

Parasha 35: Naso (Take/Lift Up) Bamidbar/ Numbers 4:21-7:89

*All Scripture References from The Orthodox Jewish Bible- Referred to as OJB- unless otherwise noted

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This week's parasha is the longest in the Torah. It has 176 verses in total. We pick up where last week's Torah parasha 'Bamidbar/In The Wilderness' stopped with the 'census of Levi's sons'. The qualifying age to be included in the census is one month old and up. This week's parasha 'Naso', begins with the 'instructions for taking of another census'. This time, again for 'Levi's three sons', but from the 'ages of 30-50'. These were the ones responsible for 'carrying the Mishkan/Tabernacle and its furnishings' as Yisrael travelled through the midbar/wilderness. The time frame of these events is still during the **FIRST DAY OF THE SECOND MONTH DURING THE SECOND YEAR** of Yisrael's exodus from Mitzrayim/Egypt. (**Bamidbar/Numbers 1:1**)

However, the 'other events' in our parasha, beginning with 'chapter five' take place at a much earlier time. ****[The FIRST DAY of the FIRST MONTH of the SECOND YEAR of the exodus from Mitzrayim/Egypt- the inauguration of the Mikdash/Sanctuary (Shemot/Exodus 40:2)]** The 'change is subtle', but it will 'become clearer' as we study next week's parasha, 'Beha'alotekha/When You Set up'. In light of this, it would be good to 'bring to mind again a principle' we have encountered before in our study of Torah, most notably in parasha 'Behar'.

*Ein Mukdam O Me-Uchar B'Torah...
There is no 'before and after' in Torah*

The Torah moves 'thematically' according to the 'thought' that YHWH is desirous for us to be 'introduced to in each parasha/portion'. Therefore, 'time is suspended' (**chronological order**), and the thoughts are gathered for our 'attaining revelation and then understanding' in YHWH's ways. We must always remember **TIME IS RELATIVE TO YHWH**. He lives in a 'state of being' that is **ALWAYS NOW! (Ivrim/Hebrews 11:1)** Beloved, **THAT IS ETERNITY!** He deals with time for our sake. He invades that 'dimension to bring us into sync' with His **DYNAMIC STATE OF BEING. THIS IS WHAT MIRACLES ARE!** It is YHWH's 'dimension of the eternal' **ADJUSTING** the 'realm of the natural' on our end to 'move in harmony' with His purposes. **HE IS NOT BOUND OR LIMITED BY THE FINITENESS OF OUR NATURAL EXISTENCE.** The 'realm of YHWH's eternal purpose' **IS ALWAYS CLOSER THAN WE COULD EVER IMAGINE.** Torah becomes a **DOORWAY** 'into that realm'. YHWH, by His HaRuach HaKodesh/The Spirit of His Holiness, will 'carry us there' by our exercising 'trusting faithfulness in His proceeding Word'.

Understanding The Meaning Of Naso

The word 'נָסוּ/Naso is a unique Hebrew word' in its usage. As is the case with many Hebrew words, depending on their being used as either 'nouns or verbs', the word 'naso' as used here in

our parasha/portion is a 'verb'. It means 'to take'. However, the word may also mean 'to elevate, to lift up and also to forgive'. It may also be used in the sense of a 'charge, as a command'. Why? Because in the 'Hebraic mind' there is a 'process known as tikkun/repair'. It has to do with 'rectification or the setting back into a proper order'. Literally, it is the 'lifting-up or elevation' of things, people, places, emotions or thoughts that have become 'out of place'. As a result, they are now in a 'state of declension'. **(disrepair)** They need to be 'brought back to their original purpose, their true intention'. Literally to their 'essence'. The end result will be 'shalom/peace and completeness'.

The Sages have said, 'When all things have been restored to their proper place and order, the result will be peace'. This is why there is 'discord and confusion in the world'. Things have 'fallen out of their proper sphere'. When they are 'naso/lifted-up, elevated back into their original intention', **ORDER REPLACES CONFUSION**. The 'original intended purpose' is restored. Thus, 'distortion is replaced with YHWH's shalom/peace/completeness'. Hasatan, **(may his memory be blotted out forever)** knows this. So, he and his shedim/demons work to keep people, situations, circumstances... etc., 'locked in a state of continuous distortion'. This 'state' is what causes 'confusion'. Just as YHWH did 'in the beginning' when creation was in a 'state of tohu v'bohu/confusion and emptiness'. In the beginning, **YHWH SPOKE HIS WORD**. 'The Word of His power/authority' was what 'lifted/elevated the earth out of its confusion'. **(Ivrim/Hebrews 1:3)** He didn't 'obliterate the earth'. He simply 'elevated it' out of its place of 'confusion and emptiness'. He put it **BACK** into 'the place of His original intention'. This, as we are about to see, is what our parasha **נָסָא/Naso** is about.

Cleansing The Camp

Now, YHWH's 'instructions' to Moshe are to 'cleanse the encampment' of Yisrael. Why? Because, as we alluded to earlier, we have 'moved back in time' to just before the 'erection of the Mishkan/Tabernacle and the sanctifying of the Mikdash/Altar'. The camp must be readied for the 'manifestation' of YHWH's Presence. This meant having the people 'remove everyone from the camp' who was either 'tamei/unclean' **(a status of being)** by the 'manifestation of tzara'at' ****[not leprosy... a supernatural judgment by YHWH for misuse of the tongue- see Parashot 27 & 28]** on their skin or by being made 'tamei/unclean' ****[a status of being]** by some other means. **AS WE HAVE LEARNED THROUGH OUR SEFER/BOOK OF VAYIKRA/LEVITICUS, THE SH'KHINYAH/MANIFEST PRESENCE OF YHWH IS BOTH GLORIOUS... BUT DANGEROUS**. The 'instructions concerning the blood of the animal korbanot/offerings' was to provide a 'kaparah/covering' for Am Yisrael who desired to 'karob/draw near' to YHWH at the 'Mishkan/Tabernacle'... **AND LIVE!** The 'blood of the animals' was **NOT** so much for YHWH, as it was for Am Yisrael. It was so YHWH might **DWELL SAFELY** with and **DRAW NEAR** to be among His people.

In like manner, the encampment must also be 'tahor/clean for YHWH's Sh'khinyah/Manifest Presence to remain with Yisrael' as they 'encamped and travelled'. It was the 'Sh'khinyah/Manifest Presence' that set Yisrael apart from 'all the other nations'. Their Mighty One 'dwelt and manifested Himself' among them. Therefore, **NOTHING** must be allowed to deter His Presence. For this reason, those who had come into contact with the 'realm of death' and had become 'tamei/unclean', **COULD NOT** be allowed 'in the camp' for their own safety. The lesson of Nadab and Abihu, Aharon's sons who died for their 'presumptuous approach' to YHWH in the 'Most Holy Place' must **ALWAYS** be remembered. Their death was not because of an 'evil intention' on their part. It was because they **DID NOT REVERENCE** YHWH's 'Sh'khinyah/Manifest Presence'. They treated it lightly. They **DISREGARDED** YHWH's

'instructions about who and when' He was to be approached. YHWH wants to be *'near His people'*, **BUT** He wants them to **LIVE** too! Keeping the *'instructions of His Torah'* will cause that to happen. The *'camp of Yisrael'*, having been cleansed, was then *'lifted up/elevated, placed back in order'*. Thus, it was *'in synch'* with YHWH through the application of His Torah. The nation was in *'shalom/peace'* awaiting His Presence through the *'manifestation'* of His HaRuach HaKodesh/The Spirit of Holiness in their midst.

The Test Of The Unfaithful Wife

We now come to what is known as the *'Sotah or the test of the unfaithful wife'*. Family purity and sanctity take up quite a measure of space in the *'Traditional Jewish Writings'*. In the *'Mishnah' (Oral Torah)* both the *'Jerusalem Talmud and Babylonian Talmud'* contain large portions on this subject. In the latter, an entire *'tractate' (9 chapters)* is given to the subject. It also contains the *'Tosefta'* ****[meaning 'addition to the Mishnah']** The Rabbis and Sages of Jewish Yisrael all point to the fact that there is *'nothing more sacred than the love between a husband and wife'* in marriage and the *'establishing of the home'*. Violation of this sanctity may destroy the foundation, and future of the family. It must be avoided at all cost and dealt with swiftly when discovered.

In Bamidbar/Numbers chapter five verse fourteen it says, what *'starts the process of the test'* is when the *'husband comes under the oppression of a ruach kinah/spirit of jealousy'*. We are told, the *'actual guilt'* of the wife in question has not been established. Only that the husband is *'suffering as this spirit of jealousy'* is constantly passing over him. ****[Heb. 'abar'- to pass over or through]** The thought of her possibly *'having lied about having had sexual relations with another man'* ****[Literally 'taking his seed']** is intolerable. To *'end the suffering of both parties'*, the husband brings his wife before the *'kohen/priest and the test for unfaithfulness'* is made.

First, this *'test'* is **NOT** about *'condemning the wife'* outright. She is not guilty because she is *'brought by her husband'* for the test. There is as *'much an opportunity'* for her to be *'found innocent as guilty'*. In fact, if she should be *'found innocent'*, then YHWH will *'bless her'*...

- 1) To be not only *'free of the supposed guilt of adultery'*, but...
- 2) She will also be able to *'conceive and bear children'*! ****[The Rabbis also add, that the use of the Hebrew word 'nakah' meaning 'to be free from guilt', also carries with it the additional blessing of 'freedom from the curse of pain in childbirth']**

So, YHWH *'rewards the wife'* greatly for her *'enduring the test and being found innocent'*. Also, in the process, *'delivering her husband from the suffering imposed upon him by the ruach kinah/spirit of jealousy'*. One of the Names of YHWH is, *'El Kanah'*. **(Shemot/Exodus 34:14)** It means the *'Jealous Mighty One'*. This is the *'kavanah/passion'* with which He loves His beloved Yisrael. He cannot tolerate her giving herself to anyone or anything, but He alone. It is why in the *'Aseret HaD'varim/The Ten Words, the Ketubah/Betrothal Agreement'* given at Mt. Sinai, He *'instructs'* Yisrael, that upon *'accepting His betrothal'*, she is *'willingly to agree to this call for fidelity'* **BEFORE** they marry. **(Shemot/Exodus 20:5) YISRAEL WAS NOT FORCED TO ACCEPT THE KETUBAH/BETROTHAL AGREEMENT.** They could have refused, but instead they **WILLINGLY AGREED** to the conditions. **(Shemot/Exodus 24:3)** For Yisrael to *'break this covenant promise is to commit the sin of na'aph/adultery'*. We know Yisrael's later history along these lines. Both houses were unfaithful. The *'northern house'* of Yosef-Ephraim was *'put away'* by YHWH and then given a *'Get, a divorce decree'*. **(D'varim/Deuteronomy 24:1)** The *'southern house of Yehudah/Judah'* was also *'adulterous'*, but while punished, was never divorced.

The Dilemma Of YHWH And The House Of Yosef-Ephraim

Now, considering the above, let's take a moment to touch on a very '*peculiar need*' in YHWH's '*redemption of the northern house of Yisrael*'. In his letter to the '*Roman assembly*', Rav Sha'ul speaks to an '*aspect of redemption*' that is **ONLY** applicable to this '*northern house*'. They, like us, are those whose eyes are being '*opened to the truth*' of having been '*scattered in judgment*' among the nations. The '*assembly in Rome*' was made up of mainly '*Goyim/from the nations*'. ****[More specifically, '*Gentiles*'. This is a very poor translation of the Hebrew word '*Goy or Goyim*' [pl.]. Rav Sha'ul was not simply sent to the '*Gentiles*' as most '*Replacement Theology*' teaches. He was sent to those who were, in fact, '*former Yisraelites, now scattered among the nations*'. YHWH had already begun the '*regathering process*' in that day of the '*northern house of Yosef-Ephraim*'. (Yeshayahu/Isaiah 11:10-13) This of course, includes both Yisraelites as well as those who are '*true Gentiles*'; ****[meaning those having '*no genetic relationship*' with Abraham, Yitz'chak/Isaac and Ya'akob/Jacob]** Therefore, having no '*physical/generational relation*' to the nation of Yisrael. ****[The latter are referred to in the Writings of the Nevi'im/Prophets as, '*The Companions of Yosef-Ephraim and Yehudah/Judah*']** They are, in fact, legally allowed to be included with the '*scattered house of Yosef-Ephraim or Yehudah/Judah*'. For this reason, Rav Sha'ul writes as he did in his letter to the '*Ephesian assembly*', because they were considered '*as part of the regathering house of northern Yisrael as their companions*'. Thus, those having come to '*trusting faithfulness*' in the redemption made complete by Yeshua HaMashiach, whether as Yisraelites from the '*regathering house of northern Yisrael or as true Gentiles*'; they were **BOTH** to be considered as **FORMER GOYIM!** (Ephesians 2:11) Having come through the '*Door of Redemption*', **MASHIACH YESHUA**, they were to be considered a part of the '*Commonwealth Nation of Redeemed Yisrael*', **NO LONGER AS GOYIM!** (Ephesians 2:12-19) Thus, **ONE NEW YISRAELITE MAN!****

Jewish Yisrael '*needs deliverance*' from both sin's '*penalty and power*'. Yosef/Ephraim Yisrael needs that also, but a '*further problem*' exists. According to Torah, it is '*forbidden*' for a husband who '*puts away/divorces his wife to take her back again*' after she has been '*joined to another man*'. (**D'varim/Deuteronomy 24:3-4**) Thus, for the '*house of Yosef-Ephraim to be joined again*' to YHWH as their husband, there is only one answer: **YHWH MUST DIE!** This He did in the '*manifestation of Himself in human form*' as **THE SON...** Yeshua HaMashiach/The Messiah! Doing this, **RELEASED THE DEMAND** of the Torah upon Him. Now, '*both parties*' having been '*resurrected*' are **FREE** to be '*married/joined to one another*'! **DEATH** '*ended their first marriage*'. Then, by **RESURRECTION** those who believe upon YHWH's redemptive work through His Son, our Adon/Lord Yeshua, are **RELEASED** to be '*joined together in marriage union*'!

Examining The Test Of The Unfaithful Wife

Now, we come to the '*test of the unfaithful wife*'. The '*point of the test*' is, it is '*not known*' whether the wife has '*been unfaithful or not*'. The '*test*' is provided by YHWH to **SETTLE** that issue. Therefore, the '*husband brings the wife to the kohen/priest for the truth to be revealed*'.

**“And Hashem [YHWH] spoke unto Moshe, saying,
Speak unto the Bnei Yisroel [*children of Yisrael*], and say unto them, If any man's
isha [*wife*] go aside, and commit a trespass [*i.e., is unfaithful*] against him,**

And a man lie with her carnally, and it be hid from the eyes of her ish [husband], and she become tameh [unclean] secretly, and there be no ed (witness) against her, neither she be caught;

And a ruach kina (spirit of jealousy) come upon him, and he be jealous of his isha [wife], and she be tameh [unclean]; or if a ruach kina [spirit of jealousy] come upon him, and he be jealous of his isha [wife], and she be not tameh [unclean];

Then shall the ish [husband] bring his isha [wife] unto the kohen [priest], and he shall bring her korban [offering] for her, the tenth part of an ephah of barley meal; he shall pour no shemen [oil] upon it, nor put incense thereon; for it is a minchat kinot (grain offering of jealousies), a minchat zekaron (grain offering of memorial), bringing avon [iniquity-torahlessness] to remembrance.” (Bamidbar/Numbers 5:11-15 OJB- definitions mine)

Note the ‘conditions’ that are prescribed as a ‘part of the test’. The husband is to bring his wife to the kohen/priest. He also brings the ‘grain offering to the kohen/priest’, because she is not able to do so in her present situation. **IT IS AN ACT OF LOVE.** He, the ‘husband’, brings the ‘gift of atonement/covering for his wife’. The ‘grain of the korban is barley’. This is because the ‘possible offense’ in question is ‘sexual in nature’ and barley was used largely as the ‘food given to animals’. Thus, it is a ‘picture of the animal nature behind the lust associated with sexual uncleanness’. No ‘shemen/oil’ was to be ‘added to the offering’. Shemen/oil speaks of ‘light’, and the ‘sin of adultery is done in darkness’. Neither is there any ‘incense’ added, because that speaks of the ‘re’ach hanichoach/sweet aroma’ given to YHWH for His pleasure. The ‘sin of adultery’ is **NOT** sweet. It is ‘bitter and breaks the heart’.

“And the kohen shall bring her near, and set her before Hashem [YHWH]; And the kohen [priest] shall take mayim kedoshim [waters of holiness- from the bronze laver just outside the doorway of the Mishkan/Tabernacle] in an earthen vessel; and of the dust that is in the floor of the Mishkan [Tabernacle] the kohen [priest] shall take, and put it into the mayim [water];

And the kohen [priest] shall set the isha [wife] before Hashem [YHWH], and unbind the hair of the isha [wife], and put the minchat zekaron [grain offering of remembrance] in her hands, which is the minchat kena’ot [grain offering of jealousy]; and the kohen [priest] shall have in his hand the mei hamarim hame’ararim (waters of bitterness that causeth the curse);” (Bamidbar/Numbers 5:16-18 OJB- definitions mine)

The wife is brought before YHWH. The ‘kohen/priest’ takes the ‘water of holiness’ from the ‘bronze laver’ that is set ‘just outside the entrance to the doorway of the Mishkan/Tabernacle’. This is where the ‘kohenim/priests’ washed their ‘hands and feet’ for purity before entering the Mishkan/Tabernacle. The ‘water’ was then put into an ‘earthen vessel’. ****[This speaks of our bodies which are made from earth]** No ‘silver or gold cups’ here. He then takes ‘dust from the floor of the Mishkan/Tabernacle’ and later from the ‘Heikhal/Temple’ when it was built. He ‘mixes it with the water’. Traditionally, the ‘threshing floor where grain was prepared’ is representative of a picture of ‘judgment and cleansing’. It was a place of ‘decision’. M’lekh/King David, who ‘bought the ground’ upon which the first Heikhal/Temple was to be built, purchased it from a man named ‘Araunah’. It was originally a ‘threshing floor’. (Sh’muel Beit/11 Samuel 24:24) Thus, the ‘dust was a call’ for YHWH to make a ‘decision/judgment’, so that the ‘truth of the situation between the husband and wife’ might be known.

Next, the kohen/priest, unbinds the head-covering of the wife. ****[It was the ‘custom of the time’, for ‘married women to wear a head-covering as a sign of modesty’, that they belonged to another’]** The kohen/priest loosens her hair as a ‘sign that her heart is being revealed’ to YHWH’s eyes. The kohen/priest has the ‘barley korban’ in his hand, which in this case, is offered to YHWH

as a 'korban of remembrance and jealousy'. He also has the 'earthen vessel with the water from the laver', and the 'dust from the floor of the Mishkan/Tabernacle' mixed with it. These are the 'waters of bitterness'. They will reveal 'avon/iniquity/torahlessness' in the wife's heart **IF** she is guilty.

“And the kohen [priest] shall put her under oath, and say unto the isha [wife], If no man has lain with thee, and if thou hast not turned astray to tum'a (uncleanness, impurity) with another instead of thy husband, be thou free from these mei hamarim hame'ararim [waters of bitterness that bring the curse];

But if thou hast turned astray to another instead of thy ish [husband], and if thou be defiled, and some man have lain with thee other than thine ish [husband];

Then the kohen [priest] shall put the isha [wife] under oath with the oath of the curse, and the kohen [priest] shall say unto the isha [wife], Hashem [YHWH] make thee an alah (curse) and a shevu'ah (oath) among thy people, when Hashem [YHWH] doth make thy thigh to waste away, and thy belly to swell;

And this mayim [water] that causeth the curse shall go into thy inner parts, to make thy belly to swell, and thy thigh to waste away; And the isha [wife] shall say, Omen, Omen.”

(Bamidbar/Numbers 5:19-22 OJB- definitions mine)

The 'kohen/priest' then explains to the wife, what the 'particulars of the test' are about. If she is 'innocent, then it will be revealed'. No harm will come to her as a result. In fact, she will be 'blessed to conceive and give birth to children'. And, as we said earlier, the Rabbi's say, YHWH will 'reward her for her faithfulness and enduring the test prescribed'! She will have **NO PAIN IN CHILDBIRTH!**

However, if she is guilty, the 'waters of judgment' will show it. Her 'stomach will swell'. She will have the 'appearance of being with child but is unable to bring it forth'. This is very much the 'picture of the judgment on the house of Yosef-Ephraim'. Many and noteworthy are the 'aspirations and plans of Ephraim', **BUT THEY ALMOST NEVER COME TO BIRTH AND REALIZATION**. Ephraim becomes 'prominent' ****[the swollen belly]** but remains 'fruitless'.

Next, the 'thigh will waste away'. The 'thigh in Hebraic thought' is representative of the 'reproductive organs'. The 'judgment' in this case is 'barrenness'. The innocent wife 'is blessed with fruitfulness in conception and birth'. The guilty wife is 'cursed, having her reproductive organs waste away'. She has the 'appearance of being fruitful but has nothing to show' for it. ****[Remember Master Yeshua and the fig tree? It had the 'appearance of fruit' because of the 'presence of leaves', but in fact had none. Master Yeshua 'cursed it for its hypocrisy'. Mattityahu/Matthew 21:18-20]**

Therefore, 'remember' what Moshe did at the 'sin of the Golden Calf'? He took the idol, 'ground it to powder' and had the sons of Yisrael 'drink it'. How do you suppose the 'Levi'im knew' who were guilty among Yisrael? Those who were guilty of having 'committed spiritual adultery' with the calf? More than likely, could it have been the 'sign of the judgment of the unfaithful wife was manifest' in them? Men, whose 'stomachs' had swollen? (**Shemot/Exodus 32:20**) Just a thought?

The Name Of YHWH And The Test Of The Unfaithful Wife

Beloved, we find something quite thought provoking in the latter part of this discourse on the 'test of the unfaithful wife'. Read what YHWH 'instructs the kohen/priest to do in preparation for the watery mixture' to be used in the test.

“And the kohen [priest] shall write these alot (curses) on a sefer [book; scroll], and he shall wash them into the mei hamarim [waters of bitterness];” (Bamidbar/Numbers 5:23 OJB-definitions mine)

The kohen/priest is to **WRITE THE CURSE DOWN ON A SCROLL**. That ‘curse’ contains the **MEMORIAL NAME OF YHWH... TWICE!**

Then the kohen [priest] shall put the isha [wife] under oath with the oath of the curse, and the kohen [priest] shall say unto the isha [wife], Hashem [YHWH] make thee an alah (curse) and a shevu’ah (oath) among thy people, when Hashem [YHWH] doth make thy thigh to waste away, and thy belly to swell.” (Bamidbar/Numbers 5:21 OJB- emphasis/definitions mine)

Beloved, this is how far YHWH is willing to go to bring ‘shalom in a marriage’. It is **NOT JUDGMENT** He wants to bring first. **IT IS HIS MERCIES!** He **WANTS** the ‘accusation of the ruach kinah/spirit of jealousy’ **TO BE REMOVED**. If the ‘woman is innocent’, then let the **TEST WILL REVEAL THE TRUTH**. If not, then ‘let the judgment come’. **THE JUDGMENT WILL PUT THE REVERENCE OF YHWH IN THE HEARTS OF HIS PEOPLE.** (**Yeshayahu/Isaiah 26:9**) It will bring them to their senses, **BEFORE** they ‘commit such a regrettable act as adultery’. Regardless, YHWH is **WILLING TO SUFFER HIS NAME BEING DEFACED** to ‘bring justice’. This is how ‘deeply’ YHWH is moved to ‘settle the issue’ at hand between the husband and wife! It is how ‘sacred the marriage union and family’ is before YHWH! Yisrael was ‘warned to destroy every article’ used by the nations in ‘worship to the false mighty ones/idols’ in their midst. Then, ‘drive out those nations’ around them in Canaan. **THEY WERE NOT EVEN TO UTTER THEIR NAMES IN WORSHIP**. They were however, **FORBIDDEN** to do so to YHWH’s Name! (**D’varim/Deuteronomy 12:3-4**) Yet, the ‘curse that was a part of the test’, **INCLUDED HIS NAME!** It, along with the ‘words of the oath/curse’, were to be ‘scraped off the written page’ into the earthen vessel and mixed with the holy water. The wife then drank the mixture. **THE NAME WAS THE CATALYST THAT MADE THE MIXTURE WORK.**

Master Yeshua And The Woman Caught In Adultery

In the Besorah/Gospel of Yochanon/John, we have a situation where the scribes and pharisees brought a woman before Master Yeshua who had been ‘caught in the act of adultery’. Let’s read the account.

“And at the beginning of Shacharis [Morning Prayers], Rebbe, Melech HaMoshiach [Teacher, King, Messiah] came again into the Beis Hamikdash [House of the Sanctuary] and kol haAm (all the people) were coming to Rebbe, Melech HaMoshiach [Teacher, King, Messiah], and having sat, for them he was saying a shiur [Torah lesson]. And the Sofrim and the Perushim [Scribes and Pharisees] led an isha (woman) having been caught in ni’uf (adultery) and, having stood her in the midst, They say to Rebbe, Melech HaMoshiach [Teacher, King, Messiah], Rabbi [Teacher], this isha (woman) has been caught in the act of committing ni’uf (adultery). Now in our Torah Moshe Rabbeinu [Our Teacher] gave us a mitzvah [commandment] to stone such nashim [wife/woman]. You, therefore, what do you say? But this they were saying to put a nissayon [test] before Rebbe, Melech HaMoshiach [Teacher, King Messiah] that they might have something about which to accuse him, but he, having stooped down with his finger, was writing on the ground.

*But as they were remaining, questioning him, he stood up and said to them, The one without chet (sin) among you, at her let him be first to throw a stone.
 And again, having stooped down, he was writing on the ground.
 And the ones having heard were departing, one by one, beginning with the zekenim [leaders], and he was left alone with the isha [woman] standing before him.
 And having stood up, he said to her, Isha [Woman], where are they? Does no one condemn you?
 And she said, No one, Adoni [my Master]. And Rebbe, Melech HaMoshiach [Teacher, King, Messiah] said, Neither do I condemn you. Go and practice chet [sin] no more.”
 (Yochanon/John 8:2-11 OJB- definitions mine)*

The setting is the time of the ‘Sh’charit/Morning Prayers’. (9 a.m.) A woman is dragged into Master Yeshua’s presence by the leadership, scribes and pharisees, while He was giving a ‘teaching on Torah’. She had ‘supposedly been caught in the act of adultery’. It was a ‘set up’ by the scribes and pharisees. They hoped to have an ‘opportunity to accuse Him’, since it seemed Master Yeshua ‘enjoyed forgiving people’. In this case, if He ‘simply forgave’ the woman and not ‘have her stoned’, then they could ‘accuse Him of breaking the torah/law of the Sota/the wife caught in adultery’.

There was probably ‘quite a disturbance’ at the time. There were scribes and pharisees standing in the melee with others who were there, shouting at Master Yeshua. What was He going to do? There was the usual crowd who gathered to watch and listen, when Rebbe Yeshua came to teach. What was His response?

Well, He certainly ‘knew the Torah’. He ‘knew’ if the woman ‘was guilty as accused’, then there ‘must be witnesses’, at least two or her husband. Instead... **THERE WAS NONE!** Where were they? Slowly, Master Yeshua ‘knelt’ and with His finger ‘began to write in the dirt’. They ‘continued demanding’. He ‘continued writing’. Finally, the Master rose and said, ‘Let him who is without sin cast the first stone!’ Master Yeshua ‘would not allow Himself to be drawn into their trap’. He knew, **THEY TOO WERE BREAKING TORAH!** They ‘had no witnesses, just accusers’. So, He went ‘straight to the heart of the issue’. If they are going to go this route, then Master Yeshua **PULLS THE CURTAIN OF THEIR OWN HEART BACK.** ‘Is there anyone present who is without sin?’, He asks. If so, then ‘let them cast the first stone’. He then ‘stooped back down and started writing in the dirt again’. The words He spoke ‘lingered in the ears’ of those who heard them. Slowly, the crowd ‘quieted down’ and each one began to leave. Finally, Master Yeshua ‘was left alone with the woman’. What exactly was He writing in the dirt? I have heard a few possibilities, but the fact that Master Yeshua ‘knew the Hebrew Scriptures’, I believe, ‘the answer is given to us’ in the writing of the navi/prophet Yirmeyahu/Jeremiah...

“Hope of Isra’el, Adonai [YHWH]! All who abandon you will be ashamed, those who leave you WILL BE INSCRIBED IN THE DUST, because they have abandoned Adonai [YHWH], the source of living water.” (Yirmeyahu/Jeremiah 17:13 CJB- Complete Jewish Bible- emphasis/definition mine)

I quoted above from the ‘Complete Jewish Bible’ because it is ‘closer to the Hebraic mindset’ than other translations here. I believe it is clear, and I propose, Master Yeshua, using the ‘words of the navi/prophet Yirmeyahu/Jeremiah had stooped down’ and began to ‘write their own sins in the dust’. By this, these leaders had done exactly what YHWH had spoken through ‘Yirmeyahu’s/Jeremiah’s mouth’. Convicted, each turned and left in silence.

Master Yeshua *'looked at the woman'*. She was probably cowering in guilt and shame. The words He spoke *'fell heavily upon her ears'*. **YET, THERE WAS NO CONDEMNATION.** *'Where are your accusers?'* He asked. *'Does none accuse you?'* Her heart responded. She *'lifted her head'*, answering Him, *'No one Master.'* Rebbe Yeshua *'released her from her condemnation'*. **THEN NEITHER DO I. GO AND SIN NO MORE.** What a moment that must have been! The **LETTER OF TORAH** *'gave way'* to the **SPIRIT OF TORAH.** The result? **THE TRUTH MADE WAY FOR YHWH's MERCIES, AND HIS MERCIES TRIUMPH OVER JUDGMENT! (Ya'akob/James 2:13)**

The Nazarite Vow

We have here an interesting situation. The *'Nazarite Vow'* is not to be confused with those from the *'city of Nazareth'* in the Galilee area of Yisrael. They are *'Nazarenes'* not *'Nazarites'*. The *'latter'* are those who have *'taken a vow'* to YHWH to *'consecrate themselves'* to Him for a *'specified period of time'*. They could be male or female. During this time, they will *'keep themselves separate'* from:

- 1) Wine or strong drink made from grapes, grapes themselves as fruit, dried grapes- raisins. In essence, anything made from grapes, because in the *'Hebrew mind'* grapes are related to joy. The *'Nazarite vow'* is a *'time set for serious attention, to remain focused'* upon YHWH. To *'complete the vow takes attention to detail'*, because it is a *'time of separation'* to YHWH alone. Anything that may cause one to become *'tamei/unclean'*, aborts the completion of the vow. The *'process'* must then be ended and restarted. After the *'vow is completed'*, will be the time for rejoicing.
- 2) No cutting of the hair until the vow has ended
- 3) No touching of a dead body during the entire extent of the vow

The Nazir: Consecrated

The word in most English translations for *'Nazarite'* is the Hebrew word, *'Nazir'*. It means *'consecrated'*. It has to do with an *'unpruned vine'*. The *'Nazarite Vow'* is one that requires a *'strict discipline over a specified period of time'*. ****[Most *'Nazarite Vows'* would be for a period 30 to 90 days. However, there were specific cases where the vow was from the *'womb/birth to death'*, as in the case with *'Shimshon/Samson and Yochanon MatBil/John the Immerser'*. (Shofetim/Judges 13:7; Luke 1:15-17)]**

At the *'end of the vow'*, the Nazir/Nazarite would bring specified *'animal, grain and drink korban'* to the Mishkan/Tabernacle and later the Heikhal/Temple. A *'kohen/priest'* would offer them to YHWH on behalf of the Nazir. Afterward, the Nazir/Nazarite would cut, shave his hair and it would be *'offered in fire'* to YHWH on the *'Mizbe'ach/Altar'*. In the days of the *'Heikhal/Temple'* there was a *'special room'* where this was done, called the *'Lishkat HaNezerim/Room of the Nazarites'*. Because there is no *'standing Heikhal/Temple'* today, the *'Nazarite vow'* is not possible. There would be no way to end it.

There is some confusion over whether Master Yeshua was a *'Nazir/Nazarite'*. There is nothing in Scripture pointing to that, either from the *'TaNaKh/Hebrew Scriptures or the Messianic Writings'*. **(Matthew-Revelation)** As we said earlier, He was from the *'city of Nazareth'*, which made Him a *'Nazarene'*. The two are not the same. This *'confusion'* is probably why, in most paintings, Master Yeshua is presented with shoulder length hair. However, it was the *'custom of the kohenim/priests'* to keep their hair cut. **(Yechezk'el/Ezekiel 44:20)** It was the *'custom of the*

Kohen HaGadol/High Priest to have his hair cut every week. (**Jewish Encyclopedia**) This is not meant to condemn longer hairstyles on men. It is only cited to *'accentuate the fact'* that Master Yeshua was **NOT** a *'Nazir/Nazarite'*. Therefore, His hair would have most likely been *'kept in line with the Jewish/Hebraic customs'* of that time.

Rav Sha'ul And The Nazir/Nazarite Vow

In Rav Sha'ul's case, it appears that he had been under a *'Nazir/Nazarite vow'* while on his way to Yerushalayim/Jerusalem for the celebration of the *'Mo'ed/Appointed/ Time... Chagim/Feast of Shavuot'*. (**Ma'asim/Acts 20:16**). We are told plainly that he *'cut his hair'* upon arriving at the port city of Cenchrea, because he had been *'keeping a vow'*. This port served the *'city of Corinth'*. (**Ma'asim/Acts 18:18**) We are not told that Rav Sha'ul was *'keeping a Nazir/Nazarite vow'* per se, but the *'clue is, the cutting of his hair'*. The only *'vow in Torah'* associated with *'cutting of the hair'* is the Nazir/Nazarite vow. Apparently, the *'time of his vow'* had expired while on the way, and so he went ahead and *'cut his hair'* intending to keep the hair itself until he made it to Yerushalayim/Jerusalem. Once there, he would go to the *'Heikhal/Temple'* and go through the *'purification process to bring his vow to completion'*.

In time, after arriving at Yerushalayim/Jerusalem, he was greeted by Ya'akob/James, the lead elder of the Nazarene assembly there and some other of the leaders. There was *'great controversy'* swirling about Rav Sha'ul. Many stories circulated. Some true. Some conjecture and others outright lies. Yerushalayim/Jerusalem was home to an actively large and increasing *'Messianic congregation'* in the thousands. (**Ma'asim/Acts 21:20**) These *'controversies'* surrounding Rav Sha'ul had *'spread like wildfire'*. Instead, Ya'akob/James and the others advised him to not only go to the Heikhal/Temple for *'his own purification, but to take with him four others'* from their company who were also at the end of their *'Nazir/Nazarite vows'* too. Ya'akob/James and the other leaders also *'encouraged Rav Sha'ul'* to not only *'take care of his expense'*, but also *'the cost of the other four'* too. By so doing, it *'might silence'* those who were *'making the accusations and stirring up the trouble'*. All could then clearly see that Rav Sha'ul **DID INDEED WALK IN AGREEMENT WITH THE TORAH AND MOSHE**. (**Ma'asim/Acts 21:23-24**) The cost for Rav Sha'ul to do this was no small amount. It was almost a year's wage... which he did! (**Ma'asim/Acts 21:26**)

So, we see clearly that Rav Sha'ul had *'no problem keeping Torah'*. He **DID NOT** disrespect the *'Heikhal/Temple'* or his fellow Jewish people. However, the troublemakers were not deterred. A *'further accusation'* was being circulated. It was said, Rav Sha'ul had *'brought a non-Jewish man'*, one that *'he had been seen with in Ephesus'* into the Heikhal/Temple. That was the *'final spark'* needed to start a riot. Rav Sha'ul was dragged out of the Heikhal/Temple, and if it had not been for the intervention of the Roman soldiers that were close by, he would have probably been severely injured or killed. This began Rav Sha'ul's being arrested and ultimately, his being taken to Rome to stand trial.

Having said this, it makes it clear, **RAV SHA'UL HAD NO PROBLEM BLENDING HIS FAITH IN MASHIACH YESHUA WITH THE WRITTEN TORAH OF MOSHE!** He *'kept the Torah AND the instructions on the Nazir/Nazarite vow'*. He said these very things himself during his speech to defend himself before the Sanhedrin. He also, later, affirmed these same things before the Roman Governor Felix to whom he appealed concerning his arrest.

Here is a question to ponder. Since Rav Sha'ul's attempt to *'end his vow at the Heikhal/Temple'* was interrupted, did he *'remain a Nazir/Nazarite'* till his death? It is an interesting question.

The Birkat Kohenim/Blessing Of The Priests

*“And Hashem [YHWH] spoke unto Moshe, saying,
Speak unto Aharon and unto his Banim [Sons], saying, On this wise ye shall bless the Bnei
Yisroel [Children of Yisrael], saying unto them,
Y’varekhekha Adonai v’yishmerekha (Hashem [YHWH] bless thee, and keep thee);
Ya’er Adonai panav eleikha vichunekha (Hashem [YHWH] make His face shine upon thee,
and be gracious unto thee);
Yissa Adonai panav eleikha v’yasem l’kha shalom (Hashem [YHWH] lift up His countenance
upon thee, and give thee shalom [peace])” (Bamidbar/Numbers 6:22-26 OJB-
definitions mine)*

The above is what has commonly been called the ‘Aharonic Blessing or Benediction’. It is in fact more correctly known as ‘The Birkat Kohenim/Blessing of the Priests’. Unfortunately, today, it has been relegated to simply closing a meeting and asking YHWH to bless those there. However, it is so much more than merely asking YHWH to ‘give those gathered His shalom/peace’. The key to ‘understanding this blessing’ is found in the next verse of the passage.

*“And they shall PUT MY SHEM [NAME] UPON THE BNEI YISROEL [SONS/
CHILDREN OF YISRAEL], and I will bless them.” (Bamidbar/Numbers 6:27 OJB
emphasis/definitions mine)*

YHWH ‘instructs’ Moshe that the ‘real blessing’ is that **HE, HIMSELF, WILL BLESS THOSE PRESENT!** The ‘blessing’ is not merely peace, **IT IS HIS NAME!** In Hebrew, ‘names are important because they mean something’. The Name of YHWH is a ‘reflection’ of His **ETERNAL CHARACTER**. It is His **ETERNAL NATURE**. **IN THAT NATURE IS ALL THAT HE IS**. It is His **HOLINESS**, His **RIGHTEOUSNESS** and His **VERY LIFE**. The ‘Birkat Kohenim’ is literally... **YHWH PUTTING ALL HE IS UPON THOSE WHO ARE BEING BLESSED**. Those ‘receiving the blessing’ leave with the ‘anointing of His Presence that accompanies His Name’. They literally **TAKE HIM** from that place! The ‘outworking of this blessing’ is His shalom/peace ‘manifesting upon and in’ those who are ‘receiving the blessing’.

Interesting, there are actually ‘three blessings’ within what is said. When looked at in the ‘English transliteration’ of the Hebrew you will notice that there is a ‘sense of building emotion’. A ‘crescendo of love’. There are ‘three words and fifteen letters’ in the first line. There are ‘five words with twenty letters’ in the second. Finally, there are ‘seven words with twenty letters’ in the last line. When you take ‘all the meanings of the Hebrew words of these three lines’ and put them together, you will ‘be in awe’ of what is being prayed over all who are present.

*‘YHWH (He who exists) will kneel before you, presenting gifts and will guard you with a
hedge of protection...*

*YHWH (He who exists) will illuminate the wholeness of His being toward you, bringing order
and He will provide you with love, sustenance, and friendship...*

*YHWH (He who exists) will lift up the wholeness of His being and look upon you, and He will
set in place all you need to be whole and complete’.*

Baruch HaShem! It is hard for my mind and heart to wrap around what is being said in the ‘first line of the opening blessing’. **YHWH HIMSELF WILL COME AND KNEEL BEFORE US!** It is like what my wife Deborah said. The kneeling is not YHWH bowing before us to our greatness. No! It’s like when a father kneels before his children so he can look them in the eye.

Desiring them to know his love and for them to capture the sense of how strong that love is! He in turn, *'brings gifts and will be our protection'*! I know when I think of Him and His *'willingness to bow in love and humility before us'* it's almost too much to comprehend! I understand, in a sense, Kefa's/Peter's reaction during the celebration meal on the night before Master Yeshua's arrest, when He *'knelt before him to wash his feet'*. Kefa/Peter could not accept what was happening. Yet, our blessed Master told him it must be. If not, then he could have no part with the rest of all that was to come. **(Yochanon/John 13) HUMILITY IS THE KEY TO POSSESSING ALL THAT YHWH DESIRES FOR US TO HAVE.** He, Himself, shows us the way!

There is still more. With all that YHWH *'has promised to do in those opening words'*, **HE CONTINUES!** He expresses more of His love. He will *'bless'*, but He will also *'protect and guard us with a hedge of protection'*. **STILL THERE IS MORE!** He will *'illuminate'* for us, the **WHOLENESS** of His being. We will *'see by the eyes of our spirit'* the revelation of His *'willingness to love, sustain and be our friend'*. The result? He will protect and *'bring order into our lives'*. He will *'rectify, naso/lift up out of distortion'* all that is *'out of place'*. The result? **HIS SHALOM/PEACE MANIFESTS IN US!**

Lastly, He will *'lift up His countenance upon us'*. This is a *'Hebraic idiom'* meaning, **HE WILL LOOK WITH FAVOR UPON US.** He will *'look upon us'* with the totality of His **WHOLENESS**. In that gaze, we will see the **MANIFESTATION OF HIS WHOLENESS AND COMPLETENESS** in our life! Baruch HaShem YHWH! I bow in worship to You, The Almighty... El Shaddai! **YOU HAVE OVERCOME!** You bring me through all I face. **I TOO WILL OVERCOME** by Your grace and glory! HaKadosh Barachu! The Holy One blessed be He. Amen!

Master Yeshua And The Birkat Kohenim

One last thing on this blessing. I was reading in the Besorah/Gospel of Luke some time ago. I had never seen this before. On the day that Master Yeshua *'ascended back into the Shomayim/Heavens'* we have this record,

"And he [Master Yeshua] led them outside as far as Beit-Anyah [Bethany- House of figs], AND HAVING LIFTED UP HIS HANDS, HE SAID A BRACHA [BLESSING] OVER THEM. And while he said the bracha [blessing] over them, he departed from them, being taken up in an aliyah [return] ascent to Shomayim [Heavens]. And they, having revered him in worship, returned to Yerushalayim [Jerusalem] with simcha gedolah [great joy]."
(Luke 24:50-52 OJB- emphasis/definitions mine)

Master Yeshua on the fortieth day after His resurrection was leading His talmidim/disciples out past the city of Bethany. He was about to be *'taken up and ascend back into the heavens'*. As He stood with them, **HE RAISED HIS HANDS AND BEGAN TO BLESS THEM.** What do you think He said? Could He have *'blessed them with the Birkat Kohenim/Blessing of the Priests'*? I believe He did!

I had never noticed that before until I was reading over it a while back. The key is that Master Yeshua *'lifted his hands as He began the blessing'*. When Aharon and his sons, the kohenim/priests, chanted this blessing they would *'raise their hands'*. They would then, *'split the four fingers of their hands while touching their thumbs together'*. This forms the *'symbol'* for the Hebrew letter *'Shin'*... ש. This *'letter has come to be a sign'* for YHWH's title, *'El Shaddai'*.

When this happened, those who were gathered would *'lower their eyes'* while the blessing was being chanted.



What a moment that must have been for the *'talmidim/disciples'* on that day! Master Yeshua *'lifted His hands forming the sign and began to chant the blessing'*! Suddenly, with their eyes *'lowered in reverence'*, they **SAW** Master Yeshua's feet *'starting to rise from the ground'*! I don't know if He chanted in word or song, but it fills me with such awe just imagining that moment. Our Master was **NASO/LIFTED UP**. May YHWH be praised forever. Amein!

The Meaning Of The Twelve Nasim/Rulers And Their Offerings

There is *'one last thing'* we will look at in our parasha. It is the *'twelve nasim/rulers'* of each of the tribes and the *'offerings they brought in dedication'* to YHWH. The setting is as the *'Mishkan/Tabernacle and the Mizbe'ach/Altar'* were being inaugurated. As we will see, what *'appears to be a mundane act of repetition'* is, in reality, anything but!

"And his korban [offering] was one silver bowl, the weight thereof was a hundred and thirty shekels, one silver basin of seventy shekels, according to the shekel HaKodesh [Holy shekel]; both of them were full of fine flour mixed with oil for a minchah [grain offering]; One ladle of ten shekels of zahav [gold], full of ketoret [incense]; One young bull, one ram, one lamb of the first year, for an olah (ascending/burnt offering); One kid of the goats for a chattat [sin korban/offering]; And for a zevach of shelamim [offering of peace], two oxen, five rams, five he-goats, five lambs of the first year..." (Bamidbar/Numbers 7:13-17a OJB- definitions mine)

Now, we are not going to quote the list of offerings all twelve individual nasim/rulers of each tribe brought. Why? Because they all gave **THE EXACT SAME THING!** On each of those *'twelve days, the first twelve days of the month of Aviv'*, each nasim/ruler gave a checklist of offerings that **WERE ALL THE SAME**. Why? Doesn't it seem redundant? Day after day, the same list, over and over? What is it that YHWH is desiring for us to see?

The first principle when it comes to the study of Torah is, *'we must approach what is before us with the HEBRAIC MINDSET*. This means, that we must *'begin the process of examination'* from the understanding that YHWH, *'through the Torah'*, **VIEWS ALL THINGS AS ONE IN ESSENCE**. There is **NO FRAGMENTATION** within YHWH or within His Word. Secondly, whenever we approach YHWH in prayer, we do so **AS IF THIS IS THE FIRST TIME WE HAVE DONE SO!** In other words, **EACH** time is the **FIRST** time we have acted, spoken, prayed... etc. Even if we are **DOING THE EXACT SAME THING... SPEAKING/PRAYING THE EXACT SAME WORDS!** We do so from a *'mindset of newness'*. Regardless, in our heart, it should be *'in spirit'*, as if this is the **FIRST TIME** we are doing it before YHWH. In turn, He *'responds and accepts our activity with that same newness of spirit'*. (**Ekhah/Lamentations 3:22-23**)

So, before YHWH, 'every day of the twelve days', each of the nasim/rulers' offered **EACH OFFERING, EACH DAY**, as if it were the **FIRST TIME** they were offered. But, there's more. Though 'each offering' contained the **EXACT SAME ITEMS**, it was to YHWH as though **NONE OF THOSE ITEMS HAD EVER BEEN OFFERED BEFORE THAT DAY!** There is 'one further concept' within what is happening here that we must examine. A 'further product' of the 'Hebraic mindset'.

There is a 'concept within the Hebraic mindset' known as 'gezarah shava' in Hebrew. It means, 'similarity in definition and application of words'. Those 'similarities and applications' are regardless of their 'differences in other aspects'. Let's look at an example of this that directly affects this understanding from within our present Torah parasha. The Hebrew word זֶה... heh-tzayin (**read right to left**)- pronounced 'zay', can mean: 'this or that'. It is found in the present passage of our Torah parasha in Bamidbar/Numbers 7:17. It describes the 'first set of the offerings' given by the nasi/ruler of the tribe of Yehudah/Judah. In Hebrew transliteration it is read,

'...zeh korban Nachshon ben Amminadab...'

Now, by applying this 'concept of gezarah shava' ****[similar words – similar applications]** to this verse, we find the **SAME** word being used at the passage in Shemot/Exodus 15 at Yisrael's 'crossing of the Red Sea' in verse 2.

'...zeh Eli v'anveihu Elohei avi va'aromemenhu'

THIS IS MY *Mighty One, and I will praise Him, MY father's mighty one, and I will exalt Him-*
(Hebrew/English transliteration- emphasis mine)

Now, here is 'what we learn' from what has been stated. The 'connection between the two verses' by the Hebraic mindset' is, as we see from the word 'זֶה/zeh'. You have 'two similar things being experienced in both settings'. Yisrael, with the nasim/leader and 'their offerings' and Yisrael at the Red Sea and 'their deliverance' by YHWH from the Mitzi/Egyptian army. Let's observe 'how the connection works'.

How many Yisraelites were at the Red Sea experiencing this deliverance? Those forming the Tza'va/Army were some 600,000. As a whole upward of 3 Million! As a result, the Hebrew should read,

'zeh eleinu v'anveinu Elohei avinu aromemeinu' meaning...

'This is OUR Mighty One and WE will praise Him, OUR father's Mighty One, and WE will exalt Him'. This rendering would show 'what was being experienced' was **AS A PLURALITY... A COLLECTIVE**.

Yet, in the actual rendering in the Torah it reads instead in the 'singular'-

'zeh eli v'anveihu Elohei avi va'aromemenhu'...

'This is MY(personal) Mighty One and I (personally) will praise Him, MY (personal) father's Mighty One and I (personally) will exalt Him'.

What is it that YHWH is desiring us to understand here?

Some 3 million Yisraelites *'experienced'* passing through the parted waters of the Sea of Reeds as a nation that day. But what YHWH is telling us through the Torah is... **THE WHOLE NATION EXPERIENCED THAT EVENT AS ONE CORPORATE MAN! EACH YISRAELITE'S EXPERIENCE WAS UNIQUE**, being filtered through their own **PERSONAL PHYSICAL, EMOTIONAL AND SPIRITUAL BEING. YET, BY YHWH'S HARUACH HAKODESH/THE SPIRIT OF HIS HOLINESS, THE WHOLE NATION COULD EXPERIENCE IT TOGETHER AS ONE ENTITY!** It could therefore be **INTERPRETED** on that level! Subsequently, in our *'present parasha'*, though there were **TWELVE Rulers**, giving **TWELVE EXACT SAME OFFERINGS, ON TWELVE DIFFERENT DAYS** to YHWH, it was **ALL ONE OFFERING!** In this way, there was **NO REDUNDANCY. EACH OFFERING WAS UNIQUE AND SPECIAL!**

Here is the lesson that YHWH desires for us to learn from our parasha/portion. It is why the Torah goes through the trouble of **REPEATING** the *'content of each rulers offering'* **TWELVE TIMES, ON TWELVE DIFFERENT DAYS!** Beloved, let this *'sink down in your heart'*. There is such a *'great implication'* if we allow YHWH by His HaRuach HaKodesh/The Spirit of His Holiness to *'internalize'* this into our being. Through the *'Hebraic mindset'* each day presented an opportunity for Yisrael, through *'each of their nasim/leaders'*, to present to YHWH a **FRESH, NEW AND MEANINGFUL EXPRESSION OF THEIR HEART. IT IS THE SAME FOR US TOO!** If you come to YHWH in prayer with this **SAME HEART**, even if you use the **SAME WORDS** to convey what is in your heart. To YHWH, it is as if you have **NEVER SAID THOSE WORDS BEFORE!** It is as if He has **NEVER HEARD THEM BEFORE.** It is the *'secret of keeping our relationship fresh, unique and full of anticipation'* with our Creator. It is the **POWER** of our *'embracing the concept of the Hebraic mindset'*! Amein!

We say the following blessing as we continue each week's study of Torah...

*Chazak u'Barukh...
Strength and Blessing!*

****Click the link below to listen to the mp3 audio-reading of our parasha**

[Parasha 35: Naso/Take or Lift Up](#)