



Parsha Pinchas

B'midbar / Numbers 25:10-29:40

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7/03/10

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This week's Torah portion is "**Pinchas**". Now, in order to properly understand this week's *parsha*, we need to examine it in context by going back to the beginning of this chapter. So, we're going to begin this week with **B'midbar / Numbers 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 Moshe, 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, the Table of Showbread and in the Great Altar, as well as in the structural members of the Ohel Mo'ed (*Tent of*

Meeting). We've also learned how this wood, which can be as small as limbs and branches, represents people, you and me; because, this wood often needed to be fitted together, or joined, in order to be used in making the Mishkan and the various elements the furniture that was used in and with the Tabernacle. Now, the numeric value of the letters "shin-tet-yud-mem" "is 359, and 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**", as it is made up of five books. In this way "**acacia wood**" is a picture of Torah. And so, the Tent of Meeting, Ark of the Covenant, the Altar, etc. are all built *from* and *on* Torah. 359 also equals "**shaga'im**" which are "**errors**" or "**sins**", and "**natash**", to "**forsake**", "**put away**" or "**scatter**", and also "**satan**" the "**adversary**" and "**nachash**" which means "**serpent**" or "**shining one**". As we'll see in a bit, word "**nachash**" has a connection to the name "**Pinchas**". But, and this is how it relates to the Mishkan, or "**Dwellings Place**" of Elohim; 359 also equals "**v'ha shuvah**" or "**and they return**", "**nagashoo**" or "**they came near**", "**m'shezab**" or "**will deliver**", and "**v'simchah**" or "**and joy**".

So as we read above, 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 here, that "**daughters**" is also a euphemism in Scripture for "**religions**".

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**", "**pair**" of "**team**" or oxen, horses, etc. 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 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, 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 Hashem'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 giving our wedding gift to another mighty one; 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 YHVH's wrath burned against the Children of Yisra'el for worshipping Ba'al, 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**". 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 Hashem's own words from **Debarim / Deuteronomy 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 Yah 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 Elohim 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.***

Now, the names of these two people are interesting as well. I want to look at those before we go on. The one, who brought this woman into the camp, and into his tent, 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 (**“One who hears”**).

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”**. Both of these words are often used together in 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 good 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.

Now, **Zimri**, the prince of the tribe of Shim’on was publicly belittling Moshe’s authority by taking a Midyanite princess for himself in front of his brothers, in front of Moshe and in front of the whole Assembly of Israel. According to the rabbis, Zimri’s claim was that if Moshe could marry the daughter of the Priest of Midyan, speaking of Tzipporah, why should he not take a Midyanite woman? Of course, the Torah prohibiting inter-marriage had not yet been given, nor had Hashem forbidden Moshe from marrying outside of his family, as with Yitzaq and Ya’aqob, prior to his marrying Tzipporah. Here we see that Moshe and the people were speechless. In fact, the Children of Israel were still weeping at the door of the Mishkan because of the decree that those worshipping Ba’al were to die. To clarify what this meant, let me say here that it is forbidden for an Israelite to marry or have marital relations with an idol worshipper from one of the other peoples, or for an Israelite woman to marry or have marital relations with a pagan from the nations.

For it is written in **Debarim / Deuteronomy 7:2-4**; ***“And when YHVH your Elohim gives them over to you, you shall smite them and put them under the ban, completely. Make no covenant with them, and show them no favor. And do not intermarry with them; you do not give your daughter to his son, and you do not take his daughter for your son, for he turns your sons away from following Me, to serve other mighty ones. Then the displeasure of YHVH shall burn***

against you and promptly destroy you. This is confirmed by Elohim through Yehoshua in **Joshua 23:9-13**; *“For YHVH has driven out from before you great and strong nations. As for you, no one has stood against you to this day. One man of you put a thousand to flight, for YHVH your Elohim is He who is fighting for you, as He has promised you. And you shall diligently guard yourselves, to love YHVH your Elohim. But if you do turn back at all, and cling to the remnant of these nations, these that remain among you, and intermarry with them, and go in to them and they to you, know for certain that YHVH your Elohim shall no longer drive these nations out from before you. And they shall be snares and traps to you, and a whip on your sides and thorns in your eyes, until you perish from this good land which YHVH your Elohim has given you.*

And, why is this? Because YHVH says that these idol worshippers from the nations will draw the hearts of B’nei Yisra’el away from their Elohim. This was exactly what happened with King Shelomoh (Solomon). Sha’ul (Paul) also warns in **2 Corinthians 6:14-18**; *Do not become unevenly yoked with those who don’t have emunah (belief). For what fellowship have righteousness and iniquity? And what fellowship has light with darkness? And what agreement has the Mashiach with Beliya’al (the Accuser)? Or what part has a believer have with an unbeliever? And what union has the Dwelling Place of Elohim with idols? For you are the Dwelling Place of the living Elohim, as it is said, “I shall dwell in them and walk among them, and I shall be their Elohim, and they shall be My people.” Therefore, “you come out from among them and be separate from them, says Adonai YHVH, and do not come near the unclean thing, and I shall receive you. And I will be to you a Father, and you will be sons and daughters to Me, says Adonai YHVH the Almighty.”*

The act of one man, who was zealous and jealous for YHVH, stopped His wrath and the death of thousands of B’nei Yisra’el. His name was **Pinchas**; or, as some translations read, Pinehas. There are several pronunciations. However, if you look up his name in Strong’s or Gesenius’ lexicons, 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 wanted to share. 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 it always points to a picture. Pinchas is made up of the word **“peï”** 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 the serpent in **B’midbar / Numbers 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” (Peï)** the **“image of the brass serpent” (Nachash)**, or **Pe’nachash (Pinchas)** ended the plague of death. In this week’s parsha, Pinchas represents the same remedy.

Where else have we seen this phraseology? In **Yochanan / John 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 YHVH, 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 / Numbers 10:35** we are told that when the Ark (of the Covenant) would travel, Moshe would say, "Qumah YHVH!", or "Arise YHVH! 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 it 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. 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 the camp and the very Dwelling Place of the Holy One, blessed be He, as well as the Covenant (*Torah*) by his actions, and he wasn't alone. There were at least 23,998 others. And, 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 B'nei Yisra'el. This was Bil'am's plan, to cause Israel to enter into idolatry and profane that which Elohim set apart, or sanctified.

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 Elohim. YHVH says in **verse 11**, which is at the very beginning of our *parsha*, according to the Artscroll Edition; "Pinchas, son of El'azar, son of Aharon the Kohen, has turned back My wrath from upon the children of Yisra'el, when he zealously avenged My vengeance among them, so that I did not consume the children of Yisra'el in My vengeance." In the Hebrew this is interesting; because, the Hebrew word used here for "zealously" is "chemati" which is from the root "chemah" (*chet-mem-hey*) meaning "zealous" or "passionate". And for "avenged" or "vengeance" Torah uses the word "qin'ah" three times in this one verse. "Qin'ah" is spelled "kuf-nun-aleph" and means "jealous anger", "jealous retribution" or "vengeance" and the letters have the numeric value of 151, which equals "qumah" or "rise up" and "va'achal" or "and he gathered". In the three occurrences in our text, "qin'ah" is used as "when he

avenged (zealously)” or “**b’qinah**” spelled, “beit-kuf-nun-aleph-vav” which has a numeric value of 159, which equals also “**v’ba’qumah**” or “**and when he/she arose**” (from **B’reshith 19:33**) and equals in **B’midbar 25:17** “**ha Midyanim**” or “**the Midyanites**”. That pretty well tells the story. Pinchas in his “**jealousy**” for Hashem, His Name (YHVH) and His Torah, did “**rise up**” and avenged Elohim, because of rebellion with the Midyanites. Rabbi Chaim Richman points out that Pinchas did this too, “*out of an overwhelming love for his fellow Israelites. For by avenging G-d he removed G-d’s wrath from the children of Israel, a wrath that would have proven far more difficult to endure*”. He also reminds us of the fact that the use of “**qin’ah**” three times in this verse is a picture of the three times that the tribe of Levi took a zealous stand for YHVH and Yisra’el. The first time was in **B’reshith / Genesis 34**, when Levi and Shimon zealously avenged and rescued D’nah from Shekem. Then, in **Shemot / Exodus 32**, the Levites avenge YHVH in the incident with the golden calf. And now, Pinchas, a Levite Priest, avenges Elohim again because of Midyan.

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 YHVH’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 YHVH and His Torah, and receive a covenant of peace, completeness, soundness, health and contentment.**”

I love the book of **Yeshayahu / Isaiah**, because it speaks to so many issues and Torah mitzvot. In **Chapter 53**, Hashem talks about His plan for redemption through Mashiach. Then in **Chapter 54**, He restates His promises to His Bride, the new Yerushalayim. Adonai 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 wroth 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.”

In our *parsha*, Hashem also tells Pinchas that He has made a covenant for an everlasting priesthood for 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**” and is an agricultural term that means “**seed**” or “**literal offspring**”. It’s never used in Scripture in a spiritual sense. There are allegories and intimations; but it is always used of physical offspring and seed in the *pashat* or plain text level. 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, one might ask, “*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; Elohim ties his priesthood to the first one we read about in Torah, that of “**Malkitsedeq**” or “**Melek Tzaddik**” (*King of Righteousness*) from **B’reshith / Genesis 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 Elohim and the Melek Tzaddik could no longer stand the sins Nimrod committed and encouraged others to commit against Elohim. He literally chose, and taught his subjects to choose, that which is profane, over that which is sanctified (*set-apart*). Now, Pinchas and his “**zera**”, because of his zealous love for YHVH and B’nei Yisra’el, would be the foundation 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 Melek Tzaddik.” 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 Hashem declaring Mashiach to be a Priest after the order of the Melek Tzaddik. And, it says in **verse 5** that YHVH 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 YHVH 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 Masoretic text from which most English translations are taken, “**YHVH**” was changed to “**Adonai**”. Even the King Jimmy shows it as Adonai. But, because of the Dead Sea Scrolls, being *older texts*, we see “**YHVH**” 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 **B’midbar / Numbers 24:8**. Again, we see the same imagery as with Pinchas and the Melek Tzaddik.

The Book of **Ibrim**, or **Hebrews**, has numerous references to Yahshua as our *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 Melek Tzaddik,” 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 Melek Tzaddik,” 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 here. 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 went on to rebuke the Israelite believers studying to understand the weightier matters of the Kingdom without understanding the basics. 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, over many generations, we became "**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**", the Torah, 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 mitzvot of Elohim. And we will not begin to grasp the truly higher things, until we have a firm hold on the basic 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 "**good from evil**" in order to partake of the "**meat**". I know you want to go on, as I do, to the really "**deep**" or "**sod**" things of YHVH. Also, we need to realize, as we move through the elemental things, the milk of Torah; that a little knowledge does not make us sages. Before we go telling others, like those rabbinical types that live by "**traditions of men**"; before we go telling them how wrong they are, we had better make sure that we understand Yah's Word, and, understand it from the context in which it was given, and the history through which it has played out.

Now we read this week, that it was time for the "**mantle of leadership**" to pass to another. We read in **B'midbar / Numbers 27:12-23**; **And YHVH said to Moshe, "Go up into this Mount Abarim, and see the land which I have given to the children of Yisra'el. And when you have seen it, you also shall be gathered to your people as Aharon your brother was gathered, because you rebelled against My mouth in the Wilderness of Tsin, in the strife of the congregation, to set Me apart at the waters before their eyes." These were the waters of Meribah, at Qadesh in the Wilderness of Tsin. And Moshe spoke to YHVH, saying, "Let YHVH, the Elohim of the spirits of all flesh, appoint a man over the congregation, who goes out before them and comes in before them, who leads them out and brings them in, so that the congregation of YHVH be not like sheep without a shepherd." And YHVH said to Moshe, "Take Yehoshua ben Nun with you, a man in whom is the Spirit. And you shall lay your hand on him, and shall set him before El'azar the priest and before all the congregation, and give him charge before their eyes, and shall put some of your honor (Hod = majesty) upon him, so that all the congregation of the children of Yisra'el obey him. And he is to stand before El'azar the priest, who shall inquire before YHVH for him by the right-ruling of the Urim. At his word they go out, and at his word they come in, both he and all the children of Yisra'el with him, all the congregation." And Moshe did as YHVH commanded him, and took Yehoshua and set him before El'azar the priest and before all the congregation, and laid his hands on him and commissioned him, as YHVH commanded by the hand of Moshe.**

Regarding this, Rabbi Avraham Greenbaum writes, "*Land may pass from father to son (or daughter) but leadership must pass not by inheritance (unless it is genuinely deserved) but from a true leader only to a true student. As we start to approach the end of the Torah, issues relating to the end of life (such as inheritance) are more to the forefront. This is the case in our parsha, where Moses is instructed to ascend the mountain to see the Land for which he so yearned, after which he was to die.*

Characteristically, Moses' first thought at that moment was not for himself but for those he would be leaving behind. 'And Moses said to HaShem: Let HaShem, the G-d of the spirits of all flesh, appoint a man over the Assembly, who will go out before them and come in before them and who will bring them out and bring them in, and the Assembly of HaShem will not be like a flock that has no shepherd'" (Numbers 27:15-17).

Rabbi Greenbaum goes on, “*The appointment of Joshua as Moses' successor to lead the Children of Israel into the Land of Israel involves the mystery of the ‘laying on of hands’ whereby the Master gives Torah authority to the Student. Joshua deserved this because of his assiduous devotion to Moses and his constant study of the Torah: ‘He had been Moses attendant from his youth’ (Numbers 11:28) ‘and his attendant Joshua the son of Nun was a lad who would not move outside the tent’*”.

What struck me about these verses was what Hashem told Moshe in **verse 12**, ***And YHVH said to Moshe, “Go up into this Mount Abarim, and you shall see the land which I have given to the children of Yisra’el.*** When I began to look at this; I went first, as usual, to the Strong’s Concordance for the meaning of “**Abarim**”. What I found from Strong’s, and also Gesenius, was a literal definition of “**regions beyond**” and references to it being a mountain range of which **Mt. Nebo** was the highest peak. But then, I just Googled the word “**Abarim**” in Hebrew (*Ayin-bet-resh-yud-mem*) and then hit “*translate*”. Do you know what I found? I got 16,900 results Google said. Now I admit, I didn’t check them all. I quit at 25 pages of results. But, what I found for “**Abarim**” was, in every case but two, “**Hebrews**” (*Eberim* or *Ibrim*). Hashem told Moshe to ascend the “**Mount of the Hebrews**”.

Why? Torah states that and ***you shall see the land which I have given to the children of Yisra’el.*** Rabbi Chaim ibn Attar stated in his commentary of 1742, titled “*Or HaChaim*”, that the phrase “***you shall see the land***” (in Hebrew, “*ha tseh v’ra’ah et ha eretz asher*”) means that Moshe would “***see the Land of Israel as in a revelation, to gain the deeper vision and see its spiritual essence***”. This was not to show Moshe what he was going to miss. But rather, YHVH loved him so much that He wanted Moshe to see with his earthly eyes the secret of the Land. Moshe had already witnessed a generation that would not enter Elohim’s *Menuwachah*, His “**Place of Rest**”. YHVH granted Moshe the privilege to see the meaning of it all, the meaning behind the choosing of a people that were delivered to inhabit the Land and live Torah there and relate His praise from the mountains of Eretz Yisra’el.

Family, this is what we’re looking at today, or attempting to, as we’re waking up in exile. We’re attempting to see and understand Yah’s Instructions for life and how to live it in the way pleasing to Him. This is the essence of the secret of the Land. If we keep His Torot, we are blessed to remain and live in the Land, “**Menuwachah**” (***His Resting Place***). If we rebel and profane that which is set-apart, we profane not only ourselves but the Land, and we are cursed and vomited out; or from exile, we are not allowed to even enter. Elohim states in **Yehezqel / Ezekiel 20:35-38**; ***“And I shall bring you into the wilderness of the peoples (exile), and shall enter into judgment with you face to face there. As I entered into judgment with your fathers in the wilderness of the land of Mitsrayim, so I shall enter into judgment with you,” declares Adonai YHVH. “And I shall make you pass under the rod, and shall bring you into the bond of the covenant, and purge the rebels from among you, and those who transgress against Me. From the land where they sojourn I bring them out, but they shall not come into the land of Yisra’el. And you shall know that I am YHVH.”***

As we read more about that generation of the Children of Israel, led by Yehoshua, who were about to enter Eretz Yisra’el, let us take time to reflect on all that Elohim and Moshe had taught them about being Yah’s “**Am Segula**” (***Treasured People***). We are beginning the recounting of the Torah by Moshe, that will take us through to the end and **Simchat Torah**. Plus, here in our earthly existence, we are entering a time of great reflection on the history of the Israelites throughout time, during the “**three weeks**” and Tisha b’Av. So now, let’s reflect on His Word and our application of it in our lives and in our attempt to re-unite a house divided. Remember too, that the division, while orchestrated by YHVH, was all about our forefathers’ rebellion. May we rise above our rebellion to serve our King.

Baruch HaShem YHVH !