

Daily Bread with Brother Hwa-Chi (Not reviewed by the speaker, for personal use only)

Numbers 6: 13-21

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank God, it's time to read the Bible again. We continue to read Numbers chapter 6. Today we read from verse 13 to verse 21.

We have already read through the regulations for the Nazirite vow, and have come to understand that if a Nazirite accidentally comes into contact with death, the days already devoted would be rendered void, and the person would have to begin again through offerings. Taking the Nazirite vow is voluntary, yet once made, the person must observe regulations even stricter than those for priests, until the days of the vow are fulfilled.

Speaking typologically, every New Testament saint who rises up to serve God and fulfills the priestly function does so according to the principles of the Nazirite; therefore we must understand the application of these details in the New Testament. Today we will continue reading the offerings that must be made when the Nazirite's days of separation are fulfilled.

Verse 13: "Now this is the law of the Nazirite: When the days of his separation are fulfilled, he shall be brought to the door of the tabernacle of meeting."

The Hebrew word for "separation" is nazir, which appears thirteen times in this chapter and twenty-five times throughout the entire Old Testament — more than half of its occurrences are in this chapter. The mark on the Nazirite's head is a testimony to his being set apart, and also a testimony to his consecration.

In the Bible, apart from Samson, Samuel, and John the Baptist — three individuals who were Nazirites for life — all other Nazirites took vows for a fixed period of time, during which they were required to strictly observe the Nazirite regulations.

When the days of the vow were fulfilled, the person was to be brought to the door of the tabernacle of meeting. The Bible does not explicitly tell us who would bring him — perhaps it was the priest who witnessed his vow, or another elder in authority. In any case, the Nazirite bore the mark of submitting to authority, and to be brought to the door of the tabernacle was itself a testimony of his submission.

For New Testament saints, if one is moved by the Holy Spirit to take the Nazirite vow and set themselves apart for God, they shall be led by the Holy Spirit to the door of the tabernacle. In the Old Testament, the tabernacle was the place where God dwelt among the people of Israel; in the New Testament, it is the church. Therefore, in the New Testament, the Nazirite's testimony is connected to the church.

Verse 14: "And he shall present his offering to the LORD: one male lamb in its first year without blemish as a burnt offering, one ewe lamb in its first year without blemish as a sin offering, one ram without blemish as a peace offering,"

The fulfillment of the Nazirite's days of separation is a beautiful testimony, and he is required to offer three kinds of sacrifices: the sin offering, the peace offering, and the grain offering and drink offering offered together with them. Let us now look at the details.

First, he was to offer one male lamb in its first year without blemish as a burnt offering. The burnt offering was to be completely consumed on the altar, so that the fragrance of the burnt offering would ascend to heaven and bring God full satisfaction. The burnt offering animal had to be a male lamb in its first year without blemish, signifying a fresh and vigorous experience of Christ. How pleasing it is to God when those who consecrate themselves can offer up a fresh and vigorous experience of Christ — especially during the period of setting themselves apart and wholeheartedly pursuing Christ, receiving Christ's fresh and abundant supply, and then offering what they have received on the altar to God. This is truly beautiful and good.

In addition to the burnt offering, he was also to offer one ewe lamb in its first year without blemish as a sin offering. Here we see that even during the period in which he set himself apart to be holy and consecrated to God — having committed no known sin — he nonetheless understood in his heart that, as a descendant of Adam, the nature of sin was still within him, and therefore he needed to offer the sin offering. The offering animal had to be a ewe lamb in its first year without blemish, signifying a constantly fresh awareness of one's own sinful nature and a willingness to submit under the covering of Christ's precious blood, striving to live a godly life.

In verses 9 through 12 of this chapter, which we have already read, if the Nazirite was accidentally defiled by uncleanness, the days already vowed would be rendered void. He would first have to offer sacrifices to remove his uncleanness and then start the days of vowing anew. Before beginning again, he must first offer a trespass offering. Therefore, if the trespass offering at the outset is counted in, all five basic offerings from Leviticus chapters 1 through 7 are represented.

In addition to the burnt offering and the sin offering, he was also to offer one ram without blemish as a peace offering. Generally speaking, the peace offering was offered as an expression of thanksgiving, or to fulfill a vow, or as a freewill offering — it was a sacrifice in which God, the priest, and the one making the offering all participated and enjoyed together. In the context of the Nazirite regulations, this should be the peace offering made in fulfillment of the vow, and he was to offer one ram without blemish as the peace offering.

Verse 15: "a basket of unleavened bread, cakes of fine flour mixed with oil, unleavened wafers anointed with oil, and their grain offering with their drink offerings."

When offering the peace offering, he was also to offer the grain offering and drink offering together. As the grain offering, he was to offer a basket of unleavened cakes of fine flour mixed with oil and unleavened wafers anointed with oil. The grain offering could not use leaven, because it typifies Christ's tender and pure humanity, which could not be touched by sin at all. Fine flour mixed with oil and

formed into cakes signifies the Spirit added into a beautiful humanity and baked into a fixed-form cake, typifying Christ's beautiful character organized in the Nazirite through the Holy Spirit.

The unleavened wafers anointed with oil were made by first rolling the unleavened dough into thin wafers, baking them, and then anointing them with oil on top. The unleavened wafers anointed with oil are easy to receive, easy to digest and absorb, signifying the Nazirite's beautiful humanity — that in contact with others, bearing the anointing of the Holy Spirit, those who come into contact with him feel at ease and at rest, so that he does not easily offend or cause the younger saints to stumble.

Finally, the drink offering was also to be added. The drink offering is a supplementary offering — wine poured upon the sacrifice already offered on the altar, making the fire burn more intensely and the fragrance more rich. It typifies a mature saint pouring himself out upon the offerings of the younger saints, helping the younger saints reach a more complete consecration. In 2 Timothy 4:6, "For I am already being poured out as a drink offering, and the time of my departure is at hand." (NKJV) Paul knew that he was about to be martyred, poured out like a drink offering, and he declared with full assurance that a crown of righteousness was laid up for him. Paul used this to encourage his young co-worker Timothy to carry on his ministry and serve the churches throughout Asia Minor.

Verse 16: "Then the priest shall bring them before the LORD and offer his sin offering and his burnt offering;"

When the Nazirite's days of separation were fulfilled, he was to bring the burnt offering, sin offering, peace offering, grain offering, and drink offering to the door of the tabernacle of meeting. The priest was to first receive the sin offering and burnt offering and offer them on the altar on behalf of the Nazirite, so that the Nazirite's consecration could be accepted by God.

Verse 17: "he shall also offer the ram as a peace offering to the LORD, together with the basket of unleavened bread; the priest shall also offer its grain offering and its drink offering."

The priest was then to offer the ram of the peace offering for this Nazirite, together with the grain offering and drink offering. The portion of the peace offering belonging to God was to first be burned on the altar.

Verse 18: "Then the Nazirite shall shave his consecrated head at the door of the tabernacle of meeting, and shall take the hair from his consecrated head and put it on the fire which is under the sacrifice of the peace offering."

Simultaneously with the offering of the peace offering, the locks of hair that the Nazirite had grown during the days of separation were to be shaved at the door of the tabernacle of meeting. The locks of hair testified to his being set apart and consecrated to God; they were to be burned in the fire of the peace offering, signifying God's acceptance of his testimony of being set apart and consecrated. He no longer needed to keep his long hair, returning to the same appearance as ordinary Israelites. He had already submitted to God's authority, and there was no longer a need for the mark on his head — he had already given a beautiful testimony.

He had already submitted to God's authority even in humiliation, and this mark of submission had become his crown. He had already received glory, and now he was to burn this glory in the peace offering, returning the glory to God who gives peace. This is like the scene in Revelation chapter 4, where around the throne there are twenty-four elders wearing golden crowns on their heads; whenever the four living creatures give glory, honor, and thanks to Him who sits on the throne, the twenty-four elders cast their crowns before the throne.

During the Nazirite's days of separation, his submission to authority became his glory, manifested in his locks of hair; and now those locks were to be burned in the peace offering and offered to the Lamb who sits on the throne.

Verses 19–20: "And the priest shall take the boiled shoulder of the ram, one unleavened cake from the basket, and one unleavened wafer, and put them upon the hands of the Nazirite after he has shaved his consecrated hair, and the priest shall wave them as a wave offering before the LORD; they are holy for the priest, together with the breast of the wave offering and the thigh of the heave offering. After that the Nazirite may drink wine."

After the Nazirite had shaved his head, the vow was completed. From the portion of the peace offering given to the people, the priest was to take one boiled shoulder of the ram and from the basket one unleavened cake mixed with oil and one unleavened wafer, placing all three on the hands of the Nazirite. The priest was to wave these as a wave offering — waving them before the LORD — signifying the power of resurrection life. These two cakes and the shoulder were to be given to the officiating priest; this was a special portion for the priest who offered sacrifices on behalf of the Nazirite, in addition to the breast of the wave offering and the thigh of the heave offering, all of which were to go to the priest.

According to Leviticus 7:34, "For the breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel, from the sacrifices of their peace offerings, and have given them to Aaron the priest and to his sons, from the children of Israel by a statute forever." When the Israelites offered peace offerings, the breast of the wave offering and the thigh of the heave offering were already to be given to the priests; but when the Nazirite completed his vow, in addition to the peace offering he brought, one additional shoulder and two unleavened cakes were to be given to the priest — signifying that God placed special value on the Nazirite's vow. The priests had certainly devoted their effort and assistance throughout the entire process, and therefore, when the vow was completed, God specially remembered the priests.

The remaining portion of the peace offering was given to the Nazirite who had offered it; he could enjoy the peace offering together with his family and friends, celebrating together before God. At this point the Nazirite was permitted to drink wine. Wine is still wine — its nature has not changed — but the Nazirite, having

gone through the process of the vow, is no longer the same. For him, wine is no longer merely an earthly pleasure, but something that has been renewed.

In Matthew 26:29, "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom." These were the words Jesus spoke at the Last Supper when He instituted the Lord's table. After the disciples had eaten the bread and drunk the cup, Jesus told them that He would no longer drink of the product of the vine until the Father's kingdom came — at which time He would drink the new product of the vine together with the disciples. The Nazirite had completed his vow, the person had been renewed, and he could now drink the product of the vine in an entirely new realm.

Verse 21: "This is the law of the Nazirite who vows to the LORD the offering for his separation, and besides that, whatever else his hand is able to provide; according to the vow which he takes, so he must do according to the law of his separation."

The description of the offerings to be made when the Nazirite's days of separation are fulfilled has been completed, including the sin offering, the burnt offering, the peace offering, and the grain offering and drink offering offered together with them. In the peace offering, the breast of the wave offering and the thigh of the heave offering were already to be given to the priests; additionally, one more shoulder and two unleavened cakes were to be given to the priest.

This was a joyful celebration in which God, the priest, and the Nazirite who had made the vow all shared together. If a person was able and willing to offer more than the prescribed offerings, the Nazirite could offer additional gifts according to his own ability — and this too was pleasing to God.

Dear brothers and sisters, we see what a joyful occasion the fulfillment of the Nazirite's vow was! In the offerings made, God was satisfied, the priests received an extra portion, and the Nazirite himself could celebrate together with his family and friends.

Having passed through this period of being set apart as holy for God, this person was different — his realm had been elevated, he knew God more deeply, he understood God's will for him more clearly, and he grasped how God had led him. Though he returned to ordinary life, and perhaps continued to do the same things as before, he now knew that he was doing these things for God. His existence and life began to be connected to God's will, and he was able to walk on the path God had ordained for him.

Let us pray together: Lord, thank You for allowing us to see the regulations of the Nazirite. As New Testament saints serving in the church, we also need to be set apart as holy in this way — consecrating ourselves to You, serving the church according to the principles of the Nazirite — only then can the offerings we bring be pleasing to You. Bless the church where I am, that there may be a company of Nazirites who wholeheartedly love the Lord, setting themselves apart completely for the Lord, filled with the testimony of submission in the church, and living together with the brothers and sisters in a state of peace. Bless the church where I am. We pray in the holy name of Jesus Christ. Amen!