

Numbers 6

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 14 March 2021

[0 : 00] Numbers chapter 6, as we just look at the text and we'll just continue on and moving through here. So Numbers chapter 6 says this way, we'll look at the entire chapter, so just stay with me as we look at it.

It says, again the Lord spoke to Moses saying, speak to the sons of Israel and say to them, when a man or a woman makes a special vow, the vow of a Nazarite, to dedicate himself to the Lord, he shall abstain from wine and strong drink.

He shall drink no vinegar, whether made from wine or strong drink, nor shall he drink any grape juice, nor eat fresh or dried grapes. All the days of his separation he shall not eat anything that is produced by the grapevine, from the seeds even to the skin.

All the days of his vow of separation no razor shall pass over his head. He shall be holy until the days are fulfilled for which he separated himself to the Lord. He shall let the locks of his hair on his head grow long.

All the days of his separation to the Lord he shall not go near to a dead person. He shall not make himself unclean for his father or for his mother, for his brother or for his sister when they die, because his separation to God is on his head.

[1 : 09] All the days of his separation he is holy to the Lord. But if a man dies very suddenly beside him and he defiles his dedicated head of hair, then he shall shave his head on the day when he becomes clean.

He shall shave it on the seventh day. Then on the eighth day he shall bring two turtle doves or two young pigeons to the priest to the doorway of the tent of meeting. The priest shall offer one for a sin offering and the other for a burnt offering and make atonement for him concerning his sin because of the dead person.

And that same day he shall consecrate his head and shall dedicate it to the Lord his days as a Nazarite and shall bring a male lamb a year old for a guilt offering. But the former days will be void because his separation was defiled.

Now this is the law of the Nazarite when the days of his separation are fulfilled. He shall bring the offering to the doorway of the tent of meeting. He shall present his offering to the Lord. One male lamb a year old without defect for a burnt offering and one ewe lamb a year old without defect for a sin offering and one ram without defect for a peace offering and a basket of unleavened cakes of fine flour mixed with oil and unleavened wafers spread with oil along with their grain offering and their drink offering.

Then the priest shall present them before the Lord and shall offer his sin offering and his burnt offering. He shall also offer the ram for a sacrifice of peace offerings to the Lord together with a basket of unleavened cakes.

[2 : 34] The priest shall likewise offer its grain offering and its drink offering. The Nazarite shall then shave his dedicated head of hair at the doorway of the tent of meeting and take the dedicated hair of his head and put it on the fire which is under the sacrifice of peace offerings.

The priest shall take the ram's shoulder when it has been boiled and one unleavened cake out of the basket and one unleavened wafer and shall put them on the hands of the Nazarite after he has shaved his dedicated hair.

Then the priest shall wave them for a wave offering before the Lord. It is holy for the priest. It is holy for the priest together with a basket offered by waving and a thowl for by lifting and afterward the Nazarite may drink wine.

This is the law of the Nazarite who vowed his offering to the Lord according to his separation in addition to what else he can afford according to his vow which he takes.

So he shall do according to the law of his separation. Then the Lord spoke to Moses saying, speak to Aaron and to his son saying, thus you shall bless the sons of Israel.

[3 : 35] You shall say to them, the Lord bless you and keep you. The Lord make his face shine on you and be gracious to you. The Lord lift up his countenance on you and give you peace.

So they shall invoke my name on the sons of Israel and I will bless them. Numbers chapter 6. Again, we are looking at a commandment or a statute which is very particular to the nation of Israel. And to be specific, it is the law concerning the vow of a Nazarite.

Now we know a couple of Nazarites from scripture. We know that Samson was a Nazarite, was supposed to be a Nazarite from birth. Even though Samson did not do very good keeping those vows or maintaining those vows.

Not only did he drink wine, but he also touched a dead carcass of a lion. When he reached into the carcass of a lion and he took the honey out of it, he broke that vow and he cut his hair and all these things. John the Baptist was a Nazarite.

[4 : 35] Many believe he was a Nazarite from birth. There's a couple of others that we see that are signified there. One thing that we want to make clear though is that Jesus was a Nazarene. He was not a Nazarite.

Okay? Because Jesus was from Nazareth. That's the Nazarene. Many people get those confused. Jesus was not a Nazarite because he touched the dead bodies. Right?

He touched the lepers. One awesome thing about Jesus, our Lord and Savior, is he touched the untouchables. He touched those that nobody else in society would touch. He touched the widow's son from Nain.

Stopped the coffin. He caught Lazarus out of the tomb. Right? He touched the woman. Not the woman. The woman with the flow of blood touched him. He, the little girl, Talitha Koum, little child of Arise that was in the upper room.

He touched the dead. He was there. He was not a Nazarite. He was something other than that. But what we have in Numbers chapter 6 is the law concerning the Nazarite vow.

[5 : 35] And we need to understand this vow and kind of get a little bit of grasp of what's going on here. The book of Numbers shows us that God's people are separate. Right? Leviticus shows us how they are separated by God's presence.

And then the book of Numbers begins with the counting of God's people who are separated. And they're separated by groups. They're separated by tribes and banners. And they're camping around the camp.

And then there are the Levites who are completely separate from their fellow countrymen. Because the Nazarites are within this inner circle around the tabernacle. And they have a separate job.

They have a particular calling. And while the Levites have a particular calling upon them, God told them what it is they would do. They were wholly given to the Lord. For the Lord their God was their inheritance.

It was not that the Levites were the only ones who could give themselves to God. Those were the ones God chose and accepted in place of the firstborn. But when we come to the Nazarite, what we're looking at are individuals.

[6 : 35] And we'll kind of flesh out in just a moment. Who took upon themselves a hard or a difficult vow. That is, they dedicated themselves to the Lord for a time.

It was not for life. Okay? It was to be for a season. And the reason they did this is for a season they would give themselves completely unto the Lord. This was your common man.

This was not a Levite. This was not a priest. This was not Aaron and his sons. This is a Jewish individual. Someone within the camp. That would take with on them this vow of dedication.

And we'll kind of look at it in just a moment. But it was for the purpose of showing that God is worth committing oneself to. It was to be a living testimony, if you will, before everyone else.

This is what it looks like to commit your life and to give your life to Yahweh. To live your life for Him. God has always had those people who really sought to give themselves 100% to Him.

[7 : 34] And we see what it looks like to live life separated. Separated solely, completely, and totally upon Yahweh. Separated unto Him, as the text says.

They take a vow to separate themselves unto the Lord, or Yahweh. While living among their fellow countrymen. And living as a visible, watchable testimony of what a life sold out to Yahweh looks like.

And it would have been recognizable. So I want you to see tonight the testimony of a separated life. What it looks like to have a testimony of a separated life.

Which, by the way, we see this. I alluded to a song this morning. A song by DC Talk called Jesus Freaks.

And DC Talk, in coalition with the Voice of the Martyrs, Richard Longbrandt. Started with the Voice of the Martyrs. Richard Longbrandt was a pastor who was pastoring in Romania during the Nazi regime.

[8 : 41] Ended up being taken captive by the Nazis and suffered indescribably. He wrote a book called Tortured for Christ. By the way, if you ever reach out to Voices of the Martyrs, D-O-M, you can get that book for free.

And he was tortured and let go and continued pastoring in the underground church. And after his release and then his wife's release, they ended up founding a thing called the Voice of the Martyrs. Which is really just a national voice for talking about the persecuted church. And they partnered up with DC Talk. The members of DC Talk put out a series of books. Two books called Jesus Freaks. Okay, the song is amazing, but the books are better than that. Because it just kind of tells the short stories of those people who separated themselves into the Lord. And what their testimony throughout history looks like.

And what it looks like to live a life of separation. And what it looks like to give oneself wholly and totally to the Lord in your time. Because these are matters which transcend history.

[9 : 37] We find them even immediately following the death, burial, and resurrection of Christ. We find his disciples being separated unto him. And we read of their martyrdom.

History tells us, well, history proposes to us that ten of the eleven remaining. Remember there was Judas Iscariot who went out and hung himself.

So we don't count him, right? We know his place was taken in the book of Acts. And even the one who took his place. So eleven of the twelve, but ten of the original eleven died a martyr's death. That's what history professes to us.

Biblical history kind of points to that. The Bible doesn't. We know that John died a natural death after God was finished with him. He went back from the island of Patmos back to the city of Ephesus.

And was a pastor in the city of Ephesus. And died of old age after they tried to kill him. But Peter was crucified upside down. They were getting ready to crucify Peter. And Peter said, I don't want to die in the same manner that my Lord.

[10 : 34] Lord died, so crucify me upside down. John's brother was beheaded. James and John. We read the record of that in the book of James.

He was beheaded. There are all the other stories of some of them being martyred in Africa. Some of them being martyred in other parts. Being tarred and feathered and drugged and burned at the stake.

But what we see is this history of people being sowed out and separating themselves unto the Lord. And we see the testimony their lives gives. And it's important because this is why we need to understand church history.

This is why we need to understand what it looks like for people to look like that. Because it's been rightfully said that the church grows. Or the church has grown because of the seeds planted by the blood of the saints.

Those lives who have been completely dedicated and committed and sowed out and separated. Have been the very thing which has carried the church forward. And I think even in our own nation today.

[11 : 35] The reason it's so hard to be a true church. Is because we see so little in our own nation. I don't want to say worldwide because it's not necessarily true worldwide. I want to say in western society.

It seems that we see so little really completely separating themselves unto the Lord. It is a motivation factor. And it is an inspiring factor. And what does it look like here.

At least concerning the vow of the Nazarite. To be one who has a testimony of a separated life. Number one. First and foremost. This separated life is a choice.

It is a choice. God called Abram out of the land of the Ur of the Chaldeans. To create a nation out of Abram.

Abram and Sarah. Who would be Abraham and Sarah. Then God moves in history. This is why I love scripture. Because scripture gives us the history of God's interaction with man.

[12 : 33] It doesn't give us a complete account of history. Right? It is a history of God's interaction with man. We see God's hand moving in the history of Abraham and Sarah.

We see the birth and formation of the nation of Israel. We see their captivity for 430 years in Egypt. We see after that that if you were a Jew. Held in captivity in Egypt.

You did not have a choice as to whether or not you were going to be set free. Because God had told Abraham. After a number of years. After 400 years. I will redeem them and bring them to the promised land.

That's a covenant. Right? God made a covenant. Joseph believed that covenant so much. That he made them take a vow. That when they left. They would carry out his body. They would carry his bones. So when Joseph died.

They embalmed his body. When they left. They carried him with them. Right? Because he believed the promise of God. Those people that were born into captivity. They were enslaved. And held captive to something they were born into.

[13 : 32] God redeemed them. God set them free. He rescued them solely based upon his election of them. Now don't get carried away by the word I'm saying. That the covenant that he had with these people.

They had no choice in the matter. God was calling them to himself. To work out his purposes. To manifest himself to the world. They were to be his billboard.

And God calls them. He calls them into the wilderness. And there in the wilderness he begins to flesh out what we read in the book of Leviticus. And Numbers and Exodus. And the tribe of Levi did not have any choice.

Because God said I have chosen the tribe of Levi. They are mine. I'm going to take them in place of the firstborn. God called them by name. Remember that? God chose them.

But when it comes to the vow of a Nazarite. Again this is the words of the Lord. Because it says again the Lord spoke to Moses. This is God saying.

[14 : 32] He says when a man or a woman makes a special vow. So here we have not God giving a commandment. Not God setting a law.

But God understanding. That because of his goodness. His mercy. And his character. There would be those who would choose.

To separate themselves to him. That to be separated. To be completely given over to the Lord. Was a matter of a choice that they would make.

Based upon a relationship they were living in. Now to bring that to lay in terms. They would say since God is so good to rescue me from slavery.

Since God is so good to lead me through the wilderness. Since God can park in Red Sea. Give me manna every morning. Except for on the Sabbath where I get to rest. Since God can bring the quail when he wants to.

[15 : 33] He can bring water out of a rock. I'm going to give myself to him. They would make that choice. Based upon a relationship they were already living within. That would be to say.

I have tasted and seen that the Lord is good. And I want to follow him all the way. This was to separate themselves completely from everything else.

And to dedicate themselves at least for a season. Completely unto the Lord. Now one thing that stands out here. It says when a man or a woman.

Makes this vow. This was open. To everyone. When we numbered the people of Israel. We counted the males.

That were of military age. Remember that? We counted the males who could go fight and battle. From 20 years old and up. When we numbered those who were. To be of the tribe of Levi.

[16 : 31] That were going to be in places of firstborn. We counted the males that were two months old and upward. When we numbered those who would serve within the tabernacle. We counted the males that were from 30 to 50.

Later on it would be from 25 to 50. In the days of David it would be from 20 to 50. But in each of those numberings we were counting the males. But here God says.

When anyone. Whether male or female. Takes a vow to separate themselves unto me. We need to understand scripture teaches us this very fact.

That to give oneself completely and totally unto the Lord. That's not just a man thing. God says anyone can choose. To give themselves unto me.

Now God has an order. God has a purpose. God has a plan. In his society. The way he had set things up. And the way things work. And the way things function. He's got an order. And it's a prescribed order.

[17:30] That the Lord has set aside. Set apart. And he does those things. How the home should work. How the church should flow. And I'm not here to really get into all that. But when God says. When an individual wants to come to me.

There is no respecters of individuals. That says. When anyone. Decides that I'm that good. That they want to commit themselves to me. When they make that choice. Then I will be here. What we need to see. Is that this was a. Choice of the free will. That was born. Out of a living relationship.

That God had called them into. He says. When they make a special vow. A vow of a Nazarite. To dedicate himself. To the Lord. And then he starts.

Fleshing out how that looks. We'll get to that in just a moment. All we want to see here. Is listen. God is giving the opportunity. And calling the people. To make a choice.

[18:28] This is one of those. Whosoever right. Whosoever wants to make a choice. To separate themselves. Only to the Lord. God says. Here's the chance.

Here's the opportunity. Here's the people. Now. If we bring that to today's time. Because we. We don't live in captivity. We don't live. We haven't been in Egypt. And then brought across the Red Sea.

But still. Those who give themselves. Those who are. Jesus freaks. Those who seem to be. Over the top. Those who. Take that step. Or those who have seen. That the Lord is good.

And out of the relationship. The salvific relationship. They have with him. They know how much. He has redeemed them. They know how much. He has forgiven them. They know how much. He loves them.

Based upon their redemption. And then. Out of that relationship. They say. Lord. Here. Am I. They set themselves apart. From everything else.

[19:24] Someone asked me. Wednesday night. I had a talk with. A gentleman. And. It was a question. He asked me. He had never asked me. I had a chance. To talk to this individual.

Very often. He said. How did you become a pastor? I said. Well. He said. How did you get here? I said. Well. We were standing right up there. In the balcony. I said. Keep in mind. I didn't grow up. Wanting to be a pastor. Keep in mind. I. My wife. Didn't marry a pastor. My wife. Married a boy. That was going to. MTSU. With the animal science. And he was going to be a vet. Right.

I was going to work on animals. I said. And then I worked. The phone company. And I loved the phone company. I said. There was this critical time. In my life. Right before my 21st birthday. Where I. I gave my life across.

I said. I made this one statement. I said. Lord. You can have my life. Whatever you want to do with it. Do it. I said.

[20:17] Then. He. Began to do things. It was this place. Of realizing. If he's good enough. For me. To trust him. For salvation. Then surely.

He is worth me. Trusting him. For my future. Now he completely shook. I thought. When that happened. And then. All of a sudden. Bell South calls me. And I get on. I said. Thank you God. You're so good. I'm going to work my 30 years.

I'm going to get out. And he kind of. Laughed in heaven. And said. Okay. And changed a lot of my plans. But. It's whatever. I mean. But it's just that reality. I didn't know. And that's okay.

I didn't know. Sometimes we still like to operate within the known. We still. But the. What is going on here. Is God says. When someone makes a special vow. Vow. Or some translations say. A difficult vow.

Because let's be honest. To make that choice. Is difficult. All men and women. Love to know what's going to happen. Right. We love control. We love to.

[21:11] Feel like. We are. At least have a hand. In it. But God says. This is a special vow. It is a choice. To be made. Secondly. We see this type of separation.

Is not only a result. Of a choice. It comes with a call. Of great commitment. It comes with a call. Of great commitment. Now. I love the fact.

That when God calls us to himself. I love. Instant salvation. Progressive sanctification. The reason I love that. I don't know about you. But. I would say.

Right before my 21st birthday. I'll be 41 this year. So that's 20 years. So. If God had told me. When I was 40 years old. Everything he was going to do with me.

By the time I was 40 years old. I probably would have said. No. I don't think so. If he would have said. This is the other thing. I'm going to take away. I'm going to take away from you. This is everything. I'm going to change. These are the things you like now. That you won't like then.

[22 : 03] These are. This is the way. I'm going to move your wife. And quit making sweet tea. So that your body is healthier. You know. I was like. No Lord. That's okay. Because I was drinking about a gallon of sweet tea a day. You know. I was like. I'm okay with that. This is.

If God would have shown me all these things. I would have said. No. No. I'm okay. You know. It would have been too difficult. Right. It would have been too hard. But God saves us in an instant. And then progressively sanctifies us. Makes us who he's always intended for us to be. But God is clear in a lot of things. And God is also not a God of vagueness.

God is a God of certainty and clarity. That when God tells us. Whosoever comes after me. Must deny himself. And take up his cross.

And follow me. Do you understand. Did you know that that was. The most often quoted. Phrase of Jesus. Five times in scripture. We have Jesus recorded saying. Whoever.

[22 : 57] Follow me. Follows me. Must deny himself. Take up his cross. And follow me. It's mentioned in every gospel. Once. And it's mentioned in one gospel. Twice. The most quoted.

Saying of Christ. That's why. If we want to know clarity. Jesus says. To follow me. Is to not deny yourself. To take up a cross. And come after me. Jesus also says.

That we cannot love this life. And cling to his life. We must take our life. We must turn. So all the clarity of scripture. That we must consider. So that a wise builder. Will stop first. And consider the cost.

Whether or not he has the. The means to complete it. Before he starts it. And the wise soldier. Will first stop. And consider the battle. Whether or not he can defeat. Those who are coming. And Jesus makes it clear. And says.

This is what it costs. To follow me. The foxes have holes. And the birds of the air. Have nests. For the son of man. Has nowhere to lay his head. He also says. If you come to me. Don't put your hand in the plow. And look back.

[23 : 54] Right. He says it over and over again. He speaks of commitments. God does the same thing. He says. If someone. Because Jesus and God. They're on the same page. I don't know if you figured that out. Yet or not.

Because the Trinity. Is always saying the same thing. He says the same thing. When it comes to this vow of separation. God speaks. In advance. Of the commitment. That will be required.

God says. If a man or a woman. Wants to make this choice. And separate themselves. Unto me. And live a life of testimony. Of me. Before others. He is very clear. He says. This is what it's going to take.

Now. What God is saying is. Man can't say. I'm separating myself. Unto God. And then tell God. How he is separating himself. I'm going to give myself. Totally to God.

In this way. God says. That's not how it works. You're going to come on my terms. Because if you're going to take this vow. This is what you're going to do. You're not going to drink any wine. You're not going to drink any strong drink. You're not going to drink any vinegar.

[24 : 48] You're not going to eat any grapes. You're not going to eat the seeds of a grape. You're not even going to eat the skin. Of a grape. Nothing that comes from a grape vine. Can be yours. You're not going to touch a dead body.

I don't care if it's your mother. Or your father. I don't care how close you are. You're not going to touch a dead body. And you're not going to cut your hair. Now if it was a lady. That means that her hair would probably be let down.

And a little bit unkempt. Right. A little disheveled. God says. You're going to look different. You're going to eat different. You're going to act different. And your life will be different. Because you are making a commitment to me.

Now. We need to understand what God is saying. If you're making a commitment. You're going to make that commitment on my terms. Your life is going to look completely different. And I'm going to tell you the way it's going to look different.

This. My friend. Is a big commitment. One thing you need to understand about God's provisions for the nation of Israel. Now God has given these things to them in the wilderness.

[25 : 45] Right. Now. He's given it to them in advance. In the wilderness there were no grapes. That's why it's the wilderness. Right. In the wilderness they didn't drink.

The only thing we have on record that they drank was one thing. Water. And it came from a rock. Or it came from springs that they would find. Right. They didn't plant gardens in the wilderness. They were never intended to live in the wilderness.

But there was a place they were going that had a lot of grapes. Remember that? The promised land. That grape cluster that the spies carried out. That was hanging down. We've all seen pictures of it. Right. And the land flowing with milk and honey. With gardens that did not plant.

And wells that did not dig. But one thing we need to understand about wine and scripture. And one thing we need to understand a little bit. We're not going to get into you know how diluted it was. And things. But we want to see God's mighty hand of provision.

Okay. The promised land that God had called them to. We have the fertile crescent. Which is one of the most fertile areas in all of the world. Even today. The bread basket area. Where all the grain would grow. And God included that.

[26 : 41] But there wasn't a whole lot of tremendous rainfall. A lot of wadis. Now wadis would be dry river beds. And when it rained. They would overflow with water. You had of course the Jordan River. Which with all of its lust.

But even the Jordan River. At some points in the year. It's not very very large. And the Jordan River flows into the Araba. Or the southern part. It goes into the salt sea.

Of salt lake. Not salt lake. But the salt sea. Of the dead sea. That the water really just. You can float on it. Right. You can sit on it like you would a chair. Because it's so much salt content. Nothing grows around it. But so they had the latter.

And the early. The early and the late rains. Of the season. So the very little rain. But God provided for them. In the seasons that it was not raining. That's when the grapes came to fruition.

So in order to sustain its people. When it wasn't raining. And you couldn't collect water. The grapes were harvested. And therefore they were fermented. So that you could drink that grape juice. Fermented grape juice.

[27 : 38] In order to sustain you. Now think if you had taken that special vow. You would not be able to drink that. During that season. Grapes played a very very important role.

In society. What God is saying is. You're making a commitment to me. Now that commitment. Was to the point. That you were trusting God. To provide everything you needed.

Right. You were trusting God. For your necessities. And you really didn't care how you looked. Because your hair. In the New Testament. Paul says. For a man to have long hair.

It is. It is. It is. It is an offensive to you. For a woman to have short hair. It's an offensive. Now we don't want to get into that. I don't know. Both my sons have long hair. We're not living in those legal lives of time. Right. But I should say.

That. That's what Paul said. In Jewish culture at that time. Because you were setting yourself apart. And looking completely different. And you were selling yourselves out. Because the one thing that mattered.

[28 : 38] Was you were committed to Yahweh. And he was worth it. He was worth it. And you were trusting him. For that season. So that you could show others.

How much he was worth. In your life. So it came by way of a choice. But that choice led to a great commitment. And that commitment led to this final thing.

And that is a great cost. It was a great cost. It costs to dedicate yourselves. To separate yourselves unto the Lord.

It costs tremendously. We know the story. We've heard many of them. Many of our great forerunners.

In the missions field. In Southern Baptist life. And even in the on Southern Baptist life. Many of the missionaries. From the early ages. Of our own country. That we were sending them. To other fields. They always pat their belongings.

[29 : 35] In caskets. Right. Because as they pat it in the casket. Their intention was. I'm going out with the casket. Holding my belongings. By the time I come back. The casket is going to be holding me. They knew the cost.

Of the mission field. That they were going to die. On the field. There's story after story. Of very very wealthy individuals. Who would make a commitment. After going on some.

World travel event. I can't remember his name. Or a picture of one individual. Who was sought to inherit. Like a million dollar. At that time. Even a million dollar.

Dairy business. And after college. He went on this world travel. On site. He was going to give himself. To the mission field. His family thought he was crazy. He walked away from his fortune. And died. On the mission field. Jim Elliot.

And even the. The five who died. When they were trying to reach. The tribes in the Amazon jungle. Made his. Great. Great comments. I don't want my life to be long. But I want it to be important.

[30 : 31] Right. Make my life a flaming fire. Set me on fire. Oh Lord. So that all. May watch me burn. With his pride. And he committed himself. To dying. On the mission field.

Why? He could have done a number of other things. Because it cost. To separate yourself. Unto the Lord. And God is telling them here. I mean think about this. Your father and mother dies. You can't do anything about it. If someone dies suddenly beside you. And touch you. All of a sudden. Your Nazarite vow. Has been disavowed. It doesn't matter anymore. You have to cut your hair.

You have to bring the sacrifice. And your offering to the temple. Or the tabernacle. And you have to. Start all over again. Because those days have been washed. It doesn't matter. You made a commitment. You didn't keep those commitments.

Because something out of your control happened. There was a way for reconciliation. You could come and offer that sin offering. God I didn't choose to enter into the sin. But I did. So there was always a way for reconciliation.

[31 : 23] But it was always. That didn't matter anymore. Because that had been defiled. But the one thing that caught my attention. Was look at the costs. Not only that they made. While separating themselves.

Look at the cost. At the end of that separation. Did you notice the cost? Three. Sheep were brought. A one year old male lamb. A one year old ewe lamb. And then a spotless. undefiled ram. Which could have technically been.

Either a sheep or a goat. And then the unleavened cakes. And the unleavened wafers. And then there's this comment. This is the offering. And whatever else.

They could afford. This was the base offering. This was the minimum. Because see the comment. In verse 21.

[32 : 19] This is the law of the Nazarite. Who vows his offering to the Lord. According to his separation. In addition. To what else he can afford. The wording is. What else he can get his hands on. This is.

This was the minimum. You bring the three lambs. You bring the. The grain offerings. You bring the wafers. You bring the. The fine flour. You bring the oil.

You cut your hair. At the doorway. You offer your hair. And you offer. Whatever else. You can offer. Whatever else. You can get your hands on.

Because you have given yourselves. To the Lord. It is a costly. Thing. And why is it worth it? Because. I kind of scratched my head.

Reading this chapter. Like why did. God seem to have this chapter. Closed in this way. This doxology. Which we can even use today. Because it is applicable to. God's people today. As much as it was applicable there.

[33 : 16] Why did God seem to have. Moses say this doxology. At the end. Is it out of place. Does it seem not to fit. Because it definitely doesn't fit. In chapter 7. In the doxology that says. And speak to Aaron.

And to his sons. Saying thus. You shall bless the sons of Israel. You shall say to them. The Lord bless you. And keep you. This is a great doxology. By the way. We probably need to start finishing. And closing our services like this. The Lord bless you.

And keep you. The Lord make his face shine on you. And be gracious to you. The Lord lift up his countenance on you. And give you peace. So they shall invoke my name. On the sons of Israel. And then I will bless them.

I then will bless them. You know why. They could afford to give so much. Why it was not harmful. To pay the high cost of separation. Because God was blessing them.

And the promise was that the Lord would keep them. The Lord would sustain them. The Lord would cause his face to shine upon them. The Lord was blessing them. And any price they paid. Was as a result of the Lord's blessings.

[34 : 15] So when they separated themselves unto the Lord. They could give whatever they could get their hands on. Because God was blessing them.

And what a testimony. What a testimony. When we read the testimony. Of those. Who have lived a separated life.

My heart cry is. Oh God. Make that. My life. Make that. My mind. Because it is a motivating factor. To all who watch. To all who are called to be your people. Let's pray. Lord thank you so much. For. This great opportunity we have had.

Thank you for the privilege. Of reading your word. For may our lives. Holy. Holy. Be within your hands. For may we be sensitive.

[35 : 19] To your calling and leading. To your prompting and prompting. And God. May we follow you wholeheartedly. Giving up to you. Whatever it is you call us.

We ask it in Jesus. Amen. Amen.

Amen. Amen.

Amen. Amen.

Amen. Amen.

[39 : 29] Amen. Amen.