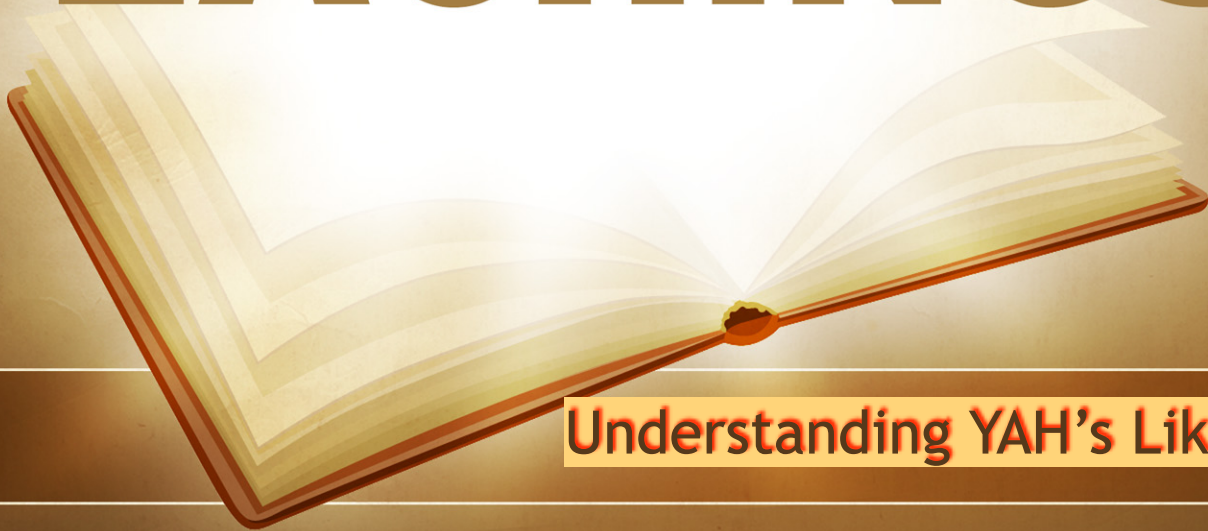


TORAH TEACHINGS



Understanding YAH's Likes and dislikes

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



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

The cost of having a covering is that you are separated from the outside and so, as we walk under, or in, the covering of Messiah, we recognize that we are to be separated from the things of the world that tries to lure us away from His presence and cause us indulge in the fleshly lusts, that we are to flee from!

The Hebrew word used for covering is מִכְסָּה mikseh (mik-seh')- Strong's H4372 - 'a covering' and comes from the root word - כָּסָה kasa (kaw-saw')- Strong's H3680 which means, 'cover, conceal, clothed, closed, hide'.

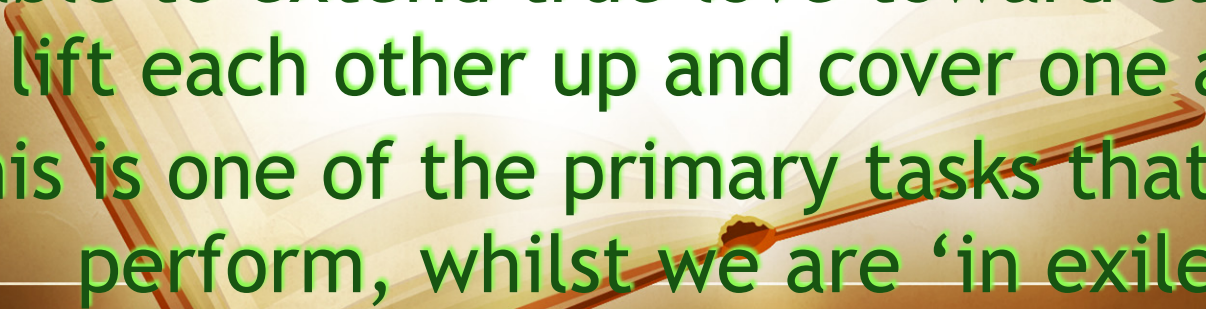
This Hebrew word **כָּסָה** kasa - Strong's H3680 is used in:

Mishlě/Proverbs 10:12 “Hatred stirs up strife, but love covers all transgressions.”

And we see Kěpha telling us in:

Kěpha Aleph/1 Peter 4:8 “And above all have fervent love for one another, because love covers a great number of sins.”

When we understand the Tabernacle, and its design, we begin to see that the coverings and the screens of the courtyard, that Gershon was to bear, speaks of that fervent love of obedience that we are to have to the Torah and by doing so, we are able to extend true love toward each other and lift each other up and cover one another! And this is one of the primary tasks that we are to perform, whilst we are 'in exile'.



Bearing burdens - we see the use of the English word 'burden' being used in describing what part of the service of the priesthood entails. Often a 'burden' is seen as a negative thing, however this is not always the case.

The definition of a burden can be used to describe something that is carried, or a load, as in referring to a cargo ship carrying tons of cargo. It can also be defined as one's duty or responsibility; and in the negative sense it can also give reference to something that is worrisome and oppressive.

When we understand the correct application of this Hebrew word used here, we see that these ‘burdens’ were not oppressive and worrisome in nature, but rather were the duty and responsibility required of each.

The Hebrew root word that is used here for ‘bearing burdens’ is נָשָׂא *massa* (mas-saw’)- Strong’s H4853 which means, ‘*bear, carry, support, tribute (which is carried or brought), a load, lifting*’ and this word comes from the primitive root verb נָסָא *nasa* (naw-saw’)- Strong’s H5375 which we have already looked at, at the start of this Torah portion, which has the meaning, ‘*to lift, carry, take, accept, accepted, arise, brought, bring forth, borne*’.

The instructions given for service to the priesthood reveals what their individual roles entailed and what they were to 'lift up and carry' and be responsible for.

Galatyiim/Galatians 6:5 "For each one shall bear his own burden."

Again, we see the exact same concept, in the Greek, with the word that is being translated as burden being φορτίον phortion (for-tee'-on)- Strong's G5413 which means, 'a load, cargo' and comes from the word φέρω pherō (fer'-o)- Strong's G5342 meaning, 'to bear, carry, bring forth, endure, produce'.

What we are able to see, and learn, is that to carry a 'burden' represents that which one is required to take up and bring or produce. As a royal priesthood, we have been given our clear instructions on what we should be taking up or carrying and, as a result, have the good fruit of righteousness being produced in our lives.

יהושע tells us what are to 'take up':

Marqos/Mark 8:34 "And calling near the crowd with His taught ones, He said to them, "Whoever desires to come after Me, let him deny himself, and take up his stake, and follow Me."

Mattithyahu/Matthew 11:29-30 “Take My yoke upon you and learn from Me, for I am meek and humble in heart, and you shall find rest for your beings. 30 “For My yoke is gentle and My burden is light.”

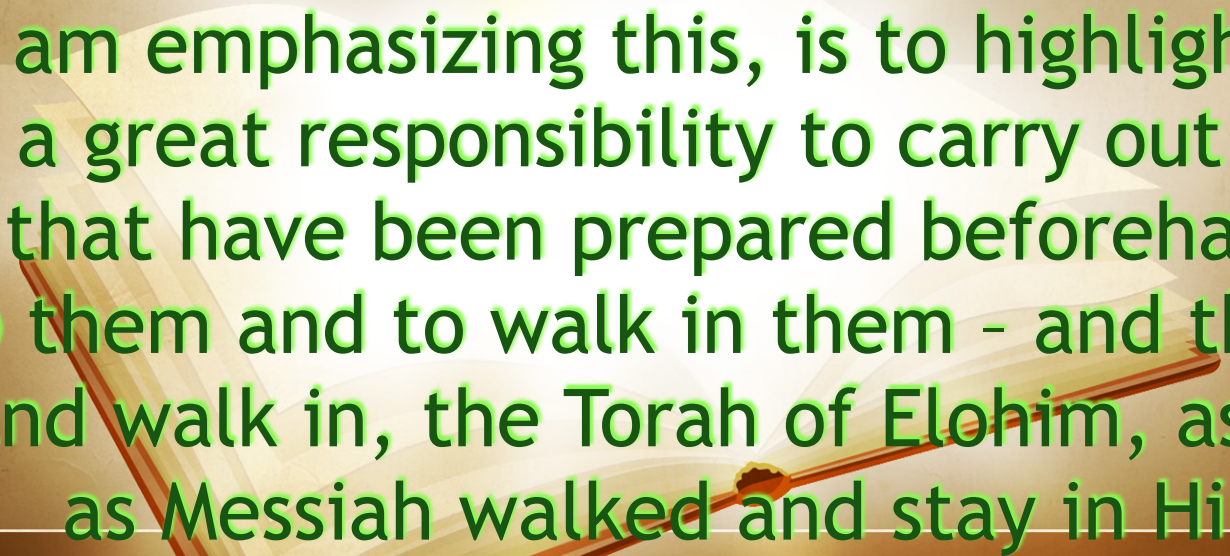
So, just to clarify - in serving, and bearing burdens, as a set-apart priesthood in Messiah, it is a joy and a delight, and it requires discipline and obedience, to carry out the correct requirements, in order that the whole body should not be found lacking, as each part does its work!

The Hebrew word for 'serve' is עָבַד *abad*, as already discussed above.

In verse 31 we see the phrase: "... and this is the **duty** of their burden..."



This word for 'duty' is מִשְׁמֶרֶת mishmereth (mish-mer'-reth)- Strong's H4931 which means, '*to guard, watch, charge, duty, guard post*', and this is the feminine of מִשְׁמָר mishmar (mish-mawr')- Strong's H4929 which means, '*place of confinement, jail, prison guard, watch, observance*', and comes from the primitive root שָׁמַר shamar (shaw-mar')- Strong's H8104, which we have certainly come to know as a word often referred to throughout the Torah portions, and means, '*to keep watch, tend to, preserve, attend, guard*'.




It may be a little overwhelming, when trying to consider all these words and their meanings, yet, why I am emphasizing this, is to highlight that we have a great responsibility to carry out the good works that have been prepared beforehand for us - to do them and to walk in them - and that is - to do, and walk in, the Torah of Elohim, as we walk as Messiah walked and stay in Him.

Now, the duties and burdens of the Gěrshonites were, as mentioned, the coverings and doorways and so, we must recognize our need to faithfully bear these burdens of prayer and intercession for one another, as we also recognize that יהושע is The Door and we are to diligently guard all that He commands, for His Torah is to be upon the 'doorposts of our heart', to which we have surrendered, as a bondservant forever, in 'drinking of His Blood' and 'eating of His Flesh', by keeping the Feast of Pěsaḥ and eating the Meal!

And so, in Him we are brought near to the Covenants of Promise, by His Blood and, by His piercings, we are 'fixed' to His doorpost, as His forever and so, we take up our responsibility to walk in His commands and do that which is required, by each and every one of us!




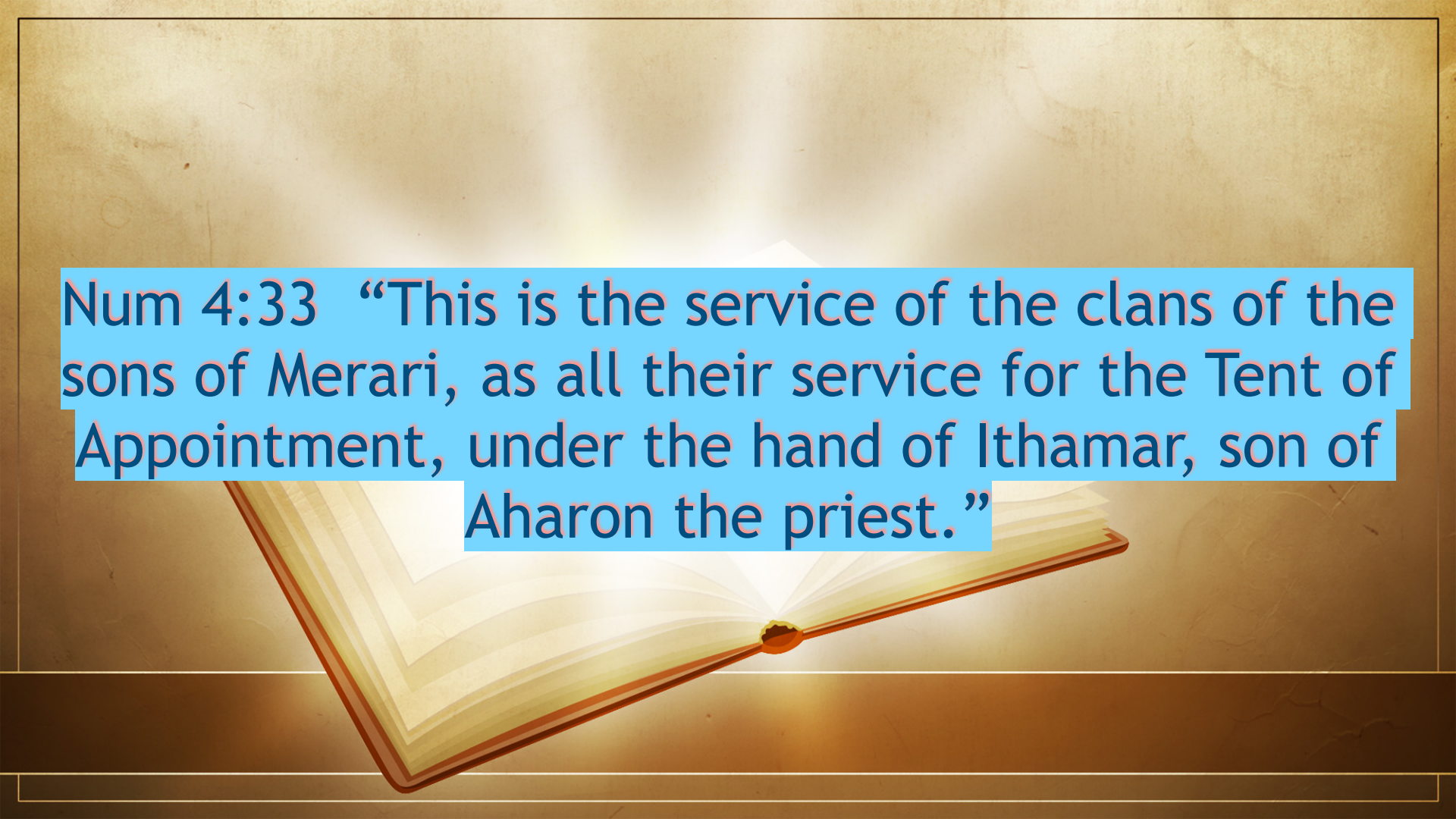


Num 4:29 “As for the sons of Merari, register them by their clans and by their fathers’ house.
Num 4:30 “Register them, from thirty years old and above, even to fifty years old, all who enter the service to do the work of the Tent of Appointment.”

Num 4:31 “And this is the duty of their burden,
according to all their service for the Tent of
Appointment: the boards of the Dwelling Place,
and its bars, and its columns, and its sockets,

Num 4:32 and the columns around the courtyard
with their sockets, and their pegs, and their cords,
with all their equipment and all their service. And
assign to each by name the equipment of the duty
of their burden.





Num 4:33 “This is the service of the clans of the sons of Merari, as all their service for the Tent of Appointment, under the hand of Ithamar, son of Aharon the priest.”

Verse 29-33 - Merari and their service

The Hebrew name מְרָרִי Merari (mer-aw-ree')-
Strong's H4847 means, '***bitter, bitterness***', as his
name comes from the word מָרַר marar (maw-rar')-
Strong's H4843 which means, '***to be bitter,
troubled, enraged***'.

Merari was in charge of the columns around the
courtyard, their sockets and pegs and chords, as
well as the boards of the Dwelling Place with its
bars, columns and sockets.

Their burdens included the very things that bring structure and stability to the Tabernacle!

What is very interesting to take note of here, is that the 'bitter ones', so to speak, were given a very 'heavy' task - a task that would keep them busy and occupied for a long time.

They had the greatest physical weight to carry and they would be needed to set up the columns and fixtures before the other parts could be assembled.

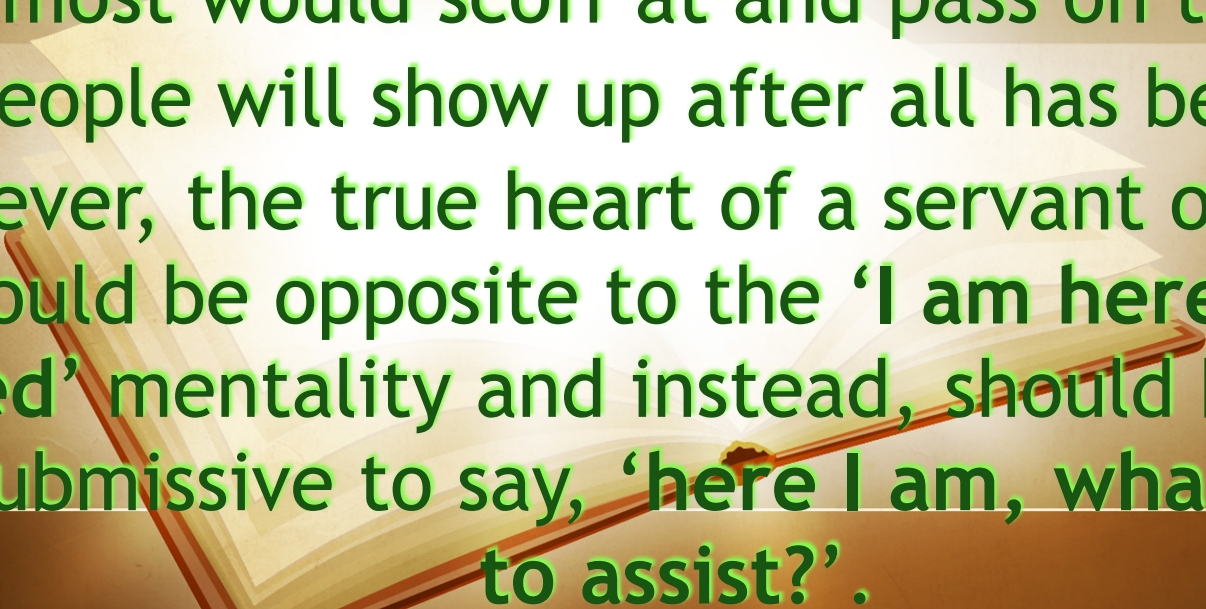
They would also be the last to take their equipment down - First in and last out!

This carries a great lesson for us today - and that is that we ought to not give any time to allow the root of bitterness to grow and, to do that, we should be serving with our all.

Often, the hardest tasks, and the seemingly mundane tasks, would cause many to be bitter about, however, without them the stability and structure would be weak.

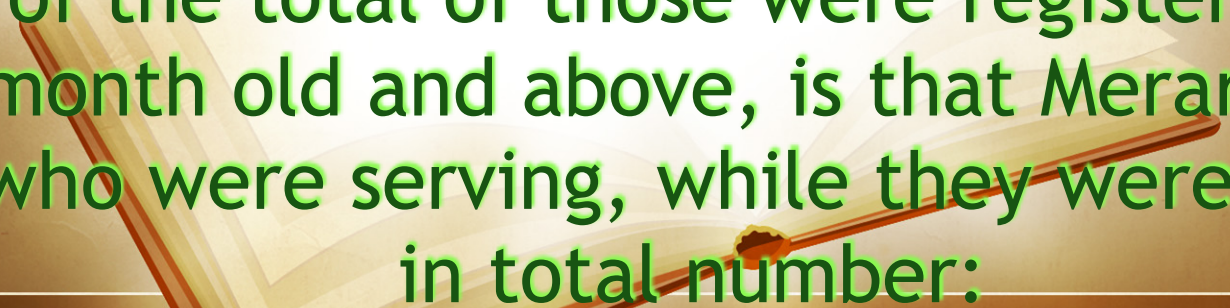
We see this today, in many ways, as representing that which is done 'behind the scenes', within a community.

Often the 'heavier tasks' are not thanked or publicly appreciated, yet they are as vitally important to the Tabernacle as the other services that may have a more 'glossy/likeable' look to them.

Not many people enjoy the mundane tasks, yet what we must learn from this is that we must not grumble and be bitter about doing the little things that most would scoff at and pass on to others. Most people will show up after all has been set up; however, the true heart of a servant of יהושע should be opposite to the 'I am here to be served' mentality and instead, should be willing and submissive to say, 'here I am, what can I do to assist?'.


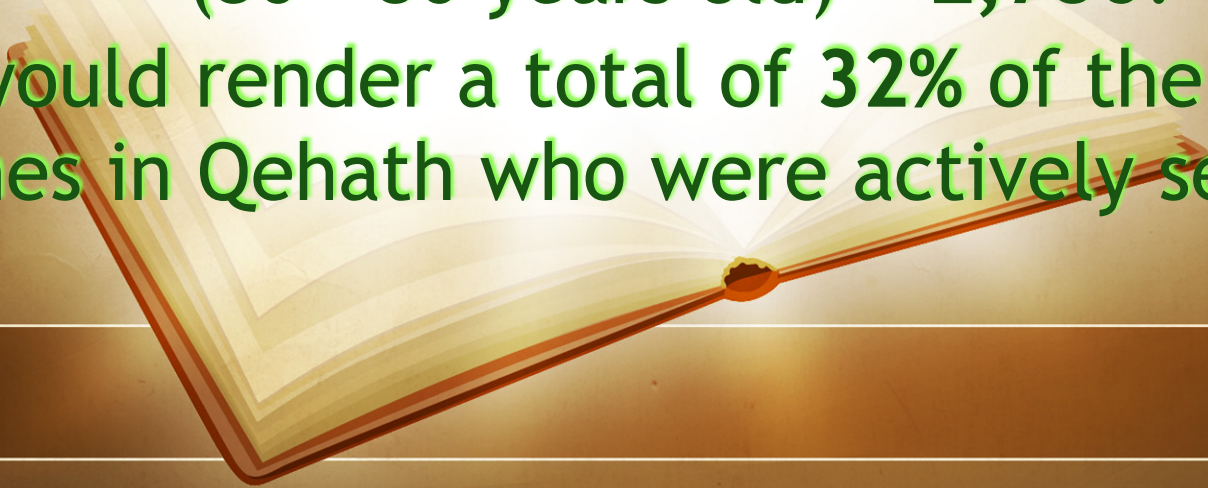
Mattithyahu/Matthew 23:11 “But the greatest among you shall be your servant.”

What is also very interesting to take note of, when looking at the number of those who were active and serving in the Tabernacle (30-50 years old), out of the total of those were registered from one-month old and above, is that Merari had the most who were serving, while they were the least, in total number:



Qehathites - one month old and above = 8,600;
and those in active service
(30 - 50 years old) = 2,750.

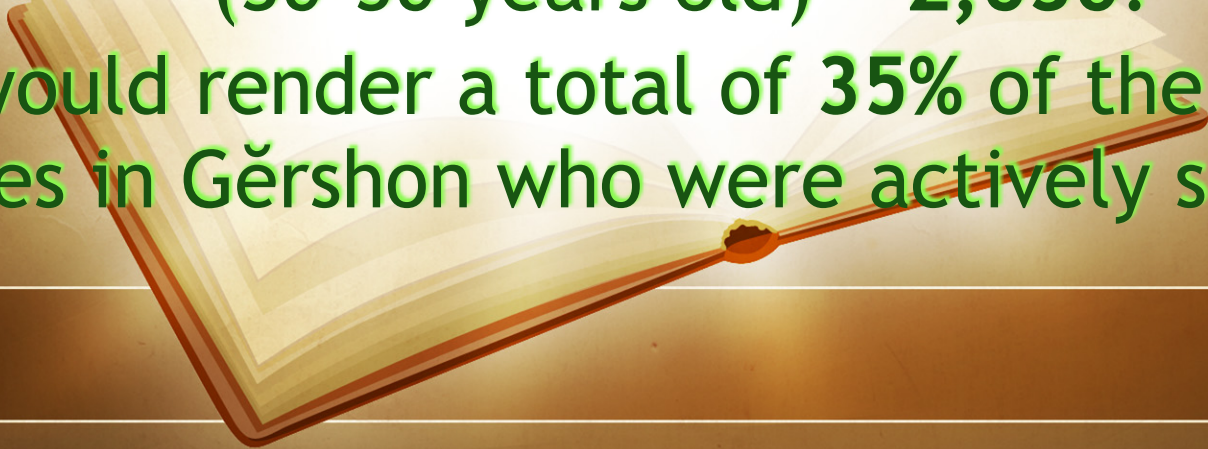
That would render a total of 32% of the registered
ones in Qehath who were actively serving.



Gěrhonites - one-month old and above =
7,500;

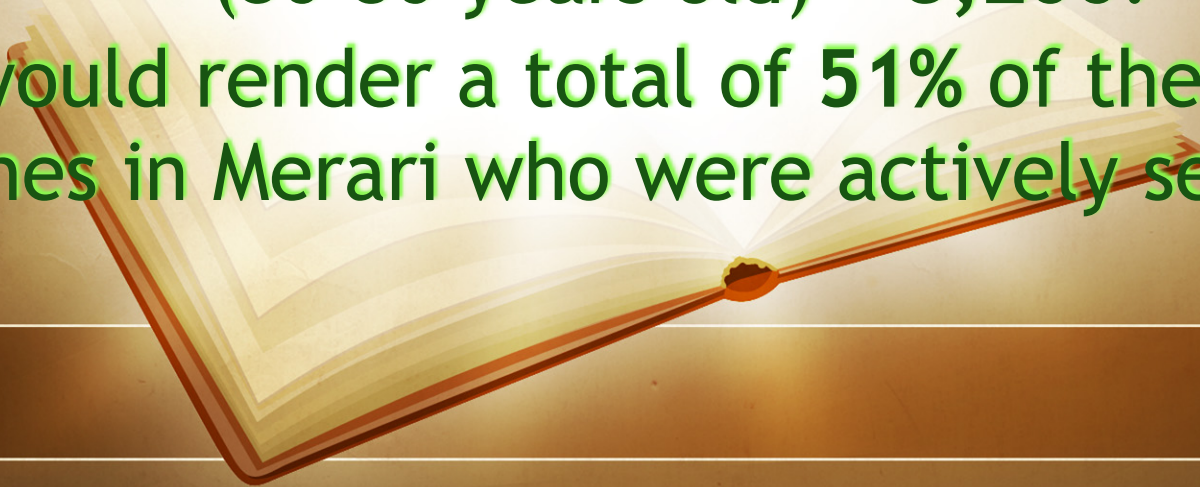
and those in active service
(30-50 years old) = **2,630.**

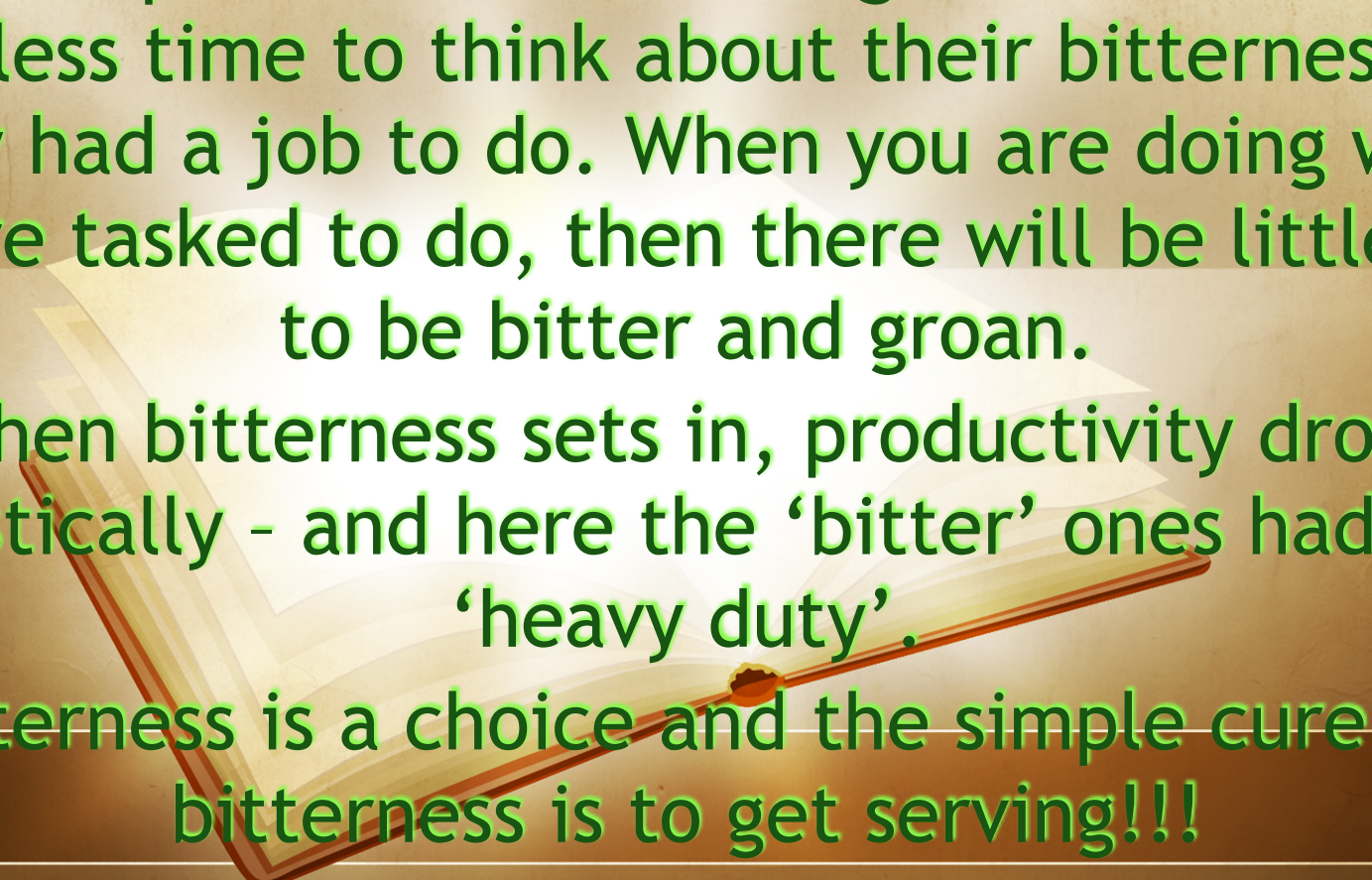
That would render a total of **35%** of the registered
ones in Gěrhon who were actively serving.



Merari - one month old and above = 6,200;
and those in active service
(30-50 years old) = 3,200.

That would render a total of 51% of the registered
ones in Merari who were actively serving.





This simple maths tells us a great deal - Merari had less time to think about their bitterness, as they had a job to do. When you are doing what you are tasked to do, then there will be little time to be bitter and groan.

When bitterness sets in, productivity drops drastically - and here the 'bitter' ones had the 'heavy duty'.

Bitterness is a choice and the simple cure for bitterness is to get serving!!!

Verse 32 tells us that each one assigned their task and what equipment they would carry, so that there would be not strife and contentions or confusion among them as to who should do what.

This too is a great lesson for us today in that we each have been given various gifts and talents and responsibilities within the body; and what we see in the world today, especially in the work place, is that when people do not know their task or duties and responsibilities much confusion and improvisation that could lead to disaster is often applied due to lack of direction and purpose.

In the work place, when a person does not have a clearly defined job description, then an employee can get very frustrated as to what he/she is allowed or not allowed to do and may end up overstepping what they are actually required to do, or they may underperform through lack of drive and direction.


Well, here with Merari, we see that each one was given a 'job description', so to speak, so that there could be no question about what must, or must not be done, and no question as to how a job should be done.

We have been given our clear instructions, through the Torah and all the Writings and are expected to walk accordingly, knowing what we can and cannot do, and how we are to do something and how we are not!

Knowing what we ought to do, guards against the danger of bitterness, and so, to stay free from bitterness, we must study and learn the Word and know how we ought to serve, and take the yoke of Messiah and bear His burden.

We also recognize that it is **יהושע** Messiah who appoints/assigns each one's tasks:

Eph'siyim/Ephesians 4:11-12 “And He Himself gave some as emissaries, and some as prophets, and some as evangelists, and some as shepherds and teachers 12 for the perfecting of the set-apart ones, to the work of service to a building up of the body of the Messiah”



By His Set-Apart Spirit he gives the gifts of the Spirit,
individually as He intends:

Qorintiyim Aleph/1 Corinthians 12:7-11 “And to each one is given the manifestation of the Spirit for profiting, 8 for to one is given a word of wisdom through the Spirit, and to another a word of knowledge according to the same Spirit, 9 and to another belief by the same Spirit, and to another gifts of healing by the same Spirit, 10 and to another operations of powers, and to another prophecy, and to another discerning of spirits, and to another kinds of tongues, and to another interpretation of tongues. 11 But one and the same Spirit works all these, distributing to each one individually as He intends.”

Num 4:34 So Mosheh and Aharon and the leaders of the congregation registered the sons of the Qehathites by their clans and by their fathers' house,

Num 4:35 from thirty years old and above, even to fifty years old, all who entered the service for work in the Tent of Appointment.

Num 4:36 And their registered ones, by their clans, were two thousand seven hundred and fifty.

Num 4:37 These were the registered ones of the clans of the Qehathites, all those serving in the Tent of Appointment, whom Mosheh and Aharon registered according to the mouth of יהוה by the hand of Mosheh.

Num 4:38 And those registered ones of the sons of Gěrshon, by their clans and by their fathers' house,

Num 4:39 from thirty years old and above, even to fifty years old, all who entered the service for work in the Tent of Appointment,

Num 4:40 the registered ones, by their clans, by their fathers' house, were two thousand six hundred and thirty.

Num 4:41 These were the registered ones of the clans of the sons of Gěrshon, of all who serve in the Tent of Appointment, whom Mosheh and Aharon registered according to the mouth of יהוה.

Num 4:42 And those of the clans of the sons of Merari who were registered, by their clans, by their fathers' house,

Num 4:43 from thirty years old and above, even to fifty years old, all who entered the service for work in the Tent of Appointment,

Num 4:44 the registered ones, by their clans were three thousand two hundred.


Num 4:45 These were the registered ones of the clans of the sons of Merari, whom Mosheh and Aharon registered according to the mouth of יהוה by the hand of Mosheh.

Num 4:46 All the registered ones of the Lěwites, whom Mosheh and Aharon and the leaders of Yisra'ěl registered, by their clans and by their fathers' houses,

Num 4:47 from thirty years old and above, even to fifty years old, all who came to do the work of service and the work of bearing burdens in the Tent of Appointment,

Num 4:48 their registered ones were eight thousand five hundred and eighty.

Num 4:49 According to the mouth of יהוה they were registered by the hand of Mosheh, each according to his service and according to his burden, thus were they registered by him, as יהוה commanded Mosheh.



Verse 49 - we have been counted

According to the hand of Mosheh, they were registered by the hand of Mosheh.

We too have been 'registered' by the Hand of Messiah (The Living Torah) to whom He has assigned each His task - the question is - 'Do you know your task and are you serving at full capacity?'

We, too, are to be counted (known) by where Mosheh (the Torah) sets us, by our servanthood, and by whose burdens we carry-just our own or one another's as well.

CHAPTER 5

This section we see here, in the beginning of chapter 5, is not about who can 'come in' to the camp, but rather who must be expelled from the camp!

Now today, we do not live in such close proximity to one another (not yet anyway); but we are to become a people that can live close to one another as we build true community; and a large part of defining what belongs in His community and what does not is important for us to know and live by.

Sha'ul echoed this very instruction here in the fact that we are to not even eat with a 'brother' who whores:

Qorintiyim Aleph/1 Corinthians 5:11 "But now I have written to you not to keep company with anyone called 'a brother,' if he is one who whores, or greedy of gain, or an idolater, or a reviler, or a drunkard, or a swindler - not even to eat with such a one."

Sending out the one who is defiled is something that is not necessarily taught today in fear of offending the defiled, yet **יהוה** makes it clear that there can be no defilement in the camp!

The Hebrew root word for 'leprosy' is **צָרַע** tsara - Strong's H6879 which means, 'to be struck with leprosy, to be leprous', and the Torah of the infection of leprosy is given in Wayyiqra/Leviticus 13 where we see the word that is described as having leprosy, being **צָרַעַת** tsaraath - Strong's H6883 which means, 'leprosy, malignant skin disease in people; and in clothing or buildings - mildew or mould'.

The Hebrew root word for 'discharge' is זָרַב *zub* - Strong's H2100 which means, '*to flow, gush, discharge, issue*' and the basic idea is a movement of liquid, flowing from one location to another, and the Torah of one who has a 'discharge' is given in Wayyiqra/Leviticus 15 where we see this Hebrew root word used 24 times.

Whether the discharge comes spewing out or just causes a swelling (like a boil or pus-filled pimple): because it has come to the surface but not come out, there is something hidden beneath the flesh that we or others will eventually encounter.

Either way, it causes trouble, so we must deal with it.

This physical ailment is not nearly as harmful as what it pictures for us metaphorically; for example, when we find ourselves saying things that are of no profit or spreading things to people who have no reason to know, we may be in a manner of speaking having an ‘unclean discharge’.

The Hebrew word that is translated as 'defiled' is **טָמֵא** **tamey** - Strong's H2931 meaning, 'unclean, defiled' and comes from the verb **טָמַא** **tamey** - Strong's H2930 which means, 'to be or become unclean, defiled, become impure' and when written in the 'piel form' which expresses an "intensive" or "intentional" action, it can render the following meaning: 'to defile: sexually, religiously, or ceremonially; to pronounce or declare unclean; profane the Name of Elohim'.