

## Naso 2024

Naso/"Lift Up!", Numbers 4:21-7:89, is the second parshah of B'Midbar and continues on with the details of the set up and structure of the camp. Where last week dealt with the numbering of all the tribes, Naso focuses on the special census of the tribe of Levi and their responsibility to ministering to and handling the Tabernacle – a shift from the original goal Israel is given upon exiting Egypt! In **Exodus 19:5, 6** – “Now therefore, if ye will **obey** my voice indeed, and **keep** my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.” Israel was intended as a nation to step into and be initiated into the Melchizedek Priesthood of Messiah (yet of course their sin at the Golden Calf drastically changes things)!

This verse though provides key insight into some of the requirements of how to walk as a nation of priests, as well as the role and responsibility of those who do! Obey & keep...shema' and shamar! An interesting point seeing as when studying the role of priests from Adam in the garden to the Tabernacle, the two terms most often jointly used to specifically describe the priestly work is 'avad and shamar. Yet here as Israel is prepared to step into the role of a nation of priests, Yahweh specifically instructs them to shema' and shamar!

Obey: Strong's #8085 shama' שָׁמַע to hear, listen, understand, and obey; in the styling of the Shema' found in **Deut. 6:4** (Shema Yisrael Yahweh Eloheinu, Yahweh Echad

:שָׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד) the ע and ט are enlarged. These 2 letters form the term 'ad meaning witness, testimony; refers to one who is accepted to bear a true testimony in various situations for various reasons, can also refer to a symbol used to establish a covenant, or the covenant terms itself which act as a witness. To be part of the order of the Melchizedek priesthood then carries with it the responsibility to witness and testify regarding something that deals with the very foundation and establishment of the covenant! It's also no accident that 'ad טע is also the 2 letter root of mo'ed מוֹעֵד the set times, divine appointments of the Feasts – connecting that this testimony is to be declared at these specific moments in time (the Feasts!).

The first reference of this term shama' is in **Gen. 3:8** – “And they heard the voice of Yahweh Elohim walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of Yahweh Elohim amongst the trees of the garden.”

\*An interesting connection seeing as Adam, while in the unfallen condition functioned in the role of the High Priest from the location of the Garden of Eden – Gan Eden, גֶּן־עֵדֶן has the same 2 letter root as Mo'ed (Feasts). He's responsible for keeping time, administering the clock of the Divine Appointments, and guarding the sanctity of the sacred time and the sacred set apart space. He is made in the image/tselem and the likeness/demuth of Elohim (**Gen. 1:26**) the Hebrew reveals that He has the same function and purpose of Elohim! As such, only in this capacity,

with no sin or death working in him, in the image and likeness, does he have the same function and purpose and can operate in this role.

Yet Adam compromises this role and in doing so fails to shema' – which is now highlighted for Israel! And his image and likeness (his purpose and function) changes, affecting all those who come after him as well! **Genesis 5:3** – “And Adam lived an hundred and thirty years, and begat a son in his own likeness/demuth, after his image/tselem; and called his name Seth:”

Notice that shema' has the root stem מִשׁ which is Shem/Name - the character and identity of the person is embodied in their name. From a Hebrew perspective, one's name was a summary of the deeds and traits this person was known for and functions to remind others of those key memorable events. Connected to this root is the שׁ meaning to reveal, to see, to understand. When the Voice appears Adam is in a fallen condition having eaten of the tree of knowledge and entertained the serpent, yet when the Voice calls he does not shema', and this seems to be a strategic point for Israel now preparing to step into the role of the priesthood.

Shema' goes beyond physically hearing! The Hebrew language reveals that when the Voice appeared walking, it was an opportunity for Adam to shema' – to declare the summary of the deeds and the traits of the identity of that Voice and to put Him in remembrance of a memorable event so that the characteristics embodied in that Name would be revealed and seen! What memorable event is significant in the framework of what is happening here that Adam is expected to testify of as a witness?? Could it be regarding the identity of the Voice in the characteristic of the LAMB slain from the foundation of the world (**Revelation 13:8**)!? The moment the Voice appeared Adam had an opportunity to stand as a witness regarding the Covenant cut and sealed by the blood of the Lamb – Messiah! Yet Adam hides and fails to shema' – to declare the memorable event that is the very foundation of the covenant!

**\*Revelation 12:11** – “And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”

Now let's look at the second part – to shamar!

Keep: Strong's #8104 shamar שָׁמַר to keep, guard, observe, give heed, to observe for a purpose, preserve, or even to attach oneself to

\*Notice that shamar also has the same root stem מִשׁ Shem/Name! The שׁ attached here infers the head, chief, top, first, or beginning. Connecting shamar to shema' it reveals that those who would walk as a kingdom of priests would have His NAME revealed to them and that Name would be placed upon the heads (minds/hearts) as we are attached/made 'echad with who that Name represents! In turn we now reveal the characteristics of His Name! Through our walk we reveal that He is Yahweh Rapha (our healer), Yahweh Nissi (our Banner), El Shaddai (the all sufficient one), Yahweh Yireh (our provider), etc!

The combined numerical value of Shema' (410) & Shamar (540) = 950, the value of the phrase *lerishtekha* לְרִישְׁתְּךָ “that you may inherit”! The ability to hear and guard, therefore have His Name placed upon us, is for the purpose that you may inherit, that you would be an heir of His covenant promises!

\* The inheritance, the authority, the power, the restoration, are all directly connected to His NAME! So to fail to function as a kingdom of priests (Melchizedek) indicates we become a people with no authority, no power, no inheritance, a people in bondage, until we understand how to shama' and shamar in order to see the manifestation of His NAME again! This was the condition of Israel in Egypt and what they were being prepared to see restored!

What instructions were Adam given when he failed to present himself – to stand as a witness?

**Genesis 3:19** – “In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”

Till: Strong's #5704 'ad עַד even to, until, up to, while; same root also infers a witness or testimony, or a symbol established to confirm a covenant; same letters emphasized in the Shema'!

Return: Strong's #7725 shuv שׁוּב to return, turn back, root of teshuva which indicates to repent, to return, to repair or to restore! It is the same term used to describe the new year start on Yahweh's calendar as the sun returns to its starting point to begin its circuit again.

Ground: Strong's #127 'adamah אֲדָמָה ground, land; what Adam was originally formed from, the dust of the ground/'adamah representing the unfallen uncompromised condition of Adam. The numerical value = 50, directly connected to the Yovel/Jubilee!

It seems there's much more than meets the eye here! Adam is being given instructions regarding his role now as a priest outside of the Garden, with a division now between himself and the Presence! How can he still have access to the Presence and how can he see his restoration? He has compromised his role as the High Priest (in his pre-fall condition), his only access point now to the Presence of Yahweh is via operating as a priest after the order of Melchizedek under the Messiah, who has no sin in Him, therefore alone has the ability to officiate the Covenant that Adam himself compromised and would come in the form of the Last Adam!

The wording here reveals that Yahweh waits at these Mo'edim (the set times, which function as doorways where access can once again be found to enter His Presence) for one to present themselves as a witness to confirm the covenant – one who has shema'ed, who can testify and witness regarding His NAME! When this witness is presented, it indicates it is now the set time for teshuva – a return, a repairing of the breach that has happened, and a restoration of the fallen Adam to the 'adamah! It's the timing of our Jubilee!

\*What witness/testimony must be declared – could it be once again a witness regarding the work of the Lamb/Messiah slain? Adam having had unprecedented access was able to intimately experience the VOICE/Messiah and therefore a capable

reliable witness. Once this access is cut off, who then can stand and give first-hand testimony of the work of the Lamb?

ISRAEL! **Exodus 12:23** – “For Yahweh will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, Yahweh will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.”

\*Yes Israel had to obediently slaughter the lamb and apply it's blood to the doorpost, an act of faith and obedience on their part that caused the LAMB, the Messiah Himself to stand and guard their thresholds holding back death as they see the manifestation of the only one capable of redeeming them! They see first-hand the Lamb slain manifested before them!

Let's look further at Adam's instructions, perhaps it will lend further insight here!

**Genesis 3:23** – “Therefore Yahweh Elohim sent him forth from the garden of Eden, to till the ground from whence he was taken.”

Till: Strong's #5647 'avad אָוַד to work, serve; the other Hebrew term used to commonly describe the work or responsibilities of the priesthood! The two letter root אָו means threshold connected to the א = door; Adam was to serve at the threshold of the door, the most ancient form of the altar, the doorway/connector between dwelling places (between Adam's current state, and the dwelling place of Yahweh)!

\*It seems to infer that there were moments of time that the door would be open, and if Adam (and those after him) were diligent then he/they would be granted access to the Presence revealing aspects of the Character of Yahweh for that set time (the Mo'edim??!!) Yet it also seems to hint that at a future set time the LAMB would be made manifest to usher in the Yovel – the restoration!

'Avad has the same numerical value as muwl (#4135) מוּל to circumcise! Adam must circumcise the carnal fleshly man in order to present himself at this door! It is only in this aspect is one able to witness/testify regarding the circumcision/sacrifice of the Lamb! Is it any wonder that to enter the doorways of the mo'edim, the first being Passover one must be circumcised? Israel circumcises their flesh prior to keeping the Passover; they have begun a priestly work, they then are delivered/circumcised from Mitsrayim, indicating as well the carnal fleshly nature of man!

Connecting the dots, Israel as a whole upon exiting Egypt was being given the opportunity to present themselves as a witness at the correct timing of the open door – the Mo'edim of Shavuot, having circumcised their flesh at Passover, when arriving at Sinai, they were to stand as witness and testify of the LAMB – what Adam failed to do and therefore see the restoration! Simultaneously taking on the mantle of the kingdom of priests (after the order of Melchizedek) and see the role of the fallen Adam restored having been recognized and proclaimed as the “firstborn” of Yahweh (**Ex. 4:22**).

This is the first time the Scriptures record the characteristic of the VOICE being manifested visibly or seen again since the Garden! It's the door that Adam was instructed for and waited upon – the possible moment of the yovel!

**Exodus 20:18** – “And all the people saw the thunderings (Qol/Voice), and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off.” It was an opportunity for them to present a restored Adam ready to walk in the role of son, priest, and king, to manifest His NAME! Yet just like in the Garden, they hide! They refuse to testify and witness regarding the sacrifice of the LAMB/Messiah!

This is the moment they fail to operate as a nation of priests!

**Revelation 5:8-9** (referring to the Lamb slain) – “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou was slain, and hast redeemed us to Elohim by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our Elohim kings and priests (Melkizedek order): and we shall reign on the earth.”

\*The role of the lamb is directly connected to His nation of kings & priests! To reject the role and responsibility of walking as nation of kings and priests (under our Melkizedek High Priest Yahshua Messiah) is to reject the atoning redeeming sacrifice of the LAMB!

Exodus 19 & here in Rev. 5 is not the only place we find this kingdom of priests referred to, but the promise is reiterated as well in **Isaiah 61:6** – “But ye shall be named the Priests of Yahweh: men shall call you the Ministers of our Elohim...” – When backtracking, you’ll see the significance of this verse as Isaiah 61 is the declaration of the restoration and the yobel with deals with restoration of the inheritance to the rightful heir! Yahshua quotes the verses 1-2 of this same chapter when beginning His ministry (“The Spirit of Yahweh Elohim is upon me; because Yahweh hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of Yahweh...” – **Luke 4:18,19**).

\*Not only is Yahshua declaring it is the Yovel and what He is about to do through His work on the earth, but it also strategically connects and reveals that part of His ministry was to restore the priesthood of the Melchizedek order with Him as the High Priest, but first they had to be set free – there has to be a circumcision! This was the same intent with Israel being delivered out of Egypt, yet the fullness of the yovel is postponed due to their rejection of the inheritance!

This same promise is again reiterated in **1 Peter 2:9** & **Revelation 1:6**! If something is established in the mouth of 2 or 3 witnesses, Yahweh gives us 5 clearly stated witnesses (not including the numerous patterns and witnesses when looking closer) of his intent to have a nation that would operate as priests of His Melchizedek Order, the inheritance of His people so significant that Yahshua begins the proclamation of His earthly ministry alluding to it!

What then is the purpose of Levi and the separation of the priestly cast from Israel when they reject this role? Because Isaiah, 1 Peter, & Revelation all make it clear that the inheritance of the priesthood was waiting its proper Yobel to once again to be offered! Could it be that their role, when in proper perspective has something to do with becoming a

working model that would be used to instruct Israel how to shamar and to shema to see their own restoration? Did the work of the Tabernacle have something to do with revealing how one could step into this role and function in this capacity?

Now let's look at the role of the Levites and their numbering!

### Numbers 4:21-23

Take: Strong's #5375 nasa' נָשָׂא to lift, bear up, carry, take; has 3 distinct ranges 1) to lift up, as in to lift the hand in taking an oath, or as a sign 2) to bear or carry, as in the bearing of guilt 3) to take away; the root stem describes an upward motion, generally of something that is being pulled up and out so as to remove it. Not only is this term used to describe the census of both Israel and Levi specifically, but it describes the service of the Levites to the Tabernacle (they "bear"/naso - carry the tabernacle and the sanctuary).

\*Same letters rearranged form 'enosh (#606) עָנָשׁ man; from the root to be weak, sick, frail, or incurable, representing the fallen carnal condition of man!

It seems to be highlighting Israel's choice, they have chosen the frail fallen carnal condition of man, just like Adam by compromising his role as king and priest! Yet even in this "fallen" condition the Tabernacle, mirroring the function and form of a man, is capable of having access to the Presence of Yahweh! Israel and even the Levitical Priests can only see it from a distance, with only Aaron as the High Priest entering into the Holy of Holies once a year! Yet He dwells in this Tabernacle skin tent! What exactly does this Tabernacle man represent??

The Tabernacle pattern was given to Mosheh patterned after the tabernacle in the heavens. **Exodus 25:9** – "According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."

Pattern: Strong's #8403 תְּבַנֵּנִי pattern, plan, form, construction, figure; from the root #1129 banah בָּנָה to build, rebuild, establish, to build a family name (to bring forth sons), can also infer to build an altar, as well as to establish/restore that which was exiled!

The pattern is the exiled sons rebuilt, restored, and established mirroring the pattern of the heavenlies, encircling the Throne, guarding the altar – the doorways/gateways to the Presence of Yahweh! It mirrors the promise given to Abraham in **Gen. 15:5** – "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be."

\*The tabernacle man fulfilled the promise given to Abraham when his physical descendants, the nation of Israel, rejected it! The tabernacle man became like the stars – built after the pattern, proclaiming the re-establishment and restoration of an exiled people, a family name once again built, sons brought forth as capable heirs of promise! Could it be that the Tabernacle man literally functioned in the role of a Melchizedek priest on the earth who waited for the timing of the mo'edim to see the Presence of Yahweh?

The Tabernacle after the wilderness journey is established at Shiloh, pointing towards Jacob's prophecy of the Messiah, **Gen. 49:10** – "The sceptre shall not depart from Judah, nor

a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.”

Shiloh: Strong’s #7886 Shiloh שִׁילֹה He whose it is, that which belongs to him; the Tabernacle man was a constant reminder and teacher as the tent man itself functioned in the role of the Melchizedek priest, a mantle which was placed in Shiloh waiting until SHILOH – the rightful owner, He whose it is – the Messiah in the role of the Melchizedek High Priest arrived to officiate the office.

This then causes the role of the Levitical to take on an entirely new idea as its purpose was to minister to the Melchizedek priest represented by that Tabernacle man – to ensure his role and authority was not breached! We see the culmination of this role in the final High Priest of the Aaronic line – John the Baptist in **John 1:29** – “The next day John seeth Yahshua coming unto him, and saith, Behold the Lamb of Yah, which taketh away the sin of the world.”

\*He stands as witness and testifies regarding the LAMB! Adam was silent, Israel was silent, but the LAMB was on the scene and would now walk among His people for all the world to see.

The 2 specific divisions of Levi numbered here in Naso are Gershon & Merari. These two are responsible for the coverings and the frame that form the body of this Tabernacle man. Their work is described as ‘avod ‘avodah, differentiates from Kohath who carries the vessels (whose work is described as ‘asah melakah).

\*The value of Melakah 96 + the value of Avodah 81 = 177, the value of Gan Eden! Within the Melchizedek Tabernacle Man an atmosphere akin to the Garden of Eden was created! Yet Israel is on the outside and is only able to see a glimpse at the open doors of the mo’ed!

‘Avod is from the root ‘avad, which remember has the same numerical value as muwl – to circumcise. They’re responsible for revealing the circumcision of the Melchizedek Tabernacle Man!

Gershon: Strong’s #1648 Gershon גֵרְשׁוֹן exile; from the root garash גָרַשׁ first seen when Adam is driven out of the Garden (**Gen. 3:24**).

Merari: Strong’s #4847 Merari מֵרָרִי bitter; from the root meaning to be bitter, or to irritate or provoke; gematria = 450, the same as demuth (#1823) דְמוּת likeness, similitude; same term used in **Gen. 1:26** – “...let us make man in our image, after our likeness/demuth”

The roles of Gershon and Merari were a constant reminder and provocation in the face of Israel of their exile from the role of the nation of kings and priests, a dwelling place likened unto Eden (which would later be restored, a tabernacle not made with hands) because they were bitter regarding the requirement of circumcision! Yet through the very covenant sign of circumcision that Israel was bitter regarding, (number one complaint – go back to Egypt – to the place of the fleshly carnal man) was the means through which even in the fallen condition of man, while waiting for the fullness of our restoration, we could still become demuth –after the likeness, which speaks of function and purpose, to resemble, carrying

with it the idea of to think like – this is the way in which we could once again have the mind of Yahweh revealed to us! Yet this generation extends their own exile!

Jeremiah prophecies of a future day when the hearts of the whole house of Israel will be engraved - circumcised with the testimony and witness of the Covenant!

**Jeremiah 31:31-33** – “Behold, the days come, saith Yahweh, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith Yahweh: But this shall be the covenant that I will make with the house of Israel; After those days, saith Yahweh, I will put my law in their inward parts, and write it in their hearts; and will be their Elohim, and they shall be my people.”

The season of our Yovel, our teshuva/restoration, and return!