

## ***Parashah 35 Tidbit***

***Nasa, נשא, To Lift Up***

***Numbers 4:21–7:89***

by

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### ***Number 4:21 -7:89***

***Nasa, נשא, Nasa means to lift up.***

In verse 22 of Numbers 4, we see the same words that were used in Numbers 1:2, Take you the sum of all the congregation of the children of Yisrael, after their families, by the house of their fathers, with the number of their names, every male by their polls; in Hebrew it says Se'u Et Rosh Kal Adat Benei Yisrael, **שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל**. The word Se'u is from the root word Naso, **נָשָׂא**, which means to Lift up, and since the word Et, which is spelled with an Aleph and Tav letters, follows this Word, I believe it is telling us that we are to **LIFT UP** the Aleph-Tav **אָת** which of course represents Messiah, who is the First and the Last, the Alpha and the Omega, the beginning and the end, the only begotten Son of our heavenly Father, who is the Word of Elohim, His Torah of Life made flesh, and the One who is also the head Rosh, **רֹאשׁ** of Kal, **כָּל** all the assembly, Adat, **עֲדַת** of the children Benei, **בְּנֵי** of Israel Yisrael, **יִשְׂרָאֵל**; and this very same phrase is used for the sons of Gershon. In Hebrew it says *Naso Et Rosh Benei Gershon*, **נָשָׂא אֶת־רֹאשׁ בְּנֵי גֵרְשׁוֹן**, which means; *When you lift up the Aleph-Tav—the head —of the sons of Gershon.*

We are told that they were to minister in the Temple between the ages of **thirty** and **fifty**. There is a great significance in the meaning of these two numbers **thirty** and **fifty**. Messiah began His ministry after His **thirtieth** birthday, and His work here on earth will culminate with the restoration of all things, and the number **fifty** in Scripture represents the restoration of all things, for it is on the Jubilee year, the **fiftieth** year that all things are commanded to be restored to each member of the family of the people of Yisrael, and, in the overall scheme of things, it is a picture of our heavenly Father **restoring** everything back to what it was in the beginning, with a Chodesh, a Renewed Heaven and a Chodesh, a Renewed Earth, which will be done in the eighth Millennium, as part of the New Millennium, that will last for eternity.

Therefore, **implicit** in the counting of the children of Yisrael, **יִשְׂרָאֵל** which is a composite word, made up of the words, Yeshar and El, where the word Yishar means, to be smooth, be straight, be right, was upright, pleasing, he led straight, he directed, guided, was made level, and the word El is a short form of the title Elohim, therefore the word Yisrael or Yeshar El, means **the straight and upright Torah obedient path that Elohim has designed for His family to walk on, the path that will lead all who choose to willingly and lovingly follow it, onto everlasting life, in the kingdom of Elohim, IS** the calling upon **ALL** of the people who have chosen to walk on the straight and upright Torah obedient path that Elohim has designed for all of His family to walk on, **TO ENSURE THAT THEY LIFT UP MESSIAH THE WORDS OF THE LIVING TORAH, the Words of our**

*heavenly Father' Torah of Life, made flesh, His inerrant and everlasting teaching and instructions, as the **HEAD** of **ALL** the Qahal, the congregation of Yisrael.*

**BY WILLINGLY LIFTING UP MESSIAH**, as the children of Yisrael are Commanded to **DO**, they, the children of Yisrael actually **fulfill** (Pleroo, confirm, and accomplish) their calling, their mandate of becoming a Royal Priesthood and a Holy Nation—the calling that was extended to them at Mount Sinai. *Exodus 19:5-6, 1Peter 2:9.*

Scripture makes it very clear that the priesthood that all of the children of Yisrael are given, **IS** the Melchizedek priesthood, which is the heavenly priesthood, the Royal Priesthood of our King, our Messiah—who is the head of us all.

Scripture tells us that the Gershonites were responsible for bearing all the curtains, veils and coverings of the Tabernacle. The name Gershon means, exile, divorce, drive away; it is from the root word Garesh, גָּרַשׁ, which means, to drive out. The Gershonites were placed on the west of the Tabernacle, which is where the banner, or the Camp of Ephraim and the two other tribes of that camp, Benjamin, Manasseh were situated. Ephraim represents the Ten lost tribes of Yisrael, that YHVH divorced, sent away and later, drove them out of the Land of their possession, **BECAUSE** of their rebellious disobedience to the Words of His Torah of Life, **AND** because they chose to go whoring after the gods of others, elohim achrim.

Last week's Parashah spoke of the Kohathites. In *Numbers 4:2* it says, **Take the sum of the sons of קהת, Qohat**, which in Hebrew reads *Nasa Et Rosh Benei Qohat* and means, Lift up the Aleph-Tav—the head of the sons of Qohat. *Qohat* means assembly, ally, allied. Its root word is *Qahal*, translated in Greek as *Ekklisia* and in English as *church* or *assembly*.

The Qohatites were the bearers of the furnishings of the Tabernacle, **excluding** the Ark of the Testimony, the Menorah, the Table of Showbread or Table of Presence, the Altar of Incense, but they were responsible for the Brazen Altar, and the Laver and all the curtains of the holy, and most holy place. You could say that they were responsible for the structure, the **body** of the Tabernacle. And since the whole Tabernacle **IS** a shadow picture of our Messiah, it means that together, the Qohatites and the Gershonites **BORE** the body of Messiah, and Aharon and His sons, YHVH's Appointed Priests, were the only ones that could **look upon and carry the Ark**, which represents the Heart of the Tabernacle, and therefore, the Ark represents the heart of Messiah, and contained in Messiah's Heart are the Words of His Father, the Words of the inerrant and everlasting teachings of our heavenly Father, and thus, in essence, they are bearing the revelation of Messiah, the Words of the Living Torah, to the rest of Yisrael. If this is correct, which it most certainly **IS**, then, the Gershonites are metaphorically bearing, the skin and the flesh of Messiah, and the Qohatites are bearing the bones, and Aharon and His sons are bearing the heart of Messiah, which means that **TOGETHER**, all three of these tribe are **BEARING THE TRUE ESSENCE** of our Messiah, the Words of the Living Torah made flesh, for the sake of the children of Yisrael, of whom you and I, are a part of.

Now, you may ask, *What about the forth family, the family of Merari?* The name *Merari* means *bitterness*. It is interesting to note however, that unlike the other two families, there is no mention of *lifting up the Aleph-Tav*; but instead Mosheh is instructed to merely number the children of Merari.

This tells us very clearly, that if a man has *bitterness in his heart*, **HE CANNOT, AND WILL NOT LIFT UP** the Messiah in his life. Jealousy, anger, resentment and bitterness—as well as other such negative emotions—have no place in the praise and exaltation of the Messiah, the Words of the Living Torah of our heavenly Father, the Words of His Torah of Life.

Therefore, if we, as the body of Messiah, **ARE** to fulfill our calling, to be priests in the order of Melchizedek, then, we are to endeavour to remove such emotions as, **jealousy, anger, resentment, bitterness and envy** from our lives, and then, willingly choose to surrender our hearts and our emotions to our heavenly Father in loving surrendered obedience. *Acts 8:20, Romans 3:10-14, Ephesians 4:30-32, and Hebrews 12:15* are Scriptures that warn us against having bitterness in our hearts. If we truly **wish to exalt Messiah and our heavenly Father, and actually LIFT THEM UP for the whole world to see, THEN**, we **MUST** do it with a spirit of joy, and not of sorrow and bitterness.

We have just learned that the Qohatites are to bear the skin, the outer covering of the Temple, which is a shadow picture of Messiah, and the Gershonites are to bear the bones and the flesh or body of the Temple (Messiah), and Aharon and His sons were to bear the Ark which represents the essence of Messiah/YHVH, His loving heart. And we learn in the Torah, that the children of Merari, are to carry the **wooden** beams, the **wooden** floor boards, the **wooden** posts, and sockets that everything hangs on. I believe that this is showing us that Merari **represents the bitter, jealous envious world**—and especially, **the religious leaders of the man made religion of the day**, who represent **ALL** man made religions throughout the history of mankind, including the mainstream religions of today, those, who through their Torah rebellious actions and deeds, lifted up Messiah, but instead of worshipping Him as our heavenly Father has Commanded the children of Yisrael to do, they **CRUCIFIED** Him on a **WOODEN BEAM, THE CROSS**, and to their chagrin, they unknowingly fulfilled the Work of Elohim, that brought salvation to the world, **BUT**, as they crucified Him, unfortunately for them, these people actually believed that since He, Messiah, was now crucified, that they had won the battle, because they did what **THEIR** religious leaders wanted them to do, and **NOT** what Elohim wanted, **BUT** they were **WRONG**, as **ALL** the **doctrines** of **ALL** man made religions are **WRONG**, for they contradict many if not **ALL** the Pure Words of our heavenly Father's Torah of Life.

Although, I am totally convinced that Messiah was crucified east of the Temple, the world believes that Messiah was crucified on the north side of the Temple. The north represents the way of the world; and *Merari* or the House of Merari, who represent the world and its bitter ways, was also encamped on the **north** side of the Tabernacle.

In *John 12:32-33* Messiah says that **IF I am lifted up from the Earth I will draw all MEN unto me. This He said, signifying what death He should die.**

This *verse* I believe has been misinterpreted. The word **MEN**, is in italics, and therefore, it does not belong in the text; it was inserted there, because of the scribe's theological biases. In the wilderness when the serpent was lifted up, and people looked upon it, they were healed. *Isaiah 53* tells us, *He has borne our griefs, carried our sorrows, He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was UPON Him, and with His stripes we are healed.*

Therefore what *John 12:32-33* is talking about **IS** exactly what the sons of Gershon and Kohath were instructed to do: Messiah, who **IS** the head of all Yisrael, and the Words of the Living Torah made flesh, is to be lifted up; and when He, the Living Torah, is indeed lifted up, and His Words are obeyed, **He will take all our sorrows, our diseases, and Sin, our Torahlessness upon Himself**, which will have the effect of drawing us nearer to Him, and to our heavenly Father. That, my friends, is what fits with the rest of the text, and demonstrates **the great, perfect and infinite love** that both the Father and the Son have for us.

As we read this chapter, we see that the Levites were counted twice. By counting the Tribe of Levi separate from the tribes of Yisrael, it is clear that the Levites are to fulfill a unique calling, separate from, **YET** within the midst of the children of Yisrael. By separating Levi from the rest of Yisrael, YHVH has in fact sanctified them among their brethren. The ministry of Melchizedek priesthood is directed toward the nations of the world, but the Aaronic priesthood is for the sake of the children of Yisrael, so that they, the sons of Aharon could teach the people of Yisrael the Ways and the Words of YHVH, and when they, the people of Yisrael, learned to internalize the Words of YHVH's Torah of Life, they, in turn, would become, a Light onto the nations of the world, by teaching them, the Ways and the Words of YHVH, by Living Torah obedient Lives for the whole world to see..

The second counting, which was counting the Levites from the age of 30 to the age of 50, was for service in the Tabernacle. The first counting, however, is for a different purpose; and we see that in *Numbers 3:12* **And behold, I have taken the Levites from among the children of Yisrael instead of all the first born that opens the matrix among the children of Yisrael; therefore the Levites are Mine.**

Here we see that the Levites were taken as a redemption price, for the first-born of the children of Yisrael. The Scriptures tell us that YHVH sees all of Yisrael as His first-born. Therefore we can conclude that the Levites are the earthly manifestation of the Spirit of Messiah, by being kinsmen-redeemers for all of Yisrael. The Levites were to be an example for all the people of Yisrael, and that is why they were **set apart**. We can also see a picture of Messiah beginning His ministry by the number **thirty**, and the beginning of His ministry is the beginning of the restoration of all things, represented by the number **fifty**, the number for jubilee, where all things are restored back to their original owners.

YHVH sanctified and set apart the Tribe of Levi, the Levites for the very specific purpose of having them, show, teach and cause the People of Yisrael to believe, follow and obey **ALL** the Words of His Torah of Life, thereby causing them that obey the Words of His Torah, to draw nearer and nearer to YHVH. It is also very clear in the Scriptures that we cannot **draw near to** YHVH in just any manner, fashion or state of being. We, as the children of Yisrael, are to be bearers of the **very image of YHVH, the body of Messiah**; it is absolutely essential that we do not add to, nor take anything away from this image that YHVH wants us to portray, by adding to, or taking anything away from the Words of YHVH's inerrant and everlasting teaching and instructions, the Words of His Torah of Life.

As the Yisraelites were commanded to put lepers, and those who were defiled by the dead, and the sinners out of the camp, it is therefore important for us to remove from our camp (our lives) whatever does **NOT** belong or line up with the image of YHVH.

In the wilderness, there were three camps. The first being the Shechinah glory of YHVH in the Tabernacle; the second being the camp of the Levites camped around and protecting the Tabernacle;

and the third being the camp of the children of Yisrael, who were the first line of defence to protect the Levites and the Tabernacle. Each one of these camps has a different level of sanctity, just as there are various states of being, such as *tamei* (*unclean* or, better defined as, *not in a state suitable for being the manifest representation of YHVH in the world*) and *tahor* (*clean, or suitable to be the manifest representation of YHVH, here on earth*). For example, one who is made *tamei* by eating unkosher items, things that are unclean, such as a kosher animal that died on its own, and/or eating things that YHVH has said are **NOT food for us**, as per the Commandments found in *Leviticus 11*; or one who has come in contact with a dead body is *tamei*, but does not transfer or transmit the state of *tamei* to anyone else; whereas a woman in her monthlies is *tamei* and a source of defiling others. These show us that there are different levels at which we can choose to live, and the preferred one of course, **IS**, the state of *tahor*. Let us therefore endeavour to fully surrender our wills to our heavenly Father in loving obedience, so that we can live in the Spirit and learn to please Elohim on a daily basis. Amein.

As I study the Word of YHVH more and more, I have become much more convinced that He hides much, if not all of His wisdom in His Word, and because of it, I am fascinated on a daily basis, by the gems that can be uncovered through studying His Word. Part of the fascination is the numbers that are assigned to each letter and when we add up the value of the letters of a word or phrase and compare it to other words or phrases of the same value, it gives us a deeper insight into the message that YHVH is conveying to us. In today's Parashah of *Numbers 4*, we have three numbers that I believe are very significant, but I have not yet been able to find any phrases in Scripture that give us a deeper understanding of what YHVH is communicating to us by these numbers. The Numbers are 2750 which is the number of the children of the Kohathites, the number 2630, which is the number of the children of Gershon and the number 3200 which is the number of the children of Merari. Now let me show you what I see when I look at these numbers. Since I have **NOT** yet found a phrase that fits these numbers I have chosen to take each individual number and the meaning of each individual number to see what YHVH is telling us. The individual numbers for the family of the Kohathites is a two, a seven and a five. The number two in Scripture represents witness, the number five refers to YHVH's Torah and His grace for they are synonymous terms and the number seven speaks of completeness, therefore, I believe that YHVH is telling us through these numbers that **IF** we choose to obey and **DO** all of His inerrant and everlasting teaching instructions, as the Tribe of the Qohatites were supposed to obey and **DO, IF** we can just learn to Obey and **DO ALL** that the Words of His inerrant and everlasting teaching and instructions, His Torah of Life, Commands us to do, **THEN** we too will be brought onto the perfection of Messiah, for Scripture tells that when we see Him, we will be like Him, and the only ones that will be able to truly **SEE** the completeness of Messiah, are those that have willingly surrendered their wills to our heavenly Father in total loving surrendered obedience to His Directives for everlasting Life.

Next we have the Tribe of the Gershonites and their numbers, are number two, number six and number three. The Number two as I said above, speaks of witness, the number six, speaks of man for man was formed on the sixth day, and the number three speaks of resurrection, coming from death to life. Therefore I believe that YHVH is telling us through these numbers that He has witnessed to the Gershonites that **IF** they, as the people of Elohim, choose to willingly and lovingly obey and **DO ALL** that He has Commanded them to do, that they too will be resurrected with Him onto eternal life.

And finally we have the tribe of Merari and their numbers are number three and number two

followed by two zeros. The number two as I said above speaks of witness and the number three speaks of death and resurrection, coming from death to life, but since the number zero is repeated twice I believe that YHVH is telling us that **IF** we have bitterness in our lives, and if we choose to hang onto that bitterness and **NOT** forgive those who have wronged us, we will not experience His resurrection, which means that we will be lost for eternity. These are simply my opinions, but I believe that YHVH speaks to us through many avenues and one of those avenues are the numbers found in Scripture. May YHVH bless all of your studies into His Word with His enlightenment. Amen

There are four *Aleph-Tavs* in this portion of *Numbers 4*; I gave them to you last week but I will give them to you again.

*Verse 26 And **Aleph Tav** the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and **Aleph Tav** their cords, and all the instruments of their service, and **Aleph Tav** all that is made for them: so shall they serve.*

*Verse 27 At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge **Aleph-Tav** all their burdens.*

There are another eleven Aleph Tavs that attached to words with a Maqef and twenty words that contain both the Aleph and Tav letters within them. The number eleven in Scripture speaks of mixture and disobedience. The number eleven is one more than the number Ten which represents the Ten Commandments and one less than Twelve, which represents YHVH's Perfect Way of governing His kingdom, YHVH's perfect way of doing things. The number twenty speaks of redemption for it is on their twenty birthday that the sons of Israel are redeemed for half a shekel. Therefore I believe that YHVH is telling us through the use of these Aleph Tavs that **IF** we can truly learn to walk in His Ways and forsake the ways of this world, which brings **MIXTURE** into the inerrant and everlasting Word of Elohim, causing it to have **NO EFFECT, THEN** our Redeemer will lead us onto eternal salvation.

*Studying and keeping Torah together as a community.*

*Have a great Elohim blessed week and may YHVH bless your every thought, and your every deed. Until we meet again. Shalom Alechem!*