

**T<sup>[h]</sup>urah** (instruction) **Portions Haftarah and the Good News** **נשא** **Nasha** (Naso) “take or elevate, lift up”

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**T<sup>[h]</sup>urah** (Torah / Instruction)

**Haftarah**

**Good-News**

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Bamidbar (Number) 4:21-7:89

Shaphtiyim (Judges) 13:2-25

Yahuchanan (John) 11:1-54

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Nasha (Naso)

- 5375. נָשָׂא **nasa**}, *naw-saw*’; or נָסַח **nasah** (Psalm 4 : 6 (7)), *naw-saw*’; a primitive root; to lift, in a great variety of applications, literal and figurative, absol. and rel. (as follows):—accept, advance, arise, (able to, (armor), suffer to) bear(-er, up), bring (forth), burn, carry (away), cast, contain, desire, ease, exact, exalt (self), extol, fetch, forgive, furnish, further, give, go on, help, high, hold up, honorable (+ man), lade, lay, lift (self) up, lofty, marry, magnify, x needs, obtain, pardon, raise (up), receive, regard, respect, set (up), spare, stir up, + swear, take (away, up), x utterly, wear, yield.

Ex. 10:16 Then Pharaoh called for Mushah (Moses) and Aharan (Aaron) in haste; and he said, I have sinned against Yahuah your Alahiym, and against you.

Ex. 10:17 Now therefore **forgive**, I pray you, my sin only this once, and entreat Yahuah your Alahiym, that he may take away from me this death only.

Ex. 19:4 You have seen what I did unto the Mitsraiym (Egyptians), and **how** I **bare** you on eagles’ wings, and brought you unto myself.

Ex. 20:7 You shall not **take** the name of Yahuah your Alahiym in vain; for Yahuah will not hold him guiltless that takes his name in vain.

Lev. 16:20 And when he has made an end of reconciling the set-apart *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

Lev. 16:21 And Aharan (Aaron) shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Yashra’al (Israel), and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness:

Lev. 16:22 And the goat shall **bear** upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

Num. 5:12 Speak unto the children of Yashra’al (Israel), and say unto them, If any man’s wife go aside, and commit a trespass against him,

Num. 5:13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*;

Num. 5:14 And the **spirit** of jealousy **come upon** him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

- 7306. רוּחַ **ruwach**, *roo'-akh*; a primitive root; properly, to blow, i.e. breathe; only (literally) to smell or (by implication, perceive (figuratively, to anticipate, enjoy):—accept, smell, x touch, make of quick understanding.
- 5674. עָבַר {**abar**, *aw-bar'*; a primitive root; to cross over; used very widely of any transition (literal or figurative; transitive, intransitive, intensive, causative); specifically, to cover (in copulation):—alienate, alter, x at all, beyond, bring (over, through), carry over, (over-)come (on, over), conduct (over), convey over, current, deliver, do away, enter, escape, fail, gender, get over, (make) go (away, beyond, by, forth, his way, in, on, over, through), have away (more), lay, meddle, overrun, make partition, (cause to, give, make to, over) pass(-age, along, away, beyond, by, -enger, on, out, over, through), (cause to, make) + proclaim(-ation), perish, provoke to anger, put away, rage, + raiser of taxes, remove, send over, set apart, + shave, cause to (make) sound, x speedily, x sweet smelling, take (away), (make to) transgress(-or), translate, turn away, (way-)faring man, be wrath.
  - literally means “to pass through” or “to pass over” (as waves pass over the shore). So, this “breath” or “spirit” of jealousy has “passed through” and/or “over” him. It’s like “waves” of jealousy. This is definitely something spiritual. Assuming for a minute that the wife is innocent; it’s as if the adversary is trying to place a stumbling block in the marriage. In either event, this is indeed something that needs to be dealt with on a spiritual level.

Num. 5:15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

Num. 5:16 And the priest shall bring her near, and set her before Yahuah:

Num. 5:17 And the priest shall take set-apart water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water:

Num. 5:18 And the priest shall set the woman before the Yahuah, and uncover the woman’s head, and put the offering of **memorial** in her hands, which *is* the jealousy offering: and the priest shall have in his hand the bitter water that causes the curse:

- 2142. זָכַר **zakar**, *zaw-kar'*; a primitive root; properly, **to mark** (so as to be recognized), i.e. to remember; by implication, to mention; also (as denominative from 2145) to be male:—x burn (incense), x earnestly, be male, (make) mention (of), be mindful, recount, record(-er), remember, **make to be remembered**, **bring (call, come, keep, put) to (in) remembrance**, x still, think on, x well.

Num. 5:19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with you, and if you have not gone aside to uncleanness *with another* instead of your husband, be you free from this bitter water that causes the curse:

Num. 5:20 But if you have gone aside *to another* instead of your husband, and if you be defiled, and some man have lain with you beside your husband:

Num. 5:21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, Yahuah make you a curse and an oath among your people, when Yahuah does make your thigh to rot, and your belly to swell;

- 7650. שָׁבַע **shaba**, *shaw-bah'*; a primitive root; propr. **to be complete**, but used only as a denominative from 7651; **to seven oneself**, i.e. swear (as if by repeating a declaration seven times):—adjure, charge (by an oath, with an oath), **feed to the full, make one full**, take an oath, x straightly, (cause to, make to) swear.

Num. 5:22 And this water that causes the curse shall go into your bowels, to make *your* belly to swell, and *your* thigh to rot: And the woman shall say, Amen, amen.

- 539. אָמַן **aman**, *aw-man'*; a primitive root; properly, **to build up or support**; to foster as a parent or nurse; figuratively **to render (or be) firm or faithful, to trust or believe, to be permanent or quiet; morally to be true or certain**; once (Isa. 30:21; interchangeable with 541) to go to the right hand:—hence, assurance, **believe**, bring up, establish, + fail, be faithful (of long continuance, steadfast, sure, **surely**, trusty, verified), nurse, (-ing father), (put), **trust**, turn to the right.

Num. 5:23 And the priest shall write these curses in a book, and he shall **blot** *them* out with the bitter water:

- 423. אָלַהּ **alah**, *aw-law'*; from 422; an imprecation:—curse, cursing, execration, oath, swearing.
- 433. אֱלֹהִים **elowahh**, *el-o'-ah*; rarely (shortened) אֱלֹהֵי **eloahh**, *el-o'-ah*} probably prolonged (*emphat.*) from 410; a deity or the Deity:—God, god. See 430.
- 4229. מָחָהּ **machah**, *maw-khaw'*; a primitive root; properly, to stroke or rub; by implication, **to erase**; also to smooth (as if with oil), i.e. grease or **make fat**; also to touch, i.e. reach to:—abolish, **blot out**, destroy, **full of marrow**, put out, reach unto, x utterly, wipe (away, out).
- Heb. 4:12 **For the word of Alahiym** is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Num. 5:24 And he shall cause the woman to drink the bitter water that causes the curse: and the water that causes the curse shall enter into her, *and become bitter.*

Num. 5:25 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before Yahuah, and offer it upon the altar:

Num. 5:26 And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

Num. 5:27 And when he has made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causes the curse shall enter into her, *and become bitter*, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

- 990. בִּטֵּן **beten**, *beh'-ten*; from an unused root probably meaning to be hollow; the belly, especially the womb; also the bosom or body of anything:—belly, body, + as they be born, + within, womb.
- Pictographically it means that the House is surrounds by life <sup>(Kingdom)</sup>.

- 6638. צָבָה **tsabah**, *tsaw-baw'*; a primitive root; to amass, i.e. grow turgid; specifically, to array an army against:—fight swell, prominent.
- Pictographically it tell us “the righteous house revealed”.
- First, for the woman, if she has been unfaithful, she will look as if she’s always pregnant, but never deliver. That would indeed make her a curse, as it would be a constant reminder of her infidelity for the rest of her life.
- 3409. יָרֵךְ **yarek**, *yaw-rake'*; from an unused root meaning to be soft; the thigh (from its fleshy softness); by euphem. the generative parts; figuratively, a shank, flank, side:—x body, loins, shaft, side, thigh.

If our forefathers were indeed the unfaithful wife, and the “womb”, as we saw above, is the “house that surrounds life <sup>(kingdom)</sup>”; that would mean we come out of the “womb”, or the “house that surrounds”, which is another term for the whole “House of Yashra’al (Israel)”. We see that the “righteous house will be revealed”. Indeed, those seeking righteousness among us are coming forward today, as never before, seeking T<sup>[h]</sup>urah and restoration of the kingdom.

Num. 5:28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

Num. 5:29 This *is* the law of jealousies, when a wife goes aside *to another* instead of her husband, and is defiled;

Num. 5:30 Or when the spirit of jealousy comes upon him, and he be jealous over his wife, and shall set the woman before Yahuah, and the priest shall execute upon her all this law.

Num. 5:31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

### **Pride**

What is pride?

1343. גָּעַה **geeh**, *gay-eh'*; from 1342; lofty; figuratively, arrogant:—proud. haughty: Webster: inordinate self-esteem; delight or elation arising from some act, possession, or relationship; proud or disdained behavior or treatment

### Iyub

Job 41:1 Can you draw out leviathan with an hook? or his tongue with a cord *which* you let down?

Job 41:2 Can you put an hook into his nose? or bore his jaw through with a thorn?

Job 41:3 Will he make many supplications unto you? will he speak soft *words* unto you?

Job 41:4 Will he make a covenant with you? will you take him for a servant forever?

Job 41:5 Will you play with him as *with* a bird? or will you bind him for your maidens?

Job 41:6 Shall the companions make a banquet of him? shall they part him among the merchants?

Job 41:7 Can you fill his skin with barbed irons? or his head with fish spears?

Job 41:15 *His scales are his pride, shut up together as with a close seal.*

Job 41:16 One is so near to another, that no air can come between them.

Job 41:17 They are joined one to another, they stick together, that they cannot be sundered.

Job 41:18 By his sneezing a light does shine, and his eyes *are* like the eyelids of the morning.

Job 41:19 Out of his mouth go burning lamps, *and* sparks of fire leap out.

Job 41:20 Out of his nostrils goes smoke, as *out* of a seething pot or caldron <sup>(Hook/Rush)</sup>.

Job 41:21 His breath kindles coals, and a flame goes out of his mouth.

Job 41:22 In his neck remains strength, and sorrow is turned into joy before him.

Job 41:23 The flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

Job 41:24 His heart is as firm as a stone; yea, as hard as a piece of the nether *millstone*.

Job 41:25 When he raise up himself, the mighty are afraid: by reason of breakings they purify themselves.

Job 41:26 The sword of him that lays at him cannot hold: the spear, the dart, nor the breastplate.

Job 41:27 He esteems iron as straw, *and* brass as rotten wood.

Job 41:28 The arrow cannot make him flee: sling-stones are turned with him into stubble.

Job 41:29 Darts are counted as stubble: he laughs at the shaking of a spear.

Job 41:30 Sharp stones *are* under him: he spreads sharp pointed things upon the mire.

Job 41:31 He makes the deep to boil like a pot: he makes the sea like a pot of ointment.

Job 41:32 He makes a path to shine after him; *one* would think the deep *to be* hoary.

Job 41:33 Upon earth there is not his like, who is made without fear.

Job 41:34 He beholds all high *things*: he *is* a king over all the children of pride.

Prov. 8:13 The fear of Yahuah *is* to hate evil: pride, and arrogance, and the evil way, and the forward mouth, do I hate.

Prov. 16:18 Pride *goes* before destruction, and an **haughty** spirit before a fall.

- 1361. גָּבַחַּ **gabahh**, *gaw-bah'*; a primitive root; to soar, i.e. be lofty; figuratively, to be haughty:—**exalt**, be haughty, be (make) high(-er), lift up, mount up, be **proud**, raise up great height, upward.

Prov. 16:19 Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud.

Prov. 16:20 He that handles a matter wisely shall find good: and whoso trusts in Yahuah, happy *is* he.

Prov. 16:21 The wise in heart shall be called prudent: and the sweetness of the lips increases learning.

Prov. 16:22 Understanding *is* a wellspring of life unto him that has it: but the instruction of fools *is* folly.

Prov. 16:23 The heart of the wise teaches his mouth, and adds learning to his lips.

### Finding mistakes in your repentance

I must defend myself. Interpreting the approach as a fight. This way of thinking will push you away from each other.

2Cor. 2:9 For to this end also did I write, that I might know the proof of you, whether you be obedient in all things.

2Cor. 2:10 To whom you **forgive** any thing, I *forgive* also: for if I forgave any thing, to

- **5483. χαρίζομαι** *charizomai*; middle voice from 5485; to grant as a favor, i.e. gratuitously, in kindness, **pardon** or rescue: — deliver, (frankly) forgive, (freely) give, grant.

whom I forgave *it*, for your sakes *forgave I it* in the person of Mashiyach <sup>(Messiah)</sup>;

2Cor. 2:11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

James 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

James 1:20 For the wrath of man works not the righteousness of Alahiym.

1. Be still and listen to everything
2. Validate the facts. Right or wrong
3. Diffuse the situation
  - a. The goal is not win, but to diffuse the situation that the enemy has planted, and restore relationship.
  - b. There can be no intimacy or meaningful relationship with ill feelings, that has not been dealt with
4. Repent, care about the other person.

Matt. 6:9 **After this manner therefore pray you: Our Father who is in heaven, set-apart be your name.**

Matt. 6:10 **Your kingdom come. Your will be done in earth, as *it is* in heaven.**

Matt. 6:11 **Give us this day our daily bread.**

Matt. 6:12 **And forgive us our **debts**, as we forgive our **debtors**.**

- **3781. ὀφειλέτης** *opheileteas*; from 3784; an ower, i.e. person indebted; figuratively, a delinquent; morally, a transgressor (against God): — debtor, which owed, sinner.

Matt. 6:13 **And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the esteem, forever. Amen.**

Matt. 6:14 **For if you forgive men their **trespasses**, your heavenly Father will also forgive you:**

- **3900. παράπτωμα** *paraptoæma*; from 3895; a side-slip (lapse or deviation), i.e. **(unintentional) error or (wilful) transgression**: — fall, fault, offence, sin, trespass.

Matt. 6:15 **But if you forgive not men their trespasses, neither will your Father forgive your trespasses.**

Mark 7:14 And when he had called all the people *unto him*, he said unto them, **Hearken unto me every one of you, and understand:**

Mark 7:15 **There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.**

Mark 7:17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

Mark 7:18 And he says unto them, **Are you so without understanding also? Do you not perceive, that whatsoever thing from without enters into the man, it cannot defile him;**

Mark 7:19 **Because it enters not into his heart, but into the belly, and goes out into the draught, purging all meats?**

Mark 7:20 And he said, **That which comes out of the man, that defiles the man.**

Mark 7:21 **For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,**

Mark 7:22 **Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:**

Mark 7:23 **All these evil things come from within, and defile the man** <sup>(Human being)</sup>.

1John 2:16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Eph. 4:31 Let all bitterness, and wrath, and anger, and clamor <sup>(Grief)</sup>, and evil speaking, be put away from you, with all malice:

Eph. 4:32 And be you kind one to another, tenderhearted, forgiving one another, even as Alahiym for Mashiyach's <sup>(Messiah's)</sup> sake has forgiven you.

Col. 3:13 Forbearing one another, and forgiving one another, if any man have a **quarrel** against any: even as Mashiyach <sup>(Messiah)</sup> forgave you, so also *do* you.

- **3437. μομφή** *mompheæ*; from 3201; blame, i.e. (by implication), a fault: — quarrel.

Col. 3:14 And above all these things *put on* charity, which is the bond of perfectness.

Col. 3:15 And let the peace of Alahiym rule in your hearts, to the which also you are called in one body; and be you thankful.

Num. 6:1 And Yahuah spoke unto Mushah <sup>(Moses)</sup>, saying,

Num. 6:2 Speak unto the children of Yashra'al <sup>(Israel)</sup>, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto Yahuah:

Num. 6:3 He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

Num. 6:4 All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

Num. 6:5 All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separates *himself* unto Yahuah, he shall be set-apart, *and* shall let the locks of the hair of his head grow.

Num. 6:6 All the days that he separates *himself* unto Yahuah he shall come at no dead body.

Num. 6:7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his Alahiym *is* upon his head.

Num. 6:8 All the days of his separation he *is* set-apart unto Yahuah.

Num. 6:9 And if any man die very suddenly by him, and he has defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

Num. 6:10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

Num. 6:11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

Num. 6:12 And he shall consecrate unto Yahuah the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled.

Num. 6:13 And this *is* the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:

Num. 6:14 And he shall offer his offering unto Yahuah, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings,

Num. 6:15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.

Num. 6:16 And the priest shall bring *them* before Yahuah, and shall offer his sin offering, and his burnt offering:

Num. 6:17 And he shall offer the ram *for* a sacrifice of peace offerings unto Yahuah, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.

Num. 6:18 And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings.

Num. 6:19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven:

Num. 6:20 And the priest shall wave *them for* a wave offering before Yahuah: this *is* set-apart for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.

Num. 6:21 This *is* the law of the Nazarite who hath vowed, *and of* his offering unto Yahuah for his separation, beside *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.



Gen. 49:26 The blessings of your father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Yusaph <sup>(Joseph)</sup>, and on the crown of the head of him that was separate from his brethren.

2Cor. 6:16 And what agreement has the temple of Alahiym with idols? for you are the temple of the living Alahiym; as Alahiym has said, I will dwell in them, and walk in *them*; and I will be their Alahiym, and they shall be my people.

2Cor. 6:17 Wherefore come out from among them, and be you separate, says Yahuah, and touch not the unclean *thing*; and I will receive you,

2Cor. 6:18 And will be a Father unto you, and you shall be my sons and daughters, says Yahuah Almighty.

