

MISHPACHAH BEIT MIDRASH

An Introduction to the Parashat HaShavuah (Weekly Torah Portion)

Understanding the Torah From a Thematic Perspective

Naso *(Take a Census)*



BY TONY ROBINSON

—THE FAMILY HOUSE OF STUDY— EXAMINING THE PARASHAT HASHAVUAH BY THEMATIC ANALYSIS

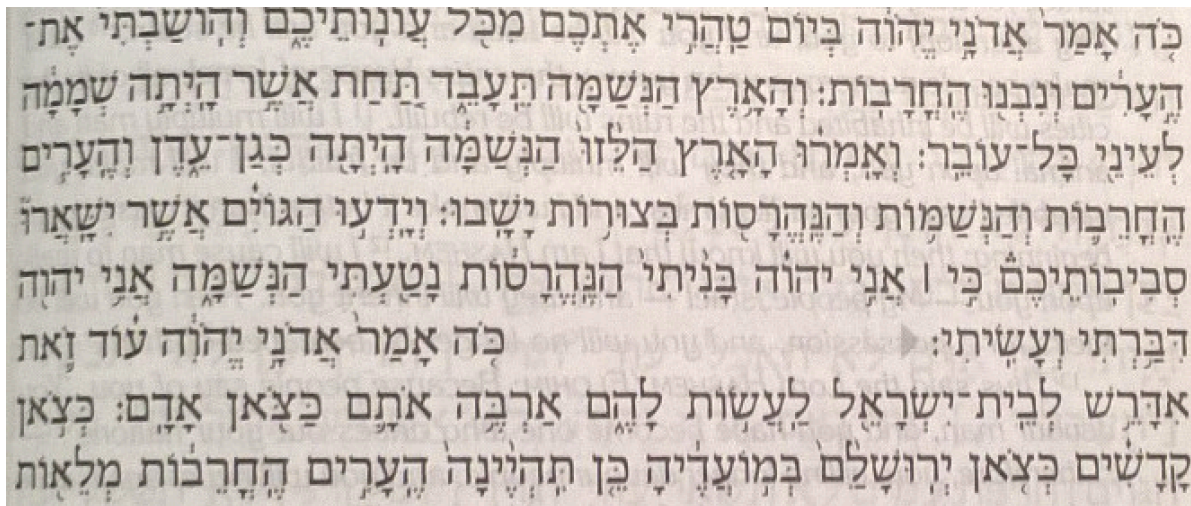
Welcome to Mishpachah Beit Midrash, the Family House of Study. Each Shabbat¹ we gather in our home and study the Scriptures, specifically the Torah.² It's a fun time of receiving revelation from the Ruach HaKodesh³. Everyone joins in—adults and children—as we follow the Parashat HaShavuah⁴ schedule. We devote ourselves to studying the Torah because the Torah is the foundation for all of Scripture. Therefore, a thorough understanding of the Torah will help us more fully understand the rest of the Tanakh⁵ and the Brit Chadasha.⁶ Furthermore, as Yeshua stated Himself, the Torah teaches about Him. So we study the Torah in order to be drawn closer to Yeshua, the goal of the Torah.

As believers in the Messiah we have discovered the richness of the wisdom of the sages of Israel. These men, who devoted themselves to the study of the Torah, have left us a rich heritage. Part of that heritage is a unique method of learning and interpreting the Scriptures. It's called thematic analysis. In thematic analysis we search for the underlying theme/topic of each passage of Scripture. By studying Scriptures related by a common theme, line upon line and precept upon precept, the Scriptures open up to us in a unique manner that is clearly inspired by the Ruach HaKodesh. Passages that seemed obscure begin to make sense, and numerous levels of wisdom and understanding unfold before us.

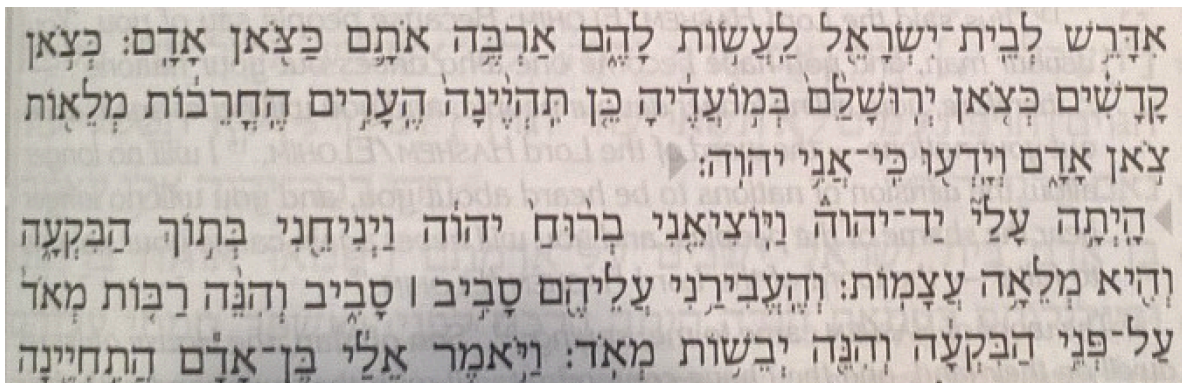
Thematic analysis of Scripture is based on the following premises. 1) Moses wrote the Torah as five *separate* books as the Ruach HaKodesh inspired him. 2) Since Adonai had him separate those words into five separate books, we surmise that each book has a unique message or theme. 3) Within each book, the words are written with two paragraph-like divisions⁷ interrupting the flow of the words. 4) Since Adonai commanded Moshe to separate the individual books into smaller paragraph-like sections or *Parshiot*, we surmise that each Parsha was written as a separate unit because each of those Parshiot is trying to convey a unique thought, theme, concept or understanding. Therefore, since Adonai inspired these divisions, we think they are **VERY** important. We use these God-breathed divisions as the basis of our thematic analysis of Scripture. Once you begin to interpret the Scriptures thematically, you will immediately **SEE** that Adonai wrote His words in a manner consistent with the intent that they be interpreted thematically.

Here is an example of what the Parsha divisions look like ...

ס—Parsha Stumah (plural, stumot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are at least nine blank spaces between a word and the next word, all on the same line of text.



פ—Parsha P'tuchah (plural, p'tuchot)—A paragraph-like break inspired by the Ruach HaKodesh, still preserved on kosher Torah Scrolls, where there are blank spaces extending to the end of a line of text and the subsequent text does not begin until the next line. (Hebrew is read from right to left)



—Parashat HaShavuah—

נִשָּׂא

Naso

(Take a Census)

B'midbar 4:21-7:89

(Numbers 4:21-7:89)

This Week's Parshiot

- 1 Numbers 4:21-28 כ
- 2 Numbers 4:29-37 כ
- 3 Numbers 4:38-49 כ
- 4 Numbers 5:1-4 כ
- 5 Numbers 5:5-10 כ
- 6 Numbers 5:11-31 כ
- 7 Numbers 6:1-21 כ
- 8 Numbers 6:22-23 כ
- 9 Numbers 6:24 כ
- 10 Numbers 6:25 כ
- 11 Numbers 6:26 כ
- 12 Numbers 6:27 כ
- 13 Numbers 7:1-11 כ
- 14 Numbers 7:12-17 כ
- 15 Numbers 7:18-23 כ
- 16 Numbers 7:24-29 כ
- 17 Numbers 7:30-35 כ
- 18 Numbers 7:36-41 כ
- 19 Numbers 7:42-47 כ
- 20 Numbers 7:54-59 כ
- 21 Numbers 7:60-65 כ
- 22 Numbers 7:66-71 כ
- 23 Numbers 7:72-77 כ
- 24 Numbers 7:78-83 כ
- 25 Numbers 7:84-89 כ

UNDERSTANDING THE PARSHA

Numbers 6:1-21

Objective—Learn how to 1) interpret the main theme of a Parsha, 2) make thematic connections to that Parsha and 3) learn how to gain greater understanding of the Parsha under consideration through its thematic connections to other portions of Scripture.

The Nazirite Vow

- I. This week we will analyze the seventh Parsha, a Parsha P'tuchah, Numbers 6:1-21. First, let's make a general outline of the Parsha.
 - A. Numbers 6:1-4—Prohibition against fruit of the vine, whether grapes, raisins, new wine or old wine.
 - B. Numbers 6:5—Prohibition against shaving of the hair.
 - C. Numbers 6:6-12—Prohibition against contact with the dead and instructions to follow if one suddenly contacts the dead.
 - D. Numbers 6:13-21—Completion of the Nazirite vow.
- II. The Hebrew word for Nazirite is nazir, נָזִיר, which means to separate. This was a special vow of separation to Adonai. The term could be for any length of time; however the Mishnah specifies a minimum period of 30 days.⁸ We need to use thematic analysis in order to fully understand the purpose of the Nazirite vow. As we begin to do so, this seemingly strange instruction will unfold into a beautiful illustration of the glory of Adonai.
 - A. Have we not seen the prohibition against contact with the dead before? What recent passage, concerning contact with the dead, is thematically related to Numbers 6:6-12?⁹ In Parashat Tazria, we learned that there were certain circumstances that made a person ritually unclean or tamei (טָמֵא). Furthermore, we learned that **THE CORE ISSUE** taught by Leviticus is how one may *draw near to Adonai*. We already know that Israel HAD TO APPROACH ADONAI THROUGH BLOOD SACRIFICE. The Hebrew word for offering is corban (קָרָבָן).¹⁰ The root for the word offering/corban is קָרַב, which means *coming near*! That's right. Normally when we think of an offering, we think of the word sacrifice. Sacrifice has the connotation of giving up something of value. But this IS NOT the primary theme of an offering as presented in the Scriptures. As its root denotes, an offering is not about giving up something of value. An offering is about drawing nigh to Adonai! Lastly, we learned one becomes tamei, or ritually impure, by sinning (e.g., disobeying the commandments) or by coming into contact with **DEATH** or by some form of the loss of life. *When one is tamei they cannot come into Adonai's holy presence.* That is absolutely forbidden. You can only approach Adonai when you are ritually clean or tahor (טָהוֹר). Putting this all together, we see that the Nazirite is someone who has taken a vow of separation *in order to be close to Adonai*!
 - B. The thematic connections do not stop here, though. Read [Numbers 6:6-8](#). Notice the wording of those sentences. Have you seen another passage similar in wording and content before?¹¹ [Leviticus 21:10-12](#) clearly is thematically linked to the Nazirite vow! We know that the regular priests were not allowed to contact corpses; however, they were allowed to defile themselves for the sake of a close relative, like a father or mother.

However, the High Priest, who had to maintain a higher level of holiness than the other priests, were not even allowed to contact the corpse of mother or father. What significance does this information have concerning the person who takes a Nazirite vow?¹² This is somewhat profound. A normal person can attain the holiness (in some manner) of the High Priest through the Nazirite vow. This is not to say that a Nazirite was literally equivalent to the High Priest. However, the clear and strong connection between the High Priest and the Nazirite implies an equivalence or similarity that cannot be denied. Thus, the Nazirite vow is very important!

- C. Read [Leviticus 21:10-12](#) again. What else in this passage is thematically related to the Nazirite vow?¹³ That's right! Both passages emphasize the head! The High Priest has the "consecration of the anointing oil of his God" upon his head and the Nazirite has his hair as the "crown of his God" upon his head. Thus we see that the hair of the Nazirite is thematically connected to the anointing oil of Adonai on the High Priest.
- D. Concerning the hair of the Nazirite, how else is it thematically related to the work of a priest?¹⁴ Amazing! Do you see how the Torah has used these themes to connect the vow of the Nazirite to the priesthood, especially the work of the High Priest?
- E. Read [Numbers 6:2-4](#). Can you think of a passage that is thematically related to this one involving the priests?¹⁵ Once again, the Torah intentionally relates the Nazirite to the priesthood!
- F. What is the subject of the next few short Parshiot?¹⁶ Do you think it's a coincidence that the Parshiot concerning the Nazirite and the Priestly blessing are found next to each other? Of course not.
- G. Read [Numbers 6:13-21](#). Although many may think the lists of sacrifices enumerated in this passage are boring, those of you who are beginning to utilize thematic analysis will now understand how the number and types of sacrifices can be used to shed light on a passage. We have encountered many lists of sacrifices that were offered for various reasons; however, have you ever seen a list of offerings similar to this one?¹⁷ Once again we see a connection between the Nazirite and the priesthood. Yes Adonai, we get the message ☺!

In summary, we have learned that the Nazirite vow enabled the average Israelite to attain a degree of holiness equivalent to the High Priest's. In fact, may we conclude that the Nazirite may have taken on some type of intercessory role? I think so. The purpose of the vow was so that the individual could draw closer to Adonai during the period of separation. As you can see, thematic analysis helps us understand seemingly confusing passages. By making the thematic connections we can see the relationship between the Nazirite and the High Priest. Apart from studying thematically we would never see the connections above. Furthermore, we would not understand the wisdom Adonai has for us! I assure you that this method of connecting the Scriptures is *intentional* and represents the wisdom of our God!

SEARCHING THE PARSHIOT

Objective—Learn how to 1) uncover the theme of a passage, 2) relate them to other passages and 3) gain new insight on how to interpret the original passage based on its thematic connection to those other passages.

We Will Skip This Section This Week

MAKING THE CONNECTION BETWEEN THE PARASHAT HASHAVUAH AND THE HAFTARAH

Objective—Learn how to relate Scriptures thematically, thereby learning how to think Hebraically. Become rooted in the importance of thematic analysis by seeing it in action as you relate the Torah portion to the Haftarah portion.

The Haftarah reading is found in [Judges 13:2-5](#). I will list some verses from the Haftarah reading. Your job will be to relate them thematically to the Parashat HaShavuah reading.

- I. How is [Judges 13:4-5](#) thematically connected to this week's Torah portion?¹⁸
- II. Read [Judges 16:17](#). From this verse we know that the secret of Samson's **strength** resided in his **hair**. Now read Numbers 6:7 with Leviticus 8:12. Suppose the Scriptures hadn't informed you that Samson's strength resided in his hair. Thematically connect Judges 16:17, Numbers 6:7 and Leviticus 8:12 and explain how these verses could be used to teach that Samson's strength would reside in his hair.¹⁹

If you would like to explore more information about connections between the Torah portion and the Haftarah reading, then go to the *Haftarah Connections* link on our website under *The Weekly Torah Portion*. You will be able to download a document that will show you numerous Scriptures from the Haftarah reading so that you can determine how they are thematically connected to the Torah portion. The answers are provided as endnotes. This is an excellent exercise to help you begin thinking thematically.

MESSIAH IN THE PARSHA

Objective—Learn how the Torah teaches about the life and ministry of Yeshua HaMashiach. Yeshua said that Moses wrote about Him²⁰. Since the Torah never even mentions the word Messiah, this section will help you see the Messiah in the Torah. This is primarily done using thematic analysis and midrash.

Barren Women and Their Nazirite Sons

- I. Think about the Haftarah reading. How is the Haftarah reading thematically related to the subject discussed in the previous section?²¹ Therefore, we see that the Torah has linked to important themes together—barrenness and the Nazirite. Let's look further into this connection.
- A. Read [I Samuel 1:1-20](#). Of which story (specifically I Samuel 1:5-7) does this remind you?²² We know that Rachel's barrenness was Messianic in significance. Could the same be true here? We know that Adonai gave her strength to conceive; therefore, we should expect Messianic significance regarding the bringing forth of **LIFE** from her barren (**DEAD**) womb.
- B. Earlier we noted a connection between the Nazirite vow and the priesthood, specifically the High Priest. Read [I Samuel 1:8-18](#). Do you see any thematic connection in this story between the priesthood and the Nazirite vow?²³ Did you see that? In a very subtle manner, these verses have just made the thematic connection between the Nazirite vow and the priesthood (intercession). She states, "I have drunk neither wine nor intoxicating drink" in reply to the accusation that she was drunk when she was actually interceding! So once again, we see a connection between the Nazirite vow and intercession of the priesthood.
- C. We know that Samuel functioned as a High Priest in Israel. Was he a descendant of Aaron?²⁴ If he wasn't a descendant of Aaron how could he offer sacrifices? Although it should be understood that Eli adopted Samuel, could the fact that Samuel was a Nazirite from birth have given him some type of other authority or qualification for the priesthood? I'm not sure, but the connection is strong.
- D. So far, we have seen two examples of barren women who give birth to children destined to be Nazirites for their entire lives. Can you think of another example of this phenomenon?²⁵ That's right—see [Luke 1](#). Is John the Baptist connected to the priesthood in any manner?²⁶ Once again, we see a connection between the Nazirite and the priesthood!

So far, the stories detailing the births of Samson, Samuel and John the Baptist have shown us two specific thematic connections; 1) a connection between barrenness and the Nazirite, and 2) a connection between the priesthood and the Nazirite. Now, let's see how these passages and themes teach us about the work of Messiah Yeshua!

The Nazirite, Barrenness and the Messiah

- I. In Parashat Metzora, we learned many truths concerning how the Torah presents pictures of the Messiah. First, we learned that anytime one see 1) pictures of *resurrection*, 2) pictures of *renewed life* as a result of deliverance from impending *death* and 3) pictures of *victory* and *renewed life* as a result of *death*, we know the Torah is about to give us a teaching concerning the Messiah. I call these themes of ***The Resurrection and the Life***, and they are especially strengthened when coupled in some manner with the number *three*. Secondly, the Torah often uses the theme of barrenness to signal us that a Messianic teaching is at hand. For example, many of the Matriarchs experienced great difficulty giving birth to children. Why was this so?

- A. Using the example of Sarah, notice that she was promised a child in her old age. She was well past the age (over 90) of ability to have children. Guess how old Abram was when his name was changed and when Adonai gave him the promise concerning the birth of Isaac?²⁷ You may wonder how can we see resurrection or life from the dead in this example. Read [Romans 4:19-21](#)! Do you see how Paul saw resurrection in this story? Since Abram and Sarai were well past childbearing years, he stated that *their bodies were for all intents and purposes, dead* (with respect to bringing forth life in the form of birth of a child). Therefore, Isaac's birth is seen as **Life** from the **Dead-ness** of Sarai's and Abram's inability to produce a child! We know that resurrection and the number three has Messianic significance. The birth of Isaac to Abraham and Sarai is a picture of the virgin birth! Thematically, what do Sarai and Miriam share in common?²⁸ It is only through the supernatural power of Adonai that they both received strength to conceive. To drive the point home, note 1) what Adonai said concerning the birth of Isaac and 2) what the angel stated concerning the birth of Yeshua:

Is anything too hard for the LORD (Genesis 18:14a)?

For with God nothing will be impossible (Luke 1:37).

These are what I call equivalent expressions. They both say the same thing in different words. Relating equivalent expressions that share a common theme is another way to make thematic connections. Through the usage of these equivalent expressions, it is obvious that Adonai wants us to see the revelation connecting the births of Isaac and Yeshua. Furthermore, the Torah shows us how Isaac is a type of the Messiah in Genesis 22, where Isaac is offered by Abraham as his only beloved son!

- B. Rachel—It seemed that Rachel was barren for many years as her sister Leah birthed one child after another. Why was this so? Well, now we know that when Adonai causes a child to be born to one of the Matriarchs—who has experienced barrenness—it's probably a sign of the Messiah. Guess who's born? Joseph! As we saw in Genesis, Joseph's entire life is a prophecy of the work of the Messiah! Her barrenness and Adonai's power bringing forth life from her "dead" womb is His way of telling us that the birth of Joseph is Messianic in significance. Now that we understand HOW barrenness is a sign of the Messiah, let's look at the lives of Samuel, John the Baptist and Samson to determine their Messianic significance.

- II. Samson—We have already seen that the Torah sometimes uses barrenness as a clue of Messianic significance. Therefore, we should expect that perhaps Samson's life is a type of Messiah Yeshua. That's right. Sinful Samson is a type of the Messiah. How, you may ask. We must remember that the Torah teaches us about many aspects of the person and mission of the Messiah. Each Messianic foreshadow usually only teaches us about one or two aspects of Messiah's work.

- A. What was one of the main ways Adonai **repeatedly** used Samson?²⁹ Thematically, Samson was used by Adonai as a warrior, defending Am Yisrael (the people of Israel) from their enemies. Let's go back to the garden. Remember the promise Adonai made to Adam and Chava (Eve) concerning her seed? In [Genesis 3:14-15](#) Adonai promised them that the seed of the woman would one day crush hasatan's head. Thus we see that our redemption through Yeshua the Messiah will involve warfare against hasatan. In fact, we

know that this aspect of warfare has been present throughout the covenants Adonai made with the Patriarchs and Am Yisrael. In [Genesis 22:17](#), Adonai promises to Abraham that his descendants will possess the gate of their enemies. The important point to understand here is that whenever we see warfare between Am Yisrael and their enemies, it's usually a picture of the actual spiritual battles that occur in the heavenlies. Some of these battles are actually foreshadows of the battle between Yeshua and/or the body of Messiah against hasatan! We've already seen that the story of deliverance from Egyptian bondage under Pharaoh was actually a picture of the deliverance of the sinner from the bondage of sin under hasatan. Just as Am Yisrael were totally hopeless and helpless to deliver themselves from Egypt, so too are we totally hopeless and helpless to deliver ourselves from the bondage of sin! Just as Adonai sent a redeemer (Moses) to rescue Am Yisrael from Egyptian bondage, so too did He send Yeshua to deliver us from the bondage of sin (Romans 5-9)!

- B. With that as a background, read [Judges 16:23-31](#). Other than the fact that Samson's mother was barren, what other signs of the Messiah do you see? Remember our working definition—Anytime one see 1) pictures of *resurrection*, 2) pictures of renewed *life* as a result of deliverance from impending *death* and 3) pictures of *victory* and *renewed life* as a result of *death*, we know the Torah is about to give us a teaching concerning the Messiah. I call these themes of ***The Resurrection and the Life***, and they are especially strengthened when coupled in some manner with the number *three* [or 30, 300, 3000]. Do you see any?³⁰ In the most general terms what is this story describing?³¹ The most important phrase that thematically connects this episode of warfare to the Messiah is Judges 16:30b—“*So the dead that he killed at his **death** were more than he had killed in his **life**.*” How so? Read [Colossians 2:15](#). Here we see that Yeshua won his greatest battle against hasatan and his minions through His death! In fact, note how Judges 16:30b is emphatic that Samson killed more in his **death** than in his **life**!!! This, my friend, is a picture of how Yeshua's greatest victory occurred through His death! Although Samson had destroyed many of Am Yisrael's enemies during his lifetime, his greatest victory came as a result of his death. So likewise, although Yeshua destroyed many of the works of hasatan (sickness etc.) during His life, it was through His **DEATH** that He won the greatest victory over hasatan and secured eternal **LIFE** for us!!! The story of Samson's final battle is how the Torah teaches us that Messiah Yeshua will obtain his greatest victory over the enemy of mankind, through His death. This thematic connection is best pictured in the following verse.

¹⁴*Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that **through death** He might **destroy** him who had the power of death, that is, **the devil**,
¹⁵**and release** those [us] who through fear of death were all their lifetime subject to bondage (Hebrews 2:14-15).*

This verse clearly shows two things. First, hasatan was defeated through Yeshua's death—just as Samson's greatest victory came through His death. Secondly, it teaches that we were freed from fear through Yeshua's death, just as Am Yisrael were freed from fear of the Philistines through the death of Samson!

- III. Samuel and John the Baptist—We have already seen that Samuel and John the Baptist's mothers were both barren. We have also seen that they were both Nazirites from birth. Let's

see if their ministries are thematically connected. Remember, Yeshua said that the stories of the Torah teach about Him! Furthermore, as we've learned many times from our studies, many actions of the saints of old were prophetic shadows of future events.

A. Read [John 1:29-34](#). What did John the Baptist say was his purpose for baptizing?³² Read [I Samuel 16:1-13](#). In this story, what is the thematic connection between Samuel's ministry and the ministry of John the Baptist?³³ How are the stories of Samuel/David and John the Baptist/Yeshua thematically related concerning the word *anoint*?³⁴ Now chaverim (friends), do you think all of these explicit connections are fortuitous? Of course not. This is a classic example of how a story in the Tanakh has prophetic meaning. The story of Samuel's revealing of King David is a prophecy (prophetic act) of how Messiah would be revealed by John the Baptist! See how relevant is the

Torah/Tanakh? It's all there. Messiah is everywhere! ☺ Just as David was anointed in the presence of his brothers, so, too, Yeshua was anointed (immersed) in the presence of His brothers, the Jews (Judah).

IV. Let us look at one more amazing way the Torah teaches us about the person and work of the Messiah. In *Understanding the Parsha*, we clearly saw that the Torah linked the Nazirite to the High Priest. Knowing Yeshua's statement—that the Torah teaches about Him—let's see if there is any Messianic significance in the instructions concerning the Nazirite vow.

A. In Genesis, we learned that Yosef's (Joseph's) life was literally overflowing with Messianic types and foreshadows. One can hardly keep up with the plethora of Messianic allusions found in Yosef's life. Well, did you know that the Torah refers to Yosef as a Nazirite two times? Read Genesis 49:26 and Deuteronomy 33:16.

- They shall be *on the head* of Joseph, And on the *crown of the head* of him who was *separate* from his brothers (Genesis 49:26).
- Let the blessing come *on the head* of Joseph, And on the *crown of the head* of him who was *separate* from his brothers (Deuteronomy 33:16).

Compare the words above (in bold/italics) to Numbers 6:7-8.

- He shall not make himself unclean even for his father or his mother, for his brother or his sister, when they die, because his *separation to God is on his head*.⁸ All the days of his *separation* he shall be *holy to the LORD* (Numbers 6:7-8).

We can clearly see the connection through the usage of the words *on the head*, and the concept of *separation*. Note how the Nazirite is said to be *Holy to the Lord* in Numbers 6:7-8. Have you seen that phrase before?³⁵ This is truly amazing. Once again we see a strong thematic connection between the High Priesthood and the Nazirite!

1. The Theme of Separation—The Scriptures referenced above use the term separation with respect to Yosef's "Nazirite" status. Usually, when we think of the word separation within the context of the Nazirite vow, we think of separation from something (wine, grapes, dead bodies, etc.) unto Adonai. However, in the case of Yosef, the separation is said to be from his brothers! Let's use all of these connections to see how they speak of the work of the Messiah.

V. Read [Matthew 26:26-30](#). How is Matthew 26:29 thematically related to the sidra?³⁶ That's right. Yeshua makes a Nazirite vow. Notice how He said He wouldn't partake of the fruit of

the vine! In fact, according to the Mishnah³⁷, Yeshua's statement was clearly a Nazirite vow.
³⁸ We know that Yeshua was twice offered vinegar while on the execution stake. The first time He refused; however, the second time He accepted. According to D. Thomas Lancaster,³⁹ He accepted the vinegar only at the time of death and ultimate ritual defilement. Remember, death and the ingestion of grape products nullified a Nazirite vow. Thus, Mr. Lancaster notes that Yeshua's acceptance of the vinegar is a picture of His acceptance of death! Furthermore, he states, "A vow severed by contact with a corpse must be re-initiated only after purification. The Master's resurrection is His purification from death."⁴⁰ Therefore, at His resurrection, His Nazirite vow was re-instated.

- A. What three leadership roles will the Messiah ultimately fulfill and when?⁴¹ What role is Yeshua fulfilling now?⁴² Now we can see the Messianic interpretation of the Nazirite vow! We can also understand why the Nazirite vow was so heavily connected to the High Priesthood! Before His death and resurrection, Yeshua made a Nazirite vow because after His resurrection He entered into the role of a High Priest after the order of Melchizedek! It is the instructions concerning the Nazirite vow that teach this! So much for the Torah being done away with!
- B. We also see the reason why the Nazirite could not touch a corpse. He had to stay completely away from death. Read [Hebrews 7:11-28](#). What is the basis of Yeshua's High Priesthood after the order of Melchizedek?⁴³ Now we can see the reason for the Nazirite abstaining from touching corpses. His separation from death was a picture of the Melchizedek priesthood, which was based on an endless life (separation from death)!
- C. Now let's return to Yosef. We know that Yosef is a picture of the Messiah. Note the following short summary of his life.
 - 1. Yosef was rejected by His brothers.
 - 2. Yosef was separated from His brothers.
 - 3. Yosef was re-united with His brothers, who accepted his leadership this second time.

Now, how is this a picture of the Messiah?

- 1. Yeshua was rejected by His brothers at His first coming.
- 2. Yeshua is now separated from His brothers because after His resurrection, He ascended into heaven.
- 3. Yeshua will be re-united with His brothers at His second coming.

Remember the references to Yosef's Nazirite vow?

They shall be *on the head* of Joseph, And on the *crown of the head* of him who was *separate* from his brothers (Genesis 49:26).

During which stage, 1, 2 or 3 above, was the language of the Nazirite applied to him?⁴⁴ That's right. Now, during which stage, 1, 2, or 3 is Yeshua fulfilling His Nazirite vow?⁴⁵ Do you see it??? Yosef's Nazirite status was a prophecy of the fact that Messiah Yeshua would be a High Priest during His period of separation from His brothers. The fact that 1) Yosef was referred to using the language of the Nazirite and 2) the Nazirite vow is used to teach us about the High Priestly ministry of the Messiah shows us that His

separation from his brothers was prophetic of the Messiah's *separation from His brothers* during His period of ministry as a High Priest!

Fun For the Whole Family!

Okay, time to show what you've learned. Word searches and crossword puzzles are available for you to test your understanding. The word search for adults (and older children) consists of 20-30 words taken from this week's sidra (portion). Some of the words may be common Hebrew words or English phrases. The crossword puzzle for adults (and older children) may also contain common Hebrew words or English phrases. There is also a ***word search for the little guys!*** And of course, the answer key is provided for the crossword puzzle.

Adult and children's crossword puzzles and word searches are available on Restoration of Torah's website: www.restorationoftorah.org. Click on the link entitled, *The Weekly Torah Portion Crossword Puzzles and Word Searches*.

Shabbat Shalom!

¹ Shabbat is Hebrew for Sabbath.

² In its most limited form, the Torah comprises the first five books of Moses.

³ Holy Spirit.

⁴ The Parashat HaShavuah, or weekly Parashat, are the weekly readings from the Torah. Each week, beginning on the Shabbat, we read specific selections from the Torah, such that we complete the entire Torah each year.

⁵ Tanakh is the entirety of what is commonly called the Old Testament. It is a Hebrew acronym taken from the three major divisions of the Tanakh: the Torah, Prophets (Neviim) and Writings (Khetuvim).

⁶ Brit Chadasha is commonly known as the New Testament Scriptures.

⁷ This paragraph-like division is called a Parsha (Parshiot, plural).

⁸ Mishnah *Nazir* 1:3.

⁹ Numbers 5:2 states that anyone who comes into contact with a corpse must be put out of the camp.

¹⁰ This word, corban, is the Hebrew word for offering used extensively throughout Parashat Vayikra. For example, the word translated offering in Lev 1:2, 10; 3:1 (and many others) is the Hebrew word corban.

¹¹ Yes. Leviticus 21:10-12 states that the High Priest could not defile himself by contact with the dead—not even for his father or mother.

¹² This means that the Nazirite's separation is equivalent—in some manner—to the separation of the High Priest!

¹³ The emphasis on the crown, or anointing, upon the head!

¹⁴ According to Leviticus 21:5-7, there is an emphasis on the priests not shaving their hair, as is the prohibition for the Nazirite!

¹⁵ Leviticus 10:9 states that none of the priests are supposed to drink intoxicating liquor when they enter the Mishkan (Tabernacle).

¹⁶ The Aaronic benediction or priestly blessing!

¹⁷ Yes. Exodus 29:1-37 lists the sacrifices the priests must offer during their inauguration. They are almost identical to those offered by the Nazirite! Note: the High Priest had to offer animals that were more expensive than the Nazirite (e.g., a bull for a sin offering as opposed to an ewe as a sin offering for the Nazirite). However, the types of sacrifices are the same.

¹⁸ The woman is told to abstain from the fruit of the vine because her future son will be a Nazirite.

¹⁹ We know that the hair of the Nazirite is thematically connected to the hair of the High Priest. The High Priest was consecrated when the anointing oil was poured on his head. Oil is a picture of the anointing of the Ruach HaKodesh (Holy Spirit), which brings POWER! That's how we could infer that Samson's hair was the source of his power/strength.

²⁰ Yeshua said in John 5:46 that Moses spoke about him. Psalm 40:6-8, speaking of the Messiah said that the book is written about Him. Paul said that all of the feasts were prophetic shadows of Messiah Yeshua.

²¹ The previous subject pertained to barrenness of the Matriarchs. Manoah's wife was barren.

²² The rivalry between Leah and Rachel.

²³ Yes. First, Hannah made a VOW to dedicate her son as a Nazirite. Hannah was praying (INTERCESSION) in her heart. Although her lips moved, she didn't make any sounds with her mouth. Eli accused her of being drunk. To this she replied, "I have drunk neither wine nor intoxicating drink." This is remarkably similar to the instructions for a Nazirite!

²⁴ No.

²⁵ Yes. John the Baptist was destined to be a Nazirite for life and his mother, Elisheva (Elisabeth) was barren also!

²⁶ Yes. His father was a priest! Therefore John the Baptist is of priestly lineage!

²⁷ $99 = 3 \times 33$!

²⁸ They are both physically unable to have children. Sarai is too old and Miriam has never had relations with a man!

²⁹ He repeatedly used Samson as His instrument of wrath against the enemies of Am Yisrael (the people of Israel), specifically the Philistines.

³⁰ Yes, I see the number (3)000! I also see *victory* as a result of *death*!

³¹ Warfare between Samson and the Philistines.

³² That he should REVEAL the Messiah!

³³ Samuel was a prophet sent to **REVEAL** to Israel Adonai's choice as **King in Israel** just as John the Baptist was sent to **REVEAL the King of Kings in Israel!**

³⁴ John the Baptist anointed Yeshua (through immersion) just as Samuel anointed David as King! Furthermore, in both stories, the Ruach HaKodesh (Holy Spirit) came upon the one anointed!

³⁵ Yes. In Exodus 39:30 it states that the crown worn by Aaron the High Priest had the words **Holiness to the Lord** written on it!

³⁶ Yeshua just made a Nazirite vow!

³⁷ Mishnah 1:1,2.

³⁸ D. Thomas Lancaster, First Fruits of Tziyon, Yeshua the Nazirite, Issue 73, Bamidbar, 2002 p. 12.

³⁹ Ibid.

⁴⁰ Ibid.

⁴¹ He came as a prophet at His first coming. He is now a High Priest after the order of Melchizedek. He will return as King at His second coming.

⁴² High Priest.

⁴³ His endless life!

⁴⁴ During stage 2, while he was separated from his brothers!

⁴⁵ Stage two.