



## Parasha Naso ~ When You Elevate

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This *parsha*

is the longest in all the Torah, with 176 verses. It covers some very important topics. In addition to finishing the census of the Levites, it covers the Mishkan dedication gifts from the princes of the 12 tribes, the **Sotah**, or wife suspected of adultery, the **Nazarite Vow** and the **Priestly Blessing**.

As with most of the parashot, Naso derived its name from the opening verses. Let's look then at **Bemidbar/Numbers 4:21-24**; *And YHVH spoke to Mosheh, saying, "Take a census also of the sons of Gereshon, by their fathers' house, by their clans. Register them, from thirty years old and above, even to fifty years old, all who enter to perform the service, to do the service in the Tent of Meeting. This is the service of the clans of the Gershonites, in serving and in bearing burdens:..."*

Now, there are several things to look at, as we begin here. First, the word used here for "take", as in "take a census", is the Hebrew word "naso". It is spelled "nun-sin-aleph". The word used for "census" is "paqad" and means "counting". We've studied this before. But, this word "naso" is fascinating; so I want to spend a few minutes on it. You see, we might think it simply means "take" because of the English translations. Not so, "Grasshopper". "Naso" means to "elevate", to "lift up" and to "bear". It also means "to forgive". "Naso" is a verb; and depending on the tense (past, present or future) is used in Scripture to denote the "lifting", "bearing" the "taking" or "forgiving" of a large variety of things. For example; as the locusts were devouring all the grain and plant life in Mitzrayim, Pharaoh asked Moshe in **Shemot/Exodus 10:17**; *"And now, please forgive (naso) my sin only this once, and pray to YHVH your Elohim, that He would only turn away this death from me."*

Then, as we remember from the Scriptures for Shavu'ot, as Yahweh was preparing B'nei Yisra'el to receive the Covenant, He reminded the people in **Shemot 19:4**; *'You have seen what I did to the Mitsrites, and how I bore (naso) you on eagles' wings and brought you to Myself.'* And, as Yahweh commands us all in **Shemot 20:7**; *"You do not bring (naso) the Name of YHVH your Elohim to naught, for YHVH does not leave the one unpunished who brings (naso) His Name to naught."*

As Yahweh commands the "kapparah" (or offering) of atonement on Yom Kippur, after the offering of the first goat, He describes what is to be done to the second goat in **Wayyiqra 16:21-22**; *"Then Aharon shall lay both his hands on the head of the live goat, and shall confess over it all the crookednesses of the children of Yisra'el, and all their transgressions in all their sins, and shall put them on the head of the goat, and shall send it away into the wilderness by the hand of a fit man. And the goat shall bear (naso) on itself all their crookednesses, to a land cut off. Thus he shall send the goat away into the wilderness."* When we get to Yom Kippur this fall, I'll show how this second goat factors in to Ephraim's atonement, in a "land cut off" for those who were cut off from their people.

Another example here is of course in another part of our parsha, the "Aharonic Blessing" in **Bemidbar 6:22-27**; *And YHVH spoke to Mosheh, saying, "Speak to Aharon and his sons, saying, 'This is how you bless the children of Yisra'el. Say to them: "YHVH bless you and guard you; YHVH make His face shine upon you, and show favour to you; YHVH lift up (naso) His face upon you, and give you peace." ' Thus they shall put My Name on the*

**children of Yisra'el, and I Myself shall bless them.**" Now, we use the words "**Yesah Yahweh**", as a personal verb, which means "**You lift-up Yahweh**" Your countenance.

It's important to remember this "**lifting up**", "**bearing**" and "**forgiving**" theme, as it runs throughout the Scriptures. Also, if you look at the letters in "**naso**", "**nun-sin-aleph**", you get "**the Heir to the Throne is El Shaddai's Strength**". Who is Yahweh's "**mighty**" or "**strong**" Right Hand? Yahweh / Yahshua. And who is the One through Whom we have "**forgiveness**"? By Who's "**forbearance**"? Who "**lifts us up**"? Ya'acov / **James 4:10** says; **Humble yourselves in the sight of the YHVH, and He shall lift (naso) you up.**

It's interesting also that the numeric value of the letters is 351, which equals "**ma'ish**" or "**out of man**" and "**b'Ephraim**" or "**as Ephraim**" and "**ye'asham**" or "**shall be guilty**". And, as we've just read "**naso**" or "**forgiving**".

Any time I see these kinds of words and phrases in Scripture, I always think back to **Luke 24:13-27**; **And see, two of them were going that same day to a village called Amma'us, which was twelve kilometers from Yerushalayim. And they were talking to each other of all this which had taken place. And it came to be, as they were talking and reasoning, that Yahshua Himself drew near and went with them. But their eyes were restrained, so that they did not know Him. And He said to them, "What are these words you are exchanging with each other as you are walking – and you are sad?" And the one whose name was Qleophas answering, said to Him, "Are You the lone visitor in Yerushalayim who does not know what took place in it these days?" And He said to them, "What?" And they said to Him, "Concerning Yahshua of Natsareth, who was a Prophet mighty in deed and word before Elohim and all the people, and how the chief priests and our rulers delivered Him to be condemned to death, and impaled Him. We, however, were expecting that it was He who was going to redeem Yisra'el. But besides all this, today is the third day since these matters took place. But certain women of ours, who arrived at the tomb early, also astonished us, when they did not find His body, they came saying that they had also seen a vision of messengers who said He was alive. And some of those with us went to the tomb and found it, as also the women had said, but they did not see Him." And He said to them, "O thoughtless ones, and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Messiah to suffer these and to enter into His esteem?" And beginning at Mosheh and all the Prophets, He was explaining to them in all the Scriptures the matters concerning Himself.**

Beginning in the Torah, then all through the prophets as well, He showed them Himself all throughout the Scriptures. He showed them He was Yahweh, our Rock, as in **Debarim / Deut. 32:3-4**; **"For I proclaim the Name of YHVH, Ascribe greatness to our Elohim. The Rock! His work is perfect, For all His ways are right-ruling, An El of truth and without unrighteousness, Righteous and straight is He."** He is our Redeemer, as He says in **Yeshayahu/Isaiah 44:1-6**; **"But now hear, O Ya'aqob My servant, and Yisra'el whom I have chosen. Thus said YHVH who made you and formed you from the womb, who helps you, 'Do not fear, O Ya'aqob My servant, and Yeshurun, whom I have chosen. For I pour water on the thirsty, and floods on the dry ground. I pour My Spirit on your seed, and My blessing on your offspring, and they shall spring up among the grass like willows by streams of water.'** "One says, 'I belong to YHVH; another calls himself by the name of Ya'aqob; another writes with his hand, 'Unto YHVH,' and names himself by the name of Yisra'el. "Thus said YHVH, Sovereign of Yisra'el, and his Redeemer, YHVH of hosts, 'I am the First and I am the Last, besides Me there is no Elohim.

We could go on for days here. Yahweh / Yahshua has given His Word that tells us who He is. It's men that question, that try to confuse the issue in order to fit some pre-determined doctrine or idea that they just can't let go of. And, to justify their "**opinions**", they try to convince, convert, even pervert others into joining them. If anyone here today doesn't know Who Yahshua is, see me after service, or write to me, and I'll be pleased to teach you, through the Scriptures, as we travel the

road from Amma'us together. That's right; "**from**" Amma'us. While King Jimmy and others will tell you from the Greek it means "*hot springs*"; from the Hebrew it's two words "**Am**" or "**people**" and "**maus**" which means "**rejected**". You see, they'd lost hope. They told this "stranger" they were walking with that they expected Yahshua to "**redeem**" Yisra'el. They all knew what that meant. But, they thought He died instead of completing His mission. Then Yahshua, calling them "*thoughtless ones*" and "*slow of heart*" and asked whether they read the prophets that said that He would suffer and die. And, be raised after three days and nights as the "sign of Yonah". I'll give you one guess where Amma'us, the city of the "people rejected" is. It's just inside the southern border of Eretz Ephraim. The land of the "**people**" that Yahweh "**rejected**" and that Yahshua came to "**redeem**".

Now, as I said before, our *parsha*

this week is indeed long. So, I want to focus on just one of the many points today. Believe me, this will be more than enough to absorb for one sitting. Let's first look at **Bemidbar / Numbers 5:11-31**; *And YHVH spoke to Mosheh, saying, "Speak to the children of Yisra'el, and say to them, 'When any man's wife turns aside and has committed a trespass against him, and a man has intercourse with her, and it is hidden from the eyes of her husband, and it is concealed that she has defiled herself, and there was no witness against her, nor was she caught, and a spirit of jealousy comes upon him and he becomes jealous of his wife who has defiled herself, or a spirit of jealousy comes upon him and he becomes jealous of his wife although she has not defiled herself, then the man shall bring his wife to the priest. And he shall bring the offering for her, one-tenth of an Ephah of barley flour. He is not to pour oil on it or put frankincense on it, because it is a grain offering of jealousy, an offering for remembering, for bringing crookedness to remembrance. And the priest shall bring her near, and shall make her stand before YHVH. And the priest shall take set-apart water in an earthen vessel, and take some of the dust that is on the floor of the Dwelling Place and put it into the water. And the priest shall make the woman stand before YHVH, and shall uncover the woman's head, and put the offering for remembering in her hands, which is the grain offering of jealousy, while the priest holds in his hand the bitter water that brings a curse. And the priest shall make her swear, and say to the woman, "If no man has lain with you, and if you have not turned aside to uncleanness under your husband's authority, be free from this bitter water that brings a curse. But if you have turned aside under your husband's authority, and if you have defiled yourself and some man other than your husband has lain with you" – then the priest shall make the woman swear with the oath of the curse, and he shall say to the woman – "YHVH make you a curse and an oath among your people, when YHVH makes your thigh waste away and your belly swell, and this water that causes the curse shall go into your inward parts, and make your belly swell and your thigh waste away." And the woman shall say, "Amen, amen." And the priest shall write these curses in a book, and shall wipe them off into the bitter water, and shall make the woman drink the bitter water that brings the curse, and the water that brings the curse shall enter her to become bitter. And the priest shall take the grain offering of jealousy from the woman's hand, and shall wave the offering before YHVH, and bring it to the altar. And the priest shall take a hand filled with the offering, as its remembrance offering, and burn it on the altar, and afterward make the woman drink the water. And when he has made her drink the water, then it shall be, if she has defiled herself and has committed a trespass against her husband, that the water that brings the curse shall enter her and become bitter, and her belly shall swell, and her thigh shall waste away, and the woman shall become a curse among her people. But if the woman has not defiled herself, and is clean, then she shall be clear and shall conceive children. This is the Torah of jealousy, when a wife turns aside under her husband's authority and defiles herself, or when a spirit of jealousy comes upon a man, and he becomes jealous of his wife. Then he shall make the woman stand before YHVH, and the priest shall do to her all this Torah. And the man shall be clear from crookedness, but the woman bear her crookedness.' "*

Well, I think we get the scenario here; a wife accused by her husband of adultery, she denies it and there are no witnesses. But, I must say this is some kind of ritual. What could it mean? A whole

book of the Talmud was written to explain and administer this “law” or “*mitzvah*” of “**Sotah**”. Sometimes there are things we can learn from these “*extra-circular*” sources. But, I want us to see what we might find on our own, from the Scriptures. I always wondered why, if the husband was wrong, he was not accountable for his distrust. The burden was on the wife and that always seemed a little unfair to me. But then, I noticed that verse 14 says that if a “*spirit of jealousy comes upon him*”, whether she’s guilty or innocent, this ritual is to take place. As you might guess, the word here for “*spirit*” is “*ruach*”, which is also “*breath*”. Now, I point this out because this “*spirit*” or “*breath*” Torah says has “*come upon*” him. Now, the word translated as “*come upon*” is the Hebrew “*abar*”, “*ayin-beit-reish*”, which literally means “*to pass through*” or “*to pass over*” (as waves pass over the shore). So, this “*breath*” or “*spirit*” of jealousy has “*passed through*” and/or “*over*” him. It’s like “*waves*” of jealousy. This is definitely something spiritual, not just an attitude. OK. Also, the letters mean “*the fountain of the house’s head*”. Or more clearly stated, these waves of jealousy pass through, as a fountain, the head of the house, the husband. The numerical value of “*abar*” is 272, which equals “*va’a sarah*” or “*in her bonds*”, as in the wife being “*bound up*” in her husband’s jealousy.

So, he is to bring her to the priest, along with an offering of 1/10<sup>th</sup> of an ephah of barley, without oil or frankincense. Now if you’ll remember, grain is symbolic in Scripture of people. Barley is the first crop of the year and the one brought for the Feats of First-fruits. So, the husband brings of their first-fruits, unadorned (no oil or frankincense). And, do you remember the value of a 1/10<sup>th</sup> of an ephah? It is ½ sheqel, or the atonement price of a person. So, hubby brings an atonement for his wife, for the jealousy and to bring to remembrance, or make known, any sin that may be in her.

Then, the priest brings her near, “*and shall make her stand before YHVH*”. He then takes the “*Mayim Kodeshim*” or “*set-apart water*” and adds to it some of the dry earth from the floor of the “*Mishkan*”, Yahweh’s Dwelling Place. Then, the priest shall uncover her head. He symbolically removes her covering so that Yahweh can inspect her heart. She then holds the offering brought by her husband. The priest asks her if this jealousy is grounded in truth; has she been unfaithful? If she says “No”, she must swear an oath of her innocence. If she indeed is innocent, the bitter water will not harm her. The Hebrew word here for bitter is “*marah*”. Remember, when B’nei Yisra’el stopped at the oasis “*Marah*” for water and it was bitter, so they tried Yahweh there over the water. Of course we know today that the water, which is still there and still bitter, kills parasites in the body and is sold for medicinal purposes. It truly is water for trial and testing. And the oath she takes is this; “*If no man has lain with you, and if you have not turned aside to uncleanness under your husband’s authority, be free from this bitter water that brings a curse. But if you have turned aside under your husband’s authority, and if you have defiled yourself and some man other than your husband has lain with you*” The priest then would further say; “*YHVH make you a curse and an oath among your people, when YHVH makes your thigh waste away and your belly swell, and this water that causes the curse shall go into your inward parts, and make your belly swell and your thigh waste away.*” To which the wife would say; “*amen, amen*”.

Now, the priest writes this curse on a scroll and “*machah*” or “*scrape off*” the dried ink into the water. This word “*machah*” is also interesting in that it also means to “*blot out*” or “*remove*”. And, what’s really interesting is, according to Gesenius’ Hebrew-Chaldee lexicon, it also means “*to separate out the marrow*”. This phrase appears in **Ibrim/Hebrews 4:12**; *For the Word of Elohim is living, and working, and sharper than any two-edged sword, cutting through even to the dividing of being and spirit, and of joints and marrow, and able to judge the thoughts and intentions of the heart.*

Next, the priest takes the offering from her and waves it before Yahweh, then place a handful on the altar as a remembrance. Remember here to, this is a “*qarab*” or “*drawing near*”. And, then the wife drinks the water. If she is innocent, then the water and the curse do her no harm. In fact, Torah says that she will conceive children; an interesting blessing considering the charge against her. But, if she is guilty and has been unfaithful, then the water of the curse will indeed be bitter in

her and we read that her belly will swell and her thigh will waste away. In fact, she will become a curse to her people. According to Gesenius, the word for “curse” here, “**alah**” means an “**oath with leaven**” or an “**impure oath**”.

As we look at this curse a little deeper, we see that the word for “**belly**” here is “**beten**”, “**beit-tet-nun**” and, which when applied to women, is the “**womb**” or “**abdomen**”. From the meanings of the letters we read that this “**womb**” is the “**house that surrounds the kingdom**”. The word here for “**swell**” is “**tsabah**”, “**tzadee-beit-hey**” and means to be “**prominent**”. Here, the letters tell us “**the righteous house revealed**”. First, for the woman, if she has been unfaithful, she will look as if she’s always pregnant, but never deliver. That would indeed make her a curse, as it would be a constant reminder of her infidelity for the rest of her life.

Now, think about this a minute in the deeper sense. If our forefathers are indeed the unfaithful wife, and the “**womb**” is the “**house that surrounds**” us; that would mean we come out of the “**womb**”, or “**house that surrounds**” = “**House of Yisrael**”, and are the Northern “**Kingdom**”. And that we will become “**prominent**”, or many, and that the “**righteous house will be revealed**”. Isn’t that happening now?

The word used here for “**thigh**” is “**yarekah**”, “**yud-reish-khaf-hey**”, meaning also “**side**” or “**loins**” (seat of reproduction). The letters point to, “**the work of the Head (our Adon) is the revelation in the palms of His hands**”. The word used here for “**waste away**” is “**naphalah**”, “**nun-fey-lamed-hey**”, which means to “**fall**” or “**be lost**” as well as to “**prostrate oneself**”. Here, the letters mean, “**the Heir to throne speaks teachings of revelation**”. So, for the guilty wife, while she always appears pregnant, her “**thigh**”, “**loins**” or “**seat of reproduction**” wastes away, rendering her incapable of ever conceiving. And, for us in the dispersion of divorce; by the “**revelation**” of Yahshua’s “**work**” to us, the nail marks in the “**palms**” of His Hands; though we were lost, we “**prostrate**” ourselves before Him and are cleansed and become “**righteous**” unto restoration. Ephraim indeed is like the adulterous woman found “**guilty**”. His womb has truly “**swelled**” and become “**prominent**” in the world. But, he bears no fruit. That womb is dead. Only in righteousness, when he is declared clean by the blood of Messiah, can he bear the “**fruit of the Spirit**” and thereby multiply believers, have children.

Remember how the 1/10<sup>th</sup> ephah offering, the ½ sheqel atonement, was taken by the priest before she drank the water. The offering for our atonement was given before we drank the bitter water of adultery. As Shimon Kepha writes in **Kepha Aleph / 1 Peter 1:17-21**; **And if you call on the Father, who without partiality judges according to each one’s work, pass the time of your sojourning in fear, knowing that you were redeemed from your futile way of life inherited from your fathers, not with what is corruptible, silver or gold, but with the precious blood of Messiah, as of a lamb unblemished and spotless, foreknown, indeed, before the foundation of the world, but manifested in these last times for your sakes, who through Him believe in Elohim who raised Him from the dead and gave Him esteem, so that your belief and expectation are in Elohim.**

So, just as the priest wrote down the curses in a book, Moshe (acting as priest) wrote down the curses of disobedience in Torah. Those curses were added to the set-apart water, along with the “**dust**” of the floor of the Mishkan, or Tabernacle. This “**dust**” from the floor of Yahweh’s Dwelling Place is symbolic throughout history as representing a place of separating the “**wheat from the chaff**”. If you read the histories, Shofetim/Judges, 1 & 2 Melakim/Kings and 1 & 2 Chronicles, you see numerous times that kings met at “**threshing floors**” to make decisions and treaties. Twice, King David sought Yahweh at threshing floors and purchased them to set up altars and make offerings (drawings near) to Yahweh. In fact, the second time, on what is now the Temple Mount, David purchased the threshing floor of Araunah (Ornan) as the site for Hekal, Great Temple, of Yahweh, that his son Shelomoh would build, 1 Chronicles 21 and 22. The priests would come before Yahweh by entering His Dwelling Place. Thus, this “**dust**” represents the Presence of Yahweh and His commands and right-rulings. In us, they separate the “**wheat from the chaff**”, the

*“blessings from the curses”.*

These are mixed into the **“water”**, the **“Mayim Kodeshim”**, the **“set-apart water”**. You should do a word study on **“mayim”** sometime. It will take you to some interesting places and understandings. On the earth, water is what sustains all life. In the Scriptures, water also represents that which sustains life, the Word of Elohim and the knowledge of Yahweh/Yahshua. **Yeshayahu / Isaiah 11:9** speaks of a day when this knowledge of Yahweh shall cover the earth; ***They do no evil nor destroy in all My set-apart mountain, for the earth shall be filled with the knowledge of YHVH as the waters cover the sea.*** But, water has other related meanings also. **“Mayim”** is spelled **“mem-yud-mem”** which are **“two waters separated by the yud or hand”**. **“Mayim”** is represented by the letter **“mem”** which has a numeric value of 40, which equals **“trials”**, **“testing”** and **“learning”**. The word **“mayim”** has a numeric value of 90, which in addition to **“water”** equals **“ba’nachal”** or **“in the valley”** and **“aph’dah”** or **“I redeem”**. We are, as Yahshua said, to be born of the **“water”** and the **“Spirit”**, the **“mayim”** and the **“Ruach”**.

**“Naso”**..... to **“lift up”**. Yahshua said in **Yohanan / John 12:31-32**; ***“And I, if I am lifted up from the earth, shall draw all men unto Myself.” This He said, signifying by what death He was about to die.***

Remember too when He was “lifted up”, on the stake, and He had accomplished all, we read from **Yohanan / John 19:28-30**; ***After this, Yahshua, knowing that all had been accomplished, in order that the Scripture might be accomplished, said, “I thirst!” A bowl of sour wine stood there, and they filled a sponge with sour wine, put it on hyssop, and held it to His mouth. So when Yahshua took the sour wine He said, “It has been accomplished!” And bowing His head, He gave up His spirit.*** Yahshua took our curse and died the death of the **“adulterous wife”**. Our atonement was made, even before we come to stand before Yahweh. The curse was **“scraped off”** of the parchment on which judgment was written and placed in the **“bitter water”**, the **“sour wine”** that Yahshua drank. For the prophet said in **Hoshea 4:16-18**; ***“For Yisra’el is stubborn, like a stubborn calf. Would YHVH now feed them like a lamb in a broad place? Ephrayim is joined to idols, let him alone. Their drink is sour, they have whored continually. Her rulers wildly loved shame.”***

Think back a minute. Our Husband, who is a jealous El, brings us to Himself to inquire and inspect our **“heart”**. He tries the **“kidneys”** and the **“heart”** Yirmeyahu says; our inner being, our nefesh. He examines us to bring sin to remembrance; so that He can judge and kill us. NO! So that He and we can deal with it, make repentance (teshuvah) and seek His forgiveness, which He freely gives. Remember, He brought the atoning offering to the meeting, Himself. He paid the price. Accept it. Accept Him, your Husband. Love Him as He loves you. Thank You, Adonai Yahweh..... And let the Bride say, **“Ahmein v’ Ahmein”**.