

## Parashat Naso



**Torah: B'midbar (Numbers) 4:21- 7:89**

**Torah: Fourth Aliyah: Bamidbar (Numbers) 5:11-6:27**

It is amazingly fitting that this parshah is usually read on the Shabbat after the festival of Shavuot the Feast of Weeks celebrating the Giving of the Torah, when our love of the Torah is renewed, and we receive new vigour and energy to devote ourselves to our studies. Since Shavuot is seen as the great Wedding in which YHWH pledges himself to his people Yisrael and Yisrael pledges themselves to YHWH we will begin to see the connection to our reading.

At the centre of parashat NASO are two lengthy sections that bring the Torah of the Sanctuary directly into our very homes and hearts: these are the sections dealing with the laws of the SOTAH, the wife suspected of infidelity, and the NAZIR (the Nazarite), who vows to abstain from wine, cutting his/her hair and defilement from the dead.

## The Sotah



Just as YHWH cannot stand to have a third party in his relationship so too this section deals with a Husband & wife that must have love without a trace of a shadow between them. It is rampant immorality that we see today breeding broken homes & broken hearts. The Sotah and the Natzir (the Nazarite) could be viewed as two sides of a coin with the word the Torah uses for “going astray” is “Shtut” which can mean “folly” and “insanity”. Therefore, the process was all about removing any doubt to restore relationship where there were no witnesses, but this process was in fact before many witnesses.

The Sotah ritual was intentionally very frightening in order to teach a deep lesson. It was these bitter waters that was used as a truth tester not unlike a lie-detector today and then it was mixed with the earth from the floor of the sanctuary a picture of a pure & sanctified home with the ink of the letters of Torah verses and curses dissolved.

**[The Midrash suggests the Sotah is the Jewish Nation suspected of infidelity to YHWH their Elohim because of their alliances with other Nations who are then tested by the bitter waters of suffering.]**

Most significant however is that it was even worth dissolving and washing off even the most Kadosh (Holy) name of YHWH written in these verses to make peace between a man and his wife to restore them or to separate them.

Since through man's sin the relationship between mankind and YHWH was so fractured that YHWH as a jealous husband desired so much to restore his relationship that he found it necessary for the Holy one Yahshua the very essence of YHWH our beloved to suffer to have that relationship restored.

### **The Nazirite (Nazir)**

The Nazirite vow is one that would in Temple times be taken on by a regular, normal person who did not want to separate himself from the entire world but did want to set extra limits on his own behaviour over and above what the Torah requires of everyone.

Yet reasons can be inferred or assumed:

A person is motivated to excessive piety and abstinence as a sign of gratitude for blessings or perhaps excessive guilt for an irreparable personal act or perhaps to appeal to Elohim to attend to deep-felt prayers.

The abstinence of the grape vine is one great example for the Nazirite who desires intimacy with YHWH and this story from the "**Midrash Tanchuma**" a Yahudi (Jewish commentary) is helpful:

When Noah (Noach) took to planting Ha Satan stood before him and said to him: What are you planting? Said he "a vineyard." Said Ha Satan to Noah: "Do you desire that we should plant it together?" Said Noah: "yes."



**What did HaSatan do? He brought a lamb and slaughtered it over the vine; then he brought a Lion and slaughtered it over it, then a monkey and then he brought a swine and slaughtered it over the vine and watered it with their blood, thus he alluded to Noah: when a person drinks one cup he is like a lamb modest and meek. Two cups he becomes mighty as a lion and begins to speak with pride, saying who compares to me! As soon as he drinks 3 or 4 cups he**

**becomes a Monkey, dancing & frolicking and profaning his mouth and knowing not what he does. When he becomes drunk, he becomes a pig, dirtied by mud and wallowing in filth.**

In the present-day world in which we lead our lives, the actual Nazirite vow is not a practical possibility, but we certainly all know ways in which it is desirable to hedge ourselves in with personal boundaries that help separate ourselves from that which is negative and evil in this world of Good and Evil.

In a desire to gain a greater depth of relationship with our creator for which Yahshua sacrificed himself there may come times that we might feel inclined to an inner

commitment of the heart to what we know to be good that the light of Machiach (Messiah) might burn brighter within us.

***Haftarah:* Shophtim (Judges) 13:2-25**

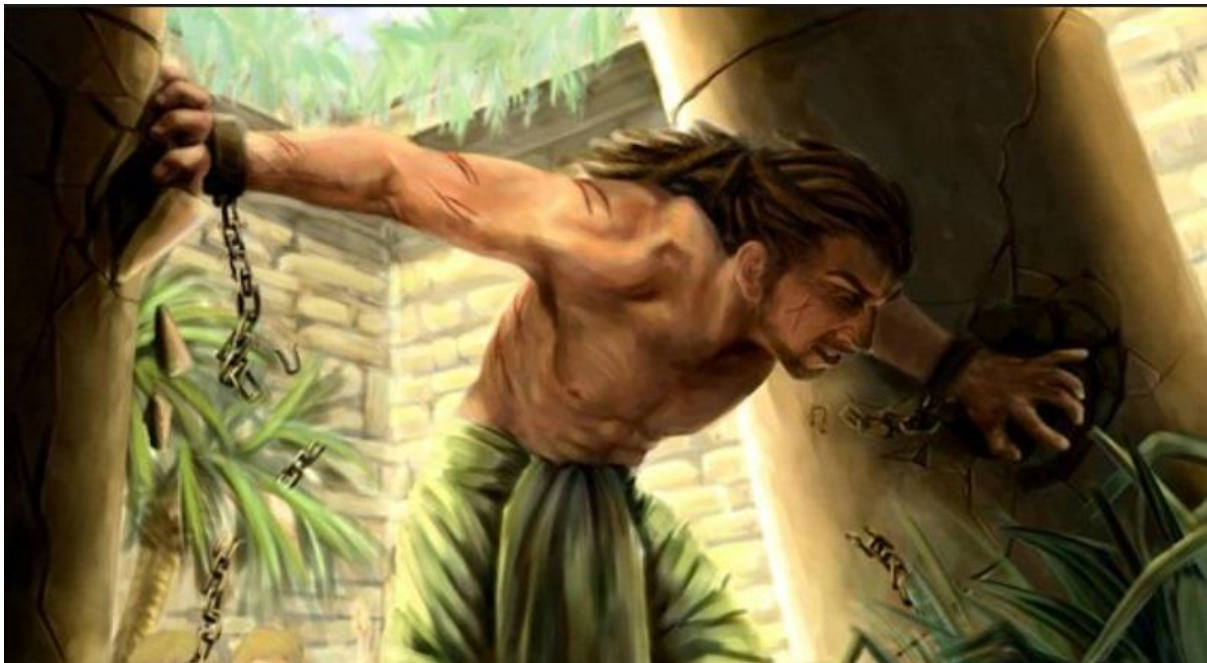
Unlike the Torah reading which deals with someone who desires to take upon themselves a Nazirite vow for a season the passage concerned with Shimshon (Samson) is concerned with one born to be a Nazirite his entire life from conception.



This involved his very parents abstaining from wine or strong drink & unclean foods that his whole life was that of a Nazirite set apart for YHWH to begin to deliver his people.

Much of the focus concerned with Shimshon (Samson) with most people is about his strength and hair but the real heart of the story is to do with his eyes. Through the allure of the Philistine Delila he was blinded

to his true purpose which sadly only began to be realised upon his enemies taking away his sight and his freedom. It is therefore worth noting that it wasn't until Samson's offending eye had been plucked out (**Mark 9:47**) that he obtained TOTAL victory over all his enemies (**Judges 16:28**).



The Scriptures relate that “...those who he killed at his death were more than those that he killed in his chayim (life).”

**“And if your eye offends you, pluck it out and cast it from you: it is better for you to enter into chayim (life) with one eye, rather than giving two eyes to be cast into GeiHinnom fire (hell). (MatithYahu [Matthew] 18:9)”**

**[The rabbis wrote that Samson was lame in both feet, but when the Ruach (Spirit) fell upon him he would have the strength of an entire army.]**

The ability to turn away and remove oneself from a compromising situation is crucial. Yahweh wants us to make no bones about it. A man or a woman cannot negotiate their way out of a seduction.

**(2 Timothy 2:22) “Flee also youthful lusts: but follow righteousness, emunah (faith), ahava (love), shalom (peace), with them that call on YHWH out of a pure lev (heart).**

An interesting note in our reading is when Manoah (Manoach) asks for the name of the Messenger and this is where it gets interesting for we read:

**Shophetim (Judges) 13:18 And the Messenger of YHWH said to him, “why do you ask my name, since it is wondrous?”**

The focus on his name is interesting and with the help of Hebrew we can see a mystery since the word used in Hebrew is “Peleh” but since Hebrew often uses codes what we find is that the spelling is a reverse in order to hide a truth:

Wonderful spelt as **[Pei, Lamed, Aleph]** said as Peleh.

First letter of the Aleph-bet being Aleph spelt **[Aleph, Lamed, Pei]**

Therefore, is it alluding to the verse in a mystical way using the same letters in reverse concerning the Adon (the Master) Yahshua in one of his pre-incarnate appearances found as found also with Abraham as it is in Revelations (Hitgalut) chapter one:

**Va-yomer                    Ani ha-Aleph V-ha-Tav Ha-Rishon V’ha-acharon.**

**And said (Yahshua) I am the Aleph & the Tav the first and the last.**

*Netzarim Ketuvim: Ma'asey HaSheliychiym (Acts) 21:17-32*



Why this incident is so relevant is that it is quite late in the book of Acts and we find Sha'ul (Paul) coming up to Yerushalayim to meet Ya'acov (James) and the Elders of the "Kehilah" (Assembly). Like many today who think Sha'ul (Paul) was teaching against Torah these believers had heard stories that he taught against Torah (the Law), but we now see, that is not the case because he follows the instructions of the Elders which was to pay for four men to go through a Nazarite Vow.

It is extremely clear that by these verses that Shaul (Paul) was totally Torah observant lest he be a deceiver putting on a show for the new believers which we do not ascribe to. Therefore, we can be totally sure that in all his doings he was totally obedient to all as written in the Torah since in these verses we receive a clear picture of him participating in the ancient ritual of the Nazirite vow which was his demonstration of Torah obedience to all the Yahudim (Jews) in the Beyth Ha Mikdash (the Temple- the Set-apart House). A note of significance is that Shaul as patron also had to be accepted by the Kohanim (the Priests) and be ritually purified over a seven-day period even to just pay for the sacrifices of these four men who must have been poor.



Even greater proof of Shauls (Paul's) Torah obedience is found in his entire defence against the charges of the Sanhedrin before King Agrippa with the evidence of his life from his youth as he says in:

**Ma'aseh Ha Sh'liychiym (Acts) 26:4-5 Truly, then, all the Yahudim (Jews) know my way of life from my youth, which I led from the beginning among my own nation at Yerushalayim,**

**5 since they have known me from the first, if they wish to witness, that I lived as a Pharisee according to the strictest sect of our observance.**

His defence therefore was his complete obedience all his life to the Torah but his faith in Yahshua as the Machiach (The Messiah) was the entire reason for his imprisonment and the charges heaped on him by the religious Parasitical leaders of the Sanhedrin.

### **Tehillim: Psalm 49**

This reading is a wisdom poem and a lesson on life as it deals with the certainty of death so gives lessons of life. The lessons include reflections of life with important reminders that faith in Yahweh has its great reward and comfort since man can take nothing with him and his final end is the same for him as for the wise and the fool. Faith in Yahweh then gives the hope of being received by YHWH and being redeemed from the power of the grave. Amen.