

NUMBERS 6

Written and compiled by Gary Kukis

Numbers 6:1–27

The Nazirite Vow

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse studies](#) of **Numbers** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Numbers. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Numbers available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables.** They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: The bulk of this chapter is devoted to the traditions of the Nazirite and the last two verses are blessings of God to Israel

The Bible Summary of Numbers 6 (in 140 characters or less): *Anyone who makes a Nazirite vow shall not drink wine or cut their hair. Aaron's blessing shall be: "The LORD bless you and keep you."*¹

There are many **chapter commentaries** on the book of Numbers. This will be the most extensive examination of Numbers 6, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

Quotations:

Outline of Chapter 6:

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Charts, Graphics and Short Doctrines:

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Titles and/or Brief Descriptions of Numbers 6 (by various commentators)
Brief, but insightful observations of Numbers 6 (various commentators)
Fundamental Questions About Numbers 6
The Prequel of Numbers 6

The Principals of Numbers 6
The Places of Numbers 6
By the Numbers
Timeline for Numbers 6
A Synopsis of Numbers 6
Outlines of Numbers 6 (Various Commentators)
A Synopsis of Numbers 6 from the Summarized Bible
The Big Picture (Numbers 1–15)

Changes—additions and subtractions (for Numbers 6)

¹ From <http://www.biblesummary.info/numbers> accessed September 7, 2024.

- Addendum [A Complete Translation of Numbers 6](#)
- Addendum [Doctrinal Teachers Who Have Taught Numbers 6](#)
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- Addendum [Word Cloud from Exegesis of Numbers 6](#)

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Numbers folder	Exegetical Studies in Numbers

Doctrines Covered or Alluded To			
		Nazarite	
Additional doctrines and links are found in Definition of Terms below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
	Judges 13		

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

The terms below are cross-linked with their first occurrence in this document. This allows you to click on the first occurrence of a technical term and that will take you back to its definition below. Then you can click on that term below and be taken back to where you last left off in this document.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).

Some of these definitions are taken from
<http://gracebiblechurchwichita.org/>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/terms-and-definitions/>
<http://www.theopedia.com/>

Chapter Outline	Charts, Graphics and Short Doctrines
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An Introduction to Numbers 6

Introduction: Numbers 6 is all about the Nazirite and the Nazirite vows. Who are these men (and women); what was their purpose in relationship to Israel? What exactly do they represent about the future? As a believer in the Church Age, what meaning or value has this to me? If the answer is *none*, then what meaning or value is this group of believers to the people of the Age of Israel? These are questions which occur to me, questions which I am not certain that I can satisfactorily answer. This seems like, for the Old Testament, to be a moderately important topic. We have studied them in Exodus, Leviticus; and there will be mentions of them in Samuel and in the Psalms. Its location in so many books in so many contexts suggests some importance of this strange topic.

What I am leaning toward is, this lifestyle does not describe the vows taken by John, but rather mirror his lifestyle when he is called into service to act as the herald for the King.

Numbers 6 deals with an unusual breed of character—the Nazarite (and the Nazarite vows). Of the stories with which everyone is familiar, that of Sampson is one of the most notorious. Samson was a Nazarite. This is a vocation of personal choice, possibly for those who wished that they were Levites, but were not. Their interest in spiritual service might be greater than that of the average Levite, therefore, the lifestyle of the Nazarite might appeal to such a one. However, this is in no way to be confused with a Nazarene—that is, a person either born or raised in Nazareth. Our Lord was a Nazarene; He was not a Nazarite. So Samson had long hair, as per the Nazarite vows; Jesus Christ did not, because He was not a Nazarite (by vow).

Titles and/or Brief Descriptions of Numbers 6 (by various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Numbers 6 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Numbers 6

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Numbers 6

Numbers 6 will begin with

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Numbers 6

Characters

Commentary

Characters	Commentary

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

The Places of Numbers 6

Place

Description

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Some of the passages are included below, using the ESV; capitalized.

A Synopsis of Numbers 6 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Numbers 6.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Numbers 1–15)

Numbers

Text/Commentary

God speaks to Moses from the Tabernacle.

1–7

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Numbers 6): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

I have begun to draw from over 40 translations when doing my initial exegetical study of a chapter. This will include some translations which I have not used before: Modern Literal Version 2020, Benner's Revised Mechanical Translation (which I should like to go back and include this with my Genesis and Exodus studies), the Literal Standard Version, the Scriptures 2009, the Unfolding Word Literal Text, the Unfolding Word Simplified Text, and the Samaritan Pentateuch (in English). These are some of the various translations which have been recently made available to e-sword 12.1. Four of these simply replace previous texts done by the same translator or translation group.

After every verse, I will give the Kukis mostly literal translation for that verse. At the end of every passage, I will give both the Kukis mostly literal translation and the Kukis paraphrase for that passage.

After every verse, I will give the Kukis mostly literal translation for that verse. At the end of every passage, I will give both the Kukis mostly literal translation and the Kukis paraphrase for that passage. However, there is a great deal of repetitive text both in Leviticus and in Numbers. For that reason, in some chapters, the listing of every single verse may be deemed unnecessary.

I have decided to leave out the Shmoop Summaries, as they are silly and unhelpful for the most part.

At the end of this study, I have listed other doctrinal teachers who have taught this chapter. So far, I have only included R. B. Thieme, Jr. and R. B. Thieme, III. This section is also bookmarked.

I have not yet begun a weekly mail-out study of Numbers, but I will probably do that after I complete the Exodus and Leviticus study.

As I have done previously, since this chapters is what God is saying to Moses, I will begin and end the chapter with quotation marks. I will not insert a new set of quotation marks for each new paragraph.

Chapter Outline

Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it even more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

And so speaks Y^ehowah unto Moses, to say, "Speak unto sons of Israel and you have said unto them, 'A man or a woman that will do an extraordinary thing, to vow a vow, a Nazirite, to live as a Nazirite to Y^ehowah. From wine and alcohol, to live as a Nazirite, vinegar of wine and vinegar of alcohol he will not drink. And every juice of grapes he will not drink. And so grapes, fresh and dry, he will not eat. All days of his Nazirite status, from all which has been done, from a vine of the wine, from grape seeds and as far as grape skin, he will not eat.

Kukis mostly literal:

And Y^ehowah speaks to Moses, saying, "Speak to the sons of Israel and say to them, 'When a man or a woman does the difficult thing, to vow a vow of the Nazirite, to be separated to Y^ehowah, [then] he will be separated from wine and alcohol. He will not drink vinegar [made from] wine or vinegar [made from] alcohol. He will not drink any juice made from grapes. He will not eat [any form of] grape, fresh or dried. [For] all the days of his Nazirite status, he will not eat anything produced from the vine of the grape, from grape seeds to grape skins.

Numbers
6:1–4

Kukis paraphrase:

Jehovah said to Moses, "Speak to the sons of Israel and say to them, 'When a man or a woman vows to live as a Nazirite, to be separated to Jehovah, then that person must keep on being separated from wine and alcohol. He will not even drink vinegar made from wine or from any other form of alcohol. In fact, he will not eat or drink anything from the grape vine—not juice, not wine, not even grape seeds or grape skins.

Here is how others have translated this passage:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation²; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

² I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_Numbers.html and first published in 1862.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)	And so speaks Y ^e howah unto Moses, to say, "Speak unto sons of Israel and you have said unto them, 'A man or a woman that will do an extraordinary thing, to vow a vow, a Nazirite, to live as a Nazirite to Y ^e howah. From wine and alcohol, to live as a Nazirite, vinegar of wine and vinegar of alcohol he will not drink. And every juice of grapes he will not drink. And so grapes, fresh and dry, he will not eat. All days of his Nazirite status, from all which has been done, from a vine of the wine, from grape seeds and as far as grape skin, he will not eat.
Dead Sea Scrolls	.
Targum (Onkelos)	. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	.
Jerusalem targum	.
Updated Douay-Rheims ³	.
Douay-Rheims 1899 (Amer.)	And the Lord spoke to Moses, saying: Speak to the children of Israel, and thou shalt say to them: When a man, or woman, shall make a vow to be sanctified, and will consecrate themselves to the Lord: They shall abstain from wine, and from every thing that may make a man drunk. They shall not drink vinegar of wine, or of any other drink, nor any thing that is pressed out of the grape: nor shall they eat grapes either fresh or dried. All the days that they are consecrated to the Lord by vow: they shall eat nothing that cometh of the vineyard, from the raisin even to the kernel.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "Speak to the B'nai Yisrael, and tell them: 'When either man or woman shall make a special vow, the vow of a Nasari, to separate himself to Mar-Yah, he shall separate himself from wine and strong drink. He shall drink no vinegar of wine, or vinegar of fermented drink, neither shall he drink any juice of grapes, nor eat fresh grapes or dried. All the days of his separation he shall eat nothing that is made of the grapevine, from the seeds even to the skins.
Lamsa's Peshitta (Syriac)	.
V. Alexander's Aramaic T.	.
Samaritan Pentateuch	.
Updated Brenton (Greek) ⁴	And the Lord spoke to Moses, saying, speak to the children of Israel, and you shall say to them, Whatsoever man or woman shall specially vow a vow to separate oneself with purity to the Lord, he shall purely abstain from wine and strong drink; and he shall drink no vinegar of wine or vinegar of strong drink; and whatever is made of the grape he shall not drink; neither shall he eat fresh grapes or raisins,

³ I have simply taken the 1899 American version and updated the thee's and the thou's.

⁴ I am using the Complete Apostles Bible, available through e-sword.

all the days of his vow: he shall eat none of the things that come from the vine, wine from the grape stones to the husk,...

Significant differences:

Limited Vocabulary Translations:⁵

Bible in Basic English	And the Lord said to Moses, Say to the children of Israel, If a man or a woman takes an oath to keep himself separate and give himself to the Lord; He is to keep himself from wine and strong drink, and take no mixed wine or strong drink or any drink made from grapes, or any grapes, green or dry. All the time he is separate he may take nothing made from the grape-vine, from its seeds to its skin.
Easy English Easy-to-Read Version–2008	. The LORD said to Moses, "Tell the Israelites this: If there are people, men or women, who want to make a vow dedicating themselves to the LORD as Nazirites for a time, this is what they must do: They must stay away from wine or other strong drink. They must not drink vinegar that is made from wine or from other strong drink. They must not drink grape juice or eat grapes or raisins. During that special time of dedication, they must not eat anything that comes from grapes. They must not even eat the seeds or the skins from grapes.
<i>God's Word</i> TM	The LORD said to Moses, "Speak to the Israelites and tell them: A man or a woman may make a special vow to live as a Nazirite dedicated to the LORD. Nazirites must never drink wine, liquor, vinegar made from wine or liquor, or any kind of grape juice, and they must never eat fresh grapes or raisins. As long as they are Nazirites, they must never eat anything that comes from a grapevine, not even grape seeds or skins.
Good News Bible (TEV)	The LORD commanded Moses to give the following instructions to the people of Israel. Any of you, male or female, who make a special vow to become a nazirite and dedicate yourself to the LORD shall abstain from wine and beer. You shall not drink any kind of drink made from grapes or eat any grapes or raisins. As long as you are a nazirite, you shall not eat anything that comes from a grapevine, not even the seeds or skins of grapes.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	The LORD told Moses to say to the people of Israel: If any of you want to dedicate yourself to me by vowing to become a Nazirite, you must no longer drink any wine or beer or use any kind of vinegar. Don't drink grape juice or eat grapes or raisins--not even the seeds or skins.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.

⁵ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

UnfoldingWord (Simplified)⁶ Yahweh also said this to Moses: "Tell this to the Israelite people: If any of you wants to make a solemn promise to dedicate himself to belong to me in a special way, after you obey these instructions, you will be called a Nazir, which means 'a dedicated person.' You must not drink any wine or other alcoholic drink. You must not drink grape juice or eat grapes or raisins. You must not eat anything that comes from grapevines, not even the skins or seeds of grapes, during the time that you are a Nazir.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Common English Bible .
 New Advent (Knox) Bible .
 Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible .
 Berean Study Bible .
 Conservapedia .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible .
 And Jehovah spoke to Moses, saying,
 Speak to the children of Israel, and say to them, When a man or woman shall be separated to vow a vow of a Nazirite, to be set apart to Jehovah,
 He shall be set apart from wine and hard liquor, and shall not drink vinegar of wine, or vinegar of hard liquor, neither shall he drink any juice of grapes, nor eat fresh grapes, or dried.
 All the days of his being set apart he shall eat nothing that is made of the vine tree, from the kernels even to the skins.

International Standard V .
 International Standard V **Nazirites**
 Then the Lord told Moses, "Tell the Israelis that a man or woman who commits to the vow of the Nazirite, is to be separated to the Lord, then is to remain separate from wine and strong drink. He is not to drink vinegar or strong drink made from wine. He is not to drink grape juice or eat grapes, whether fresh or dried.
 "During the entire time of his dedication, he is not to eat any product from the grapevine, from the seed to the skin.

Lexham English Bible .
 NIV, ©2011 .
 Unfolding Word Literal Text⁷ . everything
 Urim-Thummim Version YHWH spoke to Moses saying, Speak to the children of Israel and say to them, When either man or woman will separate themselves to make a vow, a vow of a Nazirite to consecrate themselves to YHWH. He will separate himself from wine and intoxicating drink, and will drink no vinegar of wine, or vinegar of intoxicating drink, neither will he drink any juice of grapes, nor eat moist grapes, or raisins. All the days of his consecration he will eat nothing that is made of the vine tree, from the kernels even to the husk.

Wikipedia Bible Project⁸ .

⁶ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

⁷ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

⁸ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

Catholic Bibles (those having the imprimatur):Christian Community (1988) **The Nazirites**

• Yahweh spoke to Moses, “Speak to the people of Israel and say to them: When either a man or a woman makes a special vow, the vow of a Nazirite, to dedicate himself to Yahweh, he shall abstain from wine and strong drink. He shall not drink vinegar made from wine or strong drink; nor shall he drink the juice of the grape or eat fresh or dried grapes. All the time he lives as a Nazirite he shall eat nothing produced by the grapevine, from the pips to the skin. Jdg 13:5; 1S 1:11; Am 2:11; Lk 1:15

• **6.1** The Nazirites were men who consecrated themselves to God for a while or for life. Samson was a Nazirite (Jdg 13:5) and John the Baptist may have also been one (see Lk 1:15). There were also Nazirites among the first Christians of Jewish descent (Acts 21:23). See also Paul’s vow (Acts 18:18).

We do not know of any religious congregations in Israel as we now have in the church. There fore the law concerning the Nazirites enabled any believer to dedicate himself to God in a personal way.

New American Bible(2011)⁹ .

The Catholic Bible .

New Jerusalem Bible .

NRSV (Anglicized Cath. Ed.) .

Revised English Bible–1989¹⁰ .**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible .

Eth Cephher Bible .

AND **Yahuah** spoke unto El-Mosheh, saying,

Speak unto the children of Yashar’el, and say unto them, When either man or woman shall separate themselves to vow a vow of a Naziyr, to separate themselves unto **Yahuah**:

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.

All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

exeGesés companion Bible .

Hebraic Roots Bible .

Kaplan Translation .

The Scriptures–2009 .

And הוהי spoke to Mosheh, saying, “Speak to the children of Yisra’ël, and say to them, ‘When a man or woman does separate, by making a vow of a Nazirite, to be separate to הוהי, he separates himself from wine and strong drink – he drinks neither vinegar of wine nor vinegar of strong drink, neither does he drink any grape juice, nor eat grapes or raisins. All the days of his separation he does not eat whatever is made of the grapevine, from seed to skin.

Tree of Life Version .

Again Adonai spoke to Moses saying, “Speak to Bnei-Yisrael and say to them: Any man or woman who desires to vow a Nazirite vow to be separate for Adonai, is to abstain from wine and any other fermented drink. He is not to drink any vinegar made from wine or any fermented drink, or any grape juice, or eat grapes or raisins. All during his days as a Nazirite he is not to eat anything from the grapevine—even the seeds or skins.

⁹ From <https://bible.usccb.org/bible> accessed on various dates.

¹⁰ From <https://alkitab.mobi/2/reb/> accessed on various dates.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible¹¹

(The Nazarite Vow) AND JESUS SPOKE TO MOSES, SAYING, SPEAK TO THE CHILDREN OF ISRAEL, AND YOU SHALL SAY TO THEM, WHATSOEVER MAN OR WOMAN SHALL GREATLY VOW A VOW TO SEPARATE ONESELF WITH PURITY TO JESUS, HE SHALL PURELY ABSTAIN FROM WINE AND ALCOHOL; AND HE SHALL DRINK NO VINEGAR OF WINE OR VINEGAR OF ALCOHOL; AND WHATEVER IS MADE OF THE GRAPE HE SHALL NOT DRINK; NEITHER SHALL HE EAT FRESH GRAPES OR RAISINS, †*(This is one of many verses that shows that it is not a sin to drink alcohol & also not a sin for men to have long hair. This was a specific vow for only certain people to abstain from alcohol. Samuel, Samson & John the Baptizer were among those with this vow. A Nazarite should not be confused with a Nazarene who is anyone from the city of Nazareth. It is debated about whether Jesus also had this vow)* V. 4 will be placed with the next passage for context.

Awful Scroll Bible

Sustains To Become was speaking to Moses, to the intent: Be speaking to the sons of Contends-with-he-mighty even is you to have said: Was a man or a woman to make an extraordinary vow, a vow of a Nazarite, to separate himself to Sustains To Become He was to separate himself from wine and intoxicating drinks - was he to drink the vinegar of wine, or the vinegar of intoxicating drinks? - was he to drink the juice of the grapes? - was he to eat moist grapes or dry? - Was he, the days of his separation, to eat that what was made of the wine, its vine, the grapestone, or its skin? -

Concordant Literal Version

Yahweh spoke to Moses, saying. Speak to the sons of Israel and say to them: In case a man or a woman should make an extraordinary vow, the Nazirite vow, to sequester himself to Yahweh, from wine and intoxicant shall he sequester himself. Vinegar of wine and vinegar of an intoxicant he shall not drink, and any other liquid of grapes he shall not drink, and grapes, sappy or dried, he shall not eat. All the days of his sequestration from all which is made from the vine, the wine from pips as well as grape-skin he shall not eat.

exeGesés companion Bible

THE SEPARATIST VOW OF SEPARATISM
And Yah Veh words to Mosheh, saying,
Word to the sons of Yisra El and say to them,
When either man or woman separate to vow a vow
- the vow of a Separatist,
to marvel to Yah Veh:
he separates from wine and intoxicants
and he drinks not fermented wine
or fermented intoxicants,
neither drinks steepings of grapes,
nor grapes - dried or fresh:
all the days of his separatism
he eats naught worked of the wine of the vine
- from the kernels even to the husk.

Orthodox Jewish Bible

And Hashem spoke unto Moshe, saying,
Speak unto the Bnei Yisroel, and say unto them, When either ish or isha shall separate themselves to vow a neder of a Nazir, to separate themselves unto Hashem;

¹¹ The A&O Bible follows the Greek text.

He shall separate himself from yayin and shekhar (fermented drink), and shall drink no chometz (vinegar) of yayin, or chometz of shekhar, neither shall he drink any grape juice, nor eat moist grapes, or dried (i.e., raisins).
Kol hayamim of his nazir (vow as a nazir) shall he eat nothing that is made of the gefen hayayin, from the seeds even to the grape-skins.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .
The Expanded Bible .
Kretzmann's Commentary .
Lexham English Bible .

Rules Concerning Nazirites

Yahweh spoke to Moses, saying, "Speak to the Israelites [Literally "sons/children of Israel"] and say to them, 'When a man or a woman takes a special vow, a vow of a Nazirite, [Literally "one separated"] to keep separate for Yahweh, he will abstain from wine and fermented drink; he will not drink wine vinegar or vinegar of fermented drink; he will not drink the fruit juice of grapes or eat fresh or dry grapes. All the days of his separation [That is, "the Nazirite"] you will not eat from anything that is made from the grapevine, from sour grapes to the skin of grapes.

Syndein/Thieme .
The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach¹² .
The Geneva Bible .
Kaplan Translation .

The Nazirite

God spoke to Moses, telling him to speak to the Israelites and say to them:

[This is the law] when a man or woman expresses a nazirite vow to God.

He must separate himself completely from wine and wine-brandy. He may not even drink vinegar made from wine and wine-brandy. He shall not drink any grape beverage, and he shall not eat any grapes or raisins.

As long as he is a nazirite, he may not eat anything coming from the grape, from its seeds to its skin. The Kaplan Translation, particularly in Numbers through Deuteronomy, takes note of historic rabbinic opinions.

nazirite

This is unlike ordinary vows, since it involves a special protocol and ordinarily is for thirty days (Sifri; Yad, Nazir 3:1). The word nazir denotes that which is set apart and consecrated (Rashi; see notes on Genesis 49:26, Leviticus 25:5). It can also denote the 'crown' of hair that the nazirite wears (Ibn Ezra on Numbers 6:7; Ramban). According to Talmudic tradition, the main purpose of the nazirite vow is to be a discipline against sexual temptation (Sotah 2a; Rashi) and to avoid pride (Sotah 4b). However, it is also seen as a means of attaining spiritual gifts (cf. Judges 13:3; 1 Samuel 1:11), and possibly as an initiation to prophecy (cf. Amos 2:11). By taking a nazirite vow, a layperson also to some degree attains the status of a priest (Philo 1, Legum Allegoriae 249). Some say that it is an offering where one presents his hair to God (Josephus, Antiquities 4:4:4).

wine-brandy

¹² Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

(Nazir 4a, 34b; Rashi). But not intoxicants in general.

grape beverage

(Septuagint; Menachem, quoted in Rashbam). Mishrah in Hebrew. It includes any liquid in which grapes have been soaked or steeped (Nazir 37a; Rashi; Sherashim).

NET Bible®
 New American Bible(2011)¹³
 Rotherham's *Emphasized B.*

§ 6. The Law of the Nazir'.

Chapter 6.

And Yahweh spake unto Moses, saying: Speak unto the sons of Israel, and thou shalt say unto them,—

≤When ||any man or woman|| would make the special vow of One Separate,^a by separating himself unto Yahweh ≥ <from wine and strong drink> shall he separate himself, <neither vinegar of wine, nor vinegar of strong drink> shall he drink,—and <no liquor of grapes> shall he drink, <no grapes fresh or dried> shall he eat.

≤All the days of his separation ≥ <of nothing that is made from the grapevine, from the seeds even to the skin> shall he eat.

^a Heb.: a nâdar. Cp. Gen. xlix. 26; Jud. xiii. 5; Lam. iv.7.

Literal, almost word-for-word, renderings:

A Faithful Version

And the LORD spoke to Moses, saying,
 "Speak to the children of Israel, and say to them, 'When a man (or woman) shall separate himself in order to vow the vow of a Nazirite, in order to separate himself to the LORD, He shall separate 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. All the days of his consecration he shall eat nothing that is made of the grapevine, from grape seeds even to a stem.

C. Thomson Updated OT
 Charles Thomson OT¹⁴

Again the Lord spoke to Moses, saying, Speak to the children of Israel, and thou shalt say to them, When a man or a woman shall make a solemn vow to preserve the strictest purity for the Lord, they must abstain from wine, and strong drink. Such a one shall not drink vinegar made of wine, nor vinegar made of strong drink; nor shall such a one drink any thing made of the grape; nor eat any grapes, fresh pulled, or dried, all the days of the vow. V. 4 will be placed with the next passage for context.

Context Group Version
 English Standard Version
 Green's Literal Translation
 Legacy Standard Bible
 Literal Standard Version
 Modern English Version
 Modern Literal Version 2020

{Numbers 6:1-27, 10:1-36}
 And Jehovah spoke to Moses, saying, Speak to the sons of Israel and say to them, When either man or woman will make a special vow, the vow of a Nazirite, to separate himself to Jehovah, he will separate himself from wine and strong drink. He will drink no vinegar of wine, or vinegar of strong drink, neither will he drink any juice of grapes, nor eat fresh grapes or dried. All the days of his separation he will eat nothing that is made of the grapevine, from the kernels even to the husk.

New American Standard B.

¹³ Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

¹⁴ Thompson's translation follows the Greek text.

New European Version	.
New King James Version	.
Niobi Study Bible	.
Revised Mechanical Trans. ¹⁵	...and YHWH spoke to Mosheh saying, speak to the sons of Yisra'eyl, and you will say to them, a man or woman that will perform to make a vow, a vow of dedication, to be dedicated to YHWH. From wine and liquor he will dedicate, vinegar of wine and vinegar of liquor he will not gulp, and any juice of grapes he will not gulp, and moist or dry grapes he will not eat. All the days of his dedication, from all that will be made from the grapevine, the wine, the kernels and even the grape skin he will not eat.
Updated Bible Version 2.17 A Voice in the Wilderness	. And Jehovah spoke to Moses, saying, Speak to the children of Israel, and say to them: When either a man or woman makes an extraordinary vow, the vow of a Nazirite, to separate himself unto Jehovah, he shall separate himself from wine and strong drink; he shall drink neither vinegar made from wine nor vinegar made from strong drink; neither shall he drink any grape juice, nor eat fresh grapes or dried. All the days of his separation he shall eat nothing that is produced from the grapevine, from seed to skin.
Webster's Bible Translation	.
World English Bible	. Ferment
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

1-4

Numbers 6:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֵל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510

¹⁵ From <https://www.mechanical-translation.org/index.html>

Numbers 6:1

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: And Y^ehowah speaks to Moses, saying,...

God will speak to Moses about the Nazirite vows.

Numbers 6:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	2 nd person masculine singular, Piel imperative	Strong's #1696 BDB #180
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'el (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine singular, Qal perfect	Strong's #559 BDB #55
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine plural suffix	Strong's #413 BDB #39

Translation: ...“Speak to the sons of Israel and say to them,...

God tells Moses to speak to the sons of Israel.

Numbers 6:1–2a **And Y^ehowah speaks to Moses, saying, “Speak to the sons of Israel and say to them,... (Kukis mostly literal translation)**

Numbers 6:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾôw (אוּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife; female [of animals]</i>	feminine singular noun	Strong's #802 BDB #61
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
BDB gives this list of definitions: 1) <i>that, for, because, when, as though, as, because that, but, then, certainly, except, surely, since</i> ; 1a) <i>that</i> ; 1a1) <i>yea, indeed</i> ; 1b) <i>when (of time)</i> ; 1b1) <i>when, if, though (with a concessive force)</i> ; 1c) <i>because, since (causal connection)</i> ; 1d) <i>but (after negative)</i> ; 1e) <i>that if, for if, indeed if, for though, but if</i> ; 1f) <i>but rather, but</i> ; 1g) <i>except that</i> ; 1h) <i>only, nevertheless</i> ; 1i) <i>surely</i> ; 1j) <i>that is</i> ; 1k) <i>but if</i> ; 1l) <i>for though</i> ; 1m) <i>forasmuch as, for therefore</i> .			
pâlâ' (פָּלַא) [pronounced paw-LAW]	<i>to do extraordinary or hard or difficult thing; possibly, to make a hard or difficult vow; to make wonderful, to do wondrously</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #6381 BDB #810
What I have listed above come directly from BDB, specifically as Hiphil meanings.			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
nâdar (נָדַר) [pronounced naw-DAHR]	<i>to vow, to make a promise, to make a commitment, to give a word of assurance concerning a matter, to give one's personal and honorable guarantee, to make a solemn oath or pledge to do or not to do a thing</i>	Qal infinitive construct	Strong's #5087 BDB #623
nêder (נֵדֶר) [pronounced NAY-der]	<i>a vow, a promise, a personal guarantee, the giving of one's word of assurance, a commitment</i>	masculine singular construct	Strong's #5088 BDB #623
This is obviously the noun construct of the verb.			
nâzîyr (נָזִיר) [pronounced naw-ZEER]	<i>consecrated one; devoted one, transliterated Nazarite, Naziyr; also: untrimmed (vine), separated, set apart from; distinguished</i>	masculine singular noun	Strong's #5139 BDB #634

Numbers 6:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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There is a connection between these various renderings. It is a crown which separates one man entirely from every other man; the crown is on the head and the Nazirites crown is his hair, which is untrimmed, like the vines during the Sabbath Year.

This noun is found in Genesis 49:26 Leviticus 25:5 Numbers 6:2 Judges 13:5.

Together, these four (or five) words are rendered:

A Faithful Version	...shall separate himself in order to vow the vow of a Nazarite...
Charles Thomson Trans.	...shall make a solemn vow...
Green's literal translation	...shall vow a vow, the vow of a Nazarite...
Literal Standard Version	...does extraordinarily by vowing a vow of a Nazarite...
Modern Literal Version 2020	...will make a special vow, the vow of a Nazirite...
Orthodox Jewish Bible	...shall separate themselves to vow a neder of a Nazir...
Webster	...shall separate themselves to vow a vow of a Nazarite...

You will notice the different approaches: (1) Essentially ignore the first verb; (2) translate the first verb *to separate* (which is a meaning of that verb, but not a meaning assigned to it by BDB in the Hiphil stem); (3) translation the first verb as something extraordinary or special being done (which is how BDB defines this verb).

lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
nâzar (נָזַר) [pronounced <i>naw-ZAHR</i>]	<i>to cause (oneself) to be separate, to keep sacredly separate; to be a Nazarite, live as a Nazarite</i>	Hiphil infinitive construct	Strong's #5144 BDB #634

Notice that we have a verb followed by its noun cognate; and a noun followed by its verbal cognate.

lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3069 BDB #217

Generally speaking, we find the Tetragrammaton [YHWH (יהוה)] with no vowel points. I do not recall seeing it in any other way using Owens' work (which I have used on virtually everything except for Leviticus and Numbers, when I began to use Bible Hub (but my Owens' volume is always open).

In Numbers 2:33 6:2, Owens simply has the Tetragrammaton. My hard copy of Brown Driver Briggs has the spelling Yâh^eweh (יהוה) [pronounced *yah-WEH*]. I believe that this is nothing more than the accepted form of Y^ehowah, which is essentially everyone's best guess (not mine).

In Numbers 6:1 and 6:2, there are two vowel points put together on [Bible Hub](#), and one of them is different. I have these same differences in Biblia Hebraica Stuttgartensia (Enhanced), but given the same Strong's #3068.

My Strong's and Strong's Exhaustive Concordance (enhanced) and BDB from e-sword all have the spelling: Y^eh^ovîh (יהוה) [pronounced *yeh-ho-VEE*]. Again, this is not the spelling in my hard copy BDB. However, this is probably the closest Hebrew approximation of *Jehovah*.

To make matters even more confusing, Bible Hub has Y^ehwâh (יהי) which they write out as Yahweh, which is the proper English transliteration of my BDB hard copy of Strong's #3069, but is not the correct English transliteration for the spelling they gave (that transliteration is Y^ehwâh).

Numbers 6:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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And if that were not confusing and unenlightening, my King James' Concordance of Strong's #3069 gives 304 occurrences, none of which I was aware of, in using Owens.

Translation: ...'When a man or a woman does the difficult thing, to vow a vow of the Nazirite, to be separated to Y^ehowah,...

The first thing which should catch your eye, if you recall anything about Samson, is that a Nazarite can be a man or a woman. Until now, I had never thought of a woman becoming a Nazarite. We have seen before the verb *pâlâ'* (פָּלַא) [pronounced *paw-LAW*], which is usually used of God in reference to doing that which is miraculous or extraordinary. Here, we find this word used the same way, except with reference to a person who has chosen to do that which is extraordinary—set himself apart fully to Yahweh. This is in the Hiphil imperfect, meaning causative continuous action. So this person is caused to make such a choice and, like all spiritual growth, it is done on a day-by-day basis, involving thousands of decisions. Strong's #6381 BDB #810.

There are actually three different words for separation in this verse.

Nazarite is a transliteration. The Hebrew word is *nâzîyr* (נָזִיר) [pronounced *naw-ZEER*] and we have seen this word thrice previously in Scripture: Genesis 49:26 Leviticus 25:5, 11. In Genesis 49:26, we are given the renderings *distinguished* (NASB), *the Separated One (The Emphasized Bible)*, *him that was separate* (KJV), *who was set apart from* (NRSV), and *separate* (Young's); and it is almost ignored, but footnoted as *the one separated from* in the NIV. Whereas most translations transliterate this word, the Septuagint translated it *to separate* (obviously, that is the English translation of the Greek). In Leviticus 25:5, 11, this word is translated *untrimmed vines* (NASB), *separated thing* (Young's) *undressed vine* (KJV), *untended vines* (NIV), and *unpruned vine* (NRSV). The connection here is that this is like a Nazarite with unshorn hair. Strong's #5139 BDB #634.

The corresponding verb is *nâzar* (נָזַר) [pronounced *naw-ZAHR*] and it is translated *to take the vows of a Nazarite, to live as a Nazarite*; and more simply *to separate, to consecrate* (Leviticus 15:31 22:2 Numbers 6:2–3, 5–6, 12 Ezekiel 14:7 Hosea 9:10 Zech. 7:3). Strong's #5144 BDB #634.

A related masculine noun is *nêzer* (נֵזֶר) [pronounced *nay-ZER*], which means *crown, consecration, Nazariteship*. Strong's #5145 BDB #634. There is actually a connection between these various renderings. It is a crown which separates one man entirely from every other man; the crown is on the head and the Nazarites crown is his hair, which is untrimmed, like the vines during the Sabbath Year. These are words which began with a common meanings and Yahweh coined them to mean *Nazarite, to become a Nazarite*.

It is possible that the vows made herein were similar to vows made by the Jews prior to Mount Sinai, but here they are regulated and made a part of God's Law. Making a vow to separate oneself to God is not to be entered into lightly, nor is this to be an exercise in creativity. God was very specific in what He expected of the Nazarite. This separation to God did not mean that these men or women separated themselves from society, per se. That is, they did not go off into the mountains and live off lettuce and bird seed, as Thieme was wont to say. They remained in the camp of Israel. Famous people who have taken the vows of a Nazarite include Samson (Judges 13:5–7 16:17), Samuel (1Samuel 1:11, 28) and possibly John the Baptist (Luke 1:15) and possibly even Paul (Acts 21:23–26), although it would have been a mistake on the part of Paul to enter into a vow like that during the church age.

The end of this verse is a paronomasia: *lîn^errôr nâzîyr nerer l^ehazzîyr* (לִּנְרֹר נָזִיר נֵרֵר לְחַזְזִיר) [pronounced *leen'r-roar naw-zeer neh-zer l'hahz-zeer*], emphasizing the solemn character of this vow.

We have occasionally made reference to the Charismatics; I would guess that there must be a group of them somewhere where of those who, instead of doing incredible miracles or speaking in tongues, they might be taking Nazarite vows.

This topic is all about the man or the woman who takes a Nazirite vow. This, for a period of time (a few days, weeks or months).

Jesus was not a Nazirite. He was a Nazarene, meaning that he was raised in Nazareth.

Numbers 6:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
yayin (יַיִן) [pronounced <i>YAH-yin</i>]	<i>wine</i>	masculine singular noun	Strong's #3196 BDB #406
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
shêkâr (שֵׁכָר) [pronounced <i>shay-KAWR</i>]	<i>strong alcohol, potent liquor, intoxicating drink, strong drink</i>	masculine singular noun	Strong's #7941 BDB #1016
nâzar (נָזַר) [pronounced <i>naw-ZAHR</i>]	<i>to cause (oneself) to be separate, to keep sacredly separate; to be a Nazarite, live as a Nazarite</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5144 BDB #634

Translation: ...[then] he will be separated from wine and alcohol.

The Nazirite could not have any connection to wine or alcohol.

Numbers 6:2b–3a ...'When a man or a woman does the difficult thing, to vow a vow of the Nazirite, to be separated to Y^ehowah, [then] he will be separated from wine and alcohol. (Kukis mostly literal translation)

Numbers 6:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chômets (חֹמֶט) [pronounced <i>KHOH-mets</i>]	<i>vinegar</i>	masculine singular construct	Strong's #2558 BDB #330
yayin (יַיִן) [pronounced <i>YAH-yin</i>]	<i>wine</i>	masculine singular noun	Strong's #3196 BDB #406
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
chômets (חֹמֶט) [pronounced <i>KHOH-mets</i>]	<i>vinegar</i>	masculine singular construct	Strong's #2558 BDB #330

Numbers 6:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shêkâr (שֵׁכָר) [pronounced shay-KAWR]	<i>strong alcohol, potent liquor, intoxicating drink, strong drink</i>	masculine singular noun	Strong's #7941 BDB #1016
lô' (אֵל or אֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâthâh (שָׁתַּח) [pronounced shaw-THAW]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #8354 BDB #1059
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced koh]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
mish ^e râh (מִשְׁרָה) [pronounced mish-RAW]	<i>juice; liquor</i>	feminine singular construct	Strong's #4952 BDB #1056 hapax legomenon
'ênâb (בְּנֵעַ) [pronounced gay-NAWB ^v]	<i>grape (s)</i>	masculine plural noun	Strong's #6025 BDB #772
lô' (אֵל or אֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâthâh (שָׁתַּח) [pronounced shaw-THAW]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #8354 BDB #1059
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'ênâb (בְּנֵעַ) [pronounced gay-NAWB ^v]	<i>grape (s)</i>	masculine plural noun	Strong's #6025 BDB #772
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
lach (לַח) [pronounced lakh]	<i>fresh, moist, new</i>	masculine plural adjective	Strong's #3892 BDB #535
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
yâbêsh (שֹׁבֵי) [pronounced yaw-BASHE]	<i>dry, dried; raisins (?)</i>	masculine plural adjective	Strong's #3002 BDB #386

Numbers 6:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lō' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37

Translation: He will not drink vinegar [made from] wine or vinegar [made from] alcohol. He will not drink any juice made from grapes. He will not eat [any form of] grape, fresh or dried.

The Nazirite was also cut off from anything coming from the grape vine. No fresh grapes; no raisins.

Numbers 6:3b He will not drink vinegar [made from] wine or vinegar [made from] alcohol. He will not drink any juice made from grapes. He will not eat [any form of] grape, fresh or dried. (Kukis mostly literal translation)

The grapes speak of blessing here on earth. Grapes are a personal favorite of mine and I often have them with breakfast, lunch or dinner. To me, they have the most marvelous taste—not too sweet, but wondrously flavorful. As is pointed out here, the Jews were adept at a great deal of food processing. They used grapes to make both vinegar and wine; they ate grapes raw and as raisins. However, the Nazirite would not eat any of the products associated with grapes, as grapes speak of that which is tied to the earth. They are marvelous blessings from God, but they are a part of this fallen earth.

Numbers 6:4

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
nêzer (נֶזֶר) [pronounced NAY-zer]	<i>crown; dedication, consecration; Nazirite dedication, Nazirite status; Naziriteship</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5145 BDB #634
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Numbers 6:4

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Literally, this means, <i>from all which [are], from all that [are]</i> . This is translation in Leviticus 11:9 as, <i>of all which [are], of all that [are]</i> .			
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to be done [made, produced]; to be offered, to be observed, to be used; was made [constructed, fashioned], to be formed, to be prepared</i>	3 rd person masculine singular, Niphal imperfect	Strong's #6213 BDB #793
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
gephen (גֵּפֶן) [pronounced <i>GEH-fehn</i>]	<i>vine, vine tree [used figuratively of Israel; metaphorically for stars fading at Jehovah's judgment; and figuratively of prosperity]</i>	feminine singular construct	Strong's #1612 BDB #172
yayin (יַיִן) [pronounced <i>YAH-yin</i>]	<i>wine</i>	masculine singular noun, with the definite article	Strong's #3196 BDB #406
Bible Hub translates this <i>grapevine</i> .			
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
char ^e tsan (חֲרִצָּן) [pronounced <i>khar-TSAN</i>]	<i>grape seeds, grape kernels, grape stones</i>	masculine plural noun	Strong's #2785 BDB #359 hapax legomenon
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
‘ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
zâg (זֶג) [pronounced <i>zawg</i>]	<i>name of some insignificant product of the vine, forbidden to Nazarites, perhaps the stem or skin of the grape</i>	masculine singular noun	Strong's #2085 BDB #260 hapax legomenon
lô' (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
‘âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37

Translation: [For] all the days of his Nazirite status, he will not eat anything produced from the vine of the grape, from grape seeds to grape skins. (Kukis mostly literal translation)

The Nazirite was not to eat even grape seeds or grape skins.

Numbers 6:4 [For] all the days of his Nazirite status, he will not eat anything produced from the vine of the grape, from grape seeds to grape skins. (Kukis mostly literal translation)

There is a complete abstinence from all that which is associated with sinful earthly pleasures. As mentioned, the Nazirite is a type of Jesus Christ, Who is **holy, harmless, undefiled, separate from sinners** (Hebrews 7:26b).

Numbers 6:1–4 And Y^ehowah speaks to Moses, saying, “Speak to the sons of Israel and say to them, ‘When a man or a woman does the difficult thing, to vow a vow of the Nazirite, to be separated to Y^ehowah, [then] he will be separated from wine and alcohol. He will not drink vinegar [made from] wine or vinegar [made from] alcohol. He will not drink any juice made from grapes. He will not eat [any form of] grape, fresh or dried. [For] all the days of his Nazirite status, he will not eat anything produced from the vine of the grape, from grape seeds to grape skins. (Kukis mostly literal translation)

Numbers 6:1–4 Jehovah said to Moses, “Speak to the sons of Israel and say to them, ‘When a man or a woman vows to live as a Nazirite, to be separated to Jehovah, then that person must keep on being separated from wine and alcohol. He will not even drink vinegar made from wine or from any other form of alcohol. In fact, he will not eat or drink anything from the grape vine—not juice, not wine, not even grape seeds or grape skins. (Kukis paraphrase)

All days of a vow of his Nazirite status, a razor will not pass over upon his head as far as a fulfilling of the days that he separates (himself) to Y^ehowah. Holy he is. To make great a lock of hair of his head. All days of his separation to Y^ehowah upon a soul dying he will not come. To his father and to his mother, to his brother and to his sister he will not make himself unclean for them in their dying to his Nazirite status of his Elohim upon his head. All days of his Nazirite status holy he [is] to Y^ehowah.

Numbers
6:5–8

[For] all the days of his vow of a Nazirite status, a razor will not pass over his head until the completion of the days while he separates (himself) to Y^ehowah. He is holy. [He] will let grow the locks of hair on his head. All the days of his separating to Y^ehowah, he will not come near to a dying soul. [He will not come near] to his father or to his mother, to his brother or to his sister. He will not make himself unclean for them in their dying because of his Nazirite status to Elohim [is] upon his head. He [will remain] holy to Y^ehowah all the days of his Nazirite status.

During the period of time when a person is a Nazirite, they will not cut their hair until he has completed the period of his vow to Jehovah. During these days, he will not come anywhere near someone who is dying or dead, even if this is his father, mother, sister or brother. He will not allow himself to be ritually impure during the period of his Nazirite status. He will remain set apart to Jehovah all of this time.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

All days of a vow of his Nazirite status, a razor will not pass over upon his head as far as a fulfilling of the days that he separates (himself) to Y^ehowah. Holy he is. To make great a lock of hair of his head. All days of his separation to Y^ehowah upon a soul dying he will not come. To his father and to his mother, to his brother and to his sister he will not make himself unclean for them in their dying to his Nazirite status of his Elohim upon his head. All days of his Nazirite status holy he [is] to Y^ehowah.

Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	All the time of his separation no razor shall pass over his head, until the day be fulfilled of his consecration to the Lord. He shall be holy, and shall let the hair of his head grow. All the time of his consecration he shall not go in to any dead, Neither shall he make himself unclean, even for his father, or for his mother, or 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 shall be holy to the Lord.
Aramaic ESV of Peshitta	"All the days of his vow of separation there shall no razor come on his head, until the days are fulfilled, in which he separates himself to Mar-Yah. He shall be holy. He shall let the locks of the hair of his head grow long. "All the days that he separates himself to Mar-Yah he shall not go near a dead body. 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. All the days of his separation he is holy to Mar-Yah.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	...all the days of his separation — a razor shall not come upon his head, until the days be fulfilled which he vowed to the Lord. He shall be holy, cherishing the long hair of his head, all the days of his vow to the Lord: he shall not come near to any dead body, to his father or his mother, or to his brother or his sister; he shall not defile himself for them, when they have died, because the vow of God is upon him, on his head. All the days of his vow he shall be holy unto the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	All the time he is under his oath let no blade come near his head; till the days while he is separate are ended he is holy and his hair may not be cut. All the time he is separate he may not come near any dead body. He may not make himself unclean for his father or his mother, his sister or his brother, if death comes to them; because he is under an oath to keep himself separate for God. All the time he is separate he is holy to the Lord.
Easy English	.
Easy-to-Read Version–2008	"The whole time of their Nazirite vow they must not cut their hair. They must be holy until this time of special dedication to the LORD is ended. They must let their hair grow long. "If you have taken the Nazirite vow, you must not go near someone who is dying during that special time of dedication. You have given yourself fully to the LORD, so you must not let yourself become unclean like this--even for your own father or

mother, brother or sister when they die. This is because you have the hair that you dedicated to God on your head! It is holy because you have given yourself fully to the LORD for the full time of that dedication.

God's Word™

"As long as they are under the Nazirite vow, no razor may touch their heads. During the entire time that they are dedicated to the LORD as Nazirites, they will be holy. They must let their hair grow long. While they are dedicated to the LORD as Nazirites, they must never go near a dead body. Even if their own father, mother, brother, or sister dies, they must not make themselves unclean by going near them. Nazirites show their vow to God with their long hair. As long as they are Nazirites, they will be holy to the LORD.

Good News Bible (TEV)

As long as you are under the nazirite vow, you must not cut your hair or shave. You are bound by the vow for the full time that you are dedicated to the LORD, and you shall let your hair grow. Your hair is the sign of your dedication to God, and so you must not defile yourself by going near a corpse, not even that of your father, mother, brother, or sister. As long as you are a nazirite, you are consecrated to the LORD.

The Message

.

Names of God Bible

.

NIRV

.

New Simplified Bible

.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

.

Contemporary English V.

Even the hair of a Nazirite is sacred to me, and as long as you are a Nazirite, you must never cut your hair. During the time that you are a Nazirite, you must never go close to a dead body, not even that of your father, mother, brother, or sister. That would make you unclean. Your hair is the sign that you are dedicated to me, so remain holy.

The Living Bible

.

New Berkeley Version

.

New Life Version

.

New Living Translation

.

The Passion Translation

.

Unfolding Bible Simplified

Even your hair will be dedicated to me during the time that you are a Nazir, so you must never allow anyone to cut your hair. Until the time that your solemn promise to dedicate yourself to me is ended, you must allow your hair to grow long. And you must not go near a corpse during the time that you are a Nazir. Even if the person who died is your father or your mother or your brother or your sister, you must not cause yourself to become unacceptable to me by coming close to the corpse. Your long hair shows that you belong to me in a special way, so you must do what you have solemnly promised and not cut your hair. You are required to keep doing this all the time that you are dedicated to me in this special way.

Partially literal and partially paraphrased translations:

American English Bible

.

Beck's American Translation

.

Common English Bible

.

New Advent (Knox) Bible

.

Translation for Translators

.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	. entire period
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	.
International Standard V	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	During all the time of his vow of separation, no razor is to be used on his head until the days of his separation to Yahweh are fulfilled. He must be set apart to Yahweh. He must let the hair grow long on his head. During all the time that he separates himself to Yahweh, he must not come near a dead body. He must not make himself unclean even for his father, mother, brother, or sister, if they die. This is because he is separated to God, as everyone can see by his long hair. During all the time of his separation he is holy, reserved for Yahweh.
Urim-Thummim Version	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	All the days of his vow of separation no razor shall touch his head. Until the time of his dedication to Yahweh is over, he will be a consecrated person and he shall let his hair grow freely. For all the time of his separation in honor of Yahweh he shall not go near a dead person, not even for his father, mother, brother or sister, lest he be defiled, for he bears on his head the sign of his consecration to God. All the time he lives as a Nazirite he is consecrated to Yahweh.
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
Eth Cephher Bible	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 separates <i>himself</i> unto Yahuah , he shall be holy, <i>and</i> shall let the locks of the hair of his head grow. All the days that he separates <i>himself</i> unto Yahuah he shall come at no dead body. 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 Elohiym is upon his head. All the days of his separation he is holy unto Yahuah .
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures–2009	All the days of the vow of his separation a razor does not come upon his head. Until the days are completed for which he does separate himself to הוּי, he is set-apart. He shall let the locks of the hair of his head grow long. All the days of his separation to הוּי he does not go near a dead body. He does not make himself unclean for his father, or for his mother, for his brother or his sister, when they die,

because his separation to Elohim is on his head. All the days of his separation he is set-apart to הוהי.

Tree of Life Version

All the duration of his Nazirite vow, no razor is to come on his head until the time of his consecration to Adonai is over. He is to be holy, and the hair of his head is to grow long. All the days of his separation to Adonai, he is not to go near a dead body. Even if his father, mother, brother or sister should die, he is not to make himself unclean, because his consecration to God is on his head. All the days of his separation, he is to be consecrated to Adonai.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

ALL THE DAYS OF HIS SEPARATION, A RAZOR SHALL NOT COME UPON HIS HEAD, UNTIL THE DAYS BE FULFILLED WHICH HE VOWED TO JESUS: HE SHALL BE HOLY, CHERISHING THE LONG HAIR OF THE HEAD, ALL THE DAYS OF HIS VOW TO JESUS: HE SHALL NOT COME NEAR TO ANY DEAD BODY, TO HIS FATHER OR HIS MOTHER, OR TO HIS BROTHER OR HIS SISTER; HE SHALL NOT DEFILE HIMSELF FOR THEM, WHEN THEY HAVE DIED, BECAUSE THE VOW OF THEOS (*The Alpha & Omega*) IS UPON HIM ON HIS HEAD. ALL THE DAYS OF HIS VOW HE SHALL BE HOLY TO JESUS.

Awful Scroll Bible

Was there, in the days of his vow of separation, that in a sheath to pass over his head, until the days are to be fulfilled, that he was consecrated to Sustains To Become? - He is set apart. The locks of the hair of his head are to be let to grow. Was he, the days he is to be consecrated to Sustains To Become to go to he being dead of the breathers.

Was he to make himself unclean for his father or mother, or his brother or sister, in their death? - The consecration of he of mighty ones is on his head.

Concordant Literal Version

The days of his consecration, he is set apart to Sustains To Become

All the days of his Nazirite vow no razor shall pass over his head; until the days are fulfilled in which he is sequestering himself to Yahweh he shall come to be holy, letting the locks of the hair of his head grow great.

All the days of his sequestration to Yahweh he shall not come near a dead soul. Even for his father or for his mother, for his brother or for his sister, he shall not defile himself for them at their death, because the symbol of sequestration to his Elohim is on his head.

All the days of his sequestration he is holy to Yahweh.

exeGesés companion Bible

All the days of the vow of his separatism

no razor passes on his head:

until the days fulfill wherein he separates to Yah Veh, he becomes holy

and the locks of the hair of his head grow.

All the days of his vow of separatism to Yah Veh

he comes at no soul who died:

he fouls not himself for his father or for his mother,

for his brother or for his sister,

when they die:

because the separatism of his Elohim is on his head.

All the days of his separatism

he becomes holy to Yah Veh.

Orthodox Jewish Bible

Kol hayamim of the neder of his nazir there shall no razor come upon his head; until hayamim be fulfilled, in the which he separateth himself unto Hashem, he shall be kadosh, and shall let the locks of the hair of his head grow.

Kol hayamei of his separation unto Hashem he shall go not near nefesh met (dead body).

He shall not make himself tameh for his av, or for his em, for his ach, or for his achot, when they die; because the Nezer Elohav (Consecration of his G-d) is upon his head.

Kol yemei of his nazir (separation) he is kadosh unto Hashem.

Rotherham's *Emphasized B.* <All the days of his vow of separation> ||no razor|| shall pass over his head,—≤until the days are fulfilled for which he shall separate himself to Yahweh> <hallowed> shall he be, letting the locks of the hair of his head grow long. ≤All the days for which he hath separated himself unto Yahweh> <to no dead person>b shall he go in.

<Neither for his father nor for his mother, nor for his brother, nor for his sister> shall he make himself unclean—<not even for ||them||, should they die>,—because ||his separationc unto God|| is upon his head. ≤All his days of separation> <hallowed> is he unto Yahweh.

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

International Standard V

“During the entire time of his dedication, he is not to allow a razor to pass over his head until the days of his holy consecration to the Lord have been fulfilled. He is to let the locks on his head grow long.

“During the entire time of his dedication, he is not to come near a dead body. [Lit. soul] He is not to defile himself on account of his father, mother, brother, and sister when they die, because the crown of his consecration to God is on his head. V. 8 will be placed with the next passage for context.

Kretzmann's Commentary

Lexham English Bible

“ ‘All the days of the vow of his separation a razor will not pass over his head. Until fulfilling the days that he separated himself to Yahweh he will be holy and grow long the locks of the hair of his head.

“ ‘All the days of keeping himself separated for Yahweh he will not go to a person who is dead; for even his father, mother, brother, or sister he will not make himself unclean by their death, [Literally “with their dying”] because the separation to his God is on his head. He will be holy for Yahweh all the days of his separation. [That is, “the Nazirite”]

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

As long as he is under nazirite oath, no cutting instrument shall touch [the hair on] his head. Until he completes his term as a nazirite to God, the uncut hair that grows on his head is sacred.

As long as he is a nazirite to God, he may not have any contact with the dead.

He may not ritually defile himself even when his father, mother, brother or sister dies, since his God's nazirite crown is on his head.

As long as he is a nazirite, he is holy to God.

cutting instrument

(Saadia; Sotah 16a). Literally, 'razor'.

nazirite crown

His uncut hair (Targum: Ibn Ezra).

NET Bible® .

New American Bible (2011) .

New Catholic Bible .
 Rotherham's *Emphasized B.* .

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	From every thing produced from the grape, including wine; from the pulp to the stone, such a one shall abstain all the days of the purification. A razor shall not come upon his head, until the days which he hath vowed to the Lord be fulfilled. Being hallowed, he shall let the hair of his head grow all the days of his vow to the Lord. He shall not come near any dead body. For a father or a mother, or for a brother or a sister, if they chance to die, he shall not defile himself; for the vow of his God is on his head. All the days of his vow he shall be holy to the Lord. V. 4 is included for context.
Context Group Version	All the days of his vow of separation no razor shall come on his head: until the days be fulfilled, in which he separates himself to YHWH, he shall be special; he shall let the locks of the hair of his head grow long. All the days that he separates himself to YHWH he shall not come near to a dead body. 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. All the days of his separation he is special to YHWH.
English Standard Version	.
Legacy Standard Bible	.
Literal Standard Version	All [the] days of the vow of his separation a razor does not pass over his head; he is holy until the fullness of the days [in] which he separates himself to YHWH; the upper part of the hair of his head has grown up. All [the] days of his keeping separate to YHWH, he does not go near a dead person; for his father, or for his mother, for his brother, or for his sister—he does not become unclean for them at their death, for the separation of his God [is] on his head; all [the] days of his separation he [is] holy to YHWH.
Modern English Version	.
Modern Literal Version 2020	All the days of his vow of separation no razor will come upon his head. Until the days be fulfilled, in which he separates himself to Jehovah, he will be holy. He will let the locks of the hair of his head grow long. He will not come near to a dead body all the days that he separates himself to Jehovah. He will 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 upon his head. All the days of his separation he is holy to Jehovah.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	All the days of the vow of his dedication, a razor will not cross over upon his head, until the filling of the days that he dedicated to YHWH, he will exist unique, magnified is the long hair of his head. All the days of his dedication to YHWH, he will not come upon a dying soul. For his father and for his mother, for his brother and for his sister, he will not be dirty for them in their death, given that the dedication of his Elohiym is upon his head. All the days of his dedication he will be unique for YHWH,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.

World English Bible
 Young's Literal Translation
 Young's Updated LT

The gist of this passage:

5-8

Numbers 6:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (לֹךְ) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
nêder (נִדְבָר) [pronounced NAY-der]	<i>a vow, a promise, a personal guarantee, the giving of one's word of assurance, a commitment</i>	masculine singular construct	Strong's #5088 BDB #623
nêzer (נִזְרוֹן) [pronounced NAY-zer]	<i>crown; dedication, consecration; Nazirite dedication, Nazirite status; Naziriteship</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5145 BDB #634
ta'ar (רֶעֶת) [pronounced TAH-ghar]	<i>razor; sheath, case; sword</i>	masculine singular noun	Strong's #8593 BDB #789
lô' (אֵל אוֹל אוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âbar (רָבַעַ) [pronounced ghaw ^b -VAHR]	<i>to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross [over]; to go away, to depart; to violate [a law]</i>	3 rd person masculine singular, Qal imperfect	Strong's #5674 BDB #716
'al (לַעַ) [pronounced ghah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
rô'sh (שָׂאֵר אוֹ שָׂאֵר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; head count, sum, census</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7218 BDB #910
'ad (עַד) [pronounced ghahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>to fill, to make full; to be filled, to be full, to fulfill; to be accomplished, to be ended; to consecrate; to fill [the hand]</i>	Qal infinitive construct	Strong's #4390 BDB #569

Numbers 6:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâmîym (יָמִיַם) [pronounced yaw- MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nâzar (נָזַר) [pronounced naw-ZAHR]	<i>to cause (oneself) to be separate, to keep sacredly separate; to be a Nazarite, live as a Nazarite</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5144 BDB #634
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: [For] all the days of his vow of a Nazirite status, a razor will not pass over his head until the completion of the days while he separates (himself) to Y^ehowah.

The Nazirite will not cut his hair during the time of his separation.

Numbers 6:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qâdôwsh (קָדוֹשׁ) [pronounced kaw- DOWSH]	<i>sacred, holy, set apart, sacrosanct</i>	masculine singular adjective construct	Strong's #6918 BDB #872
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
gâdal (גָּדַל) [pronounced gaw-DAHL]	<i>to make [one] great, to cause to be magnified, to value highly, thus to praise, to celebrate; to make rich and powerful; to cause one to grow [something]; to nourish</i>	Piel infinitive	Strong's #1431 BDB #152
pera' (עֵרָפָה) [pronounced PEH-rahg]	<i>hair, long hair (of head), locks</i>	masculine singular construct	Strong's #6545 BDB #828
sê'âr (רֵעֵשׂ) [pronounced say-ĠAWR]	<i>hair, hairs; hair brisling up</i>	masculine singular construct	Strong's #8181 BDB #972
rô'sh (רֶשֶׁת אוֹ שֵׁאֵר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; head count, sum, census</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7218 BDB #910

Translation: He is holy. [He] will let grow the locks of hair on his head.

The man, being set apart to God, will allow his hair to grow without being cut.

Numbers 6:5 [For] all the days of his vow of a Nazirite status, a razor will not pass over his head until the completion of the days while he separates (himself) to Y^ehowah. He is holy. [He] will let grow the locks of hair on his head. (Kukis mostly literal translation)

Men grow hair on their heads and on their beards. This vow clearly related to the hair of one's head. And she made a vow and said, "O, Yahweh of the armies, if You will indeed look upon the affliction of Your maidservant and remember me and not forget Your maidservant, but You will give Your maidservant a son, then I will give him to Yahweh all the days of his life, and a razor will never come on his head (1Samuel 1:11). We have all of these goofy pictures of the patriarchs with this long flowing hair. This was an unusual vow, not taken by any of the patriarchs and not taken by Moses, Aaron, or any of the prophets that we know much about. The point here is that these men did not all have long, flowing hair. They were not Nazarites. This is a vow of separation. How can you be all that separate if you look exactly like everyone else? Paul made it very clear that **if a man has long hair, it is a shame unto him** (1Corinthians 11:14). Taking the vows of a Nazarite was an exception to this. Obviously, long hair would not be a primary distinguishing mark between Nazarites and everyone else if every other male had long, hippie hair. Also see Ezekiel 44:20.

Numbers 6:6			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
nâzar (נָזַר) [pronounced naw-ZAHR]	<i>to cause (oneself) to be separate, to keep sacredly separate; to be a Nazarite, live as a Nazarite</i>	Hiphil infinitive construct; with the 3 rd person masculine singular suffix	Strong's #5144 BDB #634
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
nepshesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular noun	Strong's #5315 BDB #659
mûwth (מוֹת) [pronounced mooth]	<i>dying, perishing; one who is dying [perishing]</i>	masculine singular, Qal active participle	Strong's #4191 BDB #559
Why don't these match in gender?			

Numbers 6:6			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lō' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bōw' (בוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97

Translation: All the days of his separating to Y^ehowah, he will not come near to a dying soul.

A person under a Nazirite vow cannot come near to a dying person.

Numbers 6:6 All the days of his separating to Y^ehowah, he will not come near to a dying soul. (Kukis mostly literal translation)

As we have seen, a person who has died represents the ultimate of what this earth has to offer—death. A person's death, although it is a promotion to God, is viewed as tragic and sad—often the result of many accumulated sins and often a result of the natural decay of the body. In any case, from the human standpoint, death is everything which is wrong with this world. We have laws passed which attempt to keep people from dying. The Nazirite is to be separated from all that is related to the earth. Even a priest was allowed contact with close relatives who had died (Leviticus 21:1–3). See also Numbers 19:11–22.

It might seem logical to you to examine the **Doctrine of the Nazarite** ([HTML](#)) ([PDF](#)) ([WPD](#)) at this point in time; although, that may be better suited for our first case history, which is Samson in the book of the Judges (Judges 13:5).

Numbers 6:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'âb (אָב) [pronounced aw ^b v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'êm (אֵם) [pronounced aim]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #517 BDB #51

Numbers 6:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'âch (אח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or relative close; one who resembles</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26
wê (or vê) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'âchôwth (אחיות) [pronounced <i>aw-KHOWTH</i>]	<i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #269 BDB #27

Translation: [He will not come near] to his father or to his mother, to his brother or to his sister.

There are no exceptions to this death clause. Even if there is the death of a family member, the person under the vow cannot attend their funeral and cannot spend time with them while they are dying (lest he be there at their death).

Numbers 6:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ṭâmê' (טמא) [pronounced <i>taw-MAY</i>]	<i>to be unclean, to make oneself unclean; to defile oneself</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #2930 BDB #379
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
bê (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Numbers 6:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mûwth (תּוּם) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive construct with the 3 rd person masculine plural suffix	Strong's #4191 BDB #559
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
nêzer (נִזְרִי) [pronounced <i>NAY-zer</i>]	<i>crown; dedication, consecration; Nazirite dedication, Nazirite status; Naziriteship</i>	masculine singular construct	Strong's #5145 BDB #634
Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #430 BDB #43
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
rôsh (רֶשֶׁת) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; head count, sum, census</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7218 BDB #910

Translation: He will not make himself unclean for them in their dying because of his Nazirite status to Elohim [is] upon his head.

The Nazirite was not to make himself unclean, not even for close family members.

Numbers 6:7 [He will not come near] to his father or to his mother, to his brother or to his sister. He will not make himself unclean for them in their dying because of his Nazirite status to Elohim [is] upon his head. (Kukis mostly literal translation)

The end portion of this verse could have been rendered, ...for the [badge] of separation of his God[—his hair]—[is] on his head. The vow of a Nazirite is not necessarily a lifetime, as is implied by *all the days of his vow* (vv. 4a, 5a, 6a); however, in order for his hair to grow long and to stand out because it has not been cut, indicates that this vow must last at least several months, if not longer. Even if any of his close family members die during this time period, he is not to defile himself by their deaths. The separation of the Nazirite to God was absolutely complete and total. Even his family ties were not a hindrance to his vows. *While He was still speaking to the multitudes, behold, His mother and His brothers were standing outside, seeking to speak to Him. And someone said to Him, "Behold, Your mother and Your brothers a standing outside seeking to speak to you." but He answered to the one was telling Him and said, "Who is My mother and who are My brothers?" And, stretching out His hand toward His*

¹⁶ *The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon*; Hendrickson, ©1979, pp. 90–91.

disciples, He said, "Behold, My mother and My brothers! For whoever will do the will of My Father Who is in heaven, he is My brother and sister and mother." (Matthew 12:46–50). Read also Luke 9:59–62.

Numbers 6:8			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
nêzer (נֶזֶר) [pronounced NAY-zer]	<i>crown; dedication, consecration; Nazirite dedication, Nazirite status; Naziriteship</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5145 BDB #634
qâdôwsh (קָדוֹשׁ) [pronounced kaw-DOWSH]	<i>sacred, holy, set apart, sacrosanct</i>	masculine singular adjective	Strong's #6918 BDB #872
hûw' (אוּ) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: He [will remain] holy to Y^ehowah all the days of his Nazirite status.

Through this entire period of time when he has made his vows, the Nazirite must be separated to God.

Numbers 6:8 He [will remain] holy to Y^ehowah all the days of his Nazirite status. (Kukis mostly literal translation)

The sign of his separation is his unshorn hair and he is to have no contact with worldly pleasures (the grapes) and no contact whatsoever with the dead. He is a man set solely apart to Y^ehowah —obviously a type of Jesus Christ, Who came not to do His Own will, but the will of His Father. Our Lord had no interests of His Own which He followed, but He did that which God the Father directed Him to do.

Numbers 6:5–8 [For] all the days of his vow of a Nazirite status, a razor will not pass over his head until the completion of the days while he separates (himself) to Y^ehowah. He is holy. [He] will let grow the locks of hair on his head. All the days of his separating to Y^ehowah, he will not come near to a dying soul. [He will not come near] to his father or to his mother, to his brother or to his sister. He will not make himself unclean for them in their dying because of his Nazirite status to Elohim [is] upon his head. He [will remain] holy to Y^ehowah all the days of his Nazirite status. (Kukis mostly literal translation)

Numbers 6:5–8 During the period of time when a person is a Nazirite, they will not cut their hair until he has completed the period of his vow to Jehovah. During these days, he will not come anywhere near someone who is dying or dead, even if this is his father, mother, sister or brother. He will not allow himself to be ritually impure during the period of his Nazirite status. He will remain set apart to Jehovah all of this time. (Kukis paraphrase)

And for will die a dying one upon him in suddenness suddenly and has defiled a head of his Nazirite status. And he has shaved his head in a day of his cleansing; in the day the seventh, he will shave him. And in the day the eighth, he will bring in a pair of doves or a pair of sons of a pigeon unto the priest unto an opening of a Tent of Appointment. And has done the priest one for a sin (offering) and one for a burnt offering. And he has covered over upon him from that he sinned upon the soul. And he declared as holy his head in the day the that. And he has separated (himself) to Y^ehowah days of his Nazirite status and he has brought near a lamb, a son of a year, for a guilt (offering). And the days the first will fall because he made unclean his Nazirite status.

Numbers
6:9–12

And when a dying one dies beside him with suddenness in that moment then it has defiled his first Nazirite status. And he has shaved his head in the day of his cleansing; [and] he will shave it (his head) on the seventh day. On the eighth day, he will bring a pair of doves or a pair of pigeons to the priest to the opening of the Tent of Meeting. The priest will prepare one for a sin offering and the (other) one for a burnt offering. Then [the priest] has atoned for him from where he sinned on account of the life [which was lost]. So [the priest] declared his head set apart on that day. And [the Nazirite] has separated himself to Y^ehowah in the days of his Nazirite status. He also brought near [to the priest] a year old lamb for a guilt offering. But the first days [of his dedication] will come to naught because his Nazirite status was defiled [by contact with a dead person].

Let's say that, without any intention, the Nazirite is next to a person who suddenly dies. This defiles the first portion of his Nazirite status. He will shave his head on the first day of his cleansing, and then again on the seventh day. On the eighth day, he will bring two doves or two pigeons to the priest while he is just outside of the Tabernacle. The priest will prepare one bird for a sin offering and the other for a burnt offering. By these offerings, the priest will have atoned for the man, because of his contact with the dead body. On that day, the Nazirite is set apart again, his head having been shaved and the birds offered up. He is again separated to Jehovah for the remainder of his Nazirite status. He will also bring to the priest a year-old lamb for a guilt offering. However, the first days of his dedication will be lost because he had been defiled.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And for will die a dying one upon him in suddenness suddenly and has defiled a head of his Nazirite status. And he has shaved his head in a day of his cleansing; in the day the seventh, he will shave him. And in the day the eighth, he will bring in a pair of doves or a pair of sons of a pigeon unto the priest unto an opening of a Tent of Appointment. And has done the priest one for a sin (offering) and one for a burnt offering. And he has covered over upon him from that he sinned upon the soul. And he declared as holy his head in the day the that. And he has separated (himself) to Y^ehowah days of his Nazirite status and he has brought near a lamb, a son of a year, for a guilt (offering). And the days the first will fall because he made unclean his Nazirite status.

Dead Sea Scrolls

Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	But if any man die suddenly before him: the head of his consecration shall be defiled: and he shall shave it forthwith on the same day of his purification, and again on the seventh day. And on the eighth day he shall bring two turtles, or two young pigeons to the priest in the entry of the covenant of the testimony. And the priest shall offer one for sin, and the other for a holocaust, and shall pray for him, for that he hath sinned by the dead: and he shall sanctify his head that day: And shall consecrate to the Lord the days of his separation, offering a lamb of one year for sin: yet so that the former days be made void, because his sanctification was profaned.
Aramaic ESV of Peshitta	"If any man dies very suddenly beside him, and he defiles the head of his separation; then he shall shave his head in the day of his cleansing. On the seventh day he shall shave it. On the eighth day he shall bring two turtledoves or two young pigeons to the priest, to the door of the Tabernacle. The priest shall offer one for a sin offering, and the other for a burnt offering, and make atonement for him, because he sinned by reason of the dead, and shall make his head holy that same day. He shall separate to Mar-Yah the days of his separation, and shall bring a male lamb a year old for a trespass offering; but the former days shall be void, because his separation was defiled.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And if anyone should die suddenly by him, immediately the head of his vow shall be defiled; and he shall shave his head in whatever day he shall be purified: on the seventh day he shall be shaved. And on the eighth day he shall bring two turtle doves, or two young pigeons, to the priest, to the doors of the tabernacle of witness. And the priest shall offer one for a sin offering, and the other for a whole burnt offering; and the priest shall make atonement for him in the things in which he sinned respecting the dead body, and he shall sanctify his head in that day, in which he was consecrated to the Lord, all the days of his vow. And he shall bring a lamb of a year old for a trespass offering; and the former days shall not be reckoned, because the head of his vow was polluted.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	If death comes suddenly to a man at his side, so that he becomes unclean, let his hair be cut off on the day when he is made clean, on the seventh day. And on the eighth day let him take to the priest, at the door of the Tent of meeting, two doves or two young pigeons;
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And the priest will give one for a sin-offering and the other for a burned offering to take away the sin which came on him on account of the dead, and he will make his head holy that same day.

And he will give to the Lord his days of being separate, offering a he-lamb of the first year as an offering for error: but the earlier days will be a loss, because he became unclean.

Easy English

Easy-to-Read Version—2008

So if you are with someone when they suddenly die, you will be unclean and you will have to shave the hair from your head. You must do that on the seventh day of your purification ceremony when you are made clean. Then on the eighth day, you must bring two doves or two young pigeons and give them to the priest at the entrance of the Meeting Tent. Then the priest will offer one bird as a sin offering and the other one as a burnt offering. The burnt offering will be a payment for the sin of touching a dead body during your special time of dedication. Then you must again promise to give the hair on your head as a gift to God. This means you must again give yourself to the LORD for another time of dedication. You must bring a one-year-old male lamb to offer as a guilt offering. You must start over from the beginning with a new time of dedication because you touched a dead body during your first time of dedication.

God's Word™

"Someone might suddenly drop dead next to a Nazirite and make the Nazirite's hair unclean. Seven days later he must shave his head in order to be declared clean. On the eighth day he must bring two mourning doves or two young pigeons to the priest at the entrance to the tent of meeting. The priest will sacrifice one as an offering for sin and the other one as a burnt offering. The priest will make peace with the LORD for the person who touched the dead body. That same day the person must dedicate his head again. Once again he will dedicate himself to the LORD as a Nazirite for the same length of time as before. He must bring a one-year-old male lamb as an offering for guilt. The first time period won't count. He has to start over from when he became unclean.

Good News Bible (TEV)

If your consecrated hair is defiled because you are right beside someone who suddenly dies, you must wait seven days and then shave your head; and so you become ritually clean. On the eighth day you shall bring two doves or two pigeons to the priest at the entrance of the Tent of the LORD's presence. The priest shall offer one as a sin offering and the other as a burnt offering, to perform the ritual of purification for you because of your contact with a corpse. On the same day you shall reconsecrate your hair and rededicate to the LORD your time as a nazirite. The previous period of time doesn't count, because your consecrated hair was defiled. As a repayment offering you shall bring a one-year-old lamb.

The Message

Names of God Bible

NIRV

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Contemporary English V.

If someone suddenly dies near you, your hair is no longer sacred, and you must shave it seven days later during the ceremony to make you clean. Then on the next day, bring two doves or two pigeons to the priest at the sacred tent. He will offer one of the birds as a sacrifice for sin and the other as a sacrifice to please me. You will then be forgiven for being too near a dead body, and your hair will again become sacred. But the dead body made you unacceptable, so you must make another vow to become a Nazirite and be dedicated once more. Finally, a year-old ram must be offered as the sacrifice to make things right.

The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	If anyone dies very suddenly when he is near you, then your hair that you have dedicated to me is no longer sacred. So you must wait seven days and then shave it all off. Then you must perform a special ritual to cause yourself to become acceptable to me again. The next day you must bring two doves or two pigeons to the priest at the entrance of the sacred tent. The priest must kill the birds and offer them as sacrifices. One of them will be an offering to take away the guilt of your sin, and the other will be an offering that is burned completely to please me. After the priests burns them on the altar, I will forgive you for having come close to a corpse, and when your hair grows again it will be dedicated to me again. The amount of time that you were set apart for me the previous time does not count, because you had become unacceptable to me by coming close to a corpse during the time that you were a Nazir. So you must again make a solemn promise to dedicate yourself to me for the entire amount of time that you indicated the previous time. And you must also sacrifice a one year old lamb to take away your guilt.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	<p>And if dying, anyone dies in a wink suddenly by him, and he has defiled the head of his being set apart, he shall shave his head in the day of his cleansing; he shall shave it on the seventh day.</p> <p>And on the eighth day he shall bring two turtledoves or two young pigeons to the priest, to the door of the tent of appointed meeting,</p> <p>And the priest shall make the one a sin offering, and the other a burnt offering, and make a covering of sin for him who sinned by the dead, and shall sanctify his head that day.</p> <p>And he shall be set apart to Jehovah the days of his being set apart, and shall bring a young ram, a son of a year, for a trespass offering; and the days that were before shall fall away¹² because his being set apart was defiled.</p> <p>¹²6:12 fall away, naphal, to fall, (not be counted).</p>
International Standard V	.
International Standard V	<p>"During the entire time of his dedication, he is set apart to God. When someone suddenly dies beside him, so that his consecrated head is defiled, then he is to shave his head on the day of his purification. Seven days later he is to shave it again. On the eighth day, he is to bring two turtledoves or two pigeons to the priest at the entrance of the Tent of Meeting.</p>

“Then the priest is to offer one for a sin offering and the other for a burnt offering to make atonement for him because of the guilt he incurred on account of his contact with the dead body. Then he is to consecrate his head on that day. He is to dedicate to the Lord the days of his consecration by bringing a year old male lamb as his offering. The previous time will have failed because his consecration became defiled. V. 8 is included for context.

H. C. Leupold
Lexham English Bible
NIV, ©2011
Unfolding Bible Literal Text
Urim-Thummim Version

And if any man dies very suddenly by him, and he has defiled the head of his consecration, then he will shave his head in the day of his cleansing, on the 7th day he will shave it. Then on the 8th day he will bring two turtles, or two young pigeons to the priest, to the entrance of the Tabernacle at the Appointed Place. And the priest will offer the one for a Sin-Offering and the other for a whole Burnt-Offering and make a Propitiatory-Covering for him, because he has sinned by that unclean body, and will consecrate his head that same day. And he will separate to YHWH the days of his consecration and will bring a lamb of the first year for a Trespass-Offering, but the days that were before will be lost, because his consecration was defiled.

Wikipedia Bible Project

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
New American Bible (2011) .
The Catholic Bible .
New Jerusalem Bible .
NRSV (Anglicized Cath. Ed.) .
Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
Eth Cephher Bible .
exeGesés companion Bible .
Hebraic Roots Bible .
Kaplan Translation .
The Scriptures–2009

And when anyone dies beside him in an instant, suddenly, and he has defiled the head of his separation, then he shall shave his head on the day of his cleansing – on the seventh day he shaves it. And on the eighth day he brings two turtledoves or two young pigeons to the priest, to the door of the Tent of Appointment, and the priest shall prepare one as a sin offering and the other as an ascending offering, and shall make atonement for him, because he sinned by reason of the dead body. And he shall set apart his head on that day, and shall separate to הוהי the days of his separation, and shall bring a male lamb a year old, as a guilt offering. But the former days are not counted, because his separation was defiled.

Tree of Life Version

“Now if someone should die suddenly in his presence, thereby defiling his dedicated head, he is to shave his head on the day of his purification—the seventh day. Then on the eighth day, he is to bring two doves or two young pigeons to the kohen at the entrance of the Tent of Meeting. The kohen is to offer one as a sin offering and the other as a burnt offering. He is to make atonement for him because he sinned through the corpse. He must consecrate his head on the same day. He will be dedicated to Adonai for the days of his Nazirite separation. He is to bring a year-old

male lamb as a guilt offering. The previous days will not count because he was contaminated during his Nazirite separation.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND IF ANY ONE SHOULD DIE SUDDENLY BY HIM, IMMEDIATELY THE HEAD OF HIS VOW SHALL BE DEFILED; AND HE SHALL SHAVE HIS HEAD IN WHATEVER DAY HE SHALL BE PURIFIED: ON THE SEVENTH DAY HE SHALL BE SHAVED.

AND ON THE EIGHTH DAY HE SHALL BRING TWO TURTLEDOVES, OR TWO YOUNG PIGEONS, TO THE PRIEST, TO THE DOORS OF THE TABERNACLE OF WITNESS.

AND THE PRIEST SHALL OFFER ONE FOR A SIN-OFFERING; AND THE OTHER FOR A WHOLE BURNT OFFERING; AND THE PRIEST SHALL MAKE ATONEMENT FOR HIM IN THE THINGS WHEREIN HE SINNED RESPECTING THE DEAD BODY, AND HE SHALL SANCTIFY HIS HEAD IN THAT DAY, IN WHICH HE WAS CONSECRATED TO JESUS, ALL THE DAYS OF HIS VOW; AND HE SHALL BRING A LAMB OF A YEAR OLD FOR A TRESPASS-OFFERING; AND THE FORMER DAYS SHALL NOT BE RECKONED, BECAUSE THE HEAD OF HIS VOW WAS POLLUTED.

Awful Scroll Bible

Was there he dying, to die in a sudden glimpse, and is to have defiled the head of his consecration, he is to have shaved his head, even on the day of his cleansing, the seventh day was he to shave it.

On the eighth day, he was to bring near two turtledoves, or two young pigeons, to the priest, at the opening of the tent of the appointed place.

The priest is to have prepared one, for the missing of the mark, and the other for a whole burnt offering, and is to have covered over for him, that which he is to have been made clean from of the breather, and is to have set apart his head on that day.

He is to have been set apart to Sustain To Become the days of his consecration, and is to have brought in a young ram, a son of a year, for his trespass. The days that were former were to remain failed, for his consecration is to have been defiled.

Concordant Literal Version

In case someone dying should die near him in an instant, suddenly, so that he defiles his head of sequestration, then he will shave his head on the day of his cleansing. On the seventh day shall he shave it.

And on the eighth day he shall bring two turtledoves or two dove squabs to the priest, at the opening of the tent of appointment. The priest will offer one for a sin offering and one for an ascent offering, and he will make a propitiatory shelter over him because of that which he had sinned concerning the dead soul. Then he will hallow his head on that day and sequester himself to Yahweh for the days of his sequestration and bring a year-old he-lamb for a guilt offering. Yet the former days shall fall out because his sequestration was unclean.

exeGesés companion Bible

And if in dying, any one by him dies in a blink

and he fouls the head of his separatism;

then he shaves his head in the day of his purifying

- on the seventh day he shaves it:

and on the eighth day

he brings two turtledoves, or two sons of doves,

to the priest,

to the opening of the tent of the congregation:

and the priest works the one for the sin

and the one for the holocaust

and kapars/atones for him, for he sinned by the soul;

and hallows his head that same day.

And he separates the days of his separatism to Yah Veh; and brings a lamb - a yearling son for his guilt: but the first days are fallen, because his separatism became defiled.

Orthodox Jewish Bible

And if any man die very suddenly by him, and he hath made tameh the head of his nezer (consecration); then he shall shave his head in the yom of his tohorat, on the yom hashevi'i shall he shave it.

And on the yom hashemi'ni he shall bring two doves, or two young pigeons, to the kohen, to the entrance of the Ohel Mo'ed;

And the kohen shall offer the one for a chattat (sin offering), and the other for an olah (burnt offering), and make kapporah for him, because he sinned by the nefesh (dead body), and shall make kadosh his head that same day.

And he shall consecrate unto Hashem the yemei of his nazir, and shall bring a lamb of the first year for an asham (trespass offering); but the yamim harishonim shall not be counted, because his nazir was tameh.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

“ If someone dies suddenly and makes the head of his separation [That is, “the Nazirite”] unclean, he will shave off *the hair of* his head on the day of his cleansing; on the seventh day he will shave it off. On the eighth day he will bring two turtledoves or two young pigeons [Literally “the sons of doves”] to the priest by the doorway of the tent of assembly, and the priest will offer one for a sin offering and one for a burnt offering, and he will make atonement for him because he sinned concerning the corpse. He will consecrate his head on that day. He will rededicate to Yahweh the days of his separation [That is, “the Nazirite”] and bring a ram-lamb in its first year [Literally “a son of his year”] as a guilt offering. The former days of his vow will fall away because his separation was defiled.

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

If a person dies in his presence suddenly, and renders his crowned head ritually unclean, then, when he purifies himself on the seventh day, he must shave off the hair on his head.

On the eighth day, he must bring two turtle doves or two young common doves to the priest to the Communion Tent entrance.

The priest shall prepare one as sin a sin offering and one as a burnt offering to atone for his inadvertent [defilement] by the dead. On that day, he shall resanctify his head.

He shall then begin counting his nazirite days anew to God, and he shall bring a yearling sheep as a guilt offering.

seventh day

See Numbers 19:12.

two turtle doves...

See Leviticus 1:14.

sin offering...

See Leviticus 5:7-10.

guilt offering

Asham. See Leviticus 7:1-5

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.*

But <if one that is dying should die by him in a moment, suddenly> then shall he count unclean his head of separation,—and shall shave his head, on the day he cleanseth himself, <on the seventh day> shall he shave it. And <on the eighth day> shall he bring in two turtle-doves, or two young pigeons,— unto the priest, unto the entrance of the tent of meeting;

and the priest shall make, of one a sin-bearer, and of one an ascending-sacrifice, and so put a propitiatory-covering over him, for that he sinned^d in respect of the dead person,^e—thus shall he hallow his head, on that day. Then shall be separate unto Yahweh his days of separation, and shall bring in a he-lamb a year old, as a guilt-bearer,—and ||the first days|| shall be lost^f because his separation' |was made unclean|.

^d Or: "missed the mark," "failed."^e Lit.: "the soul."^f "Fall"="fall out"="be lost."**Literal, almost word-for-word, renderings:**

A Faithful Version . contaminated

C. Thomson Updated OT .

Charles Thomson OT

And if any one die suddenly by him, the head of his vow will be immediately defiled, he shall therefore shave his head on the day when he is cleansed. On the seventh day it shall be shaved, and on the eighth day he shall bring two turtle doves, or two young pigeons to the priest, to the doors of the tabernacle of the testimony; and the priest shall offer one for a sin offering, and the other for a whole burnt offering; and the priest shall make atonement for him for the failures of which he hath been guilty by the dead. And on that day he shall hallow r his head which was consecrated to the Lord, for the days of his vow, and bring a lamb of the first year for a trespass offering: And the former days shall not be counted, because the head of his vow was defiled.

Context Group Version

And if any man dies very suddenly beside him, and he defiles the head of his separation; then he shall shave his head in the day of his cleansing, on the seventh day he shall shave it. And on the eighth day he shall bring two turtle-doves, or two young pigeons, to the priest, to the door of the tent of meeting; and the priest shall offer one for a purification-offering, and the other for an ascension [offering], and make atonement for him, for that he disgraced [God] by reason of the dead, and shall make his head special that same day. And he shall separate to YHWH the days of his separation, and shall bring a he-lamb a year old for a trespass-offering; but the former days shall be void, because his separation was defiled.

English Standard Version .

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version

And when the dead dies beside him in an instant, suddenly, and he has defiled the head of his separation, then he has shaved his head in the day of his cleansing; on the seventh day he shaves it, and on the eighth day he brings in two turtle-doves or two young pigeons to the priest, to the opening of the Tent of Meeting, and the priest has prepared one for a sin-offering and one for a burnt-offering, and has made atonement for him because of that which he has sinned by the body, and he

has hallowed his head on that day; and he has separated to YHWH the days of his separation, and he has brought in a lamb, a son of a year, for a guilt-offering, and the former days are fallen, for his separation has been defiled.

Modern English Version .
 Modern Literal Version 2020

And if any man dies very suddenly beside him and he defiles the head of his separation, then he will shave his head in the day of his cleansing; on the seventh day he will shave it. And on the eighth day he will bring two turtledoves, or two young pigeons to the priest, to the door of the tent of meeting. And the priest will offer one for a sin-offering and the other for a burnt-offering and make atonement for him, because he sinned by reason of the dead and will sanctify his head that same day. And he will separate to Jehovah the days of his separation and will bring a male-lamb a year old for a guilt-offering. But the former days will be void, because his separation was defiled.

New American Standard B. .
 New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Revised Mechanical Trans.

...and if the dying dies upon him suddenly in an instant, and he dirtied the head of his dedication, then he will shave his head on the day of his cleanness, on the seventh day he will shave him, and on the eighth day he will bring two turtledoves or two sons of a dove, to the administrator, to the opening of the appointed tent, and the administrator will do one for the failure and one for an ascension offering, and he will make a covering upon him, from that he failed upon the soul, and he will set his head apart in that day, and he will dedicate to YHWH the days of his dedication, and he will bring a sheep, a son of his year for guilt, and the first days will fail, given that his dedication was dirtied,...

Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT .

The gist of this passage:
 9-12

Numbers 6:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>dying, perishing; one who is dying [perishing]</i>	masculine singular, Qal active participle	Strong's #4191 BDB #559

Numbers 6:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿal (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
petha ^c (עַתָּה) [pronounced <i>PEH-thahg</i>]	<i>suddenly, suddenness, in an instant</i>	adverb, substantive	Strong's #6621 BDB #837
pith ^o ôm (בְּאֵתָהּ) [pronounced <i>pith-OHM</i>]	<i>suddenness, suddenly; in a moment, in an instant; at that instant</i>	adverb/substantive	Strong's #6597 BDB #837
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
ṭâmê ^ʿ (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name)</i>	3 rd person masculine singular, Piel perfect	Strong's #2930 BDB #379
rôsh (רֹאשׁ אוּ שְׂאֵר) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; head count, sum, census</i>	masculine singular construct	Strong's #7218 BDB #910
nêzer (נִזְרוֹן) [pronounced <i>NAY-zer</i>]	<i>crown; dedication, consecration; Nazirite dedication, Nazirite status; Naziritship</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5145 BDB #634

Translation: And when a dying one dies beside him with suddenness in that moment then it has defiled his first Nazirite status.

Any contact with the dead nullifies the status of the Nazirite. This may occur inadvertently. The Nazirite might be next to someone who suddenly dies.

Numbers 6:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
gâlach (גָּלַח) [pronounced <i>gaw-LAKH</i>]	<i>to shave [one's beard or head], to shave off, to cut off; to shave oneself; metaphorically to shave [a land by fire and sword], to devastate</i>	3 rd person masculine singular, Piel perfect	Strong's #1548 BDB #164

Numbers 6:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
rō'sh (רֹשׁ אוּ שָׂאֵר) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; head count, sum, census</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7218 BDB #910
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yōwm (יוּם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular construct	Strong's #3117 BDB #398
Together, these are literally translated <i>in a day of</i> ; it is various translated: <i>in the day, on the day [that], in the day [when], the day, since the day; when</i> . Translations are taken from Leviticus 7:35.			
ṭohōrâh (טְהַרְאָה) [pronounced <i>toh-or-AW</i>],	<i>a (ceremonial) purifying, a cleansing, purification, purity, cleanness</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #2893 BDB #372
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yōwm (יוּם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
Together, these are literally translated <i>in the day, in a day of</i> ; however, we may understand it to mean <i>in that day; in this very day; at once, presently; lately; by day; in the daytime; throughout the day; in this day, at this [that] time; now; before that</i> . These interpretations often depend upon <i>when</i> the action of the verb takes place.			
sh ^e bī'yīy (שִׁבְעִי) [pronounced <i>sh^e-bee-EE</i>]	<i>seventh</i>	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988
gâlach (גָּלַח) [pronounced <i>gaw-LAKH</i>]	<i>to shave [one's beard or head], to shave off, to cut off; to shave oneself; metaphorically to shave [a land by fire and sword], to devastate</i>	3 rd person masculine singular, Piel imperfect; with the 3 rd person masculine singular suffix	Strong's #1548 BDB #164

Translation: And he has shaved his head in the day of his cleansing; [and] he will shave it (his head) on the seventh day.

Recall that the Nazirite let his hair grow uncut during the time of this status. Having been in contact with a dead body, the Nazirite must start from scratch. Therefore, all of his hair is shaved off.

Numbers 6:9 And when a dying one dies beside him with suddenness in that moment then it has defiled his first Nazirite status. And he has shaved his head in the day of his cleansing; [and] he will shave it (his head) on the seventh day. (Kukis mostly literal translation)

The Nazarite, particularly one who took his vows during these next 30+ years of wandering, would see a lot of people die; in fact, the Jews would be dying just like flies in the desert during this time period. The Nazarite must then go through a period of cleansing, which involved shaving his head. The cutting of the hair due to uncleanness was also a part of the ritual of one who had been cured from leprosy (Leviticus 14:8–9).

Numbers 6:10

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוּם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
Together, these are literally translated <i>in the day, in a day of</i> ; however, we may understand it to mean <i>in that day; in this very day; at once, presently; lately; by day; in the daytime; throughout the day; in this day, at this [that] time; now; before that</i> . These interpretations often depend upon <i>when</i> the action of the verb takes place.			
sh ^e mîynîy (שְׁמִינִי) [pronounced <i>sh^e-mee-NEE</i>]	<i>eight, eighth, eight key; 8th octave</i>	masculine singular adjective numeral; with the definite article	Strong's #8066 & #8067 BDB #1033
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #935 BDB #97
sh ^e nayîm (שְׁנַיִם) [pronounced <i>sh^en-AH-yim</i>]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive	Strong's #8147 BDB #1040
tôr (תּוֹר) [pronounced <i>tore</i>]	<i>dove, turtledove</i>	feminine plural noun	Strong's #8449 BDB #1076
'ôw (אוּ) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
sh ^e nayîm (שְׁנַיִם) [pronounced <i>sh^en-AH-yim</i>]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive	Strong's #8147 BDB #1040
bânîym (בְּנַיִם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
yônâh (הַיּוֹנִי) [pronounced <i>yoh-NAW</i>]	<i>dove, pigeon</i>	feminine singular noun	Strong's #3123 BDB #401
'el (אֶל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

Numbers 6:10			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
pethach (פֶּתַח) [pronounced PEH-thakh]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
'ohel (אוֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh-GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet]; a specific sign or signal; an assembly, a convocation</i>	masculine singular noun	Strong's #4150 BDB #417

Translation: On the eighth day, he will bring a pair of doves or a pair of pigeons to the priest to the opening of the Tent of Meeting.

On the eighth day, the Nazirite brings a pair of birds to offer to God because of his contact with the unclean body (the person who died).

Numbers 6:10 On the eighth day, he will bring a pair of doves or a pair of pigeons to the priest to the opening of the Tent of Meeting. The priest will prepare one for a sin offering and the (other) one for a burnt offering. (Kukis mostly literal translation)

Recall that these are the two least expensive offerings. The land was plentiful at that time with these birds.

Numbers 6:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'âsâh (עָשָׂה) [pronounced gâw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

Numbers 6:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
chattâ'th (חטאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'echâd (אחד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'ôlâh (עלה) [pronounced ô-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750

Translation: The priest will prepare one for a sin offering and the (other) one for a burnt offering.

One bird would be offered as a sin offering (to pay for the sin of his contact with the dead body); and the other bird is prepared to be a burnt offering. That ties the bird to Jesus dying for us on the cross. The burnt offering notes the judgment of the innocent bird to pay for the sin committed.

Obviously, this was an inadvertent sin; but it is still a sin.

Numbers 6:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
kâphar (כפר) [pronounced kaw-FAHR]	<i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone, to make an atonement [for]; to obtain forgiveness; to free an offender of a charge</i>	3 rd person masculine singular, Piel perfect	Strong's #3722 BDB #497

Numbers 6:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
min (מִן) [pronounced <i>min]</i>	<i>from, off, out from, of, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
’ăsher (אֲשֶׁר) [pronounced <i>uh-SHER]</i>	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
Together, the min preposition and the relative pronoun can mean <i>from where; from wherever; more than</i> .			
châtâ’ (חָטָא) [pronounced <i>khaw-TAW]</i>	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 rd person masculine singular, Qal perfect	Strong's #2398 BDB #306
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh]</i>	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular noun with the definite article	Strong's #5315 BDB #659

Translation: Then [the priest] has atoned for him from where he sinned on account of the life [which was lost].

The priest, through these offerings, covers over the sin that this man committed (or covers over the uncleanness of the man). Whether he intentionally came into contact with the dead body or not does not change the fact that he was made unclean.

Numbers 6:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh]</i>	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
qâdash (קָדַשׁ) [pronounced <i>kaw-DAHSH]</i>	<i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites; to set apart for a spiritual purpose</i>	3 rd person masculine singular, Piel perfect	Strong's #6942 BDB #872
’êth (אֶת) [pronounced <i>ayth]</i>	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

Numbers 6:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
rō'sh (שָׂרָא אוֹ שָׂרָא) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; head count, sum, census</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7218 BDB #910
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yōwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
hûw' (אוּה) [pronounced <i>hoo</i>]	<i>that, this</i>	masculine singular, demonstrative pronoun (with the definite article)	Strong's #1931 BDB #214

The bēyth preposition, yōwm and hûw (with definite articles) mean *in that day, on that day, in [on] the same day*. Literally, this reads *in the day the that*.

Translation: So [the priest] declared his head set apart on that day.

On that day, after all of this ceremony, he is declared clean. It is his head—his shaved head—which is declared set apart. The spiritual life primarily takes place in the thinking of the believer.

Numbers 6:11 The priest will prepare one for a sin offering and the (other) one for a burnt offering. Then [the priest] has atoned for him from where he sinned on account of the life [which was lost]. So [the priest] declared his head set apart on that day. (Kukis mostly literal translation)

Recall that the sin offering is the sins are transferred to the animal and the burnt-offering speaks of judgement.

Numbers 6:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, אוּ, וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wāw conjunction	No Strong's # BDB #251
nāzar (נָזַר) [pronounced <i>naw-ZAHR</i>]	<i>to cause (oneself) to be separate, to keep sacredly separate; to be a Nazarite, live as a Nazarite</i>	3 rd person masculine singular, Hiphil perfect	Strong's #5144 BDB #634
lāmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Numbers 6:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
nêzer (נִזְרִי) [pronounced <i>NAY-zer</i>]	<i>crown; dedication, consecration; Nazirite dedication, Nazirite status; Naziriteship</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5145 BDB #634

Translation: And [the Nazirite] has separated himself to Y^ehowah in the days of his Nazirite status.

By these ceremonies, the Nazirite separates himself against to God.

Numbers 6:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (בָּוּ) [pronounced <i>boh</i>]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil perfect	Strong's #935 BDB #97
kebeç (כֶּבֶד) [pronounced <i>keh-BEHÇ</i>]	<i>a lamb, sheep, young ram</i>	masculine singular noun	Strong's #3532 BDB #461
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #8141 BDB #1040
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'âshâm (אָשָׁם) [pronounced <i>aw-SHAWM</i>]	<i>guilt, fault, blame, responsibility [for sinful actions]; a guilt-offering; possibly this word can apply to the actions for which one is guilty (trespass, offense)</i>	masculine singular noun	Strong's #817 BDB #79

Numbers 6:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
What appears to be the case with this word is, the <i>guilt</i> or <i>fault</i> is so closely identified with the <i>guilt offering</i> , that the same word is used for both.			

Translation: He also brought near [to the priest] a year old lamb for a guilt offering.

Also a lamb is offered up. The lamb offering represents Jesus, Who John the baptizer called *the Lamb of God*.

Numbers 6:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wāw conjunction	No Strong's # BDB #251
yāmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398
rî'shônâh (רִשׁוֹנָה) [pronounced <i>ree-show-NAW</i>]	<i>first [in time, in degree], chief, former [in time], past, ancestors, former things; foremost; beginning</i>	feminine singular adjective/noun; with the definite article	Strong's #7223 BDB #911
nâphal (נָפַל) [pronounced <i>naw-FAHL</i>]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 rd person masculine plural, Qal imperfect	Strong's #5307 BDB #656

Extended Qal meanings: *to fall [to the ground, in battle], to die, to die a violent death; a man felled [by sickness]; [a building] falling down [in decay]; about to fall, about to come to ruin; [a fetus] falling out [or, being born, being aborted]; to fall away [used of members of a body]; [a face being] cast down [in sorrow], to fall down, to come down [from heaven], to descend; [sleep, terror, calamity] to fall upon [anyone]; to throw oneself, to cast oneself; to rush upon; to fall prostrate, to prostrate oneself; to fall upon someone [in affection]; to fall upon [an enemy], to attack; to alight [from a beast or chariot], to let oneself down; to encamp [as an army]; [a prayer] to fall before [someone for consideration, to be heard]; to fall away, to desert, to defect.*¹⁷ I hope that the relationship is clear between the basic meaning, *to fall*, and the extended understanding of this verb.

kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person masculine singular, Qal perfect	Strong's #2930 BDB #379
nêzer (נֶזֶר) [pronounced <i>NAY-zer</i>]	<i>crown; dedication, consecration; Nazirite dedication, Nazirite status; Naziritship</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5145 BDB #634

Translation: But the first days [of his dedication] will come to naught because his Nazirite status was defiled [by contact with a dead person]. (Kukis mostly literal translation)

¹⁷ Taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 557.

The second to the last verb is the Qal imperfect of nâphal (נָפַל) [pronounced *naw-FAHL*] and it simply means *to fall* and is often used for the death of someone. Just as our Lord was made sin for us, his association with a dead person makes him unclean and therefore dead to Yahweh. We are not speaking of being out of fellowship or doing anything wrong; he is dead by virtue of association with the dead—just as we, as being born human, are born out of fellowship and spiritually, as well as positionally, are born dead. Our association with the human race, as being descended from Adam places us dead with regard to God. The former days refer to the time of his Nazarite vows and these days have fallen, as he has had contact with the dead.

The original days of dedication are lost or set aside because of the contact with the dead.

Numbers 6:12 And [the Nazirite] has separated himself to Y^ehowah in the days of his Nazirite status. He also brought near [to the priest] a year old lamb for a guilt offering. But the first days [of his dedication] will come to naught because his Nazirite status was defiled [by contact with a dead person]. (Kukis mostly literal translation)

Numbers 6:9–12 And when a dying one dies beside him with suddenness in that moment then it has defiled his first Nazirite status. And he has shaved his head in the day of his cleansing; [and] he will shave it (his head) on the seventh day. On the eighth day, he will bring a pair of doves or a pair of pigeons to the priest to the opening of the Tent of Meeting. The priest will prepare one for a sin offering and the (other) one for a burnt offering. Then [the priest] has atoned for him from where he sinned on account of the life [which was lost]. So [the priest] declared his head set apart on that day. And [the Nazirite] has separated himself to Y^ehowah in the days of his Nazirite status. He also brought near [to the priest] a year old lamb for a guilt offering. But the first days [of his dedication] will come to naught because his Nazirite status was defiled [by contact with a dead person]. (Kukis mostly literal translation)

Numbers 6:9–12 Let's say that, without any intention, the Nazirite is next to a person who suddenly dies. This defiles the first portion of his Nazirite status. He will shave his head on the first day of his cleansing, and then again on the seventh day. On the eighth day, he will bring two doves or two pigeons to the priest while he is just outside of the Tabernacle. The priest will prepare one bird for a sin offering and the other for a burnt offering. By these offerings, the priest will have atoned for the man, because of his contact with the dead body. On that day, the Nazirite is set apart again, his head having been shaved and the birds offered up. He is again separated to Jehovah for the remainder of his Nazirite status. He will also bring to the priest a year-old lamb for a guilt offering. However, the first days of his dedication will be lost because he had been defiled. (Kukis paraphrase)

And the this, a torah of the Nazirite in the day a fulfillment of days of his Nazirite status, he has brought near him unto an opening of a Tent of Appointment. And he has brought near his offering to Y^ehowah a lamb, a son of a his year complete one for a burnt offering and a ewe lamb, one, a son of a year, complete, for a sin offering, and a ram one complete for the peace offerings. And a basket of matzah breads, fine flour of cakes, being mixed in the oil and wafers of matzah being anointed in the oil, and their mincah and their drink offerings. And has brought near the priest to faces of Y^ehowah and he has done his sin offering and his burnt offering. And a ram he will do, a slaughtered animal of peace offerings to Y^ehowah upon a basket of the matzah and has done the priest their tribute offering and their drink offering.

Numbers
6:13–17

Now this [is] the law of the Nazirite: when the days of his Nazirite status are fulfilled, [the priest] will bring him near to the opening of the Tent of Meeting. And he has brought near his offering to Y^ehowah, one year old lamb, unblemished, for a burnt offering; and one year old ewe lamb, [also] unblemished, for a sin offering; and one unblemished ram for the peace offerings. [He will also bring] a basket of matzah breads, [which would be] cakes of fine flour being mixed with oil and wafers of matzah having been smeared with oil, and their mincah [bloodless offerings] and their drink offerings. Then the priest will bring [all of this] before Y^ehowah and he has prepared his sin offering and his burnt offering. Also he will prepare a ram, an animal [to be] slaughtered for the peace offerings to Y^ehowah along with a basket of matzah breads. [Finally] the priest will prepare [and offer up] their tribute offering and their drink offering.

What follows are the instructions for the Nazirite: when the days of his Nazirite status have been fulfilled, then the priest will bring him near to the opening of the Tent of Meeting. He will bring several offerings for Jehovah: an unblemished, year-old lamb for the burnt offering; an unblemished, year-old ewe lamb for the sin offering; and one unblemished ram as a part of his peace offerings. Part of the peace offerings will be a basket of matzah breads—both cakes of fine flour mixed with oil and wafers of matzah smeared with oil, and their bloodless offerings and their drink offerings. The priest will present all of this before Jehovah, having prepared the sin offering and the burnt offering. He will also prepare the ram for slaughter as a portion of the peace offerings to Jehovah, along with the basket of matzah breads. Finally, the priest will prepare and then offer up the tribute offering and the drink offering.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And the this, a torah of the Nazirite in the day a fulfillment of days of his Nazirite status, he has brought near him unto an opening of a Tent of Appointment. And he has brought near his offering to Y^ehowah a lamb, a son of a his year complete one for a burnt offering and a ewe lamb, one, a son of a year, complete, for a sin offering, and a ram one complete for the peace offerings. And a basket of matzah breads, fine flour of cakes, being mixed in the oil and wafers of matzah being anointed in the oil, and their mincah and their drink offerings. And has brought near the priest to faces of Y^ehowah and he has done his sin offering and his burnt offering. And a ram he will do, a slaughtered animal of peace offerings to Y^ehowah upon a basket of the matzah and has done the priest their tribute offering and their drink offering.

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .

The Psalms Targum .

Updated Douay-Rheims .

Douay-Rheims 1899 (Amer.) This is the law of consecration. When the days which he had determined by vow shall be expired, he shall bring him to the door of the tabernacle of the covenant,

And shall offer his oblation to the Lord: one he lamb of a year old without blemish for a holocaust, and one ewe lamb of a year old without blemish for a sin offering, and one ram without blemish for a victim of peace offering,

A basket also of unleavened bread, tempered with oil, and wafers without leaven anointed with oil, and the libations of each:

And the priest shall present them before the Lord, and shall offer both the sin offering and the holocaust.

But the ram he shall immolate for a sacrifice of peace offering to the Lord, offering at the same time the basket of unleavened bread, and the libations that are due by custom.

Aramaic ESV of Peshitta

"This is the law of the Nasari: when the days of his separation are fulfilled, he shall be brought to the door of the Tabernacle,

and he shall offer his offering to Mar-Yah, one male lamb a year old without blemish for a burnt offering, and one ewe lamb a year old without blemish for a sin offering, and one ram without blemish for peace offerings,

and a basket of unleavened bread, cakes of fine flour mixed with oil, and unleavened wafers anointed with oil, and their meal offering, and their drink offerings.

The priest shall present them before Mar-Yah, and shall offer his sin offering, and his burnt offering.

He shall offer the ram for a sacrifice of peace offerings to Mar-Yah, with the basket of unleavened bread. The priest shall offer also its meal offering, and its drink offering.

Original Aramaic Psalms .

V. Alexander's Aramaic T. .

Plain English Aramaic Bible .

Lamsa's Peshitta (Syriac) .

Samaritan Pentateuch .

Updated Brenton (Greek)

And this is the law of him that has vowed: in whatever day he shall have fulfilled the days of his vow, he shall himself bring his gift to the doors of the tabernacle of witness.

And he shall bring his gift to the Lord; one male lamb of a year old without blemish for a whole burnt offering, and one ewe lamb of a year old without blemish for a sin offering, and one ram without blemish for a peace offering;

and a basket of unleavened bread of fine flour, even loaves kneaded with oil, and unleavened cakes anointed with oil, and their grain offering, and their drink offering.

And the priest shall bring them before the Lord, and shall offer his sin offering, and his whole burnt offering.

And he shall offer the ram as a sacrifice of peace offering to the Lord with the basket of unleavened bread; and the priest shall offer its grain offering and its drink offering.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And this is the law for him who is separate, when the necessary days are ended: he is to come to the door of the Tent of meeting,

And make his offering to the Lord; one he-lamb of the first year, without a mark, for a burned offering, and one female lamb of the first year, without a mark, for a sin-offering, and one male sheep, without a mark, for peace-offerings, And a basket of unleavened bread, cakes of the best meal mixed with oil, and thin unleavened cakes covered with oil, with their meal offering and drink offerings. And the priest will take them before the Lord, and make his sin-offering and his burned offering; Giving the sheep of the peace-offerings, with the basket of unleavened bread; and at the same time, the priest will make his meal offering and his drink offering.

Easy English

Easy-to-Read Version—2008

"After their time of dedication is ended, Nazirites must go to the entrance of the Meeting Tent and give their offering to the LORD. Their offering must be: a one-year-old male lamb that has nothing wrong with it for a burnt offering; a one-year-old female lamb that has nothing wrong with it for a sin offering; one ram that has nothing wrong with it for a fellowship offering; a basket of bread made without yeast—bread made with fine flour mixed with oil and wafers with oil spread on top; and the grain offerings and drink offerings that are a part of these gifts.

"The priest will give these things to the LORD, and then the priest will make the sin offering and the burnt offering. He will give the basket of bread without yeast to the LORD. Then he will kill the ram as a fellowship offering to the Lord. He will give it to the Lord with the grain offering and the drink offering.

God's Word™

"These are the instructions for Nazirites who complete their vows: They must come to the entrance of the tent of meeting. They must bring these offerings to the LORD: a one-year-old male lamb as a burnt offering, a one-year-old female lamb as an offering for sin, and a ram as a fellowship offering. All of these animals must have no defects. They must also bring a basket of unleavened bread containing some rings of bread made with olive oil and wafers of unleavened bread brushed with olive oil, along with other grain offerings and wine offerings.

"The priest will bring these offerings to the LORD and make the offering for sin and the burnt offering. He will sacrifice the ram as a fellowship offering to the LORD, offer the basket of unleavened bread along with it, and make the grain offerings and wine offerings.

Good News Bible (TEV)

When you complete your nazirite vow, you shall perform this ritual. You shall go to the entrance of the Tent and present to the LORD three animals without any defects: a one-year-old male lamb for a burnt offering, a one-year-old ewe lamb for a sin offering, and a ram for a fellowship offering. You shall also offer a basket of bread made without yeast: thick loaves made of flour mixed with olive oil and thin cakes brushed with olive oil, and in addition the required offerings of grain and wine. The priest shall present all these to the LORD and offer the sin offering and the burnt offering. He shall sacrifice the ram to the LORD as a fellowship offering, and offer it with the basket of bread; he shall also present the offerings of grain and wine.

The Message

Names of God Bible

NIRV

New Simplified Bible

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

Contemporary English V.

When you have completed your promised time of being a Nazirite, go to the sacred tent and offer three animals that have nothing wrong with them: a year-old ram as a sacrifice to please me, a year-old female lamb as a sacrifice for sin, and a full-grown ram as a sacrifice to ask my blessing. Wine offerings and grain sacrifices

must also be brought with these animals. Finally, you are to bring a basket of bread made with your finest flour and olive oil, but without yeast. Also bring some thin wafers brushed with oil. The priest will take these gifts to my altar and offer them, so that I will be pleased and will forgive you. Then he will sacrifice the ram and offer the wine, grain, and bread.

The Living Bible .
 New Berkeley Version .
 New Life Version .
 New Living Translation .
 The Passion Translation .
 Unfolding Bible Simplified .

When the time that you promised to dedicate yourself to me is ended, go to the entrance of the sacred tent and offer as sacrifices to me three animals that have no defects. Offer a one year old ram that will be burned completely, a one year old female lamb as a sacrifice to take away the guilt of your sin, and one full-grown ram as a sacrifice to restore fellowship with me. When you bring those animals, you must also bring some wine to offer as a sacrifice. And you must also bring a basket of bread that you have made with very good flour and olive oil. But you must not put any yeast in the bread. Also brush some olive oil on some thin wafers and bring them to the priest. The priest will put the young lamb and the young ram on the altar and completely burn them, in order that I will be pleased and will forgive you. Then he will kill the full-grown ram as an offering to restore fellowship with me, and he will also burn on the altar some of the bread and the flour and wine.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Common English Bible .
 New Advent (Knox) Bible .
 Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible . accompanying
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible .

And this is the law of the Nazirite, when the days of his being set apart are fulfilled; he shall come to the door of the tent of appointed meeting;

And he shall bring near his offering to Jehovah, one young ram, a son of a year, without blemish for a burnt offering, and one young ewe, a daughter of a year, without blemish for a sin offering, and one ram without blemish for peace offerings,

And a basket of unleavened bread, cakes of flour mixed with oil, and wafers of unleavened bread anointed with oil, and their food offering, and their drink offerings.

And the priest shall bring them near before the face of Jehovah, and shall make his sin offering and his burnt offering;

And he shall bring near the ram, a sacrifice of peace offerings to Jehovah, with the basket of unleavened bread; the priest shall bring near also its food offering and its drink offering.

International Standard V .
 H. C. Leupold .
 Lexham English Bible .

NIV, ©2011 .

Unfolding Bible Literal Text .

Urim-Thummim Version

And this is the Law of the Nazarite when the days of his consecration are fulfilled, he will be brought to the door of the Tabernacle at the Appointed Place. And he will present his offering to YHWH, one lamb of the first year without blemish for a whole Burnt- Offering, and one ewe-lamb of the first year without blemish for a Sin-Offering, and one ram without blemish for a Peace- Offering, and a basket of unleavened bread, cakes of fine flour mixed with oil and wafers of unleavened bread smeared with oil, and their Meat-Offering and Drink- Offering. And the priest will bring it before YHWH and will prepare his Sin-Offering and his whole Burnt-Offering, and he will prepare the ram for a sacrifice of Peace-Offerings to YHWH, with the basket of unleavened bread, the priest will also prepare his Meat- Offering, and Drink-Offering.

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) This is the ritual regarding the Nazirite on the day when his period of consecration is completed. He is to be led to the entrance of the Tent of Meeting, and must make his offering to Yahweh: a oneyear- old male lamb without any defect for burnt offering, a one-year-old lamb without any defect for sacrifice for sin; a ram without any defect for peace offering; and a basket of unleavened loaves made of fine flour mixed with oil, and of unleavened wafers spread with oil, with the required offerings of grain and wine. Vv. 16–17 will be placed with the next passage for context.
Acts 21:23

New American Bible (2011) .

The Catholic Bible .

New Jerusalem Bible .

NRSV (Anglicized Cath. Ed.) .

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

Eth Cephher Bible

And this is the Torah of the Naziyr, when the days of his separation are fulfilled: he shall be brought unto the door of the Tabernacle of the assembly: And he shall offer his offering unto **Yahuah**, one he lamb of the first year without blemish for an ascending smoke offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings, And a basket of matstsah, cakes of fine flour mingled with oil, and wafers of matstsah anointed with oil, and their oblation, and their drink offerings.

And the priest shall bring them before **Yahuah**, and shall offer his sin offering, and his ascending smoke offering: And he shall offer the ram for a sacrifice of peace offerings unto Yahuah, with the basket of matstsah: the priest shall offer also his oblation, and his drink offering.

exeGeses companion Bible .

Hebraic Roots Bible .

Kaplan Translation .

The Scriptures–2009

And this is the Torah of the Nazirite: When the days of his separation are completed, he is brought to the door of the Tent of Appointment, and he shall bring his offering to יהוה: one male lamb a year old, a perfect one, as an ascending offering, and one ewe lamb a year old, a perfect one, as a sin offering, and one ram, a perfect one, as a peace offering, and a basket of unleavened bread, cakes

of fine flour mixed with oil, and unleavened thin cakes anointed with oil, and their grain offering with their drink offerings.

And the priest shall bring them before הוהי and prepare his sin offering and his ascending offering. And he shall prepare the ram as a slaughtering of peace offerings to הוהי, together with the basket of unleavened bread. And the priest shall prepare its grain offering and its drink offering.

Tree of Life Version

Then this is the Torah of the Nazirite when his period of separation is over. He must be brought to the entrance of the Tent of Meeting. He is to present his offering to Adonai: a year-old male lamb without flaw as a burnt offering, a year-old female lamb without flaw as a sin offering, a flawless ram as a fellowship offering, along with a basket of matzah cakes made of fine flour mixed with oil and matzah wafers spread with oil, along with their grain and drink offerings.

“The kohen will offer these before Adonai, and present his sin offering and burnt offering. Then he is to sacrifice the ram as a fellowship offering to Adonai, along with the basket of matzot. The kohen will also present the grain and drink offerings.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND THIS IS THE LAW OF HIM THAT HAS VOWED: IN WHATEVER DAY HE SHALL HAVE FULFILLED THE DAYS OF HIS VOW, HE SHALL HIMSELF BRING HIS GIFT TO THE DOORS OF THE TABERNACLE OF WITNESS.

AND HE SHALL BRING HIS GIFT TO JESUS; ONE MALE-LAMB OF A YEAR OLD WITHOUT BLEMISH FOR A WHOLE BURNT OFFERING, AND ONE EWE-LAMB OF A YEAR OLD WITHOUT BLEMISH FOR A SIN-OFFERING, AND ONE RAM WITHOUT BLEMISH FOR A PEACE-OFFERING;

AND A BASKET OF UNLEAVENED BREAD OF FINE FLOUR, EVEN LOAVES KNEADED WITH OIL, AND UNLEAVENED CAKES ANOINTED WITH OIL, AND THEIR MEAT-OFFERING, AND THEIR DRINK-OFFERING.

AND THE PRIEST SHALL BRING THEM BEFORE JESUS, AND SHALL OFFER HIS SIN-OFFERING, AND HIS WHOLE BURNT OFFERING.

AND HE SHALL OFFER THE RAM AS A SACRIFICE OF PEACE-OFFERING TO JESUS WITH THE BASKET OF UNLEAVENED BREAD; AND THE PRIEST SHALL OFFER ITS MEAT-OFFERING AND ITS DRINK-OFFERING.

Awful Scroll Bible

These are the directions of the Nazarite, on the day that the days of his consecration is to be fulfilled, he was to bring in, at the opening of the tent of the appointed place, even is he to have brought in an offering, to Sustains To Become one young ram, a son of a year, consummate, for the whole burnt offering, and one ewe lamb, a daughter of a year, consummate, for the missing of the mark, and one ram, consummate, for the peace offering, and a basket of unleavened perforated cakes, of fine flour mingled in oil, and wafers being unleavened, smeared with oil, and their tribute offering and libation.

The priest is to have brought them in, turned before Sustains To Become and is to have prepared, that for the missing of the mark, and the whole burnt offering. He was to prepare the ram, for a sacrifice of peace to Sustains To Become with the basket of that unleavened, and the priest is to have prepared the tribute offering and libation.

Concordant Literal Version

This is the law of the Nazirite on the day of fulfilling the days of his sequestration. One shall bring him to the opening of the tent of appointment. He will bring near his approach present to Yahweh, one flawless he-lamb, a year-old, for an ascent offering, and one flawless ewe-lamb, a year-old, for a sin offering, and one flawless ram for peace offerings, also a tray of unleavened, perforated cakes of flour mingled with oil, and unleavened wafers anointed with oil, and their approach present and their libations.

exeGesés companion Bible	<p>Then the priest will bring them near before Yahweh and offer his sin offering and his ascent offering. He shall offer the ram as a sacrifice of peace offerings to Yahweh along with the tray of unleavened cakes. And the priest will offer his approach present and his libation.</p> <p>And this is the torah of the Separatist, in the days of his separatism wherein the days fulfill: bring him to the opening of the tent of the congregation: to oblate his qorban to Yah Veh - one he lamb, an integrious yearling son, for the holocaust and one ewe lamb, an integrious yearling daughter, for the sin and one integrious ram for shelamim, and a basket of matsah - cakes of flour mixed with oil and wafers of matsah anointed with oil and their offering and their libations. And the priest oblates them at the face of Yah Veh and works for his sin and his holocaust: and he works the ram for a sacrifice of shelamim to Yah Veh, with the basket of matsah: and the priest works his offering and his libation.</p>
Orthodox Jewish Bible	<p>And this is the Torat HaNazir, when the yamim of his nazir are fulfilled: he shall be brought unto the entrance of the Ohel Mo'ed; And he shall offer his korban unto Hashem, one helamb of the first year tamim (without blemish) for an olah (burnt offering), and one ewe lamb of the first year temimah (without blemish) for a chattat, and one ram tamim (without blemish) for shlamim (peace offerings), And a basket of matzot, cakes of fine flour mingled with shemen, and wafers of matzot meshuchim (anointed) with oil, and their minchot (grain offerings), and their nesakim (drink offerings). And the kohen shall bring them before Hashem, and shall offer his chattat, and his olah (burnt offering); And he shall offer the ram for a zevach shelamim (sacrifice of peace offerings) unto Hashem, with the basket of matzot; the kohen shall offer also his minchah (grain offering), and his nesech (drink offering).</p>
Rotherham's <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
International Standard V	<p>"This is the law of the Nazirite: When the days of his consecration are completed, he is to come to the entrance at the Tent of Meeting. He is to bring an offering to the Lord, a year old male lamb, and a year old ewe female lamb, both without blemish, for a sin offering and a ram without blemish for a peace offering, a basket of unleavened bread made [The Heb. lacks made] from choice flour, cakes mixed with oil, a wafer of unleavened bread smeared with oil, along with grain and drink offerings.</p>

“The priest is to come into the Lord’s presence and present his sin and burnt offerings. He is to offer the ram, a sacrifice of peace offering to the Lord, along with the basket of unleavened bread. Then the priest is to present his grain and drink offerings.

Kretzmann’s Commentary
Lexham English Bible

“ ‘This is the regulation of the Nazirite for the day of the fulfilling of the days of his separation: one will bring him to the doorway of the tent of the assembly. He will present his offering to Yahweh, one ram-lamb in its first year [Literally “a son of his year”] without defect as a burnt offering, and one ewe-lamb in its first year [Literally “a daughter of his year”] without defect as a sin offering, and one ram without defect as a fellowship offering; and a basket of unleavened bread, finely milled flour of ring-shaped bread cakes mixed with oil, and wafers of unleavened bread smeared with oil, and their grain offering and their libations. The priest will present before Yahweh [Or “before the face of Yahweh”] and offer his sin offering, his burnt offering; he will offer a ram as a sacrifice of a fellowship offering to Yahweh, in addition to the basket of the unleavened bread; the priest will offer his grain offering and his libation.

Syndein/Thieme
The Voice

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Bible Translations with Many Footnotes:

The Complete Tanach
The Geneva Bible
Kaplan Translation

The following is the law of what the nazirite must do when the term of his nazirite vow is complete [and] of what he must bring to the Communion Tent entrance: The offering that he must present shall be one unblemished yearling male sheep for a burnt offering, one unblemished yearling female sheep for a sin offering, one unblemished ram for a peace offering, and a basket containing unleavened wheat loaves kneaded with oil and flat matzahs saturated with oil, along with the proper meal offerings and libations [for the animal sacrifices]. The priest shall come in before God and prepare [the nazirite’s] sin offering and burnt offering. He shall then [sacrifice] the ram as a peace offering to God, to go with the basket of unleavened bread. The priest shall also present the meal offering and libation.

and of what

(Rashbam). Or, 'he shall bring himself' (Rashi).

unleavened...

See Leviticus 2:4. The offering was made of 2/3 ephah (3.2 gallons) of wheat meal (Menachoth 78a; Yad, Nazir 8:1). It was mixed with 1/4 log (2 1/2 oz) of olive oil (Ibid.). It consisted of twenty loaves, ten of each kind.

for the animal sacrifices

See Numbers 15:1-11.

sin offering and burnt offering

In that order (Yad, Nazir 8:2).

to go with...

(Saadia; Septuagint). Or, 'to sanctify' (Rashi).

NET Bible®
New American Bible (2011)
New Catholic Bible
Rotherham’s *Emphasized B.*

And ||this|| is the law of the Separate One,^a on the day when he fulfilleth his days of separation, he shall be brought in unto the entrance of the tent of meeting: then shall he bring near, as his offering unto Yahweh,—one he-lamb a year old, without

defect, for an ascending-sacrifice, and one ewe-lamb a year old, without defect, for a sin-bearer,—and one ram, without defect, for a peace'-offering; and a basket of unleavened cakes—fine meal in round cakes overflowed with oil, and thin cakes of unleavened bread, anointed with oil,—with their meal-offering and their drink-offerings. Then shall the priest bring [them]^b near before Yahweh,—and offer his sin-bearer, and his ascending-sacrifice; and <the ram> shall he offer as a peace'- offering unto Yahweh, besides the basket of unleavened cakes,—and the priest shall offer the meal-offering thereof, and the drink offering thereof.

^a Heb.: the nâdar.

^b Or: "him."

Literal, almost word-for-word, renderings:

A Faithful Version
C. Thomson Updated OT
Charles Thomson OT

. Tabernacle

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Now this is the law of him who hath made the vow; When the days of his vow are fulfilled; he shall bring to the doors of the tabernacle of the testimony and present as his gift to the Lord, a lamb of the first year without blemish for a whole burnt offering, and a ewe lamb of the first year without blemish, for a sin offering, and a ram without blemish for an offering of thanksgiving, and a basket of unleavened bread, of fine flour; the loaves tempered with oil, and unleavened cakes anointed with oil, and their sacrifice of flour and their libation: and the priest shall offer them before the Lord. When he hath offered the sin offering and the whole burnt offering, he shall then offer the ram, the sacrifice of thanksgiving to the Lord, with the basket of unleavened bread. And when the priest hath offered the sacrifice thereof, and the libation thereof, then he who made the vow shall have the head of his vow shaved at the doors of the tabernacle of the testimony, and shall lay the hairs on the fire which is under the sacrifice of thanksgiving. V. 18 is included for context.

Context Group Version

And this is the law of the Nazirite, when the days of his separation are fulfilled: he shall be brought to the door of the tent of meeting: and he shall offer his offering to YHWH, one he-lamb a year old without blemish for an ascension [offering], and one ewe-lamb a year old without blemish for a purification-offering, and one ram without blemish for peace-offerings, and a basket of unleavened bread, cakes of fine flour mingled with oil, and unleavened wafers anointed with oil, and their tribute [offerings], and their drink-offerings. And the priest shall present them before YHWH, and shall offer his purification-offering, and his ascension [offering]: and he shall offer the ram for a sacrifice of peace-offerings to YHWH, with the basket of unleavened bread: the priest shall offer also the tribute [offerings], and the drink-offering.

English Standard Version
Green's Literal Translation
Legacy Standard Bible
Literal Standard Version
Modern English Version
Modern Literal Version 2020

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And this is the law of the Nazirite when the days of his separation are fulfilled: He will be brought to the door of the tent of meeting, and he will offer his offering to Jehovah: one male-lamb a year old without blemish for a burnt-offering and one ewe-lamb a year old without blemish for a sin-offering and one ram without blemish for peace-offerings, and a basket of unleavened bread, cakes of fine flour mingled with oil and unleavened wafers anointed with oil and their food-offering and their drink-offerings.

And the priest will present them before Jehovah and will offer his sin-offering and his burnt-offering. And he will offer the ram for a sacrifice of peace-offerings to

Jehovah, with the basket of unleavened bread. The priest will also offer the food-offering of it and the drink-offering of it.

- New American Standard B. .
- New European Version .
- New King James Version .
- Niobi Study Bible .
- Owen's Translation .
- Revised Mechanical Trans. .

...and this is the teaching of the dedicated, in the day of the fullness of the days of his dedication, he will bring him to the opening of the appointed tent, and he will bring near his donation for YHWH, a sheep of a son of his year, a whole one for an ascension offering, and one sheep, a daughter of her year, a whole one for a failure, and one whole buck for offerings of restitution, and a wicker basket of unleavened breads, flour of pierced breads mixed with the oil, and thin bread of unleavened bread smeared with the oil, and their deposit, and their pourings, and the administrator will bring near to the face of YHWH, and he will do his failure and his ascension offering, and he will do the buck for a sacrifice of offerings of restitution for YHWH upon the wicker basket of the unleavened breads, and the administrator will do his deposit and his pourings,...

- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Bible Translation .
- World English Bible .
- Young's Literal Translation .
- Young's Updated LT .

. oblation

The gist of this passage:
13-17

Numbers 6:13			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wāw conjunction	No Strong's # BDB #251
zōṯh (זֹה) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
tōwrah (תּוֹרָה) [pronounced <i>TOH-rah</i>]	<i>instruction, doctrine; [human and divine] law, direction, regulation, protocol; custom; transliterated Torah</i>	feminine singular construct	Strong's #8451 and #8452 BDB #435
nāzīyr (נָזִיר) [pronounced <i>naw-ZEER</i>]	consecrated one; devoted one, transliterated <i>Nazarite, Naziyr</i> ; also: <i>untrimmed (vine), separated, set apart from; distinguished</i>	masculine singular noun with the definite article	Strong's #5139 BDB #634
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Numbers 6:13

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today</i> (with a definite article)	masculine singular noun with the definite article	Strong's #3117 BDB #398
Together, these are literally translated <i>in the day, in a day of</i> ; however, we may understand it to mean <i>in that day; in this very day; at once, presently; lately; by day; in the daytime; throughout the day; in this day, at this [that] time; now; before that</i> . These interpretations often depend upon <i>when</i> the action of the verb takes place.			
mâlê' (מָלֵא) [pronounced maw-LAY]	<i>to fill, to make full; to be filled, to be full, to fulfill; to be accomplished, to be ended; to consecrate; to fill [the hand]</i>	Qal infinitive construct	Strong's #4390 BDB #569
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
nêzer (נֵזֶר) [pronounced NAY-zer]	<i>crown; dedication, consecration; Nazirite dedication, Nazirite status; Naziritship</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5145 BDB #634
bôw' (בָּוֹא) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine singular, Hiphil perfect	Strong's #935 BDB #97
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
pethach (פֶּתַח) [pronounced PEH-thakh]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh-GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet]; a specific sign or signal; an assembly, a convocation</i>	masculine singular noun	Strong's #4150 BDB #417

Translation: Now this [is] the law of the Nazirite: when the days of his Nazirite status are fulfilled, [the priest] will bring him near to the opening of the Tent of Meeting.

There is a time period during which the Nazirite vows are observed. This seems like something that would take place over a few months time, but the upper limit is less clear to me.

In any case, when we come to the end of those days, the priest will bring him near to the Tent of Meeting (which is where the brazen altar is). Everything takes place near the Tabernacle; they do not enter into the Tabernacle.

Numbers 6:13 Now this [is] the law of the Nazirite: when the days of his Nazirite status are fulfilled, [the priest] will bring him near to the opening of the Tent of Meeting. (Kukis mostly literal translation)

The Nazirite brings the lamb to the opening of the tent of meeting; note that only the priests were allowed to go inside. It is possible that Paul, in a move which compromised doctrine, was sponsoring those involved in the Nazirite vows in Acts 21:17–26.

Numbers 6:14			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
qârab (בָּרַב) [pronounced <i>kaw-RA^{BV}</i>]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine singular, Hiphil perfect	Strong #7126 BDB #897
'êth (תָּא) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
qorbân/qurbân (וִבְרִיק/וִבְרִיק) [pronounced <i>kor-BAWN, koor-BAWN</i>]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7133 BDB #898–899
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
kebeç (שֶׁבַע) [pronounced <i>keh-BEHÇ</i>]	<i>a lamb, sheep, young ram</i>	masculine singular noun	Strong's #3532 BDB #461
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #8141 BDB #1040

Numbers 6:14			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tâmîym (תָּמִיִּם) [pronounced <i>taw-MEEM</i>]	<i>complete, whole, entire; sufficient; healthy; unimpaired; without blemish or deformity</i>	masculine singular adjective	Strong's #8549 BDB #1071
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'ôlâh (עֹלָה) [pronounced <i>go-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
kibsâh (כִּבְשָׂה) [pronounced <i>kih-SAW</i>]	<i>ewe-lamb, lamb, a female lamb</i>	feminine singular noun	Strong's #3535 BDB #461
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #8141 BDB #1040
tâmîym (תָּמִיִּם) [pronounced <i>taw-MEEM</i>]	<i>complete, whole, entire; sufficient; healthy; unimpaired; without blemish or deformity</i>	feminine singular adjective	Strong's #8549 BDB #1071
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i>]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'ayil (אֵיִל) [pronounced <i>AH-yil</i>]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular noun	Strong's #352 BDB #17

Numbers 6:14			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
tâmîym (תָּמִיִּם) [pronounced taw-MEEM]	<i>complete, whole, entire; sufficient; healthy; unimpaired; without blemish or deformity</i>	masculine singular adjective	Strong's #8549 BDB #1071
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
shelem (שְׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023

In Leviticus 7:11, the NJB uses the word *communion* and the REB uses the word *shared*.

Translation: And he has brought near his offering to Y^ehowah, one year old lamb, unblemished, for a burnt offering; and one year old ewe lamb, [also] unblemished, for a sin offering; and one unblemished ram for the peace offerings.

The man will offer up a male lamb, a female lamb and a ram. The lambs were both to be a year old and unblemished. The ram was also to be unblemished.

Being unblemished is a shadow of the perfection of Jesus Christ, Who did not sin and Who did not have a sin nature. Being a year old is typical of the Lord not being very old for His public ministry and subsequent crucifixion.

Numbers 6:14 And he has brought near his offering to Y^ehowah, one year old lamb, unblemished, for a burnt offering; and one year old ewe lamb, [also] unblemished, for a sin offering; and one unblemished ram for the peace offerings. (Kukis mostly literal translation)

The peace offering is peace with God, not peace with mankind. As a result of the sin and the burnt-offerings, we have peace with God—we are no longer at enmity with Him. Notice that these animals make for a rather expensive offering.

Numbers 6:15			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
çal (כַּל) [pronounced sah]	<i>basket</i>	masculine singular construct	Strong's #5536 BDB #700
matstsâh (מַצֵּה) [pronounced mahts-TSAWH]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread; transliterated, matstsah, matsah, matzah, matzoh</i>	feminine plural noun	Strong's #4682 BDB #595
çôleth (שֶׁלֶת) [pronounced SOH-lehth]	<i>flour or fine flour</i>	feminine singular construct	Strong's #5560 BDB #701

Numbers 6:15			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
challâh (חֻלֵּי) [pronounced <i>khahl-LAW</i>]	<i>cake, a kind of cake, perforated cake</i>	feminine plural noun	Strong's #2471 BDB #319
bâlal (בָּלַל) [pronounced <i>baw-LAHL</i>]	<i>being pouring (over, together); being mixed, having been mingled; being confused, confounded</i>	feminine plural, Qal passive participle	Strong's #1101 BDB #117
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shemen (שֶׁמֶן) [pronounced <i>SHEH-men</i>]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the definite article	Strong's #8081 BDB #1032
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
râqîyq (רֻקָּיִק) [pronounced <i>raw-KEEK</i>]	<i>a thin cake, wafer</i>	masculine plural construct	Strong's #7550 BDB #956
matstsâh (מַצֵּה) [pronounced <i>mahts-TSAWH</i>]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread; transliterated, matstzah, matsah, matzah, matzoh</i>	feminine plural noun	Strong's #4682 BDB #595
mâshach (מָשַׁח) [pronounced <i>maw-SHAHKH</i>]	<i>being anointed, being smeared, spread; inaugurated, consecrated</i>	feminine plural, Qal passive participle	Strong's #4886 BDB #602
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shemen (שֶׁמֶן) [pronounced <i>SHEH-men</i>]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun with the definite article	Strong's #8081 BDB #1032
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
min ^e châh (מִנְחָה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering; transliterated minchah, mincah</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #4503 BDB #585
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 6:15

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nesek ^e (נֶסֶק) [pronounced NEH-sehk]	<i>a drink offering, a libation, something poured out; molten images</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #5262 BDB #651

Translation: [He will also bring] a basket of matzah breads, [which would be] cakes of fine flour being mixed with oil and wafers of matzah having been smeared with oil, and their minchah [bloodless offerings] and their drink offerings.

The are also the bread or matzah offerings. These are cakes and wafers, all made without yeast (leaven). These are the minchah offerings and there were also drink offerings.

The bread without leaven represents Jesus Christ in His humanity, being yet without sin.

The bread and drink also speak of God the Father's sustenance provided for us (and for the Lord) throughout our lives and throughout His life.

Numbers 6:15 [He will also bring] a basket of matzah breads, [which would be] cakes of fine flour being mixed with oil and wafers of matzah having been smeared with oil, and their minchah [bloodless offerings] and their drink offerings. (Kukis mostly literal translation)

Unleavened bread speaks of several things: it is the body—uncorrupted by sin—of our Lord given for us, filled with the Holy Spirit (oil). Bread also speaks of fellowship with God through God the Holy Spirit; the unleavened bread being that which is uncorrupted by false doctrine. The drink offering was not consumed by the priests, but poured out in its entirety in the sanctuary (Numbers 28:7). A drink represents the life or the soul of a person which is poured out into a body. Just as a drink completely fills whatever container it is poured into, similarly your soul fills your entire body. The drink offering speaks of our Lord pouring out his life for us. **In the same way, the cup, after they had eaten, saying, "This cup which is poured out for you is the new covenant by means of My blood."** (Luke 22:20). It also speaks of the Holy Spirit which is poured out over our Lord's church. **"But this is [similar to] that which was spoken of through the prophet Joel: 'And it will be in the last days,' God says, 'That I will pour forth of My Spirit upon all flesh; and your sons and your daughters will prophesy and your young men will see visions, and your old men will dream dreams; even upon My slaves, both men and women, I will in those days pour fourth of My Spirit, and they will prophesy.'"** (Acts 2:16–18 Joel 2:28–29).

Numbers 6:16

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
qârab (בָּרַב) [pronounced kaw-RA ^{BV}]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine singular, Hiphil perfect	Strong #7126 BDB #897
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Numbers 6:16

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pānîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pānîym (לפָּנִים) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'āsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
chatṭā'âth (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #2403 BDB #308
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong #5930 BDB #750

Translation: Then the priest will bring [all of this] before Y^ehowah and he has prepared his sin offering and his burnt offering.

The sin offering is an offering for the sins which are committed. In this case, the sins committed by the Nazirite. The burnt offering is the offering of Jesus Christ for our sins (and for the sins of the Nazirite).

Numbers 6:16 Then the priest will bring [all of this] before Y^ehowah and he has prepared his sin offering and his burnt offering. (Kukis mostly literal translation)

Notice that the one who brings the offering to the priest, does not bring this offering to Yahweh nor does he sacrifice this offering himself, but the priest actually brings the offering before God and kills it. The double meaning of this is that our Lord brings before God the Father His body and offers it upon the cross—we stand

upon His finished work, but He brought it before God. Also, it was the result of the priests and the high priest that our Lord was brought before Pilate and Herod and was eventually executed (Luke 22:49–54, 22:66–8:10).

Numbers 6:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ayil (אֵיל) [pronounced <i>AH-yil</i>]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular noun with the definite article	Strong's #352 BDB #17
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
zebach (זָבַח) [pronounced <i>ZEH^B-vakh</i>]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שָׁלֵם) [pronounced <i>SHEH-Iem</i>]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun	Strong's #8002 BDB #1023
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
çal (לֶסַע) [pronounced <i>sah</i>]	<i>basket</i>	masculine singular construct	Strong's #5536 BDB #700
matstsâh (מַצֵּה) [pronounced <i>mahts-TSAWH</i>]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread; transliterated, matstsah, matsah, matzah, matzoh</i>	feminine plural noun with the definite article	Strong's #4682 BDB #595

Translation: Also he will prepare a ram, an animal [to be] slaughtered for the peace offerings to Y^ehowah along with a basket of matzah breads.

A ram would also be offered up as a part of the peace offerings. The basket of bloodless offerings (the matzah breads) was also a part of the peace offerings.

Peace offerings are all about establishing peace between man and God. This is only accomplished by the offering of our Lord.

Numbers 6:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
’êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
min ^e châh (מִנְחָה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering; cereal or grain offering; transliterated minchah, mincah</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #4503 BDB #585
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
nesek ^e (נֶסֶק) [pronounced <i>NEH-sehk</i>]	<i>a drink offering, a libation, something poured out; molten images</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #5262 BDB #651

Translation: [Finally] the priest will prepare [and offer up] their tribute offering and their drink offering. (Kukis mostly literal translation)

The tribute offering is the bloodless offering (the matzah breads) and there would be a drink offering as well.

The bread offering speaks of our Lord's humanity.

Numbers 6:17 Also he will prepare a ram, an animal [to be] slaughtered for the peace offerings to Y^ehowah along with a basket of matzah breads. [Finally] the priest will prepare [and offer up] their tribute offering and their drink offering. (Kukis mostly literal translation)

Notice again that the priest does all of the work; even though the Nazarite brings these things before the priest, it is the priest who does the sacrificing of the animals and the burning of the unleavened bread and the pouring out of the drink.

Numbers 6:13–17 Now this [is] the law of the Nazirite: when the days of his Nazirite status are fulfilled, [the priest] will bring him near to the opening of the Tent of Meeting. And he has brought near his offering to Y^ehowah, one year old lamb, unblemished, for a burnt offering; and one year old ewe lamb, [also] unblemished, for a sin offering; and one unblemished ram for the peace offerings. [He will also bring] a basket of matzah breads, [which would be] cakes of fine flour being mixed with oil and wafers of matzah having been smeared with oil, and their mincah [bloodless offerings] and their drink offerings. Then the priest will bring [all of this] before Y^ehowah and he has prepared his sin offering and his burnt offering. Also he will prepare a ram, an animal [to be] slaughtered for the

peace offerings to Y^ehowah along with a basket of matzah breads. [Finally] the priest will prepare [and offer up] their tribute offering and their drink offering. (Kukis mostly literal translation)

Numbers 6:13–17 What follows are the instructions for the Nazirite: when the days of his Nazirite status have been fulfilled, then the priest will bring him near to the opening of the Tent of Meeting. He will bring several offerings for Jehovah: an unblemished, year-old lamb for the burnt offering; an unblemished, year-old ewe lamb for the sin offering; and one unblemished ram as a part of his peace offerings. Part of the peace offerings will be a basket of matzah breads—both cakes of fine flour mixed with oil and wafers of matzah smeared with oil, and their bloodless offerings and their drink offerings. The priest will present all of this before Jehovah, having prepared the sin offering and the burnt offering. He will also prepare the ram for slaughter as a portion of the peace offerings to Jehovah, along with the basket of matzah breads. Finally, the priest will prepare and then offer up the tribute offering and the drink offering. (Kukis paraphrase)

And has shaven the Nazirite [at] an opening of a Tent of Appointment a head of his Nazirite status. And he has taken hair of a head of his Nazirite status and he has been given upon the fire that [is] under a slaughter of the peace offerings. And has taken the priest the shoulder, cooked, from the ram and a cake of unleavened (bread), one, from the basket and a wafer of unleavened (bread), one. And he has given upon (two) palms of the Nazirite after shaving himself his Nazirite status. And has waved them the priest, a presentation offering, to faces of Y^ehowah. Holy he [is] to the priest a breast of the presentation offering and upon a leg of the freewill offering; and after will drink the Nazirite wine. This [is] torah of the Nazirite who will vow his qorban (offering) to Y^ehowah upon his Nazirite status from to a separation which reaches his hand as a mouth of the vow which he will vow. So he will do upon a torah of his Nazirite status.”

Numbers
6:18–21

The Nazirite [at the conclusion of his vows] will shave the head of his consecration at the opening of the Tent of Meeting. He will take the hair from the head of his consecration and place it on the fire under the slaughtered animals of the peace offerings. The priest will take the cooked shoulder from the ram and one cake of unleavened bread and one unleavened wafer from the basket and he will place [them] on the hands of the Nazirite after shaving his head [lit., *his consecration, his Nazirite status*]. The priest will then hold up these things before Y^ehowah as a presentation offering. This [act is] holy to the priest, the presentation offering of the breast [of the ram] and the freewill offering of [the ram’s] leg. The Nazirite will drink wine afterwards. This [is] the instruction [lit., *law, Torah*] of the Nazirite who will vow his oblation to Y^ehowah with his consecration in addition to whatever his hand reaches to according to the vow which he vowed. So he will do because of the instruction [lit., *law, Torah*] concerning his Nazirite status.”

At the conclusion of his vows, the Nazirite will shave his head at the opening of the Tent of Meeting. The priest will take his hair and put it directly on the fire beneath the slaughters animals given as a part of the peace offering to God. The priest will take the cooked shoulder from the ram along with a cake of unleavened bread and an unleavened wafer from the basket of unleavened breads and place these things into the hands of the Nazirite after he has shaved his head. The priest will then hold these things up before Jehovah as a presentation offering. All that they are doing is a solemn act by the priest: this includes the presentation offering of the breast of the ram and the freewill offering of the leg of the ram. Afterwards, the Nazirite may drink wine. This is the step-by-step instruction of the Nazirite and all that he will do when he makes such a vow. He may also bring an additional offering over and above what is laid out in these instructions. He will do this because these are the instructions concerning the Nazirite vows.”

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And has shaven the Nazirite [at] an opening of a Tent of Appointment a head of his Nazirite status. And he has taken hair of a head of his Nazirite status and he has been given upon the fire that [is] under a slaughter of the peace offerings. And has taken the priest the shoulder, cooked, from the ram and a cake of unleavened (bread), one, from the basket and a wafer of unleavened (bread), one. And he has given upon (two) palms of the Nazirite after shaving himself his Nazirite status. And has waved them the priest, a presentation offering, to faces of Y ^e howah. Holy he [is] to the priest a breast of the presentation offering and upon a leg of the freewill offering; and after will drink the Nazirite wine. This [is] torah of the Nazirite who will vow his qorban (offering) to Y ^e howah upon his Nazirite status from to a separation which reaches his hand as a mouth of the vow which he will vow. So he will do upon a torah of his Nazirite status.”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Then shall the hair of the consecration of the Nazarite, be shaved off before the door of the tabernacle of the covenant: and he shall take his hair, and lay it upon the fire, which is under the sacrifice of the peace offerings. And shall take the boiled shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and he shall deliver them into the hands of the Nazarite, after his head is shaven. And receiving them again from him, he shall elevate them in the sight of the Lord: and they being sanctified shall belong to the priest, as the breast, which was commanded to be separated, and the shoulder. After this the Nazarite may drink wine. This is the law of the Nazarite, when he hath vowed his oblation to the Lord in the time of his consecration, besides those things which his hand shall find, according to that which he had vowed in his mind, so shall he do for the fulfilling of his sanctification.
Aramaic ESV of Peshitta	The Nasari shall shave the head of his separation at the door of the Tabernacle, and shall take the hair of the head of his separation, and put it on the fire which is under the sacrifice of peace offerings. The priest shall take the boiled shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them on the hands of the Nasari, after he has shaved the head of his separation; and the priest shall wave them for a wave offering before Mar-Yah. This is holy for the priest, together with the breast that is waved and the thigh that is offered. After that the Nasari may drink wine. "This is the law of the Nasari who vows, and of his offering to Mar-Yah for his separation, besides that which he is able to get. According to his vow which he vows, so he must do after the law of his separation."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.

Updated Brenton (Greek) And he that has vowed shall shave the head of his consecration by the doors of the tabernacle of witness, and shall put the hairs on the fire which is under the sacrifice of peace offering.

And the priest shall take the sodden shoulder of the ram, and one unleavened loaf from the basket, and one unleavened cake, and shall put them on the hands of the Nazirite after he has shaved off his holy hair.

And the priest shall present them as an offering before the Lord; it shall be the holy portion for the priest beside the breast of the heave offering and beside the shoulder of the wave offering: and afterwards the Nazirite shall drink wine.

This is the law of the Nazirite who shall have vowed to the Lord his gift to the Lord, concerning his vow, besides what he may be able to afford according to the value of his vow, which he may have vowed according to the law of separation.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Then let his long hair, the sign of his oath, be cut off at the door of the Tent of meeting, and let him put it on the fire on which the peace-offerings are burning.

And the priest will take the cooked leg of the sheep and one unleavened cake and one thin cake out of the basket, and put them on the hands of the separate one after his hair has been cut,

Waving them for a wave offering before the Lord; this is holy for the priest, together with the waved breast and the leg which is lifted up; after that, the man may take wine.

This is the law for him who takes an oath to keep himself separate, and for his offering to the Lord on that account, in addition to what he may be able to get; this is the law of his oath, which he will have to keep.

Easy English

Easy-to-Read Version–2008

"The Nazirites must go to the entrance of the Meeting Tent. There they must shave off their hair that they grew as a dedication to the Lord. That hair will be put in the fire that is burning under the sacrifice of the fellowship offering.

"After the Nazirites have cut off their hair, the priest will give them a boiled shoulder from the ram and a large and a small cake from the basket. Both of these cakes are made without yeast. Then the priest will lift these things up to show that they were presented before the LORD. These things are holy and belong to the priest. Also, the ram's breast and thigh that were lifted up and presented belong to the priest. After that the Nazirites can drink wine.

"These are the rules for those who decide to make the Nazirite vow. They must give all these gifts to the LORD. But they might be able to give much more. If they promise to do more, they must keep their promise. But they must give at least all the things listed in these rules for the Nazirite vow."

God's Word™

"Then the Nazirites will shave their heads at the entrance to the tent of meeting, take the hair as proof that they had made this vow, and put it on the fire under the fellowship offering.

"Then the priest will take one of the shoulders from a boiled ram, one ring of unleavened bread from the basket, and one wafer of unleavened bread and hand them to the Nazirites after they have shaved off their hair. The priest will present them as an offering to the LORD. They are holy and belong to the priest, along with the ram's breast that is presented and the thigh that is given. After that, the Nazirites may drink wine.

"These are the instructions for those who have vowed to bring their offerings to the LORD because they were Nazirites. They must bring these offerings in addition to

	anything else they can afford. They must fulfill the requirements of these instructions for Nazirites and finish whatever they vowed to do."
Good News Bible (TEV)	At the entrance of the Tent you nazirites shall shave off your hair and put it on the fire on which the fellowship offering is being burned. Then, when the shoulder of the ram is boiled, the priest shall take it and put it, together with one thick loaf of bread and one thin cake from the basket, into the hands of the nazirite. Next, the priest shall present them as a special gift to the LORD; they are a sacred offering for the priest, in addition to the breast and the leg of the ram which by law belong to the priest. After that, the nazirite may drink wine. These are the regulations for you nazirites; but if you promise an offering beyond what your vow requires you to give, you must fulfill exactly the promise you made.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	After that, you will stand at the entrance to the sacred tent, shave your head, and put the hair in the fire where the priest has offered the sacrifice to ask my blessing. Once the meat from the ram's shoulder has been boiled, the priest will take it, along with one loaf of bread and one wafer brushed with oil, and give them to you. You will hand them back to the priest, who will lift them up in dedication to me. Then he can eat the meat from the ram's shoulder, its choice ribs, and its hind leg, because this is his share of the sacrifice. After this, you will no longer be a Nazirite and will be free to drink wine. These are the requirements for Nazirites. However, if you can afford to offer more, you must do so.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	After that, you must stand at the entrance of the sacred tent and shave off your hair. Then you must put that hair in the fire that is under the animal that has been sacrificed on the altar to restore fellowship with me. The meat from the ram's shoulder must be boiled. After it is cooked, the priest will take it along with one of the loaves of bread and one wafer which has been brushed with olive oil, and he will put them in your hands. Then the priest will take them back and lift them up high to dedicate them to me. They now belong to the priest, and he is permitted to eat some of the meat from the ram's shoulder and from its ribs and from one of its thighs, because that meat is his share of the sacrifice. After that, you will no longer be a Nazir, and you will again be permitted to drink wine. Those are the regulations about the offerings that Nazir solemnly promise to bring to me to end their time of being dedicated to me. They must bring these offerings, but if they want to, they may bring additional offerings. And they must do everything that they solemnly promised to do when they dedicated themselves to me."

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.

New Advent (Knox) Bible .
 Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible .

And the Nazirite shall shave the head of his separation at the door of the tabernacle of meeting, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings.

And the priest shall take the boiled shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the palms of the Nazirite, after the hair of his separation is shaved;

And the priest shall wave them for a wave offering before the face of Jehovah; this is holy for the priest, with the wave breast, and heave shoulder; and after that the Nazirite may drink wine.

This is the law of the Nazirite who has vowed, and of his offering to Jehovah for his being set apart, separate from that which his hand shall reach; he must do the vow out of his mouth which he rightly vowed after the law of his being set apart.

International Standard V .
 H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text .

The Nazirite must shave his head indicating his separation to God at the entrance to the tent of meeting. He must take the hair from his head and put it on the fire that is under the sacrifice of fellowship offerings. The priest must take the boiled shoulder of the ram, one loaf of bread without yeast out of the basket, and one wafer without yeast. He must place them into the hands of the Nazirite after he has shaved his head indicating separation. The priest must wave them as an offering before Yahweh, a holy portion for the priest, together with the breast that was waved and the thigh that was presented for the priest. After that, the Nazirite may drink wine.

This is the law for the Nazirite who vows his offering to Yahweh for his separation. Whatever else he may give, he must keep the obligations of the vow he has taken, to keep the promise indicated by the law for the Nazirite."

Urim-Thummim Version

And the Nazirite will shave the head of his consecration at the entrance of the Tabernacle at the Appointed Place and will take the hair from the head of his consecration, and put it in the fire that is under the sacrifice of the Peace-Offerings. Then the priest will take the cooked shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer and will put it in the hands of the Nazirite, after the hair of his consecration is shaved. And the priest will wave them for a Wave-Offering before YHWH, this is Holy for the priest, with the Wave-Offering breast and Heave-Offering shoulder and after that the Nazirite may drink wine.

These are the instructions for the Nazirite who has vowed and for his offering to YHWH for his consecration, besides what his hand may obtain as required by the vow that he will vow, so he must fulfill according to the Law of his consecration.

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) When he has brought all this before Yahweh, the priest must offer the sacrifice for sin and the burnt offering for the Nazirite. Then he shall offer the peace offering with the ram and the unleavened bread in the basket, and finally the priest shall offer the accompanying offerings of grain and wine. Then the Nazirite shall shave off his consecrated hair at the entrance to the Tent of Meeting, and put it in the fire of peace offering. The priest is to take the shoulder of the ram, as soon as it is cooked, with an unleavened cake from the basket, and an unleavened wafer. He is to put them into the hands of the Nazirite who has just shaved off his hair. With them he must make the gesture of offering before Yahweh; as it is a holy thing, it belongs by law to the priest, in addition to the breast that has been presented and the leg of the ram that has been set aside. After this the Nazirite may once more drink wine.

Such is the ritual for the Nazirite, if, besides the hair, he has also vowed a personal offering to Yahweh, he must fulfill the vow he has made, in addition to what the ritual prescribes for his hair.” Vv. 16–21 in the Christian Community Bible. Lev 7:34

New American Bible (2011) .
 The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Eth Cephher Bible .

And the Nazirite shall shave the head of his separation at the door of the Tabernacle of the assembly, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings. And the priest shall take the sodden shoulder of the ram, and one matstsah cake out of the basket, and one matstsah wafer, and shall put them upon the hands of the Nazirite, after the hair of his separation is shaven: And the priest shall wave them for a wave offering before Yahweh: this is holy for the priest, with the wave breast and heave shoulder: and after that the Nazirite may drink wine.

This is the Torah of the Nazirite who has vowed, and of his offering unto Yahweh for his separation, beside that that his hand shall get: according to the vow which he vowed, so he must do after the Torah of his separation.

exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures–2009 .

And the Nazirite shall shave the head of his separation at the door of the Tent of Appointment, and shall take the hair from the head of his separation and shall put it on the fire which is under the slaughtering of the peace offerings. And the priest shall take the boiled shoulder of the ram, and one unleavened cake from the basket, and one unleavened thin cake, and put them upon the hands of the Nazirite after he has shaved his hair of separation. Then the priest shall wave them, a wave offering before יהוה. It is set-apart for the priest, besides the breast of the wave offering and besides the thigh of the contribution. And afterwards the Nazirite shall drink wine.’

“This is the Torah of the Nazirite who vows to יהוה 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 shall do according to the Torah of his separation.”

Tree of Life Version

The Nazirite is then to shave the hair of his dedication at the entrance of the Tent of Meeting, and he is to take the hair of his dedication and put it into the fire of the fellowship offering sacrifice. The kohen is to take the boiled shoulder of the ram

and one matzah cake and one matzah wafer from the basket, and he is to place them into the hands of the Nazirite after he has shaved the hair of his dedication. The kohen will wave them before Adonai as a wave offering. They are holy, and belong to the kohen along with the breast that was waved and the thigh that was presented. Afterward, the Nazirite may drink wine.

This is the Torah regarding the Nazirite who vows his offering to Adonai with regard to his consecration, besides whatever else he can afford. He must fulfill the vow he has made, in accordance with the Torah of his consecration.”

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

AND HE THAT HAS VOWED SHALL SHAVE THE HEAD OF HIS CONSECRATION BY THE DOORS OF THE TABERNACLE OF WITNESS, AND SHALL PUT THE HAIRS ON THE FIRE WHICH IS UNDER THE SACRIFICE OF PEACE-OFFERING.

AND THE PRIEST SHALL TAKE THE SODDEN SHOULDER OF THE RAM, AND ONE UNLEAVENED LOAF FROM THE BASKET, AND ONE UNLEAVENED CAKE, AND SHALL PUT THEM ON THE HANDS OF THE NAZIRITE AFTER HE HAS SHAVED OFF HIS HOLY HAIR.

AND THE PRIEST SHALL PRESENT THEM AS AN OFFERING BEFORE JESUS. IT SHALL BE THE HOLY PORTION FOR THE PRIEST BESIDE THE BREAST OF THE HEAVE-OFFERING AND BESIDE THE SHOULDER OF THE WAVE-OFFERING: AND AFTERWARDS THE NAZIRITE SHALL DRINK WINE.

THIS IS THE LAW OF THE NAZIRITE WHO SHALL HAVE VOWED TO JESUS HIS GIFT TO JESUS, CONCERNING HIS VOW, BESIDES WHAT HE MAY BE ABLE TO AFFORD ACCORDING TO THE VALUE OF HIS VOW, WHICH HE MAY HAVE VOWED ACCORDING TO THE LAW OF SEPARATION.

Awful Scroll Bible

The Nazarite is to have shaved his head for his consecration, at the opening of the tent of the appointed place, and is to have taken the hairs of his head, for his consecration, and is to have put it in the fire of the sacrifice of his peace offering. The priest is to have taken the cooked shoulder of the ram, and one unleavened perforated cake from the basket, and one unleavened wafer, and is to have put them in the hands of the Nazarite, after, for his consecration, he is to be shaved.

The priest is to have waved the wave offering, turned before Sustains To Become Even is it set apart to the priest, also the wave offering of the breast, and the heave offering of the thigh. After these, the Nazarite was to be allowed to drink wine.

These are the directions for the Nazarite, who was to vow, and his offerings to Sustains To Become for his consecration, that to his hand was able to attain. By the mouth of his vow that he was to vow, he was to effect the directions for his consecration.

Concordant Literal Version

Then the Nazirite will shave his head of sequestration at the opening of the tent of appointment; he will take the hair of his head of sequestration and put it on the fire which is under the sacrifice of peace offerings.

The priest will take the cooked shank from the ram and one unleavened, perforated cake from the tray and one unleavened wafer, and he will put them on the palms of the Nazirite after he has shaved himself of his sequestration symbol.

The priest will wave them as a wave offering before Yahweh. It is holy for the priest in addition to the chest of the wave offering and the leg of the heave offering. Thereafter the Nazirite may drink wine.

This is the law of the Nazirite who vows his approach present to Yahweh at his sequestration, aside from what his hand can afford. Corresponding to his vow which he vows, so shall he do concerning the law of his sequestration.

exeGesés companion Bible

And the Separatist
shaves the head of his separatism

at the opening of the tent of the congregation;
 and takes the hair of the head of his separatism
 and gives it in the fire
 under the sacrifice of the shelamim.
 And the priest takes the stewed foreleg of the ram
 and one matsah cake and one matsah wafer
 from the basket
 and gives them on the palms of the Separatist
 after his separatism is shaven:
 and the priest waves them for a wave
 at the face of Yah Veh:
 - it is holy for the priest
 with the wave breast and hindleg of the exaltment:
 and after that the Separatist drinks wine.
 This is the torah of the Separatist who vows
 and of his qorban to Yah Veh for his separatism,
 beside what his hand attains:
 according to the mouth of the vow he vows:
 thus he works after the torah of his separatism.

Orthodox Jewish Bible

And the Nazir shall shave the head of his nazir [see Ac 21:24] at the entrance of the Ohel Mo'ed, and shall take the hair of the head of his nazir, and put it in the eish (fire) which is under the zevach hashelamim (sacrifice of peace offerings).
 And the kohen shall take the boiled shoulder of the ram, and one challat matzah (loaf of matzah) out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazir, after the hair of his nazir (consecration) is shaven;
 And the kohen shall wave them for a wave offering before Hashem; this is kodesh for the kohen, with the breast of the wave offering and thigh of the terumah (raisedup presentation); and after that the Nazir may drink yayin.
 This is the Torat HaNazir who hath vowed, and of his korban unto Hashem for his nazir (separation), in addition to whatever else his hand shall afford, according to the neder (vow) which he vowed, so he must do after the torah of his Nazir.

Rotherham's *Emphasized B.* .**Expanded/Embellished Bibles:***The Amplified Bible* .

The Expanded Bible .

International Standard V

“The Nazirite is then to shave his head of consecration at the entrance of the Tent of Meeting. He is to take the lock of his head of consecration and set it over the fire where the peace offering for sacrifice is. Then the priest is to take the boiled shoulder of the ram, one cake of unleavened bread from the basket, and one wafer of unleavened bread. He is to place them in the hands of the Nazirite, after he himself has shaved his symbol of consecration. The priest is to wave the offerings, that is, the breast and the thigh offering in the Lord's presence. Then the Nazirite may drink wine afterward.

“This is to be the law of the Nazirite when he commits his offering to the Lord on account of his consecration, over and beyond what he owns alone plus whatever he can provide, [Lit. his hand can reach] based on the vow from his own mouth that he vows to fulfill on account of the law of his consecration.”

Kretzmann's Commentary

Lexham English Bible

The Nazirite will shave off the hair of his consecrated head [Literally “the head of his separation”] at the doorway of the tent of assembly, and he will take the hair of his consecrated head, [Literally “the head of his separation”] and he will put it on the fire that is beneath the sacrifice of the fellowship offering. The priest will take the shoulder

from the ram that is boiled, and one ring-shaped bread cake of unleavened bread from the basket, and one wafer of unleavened bread, and he will put them on the hands of the Nazirite after he has shaved his consecrated head. [Literally "his separation"] The priest will wave them as a wave offering before the presence of [Literally "before the face of"] Yahweh; they [Hebrew "it"] are a holy object to the priest, in addition to the breast section of the wave offering, and in addition to the upper thigh of the contribution; and afterward the Nazirite may drink wine.

" 'This is the regulation of the Nazirite who has made a vow of his offering to Yahweh according to his separation, in addition to what he can afford. [Literally "except from that which overtakes his hand"] In accordance to the word of his vow that he vowed, he will do, concerning the instruction of his separation.' "

Syndein/Thieme
The Voice

Bible Translations with Many Footnotes:

The Complete Tanach
The Geneva Bible
Kaplan Translation

[After the service] at the Communion Tent entrance, the nazirite shall shave off the crown of hair on his head. He shall take the hair from the nazirite crown on his head, and place it on the fire that is under the peace sacrifice.

After the nazirite has shaved, the priest shall take the cooked foreleg of the ram along with one unleavened loaf and one flat matzah, and place them on the nazirite's open hands.

The priest shall wave them with the motions prescribed for a wave offering before God. These are sanctified to [belong to] the priest, along with the animal's chest given as a wave offering, and the hind leg given as an elevated gift.

After [all] this, the nazirite may drink wine.

This is the [entire] law concerning the nazirite, who has a vow obligation to bring his nazirite sacrifice to God. This is in addition to anything else that he may wish to present to fulfill his vow, which must be brought above and beyond what the law requires for his nazirite vow.

After the service

(Sifri; Targum Yonathan; Rashi). Or, 'While the Communion Tent entrance [is open]' (Nazir 45a; Yad, Nazir 8:3). There was a special chamber in the Temple where Nazirites would shave (Ibid.).

place it on the fire

After soaking it in the juice from the cooked sacrifice (Nazir 45b; Yad, Nazir 8:2).

motions prescribed

See Exodus 29:24.

along with...

See Exodus 29:27, Leviticus 7:34.

may

(Yad, Nazir 8:4).

entire

See note on Leviticus 13:59.

vow obligation

(Ramman).

This is in addition...

That is, he may stipulate to bring more (Rashi; Rashbam).

NET Bible®
New American Bible (2011)
New Catholic Bible

Rotherham's *Emphasized B*. Then shall the Separate One^c shave, at the entrance of the tent of meeting, his head of separation,—and take the hair of his head of separation, and put upon the fire, which is under the peace'- offering. Then shall the priest take the shoulder for boiling from the ram, and one unleavened round cake from the basket, and one unleavened thin cake,—and place them on the hands of the Separate One after he hath shaven off his [hair of] separation; and the priest shall wave them as a wave-offering before Yahweh, <hallowed> it is' for the priest, besides the wave' breast, and besides the heave' leg,—and <afterwards> may the Separate One drink wine. ||This|| is the law of One Separate^d what he shall vow, his offering unto Yahweh with respect to his separation, besides' what his hand may obtain;^e <as required by the vow that he shall vow> ||so|| must he do, with respect to the law of his separation.

^c See ver. 13, n.

^d See ver. 13, n.

^e Or: "besides what his convenience addeth." That is: if able, he may make a voluntary addition to the appointed offering.

Literal, almost word-for-word, renderings:

A Faithful Version
C. Thomson Updated OT
Charles Thomson OT

. consecration

.
And the priest shall take the boiled shoulder from the ram, and one unleavened loaf from the basket, and one unleavened cake, and lay them on the hands of him who made the vow, after he hath shaved his consecrated head; and the priest shall offer these as a dedication laid on hands before the Lord. It shall be consecrated for the priest, over and above the breast, which was dedicated by being laid on hands, and the shoulder which was dedicated by setting it apart. And after these things, he who made the vow may drink wine. This is the law for him who hath made the vow; who may have vowed to the Lord; his gift to the Lord for his vow, besides what he may be able to do more, according to the nature of the vow which he may have made, according to the law of strict purity. V. 18 was placed with the previous passage for context.

Context Group Version

And the Nazirite shall shave the head of his separation at the door of the tent of meeting, and shall take the hair of the head of his separation, and put it on the fire which is under the sacrifice of peace-offerings.

And the priest shall take the boiled shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them on the hands of the Nazirite, after he has shaven [the head of] his separation; and the priest shall wave them for a wave-offering before YHWH; this is special for the priest, together with the wave-breast and heave-thigh: and after that the Nazirite may drink wine. This is the law of the Nazirite who vows, [and of] his offering to YHWH for his separation, besides that which he is able to get: according to his vow which he vows, so he must do after the law of his separation.

English Standard Version
Green's Literal Translation
Legacy Standard Bible
Literal Standard Version

. contribute

.

.
And the Nazirite has shaved (at the opening of the Tent of Meeting) the head of his separation, and has taken the hair of the head of his separation, and has put [it] on the fire which [is] under the sacrifice of the peace-offerings. And the priest has taken the boiled shoulder from the ram, and one unleavened cake out of the basket, and one thin unleavened cake, and has put [them] on the palms of the Nazirite after his shaving [the hair of] his separation; and the priest has waved them [as] a wave-offering before YHWH; it [is] holy to the priest, besides the breast of the wave-

offering, and besides the leg of the raised-offering; and afterward the Nazirite drinks wine.

This [is] the law of the Nazirite who vows his offering to YHWH for his separation, apart from that which his hand attains; according to his vow which he vows so he does by the law of his separation.”

Modern English Version
 Modern Literal Version 2020

And the Nazirite will shave the head of his separation at the door of the tent of meeting and will take the hair of the head of his separation and put it on the fire which is under the sacrifice of peace-offerings. And the priest will take the boiled shoulder of the ram and one unleavened cake out of the basket and one unleavened wafer and will put them upon the hands of the Nazirite, after he has shaven his separation, and the priest will wave them for a wave-offering before Jehovah. This is holy for the priest, together with the wave-offering and heave-offering. And after that the Nazirite may drink wine.

This is the law of the Nazirite who vows, and of his offering to Jehovah for his separation, besides what he is able to get. According to his vow which he vows, so he must do after the law of his separation.

New American Standard B.
 New European Version
 New King James Version
 Niobi Study Bible
 Owen's Translation
 Revised Mechanical Trans.

...and the dedicated will shave the head of his dedication at the opening of the appointed tent, and he will take the hair of the head of his dedication and he will place it upon the fire which is under the sacrifice of the offerings of restitution, and the administrator will take the boiled arm from the buck and one pierced bread of unleavened bread from the wicker basket, and the thin bread of one unleavened bread, and he will place them upon the palms of the dedicated after he shaved his dedication, and the administrator will wave them, a waving to the face of YHWH, he is special for the administrator, with the chest of waving and with the thigh of offering, and afterward the dedicated will gulp the wine. This is the teaching of the dedicated, who will make a vow of his donation to YHWH concerning his dedication, besides what his hand will overtake, according to the mouth of his vow, which he will make so he will do concerning the teaching of his dedication,...

Updated Bible Version 2.17
 A Voice in the Wilderness
 Webster's Bible Translation
 World English Bible
 Young's Literal Translation
 Young's Updated LT

. oblation

The gist of this passage:
 18-21

Numbers 6:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or וי) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wāw conjunction	No Strong's # BDB #251

Numbers 6:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
gâlach (גָּלַח) [pronounced gaw-LAKH]	<i>to shave [one's beard or head], to shave off, to cut off; to shave oneself; metaphorically to shave [a land by fire and sword], to devastate</i>	3 rd person masculine singular, Piel perfect	Strong's #1548 BDB #164
nâzîyr (נִזְיָר) [pronounced naw-ZEER]	consecrated one; devoted one, transliterated <i>Nazarite, Naziyr</i> ; also: <i>untrimmed (vine), separated, set apart from; distinguished</i>	masculine singular noun with the definite article	Strong's #5139 BDB #634
pethach (פֶּתַח) [pronounced PEH-thakh]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
'ohel (אֹהֶל) [pronounced OH-hel]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh-ÇADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet]; a specific sign or signal; an assembly, a convocation</i>	masculine singular noun	Strong's #4150 BDB #417
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
rô'sh (רֹאשׁ) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; head count, sum, census</i>	masculine singular construct	Strong's #7218 BDB #910
nêzer (נִזְרוֹ) [pronounced NAY-zer]	<i>crown; dedication, consecration; Nazirite dedication, Nazirite status; Naziriteship</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5145 BDB #634

Translation: The Nazirite [at the conclusion of his vows] will shave the head of his consecration at the opening of the Tent of Meeting.

There is a time frame given to the Nazirite. It seems like this is probably somewhere between weeks and months and I think it is the choice of the person putting himself in this position. At the end of those vows, the Nazirite publically shaves his head inside the courtyard of the Tabernacle.

Numbers 6:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to receive; to select, to choose; to seize</i>	3 rd person masculine singular, Qal perfect	Strong's #3947 BDB #542
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
sê'âr (שָׂעַר) [pronounced <i>say-GAWR</i>]	<i>hair, hairs; hair brisling up</i>	masculine singular construct	Strong's #8181 BDB #972
rôsh (רֹאשׁ) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; head count, sum, census</i>	masculine singular construct	Strong's #7218 BDB #910
nêzer (נֵזֶר) [pronounced <i>NAY-zer</i>]	<i>crown; dedication, consecration; Nazirite dedication, Nazirite status; Naziriteship</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5145 BDB #634
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
'al (עַל) [pronounced <i>gah/</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
'esh (אֵשׁ) [pronounced <i>aysh</i>]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
zebach (זָבַח) [pronounced <i>ZEH^B-vakh</i>]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257

Numbers 6:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shelem (שָׁלֵם) [pronounced SHEH-lem]	peace-offerings, sacrifice for alliance or friendship	masculine plural noun with the definite article	Strong's #8002 BDB #1023

Translation: He will take the hair from the head of his consecration and place it on the fire under the slaughtered animals of the peace offerings.

That hair is gathered up and place on the first underneath the animals which have been slaughtered for the peace offerings (the peace being the peace between man and God).

Numbers 6:18 The Nazirite [at the conclusion of his vows] will shave the head of his consecration at the opening of the Tent of Meeting. He will take the hair from the head of his consecration and place it on the fire under the slaughtered animals of the peace offerings. (Kukis mostly literal translation)

It is the hair of the Nazarite which distinguishes him physically from the other Israelites—or separates him from his brothers and separates him to God.

Numbers 6:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced law- KAHKH]	to take, to take away, to take in marriage; to receive; to select, to choose; to seize	3 rd person masculine singular, Qal perfect	Strong's #3947 BDB #542
kôhên (כֹּהֵן) [pronounced koh-HANE]	priest; principal officer or chief ruler	masculine singular noun with the definite article	Strong's #3548 BDB #463
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated to, toward (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
z ^e rôwâ ^c (זְרוּעָה) [pronounced z ^e ROH-ahú]	arm, shoulder and figuratively means strength	feminine singular noun with the definite article	Strong's #2220 BDB #283
bâshêl (בָּשֵׁל) [pronounced baw- SHALE]	cooked, boiled	feminine singular adjective	Strong's #1311 BDB #143
min (מִן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than; some of	preposition of separation	Strong's #4480 BDB #577
'ayil (אֵיִל) [pronounced AH-yil]	ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)	masculine singular noun with the definite article	Strong's #352 BDB #17
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as; of	simple wâw conjunction	No Strong's # BDB #251

Numbers 6:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
challâh (חֻלֵּי) [pronounced <i>khahl-LAW</i>]	<i>cake, a kind of cake, perforated cake</i>	feminine singular construct	Strong's #2471 BDB #319
matstsâh (מַצֵּה) [pronounced <i>mahts-TSAWH</i>]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread; transliterated, matstsa, matsa, matzah, matzoh</i>	feminine singular noun	Strong's #4682 BDB #595
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
çal (סַל) [pronounced <i>sahl</i>]	<i>basket</i>	masculine singular noun with the definite article	Strong's #5536 BDB #700
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
râqîyq (רֻקֵּי) [pronounced <i>raw-KEEK</i>]	<i>a thin cake, wafer</i>	masculine singular construct	Strong's #7550 BDB #956
matstsâh (מַצֵּה) [pronounced <i>mahts-TSAWH</i>]	<i>unfermented bread, unleavened bread, unleavened cakes; sweet unleavened bread; transliterated, matstsa, matsa, matzah, matzoh</i>	feminine singular noun	Strong's #4682 BDB #595
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25

Translation: The priest will take the cooked shoulder from the ram and one cake of unleavened bread and one unleavened wafer from the basket...

The priest will take the cooked should from the ram along with a cake of unleavened bread and a wafer from the basket of unleavened breads.

These breads represent the humanity of Jesus Christ. The lack of leavening means that the Lord's humanity was not corrupted by a sin nature.

Numbers 6:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251

Numbers 6:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
‘al (עַל) [pronounced ġah!]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
kêphphêyim (כַּפַּיִם) [pronounced kayf-fay-yihm]	<i>(two) palms, hollow or flat of two hands, (both) hands; soles of the feet; (two) bowls, (two) spoon</i>	feminine dual construct	Strong's #3709 BDB #496
nâzîyr (נָזִיר) [pronounced naw-ZEER]	consecrated one; devoted one, transliterated <i>Nazarite, Naziyr</i> ; also: <i>untrimmed (vine), separated, set apart from; distinguished</i>	masculine singular noun with the definite article	Strong's #5139 BDB #634
’achar (אַחַר) [pronounced ah-KHAHR]	<i>after, following, behind; afterwards, after that; another</i>	preposition/adverb	Strong's #310 BDB #29
ġâlach (גָּלַח) [pronounced gaw-LAKH]	<i>to shave oneself [of one's beard or head], to shave off, to cut off [from oneself]</i>	Hithpael infinitive construct with the 3 rd person masculine suffix singular	Strong's #1548 BDB #164
’êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
nêzer (נֶזֶר) [pronounced NAY-zer]	<i>crown; dedication, consecration; Nazirite dedication, Nazirite status; Naziriteship</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5145 BDB #634

Translation: ...and he will place [them] on the hands of the Nazirite after shaving his head [lit., *his consecration, his Nazirite status*].

The priest will place these things into the hands of the Nazirite. What these things represent are then conferred to the Nazirite. The relationship with the humanity of Jesus Christ (the breads) as well as His sacrifice on the cross (represented by the cooked meat of the ram).

Numbers 6:19 The priest will take the cooked shoulder from the ram and one cake of unleavened bread and one unleavened wafer from the basket and he will place [them] on the hands of the Nazirite after shaving his head [lit., *his consecration, his Nazirite status*]. (Kukis mostly literal translation)

These things which are sacrificed to Yahweh are placed into the hands of the Nazirite; he takes a hold of them as we take a hold of Jesus Christ for our salvation.

Numbers 6:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
nûwph (נוּף) [pronounced <i>noof</i>]	<i>to wave, to shake [e.g., the hand to beckon someone]; to scatter, to shake forth [rain]</i>	3 rd person masculine singular, Hiphil perfect	Strong's #5130 BDB #631
'êth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
t ^e nûwphâh (תְּנוּפְחָהּ) [pronounced <i>t'noo-PHAWH</i>]	<i>presentation offering, wave-offering; offering [gold or brass]; swinging, waving, brandishing [of God's hand, weapons]</i>	feminine singular noun	Strong's #8573 BDB #632
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פְּנֵים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לְפָנַיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: The priest will then hold up these things before Y^ehowah as a presentation offering.

Apparently, the priest takes these things back and holds them up before God. This simply means, he holds these things up.

Numbers 6:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place, the sanctuary</i>	masculine singular noun	Strong's #6944 BDB #871

Numbers 6:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hûw' (אוה) [pronounced hoo]	<i>he, it; him, himself</i> as a demonstrative pronoun: <i>that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
'al (עַל) [pronounced gah ^l]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
châzeh (חֶזֶה) [pronounced khaw-ZEH]	<i>breast [of animals] [of an animal sacrifice]</i>	masculine singular construct	Strong's #2373 BDB #303
t ^e nûwphâh (תְּנוּפָחַהּ) [pronounced t'noo-PHAWH]	<i>presentation offering, wave-offering; offering [gold or brass]; swinging, waving, brandishing [of God's hand, weapons]</i>	feminine singular noun with the definite article	Strong's #8573 BDB #632
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'al (עַל) [pronounced gah ^l]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
shôwq (שׁוֹק) [pronounced shohk]	<i>leg</i> (when referring to man, it is the lower portion of the leg—the calf; when referring to a sacrificial animal, it is the upper portion of the leg, or the thigh)	feminine singular construct	Strong's #7785 BDB #1003
terûmâh/terûwmâh (תְּרוּמָה/תְּרוּמָה) [pronounced tehr-oo-MAW]	<i>contribution, offering, an offering [of grain, money], a presentation (or heave) offering, freewill offering; an offering which is raised or lifted up; displayed</i>	feminine singular noun with the definite article	Strong's #8641 BDB #929

T^erûmâh is related to several words which mean *to lift up, to raise, height*. Therefore, these are things which have a temporal use or an earthly use; but by bringing them to God, they take on a much more important place; these things are elevated or uplifted.

Kaplan: [The word *terûmâh* means] something that is uplifted or elevated (to a higher status).¹⁸

¹⁸ From Bible.ort.org; accessed January 25, 2020 (footnote).

Translation: This [act is] holy to the priest, the presentation offering of the breast [of the ram] and the freewill offering of [the ram's] leg.

"For I say to you that I will not drink of the fruit of the vine from now on until the kingdom of God comes." (Luke 22:18). At the end, drinking of wine no longer is a reference to legitimate human pleasures on earth, but fellowship with God. Although I tend to spice up the conjunctions once and awhile, as *and* in the Hebrew does not just mean *and*, the prepositions are a different thing. The one used here twice is 'al (אֲל) [pronounced *áh*], and it sounds the same in the English, but it should not be mistaken for the preposition 'al (אֲל) [pronounced *áh*]. The first preposition basically means *upon*; it is upon this definition that all its other shades of meaning are discerned. It is variously rendered as *on the ground of*, *according to*, *on account of*, *on the basis of*, *on behalf of*, *concerning*, *besides*, *in addition to*, *together with*, *beyond*, *above*, *over*, *by on to*, *towards*, *to*, *against*. When rendering this, we do not get to just go and blindly pick out a preposition from above, but what should be on our minds is the relationship between the words in context and the idea of *upon*. The bread is generally placed upon the sacrifices and burned, therefore I favor this meaning over *besides* (Young's Translation, *The Emphasized Bible*) with (KJV), and *together with* (NASB, Owen's translation, NRSV, NIV).

The breast of the lamb is the presentation offering also known as the wave offering. God sees this and He is aware of the relationships being established. We have a relationship with Jesus Christ and His death on the cross; and God, therefore, has a relationship with us.

Numbers 6:20c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
'achar (אַחַר) [pronounced <i>ah-KHAHR</i>]	<i>after, following, behind; afterwards, after that; another</i>	preposition/adverb	Strong's #310 BDB #29
shâthâh (שָׁתָּה) [pronounced <i>shaw-THAW</i>]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #8354 BDB #1059
nâzîyr (נָזִיר) [pronounced <i>naw-ZEER</i>]	consecrated one; devoted one, transliterated <i>Nazirite, Naziyr</i> ; also: <i>untrimmed (vine), separated, set apart from; distinguished</i>	masculine singular noun with the definite article	Strong's #5139 BDB #634
yayin (יַיִן) [pronounced <i>YAH-yin</i>]	<i>wine</i>	masculine singular noun	Strong's #3196 BDB #406

Translation: The Nazirite will drink wine afterwards.

The Nazirite returns to the *real world*, so to speak, and drinks wine with everyone else. This does not mean that he starts getting drunk. Wine is produced by fermentation. The Nazirite is set aside or set apart to God, but he is still on this earth and he still has a sin nature.

Numbers 6:20 The priest will then hold up these things before Y^ehowah as a presentation offering. This [act is] holy to the priest, the presentation offering of the breast [of the ram] and the freewill offering of [the ram's] leg. The Nazirite will drink wine afterwards. (Kukis mostly literal translation)

Numbers 6:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zō'th (זֹתָ) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
tōwrah (הַרְוֹת אוֹ הַרְוֹת) [pronounced TOH-rah]	<i>instruction, doctrine; [human and divine] law, direction, regulation, protocol; custom; transliterated Torah</i>	feminine singular construct	Strong's #8451 and #8452 BDB #435
nâzîyr (נָזִיר) [pronounced naw-ZEER]	consecrated one; devoted one, transliterated <i>Nazarite, Naziyr</i> ; also: <i>untrimmed (vine), separated, set apart from; distinguished</i>	masculine singular noun with the definite article	Strong's #5139 BDB #634
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
nâdar (נָדַר) [pronounced naw-DAHR]	<i>to vow, to make a promise, to make a commitment, to give a word of assurance concerning a matter, to give one's personal and honorable guarantee, to make a solemn oath or pledge to do or not to do a thing</i>	3 rd person masculine singular, Qal imperfect	Strong's #5087 BDB #623
qorbân/qurbân (קֹרְבָן/קֻרְבָן) [pronounced kor-BAWN, koor-BAWN]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7133 BDB #898–899
lâmed (ל) [pronounced ʾ]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'al (עַל) [pronounced ǵah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
nêzer (נִזְרוֹן) [pronounced NAY-zer]	<i>crown; dedication, consecration; Nazirite dedication, Nazirite status; Naziriteship</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5145 BDB #634
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than; some of</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (ל) [pronounced ʾ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Numbers 6:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bad (בַּד) [pronounced <i>bahd</i>]	<i>separation, by itself, alone</i>	masculine singular noun	Strong's #905 BDB #94
These three words together mean, <i>beside, besides, apart from, aside from; in addition to; subsequent to.</i>			
'āsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
nāsag (נָשַׁג) [pronounced <i>naw-SAHG</i>]	<i>to reach, to attain, to overtake; to cause to reach; to be able to be secure; to have enough</i>	3 rd person feminine singular, Hiphil imperfect	Strong's #5381 BDB #673
yād (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388
kaph or k ^e (כֹּ) [pronounced <i>k^e</i>]	<i>as, like, according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
peh (פֶּה) [pronounced <i>peh</i>]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
<i>Peh with the kaph preposition means according to the commandment [word] of, according to the rate of, at the rate of; according to; like as, like according as, even a; so that; at the rate [proportion] of.</i>			
nēder (נֶדֶר) [pronounced <i>NAY-der</i>]	<i>a vow, a promise, a personal guarantee, the giving of one's word of assurance, a commitment</i>	masculine singular noun with the definite article	Strong's #5088 BDB #623
'āsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
nādar (נָדַר) [pronounced <i>naw-DAHR</i>]	<i>to vow, to make a promise, to make a commitment, to give a word of assurance concerning a matter, to give one's personal and honorable guarantee, to make a solemn oath or pledge to do or not to do a thing</i>	3 rd person masculine singular, Qal imperfect	Strong's #5087 BDB #623

Translation: This [is] the instruction [lit., law, Torah] of the Nazirite who will vow his oblation to Y^ehowah with his consecration in addition to whatever his hand reaches to according to the vow which he vowed. (Kukis mostly literal translation)

V. 21 is the summation statement. *These are the instructions about the Nazirite and the vows which he takes.*

His hand reaching for more suggests that the Nazirite might have more to offer to God (silver, gold; another sacrifice).

Numbers 6:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
‘al (עַל) [pronounced <i>gah!</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
tôwrah (הַרְוֵה אוֹת הַרְוֵה) [pronounced <i>TOH-rah</i>]	<i>instruction, doctrine; [human and divine] law, direction, regulation, protocol; custom; transliterated Torah</i>	feminine singular construct	Strong's #8451 and #8452 BDB #435
nêzer (נִזְרוֹן) [pronounced <i>NAY-zer</i>]	<i>crown; dedication, consecration; Nazirite dedication, Nazirite status; Naziriteship</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5145 BDB #634
pê (פּ, פֿ, or פֶּ) [pronounced <i>pay</i>]	This appears to be used as a mark of punctuation which seems to indicate the end of a paragraph. It is never translated.	the 17 th letter. Also used as a numeral	No Strong's # BDB #802

Translation: *So he will do because of the instruction [lit., law, Torah] concerning his Nazirite status.*" (Kukis mostly literal translation)

This is exactly what the person doing the Nazirite vows will do.

Numbers 6:21 *This [is] the instruction [lit., law, Torah] of the Nazirite who will vow his oblation to Y^ehowah with his consecration in addition to whatever his hand reaches to according to the vow which he vowed. So he will do because of the instruction [lit., law, Torah] concerning his Nazirite status.*" (Kukis mostly literal translation)

The portion which reads *apart from that which his hand attains*; is a reference to any other freewill offering that the Nazirite might bring to Yahweh. This is the concluding statement, the period at the end of the giving of God's laws on a particular topic.

We will examine the **Doctrine of the Nazirite**. in Judges 13:5. Judges 13 introduces Samuel, who is a Nazirite. See **Judges 13** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Numbers 6:18–21 *The Nazirite [at the conclusion of his vows] will shave the head of his consecration at the opening of the Tent of Meeting. He will take the hair from the head of his consecration and place it on the fire under the slaughtered animals of the peace offerings. The priest will take the cooked shoulder from the ram and one cake of unleavened bread and one unleavened wafer from the basket and he will place [them] on the hands of the Nazirite after shaving his head [lit., his consecration, his Nazirite status]. The priest will then hold up these things before Y^ehowah as a presentation offering. This [act is] holy to the priest, the presentation offering of the breast [of the ram] and the freewill offering of [the ram's] leg. The Nazirite will drink wine afterwards. This [is] the instruction [lit., law, Torah] of the Nazirite who will vow his oblation to Y^ehowah with his consecration in addition*

to whatever his hand reaches to according to the vow which he vowed. So he will do because of the instruction [lit., law, Torah] concerning his Nazirite status.” (Kukis mostly literal translation)

Numbers 6:18–21 At the conclusion of his vows, the Nazirite will shave his head at the opening of the Tent of Meeting. The priest will take his hair and put it directly on the fire beneath the slaughters animals given as a part of the peace offering to God. The priest will take the cooked shoulder from the ram along with a cake of unleavened bread and an unleavened wafer from the basket of unleavened breads and place these things into the hands of the Nazirite after he has shaved his head. The priest will then hold these things up before Jehovah as a presentation offering. All that they are doing is a solemn act by the priest: this includes the presentation offering of the breast of the ram and the freewill offering of the leg of the ram. Afterwards, the Nazirite may drink wine. This is the step-by-step instruction of the Nazirite and all that he will do when he makes such a vow. He may also bring an additional offering over and above what is laid out in these instructions. He will do this because these are the instructions concerning the Nazirite vows.” (Kukis paraphrase)

And so Y^ehowah speaks unto Moses to say, “Speak unto Aaron and unto his sons, to say, ‘So will praise [God] sons of Israel, saying to them, Will bless you, Y^ehowah, and keep you. Let bring light, Y^ehowah, His faces, upon you and He will show grace to you. Will lift up, Y^ehowah, His faces unto you and He will put to you peace (and prosperity). And they have put My name upon sons of Israel and I, [even] I will bless them.’ ”

Numbers
6:22–27

And so Y^ehowah speaks to Moses, saying, “Speak to Aaron and to his sons, saying, ‘Thus the sons of Israel will celebrate a speaking to them [these words]: Y^ehowah will bless you and protect (and preserve) you. Let Y^ehowah make His countenance to shine upon you and He will show grace to you. Y^ehowah will lift up His countenance toward you and He will give peace (and prosperity) to you. And they have placed My name upon the sons of Israel, and I, [even] I will bless them.’ ”

Jehovah spoke to Moses, saying, “Speak to Aaron and to his sons, and say, ‘So the sons of Israel will celebrate these words being spoken to them: Jehovah will bless you and He will both protect and preserve you. Let Jehovah make his countenance to shine upon you and He will show His grace to you. Jehovah will lift up His countenance toward you and He will give peace and prosperity to you. Because the sons of Israel will associate themselves with My Person, I will certainly bless them.’ ”

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And so Y^ehowah speaks unto Moses to say, “Speak unto Aaron and unto his sons, to say, ‘So will praise [God] sons of Israel, saying to them, Will bless you, Y^ehowah, and keep you. Let bring light, Y^ehowah, His faces, upon you and He will show grace to you. Will lift up, Y^ehowah, His faces unto you and He will put to you peace (and prosperity). And they have put My name upon sons of Israel and I, [even] I will bless them.’ ”

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .

The Psalms Targum .

Updated Douay-Rheims .

Douay-Rheims 1899 (Amer.) And the Lord spoke to Moses, saying:

	Say to Aaron and his sons: Thus shall you bless the children of Israel, and you shall say to them: The Lord bless thee, and keep thee. The Lord shew his face to thee, and have mercy on thee. The Lord turn his countenance to thee, and give thee peace. And they shall invoke my name upon the children of Israel, and I will bless them.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "Speak to Aaron and to his sons, saying, 'This is how you shall bless the B'nai Yisrael.' You shall tell them, 'Mar-Yah bless you, and keep you. Mar-Yah make his face to shine on you, and be gracious to you. Mar-Yah lift up his face toward you, and give you peace.' "So they shall put my name on the B'nai Yisrael; and I will bless them."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And the Lord spoke to Moses, saying, Speak to Aaron and to his sons, saying, Thus you shall bless the children of Israel, saying to them, The Lord bless you and keep you; the Lord make His face to shine upon you, and have mercy upon you; the Lord lift up His countenance upon you, and give you peace. And they shall put My name upon the children of Israel, and I the Lord will bless them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Say to Aaron and his sons, These are the words of blessing which are to be used by you in blessing the children of Israel; say to them, May the Lord send his blessing on you and keep you: May the light of the Lord's face be shining on you in grace: May the Lord's approval be resting on you and may he give you peace. So they will put my name on the children of Israel, and I will give them my blessing.
Easy English	.
Easy-to-Read Version–2008	The LORD said to Moses, "Tell Aaron and his sons that when they bless the Israelites, this is what they should say: 'May the LORD bless you and keep you. May the LORD smile down on you and show you his kindness. May the LORD answer your prayers and give you peace.' In this way Aaron and his sons will use my name to give a blessing to the Israelites, and I will bless them."
God's Word™	The LORD said to Moses, "Tell Aaron and his sons, 'This is how you will bless the Israelites. Say to them: The LORD will bless you and watch over you. The LORD will smile on you and be kind to you. The LORD will look on you with favor and give you peace.' "So whenever they use my name to bless the Israelites, I will bless them."

Good News Bible (TEV) The LORD commanded Moses to tell Aaron and his sons to use the following words in blessing the people of Israel:
 May the LORD bless you and take care of you;
 May the LORD be kind and gracious to you;
 May the LORD look on you with favor and give you peace.
 And the LORD said, "If they pronounce my name as a blessing upon the people of Israel, I will bless them."

The Message .

Names of God Bible .

NIRV .

New Simplified Bible .

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible .

Contemporary English V. The LORD told Moses,
 "When Aaron and his sons bless the people of Israel, they must say:
 I pray that the LORD will bless and protect you,
 and that he will show you mercy and kindness.
 May the LORD be good to you and give you peace."
 Then the LORD said, "If Aaron and his sons ask me to bless the Israelites, I will give them my blessing."

The Living Bible .

New Berkeley Version .

New Life Version .

New Living Translation .

The Passion Translation .

Unfolding Bible Simplified Yahweh also said to Moses,
 "Tell Aaron and his sons that when they ask me to bless the people, they must say,
 'Yahweh bless you and protect you.
 May he smile on you and act kindly toward you.
 May he be good to you and cause things to go well for you.'
 Then Yahweh said, "If Aaron and his sons ask me to bless the Israelite people, truly I will bless them."

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Common English Bible .

New Advent (Knox) Bible .

Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible .

Christian Standard Bible .

Conservapedia Translation .

Revised Ferrar-Fenton Bible .

God's Truth (Tyndale) .

The Heritage Bible .

And Jehovah spoke to Moses, saying,
 Speak to Aaron and to his sons, saying, On this wise you shall bless²³ the children of Israel, saying to them,
 May Jehovah kneel down with goodness to you, and hedge you about;

May Jehovah make his face shine upon you, and stoop down with grace to you;

May Jehovah lift up his face upon you, and put within you peace.

And they shall put my name upon the children of Israel, and I will kneel down with goodness to them.

²³ **6:23-27. bless.** The principal meaning of the Hebrew word, barak, which is translated bless, is to kneel down. When used of God it means that He kneels down to bestow His goodness upon us. When we bless God, we kneel down to give Him praise for His goodness. Barak is one of those words that gathers all the goodness of God into one word, and it is impossible to give it a full translation. Stoop down with grace is the translation of chanan, usually translated be gracious. Chanan means to stoop down with grace. The Heritage Bible changes the beautiful, traditional words of King James to the above translation with the prayer that ultimately these literal, and I believe beautiful words, will become as traditional in the next generations as the previous words were to previous generations. The Heritage Bible sometimes translates barak as bless, and at other times as kneel down with goodness.

International Standard V

On Blessing the Israelis

Later, the Lord told Moses,

“Teach Aaron and his sons to bless the Israelis:

May the Lord bless you

and guard you.

May the Lord’s face enlighten you

and bestow favor on you.

May the Lord turn to face you,

lavishing peace on you!

They are to pour out my name to the Israelis while I continue to bless them.”

H. C. Leupold

Lexham English Bible

NIV, ©2011

Unfolding Bible Literal Text

Urim-Thummim Version

YHWH spoke to Moses saying,

Speak to Aaron and his sons saying, In this manner you will bless the children of Israel saying to them,

YHWH bless you and protect you:

YHWH makes his presence shine on you and is gracious to you:

YHWH lifts up his face upon you and extends you peace.

And they will appoint my Name upon the children of Israel and I will bless them.

Wikipedia Bible Project

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **The blessing**

• Then Yahweh spoke to Moses saying, “Speak to Aaron and his sons and say to them: This is how you shall bless the people of Israel; you shall say:

May Yahweh bless you and keep you!

May Yahweh let his face shine on you, and be gracious to you!

May Yahweh look kindly on you, and give you his peace!

In that way shall they put my name on the people of Israel and I will bless them.”

• ²² Blessing of Moses which St. Francis of Assisi always used.

Person singular 121:7; Jn 17:11

Ps 122:6; Jn 14:27

New American Bible (2011)

The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 Eth Cephher Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures–2009 .
 Tree of Life Version .

And הוהי spoke to Mosheh, saying,
 “Speak to Aharon and his sons, saying, ‘This is how you bless the children of Yisra’ël. Say to them:
 “הוהי bless you and guard you;
 הוהי make His face shine upon you, and show favour to you;
 הוהי lift up His face upon you, and give you peace.” ’
 “Thus they shall put My Name on the children of Yisra’ël, and I Myself shall bless them.”

Again Adonai spoke to Moses saying,
 “Speak to Aaron and to his sons saying: Thus you are to bless Bnei-Yisrael, by saying to them:
 ‘Adonai bless you and keep you!
 Adonai make His face to shine on you and be gracious to you!
 Adonai turn His face toward you and grant you shalom!’
 In this way they are to place My Name over Bnei-Yisrael, and so I will bless them.”

Weird English, ©lᵀ English, Anachronistic English Translations:

Alpha & Omega Bible .
 Awful Scroll Bible .
 Concordant Literal Version .
 exeGeses companion Bible .

AND JESUS SPOKE TO MOSES, SAYING,
 SPEAK TO AARON AND TO HIS SONS, SAYING, THUS YOU SHALL BLESS THE CHILDREN OF ISRAEL, SAYING TO THEM,
 JESUS BLESS YOU AND KEEP YOU;
 JESUS MAKE HIS FACE TO SHINE UPON YOU, AND HAVE MERCY UPON YOU;
 JESUS LIFT UP HIS COUNTENANCE UPON YOU, AND GIVE YOU PEACE.
 AND THEY SHALL PUT MY NAME UPON THE CHILDREN OF ISRAEL, AND I JESUS WILL BLESS THEM.

Sustains To Become was to speak to Moses, to the intent:
 Be speaking to Aaron and to his sons, to the intent: In this manner is yours to come to be the approvers, of the sons of Contends-with-he-mighty to the intent:
 Sustains To Become is to come to be the approver of yours, and was to watch over you.
 Sustains To Become is to turn before you, and was to shine on you and was to be gracious to you.
 Sustains To Become was to lift you up, turned before you and was to set peace on you.
 He is to have put his name, on the sons of Contends-with-he-mighty even is he to come to be the approver of yours.

. light up
A BENEDICTION
 And Yah Veh words to Mosheh, saying,
 Word to Aharon and to his sons, saying,
 Thus bless the sons of Yisra El, saying to them,

Yah Veh bless you and guard you:
 Yah Veh illuminate his face on you
 and grant you charism:
 Yah Veh lift up his face on you
 and set you at shalom.
 And they put my name on the sons of Yisra El
 and I bless them.

Orthodox Jewish Bible

And Hashem spoke unto Moshe, saying,
 Speak unto Aharon and unto his Banim, saying, On this wise ye shall bless the Bnei
 Yisroel, saying unto them,
 Y'varekhekha Adonai v'yishmerekha (Hashem bless thee, and keep thee);
 Ya'er Adonai panav eleikha vichunekha (Hashem make His face shine upon thee,
 and be gracious unto thee);
 Yissa Adonai panav eleikha v'yasem l'kha shalom (Hashem lift up His countenance
 upon thee, and give thee shalom).
 And they shall put My Shem upon the Bnei Yisroel, and I will bless them.

Rotherham's *Emphasized B.* § 7. **The Priestly Benediction.**

And Yahweh spake unto Moses, saying:
 Speak unto Aaron, and unto his sons, saying,
 ||Thus|| shall ye bless the sons of Israel,— saying unto them:
 Yahweh bless thee, and keep thee:
 Yahweh cause his face to shine upon thee, and be gracious unto thee:
 Yahweh lift up his face unto thee, and appoint unto thee, peace.
 Thus shall they put my name upon the sons of Israel,—and ||I myself|| will
 bless them.

Expanded/Embellished Bibles:

The Amplified Bible .
 The Expanded Bible .
 International Standard V .
 Kretzmann's Commentary .
 Lexham English Bible .

The Priestly Blessing

Yahweh spoke to Moses, saying,
 "Speak to Aaron and his sons, saying, 'You will bless the Israelites: [Literally
 "sons/children of Israel"] You will say to them:
 Yahweh will bless you
 and keep you;
 Yahweh will make shine his face on you
 and be gracious to you;
 Yahweh will lift up his face upon you,
 and he will give you peace.'
 And they will put my name on the Israelites, [Literally "sons/children of Israel"] and I will
 bless them."

Syndein/Thieme .
 The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .
 The Geneva Bible .
 Kaplan Translation .

The Priestly Blessing

God spoke to Moses, telling him to
 speak to Aaron and his sons, saying:

This is how you must bless the Israelites. Say to them:
 'May God bless you and keep watch over you.
 'May God make His presence enlighten you and grant you grace.
 'May God direct His providence toward you and grant you peace'.
 [The priests] will thus link My name with the Israelites and I will bless them.

God spoke...

This was also on the day the Tabernacle was erected (Ramban). See note on Numbers 5:1.

presence

(cf. Targum). Literally 'face'.

grace

(Sifri; Rashi). Or, 'Be kind to you' (Targum; Septuagint).

providence...

(Saadia; Rashbam; Ibn Ezra; Moreh Nevukhim 1:37). Or, 'bestow favor' (Rashi).

NET Bible® .
 New American Bible (2011) .
 New Catholic Bible .
 Rotherham's *Emphasized B.* .

Literal, almost word-for-word, renderings:

A Faithful Version .
 C. Thomson Updated OT .
 Charles Thomson OT .
 Context Group Version .
 English Standard Version .
 Green's Literal Translation .
 Legacy Standard Bible .
 Literal Standard Version .
 Modern English Version .
 Modern Literal Version 2020 .
 And Jehovah spoke to Moses, saying,
 Speak to Aaron and to his sons, saying, This way you* will bless the sons of Israel:
 You* will say to them,
 Jehovah bless you and keep you.
 Jehovah make his face to shine upon you and be gracious to you.
 Jehovah lift up his countenance upon you and give you peace.
 So will they put my name upon the sons of Israel and I will bless them.

New American Standard B. .
 New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Revised Mechanical Trans. .
 ...and YHWH spoke to Mosheh saying, speak to Aharon and to his sons saying, in
 this way you will exalt the sons of Yisra'eyl saying to them. YHWH will exalt you
 and he will safeguard you. YHWH will make his face shine toward you and he will
 provide you with protection. YHWH will lift up his face toward you and he will place
 completeness to you, and they will place my title upon the sons of Yisra'eyl, and I,
 I will exalt them,...

Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .

Young's Updated LT

The gist of this passage:
22-27

Numbers 6:22			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֵל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: *And so Y^ehowah speaks to Moses, saying,...*

God speaks to Moses to the intent that, these words be spoken to someone else.

Numbers 6:22 *And so Y^ehowah speaks to Moses, saying,...* (Kukis mostly literal translation)

This will be a concluding general statement—a doxology, if you will—as we will spend some time in narrative.

Numbers 6:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dābar (דָּבַר) [pronounced daw ^p -VAHR]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	2 nd person masculine singular, Piel imperative	Strong's #1696 BDB #180
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ahārôn (אֲהָרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
w ^e (or v ^e) (וְ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wāw conjunction	No Strong's # BDB #251
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bānîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1121 BDB #119
lāmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition	No Strong's # BDB #510
'āmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: ...“Speak to Aaron and to his sons, saying,...

These things are specifically to be spoken to Aaron and his sons, who make up the priesthood of Israel.

Numbers 6:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôh (כֹּה) [pronounced koh]	<i>so, thus, here, hence; now; in the meantime</i>	adverb	Strong's #3541 BDB #462
bārak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	2 nd person masculine plural, Piel imperfect	Strong's #1288 BDB #138

Numbers 6:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive absolute	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
ç, çâmekh (ס, סָמַךְ) [pronounced <i>cahm-ehk</i>]	This appears to be used as a mark of punctuation which seems to indicate the end of a paragraph. It is never translated.	the 15 th letter; also used as the numeral 60	No Strong's # BDB #684

Translation: ...'Thus the sons of Israel will celebrate a speaking to them [these words]:...

All of Israel will celebrate as a result of saying such things.

Numbers 6:23 ..."Speak to Aaron and to his sons, saying, 'Thus the sons of Israel will celebrate a speaking to them [these words]:... (Kukis mostly literal translation)

The Bible is legend for its quotes within quotes within quotes. The priests will apparently say this during or after a sacrifice is offered.

Numbers 6:24			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect with the 2 nd person masculine singular suffix	Strong's #1288 BDB #138

Numbers 6:24			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when;</i> <i>since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
shâmar (שמר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to</i> <i>watch, to preserve</i>	3 rd person masculine singular, Qal imperfect with the 2 nd person masculine singular suffix	Strong's #8104 BDB #1036
ç, çâmekh (ס, סָמַך) [pronounced <i>cahm-ehk</i>]	This appears to be used as a mark of punctuation which seems to indicate the end of a paragraph. It is never translated.	the 15 th letter; also used as the numeral 60	No Strong's # BDB #684

Translation: ...Y^ehowah will bless you and protect (and preserve) you.

All Israel should celebrate, because Y^ehowah has promised to bless them, and to protect and preserve them. God has only made such a promise to one people.

Numbers 6:24 ...Y^ehowah will bless you and protect (and preserve) you. (Kukis mostly literal translation)

Aaron and his sons will call for the provision and blessing of the Israelites and Gods guarding them, as a shepherd guards his sheep. Moses, in speaking to the next generation, said, "Now if will be, if you diligently listen to the voice of Yahweh your God, being careful to do all His commandments which I command you today, Yahweh, your God will set you high above all the nations of the earth. And all these blessings will come upon you and overtake you, if you will obey Yahweh your god. Blessed you will be in the city and blessed you will be in the field. Blessed will be the offspring of your body [lit., the fruit of your womb] and the fruit of your ground and the fruit of your beasts, the increase of your herd and the young of your flock. Blessed will be your basket and your kneading bowl. Blessed will be when you come in and blessed you are when you go out." (Deuteronomy 28:1–6). Hannah, the mother of Samuel, prayed, "He [Yahweh] keeps the feet of His godly ones, but the wicked ones are silenced in darkness, for not by might will a man prevail." (1Samuel 2:9). A similar prayer is made by Jabez in 1Chronicles 4:10.

Numbers 6:25			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôwr (אור) [pronounced <i>ohr</i>]	<i>to bring light, to cause to be light, to</i> <i>make light; to make shine; to</i> <i>illuminate, to enlighten; to refresh</i> <i>[gladden]; to kindle</i>	3 rd person masculine singular, Hiphil imperfect jussive	Strong's #215 BDB #21
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Numbers 6:25			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 2 nd person masculine singular suffix	Strong's #413 BDB #39
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
chânan (חָנַן) [pronounced khaw-NAHN]	<i>to bend, to stoop over, to show grace [favor] [often as a superior would do on behalf of an inferior], to show mercy, to be gracious; to be favorably inclined [toward someone]; to give [someone something] out of grace</i>	3 rd person masculine singular, Qal imperfect with the 2 nd person masculine singular suffix	Strong's #2603, #2589 BDB #335
ç, çâmekh (ס, סוּךְ) [pronounced cahm-ehk]	This appears to be used as a mark of punctuation which seems to indicate the end of a paragraph. It is never translated.	the 15 th letter; also used as the numeral 60	No Strong's # BDB #684

Translation: Let Y^ehowah make His countenance to shine upon you and He will show grace to you.

Beyond protection, there is great blessing to be had from God. God has chosen Israel and will bless Israel.

Remember that God can view generation after generation of this people, and He sees that among them will be born the Savior, His Son, Jesus.

Numbers 6:25 Let Y^ehowah make His countenance to shine upon you and He will show grace to you. (Kukis mostly literal translation)

A reference to Yahweh's face first signifies His presence, and, secondly, signifies His blessing and protection. The face of anyone in the direction of someone else was a blessing or a show of favor; often associated with deliverance and/or salvation. *Make Your face to shine upon Your slave; deliver me in Your graciousness* (Psalm 31:16). *O God, restore us, and cause Your face to shine on us and we will be delivered* (Psalm 80:3). *"O, Yahweh, let your face shine on Your desolate sanctuary."* (Dan. 9:17b). *For God Who said, "Light will shine out of darkness," is the One who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ* (2Corinthians 4:6 Genesis 1:3). It is our reflected light, ideally, which attracts the unbeliever, although we know in practice, many of us are disdained by unbelievers—not for our faith, but for self-righteous, obnoxious behavior. This is not God's plan, however. His plan is for His glory to be reflected from our souls, which does occur on an occasional basis. *"Let your light shine before men in such a way that they may see your good works and glorify your Father Who is in heaven."* (Matthew 5:16). Unfortunately, some of us will not reflect God's glory until eternity: *"Then the righteous will shine forth as the sun in the kingdom of their Father."* (Matthew

13:43a Dan. 12:3). See also Exodus 33:20, 23 Psalm 51:11 89:15 1Chronicles 29:12 Jonah 1:3 1Corinthians 13:12.

Numbers 6:26			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal imperfect	Strong's #5375 BDB #669
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural noun (plural acts like English singular); with the 3 rd person masculine singular suffix	Strong's #6440 BDB #815
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 2 nd person masculine singular suffix	Strong's #413 BDB #39
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
sîym (שִׂים) [pronounced seem]; also spelled sûwm (שׂוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal imperfect	Strong's #7760 BDB #962
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
shâlôwm (שְׁלוֹם) or shâlôm (שָׁלוֹם) [pronounced shaw-LOHM]	<i>completeness, soundness, health and welfare, well, in good health; peace, prosperity, safe, secure, tranquil, undisturbed, unagitated</i>	masculine singular noun	Strong's #7965 BDB #1022
ç, çâmekh (ס, סָמַךְ) [pronounced cahm-ehk]	This appears to be used as a mark of punctuation which seems to indicate the end of a paragraph. It is never translated.	the 15 th letter; also used as the numeral 60	No Strong's # BDB #684

Translation: Y^ehowah will lift up His countenance toward you and He will give peace (and prosperity) to you.

There is a promise to Israel that God will look toward them and give them peace and prosperity.

Numbers 6:26 Y^ehowah will lift up His countenance toward you and He will give peace (and prosperity) to you. (Kukis mostly literal translation)

Those of Israel who are in fellowship and who are functioning correctly in God's plan are ambassadors for peace—they help to bring the message of the faraway king of the peace that He offers them. In the Hebrew, v. 24 has 3 words, v. 25 has 5 and v. 26 has 7. "The steadfast mind You will keep in perfect peace, because he trusts in You; Trust in Yahweh forever, for in God, Yahweh, the everlasting Rock." (Isaiah 26:3–4). Yahweh, you will establish peace for us, since You have also performed for us all our works (Isaiah 26:12). This is obviously not world peace, but peace with God; which, in turn, means all forms of earthly good and blessing.

Numbers 6:27			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
sîym (שִׁימ) [pronounced <i>seem</i>]; also spelled sûwm (שׁוּמ) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine plural, Qal perfect	Strong's #7760 BDB #962
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 1 st person singular suffix	Strong's #8034 BDB #1027
'al (לְעַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	1 st person singular, Piel imperfect with the 2 nd person masculine plural suffix	Strong's #1288 BDB #138

Numbers 6:27

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pê (פ, פ, or פ) [pronounced pay]	This appears to be used as a mark of punctuation which seems to indicate the end of a paragraph. It is never translated.	the 17 th letter. Also used as a numeral	No Strong's # BDB #802

Translation: *And they have placed My name upon the sons of Israel, and I, [even] I will bless them.'* ” (Kukis mostly literal translation)

God's name (His Person) is closely associated with Israel; and because of that, God will bless them.

Numbers 6:27 *And they have placed My name upon the sons of Israel, and I, [even] I will bless them.'* ” (Kukis mostly literal translation)

God's reputation is tied to His name. There are no national gods, all pointing toward the same God; the national deities are demons, and not the true God. There is but one God, Yahweh, Who chose to reveal Himself primarily to the Israelites during the second period of man's history. God is tied to His name Yahweh—not that we need to call Him by that name, as we know Him now by Jesus Christ, the King of Kings and Lord of Lords. However, just as there is one mediator between God and man—the man Christ Jesus, there is one revealed member of the Godhead in Old Testament times, and that is specifically Yahweh. And He has chosen to associate Himself and His name with Israel and through this association, bless them. [A prayer of David to Yahweh]: *"For what one nation on the earth is like Your people, Israel, whom God went to redeem for Himself as a people and to make a name for Himself, and to do a great thing for You and awesome things for Your land, before Your people whom You have redeemed for Yourself from Egypt [and from other] nations and their gods."* (2Samuel 7:23). [God speaking to Moses that which is to be said to Israel]: *"You will make an altar of earth for Me and you will sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen; in every place where I cause My name to be remembered, I will come to you and bless you."* (Exodus 20:24).

Numbers 6:22–27 *And so Y^ehowah speaks to Moses, saying, "Speak to Aaron and to his sons, saying, 'Thus the sons of Israel will celebrate a speaking to them [these words]: Y^ehowah will bless you and protect (and preserve) you. Let Y^ehowah make His countenance to shine upon you and He will show grace to you. Y^ehowah will lift up His countenance toward you and He will give peace (and prosperity) to you. And they have placed My name upon the sons of Israel, and I, [even] I will bless them.'* ” (Kukis mostly literal translation)

Numbers 6:22–27 *Jehovah spoke to Moses, saying, "Speak to Aaron and to his sons, and say, 'So the sons of Israel will celebrate these words being spoken to them: Jehovah will bless you and He will both protect and preserve you. Let Jehovah make his countenance to shine upon you and He will show His grace to you. Jehovah will lift up His countenance toward you and He will give peace and prosperity to you. Because the sons of Israel will associate themselves with My Person, I will certainly bless them.'* ” (Kukis paraphrase)

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A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Numbers 6 is in the Word of God

1. T
- 2.

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These are things which we learn while studying this particular chapter.

What We Learn from Numbers 6

1. T
- 2.

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Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Numbers 6

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 14, entitled *Analysis Of The Book Of Numbers*.

Edersheim Summarizes Numbers 6

To sum up its general contents - it tells us in its first Part (1-16.) how Israel was to approach God, together with what, symbolically speaking, was inconsistent with such approaches; and in its second Part (17-27.) how, having been brought near to God, the people were to maintain, to enjoy, and to exhibit the state of grace of which they had become partakers. Of course, all is here symbolical, and we must regard the directions and ordinances as conveying in an outward form so many spiritual truths. Perhaps we might go so far as to say, that Part 1 of Numbers exhibits, in a symbolical form, the doctrine of justification, and Part * that of sanctification; or, more accurately, the manner of access to God, and the holiness which is the result of that access.

* So literally.

Part 1 (1-16.), which tells Israel how to approach God so as to have communion with Him, appropriately opens with a description of the various kinds of sacrifices. (Numbers 1-7) It next treats of the priesthood.

Edersheim Summarizes Numbers 6

(Numbers 8-10) The thoroughly symbolical character of all, and hence the necessity of closest adherence to the directions given, are next illustrated by the judgment which befell those who offered incense upon "strange fire." (Numbers 10:1-6) From the priesthood the sacred text passes to the worshippers. (Numbers 11-15) These must be clean - personally (11:1-47), in their family-life, (Numbers 12) and as a congregation. (Numbers 13-15) Above and beyond all is the great cleansing of the Day of Atonement, (Numbers 16) with which the first part of the book, concerning access to God, closes.

From www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html accessed July 11, 2020.

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Addendum

This footnote is referenced in [Numbers](#).

Footnote for Numbers (Christian Community Bible)

From http://kukis.org/Translations/Christian_Community_Bible/04-Numbers-Large.pdf accessed September 22, 2024.

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The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book III

CONTAINING THE INTERVAL OF TWO YEARS.

FROM THE Numbers OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

CHAPTER 9.

THE MANNER OF OUR OFFERING SACRIFICES.

1. I WILL now, however, make mention of a few of our laws which belong to purifications, and the like sacred offices, since I am accidentally come to this matter of sacrifices. These sacrifices were of two sorts; of those sorts one was offered for private persons, and the other for the people in general; and they are done in two different ways. In the one case, what is slain is burnt, as a whole burnt-offering, whence that name is given to it; but the other is a thank-offering, and is designed for feasting those that sacrifice. I will speak of the former. Suppose a private man offer a burnt-offering, he must slay either a bull, a lamb, or a kid of the goats, and the two latter of the first year, though of bulls he is permitted to sacrifice those of a greater age; but all burnt-offerings are to be of males. When they are slain, the priests sprinkle the blood round about the altar; they then cleanse the bodies, and divide them into parts, and salt them with salt, and lay them upon the altar, while

pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

R. B. Thieme, III has not taught this chapter on any available lesson.

Word Cloud from a Reasonably Literal Paraphrase of Numbers 6

Word Cloud from Exegesis of Numbers 6¹⁹

These two graphics should be very similar; this means that the exegesis of Numbers 6 has stayed on topic and has covered the information found in this chapter of the Word of God.

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¹⁹ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.