

Parasha 41: Pinchas Bamidbar/Numbers

25:10-29:40

***All Scripture References from The Orthodox Jewish Bible- Referred to as OJB- unless otherwise noted**

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This week our Torah parasha picks up and carries us further into what was begun in last week's portion. We remember being introduced to *'Pinchas'*, Aharon's grandson. He arose and took action when *'one of the princes from the tribe of Shimon/Simeon'* desecrated the camp of Yisrael. He brought *'a daughter of Midian'* right before Moshe and all Yisrael *'as a challenge'*. There were many weeping in front of the *'Ohel Moed/Tent of Meeting'*. None could *'answer the challenge'*. It was as if *'all Yisrael was paralyzed'*, even Moshe! As a result, a plague had broken out in the camp that eventually *'took the life of 24,000 Yisraelites'*. There are some commentators that believe this *'prince of the tribe of Shimon named Zimri'*, took his Midianite princess *'into the Ohel Moed/Tent of Meeting'* to carry out their sexual avarice. I also had this same conclusion until I did some further study.

First, it is highly unlikely that Zimri, as brazen as he was, would go this far in his arrogance. If this were the *'tent'* they entered, the *'Ohel Moed/Tent of Meeting'*, this would be the **ACTUAL PLACE** where YHWH would *'manifest Himself'* to both Moshe and the *'Kohen HaGadol/High Priest'*. Such a *'grave violation'* would have most likely *'provoked YHWH Himself to have exacted due justice'*. **(Remember Aharon's sons Nadab and Abihu)**

Second, *'the most plausible scenario'* is that Zimri, more than likely, *'started his provocation'* **IN FRONT** of the Ohel Moed/Tent of Meeting. This is the place where *'disputes were heard'* before Moshe. When Zimri got *'silence from Moshe'*, where did he go? He *'paraded off with his Midianite companion'*. The two most likely went to *'one of the tents'* that had been used by the *'Midianite women in their initial seduction'* of the men of Yisrael. It could have very well been that this *'tent'* was actually set up within the *'encampment of Yisrael'*. If this was the case, then this *'tent may have been erected within the encampment of the tribe of Shimon/Simeon'*.

This possibility is *'further alluded to'* in verse 8 of chapter 25. The word for the *'tent'* into which *'Pinchas'* went to exact his *'zealous judgment'* is called a *'kubbah'* in Hebrew. The most commonly used Hebrew word for the average Yisraelite tent is *'ohel'*. A *'kubbah'* is a tent known among Arab peoples and is used for *'various kinds of celebrations'*. One such celebration being that of a *'marriage consummation'*! The *'description of this tent'* in the Brown-Driver-Briggs Lexicon is, *'a large, vaulted tent'*. These *'types of tents'* many times were *'compartmentalized'*, with an *'inner chamber used as a bedroom'*. This makes perfect sense when connected to what the *'Jewish Traditional Writings'* **(Talmud & Mishnah)** say. We are told there that *'Zimri was challenging Moshe'* as to whether he could take this *'Midianite woman'* as his wife. Moshe's ***'silence'*** is said to have been because of his *'own marriage to a Midianite woman'*, Tziporah. As a note, Moshe's marriage was *'before'* YHWH's commandment was given in the *'written Torah preventing marriage to foreign wives'*. **(D'varim/Deuteronomy 7:2-4)** So, when Moshe did not answer, *'Zimri went forward with his apparent intention of consummating his marriage'* with the Midianite woman. This

woman was also *'alluded to be a princess'*. Her father, named Tzur, was a *'man of standing'* among Midian *'probably himself a ruler'*.

Pinchas grabs a spear, *'rushes into the kubbah and thrusts the brazen couple through'* killing them. As a result, the plague is stopped. Now, this week, we get some of the *'blanks filled in as to exactly who was involved'* in last week's parasha and YHWH's response to *'Pinchas actions'*.

The Zeal Of Pinchas

***"And Hashem [YHWH] spoke unto Moshe, saying,
Pinchas ben [son of] Eleazar ben [son of] Aharon HaKohen [The Priest], hath turned My
wrath away from the Bnei Yisroel [Children of Yisrael], when he had kanous (zealousness) with
My kanous [zealousness] among them that I consumed not the Bnei Yisroel [Children of
Yisrael] in My kina (jealousy, zeal, vengeance)." (Bamidbar/Numbers 25:10-11 OJB-
definitions mine)***

We are told in the above passage that *'Pinchas was moved to action by zeal'*. Now, in many instances, *'zeal'* has come to be taken in a *'negative sense'*. (**Romans 10:2**) However *'zeal'*, in the sense as it pertains to YHWH, is *'very positive'*. In fact, the *'word in Hebrew'* used here is, *'kana'*. (**kah-naw**) One of its meanings is not only *'to be zealous'*, but also *'to be jealous'*. It is a *'name'* attributed to *'YHWH Himself'* when it comes to His *'love for Yisrael as His betrothed'*. He calls Himself *'El Kana... The Jealous Mighty One'*. This was the Title used when the *'Ten Words'*, the *'Ketubah or Wedding Contract'* was given to Yisrael at Mt. Sinai. (**Shemot/Exodus 20:5**) He also calls Himself by this when speaking to the *'Second Generation of Yisrael'* who were about to cross over into Canaan, *'The Land of Promise'*. (**D'varim/Deuteronomy 4:24**) When our blessed Master Yeshua was *'stirred to anger at the money changers'* in the Heikhal/Temple, the Greek word, *'zelos'* was used. This word's *'equivalent root word'* in Hebrew is *'kana'*. It is used of *'Pinchas being jealous'* in our above verse. So, our Master's *'jealous/zealous'* anger over the Heikhal/Temple being *'defiled by the money changers'* is the same *'jealous/zealous anger that motivated Pinchas'* to action here in our Torah parasha. (**Yochanon/John 2:14-17**)

Pinchas was *'moved by the heart of YHWH'*. YHWH felt that same *'jealous/zealous anger'* as Yisrael *'fell into the seduction of the Midianite women'*. Yisrael had *'joined themselves'* to the shedim/demonic powers *'behind the idol of Ba'al Peor'*. YHWH could not *'condone the adultery'* of His beloved Yisrael. The *'brazen sinfulness of the prince of the tribe of Shimon with the Midianite princess'* was intolerable. Their being brought directly before all Yisrael, the *'utter disrespect'* shown to the leadership was the straw that *'broke the camel's back'*. For that one moment, *'Pinchas heart'* was made **ONE** with YHWH's. The danger in it all was that to let this action go without *'swift judgment would open the door for all Yisrael'* to follow in this idolatrous sin. In turn, a further degree of judgment would be *'allowed to come upon the entire nation'*. The *'future of the nation'* rested upon Pinchas passionate response!

Adultery And Idolatry Are The Same In YHWH's Eyes

The *'Hebrew mindset views both adultery and idolatry'* as the same thing! When YHWH through the nevi'im/prophets spoke of Yisrael's (**both houses**) sin of *'going after false mighty ones'* the

word is 'na'aph' (**naw-aph**)... **adultery**. They were forsaking the betrothal they agreed upon at Mt. Sinai, to be faithful to YHWH alone. (**Shemot/Exodus 20:3**)

Why bring this up? Because today the 'giving away of the Land of Yisrael for peace' is just that! This 'Land was a wedding gift' from YHWH 'to His betrothed nation... Am Yisrael'. To 'give that Land away' is the equivalent of being unfaithful to the 'Ketubah/Marriage Contract agreed upon by the parties involved'. The 'blood red moons' which began in 2014 and have continued through 2015, ****[all being sited on the 'major Mo'edim/Appointed Times and Chagim/Feast days' of the Hebrew calendar: Pesach/Passover – Yom Teruah/Feast of Trumpets]** are a 'call for Yisrael to make teshuvah/repentance' from these appeasements. The United States who has been guilty of applying strong arm diplomatic tactics by the Obama administration to secure this process, will also suffer in time, as will the other UN nations who seek the same agenda. The time of YHWH's patience is running out. There is an end to His mercies. When that end comes, **HIS JUDGMENTS ARE CLOSE AT HAND!**

The Real Meaning Of Pinchas Name

There is a 'deeper insight' into Pinchas name and his zealous action of judgment. To understand the 'hidden meaning of his name' requires some digging. (**Mishle/Proverbs 25:2**) Now, if you look it up in your 'Strong's', you will find that 'Pinchas' is said to mean 'mouth of brass/nechoshet'. Still others have said the name could mean 'mouth of the serpent/nachash'. These 'suppositions' stem from the use of a 'standard Hebraic practice' of looking for the 'three letter root of the Hebrew word that is being focused on'. ****[all Hebrew words have a three-letter root]** However, in YHWH's mercies, I have come to see a 'subtle error' and a much 'deeper truth' that becomes clear when this is addressed. Let's have a quick 'lesson in Hebrew'.

First, to derive the 'above meaning from Pinchas' requires, as stated, that 'you examine the three-letter root' of that name. Thus, the 'three letter root of **Pinchas**' in Hebrew, would be the letters **פחש** ****[shin-chet-pe- read right to left]**. If this is a fact, then the Hebrew words 'nechoshet/bronze or nachash/serpent would be logical choices' for deciphering the 'hidden meaning' of the name. However, it is just here that we find a flaw. Those from whom I have received much 'understanding in the Hebrew language and grammar', ones more learned than myself, fell into a 'very subtle' error! They 'errantly concluded' (**as I did**), that the 'three letter root' in Hebrew was indeed **פחש** ****[shin-chet-pe- read right to left]**. However, **IT IS NOT!** The last letter is an 's' in English, but in Hebrew there is more than one letter spelled with an 's'. There is the Hebrew letter **ש** 'shin', but there is also the Hebrew letter **ס** 'samech'. Pinchas' name ends with a **ס** 'samech'. Now, pay close attention because what you are about to read is so powerful!

Here is the name 'Pinchas' as it is spelled in Hebrew: **פִּינְחָס** **[samech-chet-nun-yod-pe- read right to left]** Guess what the 'middle letter **נ**-nun' and the 'last letter **ס** samech' spell? **נס** - 'nes' ****[nayce]**... which is... 'miracle in Hebrew! YHWH is 'revealing within the Hebrew' the **MIRACLE** He is about to bring to pass in 'Pinchas life and for Yisrael too'.

The 'zeal' which Pinchas is about to act was a 'virtue of his own soul/his nephesh'. If Pinchas' 'zeal had remained on that level', he would have been 'subject to the justice required by the Torah for murder'... **TO BE PUT TO DEATH!** (**Shemot/Exodus 20:14; Vayikra/Leviticus 21:17**) It is just

here that we must look at the letter ח 'chet' in Pinchas name. ח 'chet' is the 8th letter of the Hebrew AlefBet. It has various meanings in Hebrew, most notably 'life' from the word 'chaim'. Yet, it also has the meaning of 'doorway'. You know that the letter ד 'dalet' has the meaning of a 'door'. It is also the number '4' in Gematria. ****[Which is the practice of assigning Hebrew meaning to numbers]** The number '4' is a picture of the Mashiach! However, the meaning of ח 'chet is a doorway'. What does a 'doorway' do? It allows there to be a 'passage' from one place to another. So, we are coming closer to see **WHY** YHWH has placed the ח 'chet' in the middle of Pinchas name. Moving on, we saw above, together the 'samech and nun' סנ spell 'nes' in Hebrew, meaning 'miracle'. The ח 'chet' in the 'middle is the doorway' for this miracle to be revealed. **THE ח CHET IS TO PROVIDE A PASSAGEWAY FOR THE ONE WHO IS THE DOOR, THE MASHIACH, TO BRING FORTH A MIRACLE IN PINCHAS LIFE AND FOR YISRAEL!**

The first two letters of Pinchas' name are also important. They are the פ 'peh and the י 'yod'. Now, 'within the Hebraic mindset', there are numerous 'hidden meanings' that surround the letters of the AlefBet. In this understanding, the letter פ 'peh is said to be formed by two letters, with a third letter 'hidden within it'. The two letters that actually 'make the letter are the י 'yod and the כ 'kaf'. The third 'hidden letter within the פ 'peh is the ב 'bet'. The meaning of פ 'peh is mouth'. So, within the 'mouth are speech, expression and breath'. However, the כ 'kaf is a container' for these and the 'yod is the divine spark that ignites what is contained within'. All of this is pointing to the 'third... hidden letter... the ב 'bet'.

The very first word of Torah is... 'B'resheet- In the beginning'. In the Torah scroll, the ב 'bet' is actually **ENLARGED**. Why? Because it is pointing to the 'Word of Elohim', the **ONE** who is the 'creative power' behind all that YHWH has ever brought forth in Creation... YHWH's Word... The Mashiach! (**B'resheet/Genesis 1:1; Yochanon/John 1:1**) However, the letter ב 'bet is hidden/silent' in Pinchas name. YHWH is about to 'reveal His Son, the Mashiach' and how this revelation will deliver not only Pinchas, but the nation of Yisrael and ultimately the world!

First, YHWH is about to do a 'miracle of transforming' Pinchas' zeal to become His own. This 'elevation' will deliver Pinchas from what would have been an 'act of murder'! This would have resulted in his being guilty under Torah, and the **APPROPRIATE DEMAND FOR JUSTICE... DEATH!** YHWH, instead, adjusted Pinchas' action as a means of 'atonement/covering for Yisrael's sin of pride and unrestrained sexual desire' exhibited by Zimri and Cozbi! This, in turn, caused Pinchas' 'act of murder', to become a 'redemptive act of YHWH mercies' for the whole nation of Yisrael!

The letter פ 'pei' as we have seen 'corresponds to the mouth', but in this instance it's **NOT THE MOUTH** itself. It is **WHERE THE MOUTH** is located... **THE FACE!** Now, let us look at the following passage again.

“And Hashem [YHWH] spoke unto Moshe, saying,
Pinchas ben [son of] Eleazar ben [son of] Aharon HaKohen [The Priest], hath turned My wrath
away from the Bnei Yisroel [Sons of Yisrael], when he had kanous (zealousness) with My kanous
[zeal] among them, that I consumed not the Bnei Yisroel [Sons of Yisrael] in My kina (jealousy,
zeal, vengeance).’ (Bamidbar/Numbers 25:10-11 OJB- definitions mine)

Notice what it says that Pinchas' 'zeal' did? It *'turned My wrath away'*! So, because Pinchas *'acted with holy zeal'* under YHWH's HaRuach HaKodesh/The Spirit of His Holiness, it literally caused YHWH to *'turn His face away'* from the sins of Yisrael. The result? He **DID NOT** have to *'bring further terrible judgment'* on Yisrael! So, here is the *'true meaning of the name'* of Pinchas as *'revealed in the Hebrew'*: **THE ONE WHO TURNS MY FACE FROM SIN!** Who does this remind you of?

Well, here's a hint. The '*Gematria*' ****[numerical value of the Hebrew letters]** of '*Pinchas*' is 208. The '*Gematria*' of Yitz'chak/Isaac who is a *'type of our blessed Mashiach Yeshua'* is also 208! Adon/Lord Yeshua also **TURNED THE FACE OF YHWH AWAY FROM OUR SINS**, so we might receive His **MERCIFUL GRACE AND CHAI/LIVE!** The plague was stayed for Yisrael through Pinchas' *'zealous action'*.

YHWH goes further and provides *'passage through the doorway of the letter ך chet for a redemptive miracle to be done!* Thus, it is *through His Mashiach that the promise for Pinchas and his future generations to receive'* **A PERPETUAL PRIESTHOOD** is provided. YHWH not only *'reveals His redemptive promise for Pinchas'*, **BUT ALSO FOR HIS NATION YISRAEL AND ULTIMATELY THE WORLD!**

The promise *'seals YHWH's approval of Pinchas zealous atonement'*. YHWH appears in His *'Sh'kinyah/Manifest Presence'* to make it *'clear and public'* of His approval of Pinchas' action, and as a result, **THE PLAGUE WAS ALSO STOPPED!**

Beloved, there is a place for *'true zeal'* before YHWH. Our Master Yeshua had it when He *'cleansed the court of the Goyim/Gentiles/Nations'*. He *'chased the money changers'* out of the Heikhal/Temple who were taking advantage of those visiting Yerushalayim/Jerusalem during Pesach/Passover. Those visiting had to change their foreign currency into the prescribed *'Temple half-shekel'* in order to buy the animals for korbanot/offerings. The money changers charged an *'exorbitant exchange rate'* in the process for the price of those animals. ****[Yochanon/John 2:13-16- also recorded in all three of the other Besorot/Gospels] WE MUST HAVE THAT ZEAL TOO!** Positively, let us have that *'zeal to carry us in faithfulness to walk before YHWH with holy intentions'*. Let us also allow that *'zeal'* to cause us to *'rise up and be jealous for Him and for His people Yisrael'*. We must learn to **CALL** sin what it is and **CALL** His people to *'teshuvah/repent/return'* when necessary.

The name of the *'prince'* who acted so brazenly before YHWH and the camp of Yisrael was *'Zimri'*. His name means *'praiseworthy or celebrate with song'*. He was the *'son of Salu'*, which means *'weight'*. In other words, *'Zimri'* was meant to *'praise and celebrate before YHWH with weightiness'*. This is a *'inference'* to the word *'kavod'*, in Hebrew, meaning *'glory or weighty'*. However, he *'joined himself'* to the Midianite princess, *'Cozbi'* whose name means *'lying/deceit'* and her father's name was *'Tzur meaning rock or stone'*. When those meanings are applied to *'idols made of rock and stone'*, then Zimri's song becomes a *'perversion'* of the real purpose YHWH had intended for it. Instead, *'Zimri's song'* became a *'praise to the lying false mighty ones who weigh those who praise them down in acts of sinfulness'*. **PINCHAS WOULD HAVE NONE OF IT!** He was willing *'to risk his reputation and his life to act on YHWH's behalf'* for Am Yisrael. Like our blessed Mashiach, Pinchas **WAS MOVED TO ACTION**. In both lives, we learn that *'not every act of anger is one of sin'*. **(Ephesians 4:26- '...be angry and sin not')** There is a *'zealousness/jealousy'* that is **NOT** *'rooted in selfishness'*. Instead, in the *'heart of holiness it is rooted in*

SELFLESSNESS'. In that moment, we find ONENESS WITH THE HEART OF YHWH AND HIS SON, OUR MASHIACH... ADON/LORD YESHUA! There we 'come to know in the depths of our being' what it is to 'love what He loves and hate what He hates'. In that light 'we count the cost and act accordingly'.

The Blessing Of Pinchas And The Deeper Meaning Behind It

"Therefore say, Hineni [Behold], I am making unto him My Brit (Covenant) of Shalom [Peace]; And he shall have it, and his zera [physical seed] after him even the Brit Kehunat Olam [Covenant of an Eternal Priesthood]; because he had kanous [zealousness] for Elohav [His Mighty One], and made kapparah [atonement] for the Bnei Yisroel [Children of Yisrael]."
(Bamidbar/Numbers 25:12-13 OJB- definitions mine)

There are two things that YHWH does to reward Pinchas for his actions. The first was to give him and his children after him a 'covenant of shalom/peace'. The second, was to include with that covenant, an 'everlasting priesthood'. There were a couple of reasons why YHWH did this and it pictures 'something deeper' in it also.

When we examine the action Pinchas took toward Zimri and Cozbi due to their 'brazen actions', there was indeed a 'sense of violence' in what was done. As a result, in the 'Jewish Traditional Writings' (Talmud-Mishnah) it is said, that many among the tribes of Yisrael 'began to murmur against him'. (Pinchas) This is probably the reason why YHWH 'suddenly appears' on the scene at the outset of our Torah parasha. He begins to 'give instructions' to Moshe concerning Pinchas. YHWH wanted to make a 'strong point' of support for what Pinchas did. Also, to express the fact that what had been done, in fact, 'mirrored His own heart' in the action that was taken. Therefore, it was 'to be known' that YHWH was 'conferring the blessing of His shalom' upon Pinchas and his 'future generations'. No one would be able to 'mistake his actions', as just some sort of 'vigilante type of violence as a result of this covenant'.

Secondly, there had already been a reaction against the 'kehunah/priesthood' toward Aharon and his sons during the 'rebellion of Korach'. Therefore, YHWH sought to 'quickly answer the further manifestation of that spirit' toward Pinchas. He was clearly giving Pinchas the 'right to assume his place among the kohenim/priest' when the time came. A possible 'further complication' was to be had in 'Pinchas father, Eleazar'. He, like Moshe, had also 'married a non-Yisraelite woman'. She was the 'daughter of Putiel' who was also a 'Midianite'. **[Shemot/Exodus 6:25- this too, like Moshe, was BEFORE the commandment by YHWH forbidding marriage to foreign wives was given] Those accusing Pinchas, might seek to 'further their argument' using this point. With all this 'weighing on the situation' there was also 'another possible issue'. Pinchas was born 'before the kohanim/priests were officially appointed by YHWH' from among the other Levi'im. This fact might also be used to 'possibly argue' that Pinchas wasn't AUTOMATICALLY included 'in that updated provision'. So, YHWH 'makes it clear', Pinchas WAS INDEED TO BE INCLUDED as a 'kohen/priest after the order of his grandfather Aharon'. This included 'Pinchas generations' after him also.

Yet, there is 'something even deeper' in all of this too. It is very interesting what is revealed within the 'Hebrew lettering contained within the actual Torah scroll'. You will NOT find this in any of our Bible translations. It is meant by YHWH to 'point us toward something reaching beyond Pinchas himself'.

There is a 'listing of the laws that govern the copying of all Sefrei Torah or Torah Scrolls'. It is known as 'Sefrut'. There are over 'four thousand of these instructions! They are meant to ensure that 'all copies of Torah Scrolls are free from error'. Those that qualify for this designation are 'considered to be kosher'. Those that carry any 'defect are not permitted to be used in any public presentation of the reading of the Torah'. Yet, what is quite interesting is that here, within our very Torah parasha, an 'anomaly is evident' but is also allowed! Why?

It is because, the Sages of Yisrael say, YHWH is using this to 'point to something greater' than just what 'relates to Pinchas'. We will not go into the rather questionable ideas which these Sages use to 'avoid the obvious correlation to YHWH's intended meaning and revelation' concerning Yeshua HaMashiach/The Messiah. Suffice it to say, rabbinic Judaism, even as other religions (**including that of Christendom**), has its own 'prejudices' with which it 'determines to circumvent' what it is not comfortable dealing with. For 'rabbinic Judaism' it is our Adon/Lord Yeshua as the 'true Mashiach/Messiah and M'lekh/King of Yisrael'. With 'Christendom', it is the 'validity and necessity' of the Torah it rejects. So, what is it that YHWH is doing here?

Our first clue is found in 'verse twelve of chapter twenty-five' in our sefer/book of Bamidbar/Numbers. Here we read,

"Therefore say, Hineni [Behold], I am making unto him (Pinchas) My Brit (Covenant) of Shalom [Peace];" (Bamidbar/Numbers 25:12 OJB- definitions mine)

Now, in the 'Torah Scroll or a Jewish Chumash' (a copy of the Torah scroll in book form) the portion of the verse about YHWH 'giving Pinchas His covenant of Shalom' should look like this.



You will notice, that the 'last Hebrew word' (read from right to left) which is circled is, 'shalom'. However, the 'third letter' in Hebrew for 'shalom' is the letter ם 'vav'. It can be pronounced as 'oh' or 'oo/u'. In this instance, by the 'vowel markings it is to be pronounced as... oh'. Below, is how the word 'shalom is written in the Torah scroll'. Pay attention to the ם 'vav'.



As you can see, the ם 'vav' being pointed to is 'broken'. In the 'Sefrut, the laws governing the copying of Torah scrolls', it is 'not permitted' for any letters to 'touch, be malformed, broken or to be otherwise illegible'. Yet, here is a case where such a thing has **NOT ONLY HAPPENED**, but in this instance, **IT IS PERMITTED!** Why? **IT IS BECAUSE YHWH IS ENDEAVORING TO**

POINT US TO HIS SON, OUR BLESSED MASTER/ADON LORD YESHUA. If you remember, our Master said Himself that Moshe had **WRITTEN OF HIM IN THE TORAH.** (Yochanon/John 5:46) Yet, as we know, there is **NOWHERE** the '*Name of our Master*' is spoken of '*directly within the TaNaKh/Hebrew Scriptures*'. However, there are **ALLUSIONS** and **ACTUAL SIGNS** that YHWH has included '*within the Torah Scroll itself*' that are, in fact, **SPEAKING OF OUR MASTER YESHUA.** The '*broken vav*' is **ONE OF THESE SIGNS!**

Further Insights

The Hebrew language is amazing. YHWH uses it to '*hide and reveal*' things He wants us to '*search out and know*'. As we said '*Pinchas and the priesthood*' he was given by YHWH, is a '*picture of our Master Yeshua and the priesthood*' that He has received from His Father. The letter '*vav*' and its '*brokenness*' is a picture of that.

The letter '*vav*' has a '*numerical value of six in gematria*'. ****[the Jewish practice of applying numerical values to the letters of the Hebrew Alef-Bet]** In the '*creation order*', man was created on the '*sixth day*'. So, the numerical value of the letter '*vav* is 6'. It is the '*number of man*'.

Now, the '*brokenness of the letter vav*' as it is used here in our parasha, '*verse twelve of chapter twenty-five*', has a '*very clear point*'. YHWH is wanting us to see, that it is through the '*broken Man*', Yeshua HaMashiach, His '*perfect shalom*' will come to us. How? Because, it is through the '*zealous act*' of Pinchas that '*atonement was given to Yisrael*'. In turn, it was the '*zealous act*' of YHWH's Son, His '*manifestation in human flesh*', our blessed Yeshua HaMashiach which brought not only '*atonement/covering to the sins of all mankind*', but **ETERNAL REDEMPTION!** The '*brokenness of Mashiach's body on the physical execution stake*' released His pure, sinless blood. That '*precious blood not only atones/covers*' sin... **IT TAKES IT AWAY! (Ivrim/Hebrews 10:4; 17)** Master Yeshua, **THE MAN**, YHWH '*manifest in Human form*' **COMPLETED** all that was needed for '*fallen mankind*' to enter into the promise of His **ETERNAL REDEMPTION.**

'Pinchas' was also provided a '*priesthood to minister the covenant of shalom*' that YHWH had given him and his generations. Our Adon/Lord Yeshua has also been '*given a priesthood*' through which He is able to minister YHWH's shalom through His '*redemptive work*'. It is the '*priesthood of Melkhi-Tzedek/Melchisedec*'. This is the '*point the writer of Ivrim/Hebrews*' is making in his letter. All you have to do is read chapter seven of Ivrim/Hebrews. There, the writer shows clearly how **MUCH BETTER** the '*priesthood of Melkhi-Tzedek/Melchisedec is than the Levitical priesthood of Aharon*'. The first is based on '*earth and is confined to time*'. The '*latter*' is based from '*heaven and exists beyond the constraints*' of time and space. The '*first priesthood*' **COULD NOT** bring '*completeness*'. The '*latter priesthood of Melkhi-Tzedek/Melchisedec*' answers this '*weakness*'. This is because, the '*weakness of the original covenant YHWH cut with Yisrael*' at Mt. Sinai was its '*inability*' to bring those under its auspice to the '*goal of shalom/completeness in redemption*'. The '*Kohen HaGadol of the Melkhi-Tzedek/Melchisedec priesthood*', our Adon/Lord Yeshua HaMashiach **HAS ACHIEVED THAT COMPLETION BY HIS OWN REDEMPTIVE WORK! A ONCE AND FOREVER korban (His own body), NEVER TO BE OFFERED AGAIN.** ****[Ivrim/Hebrew 10:12- He SAT DOWN, showing His redemptive work is FINISHED!]** He, then, is able to bring **ALL** who '*believe upon Him*' and His redemptive work '*by trusting faithfulness*' to **COMPLETION** by '*union with Him*'. He **TAKES AWAY** the first priesthood, ****[meaning its '*supremacy in order*'- NOT in its '*existence or usefulness*']** ordained

through the 'original covenant at Mt. Sinai'. It was the **PRIESTHOOD** that was changed, **NOT THE TORAH!** The Torah was 'embedded into the original covenant' YHWH made with Yisrael at Mt. Sinai. The **TORAH** and the **COVENANT** that carries it are **NOT THE SAME THING!**
**[Read Ivrim/Hebrews 10:1-23]

Please understand, this was a 'covenantal problem **NOT** a problem with the Torah'. **THE TORAH WAS WEAKENED ONLY BECAUSE OF THE WEAKNESS OF THE ORIGINAL COVENANT THROUGH WHICH IT WAS TO BE ADMINISTERED.** That **WEAKNESS CONTINUED** through the next 'two instances' where the 'original covenant' at Mt. Sinai was 'renewed'. **[The 'original covenant' at Mt. Sinai was 'first renewed' **AFTER** the 'sin of the Golden Calf'- YHWH, in that renewal **ADDED** 'forgiveness and atonement' for Yisrael when they sinned' (Shemot/Exodus 34); the 'second renewal' was with the 'Second Generation' on the banks of the Yarden/Jordan. YHWH **ADDED** 'generational connectiveness and the promise of the future regathering/restoration' for the **WHOLE NATION** of Yisrael. **[both houses, in time to come- D'varim/Deuteronomy 29-30] **BUT... THERE IS MORE!** YHWH **PROMISES A THIRD AND FINAL RENEWAL OF HIS ORIGINAL COVENANT WITH HIS NATION OF YISRAEL!** (Yirmeyahu/Jeremiah 31:27-34) So, under this **THIRD AND FINAL RENEWAL OF HIS COVENANT WITH YISRAEL**, the Torah **WILL BE ABLE TO REALIZE ALL** that YHWH has ever promised!

Beloved, the 'theology of the church of Christendom is a product of fragmentation'. Through 'mankind's fall into sin and rebellion' against the Creator, the 'human mind has suffered a terrible multi-level distortion'. Religious mankind **IS NOT** immune to this affliction either. They see YHWH as 'three separate personages' who they, in turn, 'passionately declare' to be **ONE**. However, such an 'attempt is impossible' within the economy of YHWH's Kingdom! The 'fifth book of Torah', D'varim/Deuteronomy, clearly declares **YHWH IS ONE ELOHIM. AN ECHAD-COMPOUND UNITY OF ONENESS. (D'varim/Deuteronomy 6:4)**. In turn, He **MANIFESTS** this **PLURALITY OF ONENESS AS THREE DISTINCT (not separate) MANIFESTATIONS OF HOLINESS.** **[In Hebrew, the phrase is 'kedushah meshuleshet'...

- 1) **YHWH exists as Abba/Father- unseen, but eternally existent**
- 2) **Son- also eternally as YHWH the Word... but He was 'brought forth' **[the first begetting] in eternity past (Michoh/Micah 5:2)**
 - a) **and was then transitioned (not created) as a 'distinct manifestation' of YHWH dwelling outside Himself.**
 - b) **This resulted in His being 'begotten/birthed into flesh' **[His second begetting... again, not created] as a 'perfect manifestation' of Himself in human form**
- 3) **HaRuach HaKodesh/The Spirit of His Holiness also unseen, but is the means by which YHWH 'attains omnipresence' throughout the universe and 'manifests His Presence and power' in both creation and mankind]**

YHWH, through our being 'renewed in our mind to the Hebraic mindset', is working to 'deliver us' from the confusion that is the 'result of sins infliction of fragmentation' on our entire being. (**spirit, soul and body**) As this happens, there is a 'restoration of unity in our conception of His essence' and how that 'revelation is to be understood and communicated'. The Bible is **NOT** 'two books'. (**Old and New Testaments or Covenants**) It is **ONE** 'continuous revelation of the mind and heart' of YHWH. First, to 'His people Yisrael', and **THEN** 'to the world'. The Torah is the **ROOT**. The rest of Scripture 'must answer back' to it as its **SOURCE**. The terms 'Old and New Testaments or

Covenants are a *'product of the fragmented mindset'* of a church system whose theology *'is itself fragmented'*. B'resheet/Genesis to D'varim/Deuteronomy is *'the Torah proper'*. Those first *'five books'*, along with the *'books of Yehoshua/Joshua to M'lakhi/Malachi'* comprise what is known as the TaNaKh. This is an *'acronym for the three portions of the Hebrew Scriptures'* known as: Torah, Prophets and Writings. After this, come the *'Khetorim HaNotzrim/Messianic Writings'* containing the *'Four Besorot/Gospels, the history book of Ma'asim/Acts'*, the various other *'letters to the assemblies of the Mashiach/Messiah'*. Lastly followed by the *'great prophetic book of Hitgalut/Revelation'*. All these *'combine'* YHWH's **ONE WORD** to His **ONE PEOPLE... YISRAEL**. Thus, **ALL SCRIPTURE** is now Torah, but it **ALL** *'answers back'* to its **ROOT/SOURCE...** the *'first five books'* of the **TORAH PROPER**. The Bible is **ONE** book, to **ONE** people, who have **ONE** destiny, that will *'culminate'* in **ONE MANIFESTATION** of YHWH, dwelling among His **ONE** *'Reunited nation'* in the **ONE** land He gave to them!

It is with this in mind, that we *'must come to see'* the Scriptures as a **UNITY**. What I am about to say is a *'clear departure from the fragmentation'* inherent in the theology of Christendom. We must allow YHWH through His HaRuach HaKodesh/The Spirit of His Holiness to *'retool our mental processes'* (**be renewed in our mind**) to *'see through the unity that comes through the incorporation of the Hebraic mindset'*. The Hebrew Scriptures contain a *'number of covenants'* that YHWH has made over history. However, there is, in fact, **ONLY ONE COVENANT** as we have seen above that He has *'ever made specifically'* with His people Yisrael. We have looked at the *'original covenant'* given at Mt. Sinai and seen it has been *'renewed twice'*. Now, we will look at the **THIRD AND FINAL RENEWAL** of this covenant.

This promised **FINAL RENEWAL** is made through the navi/prophet Yirmeyahu/Jeremiah. It is YHWH's **THIRD AND LAST RENEWAL OF HIS ORIGINAL COVENANT** with Yisrael. This *'promise'* through the navi/prophet Yirmeyahu/Jeremiah is said to be *'another covenant'* to be *'cut/given'* to Yisrael (**the Two Houses**). It is also a **RENEWAL** of the *'one originally given'* at Mt. Sinai. It is a *'covenant in distinction NOT separation'*. It is the *'fragmented theology of the church system of Christendom'* that makes that error. **YHWH IS ONE!** When what He does is viewed through the *'lens of the Hebraic mindset'* the result is... **UNITY!** YHWH, who is **ONE**, deals with His nation, Yisrael, who is also **ONE**. It is *'our sin'*, both houses, that has resulted in **OUR BEING DIVIDED**. It is YHWH's *'redemptive mercies'* that will cause us to become **ONE** once again!

So, what we have here is **FOUR PORTIONS **[ONE giving... THREE renewals]** of this **ONE COVENANT**. Note: **FOUR IS THE NUMBER OF MASHIACH!** It is the *'redemptive work'* of our blessed Mashiach Yeshua that is bringing the **FULLNESS** of this *'latter promised covenant renewal'* into reality! **ONE** giving, **TWO** *'partial renewals'* and a **FINAL FULL RENEWAL** that also encompasses an **ENTIRE SPHERE OF NEW PROMISES** with a **NEW PRIESTHOOD** and the **RESTORATION OF THE RESTORED NATION OF YISRAEL...** as **ONE... WHOLE HOUSE!** Finally, **ALL** will culminate in the **KINGDOM OF YHWH** being *'established ON THE EARTH'*. **YESHUA HAMASHIACH, WILL REIGN AS M'LEKH/KING: YERUSHALAYIM/JERUSALEM WILL BE THE CAPITAL CITY** of all the earth; and **TORAH** will be the **GOVERNING CONSTITUTION** of all the nations!

If we are to become a part of what YHWH is doing in this *'present restoration'*, **WE MUST** *'see things from His perspective'*. Let's review. **WE MUST REMEMBER** the Torah and the covenants through which it has been and is being administered are **NOT THE SAME THING**. The Torah was

CONTAINED in the 'covenant YHWH originally made' with Yisrael at Mt. Sinai. It was a 'part' (**embedded**) into 'each subsequent renewal of that covenant' thereafter. **INCLUDING** the 'last and final renewal' promised by YHWH with Yisrael. The 'original covenant' cut at Mt. Sinai, **COULD NOT** make anyone under its auspice 'complete in redemption'. Therefore, the Torah, which was 'administered through it' **WAS ALSO WEAKENED. THE DEFECT WAS IN THE COVENANT... NOT IN THE TORAH ITSELF!** However, the 'Final ReNewed Covenant' which was 'promised' by YHWH through Yirmeyahu/Jeremiah (**Yirmeyahu/Jeremiah 31:27-34**) was **RATIFIED** ****[formal consent, making it officially valid]** by the 'death, the shedding of Mashiach's pure blood and His resurrection'. **IT THEREFORE DOES BRING COMPLETE REDEMPTION TO THOSE UNDER ITS AUSPICE!** This is **GUARANTEED** by virtue of Adon/Lord Yeshua's **RESURRECTION!** Now, the Torah, through the **FINAL RENEWED COVENANT**, **CAN REACH** its goal! Finally, the **PERFECTION** called for by Torah can be **REALIZED** through a **COVENANT** that is able to **EQUAL ITS VERY ESSENCE**. Both allow **PERFECTION/COMPLETION** to be realized. As a result, **WE BECOME LIKE MASHIACH!** (**Yochanon Alef/1 John 3:2**) **WE ARE MADE COMPLETE IN HIM! (Colossians 2:10)**

The Question Of Inheritance And The Daughters Of Tzelophechad

We are not going to look much into YHWH's 'instruction' to take another census of Am Yisrael now. Again, the Levi'im were to be 'counted separate' from the people. The Levi'im were 'not to have an inheritance' in The Land. **YHWH WAS TO BE THEIR INHERITANCE.** Instead, I want to look a little more closely at the situation with the five daughters of Tzelophechad/Zelophehad. There are some very important points for us to consider here.

"Then came the Banot [daughters of] Tzelophechad Ben [Son of] Chepher Ben [Son of] Gil'ad Ben [Son of] Machir Ben [Son of] Menasheh, of the Mishpekhah [Family of] Menasheh Ben [Son of] Yosef: and these are the shmot [names] of his banot [daughters]: Machlah, No'ah, and Choglah, and Milcah, and Tirtzah.

And they stood before Moshe, and before Eleazar HaKohen [The Priest], and before the Nasiim and kol HaEdah [all the Assembly], by the petach [opening] Ohel Mo'ed [Tent of Meeting], saying,

Avinu [Our Father] died in the midbar [wilderness], and he was not in the edah hano'adim (assembly of ones banding together) against Hashem [YHWH] in the Adat [Assembly of] Korach; but died in his own chet [sin], and had no banim [sons].

Why should the shem Avinu [the name of our father] be withdrawn [see Rev 3:5 OJBC] from among his Mishpakhat [Family], because he hath no ben [son]? Give unto us therefore achuzzah [a possession] among the achei Avinu [the brethren of our father] And Moshe brought their mishpat [cause] before Hashem [YHWH]." (Bamidbar/Numbers 27:1-5 OJB-definitions mine)

The reason I wanted to look at this instance with the daughters of Tzelophechad/Zelophehad is, we are about to learn a 'very valuable lesson' from what is about to transpire. First of all, up until this time it was only to the 'sons of the fathers' that inheritance would be passed. It was the way things were done at that time. Only here, you have a father who has passed and he has no sons. Tzelophechad/Zelophehad only had daughters. As it stood, there existed 'no principle within the

present covenant’ that could answer the situation. Now, enter the five daughters of Tzelophechad/Zelophehad. They approach Moshe to inquire about their dilemma.

Here is what I want to point out. Given the all too prevalent disposition of Am Yisrael in the past, you might expect these daughters to come forward with an *‘attitude’*. Yet, there is none. It would seem, at least a little justified for them to have some feelings of being *‘made less of’* due to their *‘gender as females’*. There definitely was a *‘seeming slant’* toward male preeminence at the time. There was no precedent in place to give these daughters as much as a *‘semblance of legal footing’*. These women had *‘no right’* to even try to approach Moshe. **YET THEY DID!**

It has been a very *‘familiar spirit’* among Am Yisrael to *‘groan and complain’*. They seemed to fall very easily into this type of behavior. Then, they just as easily moved right past that to transition into blaming Moshe and Aharon. As a result, in a *‘seeming nano second’* things would evolve into a full-fledged scenario of outright rebellion. Yet, not here with these sisters. No, instead they approached Moshe with what appears to be a *‘spirit of humility and yet, forthrightness’* to present their case. Which they did quite well. Now, pay close attention to Moshe’s response.

We have only this record of what happened next. *‘And Moshe brought their cause before YHWH.’* That’s it? Moshe didn’t act *‘presumptuously or brow beat’* these women to ridicule? No, he did not *‘seek to dismiss them as having no precedent’* for even making their approach. Neither were they *‘corrected’* for having the *‘chutzpah’* to speak to him. These were issues that favored the males of the community. It’s just the way it was. So sad, too bad girls. No, Moshe responds in humility also. In this spirit, he turns to YHWH to hear His instruction.

Beloved, how refreshing is this? These five daughters choose to *‘humble themselves and show respect’* to YHWH’s leadership. In kind, they ultimately *‘showed respect’* to YHWH. Considering the history of Am Yisrael, this indeed is a wonderful response on every side of the issue. May we give praise to YHWH for what He is showing us here. Let us *‘internalize’* this lesson. Let it be a *‘guide to our learning how to handle situations’* that arise where circumstances seem impossible for change. Let us not be fatalistic or negatively pessimistic. There was nothing to give these five daughters of Tzelophechad any positive reinforcement to even act. There was only the sense *‘in their heart’* that YHWH was a fair and righteous Mighty One. If they maintained a *‘right spirit, resisted the urge to react negatively, deny the spirit of rebellion room to express itself’* and instead *‘trust in YHWH’s righteousness’*, then there could be hope. They did, and their righteous, humble effort was rewarded by YHWH! What did not exist as a legal precedent at that time, **WAS CHANGED BY THEIR TRUSTING FAITHFULNESS.**

*“And Hashem [YHWH] spoke unto Moshe, saying,
The Banot [Daughters] Tzelophechad speak right; thou shalt surely give them achuzzat nachalah [a possession of inheritance] among achei avihem [brethren of the fathers]; and thou shalt cause the nachalat avichen [inheritance of the fathers] to pass over unto them.
And thou shalt speak unto the Bnei Yisroel [Sons of Yisrael], saying, If an ish [man] die, and have no ben [son], then ye shall cause his nachalah [inheritance] to pass over unto his bat [daughter].
And if he have no bat [daughter], then ye shall give his nachalah [inheritance] unto his Achim [Brethren].
And if he have no achim [brethren], then ye shall give his nachalah [inheritance] unto achei aviv [brethren of the father].”*

And if his av [father] have no achim [brethren], then ye shall give his nachalah [inheritance] unto his closest relative of his Mishpakhat [Family], and he shall possess it; and it shall be unto the Bnei Yisroel [Sons of Yisrael] a chukkat mishpat [the standard for judgment], as Hashem [YHWH] commanded Moshe.” (Bamidbar/Numbers 27:6-11 OJB- definitions mine)

YHWH Prepares Yisrael For A Change In Leadership

Immediately following this situation with the daughters of Tzelophehad/Zelophehad, YHWH ‘instructs Moshe’ to prepare for a ‘change in leadership’. The time is approaching when Moshe will pass. YHWH instructs him to climb the mountain he is shown in the Avarim range. There, He will show His ‘mighty servant’ The Land that Am Yisrael will ‘go into possess’. Afterwards, it will be time for Moshe to die.

Again, we are reminded as YHWH does so to Moshe, that it is a ‘weighty thing to bear responsibility and authority’ as a leader. It was his ‘public sin’ during Yisrael’s uprising in Kadesh at the waters of ‘Meribah/Strife’. There, Moshe ‘struck the rock’ instead of ‘speaking to it’ as YHWH had instructed. This act was no small mistake. YHWH says it was an ‘act of unbelief’ on Moshe’s part. He ‘failed to keep YHWH set-apart... holy’ before the people. Beloved, it is a ‘serious thing’ to be called into a ‘place of leadership’ among YHWH’s people. How many times did the people fall short? How many times did Moshe and Aharon ‘fall on their faces’ for them in intercession? Yet here, at this level, while forgiveness is available, that is not the real point at hand. We have learned through Torah that ‘forgiveness’ does not always ‘equal a place where judgment is foregone’. We may be ‘forgiven’, but we may still have to deal with the ‘consequences of our misdeeds’. This is tough love. It is why we are called to ‘learn these things by the examples’ provided for us in Torah. **(1 Corinthians 10:11)** It is dangerous to ‘learn the consequences of sin by experience’. It may result in death! **(Romans 6:23)** It may not be ‘physical death’ at first, but death to ‘hopes and dreams’. It is another reason why any congregation should consistently ‘lift up their leaders in intercession’. The enemy is always waiting at every hand to find a weakness and to exploit it.

Now, as we read through this portion what is Moshe’s concern? It is not what most people in high places would do. There is no attitude. There is no self-pity. No, there is none of that. Instead, as we have seen so consistently in him, there is a heart that ‘thinks beyond himself’. This is the heart of a true mighty man of YHWH... a true shepherd of Yah! He thinks of the people, of their need of a shepherd to lead them into the next phase of their journey.

*“And Moshe spoke unto Hashem [YHWH], saying,
Let Hashem Elohei HaRuchot L’khol Basar [YHWH the Mighty One of the spirits of all flesh]
appoint an Ish [Man] over HaEdah [The Assembly of Witnesses/Congregation],
Which will go out before them, and which will come in before them, and which will lead them
out, and which will bring them in; that the Adat Hashem [The Assembly of Witnesses/
Congregation of YHWH] be not like tzon [sheep] which have no ro’eh [shepherd].”
(Bamidbar/Numbers 27:15-17 OJB- definitions mine)*

Oh beloved, this truly does something to my heart. You see how ‘deeply the principle of the execution stake’ has cut into the ‘soul-life’ of this mighty servant of YHWH. It’s not about Moshe. It’s about what concerns YHWH... **THE PEOPLE WHICH IS HIS INHERITANCE.** They must be cared for and overseen in order that YHWH’s ‘glory is revealed’ to all the nations around Yisrael. They must come into their inheritance in order for Him to receive His. They need a leader of His

choosing to ensure that His purposes are realized. Even in this, Moshe, in humility and respect for His Mighty One, does not act presumptuously. Yehoshua/Joshua has served him faithfully over the years. He has been there with him ‘*supported him, stood with him*’ when it wasn’t popular to do so. But Moshe knew it was not his choice to make. He instead deferred to YHWH’s discretion. In the end, it was Yehoshua/Joshua that was chosen. May we always remember all that matters when it comes to YHWH and His purpose is... **HIS GLORY!** This is not the easy way. No, it is more than likely ‘*the way of great personal cost*’. Nonetheless, as long as YHWH is glorified and His purposes realized, we too can rejoice with Him. Our purpose has been realized too. Amein!

“And Hashem [YHWH] said unto Moshe, Take thee Yehoshua Ben [Son of] Nun, an ish [man] in whom is the Ruach [Spirit], and lay thine yad [for s’michah- transfer of spiritual power and provision] upon him [Zech. 6:11-12];

And stand him before Eleazar HaKohen [The High Priest], and before kol HaEdah [The Assembly of Witnesses] and give him a charge (instruct him with regard to his office) before their eyes.

And thou shalt lay of thine hod (dignity, authority, majesty) upon him, so that kol Adat Bnei Yisroel [all of the congregation of the Sons of Yisrael] will obey.

And he shall stand before Eleazar HaKohen [The High Priest], who shall ask counsel for him after the mishpat HaUrim [judgment of The Lights] before Hashem [YHWH]: at his word shall they go out, and at his word they shall come in, both he, and kol Bnei Yisroel [all the Sons of Yisrael] with him, even kol HaEdah [All The Assembly of Witnesses].

And Moshe did just as Hashem [YHWH] commanded him; and he took Yehoshua, and stood him before Eleazar HaKohen [The High Priest], and before kol HaEdah [The Assembly of Witnesses]:

And he laid his yadayim [hands- for s’michah/transfer of spiritual power and provision] upon him, and gave him a charge (instructed him with regard to his office), just as Hashem [YHWH] commanded by yad [the hand of] Moshe.” (Bamidbar/Numbers 27:18-23 OJB- definitions mine/explanation)

We say the following blessing as we continue each week’s study of Torah...

*Chazak u’Barukh...
Strength and Blessings*

Parasha 41: Pinchas