



**“Again, the kingdom of heaven is like a merchant in search of fine pearls, <sup>46</sup> and upon finding a single pearl of great value, he went and sold all that he had and bought it.  
Mathew 13:45**

**NASO: (Take) Numbers 4:21–7:89  
26th May 2018/ 12 Sivan 5778**

Shabbat Shalom Talmadim, and welcome to this week’s Parsha Pearl 35 Naso.

**Key Events:**

Census of the clans  
The law concerning a wife’s adultery  
Consecration of the Nazarite  
Priestly offerings  
Priestly blessing

This week’s portion begins with the instruction to Moses from YHVH to take a census of the three Levitical tribes.

**4: 21 Adonai said to Moshe, 22 “Take a census of the descendants of Gershon also, by clans and families; 23 count all those between thirty and fifty years old, all who will enter the corps doing the work of serving in the tent of meeting.**

**24 “The Gershon families are to be responsible for serving and for transporting loads. 25 They are to carry the curtains of the tabernacle, the tent of meeting, its covering, the fine leather covering above it, the screen for the entrance to the tent of meeting, 26 the tapestries for the courtyard, and the screen for the entrance to the courtyard by the tabernacle and around the altar, along with the ropes and all the utensils they need for their service; and they are to do the work connected with these things. 27 Aharon and his sons are to supervise all the work of the Gershon clan in transporting loads and serving, and to assign them who is to carry what. 28 This is how the Gershon families are to serve in the tent of meeting, and they are to be under the direction of Itamar, the son of Aharon the cohen.**

**29 “As for the descendants of M’rari, take a census by clans and families 30 of all those between thirty and fifty years old, all who will be in the corps doing the work of serving in the tent of meeting.**

**31 “Their service for the tent of meeting will be to carry the frames, crossbars, posts and sockets of the tabernacle; 32 also the posts for the surrounding courtyard, with their sockets, tent pegs, ropes and other accessories, and everything having to do with their service. You are to assign particular loads to specific persons by name. 33 This is how the M’rari families are to serve in the tent of meeting, directed by Itamar the son of Aharon**

the cohen.” **34 Moshe, Aharon, and the community leaders took a census of the descendants of K’hat by their clans and families, 35 all those between thirty and fifty years old who were part of the corps serving in the tent of meeting. 36 Registered by their families, they numbered 2,750. 37 These are the ones counted from the K’hat families of all those serving in the tent of meeting, whom Moshe and Aharon enumerated, in keeping with the order given by Adonai through Moshe.**

The instruction clearly identifies three tribes; the Gershonites, the Merarites, the Kohathites who are chosen to assist in the transportation and the erection of the temple and the outline of their duties.

All who are between the ages of 30-50 must present themselves and in chapter 7 offer identical sacrifices on different days.

They were to come under the authority of Ithmar who along with his brother Eliazar served as priests with their father, Aaron. You will recall that their brothers, Nadab and Abihu died after offering a sacrifice by strange fire. Lev 10:1.

Looking closely at the three clans we find that the Gershonites were the sons of Gershon, son of Levi, the Merarites were the descendants of Merari, which means ‘Bitter’, strong, The root-verb (mara) means to be contentious’ the same word used in the description of the bitter waters of testing which we will note in chapter 6 and Kohath also a son of Levi. The last few studies have focused a great deal on consecration which Leviticus to a greater extent has opened up to us much of the priestly code. In selecting the three clans, YHVH emphasises that these clans must serve in the practicalities of the moving and the erection of the tent of meeting they are nonetheless to observe the consecration of the priests.

Let us look at this passage in Peter.

**1 Peter 2: 4-5 As you come to Him, the living stone, rejected by men, but chosen and precious in God’s sight, <sup>5</sup>you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.**

This passage encapsulates the whole of the priestly rule and the metaphor that we are all part of a more magnificent temple. The poles and coverings, the precious metals and fabrics are what we carry. The materials YHVH used to make all of these elements came from Egypt. They represent things taken from this world and given to peculiar people now consecrated and set apart to the worship of YHVH.

It is also in observance of the following scriptures that we hold or carry as an ark the divine presence, and that includes the Law of YHVH.

**Romans 12:1**

**Therefore I urge you, brothers, on account of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God, which is your spiritual service of worship.**

## Romans 15:16

However, I have written you a bold reminder on some points, because of the grace God gave me to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the Gentiles might become an acceptable offering to God, sanctified by the Holy Spirit.

**1 Corinthians 3:9, For we are God's fellow workers; you are God's field, God's building**

In Acts 9 Paul's role is justified to Ananias who recalls Paul's previous condition and authority to Yeshua. The Lord's response is:

**Acts 9:15**

**"Go!" said the Lord. "This man is My chosen instrument to 'carry' My name before the Gentiles and their kings, and before the people of Israel.**

We conclude that in our own service to YHVH, individually and corporately is meant to be movable just as the tent of meeting was movable. The counting of the clans is the third census within Numbers. The first was of the total Israelite community; the second was of the firstborn, one-month-old and upward.

In this census men between the ages of 30 and 50yrs are to be counted. Are these ages significant?

The Talmud has this to say: (Pirkei Avot 5:26) declares: **"At age 30, one receives strength." This is the strength of character needed to pursue life's goals. The 20s process of trial and error leads to a more secure decade of the 30s when a person is focused on true talents, pursuable goals, and genuine accomplishments.**

**But what about 50? Well before 50 comes 40 which is considered the time when one attains spiritual understanding. (Mishna on Pirkei Avot 5:26). 50 is now considered to be the age when spiritual maturity having been attained is ready to be poured out as from a cup.**

It also represents the harvest – the maturing of fruit which we present to YHVH as in the time of Shavuot which we observed last weekend. Maybe you could do your own study on this very significant number.

In this next chapter, we approach the law of adultery.

**5: 1 Adonai said to Moshe, 12 "Tell the people of Isra'el, 'If a man's wife goes astray and is unfaithful to him; 13 that is, if another man goes to bed with her without her husband's knowledge, so that she becomes impure secretly, and there is no witness against her, and she was not caught in the act; 14 then, if a spirit of jealousy comes over him, and he is jealous of his wife, and she has become impure — or, for that matter, if the spirit of jealousy comes over him, and he is jealous of his wife, and she has not become impure — 15 he is to bring his wife to the cohen, along with the offering for her, two quarts of barley flour on which he has not poured olive oil or put frankincense, because it is a grain offering for jealousy, a grain offering for remembering, for recalling guilt to mind.**

Once again, we look to observe the various types of offering for misdemeanours. As we look for a moment into this event, we see that the wife is to be proven guilty. It is she that must

defend her case. Here, we are presented explicitly with the adultery of the woman. In Hebrew, she is referred to as the 'sotah.' The Sotah is also a tractate within the Mishnah and both the Babylonian and Jerusalem Talmud.

In this ancient world, the responsibility of making sure that YHVH's laws were adhered to was given to the man. This patriarchal society was to ensure that through obedience the provision of YHVH was always present. The word 'provision' ; Greek 4307 pronoia' means to move toward the vision' advance with forethought or foresight. In the Hebrew the word Tsayid 6718. Meaning 'nourishment is used. The word Tsedah 6720 meaning 'provision' comes from this word.

This had to be the focus of the community. The punishment through disobedience was also placed upon the man and even to his descendants. This, however, did not mean that the men whereby any means perfect. In this society, a man could bring a charge of adultery without proof. In the case of adultery, it was the woman who had to prove her innocence through the drinking of the bitter waters. However, if the matter was taken out of his hands and it became a civil matter, then the crime would have to be established by two or more witnesses. **Deuteronomy 19:15 Complete Jewish Bible (CJB)**

**15 "One witness alone will not be sufficient to convict a person of any offense or sin of any kind; the matter will be established only if there are two or three witnesses testifying against him.**

**16 The cohen will bring her forward and place her before Adonai. 17 The cohen will put holy water in a clay pot, and then the cohen will take some of the dust on the floor of the tabernacle and put it in the water. 18 The cohen will place the woman before Adonai, unbind the woman's hair and put the grain offering for remembering in her hands, the grain offering for jealousy; while the cohen has in his hand the water of embitterment and cursing. 19 The cohen will make her swear by saying to her, "If no man has gone to bed with you, if you have not gone astray to make yourself unclean while under your husband's authority, then be free from this water of embitterment and cursing. 20 But if you have in fact gone astray while under your husband's authority and become unclean, because some man other than your husband has gone to bed with you . . ." 21 then the cohen is to make the woman swear with an oath that includes a curse; the cohen will say to the woman, ". . .may Adonai make you an object of cursing and condemnation among your people by making your private parts shrivel and your abdomen swell up! 22 May this water that causes the curse go into your inner parts and make your abdomen swell and your private parts shrivel up!" — and the woman is to respond, "Amen! Amen!" 23 The cohen is to write these curses on a scroll, wash them off into the water of embitterment 24 and make the woman drink the water of embitterment and cursing — the water of cursing will enter her and become bitter.**

The woman would affirm her testing by uttering 'Amen, Amen' confirming the authority of YHVH. If she was found guilty, it would also prove her lover guilty. The Talmud states that both she and her lover would die. This law of prohibition is the seventh within the Ten Commandments and was considered to be directed at the man. A man could not sleep with another man's wife; this highlights the possibility that a married man was allowed relations with a virgin. This may explain how a man could have concubines whilst married, but we

must remember that we are dealing with a polygamous society and to the modern western culture this is at odds.

The study of adultery in scripture and in the culture of Israel is intricate and changed over the course of time. I have only presented a very brief outline on the subject in context to this passage. However, a visit to Leviticus 18 gives a list of prohibitions directed towards men. You could do your own study.

Before we leave this subject, let us look at what the Mishnah states: ***The suspected woman was taken to the local court by her husband and there his charge was made. The court assigned two doctors of the law to escort the parties to the Great Sanhedrin at Jerusalem. The purpose of the hearing before the Sanhedrin was to evoke a confession. The Sanhedrin appealed to the woman and suggested various causes that might have induced her to go astray, and finally asked her to confess. If she admitted her crime, she was divorced from her husband at once and lost her property rights under her Ketubah (Prenuptial agreement) But if she denied it, she was taken to the East Gate of the Temple, in front of the Nicanor Gate, ( this gate was far east of the temple and led to the court of the women. Sacrifices were also offered up along with the psalms of praise leading to this gate) and there was placed in charge of a priest, who performed the ceremony mentioned in the Book of Numbers. He rent her garment so that her breast was exposed, and loosened her hair; she was draped in black; all ornaments were removed from her person, and a rope was tied around her chest. Thus publicly exposed (only her servants being prevented from seeing her), the jealousy-offering was placed in her hands. It was a humble offering of barley meal, without oil or incense upon it, the feed of beasts, typifying the meanness of the crime that she was supposed to have committed. The priest then placed some of the dust of the Tabernacle in an earthen vessel full of water, and charged her with the solemn oath of purgation (Num. v. 19-22). After this, the priest wrote the oath on parchment, blotted it out with the water, which he caused her to drink, and the jealousy-offering was then offered upon the altar (ref: Soṭah, i. 4-6; ii. 1-3). If the woman refused to submit to the ordeal, and there was circumstantial evidence of her criminality, she was obliged to separate from her husband (Ref: Soṭah, i. 5).***

We have reference to a similar drink in Exodus 32: 19 It came about, as soon as Moses came near the camp, that he saw the calf and the dancing; and Moses' anger burned, and he threw the tablets from his hands and shattered them at the foot of the mountain. 20 He took the calf which they had made and burned it with fire, and ground it to powder, and scattered it over the surface of the water and made the sons of Israel drink.

(On a side note what technology did Moses have that could grind gold to powder and what did the drink solve?)

In this passage, we are shown how Israel sinned through idolatry of which adultery is both a spiritual and physical manifestation causing the dissolution of the marriage vow and the breakdown of family unity it was also considered to be a curse. We could take this notion further with regards parental or generational sin but it is not my intention to do so in regard to this particular study.

The patriarchal era prior to the Talmudic period clearly called for the death penalty on both the guilty parties. Later it would seem that it would serve only to prove the guilt or the innocence of the accused couple and to clear the air of jealousy from the husband. It would also influence the outcome of divorce and separation. However, the testing of the bitter waters may also have been considered to have no effect if the husband was guilty of an illicit affair.

This was based on Hosea 4:10-14

**10**

**“They will eat but not have enough;  
they will engage in prostitution but not flourish,  
because they have deserted the Lord  
to give themselves 11 to prostitution;  
old wine and new wine  
take away their understanding.**

**12**

**My people consult a wooden idol,  
and a diviner’s rod speaks to them.  
A spirit of prostitution leads them astray;  
they are unfaithful to their God.**

**13**

**They sacrifice on the mountaintops  
and burn offerings on the hills,  
under oak, poplar and terebinth,  
where the shade is pleasant.  
Therefore your daughters turn to prostitution  
and your daughters-in-law to adultery.**

**14**

**“I will not punish your daughters  
when they turn to prostitution,  
nor your daughters-in-law  
when they commit adultery,  
because the men themselves consort with harlots  
and sacrifice with shrine prostitutes—**

It seems that this is what Yeshua was referring to when He brought the charge against the Rabbi’s and Pharisees who were about to stone the woman accused of adultery in John 8:7 and also amplifies YHVH’s charge of harlotry against Israel.

### **John 8 Complete Jewish Bible (CJB)**

**<sup>1</sup>.But Yeshua went to the Mount of Olives. <sup>2</sup> At daybreak, he appeared again in the Temple Court, where all the people gathered around him, and he sat down to teach them. <sup>3</sup> The Torah-teachers and the P’rushim brought in a woman who had been caught committing adultery and made her stand in the centre of the group. <sup>4</sup> Then they said to him, “Rabbi, this woman was caught in the very act of committing adultery. <sup>5</sup> Now in our Torah, Moshe commanded that such a woman be stoned to death. What do you say about it?” <sup>6</sup> They said this to trap him, so that they might have ground for bringing charges against him; but Yeshua bent down and began writing in the dust with his finger. <sup>7</sup> When they kept**

questioning him, he straightened up and said to them, **“The one of you who is without sin, let him be the first to throw a stone at her.”**<sup>8</sup> Then he bent down and wrote in the dust again.<sup>9</sup> On hearing this, they began to leave, one by one, the older ones first, until he was left alone, with the woman still there.<sup>10</sup> Standing up, Yeshua said to her, “Where are they? Has no one condemned you?”<sup>11</sup> She said, “No one, sir.” Yeshua said, “Neither do I condemn you. Now go, and don’t sin anymore.”

See this passage in Deut 22:21-22 **then they shall bring out the girl to the doorway of her father's house, and the men of her city shall stone her to death because she has committed an act of folly in Israel by playing the harlot in her father's house; thus you shall purge the evil from among you.**<sup>22</sup> If a man is found lying with a married woman, then both of them shall die, the man who lay with the woman, and the woman; thus you shall purge the evil from Israel.

We can see here that the two passages are linked through the observance of the law. Remember though, that there is no background to this story in John. We do not know who the woman was or to whom she was married.

Over time the penalties against adultery changed and lapsed almost altogether especially toward the end of the second temple period because it was so prevalent amongst society. These passages remind us that marriage is sacred

**Hebrews 13:4**

**Marriage should be honoured by all, and the marriage bed kept undefiled, for God will judge the sexually immoral and adulterers.**

**Leviticus 20:10**

**If there is a man who commits adultery with another man's wife, one who commits adultery with his friend's wife, the adulterer and the adulteress shall surely be put to death.**

Now we come to this week’s little pearl. Why do you think that the passage of adultery and the Nazarite vow sit together in this portion? Doesn’t it seem a bit arbitrary that the two should appear together? After all one is criminal and one is pious? Let’s go on to find the link.

The haftarah refers us to reading in Judges 13. Introduces us to the life of Samson.

**Judges 13 Complete Jewish Bible (CJB) reveals:**

**Again the people of Isra’el did what was evil from Adonai’s perspective, and Adonai handed them over to the P’lishtim for forty years.**

<sup>2</sup> There was a man from Tzor’ah from the family of Dan, whose name was Manoach; his wife was barren, childless.<sup>3</sup> The angel of Adonai appeared to the woman and said to her, “Listen! You are barren, you haven’t had a child, but you will conceive and bear a son.<sup>4</sup> Now, therefore, be careful not to drink any wine or other intoxicating liquor, and don’t eat anything unclean.<sup>5</sup> For indeed you will conceive and bear a son. No razor is to touch his head, because the child will be a nazir for God from the womb. Moreover, he will begin to rescue Isra’el from the power of the P’lishtim.”

We see that Samson's mother was to refrain from alcohol, in fact, she was to refrain from drinking anything that comes from a grape including vinegar, and not eat anything unclean during her pregnancy.

Samson was dedicated to YHVH at birth and was to have a lifelong call of the Nazarite. In other words, he was to live a consecrated life to God and observe all the laws of the Nazarite. In this regard, it seems that he had no choice. This was not an act of piety or a thanksgiving offering of his parent. It was through the direction of God.

There are basically two types of Nazarite and are gender inclusive.

A person can take the vow of a Nazirite for a set time generally for 30 days or over an extended period. If something should affect the duration of this vow, then it must start again. This time-sensitive dedication could also be presented as a sin offering or as an act of dedication in much the same way as periods of fasting.

On a side note, I once read the story of a man who has lived almost a fasted life. This is, of course, disciplined and was obtained by fasting half a day, every day; eating only what the body requires to sustain energy levels because of work. Basically no food after the end of the usual working day.

A permanent Nazirite; (this is for life) is exemplified in the type of vow Samson was dedicated to.

The laws pertaining to the Nazarite reflect those of the High priest; This vow required the Nazirite to observe the following:

Abstain from wine, wine vinegar, grapes and raisins

Refrain from cutting the hair on one's head;

Avoid corpses and graves, even those of family members, and any structure which contains a corpse.

Yeshua observed all these laws. In particular, we see Him raise Lazarus from afar and not in the tomb, we see Him refuse the bitter drink of vinegar wine offered up to Him on the hyssop branch, and He prevents Mary from touching Him when He rose from the grave.

So what was the purpose of a Nazarite?

Both Samuel (1000bc) and Samson (approx. 1100bc) were Nazarites, and both lived under Philistine occupation.

Samuel was also a prophet and a Koathite from the tribe of Levi. He was called the anointer of Kings as he anointed both Saul and David. This duty along with the deliverance of Israel from the Philistine's may have been his calling. Samson was a Danite and the last Judge of Israel, but his main calling may have been to come against the Philistines and to bring judgement against the enemies of Israel.

**Judges 13:5 For indeed you will conceive and bear a son. No razor is to touch his head, because the child will be a nazir for God from the womb. Moreover, he will begin to rescue Isra'el from the power of the P'lishtim."**

This prophecy was fulfilled during a gathering that may have been specially arranged to celebrate the captivity of Samson by the Philistine's in the temple of Dagon in Gaza.

**Judges 16:23 The chiefs of the P'lishtim assembled to offer a great sacrifice to their god Dagon. As they celebrated, they sang,  
"Our god has handed over to us**

**our enemy Shimshon.”**

**24 Upon seeing him, the people praised their god:**

With a little thought we can, however, be sure that the event did not take place immediately on Samson’s capture but sometime after as his hair had time to grow. The argument that Nazarites played a priestly role seems to fall apart if we base it only on the priesthood on the Levites as Samson was not one. For Him, his final act as a judge was to judge those who took him captive. Through his story, the power of Almighty God is shown.

John the Baptist was also a Nazarite prophet from the tribe of Levi and was called to proclaim the coming of Yeshua and to lead many to repentance and declare the judgement of God, fulfilling the prophetic office.

Now we come to what happens once a Nazarite fulfils his vows.

**Numbers 6:13 “This is the law for the nazir when his period of consecration is over: he is to be brought to the entrance of the tent of meeting, 14 where he will present his offering to Adonai — one male lamb in its first year without defect as a burnt offering, one female lamb in its first year without defect as a sin offering, one ram without defect as peace offerings, 15 a basket of matzah, loaves made of fine flour mixed with olive oil, unleavened wafers spread with olive oil, their grain offering and their drink offerings. 16 The cohen is to bring them before Adonai, offer his sin offering, his burnt offering, 17 and his ram as a sacrifice of peace offerings to Adonai, with the basket of matzah. The cohen will also offer the grain offering and drink offering that go with the peace offering. 18 The nazir will shave his consecrated head at the entrance to the tent of meeting, take the hair removed from his consecrated head and put it on the fire under the sacrifice of peace offerings.**

The allusion to the priestly role may reflect on the offering of a Nazrite once they had fulfilled their vows. Yeshua as our High Priest was presented to YHVH as the wave/elevation, sin and the peace offering on the stake thus fulfilling the atoning sacrifice.

Understanding the Nazarite vows and the sacrificial offering could we say Yeshua was one? I’ll leave you to discuss this.

Despite Samson’s calling, we are made aware of his many failings and specifically the violations of his vows.

The story of Samson shows us both sides of the human disposition in pursuit of holiness. Samson had no choice but to live the Nazarite way. His dedication began in his mother’s womb as directed by YHVH as did the life of Samuel, and John the Baptist.

But for him, the conflict proved too much. When he lived in the way to which he was dedicated he achieved many victories, and the power or grace of YHVH prevailed in his life. To his detriment, choosing to walk another way and to reject the path set out for him sealed his fate. YHVH judged a judge of Israel and caused him to perish in the temple of Dagon. He became an object of ridicule and was put on show to entertain his captives.

The vow of holiness and separation is what YHVH calls for all us. It is epitomised in one of the messages of the cross; to walk as Yeshua did. Yeshua said that His burden was light. But

the news of the cross in practical terms and one I will speak on in a later study tells us that when we carry this heavy piece of wood, we cannot walk as others do. We cannot say that we have chosen such a path and call ourselves the disciples of Yeshua and at the same time cavort with a world that does not believe in Him; that blasphemes His name and angrily denies the message of the cross and our Messiah Yeshua who died upon it. The yoke of Messiah allows us to walk a narrow and straight path not a cumbersome one with all the many life choices and pathways the world has to offer. To choose that path demands a broader road because the burden is more significant. It's the difference between a man carrying a rucksack on his journey and one toeing a caravan. The road needs to be different. The narrow path gives us enough room for movement and does not allow us to meander across its breadth.

The latter part of the life of Samson shows us the way that the body has gone to a greater degree. In this respect, Samson's life reveals to us a prophetic sign. The church which is a symbol of Israel; a holy nation, separated from its path and chose to live beyond its borders; going into the world and becoming part of it; It intermarried outside its identity; It chose to break the rules and dance with the seduction of it. It wanted another spouse and had become a harlot, just as Israel did, just as YHVH charged them in the passage in Amos. This resulted in her losing her strength and voice in the world. Her sin became exposed to unbelievers. The symbol of her power was removed, and she became blind and weak. The covering of her hair is symbolic of power, and that was removed. Friends, it is hard to say these things, but YHVH says them Himself. The modern church movement is by enlarge influenced by worldly trends and placates its assembly by distorting and not understanding bible truths. It rarely speaks of sin and repentance and delivers, in reality, an offering of false hope.

Yeshua is the head of the church, Eph 5:23. He is the authority and sovereign symbolised by the hair of Samson. The church was created for Him and made up of a prophetic, consecrated people. There is no doubt that Yeshua is the head of a consecrated holy church. I believe that with all my heart, but a body that calls itself holy and representing Yeshua here on earth and is tolerant of sin and proclaims God through idolatry, cannot be holy, and therefore cannot be the church Yeshua is head of. There is, however, the danger of what that church can become if it veers off course and follows the path of the false church led by blind leaders. Read Revelation 1. The false is one is that which has the outer appearance of God but denies his power. Yeshua said this in Mathew 15:14 ; ...<sup>13</sup>**But Jesus replied, "Every plant that My Heavenly Father has not planted will be pulled up by its roots. <sup>14</sup>Disregard them! They are blind guides. If a blind man leads a blind man, both will fall into a pit."** So what church is Yeshua head off? It is one that symbolises and reflects the heart of a union between husband and wife. Eph 5:23. This is implicit of His relationship toward His bride. The church is the body that has taken up a consecrated and dedicated life and is in contention with the world and not a friend of it. It is a bride that is as much dedicated to her husband as He is to her. It is the marriage of worship and truth

Yeshua said that He has come to bring division and that will occur amongst our own families and marriages. How they choose to worship, may, of course, differ from yours and cause dissension. However, we must weigh up everything and not assume that we are right. Our lesson is to learn continually from the journey we have been called to be on and to progress to maturity of soul and of spiritual wisdom; walking with each other at our different levels of understanding. That reflects the dynamics within the family structure.

Finally, in the same passage that completes the law of the Nazarite and in consideration of its priestly view we are given the Aaronic blessing by Moses. I bless with it and may the LORD bring you peace this Shabbat.



**6:22 Adonai said to Moshe, 23 “Speak to Aharon and his sons, and tell them that this is how you are to bless the people of Isra’el: you are to say to them,**

**24 ‘Y’varekh’kha Adonai v’yishmerekha.**

**[May Adonai bless you and keep you.]**

**25 Ya’er Adonai panav eleikha vichunekka.**

**[May Adonai make his face shine on you and show you his favour.]**

**26 Yissa Adonai panav eleikha v’yasem l’kha shalom**

**[May Adonai lift up his face toward you and give you peace.]**

Until next time.

Shabbat Shalom

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**Haftarah Naso: Shof’tim (Judges) 13:2–25**

**B’rit Hadashah suggested readings :Yochanan (John) 7:53–8:11; Acts 21:17–32**

## Reference

Midrash: In Judaism, the **Midrash** is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (*Aggadah*) and occasionally the Jewish religious laws (*halakha*), which usually form a running commentary on specific passages in the Hebrew Scripture (*Tanakh*)

Targum: **Targum Onkelos** (or **Onqelos**), is the official eastern (Babylonian) Targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35–120 CE)

Targum Jonathan: **Targum Jonathan**), otherwise referred to as **Targum Yonasan/Yonatan**, is the official eastern (Babylonian) Targum to the Nevi'im/Prophets. Its early origins, however, are western (i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The **Talmud** means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically the **Babylonian Talmud** (*Talmud Bavli*), although there is also an earlier collection known as the Jerusalem Talmud (*Talmud Yerushalmi*) or Palestinian

The Talmud has two components:

1. The Mishnah (c. 200 CE), the first written compendium of Judaism's Oral Law;
2. The Gemara (c. 500 CE), an elucidation of the Mishnah and related Tannaitic writings that often ventures onto other subjects and expounds broadly on the Hebrew Bible

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year-weeks", into which all of time has been divided

Vulgate: This is the Latin Bible. Translated from the Hebrew and Aramaic by Jerome between 382 and 405 CE, this text became known as the 'versio vulgata', which means 'common translation'.