

which are described in in verses 14 and 15. The priest performs the ceremony (16-17); then the Nazarite shaves his head at the door of the tent of meeting and burns the long hair that has grown during his period of consecration in the fire under the sacrifice. k Nothing can be kept to show as a trophy of the length of his consecration to the Lord. The priest performs additional ceremonies (19-20); after this the Nazarite vow has come to an end and the man or woman has become free from any restrictions which are not binding on ordinary people.

Verse 21 is a concluding title, with special reference to the offering of the Nazarite. Beside that his hand shall get (21; Heb. nasag, l<sup>at</sup>. 'reach'): an idiomatic expression meaning 'beside whatever he otherwise is able to afford'; i.e., in addition to the prescribed offering.

V. Arrangements for the Religious Life of the Camp.  
6:22-9:14

In Exodus arrangements were made for the establishment of the tabernacle as the center of the religious life of Israel. In Leviticus regulations were laid down for many different types of offerings and also for the special services of the priests and Levites. Our present section deals with particular aspects of the religious life of Israel during the long wilderness journey. It contains five sub-divisions. The first of these is a beautiful formula of blessing. Unfortunately, in our English Bible it is buried at the end of a long chapter of an entirely different nature. The second is an account of the offerings made by the leaders of the different tribes at the beginning of the journey. These included particular sacrifices for the tribes, and also materials which were needed for the service of the tabernacle. The third is the account of the lighting of the lamps in the candlestick in the tabernacle, showing the beginning of its use to bring light to the minds and hearts of the people. The fourth is an account of