



פינחס [Pinchas](#) Phineas

[Numbers 25.10](#)—30.1(29.40) / [1 Kings 18.46](#)—19.21 / [John 15](#)—17

פינחס This portion opens after [Numbers 25.1-9](#), when **פינחס** turns aside God's wrath by killing an Israelite man and Moabite woman who are in the act of adultery.

Zealous for God In [Numbers 25.10](#), God commends **פינחס** for being **קנא** [qana](#) zealous. In fact, it is because of **פינחס** being **קנא** that God does not destroy **ישראל** [Yisra'el](#) Israel in His **קנאה** [qinah](#) jealousy. Notice the similarity between **קנא** and **קנאה**. God gives **פינחס** a **ברית** [beriyt](#) covenant of peace and an eternal priesthood.



קנא is the same word used in the Ten Commandments in Exodus 20.5 ([20.4](#) in the Hebrew Bible) when God says not to bow down to idols or serve them because He is a **קנא** God.

קנא is translated from [Psalm 69.9](#) into ζήλος [zelos](#) zeal/jealousy in [John 2.17](#), when **ישוע** [Yeshua](#) Jesus/Salvation clears out the Temple courts.

In [Matthew 10.4](#), Simon the **Καναναῖος** [Kananaios](#) Zealot is listed as one of the disciples of **ישוע**, and that word is derived from **קנא**. The KJV translates this [verse](#) Simon the Canaanite, but you can see that Simon the Zealot is better. Zealots distinguished themselves by being ready to use violence in their defense of the faith, similar to **פינחס**.

In [Romans 10.2](#), Paul says the Jews have ζήλος of God, but not according to knowledge. [Acts 21.20](#), on the other hand, says that there are **μυριάς** [myrias](#) ten thousand/an innumerable multitude/an unlimited number/innumerable hosts of believing Jews, all of whom are **ζηλωτής** [zelotes](#) burning with zeal for the Law. And not just believing Jews, but all men, should be **ζηλωτής** for good works, [Titus 2.11-14](#). That includes us, now! It hasn't been "done away with" as is so often asserted.

Jots and Tittles יְשׁוּעָה says in [Matthew 5.18](#) that not one jot or tittle will pass from the Law. Jot is probably יְ *yad* hand, the smallest letter. In this illustration, you can see two of them next to each other in the middle of the second line.

The word for tittle is ΚΕΡΑΪΑ *keraiia* and refers to many small marks added to Hebrew letters in the manuscripts. You can see the crowns added to various letters. These are all significant, but not found in modern typeface. A few of the other interesting marks or changes to normal letters in the manuscripts are found in this תורה *Torah* Law/Instruction portion.



Title #1 Although the name פִּינְחָס is found elsewhere in the Bible, only in this portion is it written in the manuscript with an under-size יְ. יְ figuratively means deed. An explanation for the small יְ in his name is that his one small deed of thrusting the javelin means a great deal to God. Even a small action on our part can indicate קְנָא.



Title #2 שְׁלוֹמַי *shalom* completeness/soundness/welfare/peace contains the letter וַ *vav* v. In this manuscript portion only, this וַ is broken in two:



וַ is used in Hebrew to represent 6 (the number of man in [Revelation 13.18](#), 666) and figuratively means a nail. Breaking the וַ can mean broken man and breaking it into a יְ and a smaller וּ can mean “hand and nail.” Altogether, it could mean A Broken Man with Nail in Hand Brings Peace. יְשׁוּעָה in His קְנָא is like פִּינְחָס.

Numbers This book is called Numbers in English Bibles because of the two censuses, one at the beginning and one near the end of wandering, where [Numbers 26](#) lists the number of fighting men age 20 or older (verse 2) as 601,730 (verse 51). Add to that the approximately same number of women, plus children under twenty and men too old to fight plus an equal number of elderly women, and you easily get 2,000,000 Israelis and mixed multitude wandering in the wilderness! Verse 52 and following explains that the Land will be divided according to the sizes of the individual tribes. (If they had known this 40 years earlier, would they have had more children?)

Between censuses, about 39 years, the tribe of שִׁמְעוֹן *Shimown* Simeon/heard, [Numbers 25.14](#), the tribe of the man פִּינְחָס kills because he *doesn't listen* to Moses' warning, shrinks from 59,300 to 22,200. Surprisingly, the tribe of דָן *Dan*/judge, who had only one child (and tradition says that he was *deaf*) grows from 62,700 to 64,400.

Title #3 Then in [Numbers 27](#), the daughters of Zelophehad of the tribe of Manasseh appeal to Moses. (The daughter named נעה [Noah](#) Noah/motion is spelled differently in Hebrew from נח [Noach](#) Rest, the man who built the ark). Their father died in the wilderness like so many, without being part of Korah's rebellion and without leaving any sons. He will be without an inheritance and his name will cease. God says the women have a case and so the law of inheritance is clarified: if there is no son, the line goes to the daughter, or brother, or uncle, or kinsman. This is the law followed in the Book of Ruth when Boaz becomes the kinsman-redeemer for Naomi and Ruth.

In [Numbers 27.5](#), Moses brings the daughters' משפטן *mishpatiyn* (final ך enlarged) law/justice/trial/case/suit/verdict/sentence/judgment (root word is משפט *mishpat* judgment) before יהוה [YHVH](#) the LORD. נ *nun* n means fish/symbolically life/activity. The enlarged ך may indicate the importance God puts on the daughters' judgment to preserve the life of their father.



Sacrifice Brings Relationship
[Numbers 28.2](#) says, “Command the children of ישראל, and say unto them, My קרבן *korban* offering, [and] My bread for My sacrifices made by fire, [for] a sweet savour unto Me, shall ye שמר *shamar* keep/guard/observe to offer unto Me in their מועד *moed* appointed place/appointed time/due season.”

These are God's offerings, but they also benefit us. קרבן has the root word קרב [korev](#) come near/draw near, and a derivative is קרוב *korov* relative/kinsman/intimate (see *babylon* result). When we sacrifice something of value, we draw near to that person, in this case to God. When we give something of ourselves, we invest in the relationship. Now that other person has a part of us and we קרב. Feelings follow actions. Verse 3 says that there is to be a continual daily offering of two year-old lambs (illustration from templeinstitute.org). Why?

Sacrifice Every Day A father has two sons. One son gives a one-time magnificent gift. The other son honors his father with a small gift each day. Which son is closer to his father? The with daily fellowship. Paul says in [1 Corinthians 15.31](#), “I die every day.”

We live on an Island farm. We hired a bulldozer to clear a couple acres for pasture. When we built the fence, there were still another couple acres of blackberries, which have tasty fruit but sharp thorns. It’s painful to walk or run through them—how I know that is another story. After 20 years, we still have blackberries outside the pasture fence, but inside the fence they are completely gone. Why? The bulldozer never got them all, but over the years our goats have. I didn’t notice any change for months. Then one day I realized where once stood a solid green wall of blackberries, there was now just a tangle of stripped stalks. The thorns were still there, but all the leaves were gone. Eventually, all those bushes completely disappeared. As soon as a new leaf sprouted, the goats would plow through the thorns to eat it, and eventually the stalks rotted.



We often hope for a quick fix to thorny problems, like hiring a bulldozer to clear a couple acres of blackberries. But more often, our problems disappear slowly through the daily disciplines of faith.

When the Babylonians destroy the first Temple, **ישראל** goes into exile. They establish daily prayer rituals since there is no longer a daily sacrifice. Upon return from exile, Ezra formulates the daily prayers.

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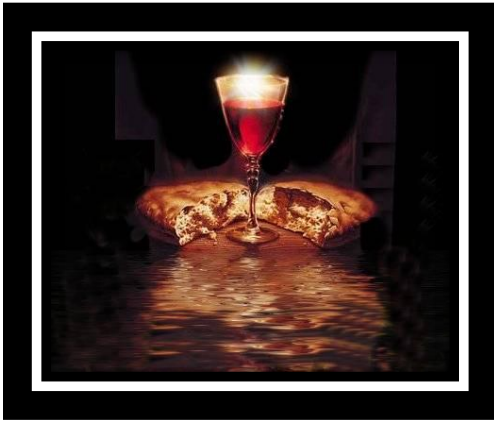
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The [Amidah](#) Standing Prayer is still said today by observant Jews three times a day: third hour, sixth hour, and ninth hour, the times of the daily sacrifices. So in [Acts 1.14](#), the disciples continue in one accord literally with “the prayer,” the Amidah. Again in [Acts 3.1](#), it is “the prayer” when Peter prays for the man lame from birth, who is healed and *stands!* ([Acts 3.2](#) says this man was put at the Temple gate every day and [Acts 4.22](#) adds that he was forty years old when healed. **ישוע** walks by this man many times without healing him and God holds this miracle for Peter—what miracles is God holding for you?)

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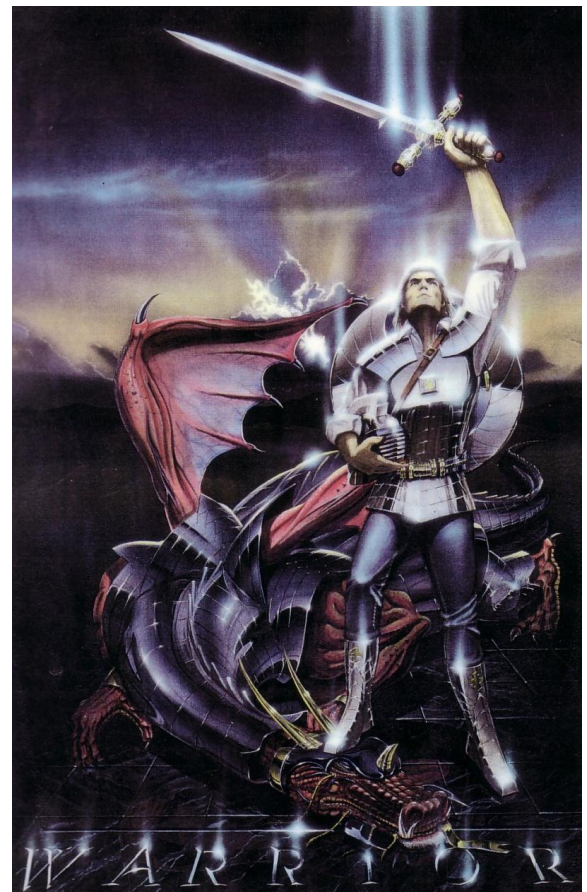
Manna Every Day We קרב to God by offering sacrifices every day. Paul says in [1 Corinthians 15.31](#), “I die every day.” Similarly, we קרב to God best when we are dependent on Him each day. The manna appeared every morning and could not be preserved except for Shabbat. This is one lesson behind the prayer שׁוֹעֵי gives us, “Give us today our daily bread.”

Guard the Offering [Numbers 28.2](#) says we are to שמר the offering. Consider the [Song of Songs 4.12](#), in which My sister My bride is a גן *gan* garden/enclosure. Our English word *garden* is derived from the Old English *geard* enclosure/garden and probably related to *guard*, since gardens were almost always walled to discourage animal and human trespassers.

In this verse and more so in [5.1](#), the bridegroom insists, My garden, My sister, My bride, My myrrh, My spice, My honeycomb, My honey, My wine, My milk. In [Ezekiel 16.17-19](#), God says that ישראל has taken, “My gold, My silver, My oil, My incense, My bread,” and used them in the worship of idols.

It’s extremely important to remember that we are stewards of God’s gifts, not masters. The קרבן is His. Everything we do should be for His glory, not our own. “I have been crucified with Christ and I no longer live, but Christ lives in me,” [Galatians 2.20](#). We should be שׁוֹעֵי, פִּינְחָס, קנא, and the disciples to שמר God’s קרבן, because God is קנא for us and for His glory!

[Isaiah 1.9-21](#) shows what God thinks about making these offerings ours. Your sacrifices, your hand, your new moons, your seasons—He hates them. This doesn’t mean the sacrifices and special occasions are bad, but our attitude is bad. Verse 18 is well-known among Christians: “Though your sins be as scarlet, they shall be white as snow,” but not so much the next two verses: obedience brings life, rebellion brings death. “The sacrifices of God are a broken spirit...” Psalm 51.17, [verse 19](#) in the Hebrew. This passage also reflects [Micah 6.8](#), “...to do justly, and to love mercy, and to walk humbly with thy God.” This is God’s קרבן.





Whose Calendar? [Numbers 28.2](#) also says to שמר God's קרבן in its מועד. The Church has changed God's calendar from lunar/solar, [Numbers 10.10](#), to solar, upsetting biblical dates such as [Leviticus 23.26-32](#). The biblical day begins at sundown, [Genesis 1.5](#), but the Church begins the day at midnight. The 7th day is God's holy day, Exodus 20.8-11 or [7-10](#) Hebrew, but the Church honors Sunday. Various reasons are given for these changes that contradict תורה. But when God says, "I'll meet you at this time," do we have the right to say, "That doesn't work for me"?

Haphtarah [1 Kings 19](#) tells how Elijah, after defeating the priests of Baal in chapter 18, goes to *Horeb*, the Mountain of God, and spends the night in המערה ham'arah [the cave](#). What is Horeb and which cave?

In [Exodus 3.1](#), Moses the shepherd goes to Mt. Horeb, the Mountain of God, sees the burning bush, and receives his commission. In [Exodus 19.18](#), God descends onto Mt. Sinai with fire, smoke, and an earthquake. In Exodus 20.18-19, verses [14-15](#) in the Hebrew, the people experience the thunder, lightning, trumpet, and smoke of Sinai and stand far away, terrified, after receiving the Ten Commandments. Then in [Deuteronomy 5.1-2](#), Moses looks back and says that God made a covenant with ישראל in Horeb. So [Horeb](#) is Mt. Sinai.

In [24.18](#), Moses goes up Horeb/Sinai for forty days and forty nights. Then in [33.22](#), God reveals Himself to Moses while Moses hides in the cleft of the rock. [1 Kings 19.11-12](#) tells what Elijah experienced while in the cave. Moses and Elijah each go to Mt. Horeb/Sinai. Each go into a cave and experience earthquake, fire, and God speaking. The cleft in the rock that Moses went into and the cave Elijah went into could be the same one. God is saying, "I am still keeping My covenant...I remember!"

Just Do It When Elijah hears God's voice, he complains that he has been קנא קנאתי *qana qanati* zealously zealous for God, even though everyone else has fallen away. God says that's not exactly the case, and then gives Elijah three jobs to do:

1. Go all the way from Mt. Horeb to Damascus, about a 400-mile walk, and anoint Hazael to be king over Aram (Syria)—(if you're depressed, a long walk might help!)
2. Anoint Jehu to be king over ישראל (at this time the kingdom is divided north-south, יהודה -Judah)
3. Anoint Elisha to succeed Elijah

Instead, Elijah does the third job (verse 19), anointing Elisha to take his place, and never does the first two.

Twenty years later in [2 Kings 8.8-15](#), Hazael asks Elisha if his master, the Syrian king, will recover from an illness. Elisha says that he will, but then die anyway. Elisha also sees all the suffering that Hazael will bring on ישראל. After Elisha tells Hazael that he will become king of Syria, Hazael returns home and kills his king to inherit the throne.



That still leaves God's second job for Elijah undone, to anoint Jehu king of ישראל. This job Elisha delegates to one of the prophets in [2 Kings 9](#). The prophet anoints Jehu and runs away as instructed.

It seems that these two jobs, anointing Hazael and Jehu, are disagreeable to both Elijah and Elisha, so the jobs are delayed by twenty years. If you've known God has told you to do something and you've put it off, it may help to know that two amazing prophets of God had the same problem!



Bearing Fruit יְשׁוּעַ tells his disciples, [John 15.1-8](#), that they should bear fruit and every branch that doesn't bear fruit is cut off—ouch. To bear more fruit, they are pruned. The disciples are clean because of the Word, יְשׁוּעַ. As the disciples remain in יְשׁוּעַ, they bear much fruit. Fruit, more fruit, much fruit—that's a major goal of being a disciple of יְשׁוּעַ.

[Leviticus 19.23-25](#) says that the fruit of a tree in the Land יִשְׂרָאֵל inherits is unclean the first three years. In the fourth year it is holy. In the fifth year the fruit may be eaten.

Tradition says that יְשׁוּעַ lives with His disciples three or three and a half years before His resurrection. In the fourth year, the disciples go to the Temple on שבֹּוֹיֹוֹת *Shavuot* Pentecost and receive the Holy Spirit—they become holy. In the fifth and succeeding years, they bear much fruit—in a sense their fruit is eaten by others.

As far as I know, the fruit trees in our yard aren't stressed about producing apples. They just do whatever it is they do, and God sends them sun, rain, bees, and whatever else they need. Then every year they bear fruit. I prune them so they don't overgrow the weight their branches can carry. We shouldn't need to sweat and strain either. By just doing what we're supposed to do in יְשׁוּעַ, God will make us fruitful.



The Branch In [Zechariah 3.8](#), God says that He will bring forth His servant The Branch. Then a few chapters later in [Zechariah 6.11-13](#), God says, “Behold the Man Whose Name is The Branch!” He wears a crown, will build the Temple, bear glory, and sit and rule upon His throne as Priest. This phrase is easily understood by a Jew in the time of יְשׁוּעַ. As today if a Christian hears, “For God so loved the world...” he or she can finish with, “He gave His one and only Son...” So when Pilate in [John 19.5](#) says of יְשׁוּעַ, wearing a crown and clothed in a scarlet robe, “Behold the Man!” the Jewish mind would complete the thought, “Whose Name is The Branch!” יְשׁוּעַ our Messiah, The Branch, The Vine. And our job is to be fruitful in Him.

Glossary, in order of appearance:

פינחס	<i>Pinchas</i>	Phineas
קנא	<i>qana</i>	zealous
ישראל	<i>Yisra'el</i>	Israel
קנאה	<i>qinah</i>	jealousy
ברית	<i>beriyt</i>	covenant
ζῆλος	<i>zelos</i>	zeal/jealousy
ישוע	<i>Yeshua</i>	Jesusa/salvation
Καναναῖος	<i>Kananaios</i>	Zealot
μυριάς	<i>myrias</i>	ten thousand/an innumerable multitude/ an unlimited number/innumerable hosts
ζηλωτής	<i>zelotes</i>	burning with zeal
י	<i>yad</i>	hand/the smallest letter/deed
κεραία	<i>keraiia</i>	small marks added to Hebrew letters
תורה	<i>Torah</i>	Law/Instruction
שלום	<i>shalom</i>	completeness/soundness/welfare/peace
ו	<i>vav</i>	v/6/man/nail
שמעון	<i>Shimown</i>	Simeon/heard
דן	<i>Dan</i>	Dan/judge
נעה	<i>Noah</i>	Noah/motion
נח	<i>Noach</i>	Rest
משפטן	<i>mishpatiyn</i>	law/justice/trial/case/suit/verdict/ sentence/judgment
משפט	<i>mishpat</i>	judgment
יהוה	<i>YHVH</i>	the LORD/God's holy Name
נ	<i>nun</i>	n/fish/life/activity
קרבן	<i>korban</i>	offering
שמר	<i>shamar</i>	keep/guard/observe
מועד	<i>moed</i>	appointed place/appointed time/due season
קרב	<i>korev</i>	come near/draw near
קורב	<i>korov</i>	relative/kinsman/intimate

גן

gan
geard

garden/enclosure
enclosure/garden

המערה

ham'arah

the cave

שבועות

Shavuot

Pentecost/Feast of Weeks