



The Law of the Nazarite

By Robert Burgess

NAZARITE. Law concerning, Num 6:1-21; Judg 13:5. Character of, Lam 4:7; Amos 2:11-12.

Instances of: Samson, Judg 13:5,7, 16:17. Samuel, 1Sam 1:11. Rechabites, Jer 35. John the Baptist, Mat 11:18; Luke 1:15, 7:33.

Nazarite: Strong's #5139. naziyr, naw-zeer'; or nazir, naw-zeer'; from H5144; separate, i.e. consecrated (as prince, a Nazirite); hence (fig. from the latter) an unpruned vine (like an unshorn Nazirite):--Nazarite [by a false alliteration with Nazareth], separate (-d), vine undressed.

(Num 6:1-9) And the LORD spake unto Moses, saying, {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: {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. {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. {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. {6} All the days that he separateth himself unto the LORD he shall come at no dead body. {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. {8} All the days of his separation he is holy unto the LORD. {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.

When dealing with the Law of the Nazarite, the idea of Separation is strongly in view. He or she is to be a separated vessel unto the Lord. The Nazarite was given as a supplement to the Levitical Priesthood, to be implemented if and when the priesthood should become polluted, or fall out of right relationship with God.

God never leaves himself or His Bride without a plan of escape from anything; should the front door become defective, a side door will be provided, this is the purpose of the Nazarite. In the day we are living we can clearly see that there is surely room for a "Side Door" type of Ministry such as this to step up and assume the reigns of leadership and Spiritual Authority within the Church..

A Nazarite can be a Man or a Woman



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(Num 6:1-2) And the LORD spake unto Moses, saying, {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:

Contrary to the Doctrinal beliefs of the so-called "Old Order" God has never refused to allow a woman to step into the shoes of Ministry. Even under the Mosaic Law there were powerful women who rose up from time to time who Prophesied, Judged, and Ruled in Israel (a type of the Kingdom). These women foreshadowed a new order of Ministry in the coming Kingdom of God in which God would pour out his Spirit upon ALL FLESH, causing that even the daughters and handmaidens would Prophesy (Preach the Word) with the servant-Sons (See Joel 2:28 , Acts 2:18... These promises are given unto those who willingly separate themselves unto the Lord Himself for Ministry; but how exactly does God qualify the Nazarite??

{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. {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.

The drinking of wine and other strong drinks are strictly forbidden to those who separate themselves unto God in such a way; for alcoholic drinks subvert judgment and self control. They represent the pleasures of the world and this life; alcohol is the way in which carnal man comforts himself, seeking rest and relief from his sorrows therein. But the Holy Spirit is to be our Comforter in Christ; He is our solace, and Wonderful counselor who brings Peace and cheers the heart as nothing else. There is absolutely no substitute for this; yet there are many in Christianity who think nothing of drinking alcohol in nearly any form..

Perhaps I am a little too old fashioned for some; but I still cannot agree with their modernistic ideas. I realize that I am not alone in this, but some who hold the line against alcoholic beverage will turn around and heap criticism upon those who attempt to qualify before God in the following category:

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."

When I started out in Ministry some years ago there was a great deal of belittling of those (men especially) who dared to observe this practice; today it seems to be a little better, but I realize that even women who allow their hair to grow long are now accused of being Legalistic or trying to impress someone. But what are the Spiritual implications of this practice?? On the part of the man, it speaks of taking the reproach of Christ upon his head, the seat of government within the human body. Someone will say; "But it is a shame for a man to have



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long hair;" we reply that it certainly is a shame (or, Reproach), but not a SIN!! In fact, God says that such an one is HOLY (See Num 6:5). We are instructed to go unto Jesus without the Camp (or, the main Body of Christianity) "Bearing His Reproach (of Christ.. See Heb 13:13)." Certain emancipated women of our day take a very dim view of even another female who desires to cross the line unto the Lord in this matter.. Now Please understand this: I find no fault in any man or woman who cuts their hair, for not everyone is called to be a Nazarite, and not everyone has a heart made sensitive in this area. What I am concerned about here is the presumptuous manner in which these critics find fault with others who may have a very deep and meaningful personal commitment unto the Lord, and who are attempting to keep themselves honorable before him in this.

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

Notice that the Word says "Dead Body" instead of "Dead Person;" I believe God is directing His people to the fact that this is not to be interpreted as a natural body, but a spiritual one. There was a body of people spoken of in Rev 3:1 who had a Name (or, Reputation) of being a "Lively Group" but notice what Jesus had to say about them; "I know thy works, that thou hast a name that thou livest, and art dead (Rev 3:1)." There are many groups who have once been alive and well on planet earth but who have died the death of becoming "Separated from the Life of God" because of their own stubbornness and self-will. God commands the Nazarite to "Come at no dead Body;" this means we cannot mingle the seed of LIFE with the dead, neither can we bless that which God has Cursed (as much as we would desire it sometimes). We are commanded to "have no fellowship with the unfruitful works of darkness, but rather reprove them (Eph 5:11)." To take this idea one step further, God says"

Num 6:7-8 "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. All the days of his separation he is holy unto the LORD."

We are told of an instance in the Ministry of Jesus when a certain man desired to follow Him but said: "Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead (Mat 8:21-22)." In the light of what we have already considered we must recognize the spiritual connotations of this event.. Jesus was saying to him "You cannot serve two masters, or follow two spirits, if you would follow me, then you must choose to love me more than anything natural, even your father and mother." Imagine the consternation of the family at such a statement as this; who would go off with some itinerant preacher when his father had just died and had not even been buried? The same thing happens when the natural family gets together for some holiday or other event and Brother Bob decides that he cannot be there because



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there is "Some Church meeting somewhere that is more important!" Family members can often be our worst enemies in the Kingdom and work of the Lord; I realize that this is a hard statement to make but it only echoes the words of Jesus Himself:

(Mat 10:34-38) "Think not that I am come to send peace on earth: I came not to send peace, but a sword. {35} For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. {36} And a man's foes shall be they of his own household. {37} He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. {38} And he that taketh not his cross, and followeth after me, is not worthy of me."

Nazarites were often Born to BARREN WOMEN

To show the church its barren condition, the Lord would sometimes cause that a Nazarite be born of a previously BARREN WOMAN, such as in the following examples of Samson, Samuel, and John the Baptist. These of course, were miracle births, and, as are the birthings of any true "Sons of God," they closely parallel the virgin Birth of our elder brother, Jesus Christ.

(Judg 13:1-7) And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years. {2} And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not. {3} And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. {4} Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: {5} For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines. {6} Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: {7} But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.

Further, the Bible records of story of the birthing of Samuel, and of how his mother (a type of the barren Church) desperately wanted a child; even enough to give him up to the Lord for a lifetime of service. This is not to be taken lightly for her actions mimic those of the heavenly father who, like Hannah of old, gave His ONLY SON, that whosoever believeth in Him should not perish, but have eternal LIFE!



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And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions: {5} But unto Hannah he gave a worthy (or, double) portion; for he loved Hannah: but the LORD had shut up her womb. {6} And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb. {7} And as he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat. {8} Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons (a type of the LAW)? {9} So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD. {10} And she was in bitterness of soul, and prayed unto the LORD, and wept sore. {11} And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child (Aha!), then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head. {12} And it came to pass, as she continued praying before the LORD, that Eli marked her mouth. {13} Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. {14} And Eli said unto her, How long wilt thou be drunken (as the accusation against the disciples of Christ on the day of Pentecost)? put away thy wine from thee. {15} And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD. {16} Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto. {17} Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him. {18} And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad. {19} And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her. {20} Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the LORD. {21} And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow. {22} But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide for ever. {23} And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him. {24} And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young. {25} And they slew a bullock, and brought the child to Eli. {26} And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD. {27} For this child I prayed; and the LORD hath



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given me my petition which I asked of him: {28} Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.

This statement of his being "Lent" unto the Lord brings up a very interesting point. At the time of Eli's priesthood, his sons were totally out of the Order of God (as was Eli); they were "Sons of Beliel," who "Knew not the Lord." Therefore God was destitute for qualified Ministers in his house; you might say that in this day God is again "Poor" when it comes to valid Kingdom Ministers, they are few and far between. It is time for someone to arise and lend themselves and their children to the Lord for a lifetime of Godly service; time to rescue the work of the priesthood out of it's fallen condition before the "Light" goes out in the Temple.

Nazarites are responsible for "Bringing in the Kingdom"

The days of Samuel were know as the "Days when the Judges Ruled, there was NO KING in Israel (See Judg 21:25)." Samuel was the last in the line and order of Judges in Israel; but it was he who anointed both Saul (man's chosen king) and David (God's chosen King). So we see that in the Old Testament it was a Nazarite (or, Separated One) who initiated the bringing in of the Kingdom to Israel (a Type of the Church); and it was a Nazarite who brought the Revelation of the "Manner (or, ORDER) of the Kingdom to a darkened world. "Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD. And Samuel sent all the people away, every man to his house (1Sam 10:25)."

In the New Testament we find another Nazarite born of a barren woman (Elizabeth) of whom it is written "He shall drink neither wine or strong drink (See Luke 1:15);" his name was John (the masculine name for Hannah). It was John who was filled with the Holy Ghost from his mothers womb and separated unto God in the Wilderness even from his early youth.. "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing (or, Revealing) unto Israel Luke 1:80)." John's separation unto the Lord was most unusual by natural standards; being the son of a Priest, it was expected of him to enter the Levitical Priesthood. But the Priesthood was such a degenerate and corrupted "Body" by this time that there was no way that John or any other Nazarite could have anything to do with it and be right with God. As Samuel before him, it was John who was the last in the long line and order of the Old Testament Prophets, but this time his Ministry was not to establish a temporary King or a Temporary Kingdom; it was his task to "Prepare the way of the Lord" and prepare the hearts of the people to receive Him when he came. It was this "Separated one" who initiated the wonderful preaching of the Gospel of the Kingdom; and now, at the end of this Church age there are true "Nazarites" filled with the Holy Ghost even from the womb of a barren Church who boldly "Stand in



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the Gap" and preach the Coming of the Mighty King Jesus.

These modern day Nazarites are the last in a long line of "Separated Ministries unto the Lord;" they are dedicated to His service all the days of their lives, regardless of the suffering or the reproach, they are forever "Lent" to him to be used as He wills. My friends, isn't it time to announce to the Church the Gospel of the Kingdom? The Church has been fed the Gospel of Grace for two thousand years, because "Grace" is the message of the Church age; but "Grace" has been so abused by many not realizing that grace is not the fullness of God's plan and purpose, but the means to "Go on unto Perfection (the Kingdom). We are standing at the brink of the Kingdom age, just as Samuel and John stood at the brink of their respective dispensations. What shall we do; Hang on to a dead and dying dispensation and corrupted old order, or dare forsake it to change things? Brethren, let us now arise, roll up our sleeves, as it were, and Separate ourselves unto the Lord for a life of service .. "Not our life, but HIS!!"

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