

# PINCHAS

## NUMBERS (BE'MIDBAR 25:10 – 29:40)

### INTRODUCTION:

1. This portion begins with a continuation of Pinchas' actions at the end of the previous portion.
2. As a result of his actions, God rewards him even as others bring accusations against him.
  - a. He was accused of murder.
  - b. The argument should be made that, instead of taking lives, he saved many lives.
3. What man perceives as cruel and unusual punishment for righteousness sake is akin to removing a cancer from the body.
  - a. If cancer is allowed to remain it will eventually consume and destroy entire body.
  - b. Thus, out of concern for entire body, the cancer must be cut out and eradicated.
4. The name Pinchas (Heb. פינחס) is either "mouth of brass" or "mouth of serpent."
5. Interesting, considering another notable Pinchas – the son of Eli the High Priest (1 Samuel).
  - a. This Pinchas, along with his brother, was a "son of Belial." (1 Samuel 2:12).
  - b. They did not know the LORD.
  - c. Instead of staying the moral decline of the nation, they were in large part responsible.
  - d. They were the cancer!
6. Pinchas – grandson of Aaron - is said to be Elijah in that his motivation and zeal is comparable to that of the prophet.
  - a. Interesting to consider in light of who and what Elijah is and represents.
  - b. Elijah representing the "wild branch" – are we to display the zeal of Pinchas?

**"They joined themselves also unto Baal peor, and ate the sacrifices of the dead. Thus they provoked him to anger with their inventions: and the plague brake in upon them. Then stood up Phinehas, and executed judgment: and so the plague was stayed. And that was counted unto him for righteousness unto all generations for evermore." – Psalm 106:28-31**

7. The right kind of zeal is good if it is result of proper motivation and is tempered with wisdom.
  - a. Must conclude that Pinchas acted out of love and concern for the nation.
  - b. Anger and hatred would have not produced the results we read of.

### CHAPTER 25: PINCHAS' REWARD

1. Verse: 11 "Pinchas turned back my wrath...when he was zealous for my sake..."
  - a. God determines that, far from murder, Pinchas saved lives.
  - b. Already, 24,000 had died; more would have without his prompt action.
2. Zimri's actions were seen as idolatrous and immoral; Pinchas kept it from spreading more.
  - a. The moral plague threatened to destroy the character of Israel.
3. Verse 12: As reward, God made a "covenant of peace" with him for his righteous zeal.
  - a. Literally, "My covenant of peace."
  - b. Meaning, God assured him of the Creator's beneficent attitude toward him.
  - c. He would not have to fear any retaliation from Zimri's family.

4. There is likely more to the “covenant of peace” – other passages refer to this.
  - a. e.g. Ezekiel 34:25

**“Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.” - Ezekiel 37:26**

5. This is in reference to His people who have come into the land under one King – “David.”
  - a. When they have ceased defiling themselves with idols and profanities.
6. Verse 13: God rewarded him by making him and his descendants an everlasting priesthood.
  - a. Until this time, Aaron and sons were priests and those born to them afterwards.
  - b. Pinchas, already born, was not considered a priest until this event.
7. Furthermore, it was determined that the High Priesthood would be possession of his descendants.
  - a. His righteous zeal separated him from rest of Levi.
  - b. He was set apart from those set apart because of his concern for entire body.
8. Verse 13: “he made atonement for the children of Israel” – act accepted as national atonement.
9. Verse 14: We are given the name of the man who sinned – Zimri of Simeon.
  - a. The woman was Cozbi, daughter of a Midianite chieftain.
  - b. Their status did not cause Pinchas to hesitate in his actions.
  - c. The Midianites so intent on destroying Israel, they gave their daughters to harlotry.
  - d. Today, those who hate Israel strap explosives to their women and children.
10. Verse 17: The LORD said, “Harass the Midianites and smite them.”
  - a. Because the “harassed” Israel and “beguiled” Israel in the matter of Peor.
11. Israel was to consider them enemies and cause them distress.
  - a. The infinitive form of the word infers this to be an ongoing state of affairs.
  - b. This hostility between the two is alive and well today.
12. They were also to smite them in actual warfare.
13. Taught by rabbinical sources that this state of war between Israel and Midian was to demonstrate to Israel that what they saw as attractive was, in reality, an enemy.
  - a. The immorality exhibited by Midian was a threat to Israel’s existence.
  - b. Thus, Midian must be viewed as a constant enemy and harassed and smitten.
14. From beginning, this is tactic Adversary has used – fruit of “good and evil.”
  - a. Tempt with what looks good to eye and conceal corruption.
15. The Midianites were to be smitten but not the Moabites – why?
  - a. Rabbis teach because Ruth was destined to come from Moab.
  - b. Consider that Moab, though main instigator, was motivated by fear.
  - c. Midian was motivated by hatred.

## **CHAPTER 26: THE SECOND CENSUS**

1. Verse 1: “It was after the plague – that the LORD spoke to Moses and Eleazar.”
  - a. They were take a sum of the people.
2. Nearly forty years had passed since the first census of the people.
  - a. Because they were preparing to enter the Land, a numbering of the families necessary.
  - b. Also to emphasize that the deaths of plague were last to be decreed on that generation.

- c. Those who would be counted would enter the Land of Canaan.
- 3. This was to number the tribes for sake of dividing the land among the tribes.
  - a. The number of fighting men had to be known in preparation for the coming conquest.
  - b. They were numbered from 20 years old and upward.
  - c. This was identical to the one taken when they left Egypt.
- 4. In verses 9 – 10, Dathan and Abiram, along with Korah are mentioned.
  - a. Verse 11: “Notwithstanding, the sons of Korah died not.”
  - b. Survived to become a family of psalmists – many recorded in Scripture.
- 5. The sons do not have to follow in the footsteps of a wicked father.
- 6. Verse 23-24: The sons of Issachar: “Of Yashuv” – this person is thought to be Job.
  - a. Identified in Genesis 46:13 as Iyov or Job.
- 7. Verse 51: “This is the counting of the sons of Israel – 601,730.
  - a. 1,820 fewer than the first taken after the Exodus.
  - b. Considering fertility of the people, surprising that population is smaller.
  - c. However, those 20 and older in first census were doomed to die in wilderness.
  - d. Simeon’s tribe is half what it was at beginning.
  - e. 24,000 of them fell because of matter of Ba’al Peor.
- 8. Verse 53-54: The larger tribes were to be given larger inheritance.
  - a. Yet it would be divided by lot (v. 55) to avoid jealousy and strife.
- 9. The apportionment given, determined by size, reminds of the parable of talents:
  - a. Matthew 25:14-34 (similar parable in Luke 19).
- 10. Some are given 5, some 2 and another 1 – “according to his ability.”
  - a. All were expected to use what was given them to multiply (produce fruit).
  - b. The one who didn’t had his taken away.
  - c. This parable makes a point of discussing those who inherit the Kingdom.
  - d. The Land of Israel is His Land apportioned unto the various tribes.
- 11. The tribes were given an inheritance but were expected to produce upon it.
  - a. Likewise, those who have been given “gifts” are expected to use them – “occupy.”
- 12. Verses 58-59: Gives the genealogy of Levi through Kohath:
  - a. Moses’ line: Levi – Yocheved (wife of Amram) who bore Aaron, Moses and Miriam.
  - b. Note also that the family of Korah is mentioned.
  - c. Sons of Korah didn’t join father’s rebellion and duly recognized.
- 13. The second census was conducted by Moses and Eleazar:

**“These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho. But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. For the LORD had said of them, ‘They shall surely die in the wilderness.’ And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.” – Numbers 26:63-65**

14. Considering that the numbers between the two are almost identical, Israel has duplicated itself (almost to the man) with a new generation.

## **CHAPTER 27: MOSES SUCCEEDED BY JOSHUA**

1. Verse 1: These women descended from Joseph through Mannaseh.
  - a. Verse 3: “Our father died and had no sons.”
  - b. Verse 4: “Should our father’s name be blotted out because he had no sons?”
  - c. They argue he is deserving of a portion because he did not join the many rebellions.
2. Verses 6 – 11: These passages maintain that the daughters were correct and entitled to land.
  - a. Verse 11: These verses are a “decree of justice.”
3. Was this something that God had overlooked?
  - a. Most likely, a point that was always there waiting for men to acknowledge it.
  - b. Consider God’s threat to annihilate Israel prompting Moses’ intercession.
4. Possible that this was done to bring out this heartfelt consideration from Moses.
  - a. Possibly this was not addressed by God knowing this issue would arise.
  - b. Bringing proper attention to the “decree of justice.”
  - c. Demonstrating a woman’s rightful place in the congregation of Israel.
5. Verses 12 – 14: God shows Moses the land from the mountains of Abarim (Pisgah, Mt. Nebo).
  - a. He sees how close Israel is to the land and they will enter soon.
  - b. He is told that he will soon be “gathered unto his fathers” as Aaron was gathered.
6. This reiterates what Moses had already been told before but Moses prayed incessantly to enter.

**“And I besought the LORD at that time, saying, O Lord GOD, you have begun to show your servant your greatness, and your mighty hand: for what God is there in heaven or in earth, that can do according to your works, and according to your might? I pray, let me go over, and see the good land that is beyond Jordan, **that goodly mountain**, and Lebanon. But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it be enough; speak no more unto me of this matter.” – Deuteronomy 3:23-26**

7. When Moses saw the land, he saw all of it – not just the horizon.
  - a. Notice “that goodly mountain” – likely the place where the LORD would set His name.
8. Footnote: the Abarim mountains are alluded to in Ezekiel 39 – Gog of Magog.

**“And it shall come to pass in that day, that I will give unto Gog a place there of graves **in Israel**, the valley of the passengers (Heb. עבריים *abarim*) on **the east of the sea**: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it The valley of Hamongog.” – Ezekiel 39:11**

9. Interesting that Gog and his armies will be buried very near where Moses saw the Land.
  - a. Very near where Moses was laid to rest himself.
10. This is not the exact time that he saw the land – that would come on the day of his death.
  - a. He was forbidden because he “rebelled” against God commands in Zin.
  - b. Did not sanctify Him at the “waters before their eyes.”
11. Demonstrates that some don’t enter the Land, they lead others to it.
  - a. Perhaps that is their sole purpose.
  - b. Moses served the purpose of leading them through the wilderness.
12. Verse 15-16: Moses requests a successor seeing that he is soon to die.
  - a. Verse 17: “Lead them out and bring them in” – a leader in war and shepherd in peace.
  - b. Not remain in back and leave danger to others, but lead by example.
  - c. Request is so that Israel will “not be like sheep that have no shepherd.”

- d. Or else the people will be scattered and exposed to attack from all sides.
- 13. Verse 18: When it is time, it will be Joshua (Heb. יהושע Yehoshua) son of Nun.
  - a. “Nun” is Hebrew for “fish” or “posterity” – continually propagating.
  - b. He is a man with “spirit” (Heb. רוּחַ *ruach*); he is that shepherd.
- 14. Yehoshua is “He will save” (future tense) suggesting Joshua is a prototype.
  - a. Y’shua is “He saves” (present tense).
- 15. To Zacchaeus, Y’shua said:

**“And Y’shua said unto him, ‘this day (today) is salvation (yeshua) come to this house, in that he also is a son of Abraham.’” – Luke 19:9**

- 16. This took place in Jericho as Y’shua was preparing to go up to Jerusalem (that goodly mountain) to fulfill His purpose.
  - a. Joshua’s first engagement in conquering the Land was at Jericho.
  - b. Moses led them to the land but Joshua led them into the Land.
  - c. He was a spirit that was required to lead them in the stead of Moses.
- 17. Y’shua is the one (our shepherd) who will lead us all into the Land.
  - a. Under His kingship we will live and thrive (re: *nun* or “fish”)
- 18. Notice what Matthew said about Y’shua and His ministry:

**“But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.” – Matthew 9:36**

- 19. Verse 18: “Lean your hand upon him...”
  - a. Hebrew term is סמכה *s’michah* – “support” i.e. ordination, conferring authority.
  - b. Related to ס *samech* which is a circle or ring; inferring continuity, perpetuity.
  - c. Everything that follows will be “supported” by what came before.
- 20. Literally and figuratively, the one who receives ordination must bow before his superior.
  - a. Joshua would continue to be subservient to Moses – what he wrote, how he led.
- 21. Verse 19: “Set him before the priest and the people and give him a charge in their sight.”
  - a. Moses instructed him publically and simultaneously alerted the people to Joshua’s role.
- 22. Verse 20-21: “You shall place some of your honor upon him.”
  - a. Taught by rabbis that “some” accentuates “not all.”
  - b. Joshua would be a reflection of Moses but not his equal.
  - c. Joshua would receive instruction indirectly from priest by means of *urim v’tummim*.
  - d. Moses received revelation directly from God “face to face” (Ex. 33:11).
- 23. Yet, Y’shua would not only reflect what Moses was but was greater than Moses.

**“The LORD your God will raise up to you a Prophet from the midst of you, of your brothers, one like me. To Him you shall listen ... I will raise them up a Prophet from among their brothers, one like you, and will put My words in His mouth. And He shall speak to them all that I shall command Him. And it shall happen, whatever man will not listen to My Words which He shall speak in My name, I will require it of him.”**

**– Deuteronomy 18:15, 18-19**

- 24. Y’shua acknowledged that He was greater than:

- The Temple (Matthew 12:6)
- Jonah (Matthew 12:41)
- Solomon (Matthew 12:42)

**“Therefore God has highly exalted Him, and has given Him a name which is above every name,” – Philippians 2:9**

## **CHAPTER 28 & 29: OFFERINGS**

1. Verse 1: Next two chapters focus on offerings specifically *mussaf* or “additional” offerings.
  - a. These were brought on Shabbat, the New Moon and festivals.
  - b. We will simply highlight a few.
2. Verses 2: “My offering, My food for My fires” – an introduction to what follows.
  - a. The blood upon altar seen as “My offering.”
  - b. The flesh burnt upon altar is “My food.”
  - c. The flames of the altar itself is “My fires.”
3. Verse 3-8: Describes the daily offering or תמיד *tamid*.
4. Verse 9-10: Describes the Shabbat *mussaf*.
  - a. Offered after the daily *tamid*.
5. Verse 11: “In your new moons you shall bring a burnt offering unto the LORD.”
  - a. Before the exile, *rosh chodesh* was celebrated as a minor Festival.
  - b. 1 Samuel 20:5, 2 Kings 4:23.
6. Verse 16-25: “In the first month, on the 14<sup>th</sup> day, is the LORD’s Passover”
  - a. Verse 17: “On the 15<sup>th</sup> day is a festival” (Unleavened Bread).
  - b. The Passover offering is presented on 14<sup>th</sup>, eaten on the 15<sup>th</sup>.
7. Verse 26-31: “On the day of the first fruits...” referring to Shavuot (feast of weeks).
  - a. Name derived from fact its date is not determined by calendar but by counting weeks.
  - b. Count begins with the first fruits of the barley are presented during Unleavened Bread.
8. Chapter 29, Verse 1-6: “In the seventh month, on the 1<sup>st</sup> day of the month...”
9. Commentary notes the distinction of “You shall **make** a burnt offering” compared to “you shall **offer**” where the other *mussaf* are concerned.
  - a. On Yom Teruah, those who have made teshuvah are seen as “new creatures.”
  - b. That is to say, “newly made.”
  - c. This is compatible with what we believe as followers of Y’shua.

**“So that if anyone is in Messiah, that one is a new creature; old things have passed away; behold, all things have become new.” – 2 Corinthians 5:17**

10. Paul says, as such we are to:

**“Present your bodies as a living sacrifice, holy, pleasing to God, which is your reasonable service.” – Romans 12:1**

11. This so that we might be transformed into what the Creator intends us to be.
  - a. Ultimately that we might be “like Him” when we see Him as He is.
  - b. Mortal putting on immortality; corruption becoming incorruptible (1 Cor. 15:53-54).

12. Because Yom Teruah occurs at rosh chodesh, the burnt offering typically brought at that time is presented as well.
  - a. That one is considered a new creation on this particular new moon is interesting.
  - b. We are symbolized by the moon in that we reflect the light of the Son (sun).
13. Verse 7-11: “On the 10<sup>th</sup> day of this seventh month...” – Yom Kippur.
  - a. Verse 7: “You shall afflict yourselves” referring to a fast.
  - b. Isaiah 58 is regarded as speaking of Yom Kippur and repeatedly refers to a fast.
  - c. Yet, a burnt offering is presented on this day.
14. Verse 12-34: “On the 15<sup>th</sup> day of the seventh month...” – Sukkot.
  - a. A total of 70 bulls were offered during Sukkot.
  - b. Interpreted as being one bull for each of the Gentile nations.
  - c. Interestingly, though they didn’t know it, the nations were being represented by Israel.
  - d. In a sense, Israel was interceding on behalf of the nations.
15. Lambs were also offered – representing Israel.
16. During Sukkot “water libations” were poured into “pipes” on top of the altar each morning.
  - a. The water drawing ceremony was done each night followed by celebration.
  - b. Talmud notes the intensity of the celebration comparable to no other festival.
  - c. Water and rain are integral part of Sukkot celebration – time of harvest (ingathering).
17. It was during this time that Y’shua identified Himself with the water drawing and libation.

**“And in the last day of the great feast, Y’shua stood and cried out, saying, ‘If anyone thirsts, let him come to me and drink. He who believes on me, as the Scripture has said, Out of his belly shall flow rivers of living water.’ But He spoke this about the Spirit, which they who believed on Him should receive; for the Holy Spirit was not yet given, because Y’shua was not yet glorified.” – John 7:37-39**

18. Verse 35-38: “On the 8<sup>th</sup> day you shall have a solemn assembly” – *sh’mini atzeret*.
  - a. Marks the end of Sukkot and the holy day cycle.
  - b. Eighth day speaks of new beginnings – end of one cycle is beginning next.
19. Simchat Torah – “rejoicing in the Torah” – also comes at this time.
  - a. Marks the end of the Torah-reading cycle.
  - b. The end of Torah leads to the beginning of the Torah.
  - c. Y’shua is beginning and end; end is the beginning.
19. “Moses told Israel according to all the LORD commanded Moses.”