

Naso (Take)

Numbers 4:21-7:89

At the beginning of this parasha, the censuses are not over. We are in the middle of a census of the Levites; we did look at it last time, but as a reminder, we will look at it briefly again. The text finishes this census in the beginning of Naso. This census is copied below for review.

Notice that this census began with the second-born Kohathites and not with the first-born Gershonites. It may be because their responsibilities began after the sons of Aaron covered everything holy.

Census of the Sons of Kohath	
Census of Kohathites between the ages of 30 and 50.	2,750
<p>The sons of Aaron will take down and cover the sanctuary and all of its furnishings whenever it is time to travel. They were responsible to do this so that the Kohathites would not die when they approached the holy things.</p> <p>Numbers 4:5-13 <i>When the camp prepares to journey, Aaron and his sons shall come, and they shall take down the covering veil and cover the ark of the Testimony with it. 6 Then they shall put on it a covering of badger skins, and spread over that a cloth entirely of blue; and they shall insert its poles.</i></p> <p><i>7 "On the table of showbread they shall spread a blue cloth, and put on it the dishes, the pans, the bowls, and the pitchers for pouring; and the showbread shall be on it. 8 They shall spread over them a scarlet cloth, and cover the same with a covering of badger skins; and they shall insert its poles. 9 And they shall take a blue cloth and cover the lampstand of the light, with its lamps, its wick-trimmers, its trays, and all its oil vessels, with which they service it. 10 Then they shall put it with all its utensils in a covering of badger skins, and put it on a carrying beam.</i></p> <p><i>11 "Over the golden altar they shall spread a blue cloth, and cover it with a covering of badger skins; and they shall insert its poles. 12 Then they shall take all the utensils of service with which they minister in the sanctuary, put them in a blue cloth, cover them with a covering of badger skins, and put them on a carrying beam. 13 Also they shall take away the ashes from the altar, and spread a purple cloth over it. 14 They shall put on it all its implements with which they minister there — the firepans, the forks, the shovels, the basins, and all the utensils of the altar — and they shall spread on it a covering of badger skins, and insert its poles.</i></p> <p>The Kohathites were to carry these covered things, without touching a holy thing, once they were covered by Aaron and his sons.</p>	
Census of the Sons of Gershon	
Census of Gershonites between the ages of 30 and 50.	2,630
<p>Numbers 4:25-26 <i>25 They shall carry the curtains of the tabernacle and the tabernacle of meeting with its covering, the covering of badger skins that is on it, the screen for the door of the tabernacle of meeting, 26 the screen for the door of the gate of the court, the hangings of the court which are around the tabernacle and altar, and their cords, all the furnishings for their service and all that is made for these things: so shall they serve.</i></p>	
Census of the Sons of Merari	
Census of sons of Merari between the ages of 30 and 50.	3,200

Numbers 4:31-32

31 And this is what they must carry as all their service for the tabernacle of meeting: the boards of the tabernacle, its bars, its pillars, its sockets, 32 and the pillars around the court with their sockets, pegs, and cords, with all their furnishings and all their service; and you shall assign to each man by name the items he must carry.

Total Number of Levites between the ages of 30 and 50

8,550

Recall how the Levites were positioned in the camp; they were positioned in such a way as to guard the sanctity of the tabernacle from unauthorized people and from defilement.

Numbers 5 begins the next section of Naso.

Because YHVH dwelled in the camp, it had to be kept ritually and morally pure. The following people were to be expelled from the camp so that they would not defile it when YHVH lived among them:

- Anyone with tzara'at – leprosy (recall Leviticus 13-14).
- Anyone, both males and females, with a discharge (recall Leviticus 15).
- Anyone who had come in contact with the dead (נֶפֶשׁ ; nephesh).

The original teaching on the subject took place in Leviticus, but now they have to practice what they had been taught. Recall that all of these picture death or lack of life or lack of potential for life in some way. Lepers pictured the living walking dead. A woman's monthly period depicts the lack of new life in the womb. A man's discharge, if it is an ejaculate may or may not get implanted into a woman's body to potentially produce life; by itself, there can be no new life. An abnormal discharge in a man or woman may indicate the possibility of sexually transmitted diseases that could affect the person's ability to produce life or cause infection in a growing fetus that may lead to death or other serious problems. God is a god that values the sanctity of life, not the lack thereof, therefore these things associated with death must be separated from YHVH and put outside the camp.

It is curious that the word nephesh is used here for the dead; no other modifying adjectives are used with it. There are a variety of terms that could be used for a dead body. I'm not sure if there is any significance to why this word, which also can be applied to a live person, is used for the dead. (Genesis 2:7 uses *nephesh chayyah* [H5315] for *living soul*; elsewhere only nephesh is used.)

Solution for Sin Committed in Treachery

Numbers 5:5-10

5 Then the Lord spoke to Moses, saying, 6 "Speak to the children of Israel: 'When a man or woman commits any sin (חַטָּאת ; hattot)

Leviticus 6:1-7

And the Lord spoke to Moses, saying: 2 "If a person sins and commits a trespass (מַעַל ; maal; treachery) against the Lord **by** lying to his

<p>that men commit in unfaithfulness (מַעַל ; maal; treachery) against the Lord, and that person (הַנֶּפֶד) is guilty (אָשָׁם) , 7 then he shall confess the sin which he has committed. He shall make restitution (וְהֵשִׁיב ; ve-heshiyv = restore; hiphil form of שׁוּב [shuv; turn back, repent]) for his trespass in full, plus one-fifth of it, and give it to the one he has wronged.</p> <p>8 But if the man has no relative to whom restitution may be made for the wrong, the restitution for the wrong must go to the Lord for the priest, in addition to the ram of the atonement with which atonement is made for him.</p> <p>9 Every offering of all the holy things of the children of Israel, which they bring to the priest, shall be his. 10 And every man's holy things shall be his; whatever any man gives the priest shall be his."</p>	<p>neighbor about what was delivered to him for safekeeping, or about a pledge, or about a robbery, or if he has extorted from his neighbor, 3 or if he has found what was lost and lies concerning it, and swears falsely — in any one of these things that a man may do in which he sins: 4 then it shall be, because he has sinned and is guilty, that he shall restore what he has stolen, or the thing which he has extorted, or what was delivered to him for safekeeping, or the lost thing which he found, 5 or all that about which he has sworn falsely. He shall restore its full value, add one-fifth more to it, and give it to whomever it belongs, on the day of his trespass offering.</p> <p>6 And he shall bring his trespass offering to the Lord, a ram without blemish from the flock, with your valuation, as a trespass offering, to the priest. 7 So the priest shall make atonement for him before the Lord, and he shall be forgiven for any one of these things that he may have done in which he trespasses."</p>
<p>This command refers to intentional iniquity, not inadvertent sin.</p> <p>Leviticus 6 seems to give examples, not just a limited list of scenarios. This passage does not mention the need for confession, but this is commanded in Numbers 5:7, which essentially lays out the only solution for intentional sin.</p> <p>The sin, iniquity, or treachery is not only against another person, it is against YHVH. It is dealt with through confession and restitution, and appropriate offerings.</p> <p>So far in the text, we have moved from ritual defilement to a deeper, spiritual defilement of the heart which is evident by intentional iniquity.</p>	

Next, we move to instructions on how to deal with another form of intentional unfaithfulness – suspected marital unfaithfulness.

YHVH gave Moses a means for a jealous man to know if his wife had gone astray and had lain with another man. We can see how the thematic pattern of this trial played out thematically in various situations in Scripture in the chart below. The water trial is a pattern revealing events in the past, present, and future.

The water trial of judgment for the specific maal/מַעַל of marital unfaithfulness:

1. When a husband is jealous of his wife and suspects she has been unfaithful and defiled herself by lying with another man, he is to bring her to the priest.
2. A grain offering of jealousy (with no oil or frankincense) is brought to bring iniquity to remembrance (to expose truth).
3. The woman is brought to the priest.
4. Holy water (bitter water) is prepared with dust from the floor of the tabernacle.
5. The priest will cause her to stand before YHVH, and uncover her head/let her hair down.
6. The priest will cause her to stand before YHVH, and put the offering of remembrance in her hand.
7. The priest will hold the bitter water that brings a curse.
8. The priest will put the woman under the oath of the curse; she must accept the curse carried by water she is about to drink. He says: "the Lord make you a curse and an oath among your people, when the Lord makes your thigh (יֶרֶכְךָ ; by euphem, procreative parts) rot (נִפְלֹת) and your belly swell (בִּתְנֶנְךָ צָבָה); 22 and may this water that causes the curse go into your stomach (בְּמִעֲיֶיךָ ; belly, bowels, womb), and make your belly swell and your thigh rot." "Then the woman shall say, "Amen, so be it."
9. The priest writes the curses in a book, and scrapes them off (blots out, erases) into the bitter water.
10. The priest takes the grain offering of jealousy from the woman, waves it before YHVH, brings it to the altar, and burns the memorial portion in the fire.
11. The woman drinks the bitter water.
12. Duality: If she is guilty, she will experience cursing and the inability to generate children. If she is innocent, no ill effects will take place. The man shall be free from iniquity, but the woman shall bear her guilt.

The Water Trial Numbers 5:11-31	Molded Golden Calf Exodus 20:4 - 34:27	Joseph Genesis 37-50	Yeshua	Babylon the Great
When a husband is jealous of his wife and suspects she has committed a maal/מַעַל , been unfaithful and defiled herself by lying with another man, he is to bring her to the priest.	YHVH told them He is a jealous God. The mixed multitude entered into a marriage covenant with YHVH.	Joseph's brothers were jealous of him and sold him into slavery. He was falsely accused of sexual immorality and put in prison by a jealous husband.	The religious leaders were jealous of Yeshua.	<i>In the future, YHVH will be jealous of the harlot, Babylon the Great.</i>

Jealousy can be a good or bad thing; it can be righteous or unrighteous.				
A grain offering of jealousy (with no oil or frankincense) is brought to bring iniquity to remembrance (to expose truth).	As part of the marriage covenant, various offerings were to be performed to maintain the marriage relationship. They were to remember the Sabbath day and keep it holy.	Joseph was in prison with the baker and the cup bearer . The baker was to be put to death; the cup bearer was to survive. Joseph asked the cup bearer to remember him, show him kindness, and mention him to Pharaoh	Yeshua was a grain offering because He was beaten prior to His crucifixion. (Is 53:5, Mt 26:67). He was given a cup to drink (Mt 26:42; John 18:11). He gave a cup to His disciples (Mt 26:27-29). The cup of Yeshua's last supper is consumed in remembrance of Him (1 Cor 11:25-28).	John was carried away into the wilderness. In Revelation 17, John was shown: <ul style="list-style-type: none"> • Scarlet beast with 7 heads and 10 horns, which was full of names of blasphemy. • Woman with the name, "Mystery, Babylon the Great, the Mother of Harlots and of the Abominations of the Earth." In Revelation 16:19, great Babylon was remembered before God, to give her the cup of the wine of the fierceness of His wrath.
We are to remember things which cause us to remember our covenant with YHVH and/or the consequences of breaking that covenant. <ul style="list-style-type: none"> • Rainbow • Covenant • Feasts of YHVH including the Sabbath • Tzitzit • Lot's wife • Yeshua's death We are to offer ourselves as living sacrifices.				
The woman is brought to the priest.	Moses was near YHVH on top of the mountain	The cup bearer was brought near to Pharaoh.	After Yeshua's resurrection, He was brought near to sit at the	Humble yourself before the Lord and he will lift you up . James 4:10

			right side of YHVH, the Father.	See also Revelation 20:11-15 where the dead will be brought before for the Great White Throne for judgment.
The next several steps do not follow a particular order, but we can still see shared themes within the water trial.				
<p>Holy water (bitter water) is prepared with dust from the floor of the tabernacle.</p> <p>The priest will cause her to stand before YHVH, and uncover her head/let her hair down.</p> <p>The priest will cause her to stand before YHVH, and put the offering of remembrance in her hand.</p> <p>The priest will hold the bitter water that brings a curse.</p> <p>The priest will put the woman under the oath of the curse; she must accept the curse carried by water she is about to drink. He says: "the Lord make you a curse and an</p>	<p>Moses came down from the mountain. He caught the people in the act of worshipping a golden calf. He threw down the tablets and broke them at the base of the mountain, signifying the breaking of the covenant.</p> <p><i>These tablets were to be a reminder of the covenant between YHVH and them.</i></p> <p>Moses took the calf, ground it into powder. He scattered it on the water, and made the people drink it.</p> <p>When Moses saw the people were unrestrained, Moses told those who were on YHVH's side to come to him. The sons of Levi</p>	<p><i>"Lifted up" is in opposition to "down."</i></p> <p>Within 3 days, Pharaoh lifted up the head of the cup bearer and restored him to his rightful place near Pharaoh.</p> <p>Within 3 days, Pharaoh lifted off/up the baker's head and hung him on a tree; the birds ate his flesh.</p> <p>The cup bearer placed the cup in Pharaoh's hand so he could safely drink its contents and avoid the curse of death.</p> <p>Pharaoh had a dream of 7 fat cows that were eaten by 7 skinny cows.</p> <p>He had another dream of 7 heads of grain on 1</p>	<p>Yeshua had come down from heaven (John 3:13)</p> <p>In John 8:3-1, Yeshua sat down in the temple and taught the people. The scribes and Pharisees brought a woman caught in adultery to Yeshua. They said the law commanded that such should be stoned. They asked what Yeshua said so they could accuse Him.</p> <p><i>In other words, the scribes and Pharisees had given the woman into Yeshua's hand/caused her to stand before Yeshua for a decision.</i></p> <p>He stooped down and wrote on the ground with His finger. Finally, He said, "He who is</p>	<p>Yeshua told the church at Sardis: "He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels." Revelation 3:5</p> <p>A star named Wormwood fell on 1/3 of the rivers and springs of water making it bitter. Many men died from the water. Revelation 8:11</p> <p>John was given a little book to eat. It made his stomach bitter, but it was as sweet as honey. He was told to prophesy about many peoples, nations, tongues, and kings. Revelation 10:8-11.</p>

<p>oath among your people, when the Lord makes your thigh (יֶרֶךְ; by euphem, procreative parts) rot (נִפְלֵת) and your belly swell (בִּתְנֶה; נִצָּבָה); 22 and may this water that causes the curse go into your stomach (בִּמְעֵיךְ; belly, bowels, womb), and make your belly swell and your thigh rot."</p> <p>'Then the woman shall say, "Amen, so be it."</p> <p><i>If guilty, she would no longer be able to bring forth life.</i></p> <p>The priest writes the curses in a book, and scrapes them off (blots out, erases) into the bitter water.</p> <p>The priest takes the grain offering of jealousy from the woman, waves it before YHVH, brings it to the altar, and burns the memorial portion in the fire.</p>	<p>gathered to him. Moses commanded them to go throughout the camp and kill his brother, companion, and neighbor; and they did so. He then commanded them to consecrate themselves.</p> <p><i>The punishment was the curse of death.</i></p> <p>Moses went back to YHVH to see if atonement could be made for the people and to ask for forgiveness. If that were not possible, he asked to be blotted out of the book YHVH had written.</p> <p>YHVH said He would only blot out of His book those who sinned against Him.</p>	<p>stalk, plump and good. This was followed by 7 thin heads of grain that devoured the 7 plump and full heads.</p> <p><i>Eating/devouring parallels the theme of drinking. This also pictured the blotting out of the 7 years of abundance.</i></p> <p>Joseph interpreted the dream, and said it was repeated twice because the thing is established by God, and God will shortly bring it to pass.</p> <p><i>It may be that this famine was a curse upon the land.</i></p> <p>Joseph received Pharaoh's signet ring, fine clothes and a gold chain. Pharaoh exalted him and set him over Egypt, second to Pharaoh. He was also given a wife.</p>	<p>without sin among you, let him throw a stone at her first." He stooped again and wrote on the ground. They were convicted by their conscience and left one by one.</p> <p>What did Yeshua write? I believe that He used this moment to bring to their remembrance the iniquities which they had done and forgotten.</p>	<p>The accuser of our brethren, the devil, has been cast down. Revelation 12:10, 12</p> <p>Babylon the Great was arrayed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication. She was drunk with the blood of the saints. Revelation 17:4-6</p> <p>God's people were commanded to come out of Babylon the Great, lest they share in her sins and receive of her plagues. Her sins have reached to heaven, and God has remembered her iniquities. She will be repaid double according to her works, in the cup which she has mixed, mix double for her. In the same measure that she glorified herself, give her torment and sorrow. Her plagues will come in</p>
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<p>The woman drinks the bitter water.</p>		<p><i>All of this would be considered a blessing after the period of cursing Joseph experienced (exile and imprisonment).</i></p>		<p>one day—death and mourning and famine. She will be utterly burned with fire, for strong is YHVH Elohim who judges her. Revelation 18: 4-8</p> <p>In one hour she was blotted out – her great riches came to nothing and she was made desolate. Revelation 18:11-19</p>
<p>Duality:</p> <ul style="list-style-type: none"> • If she is guilty, she will experience cursing and the inability to generate children. • If she is innocent, no ill effects will take place. <p>The man shall be free from iniquity, but the woman shall bear her guilt.</p>	<p>YHVH said His angel would go before them, but they would eventually be punished for their sin.</p> <p>He did this by sending a plague upon the people.</p> <p><i>Punishment, such as a plague, would be comparable to a curse.</i></p> <p>The first generation eventually died in the wilderness (outside the promised land).</p> <p>The second generation, and Joshua and Caleb, eventually entered the promised land.</p>	<p>Joseph had 2 sons:</p> <ul style="list-style-type: none"> • Manasseh = causing to forget (<i>opposite of remember</i>) • Ephraim = double fruit (<i>which would be a blessing</i>) <p>Eventually, the famine became severe in all the lands.</p> <p>Joseph’s brothers and their families eventually came to dwell in the land so they could live and escape starvation and death caused by the famine.</p> <p>This long process involved a figurative cup</p>	<p>Yeshua did not condemn her to death, but He told her to sin no more; He was setting her free.</p> <p>He said He was the light of the world. Those who follow Him will walk in light and not in darkness.</p> <p>Yeshua was crucified, but because of His true innocence and faithfulness to the Father, His body did not decay; instead He rose from the dead.</p> <p>This is similar to what the innocent woman can do; she can conceive and bring forth life.</p>	<p>“and they shall walk with Me in white, for they are worthy. 5 He who overcomes shall be clothed in white garments, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels.” Revelation 3:4-5</p> <p>And anyone who was unfaithful, not found written in the Book of Life (whose name had been blotted out), was cast into the lake of fire. Revelation 20:15</p> <p>Those who remained faithful, whose names</p>

		(accusations of spying and prison for Simeon) and a literal cup (divination cup placed in Benjamin's sack). In addition to the cup bearer and Joseph's brothers, Joseph endured an arduous figurative cup himself.		remained written in the Lamb's Book of Life, will be permitted to enter the New Jerusalem. Nothing that defiles or causes abomination or a lie could enter the New Jerusalem. Revelation 21:27
<p>There are many references to cups in Scripture. Here are a few of these cups:</p> <p>Psalm 75:8 – For in the hand of the Lord there is a cup, And the wine is red; It is fully mixed, and He pours it out; Surely its dregs shall all the wicked of the earth Drain and drink down.</p> <p>Psalm 116:13 - I will take up the cup of salvation, And call upon the name of the Lord.</p> <p>Isaiah 51:22-23 ..."See, I have taken out of your hand The cup of trembling, The dregs of the cup of My fury; You shall no longer drink it. 23 But I will put it into the hand of those who afflict you...</p> <p>See also: Isaiah 51:22; Jeremiah 25:15, 49:12, 51:7; Lamentations 4:21; Ezekiel 23:31-33; etc.</p> <p>I think you can get the idea that they are not just for YHVH's people.</p>				

Clearly, the water trial is a trial of judgment for unfaithfulness. The final outcome or judgment will be in the form of some kind of blessing/life or cursing/death.

The Nazirite Vow – Numbers 6:1-21

A man or woman consecrates an offering to take the vow of a Nazirite (Nazir or Naziyr), to separate himself to the Lord.

For all of the days of his separation, he shall be holy to YHVH:

- The Nazir shall separate himself from everything that **is produced by the grapevine, from seed to skin (juice, wine, vinegar, or similar drink, grapes or raisins for all of the days of his separation.**
- The Nazir shall let his/her hair grow; it shall not be cut until the Nazir's days of separation are fulfilled.
- The Nazir shall not go near a dead body, causing uncleanness, during his/her days of separation, not even for his father or his mother, for his brother or his sister, when they die, because his/her separation to God is on his head.
- If anyone dies very suddenly beside him/her, his/her consecrated head will become defiled.
 - On the 7th day, the Nazir must shave his/her head on the day of his cleansing.
 - On the 8th day he shall bring two turtledoves or two young pigeons to the priest, to the door of the tabernacle of meeting; and the priest shall offer one as a sin offering and the other as a burnt offering, and make atonement for him, because he sinned in regard to the corpse; and he shall sanctify his head that same day.
 - He shall consecrate to the Lord the days of his separation, and bring a male lamb in its first year as a trespass offering; but the former days shall be lost, because his separation was defiled. (Consider the cleansing of the healed leper – Leviticus 14:1-32, esp. vs. 9)
 - 'Now this is the law of the Nazirite: When the days of his separation are fulfilled, he shall be brought to the door of the tabernacle of meeting. He/she he shall present his offering to the Lord:
 - one male lamb in its first year without blemish as a burnt offering,
 - one ewe lamb in its first year without blemish as a sin offering,
 - one ram without blemish as a peace offering,
 - a basket of unleavened bread, cakes of fine flour mixed with oil, unleavened wafers anointed with oil, and their grain offering with their drink offerings.
- 'Then the priest shall bring them before the Lord and offer all of these offerings.
- Then the Nazirite shall shave his consecrated head at the door of the tabernacle of meeting, and shall take the hair from his consecrated head and put it on the fire which is under the sacrifice of the peace offering.
- 'And the priest shall take the boiled shoulder of the ram, one unleavened cake from the basket, and one unleavened wafer, and put them upon the hands of the Nazirite after he has shaved his consecrated hair,
- and the priest shall wave them as a wave offering before the Lord; they are holy for the priest, together with the breast of the wave offering and the thigh of the heave offering.
- After that the Nazirite may drink wine.'

Nazir	Priests	Other
Separation of the Nazir: <ul style="list-style-type: none"> to YHVH from all grape products (juice, wine, vinegar, similar drink, fresh grapes, raisins) 	<p>YHVH separated the sons of Aaron from the Levites to serve as priests.</p> <p>They were not to drink wine or intoxicating drink when they went into the tabernacle of meeting, lest they die. They had to be sober in order to distinguish between the holy/unholy, clean, unclean, and to teach all of the statutes of YHVH to the people. Leviticus 10:9-11, Ezekiel 44:21</p>	<p>Leper (ish tzarua): Someone who is found to have a leprous sore is unclean and must dwell separated from his people outside the camp. Leviticus 13:46</p>
<p>Hair must not be shaved/cut during the time of separation.</p>	<p>The priests- Levites- sons of Zadok will minister to YHVH to offer the fat and blood.</p> <p>They shall not shave their heads or let their hair grow long, but they shall keep their hair well-trimmed. Ezekiel 44:15-21</p>	<p>The skin and the hair on the sore of a suspected leper is examined for leprosy (tzara'at). The priest makes the examination and judgment concerning the presence or absence of leprosy. Leviticus 13</p>
<p>Nazir must not go near any dead body, not even a close relative; this would result in defilement.</p>	<p>Priests must not go near a dead body.</p> <p>Regular priests could defile themselves only for their nearest relatives: mother, father, son, daughter, brother, virgin unmarried sister.</p> <p>High priests could not even defile themselves for their</p>	<p>Contact With the Dead: Whoever touches a dead body will be unclean 7 days. He shall purify himself on the 3rd and 7th day with the purification water made with the ashes of a red heifer in order to not defile the tabernacle. Numbers 19:11-22</p>

	<p>father or mother, for they are consecrated to wear the garments of the high priest; the consecrating of the anointing oil of YHVH is upon them (Leviticus 21:1-12)</p> <p>See also Exodus 29 – consecration (including offerings) of the priests</p>		
The requirement for not having contact with the dead puts a Nazir at the same level as a High Priest.			
<p>If anyone dies very suddenly beside him/her, his/her consecrated head will become defiled.</p> <ul style="list-style-type: none"> • On the 7th day, the Nazir must shave his/her head on the day of his cleansing. • On the 8th day, he shall bring two turtledoves or two young pigeons to the priest, to the door of the tabernacle of meeting; and the priest shall offer one as a sin offering and the other as a burnt offering, and make atonement for him, because he sinned in regard to the corpse; and he shall sanctify his head that same day. <i>This is similar to the requirement for a poor healed leper. Even the poor can become a Nazir, but he</i> 	<p>Leviticus 8:1-17</p> <p>And the Lord spoke to Moses, saying: 2 "Take Aaron and his sons with him, and the garments, the anointing oil, a bull as the sin offering, two rams, and a basket of unleavened bread; and gather all the congregation together at the door of the tabernacle of meeting."</p> <p>Then Moses brought Aaron and his sons and washed them with water. Moses consecrated them with the anointing oil. Moses clothed them with the holy garments.</p> <p>Moses brought the bull for the sin offering. Then Aaron and his sons laid their hands on the</p>	<p>Leviticus 14:1-20, esp. vs. 9</p> <p>Procedure for a healed leper: Priest performs purification ritual for cleansed leper.</p> <ul style="list-style-type: none"> • The healed leper to be cleansed must shave off all of his hair, and wash in water that he may be clean. After that, he may come into the camp, but stay outside his tent for 7 days. • On the 7th day, he must shave off all the hair off his head and his beard and his eyebrows, all of his hair must be shaved off. He shall wash his clothes and his body, and he shall be clean. There is no indication that this hair was burned. It appears to be simply cast away after being cut. 	<p>Leviticus 14:21-32</p> <p>Procedure for a healed leper (continued):</p> <p>See below:</p>

<p><i>would need to be able to offer the 2 lambs in the future to complete the vow.</i></p> <ul style="list-style-type: none"> • He shall consecrate to the Lord the days of his separation, and bring a male lamb in its first year as a trespass offering; but the former days shall be lost, because his separation was defiled. <p>'Now this is the law of the Nazirite: When the days of his separation are fulfilled, he shall be brought to the door of the tabernacle of meeting. He/she he shall present his offering to the Lord:</p> <ul style="list-style-type: none"> ▪ one male lamb in its first year without blemish as a burnt offering, ▪ one ewe lamb in its first year without blemish as a sin offering, ▪ one ram without blemish as a peace offering, ▪ a basket of unleavened bread, cakes of fine flour mixed with oil, unleavened wafers anointed with oil, and their grain offering with their drink offerings. 	<p>head of the bull for the sin offering. Moses killed it and used the blood to purify and consecrate the altar and to make atonement for it. He offered the fat on the altar. But the bull, its hide, its flesh, and its offal, he burned with fire outside the camp.</p> <p>Aaron and his sons laid their hands on the head of the 1st ram, Moses offered the ram as the burnt offering.</p> <p>The second ram was the ram of consecration. Aaron and his sons laid their hands on the head of the ram, and Moses killed it. Also, he took some of its blood and put it on the tip of Aaron's right ear, on the thumb of his right hand, and on the big toe of his right foot. He did the same to Aaron's sons. Moses sprinkled the blood all around on the altar. The choice parts were put in Aaron's hands and in his sons' hands, and waved them as a wave offering before the Lord. Then Moses took them from their hands and burned them on the altar, on the burnt offering. They were</p>	<ul style="list-style-type: none"> • On the 8th day, he shall take two male lambs without blemish, one ewe lamb of the first year without blemish, three-tenths of an ephah of fine flour mixed with oil as a grain offering, and one log of oil. <p>The priest shall present the man who is to be made clean before the Lord, at the door of the tabernacle of meeting. And the priest shall take one male lamb and offer it as a trespass offering, and the log of oil, and wave them as a wave offering before the Lord. The priest shall take some of the blood of the trespass offering, and the priest shall put it on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot. The priest shall take some of the log of oil, and pour it into the palm of his own left hand, dip his right finger in the oil that is in his left hand, and shall sprinkle</p>	<p>On the 8th day, if he is poor and cannot afford it, then he shall take one male lamb as a trespass offering to be waved, to make atonement for him, one-tenth of an ephah of fine flour mixed with oil as a grain offering, a log of oil, and two turtledoves or two young pigeons, such as he is able to afford: one shall be a sin offering and the other a burnt offering.</p> <p>He shall bring them to the priest on the eighth day for his cleansing, to the door of the tabernacle of meeting, before the Lord.</p> <p>And the priest shall take the lamb of the trespass offering and the log of oil, and the priest shall wave them as a wave offering before the Lord.</p> <p>Then he shall kill the lamb of the trespass offering, and the priest shall take some of the blood of the trespass offering and put it on the tip of the right ear of him who is to be cleansed, on the thumb of his right</p>
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<p>'Then the priest shall bring them before the Lord and offer all of these offerings.</p> <p>Note: The Nazirite shall shave his consecrated head at the door of the tabernacle of meeting, and shall take the hair from his consecrated head and put it on the fire which is under the sacrifice of the peace offering.</p> <p>'And the priest shall take the boiled shoulder of the ram, one unleavened cake from the basket, and one unleavened wafer, and put them upon the hands of the Nazirite after he has shaved his consecrated hair,</p> <p>And the priest shall wave them as a wave offering before the Lord; they are holy for the priest, together with the breast of the wave offering and the thigh of the heave offering.</p>	<p>consecration offerings. Moses took the breast and waved it as a wave offering before the Lord. It was Moses' part of the ram of consecration.</p> <p>Moses took some of the anointing oil and some of the blood which was on the altar, and sprinkled it on Aaron, on his garments, on his sons, and on the garments of his sons with him; and he consecrated Aaron, his garments, his sons, and the garments of his sons with him.</p> <p>Moses told Aaron and his sons to boil the flesh at the door of the tabernacle of meeting, and eat it there with the bread that is in the basket of consecration offerings. What remains of the flesh and of the bread you shall burn with fire.</p> <p>They were not go outside the door of the tabernacle of meeting for seven days and nights, until the days of their consecration are ended, to make atonement for them.</p> <p>Aaron and his sons did all the things that the Lord had</p>	<p>some of the oil with his finger seven times before the Lord. The priest shall put some on the tip of the right ear of him who is to be cleansed, on the thumb of his right hand, and on the big toe of his right foot, on the blood of the trespass offering. The rest of the oil that is in the priest's hand he shall put on the head of him who is to be cleansed. So the priest shall make atonement for him before the Lord.</p> <p>The priest shall offer the sin offering, and make atonement for him who is to be cleansed from his uncleanness. Afterward he shall kill the burnt offering. 20 And the priest shall offer the burnt offering and the grain offering on the altar. So the priest shall make atonement for him, and he shall be clean.</p>	<p>hand, and on the big toe of his right foot.</p> <p>And the priest shall pour some of the oil into the palm of his own left hand. Then the priest shall sprinkle with his right finger some of the oil that is in his left hand seven times before the Lord. And the priest shall put some of the oil that is in his hand on the tip of the right ear of him who is to be cleansed, on the thumb of the right hand, and on the big toe of his right foot, on the place of the blood of the trespass offering. The rest of the oil that is in the priest's hand he shall put on the head of him who is to be cleansed, to make atonement for him before the Lord.</p> <p>And he shall offer one of the turtledoves or young pigeons, such as he can afford — such as he is able to afford, the one as a sin offering and the other as a burnt offering, with the grain offering. So the priest shall make atonement for</p>
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	commanded by the hand of Moses.		him who is to be cleansed before the Lord. This is the law for one who had a leprous sore, who cannot afford the usual cleansing."
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Note the similarities between the Nazir, the priest, and the cleansed leper:

The cleansing and atonement of the cleansed leper share similarities with the consecration service of the priests: placement of the blood and oil on the right ear, thumb, and big toe, as well as the oil on the head. The cleansed leper is essentially being consecrated to YHVH after his cleansing from leprosy/tzara'at.

The Nazir and the cleansed leper must both shave off their hair. If the Nazir does not come in contact with a dead body, he must only cut the hair on his head only once. If he does come in contact with a dead body, he must cut it twice, the first time is on the 7th day after becoming defiled, and then again at the completion of his vow. The cleansed leper must shave off his all of his hair (off his head, his beard, his eyebrows) only once—on the 7th day. When we discussed the cleansing of the leper on a previous occasion, we said this seemed to picture a rebirth. Only the hair of the Nazir must be burned in the fire. When we combine these two pictures together, we see a picture of what should be a familiar contrast. Where else do we see such a contrast? It is seen in the parable of the wheat and the tares in Matthew 13:24-30. At the time of the final harvest of souls (7th day), the wheat (faithful) will be gathered into the Father's barn, while the tares (unfaithful) will be gathered and burned.

Is it typologically incorrect to suggest this since the Nazir has been consecrated to YHVH? No, not at all. These commands all contain snapshots that fit together to give us a glimpse of the whole. By choosing the timing of the vow, the Nazir is reflecting the Father who chooses the timing of the final harvest of souls. **It's NOT what the Nazir is not eating that draws him near to YHVH; the mirroring of the actions of the Father as the Judge of the Universe is what draws him near and elevates him to the level of the High Priest.** The hair of the Nazir is cut off and burned because the hair was not nourished by the products of the grapevine. This hair represents those who don't abide in the vine of Yeshua (John 15:5-6; see also Jeremiah 7:29-34). The hair of a cleansed leper was cut, but not burned, because it represents someone who had repented and was spiritually cleansed.

If the Nazir has become defiled by a dead body, he/she must offer the same sin offering and burnt offering as a poor cleansed leper – two young turtledoves or pigeons. This is also the offering of a poor woman, two turtledoves or two young pigeons—one as a burnt offering and the other as a sin offering, who had given birth. Such was Yeshua's earthly mother (Luke 2:2-24; Leviticus 12:8).

Once a Nazir is ready to complete his vow and consecrate the days of his separation, he must offer a trespass offering, a male lamb in its first year. This is the same thing that a cleansed leper must offer on the 8th day of his cleansing.

The priests who were being consecrated were not allowed to leave the tabernacle of meeting for 7 days. The cleansed leper could enter the camp, but he was not allowed to enter his tent for 7 days.

After that the Nazirite may drink wine.'	Priests could drink wine when they were not on duty in the tabernacle of meeting.	Yeshua will not drink of the fruit of the vine until that day when He drinks it new with His people in His Father's kingdom. See Matthew 26:29; Mark 14:25; Luke 22:18.	The leper did not have to be separated from wine.
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"This is the law of the Nazirite who vows to the Lord the offering for his separation, and besides that, whatever else his hand is able to provide; according to the vow which he takes, so he must do according to the law of his separation."

The Nazirite vow represented extreme devotion to YHWH. It elevated the common people, including men and women, to a level higher of sanctity before YHWH that only the priests normally had. We know that the Nazirite is related to the priests because of the similarities between the offerings for the consecration of the priests and the offerings of the Nazirite at the end of his time of separation (Exodus 29; Leviticus 8). The Nazir also thematically compares with Yeshua who was not from the tribe of Levi, but was from the tribe of Judah.

The Nazirite vow seems like a very unusual vow with odd prohibitions. The purpose of the Nazirite vow was for either a man or a woman to separate or devote himself to the Lord. The primary requirement of this vow was not to eat or drink anything made from the grapevine including vinegar, juice, grapes, or raisins.

I searched the Scriptures to find a clue for the significance of this requirement and began to consider John 15:5-7 which says, *"I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. 6 If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned."*

The first thing we learn from this verse is that Yeshua is the main trunk of the grapevine and the branches are people who are supposed to bear spiritual fruit (Gal. 5:22-23). When believers choose not to abide in Messiah, they become withered and dead. Their fruit is comparable to the

appearance of raisins which when squeezed yield no juice. In other words, they have no blood or true life in them (Leviticus 16:11). They are spiritually dead. This is a picture of the condition of the unrighteous. We, as God's people are to remain separate from those who practice lawlessness so we will not be influenced by them. Any fruit they appear to have is counterfeit.

Revelation 14:18-20 and Genesis 49:11 show us that on the day of the Lord, the wicked will be cut off and thrown into the winepress of the wrath of God, and that their blood will be splashed up to the horses' bridles, and Yeshua's clothes will be stained with their blood. Since these verses emphasize that the grapes represent the wicked, the vow of the Nazirite seems to teach us to separate ourselves from the wicked and devote ourselves to the Lord.

Notice that another requirement for the Nazirite vow is to let the hair grow long. To understand the reason for this we must first recall that each believer is the temple of the Holy Spirit. Since the Nazirite's hair is to be grown long, it should remind us of a woman's long hair. First Corinthians 11:15 says it is given to her as a covering and it is a glory to her. Since hair is the covering of our bodily temples, that should remind us that the sheets which covered the tabernacle were made of spun female goat's hair (Exodus 26:7, 35:26). Again, what we are seeing is that hair is a covering. In an earlier post, we compared this covering to the incarnate Messiah who was born of a virgin. This gives new meaning to Psalm 3:3 where David said, *"But You, O Lord, are a shield [covering] for me, My glory and the One who lifts up my head."* You see, ultimately, any glory we have comes from YHVH.

We can look at the hair another way. The Nazir is like Yeshua, our High Priest who waits and watches the hair grow, or the wicked who go their own way for a determined period of time. The hair represents those who did not abide in the vine. It is also like the tares, from the parable of the wheat and the tares, in Matthew 13, that were allowed to grow with the wheat until the time of the harvest. It was then cut and cast into the fire. We know that the tares represent the wicked who will be gathered by the angels and cast into the lake of fire, just as the hair of the Nazir will be cut off and burned in the sacrificial fire.

Remember, the purpose of the Nazirite vow is to be consecrated to YHVH. When Aaron was consecrated to the position of High Priest, anointing oil was poured on his head. After that, he was clothed in the clothes of the High Priest including the turban with the plate of the golden crown which had "Consecrated to the Lord" or "Holiness to the Lord" engraved on it. Based on this pattern, the Nazirite also represents the anointed High Priest and the fact he's consecrated to YHVH. In other words, he has separated himself from those around him in order to draw close to YHVH for a certain period of time.

During the time of the Nazirite vow, the Nazirite was not to go near a dead body or become unclean because his separation to God was on his head. The word for separation in verse 7 is *nezer*. It means consecration, hair, separation, or crown. In this instance, I think it should be translated as crown instead of separation because it links the idea that the hair on a Nazirite's head is his glory until Yeshua gives him a real crown of glory. First Peter 5:4 explains, *"and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away."* Second Timothy 4:8 refers to this crown as the crown of righteousness.

During Yeshua's ministry on earth, He often drank wine and became unclean (healing the woman with issue of blood, healing lepers, raising the dead) but while He's in heaven, this is not the case. If you recall, in Matthew 26:29, Yeshua told His disciples, *"But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."* By saying this, He was signaling the fact that He was starting a Nazirite vow. For Yeshua, this is a time in which He is physically separated from the uncleanness of this world and Bride of Messiah and sitting at the right hand of the Father.

The priests were not permitted to defile themselves for the dead. The only exception was for his nearest relatives (Leviticus 21:1-4). The Nazir was not even permitted to do that. A higher level of sanctity was required of him. Yeshua was not a priest. He was not from the tribe of Levi; he was from the tribe of Judah. He conquered death through His resurrection; He is worthy to sit closer to the Father than any of us.

This passage shows us that as we live our lives, we can un-expectantly come into contact with those who are not only physically dead but also those who are spiritually dead. Sometimes as a result of this, we give in to temptation and become defiled by our relationships with them. At that point, our relationship with God, and possibly others, can become broken. When that happens, we must repair the damage through repentance, by making any necessary restitution, and by re-consecrating ourselves to the Lord again. This is what is represented in the pattern of the Nazirite vow when the defiled hair was shaved off, sacrifices were offered, and the Nazirite vow began again.

Somehow, I really like the imagery of this last passage. I think the pattern reveals that when our time of physical separation from the Lord is over and He comes back to earth, we will draw near and worship Him with offerings. Note there is a sin offering mentioned here. That is probably for sins committed in ignorance. Perhaps there is no trespass offering because there should be no reason for it. The other offerings are to present ourselves to YHVH with our whole heart. As the undefiled hair was shaved off and offered with the peace offering, I thought this was one of the best parts because it's as if we will cast our crowns before YHVH because He is worthy to be praised and exalted forever and ever! Not only that, the freedom to drink wine will signal the beginning of the Marriage Supper of the Lamb!

Aaronic Blessing – Numbers 6:22-27

YHVH instructed Aaron on how to verbally bless the people. He did this for the first time in Leviticus 9:22-23. The placement of the actual blessing here after the details of the Nazirite vow further joins together theme of the priest and the Nazirite.

Numbers 6:24-26:

יְבָרְכֶךָ יְהוָה וַיִּשְׁמְרֶךָ

'Y'varekh'kha Adonai v'yishmerekha.

[May Adonai bless you and keep you.]

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֵּכְךָ

Ya'er Adonai panav eleikha vichunekka.

[May Adonai make his face shine on you and show you his favor.]

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיָּשֶׂם לְךָ שָׁלוֹם:

Yissa Adonai panav eleikha v'yasem l'kha shalom.

[May Adonai lift up his face toward you and give you peace.]'

Traditionally, the cohen or priest will hold his hands up in the sign of the letter shin (ש) as he pronounces the blessing on the people.

The priest put the name of YHVH on His people and YHVH would bless them.

The first time Aaron lifted his hand and blessed the people was in Leviticus 9:22. This was on the 8th day after the consecration of Aaron and his sons was completed.

If we guard ourselves and prevent ourselves from becoming defiled by abiding in the vine – if we keep YHVH's covenant, we can expect YHVH's favor and blessing to be upon us.

Offerings of the Leaders – Numbers 7:1-89

The beginning of Numbers 7 refers back to the time of Exodus 40:17-38, which was the first time the tabernacle was raised up on the 1st day of the 1st month of the second year since leaving Egypt. Once it was erected, Moses anointed it and consecrated it and all its furnishings, the altar and all its utensils.

Recall that Leviticus 1-7 gives us the laws concerning the different kinds of offerings. Leviticus 8-10 describes the 7- day consecration of Aaron and his sons for their service and the offerings, the profane fire offered by Nadab and Abihu on the 8th day, and what happened with the goat of the sin offering which was offered on the 8th day following their 7-day consecration.

The censuses and the tribal offerings had to take place after the consecration of the priests and before the people left Mt. Sinai on the 20th day of the second month of the second year since leaving Egypt. After the censuses were completed, the leaders of Israel, the heads of their tribes, which had been numbered, brought their tribe's offerings to YHVH over the next 12 days.

Numbers 7:3

3 And they brought their offering before the Lord, six covered carts and twelve oxen, a cart for every two of the leaders, and for each one an ox; and they presented them before the tabernacle.

YHVH instructed Moses to accept these from the tribes, that they could be used in doing the work of the tabernacle of meeting, and to give them to the Levites, to every man according to his service.

Only the sons of Gershon and Merari received them. The sons of Gershon received 2 carts and 4 oxen; the sons of Merari received 4 carts and 8 oxen. They did not go to the sons of Kohath; they had to carry the holy things on their shoulders.

At this point, the altar was dedicated with offerings from one leader from each of the tribes over a period of 12 days.

Offerings of the 12 Tribes						
Day	Tribe	Leader	Containers & Grain Offering	Burnt Offerings	Sin Offering	Peace offerings
1	Judah	Nashon, son of Amminadab	1 silver platter – 130 shekels 1 silver bowl – 70 shekels - Both full of fine flour with oil as grain offering 1 gold pan – 10 shekels	1 young bull 1 ram 1 male lamb in 1 st year	1 kid of the goats	2 oxen 5 rams 5 male goats 5 male lambs in 1 st year.

			- Full of incense			
2	Issachar	Nethanel, son of Zuar	1 silver platter – 130 shekels 1 silver bowl – 70 shekels - Both full of fine flour with oil as grain offering 1 gold pan – 10 shekels - Full of incense	1 young bull 1 ram 1 male lamb in 1 st year	1 kid of the goats	2 oxen 5 rams 5 male goats 5 male lambs in 1 st year.
3	Zebulun	Eliab, son of Helon	1 silver platter – 130 shekels 1 silver bowl – 70 shekels - Both full of fine flour with oil as grain offering 1 gold pan – 10 shekels - Full of incense	1 young bull 1 ram 1 male lamb in 1 st year	1 kid of the goats	2 oxen 5 rams 5 male goats 5 male lambs in 1 st year.
4	Reuben	Elizur, son of Shedeur	1 silver platter – 130 shekels 1 silver bowl – 70 shekels - Both full of fine flour with oil as grain offering 1 gold pan – 10 shekels - Full of incense	1 young bull 1 ram 1 male lamb in 1 st year	1 kid of the goats	2 oxen 5 rams 5 male goats 5 male lambs in 1 st year.
5	Simeon	Shelumiel, son of Zurishaddai	1 silver platter – 130 shekels 1 silver bowl – 70 shekels - Both full of fine flour with oil as grain offering 1 gold pan – 10 shekels - Full of incense	1 young bull 1 ram 1 male lamb in 1 st year	1 kid of the goats	2 oxen 5 rams 5 male goats 5 male lambs in 1 st year.

6	Gad	Eliasaph, son of Deuel	1 silver platter – 130 shekels 1 silver bowl – 70 shekels - Both full of fine flour with oil as grain offering 1 gold pan – 10 shekels - Full of incense	1 young bull 1 ram 1 male lamb in 1 st year	1 kid of the goats	2 oxen 5 rams 5 male goats 5 male lambs in 1 st year.
7	Ephraim	Elishama, son of Ammihud	1 silver platter – 130 shekels 1 silver bowl – 70 shekels - Both full of fine flour with oil as grain offering 1 gold pan – 10 shekels - Full of incense	1 young bull 1 ram 1 male lamb in 1 st year	1 kid of the goats	2 oxen 5 rams 5 male goats 5 male lambs in 1 st year.
8	Manasseh	Gamaliel, son of Pedahzur	1 silver platter – 130 shekels 1 silver bowl – 70 shekels - Both full of fine flour with oil as grain offering 1 gold pan – 10 shekels Full of incense	1 young bull 1 ram 1 male lamb in 1 st year	1 kid of the goats	2 oxen 5 rams 5 male goats 5 male lambs in 1 st year.
9	Benjamin	Abidan, son of Gideoni	1 silver platter – 130 shekels 1 silver bowl – 70 shekels - Both full of fine flour with oil as grain offering 1 gold pan – 10 shekels - Full of incense	1 young bull 1 ram 1 male lamb in 1 st year	1 kid of the goats	2 oxen 5 rams 5 male goats 5 male lambs in 1 st year.
10	Dan	Ahiezer, son of Ammishaddai	1 silver platter – 130 shekels	1 young bull 1 ram	1 kid of the goats	2 oxen 5 rams

			1 silver bowl – 70 shekels - Both full of fine flour with oil as grain offering 1 gold pan – 10 shekels - Full of incense	1 male lamb in 1 st year		5 male goats 5 male lambs in 1 st year.
11	Asher	Pagiel, son of Ocran	1 silver platter – 130 shekels 1 silver bowl – 70 shekels - Both full of fine flour with oil as grain offering 1 gold pan – 10 shekels - Full of incense	1 young bull 1 ram 1 male lamb in 1 st year	1 kid of the goats	2 oxen 5 rams 5 male goats 5 male lambs in 1 st year.
12	Naphtali	Ahira, son of Enan	1 silver platter – 130 shekels 1 silver bowl – 70 shekels - Both full of fine flour with oil as grain offering 1 gold pan – 10 shekels - Full of incense	1 young bull 1 ram 1 male lamb in 1 st year	1 kid of the goats	2 oxen 5 rams 5 male goats 5 male lambs in 1 st year.
			12 silver platters 12 silver bowls Total weight = 2,400 12 gold pans Total weight – 120 shekels	Total: 12 young bulls 12 rams 12 male lambs in 1st year	Total: 12 kids of the goats	Total: 24 oxen 60 rams 60 male goats 60 male lambs in 1st year.
All of the tribes brought the same offerings.						

There are other instances of altar dedications.

- 2 Chronicles 7:9 - Solomon had a 7- day altar dedication (See also 1 Kings 8:62). The new temple was also dedicated. The number of animals sacrificed were enormous compare to this.

- 1 Maccabees 4:56-59 - An 8-day dedication of the altar; from the 25th day of Casleu (Kislev). This was after the wars with Antiochus Epiphanes.

Numbers 7:89 Now when Moses went into the tabernacle of meeting to speak with Him, he heard the voice of One speaking to him from above the mercy seat that was on the ark of the Testimony, from between the two cherubim; thus He spoke to him.

Moses went into the tabernacle of meeting to speak with YHVH. We are not told the frequency of this. We know Aaron could only enter before the ark once a year. Subsequent verses seem to be where YHVH gave Moses further instructions for Aaron and his sons.