

EMC SHALOM INTERNACIONAL

PARASHAH 35 NASO | BEMIDBAR (NUMBERS) 4:21 – 7:89

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Aliyot of the Torah:

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8. **Maftir:** 7:87-89

Haftarah: Shoftim/Judges 13:2-25

The Apostolic Writings: Yohanan/John 3:1-4:54

Bemidbar, is the original name of the **Book of Numbers** but in Hebrew it means “in the dessert”. The well-known name “Numbers” is a reference to the census of the male twenty years old and above of the children of Yisrael. Once the people were in the dessert, Yahweh ordered Moshe to take the sum of the number of the children of Yisrael. The first eleven chapters seem to be an extension of Vayikra because they are about the calling of the Levites to the consecrated office. The ensuing chapters are a record of the everyday life in the dessert. From chapter 21 on, there is an account of the events of the occupation of the Promise Land. While there is only one direct quote from Bemidbar in the Brit Hadashah –**Bemidbar 16:5**, there are numerous inferences and indirect quotes by the

inspired writers during and after the years of Yeshua HaMashiaj.

“**Naso**”¹ means “to lift”. In this verse literally: “**to lift the heads of the children of Guershon**” (“**gêreshôn**” גֵּרְשׁוֹן H1648 which means a refugee). It is a Hebrew idiom to express the concept of making a census –to count people. In this case, it was necessary to know how many men of the family of Guershon were apt to serve in the Mishkan –this family had the responsibility to carry the Mishkan when the congregation had to start marching.

First Aliyah 4:21-37

4:22 “Take also the sum of the sons of Guershon, throughout the houses of their fathers, by their families.” –The Hebrew text says “to lift their heads”, that is to make a census. When a head was lifted onto Yahweh it meant that one is appointed or taken as a living sacrifice unto Him, cf. Romanyim/Romans 12:1.

4:23 “From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.” –According to the opinion of many scholars, the age of thirty years old (v. **8:26**) was set as the time of full maturity of intellectual and physical strength because they had been called to be trained at least five years before they were install in their office so that they could correctly

1 Having the correct understanding of the Hebrew culture and language is the only way to comprehend some of Yahweh’s statements. The phrase “take the sum of” or “when you count” means, literally, “when you lift the head of the children of Yisrael to sum them” (Shemot/Exodus 30:12). In order to take the sum or to count the men, the men are made to pass one

after the other counting them as they pass. It is the same expression when the herds were counted to determine the tithe (מַעֲשֵׂר, maaser). Torah with Rashi. Commentary on Shemot/Exodus 30:12. (Note of translator).

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perform their sacred service according to the commandments. At the same time, it can be seen as a prophetic picture of the age Yohanan Hamatbil and Yeshua started their ministries.

The age of fifty years old was the limit for active service. After twenty years of service, they were relieved of their physical duties and they were expected to help in the service of the Tabernacle –v. **8:26**.

4:32 “And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.” –It is wonderful to see the fact that Elohim is all about the details. Instead of commissioning the families with the service and allowing them to organize it, He Himself appointed the charge of every person. Clearly, this was meant to avoid injustice or favoritism. This is the same sense of justice that must prevail in our *kehilot* (congregations) thus everyone would serve with joy and willingness in the tasks they have been charged by Elohim.

Being a body, we all have been given gifts by the Ruaj of Elohim. While we are urged to seek the best gifts, we must never covet other’s gifts. We must be content with what we have been given, as He likes.

“Now there are diversities of gifts², but the same Spirit. And there are differences of administrations, but the same Adon. And there are diversities of operations, but it is the same Elohim which worketh all in all. But the

manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also, is Mashiaj. But covet earnestly the best gifts: and yet shew I unto you a more excellent way (**Korintyim Alef/1 Corinthians 12:4-12, 31**).”

4:36 “And those that were numbered of them by their families were two thousand seven hundred and fifty.” -In the previous chapter (v. **3:15**), Yahweh had commanded them to count the number of the male firstborns “**one month old and upward**”. This time, the census was directed to the men who could work in the service of the Mishkan. Therefore, the counting criteria was different, only the males thirty years old and upward were counted. In His infinite wisdom, Elohim, assigned each family with their charge of the service according to the ratio of able men to work in the service of the Mishkan and the burden of the work. Of the total number of the men by their families, the house of **Kehat** (“**qehâth**” קְהָת H6955 means to **ally oneself**, allied, ally) and the house of Guershon (“**gêreshôn**” גֵּרְשׁוֹן H1648 which means a

2 “**charisma**” χάρισμα G5486 a divine gratuity, that is, deliverance (from danger or passion); (specifically) a spiritual

endowment, that is, (subjectively) religious qualification, or (objectively) miraculous faculty: free gift.

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refugee) accounted only for nearly one third of all the Levites; they were charged with lighter and fewer duties. On the other hand, the house of Merari (*“merârîy”* מֵרָרִי H4847 means *bitter*) they were charged with more and heavier duties because their able men accounted for almost half of the men of his house. The divine wisdom made provisions to assign their charges in a fair and equitable way.

Second Aliyah 4:38-49

4:40 “Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.” –The total number of the Levites of the house of Guershon were seven thousand five hundred, however two thousand six hundred and thirty were able to serve in the Mishkan –thirty-five percent of all the men.

4:44 “Even those that were numbered of them after their families, were three thousand and two hundred.” –The total number of the Levites of the house of Merari were six thousand two hundred, however three thousand two hundred were able to serve in the Mishkan –fifty-two percent of all the men.

4:47-48 “From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation. Even those that were numbered of them, were eight thousand and five hundred and fourscore.” –The total number of the Levites of the three families were twenty-two thousand three hundred, however eight thousand five hundred and eighty were able to serve in the Mishkan – this is thirty-eight percent of all the men. The rest of the men were

either under thirty years old or over fifty years old.

4:49 “According to the commandment of YAHWEH they were numbered by the hand of Moshe, every one according to his service, and according to his burden: thus were they numbered of him, as YAHWEH commanded Moshe.” –Every man received a charge, a responsibility, and a duty. It is of paramount importance in the structure of any organization that every person knows his job description with precision. When every member of an organization knows what is the role they must play, there is no opportunity for internal conflicts or intrusions in other’s areas of responsibility. Thus, mutual respect and cooperation with one another is achieved enhancing the probabilities to fulfill the organization’s purposes and goals. Unity is the driving force that binds us together in Yeshua. (Yohanán/John 10:30; 17:21).

Third Aliyah 5:1-10

5:2 “Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead.” –Due to the level of holiness given to the children Yisrael, the camp where the children of the Covenant dwell had to be pure. No pollution or contaminated thing or person could be in the camp. Hence, any contaminated person or object (tame) or any person or object capable to contaminate others had to be taken out of the premises. While the people of Yisrael was wandering in the wilderness, they were arranged in three camps. The first camp was for the Shejinah, the presence of Yahweh, that dwelled in the most intimate part of the Mishkan HaKadosh. The second camp, that was around the Mishkan,

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was for the Levites. The last camp was for the rest of the congregation.

In days of Shelomo, when the Bet Hamikdash was built, these three camps were arranged in the following manner:

1. **The Camp of the Shejnah:** The Bet Hamikdash and its premises.
2. **The Camp of the Levites:** The mount of the Bet Hamikdash where the temple was built.
3. **The Camp of Yisrael:** The city of Yerushalayim.

The enforcement of ordinances to keep the cleanness of the camp suggests that similar method may be applied to keep the cleanness of the congregation of believers in Yeshua HaMashiaj in our days. While it may prove a delicate and serious course of action in some congregations today, the suspension of the privileges and communion with the *kahal* or the excommunication (total expulsion) of members in case of serious and notorious sins are imperative actions so necessary to the moral purity of believers in Mashiaj as the banishing of lepers (*metzorot*) from the camp was an imperative to preserve both the physical and the ceremonial cleanness of the Hebrew people in Moshe's times.

5:6 “Speak unto the children of Yisrael, ‘When a man or woman shall commit any sin that men commit, to do a trespass against YAHWEH, and that person be guilty.’ –This verse refers to damages to another person's property. This is called “trespass against Yahweh”, therefore the offense is aggravated: bearing false witness or telling a fraudulent lie is a trespass against Yahweh Himself, the only One who pass judgement on false oaths and

false witness. (**Maaseh Sheliajim/Acts 5:3-4**). Let us make sure we never lie or swear falsely for the judgement of Yahweh shall be certain.

5:7 “Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.” – This passage touches a forgotten issue: restitution. Repentance embodies confession and restitution. Nevertheless, even if a person does not repent of his trespass, even so, restitution must be done together with acceptance of the damage and the restitution for it.

When someone inflicts any damage on another person, he will not be forgiven unless he confesses his trespass or offense and he pays the corresponding restitution for it (usually one fifth of the original damage caused).

“He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy (**Mishle/Proverbs 28:13**).”

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (**Yohanan Alef/1 John 1:9**).”

5:7-10 “Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed. But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto YAHWEH, even to the priest; beside the ram of the atonement, whereby an atonement shall be

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made for him. And every offering of all the holy things of the children of Yisrael, which they bring unto the priest, shall be his. And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.” –These verses stress every man’s right to private property. Everyone who is against this divinely appointed right shall eventually be judged by the Heaven Court of Law. Whether it be by an individual or by a governmental institution, the expropriation of private property is illegitimate, against the Torah, and is under accursedness because the wrath of *HaKadosh Baruj Hu* is upon those who do such evil.

Fourth Aliyah 5:11-6:27

5:12 “Speak unto the children of Yisrael, and say unto them, ‘If any man's wife go aside, and commit a trespass against him’.” –This ordinance was as much a severe warning against the infidelity of a wife as a protection for her from the resulting consequences in case her husband suspicion was without grounds. There was no need of witnesses, the husband’s suspicion was enough to call for this procedure (**Vayikra/Leviticus 20:10**). The jealous husband would bring her wife in the presence of the Kohen Gadol with an offering for her, the tenth part of an ephah of barley meal because none shall appear before Yahweh empty (**Shemot/Exodus 23:15**). A usual meat offering (minjah) would be mixed with oil –which means joy- and accompanied with frankincense –which means acceptance (**Tehilim/Psalm 141:2**). In this case, the barley offering was not presented with either of them because this was a special circumstance and it was an offering of affliction and, in part, because it was a sin offering. The alleged unfaithful wife was presented before Yahweh as a real or supposed offender.

5:13 “And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner.” –The Jumash says that since the phrase is in singular, only one witness is necessary to dissolve marriage. One witness is enough in case of suspicion of adultery, this does not refer to punishment but the basis to dissolve marriage.

5:14 “And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled.” –The Talmud teaches that the husband had to have been jealous of her before in order to call for this procedure. The expression “*be jealous of his wife*” is interpreted as a previous warning of her being alone with another man as if to say: “Do not be alone with that man”.

5:16-29 “And the priest shall bring her near, and set her before YAHWEH: And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water: And the priest shall set the woman before YAHWEH, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse: And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse: But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some



man have lain with thee beside thine husband: Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, YAHWEH make thee a curse and an oath among thy people, when YAHWEH doth make thy thigh to rot, and thy belly to swell; And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: And the woman shall say, Amen, amen. And the priest shall write these curses in a book, and he shall blot them out with the bitter water: And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter. Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before YAHWEH, and offer it upon the altar: And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water. And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and

her thigh shall rot: and the woman shall be a curse among her people. And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed. This is the law of jealousies, when a wife goeth aside to another instead of her husband, and is defiled.” –This portion of the parashah deals with the procedure of “*sotah*”³ woman (סוטה) – that is, she is suspected of adultery. The Torah prescribes that she be taken to the Kohen to conduct the ritual to determine whether she was guilty or not. According to Jewish sources, this ritual was never put into practice.

The Torah required that adultery, once discovered and proved, be punished with the death of the trespassers. It was not a judicial hearing per se, but it was conducted with severity. The ceremony inspired such terrifying feelings that either guilt or innocence would eventually be disclosed.

According to the Jumash, the offering presented by the jealous husband had several symbolisms:

- **Unrefined barley meal.** She acted in an unrefined way –a coarse and vulgar way. Barley was used as animal feed; she is considered to have lowered herself to an animal position.

3 Both the noun שטות –foolishness, senseless- and the verb השטה –to go astray, to lose one’s way- are etymologically related. Therefore, the term sotah (סוטה) –the term describing the condition of a woman under suspicion of adultery- is equivalent to being foolish or senseless. A person goes astray or loses his way because of his foolishness. What it is expressed here about adultery may apply, by extension of the meaning, to any case of sexual immorality. The sotah is the woman whose husband is suspicious of her infidelity, not the adulteress herself. If there is not any evidence that she is in fact an adulteress –or even if no evidence is provided and her

husband is certain that she was unfaithful, this procedure would not apply. For this reason, Rashi comments that the expression תשטה refers to a woman who has gone astray from modesty and chastity hence making her husband jealous and suspicious of her. It certainly does not apply to an adulteress woman. The penalty for individuals (man and woman) known to have committed adultery was to be stoned to death. Torah with Rashi. Commentary on Bemidbar/Numbers 5:15. Explanatory notes by Aryeh Coffman No-70, 72. (Note of translator).

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- **A confession is desirable (v. 16).** The Kohen gives precedence to the interrogation seeking for a confession that would spare her from a painful death if guilty. However, the woman may choose to pass the ritual in order to be vindicated.
- **Uncovering the head of a married woman is a shameful act for her.** In the Brit Hadashah, women were required to have a covering when praying or prophesying.
- **Being uncovered before Yahweh** means that she was found at fault with her husband. It may be understood that before this procedure, her head was always covered.

5:31 “Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.” –If the woman was found guilty of adultery, she had to bear her own guilt. She suffered shame, physical pain, permanent accursedness and sterility. On the other hand, if she is found innocent the husband is not guilty to make her pass this trial. This passage reflects the reality of a time when the husband was responsible to function as the kohen of his house. Today, however, this is not the case much to our regret. The man was responsible to eliminate even the doubt of infidelity. Fidelity an imperative to build a stable, holy, and upright society. The Brit Hadashah teaches that both man and woman must be faithful to each other.

In our walk with Yahweh, we learn to admit our mistakes which is essential to build solid and long-lasting relations. Although the jealous man is not imputed of any guilt for being wrong about the infidelity of his wife, it is important to recognize that we all have issues that must be dealt with appropriately. This is true according to the following anecdote of a rabbi who was to speak at a great assembly. As he was preparing his message, it occurred to him to call the pastor of the congregation to ask for names of persons

he may know were facing family and spiritual issues. The pastor response was to send the phone directory back to the rabbi. The truth of the matters is that in matters of marriage problems, the focus must never be who is to blame but how to provide for solutions.

The Congregation of the children of Yisrael, as the bride of Elohim, made itself unclean.

“How canst thou say, ‘I am not polluted, I have not gone after **Baalim**’? see thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways (**Yirmiyahu/Jeremiah 2:23**).”

“In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee (**Yejezqel/Ezequiel 24:13**).”

- That is why Mashiaj had to come to drink from the cup of accursedness and the wrath that was meant for His beloved wife.

“Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for YAHWEH our God hath put us to silence, and given us water of gall to drink, because we have sinned against YAHWEH. (**Yirmiyahu/Jeremiah 8:14**).”

“Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink (**Yirmiyahu/Jeremiah 9:15**).”

“Then said Yeshua unto Kefa (Peter), ‘Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?’ (**Yohanah/John 18:11**).”

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“Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done (**Hilel/Luke 22:42**).”

- The wife had to die if she was found unfaithful. But there was an ordinance that declares that if her husband died, she could marry again.

“For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. (**Romanyim/Romans 7:2-3**).”

That is why Yeshua died (**Romanyim/Romans 7:4-6 KJV**). On the tree, Yeshua did not drink of the cup of wrath reserved for the nations. Upon Him was the cup of wrath that His bride was supposed to drink. It does not make any sense that He had to drink for the cup of wrath reserved for the nations and that, later, Yahweh shall unleash His wrath upon the nations.

So, **Hilel 2:42** is about the cup of jealousy because the people of Elohim provoked Him to jealousy.

“They provoked him to jealousy with strange gods, with abominations provoked they him to anger (**Devarim/Deuteronomy 32:16**).”

“They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation (**Devarim/Deuteronomy 32:21**).”

“And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done (**Melajim Alef/1 Kings 14:22**).”

“For they provoked him to anger with their high places, and moved him to jealousy with their graven images (**Tehilim/Psalms 78:58**).”

“And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of YAHWEH to Yerushalayim, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy (**Yejezqel/Ezequiel 8:3**).”

“Ye cannot drink the cup of YAHWEH, and the cup of devils: ye cannot be partakers of YAHWEH's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he? (**Korintyim Alef/1 Corinthians 10:21-22**).”

6:2 “Speak unto the children of Yisrael, and say unto them, ‘When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto YAHWEH.’ –The term “*nazir*” (נָזִיר H5139) has a very profound meaning: “*nâzîyr*” means separate, that is, consecrated (as prince, a Nazirite); hence (figuratively from the latter) an unpruned vine (like an unshorn Nazirite –who does not cut off his hair). The Nazirite is an individual dedicated onto Yahweh and subject to strict rules (**Shoftim/Judges 13:5**). It may be a prince or principal, either an individual or a tribe consecrated for a divine purpose (**Bereshit/Genesis 49:26**). Also, an unpruned

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vine: /v'et invei nezirejah/ וְאֶת-עֲנָבֵי נְזִירָה: the grapes of your unpruned vines (Vayikra/Leviticus 25:5).

The fruit is dedicated onto Yahweh whether it is a person or a plant. The term implies total separation and consecration, that is, it is reserved for Yahweh's exclusive use.

6:3 “He shall separate himself from wine and strong drink⁴, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.” –According to the text, the “*nazir*” was to refrain from any intoxicating beverages. The Jumash refers to it as the fruit of vine. Other versions (VIN) translate “cider”⁵. Rashi is correct to point out that the reference here is to mature wine (שֵׁכָר). Especially, because the *nazir* was to refrain from the fruit of the vine in all its forms whether it is alcohol or not. Therefore, it may be inferred that he could drink other kinds of beverages.

6:4 “All the days of his separation shall he eat nothing that is made of the vine tree, from

⁴ *The Nazarite Vow* means to be separated unto Yahweh, literally “*the separated one*”. In this case, the Nazarite is separated from wine because of Elohim, that is, to separate himself from wine to honor heaven. When the text says “wine and strong drink”, it refers to the new and mature wine. *Mature wine* is to be understood as having completed its natural growth and development: and having attained a final or desired state (mature wine; *Merriam-Webster 11th Collegiate Dictionary. Digital Edition 3.0 by Merriam-Webster Inc. 2003*). Also, the mature wine is more intoxicating than the new wine. According to Rashi, one of the reasons for the Nazarite vow was to avoid sexual immorality. The abstinence of wine by the “*nazir*” is to be closer to Elohim. Besides, the Nazarite vows were not taken on grounds of personal or

the kernels even to the husk.” –The rules in vv. 6-7 show that the holiness of a Nazarite was equal to that of the Kohen Gadol. The kohanim could defile themselves for a next of kin but this was forbidden for the Kohen Gadol (Vayikra/Leviticus 21:1-3, 10-11). Death was the greatest source of contamination for all men (Bemidbar/Numbers 5:2-3) but it was even more severe for those who are consecrated unto Yahweh, like the Kohen Gadol and the Nazarite.

6:14 “And he shall offer his offering unto YAHWEH, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings.” –The interpretation of this verse may be found in the commentary by Rambam. First, he has to make atonement for returning to the mundane. It should be noted, though, that this Nazarite vow was so elevated spiritually that it may be misunderstood. No matter how separated unto Yahweh a man is, he will never achieve a perfect holiness. These sin offerings are a reminder of his human nature

material gain for it would be worthless and counterproductive. Torah with Rashi. Commentary on Bemidbar/Numbers 5:15. Explanatory notes by Aryeh Coffman No-176, 177, 178, 179. (Note of translator).

⁵ *Cider*: According to the *Merriam-Webster 11th Collegiate Dictionary*, it is an alcoholic beverage obtained from fermented apple juice often made sparkling by carbonation or fermentation in a sealed container. The *Oceano Dictionary of the Spanish Language* defines it in the same terms but the etymology refers to the Latin word “*sicera*” and the Hebrew word “*shejar*” (שֵׁכָר H7941). (Note of translator).

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and the need of the Ruaj of Elohim for his sanctification.

6:22-27 “And YAHWEH spake unto Moshe, saying, ‘Speak unto Aharon and unto his sons, saying, On this wise ye shall bless the children of Yisrael, saying unto them, YAHWEH bless thee, and keep thee: YAHWEH make his face shine upon thee, and be gracious unto thee. YAHWEH lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Yisrael; and I will bless them.” –It was both a privilege and a responsibility for the kohanim to bless the nation of Yisrael. This privilege was given to us in Mashiaj. (**Hitgalut/Revelations 1:6**). This does not mean that any mortal man could manipulate or bless whoever he pleases. This is a divine act by means of a proper channel to flow the blessings: the kohanim.

What are the implications of this blessing?

THE KOHANIM BLESSING

Yahweh bless thee.

This means material prosperity. It is a reference to **Devarim/Deuteronomy 28**. These blessing are conditioned to and they are the result of obedience. “But seek ye first the kingdom of YAHWEH, and His righteousness; and all these things shall be added unto you (**Matityahu/Matthew 6:33**).”

...and keep thee. He will protect the blessings He has given you.

YAHWEH lift up his countenance upon thee. This is a reference to the compassion of Yahweh that goes beyond what we deserve and it is

expressed in the forgiveness of our sins and Shalom. The Grace is found when we trust in Mashiaj and His substitutional sacrifice for us. This acceptance allows us into the blessings.

Efesyim/Ephesians 1:1: “Paul, an apostle of Yeshua HaMashiaj by the will of Yahweh, to the saints which are at Ephesus, and to the faithful in Yeshua HaMashiaj.”

Efesyim/Ephesians 1:3: “Blessed be the Elohim and Father of our Adon Yeshua HaMashiaj, who hath blessed us with all spiritual blessings in heavenly places in Mashiaj.”

Efesyim/Ephesians 1:10: “That in the dispensation of the fullness of times he might gather together in one all things in Mashiaj, both which are in heaven, and which are on earth; even in Him.”

Efesyim/Ephesians 1:20: “Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.”

Efesyim/Ephesians 2:5-7: “Even when we were dead in sins, hath quickened us together with Mashiaj, (by Grace ye are saved); And hath raised us up together, and made us sit together in heavenly places in Mashiaj Yeshua: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Yeshua HaMashiaj.”

Efesyim/Ephesians 2:10: “For we are his workmanship, created in Mashiaj Yeshua unto good works, which YAHWEH hath before ordained that we should walk in them.”

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Efesyim/Ephesians 2:13: “But now in Yeshua HaMashiaj ye who sometimes were far off are made nigh by the blood of Mashiaj.”

Efesyim/Ephesians 3:4, 6: “Whereby, when ye read, ye may understand my knowledge in the mystery of Mashiaj) that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Mashiaj by the gospel.”

... **and be gracious unto thee.** Every blessing is sealed with Shalom. There are three levels of Shalom according to the Jumash: The family, the nation, and the world. “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid (**Yohanan/John 14:27**).”

Yeshua is our Kohen HaGadol and He is YHWH. That is why He says “**My peace I give unto you**”. This is the kohanim shalom given onto us by Yahweh Himself in Yeshua. He intercedes for our Shalom for He is the source and giver of Shalom. “For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us Having abolished in his flesh the enmity (**Efesyim/Ephesians 2:14-15a**).”

He is our Shalom! Yeshua offered His Shalom and offered Himself for us since He himself is the Shalom. Elohim putting His Shalom is us refers to the fulfillment of the Messianic expectation: Yeshua. He will bring to fulfillment all that Shalom stands for.

6 Translated into English by the translator.

שְׁלוֹם H7965: 1: peace: a) **le-shalom** (לְשָׁלוֹם) = in peace, peacefully (Bereshit/Genesis 37:4; 44:17). b) **ish shlomi** (שְׁלוֹמִי אִישׁ) = the man of my peace; my man of trust or intimate friend (**Tehilim/Psalm 41:10; Yirmiyahu/Jeremiah 21:10; 38:22**). 2: **welfare** (Bereshit/Genesis 41:16). 3: **integrity** (wholeness): a) **be-shalom** (בְּשָׁלוֹם) = (**Bereshit/Genesis 26:29**). b) **shaal li-shlom ha-miljamash** (הַמְלַחְמָה וְלְשָׁלוֹם וַיִּשְׁאַל) = he asked how the war prospered (**Shmuel Bet/2 Samuel 11:7**). 4: this a form of salutation that stresses on personal integrity: a) **shalom laj** (לָךְ שְׁלוֹם) = peace be unto thee (**Shoftim/Judges 19:20; Melajim Bet/2 Kings 4:23**); b) **ha-shalom attah** (אַתָּה הַשְּׁלוֹם) is it well with you? (**Shmuel Bet/2 Samuel 20:9**). Lexicon of Hebrew-Aramaic-Spanish Biblical Words.⁶

To have Shalom means to be unharmed, to live in integrity (material and moral wholeness⁷).

Fifth Aliyah 7:1-41

7:1 “And it came to pass on the day that Moshe had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them.” –The Book of Bemidbar/Numbers begins the first day of the second month, in the second year after they were come out of the land of Mitzrayim (**Bemidbar/Numbers 1:1**). Chapter 7, goes back to the setting up of the Mishkan which took place, according to **Shemot/Exodus 40:2**, during the

7 WHOLENESS implies that nothing has been omitted, ignored, abated, or taken away. Merriam-Webster 11th Collegiate Dictionary.

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first day of the first month in the second year. Seems like these events took place before the census conducted in the first chapter. It is worth noting that the writer does not always follow a strict chronological order. His focus was to provide information of the organizational arrangement of the tribes (as in chapter 2) and the meaning of the charges of the Levites (as seen in chapter 3-4). This way, the reader has a better understanding of the meaning of the offerings and gifts presented at the altar by the tribes (chapter 7), and the consecration ceremony of the Levites (chapter 8). Both the Talmud and the midrashim stress the significance of this day when pointing out in a sublime way: "This day had received Ten Crowns⁸ (*Eser Atarot* עֶשֶׂר אֶטְרוֹת). It is interesting that the allegory exegetists and the mystics interpret number eight (8) as the initiation of something sublime that comes to pass after a cycle of seven (days). Chapter 7 is an account of how the dignitaries of Yisrael, the Heads of all twelve tribes, offered their inaugural sacrifices from the first to the twelfth day of the first month (Nisan).

7:2 "That the princes of Yisrael, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered." –Rashi suggest that these princes were the same who were their foremen while they were in Mitzrayim and who suffered

because of the people and were smitten by the hordes of Pharaoh. In other words, this the historical reparation for these men who had suffered for their people. It was only conceded to them the moral right to lead their people.

7:3 "And they brought their offering before YAHWEH, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle." –It is also worth noting that the notables of the tribes of Yisrael brought their presents abundantly: the six covered wagons represent a joint effort, while the twelve oxen represent the individual effort of every one of them. This passage transpires both lack of rivalry and unity of principles. Throughout the entire history of Yisrael, we see the leaders of the people under the spirit of the Torah following in this line of conduct and being an example for the people they commanded. Christianity lacks this spirit because they are not in the spirit of the Torah but in the spirit of greediness, monetary gain, arrogance, and the unrestrained pursuit to excel in personal accomplishments.

7:5 "Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service." –Every duty required a specific effort and tools to do it. The transporters of the ark could not use a wagon, they had to carry it upon

8 According to the Sefer Olam chapter 7, the ten crowns received on the day of Rosh Jodesh Nisan were ten events of major importance that occurred that day: 1) the first day of the Creation of the world; 2) the first day of the offerings by the princes for the inauguration of the altar; 3) the first day of aharon and his sons in the office of kohanim; 4) the first day of regular services in the altar; 5) the first day that fire came from heaven; 6) the first day in which it was forbidden to eat from

the offerings outside the tabernacle; 7) the first day in which it was forbidden to present offerings outside the tabernacle; 8) the first day of the first month of the year; 9) the first day that the Divine Presence (Shejinah) dwelled in the Tabernacle; 10) the first day that the kohanim pronounced the blessing of the kohanim (Birkat Kohanim). Torah with Rashi. Commentary on Bemidbar/Numbers 7. Explanatory notes by Aryeh Coffman No-285. (Note of translator).

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their own shoulders. Most people seek for the offices with major responsibility and greatness before men. This is good as long as Yahweh favors it. However, we must understand what are the requirements of every office in order to do it without tarnishing the Name of Elohim.

“This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of Yahweh?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil (**Timoteos Alef/1 Timothy 3:1-7**).”

7:9 “But unto the sons of Kohat he gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders⁹.” –This is the key verse to understand **Hilel/Luke 12:48**: “For unto whomsoever much is given, of him shall be

much required: and to whom men have committed much, of him they will ask the more.” The greater the responsibility, the greater the demand for integrity.

7:10 “And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.” –**The princes offered for dedicating of the altar...** The word “altar” is in singular instead of plural because it is obvious that, due to the nature of the offerings, it referred to the altar of sacrifice and the altar of incense. This is not the original and proper consecration for those altars made by Moshe and Aharon previously. This may be considered an additional dedication since the previous offerings were specially dedicated to specific persons and tribes. They presented their offerings, one prince a day¹⁰. In times of old, the Middle East princes, as they still do in Persia to this day in their annual feasts, used to seat in thrones with great pomp, when the princes and nobles from their dominions showed up before them and brought presents and tributes –the main source of their annual income. Every tribute for the principals was presented with an ostentatious display. The palace of the great king was the tabernacle and the sanctuary of their god. We may find a parallel between the

9 The utensils that they had to carry were the most sacred, they had to be carried upon their shoulders. Torah with Rashi. Commentary on Bemidbar/Numbers 7:9. Explanatory notes by Aryeh Coffman No-277. (Note of translator).

10 Moshe did not know in which order the offering should be presented, if following the birth order of the sons of Yaaqov that gave name to the tribes or according to their location in the camp and the marching arrangement during their travels in the wilderness. It was Yahweh who ordered Moshe to follow the order they had when marching in the wilderness, every

man in his day. According to the birth and tribe order: 1) Reuven; 2) Shimon; 3) Yehudah; 4) Dan; 5) Naftali; 6) Gad; 7) Asher; 8) Yisajar; 9) Zebulun; Yosef, divided in two tribes; 10) Efrayim y 11) Menasheh; 12) Binyamin. According to the marching order, Yehudah had to be the first: 1) Yehudah; 2) Yisajar; 3) Zebulun; 4) Reuven; 5) Shimon; 6) Gad; 7) Efrayim; 8) Menasheh; 9) Binyamin; 10) Dan; 11) Asher; 12) Naftali. Torah with Rashi. Commentary on Bemidbar/Numbers 7:10. Explanatory notes by Aryeh Coffman No-280-282. (Note of translator).

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princes of Yisrael to the above described ceremony as it was customary in the Middle East culture. A day was assigned to one prince both for the imposing solemnity and the splendor of the occasion and also as a way to avoid disorder and presumptuous inquiry. The precedence was not in the birth order; it was in the rank and the place they occupied in the camp and in the marching arrangement: starting East, passing to the South next, followed by the West and ending in the North.^{11 12}

I believe this verse is hinting to the dedication of the Third Temple.

“Seven days shalt thou prepare every day a goat for a sin offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish. Seven days shall they purge the altar and purify it; and they shall consecrate themselves. And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you, saith Yahweh Elohim (**Yejezqel/Ezequiel 43:25-27**).”

These sacrifices here are not only commemorative but also propitiatory. The expressions of “**blood**” (v. 18) and “**for**

¹¹Jamieson, Roberto ; Fausset, A. R. ; Brown, David: *Comentario Exegético Y Explicativo De La Biblia - Tomo 1: El Antiguo Testamento*. El Paso, TX : Casa Bautista de Publicaciones, 2003, S. 127

¹²Moshe did not know in which order the offering should be presented, if following the birth order of the sons of Yaaqov that gave name to the tribes or according to their location in the camp and the marching arrangement during their travels in the wilderness. It was Yahweh who ordered Moshe to follow the order they had when marching in the wilderness, every

atonement” (vv. 19, 21-22) prove this. In a strictly literal sense, they can only be applied to the Second Temple because if we were to apply the Christian approach, they would be in contradiction with the doctrine of **Ivrim/Hebrews 10:1-18**, that is, that Yeshua’s sacrifice made atonement for sins forever. I for one think that these sacrifices are a retrospective reference to the sufferings of Mashiaj, in the same way that the Levitical sacrifices represent a prospective reference. Therefore, these sacrifices would not be propitiatory in themselves but a means to keep the memory of Yeshua’s sufferings.

“In the visions of YAHWEH brought he me into the land of Yisrael, and set me upon a very high mountain, by which was as the frame of a city on the south (**Yejezqel/Ezequiel 40:2**).”

- Yejezqel saw the New Yerushalayim and the Temple and both are the same because in the New Yerushalayim, the city shall be the Temple of Elohim and our Tabernacle.

“And I Yohanan saw the holy city, New Yerushalayim, coming down from Yahweh out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, ‘Behold, the tabernacle of

man in his day. According to the birth and tribe order: 1) Reuven; 2) Shimon; 3) Yehudah; 4) Dan; 5) Naftali; 6) Gad; 7) Asher; 8) Yisajar; 9) Zebulun; Yosef, divided in two tribes; 10) Efrayim y 11) Menasheh; 12) Binyamin. According to the marching order, Yehudah had to be the first: 1) Yehudah; 2) Yisajar; 3) Zebulun; 4) Reuven; 5) Shimon; 6) Gad; 7) Efrayim; 8) Menasheh; 9) Binyamin; 10) Dan; 11) Asher; 12) Naftali. Torah with Rashi. Commentary on Bemidbar/Numbers 7:10. Explanatory notes by Aryeh Coffman No-280-282. (Note of translator).

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Elohim is with men, and he will dwell with them, and they shall be his people, and Yahweh Himself shall be with them, and be their Elohim (Hitgalut/Revelations 21:2-3)."

Sixth Aliyah 7:42-71

7:48 "On the seventh day Elishama the son of Amihud, prince of the children of Efrayim, offered." –They also brought their offerings on Shabbat. The head of the tribe of Yehudah offered the first day, cf. v. 12, and on the seventh day, the head of the tribe of Efrayim. If we make a parallel between the days and the months, we may conclude that Yehudah had a special attention on the first month while Efrayim would have a special attention on the seventh month. Mashiaj visited His people in a very special way on Pesaj, the sacrifice of the first month. The second coming of Mashiaj, Efrayim the head of the ten lost tribes, he is coming home and He shall receive a very special attention. The younger son is returning home and there shall be a feast, cf. Hilel/Luke 15:11-32.

7:49 "His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering." –Both the silver charger and the silver bowl represent our money. The fine flour and the oil stand for our work.

7:50 "One golden spoon of ten shekels, full of incense." –The utensils of gold are a representation of our most precious possessions. Incense is our knowledge and our prayers and praises.

7:51 "One young bullock, one ram, one lamb of the first year, for a burnt offering." –The

bullock stands for our bodies, the ram is our souls, and the lamb is our spirit.

7:52 "One kid of the goats for a sin offering." –The goat represents our *yetzer harah*, the evil nature. We must all present this onto Yahweh every day as a sacrifice of sweet savor before His throne.

7:66 "On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, offered." –Dan means "*He judges*". Here is a connection between the tenth day and judgement. The Pesaj lamb for sacrifice is selected on the 10th of Aviv; on that day judgement fell on it and the end was predetermined. The 10th day of the seventh month is the Day of the Great Judgement, Yom Kippur, when sin is condemned forever and the eternal justice is established in all the creation.

Seventh Aliyah 7:72-89

7:89 "And when Moshe was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two keruvim: and he spake unto him." –In fact, the Torah could have said: to speak with YHWH. But, it is possible that the Torah implied that Yahweh also came to speak with Moshe. So, we understand that Moshe came to speak to Yahweh and Yahweh came to speak to Moshe as in verse **Shemot 33:11** "And Yahweh spake unto Moshe face to face, as a man speaketh unto his friend." This was a conversation without intermediary and Moshe felt comfortable with it. This is the kind of relation we are called to have with Yahweh.

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This text is giving us ways and forms of elevated holiness that make us come closer to Yahweh. It teaches how to live a higher life in this world that is on the final countdown to its end. Besides, it gives us the knowledge and responsibilities as kohanim of Elohim.

In this parashah, we find the commandments three-hundred sixty-ninth to the three-hundred seventy-ninth:

362. Precept to send the ceremonially unclean person outside the camp of the Shejinah (Divine Presence). **Bemidbar 5:2.**
363. Prohibition to a ceremonially unclean person to enter any place in the Tabernacle. **Bemidbar 5:3.**
364. Precept to confess one's sins. **Bemidbar 5:6-7.**
365. Precept of the woman suspected of adultery (*sotah*). **Bemidbar 5:12-15.**
366. Prohibition to put oil on the offering of a woman suspected of adultery (*sotah*). **Bemidbar 5:15.**
367. Prohibition to put incense on the offering of a woman suspected of adultery (*sotah*). **Bemidbar 5:15.**
368. Prohibition for a nazir (Nazarite) to drink wine or any other beverage from the vine. **Bemidbar 6:3.**
369. Prohibition for a *nazir* (Nazarite) to eat fresh grapes. **Bemidbar 6:3.**
370. Prohibition for a *nazir* (Nazarite) to eat dried grapes. **Bemidbar 6:3.**
371. Prohibition for a *nazir* (Nazarite) to eat the kernels of grapes. **Bemidbar 6:4.**
372. Prohibition for a *nazir* (Nazarite) to eat the husk of grapes. **Bemidbar 6:4.**
373. Prohibition for a *nazir* (Nazarite) to shave any part of his body while he is a Nazarite. **Bemidbar 6:4.**

374. Precept for a *nazir* to allow his hair to grow while he is a Nazarite. **Bemidbar 6:5.**
375. Prohibition for a *nazir* to enter where there is a corpse. **Bemidbar 6:6.**
376. Prohibition for a *nazir* to make himself unclean with a corpse or any other source of uncleanness. **Bemidbar 6:7.**
377. Precept for a *nazir* to shave and to bring the offering after his vow of Nazarite. **Bemidbar 6:13.**
378. Precept for the kohanim to bless every day. **Bemidbar 6:23.**
379. Precept to carry the ark upon the shoulders. **Bemidbar 7:9.**

End of the Parasha

IMPORTANT NOTICE: Most of the commentaries in this parashah are by Dr, Ketriel Blad, a man of Yahweh, who has been gifted with great wisdom and insight concerning the concepts of the Mishkan and the related offerings. We are grateful to be able to use his wisdom and we honor his sapience.

The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1**. "ALL THE LOST HOUSE OF EFRAYIM."Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that

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the main focus of his preaching was the dispersed twelve tribes of Yisrael known as “the lost sheep of the House of Yisrael” (Mello Ha Goyim), “the just among the nations.” This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7**).”

PS: This document is discussed on a weekly basis in our internet classes every Shabbat from 09:00AM to 12:00PM through



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It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind today's subjective and almost mystic message and pressing for the mark towards an objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus, allowing us to have a solid interpretation of the biblical texts.

All believers in the Elohim of the Bible have a common denominator and a single desire. And it is to establish a "revival" so powerful that it brings the presence of the King of kings and establishes his Kingdom once and for all; but the only thing that will bring this to the congregation of the saints of Yisrael is "THE BIBLE HISTORY" to return to the foundation and initial form of the Hebrew FAITH. And this document, as well as the Torah class of each Shabbat is exactly that; to know the spiritual history of a "YISRAEL" people and to live as if we were the continuation and conclusion of this beautiful love story.

We are very grateful for your contributions to our ministry.

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