

Elevate! = NASO = נשא

	א	ש	נ
letter:	alef	sin	nun
sound:	(silent)	So	Nah

Related Words

to carry, bear, lift, raise, transfer, take, endure	<i>nasa</i>	נשא
to find favor in the eyes of	<i>nasa chen b'einei</i>	נשא חן בעיני
to please, find grace before	<i>nasa chehsed lifnei</i>	נשא חסד לפני
high, lofty, exalted	<i>nisa</i>	נשא
to look about, lift his eyes	<i>nasa et einav</i>	נשא את עיניו

to raise his voice, burst into tears *nasa kolo* נשא קולו

to boast, be proud, lift his head *nasa rosho* נשא ראשו

when you elevate (take a census) ([Ex. 30:12](#)) *ki tisa* כי תשא

take a census *nasa et rosh* נשא את ראש

(elevate the head of the people) *ha-anashim* האנשים

The LORD lift up *yisa ADONAI* ישא יהוה

His face to you ([Num. 6:26](#)) *panav eleicha* פניו אליך

KEY WORDS

Gershon **H1648**

גרשון / גרשום

gêreshôn / gêreshôm

BDB Definition:

Gershon or Gershom = “exile”

1) firstborn son of Levi born before Jacob’s family went to Egypt

Part of Speech: noun proper masculine

A Related Word by BDB/Strong’s Number: from [H1644](#)

Service **5656**

עבדה / עבדה

’ăbôdâh

BDB Definition:

1) labour, service

1a) labour, work

1b) labour (of servant or slave)

1c) labour, service (of captives or subjects)

1d) service (of God)

Part of Speech: noun feminine

A Related Word by BDB/Strong’s Number: from [H5647](#)

Same Word by TWOT Number: 1553c

Leper **H6879**

צרע

tsâra’

BDB Definition:

1) to be diseased of skin, be leprous

1a) (Qal) to be a leper

1b) (Pual) to have leprosy

Part of Speech: verb

A Related Word by BDB/Strong’s Number: a primitive root

Same Word by TWOT Number: 1971

Defile H2930

טמא

ṭâmê'

BDB Definition:

- 1) to be unclean, become unclean, become impure
 - 1a) (Qal) to be or become unclean
 - 1a1) sexually
 - 1a2) religiously
 - 1a3) ceremonially
 - 1b) (Niphal)
 - 1b1) to defile oneself, be defiled
 - 1b1a) sexually
 - 1b1b) by idolatry
 - 1b1c) ceremonially
 - 1b2) to be regarded as unclean
 - 1c) (Piel)
 - 1c1) to defile
 - 1c1a) sexually
 - 1c1b) religiously
 - 1c1c) ceremonially
 - 1c2) to pronounce unclean, declare unclean (ceremonially)
 - 1c3) to profane (God's name)
 - 1d) (Pual) to be defiled
 - 1e) (Hithpael) to be unclean
 - 1f) (Hothpael) to be defiled

Part of Speech: verb

A Related Word by BDB/Strong's Number: a primitive root

Same Word by TWOT Number: 809

Sin 2403

חטאת / חטאה

chattâ'âh / chattâ'th

BDB Definition:

- 1) sin, sinful
- 2) sin, sin offering
 - 2a) sin
 - 2b) condition of sin, guilt of sin
 - 2c) punishment for sin
 - 2d) sin-offering
 - 2e) purification from sins of ceremonial uncleanness

Part of Speech: noun feminine

OUTLINE OF NASSO

HAFTORAH – JUDGES 13:2-25

TORAH PORTION

Census of mature Levites (4:21–49)

- b. The tasks of the Gershonites (4:21–28)
- c. The tasks of the Merarites (4:29–33)
- d. The results of the second census (4:34–49)

Cleansing the camp (5:1–6:27)

- 1. Exclusion of the unclean from the camp (5:1–4)
- 2. Atonement for perjury (5:5–10)
- 3. Test of suspected adultery (5:11–31)
- 4. Rules for Nazirites (6:1–21)
 - a. Definition of a Nazirite (6:1–6)
 - b. Nazirites and uncleanness (6:7–12)
 - c. Completion of a Nazirite vow (6:13–20)
 - d. Summary of the law (6:21)
- 5. The priestly blessing (6:22–27)

Offerings for the tabernacle (7:1–89)

YEAR ONE COMMENTARY NASSO 4:21 TO 5:10

INTRODUCTION:

Chumash – The chapter continues the task of assigning the Levite families to their respective responsibilities and count them. The Kohathite’s had been counted before and the Torah goes on to the other two Levite families.

As we look at this Torah portion, we will see that there are not any unimportant jobs in His Kingdom. We are not all called to be leaders, some are called to other forms of service for His Kingdom. There are no insignificant jobs in His Kingdom or in His Spiritual Tabernacle.

Num 4:21 Again Adonai spoke to Moses saying,

Num 4:22 “Take a census also of the sons of Gershon, by their ancestral households and by their families.

Num 4:23 Count all the males from 30 to 50 years of age, everyone coming to work in the service of the Tent of Meeting.

Per the Chumash Commentary

The prior mention of the Kohathites should not be taken as a denigration of the other families; rather it signified reverence for the Ark, for which they were responsible. To emphasize this, scripture states Nasso, literally raise up, i.e. give honor as well to the sons of Gershon (Bamidbar Rabbah 6:20)

The Gershonite census is related to the Kohathite census described earlier. The Kohathites carried the most sacred parts of the Tabernacle, while the Gershonites carried the less sacred. By saying “as well”, the Torah makes the point that both tasks are necessary for the Tabernacle and both should be done with equal joy. This is an implied message to people who may not have been successful in their studies or who cannot afford to contribute very large amounts to Torah institutions. It is easy for people to be discouraged and say that there is no use in their attempts to study or to make contributions that are not enough to solve all budgetary problems. To this the Torah responds that whether one can bear the exalted Ark or only hooks and curtains, every role is significant, because each is a unique participant in the sacred service (R. Moshe Feinstein)

Torah in The Apostolic Scriptures regarding service in the Body of Messiah, The Spiritual Tabernacle

1Co 12:1 Now concerning spiritual gifts, brothers and sisters, I do not want you to be ignorant.

1Co 12:2 You know that when you were pagans, you were enticed by idols that cannot speak, and you got led astray.

1Co 12:3 Therefore I make known to you that no one speaking by the Ruach Elohim says, “Yeshua be cursed,” and no one can say, “Yeshua is Lord,” except by the Ruach ha-Kodesh.

1Co 12:4 Now there are various kinds of gifts, but the same Ruach.

1Co 12:5 There are various kinds of service, but the same Lord.

1Co 12:6 There are various kinds of working, but the same God who works all things in all people.

1Co 12:7 But to each person is given the manifestation of the Ruach for the benefit of all.

1Co 12:8 For to one is given through the Ruach a word of wisdom, to another a word of knowledge according to the same Ruach,

1Co 12:9 to another faith by the same Ruach, to another gifts of healings by the one Ruach,

1Co 12:10 to another workings of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues.

1Co 12:11 But one and the same Ruach activates all these things, distributing to each person individually as He wills.

1Co 12:12 For just as the body is one and has many parts, and all the parts of the body—though many—are one body, so also is Messiah.

1Co 12:13 For in one Ruach we were all immersed into one body—whether Jewish or Greek, slave or free—and all were made to drink of one Ruach.

1Co 12:14 For the body is not one part, but many.

1Co 12:15 If the foot says, “Since I’m not a hand, I’m not part of the body,” is it therefore not part of the body?

1Co 12:16 And if the ear says, “Since I’m not an eye, I’m not part of the body,” is it for this reason any less part of the body?

1Co 12:17 If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be?

1Co 12:18 But now God has placed the parts—each one of them—in the body just as He desired.

1Co 12:19 If they were all one part, where would the body be?

1Co 12:20 But now there are many parts, yet one body.

1Co 12:21 The eye cannot tell the hand, “I don’t need you!” or in turn the head to the feet, “I don’t need you!”

1Co 12:22 On the contrary, those parts of the body that seem to be less important are indispensable.

1Co 12:23 Those parts of the body that we think to be less honorable, we clothe with greater honor; and our unpresentable parts are treated with greater modesty;

1Co 12:24 but our presentable parts have no such need. Rather God assembled the body, giving more honor to those who are lacking,

1Co 12:25 so that there may be no division in the body, but so that the parts may have the same care for one another.

1Co 12:26 If one part suffers, all the parts suffer together. If one part is honored, all the parts rejoice together.

1Co 12:27 Now you are the body of Messiah, and members individually.

1Co 12:28 God has put into His community first emissaries, second prophets, third teachers, then miracles, then healings, helps, leadership, various kinds of tongues.

1Co 12:29 All are not emissaries, are they? All are not prophets, are they? All are not teachers, are they? All do not work miracles, do they?

1Co 12:30 All do not have gifts of healing, do they? All do not speak in tongues, do they? All do not interpret, do they?

1Co 12:31 But earnestly desire the greater gifts. And still I show you a far better way:

We all have a function to perform in the Spiritual Tabernacle of Messiah. We need to find that place and serve faithfully. When we do not function in our calling then we hurt the entire body of Messiah. Not all members are called to be in leadership positions, only Messiah Yeshua decides who will serve in what position. We see from the Torah portion that God determined who would serve in the Tabernacle and what their function would be. They were not to covet others positions, but to function in the position He placed them in. To often in the Body of Messiah people are trying to function in positions that they were not called to function in.

Eph 4:11 He Himself gave some to be emissaries, some as prophets, some as proclaimers of the Good News, and some as shepherds and teachers—

Eph 4:12 to equip the kedoshim for the work of service, for building up the body of Messiah.

Eph 4:13 This will continue until we all come to the unity of the faith and of the knowledge of Ben-Elohim—to mature adulthood, to the measure of the stature of Messiah’s fullness.

Eph 4:14 As a result, we are no longer to be like children, tossed around by the waves and blown all over by every wind of teaching, by the trickery of men with cunning in deceitful scheming.

Eph 4:15 Instead, speaking the truth in love, we are to grow up in all ways into Messiah, who is the Head.

Eph 4:16 From Him the whole body is fitted and held together by every supporting ligament. The proper working of each individual part produces the body’s growth, for building itself up in love.

Num 4:24 This is the task of the Gershonite families in working and carrying burdens.

New Bible Dictionary; Each of the three families of Levi had specific duties. The sons of *Kohath* (numbering 2,750 in the age-group from 30 to 50 according to Nu. 4:36) were in charge of carrying the furniture after it had been carefully covered by the priests, who alone could touch it (Nu. 3:29–32; 4:1ff.). The Kohathites were supervised by Aaron’s son, Eleazar. The sons of *Gershon* (2,630; Nu. 4:40) cared for the coverings, screens and hangings under the supervision of Aaron’s son Ithamar (Nu. 3:21–26; 4:21ff.). *Merari’s* sons (3,200; Nu. 4:44) had the task of carrying and erecting the frame of the tabernacle and its court (Nu. 3:35–37; 4:29ff.)¹

¹ Hubbard, D. A. (1996). Priests and Levites. In D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman (Eds.), *New Bible dictionary* (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer & D. J. Wiseman, Ed.) (3rd ed.) (956). Leicester, England; Downers Grove, IL: InterVarsity Press.

Num 5:1 Adonai spoke to Moses saying,

Holiness Must Be Maintained In The Camp

Num 5:2 “Command Bnei-Yisrael to send out from the camp everyone with tza’arat, who has some kind of discharge, or any contaminated by a dead body.

Num 5:3 Whether male or female, you are to send them outside the camp so as not to defile the camp where I am dwelling among them.”

Num 5:4 This Bnei-Yisrael did, sending them outside the camp. Just as Adonai spoke to Moses, so Bnei-Yisrael did.

Num 5:5 Adonai spoke to Moses saying,

Num 5:6 “Say to Bnei-Yisrael: Whenever a man or woman commits any sins against any person, thus breaking faith with Adonai, that soul bears guilt.

Num 5:7 That person is to confess the sin he has committed, make full restitution for his wrong, add one fifth to it and give it to the one he wronged.

Num 5:8 But if that person has no close relative to whom to pay the restitution, the restitution belongs to Adonai. It is to be given to the kohen along with the ram of atonement with which he is to make atonement for him.

Holiness In The Body Of Messiah

We are called to walk in the same Holiness as a part of the Redeemed of Israel. We are to repent of sins and make restitution if necessary.

If we allow sin in our Congregations/Kahilahs’ they will become contaminated and defiled. We need to deal with the sin and repent. If there is sin within the camp, as leaders we need to approach the person in the spirit of love and bring correction to them. If they refuse to repent and want to continue in their sin, then they cannot be allowed to stay in the Community. By condoning sin in the camp, we are giving approval to what God says is sin and it will cause irreparable damage to our Congregations.

The Apostolic Scriptures are very clear regarding the Code Of Holiness.

1Jn 1:6 If we say we have fellowship with Him and keep walking in the darkness, we are lying and do not practice the truth.

1Jn 1:7 But if we walk in the light as He Himself is in the light, we have fellowship with one another and the blood of His Son Yeshua purifies us from all sin.

1Jn 1:8 If we say we have no sin, we are deceiving ourselves and the truth is not in us.

1Jn 1:9 If we confess our sins, He is faithful and righteous to forgive our sins and purify us from all unrighteousness.

1Jn 1:10 If we say we have not sinned, we make Him a liar and His word is not in us.

1Co 3:17 If anyone destroys God's temple, God will destroy him; for God's temple is holy, and you are that temple.

Mat 5:48 Therefore be perfect, just as your Father in heaven is perfect.”

Co 7:1 Therefore, since we have these promises, loved ones, let us cleanse ourselves from all defilement of body and spirit, perfecting holiness in the fear of God.

2Co 7:2 Make room for us in your hearts. We wronged no one, ruined no one, took advantage of no one.

Eph 5:1 Therefore be imitators of God, as dearly loved children;

Eph 5:2 and walk in love, just as Messiah also loved us and gave Himself up for us as an offering and sacrifice to God for a fragrant aroma.

Eph 5:3 But sexual immorality and any impurity or greed—don't even let these be mentioned among you, as is proper for kedoshim.

Eph 5:4 Obscene, coarse, and stupid talk are also out of place, but instead let there be thanksgiving.

Eph 5:5 Know for certain that no immoral, indecent, or greedy person—who is really an idol worshipper at heart—has any inheritance in the kingdom of Messiah and God.

Eph 5:6 Let no one deceive you with empty words, for because of such things God's judgment comes on the children of disobedience.

Php 1:27 Only live your lives in a manner worthy of the Good News of the Messiah. Then, whether I come and see you or I am absent, I may hear of you that you are standing firm in one spirit—striving side by side with one mind for the faith of the Good News

Php 2:15 so that you might be blameless and innocent, children of God in the midst of a crooked and twisted generation. Among them you shine as lights in the world,

2Pe 1:4 Through these things He has given us His precious and magnificent promises, so that through them you may become partakers of the divine nature, since you have escaped the corruption that evil desires have brought into the world.

2Pe 1:5 Now for this very reason, making every effort, add to your faith virtue; and to virtue, knowledge;

2Pe 1:6 and to knowledge, self-control; and to self-control, patience; and to patience, godliness;

2Pe 1:7 and to godliness, brotherly love; and to brotherly love, love.

2Pe 1:8 For if these qualities are in you and increasing, they keep you from becoming idle and unfruitful in the knowledge of our Lord Yeshua the Messiah.

2Pe 1:9 But anyone who lacks these qualities is blind—nearsighted because he has forgotten his cleansing from past sins.

2Pe 1:10 Therefore, brothers and sisters, make all the more effort to make your calling and election certain—for if you keep doing these things, you will never stumble.

Php 2:16 holding fast to the word of life, so that I may boast in the day of Messiah that I did not run or labor in vain.

1Th 4:3 For this is the will of God—your sanctification: to abstain from sexual immorality;

1Th 4:4 to know, each of you, how to gain control over his own body in holiness and honor—

1Th 4:5 not in the passion of lust like the pagans who do not know God;

1Th 4:6 and not to overstep his brother and take advantage of him in this matter—because the Lord is the avenger in all these things, as we told you before and solemnly warned you.

1Th 4:7 For God did not call us to impurity, but in holiness.

Tit 2:11 For the grace of God has appeared, bringing salvation to all men,

Tit 2:12 training us to deny ungodliness and worldly desires and to live in a manner that is self-controlled and righteous and godly in the present age.

The Tithe – We are to support those who God has called to lead

Num 5:9 Every contribution from all the sacred things that Bnei-Yisrael brings to the kohen will belong to him.

Num 5:10 Each one's sacred holy gifts are his own, but whatever each man gives to the kohen belongs to that kohen."

Chumash

Shall be his -When a Jew designates part of his possessions as a gift to the Kohanim, such as terumah or bikkurim, the gift is his in the sense that he retains the right to decide which Kohen should receive it. Midrashically, the Torah teaches that if someone keeps for himself the sacred gifts that he is required to turn over to the Kohanim, God will punish him by depriving him of his prosperity and leaving him with nothing more than the small amount that he should have given away to God's servants (Rashi)

What a man give to the Kohen In the plain sense, the verse teaches that whatever gifts the Torah assigns to the Kohen must be given to him, and they become his personal property (Rashbam) The Talmud (Berachos 63z) expounds from this seemingly obvious point that the verse assures us that one who gives to the Kohen his due will not suffer any loss; to the contrary it shall be his, for God will reward him in return for his generosity. (Rashi)

Today since there is no Temple and no functioning Kohen or Priests people try to use the logic and excuse that we do not have to tithe to support the work of Adonai and our Rabbis. However, in the Apostolic Scriptures it is clear that the tithe was still in force even after the Temple was destroyed.

In order for the Priesthood to be able to serve YHVW without distraction, they were to be supported by the Israelites.

Today in order for the local Rabbi to be able to study and pray and serve God's people without distraction or the need to work in a secular job, God's people need to support the

Congregation via their tithes and offerings. Unfortunately, there are a lot of teachings on line that tell people that tithing has been done away with and they do not need to tithe. This is twisting scripture as an excuse to hang onto what rightfully belongs to God and His chosen leaders.

The one who is taught the word is to share all good things with the one who teaches him. Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. Galatians 6:6-7

For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. Galatians 6:8

“But now will you not entreat God’s favor, that He may be gracious to us? With such an offering on your part, will He receive any of you kindly?” says the LORD of hosts. Malachi 1:9

If you are being taught your Rabbi, The Torah and the fullness of the Word of Messiah, then you should be financially supporting them so they can continue to study and pray without worry of how they are going to pay their mortgage or bills or buy food. They are a gift from God to you and they need to be supported financially. We are to be thankful for what He has provided. You show your thankfulness to God by worshipping Him with your tithes and offerings. Tithing is an act of obedience and is a Torah Mitzvot. He in turn allows the leaders to use the Tithes and offerings to pay the bills of the ministry and have financial support they need so they can focus on what they have been called to do. It is a sin and a shame that only about 20% of people tithe in the Body of Messiah. Ministers/Rabbis end up leaving the ministry so they can support their families, because they cannot live on the finances that are given, if any, to support their work. This is a shame and a travesty. If you take care of God’s servants He will take care of your needs in every area of your life.

Act 6:1 Now in those days, when the disciples were multiplying, grumbling arose among the Hellenists against the Hebrews, because their widows were being overlooked in the daily support.

Act 6:2 So the Twelve called together the whole group of the disciples and said, “It is not right for us to neglect the word of God in order to serve tables.

Act 6:3 So, brothers, select from among you seven reputable men, full of the Spirit and wisdom, whom we may put in charge of this duty.

Act 6:4 But we will devote ourselves to prayer and to the service of the Word

Article by Nathan Lawrence –Hoshanna Rabbah – Is Tithing For Us Today

NT Principles Governing Our Giving Yeshua instructed us in Luke 6:38, “Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.”

Paul instructed the believers in Philippi about giving. He addresses the issue of supporting his ministry and that by their faithfulness in giving to him it is in effect giving an offering (a sacrifice) to YHVH, and that the Philippians would be blessed for this. (Phil 4:16–19)

Paul says in 1Timothy 5:17–18 that we are to give those who spiritually feed us. Paul quotes a Torah principle here. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

For the Scripture says, “You shalt not muzzle the ox that treads out the corn. And, The labourer is worthy of his reward.” In our giving to each other, YHVH loves a cheerful giver. When we give, a divine law of reciprocity is activated.

Our giving will determine how blessed we will be. If we sow sparingly we will reap sparingly, but if we sow bountifully we will reap bountifully. Our giving speaks of the condition of our heart. Some give grudgingly and some give bountifully. In our giving we need to follow the example of YHVH who generously gives to.

When we give bountifully and cheerfully, YHVH will bless us with more so that we will be able to give even more (2Cor 9:6–15). These are divine laws and spiritual principles that are activated by our cheerful giving.

The Children of Israel were cheerful givers when asked to contribute to the building of YHVH's Tabernacle. They gave above and beyond the need (Exod 25:1–3; 35:20-29; 36:5–7).

Additional Scriptures on Giving

- Prov 11:25, The liberal soul shall be made fat: and he that waters shall be watered also himself.
- Prov 28:27, He that gives unto the poor shall not lack: but he that hides his eyes shall have many a curse.
- Prov 22:9, He that has a bountiful eye shall be blessed; for he gives of his bread to the poor.
- Ps 112:9, He has dispersed, he has given to the poor; his righteousness endures for ever; his horn shall be exalted with honour.
- Prov 28:27, He that gives unto the poor shall not lack: but he that hides his eyes shall have many a curse.

The Nazarite Vow

Jdg 13:2 Now there was a certain man from Zorah, from a Danite clan, whose name was Manoah. His wife was barren and bore no children.

Jdg 13:3 Then the angel of Adonai appeared to the woman and said to her, "Behold now, you are barren and have not borne children, but you will conceive and bear a son.

Jdg 13:4 Now therefore be careful not to drink wine or strong drink, or eat any unclean thing.

Jdg 13:5 For behold, you will conceive and bear a son. Let no razor come upon his head, for the boy will be a Nazirite to God from the womb. He will begin to deliver Israel from the hand of the Philistines."

Jdg 13:6 Then the woman came and told her husband saying, "A man of God came to me and his appearance was like the appearance of the angel of God, very awesome! But I did not ask him where he was from, nor did he tell me his name.

Jdg 13:7 He said to me, 'Behold, you will conceive and bear a son. So, drink no wine or strong drink, and eat nothing unclean, for the child will be a Nazirite to God from the womb to the day of his death.'

Jdg 13:8 Then Manoah entreated Adonai and said, "My Lord, please let the man of God whom You have sent come to us again and teach us what we will do for the boy to be born."

Jdg 13:9 God listened to the voice of Manoah, and the angel of God came again to the woman as she was sitting in the field, but her husband Manoah was not with her.

Jdg 13:10 So the woman ran quickly and told her husband, and said to him, "Look, the man that came to me the other day has appeared to me!"

Jdg 13:11 So Manoah got up and followed his wife. When he came to the man, he asked him, "Are you the one who spoke to the woman?" "I am," he said.

Jdg 13:12 Then Manoah said, "Now may your words come about! What will be the child's rule and his mission?"

Jdg 13:13 The angel of Adonai said to Manoah, "Let the woman abstain from all that I mentioned to her.

Jdg 13:14 She should not eat anything that comes from the grapevine, or drink wine or strong drink, or eat any unclean thing. She must observe all that I commanded her."

Jdg 13:15 Then Manoah said to the angel of Adonai, "Please, let us detain you so that we may prepare a young goat for you."

Jdg 13:16 But the angel of Adonai said to Manoah, "If you could detain me, I would not eat your food. But if you present a burnt offering, then offer it to Adonai." For Manoah did not realize that he was the angel of Adonai.

Jdg 13:17 Then Manoah asked the angel of Adonai, "What is your name, so that when your words come to pass we may honor you?"

Jdg 13:18 But the angel of Adonai said to him, "Why do you ask for my name? It is wonderful."

Jdg 13:19 Manoah took the young goat with the meal offering and offered them on the rock to Adonai, and He did something wonderful as Manoah and his wife were watching.

Jdg 13:20 For it came about when the flame went up from off the altar toward heaven that the angel of Adonai ascended in the flame of the altar. Manoah and his wife were looking on, then they fell on their faces to the ground.

Jdg 13:21 But the angel of Adonai appeared no more to Manoah or to his wife. Then Manoah realized that he was the angel of Adonai.

Jdg 13:22 Manoah said to his wife, "We will surely die, because we have seen God."

Jdg 13:23 But his wife said to him, "If Adonai had desired to kill us, He would not have accepted a burnt offering and a meal offering from our hand, nor would He have shown us all these things or let us hear such things as these at this time."

Jdg 13:24 Then the woman bore a son, and called his name Samson. So the boy grew up and Adonai blessed him.

Jdg 13:25 The Ruach Adonai began to stir him in Mahaneh-dan, between Zorah and Eshtaol.

Jewish Encyclopedia

Nazarite Laws.—Biblical Data:

Three restrictions are imposed upon the Nazarite, according to Num. vi.: he may not take wine, or anything made from grapes; he may not cut the hair of his head; he may not touch the dead, not even the body of his father or mother. If a Nazarite has become unclean by accident, he must offer a sacrifice and begin the period of his vow anew. He is "holy unto the Lord" (Num. vi. 8), and the regulations which apply to him actually agree with those for the high priest and for the priests during worship (Lev. x. 8 *et seq.*, xxi.; Ezek. xliv. 21). In ancient times the priests were persons dedicated to God (Ezek. xliv. 20; I Sam. i. 11), and it follows from the juxtaposition of prophets and Nazarites (Amos ii. 11-12) that the latter must have been regarded as in a sense priests. Young men especially, who found it difficult to abstain from wine on account of youthful desire for pleasure, took the vow. The most prominent outward mark of the Nazarite was long, flowing hair, which was cut at the expiration of the vow and offered as a sacrifice (Num. *l.c.*; Jer. vii. 29).

In Ancient Israel.

The history of Nazariteship in ancient Israel is obscure. Samson was a Nazarite, whose mother abstained from wine during her pregnancy. His superhuman strength lay in his long, unshorn locks (Judges xiii. *et seq.*). Samuel's mother promised to dedicate him to God during his whole life, saying, "There shall no razor come upon his head" (I Sam. i. 11); the Septuagint concludes from the latter promise (to which it adds "he shall drink no wine") that Samuel was a Nazarite. Neither the nomadic Rechabites nor their wives or children drank wine (Jer. xxxv.; II Kings x. 15 *et seq.*).

Numbers 6- Laws of the Nazarite

6:1–21 *Rules for Nazirites.* Nazirites were the most dedicated laypeople in the OT/Tenach. Samson, Samuel, and John the Baptist were lifelong Nazirites, but usually a person took a vow to become a Nazirite for only a specific period of time.

6:1–6 *Definition of a Nazirite.* A **Nazirite** had to avoid cutting his or her **hair** (both men and women could be Nazirites, v. 2), not eat any product made from **grapes**, and avoid contact with any **dead body**.

6:5 The special holiness of the Nazirite prefigures the holiness of Christ (Heb. 7:26).

6:7–12 Nazirites and Uncleaness. Death was a source of severe uncleanness, and contact with death compromised the Nazirite’s status. It had to be remedied by offering three sacrifices (**sin**, **burnt**, and **guilt** offerings; Lev. 1:14–16; 5:7–10, 14–16) and by starting the period of the Nazirite vow all over again: **the previous period shall be void** (Num. 6:12). It is probably the issue of uncleanness that prompts the inclusion of the laws on the Nazirite at this point in the book (see 5:2–4).

6:7 his separation to God is on his head. The word here translated “separation” (Hb. *nezer*) is also used of the high priest’s crown (Lev. 8:9). Both the priestly crown and the Nazirite’s uncut hair reminded other people of their dedication to God’s service. In this way the dedication of the Nazirites was a challenge to every Israelite to follow the Lord wholeheartedly.

6:13–20 Completion of a Nazirite Vow. When the period to which a Nazirite had dedicated himself was over, he had to bring three animal sacrifices (**burnt**, **sin**, and **peace** offerings; Lev. 1:10–13; 4:32–35; 3:6–11) and the customary accompanying **grain** and wine offerings (Lev. 2:4–13; Num. 15:1–10). Finally, the Nazirite shaved his head and burned his hair on the altar. His unshaven head marked his dedication to God, and by burning the hair he symbolically gave himself to God. **The shoulder of the ram** is given to the **priest**, in addition to his usual share of the sacrifice (the **breast** and the **thigh**; cf. Lev. 7:31–34).

6:21 Summary of the Law. above his Nazirite vow. If the ex-Nazirite had pledged to do more than keep the Nazirite abstention rules (6:3–7), he must fulfill those pledges too.²

² Crossway Bibles. (2008). *The ESV Study Bible* (274–275). Wheaton, IL: Crossway Bibles.

Questions For Study

Chapter 4

What is unique about this parsha? What does its name mean? What spiritual implications did it have for Bnei Yisrael? What spiritual lesson can we learn in relationship to the name of the parsha from what Rav Sha'ul wrote to the Galatians?

What responsibilities were given to the sons of Gershon? Who was responsible for their oversight generally and specifically which one? What responsibilities were given to the sons of Merari? Which Kohen was responsible for their oversight? What were the total numbers for each of the sons of Levi and the total as a whole? Why were they counted and for what purpose?

Chapter 5

What three types of persons were to be sent outside the camp and why? What would have been necessary for their return and how do you know this? What type of sin is discussed in verses 5 through 10? What steps were involved in the process the sinner had to go through to receive forgiveness? How do these relate to the instructions of Rav Kefa on Shavuot as found in Acts chapter 2?