that they died, because he is separated unto his God, which is upon his head, meaning he's taking this vow, and it is upon him, says upon his head, just meaning upon him. In that case, look now to verse verse eight, all the days of his separation. He is holy unto the Lord. Now it says he why? Because in Biblical Hebrew, and up until very recently, in modern Hebrew, if you spoke about an individual in a general sense, you use the masculine. When you speak about a group of people, you use the masculine even though it was understood to include women. So

here, when it says he, it's not forgetting that a woman can be under that Nazarite vow as well. It's just speaking as the Bible does in a very, very general way. It uses the masculine so all the days of his separation, he is holy unto the Lord. That word holy has to do with being committed to the purposes of God. That's why he's drawing near to God. He wants the purposes of God, the plans of God, the will of God, to be experienced by him, because he knows what he's going through or what she's going through, is not God's will. This is not what God wants. Look now to verse nine, and because a dead one will die by him. And then we have the word be PETA, that is suddenly. Then we have the word pit om, which is also suddenly two different words that speak about something that happens, and how I would translate it would be very suddenly. And what happens? Well, someone dies about him, meaning close to him, and it happens suddenly that he can't do anything about it. And it says that that the head of his separation has become defiled, and therefore it's over what he was trying to obtain, this wondrous thing, this response from God, is not going to happen this time, because he has become defiled and and because of that, notice what it says. Because that has come to an end, he shall shave his head on the day of here's his purification, meaning he needs to purify himself. He needs to start over and on the seventh day, meaning that day, specifically, he shall shave, meaning shave his head, verse 10. And in on the eighth day, he will bring two turtle doves or two pigeons to the priests, to the door of the tent of meeting and the priest look at verse 11, the priest shall make one for a sin offering and the other for a burnt offering. Why to atone concerning him because of the sin

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of that dead body, and that the sanctification of his head on that day, meaning what was on his head, was that sanctification and what happened, it was interrupted, and now he is, in a way, guilty, even though there's no fault. Fault based upon his actions. He didn't want this to happen. He didn't cause for it to happen, but nevertheless it did, and even though he was in one sense innocent, he still is required to do some things. And what is that? Go back to that verse. It says that he is going to to do something these two turtle doves or two pigeons, one of which is going to be for a sin offering and the other for a burnt offering, why to atone concerning him? Because sin upon that that that body and he was sanctified his head unto the Lord on that day, verse 12, and the sanctified, or the separated one, unto the Lord on the days of his separation, he shall bring so. It's telling more that he has to do. It's not enough just bringing these two turtle doves or these two pigeons. There's require more for this process of returning to society and having another opportunity to begin this, this Nazarite vow again. But there's things that he has to do. Look at verse 12, and the one separated unto the Lord, the days of his separation, he shall bring a lamb, one year old, for a guilt offering. And the former days, meaning those previous days, they fall. That's literally what it says they fall, meaning they're no longer relevant. They're not going to be acknowledged by God because they were interfered now, remember something of great significance. How long did I say this Nazarite vow was? There is no time frame given, but someone makes a decision, I am going to go through this process for three months, five months, six months, normally, that period of time, and during that time, I am not going to drink anything that's made from the fruit of the vine, anything that's from grapes, whether it's normal grapes, healthy, fresh grapes, or whether it's dried grapes, like raisins. I'm not going to have any strong drink, anything that grape juice. None of that is is allowed to be it's all prohibited. And therefore he can also not be around death, because death contaminates. He is is called to be holy unto the Lord. We've seen that several times, and something interrupts that, therefore he goes back to the beginning, and he has to go through this purification process. And that's what we're live looking at now, look again at verse 12, and the one who

has been separated unto the Lord, on the days of his separation, he shall bring a lamb, one year old, for a guilt offering. And the former days fall because unclean or defiled is his separation? Something happened to make his separation defiled unclean. It's no longer acknowledged. Look now to verse 13, and this is the law of the Nazarite. On the day of his fulfillment of the days of his separation, he shall be brought to the tent, the door of the tent of meeting. And this is what he's called to do. Look at verse 14, and he will offer up his sacrifice to the Lord. What is that we've already been told, a lamb, a male lamb, one year old, that is, is is blameless, without spot, and this is for the burnt offering. And then there's a second lamb. But this lamb must be a female, also one year of old, also without any blemish or any fault or defect. And this one, the female, is for a sin offering. And in addition to that, also one ram that is also without defect, which is blameless for a peace offering. And this term for peace relates to restoration. This is the objective to be restored back to his previous condition. But hopefully, with that change, that response that came from the Lord, look now to verse 15. There's some additional things that he must do. It says here verse 15, any basket of. Of unleavened bread with with finely ground flour into loaves that that has has had mix upon it oil, and also wafers of unleavened bread that have been anointed with oil, and also their grain offering and their drink offering or libation. So we can see that this is a very elaborate process that he goes through, and at the end, whether that end comes through no fault of himself, but something has has defiled him. He has to bring it to an end and go through this process. Or if he does, reaches the end of those that time period that he has selected, then he goes through this same process. Notice what's said here. Look again at verse 15, a basket of unleavened bread with fine flour into loaves, which is mixed with oil and unleavened wafers that's anointed with oil, plus their grain offering and their drink offering. Verse 16, and the priests shall offer it before the Lord and make his sin offering and his burnt offering, and verse 17, and the RAM, he will make a sacrifice for a peace offering unto the LORD. Concerning the basket of unleavened bread, the priest shall make with the grain his grain offering and his drink offering. So all of that is is made at the same time only thereafter, all of these sacrifices, all of these offerings are made then and only then. Look at verse 18, what happens

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and the Nazarite, this one is under the vow. This Nazarite shall shave, meaning shave his head. Where does he do it? At the door of the tent of the meeting. This is where he shaves his head and his separation, meaning this, this time of separation, he shaves his hair, and he takes the hair of his head, of his separation, and puts it upon the fire which is underneath the the sacrifice of the peace offering. So the peace offerings gotta be burnt. There's fire underneath it. He places his hair there, verse, verse 19, and the priest shall take from and most will say the the shoulder. It's literally the word arm, but it's zero. But let's be very specific about what we're talking about. If we're talking about from this crease on the other side of the elbow to the the hand, including the hand, this is called in Hebrew, the Yad, if we deal with the elbow, where it bends and up to and including the shoulder. It's called the zeroa. Now there is a word for shoulder in Hebrew, but, but most are speaking about the upper arm, and we call that the zeroah. And that is the word that appears here in verse 19. Look again at that verse, And the priest shall take the zeroa that that arm, upper arm, or the shoulder, that has been boiled from the ram and the the loaves of of unleavened bread, one loaf of unleavened bread From the basket and one wafer of unleavened bread, and he shall set it upon the palms of the Nazarite, this one who's under the vow, and afterwards he shall this one who's been separated, shall shave, meaning shave his head. Verse 20, what does the priest continue to do? It says, And the priest should wave them as a wave

offering before the Lord. Now, normally, a wave offering has to do with victory. It has to do with success. And this is the implication when we look at this Nazarite vow. There's an objective, and this wave offering is foreshadowing that that objective why that person took that vow, God is going to look favorably upon. He's going to get that victory. He's going to get that answer. He's going to experience that wonder. This is what the scripture. Saying, Look again at verse 20, and the priest shall wave them as a wave offering before the Lord. And notice he is holy unto this is holy unto the priest, meaning it's for the priests concerning concerning the the breast, and this is the breast of that wave offering. And not just the breast, but also the thigh of that wave offering is for an elevation offering. And afterwards, after he goes through this process, it says, And after the Nazarite will drink wine. So what we find here is everything has to be done properly. It's the priest who has been trained in it that brings him through this process, having been taught it from from their fathers and grandfathers and great grandfathers handed down, they know what to do. Look at the last verse, verse 21 and then we'll conclude this is the law of the Nazarite who has vowed. And this vow includes this, this offering, his offering unto the LORD concerning his separation, in addition to whatever else his hand can obtain, meaning anything else he wants to add to it. Now, what we're seeing here in verse 21 is this, this generosity of the one who's under this vow he is whatever he has said he'll give and do he offers it these things that are prescribed, but anything else he wants to give, it's permitted to give. And therefore it says, look at verse 21 this is the law of the Nazarite, who will vow his offering unto the LORD concerning his separation in addition, meaning not just that, but whatever his hand can achieve. Meaning find it says here, according to his vow, which he will vow, thus he will do concerning the law of his separation, meaning simply this, whatever else he feels led to give, led to offer up, this is permissible. He is wanting the Lord to do a marvelous thing for him, this Pele, this wonder. He's asking God to to move and therefore he should come before him generously, not holding back, but in a very, very generous way before God. This is what the Nazarite is called to do. Again, the Nazarite vow is a specific vow that someone makes in order to experience God's marvelous. God's wonderful, wondrous response in his life. He may have a problem, he may have a need, he may have a lack of of direction in his life. Whatever it may be, whatever he or she may beseech from the Lord they go through for a period of time. Again, it's undeclared how much time, whether it's two months, three months, five months, six months, something along those lines, they consecrate themselves in order to be fully dedicated, fully separated unto the Lord. And here again, another part, according to the the commentators, another important part of this time of separation is to hear from God. So wisdom, direction, guidance. When you have a problem not knowing what to do. This was one of the purposes that some would make this Nazarite a vow. So again, when we deal with Messiah, we should never say that he is a Nazarene. He's from Nazareth. But again, these two words are spelled differently. We find that that the term Nazareth, like that city, is a sad day where the Nazarite vow is with a sign two different letters. They sound similar, but there's a small difference. The sad day is tz and the zine is z, so it's different. Nazir versus not ser, two different words having two different meanings. We find that Messiah, he was a not three meaning in. He was someone that was committed to keeping and guarding the things of God, but he was not a Nazarite, meaning he was not someone who had ever taken that law upon himself. Here again, it was not something that people had to do. It was an option when people found themselves in a difficult circumstance, needing a marvelous miracle, a wondrous act from God, they would take that upon themselves. But again, today, it is not able to be done. But certainly we can walk in a committed way separate ourselves from the things of this world in order to draw near to God and beseech God and His kindness and His grace and His generosity that he might move in our life and meet that need. So the

principle of the Nazarite vow is still among us, but the literalness of it to do the things that that we talked about in In Numbers, chapter six, verses one through 21 those things are impossible today, because there's no Altar, there's no priesthood, there's no temple functioning in Jerusalem. Well, I'll close with that until next week, and we have that short study on something that is related to what we just studied. And that is that, that Aaronic blessing, the Birkat Cohanim, the blessing of the priests. It's just a few verses, but there's great significance in these verses, I'll close Until then, may God bless you and Shalom from Israel.

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Well, we hope you will benefit from today's message and share it with others. Please plan to join us each week at this time and on this channel for our broadcast of loveisrael.org. Again to find out more about us, please visit our website, loveisrael.org There you will find articles in numerous other lectures by Baruch. These teachings are in video form. May download them or watch them in streaming video until next week. May the Lord bless you in our Messiah, Yeshua, that is Jesus. As you walk with it Shalom from Israel. You.