

**NASO (Elevate)**  
**Numbers 4:21-7:89, Judges 13:2-25, Acts 23:20-24)**  
**A Messianic Jewish Commentary**  
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## Kehilla – Community

This week's study continues with the numbering of the Levitical families, detailing their transport duties. Each man is specifically named for his specified task. This ensures a fair and equal distribution of heavy burdens. When we live and work together in community (kehilla), this is do-able; everyone can have their own assigned tasks so that each carries their own load and the burden does not fall too heavily on a few individuals. This is the ideal behind the Israeli kibbutz movement – the communal lifestyle.

Panorama of [Kibbutz Barkai](#) in the [Wadi Ara](#) region



It was also the lifestyle of the early kehilla – community of Believers.

**“Now all who believed were together, and had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need.” (Acts 2:44-45)**

The enemy has since perverted the idea of the community into ungodly, immoral ‘communes’, cults, and the oppression of communism; but originally, the early Church lived a communal lifestyle. In our society and culture today, many of us live such isolated that even if we do go to Church or congregation, we basically do life on our own. And it seems that the possibility exists of breaking down under the heavy weight of having to carry such heavy burdens. Fibromyalgia and Chronic Fatigue Syndrome, symptoms of a body just ‘giving up’ are becoming all too common conditions.

I once read that ‘*carrying an unreasonably heavy burden for too long of a time*’ is one of the things can cause a broken spirit – and a broken spirit who can bear? <sup>1</sup> We are called to fulfill the Torah of loving one another by helping bear each other's burdens and heavy loads. We may do this in practical ways to those overloaded with responsibilities but also through encouraging and comforting others who carry heavy emotional burdens.

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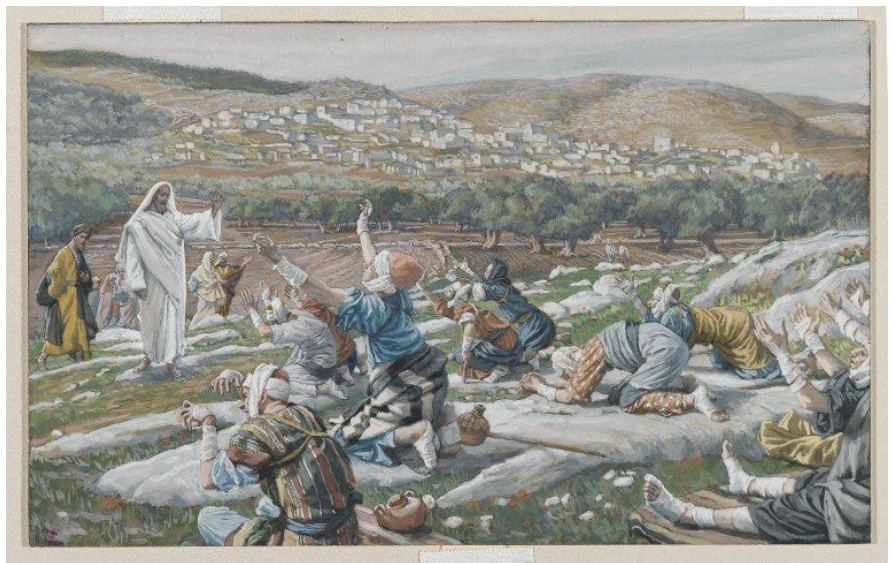
<sup>1</sup> Proverbs 18:14

Yeshua is willing to bear our heavy burdens, saying ‘**Come to me, all you who are weary and heavy burdened, and I will give you rest.**’ But we must be willing to lay them down and rest in Him. “**Cast all your burdens upon Him for He cares for you.**” We have to stop trying to play God, to do it all, to be everything to everybody at all times and in all places. We must stop playing Superman or Superwoman and admit that we can’t carry everyone else’s load anymore. I have heard that people in North America work even longer hours than the nation of Japan, which actually invented a new word for ‘*death by overwork*’. By coming into community, each doing their specific task, we may enjoy a lighter, more balanced, more enjoyable life.

We may notice that all the people listed in this portion of the parashah are men; no women are even mentioned. This is not a reason to feel overlooked, slighted, or even downright offended, but rather an acknowledgment that, as women, we usually have our hands more than full just caring for our children, families and household responsibilities. Even in Orthodox synagogues today, women are not required to perform many religious tasks and obligations that the men do. That is because God values the work that women do and doesn’t expect us to carry additional burdens. He knows that if a child has a runny nose or dirty diaper we have to go tend to them. I remember once trying to lead a Passover Seder and my young son tripping and falling down in the middle of the Ten Plagues. I looked up, saw his bloody nose and that was that! Time out! The whole Seder had to come to a halt while I hugged and comforted my little boy.

### Cast out the leper:

The Lord spoke to Moses to command the children of Israel to cast out of the camp every leper and whoever is unclean. (Numbers 5:1-4). Here, we begin to see a huge difference between life before and after the life, death and resurrection of Yeshua, which ushered in the New Covenant. Before Yeshua, lepers by necessity had to be excluded from society, alienated, living as perpetual outcasts. But part of Yeshua’s ministry was the healing of lepers. He came to heal, to bind up, to set free, to deliver, to reconcile, and to save.



[James Tissot](#) - The Healing of Ten Lepers (Guérison de dix lépreux) - [Brooklyn Museum](#)

We see the same spirit of salvation, grace and mercy in the account of the woman caught in adultery. We may first look at how the issue was dealt with in this Torah portion and then contrast it with the New Covenant.

This next section deals with the law of jealousy (Num 5:12). God gave Israel a way to deal with the problem of jealousy and suspicion in marriage. Sometimes a husband (or wife) will get jealous and suspect unfaithfulness on the part of their spouse. Their suspicions could prove to be either true or false. And so the Cohen (priest) would administer a test to the woman in question to determine her guilt or innocence.

Her hair would be loosed (some translations say uncovered) (Numbers 5:18). In today's culture and society a woman often wears her hair loose and casual. But in ancient Israel, a woman with loose hair indicated loose morals - letting one's hair down, so to speak. It also could indicate mourning, grief or shame. Some Messianics believe in the necessity of a woman's head covering but I don't want to plunge into this debate at this point. The point for us, I believe, is for women to dress modestly and decently at all times.

### Amen Amen...

The cohen (priest) would then speak an oath that if she is innocent she will be free of the curse but if she is guilty, she will come under the curses written on the paper. The woman would then say Amen. Amen. (Numbers 5:22) We often hear Yeshua saying this expression, "Amen, amen, I say unto you...." This word, Amen, אָמֵן comes from a root that means faith (emunah) אֱמוּנָה . This is also related to the meaning of the name, Na'aman (m) נָאֳמָן (faithful) or Na'amah נְאֻמָּה(f). When someone would say Amen to a vow or oath, it was as if they swore the oath themselves. This is the meaning behind this most common word today – when we say amen to something we are coming into agreement with what they have said - through our faith.

Thus, the woman would have to drink the waters of bitterness that would either bring her guilt to light or clear her as innocent. We see from verse 27 that the curse was very real. If the curse does not come upon her and she is cleared, then she shall 'conceive seed' (become pregnant). (Num. 5:28) This shows us that once all the suspicion is cleared away, the man and woman are reconciled and able to resume sexual relations in their marriage.

One cannot enjoy a loving, intimate relationship when trust is broken or even if questions exist as to the other person's fidelity in marriage. Trust must be restored and jealousy eliminated before reconciliation can occur. The fact that the woman conceives once she is proven innocent also shows us that fertility was considered a sign of God's favor; it also explains why it was so devastating for a woman to be barren.

Hannah, for example, was continually tormented and teased by Elkanah's other wife, P'nina because of Hannah's inability to conceive. Sarah and Rachel both conceived only by divine intervention. Yeshua's birth was also a miraculous conception. The word of God says that children are a blessing and that the fruit of the womb is our reward. In Hebrew it actually uses the word for salary (Sahar); **'happy is the man whose quiver is full of them'**. (Psalm 127:3-5)

Today, however, many women delay and limit childbirth and some actually choose to be childless for life. Some men also attempt to avoid the responsibilities of parenthood. Our society and culture fosters the mentality that children are a burden rather than a blessing which is the kind of attitude that leads to abortion for the sake of convenience. How often are children treated as nuisances, shunted off to the side, left with the electronic sitters (T.V. video games), herded into mass schools, and not welcomed at ‘adult functions’?

But Yeshua said, “**Let the little children come unto Me and do not forbid them.**” I love that! I will always remember a time when, at a Christian ‘revival’ tent meeting, I asked the Lord to show me His glory. At that moment, I felt the Holy Spirit direct my attention to a group of little children, laughing and playing outside the tent of meeting in carefree delight. “*Here is My glory*”, I felt the Lord whisper to my heart.

I must admit that there are times when I certainly don’t feel like I’m dealing with God’s glory when I am with my children. In fact, the day I taught this lesson was an extremely tiring and trying time; one of those days when you lift your eyes to heaven and say, Lord, I know these children are a blessing, but... Sometimes it takes so much energy, patience and creativity to ‘train up our children in the way they should go’. And when we are carrying too heavy of a load, we may just not have the strength to deal with the issues or to discipline them properly according to the word.

A child left to himself brings shame to his mother<sup>2</sup> but when we correct our son he will give us rest. A big ‘todah rabah’ (thank you very much) to the men who *are* out there playing an active, loving, involved role in parenting your children. Kol Hakavod! (good for you!) I’ve heard the expressions that it takes a village to raise a child. Once again - a call to kehilla (community).

“when **the spirit of jealousy** comes upon a man.” (Numbers 5: 30)

This verse states that an actual spirit of jealousy (Ruach Kin’ah) can come upon a person: Jealousy is not necessarily a bad thing in an intimate relationship; it is a desire for undivided loyalty, devotion and faithfulness, especially sexual fidelity. One of the names for God is Jealous {**El Kanah.**} (Elkanah was also the name of Hannah’s husband, the father of Samuel the Prophet. Our God is jealous over us.

How would we feel if our husband (or wife) felt no jealousy at the thought of us being intimate with a person outside of the marriage? This would indicate a serious problem! “**Therefore jealousy (kin’ah) is a husband’s fury;**” (Proverbs 6:34)

Jealousy is not only a male prerogative; a woman may also feel jealous or suspicious of her husband. But we don’t see the jealous woman’s perspective addressed here. I began to wonder why not? Even in the story of the woman caught in adultery, we never hear about what happened to the man, do we? Why was only the woman dragged before the congregation to be stoned? Does God just ‘wink’ at a man who commits adultery but punish a woman? It seems as if the man got off scot free and without penalty. Unfair! We would naturally cry out. But there is more here than what meets the eye.

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<sup>2</sup> Proverbs 29:15

The woman is stated to be under her husband's authority (the head of a woman is a man); therefore if she has acted as a harlot, she dishonors her head and bears her guilt. But the man, whether he accepts it or not, is under God's direct authority. Therefore when the man engages in adultery and fornication, he dishonors God Himself.

When Joseph ran away from Potiphar's wife, it was because he could not bear to sin against God in this abominable way. When a man commits adultery, he destroys his own soul.

**“Whoever commits adultery with woman lacks understanding; he who does so destroys his own soul.”** (Proverbs 6:32)

Proverbs 7:27 states that the adulteress' house is the way to hell. This is the destination of the men who visit her. So God most definitely does deal with men as well as women in the area of sexual immorality. Of course, with repentance comes divine forgiveness, but consequences still can result from sin. David committed adultery with Bathsheba and although God forgave him when he repented, their child still died.

Although God may forgive, the offended spouse may decide not to reconcile after adultery. Even Yeshua gave adultery as acceptable grounds for divorce. Marriages can and have been healed and become even stronger after dealing with this issue than before, but it takes a work of the Holy Spirit and the grace of God, accompanied by deep, sincere, and real repentance on the part of the one who has committed this serious breach of covenant in marriage.

Marital unfaithfulness is a moral crime destructive to the foundations of social order; therefore it tended to be dealt with harshly. According to the law of Moses, adultery carried the death penalty by stoning in ancient Israel. Therefore, when the Jewish men brought a woman caught in the act of adultery before Yeshua, the expectation was her execution.

They were trying to trap Yeshua, saying **“This is what the Law of Moses says; what do YOU say?”** Yeshua never denied the Law (Torah) but He introduced the element of mercy and grace. He answered, **“Whoever has not sinned may cast the first stone.”** (John 8:7). One by one all the men put down their stones and walked away. No one was left except Yeshua and the woman. His words to her are so beautiful, **“Where are your accusers? ...Neither do I condemn you, go and sin no more.”** (John 8:11).

He did not give her a blanket license to sin; what He did give her was another chance – that is grace and mercy. That is the message of the cross: *“I do not condemn you. Go and sin no more.”* Yeshua said he did not come to judge the world but to save. Yeshua speak of Himself as the Light of the World; once we follow Him, we do not need to walk in darkness any longer. Once we have tasted of His gift of mercy, how can we judge others?

### Numbers Chapter 6: The Vow of the Nazarite

The vow of the Nazarite could be a lifetime vow, as in the case of Samson (Shimshon), or it could be a temporary, voluntary, self-imposed vow to be consecrated and set apart to the Lord for a minimum of 30 days. Three aspects comprised the Nazarite Vow:

- 1) Hair must remain unshorn
- 2) No intoxicating drink of anything from grapes
- 3) No contact with the dead

The word, nazer, means to be separated, or to be a hermit; but it also means a tiara, diadem, or precious thing. It indicates the dedication of all a man's strength and service unto the Lord. (Numbers 6:8) All the days of his Nazariteship he is holy unto the Lord. He becomes like a diadem or precious jewel in the crown or tiara of God through his consecration and self-denial.

#### Haftarah Nasso – SAMSON

Samson, in the prophetic portion of the study (haftarah), failed in his Nazariteship due to his refusal to live out a consecrated life. His Nazarite vow did not make him holy. Instead, he indulged his flesh and followed the lust of his eyes with regards to women.

Each of us also has been given a precious calling and destiny; we cannot live only for ourselves, to gratify the desires of the flesh. We were bought with a price and our lives are now not our own. (2 Cor 5:15).

If we follow the flesh instead of the Spirit, we may also forfeit our destiny and inheritance. We are blessed to be a blessing; to bring deliverance and salvation to people enslaved and in bondage. It is sad that Samson was so far gone into carnality that he didn't even initially realize that the Spirit of God had left him. This was King David's primary fear: **"Do not cast me away from Your presence and take not Your Holy Spirit from me."** (Psalm 51:11)

Samson the Nazarite possessed great physical strength but failed miserably in his morality and spirituality; and yet in the end, God's purposes prevailed. With his death, Samson delivered the people of Israel from the Philistines.

We can learn so much from Shimshon's tragic life and death. Making an external vow doesn't necessarily change the heart; outward signs such as headcoverings and tzitzit (fringes) cannot make us holy. Also, we see that God had already assigned a special destiny to the child even before he was born. The angel warned his mother to be careful during her pregnancy. Our prenatal experiences matter!

God has a plan and purpose and destiny for the child even while still in the womb. God said to the prophet Jeremiah, **"Before I formed you in the womb I knew you; Before you were born I sanctified you; I ordained you a prophet to the nations."** (Jer. 1:5)

Various denominations can ordain individuals to be ministers, pastors, priests and rabbis; but ultimately it is God who ordains us into His service. Halleluyah! We must never fall prey to the lie that perhaps because our parents didn't want us, or maybe our father wanted a boy or some such nonsense, that we are unwanted children. God is the third partner in the creation of every child, along with a man and a woman. The father contributes the sperm and the mother, the egg, but God breathes life into the child with His Ruach (spirit, breath, wind).



When we die, the portion we received from our father and mother remains, but God's portion, the eternal breath of life, leaves the body and returns to Him. Abortion, when viewed in this perspective, therefore is unthinkable. *The prevailing idea that the fetus is not really a baby but just a growing body of indiscriminate cells is a lie of the enemy.* We post-abortion women need to declare the truth!

We can also see an example of a **Nazarite vow in the New Testament** as well in Acts 21:20-24. At this time, there were **'myriads of Jews who have believed, and they are all zealous for the Torah' (v.20)** So much for the idea that the Torah was abolished and that the early Believers were set *'free from the law'*. First of all, *myriads of Jews believed* and secondly, *they were all zealous for the Torah.*

Yeshua never taught his disciples not to keep the Torah; nor did they teach this heresy to others. In fact, Yeshua warned us that anyone who teaches people that it is acceptable to break God's commandments will be the least in the Kingdom. (Matthew 5:19) When the Jewish people begin accepting our Messiah, we will see resurrection life! (Romans 11:15) But just as Yeshua's disciples did not recognize Him after His resurrection (they mistook him for the gardener); people may not necessarily recognize the Jewish Believers who are all *'zealous for the Torah.'*

In this instance, the Believers had heard that Paul was coming and they were concerned about the false rumors flying around about him. Some people were accusing Paul of teaching the Jews to forsake Moses and not to circumcise their children. Has v'chalilah! (God forbid!). The brethren's advice to Paul was to take a vow to prove that these rumors were false. **"...that all may know that those things of which they were informed concerning you are nothing, but that you yourself also walk orderly and keep the Torah." (v. 24)**

This is an amazing statement. Paul has been accused of many things, but this verse shows that, not only did Paul not teach a Torah-less religion but he himself kept the Torah after he came to faith. I have heard so many Christians claim that Paul was an example of an Orthodox Jew who was *'set free from the law'*; nothing could be further from the Truth.

## Orpah & Ruth

If Paul kept the Torah and encouraged his fellow Jewish Believers to also continue in Torah observance, then what about the Gentile Church? This was the whole reason for the Jerusalem Council – to settle this potentially contentious issue. We have *'Jews for Jesus'*, but what about *"Gentiles for Yeshua"*? Some Gentiles believe, but they maintain their Gentile ways and probably always will, unless they have a spiritual awakening or supernatural revelation.

I see this Church as a type of Orpah, one of Naomi's Gentile daughter's in law from the book of Ruth. Orpah was the daughter in law who, after Naomi urged her to leave, kissed her mother in law and went back to her people and her gods. This is the Church who says, yes, I love Israel and the Jews; but that's about where it ends. And if it comes right down to the line, they are most likely going to turn their backs on Israel and the Jewish people under pressure from the anti-Christ, like the German Church under Hitler. In fact, Orpah means *'back of the neck'* in Hebrew.

Ruth, however, utters the famous lines, **“Do not ask me to leave you, or to turn back from following after you, for wherever you go, I will go; and wherever you lodge, I will lodge, Your people shall be my people, and your God, my God. Where you die, I will die, and there will I be buried.”** (Ruth 1:16-17)

Ruth's name means '*friend*'. There is a friend that sticks closer than a brother. Naomi represents the people of Israel, having been exiled from the Land, bitter against the Almighty after losing everyone they loved and everything they owned (in the Holocaust). Why does Boaz, the Redeemer (a type of Yeshua) notice Ruth, a foreigner (Gentile)? It was because of the kindness and faithfulness that she showed to Naomi, her mother in law.

I believe that our Redeemer, Yeshua the Messiah, takes special notice of those who show kindness and commitment to Israel and the Jewish people who, like Naomi, are returning to the Land in poverty of possessions and poverty of spirit. For those who help these people, God has a special reward; of this I am absolutely convinced. Naomi told Ruth to go back to her people because there was nothing in it for Ruth. She could have no self-centered motive to stay committed to Naomi. But God rewarded Ruth with the privilege of being a link in the lineage of King David and ultimately the Messiah. (Ruth 4:17)

Wow! Stay faithful, all the Ruths out there. It may seem an unrewarding calling, but I believe with all my heart that you will **receive your full reward from the God of Israel under whose wings you have come to take refuge.** (Ruth 2:12). Israel, like Naomi, is spiritually barren; but a humble, faithful Gentile in covenant and intimacy with the Redeemer will bring forth life and place it in the bosom of Naomi. A high calling indeed.

**Note: Ruth is the assigned reading for the Festival of Shavuot (Feast of Weeks/Pentecost) which we celebrate this coming week!** <sup>3</sup>

### **The Aaronic Benediction (Numbers 6:24-27)**

Called Bircat HaCohanim, this blessing is to be recited in the Holy tongue (lashon Hakodesh) - the Hebrew language.

1. The first element is blessing. **“May the Lord יהוה bless you...”**

Blessing (y'varech) בִּרְךְ contains the same root as knee (berech) בֶּרֶךְ. It takes real humility, getting down on our knees, to receive the blessing of God. Like the prayer of Jabez that has recently become so popular, we can ask God to bless us. Yabez' name comes from the same root as Yob (Job) and means pain. Even if we are in pain, in very real physical or emotional distress, we can still bend our knee to the Lord and say, I'm really hurting right now, Lord, but would you please bless me? The Lord is longing to be gracious to us.

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<sup>3</sup> Ruth a Righteous Gentile DVD of Hannah teaching on this message available by mail or website' [www.voiceforisrael.net](http://www.voiceforisrael.net)



2. **“and keep you”** The word for ‘keep’ is shomer which means to guard, watch over, & protect from all evil, sickness, poverty and calamity. The other day I experienced an example of God’s ‘keeping power’ when my son, Timothy, slipped on some mud and fell hard on the edge of a cement barrier right on his spine. His friends heard a loud ‘crack’ and were frightened; he fell very hard and they were worried that he may have sustained a spinal injury. But ‘for some reason’ (and we know why), Timothy had taken his backpack on this particular walk and had stuffed it with books and a jacket which protected him from a potential disaster. The crack was the books breaking rather than his back. PTL! Thank you Lord that you promise to be our keeper and to give Your angels charge over us (and our children) to keep us in all of our ways.

It is interesting that the Cohen asks first for the Lord to bless us and then to keep us. Sometimes God’s material blessings can bring prosperity that leaves us open to certain temptations such as greed, covetousness and idolatry. When the Lord ‘blesses us’, we then need Him to ‘keep us’ from becoming possessed by our possessions.

2. May He make his face to shine upon us. God’s face shining on us denotes His attention, favor, light and friendship. When the children of Israel gained possession of the Land, they freely admitted that **“they did not gain possession of the land by their own sword, nor did their own arm save them/ but it was Your right hand, Your arm, and the light of Your countenance, because You favored them.”** (Psalms 44:3)

In Hebrew, it says the light of His *face*. It is the light of the face of God and His divine favor that we so desperately seek and need. If He hides His face from us, we are undone. The same Psalmist, a son of Korach, cried out to God, **“Why do you hide Your face, and forget our affliction and our oppression?”** (Psalm 44:24)

Psalm 69 is also such a desperate pleading with God, **“And do not hide Your face from Your servant, for I am in trouble; (v. 17)”**

One of the worst things for most of us is to feel ignored; that someone has turned away from us. Even Yeshua on the cross felt that God had turned His face away from His beloved son: Eli, Eli, lama Sabachtani, lama azavtani (My God, my God,, why have you forsaken me?) Yeshua understands how we feel; but we can ask for God to turn towards us and shine His face upon us.

A song we sing is, *“O Lord, You’re beautiful; Your face is all I seek. For when Your eyes are on this child; Your grace abounds to me.”* This brings us to the next portion of the blessing:

3. **...and be gracious unto you...**

If we seek the face of God, instead of just His hands – what He can give us – He can cause His favor and grace to be poured out upon us. The word used here in Hebrew comes from the root chen {חן} from which the name Hannah חנה or the masculine version, Hanan {חנן} is derived. This quality of God’s grace or favor is something that money just cannot buy.

Moses said to God, **“If I have found favor in Your eyes, then show me Your glory.”** The Hebrew expression used even today for ‘found favor’ is ‘*motzeh chen*’. It is this special grace of God that causes us to have favor with people. Joseph even had this favor in prison. I often pray that the favor of God will surround me like a shield. And I pray daily the favor of God upon my children.

The other day, Liat seemed so excited when I picked her up from school. Why? The student body had again elected her as mayor of the class. She was elected the very first mayor by an overwhelming majority and also the last mayor before the end of the school year. She was also the only child to be given this honor twice. Is it because she is so cute and charming? Well, as her mother I might like to think so, but I really know (and so does Liat) that this is evidence that God is shining His face upon her and showering her with His grace/favor/*chen* {חֵן}.

More and more I feel that I just can’t live without feeling the face of God shining upon me. God has brought people to support this ministry financially, and to volunteer their help, gifts and talents to work alongside us. They are gold! And God gave them to us – this is His grace/favor/*chen* {חֵן}.

#### 4. **The Lord יהוה lift up His face upon you....**

Here, the word for lift up comes from the same root as Nasso, the title of the parashah. It means to elevate. Most translations say ‘His countenance’; but actually the Hebrew word used is the same as in the previous verse – *panav* – face. It means God turns His attention to you. Good news for saints; bad news for sinners.

Again, we deal with the issue of abandonment. How were you treated by your earthly father? Were you ignored? Or did he have lots of time for you? Many children come from homes where the father was either physically or emotionally absent. This is why it is so healing to consider that our heavenly Father is looking at us. Really looking and seeing us for who we are – turning His gaze upon us. When you think of your father looking at you what do you see on his face? Do you see him smiling? Does he look like he likes you and approves of you?

Some of us had fathers who didn’t often smile at us; when they turned their face towards us, it may have been to yell or criticize or frown. But I believe that God wants us to see His face with a big smile on it. God is not always in a bad mood; He is not chronically frustrated and stressed because of work pressures and fluctuations in the stock market. When He lifts up His face upon us, He smiles in love, acceptance and approval.

#### 5. **...and give you peace**

The pinnacle of this blessing is for shalom peace. Actually, ‘give’ is a very poor translation of the original Hebrew. Give would be *yiten* ; but the word used is *yasem* . Lasim is to set, place, or establish. It is not just that the Lord ‘gives’ us peace and then says, here it is, do whatever you want with it. He actually sets us, places us, establishes

us in a place of shalom. This shalom peace may be in the very center of a storm. Before Yeshua died, He said, **“My peace (shalom) I leave with you...”** It is our very inheritance.

When someone dies and they read the will, the person states what he or she leaves to those left alive. In His will, Yeshua left us His peace. Not as the world gives – not only if everything is going our way, but a supernatural peace that passes all understanding. I don’t know about you, but more and more, I just have to have peace in my life! The word says to pursue (actually chase after) peace. We can’t expect it to passively fall upon us. We have to be willing to even shut our mouth once in a while and not have to have the last word or prove we are right!

The word also tells us that, as far as it depends upon us, to live in peace with everyone. If our ways please the Lord, then He can make even our enemies to be at peace with us. The rabbis say that peace is one of the pillars of the world. A home cannot stand when it is divided through strife. Shalom is not only Hello, goodbye and peace; it also carries the connotation of wholeness, completion and perfection<sup>4</sup>. We can be imperfect people but still be whole, complete and perfect in Yeshua, the Prince of Peace (Sar Shalom). Shalom is not only freedom from disaster, conflict and war but also health, welfare and security.

Often we want peace at all costs. We think peace means never confronting people when we disagree with them or what they are doing. We equate peace with passivity but this is not the true meaning of peace. Aaron carried the quality of a peacemaker; he loved peace. But he carried it too far when he joined with the people in creating a golden calf when they put the pressure on him. His peacemaking spirit turned into a man-pleasing spirit so that he cared more about pleasing man than pleasing God. Many of us struggle with this because we so desperately want peace that we refuse to stand up against evil.

When Saphira passively went along with her husband’s plan to lie to the Holy Spirit, she didn’t end up with shalom. She ended up dead. We have to be careful about carrying the ‘submissive wife’ thing too far; we cannot blindly follow our husbands into evil. A wife is called in Hebrew an ‘ezer k’negdo’, which means a helper ‘against’. Sometimes we do have to stand against something we don’t agree with. The servant of the Lord is not to be quarrelsome, so this is not what I am advocating.

Yeshua taught us that ‘Blessed are the peacemakers.’ But there are times when we absolutely cannot come to a place of peace without first going through a war. The rabbis affirm that there are, unfortunately, occasions when war is less evil than a dishonorable peace. I am thinking now of Hitler and how they tried to appease him and to make peace with this servant of satan by giving him what he asked for until it became apparent that such appeasement was actually doing more harm than good.

I believe the same holds true for the giving away of the Land of Israel to the Palestinians; it is worse than futile – it is utterly destructive and will never result in the

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<sup>4</sup> See Shalom, shalom Jerusalem article

peace that the Israeli peacemakers desire. IF they believe this, they are only deceiving themselves. How many people are destroying their souls by living in a state of ‘dishonorable peace’? No one really ‘wants’ war; we don’t want to fight; but sometimes peace can only come after confrontation and even a series of bloody battles.

King Solomon’s Hebrew name is Shlomo, which comes from the root shalom . In his lifetime, Israel enjoyed peace and security. But this peace did not come until after Shlomo’s father, King David, had fought many bloody battles. In fact, David had so much blood on his hands that he was disqualified from building the Holy Temple. He made all the preparations, but it was his son, Shlomo, who carried that honor and responsibility? Why? Shlomo had peace.

The Holy Spirit abides in a place of peace, not turmoil and upset. If we allow ourselves to be upset by every little thing, it is going to be difficult to hear from the Holy Spirit. We have to find a place of quiet, rest and peace to hear from God. Often, His name is abbreviated as the letter hey . At the end of the word, the hey is totally silent. Even at the beginning or middle of a word, it is a very soft exhalation, barely audible.<sup>5</sup> Sometimes we can only hear God in a still, small voice.

Abraham knew the value of peace. So much so, that he allowed Lot to take the best of everything and was willing to settle for the barren leftover land rather than live with strife between their herdsmen. Strife will kill and destroy everything in our lives – our prosperity, our health, even our anointing. The Holy Spirit abides in peace. Sometimes we have to cut something off or someone out of our lives in order to have peace. ‘Cast out the scoffer; strife and contention will cease.’<sup>6</sup>

We cannot be afraid of confrontation. The Jewish people are known for their peace loving qualities; but we all have a sin nature that often leads us into strife. At my children’s Jewish school, we celebrated Yom Ha’atzma’ut recently (Israel’s 60<sup>th</sup> birthday). The children sang and spoke and danced beautifully – and most of the songs carried an element of the desire for shalom (peace) in Israel. After this lovely concert, I came out the doors of the school only to find two people engaged in a noisy and obviously ‘heated’ argument. Someone’s kid had bothered someone else’s kid and the parents got involved and oye vi voy! What a mess! I couldn’t help but think to myself – this is the whole problem – in our hearts we so desire peace; but find it sometimes impossible to live it out in our personal relationships one to another. What is our hope? Our hope is only in the Lord, to abide in Him and be filled with His spirit.

The prophets promised us a day, when the Messianic age arrives, **that nation will not lift up sword against nation and they will no longer learn war. Loh yisa goy el goy chereb; loh yilmedu od milchamah.** This will be the day when even the beasts of the field will lie down together in peace: the wolf with the lamb, the leopard with the

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<sup>5</sup> See Shalom Morah II, Wisdom in the Hebrew Alphabet DVD set. [www.voiceforisrael.net](http://www.voiceforisrael.net)

<sup>6</sup> Proverbs 22:10

goat and the calf with the lion. A young child will have no fear even of playing with a cobra or a viper. (Isaiah 11: 6-9)

This will be the day that the rabbis call: sh'hakol yihye shalom (that all will be peace). When will this time come? The prophet Isaiah tells us when the branch (netzer) comes out of the root of Jesse (father of Jesse). We know that King David came from Jesse and that Yeshua is in the line of King David. He is called 'the branch' (netzer). In Hebrew it is נֶצֶר . Yeshua is called Jesus of Nazareth (in Hebrew Natzeret) נִצְרֶת

Do you see the connection? In Hebrew, someone who follows Yeshua, is called 'Notzri'. נִצְרִי. The other interesting thing to note about this is that the other meaning to the word Notzer is a guard or watchman. Proof that those who follow Yeshua of Natzeret are to be Notzrim (watchmen on the walls) of Jerusalem. (Isaiah 62:6-7)

I believe that, as this parashah study ends with the Bircat Haco Hanim (priestly blessing), the Lord would want us to receive His blessing, divine protection, favor, the light of His face, and also peace, wholeness, and completion – in Him! To all those who have consecrated themselves to the Lord, who have dedicated themselves to being a blessing to Israel and the Jewish people; but who feel caught in a storm, tossed about by the winds of strife and confusion, let these prophetic words be a comfort to you:

**“For a mere moment I have forsaken you, but with great mercies I will gather you.  
With a little wrath I hid My face from you for a moment;  
But with everlasting kindness I will have mercy on you.”**  
Says the Lord your Redeemer...**For the mountains shall depart and the hills be removed, but My kindness shall not depart from you, nor shall My covenant of shalom be removed.**  
**” Say the Lord, who has mercy on you. O you afflicted one, tossed with tempest, and not comforted, behold I will lay your stones with colorful gems, and lay your foundations with sapphires. I will make your pinnacles of rubies, your gates of crystal and all your walls of precious stones.**  
**All your children shall taught by the Lord, and great shall be the shalom of your children. In righteousness you shall be established;  
you shall be far from oppression, for you shall not fear; and from terror,  
for it shall not come hear you...  
no weapon formed against you shall prosper and every tongue which rises against you in judgment you shall condemn. This is the heritage of the servants of the Lord, and their righteousness is from Me,” says the Lord. (Isa. 54:7-17)**

The Aaronic benediction ends with these words: **“So they shall put My name on the children of Israel, and I will bless them.”** (Numbers 6:27) It is through the name of God upon us that we gain the victory in all our battles. **“Through Your name we will trample those who rise up against us.”** As the Cohen blesses the people of Israel, they were to remember that it is ultimately God who blesses. As people bless us, let us always remember that God is the ultimate source of all blessing.

Shabbat Shalom

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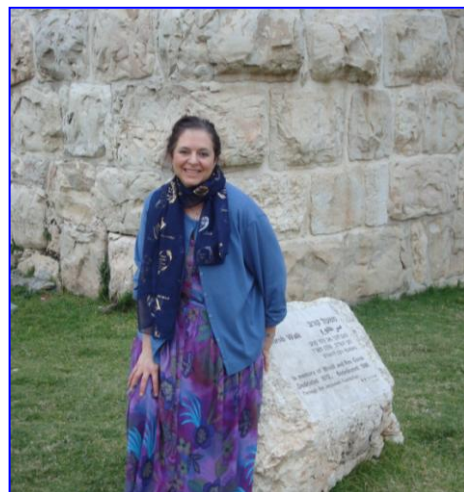
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YA'ER ADONAI PANA V A LECHA VICHUNECHA  
YISA ADONAI PANA V ALECHA  
V'YASEM L'CHA SHALOM**

**MAY THE LORD BLESS YOU AND KEEP YOU  
MAY THE LORD MAKE HIS FACE SHINE UPON YOU AND BE GRACIOUS TO YOU  
MAY THE LORD LIFT UP HIS COUNTENANCE UPON YOU  
AND GIVE YOU PEACE**

About the Author:

Hannah Nesher grew up in an Orthodox Jewish home and received her education in a religious Hebrew school in Canada. During a crisis pregnancy, she came to know Jesus (Yeshua) as her Messiah and Savior. She now lives in Israel with her children and grandchildren, teaching Christians about the Jewish roots of their faith.



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