



Parsha Pinchas

B'midbar 25:10-29:40

Beit Emet Congregation ~ Vancouver, WA

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In order to properly understand the beginning of this week's *parsha*, we need to go back to the beginning of this chapter. So, we're going to begin here with **B'midbar 25:1-18; *And Yisra'el dwelt in Shittim, and the people began to whore with the daughters of Mo'ab, and they invited the people to the slaughterings of their mighty ones, and the people ate and bowed down to their mighty ones. Thus Yisra'el was joined to Ba'al Pe'or, and the displeasure of YHVH burned against Yisra'el. And YHVH said to Moshe, "Take all the leaders of the people and hang them up before YHVH, before the sun, so that the burning displeasure of YHVH turns away from Yisra'el." And Moshe said to the judges of Yisra'el, "Each one of you slay his men who were joined to Ba'al Pe'or." And see, one of the children of Yisra'el came and brought to his brothers a Midyanite woman before the eyes of Moshe and before the eyes of all the congregation of the children of Yisra'el, who were weeping at the door of the Tent of Meeting. And when Pinchas, son of El'azar, son of Aharon the priest, saw it, he rose up from among the congregation and took a spear in his hand, and he went after the man of Yisra'el into the tent and thrust both of them through, the man of Yisra'el, and the woman through her belly. Thus the plague among the children of Yisra'el came to a stop. And those who died in the plague were twenty-four thousand. And YHVH spoke to Moshe, saying, "Pinchas, son of El'azar, son of Aharon the priest, has turned back My wrath from the children of Yisra'el, because he was ardent with My ardor in their midst, so that I did not consume the children of Yisra'el in My ardor. Therefore say, 'See, I am giving him My covenant of peace, and it shall be to him and to his seed after him a covenant of an everlasting priesthood, because he was ardent for his Elohim, and made atonement for the children of Yisra'el.'*** And the name of the Yisra'elite who was killed, who was killed with the Midyanite woman, was Zimri, son of Salu, a leader of a father's house among the Shim'onites. And the name of the Midyanite woman who was killed was Kozbi the daughter of Tsur. He was head of the people of a father's house in Midyan. And YHVH spoke to Mosheh, saying, "*Distress the Midyanites! And you shall smite them, for they distressed you with their tricks with which they deceived you in the matter of Pe'or and in the matter of Kozbi, the daughter of a leader of Mi'ayan, their sister, who was killed in the day of the plague because of Pe'or.*"

Now the Children of Yisra'el camped in Shittim. As we've learned, Shittim (*shin-tet-yud-mem*) means "acacia tree". Now today, there is a settlement in Eretz Yisra'el named Shittim and it's down by Elat in the Negev just across from Midyan and southern Jordan. You'll also remember that it was *shittim*, or *acacia wood* that was used for the Ark of the Covenant, Incense Altar, Table of Showbread and in the Great Altar, as well as in the structural members of the Ohel Mo'ed (*Tent of Meeting*). We also learned how this wood, which is mere sticks, represents people, you and me, and how this wood needed to be fitted together, or joined, in order to be of any use. The numeric value of "**shin-tet-yud-mem**" is very significant to the overall picture, as 359 also equals "**chamesh**" which is "**five**" and is where we get the word "**Chumash**" for the "**Book of the Torah**". In this way "**acacia wood**" is a picture of Torah. And so, the Tent of Meeting, Ark of the Covenant, altar, etc. are all built from and on Torah. 359 also equals "**shaga'im**" or "**sins**", "**satan**", "**natash**", to "**put away**" or "**scatter**", "**V'Ha shuvah**" or '**and they return**'; also "**m'shezab**" or "**will deliver**" and "**sameach**" or "**rejoice**".

So, the Children of Israel lived, for a time, among a multitude of pagan people. And, as we read, they began to whore with their daughters. Remember too, that "*daughters*" is also a euphemism for "*religions*" in Scripture.

The terminology for what happens next is interesting. We're told that they were "**joined**" to *Ba'al Pe'or*. The Hebrew word here is "**tsamad**", Strong's #6775, which means "**bound to**" and is spelled the same (*tzadee-mem-dalet*) as "**tseemeed**", Strong's #6776, which means "**pair**" or "**yoke**" as in a "**yoke**" or oxen or a "**pair**" of horsemen. Now, as we learned last week, *Ba'al Pe'or* means "**lord most high**" or "**lord of the cleft**" or "**gap**". And, literally translates as, "**lord speaking light**", or *truth*. Scripture tells us that the B'nei Yisra'el made offerings; they ate and bowed down to the Midyanite mighty ones. They committed "**na'aph**" (adultery / idolatry). Remember "**na'aph**" (*nun-aleph-fey*) is the Hebrew word for both adultery and idolatry.

As a side note here; this is what many of the rabbis equate with the giving away of the Land, Eretz Yisra'el, or even a part of it. The Ketubah, or Covenant, that Elohim made with Avraham and that He confirmed with B'nei Yisra'el on Mt. Sinai was this; "I will take you for My People..... and I will bring you to the Land which I am giving you". The Land is Yahweh's gift to His Bride. That's why He reminds us throughout the Torah that we are to remember that it is His Land. Yet, He gives it to us. When men give away even a piece of that wedding gift, they/we are committing adultery. And, in giving it to the pagan nation(s), it is like making an offering to their mighty ones, or committing idolatry.

Then, as Yahweh's wrath burns against the Children of Yisra'el, He tells Moshe, in **verses 4-5**; **And YHVH said to Moshe, "Take all the leaders of the people and hang them up before YHVH, before the sun, so that the burning displeasure of YHVH turns away from Yisra'el."** **And Moshe said to the judges of Yisra'el, "Each one of you slay his men who were joined to Ba'al Pe'or."** Here again, learning the Hebrew words gives us the fuller meaning. The word used for "**hang**" is "**yaqa**" (Strong's #3363), which means "**to hang**", "**impale**", "**dislocate ones joints**", "**torn away**" and "**alienated**". Yes, this is the same word used in the **Hebrew Mattityahu 27:35**; **And having impaled Him, they divided His garments, casting lots, that it might be filled what was spoken by the prophet, "They divided My garments among them, and for My clothing they cast lots."** Rabbi Sha'ul would later (in **Galatians 4:13**) quote some of Yahweh's own words from **Debarim 21:22-23**; **"And when a man has committed a sin worthy of death, then he shall be put to death and you shall hang him on a tree. Let his**

body not remain overnight on the tree, for you shall certainly bury him the same day – for he who is hanged is accursed of Elohim – so that you do not defile the land which YHVH your Elohim is giving you as an inheritance.” I hope you see the connection here. Yahshua bore our sin. What sin? “**Na’aph**”, adultery/idolatry, just as our fore-fathers sinned in “**joining**” themselves to **Ba’al Pe’or** (*lord most high*). So, just like them, Yahshua was “**yaqa**”, “**impaled**”, “**before the sun**”, “**neged shemesh**”, or “**openly**”, “**in public**”. And, just like Yahweh commanded in **Debarim 21**, Yahshua was not left on the tree overnight, but buried the same day, so as not to defile the Land.

Also of note, is that Yahweh tells the “**judges**” of Yisra’el to slay each one his men who were joined to Ba’al Pe’or. “**Judges**” here is “**shaphat**” which is the singular form. The plural is “**Shofetim**”, as in the **Sefer Shofetim**, or *Book of Judges*. “**Shaphat**” means “**to judge**” or “**punish**” as in the guilty, “**deliver**” as with the innocent and “**defend**” as with the poor and oppressed.

Next, in **verses 6-8** we read; *And see, one of the children of Yisra’el came and brought to his brothers a Midyanite woman before the eyes of Moshe and before the eyes of all the congregation of the children of Yisra’el, who were weeping at the door of the Tent of Meeting. And when Pinchas, son of El’azar, son of Aharon the priest, saw it, he rose up from among the congregation and took a spear in his hand, and he went after the man of Yisra’el into the tent and thrust both of them through, the man of Yisra’el, and the woman through her belly. Thus the plague among the children of Yisra’el came to a stop.*

These verses really stand out because there’s a lot going on here. First we’re told that one of the children of Yisra’el brought his brothers a Midyanite woman in the sight of Moshe and before the whole congregation. I couldn’t help but think about the contrast here between two “**foreign**” women in the wilderness. Back in **B’midbar 12:1**, we read about Moshe taking a Kushite woman as wife after the death of Tsipporah. Now B’nei Yisra’el had not sojourned near Kush at all. It’s my understanding that she was probably one of the “*mixed multitude*” that came with our forefathers out of Mitzrayim. As Moshe came to represent the Torah, I’m sure she had to be a follower of Yahweh. But, the Midyanite woman we’re hearing about now, is quite a different matter as we shall see.

We read in just a few verses the names of these two people. I want to look at those before we go on. The one who brought this woman into the camp, and more, was “**Zimri**” whose name means “**to celebrate with song**” and is from the root word “**zamar**” which means to “**sing praises**”. He was the son of “**Salu**” which means to “**weigh**”, as to put a value on something. It also means to “**despise**”. I suppose you could say that his “*praises*” were “*weighed*” and no value was found in them; and so his “*praises*” were “*despised*”. He was also a “**prince**” of the tribe of Shim’on (“**hearer**”).

Now, this Midyanite woman, we are told, is a princess of Midyan. Her name was **Kozbi** (*Kaf-zayin-bet-yud*) which means “**lying**”, as in telling a lie. She was the daughter of **Tsur**, meaning “**rock**” or “**stone**” and is often used in the Hebrew when referring to false mighty ones of *stone*. How many times throughout world history have we seen alliances between countries sealed with marriages between princes and princesses? If leadership engages in something, whether tov or evil, how many of the “*rank and file*” will follow suit? Well, 24,000 were killed that day, before the act on one man stopped the wrath of Elohim.

The act of one man, who was zealous and jealous for Yahweh, stopped His wrath and the death of thousands of B'nei Yisra'el. His name was **Pinchas**; or, you may read Pinehas. There are several pronunciations. If you look up his name in Strong's or Gesenius, you'll read that his name means "**mouth of brass**". Brown-Driver-Briggs refers to him only as the grandson of Aharon. When I studied this name, I came up with some things I never saw before. His name is spelled "*Pei-yud-nun-chet-samech*" and his name is actually a contraction of two words. This happens a lot in the Hebrew, and always points to a picture. Pinchas is made up of the word "**pei**" which is "**mouth**" or "**here, now**" and the word "**nachash**" which means "**serpent**" or "**image of the serpent**". Yes, it's the same word used for serpent in **Bemidbar 21:8-9**; ***Then the people came to Moshe, and said, "We have sinned, for we have spoken against YHVH and against you. Pray to YHVH to take away the serpents from us." So Moshe prayed on behalf of the people. And YHVH said to Moshe, "Make a fiery serpent, and set it on a pole. And it shall be that everyone who is bitten, when he looks at it, shall live." So Moshe made a bronze serpent, and put it on a pole. And it came to be, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.*** As we've already learned, in the Hebrew, the word translated by some as bronze is "**nekhoshet**" which can be *copper*, "**brass**" or *bronze*. So, instead of "**mouth of brass**", what we have is "**here**" (**Pei**) the "**image of the brass serpent**" (**Nachash**), or **Pe'nachash** (**Pinchas**) ended the plague of death. The same remedy in both cases.

Where else have we seen this phraseology? In **Yohanen 3:13-16** Yahshua says; ***"And no one has gone up into the heaven except He who came down from the heaven – the Son of Adam. And as Moshe lifted up the serpent in the wilderness, even so the Son of Adam has to be lifted up, so that whoever is believing in Him should not perish but possess everlasting life. For Elohim so loved the world that He gave His only brought-forth Son, so that everyone who believes in Him should not perish but possess everlasting life."***

So again, we see another picture of Mashiach in these verses. We read, beginning in **verse 6**, that; ***And see, one of the children of Yisra'el came and brought to his brothers a Midyanite woman before the eyes of Moshe and before the eyes of all the congregation of the children of Yisra'el, who were weeping at the door of the Tent of Meeting. And when Pinchas, son of El'azar, son of Aharon the priest, saw it, he rose up from among the congregation and took a spear in his hand, and he went after the man of Yisra'el into the tent and thrust both of them through, the man of Yisra'el, and the woman through her belly. Thus the plague among the children of Yisra'el came to a stop.***

Again the phraseology is very interesting in the Hebrew. First we see that one of the Children of Yisra'el (some versions say "a man" of the children...) "*came and brought to his brothers a Midyanite woman*". In the Hebrew the word used for "**brought**" is "**qarab**". Remember that's the root word for "**qorban**", which is an "**offering**", or a "**drawing near**". **Qarab** appears 280 times in the TaNaK; 95 times as "**offer**", 76 times as "**come**" or "**draw**" "**near**" and the rest are very similar in translation. It's like Zimri offered this woman or brought her near to B'nei Yisra'el and to Yahweh, since this was in sight of the Mishkan (Tabernacle). Midyan, or Midyanite, Strong's #4084, means "**strife**". Woman, or women, as we've discussed often represent religions in Scripture. So, allegorically here also, we have a man of the Children of Yisra'el bringing into the congregation a belief that causes strife. Something is brought in that is meant to cause strife and

division. He does this, we're told, right "*in front of the eyes*" of Moshe and the entire congregation, who were weeping at the door of the "**Ohel Mo'ed**", or Tent of Meeting.

So, Pinchas rises up. The word used here is "**qumah**". It is one of my favorite Hebrew words. In **B'midbar 10:35** we are told that when the Ark (of the Covenant) would travel, Moshe would say, "**Qumah Yahweh!**", "**Arise Yahweh! and let your enemies be scattered.**" It means to rise up in strength. So, Pinchas rises up, in strength, and takes a spear and goes after the man into the tent. You might expect to see the word "*ohel*" used here for tent. I did. But, the word used us "**qubah**", Strong's #6898, and literally means, according to Gesenius' Lexicon, "**bed chamber**". There, Pinchas runs them through, killing them both, and ending the plague.

There's a lot of speculation as to what they were exactly doing, and where they were doing it. I don't want to read any more, or any less, into Scripture than what is there. I don't know as they did anything in front of the Tent of Meeting, as some say; including most of the rabbis that I've read. I do know this; Zimri's intent was clear. He brought strife and sin into the camp, right in front of the leadership and the people. He profaned Yahweh and the Covenant (*Torah*) by his actions, and he wasn't alone. There were at least 23,998 others. But, he was a prince, a leader, in Yisra'el; and he brought this woman in, to his brothers. In other words, he offered or enticed them to partake of his sin also. He threw a stumbling block in front of his brothers.

So, here's Pinchas, the "**image of the brass serpent**", who rises up and delivers his people; all because of his "**ardor**" or "**zealousness**" for Yahweh. Yahweh says in **verse 10** that Pinchas was *jealous* for My sake. In the Hebrew it's interesting; because, the words are "**qanah**" and "**qin'ah**". **Qanah**, Strong's #7065, means "**jealous**" or "**jealous anger**" and "**qin'ah**", Strong's #7068, means "**jealousy**" or "**passion**". So why use two different words that mean almost the same thing? We have learned that Yahweh chooses His words very carefully. We may translate them however we will. But, Elohim is deliberate in what He's telling us. So, when I see something like this use of words, I have to look at it to see what He's saying.

Check this out. "**Qanah**" is spelled "*kuf-nun-aleph*" and has a numeric value of 151, which equals "**qumah**" or "**rise up**" and "*va'achal*" or "**and he assembled**". "**Qin'ah**" is spelled nearly the same, "*kuf-nun-aleph-hey*" which has a numeric value of 156. Now when I looked this number up in "*The Spice of Torah – Gematria*", which only uses words and phrases found in the Torah itself, my eyes fell on something amazing. At the very end of the Torah, **Debarim 32 and 33**, I found these words: from **32:23** "**al'amo**" or "**upon them**", from **32:43** "**yeqom**" or "**he will avenge**", from **33:2** "**me'menah**" or "**from his right hand**" and from **33:11** "**ke'mov**" or "**them that rise against him**". It reads like a sentence. **Al'amo yeqom me'menah ke'mov. Upon them He will avenge from His right hand, them that rise against Him.** How fitting is that? Pinchas in his "**jealousy**" for Yahweh, His Name and His Torah, did "**rise up**" and execute Elohim's judgement on those who rose against Him. Ahmein!

We get a glimpse of this in part of the Brit Chadashah reading for this week, **Yohanah 2:13-17**; **And the Passover of the Yehudim was near, and Yahshua went up to Yerushalayim. And He found in the Set-apart Place those selling oxen and sheep and doves, and the moneychangers sitting. And having made a whip of cords, He drove them all out of the Set-apart Place, with the sheep and the oxen, and poured out the moneychangers' coins and overturned the tables. And He said to those selling doves, "Take these away! Do not**

make the house of My Father a house of merchandise!” And His taught ones remembered that it was written, “The ardor for Your house has eaten Me up.”

Because of this, Pinchas is given two very special blessings according to **verses 12-13**; *“Therefore say, ‘See, I am giving him My covenant of peace, and it shall be to him and to his seed after him a covenant of an everlasting priesthood, because he was ardent for his Elohim, and made atonement for the children of Yisra’el.’* First he is given Yahweh’s covenant of peace, or in Hebrew **“shalom”**. Shalom means a lot more than just peace from war and peace in your heart. It also means **“completeness in number”**, **“soundness”**, **“health”**, **“prosperity”** and **“contentment”**. Now, that’s a **“prosperity doctrine”** I can live with. **“Be jealous for Yahweh and Torah, and receive a covenant of peace, completeness, soundness, health and contentment.”**

I love the book of **Yeshayahu / Isaiah**. In **Chapter 53**, Yahweh talks about His plan for redemption through Yahshua, our Messiah. Then in **Chapter 54**, He restates His promises to His Bride, the new Yerushalayim. Yahweh speaks of His covenant of peace in **verses 5-10**; *“For your Maker is your husband, YHVH of hosts is His Name, and the Set-apart One of Yisra’el is your Redeemer. He is called the Elohim of all the earth. For YHVH has called you like a woman forsaken and grieved in spirit, like a wife of youth when you were refused,” declares your Elohim. For a little while I have forsaken you, but with great compassion I shall gather you. In an overflow of wrath I hid My face from you for a moment, but with everlasting kindness I shall have compassion on you,” said YHVH, your Redeemer. For this is the waters of Noah to Me, in that I have sworn that the waters of Noah would never again cover the earth, so have I sworn not to be wrath with you, nor to rebuke you. For though the mountains be removed and the hills be shaken, My kindness is not removed from you, nor is My covenant of peace shaken,” said YHVH, who has compassion on you.”*

Yahweh also tells Pinchas that He has made a covenant for an everlasting priesthood to him and his seed after him. Allen has studied the term **“seed”** and taught on it several times. It’s especially important to understand when learning about the restoration of both Houses of Yisra’el. The Hebrew word is **“zera”** is an agricultural term that means **“seed”** or **“literal offspring”**. It’s never used in Scripture in a spiritual sense. In fact, what’s so interesting is that I can only find it in scripture referring to agriculture or the patriarchs and B’nei Yisra’el. And, this is even more interesting in that it comes from the root word **“zara”** which means to **“sow”** or **“scatter”**.

So, we have this eternal priesthood. Well, I thought that the Levitical priesthood was already established through Aharon. Why say it again, only through one of Aharon’s grandsons?

While Pinchas is a Levite and of the line of his grandfather Aharon; Yahweh ties his priesthood to the first one we read about in Torah, that of **“Malkitsedeq”** or **“Melek Tzaddik”** (King of Righteousness) from **B’reshith 14:18**, to whom Avraham gave a tithe. The Book of Yasher, which follows the oral histories, explains the **Melek Tzaddik** to be Shem. Further, it says that he is the one who slew Nimrod and cut him into pieces to be sent throughout the 70 nations, because the Melek Tzaddik could no longer stand the sins Nimrod committed against Yahweh. Now, Pinchas, because of his zealousness was made a part of this eternal priesthood.

David wrote in **Tehillim 110:1-7**; *YHVH said to my Master, “Sit at My right hand, Until I make Your enemies a footstool for Your feet.” YHVH sends Your mighty sceptre out of Tsiyon. Rule in the midst of Your enemies! Your people volunteer in the day of Your might, In the splendors of set-apartness! From the womb, from the morning, You have the dew of Your youth! YHVH has sworn and does not relent, “You are a priest forever According to the order of Malkitsedeq.” YHVH at Your right hand Shall smite sovereigns in the day of His wrath. He judges among the nations, He shall fill the nations with dead bodies, He shall crush the Head over the mighty earth! He drinks of the stream by the wayside, Therefore He does lift up the head!* Here, we have Yahweh declaring Mashiach to be a Priest after the order of the Melek Tzaddik. And, it says in **verse 5** that Yahweh will be at His right hand to smite the sovereigns in the day of His wrath. This too is interesting for a couple of reasons. First, it says Yahweh will be at His right hand. We usually see it the other way around. You need to know here that this is one of the places that in the Jewish versions of Tehillim, according to the Mazoretic text, YHVH was changed to “**Adonai**”. Even the King Jimmy shows it as Adonai. But, because of the Sea Scrolls, **older texts**, we see YHVH restored here. Secondly, and this is great, we have the phrase “**smite the sovereigns**” which uses the word “**machats**” for “**smite**”, which is Strong’s #4272 and means to “**pierce through**” with a spear, “**stab through**” with a sword or “**smites with arrows**” as in **Bemidbar 24:8**. Again, we see the same imagery as with Pinchas and the Melek Tzaddik.

The Book of Ibrim (Hebrews) has numerous references to Yahshua as High Priest and Melek Tzaddik. But, I wanted to share this one reference as it pertains to Yahshua and ourselves as priests under Him. **Ibrim 5:1-14**; *For every priest taken from among men is appointed on behalf of men in matters relating to Elohim, to offer both gifts and offerings for sins, being able to have a measure of feeling for those not knowing and being led astray, since he himself is also surrounded by weakness. And on account of this he has to offer for sins – as for the people, so also for himself. And no one obtains this esteem for himself, but he who is called by Elohim, even as Aharon also was. So also the Messiah did not extol Himself to become High Priest, but it was He who said to Him, “You are My Son, today I have brought You forth.” As He also says in another place, “You are a priest forever according to the order of Malkitsedeq,” who, in the days of His flesh, when He had offered up prayers and petitions with strong crying and tears to Him who was able to save Him from death, and was heard because of His reverent fear, though being a Son, He learned obedience by what He suffered. And having been perfected, He became the Causer of everlasting deliverance to all those obeying Him, having been designated by Elohim a High Priest “according to the order of Malkitsedeq,” concerning whom we have much to say, and hard to explain, since you have become dull of hearing. For indeed, although by this time you ought to be teachers, you need someone to teach you again the first elements of the Words of Elohim. And you have become such as need milk and not solid food. For everyone partaking of milk is inexperienced in the word of righteousness, for he is a babe. But solid food is for the mature whose senses have been trained by practice to discern both good and evil.*

Originally, I was not going to include the last four verses. But, as I read and re-read it, I felt I needed to. You see, after he explained how the earthly priesthood and priests related to the eternal one, Sha’ul was rebuking the Hebrew believers studying to understand the weightier matters of the Kingdom. It’s so important for us to understand that, even though some of us spent years in the church, years in Bible College, years studying; because of the sins of our

fathers, we were made “**dull of hearing**”. We may have thought we knew things, big lofty spiritual things. But, we need to learn the “**first elements of the Words of Elohim**”, as Sha’ul says.

For everyone partaking of milk is inexperienced in the word of righteousness, for he is a babe. But solid food is for the mature whose senses have been trained by practice to discern both good and evil. So, what is the “**milk**”? Torah. We are babes until we begin to understand and walk in the “**elemental things**”, the mitzvoth of Yahweh, and we will not begin to grasp the truly higher things. This is why the weekly Torah portions are so vital, even though we’ve been through these week after week since 1999. We need to be experienced in discerning “**tov from evil**” in order to partake in the “**meat**”. I know you want to go on, as I do, to the really “**deep**” “**sod**” things of Yahweh. So, we’re going to continue to dig in and learn Torah, “**tov from evil**” and “**clean from unclean**”. We certainly do not want to offend Yahweh and be “**cut off**” from His people, “**am Yisra’el**”.

I’m praying and asking you, my brothers and sisters, to dig in with me. Let’s be like Pinchas, the image of the brass serpent. It’s who Yahshua is, and who we are supposed to be like when we grow up.

Baruch HaShem Yahweh.... Ahmein.