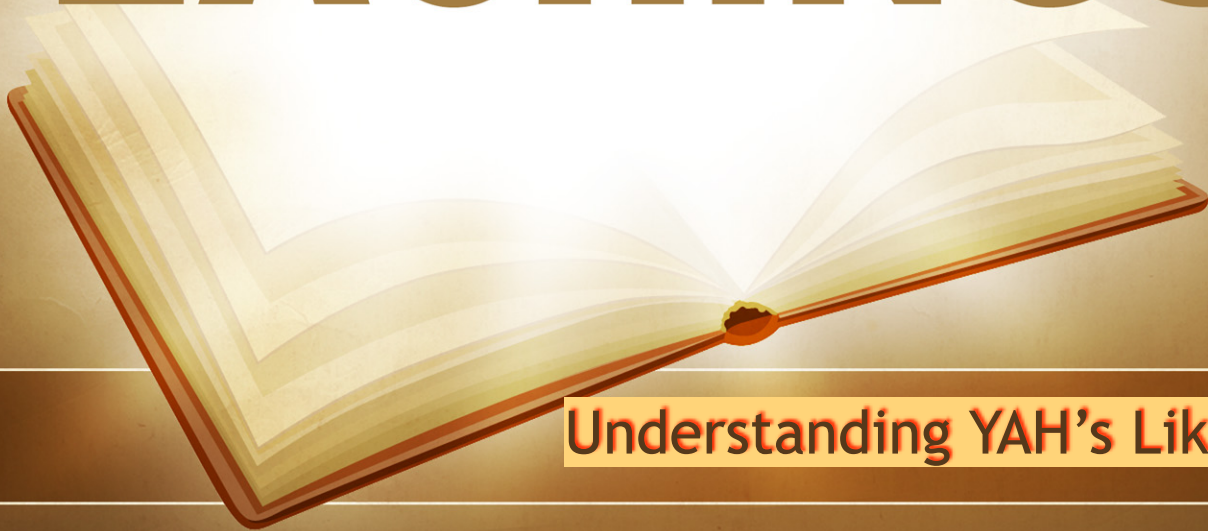


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

**#35 Naso (נָשׂוּ)– Hebrew for
“take a census” or “lift up,”**



**Torah: Numbers 4:21-7:89
Haftarah: Judges 13:2-25**

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

YeHoVah gives instructions on different kinds of procedures with people

#35 Naso (נָשָׂא) – Hebrew for “take a census” or “lift up,”

Chapter 4) Census of Levi son’s descendants

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#35 Naso (נֹשֵׁא)– Hebrew for “take a census” or
“lift up,”

Chapter 5) Laws for Tzar'at, sins against another
person, accusations of adults

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#35 Naso (נָשׂוּ)– Hebrew for “take a census” or
“lift up,”

Chapter 6) Laws for the Nasir vows and the formula
for the priestly Blessing

TOPICS IN THE PARSHA

THIS WEEKS TORAH PARASHAT

#35 Naso (נָשָׂא)– Hebrew for “take a census” or
“lift up,”

Chapter 7) Consecration of the tabernacle and
description of the offerings that each tribe
brought to dedicate the altar

The name of this week's Torah portion is called-
נָשָׂא Naso which comes from the root word נָשָׂא
nasa - Strong's H5375 which means, 'to lift,
carry, take, accept, accepted, arise, brought,
bring forth, borne'.



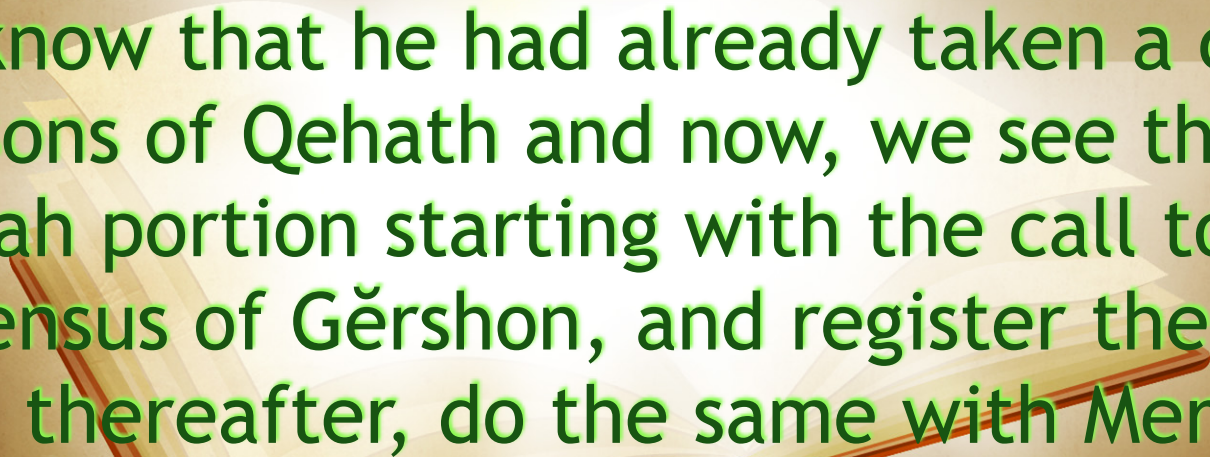
Num 4:21 And יהוה spoke to Mosheh, saying,

Num 4:22 “Take a census also of the sons of Gěrshon, by their fathers’ house, by their clans.

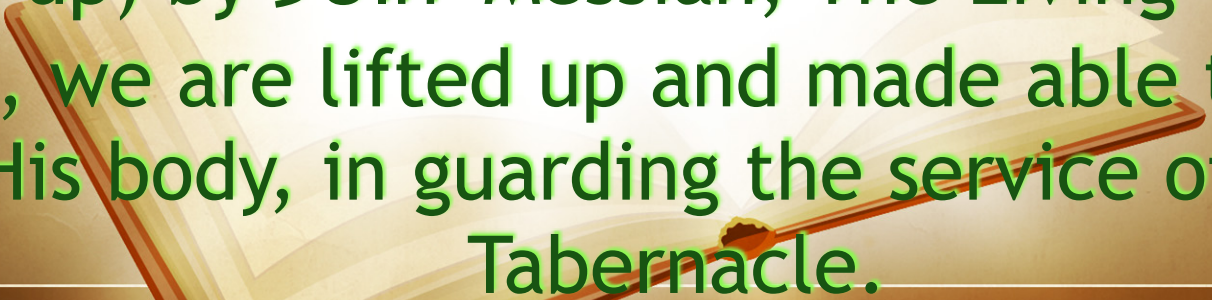
Num 4:23 “Register them, from thirty years old and above, even to fifty years old, all who enter to perform the service, to do the service in the Tent of Appointment.

The clear instruction that was given to Mosheh was to 'Take a census'.

We know that he had already taken a census of the sons of Qehath and now, we see this week's Torah portion starting with the call to take a census of Gěřshon, and register them and thereafter, do the same with Merari.

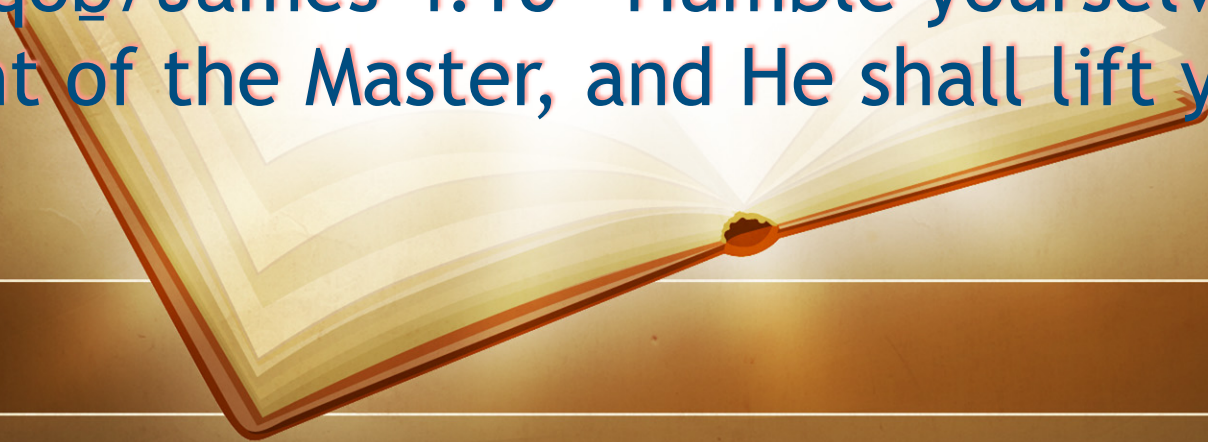


As we understand that the count or census, that was being instructed here, was for the clans of the Lěwites who were of an age, where they were able to serve in the Tabernacle, we see that we, as a set-apart, royal priesthood, are counted (lifted up) by יהושע Messiah, The Living Torah and, in Him, we are lifted up and made able to serve as His body, in guarding the service of the Tabernacle.



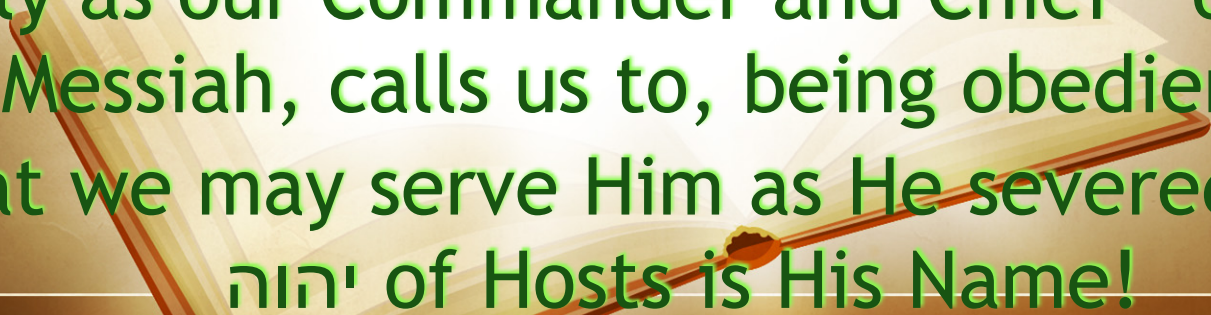
We recognise that, in Messiah, the only way to be
'lifted up' to service, is if we humble ourselves
before Him:

Ya'aqob/James 4:10 "Humble yourselves in the
sight of the Master, and He shall lift you up."



Verse 23

In this verse, we see some very interesting terms that carry a militaristic nature, which clearly shows us how יהוה is an Elohim of order and so, we receive His instructions and are equipped to serve, exactly as our Commander and Chief - our Head - יהושע Messiah, calls us to, being obedient in duty, so that we may serve Him as He severed Him, for יהוה of Hosts is His Name!



The Hebrew term that is translated as 'register' comes from the root word פָּקַד paqad - Strong's H6485 which carries the meaning, 'to attend to, call up, muster, appoint, number, call to account, charge'.

This is not simply 'a putting down of a name on a list' or 'marking a check' that says 'present'; rather, it is a clear militaristic term of enlisting and a calling up of an army and taking stock of who is able to fight!

This is not simply 'a putting down of a name on a list' or 'marking a check' that says 'present'; rather, it is a clear militaristic term of enlisting and a calling up of an army and taking stock of who is able to fight!

The term 'muster', which this word can be translated as, carries the meaning of a critical examination or a formal military inspection.

So, this registering was a very serious thing, as each one would be inspected; and when we see this militaristic style language being used, we understand why Sha'ul used, in much of his letters, militaristic style instructions - as he was teaching Torah!

The Hebrew word פָּקַד paqad is also used in Berēshith/Genesis 21:1 and is translated ‘visited’, which is also written in the ‘qal active tense’, just as it is here in Bemidbar/Numbers 4, which can also carry the meaning of ‘to pay attention to, to attend to, observe, appoint, visit, assign, deposit’.

יְהוָה **‘visited’** Sarah as He had spoken!

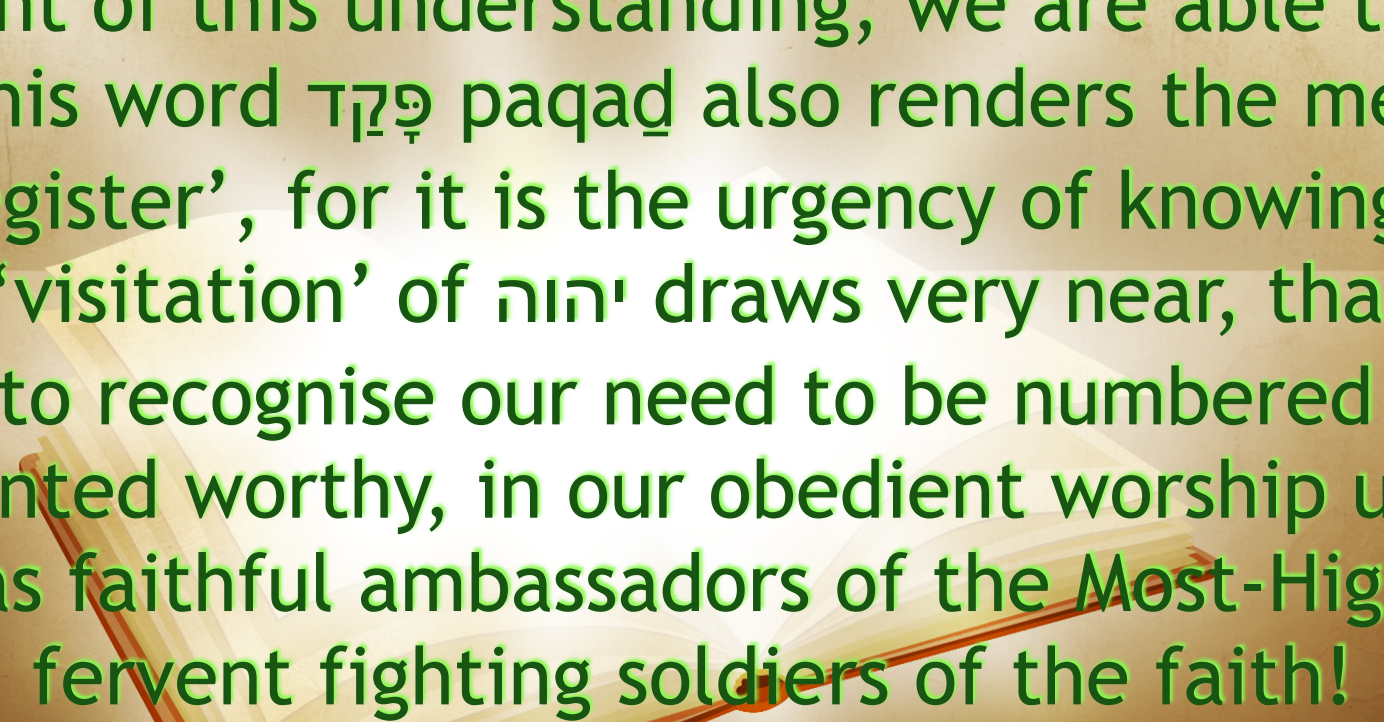
This was a **‘positive’** visitation of יְהוָה, where the sure Promise of יְהוָה was given just as He has said He would, and what He said He would do for her, He did!

יהוה does not forget His Word, and He certainly never forgets His Covenant Promises to man!

Tehillah/Psalm 8:4 “What is man that You remember him? And the son of man that You visit him?”

Tehillah/Psalm 106:4 “Remember me, O יהוה, in the acceptance of Your people; visit me with Your deliverance”

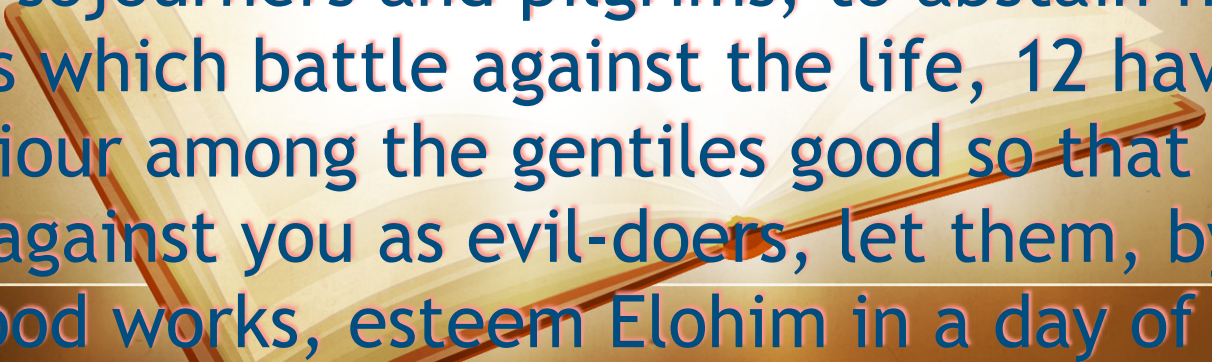




In light of this understanding, we are able to see how this word פָּקַד paqad also renders the meaning of ‘register’, for it is the urgency of knowing that the ‘visitation’ of יהוה draws very near, that we are to recognise our need to be numbered and counted worthy, in our obedient worship unto Him, as faithful ambassadors of the Most-High, and fervent fighting soldiers of the faith!

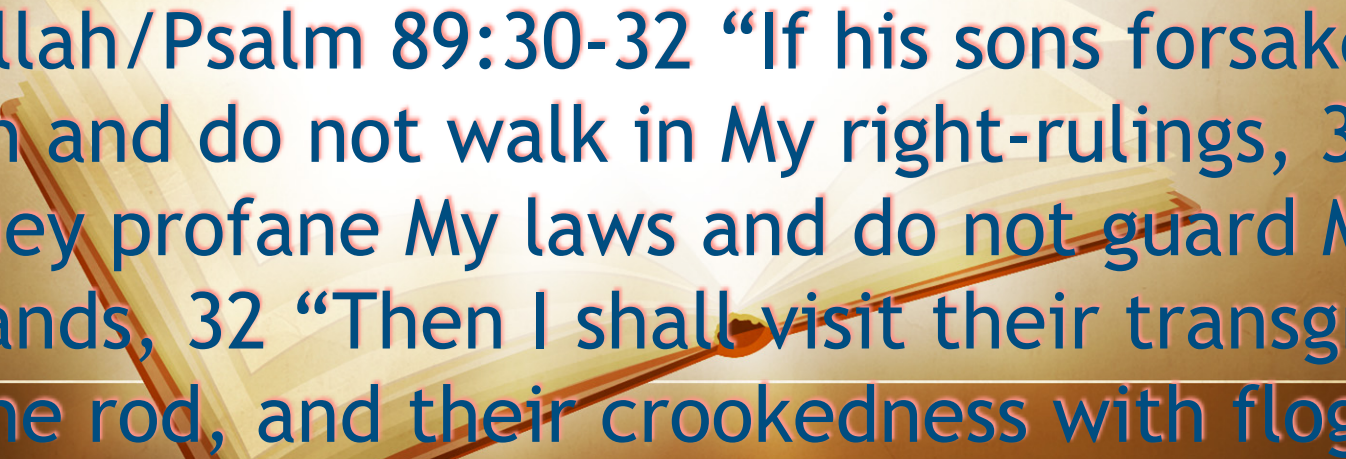
The way we are 'registered' in the Master, or rather, the way in which we are able to show that we are 'registered', in Him, is to walk in His Word and abstain from fleshly lusts that battle against the spirit, for our Master is coming again, on a day of visitation!

Kěpha Aleph/1 Peter 2:11-12 "Beloved ones, I appeal to you as sojourners and pilgrims, to abstain from fleshly lusts which battle against the life, 12 having your behaviour among the gentiles good so that when they speak against you as evil-doers, let them, by observing your good works, esteem Elohim in a day of visitation."

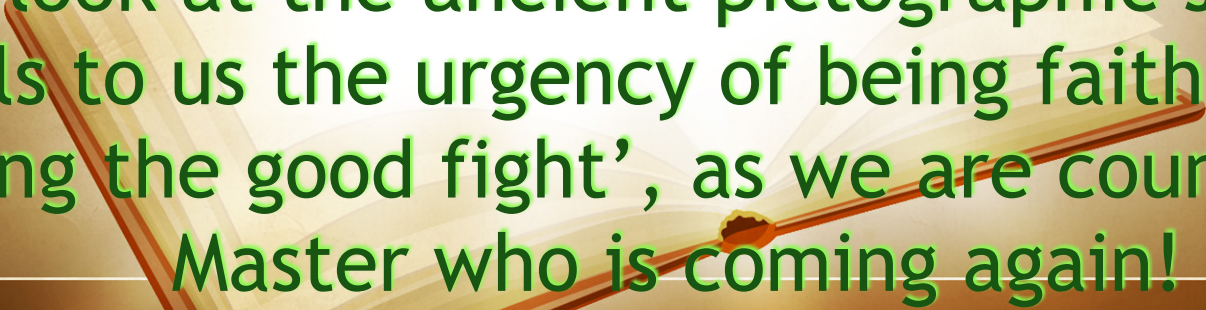


יהוה is a Jealous El, visiting the crookedness of the fathers on the children to the third and fourth generation of those who hate him, while showing kindness to thousands, to those who love Him and guard His commands (Shemoth/Exodus 20:4-6)

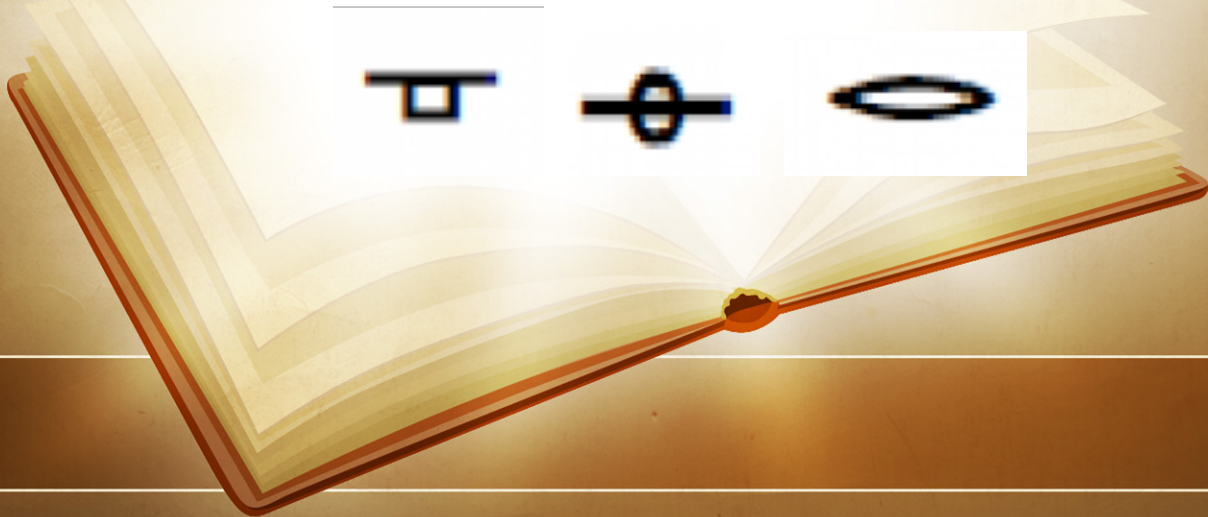
Tehillah/Psalm 89:30-32 “If his sons forsake My Torah and do not walk in My right-rulings, 31 “If they profane My laws and do not guard My commands, 32 “Then I shall visit their transgression with the rod, and their crookedness with flogging.”




יהוה's Word stands firm and we need to be a people who abstain from fleshly lusts and have our behavior among the nations as good, as they observe our 'good works' of righteousness, bringing esteem to Elohim when He comes again! Let us look at the ancient pictographic script, that reveals to us the urgency of being faithful, in our 'fighting the good fight', as we are counted in the Master who is coming again!



In the ancient pictographic script, the word פָּקַד
paqad - Strong's H6485 looks like this:

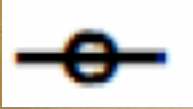


Pey - פ:

This is the letter 'pey', which is pictured as , which is an 'open mouth' and carries the meaning of 'speak and blow', from the functions of the mouth, and can have the meaning of 'scatter' by blowing. It can also mean sword or beard as in things with edges, as well as a region in depicting a place with edges or boundaries. It also can represent that which has been spoken forth from the words of one's mouth, as being established!

Quph - קֹּפֶּה:


This is the letter 'quph', which is pictured as

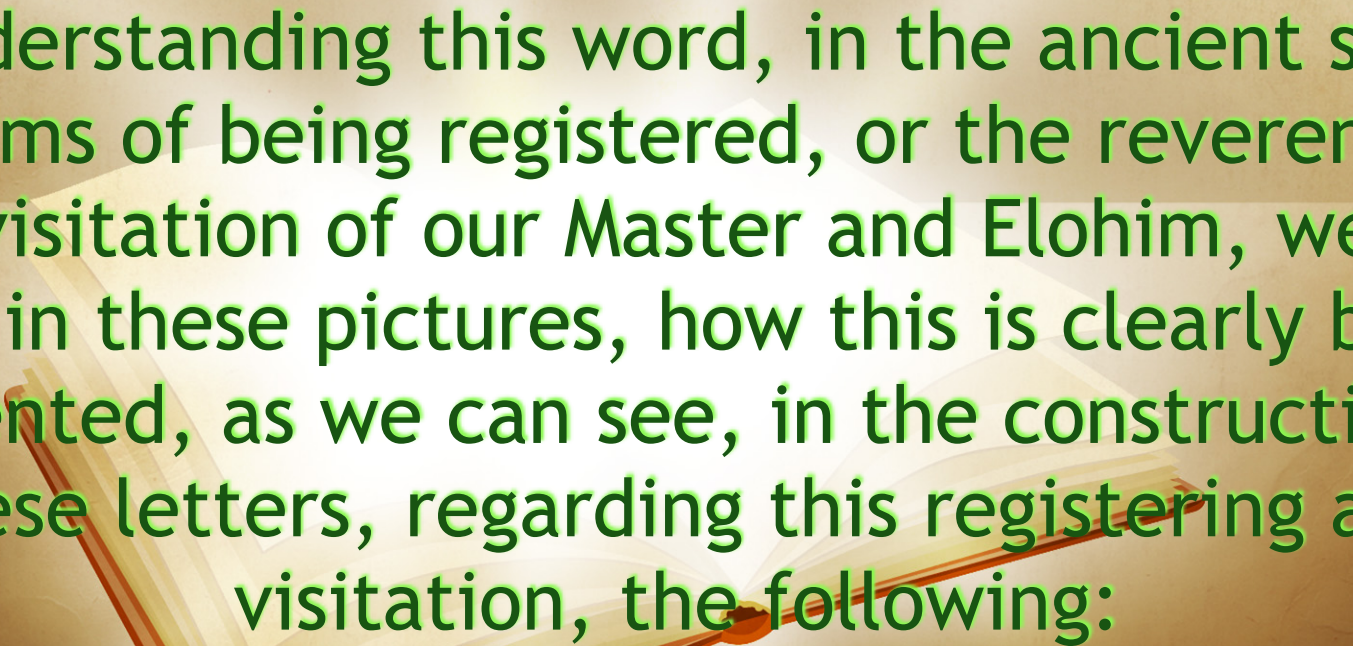


, and is a '**horizon**' and depicts the elements of '**time**', as it pictures the sun in its rising and setting. It therefore carries the meaning of '**circle**' or '**to go around**', representing for us both, appointed cycles or times as well as eternity.

Dalet - ד:




This is the letter 'dalet' which is pictured as , which is a 'tent door'. It can also have the meaning of a back and forth movement, as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of 'dangle' or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access. And we also know that Messiah is 'the Door', for we only are able to have access into the Kingdom through Him!



In understanding this word, in the ancient script, in terms of being registered, or the reverence to the visitation of our Master and Elohim, we can see, in these pictures, how this is clearly being presented, as we can see, in the construction of these letters, regarding this registering and visitation, the following:

THE MOUTH OF OUR MASTER HAS SPOKEN AND HIS
WORD IS ESTABLISHED FROM OF OLD AND DOES
NOT CHANGE AS WE GUARD HIS FEASTS IN THE
CYCLES, KNOWING THAT IN THIS WE ARE COUNTED
WORTHY, AS WE COME TO THE DOOR, OUR MASTER
AND ELOHIM, AND STAND READY FOR HIS DAY OF
VISITATION WHERE WE SHALL ENTER INTO HIS
COMING REIGN!



Another two words, that also carries this military type command, is translated as the term 'perform the service' and they are:

1 - **צָבָא tsaba** - Strong's H6633 which means, 'army, war, warfare, battle, conflict, host (of organised army)', and comes from the root verb **צָבָא tsaba** - Strong's H6633 which means, 'to wage war, perform, fight, serve, mustered, gone to war'.

The compound title **יְהוָה צְבָאוֹת - 'יהוה tsebaoth'** means, 'of Hosts' and the Hebrew word that is translated as 'Hosts' comes from the word **צָבָא tsaba** - Strong's H6635.

יהוה is not only our Commander and Chief who fights for us, He is also the one under whom we march and fight the good fight of belief.

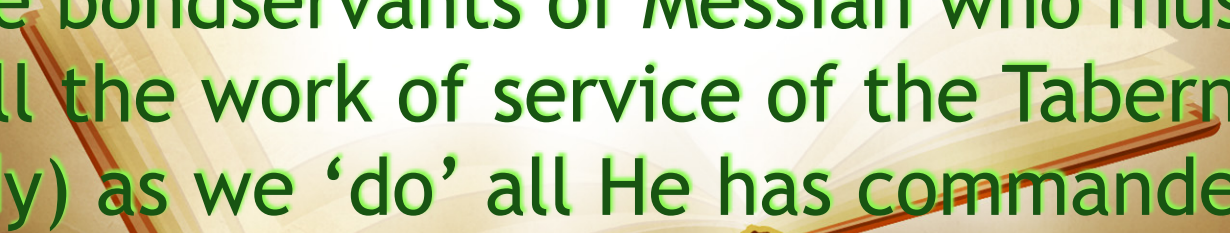
The question you must ask yourself is whether or not you are staying in the Master and have counted the cost of following Him and are serving as a faithful soldier in His army, having separated yourself unto Him!

To 'perform the duty of the priesthood', is seen as a critical service of 'fighting the good fight'.

We must remember that the Lěwites encamped around the Tabernacle and were camped between the Tabernacle and the rest of the tribes, in order to ‘guard the duty’, lest the wrath of Elohim break out to the rest of Yisra’ěl! The Lěwites were no sissies, but rather, they were very strong and brave men, who had to be fit and able to guard the charge of keeping the Tabernacle from defilement!

Timotiyos Aleph/1 Timothy 6:12 “Fight the good fight of the belief, lay hold on everlasting life, to which you were also called and have confessed the good confession before many witnesses.”

2 - עֲבֹדָה *abōdah* - Strong's H5656 which means, 'labour, service, bondage' and comes from the root עָבַד *abād* - Strong's H5647 which means, 'to work, serve, become slaves, burdened, cultivate, do the work' and is also translated at times as 'worship'. We are bondservants of Messiah who must guard to do all the work of service of the Tabernacle (His Body) as we 'do' all He has commanded us to!



We also have a responsibility toward each other in bearing each other's burdens:

Galatyiim/Galatians 6:2 "Bear one another's burdens, and so complete the Torah of Messiah."

The word, in Greek, for 'bear' is βαστάζω bastazō - Strong's G941 which means, 'take up, carry, bear, endure'.

Once again, we see the critical need for us to be a people who are lifted up and enlisted to serve Messiah must 'lift each other up' so that -

WE COMPLETE THE TORAH OF MESSIAH!

I love this verse from Galatyiim/Galatians 6, as it clearly throws out any erroneous notion that the Torah is done away with.

The Greek word that is translated as 'complete' is ἀναπληρώω **anaplēroō** - **Strong's G378** and means, 'to fill up, complete, fill up the measure, supply, cause to happen'.

What this word implies is that we fully meet the requirements that are needed to do that which is required and fully measure up to the standard that is required, in order to do, or complete the task at hand.

It comes from two words

1) ἀνά ana - Strong's G303 which means, 'up, upwards, back' and

2) πληρόω plēroō - Strong's G4137 which means, 'to make full, complete, accomplish'.

And this means, in essence, to fully meet what is required and not simply to finish and be done with.

This same root word is used in Greek translation of the words spoken by Messiah in:

Mattithyahu/Matthew 5: 17 “Do not think that I came to destroy the Torah or the Prophets. I did not come to destroy but to complete.”

The Greek word here for **complete** is **πληρώω**
plēroō!!!!

The people who think that the Torah 'has been done away with', actually, **“THINK NOT”!!!**

They do not understand what Messiah is saying here!

He is telling us, very clearly, that the Torah has not been done away with - on the contrary, what He IS saying, is that He came to fully meet its requirements and these requirements of the Torah are still applicable, as He made it clear that not one jot or tittle shall pass from the Torah until all is done - until heaven and earth pass away!

Now, heaven and earth are still around and so is the
Torah!!!

Why I love the passage from Galatyiim/Galatians 6,
that I quoted above, is that it is very clear that we
too are to 'complete' - that is - fully meet the
requirements of - the Torah, as we walk in Messiah
and guard all His commands.

This is our service and our duty, as a set-apart nation,
a chosen people, a royal priesthood!!!

One who is enlisted into the duty of performing the
service, is, by definition, a 'servant' of the Master
and Commander!

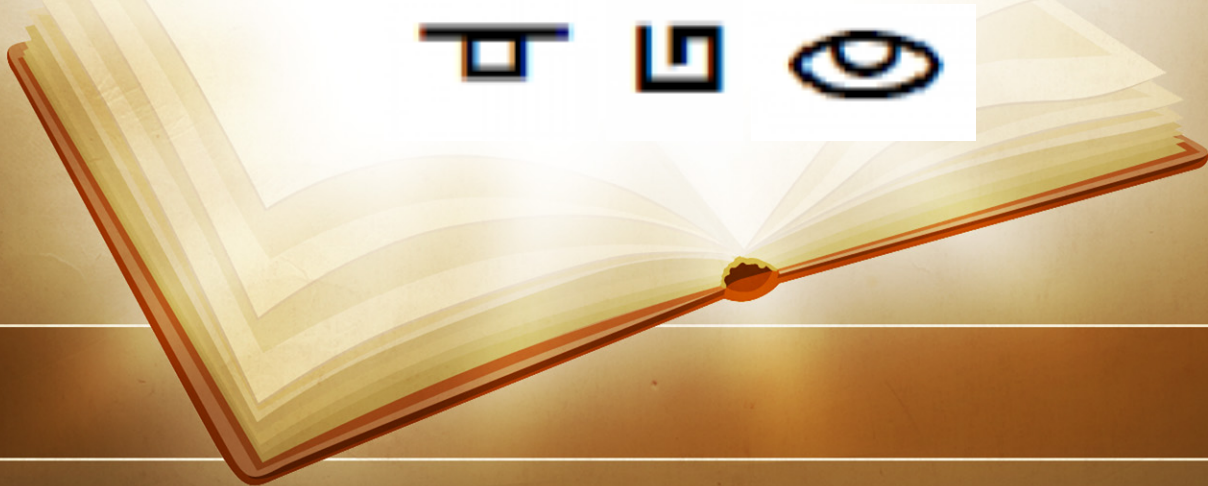
The Hebrew noun for 'servant' is עֶבֶד ebed -
Strong's H5650 meaning, 'servant, slave,
bondservant', which comes from the verb עָבַד abad
- Strong's H5647, and as a child of Yisra'el, which
we have become by the Blood of Messiah, we are
servants of יהוה:

Wayyiqra/Leviticus 25:55 "Because the children of
Yisra'el are servants to Me, they are My servants
whom I brought out of the land of Mitsrayim. I am
יהוה your Elohim."


The equivalent Greek word for servant is δούλος **doulos - Strong's G1401** and is translated as, 'slave, servant, bondservant, bondslaves - both men and women', and is used repeatedly throughout the Renewed Writings (N.T.).

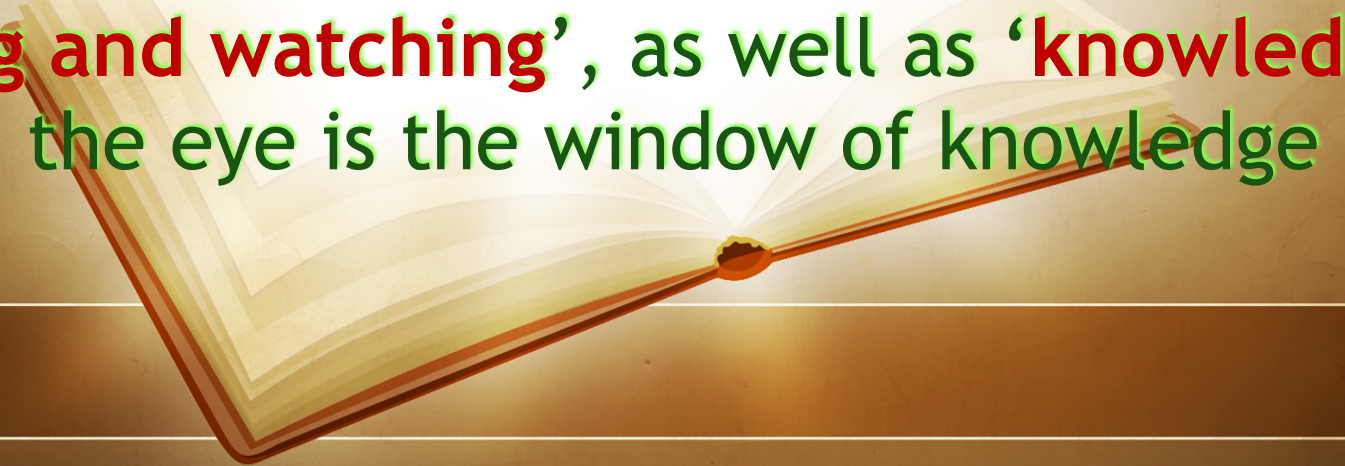
The Hebrew root word עָבַד **ebed - Strong's H5650** is used 800 times in the Tanak (O.T.) and is used as a noun and comes from the primitive root verb אָבַד **abad** and carries the understanding of 'expending considerable energy and intensity in performing a task or function' - in other words - 'giving it your all'!

In the ancient pictographic script, the words עֶבֶד ebed - Strong's H5650 and עֲבָד abad - Strong's H5647 are pictured as follows:




Ayin - א:

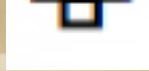
The original pictograph for this letter is  and is pictured as 'an eye' and represents the idea of 'seeing and watching', as well as 'knowledge', as the eye is the window of knowledge



Beyt - בֵּית:

The ancient script has this letter as , which is a picture of 'a tent floor plan' and carries the meaning of, '**house**' or '**tent**'. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.

Dalet - ד:

The ancient script has this letter as  and is pictured as a 'tent door'.

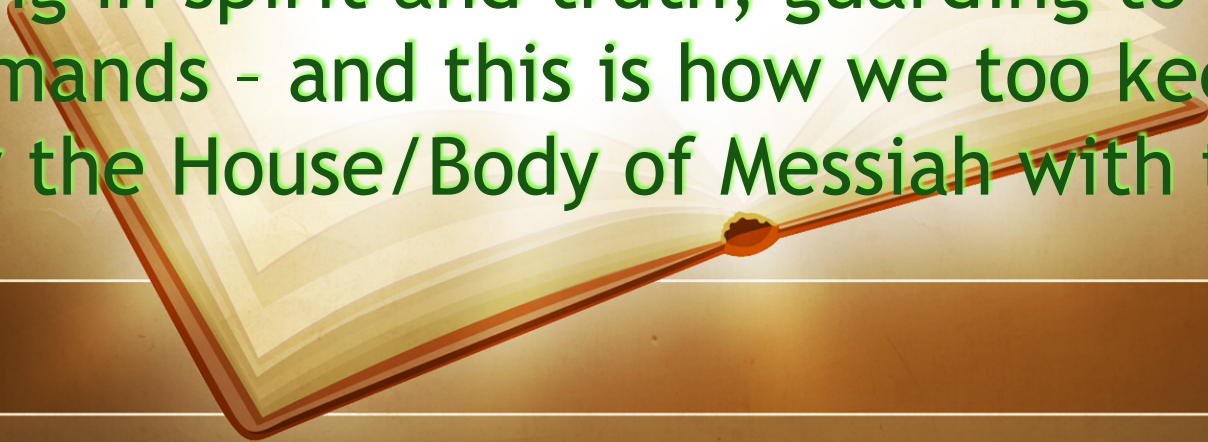
It can also have the meaning of '**a back and forth movement**' as one goes back and forth through a tent door and so speaks of an access point.

It can also carry the meaning of **'dangle'** or **'hanging'** as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access.

When we look at this word, in the ancient script for a servant, or one who serves, we can see that it speaks of:

ONE WHO WATCHES AT THE DOOR OF THE HOUSE!

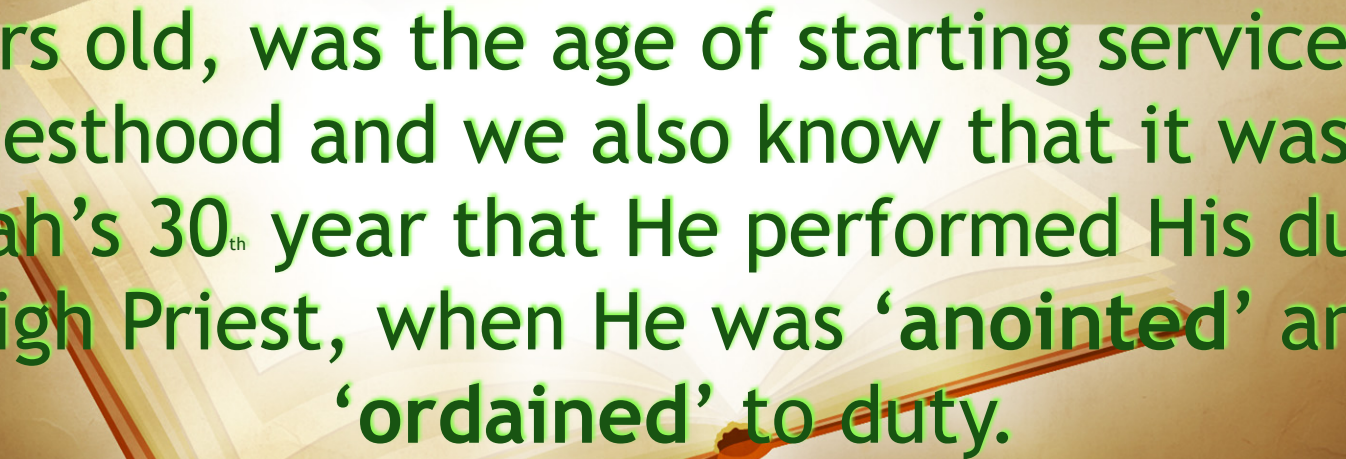
This is what our Master calls us to do; and when we consider that יהושע Messiah is The Door, then we further see our need to continually be looking at Him, and praising Him as we diligently are serving in spirit and truth, guarding to do all His commands - and this is how we too keep watch over the House/Body of Messiah with true joy!



30 years old and above

As discussed in the last Torah portion:

30 years old, was the age of starting service in the priesthood and we also know that it was in Messiah's 30th year that He performed His duty, as High Priest, when He was 'anointed' and 'ordained' to duty.



Luqas/Luke 3:23 “And when יהושע Himself began,
He was about thirty years of age, being, as
reckoned by law, son of Yosēph, of Ĕli”

The Hebrew letter ‘lamed’ - ל - has the numerical
value of 30 and its name - lamed - is based on the
word לָמַד lamad - Strong’s H3925 which carries
the meaning, ‘to exercise in, learn, instruct,
teach, train’,

And so, we see that by the age of 30, a priest should have been trained and instructed in the ways of Torah and learned all that they can and be ready do the work of service.

The ancient pictographic symbol for the letter 'lamed' is a shepherd's staff and is another clear picture for us, in its meaning, showing us that we are to be instructed and led by the Shepherd and The Good Shepherd - Messiah - who was 30 years old when He began His duty of the priesthood, as reckoned by Torah!


Dawid began to rule at 30 years old and we also take note that Yosēph too was given rule, over Mitsrayim, at 30 years of age - all of which are clear shadow pictures of Our King and High Priest!

In the ancient pictographic script, this root word
לָמַד lamad - Strong's H3925 highlights a wonderful
confirmation of the love our Master, Husband,
Redeemer, Good Teacher and King, has for us, His
called-out Bride!


לָמַד lamad - Strong's H3925 which means, 'to
exercise in, learn, accept, instruct, train', is
pictured as follows:



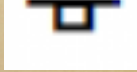
Lamed - ל:

The ancient script has this letter as , and is pictured as a '*shepherd's staff*', can give the meaning of '*to or toward*' and can represent that which pushes or pulls a flock in a direction, and can speak of *authority* or a yoke that is used to lead and guide, as well as the ability to bring back by Authority.

Mem - ׀:

The ancient script has this letter as  and is pictured as **‘water’**, and also carries the meaning of **‘chaos’** (from the storms of the sea) and can also picture that which is **mighty** or massive as well as the unknown. We are also able to understand this letter as representing **the nations**, for the nations are often likened to the seas in Scripture. Knowing this letter represents **‘water’**, we are also able to see how this can render for us the meaning of **‘washing’** or **‘cleansing’**.

Dalet - ד:

The ancient script has this letter as  and is pictured as a **'tent door'**. It can also have the meaning of **'a back and forth movement'**, as one goes back and forth through a tent door, and so speaks of an access point.

It can also carry the meaning of **'dangle'** or hanging as the tent door would hang from the roof pole of the tent.