

## **Pinchas(Phinehas)Torah Portion 41 Numbers 25:10-30:1**

**Background:** This Torah portion begins after יהוה had blessed Israel through Balaam. Balaam had showed Balak the king of Moab what would happen to his people in the end times. It is believed Balaam had also told Balak, the way to defeat Israel was to get them to sin against their Elohim and He would come against them. The women of Midian invited men of Israel to pagan feasts and got them to bow before their idols through seduction, Elohim was angered and told Moses to hang all the leaders of the tribes for not correcting their people. Phinchas took a spear and killed a leader of the Tribe of Simeon and his Midianite lover and the wrath of Elohim was appeased.

**Pinchas ( פינחס ) = Phinehas**

### **Events in this Torah portion:**

- יהוה made a Covenant of Peace with Phinehas
- The names of the couple that were killed was given
- יהוה told Moses to harass the Midianites because of their sin against Israel
- After the plague, Moses was told to take a census
- The men of war of the tribe of Reuben was 43,730
- The men of war of the tribe of Simeon was 22,200
- The men of war of the tribe of Gad was 40,500
- The men of war of the tribe of Judah was 76,500
- The men of war of the tribe of Issachar was 64,300
- The men of war of the tribe of Zebulun was 60,500
- The men of war of the tribe of Manasseh was 52,700
- The men of war of the tribe of Ephraim was 32,500
- The men of war of the tribe of Benjamin was 45,600
- The men of war of the tribe of Dan was 64,400
- The men of war of the tribe of Asher was 53,400
- The men of war of the tribe of Naphtali was 45,400
- The total of the men of war of all Israel was 601,730
- The land was to be divided by these numbers
- The counting of the Levites was 23,000
- There was no one left who had been counted in the first census except Caleb & Joshua
- The five daughters of Zelophehad asked to receive their father's portion
- יהוה gave the daughters their father's portion
- יהוה told Moses he was to go up the mountain and see the land but would not enter it
- Moses was told to anoint Joshua to take his place
- יהוה told Moses again of all the sacrifices that were to be given on all the appointed times as daily sacrifices, Sabbaths, New Moons and yearly festivals

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### Israel camped and joined themselves to idols

**Numbers 25:1-5** And Israel **abode** in **Shittim**, and the people began to commit whoredom with the daughters of Moab. 2 And they called the people to the sacrifices of their gods: and the people ate, and bowed down to their gods. 3 And Israel joined himself to **Baalpeor**: and the anger of **יהוה** was kindled against Israel. 4 And **יהוה** said to Moses, Take all the heads of the people, and hang them up before **יהוה** against the sun, that the fierce anger of **יהוה** may be turned away from Israel. 5 And Moses said to the judges of Israel, Slay you everyone his men that were joined to Baalpeor.

**Abode** = A primitive root; properly to sit down (specifically as judge, in ambush, in quiet); by implication to dwell, to remain; causatively to settle, to marry: (s#03427 **ישב**) (yaw-shab')

**Shittim** = acacia trees; Shittim, a place East of the Jordan: (s#07851 **שטים**) (shit-teem')

**Baalpeor** = Moabitish deity: (s#01187 **בעל פעור**) (bah'-al peh-ore')

### Phinehas spears the Israelite and the Midianite woman

**Numbers 25:6-9** And, one of the children of Israel came and brought to his brethren a **Midianite** woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping *before* the door of the Tabernacle of the congregation.<sup>7</sup> And when **Phinehas**, the son of **Eleazar**, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a **javelin** in his hand; 8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the **plague** was stayed from the children of Israel. 9 And those that died in the plague were twenty and four thousand.

**Midianite** = a Midjanite or descendant (native) of Midjan (s#04084 **מדיני**) (mid-yaw-nee')

**Phinehas** = mouth of brass (s#06372 **פינחס**) (brass is related to judgment)

**Eleazar** = God is helper (s#0499 **אלעזר**) (el-aw-zawr')

**Javelin** = unused root meaning to hurl, especially an iron point (s#07420 **רמח**) (ro'-makh)

**Plague** = a pestilence, slaughter, stroke (s#05062 **מגפה**) (mag-gay-faw')

### Phinehas is given the Covenant of Peace

**Numbers 25:10-13** And **יהוה** spoke to Moses, **saying**, 11 Phinehas, the son of Eleazar, the son of Aaron the priest, has turned My wrath away from the children of Israel, while he was zealous for My sake among them, that I did not consume the children of Israel in My jealousy. 12 Therefore say, Behold, I give to him My Covenant of Peace: 13 And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his Elohim, and made an atonement for the children of Israel.

**Shottenstein Edition Interlinear Chumash (page 997)** This word "**saying**" usually introduces a statement that is to be repeated to others. The use of this word indicates that **יהוה**

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wanted the entire nation to know that Phinehas had saved them from more people dying. He deserved to be rewarded for his actions.

**Jot and Tittle: Matthew 5:17-19** (ref. Monty Judah, Tony Robinson)

**Numbers 25:11** פינחס בן־אלעזר בן־אהרן הכהן השיב את־חמתי מעל בני־ישראל בקנאו את־קנאתי בתוכם ולא־כליתי את־בני־ישראל בקנאתי:

**Numbers 25:11** Phinehas ( **פינחס** ) son of Elazar son of Aaron the Kohen turned back My wrath from upon the Children of Israel, when he zealously avenged My vengeance among them, so I did not consume the Children of Israel in My vengeance.

**Comment:** The small yod ( י ) in Phinehas' name is much smaller than it is normally. The yod is a picture of a hand. This leads us to believe that **יהוה** was saying that just as Phinehas zealously took matters of into his own hands (small hand) in matters of holiness. He actually was obeying what **יהוה** and Moses had said. **יהוה** told Moses to hang the leaders of the Tribes in the open. Moses then instructs the judges to kill the men who had joined to Baal-peor. Phinehas was zealous to do **יהוה**'s will. **יהוה** rewarded him for obeying. **יהוה** gave Phinehas a **Covenant of Peace** and eternal priesthood to him and his descendants.

### יהוה Told Moses to attack Midian

**Numbers 25:14-18** Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* **Zimri**, the son of **Salu**, a prince of a chief house among the Simeonites. 15 And the name of the Midianitite woman that was slain *was* **Cozbi**, the daughter of **Zur**; he *was* head over a people, *and* of a chief house in Midian. 16 And **יהוה** spoke to Moses, saying, 17 Vex the Midianites, and **strike** them: 18 For they vexed you with their wives, that they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

**Zimri** = a song with instrumental music, musical (s#02174 **זמרי** ) (zim-ree')

**Salu** = weighed (s#05543 **סלי** ) (sal-loo')

**Cozbi** = false (s#03579 **כזבי** ) (koz-bee')

**Zur** = a cliff,rock, an edge (s#06698 **צר** ) (tsoor)

**Strike** = besiege, distress, oppress, trouble (s#06887 **צרר** ) (tsaw-rar')

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**Stone Edition Chumash** (page 878) Peor - summit of the height \*\*\* Balak like Balaam was a soccer, and he foresaw that Israel would suffer a tragedy that would emanate from the height known as Peor; he hoped that the tragedy would be Balaam's curse and he was partly right. Practitioners of sorcery often see things superficially, without understanding them (Rashi)

## A Census after the death of those who had worshipped Baalpeor

**Numbers 25:1-4** And it came to pass after the plague, that יהוה spoke to Moses and to Eleazar the son of Aaron the priest, saying, 2 **Take** a **sum** of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel. 3 And Moses and Eleazar the priest spoke with them in the plains of Moab by Jordan near Jericho, saying, 4 *Take the sum of the people*, from twenty years old and upward; as יהוה commanded Moses and the children of Israel, which went forth out of the land of Egypt.

**Take** = A primitive root; to *lift* (ס#05375 נסה) (naw-saw')

**Sum** = From an unused root apparently meaning to *shake*; the *head* (. (ס#07218 ראש) (roshe)

**Comment:** **Take a census** of the entire assembly of the Children of Israel, from twenty years of age and up according to their fathers' households, everyone who goes out to the legion in Israel. יהוה commanded Moses and Eleazar to take a census like Moses and Aaron had done thirty nine years before. This census was to;

1. Count how many were left after the plague
2. Determine the number of families that the land would be divided among.
3. Count the number of fighting men to be divided in to divisions.

**Jot and Title: Matthew 5:17-19** (ref. Monty Judah, Tony Robinson)

ויאמר יהוה אל-משה -----וייהי אחרי המגפה- Numbers 26:1

ואל אלעזר בן-אהרן הכהן לאמר

**Numbers 26:1** Then it came about after the plague, -----that Adonai spoke to Moses and to Eleazar the son of Aaron the Priest, saying.

**Stone Edition Chumash** (page 878) **The dashed line is shown** to indicate where every scribe intentionally and carefully places a gap (or spaces) in the middle of this sentence. This is like a long time of silence in the middle of the sentence. These spaces go to the end of the line. According to Chizkuni, the Torah uses this device to emphasize that the deaths that had occurred up to this point were the last ones that would be decreed on that generation. From this point on, those who were to be counted in the forthcoming census would all enter the Land.

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### Reuben numbered 43,730

**Numbers 26:5-11** Reuben, the eldest son of Israel: the children of **Reuben**; **Hanoch**, of whom come the family of the Hanochites: of **Pallu**, the family of the Palluites: 6 Of **Hezron**, the family of the Hezronites: of **Carmi**, the family of the Carmites. 7 These are the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty. 8 And the sons of Pallu; **Eliab**. 9 And the sons of Eliab; **Nemuel**, and **Dathan**, and **Abiram**. This is that Dathan and Abiram, which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against יהוה: 10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, the time the fire devoured two hundred and fifty men: and they became a sign. 11 Notwithstanding the children of Korah did not die.

**Reuben** = Behold a son (s#07205 ראוּבֵן ) (reh-oo-bane')

**Hanoch** = Dedicated (s#02585 חֲנוּךְ ) (khan-oke') from 2596 initited

**Phallu** = Distinguished (s#06396 פִּלּוּ ) (pal-loo')

**Eliab** = God of father (s#0446 אֱלִיָּאֵב ) (el-ee-awb')

**Nemuel** = from 3223 day of God(s#05241 נִמְוֵאל ) (nem-oo-ale')

**Dathan** = uncertain meaning? (s#01885 דָּתָן ) (daw-thawn')

**Abiram** = father of height (s#048 אֲבִירָם ) (ab-ee-rawm')

**Hezron** = Surrounded by a wall (s#02696 חֲצֵרוֹן ) (khets-rone')

**Carmi** = My Vineyard, gardener (s#03756 כַּרְמִי ) (kar-mee')

### Simeon numbered 22,200

**Numbers 26:12-14** The sons of **Simeon** after their families: of **Nemuel**, the family of the Nemuelites: of **Jamin**, the family of the Jaminites: of **Jachin**, the family of the Jachinites: 13 Of **Zerah**, the family of the Zarhites: of **Shaul**, the family of the Shaulites. These are the families of the Simeonites, twenty and two thousand and two hundred.

**Simeon** = Heard (s# 08095 שִׁמְעוֹן ) (shim-oone')

**Nemuel** = Day of God (s#03223 נִמְוֵאל ) spelled dif. Gen 44

**Jamin** = Right Hand (s#03226 יָמִין )

**Jachin** = United, will establish (s#03199 יָכִין ) (yaw-keen')

**Zerah** = Tawny, shining (s#06714 זֶרַח ) spelled different Gen 44 (Zohar צֹהַר )

**Shaul** = Desired, inquire, demand (s#07586 שְׂאוּל ) (shaw-ool')

(**Ohad** = Dedicated (s#0161 אֹהֵד ) (This family is missing after Gen 44)

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**Comment:** Simeon had lost more than half of it's population. They had gone from 59,300 to 22,200. It is believed that this is because many members of the Simeon tribe were killed by the plague caused by the licentiousness of Peor which was led by Zimri a leader of Simeon. A total of 24,000 were killed in the plague. It is also believed that many of the Tribe of Simeon walked out of the camp when Pinchas was not punished for killing a leader of their tribe. They did not believe he had interceded and stopped the plague.

### Gad Numbered 40,500

**Numbers 26:15-18** The children of **Gad** after their families: of **Zephon**, the family of the Zephonites: of **Haggi**, the family of the Haggites: of **Shuni**, the family of the Shunites: 16 Of **Ozni**, the family of the Oznites: of **Eri**, the family of the Erites: 17 Of **Arod**, the family of the Arodites: of **Areli**, the family of the Arelites. 18 These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

**Gad** = Troop (s# 01410 גַּד ) (gawd)

**Zephon** (Ziphion) = Lookout, watch-tower (s#06837 צַפִּיּוֹן ) (tsif-yone')

**Haggi** = Festive (s#02291 חַגִּי ) (khag-ghee')

**Shuni** = Fortunate, to rest, quiet (s#07764 שׁוּנִי ) (shoo-nee')

**Ozni** = having quick ears (s#0244 אוֹזְנִי ) (oz-nee') spelled dif.Gen 46:16 s# 0675)

(**Ezbon** = Hasting to Discern, I will be an enlargement (s#0675 אֶצְבֵּן )

**Eri** = Watchful (s#06179 עֵרִי ) (ay-ree')

**Arod** (Arodi) = I shall subdue, I shall roam (s#0722 אַרְוֹדִי ) (ar-o-dee')

**Areli** = Lion of El, heroic (s#0692 אַרְאֵלִי ) (ar-ay-lee')

### Judah Numbered 76,500

**Numbers 26:18-22** The sons of **Judah** were **Er** and **Onan**: and Er and Onan died in the land of Canaan. 20 And the sons of Judah after their families were; of **Shelah**, the family of the Shelanites: of **Pharez**, the family of the Pharzites: of Zerah, the family of the Zarhites. 21 And the sons of Pharez were; of **Hezron**, the family of the Hezronites: of **Hamul**, the family of the Hamulites. 22 These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

**Judah** = Praised, celebrated (s# 03063 יְהוּדָה ) (yeh-hoo-daw')

**Er** = awake, watchful (s#06147 עֵר ) (ayr) (these letters in reverse spell evil)

**Onan** = strong (s#0209 אוֹנָן ) (o-nawn')

**Shelah** = a petition, request (s#07956 שְׁלֵה ) (shay-law')

**Pharez** = Breach, breaking forth (s#06557 פָּרָץ ) (peh'-rets)

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**Hezron** = Surrounded by a wall (s#02696 חצרון) (khets-rone')

**Hamul** = Spared, pitied (s#02538 חמול) (khaw-mool')

**Zarah** = rising (s#02226 זרח) (Zeh-Rakh)

### Issachar Numbered 64,300

**Numbers 26:23-25** *Of the sons of **Issachar** after their families: of **Tola**, the family of the Tolaites: of **Pua**, the family of the Punites: 24 Of **Jashub**, the family of the Jashubites: of **Shimron**, the family of the Shimronites. 25 These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.*

**Issachar** = There is no recompense, he will bring a reward (s# 03485 יששכר) (yis-saw-kawr')

**Tola** = Worm (s#08439 תולע) (to-law')

**Pua** = Splendid, a blast (s#06312 פואה) (poo-aw')

**Jashub** = he will return (s#03437 ישיב) (yaw-sheeb')

**Shimron** = Watch-Height, guardianship (s#08110 שמרון) (shim-rone')

### Zebulun Numbered 60,500

**Numbers 26:26-27** *Of the sons of **Zebulun** after their families: of **Sered**, the family of the Sardites: of **Elon**, the family of the Elonites: of **Jahleel**, the family of the Jahleelites. 27 These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.*

**Zebulun** = Exalted, habitation (s# 02074 זבולון) (zeb-oo-loon')

**Sered** = Fear, tremble (s#05624 סרד) (seh'-red)

**Elon** = Terebinth, Mighty, oak grove, oak of weeping (s#0440 אלון) (ay-lo-nee')

**Jahleel** = El waits, expectant of God (s#03177 יחלאל) (yakh-leh-ale')

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## Manasseh Numbered 52,700

**Numbers 26:28-34** The sons of **Joseph** after their families were **Manasseh** and **Ephraim**.  
29 Of the sons of Manasseh: of **Machir**, the family of the Machirites: and Machir begat **Gilead**: of Gilead come the family of the Gileadites.30 These are the sons of Gilead: of **Iezer**, the family of the Iezerites: of **Helek**, the family of the Helekites: 31 And of **Asriel**, the family of the Asrielites: and of **Shechem**, the family of the Shechemites: 32 And of **Shemida**, the family of the Shemidaites: and of **Hepher**, the family of the Hopherites. 33 And **Zelophehad** the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad were **Mahlah**, and **Noah**, **Hoglah**, **Milcah**, and **Tirzah**. 34 These are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

**Joseph** = another son (will do again), future of, let him add (s# 03130 יוסף) (yo-safe')

**Manasseh** = causing to forget (s#04519 מנשה) (men-ash-sheh')

**Machir** = salesman (s#04353 מכיר) (maw-keer')

**Gilead** = heap of testimony (s#01568 גלעד) (ghil-awd')

**Iezer** = helpless (s#0372 איעזר) (ee-eh'-zer)

**Helek** = portion, smooth tongue, allotment, flattery, inheritance (s#02507 חלק) (khay'-lek)

**Asriel** = right of God (s#0844 אשריאל) (as-ree-ale')

**Shechem** = between the shoulders, place of burdens (s#07928 שכנס) (sheh'-kem)

**Shemida** = name of knowing (s#08061 שמידע)

(shem-ee-daw')

**Hepher** = pit, shame, reproach, confusion (s#02660 חפר)

(khay'-fer)

**Zelophehad** = united and unknown meaning

(s#06765 צלפחד) (tsel-of-chawd')

### Zelophehad's five daughters

**Mahlah** = sickness (s#04244 מחלה) (makh-law')

**Noah** = movement (s#05270 נעה) (no-aw')

**Hoglah** = partridge (s#02295 חגלה) (khog-law')

**Milcah** = queen (s#04435 מלכה) (mil-kaw')

**Tirzah**= delightsomeness (s#08656 תרצה) (teer-tsaw')

**Comment:** All five daughters names end with a hay which is the 5th letter of the alphabet with a numerical value of five, the number for grace. This is the normal female ending of their names. Noah from Genesis chapter 6 the patriarch of the flood is spelled different and pronounced differently. Tjhe three places that these five names are listed they are listed in different order

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Noah's name from Genesis is written; Noah = rest (שׁוֹנֵה) (no'-ach)

### Ephraim Numbered 32,500

**Numbers 26:35-37** These *are* the sons of **Ephraim** after their families: of **Shuthelah**, the family of the Shuthalhites: of **Becher**, the family of the Bachrites: of **Tahan**, the family of the Tahanites. 36 And these *are* the sons of Shuthelah: of **Eran**, the family of the Eranites. 37 These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty two thousand and five hundred. These *are* the sons of Joseph after their families.

**Ephraim** = I shall be doubly fruitful (אֶפְרַיִם) (s#0669)

**Shuthelah** = to rush, to be desolate (שׁוּתֵלַח) (shoo-theh'-lakh)

**Becher** = a youth, young camel (בְּכֹר) (beh'-ker)

**Tahan** = station, incline, to pitch a tent, camp (תַּחֲנִי) (takh'-an)

**Eran** = to pile up, gather (עֵרַן) (o'-rem)

**Comment:** We see that Manasseh has 52,700 compared to Ephraim's 32,500. We know from the blessing that Jacob placed on these two sons of Joseph that the fulfillment of this prophecy has not yet begun. Ephraim will in time be many times more numerous than Manasseh.

### Benjamin Numbered 45,600

**Numbers 26:38-41** The sons of **Benjamin** after their families: of **Bela**, the family of the Belaites: of **Ashbel**, the family of the Ashbelites: of **Ahram**, the family of the Ahramites: 39 Of **Shupham**, the family of the Shuphamites: of **Hupham**, the family of the Huphamites. 40 And the sons of Bela were **Ard** and **Naaman**: of **Ard**, the family of the Ardites: and of **Naaman**, the family of the Naamites. 41 These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred.

**Benjamin** = son of the right hand (בְּנִימִן) (bin-yaw-mene')

**Bela** = Destruction, devouring, swallowed up (בִּלְעָה) (beh'-lah)

**Ashbel** = A man of El/Baal, I will make a path (אֲשֶׁבֶל) (ash-bale')

**Ahram** = brother of height (אֶהְרָם) (akh-ee-rawm')

**Shupham** = serpent like (שׁוּפָם) (shef-oo-fawm')

**Hupham** = Protected, a canopy (חֻפִּים) (khood-peem') spelled different from Gen

**Ard** = to wander, fugitive (אַרְדָּ) (ard)

**Naaman** = Pleasantness (נַעֲמָן) (nah-am-awn')

**Stone Edition Chumash** (page 882) **These five families of Benjamin's ten families were decimated** with the survivors joining the remaining families. They are not listed in this passage.

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**Becher** = Young Camel (s#01071 בכר )

**Gera** = A Grain (s#01617 גרא )

**Ehi** = My Brother (s#0278 אחי )

**Rosh** = Head (s#07220 ראש )

**Muppim** = Serpent (s#04649 מפים)

### Dan Numbered 64,400

**Numbers 26:42-43** These *are* the sons of **Dan** after their families: of **Shuham**, the family of the Shuhamites. These *are* the families of Dan after their families. 43 All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.

**Dan** = A Judge (s# 01835 דן ) (dawn)

**Shuham** = humbly, son of Abraham after Sarah died (s#07748 שוחם ) (shoo-khawm')

### Asher Numbered 53,400

**Numbers 26:44-47** Of the children of **Asher** after their families: of **Jimna**, the family of the Imnites: of **Jesui**, the family of the Jesuites: of **Beriah**, the family of the Beriites. 45 Of the sons of Beriah: of **Heber**, the family of the Heberites: of **Malchiel**, the family of the Malchielites. 46 And the name of the daughter of Asher *was* **Sarah**. 47 These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

**Asher** = Happy (s# 0836 אשר ) (aw-share')

**Jimna** = prosperity (as betokened by right hand) (s#03232 ימנה ) (yim-naw')

**Jesui** = level (s#03440 ישוי ) (yish-vee')

**Beriah** = in trouble, bad, evil, adversity, misery, sad (s#01283 בריעה ) (ber-ee'-aw)

**Heber** = community, society, a spell (s#02268 חבר ) (kheh'-ber)

**Malchiel** = king of God (s#04439 מלכיאל ) (mal-kee-ale')

**Serah' daughter** = superfluity, to extend, remnant (s#08294 שרה ) (seh'-rakh)

**Shottenstein Edition Interlinear Chumash (page 1005)** The name of the daughter of Asher was Serah. Serah is mentioned because she was Jacob's only living granddaughter (Rashi). Targum Yonasan cites the tradition that , in order to prepare Jacob for the shocking news that Joseph was still alive, the brothers had asked the young Serah to sing to him that Joseph had survived. In response, Jacob said that if your uncle is indeed alive, may you live

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forever. The Patriarch's blessing came true and Serah never died. After many centuries on earth she was elevated to Gan Eden (Garden of Eden).

**Comment:** This seems to not agree with Scripture since it says that it is appointed to man once to die. However there is something of a mystery to the reason that she is mentioned here and two other places that are hundreds of years apart. Her name is spelled the same way in Hebrew in all three places.

### **Related Scriptures: Asher's Daughter Serah**

**Numbers 26:46** And the name of the daughter of Asher was **Serah**.

**Genesis 46:17** And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and **Serah** their sister: and the sons of Beriah; Heber, and Malchiel.

**1Chronicles 7:30** The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and **Serah** their sister.

### **Naphtali Numbered 45,400**

**Numbers 26:48-50** Of the sons of **Naphtali** after their families: of **Jahzeel**, the family of the Jahzeelites: of **Guni**, the family of the Gunites: 49 Of **Jezer**, the family of the Jezerites: of **Shillem**, the family of the Shillemites. 50 These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.

**Naphtali** = my wrestling (s# 05321 נפתלי) (naf-taw-lee')

**Jahzeel** = God will allot (s#03183 יחצאל) (yakh-tseh-ale')

**Guni** = protected (s#01476 גוני) (goo-nee')

**Jezer** = conception, purpose, frame, imagination (s#03337 יצר) (yay-tser)

**Shillem** = requital, recompense (s#08006 שלם) (shil-lame')

### **The Total Count of the Army of Israel was 601,730**

**Numbers 26:51** These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

**Comment:** This is 1,820 fewer men than the other two censuses that were taken many years earlier. This is about .3 percent less men than in the previous census. This very unusual since the living conditions were much different from the living conditions in Egypt. The other thing about

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the time in the wilderness is that life was different in that the manna was provided for them and work was not required to a large extent. The heat of the day was reduced by the Cloud that **יהוה** provided and the Fire by night kept the nights from being so cold as normally happens in desert conditions.

### Dividing the Land

**Numbers 26:52-56** And **יהוה** spoke to Moses, saying, 53 To these the land shall be divided for an inheritance according to the number of names. 54 To many you shall give more inheritance, and to the few you shall give less inheritance: to everyone shall his inheritance be given according to those that were numbered of him. 55 Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. 56 According to the lot shall the possession of it be divided between many and few.

**Comment:** **יהוה** now tells Moses how to divide the land between the many thousands of Israel. Those who are twenty years old at this time are to receive their land. Those younger than twenty will inherit the land from their relatives. Those who were to receive land were to be assigned it by lot.

**Stone Edition Chumash** (page 885) **Land divided by Lots** Rashi said: Twelve lots with the names of the tribes were placed in one box and another twelve with the outlines of twelve portions of the land were placed in a second box. Elazar the Kohen Gadol, dressed in his vestments including the Urim V'Tumim, declared prophetically that if the lot of a certain tribe were drawn, the corresponding territorial lot would be such and such a portion. The leader of the tribe Elazar mentioned would approach, and invariably he would draw the lot of his tribe and of the portion that had been mentioned. The decision would be made by lots, literally "by the mouth of the lot."

### Levi numbered 23,000

**Numbers 26:57-62** And these *are* they that were numbered of the Levites after their families: of **Gershon**, the family of the Gershonites: of **Kohath**, the family of the Kohathites: of **Merari**, the family of the Merarites. 58 These *are* the families of the Levites: the family of the **Libnites**, the family of the **Hebronites**, the family of the **Mahlites**, the family of the **Mushites**, the family of the **Korathites**. And **Kohath** begat **Amram**. 59 And the name of Amram's wife *was* **Jochebed**, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare to **Amram Aaron** and **Moses**, and **Miriam** their sister. 60 And to Aaron was born **Nadab**, and **Abihu**, **Eleazar**, and **Ithamar**. 61 And Nadab and Abihu died, when they offered strange fire before **יהוה**. 62 And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

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**Levi** = attached, heart (s#03881 לוי ) (lay-vee-ee')

**Gershon** = a refugee (s#01648 גרשון ) (gay-resh-one')

**Kohath** = to ally oneself (s#06955 קהת ) (keh-hawth')

**Amram** = high people (s#06019 עמרם ) (am-rawm')

**Aaron** = light bringer ? (s#0175 אהרון ) (a-har-one')

**Nadab** = liberal, to volunteer, to present (s#05070 נדב ) (naw-dawb')

**Abihu** = father (worshipper) of Him (God) (s#030 אביהוא ) (ab-ee-hoo')

**Elazar** = God is helper (s#0499 אלעזר ) (el-aw-zawr')

**Ithamar** = coast of the palm-tree (s#0385 איתמר ) (eeth-aw-mawr')

**Moses** = drawn out (of water), rescued (s#04872 משה ) (mo-sheh')

**Miriam** = rebelliously (s#04813 מרים ) (meer-yawm')

**Jochebed** = יהוה gloried (s#03115 יוכבד ) (yo-keh'-bed)

**Merari** = bitter (s#04847 מררי ) (mer-aw-ree')

**Libnite** = to become white (s#03846 לבני ) (lib-nee')

**Hebronite** = seat of association, inhab. of Hebron (s#02276 חברני ) (kheb-ro-nee')

**Mahlite** = sick, desc. of Machli (s#04250 מחלי ) (makh-lee')

**Mushite** = sensitive (s#04188 מושי ) (moo-shee')

**Korahite** = descendant of Korah, deplete, make bald (s#07145 קרחי ) (kor-khee')

**Comment:** No land was to be given to the Levites, but forty eight towns with their surrounding public pasture land would be given to them.

### All the men who rebelled against יהוה were now dead

**Numbers 26:63-65** These *are* those that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan *near* Jericho. 64 But among these there was not a man of them who Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. 65 For יהוה 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**.

**Caleb** = From an unused root meaning to yelp, or else to attack; a dog; hence (by euphemism) a male prostitute: - dog. (s#03611 כלב ) (keh'-leb)

**Jephunneh** = from S# 6437 he will be prepared (s#03312 יפנה ) (lay-vee-ee')

**Joshua** = יהוה saved (s#03091 יהושע ) (yeh-ho-shoo'-ah)

**Nun** = perpetuity (s# 5126 נון ) (noon)

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**Joshua the son of Nun** We see that Joshua (יהושע) is spelled the same as Yeshua (יהושע) is spelled in Hebrew. We also notice that Joshua's father is named Nun (נון) which means perpetuity or existing forever. and Yeshua's Father is יהוה and He has existed forever. From this comparison we will see the work of Messiah in the life of Joshua. When the spies returned with the evil report, it was destined for those twenty years old and younger to be the only ones that would enter the land. This is about one third of the population of children of Israel. Two thirds were the adults that would not enter the land. Yeshua will conquer the land of Israel and destroy the descendants of Esau who do not honor the Covenant that was made with Abraham. He will establish His kingdom and rule for a thousand years.

**Comment:** All of the Generation that were over twenty years of age were now dead except for Moses, Caleb and Joshua. Moses would die soon and Joshua and Caleb would go into the land.

### Inheritance passes to the next of kin

**Numbers 27:1-11** Then came the daughters of Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. 2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the Tabernacle of the congregation, saying, 3 Our father died in the wilderness, and he was not in the company of them that gathered themselves together against יהוה in the company of Korah; but died in his own sin, and had no sons. 4 Why should the name of our father be done away from among his family, because he had no son? Give to us *therefore* a possession among the brethren of our father. 5 And Moses brought their claim before יהוה. 6 And יהוה spoke to Moses, saying, 7 The daughters of Zelophehad speak right: you shall surely give them a possession of an inheritance among their father's brethren; and you shall cause the inheritance of their father to pass to them. 8 And you shall speak to the children of Israel, saying, If a man die, and has no son, then you shall cause his inheritance to pass to his daughter. 9 And if he has no daughter, then you shall give his inheritance to his brethren. 10 And if he has no brethren, then you shall give his inheritance to his father's brethren. 11 And if his father has no brethren, then you shall give his inheritance to his kinsman that is next to him of his family, and he shall possess it: and it shall be to the children of Israel a statute of judgment, as יהוה commanded Moses.

**Comment:** The claim of the daughters of Zelophehad was done under the covering of their dead father. The request was made in the proper way with respect for יהוה and Moses. יהוה said they were correct in their request and יהוה said they were to receive a portion of land. The word used is different from the word used for the receiving of land by a man. The word means "you shall cause to pass over" because if they married outside of their tribe the land would end up in the husband's tribe. To prevent this they were required to marry within their own tribe. The protection of their father was to be carried on by יהוה's protection and provision.

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**Jot and Title: Matthew 5:17-19** (ref. Monty Judah, Tony Robinson)

**Numbers 27:5** And Moses brought their CLAIM (משפטן) before יהוה

**Comment:** The word **Claim** has a larger than normal nun sofit ( ן ). The letter nun means life (quickenning of life). This letter was used previously by Moses in presenting the 13 attributes of יהוה's mercy in Exodus 34:7. However, this is a nun sofit. It is only used at the end of a word. The context of this passage is about the daughters of Manasses who had no male children to receive the tribal inheritance. They appealed to Moses and he made the case for inheritance. As a result, their inheritance was assured. Going back to Exodus 34:7, the enlarged nun there was the tenth attribute of יהוה. The attribute describes how יהוה preserves our heritage and inheritance (the mercy extended to our fathers). Therefore, the enlarged nun here speaks to the inheritance of our fathers, our heritage, being preserved even when a physical recipient is missing in the lineage.

**Reference:** Monty Judah Yavoh article July 2004 [www.lionlamb.net](http://www.lionlamb.net)

**Comment:** A decree of justice = this shall be a permanent decree. From this the Sages believe that a man can not write his will in such a way that it would contradict the laws of the Torah. He can give his property away while he is living but not have a will that would prevent his heirs from receiving what would normally be theirs.

### Moses death foretold and Joshua is made the leader

**Numbers 27:12-23** And יהוה said to Moses, Get up to this mount Abarim, and see the land which I have given to the children of Israel. 13 And when you have seen it, you also shall be gathered to your people, as Aaron your brother was gathered. 14 For you rebelled against My commandment in the desert of Zin, in the strife of the congregation, to sanctify Me at the water before their eyes: that *is* the water of Meribah in Kadesh in the wilderness of Zin. 15 And Moses spoke to יהוה, saying, 16 Let יהוה, the Elohim of the spirits of all flesh, set a man over the congregation, 17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of יהוה is not as sheep which have no shepherd. 18 And יהוה said to Moses, Take Joshua the son of Nun, a man in who *is* the spirit, and lay your hand on him; 19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. 20 And you shall put *some* of your honor on him, that all the congregation of the children of Israel may be obedient. 21 And he shall stand before Eleazar the priest, who shall ask *counsel* for him after the judgment of Urim before יהוה: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation. 22 And Moses did as יהוה commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: 23 And he laid his hands on him, and gave him a charge, as יהוה commanded by the hand of Moses.

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### **Related Scripture: Moses could see the land**

**Deuteronomy 3:23-28** And I besought יהוה at that time, saying, 24: O Adonai יהוה, You have begun to show Your servant Your greatness, and Your mighty hand: for what Elohim is there in heaven or in earth, that can do according to Your works, and according to Your might? 25: I ask You let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. 26: But יהוה was angry with me for your sakes, and would not hear me: and יהוה said to me, Let it suffice you; speak no more to Me of this matter. 27: Get up into the top of Pisgah, and lift up your eyes westward, and northward, and southward, and eastward, and behold it with your eyes: for you shall not go over this Jordan. 28: But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which you shall see.

**Comment:** Moses had just seen that the daughters, of a dead man, receive his inheritance, and that Aaron, when he died, passed the High Priest office to his son and all the leaders of the tribes had passed their leadership on to their sons, he may have thought that he might pass his position on to one of his two sons. However יהוה choose a man who had served Moses, but was not related to him, to assume his position.

**Go out before them = Lead them in battle**

**Come in before them = Be concerned that they return safely from war**

**Lean your hand on him** = Grant him the privilege of addressing the people during your lifetime, so that when the time comes for him to lead, no one will question his authority.

**Place some of your majesty on him** = Moses' face shown like the sun and Joshua's face shown like the moon. This too shows what Messiah would be like. He would be the **reflection of the Father**. He said in the book of John:

### **Related Scripture: The Majesty of Yeshua is a reflection of the Father**

**John 14:6-12** Yeshua said to him, I am the way, the truth, and the life: no man comes to the Father, but by Me. 7: If you had known Me, you should have known My Father also: and from now on you know Him, and have seen Him. 8: Philip said to Him, Adonai, show us the Father, and it will suffice us. 9: Yeshua said to him, Have I been so long time with you, and yet have you not known Me, Philip? he that has seen Me has seen the Father; and how do you say then, Show us the Father? 10: Do you Believe that I am in the Father, and the Father in Me? **the words that I speak to you I speak not of Myself: but the Father that dwells in Me, he does the works.** 11: Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake. 12: Verily, verily, I say to you, He that believes on Me, the works that I do shall he do also; and greater works than these shall he do; because I go to My Father

**Comment:** The name of those who followed Messiah in the first century was "Nazarene Sect" They kept the Torah and followed the ways of Yeshua. Nazarene, or Natzr, means the shoot of the olive tree. This is the way all olive trees are raised. Olive pits do not become olive trees, they do not germinate. A small branch is cut from the tree and grafted into the root stock of an olive tree. This is what Paul was talking about in Romans chapter eleven. We are the wild olive

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tree that is grafted into Messiah. So we see that the work of Moses is not continued by his children. It must be started as a shoot that is grafted into the source (יהוה). **Christianity** was the name the apostles were called later by a rival Hellenistic (anti-Torah) sect. These were probably the same group of Jewish leadership that tried to kill Paul in Acts chapter nine. "Christ" is derived from the Greek (Khristós) meaning "the anointed one". This term is used in conjunction with many other Greek gods.

### Related Scripture: Wild branches Grafted into Natural Olive Tree

**Romans 11:13-29** For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify my office: 14: If by any means I may provoke to emulation those which are my flesh, and might save some of them. 15: For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead? 16: For if the first fruit is holy, the lump is also holy: and if the root is holy, so are the branches. 17: And if some of the branches are broken off, and you, being a **wild olive tree, were grafted in among them**, and with them partake of the root and fatness of the olive tree; 18: Boast not against the branches. But if you boast, you bear not the root, but the root you. 19: You will say then, The branches were broken off, that I might be grafted in. 20: Well; because of unbelief they were broken off, and you stand by faith. Be not highminded, but fear: 21: For if Elohim spared not the natural branches, take heed lest He also not spare you. 22: Behold therefore the goodness and severity of Elohim: on them which fell, severity; but toward you, goodness, if you continue in His goodness: otherwise you also shall be cut off. 23: And they also, if they abide not still in unbelief, shall be grafted in: for Elohim is able to graff them in again. 24: **For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree:** how much more shall these, which are the natural branches, are grafted into their own olive tree? 25: For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceits; that blindness in part is happened to Israel, until the **fullness of the Gentiles is come in**. 26: And so **all Israel shall be saved:** as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: 27: For this is My covenant to them, when I shall take away their sins. 28: As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.29: For the gifts and calling of Elohim are without repentance.

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## Morning and Evening Sacrifices

**Numbers 28:1-8** And יהוה spoke to Moses, saying, 2 Command the children of Israel, and say to them, My offering, *and* My bread for My sacrifices made by fire, *for* a sweet savor to Me, shall you observe to offer to Me in their due season. 3 And you shall say to them, This *is* the offering made by fire which you shall offer to יהוה; two lambs of the first year without spot day by day, *for* a continual Burnt Offering. 4 The one lamb shall you offer in the morning, and the other lamb shall you offer at evening; 5 And a tenth *part* of an ephah of flour for a Grain Offering, mingled with the fourth *part* of an hin of beaten oil. 6 *It is* a continual Burnt Offering, which was ordained in mount Sinai for a sweet savor, a sacrifice made by fire to יהוה. 7 And the drink offering *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shall you cause the strong wine to be poured to יהוה *for* a Drink Offering. 8 And the other lamb shall you offer at evening: as the Burnt Offering of the morning, and as the drink offering you shall offer *it*, a sacrifice made by fire, of a sweet savor to יהוה.

**Comment:** A lamb was offered each day at nine o'clock in the morning and at three o'clock in the afternoon. These offerings were made each and every day including Holy days when many other offerings were offered. These two times are the **appointed times of prayer that Paul was talking about in his letter to the Thessalonians**. Paul was saying to constantly pray at these two times each day. It is impossible for each of us to pray twenty four hours every day, since we have to sleep. What Paul was talking about was to pray at these appointed times. These are special times of prayer that יהוה has shown us so that we can be diligent to seek Him at these two times. We can no longer offer the morning and evening sacrifices however we are told that the lifting of our hands is as the evening sacrifice.

### **Related Scripture: Pray at the Appointed Times**

**1Thessalonians 5:17-18** Pray without ceasing. 18 In every thing give thanks: for this is the will of Elohim in Messiah Yeshua concerning you.

### **Related Scripture: Lifting hands in Prayer are as the Evening Sacrifice**

**Psalms 141:1-2** A Psalm of David. יהוה, I cry to You: make haste to me; give ear to my voice, when I cry to You. 2 **Let my prayer be set forth before You as incense; and the lifting up of my hands as the evening sacrifice.**

### **Related Scripture: Time of Prayer (9AM, 3PM)**

**Act 3:1-9** Now Peter and John went up together to the temple **at the hour of prayer**, being the ninth *hour* (3PM). 2 And a certain man lame from his mother's womb was carried, who they laid daily at the gate of the Temple which is called Beautiful, to ask alms of them that entered into the Temple; 3 Who seeing Peter and John about to go into the Temple asked an alms. 4 And Peter, fastening his eyes on him with John, said, Look on us. 5 And he gave heed to them, expecting to receive something of them. 6 Then Peter said, Silver and gold have I none; but such as I have I give you: In the name of Yeshua the Messiah of Nazareth rise up and walk. 7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength. 8 And he leaping up stood, and walked, and entered with them into the Temple,

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walking, and leaping, and praising Elohim. 9 And all the people saw him walking and praising Elohim:

**Comment:** We are shown that we are told to pray at two specific times each day at 9AM and 3PM, and any other time that we desire to, however we are also told to pray facing Jerusalem, the only place that יהוה has placed His name. This is shown in the Scripture where Solomon was dedicating the 1st Temple. We are also shown that this was being done by Daniel, one of יהוה's most respected prophets.

### Related Scripture:

**Daniel 6:7-10** All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whoever shall ask a petition of any Elohim or man for thirty days, except of you, O king, he shall be cast into the den of lions. 8 Now, O king, establish the decree, and sign the writing, that it is not changed, according to the law of the Medes and Persians, which alters not. 9 Therefore king Darius signed the writing and the decree. 10 Now when Daniel knew that the writing was signed, **he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled on his knees three times a day, and prayed,** and gave thanks before his Elohim, as he did before.

**Does it make any difference which way we face when we pray?**

**Let's look at Solomon's Prayer of Dedication of the Temple**

**Numbers 29:1-**

### **יהוה's eyes are open toward Jerusalem and the Temple day and night**

**I Kings 8:26-29** And now, O Elohim of Israel, let Your word, I ask You, be verified, which You spoke to Your servant David my father. 27 But will Elohim indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain You; how much less this house that I have builded? 28 **Yet You have respect to the prayer of Your servant,** and to his

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supplication, O יהוה My Elohim, to listen to the cry and to the prayer, which Your servant prays before You today: 29 That Your eyes may be open **toward this house night and day**, *even* toward the place of which You have said, My name shall be there: **that You may hearken to the prayer which Your servant shall make toward this place.**

### **Pray toward Jerusalem when we have sinned against another**

***I Kings 8:30-32*** And Listen to the supplication of Your servant, and of Your people Israel, **when they shall pray toward this place**: and hear in heaven Your dwelling place: and when You hear, forgive. 31 If any man trespass against his neighbor, and an oath be laid on him to cause him to swear, and the oath come before Your Altar in this house: 32 Then hear in heaven, and do, and judge Your servants, condemning the wicked, to bring his way on his head; and justifying the righteous, to give him according to his righteousness.

### **Pray toward Jerusalem if the enemy has attacked us because of our sin**

***I Kings 8:33-34*** When Your people Israel be struck down before the enemy, because they have sinned against You, and shall turn again to You, and confess Your name, and pray, and **make supplication to You in this house**: 34 Then hear in heaven, and forgive the sin of Your people Israel, and bring them again to the land which You gave to their fathers.

### **Pray toward Jerusalem if there is no rain because of sin**

***I Kings 8:35-36*** When heaven is shut up, and there is no rain, because they have sinned against You; **if they pray toward this place, and confess Your name, and turn from their sin**, when You afflicted them: 36 Then hear in heaven, and forgive the sin of Your servants, and of Your people Israel, that You teach them the good way that they should walk, and give rain on Your land, which You have given to Your people for an inheritance.

### **Pray toward Jerusalem if there is famine, pestilence or siege**

***I Kings 8:37-40*** If there is in the land famine, if there is pestilence, blasting, mildew, locust, *or* if there is caterpillar; if their enemy besiege them in the land of their cities; whatever plague, whatever sickness *there is*; 38 **What prayer and supplication that is made by any man, or by all Your people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house**: 39 Then hear in heaven Your dwelling place, and forgive, and do, and give to every man according to his ways, whose heart you know; (for You, *even* You only, know the hearts of all the children of men;) 40 That they may fear You all the days that they live in the land which You gave to our fathers.

### **Pray toward Jerusalem if you are a stranger**

***I Kings 8:41-43*** Moreover concerning a stranger, that *is* not of Your people Israel, but come out of a far country for Your name's sake; 42 (For they shall hear of Your great name, and of Your strong hand, and of Your stretched out arm;) **when he shall come and pray toward this house**; 43 Hear in heaven Your dwelling place, and **do according to all that the stranger calleth to You for**: that all people of the earth may know Your name, to fear You, as *do* Your

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people Israel; and that they may know that this house, which I have built, is called by Your name.

### **Pray toward Jerusalem when you go to battle**

***I Kings 8:44-45*** If Your people go out to battle against their enemy, wherever You shall send them, and shall **pray to יהוה' toward the city** which You have chosen, and **toward the house** that I have built for Your name: 45 Then hear in heaven their prayer and their supplication, and maintain their cause.

### **Pray toward Jerusalem from the ends of the earth**

***I Kings 8:46-53*** If they sin against You, (for *there is* no man that sins not,) and You are angry with them, and deliver them to the enemy, **so that they carry them away captives to the land of the enemy, far or near;** 47 *Yet* if they shall think themselves in the land where they were carried captives, and repent, and make supplication to You in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; 48 And *so* return to You with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and **pray to You toward their land,** which You gave unto their fathers, **the city which You have chosen, and the house which I have built for Your name;** 49 Then hear You their prayer and their supplication in heaven Your dwelling place, and maintain their cause, 50 And forgive Your people that have sinned against You, and all their transgressions that they have transgressed against You, and give them compassion before them who carried them captive, that they may have compassion on them: 51 For they *are* Your people, and Your inheritance, which You brought forth out of Egypt, from the midst of the furnace of iron: 52 That Your eyes may be open to the supplication of Your servant, and to the supplication of Your people Israel, to listen to them in all that they call for to You. 53 For You did separate them from among all the people of the earth, *to be* Your inheritance, as You spoke by the hand of Moses Your servant, when You brought our fathers out of Egypt, O Adonai Elohim.

### **Solomon prayed kneeling with his hands spread toward heaven**

***I Kings 8:54-63*** And it was *so*, that when Solomon had made an end of praying all this prayer and supplication to יהוה, **he arose from before the Altar of יהוה', from kneeling on his knees with his hands spread up to heaven.** 55 And he stood, and blessed all the congregation of Israel with a loud voice, saying, 56 Blessed *is* יהוה, that has given rest to His people Israel, according to all that He promised: there has not failed one word of all His good promise, which He promised by the hand of Moses His servant. 57 יהוה our Elohim is with us, as He was with our fathers: let Him not leave us, nor forsake us: 58 That **He may incline our hearts to Him, to walk in all His ways, and to keep His commandments, and His statutes, and His judgments, which He commanded our fathers.** 59 And let these my words, where I have made supplication before יהוה, be near to יהוה our Elohim day and night, that He maintain the cause of His servant, and the cause of His people Israel at all times, as the matter shall require: 60 That all the people of the earth may know that יהוה *is* Elohim, *and that there is* none else. 61 Let your heart therefore be perfect with יהוה our Elohim, to walk in His statutes, and to keep

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His commandments, as at this day. 62 And the king, and all Israel with him, offered sacrifice before יהוה. 63 And Solomon offered a sacrifice of Peace Offerings, which he offered to יהוה, two and twenty thousand oxen (22,000), and an hundred and twenty thousand sheep (120,000). So the king and all the children of Israel dedicated the house of יהוה.

**Comment:** יהוה has shown us through Solomon's words that He will hear our prayers when we acknowledge that Jerusalem is the place that He has placed His Name. Someone might ask "Are you saying that Elohim will not hear my prayer if I am not facing Jerusalem?" I am saying that He has told us to turn toward His city the place of His future Temple to make our petitions. If we have the ability to do so, our desire should be obedience. I desire to humbly follow His will as Daniel did three times a day even when it could have cost him his life. Daniel prayed at 9am, at 3pm and at noon.

**Comment:** Daniel is described in the book of Ezekiel as one of the three most righteous men to live before the time of Yeshua. Daniel prayed in private three times a day.

**Ezekiel 14:14** Though these three men, Noah, **Daniel**, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith Adonai Elohim.

### Offerings for Sabbaths and New Moons (Shabbat, Rosh Chodesh)

**Numbers 28:9-15** And on the Sabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a Grain Offering, mingled with oil, and the drink offering: 10 *This is* the Burnt Offering of every Sabbath, beside the continual Burnt Offering, and his drink offering. 11 And in the beginnings of your months you shall offer a Burnt Offering to יהוה; two young bulls, and one ram, seven lambs of the first year without spot; 12 And three tenth deals of flour *for* a Grain Offering, mingled with oil, for one bull; and two tenth deals of flour *for* a Grain Offering, mingled with oil, for one ram; 13 And a several tenth deal of flour mingled with oil *for* a Grain Offering to one lamb; *for* a Burnt Offering of a sweet savor, a sacrifice made by fire to יהוה. 14 And their drink offerings shall be half an hin of wine to a bull, and the third *part* of an hin to a ram, and a fourth *part* of an hin to a lamb: *this is* the Burnt Offering of every month throughout the months of the year. 15 And one kid of the goats for a Sin Offering to יהוה shall be offered, beside the continual Burnt Offering, and his drink offering.

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## Passover Offerings (Pesach)

**Numbers 28:16-25** And in the fourteenth day of the first month *is* the Passover of יהוה.

17 And in the fifteenth day of this month *is* the feast: seven days shall Unleavened Bread be eaten. 18 In the first day *shall be* an holy convocation; you shall do no manner of servile work *then*: 19 But you shall offer a sacrifice made by fire *for* a Burnt Offering to יהוה; two young bulls, and one ram, and seven lambs of the first year: they shall be to you without blemish: 20 And their Grain Offering *shall be of* flour mingled with oil: three tenth deals shall you offer for a bull, and two tenth deals for a ram; 21 A several tenth deal shall you offer for every lamb, throughout the seven lambs: 22 And one goat *for* a Sin Offering, to make an atonement for you. 23 You shall offer these beside the Burnt Offering in the morning, which *is* for a continual Burnt Offering. 24 After this manner you shall offer daily, throughout the seven days, the grain of the sacrifice made by fire, of a sweet savor to יהוה: it shall be offered beside the continual Burnt Offering, and his Drink Offering. 25 And on the seventh day you shall have an holy convocation; you shall do no servile work.

## First Fruit Offerings (Bikkurim)

**Numbers 28:26-31** Also in the day of the firstfruits, when you bring a new Grain offering to יהוה, after your weeks *are out*, you shall have an holy convocation; you shall do no servile work: 27 But you shall offer the Burnt Offering for a sweet savour to יהוה; two young bulls, one ram, seven lambs of the first year; 28 And their Grain Offering of flour mingled with oil, three tenth deals to one bull, two tenth deals to one ram, 29 A several tenth deal to one lamb, throughout the seven lambs; 30 *And* one kid of the goats, to make an atonement for you. 31 You shall offer *them* beside the continual Burnt Offering, and his Grain offering, (they shall be to you without blemish) and their Drink Offerings.

## Feast of Trumpets (Yom Teruah)

**Numbers 29:1-6** And in the seventh month, on the first *day* of the month, you shall have an holy convocation; you shall do no servile work: it is a day of blowing the trumpets to you.2 And you shall offer a Burnt Offering for a sweet savor to יהוה; one young bull, one ram, *and* seven lambs of the first year without blemish: :3 And their Grain Offering *shall be of* flour mingled with oil, three tenth deals for a bull, *and* two tenth deals for a ram, 4 And one tenth deal for one lamb, throughout the seven lambs: 5 And one kid of the goats *for* a Sin Offering, to make an atonement for you: 6 Beside the Burnt Offering of the month, and his Grain Offering, and the daily Burnt Offering, and his Grain Offering, and their drink offerings, according to their manner, for a sweet savor, a sacrifice made by fire to יהוה

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## Day of Atonement (Yom Kippur)

**Numbers 29:7-11** And you shall have on the tenth *day* of this seventh month a holy convocation; and you shall afflict your souls: you shall not do any work *therein*: 8 But you shall offer a Burnt Offering to יהוה *for* a sweet savor; one young bull, one ram, *and* seven lambs of the first year; they shall be to you without blemish: 9 And their Grain Offering *shall be of* flour mingled with oil, three tenth deals to a bull, *and* two tenth deals to one ram, 10 A several tenth deal for one lamb, throughout the seven lambs: 11 One kid of the goats *for* a Sin Offering; beside the Sin Offering of atonement, and the continual Burnt Offering, and the Grain Offering of it, and their Drink Offerings.

## Feast of Tabernacles 1st day (Sukkot 1st day)

**Numbers 29:12-16** And on the fifteenth day of the seventh month you shall have an holy convocation; you shall do no servile work, and you shall keep a feast to יהוה *seven days*: 13 And you shall offer a Burnt Offering, a sacrifice made by fire, of a sweet savor to יהוה; thirteen young bulls, two rams, *and* fourteen lambs of the first year; they shall be without blemish: 14 And their Grain Offering *shall be of* flour mingled with oil, three tenth deals to every bull of the thirteen bulls, two tenth deals to each ram of the two rams, 15 And a several tenth deal to each lamb of the fourteen lambs: 16 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his Grain Offering, and his Drink Offering.

## Feast of Tabernacles 2nd day (Sukkot 2nd day)

**Numbers 29:17-19** And on the second day *you shall offer* twelve young bulls, two rams, fourteen lambs of the first year without spot: 18 And their Grain Offering and their Drink Offerings for the bulls, for the rams, and for the lambs, *shall be* according to their number, after the manner: 19 And one kid of the goats *for* a Sin Offering; beside the continual Burnt Offering, and the Grain Offering thereof, and their drink offerings.

## Feast of Tabernacles 3rd day (Sukkot 3rd day)

**Numbers 29:20-22** And on the third day eleven bulls, two rams, fourteen lambs of the first year without blemish; 21 And their Grain Offering and their Drink Offerings for the bulls, for the rams, and for the lambs, *shall be* according to their number, after the manner: 22 And one goat *for* a Sin Offering; beside the continual Burnt Offering, and his Grain Offering, and his Drink Offering.

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## Feast of Tabernacles 4th day (Sukkot 4th day)

**Numbers 29:23-25** And on the fourth day ten bulls, two rams, *and* fourteen lambs of the first year without blemish: 24 Their Grain Offering and their Drink Offerings for the bulls, for the rams, and for the lambs, *shall be* according to their number, after the manner: 25 And one kid of the goats *for* a Sin Offering; beside the continual Burnt Offering, his Grain Offering, and his Drink Offering.

## Feast of Tabernacles 5th day (Sukkot 5th day)

**Numbers 29:26-28** And on the fifth day nine bulls, two rams, *and* fourteen lambs of the first year without spot: 27 And their Grain Offering and their Drink Offerings for the bulls, for the rams, and for the lambs, *shall be* according to their number, after the manner: 28 And one goat *for* a Sin Offering; beside the continual Burnt Offering, and his Grain Offering, and his Drink Offering.

## Feast of Tabernacles 6th day (Sukkot 6th day)

**Numbers 29:29-31** And on the sixth day eight bulls, two rams, *and* fourteen lambs of the first year without blemish: 30 And their Grain Offering and their Drink Offerings for the bulls, for the rams, and for the lambs, *shall be* according to their number, after the manner: 31 And one goat *for* a Sin Offering; beside the continual Burnt Offering, his Grain offering, and his DrinkOffering.

## Feast of Tabernacles 7th day (Sukkot 7th day)

**Numbers 29:32-34** And on the seventh day seven bulls, two rams, *and* fourteen lambs of the first year without blemish: 33 And their Grain Offering and their Drink Offerings for the bulls, for the rams, and for the lambs, *shall be* according to their number, after the manner:34 And one goat *for* a Sin Offering; beside the continual Burnt Offering, his Grain Offering, and his Drink Offering.

## Feast of Tabernacles 8th day (Sukkot 8th day)

**Numbers 29:35-38** On the eighth day you shall have a solemn assembly: you shall do no servile work *then*: 36 But you shall offer a Burnt Offering, a sacrifice made by fire, of a sweet savor to יהוה: one bull, one ram, seven lambs of the first year without blemish: 37 Their Grain Offering and their Drink Offerings for the bull, for the ram, and for the lambs, *shall be* according to their number, after the manner: 38 And one goat *for* a Sin Offering; beside the continual BurntOffering, and his Grain Offering, and his Drink Offering.

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**Comment:** We see that Sukkot is commanded to be for seven days, but then an eighth day is commanded without any explanation. We know that a thousand years is as a day and a day as a thousand years. This tells us that the Eighth day is a hint of the Eighth thousand year period of time after the thousand year reign of Messiah and the return from the exile from the Garden of Eden. The Seventh thousand year period points to the thousand years reign of Messiah from Jerusalem, which is the return from the exile from the land of Israel. The following thousand year period those who are worthy will return back to the Garden of Eden.

### You shall offer all the Offerings

**Numbers 29:39-40** These *things* you shall do to יהוה in your set feasts, beside your vows, and your Freewill Offerings, for your Burnt Offerings, and for your Grain Offerings, and for your Drink Offerings, and for your Peace Offerings. 40 And Moses told the children of Israel according to all that יהוה commanded Moses.

### All this has יהוה Commanded

**Numbers 30:1** And Moses spoke to the heads of the tribes concerning the children of Israel, saying, This *is* the thing which יהוה has commanded.

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### Sacrifices Required for each of the Appointed Times Num 28,29

<u>Scripture Reference Numbers</u>	<u>Feastival Day</u>	<u>Olah Offering Bulls</u>	<u>Olah Offering Rams</u>	<u>Olah Offering Lambs</u>	<u>Sin Offering Goats</u>
28:9-10	Sabbath	0	0	2	0
28:11-15	Rosh Chodesh	2	1	7	1
28:16-25	Pesach	2	1	7	1
28:26-31	Shavuot	1 + 2*	1 + 2*	7 + 7*	1 + 1*
29:1-6	Yom Teruah	1	1	7	1
29:7-11	Yom Kippur	1	1	7	1 + 1*
29:12-16	Sukkot day 1	13	2	14	1
29:17-19	Sukkot day 2	12	2	14	1
29:20-22	Sukkot day 3	11	2	14	1
29:23-25	Sukkot day 4	10	2	14	1
29:26-28	Sukkot day 5	9	2	14	1
29:29-31	Sukkot day 6	8	2	14	1
29:32-34	Sukkot day 7	7	2	14	1
29:35-38	Eighth Day	1	1	7	1

**Note:** \***Shavuot** There are additional offerings for Shavuot that are not listed in this chapter. See Leviticus 23:18-19 **Yom Kippur** There is one goat mentioned in Leviticus 16:9 for Yom Kippur that is not mentioned in this chapter of Numbers, the goat to Azazel, since it is not a sacrifice it is not included in this list.

**Comment:** Other offerings were offered that the people had vowed to bring, such as Peace-Offerings and other Free-will offerings that could be offered on any day. These offerings were offered on Festival days because it was the time that they would be in Jerusalem.

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<b><u>Tribes</u></b>	<b><u>Census leaving Egypt</u></b>	<b><u>Census entering the land</u></b>	<b>Change</b>	<b>Percent change</b>
<b>Reuben</b>	46,500	43,730	-2,770	- 6%
<b>Simeon</b>	59,300	22,200	-37,100	-62%
<b>Gad</b>	45,650	40,500	-5,150	-11%
<b>Judah</b>	74,600	76,500	-1,900	+2.5%
<b>Issachar</b>	54,400	64,300	+9,900	+18%
<b>Zebulun</b>	57,400	60,500	+3,100	+5%
<b>Manasseh</b>	32,200	52,700	+20,500	+64%
<b>Ephraim</b>	40,500	32,500	-8,000	-20%
<b>Benjamin</b>	35,400	45,600	+10,200	+29%
<b>Dan</b>	62,700	64,400	+1,700	+3%
<b>Asher</b>	41,500	53,400	+11,900	+29%
<b>Naphtali</b>	53,400	45,400	-8,000	-15%

**Total number of men of war leaving Egypt = 603,550 Total number of men of war entering the land = 601,730 This is a difference 1,820 men less as they entered the land. This is a difference of less than one percent (.30%)**