

Some Thoughts On The Nazarite

- A. The O.T. law of the Nazarite is found in **NUM 6:1-21**.
1. Being a Nazarite was not binding upon all in Israel but only to those so appointed by God, as Samson (**JDG 13:5**) or a vow, as Samuel. **1SAM 1:11**.
 2. This law pertained specifically to a seasonal voluntary vow of a Jew, and is not binding upon Gentile believers. c/w **ACT 21:23-25**.
 3. This was a vow that a woman of Israel could make, albeit with certain qualifications. **NUM 6:2 c/w NUM 30:3-4**.
 4. The Nazarite was an especially dedicated and separated person, distinguished by holiness while abstaining from things that otherwise were normal or lawful.
 5. They were ranked with prophets for importance. **AMO 2:11-12**.
- B. Christians are a kind of Nazarite in principle.
1. In committing to Jesus Christ, they vow continued faithfulness. **LUK 14:25-35**.
 2. They are called out from an untoward generation. **ACT 2:40**.
 3. They are not to be conformed to this world. **ROM 12:2**.
 4. They are to avoid the “dead man” of sin and abolished O.T. religion. **ROM 7:1-6**.
 5. They are to maintain clear lines of separation from corrupted brethren and false religion. **1CO 5:9-13; 2CO 6:14-18**.
 6. They are even to abstain from lawful things when it is expedient to do so. **1CO 6:12; 8:13; 9:27**.
 7. They are to be holy in dedication to God and in practice. **1PE 1:15-16**.
 8. But unlike Nazarites, Christians do not terminate their “vow of separation” without grave consequences. **HEB 10:26-31**.
- C. **NUM 6:1-8** shows:
1. drinking wine or strong drink in moderation was otherwise lawful. **DEUT 14:26**.
 2. being in the presence of a dead body was otherwise lawful.
 3. long hair on a man was not the norm. c/w **1CO 11:14**.
 - a. The Nazarite’s refraining from haircuts was an *appointed* neglecting of the body for holy purposes, unlike the sham *willful neglecting of the body for will-worship* by men’s traditions. **COL 2:20-23**.
 - b. Long hair is also a token of subjection to authority (**1CO 11:1-6**), and on men implies shame and an overturning of God’s order.
 4. no restriction on marriage. c/w **JDG 14:20; 1SAM 8:1**.
 - a. The notion of attaining unto a superior holiness by separating oneself to celibacy in a convent or monastery under a vow has little accord with Scripture.
 - b. It is not God’s Spirit that forbids marriage. **1TI 4:1-3**.
 - c. Celibacy is a *gift* only to some (**1CO 7:7**) and history has shown the danger of *boasting of a false gift*. **PRO 25:14**.
- D. Jesus Christ was not a literal Nazarite under the law of **NUM 6**.
1. He turned water into wine and drank wine. **JOH 2:7-11 c/w LUK 7:33-34**.
 2. He contacted dead bodies. **LUK 8:52-55; JOH 11:43-44**.
 3. But as Christ was the fulfillment of all the other elements of the Law which testified of Him (**JOH 5:39**), so He also answers to the essential principles of the law of the Nazarite.
 4. There was/is never another man so holy and separated for God’s purposes.
- E. Christ was a separated Man.
1. He separated Himself from heaven to identify with us as a man. **JOH 1:14**.
 2. He volunteered for the task of redemption, binding Himself with a commitment, saying, “...Lo, I come...to do thy will, O God” (**HEB 10:7**).

3. He lived a unique, unsullied life of dedication to God in the midst of a corrupt world: He was/is "...the Holy One..." (**ACT 3:14**).
 4. Having borne our sins in His body to Calvary and discharging them, He rose to return to heaven as our High Priest, "...holy, harmless, undefiled, separate from sinners..." (**HEB 7:26**).
 5. Unlike the Nazarite, Christ is no less holy and separate after the completion of His "vow" than during it (or before it).
- F. Like the voluntary Nazarite, Christ abstained from normal pleasures.
1. He left the ivory palaces of glory (**PSA 45:8**) where at the Father's "...right hand there are pleasures for evermore" (**PSA 16:11**).
 2. He entered a world of woe, lived a fully engaged life in it and experienced temptation. **HEB 4:15**.
 3. While here under His vow, His mission was that of "...a man of sorrows" (**ISA 53:3**).
 4. He knew His rightful full joy and pleasure were reserved until He had completed His vow and returned to glory. **HEB 12:2**.
- G. The Nazarite had to keep death at a distance during his vow.
1. Christ avoided death many times. **LUK 4:29-30; JOH 7:30; 8:20, 59; 10:39**.
 2. Only when His "vow" was done He *laid down His life of Himself*. **JOH 10:17-18**.
- H. The Nazarite's long hair was a shame he bore for his vow.
1. So Christ endured shame for us: "...I hid not my face from shame and spitting" (**ISA 50:6 c/w MAT 26:67**).
 2. They stripped Him at Calvary (**JOH 19:23-24**) that the *shame of nakedness might appear*. c/w **REV 3:18**.
 3. He endured but *despised the shame*. **HEB 12:2**.
- I. When the Nazarite's vow was complete, he was to make a series of offerings by fire, including a *peace offering*. **NUM 6:13-17**.
1. The Nazarite was to shave his head and burn the hair at the door of the tabernacle. **NUM 6:18**.
 2. His body was not to be consumed, only the emblem of shame.
 3. When Christ "...made peace by the blood of his cross..." (**COL 1:20**), it was only the shame of suffering that was consumed. His body saw not corruption (**ACT 2:30-31**); and His holiness continued.
 4. Being made "...perfect through sufferings" (**HEB 2:10**), the joy and presence of the Father and heaven were His again, and He opened the *door of the heavenly tabernacle* for us to "...come boldly unto the throne of grace..." (**HEB 4:16**) and in Him "...rejoice with joy unspeakable and full of glory" (**1PE 1:8**).