

The important thing is that it is the explanation of it, the presentation of the law that is given at this particular point. This special consecration is presented and described at Sinai, not at the Exodus. And I think that's rather important.

1. This special consecration is described at Sinai, not at the Exodus. The person who accepted the Lord as his saviour, who is born again into His ~~kingdom~~ kingdom has the experiences to go through similar to those described in Exodus. He has many experiences to go through. He has much that he needs to learn. But the time comes when he must prepare for the continuation of his pilgrim journey as is described here at the beginning of Numbers. And ordinarily its special consecration usually comes after a time of the maturing of the Christian life rather than immediately when one becomes a Christian.

Now there are exceptions. There are a few exceptions. We have in the Scripture the case of Sampson where the Lord predicted his birth and declared that he would be a Nazirite from the womb, and said that Sampson was never to cut his hair, was not to use any of the products of the grape, was to follow through the Nazirite conditions. Some say that Samuel also was a Nazirite from his birth. I'm not at all sure that is necessary from the account. It does say that his mother promised that before Samuel was born that if the Lord would give her a son, that no razor shall ever come upon his head. And this was the promise ~~we~~ we read that Hannah gave. She felt that here was a special sign that her son was set apart to the Lord, but whether that meant that it was fully parallel with the command ~~of~~ of this chapter, I personally incline to doubt. Ordinarily the ~~Nazirite~~ Nazirite vow was a special consecration taken on for a limited period. Now this word NAZIR, NAZER, NEZER-three different ~~forms~~ forms of the word -, the verb, and the passive describing the individual, and the noun describing the consecration, the three words closely related to each other occur in this chapter in Numbers much more than in all the rest of the OT put together. This is the classical place where we have the law, the description of the situation of the Nazirite. No. 1 we mentioned that it is described at Sinai, not at the Exodus. God does not call upon