

DID PAUL SWEAR A NAZIRITE VOW?

by David Lee Burris

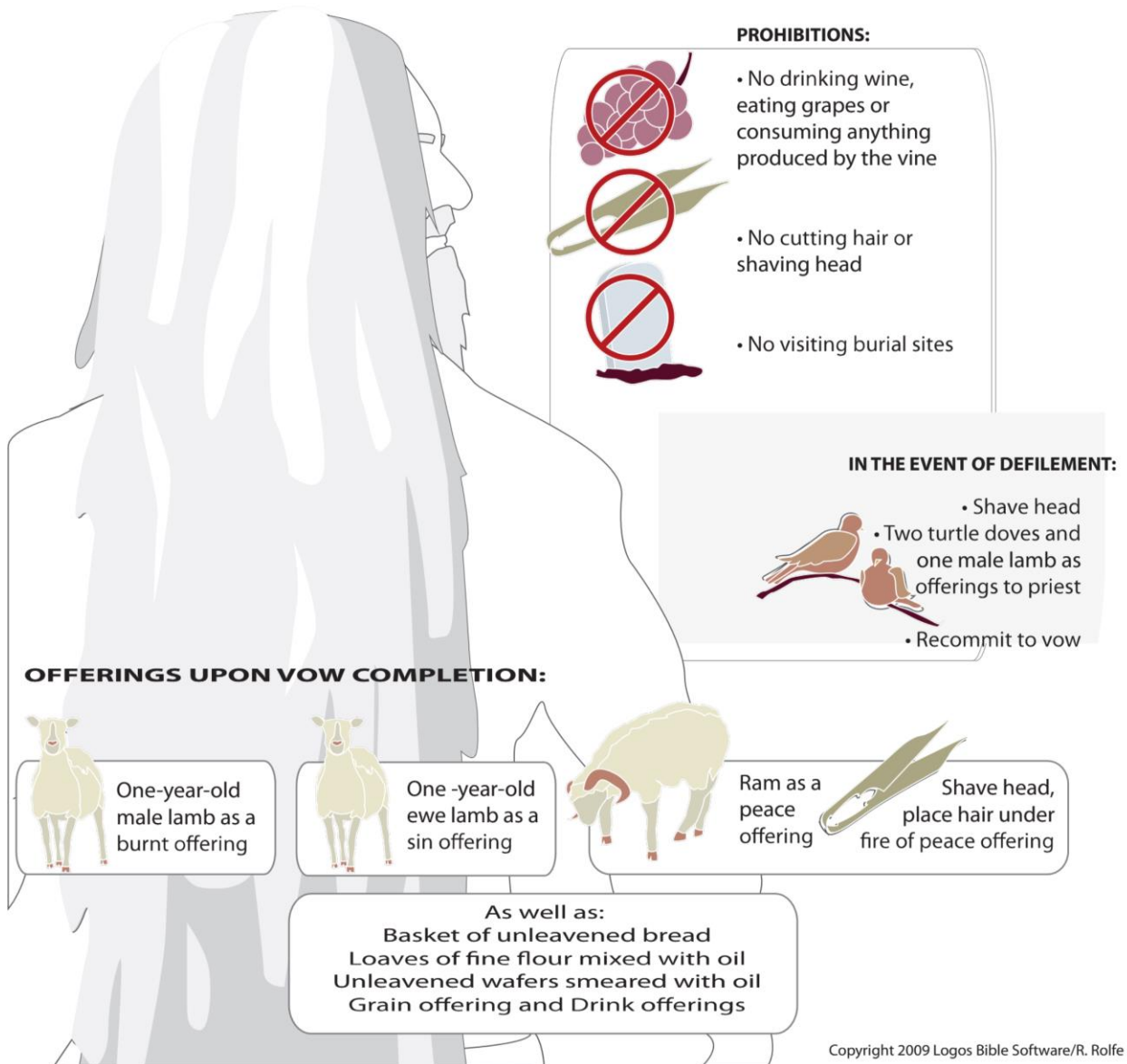
The Nazirite Vow

"And the Lord spoke to Moses saying, '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 separate themselves to the Lord...' Numbers 6: 1-2

TWO PATHS TO SERVICE

God-ordained lifelong calling from conception including Samson, Samuel and John the Baptist

Short-term commitment as a sign of penitence and devotion including the Apostle Paul and many other Israelite men and women



Vows In Service To God

Berry Kercheville

When is the last time you heard of a Christian making a vow to God? Our immediate response may be, “Did not Jesus say not to swear but to let your communication be Yea, yea; Nay, nay?” (Matthew 5:33–37). Indeed, Jesus condemned the Jews for frivolous vows. They had divided vows into two classes: those absolutely binding because God’s name had been used, thus making God a partner in the transaction, and nonbinding vows which had evaded the use of God’s name. Jesus simply said that no man can keep God out of the transaction because Jerusalem is His city and the earth is His footstool. Therefore, the citizen of the kingdom will give his word and it will be binding whether one has made a formal oath or not.

The problem is that we have very often concluded from this passage that God does not want us to make a vow to Him or promise to accomplish something for His cause or in any other way dedicate ourselves or something we own to Him. Such an attitude often leaves us lacking in personal growth and bearing fruit for God. Consider for a moment that God gave extensive instructions concerning vows in the Old Testament and that they were a major part of Jewish life.

We read of the Nazirite vow in Numbers 6 and note that such a person was to abstain from the grape, not cut his hair, and not approach a dead body. But the main purpose was for a man or woman to dedicate themselves for a period of time for a particular service to God. Think of the work accomplished for God through such dedication! **Here is an intensified form of goal-setting and fulfillment.**

We are well aware of lifelong Nazirites such as Samson, Samuel, and John the Baptist. Have we considered how much these men accomplished because of their vow and the vow of their parents? Read in 1 Samuel 1 how Hannah, a godly mother in Israel, vowed a son who then became one of the greatest prophets and judges in Israel. Great things were done by seemingly obscure people because they vowed and paid their vows.

Look further at other vows that figured in the service to God. David was praised in Psalm 132:1–5 because he vowed that he would not go to his house until he found a site for the tabernacle. The result was the capture of Jerusalem and again establishing true worship in Israel. In Psalm 50:14–15 God called upon His people to pay their vows and call upon Him in the day of trouble and He would deliver them. In Psalm 61:5–8 David praised God for hearing his vows and spoke of performing his vows daily. Kings like David were certainly busy people, but David was not too busy running the affairs of the kingdom that he did not have time to “daily perform his vows.” David again spoke in Psalm 66:13–14 of going to the house of God to pay vows that he uttered when he was in trouble. In the New Testament Paul practiced making vows (Acts 18:18) and God Himself swore by Himself because He could swear by no greater, promising salvation through the seed of Abraham (Hebrews 6:13–14). In Luke 2:37 we read of Anna who obviously dedicated herself to service to God as she “departed not from the temple, but served God with fastings and prayers night and day.”

These are all practices that are almost foreign to Christians today and may be a major reason why we're not growing and bearing fruit to God as we should. How can we be spiritually productive if we do not dedicate ourselves to a particular goal, pray to God about it, asking for His help, and then promise God that we will give our undivided attention to accomplishing the goal? Instead, we get so caught up in the cares of this life that weeks turn into months, months into years, and years into a lifetime of service of self and little done in real productive work for God.

Three different areas of our lives need consideration when it comes to setting goals and promises before God. (1) *Our families*: Possibly there needs to be a positive change in the relationship one has with their spouse. Think of the changes that need to be made in the areas of teaching our children, communicating with them, building their character and building memories. (2) *Our personal character and morality*: What changes are long past due in our lives? What of the use of our tongue and the way we speak of other people? (3) *Our work in the church*: What improvements need to be made in assembling with the local church? What of participation in Bible classes? What of setting aside weekday to make needed visits to the weak, the elderly, the sick? What of dedicating oneself to learning to teach the lost and targeting on a lost soul to save?

Let's start setting some goals, making some promises, and bearing fruit for the Lord.¹

¹ Earnhart, P. (1986). [Mining The Scriptures: Practical Expositions: The Sermon on the Mount](#). *Christianity Magazine*, 3(4), 26–27.

Commentators seem divided over whether Paul's vow in Acts 18:18 is 1) The beginning of a nazirite vow, 2) the completion of a nazirite vow, or 3) a different kind of vow altogether.

1) **It is the beginning of a nazirite vow.** Though nothing is said about necessity of hair-cutting at the beginning of a vow, it is not unreasonable to think that some may have practiced this. Yet the sparsity of evidence and the fact that 2) is more likely seem to rule this out as a likely alternative.

2) **It is the end of a nazirite vow.** Numbers 6 commands hair to be cut at the end of a nazirite vow, just as Paul does here. Though one can imagine that Paul might have wanted to take a vow to God in the hope that his journey to Jerusalem would be safe, it is more likely that his hair-cutting represents the end of the period of time he spent devoted to God in Corinth. A strong counter-argument here is that the Bible says that the end of a vow must be accompanied by a sacrifice in Jerusalem - though one might think that Paul was on his way there to sacrifice to mark the end of the vow, it is thought by many unreasonable to end the vow before making the sacrifice. Perhaps this was because he wanted the freedom to eat & drink what he wanted in order not to offend people on his journeys (1Cor 9-10).

3) **It is another kind of vow of uncertain nature.** In the favor of this option are the facts that the circumstances of Paul's haircut don't all fit well with the nazirite vow - and though they can be made to fit, it's argued by some that the better option is to see this as a different kind of vow. Those in favor of this option often quote the Mishnah (a long book of Jewish sayings/traditions), which says that a nazirite vow can't be ended outside of Israel, and gives the example of Queen Helena who herself decided to end a 7-year nazirite vow outside Israel and forced to be a nazirite for another 7 years. Furthermore, it was common practice to throw the shorn hair in with the sacrifice - yet Paul who had cut his hair outside of Jerusalem probably did not have a baggie with which to carry it there unharmed. Yet it is uncertain whether the Jews had the same practice in Paul's day, and if so, whether Paul would have cared to follow a Jewish regulation not explicit in the Tanach (the Old Testament).

In **Acts 21:22-24** it seems more likely that the nazirite vow is in view - all the circumstances seem to fit: the ending of the vow in Jerusalem, the fact that this vow was intended to show Jews that Paul still respected the law, etc. The only thing that may be argued not to fit is that nazirite vows according to the mishnah were to last a minimum of 30 days - it may seem coincidental that all these men could end their vow at the very same time. Yet this is hardly an insurmountable obstacle and is very speculative. - *Biblical Hermeneutics*

ARGUMENTS IN THE AFFIRMATIVE: THE APOSTLE PAUL DID THE VOW

PAUL'S NAZIRITE VOW

What does it mean when it says, “[Paul] had his hair cut off at Cenchrea, for he had taken a vow” (v. 18)? The so-called Nazirite vow was a recognized Jewish ritual of thanksgiving. Paul was undoubtedly deeply grateful to God for the fruit of his second term of service, and particularly for the large church in Corinth and the legal victory in Gallio’s court. Paul’s vision that he would not be harmed and that he would have many converts had come true.

We don’t know exactly when Paul would have started the period of the vow, but presumably it was sometime after the court case. During the vow, he would let his hair grow and abstain from wine, according to the Nazirite requirements in Numbers 6:1–5. Ordinarily, Paul would have continued to keep the vow until he arrived in Jerusalem and had his hair shaved off at the Temple there (see v. 18), then he would make an appropriate sacrifice. **In Paul’s day, however, the Jews had come to recognize the validity of the option of ending the vow and cutting off the hair somewhere other than in Jerusalem, but with the proviso that the hair would be delivered to the Jewish Temple and a sacrifice made within 30 days.**

Why Paul would take that option and have his hair cut in Cenchrea instead of Jerusalem we do not really know.

Some might wonder why Paul would take a Nazirite vow in the first place. He May Have Had Several Reasons:

1. We must keep in mind that Paul was still, and always would be, a Jew. He has become such a positive role model for Gentile Christians through the centuries that we are often prone to forget that. As we have just seen, it was also important for Paul to maintain the public image that Christianity could legally be regarded as a sect within Judaism.

Whenever Paul went to a new city such as Ephesus, he took up residence in the Jewish quarter. Now he was on his way to Jerusalem where many, he knew, had some questions about his Jewishness. A Nazirite vow may have been a visible way to attempt to put these thoughts to rest, and prove to whoever was interested that he was still a good Jew. Thus, he manifested the fact that the gospel was not only a Jewish way of life nor merely a Greek way of life. This, many Gentiles would soon forget.

2. For Jews, but not particularly for Gentile Christians, the Nazirite vow was a means of grace, similar to the way many of us view the Lord's Supper. It may have been a time for Paul to reestablish intimacy with the Father.²

² Wagner, C. P. (2008). [*The Book of Acts: A Commentary*](#) (pp. 420–421). Ventura, CA: Regal.

Did Paul Sin in Submitting to the Temple Ritual?

One of the most controversial contexts in the book of Acts has to do with Paul's activity in the Jerusalem temple, as recorded in Acts 21. Did the apostle violate the law of God in "purifying" himself in that ritual? Some so claim, but is this a necessary conclusion?

"Did Paul sin when he 'purified' himself in the Jerusalem temple, according to the record in Acts 21?"

Here is Luke's record of the incident in question.

"Then Paul took the men, and the next day purifying himself with them went into the temple, declaring the fulfillment of the days of purification, until the offering was offered for every one of them" (Acts 21:26).

At the conclusion of his Third Missionary Journey, Paul and his companions finally came to Jerusalem. This was the fifth (and final) time Paul had visited the city since he left on his journey of persecution for Damascus (9:1ff). Luke affirms that when the company arrived at the sacred city, "the brethren received us gladly" (Acts 21:17). The language suggests a reception without reservation.

Earlier, when Paul penned his letter to the saints in Rome, he asked for their prayers to the end that upon his arrival in Jerusalem, the "ministration," gifts of benevolence, "might be acceptable to the saints" (Rom. 15:30-31; cf. Acts 24:17). He was not disappointed. Their prayers were answered. It was a time of wonderful rejoicing.

On the following day there was a special meeting. The missionary group was there and so were Jerusalem's elders, together with James, Jesus' half-brother (cf. chapter 15). Paul greeted the brethren and item-by-item, rehearsed (imperfect tense — the narration took a while!) the events of his labors among the Gentiles, giving all glory to God (vv. 18-19).

The Jerusalem saints were delighted at the success of Paul's ministry, and they kept on praising God (imperfect tense) for the salvation of lost souls. Paul had successfully removed himself as the center of attention. Eventually, though, they got around to telling the great apostle about a problem they felt was serious. In the section that follows (2off), the Bible student encounters what this writer considers to be one of the most challenging episodes in the entire book.

Gently, the Jerusalem brethren explained to Paul that thousands of Jews had "believed," i.e., been converted to Christ. This reference to vast harvest from among the Jews reveals how abbreviated the record in Acts has been. The term "believed" is employed to summarize their obedience to the gospel.

Though these multitudes had become Christians, **they had not arrived at the full realization that the introduction of Christianity had made the law of Moses inoperative as a redemptive system.** Accordingly, these new Christians still circumcised their children (as a covenant sign), and they observed many of the "customs" of the Mosaic regime.

Here was the problem: a report had been circulated widely that Paul went about constantly teaching that Jews, especially those who lived in Gentile lands, should "forsake," (apostasia – cf. "apostasy") Moses.

Jamieson-Fausset-Brown Bible Commentary

3. Him would Paul have to go forth with him—This is in harmony with all we read in the Acts and Epistles of Paul's affectionate and confiding disposition. He had no relative ties which were of service to him in his work; his companions were few and changing; and though Silas would supply the place of Barnabas, it was no weakness to yearn for the society of one who might become, what Mark once appeared to be, a son in the Gospel [Howson]. And such he indeed proved to be, the most attached and serviceable of his associates (Php 2:19-23; 1Co 4:17; 16:10, 11; 1Th 3:1-6). His double connection, with the Jews by the mother's side and the Gentiles by the father's, would strike the apostle as a peculiar qualification for his own sphere of labor. "So far as appears, Timothy is the first Gentile who after his conversion comes before us as a regular missionary; for what is said of Titus (Ga 2:3) refers to a later period" [Wies]. But before his departure, Paul

took and circumcised him—a rite which every Israelite might perform.

because of the Jews ... for they knew all that his father was a Greek— This seems to imply that the father was no proselyte. Against the wishes of a Gentile father no Jewish mother was, as the Jews themselves say, permitted to circumcise her son. We thus see why all the religion of Timothy is traced to the female side of the family (2Ti 1:5). "Had Timothy not been circumcised, a storm would have gathered round the apostle in his farther progress. His fixed line of procedure was to act on the cities through the synagogues; and to preach the Gospel to the Jew first and then to the Gentile. But such a course would have been impossible had not Timothy been circumcised. He must necessarily have been repelled by that people who endeavored once to murder Paul because they imagined he had taken a Greek into the temple (Ac 21:29). The very intercourse of social life would have been almost impossible, for it was still "an abomination" for the circumcised to eat with the uncircumcised" [Howson]. In refusing to compel Titus afterwards to be circumcised (Ga 2:3) at the bidding of Judaizing Christians, as necessary to salvation, he only vindicated "the truth of the Gospel" (Ga 2:5); in circumcising Timothy, "to the Jews he became as a Jew that he might gain the Jews."

“Moses” stands for the Old Testament economy. They apparently had concluded that Paul opposed **any sort of connection** with the Hebrew system, which was not true. *The apostle himself had circumcised Timothy in order to prevent offense to the Jews (16:3).* Paul had not opposed observing certain elements of the law — provided the **intent** was not to seek justification on that basis.

The apostle was not insensitive to the feelings of his Israelite kinsmen. But that had become his reputation. Though James and the brethren didn't agree with the assessment that Paul radically opposed the law, they felt the matter still needed remedy in some fashion. It must be added that these leaders probably didn't have a completely accurate view themselves as to what Paul was practicing and teaching.

What could be done to defuse this volatile situation? The Jewish antagonists were bound to hear that Paul was in Jerusalem, and there would be trouble.

The following solution, therefore, was proposed:

There were four Hebrew men who had placed themselves under a vow (likely a Nazarite vow). It was near the time for that ritual to be consummated by a purification ceremony in the temple. **It was suggested, therefore, that Paul identify with them, paying their temple fees, and, “purifying” himself along with them.** Such a procedure was allowed under the law. This would be done so that the Jews in general might see that Paul was “walking orderly, observing the law.” Gentiles, of course, were under no such constraints, as the conference in Jerusalem had indeed established (chapter 15).

According to Vincent, "The person who paid the expenses for the poor devotees who could not afford the necessary charges shared the vow so far as that he was required to stay with the Nazarites until the time the vow had expired. For a week, then, Paul, if he accepted the advice of James and the elders, would have to live with the four paupers in the chamber of the temple which was set apart for this purpose; and to pay for the sixteen sacrificial animals and the accompanying meat offerings. He must also stand among the Nazarites during the offering of the sacrifices, and look on while their heads were shaved, and while they took their hair to burn under the cauldron of the peace offerings, and while the priest took four sodden shoulders of rams, and four unleavened cakes out of the four baskets, and four unleavened wafers anointed with oil, and put them on the hands of the Nazarites and wave them for a wave offering before the Lord." Paying the expenses for terminating the vow of these four certainly did not equate that Paul was also taking the vow. By accepting James and the elders proposal, Paul is simply becoming a Jew to the Jew that he might win some (1st Cor. 9:20-21). For the sake of others he acted. After all, that was what he was encouraged to do, "that all may know that those things of which they were informed concerning you are nothing" (Acts 21: 24).

Paul agreed to the suggestion. The following day the apostle, along with the four men, went to the temple where the sacrifices would be offered. The process was initiated, which would be culminated a few days later. Not only were the four “purified,” but so was Paul—though likely not for the same reason. **There is no evidence that the apostle was under a vow.** However, since he recently had been in Gentile territory, he would be viewed as ceremonially “unclean,” hence would need to purify himself in order to partake with the others (Simon Kistemaker, *Exposition of the Acts of the Apostles*, Grand Rapids: Baker, 1990, p. 760). The minute details of the whole process are not recorded.

Here is the problem: Why would Paul, knowing that the Mosaic regime was obsolete, submit then to a “purification” ritual, that would appear to convey the impression that Christ’s blood was insufficient as a medium of cleansing? Sincere Bible students have struggled with this difficulty. Several views have been offered relative to this matter.

1. Some suggest the event never happened; it is alleged that Luke fabricated the incident in order to show that Paul was a law-abiding Jew.
2. Others argue that the apostle was sincere in yielding to this procedure; he simply did not fully understand—at this point—that the law had been abrogated.
3. Many allege that Paul, in a moment of weakness, knowingly sinned, yielding to the pressure.
4. Some contend that the apostle’s actions were a matter of expediency—in a unique time-period when certain elements of the Mosaic system (particularly those civil/ceremonial) gradually were passing away.

Perhaps no suggestion is entirely free from difficulty, in view of the brevity of the record. We would offer, however, the following observations.

First, the notion that Luke invented this narrative to buttress his personal agenda is unworthy of any consideration. It is wholly barren of evidence.

Second, J.W. McGarvey contended the apostle's understanding was limited at this particular point (*New Commentary on Acts of Apostles*, 1892 – Reprint, Delight, AR: Gospel Light, II, p. 208). He thought if Paul had entertained a clearer perception of the abolition of the law, he would not have done what he did here — especially later on, after writing the books of Ephesians and Hebrews (he assumes Paul wrote the latter).

This position has an obvious weakness. The apostle had written clearly on the matter of the law's abrogation in the other letters that were composed **before** this incident. And these discussions were not mere passing allusions, as were Peter's brief references to the Gentiles in Acts 2 (which he did not comprehend at the time, cf. 17,21,39). Rather, Paul's teaching on the abolition of the law had been clear and definitive (cf. 2 Cor. 3; Rom. 7; Gal. 5). It does not appear, therefore, that this episode can be explained upon the basis of the apostle's limited knowledge.

Third, some respected men have argued that Paul “slipped” on this occasion, lapsing into weakness; his practice, therefore, was “inconsistent” with his preaching (Francis D. Nichol, Ed., *The Seventh-day Adventist Bible Commentary*, Washington, DC: Review & Herald, 1957, p. 405). After all, they contend, if Peter could sin (Gal. 2), so could Paul. **We respectfully offer the following general observations on this position.**

1. *If Paul is indicted of sin, so are James and the Jerusalem elders, for they asked him to do what he did.*
2. *Even if the apostle did err (and we aren't ready to affirm that he did), the mere recording of the transgression wouldn't make the Bible culpable. It isn't a sin to record the commission of a sin.*
3. *While it is the case that even an apostle could sin, as indicated above (cf. Gal. 2:11ff), one ought to be very careful in charging Paul with overt sin in the absence of explicit testimony. In other words, is one **forced** logically to this position as a last resort, or is there another possibility?*
4. *If Paul erred in this episode, why did he later, in **inspired defense** of his ministry before a government ruler (cf. Mt. 10:17-19), appeal to this **very incident** (cf. 24:18)? Was the apostle led by the Spirit to defend sin? It would seem to me that, in arguing this position, the "cure" is worse than the "ailment."*

Fourth, is it possible Paul went through this ritual just as a matter of **expediency** in attempt to relieve a tense situation? Could the apostle have "purified" himself, in strict conformity to nationalistic Judaism—**with no intent** of substituting an animal for the precious sacrifice of the Lamb of God? Fervent voices cry: "Absolutely not." But **why** not? *If the apostle could circumcise Timothy as an expediency, with no design of associating the ritual with salvation (as was sometimes done – Acts 15:1), why could he not have done the same with reference to a sacrifice? To utilize circumcision as a matter of salvation was apostasy (Galatians 5:2ff). To practice the rite in order to remove prejudice—in that era when the law was so freshly abolished—was an exercise of wisdom (cf. 1 Cor. 9:19-23).*

To offer a sacrifice **redemptively** would have been wrong; but there's no proof that was Paul's intention.

It should be noted that **ceremonial** "purification" didn't necessarily involve atonement for **personal** sin. A Jewish woman had to be "purified" following child-birth (cf. Leviticus 12:1ff; Luke 2:22), even though bearing a child is not sinful. Paul's act of "purification," therefore, need not suggest that he was seeking personal forgiveness by means of an animal sacrifice. Clearly that was not Paul's purpose in this temple ritual.

In the final analysis, I must say this. In the absence of more conclusive information, it is unwise to accuse Paul of compromise. As Frank Goodwin has observed, "Paul's conduct in this transaction was perfectly consistent with his previous teaching and practices" (*A Harmony of the Life of St. Paul*, Grand Rapids: Baker, 1951, p. 121).

There may have been a **greater good** (the unity of Jew/Gentile relations) to be accomplished in this case, than whatever negative "impressions" that might have resulted from Paul's offering of a sacrifice. If one is to err in judging this episode, it is best to err on the side of respect for God's noble apostle. — *Wayne Jackson*

ARGUMENTS TO THE NEGATIVE:

PAUL DID NOT MAKE THE VOW

Verse 18. This incident occurred sometime previous to the close of the eighteen months of Paul's Corinth stay, as we learn from the next verse. (18) "*Now Paul, having still remained for many days, bade brethren farewell, and sailed into Syria, and with him Priscilla and Aquila, **having sheared his head in Cenchrea; for he had a vow.***"

It is after the arraignment before Gallio, and previous to his departure from Corinth, that we best locate the date of the Second Epistle to the Thessalonians. That it was written in Corinth is determined chiefly by comparison of its contents with those of the First Corinth Epistle. The local congregation was still suffering from the same persecution mentioned in the First Epistle, and there was still among them some improper excitement in reference to the second coming of the Lord.¹³ Both these circumstances indicate that it was written shortly after the first; as soon, perhaps, as Paul could hear from them after their reception of the first. That it was after the arraignment before Gallio, is sufficiently evident, I think, from the absence of those indications of distress in the mind of the writer, which abounded in the First Epistle. He didn't enjoy this comparative peace of mind until after the persecutions of the Jews culminated and terminated in the scene before Gallio's judgment-seat.

Many eminent commentators have contended that it was Aquila, and not Paul, who sheared his head at Cenchrea. The argument by which they defend this position is based upon the fact the name of Aquila is placed after that of his wife Priscilla, and next to the participle *keiramēnos*, *having sheared*, for the very purpose of indicating that the act was performed by him. Others, who insist that it was Paul, reply that the order of the names is not conclusive, inasmuch as they occur in this order in three out of the five times that they are mentioned together in the New Testament.¹⁵ My own opinion is that it was Paul & my chief reason for thinking this: the term *Paul* is the leading subject of the sentence, to which all the verbs and participles must be referred, unless there is some grammatical necessity for detaching one or more of them, and then referring them to another subject. *Priscilla* and *Aquila* are the subjects of the verb *sailed* (understood): “Paul sailed into Syria, and with him (*sailed*) Priscilla and Aquila.” But if it was intended also to refer the act of shearing to Aquila, the English would then require the relative and verb instead of the participle: “with him Priscilla and Aquila *who had sheared* his head,” instead of “Priscilla and Aquila, *having sheared* his head.” The Greek, in order to express this idea, would also have required the *article* or *relative* after *Aquila*.

In the absence of such modification of construction, we must refer the terms *keiramenos, having shaved*, and *eike, had*, to the leading subject of the sentence, with which agree all other verbs, *prosmeinas, tarried*; *apotaxamenos, took leave of*; and *exeppei, sailed away*. The objection that Paul could not have taken such a vow consistently with his position in reference to the law of Moses, is fallacious in two respects. *First*, It assumes a degree of freedom from legal observances on the part of Paul which his conduct on subsequent occasions shows that he had not attained. *Second*, It assumes, without any authority, that this vow was one peculiar to the law, which it would be improper for Christians to observe. The vow of the Nazarite would certainly be improper now, because it required the offering of sacrifices at its termination. **But this was not that vow, seeing the hair was sheared in Cenchrea; whereas the Nazirite's hair could be sheared only at the temple in Jerusalem.**¹⁸ What the exact nature of the vow was, we have now no means of determining.

If we admit it was Aquila who had the vow, the presence of Paul, and the approbation indicated by his silence, gives to it the apostolic sanction. We conclude, therefore, bearing upon present practice, that disciples would be guilty of no impropriety in making vows, and allowing their hair to grow until the vow is performed.³

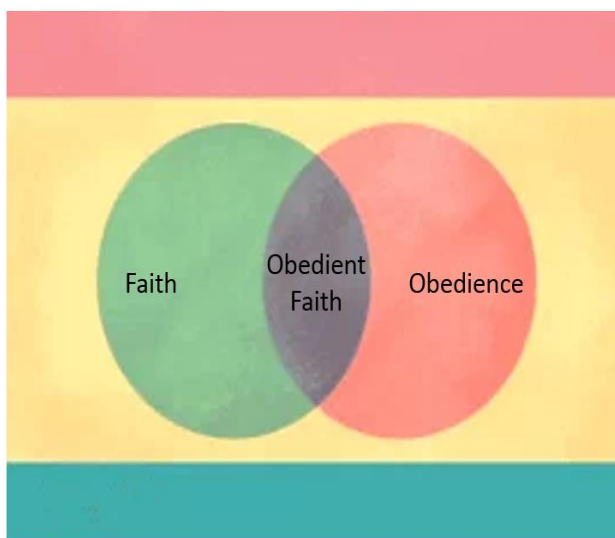
³ McGarvey, J. W. (1872). [A commentary on Acts of Apostles](#) (pp. 228–230). Lexington, KY: Transylvania Printing and Publishing Co.

The vow of Paul mentioned in Acts 18 is like a Nazirite vow in that he did shave his head; the vow is different because he did not shave his hair in Jerusalem nor burn it on the alter as Numbers 6:13-18. Vows were also common for Jews to make to God as an expression of gratitude or of devotedness to his service when they had been raised up from sickness or delivered from danger or calamity. No doubt Paul was thankful for all of God's goodness to him in Corinth and took his vow to show his gratitude. His vow seems to have been a private vow as a result of some mercy received or of some deliverance from danger, not the Nazirite vow, though similar in its obligation.

AT THE NEXUS OF GRACE & GLORY

Five Steps For Saving:

- HEARING:
- Romans 10: 17; Matthew 7: 24 - 27
- BELIEVING:
- Hebrews 11: 6; Mark 16: 15, 16
- REPENTING:
- Acts 2: 38; 17: 30; Luke 13: 3
- CONFESSING:
- Matthew 10: 32, 33; Acts 8: 36, 37
- BAPTISM:
- Romans 6: 3 – 5; Acts 8: 36 – 38



O That Will Be Glory

2. *Wh* O that will be glory for me, e grace,

I an Glory for me, glory for me; ce,

When by His grace I shall look on His face, e

That will be glory, be glory for me. me.

