

## Introduction to Leviticus

### **I. Title of the Book**

- We get the English title Leviticus from the Latin Vulgate title (Liber Leviticus), which is derived from the Greek Septuagint title “Leuitikon.” This Greek title refers to “that which concerns the priests/Levites.” This is relatively fitting because although Leviticus addresses much more than the duties of the priests and Levites, this is an important part of the book.
- The Hebrew title is once again drawn from the opening word of the book, which is “wayyiqra” (וַיִּקְרָא). This means “and he called.” Just like Exodus, we see Leviticus continuing the narrative that we have seen all along and this is emphasized by the use of “and” to start out the book. We saw at the end of the book of Exodus, the Lord filling the tabernacle and now we see in Leviticus the Lord calling out to Moses from that same tent. So we are continuing to move through the narrative that we began all the way back in Genesis.

### **II. Theme of the Book**

- The theme of the book of Leviticus is the God who is holy and demands holiness. This is going to be the emphasis all throughout the book of Leviticus. We are going to see on clear display that the Lord himself is a holy God and as such, he then demands holiness from his people. You can think of passages like Leviticus 19:2, which states, “You shall be holy, for I the Lord your God am holy.” This encapsulates the theme of the entire book right there.
- And so we saw at the end of Exodus the predicament of how can you have a holy God dwelling in the midst of a sinful people? And so here in Leviticus we begin to see the answer to this and the simplified answer is you need to be holy.

### **III. Structure of the Book**

Laws Concerning Sacrifices (1:1-7:38)  
Consecration of Priests (8:1-10:20)  
Clean and Unclean (11:1-15:33)  
Day of Atonement (16:1-34)  
Laws Concerning Personal Holiness (17:1-25:55)  
Blessings and Curses (26:1-46)  
Laws Concerning Vows (27:1-34)

## Exposition of Leviticus

### **I. Laws Concerning Sacrifices (1:1-7:38)**

- As we come into the various sacrifices listed here, we need to point out a couple things first. First of all, when we normally think of sacrifices we tend to automatically think of sacrifices for sin. What I mean by that is that we tend to think that sacrifices were only offered because of sin. However, as we’ll see as we work our way through these five

sacrifices, not all of these sacrifices have to do with sin. In fact, only two of the five are dealing with sin. The other three have to do with worship actually. And so what this shows on the foundational level is that life is more than just dealing with sin, it is about worship.

- Second, we have to remember that these sacrifices are part of the Law and so we have to remember the purpose of that Law, which was what? To teach. The purpose of the Law was to teach and to point to that which does save you. So in the same way these sacrifices did not save anyone but rather when it speaks of atoning for sin, it is referring to the fact that within this covenant your relationship with God is ok. This does not mean that your sins are eternally forgiven, which is evident by the fact that you have to keep sacrificing animals for your sins, which is also why Hebrews mentions the blood of animals could never save you (Hebrews 10:4). Even the sacrifices were to teach and to point you to that which does actually save. You do need a sacrifice to cover your sins but you need the ultimate sacrifice. And so if you recognize that this system is meant to teach and to point you to something greater, and you place your faith in that, which ties into the seed promise of Genesis 3:15 as we saw before, that is how you can have genuine salvation. It is not by doing these sacrifices but rather it is placing your faith in what these sacrifices pointed to.
- Third, these sacrifices are not only supposed to teach and instruct Israel but also they are supposed to be used to teach and instruct the nations. The nations can ask, why do you do all of this? And Israel can teach and explain to them that it is because their God is holy and he demands holiness.
- Alright with all that in mind, let's take a look at these five sacrifices real quick.
- **Burnt Offerings (1:1-17)**
- The first offering we come to is the burnt offering. This offering is one of the worship offerings and not an offering for sin.
- In this sacrifice the whole animal was burnt upon the altar. The emphasis of this offering is that it denotes total consecration to God, which is why the whole animal is burnt on the altar. The worshipper is stating that he is wholly devoted to the Lord.
- The mentioning of it will be "atonement for him" does not seem to be referring here to atoning for sin but rather it seems to carry more the idea of being 100% set apart for God. There is no mention in this passage of offering this sacrifice for sin and so the point seems to rather be an act of worship in which the worshipper is consecrating himself fully to the Lord.
- **Grain Offerings (2:1-16)**
- The grain offering is another sacrifice of worship. And the main purpose of this offering was an act of thanksgiving for the Lord's provision. Often this involved thanking the Lord for the firstfruits of your crop, which was the initial crop that was a sign that the rest of the crop would grow as well. And so you would bring some of this grain and offer it as an expression of your thanksgiving to the Lord what he has provided.
- Also some of the portion would be given to the priests for them to eat as well.
- **Peace Offerings (3:1-17)**
- These offerings could be offered for giving thanks, as part of a vow, or just even freely wanting to worship the Lord.

- In these offerings the fat of the animal would be burned on the altar to the Lord. And the reason for this is because back in that time, the fat of the animal was considered the choice parts of the animal. And so the idea is that you are giving the best to the Lord.
- With the remaining meat is largely taken that the priests were given some of the food and then the worshipper would eat with the priest as well. So essentially you have a fellowship meal, which is why this is sometimes called the fellowship offering. You are celebrating your relationship with God and with one another.
- **Sin Offerings (4:1-5:13)**
- We now come to the first of the two offerings that actually have to do with sin and the first one is fittingly named, the sin offering.
- Before we get into the details of what was involved in the sin offering, we need to point out something interesting here. Notice in 4:2 what sins are mentioned there. Unintentional sins. It is interesting as you look through these main five sacrifices that the two involving sin only refer to unintentional sins. This means that if you sin intentionally, there is no sacrifice within this system that can deal with that sin. And so the question is, what are you supposed to do? There is a catch all event that we'll talk about a little later in Leviticus that will deal with this but you can again start to see how this system is pointing to something greater and better. But in these five sacrifices there is no option.
- So depending on who you are there were certain animals you had to offer for the sin offering. So you would bring the animal and you would lay your hands on the animal. By doing so you are showing that you are linked with this animal and the animal is slaughtered because you should die for this sin. But the animal dies bearing the punishment for your sin as well as sacrificing its life in your place, which is what we call penal substitutionary atonement.
- It is kind of interesting also that as you read through the description of the sin offering there seem to be elements of the burnt and peace offerings present in this offering. That in some sense it is almost like a combination of the two with a couple other differences. For example, the fat is burned in all the offerings (like in the peace offering) and then with some of the sacrifices the rest of the body is burned and in others the rest of the body is eaten by the priests. Some argue that this is intentional to show that you are now back to being dedicated to the Lord (burnt offering) and since you have that relationship you can have peace with God as well (peace offering). (Chou)
- So in the sin offering not only is your sin dealt with (in the system) but you are also consecrated to him as well as now are at peace with God. Some people point to the similarity between this and the work of Christ in how he not only dealt with our sin but also gave us righteousness that allows us to be wholly dedicated to the Lord and to have peace with him, kind of like in Romans 5:1. (Chou)
- **Guilt Offerings (5:14-6:7)**
- These offerings are still for unintentional sins.
- The main difference between the guilt offering and the sin offering is the issue of restitution. This involved dealing with the consequences of your sin. So if you wronged someone in some way, you not only offered a sacrifice but then you also made restitution with them.
- What's interesting about this is if you zoom ahead to later on in the OT you come to Isaiah 53. This passage refers to the suffering servant, who we know to be Jesus Christ.

One of the clear passages of the OT that details that the Messiah is going to die for the sins of his people. But in that passage, in 53:10, we see the mention that he will make a guilt offering for us, which shows that Christ's sacrifice not only deals with our sin but even the collateral damage our sins cause. He has borne it all. (Chou)

- **Sacrifices and the Priests (6:8-7:38)**

- This next section now turns the attention to the role of the priests in all of these sacrifices. The priests need to understand their role in all of this and so you have this section that goes through further details about all of the five sacrifices.
- The worshipper as well as the priest need to both understand what is going on and what their responsibilities are.
- This shows how holy the whole process is. The way you become holy needs to also be holy.

## **II. Consecration of Priests (8:1-10:20)**

- So now with all of these laws in place about the sacrifices, you need to consecrate the priests so they can actually offer these sacrifices.
- **Aaron and His Sons Consecrated (8:1-36)**
- We see in this passage Aaron and his sons being consecrated for service as priests. This again emphasizes the holiness of the Lord because those who intercede on behalf of the people need to be holy as well. And so sin offerings and burnt offerings are offered on behalf of Aaron and his sons to fully consecrate them to the Lord.
- The process takes seven days to actually complete.
- **The Lord Accepts Aaron's Offering (9:1-24)**
- After the seven days of their consecration was completed, Aaron and his sons essentially offer all the offerings except the guilt offering. It's almost like this is a trial run to make sure they get it all right.
- So they perform all of these offerings and then notice what happens at the end of this chapter. In verse 24 we see that fire came out from before the Lord and consumed the burnt offering and the pieces of fat on the altar. The Lord accepted this offering, but you should keep that terminology in mind as we come to this next section.
- **Nadab and Abihu (10:1-20)**
- We now come to the story of Nadab and Abihu, two of the sons of Aaron, who were also two of the priests we just saw consecrated in the previous chapters.
- You may or may not be familiar with this story but each of them took a censer and put fire in it and laid incense on it and then notice what the text says. It says that they offered unauthorized or some translations might say, "strange" fire before the Lord. We don't know exactly what they did but it was a deviation from the norm in some way. The emphasis in the next, notice the end of verse 1, is that this was something that the Lord had not commanded them to do. You have to understand, "if it's not exactly the way God wanted it, it's not holy, it is strange" (Chou).
- And notice the result, what happened? The text says that fire came out from before the Lord and consumed them and they died. What does that phraseology sound like? It's the same wording that was just used at the end of chapter 9 where the Lord accepted the offering from Aaron and his sons. So what you have here is that Nadab and Abihu

essentially became the sacrifice. If you don't offer the right sacrifice, you become the sacrifice.

- And the point here is seen in verse 3. The Lord indicates that this is about holiness. Among those who are near him he will be sanctified and before all the people I will be glorified.
- And lastly notice Aaron's response at the end of verse 3, "And Aaron held his peace." He just lost two of his sons but he knew that God was right and there was no objection that he could make.
- This is a reminder that the nature of God's holiness is sovereign, we don't get a choice. God has determined how you are to be holy and there is no arguing or deviating from that. This is so important to recognize because people can often think, "why can't I get to God on my own terms?" Because the way you become holy must be holy and only his way satisfies his holy justice.

### **III. Clean and Unclean (11:1-15:33)**

- What we see from these chapters is that God demands holiness in every aspect of our lives, whether that's something as seemingly mundane as the food you eat, to the high points of life like childbirth, or even in personal health issues. Whatever the case, God demands holiness from his people. And that's really the nature of these laws in these few chapters. God's people will be distinct by how they act in each of these areas.
- As you read through sections like this that refer to clean and unclean, you have to understand that clean vs. unclean is not necessarily the same as saying right vs. wrong. You can be unclean but not necessarily in sin. But rather the focus of the clean vs. unclean is on the closeness of the relationship between you and God. If you are clean you can enter the courts of the tabernacle and do certain things whereas if you are unclean you are further prevented from doing certain things. That's the idea of clean vs. unclean.
- For example, the regulation on certain animals that the Israelites could eat and which were clean and which were unclean. As we see in the NT, there is nothing inherently wrong with the animal because all animals were created by the Lord and therefore are good. But their diet was designed for a theological purpose to be a light to the surrounding nations. Certain animals were considered unclean because of their association with death (like scavengers) and others because they were associated with grossness, and there are other reasons I'm sure. But this would stand out to the nations around them, why doesn't your whole nation eat pig or other stuff? It's to communicate that their God is not associated with, their God is not disgusting, etc.
- Even in the area of life such as food, they are putting on display the glory and holiness of their God.
- Then we see in chapter 12, like we mentioned before, that even in the high points of life, like giving birth to a child, there is still a demand for holiness.
- And chapters 13-15 in dealing with leprosy and bodily discharges, again show that even in the most intimate or personal things in life, God is still supposed to be shown as holy in how we act and conduct ourselves.
- Every aspect of our lives should put on display the holiness of our God. This is what God is emphasizing here in Leviticus and that's what he demands of his people, that they are holy like he is holy.

#### IV. Day of Atonement (16:1-34)

- We now come to one of the most important, if not the most important, chapter in the book of Leviticus and that is because this chapter deals with the Day of Atonement. As we'll see and I'll explain, this is one of the most significant days of the year for the nation of Israel.
- The Day of Atonement has been described as the grand reset button (Chou). The events on this day essentially restart the system (the Mosaic Covenant) every year.
- This is what I referred to as the catch all before. Remember when we were talking about intentional sins and how there was no sacrifice among the five that was for that? Well the Day of Atonement is that catch all that deals with those sins as well.
- You need this reset, not only to deal with the intentional sins like we just mentioned, but also we'll see that this involves cleansing the entire tabernacle and all the utensils and all that. Because throughout the year some of these things might have unknowingly become unclean or something like that and so you need a reset that cleanses everything and kind of starts everything fresh.
- So this process involves a bull, two goats, and a ram.
- The bull is first offered for the high priest as a sin offering to cleanse him and make him ready to perform the other sacrifices. Kind of like when they were originally consecrated, remember it is like a reset.
- The high priest then puts some incense on the altar before the Lord and then he takes the blood of the bull and sprinkles it on the mercy seat, which is part of the Ark of the Covenant. And it should also be said that this is the one day a year that only the high priest could enter the Holy of Holies.
- Then the high priest would take one of the goats and offer it as a sin offering for the rest of the people. He would then take the blood and sprinkle it on the mercy seat just like he did with the bull's blood. He will then sprinkle it all over the tabernacle to cleanse all of it even the altar. Remember this is resetting everything.
- After all this is done and you have cleansed it all, in order to show the permanence of this removal you have the other goat, which is labeled as the scapegoat. So the high priest lays his hands on the goat and confesses all the sin of the nation and they send the goat out of the camp. Again symbolizing the removal of their sin. The person would then lead the goat to a far place, some suggest that some would actually throw the goat off the cliff so you don't accidentally have it wander back into your camp.
- So then some of the people wash after these things.
- And then they offer the ram as a burnt offering, which again means that they are wholly dedicated to the Lord.
- The Day of Atonement shows how the system needs to begin.
- This is why in the NT you have the writers there using Day of Atonement language in reference to Jesus. For example, Romans 3:25 uses the word "propitiation," which is the term used in the LXX here in Leviticus 16 in reference to the mercy seat. And so we need to make that connection because is the Day of Atonement just about dealing with sin? No, it restarts the whole system. And so when Jesus, in a sense, had his Day of Atonement, he didn't just buy us forgiveness of sins, he started a new system, the New Covenant. (Chou)

## V. **Laws Concerning Personal Holiness (17:1-25:55)**

- In these next several chapters we see that your personal life needs to be holy and so many different aspects of life are addressed throughout these chapters.
- **The Place of Sacrifice (17:1-9)**
- This affects where you offer sacrifices.
- **Laws Concerning Blood (17:10-16)**
- This affects how you handle blood, in that you are to have reverence for what God has used to symbolize life.
- **Laws Concerning Sexual Relations (18:1-30)**
- Israel is to be distinct from the rest of the world in their sexual ethics.
- We don't have the time to develop this further but in this chapter we see that Israel is supposed to be distinct from the nations and in the process to point back to creation as to why they are different. It's about the husband and wife becoming one flesh. That is at the center of all of these prohibitions because each of these distorts that paradigm of creation.
- **Be Holy, for the Lord is Holy (19:1-37)**
- It is in this chapter that you have the clear theme of this book that God's people are to be holy because he himself is holy.
- Also we find in this chapter the command to love your neighbor as yourself (19:18).
- **Punishment for Disobedience (20:1-27)**
- We then come across a list of the punishment that is to be rendered for those who disobey and go against God's commands. And the continually repeated punishment is death. The only punishment is death. And if you read through this chapter, you'll see that the basis for this is rooted in God's holiness and the demand for his people to also be holy.
- **Regulations for the Priests (21:1-22:33)**
- The main idea here is that those who serve the Lord must be holy. They have a high standard of holiness because they are supposed to be the mediators between God and the people.
- One thing I wanted to point out real quick is in 21:10. Notice in this passage that the priest is not supposed to tear his clothes. Zoom ahead many many years to the time of Jesus. Do you remember when Jesus was on trial before Caiaphas and he asks Jesus to tell them if he is the son of God and Jesus says "you have said so"? Do you remember what the high priest does in response? He tears his robe and says that Jesus has uttered blasphemy (Matthew 26:65). What's the irony there? In doing that, the high priest is the one sinning.
- **Religious Feasts (23:1-44)**
- We see in this chapter that even your time is holy because it reflects God's agenda.
- In this chapter we see the regulations for feasts that actually end up shaping Israel's yearly calendar, which shows that God has control over Israel's time.
- While all of the events mentioned here are significant, the main three feasts of Israel are: Passover, The Feast of Weeks, and the Feast of Booths (Deuteronomy 16).
- These three feasts reflect on Israel's past while also tying into their present.
  - Passover began the harvest and reflected on God's redemption.
  - Feast of Week (Pentecost) was at the firstfruits of the harvest and celebrated God's provision of the harvest with the hope that there would be more to come

- Feast of Booths marks the completion of the harvest and also reflects on God's provision in the wilderness when they lived in booths and so they are celebrating the Lord's faithfulness in completing the harvest every year just like he was faithful to complete the Exodus.
- However, these feasts also tie into the future as well.
  - Who died later on on Passover? Jesus
  - And then what happened on Pentecost? The birth of the church, which James 1 refers to the early believers as the firstfruits.
  - And then the feast of booths actually hasn't happened yet. In the OT (Zechariah 14) when God really and finally brings Israel back from exile they will celebrate the feast of booths to show that just like God was faithful to bring his people home the first time, he will be faithful to do it again. So then you can understand why in the gospels during the transfiguration, why Peter says what he says. Remember he wants to build booths (tents) for Jesus, Moses, and Elijah. Why? Cause he thought the kingdom had come, he thought this was when Jesus would bring Israel back for good. But of course he wasn't quite right but that is something that is still to come.
- So we see in these feasts how they reflect on the past, they tie in with the present for Israel, but also they tie in with the future as well and show how God will accomplish his ultimate provision
- **Regulations for the Tabernacle (24:1-9)**
- We see some more regulations given for the Tabernacle.
- **A Case of Blasphemy (24:10-23)**
- You then have the holiness of the Lord on display in the case of someone blaspheming the name of the Lord and therefore receiving the due punishment of death.
- **Sabbath Year and Year of Jubilee (25:1-55)**
- We then have laws concerning the sabbath year and the year of Jubilee, which we don't have the time to get into at this point.

## **VI. Blessings and Curses (26:1-46)**

- We now come to the chapter that contains the blessings and curses. Blessings for obedience and curses for disobedience.
- It's important to understand what's going on here with these blessings and curses.
- Notice in verse 12 what the Lord says will be one of the blessings for obedience. The Lord states that he will walk among them. That verb used there for walk is a unique form of that verb and was used previously up until this point in reference to the Lord walking in the garden back in Genesis 3 as well as how Enoch walked with God in Genesis 5. The Lord is essentially saying, "If you walk in holiness, you will have that same relationship with me." If you really have holiness, you can get back to Eden. Holiness isn't just about God having a high standard but rather holiness is what brings you back to Eden. That's what is going on here.
- You then have the curses in the rest of the chapter. But you also need to understand the purpose of the curses. They are not merely meant to just punish Israel for their disobedience. But rather they are meant to cause Israel to repent and therefore to make them holy (v. 18).

- One way or another God will refine them and make them holy.

## **VII. Laws Concerning Vows (27:1-34)**

- Since God is holy you keep your vows because he always keeps his vows

### **Introduction to Numbers**

#### **I. Title of the Book**

- We get the English title “Numbers” from the Latin Vulgate “Numeri,” which is derived from the Greek LXX “arithmoi.” This name is likely connected to the two censuses that occur in this book.
- The Hebrew title b<sup>e</sup>midbar (בְּמִדְבָּר) again comes from one of the first words, although this time not the actual first, of the book. This word means “in the wilderness,” which is also a fitting title since the events in the book take place in the wilderness as the nation begins to move from Mt. Sinai to the Promise Land.

#### **II. Theme of the Book**

- There are a couple fitting themes for this book but the ones I like the most are “The God Who Displays His Holiness” or “The God Who Refines His People.” Either theme really starts to capture what is going on in the book of Numbers.
- We saw in the book of Leviticus that the Lord is holy and demands holiness from his people and then here in Numbers we are going to see that holiness further on display and how the Lord will refine his people to be the holy people that he wants them to be.

#### **III. Structure of the Book**

- There are a couple ways that people propose as the structure of the book. The first structure, like Exodus, has to do with geography. The second, centers the structure around the two censuses, the one focusing on the first, older generation and then the second that focuses on the second, younger generation. I have given both outlines in the notes, but I think I prefer the structure centered on the two censuses.

Israel at Mt. Sinai (1:1-10:10)

Israel in the Wilderness (10:11-21:35)

Israel at the Plains of Moab (22:1-36:13)

First Census: The Old Generation (1:1-25:18)

Second Census: The New Generation (26:1-36:13)

## Exposition of Numbers

### **I. First Census: The Old Generation (1:1-25:18)**

#### **- First Census (1:1-54)**

- As I just mentioned in the structure of the book, the book of Numbers starts off with a census. This is the census of the older generation, which includes every man 20 years old and up.
- First of all notice as you look through these lists, who is the largest tribe? Judah. And by a pretty significant margin actually. Why is that significant? Because they are the line of the king. And what you'll notice if you compare this census with the second one in chapter 26, you will find that certain tribes, like Simeon, will decrease in number pretty drastically, while others, like Manasseh, will grow but Judah grows a little bit but still remains the dominant tribe in terms of numbers, which again makes sense based upon them being the kingly line.

#### **- The Arrangement of the Camp (2:1-34)**

- The arrangement of the camp is actually significant.
- Judah is the first on the east side because that is the direction they are going to be heading so they are the leaders just like we have seen.
- But also notice what is at the center of their camp? The tabernacle. All the tribes encamp around the tabernacle. Why? In the ANE you would always put your king or most important person in the middle to protect them. We even do this today with bodyguards where the person they're protecting is in the middle. But in this case it isn't so much as protecting as it is showing who is the most important, namely, God. If you were to look at this camp you would immediately notice that in the middle of this camp is a structure and you would realize that this structure is therefore very important to this people. So in placing the tabernacle in the middle of the camp, Israel is proclaiming to the world who their true king and who is truly important, God.

#### **- Duties of the Levites (3:1-4:49)**

- In these chapters we have the various duties of the Levites given according to their families.
- You have to remember that while all priests are Levites, not all Levites are priests. So those not in the line of Aaron, but rather from these other three families were not priests but had other specific duties they were supposed to perform.
- The three families are: Kohath, Gershon, and Merari.
- Kohath was responsible for the innards of the tabernacle, such as the ark of the covenant, the lamp, etc.
- Gershon was responsible for the fabric of the tabernacle, like the covering and screens.
- Merari was then responsible for the frames, pillars, bases, etc.
- So each family of Levites was responsible for these things whenever they packed up and moved the tabernacle.
- The purpose of this is that this would then be an organized process. What would that say to the nations around them if whenever they set out it was just complete chaos and their just tossing the various pieces of the tabernacle around without any sort of care? That would communicate to the people around them that they don't really care about this structure and since this is the dwelling place of their God, then they must not care very

much about their God either. So in being organized they will show what they value as important and will also show their God is a God of order not chaos.

- Real quick, out of these three, who do you think had the best job? Probably the Kohathites right? But you have to keep in mind that even though they have the better position they are still the number two behind the priest. Remember they aren't priests. And so you have to keep this in mind because it is going to be important in understanding something that happens later on in Numbers.
- **Holiness in the Camp (5:1-31)**
- This next chapter focuses on keeping the camp of the Israelites holy, as we saw was demanded in the book of Leviticus.
- This starts out by making sure all those who are unclean would be put outside of the camp. Imagine if you were a spy of one of the surrounding nations and you were watching them from a distance you would see a daily stream of people leaving the camp and then eventually coming back in. This again is putting on display God's holiness in that anything unclean cannot dwell in the camp.
- The last part of chapter 5 then deals with kind of a weird passage, where we have a test for adultery. That's the one where if a woman is suspected of committing adultery but there is no witness of it then they are to go to the priest and they get some water and put some dust in it and declare an oath over her and when she drinks the water if she is guilty then it appears that she will be barren and no longer able to have children, but if she is innocent then there will be no guilt and she will be able to conceive and have children. People offer up various explanations of this like this is some sort of magic or it's a psychological thing, but it seems that this just may have been how God would have punished someone in Israel in that time, that he would cause her to be barren. So the idea is that she should tell the truth because this could end up happening if you are in fact guilty. This once again emphasizes though the holiness of God.
- **Nazarite Vow (6:1-21)**
- You may be somewhat familiar with the Nazarite vow since there a few important people in the Bible who were lifelong Nazarites: Samson, Samuel, and John the Baptist.
- The purpose of the Nazarite was to be totally dedicated to the Lord. And this would be visibly seen in that they wouldn't cut their hair, wouldn't drink from the vine, won't go near a dead body, etc.
- The Nazarites served as a reminder to Israel and the world that God's holiness requires absolute dedication, a visible dedication, that actually changes your life and is obvious to those around you. This is the purpose of the Nazarites. It was meant to demonstrate that.
- As you can see from the lifelong Nazarites mentioned before the connection between Samuel who was the forerunner essentially of David and John the Baptist who was the forerunner to Jesus. Samson is kind of the anti-Nazarite in that he failed drastically in that.
- **Aaronic Blessing (6:22-27)**
- This blessing of the priests that they would say to the people was important because it essentially shows that holiness will lead to blessing
- This is also important in understanding that the Lord making his face shine upon you is language of blessing and so when you see that throughout the OT it is a signal of

blessing. But then on the flip side when you see mentions of the Lord hiding his face from them, it indicates cursing instead of blessing.