

Parashat Naso - נֹשֵׁן

"take" or "lift up"

Torah portion:

Numbers 4:21 - 7:89

Haftarah portion:

Judges 13:2-25

Brit Chadashah/New Testament portion:

Acts 21:17-26

We often read surrounding N.T. scripture because it is such a blessing to do so.

This week we read Acts ch 21 through 23 to better understand the events that transpired.

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YHVH (Yeshua/Jesus) is the law giver. He can do whatever he wants.

**Acts 21:6** But it-came-to-pass to-me, proceeding and drawing-near to-the Damascus, around mid-day unexpectedly out-of the heaven (a) considerable light to-flash-around about me,  
v7 And-additionally I-fell [in]to the ground and I-heard (a) voice-saying to-me: Saul, Saul why are-you-persecuting me?

v8 But I myself-answered: **Who are-you Lord?** And-additionally he-said to me: **I myself-am** Jesus the Nazarene, whom you yourself-are-persecuting.

**"I myself-am"** - ἐγώ εἰμι ego eimi - the same thing Jesus told Moses when he appeared to him.

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In Acts 26:14 Paul explains –by the Holy Spirit – in Greek – that Jesus spoke to him in Hebrew. Thus the Greek ἐγώ εἰμι ego eimi and Hebrew אהיה 'Eh'yeh are made equal by the Holy Spirit.

And again this **manifestation of the 2nd personality of the triune Godhead** is seen in the **Haftarah portion** where Manoah and his wife recognized the Angel of YHVH as YHVH himself:

**Judges 13:17** And Manoah said unto **the angel of Jehovah**, What is thy name, that, when thy words come to pass, we may do thee honor?

18 And **the angel of Jehovah** said unto him, Wherefore askest thou after

**my name**, seeing it is **wonderful?** [פלאי] (Strong's H6383, **an adjective** derived from H6381)

This seems that it could literally read "my name is Wonderful". Were it not for the vowels, which were added about 900A.D, the spelling is the same:

**Isaiah 9:6** For **unto us a child is born, unto us a son is given**; and the government shall be upon his shoulder: and **his name shall be called**

**Wonderful** [פלאי], Counsellor, Mighty God, Everlasting Father, Prince of Peace

**פָּלָא** (Strong's H6382) is a **masculine noun** derived from **פָּלַא** (H6381).

**H6381**, **פָּלַא** is a verb. Really, this Hebrew word seems to have the same meanings through verb, adjective and noun contexts. This sounds like something Jesus would say to his disciples: "Why do you ask after my name? It is Wonderful."

19 So Manoah took the kid with the meal-offering, and offered it upon the rock unto Jehovah: and the angel did **wondrously** [**וַיִּמְפְּלֵא**], and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that **the angel of Jehovah** ascended in the flame of the altar: and Manoah and his wife looked on; and they fell on their faces to the ground.

21 But **the angel of Jehovah** did no more appear to Manoah or to his wife. **Then Manoah knew that he was the angel of Jehovah.**

22 And Manoah said unto his wife, **We shall surely die, because we have seen God.**

23 But his wife said unto him, **If Jehovah were pleased to kill us, he would not have received a burnt-offering and a meal-offering at our hand, neither would he have showed us all these things, nor would at this time have told such things as these.**

Note that the angel of Jehovah is understood by Manoah and his wife as God and Jehovah.

And again in Numbers 7:89 when Moses entered the Tent of meeting he heard **the Voice of YHVH speaking** to him. The next verse, Numbers 8:1 immediately connects "YHVH" to the "Voice", and also compare the LXX which has *την φωνήν κυρίου λαλούντος* - literally "the voice Yahweh speaking". We may see the Voice speaking as the Word of YHVH, = Jesus;

**Numbers 7:89** And when Moses went into the tent of meeting to speak with him, then he heard **the Voice** [**אֶת־הַקּוֹל**] **speaking** [**מִדְבָּר**] unto him from above the mercy-seat that was upon the ark of the testimony, from between the two cherubim: and he spake unto him.

**By Law, only Aaron and his sons could go into the sanctuary of the Tabernacle.**

**Numbers 4:19** but thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden;

20 but they shall not go in to see the sanctuary even for a moment, lest they die.

**Note that Moses entered the tabernacle outside - or above - the Sinai law, which action normally carried the death penalty.** Consider that this place he entered was the Tent of

Meeting, the Tabernacle, the **אָהֶל מוֹעֵד** *ohel mow'ed*. Consider that **מוֹעֵד** *mow'ed* also is understood to mean "appointed place, appointed time, meeting, sacred season, set feast, appointed season, appointed sign or signal"; yet Moses was "outside" all those appointed times and things! So just after the dedication of the altar of the tabernacle, Moses is seen in relationship to YHVH outside the law (the law of Moses!!!), while the law is in effect. "Lord have Mercy!"

In this Parashah, Moses, Manoah and his wife, and Paul all saw YHVH and did not die; this breaks with Torah observance (Sinai law) but these circumstances were of course, as Manoah's wife points out, obviously what God wanted.

And indeed this Parashah shows proof of that **hope in and of His mercy!** In Messiah we also have access to the throne of grace outside the Law of Moses but within the Law of Messiah.

**Romans 8:2** "For the law of the spirit of the life in Messiah Jesus made me free from the law of the sin and of the death."

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### **About Paul's Nazarite Vow**

**Whatever it takes, even if that means Torah Observance**

**"I-am-doing all-things because-of the good-news"**

In regards to **Paul's "Nazarite vow"** (Acts 21:22-26; Num. ch6), what Paul said about what he did must be considered in order understand what he was doing. **Sadly, this "vow taking" by Paul is often used in the "Messianic" assembly as a proof text of the necessity of Torah (Sinai) observance in Christian life, which is a teaching error, as it is contrary to what Paul -as moved by the Holy Spirit- said he was doing:**

**1 Corinthians 9:16** For if I-might-be-bringing-good-news, it-is not (a) boast for-me; for necessity is-being-laid-on to-me; for woe it-is to-me if I-might not be-bringing-good-news.

v17 For if willingly I-am-practising this, I-am-having reward; but if unwillingly, I-have-been-and-still-am-trusted administration-of-the-household.

v18 What therefore is my reward? In-order-that bringing-good-news I-might-place the good-news without-expense, with-reference-to not to-use-fully my authority in the good-news.

v19 For being free out-of all (men) I-enslaved myself to-all (men), in-order-that I-might-gain the many-more;

v20 And I-became to-the Jews as (a) Jew, in-order-that I-might-gain Jews; to-the (ones) under law as under law, not being myself under law, in-order-that I-might-gain the (ones) under law;

v21 **To-the (ones) without-law as without-law, not being without-law of-God BUT within-law of-Messiah, in-order-that I-might-gain the (ones) without-law;**

v22 I-became weak to-the weak, in-order-that, I-might-gain the weak; I-have-become-and-still-am all-things to-the all, in-order-that in-any-event I-might-save some.

v23 But **I-am-doing all-things because-of the good-news**, in-order-that I-might-become (a) fellow-partner of-it.

**Note - Paul said his "Hebrew roots" were "refuse" and a "disadvantage" to him knowing Messiah Yeshua/Jesus:**

**Philippians 3:5** In-circumcision eight-days-old, out-of race of-Israel, of-tribe of-Benjamin, Hebrew out-of Hebrews, according-to law (a) Pharisee,  
v6 According-to zeal pursuing the assembly, according-to justice, the (justice) in (the) law having-become faultless.  
v7 BUT things-which were to-me gains, **these-things I-have-considered-and-still-consider (a) disadvantage on-account-of the Messiah.**  
v8 BUT yea-therefore **I-am also considering all (things) to-be (a) disadvantage on-account-of the holding-above-of-the knowledge of-Messiah Jesus my Lord, on-account-of whom I-was-disadvantaged (by) all the (things), and I-am-considering (them) refuse[s] in-order-that I-might-gain Messiah**

Paul made a strong statement. In today's vernacular the equivalent of "refuses" would be something like "a bunch of crap".

Therefore we may understand that Paul's Nazarite vow, i.e. his Torah Observance, was at this time in his life - now life in Messiah - a "show" to help him bring the Gospel message to the Jews.

Gentile Christians, of course, are not bound to the Torah/law of the Mosaic Covenant:

**Acts 15:19** On-this-account I myself-am-judging not to-be-harassing the (ones) from the Gentiles turning-around on the God,  
v20 **BUT to-send-an-epistle to-them to-be-holding-off-for-themselves-of-the contaminations-of-the idols and of-the prostitution and (a)-thing-strangled and of-the blood.**

A statement of appeasement to the Jews:

v21 For Moses out-of ancient generations is-having according-to (a) city the (ones) preaching him, being-read in the synagogues according-to every Sabbath.

v22 Then it-seemed (best) to-the apostles and to-the elders together-with the total assembly to-send men having-been-chosen-by-themselves out-of them into Antioch together-with the Paul and Barnabas, Judas the (one) being-called Barsabbas and Silas, men being-governors among the brothers,

v23 Having-written through their hand:

The apostles and the elder brothers to-the brothers namely-the (ones) out-of nations according-to the Antioch and Syria and Cilicia to-be-rejoicing.

v24 Since-indeed we-heard that some out-of us disturbed YOU by-words unsettling YOUR souls to-whom we-did not give-strict-order,

v25 It-seemed (best) to-us having-become with-one-accord, to-send men having-been-chosen-by-our-selves to YOU together-with our cherished Barnabas and Paul.

v26 Men having-given-over-and-still-giving-over their souls in-behalf-of the name of-our Lord Jesus Messiah.

v27 We-have-dispatched-and-are-dispatching therefore Judas and Silas, and they through word are-reporting the same-things.

v28 For it-seemed (best) to-the Spirit namely-the Holy and to-us to-ourselves-be-placing-upon YOU not-one much-more weight with-the-exception of-these of-compulsion,

v29 To-be-holding-off-for-yourselves of-idolatrous-sacrifices and of-blood and of-(things)-strangled and of-prostitution; maintaining yourselves out-of which-things YOU-will-practise well. Farewell.

So anyway, Paul takes, or at least initiates a Nazarite (?) vow. It almost gets him killed.

Paul was warned:

**Acts 21:10** But (as) we (were) continuing many-more days (a) certain prophet, Agabus by-name, came-down from the Judea,

v11 And having-come to us and having-lifted-up **the belt** of-the Paul, having-bound of-himself the feet and the hands said: These-things the Spirit namely-the Holy is-saying: **Thus the Jews will-bind in Jerusalem the man of-whom is this belt and they-will-give (him) over into hands of-nations.**

Never-the-less he proceeded in behalf of Jesus:

cont. **Acts 21:13** Then the Paul answered: What are-YOU-doing weeping and making my heart to-quail? For I am-holding (myself) preparedly not only **to-be-bound** BUT even to-die-off with-reference-to Jerusalem **in-behalf-of the name of-the Lord Jesus.**

v14 But (as) he (was) not himself-being-persuaded we-kept-quiet having-said: Let **the will of-the Lord** be-coming-to-pass.

Initially, things went well:

**v17** But (as) we (were) having-become into Jerusalem **the brothers** themselves gladly accepted us.

v18 But on-the succeeding (day) the Paul had-entered together-with us to James, and-additionally all the elders came-to-be-alongside.

v19 And having-greeted them he-was-explicating according-to each one of-the (things) the God did among **the Gentiles** through his ministry.

v20a But the (ones) having-heard were-glorifying the God,  
and then...

v20b **and-additionally** they-said to-him; You-are-observing, brother, how many **myriads** there-are among **the Jews** of-the (ones) having-trusted-and-still-trusting, and they-are all existing zealots of-the law;

"myriads" - plural 10,000s. Were these tens of thousands **trusting in the New Covenant relationship with Messiah YHVH Yeshua** or were they trusting in YHVH through the Mosaic Covenant?

v21 But they-were-instructed concerning you that you-are-teaching **all the Jews** **apostasy** from **Moses**, according-to **the Gentiles** saying they (are) not to-be-circumcising the children nor to-be-walking-around in-the customs.

"They" – certain Jews, were instructed by other Jews who were calling the Gospel an apostasy.

Are "the Gentiles" here **Gentiles of the world** or are they **Gentiles in the New Covenant relationship with Messiah YHVH Yeshua**?

Ultimately, or "in any event", these questions of "who is trusting in what trust" didn't really matter at the moment:

v22 What is-it therefore? **In-any-event** it-is-essential (a) multitude to-come-together, for they-will-hear-for-themselves that you-came-and-are-still-come.

Perhaps this is what the Prophet Agabus was referring to in "**the Jews will-bind in Jerusalem the man**", i.e. the binding of this vow? Paul is instructed to do what he is told (Consider: Jesus also instructs Paul personally (Acts 22:8,10,14, 21; 23:11) ; does Paul need this secondary instruction to take a vow? No. Jesus appears to Paul at least three times: On the road to Damascus Acts 22:8, in the temple Acts 22:17-21, Acts 22:11)...

cont. **Acts 21:23 You-do this therefore which we-are-saying to-you:** There-are four men with-us having (a) vow upon themselves.

**v24** Having-taken these alongside-to-yourself you-be-purified together-with them, and you-spend upon them in-order-that they-might-themselves-shave the head, and all will-come-to-know that there-is not-one-thing of-which (things) they-have-been-and-still-are-instructed concerning you, BUT you-are-being-in-line yourself also **guarding** the law.

This vow taking has nothing to do with Gentile Christian's requirements:

**v25** But **concerning of-the Gentiles** having-trusted-and-still-trusting **we ourselves-sent-an-epistle** having-judged them to-be-keeping not-one-thing such-as-this unless to-be-guarding-themselves (from) both the idolatrous-sacrifice and the blood and (a thing)-strangled and prostitution.

Paul does what he is told. It is interesting that apparently even his Jewish Christian brothers felt he should "do" something to appease the greater multitude of **See 1 Cor.9:16-23:**

v26 Then the Paul having-taken the men alongside-to-himself on-the day being-had together-with them **having-been-purified** having-entered into the temple, **announcing the filling-out of the days of-the purification, till of-which the offering might-be-offered in-behalf-of each one of-them.**

The details of vows are found in Numbers ch6, and it is important to understand the requirements of the Mosaic law here.

So what does Paul's show of Torah Observance get him with the observant Jews?

v27 But as the seven days were-being-**about** to-be-being-completely-finished, **the Jews from the Asia having-beheld him in the temple they-were-confusing all the crowd,** and they-cast-upon him the(ir)-hands,

v28 Crying: Men, Israelites, YOU-be-helping; this is the man the (one) teaching all everywhere against the people and the law and this place, and-additionally still also he-led-in **Greeks** into the temple and he-has-defiled-and-still-defiles this holy place.

They lied. Paul did not bring Gentiles into the Temple, yet these Jews said he did. **In their opinion, a Gentile would defile the Temple.** On one hand, **their opinion was wrong**, since the veil was rent at the cross and Gentiles are allowed - direct - access to the Holy of Holies (Matt.27:51, **Eph.2:13-22**). On the other hand, their opinion was correct - in the sense that they were blinded by God Rom.11:6-12) to the Good News of Jesus, and are in fact the Christians' - beloved - enemies of the Gospel (Rom. 11:28-36).

v29 For they-were having-seen-before-and-still-seeing **Trophimus the Ephesian** in the city together-with him, whom **they-were-supposing** that the Paul led-in into the temple.

v30 And-additionally the total city was-moved and a-running-together of-the people came-to-pass, and **having-taken-hold of-the Paul they-were-drawing him without the temple, and immediately the doors were-shut.**

Note Paul is certainly not "outside" the temple, as we understand in 1 Cor.3:16, the sanctuary of the God is in you.

Note Acts 21:27 shows that Paul did not complete this vow...in fact he was prevented from being Torah observant by Torah observant Jews! They kicked him out of the Temple (vs30), which prevented him from bringing the required sin-offering, burnt-offering, trespass-offering and wave offering sacrifices to the priest as detailed in **Num. 6:10-20. Paul did not repeat the vow**, but was sent by night under Roman guard to Caesarea (Acts 23:31). And of course, Paul did not need any vow or sacrifice since the sacrifice of Jesus (Heb.10:10). After **not fulfilling** his vow, Jesus appeared again to Paul (Acts 22:11) and told him to be of good courage. Obviously Paul is not under the Mosaic law, but is using the circumstances to further the Gospel.

**Jesus** is the lawgiver..."You have heard it said...but I say unto you." In Messiah Yeshua the Law and the Prophets are removed from primacy (\*Matt. 11:13). Before his crucifixion and resurrection, **Jesus told the Jews not to make any vows, and Christians are to make no vows except the vow of the trust:**

**Matthew 5:33** **Again, YOU-heard that it-was-said-to-the-ancients, you-will not perjure-yourself, but you-will-give-back-to-the Lord your oaths.**

**v34** **But I myself-am-saying-to-YOU to not swear totally,** (i.e. don't swear at all) **neither in the heaven, because it-is (the) throne of-the God;**

v35 Nor in the earth, because it-is (the) footstool of-his feet: nor with-reference-to Jerusalem, because it-is (the) city of-the great King.

v36 Nor might-you-swear in your head, because you-are not being-able to-make one hair white or black.

v37 But let YOUR word be, yea, yea; nay, nay: but the-(thing) excessive of these is out-of the evil (one).

**James 5:15** And **the vow of-the trust will-save** the (one) being-fatigued, and **the Lord will-raise him**, and-if he-might-be having-done-and-still-is-doing sins **it-will-be-forgiven to-him**.

## **This is the vow of the trust:**

**Romans 10:8** BUT what is-it-saying? **The saying** is near you, in your mouth and in your heart; **the saying of-the trust** which we-are-preaching is this;

v9 That if you-might-**confess with your mouth Jehovah Jesus**, and you-might-**trust in your heart that the God raised him out-of dead (ones)**, **you-will-be-saved**;

v10 For with-heart he-is-being-trusted with-reference-to righteousness, **but with-mouth he-is-being-confessed with-reference-to salvation**.

### **\*The Law Prophesied - about Jesus!**

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These Jews wanted to kill Paul. **Noting two groups of Jews here: those that trust in Jesus and those that do not.** *Were the "tens of thousands" of Jews "trusting" (Acts 21:20) a part of this violent crowd?*

cont. **Acts 21:31** And-additionally (as) **they (were) seeking to-kill him** tidings ascended to-the ruler-of-a-thousand of-the cohort that total Jerusalem was-being confounded;

v32 Who at-once having-taken-along soldiers and rulers-of-hundreds he-random upon them; but the (ones) having-seen the ruler-of-a-thousand and the soldiers they-ceased hitting the Paul.

v33 Then the ruler-of-a-thousand having-drawn-near took-hold of-him and he-gave-verbal-order (for him) to-be-bound with-two chains, and he-inquired who he-may-be and what he-had-done-and-was-still-doing.

v34 But others in the crowd were-hollering-louder something other; but (as) he (was) not being-able to-come-to-know the sure-thing because-of the tumult, he-gave-verbal-order (for) him to-be-being-led into the encampment.

v35 But when he-became on the stairs, it-happened he to-be-being-borne by-the soldiers because-of the force of-the crowd;

v36 **For the multitude of-the people were-following crying: Lift him up.**

**Acts 22:22** But they-were-hearing of-him until this word, and they-elevated the(ir) voice saying: **You-be-lifting-up the (one) such-as-this from the earth, for it-was not being-appropriate (for) him to-be-living.**

v23 And-additionally (as) they (were) screaming and throwing-away the(ir) garments and casting dust into the air,

These Jews were also making a show of their Torah Observance. This is the Torah observance "as refuse" that Paul was speaking of in Phil.3:5-8. **Note that the Elders, the priests and the Sanhedrin (and apparently the vast majority of Jews) were aligned in a conspiracy with the 40 assassins (Acts 23:13:15).**

Yes, the Law, Prophets and Writings all point to Jesus - and not the other way around - as on the road to Emmaus, without **the revelation of Jesus** even lifelong Torah Observant Jews do not understand this. And this is related to Parashat Bamidbar:

**Romans 9:16** **So therefore (it-is) not of-the (one) willing nor of-the (one) running, BUT of-the God having-mercy.**

And again:

**As You Were (Just as I AM) [Israel is the Bride, not the N.T. Assembly]**  
(but of course, come in Holy attire)

Again, as it is of great importance -- **within-law of-Messiah:**

**11 Corinthians 9:16** For if I-might-be-**bringing-good-news**, it-is not (a) boast for-me; for necessity is-being-laid-on to-me; for woe it-is to-me if I-might not be-bringing-**good-news**.

v17 For if willingly I-am-practising this, I-am-having reward; but if unwillingly, I-have-been-and-still-am-trusted administration-of-the-household.

v18 What therefore is my reward? In-order-that **bringing-good-news** I-might-place **the good-news** without-expense, with-reference-to not to-use-fully my authority in **the good-news**.

v19 For being free out-of all (men) I-enslaved myself to-all (men), in-order-that I-might-gain **the many-more;**

v20 And I-became to-the Jews as (a) Jew, in-order-that I-might-gain **Jews;** to-the (ones) under law as under law, **not being myself under law,** in-order-that I-might-gain **the (ones) under law;**

v21 **To-the (ones) without-law as without-law, not being without-law of-God BUT within-law of-Messiah, in-order-that I-might-gain **the (ones) without-law;****

v22 I-became weak to-the weak, in-order-that, I-might-gain the weak; I-have-become-and-still-am all-things to-the all, in-order-that in-any-event I-might-save **some.**

v23 But **I-am-doing all-things because-of the good-news,** in-order-that I-might-become (a) fellow-partner of-it.

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**Romans 8:2** "For the law of-the spirit of-the life in Messiah Jesus made me free from the law of the sin and of-the death."

Hallelujah!

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Notes:

Let the Amish take note, **Paul's belt** (acts 21:11) is a symbol of his willingness **to be bound** (vs13) to obey God.

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